

BYZANTINE GREEK SERIES • VOLUME 1

THE DESERT FATHERS

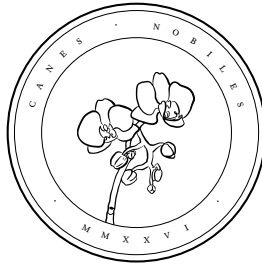
ATHANASIUS

ΒΙΟΣ ΚΑΙ ΠΟΛΙΤΕΙΑ ΤΟΥ ΟΣΙΟΥ
ΠΑΤΡΟΣ ΗΜΩΝ ΑΝΤΩΝΙΟΥ
ΑΠΟΦΘΕΓΜΑΤΑ ΤΩΝ ΑΓΙΩΝ ΓΕΡΟΝΤΩΝ

The Desert Fathers

The Life of Antony, with the Sayings of Six Fathers

with a word-for-word interlinear English translation
preserving the original word order

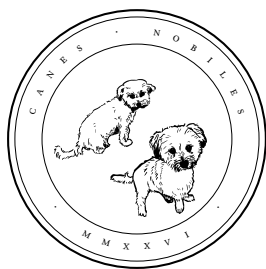


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Volume 1 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows Montfaucon's text of the Life
of Antony and Cotelier's of the Sayings, as Migne prints them
in the *Patrologia Graeca*, vols. 26 (Paris, 1857) and 65 (Paris, 1864)

Set from page scans of the edition

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ATHANASIUS

ΒΙΟΣ ΚΑΙ ΠΟΛΙΤΕΙΑ
ΤΟΥ ΟΣΙΟΥ ΠΑΤΡΟΣ
ΗΜΩΝ ΑΝΤΩΝΙΟΥ

The Life of Antony

Athanasius answers monks abroad who want to know how Antony began, how he lived, and how he died, so that they may emulate him. Since the sailing season is closing and the courier is in a hurry, he writes only what he saw and learned while following Antony, taking care that no reader, told too much, should disbelieve the account, or, told too little, think less of the man.

Ἀγαθὴν ἄμιλλαν ἐνεστήσασθε πρὸς τοὺς ἐν Αἰγύπτῳ
a-good rivalry you-have-set-up with the in Egypt
 μοναχούς, ἥτοι παρισωθῆναι, ἢ καὶ ὑπερβάλλεσθαι τούτους
monks either to-be-made-equal-to or even to-surpass them
 προελόμενοι τῇ κατ' ἀρετὴν ὑμῶν ἀσκήσει. Καὶ γὰρ καὶ
having-resolved by-the in virtue your discipline and for also
 παρ' ὑμῖν λοιπὸν μοναστήρια, καὶ τὸ τῶν μοναχῶν ὄνομα
among you now (are)-monasteries and the of-the monks name
 πολιτεύεται. Ταύτην μὲν οὖν τὴν πρόθεσιν δικαίως ἂν
is-current this indeed then the purpose justly —
 τις ἐπαινέσειε, καὶ εὐχομένων ὑμῶν, ὁ Θεὸς τελειώσειεν·
one would-praise and praying you — God may-perfect(-it)
 ἐπειδὴ δὲ ἀπητήσατε καὶ παρ' ἐμοῦ περὶ τῆς πολιτείας τοῦ
since and you-have-asked also from me about the way-of-life of-the
 μακαρίου Ἀντωνίου, μαθεῖν θέλοντες ὅπως τε ἤρξατο τῆς
blessed Antony to-learn wishing how both he-began the
 ἀσκήσεως, καὶ τίς ἦν πρὸ ταύτης, καὶ ὅποιον ἔσχε τοῦ
discipline and who he-was before it and what-kind-of he-had of-the
 βίου τὸ τέλος, καὶ εἰ ἀληθὴ τὰ περὶ αὐτοῦ λεγόμενά
life the end and whether true the(-things) about him said
 ἐστίν, ἵνα καὶ πρὸς τὸν ἐκείνου ζῆλον ἑαυτοὺς ἀγάγητε·
are so-that also to the of-that-man zeal yourselves you-may-lead
 μετὰ πολλῆς προθυμίας ἐδεξάμην τὸ παρ' ὑμῶν ἐπίταγμα.
with much eagerness I-received the from you command

Κάμοι γὰρ μέγα κέρδος ὠφελείας ἐστὶ καὶ τὸ μόνον
and-to-me for great gain of-benefit it-is even the merely
 Ἀντωνίου μνημονεύειν. Οἶδα δέ, ὅτι καὶ ὑμεῖς ἀκούσαντες,
of-Antony to-remember I-know and that also you having-heard
 μετὰ τοῦ θαυμάσαι τὸν ἄνθρωπον, θελήσετε καὶ ζηλώσαι
after the to-marvel-at the man will-wish also to-emulate
 τὴν ἐκείνου πρόθεσιν· ἔστι γὰρ μοναχοῖς ἱκανὸς χαρακτήρ
the of-that-man purpose is for for-monks a-sufficient pattern
 πρὸς ἀσκησιν ὁ Ἀντωνίου βίος. Οἷς μὲν οὖν ἠκούσατε
for discipline the of-Antony life (to)-what indeed then you-have-heard
 περὶ αὐτοῦ παρὰ τῶν ἀπαγγειλάντων, μὴ ἀπιστήσητε,
about him from those having-reported(-it) not disbelieve
 ὀλίγα δὲ μᾶλλον ἀκηκοῦναι παρ' αὐτῶν νομίζετε· πάντως
little but rather to-have-heard from them consider certainly
 γὰρ κακῆνοι μόνις τοσαῦτα διηγήσαντο. Ἐπεὶ καὶ γὰρ,
for even-they scarcely so-much recounted since even-I
 προτραπεῖς παρ' ὑμῶν, ὅσα ἂν διὰ τῆς ἐπιστολῆς
urged-on by you whatever — through the letter
 σημανῶ, ὀλίγα τῶν ἐκείνου μνημονεύσας ἐπιστείλω·
I-may-indicate a-few of-the(-deeds) of-that-man having-recalled I-may-send
 καὶ ὑμεῖς δὲ μὴ παύσησθε τοὺς ἐνθένδε πλέοντας ἐρωτᾶν.
and you too not cease the(-men) from-here sailing to-question
 Ἴσως γάρ, ἐκάστου λέγοντος ὅπερ οἶδε, μόνις ἐπαξίως
perhaps for each telling what he-knows scarcely worthily
 ἢ περὶ ἐκείνου γένηται διήγησις. Ἐβουλόμην γὰρ οὖν,
the about him may-be-made account I-wished for then
 δεξάμενος ὑμῶν τὴν ἐπιστολὴν, μεταπέμψασθαί τινος τῶν
having-received of-you the letter to-send-for some of-the
 μοναχῶν, τῶν μάλιστα πυκνότερον εἰωθότων πρὸς αὐτὸν
monks those most frequently accustomed to him
 παραγίνεσθαι· ὥς ἂν τι πλέον μαθὼν πληρέστερον
to-come so-that — something more having-learned more-fully

ὑμῖν ἐπιστείλω· ἐπειδὴ δὲ γὰρ καὶ ὁ καιρὸς τῶν πλωϊμῶν
to-you I-might-write since but for both the season of-the sailings
 συνέκλειε, καὶ ὁ γραμματοφόρος ἔσπευδε· διὰ τοῦτο
was-closing and the letter-carrier was-hurrying because-of this
 ἄπερ αὐτός τε γινώσκω (πολλάκις γὰρ αὐτὸν ἑώρακα),
what myself both I-know often for him I-have-seen
 καὶ ἃ μαθεῖν ἡδυνήθην παρ' αὐτοῦ, ἀκολουθήσας αὐτῷ
and what to-learn I-was-able from him having-followed him
 χρόνον οὐκ ὀλίγον, καὶ ἐπιχέων ὕδωρ κατὰ χεῖρας αὐτοῦ,
a-time not short and pouring water over (the)-hands his
 γράψαι τῇ εὐλαβείᾳ ὑμῶν ἐσπούδασα· πανταχοῦ τῆς
to-write to-the piety your I-have-hastened everywhere of-the
 ἀληθείας φροντίσας, ἵνα μήτε πλέον τις ἀκούσας
truth having-taken-thought so-that neither more anyone having-heard
 ἀπιστήσῃ, μήτε πάλιν ἐλάττονα τοῦ δέοντος μαθῶν,
may-disbelieve nor again less than-the needful having-learned
 καταφρονήσῃ τοῦ ἀνδρός.
may-despise the man

II • THE CALL AND THE FIRST COMBAT

Orphaned with a young sister, Antony hears the Gospel's command to the rich man, gives away his land and goods, and takes up the discipline near his village, learning from every earnest ascetic. The devil assails him with memories, filthy thoughts, and a woman's form, then appears as a black boy, the spirit of fornication, and flees; Antony hardens his regimen and forgets the time already spent.

Ἀντώνιος γένος μὲν ἦν Αἰγύπτιος, εὐγενῶν δὲ γονέων καὶ 1
Antony by-race indeed was an-Egyptian well-born and of-parents and
 περιουσίαν αὐτάρκη κεκτημένων, καὶ Χριστιανῶν αὐτῶν
substance sufficient possessing and Christians they

ὄντων, Χριστιανικῶς ἀνήγετο καὶ αὐτός. Καὶ παιδίον μὲν
being in-Christian-fashion was-brought-up also he-himself and a-little-child indeed
 ὢν, ἐτρέφετο παρὰ τοῖς γονεῦσι, πλεόν αὐτῶν καὶ τοῦ οἴκου
being he-was-reared with the parents beyond them and the house
 μηδὲν ἕτερον γινώσκων· ἐπειδὴ δὲ καὶ ἀυξήσας ἐγένετο
nothing other knowing when and also having-grown he-became
 παῖς, καὶ προέκοπτε τῇ ἡλικίᾳ, γράμματα μὲν μαθεῖν
a-boy and was-advancing in-the years letters indeed to-learn
 οὐκ ἠνέσχετο, βουλόμενος ἐκτὸς εἶναι καὶ τῆς πρὸς τοὺς
not he-would-endure wishing outside to-be even the with the
 παῖδας συνηθείας· τὴν δὲ ἐπιθυμίαν πᾶσαν εἶχε, κατὰ
boys companionship the but desire all he-had according-to
 τὸ γεγραμμένον περὶ τοῦ Ἰακώβ, ὡς ἄπλαστος οἰκεῖν
the(-thing) written about — Jacob as plain to-dwell
 ἐν τῇ οἰκίᾳ αὐτοῦ. Συνήγετο μέντοι μετὰ τῶν γονέων ἐν τῷ
in the house his he-gathered however with the parents in the
 Κυριακῷ· καὶ οὔτε ὡς παῖς ἐρράθυμει, οὔτε ὡς τῇ ἡλικίᾳ
Lord's-house and neither as a-boy was-he-idle nor as in-the years
 προκόπτων κατεφρόνει· ἀλλὰ καὶ τοῖς γονεῦσιν ὑπετάσσετο,
advancing was-he-scornful but both to-the parents he-was-subject
 καὶ τοῖς ἀναγνώσμασι προσέχων, τὴν ἐξ αὐτῶν ὠφέλειαν ἐν
and to-the readings attending the from them benefit in
 ἑαυτῷ διετήρει. Οὔτε δὲ πάλιν ὡς παῖς ἐν μετρίᾳ περιουσίᾳ
himself he-kept neither and again as a-boy in moderate substance
 τυγχάνων ἠνώχλει τοῖς γονεῦσι ποικίλης καὶ πολυτελοῦς
being did-he-trouble the parents varied and costly
 ἕνεκα τροφῆς, οὔτε τὰς ἐκ ταύτης ἡδονὰς ἐζητεῖ
for-the-sake-of food nor the from it pleasures did-he-see
 μόνοις δὲ οἷς ἠύρισκεν ἠρκεῖτο, καὶ πλεόν οὐδὲν ἐζητεῖ.
only(-with-those) but which he-found he-was-content and more nothing he-sought

Μετὰ δὲ τὸν θάνατον τῶν γονέων, αὐτὸς μόνος κατελείφθη 2
after and the death of-the parents he alone was-left
 μετὰ μιᾶς βραχυτάτης ἀδελφῆς· καὶ ἦν ἐτῶν ἐγγὺς δέκα
with one very-small sister and he-was of-years nearly ten
 καὶ ὀκτώ, ἢ καὶ εἴκοσι γεγονώς, αὐτὸς τε τῆς οἰκίας
and eight or even twenty having-become himself both of-the house
 καὶ τῆς ἀδελφῆς ἐφρόντιζεν. Οὐπω δὲ μῆνες ἕξ παρήλθον
and of-the sister took-care not-yet and months six had-passed
 τοῦ θανάτου τῶν γονέων αὐτοῦ, καὶ κατὰ τὸ εἰωθὸς
since-the death of-the parents his and according-to the custom
 προερχόμενος εἰς τὸ Κυριακόν, καὶ συνάγων ἑαυτοῦ τὴν
going to the Lord's-house and collecting his the
 διάνοιαν, ἐλογίζετο περιπατῶν, πῶς οἱ μὲν ἀπόστολοι
mind he-considered walking how the indeed apostles
 πάντα καταλιπόντες ἠκολούθησαν τῷ Σωτῆρι· οἱ δὲ ἐν
all having-left followed to-the Savior those and in
 ταῖς Πράξεσι πωλοῦντες τὰ ἑαυτῶν ἔφερον καὶ
the Acts selling the(-things) of-their-own brought(-them) and
 ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων, εἰς διάδοσιν
laid(-them) at the feet of-the apostles for distribution
 τῶν χρειᾶν ἐχόντων, τίς τε καὶ πόση τούτοις ἐλπίς ἐν
to-those need having what both and how-great for-them hope in
 οὐρανοῖς ἀπόκειται. Ταῦτα δὴ ἐνθυμούμενος, εἰσῆλθεν
heaven is-laid-up these(-things) indeed pondering he-went
 εἰς τὴν ἐκκλησίαν, καὶ συνέβη τότε τὸ Εὐαγγέλιον
into the church and it-happened then the Gospel
 ἀναγινώσκεισθαι, καὶ ἤκουσε τοῦ Κυρίου λέγοντος τῷ
to-be-read and he-heard the Lord saying to-the
 πλουσίῳ· Εἰ θέλεις τέλειος εἶναι, ὕπαγε, πώλησον πάντα
rich(-man) if you-wish perfect to-be go sell all
 τὰ ὑπάρχοντά σοι, καὶ δὸς πτωχοῖς, καὶ δεῦρο
the(-things) belonging to-you and give to-the-poor and come

ἀκολουθεῖ μοι, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς. Ὁ
follow me and you-will-have treasure in heaven —
 δὲ Ἀντώνιος, ὥσπερ θεόθεν ἐσχικῶς τὴν τῶν ἁγίων
and Antony as-if from-God having-received the of-the saints
 μνήμην, καὶ ὡς δι' αὐτὸν γενομένου τοῦ ἀναγνώσματος,
remembrance and as-if for him having-been-made the reading
 ἐξελθὼν εὐθὺς ἐκ τοῦ Κυριακοῦ, τὰς μὲν κτήσεις ἃς
having-gone-out at-once from the Lord's-house the indeed possessions which
 εἶχεν ἐκ προγόνων (ἄρourke δὲ ἦσαν τριακόσiai εὐφοροι
he-had from ancestors aouras and they-were three-hundred fertile
 καὶ πάνυ καλαί), ταύτας ἐχαρίσατο τοῖς ἀπὸ τῆς κώμης,
and very fine these he-gave to-those from the village
 ἵνα εἰς μηδ' ὅτιοῦν ὀχλήσωσιν αὐτῷ τε καὶ τῇ
so-that in not-even anything-whatever they-might-trouble him both and the
 ἀδελφῇ. Τὰ δὲ ἄλλα ὅσα ἦν αὐτοῖς κινητά, πάντα
sister the and other(-things) as-many-as were theirs movable all
 πωλήσας, καὶ συναγαγὼν ἀργύριον ἱκανόν, δέδωκε τοῖς
having-sold and having-gathered money sufficient he-gave to-the
 πτωχοῖς, τηρήσας ὀλίγα διὰ τὴν ἀδελφήν.
poor having-kept a-little for-the-sake-of the sister

- 3 Ὡς δέ, πάλιν εἰσελθὼν εἰς τὸ Κυριακόν, ἤκουσεν ἐν τῷ
when and again having-entered into the Lord's-house he-beard in the
 Εὐαγγελίῳ τοῦ Κυρίου λέγοντος, Μὴ μεριμνήσητε περὶ τῆς
Gospel the Lord saying do-not be-anxious about the
 αὔριον, οὐκ ἀνασχόμενος ἔτι μένειν, ἐξελθὼν διέδωκε
morrow not enduring any-longer to-remain having-gone-out he-distributed
 κάκεῖνα τοῖς μετρίοις. Τὴν δὲ ἀδελφὴν παραθέμενος
those-too to-the needy the and sister having-entrusted
 γνωρίμοις καὶ πισταῖς παρθένοις, δούς τε αὐτὴν εἰς
to-known and faithful virgins having-given and her into
 Παρθενῶνα ἀνατρέφεισθαι, αὐτὸς πρὸ τῆς οἰκίας ἐσχόλαζε
a-convent to-be-brought-up he-himself before the house devoted-himself

λοιπὸν τῇ ἀσκήσει, προσέχων ἑαυτῷ καὶ καρτερικῶς ἑαυτὸν
thereafter to-the discipline attending to-himself and patiently himself
 ἄγων. Οὐπω γὰρ ἦν οὕτως ἐν Αἰγύπτῳ συνεχῇ μοναστήρια,
leading not-yet for were thus in Egypt frequent monasteries
 οὐδ' ὅλως ᾔδει μοναχὸς τὴν μακρὰν ἔρημον, ἕκαστος δὲ
nor at-all knew a-monk the far desert each but
 τῶν βουλομένων ἑαυτῷ προσέχειν οὐ μακρὰν τῆς ἰδίας
of-those wishing to-himself to-attend not far from-the own
 κόμης καταμόνας ἡσκέετο. Ἦν τοίνυν ἐν τῇ πλησίον
village alone practiced-discipline there-was therefore in the neighboring
 κόμῃ τότε γέρων, ἐκ νεότητος τὸν μονήρῃ βίον ἀσκήσας·
village then an-old-man from youth the solitary life having-practiced
 τοῦτον ἰδὼν Ἀντώνιος, ἐζήλωσεν ἐν καλῷ καὶ πρῶτον
him having-seen Antony emulated in good and first
 μὲν ἤρξατο καὶ αὐτὸς μένειν ἐν τοῖς πρὸ τῆς κόμης τόποις.
indeed he-began also himself to-stay in the before the village places
 Κακεῖθεν εἴ που τινὰ σπουδαῖον ἤκουεν, προερχόμενος
and-from-there if anywhere someone earnest he-heard-of going-forth
 ἐζήτηι τοῦτον ὡς ἡ σοφὴ μέλισσα· καὶ οὐ πρότερον εἰς τὸν
he-sought him like the wise bee and not before to the
 ἴδιον τόπον ἀνέκαμπτεν, εἰ μὴ τοῦτον ἐωράκει, καὶ ὥσπερ
own place he-retained if not him he-had-seen and as-it-were
 ἐφόδιόν τι τῆς εἰς ἀρετὴν ὁδοῦ παρ' αὐτοῦ λαβὼν, ἐπανήει.
provision some of-the to virtue road from him having-taken he-went-back
 Ἐκεῖ τοίνυν τὰς ἀρχὰς διατρίβων, τὴν διάνοιαν ἐστάθμизεν,
there therefore the beginnings spending the mind he-settled
 ὅπως πρὸς μὲν τὰ τῶν γονέων μὴ ἐπιστρέφεται, μηδὲ
so-that to indeed the(-things) of-the parents not he-might-turn nor
 τῶν συγγενῶν μνημονεύει· ὅλον δὲ τὸν πόθον καὶ πᾶσαν τὴν
the kinsmen might-remember all but the longing and all the
 σπουδὴν ἔχῃ περὶ τὸν τόνον τῆς ἀσκήσεως. Εἰργάζετο
zeal might-have for the tension of-the discipline he-worked

γοῦν ταῖς χερσίν, ἀκούσας· Ὁ δὲ ἀργὸς μὴδὲ ἐσθιέτω·
at-any-rate with-the hands having-heard the and idle(-man) not-even let-bim-eat
 καὶ τὸ μὲν εἰς τὸν ἄρτον, τὸ δὲ εἰς τοὺς δεομένους
and the(-part) indeed on the bread the(-part) and on the needy
 ἀνήλυσκε. Προσηύχετο δὲ συνεχῶς, μαθὼν, ὅτι δεῖ
be-spent be-prayed and continually having-learned that (one)-must
 κατ' ἰδίαν προσεύχεσθαι ἀδιαλείπτως. Καὶ γὰρ προσεῖχεν
in private to-pray unceasingly and for be-attended
 οὕτως τῇ ἀναγνώσει, ὥς μὴδὲν τῶν γεγραμμένων
so to-the reading that nothing of-the(-things) written
 ἀπ' αὐτοῦ πίπτειν χαμαί, πάντα δὲ κατέχειν, καὶ λοιπὸν
from him to-fall to-the-ground all but to-hold-fast and thereafter
 αὐτῷ τὴν μνήμην ἀντὶ βιβλίων γίνεσθαι.
for-him the memory instead-of books to-become

- 4 Οὕτω μὲν οὖν ἑαυτὸν ἄγων, ἡγαπᾶτο παρὰ πάντων ὁ
thus indeed then himself leading was-loved by all —
 Ἀντώνιος· αὐτὸς δὲ τοῖς σπουδαίοις, πρὸς οὓς ἀπήρχετο,
Antony be-himself and to-the earnest(-men) to whom be-went
 γνησίως ὑπετάσσετο, καὶ καθ' ἑαυτὸν ἐκάστου τὸ
sincerely was-subject and by himself of-each the
 πλεονέκτημα τῆς σπουδῆς καὶ τῆς ἀσκήσεως κατεμάνθανε·
advantage of-the zeal and of-the discipline be-studied
 καὶ τοῦ μὲν τὸ χαρίεν, τοῦ δὲ τὸ πρὸς τὰς εὐχὰς
and of-one indeed the graciousness of-another and the for the prayers
 σύντονον ἐθεώρει· καὶ ἄλλου μὲν τὸ ἀόργητον, ἄλλου
intensity be-observed and of-one indeed the freedom-from-anger of-another
 δὲ τὸ φιλάνθρωπον κατενόει· καὶ τῷ μὲν ἀγρυπνοῦντι,
and the kindness be-marked and to-the(-one) indeed keeping-vigil
 τῷ δὲ φιλολογοῦντι προσεῖχε· καὶ τὸν μὲν ἐν
to-the(-other) and studying be-attended and the(-one) indeed in
 καρτερίᾳ, τὸν δὲ ἐν νηστείαις καὶ χαμευνίαις
endurance the(-other) and in fastings and sleeping-on-the-ground

ἐθαύμαζε· καὶ τοῦ μὲν τὴν πραότητα, τοῦ δὲ τὴν
he-admired and of-one indeed the meekness of-another and the
 μακροθυμίαν παρετηρεῖτο· πάντων δὲ ὁμοῦ τὴν εἰς
long-suffering he-watched of-all and alike the toward
 τὸν Χριστὸν εὐσέβειαν, καὶ τὴν πρὸς ἀλλήλους ἀγάπην
— Christ piety and the toward one-another love
 ἐσημειοῦτο· καὶ οὕτω πεπληρωμένος, ὑπέστρεφεν εἰς τὸν
he-noted and thus filled he-returned to the
 ἴδιον τοῦ ἀσκητηρίου τόπον· λοιπὸν αὐτὸς τὰ παρ'
own of-the hermitage place thereafter he-himself the(-things) from
 ἐκάστου συνάγων εἰς ἑαυτόν, καὶ σπουδάζων ἐν ἑαυτῷ
each gathering into himself and striving in himself
 τὰ πάντων δεικνύναι· καὶ γὰρ πρὸς τοὺς καθ' ἡλικίαν
the(-virtues) of-all to-show and for toward those in age
 ἴσους οὐκ ἦν φιλόνεικος, ἢ μόνον ἵνα μὴ δεύτερος
equal not he-was contentious except only that not second
 ἐκείνων ἐν τοῖς βελτίοσι φαίνεται· καὶ τοῦτο ἔπραττεν
to-them in the better(-things) he-might-appear and this he-did
 ὥστε μηδένα λυπεῖν, ἀλλὰ καὶ κείνους ἐπ' αὐτῷ χαίρειν.
so-as no-one to-grieve but them-too over him to-rejoice
 Πάντες μὲν οὖν οἱ ἀπὸ τῆς κώμης καὶ οἱ φιλόκαλοι, πρὸς
all indeed then those from the village and the lovers-of-good with
 οὓς εἶχε τὴν συνήθειαν, οὕτως αὐτὸν ὀρώντες, ἐκάλουν
whom he-had the acquaintance thus him seeing called(-him)
 θεοφιλεῖ· καὶ οἱ μὲν ὡς υἱόν, οἱ δὲ ὡς ἀδελφὸν ἡσπάζοντο.
God-beloved and some indeed as a-son others and as a-brother embraced(-him)
 Ὁ δὲ μισόκαλος καὶ φθονερός διάβολος οὐκ ἤνεγκεν ὀρών
the but hater-of-good and envious devil not bore(-it) seeing
 ἐν νεωτέρῳ τοιαύτην πρόθεσιν. Ἄλλ' οἷα μεμελέτηκε
in a-youth such purpose but such(-things)-as he-has-practiced
 ποιεῖν, ἐπιχειρεῖ καὶ κατὰ τούτου πράττειν· καὶ τὸ μὲν
to-do he-attempts also against him to-do and the indeed

5

πρῶτον ἐπείραζεν αὐτὸν ἀπὸ τῆς ἀσκήσεως καταγαγεῖν,
first he-tried him from the discipline to-draw-away
 ὑποβάλλον μνήμην τῶν κτημάτων, τῆς ἀδελφῆς τὴν
suggesting memory of-the possessions of-the sister the
 κηδεμονίαν, τοῦ γένους τὴν οἰκειότητα, φιλαργυρίαν,
care of-the family the kinship love-of-money
 φιλοδοξίαν, τροφῆς τὴν ποικίλην ἡδονήν, καὶ τὰς ἄλλας
love-of-glory of-food the varied pleasure and the other
 ἀνέσεις τοῦ βίου, καὶ τέλος τὸ τραχὺ τῆς ἀρετῆς, καὶ
relaxations of-the life and finally the roughness of-the virtue and
 ὥς πολὺς αὐτῆς ἐστὶν ὁ πόνος· τοῦ τε σώματος τὴν
how great its is the toil of-the and body the
 ἀσθένειαν ὑπετίθετο, καὶ τοῦ χρόνου τὸ μῆκος. Καὶ ὅλως
weakness he-suggested and of-the time the length and in-short
 πολὺν ἤγειρεν αὐτῷ κονιορτὸν λογισμῶν ἐν τῇ διανοίᾳ,
a-great he-raised for-him dust-cloud of-thoughts in the mind
 θέλων αὐτὸν ἀποσχοινίσαι τῆς ὀρθῆς προαιρέσεως. Ὡς δὲ
wishing him to-cut-off from-the right resolve when but
 εἶδεν ἑαυτὸν ὁ ἐχθρὸς ἀσθενοῦντα πρὸς τὴν τοῦ Ἀντωνίου
saw himself the enemy weak against the — of-Antony
 πρόθεσιν, καὶ μᾶλλον ἑαυτὸν καταπαλαιόμενον ὑπὸ τῆς
purpose and rather himself being-thrown by the
 ἐκείνου στερεότητος, καὶ ἀνατρεπόμενον τῇ πολλῇ πίστει,
his firmness and being-overturned by-the great faith
 καὶ πίπτοντα ταῖς συνεχέσιν Ἀντωνίου προσευχαῖς· τότε
and falling by-the continual of-Antony prayers then
 δὴ τοῖς ἐπ' ὀμφαλοῦ γαστρὸς ὄπλοις ἑαυτοῦ θαρρῶν,
indeed in-the at the-navel of-the-belly weapons his trusting
 καὶ καυχώμενος ἐπὶ τούτοις (ταῦτα γάρ ἐστιν αὐτοῦ τὰ
and boasting in these these for are his the
 πρῶτα κατὰ τῶν νεωτέρων ἔνεδρα), προσέρχεται κατὰ
first against the young snares he-advances against

τοῦ νεωτέρου, νυκτὸς μὲν αὐτὸν θορυβῶν, μεθ' ἡμέραν
the youth by-night indeed him troubling by day
 δὲ οὕτως ἐνοχλῶν, ὥς καὶ τοὺς ὁρῶντας αἰσθῆσθαι τὴν
and so harassing that even those seeing to-perceive the
 γινομένην ἀμφοτέρων πάλην. Ὁ μὲν γὰρ ὑπέβαλλε
occurring of-both wrestling the(-one) indeed for suggested
 λογισμοὺς ῥυπαροὺς, ὁ δὲ ταῖς εὐχαῖς ἀνέτρεπε
thoughts filthy the(-other) but by-the prayers overturned
 τούτους· καὶ ὁ μὲν ἐγαργάλιζεν, ὁ δέ, ὡς ἐρυθριᾶν
them and the(-one) indeed tickled the(-other) but as to-blush
 δοκῶν, τῇ πίστει καὶ ταῖς εὐχαῖς καὶ νηστεαῖς ἐτείχιζε
seeming with-the faith and with-the prayers and fastings fortified
 τὸ σῶμα· καὶ ὁ μὲν διάβολος ὑπέμενεν ὁ ἄθλιος
the body and the indeed devil endured the wretched(-one)
 καὶ ὡς γυνὴ σχηματίζεσθαι νυκτός, καὶ πάντα τρόπον
even as a-woman to-assume-the-form by-night and every way
 μιμεῖσθαι, μόνον ἵνα τὸν Ἀντώνιον ἀπατήσῃ· ὁ δὲ
to-imitate(-her) only that — Antony he-might-deceive the(-other) but
 τὸν Χριστὸν ἐνθυμούμενος, καὶ τὴν δι' αὐτὸν εὐγένειαν,
— Christ pondering and the because-of him nobility
 καὶ τὸ νοερὸν τῆς ψυχῆς λογιζόμενος, ἀπεσβέννυε
and the intellectual(-nature) of-the soul considering quenched
 τὸν ἄνθρακα τῆς ἐκείνου πλάνης. Πάλιν τε ὁ μὲν ἐχθρὸς
the coal of-the his deceit again and the indeed enemy
 ὑπέβαλλε τὸ λεῖον τῆς ἡδονῆς· ὁ δέ, ὀργιζόμενος
suggested the smoothness of-the pleasure the(-other) but to-one-angered
 καὶ λυπουμενῶ ἐοικώς, τὴν ἀπειλὴν τοῦ πυρὸς καὶ τοῦ
and grieved like the threat of-the fire and of-the
 σκώληκος τὸν πόνον ἐνεθυμείτο· καὶ ἀντιτιθεῖς ταῦτα,
worm the pain pondered and setting-against(-them) these(-thoughts)
 διέβαινε τούτων ἀβλαβής. Ἦν δὲ ταῦτα πάντα πρὸς
passed-through them unbarmed were and these(-things) all to

αἰσχύνῃν γινόμενα τοῦ ἐχθροῦ. Ὁ γὰρ νομίσας ὅμοιος
shame happening of-the enemy he for having-thought like
γενέσθαι Θεῷ ὑπὸ νεανίσκου νῦν ἐπαίξετο· καὶ ὁ σαρκὸς καὶ
to-become to-God by a-young-man now was-mocked and he over-flesh and
αἵματος κατακαυχώμενος ὑπὸ ἀνθρώπου σάρκα φοροῦντος
blood boasting by a-man flesh wearing
ἀνετρίετο. Συνήργει γὰρ ὁ Κύριος αὐτῷ, ὁ σάρκα δι'
was-overturned worked-with for the Lord him who flesh for
ἡμᾶς φορέσας, καὶ τῷ σώματι δὸς τὴν κατὰ τοῦ
us wore and to-the body having-given the over the
διαβόλου νίκην· ὥστε τῶν ὄντως ἀγωνιζομένων ἕκαστον
devil victory so-that of-those truly contending each
λέγειν· «Οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί.»
to-say not I yet but the grace — of-God that with me

6 Τέλος γοῦν, ὡς οὐκ ἠδυνήθη τὸν Ἀντώνιον οὐδ' ἐν
finally at-any-rate when not was-able — Antony even in
τούτῳ καταβαλεῖν ὁ δράκων, ἀλλὰ καὶ ἑβλεπεν ἑαυτὸν
this to-throw-down the dragon but even saw himself
ἐξωθούμενον ἀπὸ τῆς καρδίας αὐτοῦ, τρίζων τοὺς ὀδόντας,
thrust-out from the heart his gnashing the teeth
κατὰ τὸ γεγραμμένον, καὶ ὥσπερ ἐξιστάμενος, οἷός
according-to the(-thing) written and as-if beside-himself such-as
ἐστι τὸν νοῦν, τοιοῦτος ὕστερον καὶ τῇ φαντασίᾳ μέλας
he-is in-the mind such afterward also in-the apparition black
αὐτῷ φαίνεται παῖς· καὶ ὥσπερ ὑποπίπτων, οὐκέτι μὲν
to-him appears a-boy and as-if submitting no-longer indeed
λογισμοῖς ἐπέβαινεν (ἐκβέβλητο γὰρ ὁ δόλιος), λοιπὸν δὲ
with-thoughts assailed(-him) had-been-cast-out for the crafty(-one) thereafter and
ἀνθρωπίνῃ χρώμενος φωνῇ, ἔλεγε· Πολλοὺς μὲν ἠπάτησα,
a-human using voice he-said many indeed I-deceived
καὶ πλείστους κατέβαλον· νῦν δέ, ὡς ἐπὶ πολλοῖς καὶ
and very-many I-threw-down now but as against many also

ἐπὶ σοὶ καὶ τοῖς σοῖς πόνοις προσβαλὼν, ἡσθένησα.
against you and the your toils having-attacked I-have-been-weak
 Εἶτα τοῦ Ἀντωνίου πυθομένου· Τίς εἶ σὺ ὁ τοιαῦτα
then — Antony having-asked who are you the(-one) such(-things)
 λαλῶν παρ' ἐμοί· εὐθὺς ἐκεῖνος οἰκτρὰς ἡφίει φωνάς· Ἐγὼ
speaking to me at-once he piteous uttered cries I
 τῆς πορνείας εἰμι φίλος· ἐγὼ τὰ εἰς ταύτην ἔνεδρα, καὶ
of-the fornication am friend I the for it snares and
 τοὺς ταύτης γαργαλισμοὺς κατὰ τῶν νέων ἀνεδεξάμην, καὶ
the its ticklings against the young have-undertaken and
 πνεῦμα πορνείας κέκλημαι. Πόσους θέλοντας σωφρονεῖν
spirit of-fornication I-am-called how-many wishing to-be-chaste
 ἠπάτησα! Πόσους ἐγκρατευομένους μετέπεισα γαργαλιζῶν!
I-deceived how-many practicing-continence I-won-over tickling
 Ἐγὼ εἰμι δι' ὃν καὶ ὁ προφήτης μέμφεται τοὺς
I am(-be) because-of whom also the prophet blames those
 πεσόντας, λέγων· Πνεύματι πορνείας ἐπλανήθητε· δι' ἐμοῦ
having-fallen saying by-a-spirit of-fornication you-were-led-astay through me
 γὰρ ἦσαν ἐκεῖνοι σκελισθέντες. Ἐγὼ εἰμι ὁ πολλάκις
for were they tripped-up I am the(-one) often
 σοι ὀχλήσας, καὶ τοσαντάκις ἀνατραπείς παρὰ σοῦ. Ὁ
you having-troubled and so-many-times overturned by you —
 δὲ Ἀντώνιος εὐχαριστήσας τῷ Κυρίῳ, καὶ καταθαρήσας
and Antony having-given-thanks to-the Lord and having-taken-courage
 αὐτοῦ, φησὶ πρὸς αὐτόν· Πολὺ τοίνυν εὐκαταφρόνητος
against-him says to him very therefore contemptible
 τυγχάνεις· καὶ γὰρ μέλας εἶ τὸν νοῦν, καὶ ὥς παῖς
you-are both for black you-are in-the mind and as a-boy
 ἀσθενής· οὐδὲ μία μοι λοιπὸν ἐστὶ φροντὶς περὶ σοῦ·
weak not-even one to-me any-longer is care about you
 Κύριος γὰρ ἐμοὶ βοηθός, ἀγὰρ ἐπόψομαι τοὺς ἐχθροὺς μου.
(the)-Lord for to-me (is)-a-helper and-I will-look-upon the enemies my

Ταῦτα ἀκούσας ὁ μέλας ἐκεῖνος, εὐθὺς ἔφυγε καταπτήξας
these(-things) having-heard the black(-one) that at-once fled cowering-at

τὰς φωνάς, καὶ φοβηθεὶς ἔτι κἂν ἐγγίσει τῷ ἀνδρί.
the words and fearing still even to-approach the man

7 Τοῦτο πρῶτον ἄθλον Ἀντωνίου γέγονε κατὰ τοῦ διαβόλου·
this (the)-first contest of-Antony was against the devil

μᾶλλον δὲ τοῦ Σωτῆρος καὶ τοῦτο γέγονεν ἐν τῷ Ἀντωνίῳ
rather but of-the Savior and this was in — Antony

τὸ κατόρθωμα, τοῦ τὴν ἀμαρτίαν κατακρίναντος ἐν
the achievement of-the(-one) the sin having-condemned in

τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν,
the flesh that the righteousness of-the law might-be-fulfilled in us

τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.
who not after (the)-flesh walk but after (the)-spirit

Ἄλλ' οὔτε Ἀντώνιος, ὡς ὑποπεσόντος τοῦ δαίμονος,
but neither Antony as having-submitted the demon

ἡμέλει λοιπὸν καὶ κατεφρόνει ἑαυτοῦ· οὔτε ὁ ἐχθρός, ὡς
grew-careless thereafter and was-beedless of-himself nor the enemy as

ἡττηθεὶς, ἐπαύετο τοῦ ἐνεδρεύειν. Περιύρχετο γὰρ πάλιν ὡς
defeated ceased the to-lie-in-wait went-about for again like

λέων, ζητῶν τινα πρόφασιν κατ' αὐτοῦ. Ὁ δὲ Ἀντώνιος,
a-lion seeking some occasion against him — but Antony

μαθὼν ἐκ τῶν Γραφῶν πολλὰς εἶναι τὰς μεθοδείας
having-learned from the Scriptures many to-be the wiles

τοῦ ἐχθροῦ, συντόνως ἐκέχρητο τῇ ἀσκήσει, λογιζόμενος,
of-the enemy earnestly kept-to the discipline reckoning

ὅτι, εἰ καὶ μὴ ἴσχυσε τὴν καρδίαν ἐν ἡδονῇ σώματος
that if even not he-prevailed the heart in pleasure of-body

ἀπατηῆσαι, πειράσει πάντως δι' ἐτέρας ἐνεδρεῦσαι μεθόδου·
to-deceive he-will-try surely by another to-ensnare(-it) method

ἔστι γὰρ φιλαμαρτήμων ὁ δαίμων. Μᾶλλον οὖν καὶ
is for a-lover-of-sin the demon more therefore and

μᾶλλον ὑπεπίαζε τὸ σῶμα καὶ ἐδουλαγῶγει, μήπως,
more he-buffed the body and brought(-it)-into-subjection lest
 ἐν ἄλλοις νικήσας, ἐν ἄλλοις ὑποσυρῇ. Βουλευέται
in some(-things) having-conquered in others he-be-dragged-down he-resolves
 τοίνυν σκληροτέrais ἀγωγαῖς ἑαυτὸν ἐθίζειν. Καὶ πολλοὶ
therefore to-harsber regimens himself to-accustom and many
 μὲν ἐθαύμαζον, αὐτὸς δὲ ῥᾶον τὸν πόνον ἔφερεν· ἡ
indeed marveled he-himself but more-easily the toil bore the
 γὰρ προθυμία τῆς ψυχῆς, πολὺν χρόνον ἐμμένιασα, ἔξιν
for eagerness of-the soul a-long time having-persisted a-habit
 ἀγαθὴν ἐνειργάζετο ἐν αὐτῷ· ὥστε καὶ μικρὰν πρόφασιν
good wrought in him so-that even small occasion
 λαμβάνοντα παρ' ἐτέρων, πολλὴν εἰς τοῦτο τὴν σπουδὴν
taking from others great in this the zeal
 ἐνδείκνυσθαι· ἡγρύπνει γὰρ τοσοῦτον, ὥς πολλάκις καὶ
to-display he-kept-vigil for so-much that often even
 ὅλην τὴν νύκτα διατελεῖν αὐτὸν αὔπνον· καὶ τοῦτο δὲ
whole the night to-continue him sleepless and this and
 οὐχ ἅπαξ, ἀλλὰ καὶ πλειστάκις ποιῶν ἐθαυμάζετο. Ὅσθιέ
not once but even very-often doing he-was-marveled-at he-ate
 τε ἅπαξ τῆς ἡμέρας μετὰ δύσιν ἡλίου· ἦν
and once in-the day after (the)-setting of-(the)-sun there-was(-a-time)
 δ' ὅτε καὶ διὰ δύο, πολλάκις δὲ καὶ διὰ τεσσάρων
and when even after two(-days) often and even after four
 μετελάμβανε. Καὶ ἦν αὐτῷ ἡ τροφή ἄρτος καὶ ἄλας· καὶ
he-partook and was his the food bread and salt and
 τὸ ποτὸν ὕδωρ μόνον. Περὶ γὰρ κρεῶν καὶ οἴνου περιττόν
the drink water only about for meat and wine superfluous
 ἐστι καὶ λέγειν· ὅπου γε οὐδὲ παρὰ τοῖς ἄλλοις
it-is even to-speak where at-least not-even among the other
 σπουδαίοις ἠϊρίσκετό τι τοιοῦτον. Εἰς δὲ τὸν ὕπνον
earnest(-men) was-found anything such for and the sleep

ἡρκεῖτο ψιαθίῳ· τὸ δὲ πλείστον καὶ ἐπὶ γῆς
he-was-content with-a-rush-mat the but most(-part) even on (the)-ground
 μόνης κατέκειτο. Ἀλείφειν δὲ ἐλαίῳ παρητεῖτο, λέγων
bare he-lay to-anoint(-himself) and with-oil he-refused saying
 μᾶλλον πρόπειν τοὺς νεωτέρους ἐκ προθυμίας ἔχειν τὴν
rather to-befit the young from eagerness to-have the
 ἀσκησιν, καὶ μὴ ζητεῖν τὰ χαυνούντα τὸ σῶμα·
discipline and not to-seek the(-things) softening the body
 ἀλλὰ καὶ ἐθίζειν αὐτὸ τοῖς πόνοις, λογιζομένους τὸ
but even to-acustom it to-the toils reckoning the
 τοῦ Ἀποστόλου ῥητόν· Ὅταν ἀσθενῶ, τότε δυνατός εἰμι.
of-the Apostle saying when I-am-weak then strong I-am
 Τότε γὰρ ἔλεγεν ἰσχύειν τῆς ψυχῆς τὸν τόνον, ὅταν αἱ
then for he-said to-be-strong of-the soul the tension when the
 τοῦ σώματος ἀσθενῶσιν ἡδοναί. Καὶ ἦν αὐτῷ παράδοξος
of-the body are-weak pleasures and was his marvelous
 ὄντως καὶ οὗτος ὁ λογισμός· οὐ γὰρ ἡξίου χρόνον
truly also this the thought not for he-thought-fit by-time
 μετρεῖν τὴν τῆς ἀρετῆς ὁδόν, οὐδὲ τὴν δι' αὐτὴν
to-measure the of-the virtue road nor the for-the-sake-of it
 ἀναχώρησιν, ἀλλὰ πόθῳ καὶ τῇ προαιρέσει. Αὐτὸς
withdrawal but by-longing and by-the resolve he
 γοῦν οὐκ ἐμνημόνευε τοῦ παρελθόντος χρόνου· ἀλλὰ
at-any-rate not remembered the past time but
 καθ' ἡμέραν, ὡς ἀρχὴν ἔχων τῆς ἀσκήσεως, μείζω τὸν
each day as a-beginning having of-the discipline greater the
 πόνον εἶχεν εἰς προκοπὴν, ἐπιλέγων ἑαυτῷ τὸ τοῦ Παύλου
toil he-bad for progress repeating to-himself the — of-Paul
 ῥητὸν συνεχῶς· Τῶν ὀπισθεν ἐπιλανθανόμενος, τοῖς
saying continually the(-things) behind forgetting to-the(-things)
 δὲ ἔμπροσθεν ἐπεκτεινόμενος· μνημονεύων τε καὶ τῆς
and before reaching-forth remembering both and the

φωνῆς τοῦ προφήτου Ἡλίου λέγοντος· Ζῇ Κύριος, ᾧ
word of-the prophet Elijah saying lives (the)-Lord whom
 παρέστην ἐνώπιον αὐτοῦ σήμερον. Παρατηρεῖτο γάρ, ὅτι,
I-have-stood before him today he-observed for that
 σήμερον λέγων, οὐκ ἐμέτρει τὸν παρελθόντα χρόνον· ἀλλ'
today saying not he-measured the past time but
 ὡς ἀρχὴν αἰὲ καταβαλλόμενος, καθ' ἡμέραν ἐσπούδαζεν
as a-beginning always laying-down each day he-strove
 ἑαυτὸν παριστάνειν τοιοῦτον, οἷον χρὴ φαίνεσθαι τῷ
himself to-present such as one-ought to-appear —
 Θεῷ, καθαρὸν τῇ καρδίᾳ, καὶ ἔτοιμον ὑπακούειν τῷ
to-God pure in-the heart and ready to-obey the
 βουλήματι αὐτοῦ, καὶ μηδενὶ ἄλλῳ. Ἔλεγε δὲ ἐν ἑαυτῷ,
will his and no other he-said and in himself
 δεῖν τὸν ἀσκητὴν ἐκ τῆς πολιτείας τοῦ μεγάλου
(that)-(it)-was-needful the ascetic from the way-of-life of-the great
 Ἡλίου καταμανθάνειν, ὡς ἐν ἐσόπτρῳ τὸν ἑαυτοῦ βίον αἰεί.
Elijah to-study as in a-mirror the his-own life always

Shut in a tomb, Antony is beaten senseless by demons, carried to the village church, and at midnight has himself carried back to defy them. They return as lions, bulls, and serpents until a light from the roof scatters them and a voice promises to be his helper. Passing a phantom silver dish and real gold, he walls himself for twenty years in a desert fort across the river. When friends force the door he comes out unchanged, heals and reconciles, crosses a canal full of crocodiles unharmed, and the desert fills with monasteries.

- 8 Οὕτω δὴ οὖν συσφίγξας ἑαυτὸν ὁ Ἀντώνιος, ἀπήρχετο
thus indeed then having-braced himself — Antony went-off
 εἰς τὰ μακρὰν τῆς κώμης τυγχάνοντα μνήματα, καὶ
to the far-off from-the village lying tombs and
 παραγγέλλας ἐνὶ τῶν γνωρίμων δι' ἡμερῶν πολλῶν
having-charged one of-the acquaintances at-intervals-of days many
 αὐτῷ κομίζειν τὸν ἄρτον, αὐτὸς εἰσελθὼν εἰς ἓν τῶν
to-him to-bring the bread he having-entered into one of-the
 μνημάτων, καὶ κλείσαντος ἐκείνου κατ' αὐτοῦ τὴν θύραν,
tombs and having-shut that(-man) on him the door
 ἔμενε μόνος ἔνδον. Ἐνθα δὴ μὴ φέρων ὁ ἐχθρὸς, ἀλλὰ
remained alone within there indeed not bearing(-it) the enemy but
 μὴν καὶ φοβούμενος, μὴ κατ' ὀλίγον καὶ τὴν ἔρημον ἐμπλήσῃ
truly also fearing lest by little even the desert be-fill
 τῆς ἀσκήσεως· προσελθὼν ἐν μιᾷ νυκτὶ μετὰ πλῆθος
with-the discipline having-come in one night with a-multitude
 δαιμόνων, τοσούτον αὐτὸν ἔκοψε πλῆγαῖς, ὥς καὶ ἄφωνον
of-demons so-much him beat with-blows that even speechless
 αὐτὸν ἀπὸ τῶν βασάνων κεῖσθαι χαμαί· διεβεβαιούτο
him from the tortures to-lie on-the-ground he-affirmed
 γὰρ οὕτω σφοδροὺς γεγενῆσθαι τοὺς πόνους, ὥς λέγειν
for so violent to-have-been the pains that to-say

μὴ δύνασθαι τὰς παρὰ ἀνθρώπων πληγὰς τοιαύτην ποτὲ
not to-be-able the from men blows such ever
 βάσανον ἐμποῦῃσαι. Θεοῦ δὲ προνοία (οὐ γὰρ παρορᾷ
torture to-cause of-God but by-providence not for overlooks
 Κύριος τοὺς ἐλπίζοντας ἐπ' αὐτόν), τῇ ἐξῆς παραγίνεται
(the)-Lord those hoping in him on-the next(-day) comes
 ὁ γνώριμος, κομίζων τοὺς ἄρτους αὐτῷ· ἀνοίξας τε τὴν
the acquaintance bringing the loaves to-him having-opened and the
 θύραν, καὶ τοῦτον ἰδὼν χαμαὶ κείμενον ὡς νεκρόν,
door and him having-seen on-the-ground lying as dead
 βαστάσας ἔφερεν εἰς τὸ τῆς κώμης Κυριακόν, καὶ
having-lifted(-him) he-carried(-him) to the of-the village Lord's-house and
 τίθησιν ἐπὶ τῆς γῆς. Πολλοί τε τῶν συγγενῶν, καὶ οἱ
lays(-him) on the ground many and of-the kinsmen and those
 ἀπὸ τῆς κώμης, παρεκαθέζοντο ὡς ἐπὶ νεκρῷ τῷ
from the village sat-beside as by a-dead(-man) —
 Ἀντωνίῳ. Περὶ δὲ τὸ μεσονύκτιον εἰς ἑαυτὸν ἐλθὼν ὁ
Antony about and the midnight to himself having-come —
 Ἀντώνιος, καὶ διεγερθεὶς, ὡς εἶδε πάντας κοιμωμένους,
Antony and having-awakened when he-saw all sleeping
 καὶ μόνον τὸν γνώριμον γρηγοροῦντα, νεύσας ἤκειν
and only the acquaintance watching having-nodded to-come
 αὐτὸν πρὸς αὐτόν, ἡξίου πάλιν αὐτὸν βαστάσαι καὶ
him to him he-asked again him to-lift(-him) and
 ἀποφέρειν εἰς τὰ μνήματα, μηδένα ἐξυπνίσαντα.
to-carry-off to the tombs no-one having-awakened
 Ἀπηνέχθη οὖν παρὰ τοῦ ἀνδρός, καὶ συνήθως τῆς θύρας 9
he-was-carried-off then by the man and as-usual the door
 κεκλεισμένης, ἔνδον ἦν πάλιν μόνος. Καὶ στήκειν μὲν οὐκ
having-been-shut within he-was again alone and to-stand indeed not
 ἴσχυε διὰ τὰς πληγὰς· ἀνακείμενος δὲ ἠΰχετο. Καὶ μετὰ
he-was-able because-of the blows lying-back but he-prayed and after

τὴν εὐχὴν ἔλεγε μετὰ κραυγῆς· Ὡδέ εἰμι ἐγὼ Ἀντώνιος· οὐ
the prayer he-said with a-shout here am I Antony not
 φεύγω τὰς παρ' ὑμῶν πληγὰς. Κἂν γὰρ πλείονας ποιήσητε,
I-flee the from you blows even-if for more you-make
 οὐδέν με χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ. Εἴτα
nothing me will-separate from the love — of-Christ then
 καὶ ἔψαλλεν· Ἐὰν παρατάξῃται ἐπ' ἐμὲ παρεμβολή, οὐ
also he-sang if be-arrayed against me an-army not
 φοβηθήσεται ἡ καρδιά μου. Ὁ μὲν οὖν ἀσκητὴς ἐφρόνει
shall-fear the heart my the indeed then ascetic was-minded
 καὶ ἔλεγε ταῦτα· ὁ δὲ μισόκαλος ἐχθρός, θαυμάσας,
and said these(-things) the but hater-of-good enemy having-marveled
 ὅτι καὶ μετὰ τὰς πληγὰς ἐθάρρῃσεν ἐλθεῖν, συγκαλέσας
that even after the blows he-dared to-come having-called-together
 αὐτοῦ τοὺς κύνας, καὶ διαρρήγνύμενος, ἔφη· Ὁρᾶτε ὅτι οὐ
his the dogs and bursting(-with-rage) said you-see that not
 πνεύματι πορνείας, οὐ πληγαῖς ἐπαύσαμεν τοῦτον· ἀλλὰ
by-a-spirit of-fornication not by-blows we-have-stopped him but
 καὶ θρασύνεται καθ' ἡμῶν· προσέλθωμεν ἄλλως αὐτῷ.
even he-is-bold against us let-us-come otherwise to-him
 Εὐκόλον δὲ τῷ διαβόλῳ τὰ εἰς κακίαν σχήματα. Τότε
easy and for-the devil the for evil forms then
 δὴ οὖν ἐν τῇ νυκτὶ κτύπον μὲν τοιοῦτον ποιοῦσιν, ὥς
indeed then in the night a-din indeed such they-make that
 δοκεῖν πάντα τὸν τόπον ἐκεῖνον σείεσθαι· τοὺς δὲ τοῦ
to-seem all the place that to-be-shaken the and of-the
 οἰκίσκου τέσσαρας τοίχους ὥσπερ ῥήξαντες οἱ δαίμονες,
little-house four walls as-if having-broken the demons
 ἔδοξαν δι' αὐτῶν ἐπισείεσθαι, μετασχηματισθέντες εἰς
seemed through them to-enter changed into
 θηρίων καὶ ἐρπετῶν φαντασίαν· καὶ ἦν ὁ τόπος εὐθὺς
of-beasts and of-reptiles (the)-apparition and was the place at-once

πεπληρωμένος φαντασίας λεόντων, ἄρκτων, λεοπάρδων,
filled with-apparitions of-lions of-bears of-leopards
 ταύρων, καὶ ὄφειν, ἀσπίδων, καὶ σκορπίων, καὶ λύκων.
of-bulls and of-serpents of-asps and of-scorpions and of-wolves
 Καὶ ἕκαστον μὲν τούτων ἐκίνει κατὰ τὸ ἴδιον σχῆμα. Ὁ
and each indeed of-these moved according-to the own form the
 λέων ἔβρυχε, θέλων ἐπελθεῖν, ὁ ταῦρος ἐδόκει κερατίζειν,
lion roared wishing to-attack the bull seemed to-gore
 ὁ ὄφεις ἔρπων οὐκ ἔφθανε, καὶ ὁ λύκος ὀρμῶν ἐπείχετο·
the serpent creeping not reached(-him) and the wolf rushing was-held-back
 καὶ ὅλως πάντων ὁμοῦ ἦσαν τῶν φαινομένων οἱ ψόφοι
and in-short of-all together were the appearing(-things) the noises
 δεινοί, καὶ οἱ θυμοὶ χαλεποί. Ὁ δὲ Ἀντώνιος, μαστιζόμενος
terrible and the rages fierce — and Antony scourged
 καὶ κεντούμενος παρ' αὐτῶν, ἦσθετο μὲν δεινότερου πόνου
and pricked by them felt indeed more-terrible pain
 σωματικοῦ. Ἀτρέμας καὶ μᾶλλον τῇ ψυχῇ γρηγορῶν
bodily unshaken and rather in-the soul watchful
 ἀνέκειτο· καὶ ἔστενε μὲν διὰ τὸν τοῦ σώματος πόνον·
he-lay and groaned indeed because-of the of-the body pain
 νήφων δὲ τῇ διανοίᾳ καὶ ὥσπερ χλευάζων, ἔλεγεν· Εἰ
sober but in-the mind and as-if mocking said if
 δυνάμεις τις ἦν ἐν ὑμῖν, ἥρκει καὶ μόνον ἓνα ἐξ ὑμῶν
power any were in you it-would-suffice even only one of you
 ἐλθεῖν· ἐπειδὴ δὲ ἐξενεύρωσεν ὑμᾶς ὁ Κύριος, διὰ τοῦτο
to-come since but has-unnerved you the Lord because-of this
 καὶν τῷ πλήθει πειράζετέ πως ἐκφοβεῖν· γνώρισμα τῆς
even by-the number you-try somehow to-terrify a-mark of-the
 ἀσθενείας ὑμῶν τὸ τὰς ἀλόγων ὑμᾶς μιμεῖσθαι μορφάς.
weakness your (is)-the the of-brutes you to-imitate forms
 Θαρρῶν γοῦν πάλιν ἔλεγεν· Εἰ δύνασθε καὶ ἐξουσίαν
taking-courage at-any-rate again he-said if you-are-able and power

ἐλάβετε κατ' ἐμοῦ, μὴ μέλλετε, ἀλλ' ἐπίβητε· εἰ δὲ μὴ
 you-received against me do-not delay but attack if but not
 δύνασθε, τί μάτην ταρασσεσθε; Σφραγὶς γὰρ ἡμῖν καὶ
 you-are-able why in-vain are-you-troubled a-seal for to-us and
 τείχος εἰς ἀσφάλειαν ἢ εἰς τὸν Κύριον ἡμῶν πίστις.
 a-wall for safety (is)-the in the Lord our faith

Πολλὰ τοίνυν ἐπιχειρήσαντες, ἔτριζον κατ' αὐτοῦ τοὺς
 many(-things) therefore having-attempted they-gnashed against him the
 ὀδόντας, ὅτι μᾶλλον ἔπαιζον ἑαυτούς, καὶ οὐκ ἐκεῖνον.
 teeth because rather they-mocked themselves and not him

10 Ὁ δὲ Κύριος οὐδὲ ἐν τούτῳ ἐπελάθετο τῆς ἀθλήσεως
 the but Lord not-even in this forgot the contest

Ἄντωνίου, ἀλλ' εἰς ἀντίληψιν αὐτοῦ παραγέγονεν.
 of-Antony but to help his came

Ἀναβλέψας γοῦν, εἶδε τὴν στέγην ὥσπερ διανοιγομένην,
 having-looked-up at-any-rate he-saw the roof as-if opening
 καὶ ἀκτῖνά τινα φωτὸς κατερχομένην πρὸς αὐτόν. Καὶ οἱ
 and a-ray some of-light descending to him and the
 μὲν δαίμονες ἐξαίφνης ἄφαντοι γεγόνασιν· ὁ δὲ πόνος τοῦ
 indeed demons suddenly vanished became the and pain of-the
 σώματος εὐθὺς ἐπέπαυτο, καὶ ὁ οἶκος πάλιν ἦν ὁλόκληρος.
 body at-once had-ceased and the house again was whole

Ὁ δὲ Ἀντώνιος, αἰσθόμενος τῆς ἀντιλήψεως, καὶ πλέον
 — and Antony perceiving the help and more

ἀναπνεύσας, κουφισθεὶς τε τῶν πόνων, ἐδέετο τῆς φανείσης
 having-breathed relieved and of-the pains entreated the having-appeared
 ὀπτασίας, λέγων· Ποῦ ἦς; διὰ τί μὴ ἐξ ἀρχῆς
 vision saying where were-you because-of what not from (the)-beginning

ἐφάνης, ἵνα μου τὰς ὀδύνας παύσης; Καὶ φωνὴ γέγονε
 did-you-appear so-that my the pains you-might-stop and a-voice came
 πρὸς αὐτόν· Ἀντώνιε, ὧδε ἤμην, ἀλλὰ περιέμενον ἰδεῖν τὸ
 to him Antony here I-was but I-waited to-see the

σὸν ἀγώνισμα. Ἐπεὶ οὖν ὑπέμεινας, καὶ οὐχ ἡττήθης,
your struggle since then you-endured and not you-were-defeated
 ἔσομαί σοι αἰὲ βοηθός, καὶ ποιήσω σε ὀνομαστὸν
I-will-be to-you always a-helper and I-will-make you renowned
 πανταχοῦ γενέσθαι. Ταῦτα ἀκούσας, ἀναστὰς ἠῤῥαχετο· καὶ
everywhere to-become these(-things) having-heard having-risen he-prayed and
 τοσοῦτον ἴσχυσεν, ὥς αἰσθέσθαι αὐτόν, ὅτι πλείονα δύναμιν
so-much grew-strong that to-perceive him that more strength
 ἔσχεν ἐν τῷ σώματι μᾶλλον, ἣς εἶχε τὸ πρότερον.
he-had in the body rather than-that-which he-had the before
 Ἦν δὲ τότε λοιπὸν ἐγγὺς τριάκοντα καὶ πέντε ἐτῶν.
he-was and then by-then nearly thirty and five of-years
 Τῇ δὲ ἐξῆς προελθὼν, ἔτι μᾶλλον προθυμότερος ἦν 11
on-the and next(-day) having-gone-out still more more-eager he-was
 εἰς τὴν θεοσέβειαν, καὶ γενόμενος πρὸς τὸν γέροντα τὸν
for the godliness and having-come to the old-man the
 παλαιὸν ἐκείνον, ἠξίου τὴν ἔρημον οἰκῆσαι σὺν αὐτῷ.
aged that he-asked(-him) the desert to-inhabit with him
 Τοῦ δὲ παραιτησαμένου διὰ τε τὴν ἡλικίαν, καὶ διὰ
he but having-declined because-of both the age and because-of
 τὸ μηδέπω εἶναι τοιαύτην συνήθειαν, εὐθὺς αὐτὸς ὥρμησεν
the not-yet to-be such custom at-once he set-out
 εἰς τὸ ὄρος. Ἀλλὰ καὶ πάλιν ὁ ἐχθρός, βλέπων αὐτοῦ τὴν
for the mountain but also again the enemy seeing his the
 σπουδὴν καὶ θέλων ἐμποδίσαι ταύτην, ὑπέβαλεν ἐν ταῖς ὁδοῖς
zeal and wishing to-binder it threw-down in the roads
 ἀργυροῦ δίσκου μεγάλου φαντασίαν. Ἀντώνιος δέ, συνεὶς
of-a-silver dish great an-apparition Antony but understanding
 τοῦ μισοκάλου τὴν τέχνην, ἔστη, καὶ τῷ δίσκῳ βλέπων,
of-the hater-of-good the craft stood and at-the dish looking
 τὸν ἐν αὐτῷ διάβολον ἤλεγχε λέγων· Πόθεν ἐν ἐρήμῳ
the in it devil he-rebuked saying whence in (the)-desert

δίσκος; Οὐκ ἔστιν ἡ ὁδὸς αὕτη τετριμμένη, οὐδέ ἐστιν ἵχνος
a-dish not is the road this trodden nor is(-there) a-track
 ὀδυσάντων ὧδέ τινων· ἐκπεσὼν οὐκ ἠδύνατο λαθεῖν
having-traveled here of-any(-men) having-fallen not could escape-notice
 μέγιστος ὢν. Ἀλλὰ καὶ ὁ ἀπολέσας, ἀναστρέψας καὶ
very-large being but also the(-one) having-lost(-it) having-turned-back and
 ζητήσας εὗρεν ἂν διὰ τὸ ἔρημον εἶναι τὸν τόπον.
having-sought would-have-found — because-of the desolate to-be the place
 Τοῦτο τέχνη τοῦ διαβόλου γέγονεν. Οὐκ ἐμποδίσεις ἐν
this craft of-the devil is not you-will-binder in
 τούτῳ μου τὴν προθυμίαν, διάβολε. Τοῦτο γὰρ σὺν σοὶ
this my the eagerness devil this for with you
 εἶη εἰς ἀπώλειαν. Καὶ τοῦτο τοῦ Ἀντωνίου λέγοντος,
may-it-be to perdition and this — Antony saying
 ἐξέλιπεν ἐκεῖνος, ὥσει καπνὸς ἀπὸ προσώπου πυρός.
vanished it as smoke from (the)-face of-fire

- 12 Εἴτα πάλιν οὐκ ἔτι φαντασίαν, ἀληθινὸν δὲ χρυσὸν
then again not any-longer an-apparition real but gold
 ἐρριμμένον ἐν ταῖς ὁδοῖς ἐώρακεν ἀπερχόμενος. Εἴτε δὲ
thrown in the roads he-saw going-away whether and
 τοῦ ἐχθροῦ δείξαντος, εἴτε τινὸς κρείττονος δυνάμεως
the enemy having-shown(-it) or some higher power
 γυμναζούσης τὸν ἀθλητὴν, καὶ δεικνύουσης τῷ διαβόλῳ,
training the athlete and showing to-the devil
 ὅτι μηδὲ τῶν ἀληθῶς φροντίζει χρημάτων· οὔτε αὐτὸς
that not-even the truly he-cares-for riches neither he
 ἀπήγγειλεν, οὔτε ἡμεῖς ἔγνωμεν, πλὴν ὅτι χρυσὸς ἦν
reported nor we knew except that gold was
 ὁ φαινόμενος. Ὁ δὲ Ἀντώνιος τὸ μὲν πλήθος
the(-thing) appearing — and Antony the indeed quantity
 ἐθαύμασεν, ὥς δὲ πῦρ ὑπερβάς, οὕτως αὐτὸν παρήλθεν
marveled-at as but fire having-stepped-over so it he-passed-by

ὥς μὴδὲ στραφῆναι· ἀλλὰ καὶ δρόμῳ σπουδάσαι τοσοῦτον,
that not-even to-turn but even at-a-run to-hasten so-much
 ὥστε κρύψαι καὶ λαθεῖν τὸν τόπον. Μᾶλλον οὖν
that to-hide and to-escape-the-notice-of the place more then
 καὶ μᾶλλον ἐπιτείνας τὴν πρόθεσιν, ὥρμησεν εἰς τὸ
and more having-intensified the purpose he-set-out for the
 ὄρος. Καὶ παρεμβολὴν ἔρημον, καὶ διὰ τὸν χρόνον
mountain and a-fort deserted and because-of the time
 μεστὴν ἑρπετῶν εὐρὼν εἰς τὸ πέραν τοῦ ποταμοῦ, ἐκεῖ
full of-reptiles having-found on the far-side of-the river there
 μετέθηκεν ἑαυτόν, καὶ ὤκησεν ἐν αὐτῇ. Τὰ μὲν οὖν ἑρπετά,
removed himself and dwelt in it the indeed then reptiles
 ὥσπερ τινὸς διώκοντος, εὐθὺς ἀνεχώρησαν· αὐτὸς δέ, τὴν
as-if someone chasing(-them) at-once withdrew he but the
 εἴσοδον ἀναφράξας, καὶ ἄρτους εἰς μῆνας ἕξ ἀποθέμενος
entrance having-blocked-up and loaves for months six having-stored
 (ποιοῦσι δὲ τοῦτο Θηβαῖοι, καὶ πολλάκις μένουσι καὶ ὅλον
do and this Thebans and often they-remain even a-whole
 ἐνιαυτὸν ἀβλαβεῖς), ἔχων ἔνδον ὕδωρ, ὥσπερ ἐν ἀδύτοις
year unspoiled having within water as-if in shrines
 ἐγκαταδύμενος μόνος ἔμενεν ἔνδον, μήτε αὐτὸς προΐων,
plunging alone he-remained within neither himself going-out
 μήτε τινα τῶν ἐρχομένων βλέπων. Αὐτὸς μὲν οὖν πολὺν
nor any of-those coming seeing he indeed then a-long
 χρόνον οὕτω συνήψεν ἀσκούμενος· κατ' ἐνιαυτὸν μόνον
time thus continued practicing-discipline by year only
 ἄνωθεν ἀπὸ τοῦ δώματος δεύτερον δεχόμενος τοὺς ἄρτους.
from-above from the roof twice receiving the loaves
 Οἱ δὲ πρὸς αὐτὸν ἐρχόμενοι τῶν γνωρίμων, ἐπεὶ μὴ
those and to him coming of-the acquaintances since not
 συνεχώρει τούτους εἰσελθεῖν, ἔξω πολλάκις ἡμέρας καὶ
he-allowed them to-enter outside often days and

νύκτας ποιούντες, ἤκουον ὡς ὄχλων ἔνδον θορυβούντων,
nights spending heard as-it-were crowds within clamoring
 κτυπούντων, φωνὰς ἀφιέντων οἰκτρὰς, καὶ κραζόντων·
banging voices uttering piteous and crying
 Ἀπόστα τῶν ἡμετέρων· τί σοὶ καὶ τῇ ἐρήμῳ; οὐ
depart from-what-is ours what to-you and to-the desert not
 φέρεις ἡμῶν τὴν ἐπιβουλήν. Τὴν μὲν οὖν ἀρχὴν εἶναί
you-bear our the plotting (at)-the indeed then beginning to-be
 τινὰς σὺν αὐτῷ μαχομένους ἀνθρώπους, καὶ τούτους διὰ
some with him fighting men and these by
 κλιμάκων εἰσεληλυθέναι πρὸς αὐτὸν ἐνόμιζον οἱ ἔξωθεν·
ladders to-have-entered to him thought those outside
 ὡς δὲ διὰ τινος τρυμαλιᾶς παρακύψαντες, οὐδένα
when but through some hole having-peeped no-one
 ἔβλεπον, τότε δὴ λογισάμενοι δαίμονας εἶναι τούτους, καὶ
they-saw then indeed having-reckoned demons to-be these and
 φοβηθέντες αὐτοί, τὸν Ἀντώνιον ἐκάλουν. Ὁ δὲ μᾶλλον
having-feared themselves — Antony they-called he but rather
 τούτων ἤκουεν, ἢ ἐκείνων ἐφρόντιζε. Καὶ προσελθὼν ἐγγὺς
them heard than those heeded and having-approached near
 τῆς θύρας, παρεκάλει τοὺς ἀνθρώπους ἀναχωρεῖν καὶ μὴ
the door he-exhorted the men to-withdraw and not
 φοβεῖσθαι· οὕτω γὰρ ἔλεγε τοὺς δαίμονας φαντασίας ποιεῖν
to-fear thus for he-said the demons apparitions to-make
 κατὰ τῶν δειλιώντων. Ὑμεῖς οὖν σφραγίσατε ἑαυτοὺς, καὶ
against the fearful you then seal yourselves and
 ἅπιτε θαρρῶντες· καὶ τούτους ἄφετε παίζειν ἑαυτοῖς.
go-away with-courage and them let to-sport with-themselves
 Οἱ μὲν οὖν ἀπήρχοντο τετειχισμένοι τῷ σημείῳ τοῦ
they indeed then went-away fortified with-the sign of-the
 σταυροῦ. Ὁ δὲ ἔμεινε, καὶ οὐδὲν ἐβλάπτετο παρ' αὐτῶν·
cross he and remained and in-nothing was-harmed by them

ἀλλ' οὐδὲ ἔκαμνεν ἀγωνιζόμενος· ἡ γὰρ προσθήκη τῶν
but not-even was-he-wearied contending the for addition of-the
 γινομένων αὐτῷ τῶν ἄνω θεωρημάτων, καὶ ἡ τῶν
coming to-him the from-above visions and the of-the
 ἐχθρῶν ἀσθένεια, πολλὴν αὐτῷ τῶν πόνων ἀνάπαυλαν
enemies weakness much to-him from-the toils rest
 παρείχετο, καὶ εἰς πλείονα προθυμίαν παρεσκεύαζε. Καὶ
provided and for greater eagerness prepared(-him) and
 γὰρ συνεχῶς παρέβαλλον οἱ γνώριμοι, νομίζοντες εὐρίσκειν
for continually came the acquaintances thinking to-find
 αὐτὸν νεκρόν, καὶ ἤκουον αὐτοῦ ψάλλοντος· Ἀναστήτω,
him dead and heard him singing let-arise
 ὁ Θεός, καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ αὐτοῦ, καὶ
— God and let-be-scattered the enemies his and
 φυγέτωσαν ἀπὸ προσώπου αὐτοῦ οἱ μισοῦντες αὐτόν.
let-flee from (the)-face his those hating him
 Ὡς ἐκλείπει καπνός, ἐκλείπτωσαν· ὡς τήκεται κηρὸς
as vanishes smoke let-them-vanish as melts wax
 ἀπὸ προσώπου πυρός, οὕτως ἀπόλουντο οἱ ἁμαρτωλοὶ
from (the)-face of-fire thus may-perish the sinners
 ἀπὸ προσώπου τοῦ Θεοῦ· καὶ πάλιν· Πάντα τὰ ἔθνη
from (the)-face — of-God and again all the nations
 ἐκύκλωσάν με, καὶ τῷ ὀνόματι Κυρίου ἠμυνάμην αὐτοῦς.
compassed me and in-the name of-(the)-Lord I-repelled them
 Εἴκοσι τοίνυν ἐγγὺς ἔτη διετέλεσεν, οὕτω καθ' ἑαυτὸν 14
twenty therefore nearly years he-continued thus by himself
 ἀσκούμενος, οὔτε προΐων, οὔτε παρά τινων συνεχῶς
practicing-discipline neither going-out nor by any continually
 βλεπόμενος. Μετὰ δὲ ταῦτα, πολλῶν ποθούντων καὶ
seen after and these(-things) many longing and
 θελόντων αὐτοῦ τὴν ἀσκησιν ζηλῶσαι, ἄλλων τε γνωρίμων
wishing his the discipline to-emulate other and acquaintances

ἐλθόντων, καὶ βία τὴν θύραν καταβαλόντων καὶ
having-come and by-force the door having-thrown-down and
 ἐξεωσάντων· προῆλθεν ὁ Ἀντώνιος ὥσπερ ἔκ τινος
having-forced(-it)-out came-forth — Antony as-if out-of some
 αἰδύτου μεμυσταγωγημένος καὶ θεοφορούμενος· καὶ τότε
shrine initiated and God-borne and then
 πρῶτον ἀπὸ τῆς παρεμβολῆς ἐφάνη τοῖς ἐλθοῦσι πρὸς
first from the fort he-appeared to-those having-come to
 αὐτόν. Ἐκεῖνοι μὲν οὖν, ὡς εἶδον, ἐθαύμαζον ὁρῶντες
him they indeed then when they-saw(-him) marveled seeing
 αὐτοῦ τό τε σῶμα τὴν αὐτὴν ἔξιν ἔχον, καὶ μήτε
his the both body the same condition having and neither
 πιανθέν, ὡς ἀγύμναστον, μήτε ἰσχνωθὲν ὡς ἀπὸ νηστειῶν
fattened as unexercised nor wasted as from fastings
 καὶ μάχης δαιμόνων· τοιοῦτος γὰρ ἦν, οἶον καὶ πρὸ
and fighting with-demons such for he-was as also before
 τῆς ἀναχωρήσεως ᾗδειςαν αὐτόν· τῆς δὲ ψυχῆς πάλιν
the withdrawal they-had-known him of-the and soul again
 καθαρὸν τὸ ἦθος· οὔτε γὰρ ὡς ὑπὸ ἀνίας συνεσταλμένοι
pure the character neither for as by grief contracted
 ἦν, οὔτε ὑφ' ἡδονῆς διακεχυμένοι, οὔτε ὑπὸ γέλωτος
was-it nor by pleasure dissipated nor by laughter
 ἢ κατηφείας συνεχόμενον· οὔτε γὰρ ἑωρακὼς τὸν ὄχλον
or dejection gripped neither for having-seen the crowd
 ἐταράχθη, οὔτε ὡς ὑπὸ τοσούτων κατασπαζόμενος ἐγεγῆθει·
was-be-troubled nor as by so-many being-embraced did-be-rejoice
 ἀλλ' ὅλος ἦν ἴσος, ὡς ὑπὸ τοῦ λόγου κυβερνώμενος,
but whole he-was equable as by the reason steered
 καὶ ἐν τῷ κατὰ φύσιν ἐστώς. Πολλοὺς γοῦν τῶν
and in the according-to nature standing many at-any-rate of-those
 παρόντων τὰ σώματα πάσχοντας ἐθεράπευσεν ὁ Κύριος
present in-the bodies suffering healed the Lord

δι' αὐτοῦ· καὶ ἄλλους ἀπὸ δαιμόνων ἐκαθάρισε. Χάριν τε
through him and others from demons cleansed grace and
 ἐν τῷ λαλεῖν ἐδίδου τῷ Ἀντωνίῳ· καὶ οὕτω πολλοὺς μὲν
in the to-speak he-gave — to-Antony and thus many indeed
 λυπουμένους παρεμυθεῖτο, ἄλλους δὲ μαχομένους διήλλαττεν
grieving he-consolated others and quarreling reconciled
 εἰς φιλίαν· πᾶσιν ἐπιλέγων μηδὲν τῶν ἐν τῷ κόσμῳ
into friendship to-all repeating nothing of-the(-things) in the world
 προκρίνειν τῆς εἰς Χριστὸν ἀγάπης. Διαλεγόμενος δὲ καὶ
to-prefer to-the for Christ love conversing and also
 παραινῶν μνημονεύειν περὶ τῶν μελλόντων ἀγαθῶν καὶ
exhorting to-remember about the coming goods and
 τῆς εἰς ἡμᾶς γενομένης τοῦ Θεοῦ φιланθρωπίας, ὃς οὐκ
the toward us shown — of-God lovingkindness who not
 ἐφείσατο τοῦ ἰδίου Υἱοῦ, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν
spared the own Son but for us all delivered
 αὐτόν· ἔπεισε πολλοὺς αἰρήσασθαι τὸν μονήρη βίον· καὶ
him he-persuaded many to-choose the solitary life and
 οὕτω λοιπὸν γέγονε καὶ ἐν τοῖς ὄρεσι μοναστήρια, καὶ
thus thereafter there-arose also in the mountains monasteries and
 ἡ ἔρημος ἐπολίσθη ὑπὸ μοναχῶν, ἐξελθόντων ἀπὸ τῶν
the desert was-made-a-city by monks having-gone-out from the
 ἰδίων, καὶ ἀπογραφισμένων τὴν ἐν τοῖς οὐρανοῖς πολιτείαν.
own(-things) and having-enrolled(-in) the in the heavens citizenship
 Χρείας δὲ γενομένης διελθεῖν αὐτὸν τὴν τοῦ Ἀρσenoύτου
need and having-arisen to-cross him the of-the Arsinoite
 διώρυγα (χρεία δὲ ἦν ἡ τῶν ἀδελφῶν ἐπίσκεψις),
canal (the)-need and was the of-the brothers visitation
 πλήρης ἦν ἡ διώρυξ κροκοδείλων. Καὶ μόνον εὐξάμενος,
full was the canal of-crocodiles and only having-prayed
 ἐνέβη αὐτός τε καὶ πάντες οἱ σὺν αὐτῷ, καὶ διήλθον
he-went-in he both and all those with him and they-crossed

ἀβλαβεῖς. Ὑποστρέψας δὲ εἰς τὸ μοναστήριον, τῶν αὐτῶν
unharmed having-returned and to the monastery to-the same
 εἶχετο σεμνῶν καὶ νεανικῶν πόνων. Διαλεγόμενός τε
be-held solemn and youthful labors conversing and
 συνεχῶς, τῶν μὲν ἤδη μοναχῶν τὴν προθυμίαν ἡῤξανε,
continually of-those indeed already monks the eagerness be-increased
 τῶν δὲ ἄλλων τοὺς πλείστους εἰς ἔρωτα τῆς ἀσκήσεως
of-the and others the most to love of-the discipline
 ἐκίνει, καὶ ταχέως, ἔλκοντος τοῦ λόγου, πλεῖστα γέγονε
be-moved and quickly drawing(-them) the word very-many arose
 μοναστήρια, καὶ πάντων αὐτῶν ὡς πατὴρ καθηγεῖτο.
monasteries and of-all them as father be-was-guide

IV • THE SERMON: PERSEVERANCE

Asked for a word, Antony tells the monks in Egyptian to press on as if always beginning; a whole life of discipline buys eternity cheaply, and to renounce the whole earth is to leave little for the kingdom. They should acquire what can be taken with them, live each day as if they would die, and never look back like Lot's wife. Virtue lies within, in the soul kept as it was made. Then he begins on the demons: fallen, envious, and their ways many.

- 16 Μιᾷ γοῦν ἡμέρᾳ προελθὼν, καὶ πάντων τῶν μοναχῶν
one at-any-rate day having-come-out and all the monks
 ἐλθόντων πρὸς αὐτόν, ἀξιούντων τε παρ' αὐτοῦ ἀκοῦσαι
having-come to him asking and from him to-hear
 λόγον, ἔλεγεν αὐτοῖς τῇ Αἰγυπτιακῇ φωνῇ ταῦτα·
a-word he-said to-them in-the Egyptian tongue these(-things)
 Τὰς μὲν Γραφὰς ἱκανὰς εἶναι πρὸς διδασκαλίαν·
the indeed Scriptures sufficient to-be for teaching
 ἡμᾶς δὲ καλὸν παρακαλεῖν ἀλλήλους ἐν τῇ πίστει,
(for)-us but (it-is)-good to-exhort one-another in the faith

καὶ ἀλείφειν ἐν τοῖς λόγοις. Καὶ ὑμεῖς τοίνυν ὡς
and to-anoint(-them) with the words and you therefore as
 τέκνα φέρετε τῷ πατρὶ λέγοντες ἃ οἴδατε· καὶ γὰρ δὲ
children bring to-the father telling what you-know I-too and
 ὡς τῇ ἡλικίᾳ πρεσβύτερος ὑμῶν, ἃ οἶδα καὶ ὧν
as in-the age older than-you what I-know and what
 πεπεύραμαι μεταδίδωμι. Ἔστω δὲ προηγουμένως κοινὴ
I-have-experienced I-impart let-be and first common
 πᾶσι αὕτη σπουδὴ, ἀρξαμένους μὴ ὑπενδοῦναι, μηδὲ
to-all this zeal having-begun not to-give-way nor
 ἐκκακεῖν ἐν τοῖς πόνοις, μηδὲ λέγειν· Ἐχρονίσσαμεν ἐν τῇ
to-lose-heart in the toils nor to-say we-have-spent-long in the
 ἀσκήσει· ἀλλὰ μᾶλλον ὡς ἀρχόμενοι καθ' ἡμέραν, τὴν
discipline but rather as beginning each day the
 προθυμίαν ἐπαυξήσωμεν. Ὅλος γὰρ ὁ τῶν ἀνθρώπων βίος
eagerness let-us-increase whole for the of-the men life
 βραχύτατός ἐστι, μετρούμενος πρὸς τοὺς μέλλοντας αἰώνας·
very-short is measured against the coming ages
 ὥστε καὶ πάντα τὸν χρόνον ἡμῶν μηδὲν εἶναι πρὸς τὴν
so-that even all the time our nothing to-be against the
 αἰώνιον ζωὴν. Καὶ πᾶν μὲν πρᾶγμα ἐν τῷ κόσμῳ τοῦ
eternal life and every indeed thing in the world for-the
 ἀξίου πιπράσκειται, καὶ ἴσον ἴσῳ τις ἀντικαταλλάσσει· ἡ
worth is-sold and equal for-equal one exchanges the
 δὲ ἐπαγγελία τῆς αἰωνίου ζωῆς ὀλίγου τινὸς ἀγοράζεται.
but promise of-the eternal life for-little something is-bought
 Γέγραπται γάρ· Αἱ ἡμέραι τῆς ζωῆς ἡμῶν ἐν αὐτοῖς
it-is-written for the days of-the life our in them
 ἐβδομήκοντα ἔτη, ἐὰν δὲ ἐν δυναστείαις, ὀγδοήκοντα ἔτη,
seventy years if and in strength eighty years
 καὶ τὸ πλεόν αὐτῶν, κόπος καὶ πόνος. Ὅταν τοίνυν
and the more of-them labor and sorrow when therefore

πάντα τὰ ὀγδοήκοντα ἔτη, ἢ καὶ ἑκατὸν διαμείνωμεν
 all the eighty years or even a-hundred we-continue
 ἐν τῇ ἀσκήσει, οὐκ ἴσα τοῖς ἑκατὸν ἔτεσι βασιλεύσομεν,
 in the discipline not equal to-the hundred years we-shall-reign
 ἀλλ' ἀντὶ τῶν ἑκατὸν αἰῶνας αἰώνων βασιλεύσομεν· καὶ
 but instead-of the hundred ages of-ages we-shall-reign and
 ἐπὶ γῆς ἀγωνισάμενοι, οὐκ ἐν γῇ κληρονομοῦμεν, ἀλλ'
 on earth having-contended not on earth we-inherit but
 ἐν οὐρανοῖς ἔχομεν τὰς ἐπαγγελίας· πάλιν δὲ φθαρτὸν
 in heaven we-have the promises again and corruptible
 ἀποθέμενοι τὸ σῶμα, ἀφθαρτὸν ἀπολαμβάνομεν αὐτό.
 having-laid-aside the body incorruptible we-receive-back it

- 17 Ὡστε, τέκνα, μὴ ἐκκακῶμεν, μηδὲ νομίζωμεν χρονίζειν, ἢ
 so children not let-us-lose-heart nor let-us-think to-spend-long or
 μέγα τι ποιεῖν. Οὐ γὰρ ἄξια τὰ παθήματα τοῦ νῦν
 great something to-do not for worthy (are)-the sufferings of-the present
 καιροῦ πρὸς τὴν μέλλουσαν ἀποκαλυφθῆναι εἰς ἡμᾶς
 time (compared)-with the about to-be-revealed in us
 δόξαν. Μηδὲ εἰς τὸν κόσμον βλέποντες νομίζωμεν μεγάλοις
 glory nor at the world looking let-us-think great
 τισὶν ἀποτετάχθαι· καὶ γὰρ καὶ αὐτὴ πᾶσα ἡ γῇ
 some(-things) to-have-renounced and for even itself all the earth
 βραχυτάτῃ πρὸς ὅλον τὸν οὐρανὸν ἐστίν. Εἰ τοίνυν καὶ
 very-small against whole the heaven is if therefore even
 πάσης τῆς γῆς κύριοι ἐτυγχάνομεν, καὶ ἀπετασσόμεθα τῇ
 of-all the earth lords we-were and renounced the
 γῇ πάσῃ, οὐδὲν ἄξιον ἦν πάλιν πρὸς τὴν βασιλείαν
 earth all nothing worthy it-would-be again against the kingdom
 τῶν οὐρανῶν. Ὡς γὰρ εἴ τις καταφρονήσῃ μᾶς χαλκῆς
 of-the heavens as for if one should-despise one copper
 δραχμῆς, ἵνα κερδήσῃ χρυσᾶς δραχμὰς ἑκατόν, οὕτως ὁ
 drachma so-that he-may-gain gold drachmas a-hundred thus the(-one)

πάσης τῆς γῆς κύριος ὢν, καὶ ἀποτασσόμενος αὐτῇ, ὀλίγον
of-all the earth lord being and renouncing it little
 ἀφήσει, καὶ ἑκατονταπλασίονα λαμβάνει. Εἰ δὲ οὐδὲ πᾶσα
leaves and a-hundredfold receives if but not-even all
 ἡ γῆ ἀξία τῶν οὐρανῶν ἐστίν, ὁ ἄρα ἀφείς ὀλίγας
the earth worthy of-the heavens is the(-one) then having-left a-few
 ἀρούρας, ὡς οὐδὲν καταλιμπάνων, κἂν οἰκίαν ἢ χρυσίον
arouras as nothing leaving even-if a-house or gold
 ἱκανὸν ἀφῇ, οὐκ ὀφείλει καυχᾶσθαι ἢ ἀκηδιᾶν. Ἄλλως τε
much be-leave not ought to-boast or to-despond besides and
 ὀφείλομεν λογίζεσθαι, ὅτι, κἂν μὴ ἀφώμεν δι' ἀρετὴν,
we-ought to-reckon that even-if not we-leave(-them) for virtue
 ἀλλ' ὕστερον ἀποθνήσκοντες καταλιμπάνομεν αὐτὰ πολλάκις
yet later dying we-leave them often
 καὶ οἷς οὐ θέλομεν, ὡς ἐμνημόνευσεν ὁ Ἐκκλησιαστής.
even to-whom not we-wish as recalled the Preacher
 Διὰ τί οὖν μὴ δι' ἀρετὴν ἡμεῖς καταλιμπάνομεν, ἵνα
because-of what then not for virtue we leave(-them) so-that
 καὶ βασιλείαν κληρονομήσωμεν; Διὰ τοῦτο μηδὲ τοῦ
also a-kingdom we-may-inherit because-of this not-even of-the
 κτᾶσθαι τις ἡμῶν ἐπιθυμίαν λαμβανέτω. Τί γὰρ κέρδος
to-acquire any of-us desire let-take what for gain
 ταῦτα κτᾶσθαι, ἃ μηδὲ αἴρομεν μεθ' ἑαυτῶν; τί οὐ
these(-things) to-acquire which not-even we-carry with ourselves why not
 μᾶλλον ἐκεῖνα κτώμεθα, ἃ καὶ μεθ' ἑαυτῶν ἄραι δυνάμεθα,
rather those do-we-acquire which also with ourselves take we-can
 αἵτινά ἐστι φρόνησις, δικαιοσύνη, σωφροσύνη, ἀνδρεία,
which are prudence justice temperance courage
 σύνεσις, ἀγάπη, φιλοπτωχία, πίστις ἢ εἰς Χριστόν,
understanding love love-of-the-poor faith the in Christ

ἀοργησία, φιλοξενία; Ταῦτα κτώμενοι, εὐρήσομεν αὐτὰ πρὸ
 meekness hospitality these acquiring we-shall-find them before
 ἑαυτῶν ἐκεῖ ποιοῦντα ἡμῖν ξενίαν ἐν τῇ γῇ τῶν πραέων.

us there making for-us a-welcome in the land of-the meek

18 Ὡστε καὶ ἐκ τοιούτων πειθέτω τις ἑαυτὸν μὴ ὀλιγωρεῖν·

so also from such(-things) let-persuade one himself not to-be-negligent

καὶ μάλιστα, ἐὰν λογίσηται, δοῦλον ἑαυτὸν εἶναι τοῦ

and especially if he-reckon (a)-servant himself to-be of-the

Κυρίου, καὶ ὀφείλοντα τῷ δεσπότῃ δουλεύειν. Ὡσπερ

Lord and owing to-the master to-serve as

οὖν ὁ δοῦλος οὐκ ἂν τολμήσῃ λέγειν· Ἐπειδὴ χθὲς

then the servant not — would-dare to-say since yesterday

εἰργασάμην, οὐκ ἐργάζομαι σήμερον· οὐδὲ τὸν παρελθόντα

I-worked not I-work today nor the past

χρόνον μετρῶν, παύσεται τῶν ἐξῆς ἡμερῶν, ἀλλὰ

time measuring will-be-cess from-the following days but

καθ' ἡμέραν, ὡς ἐν τῷ Εὐαγγελίῳ γέγραπται, τὴν αὐτὴν

each day as in the Gospel it-is-written the same

προθυμίαν δείκνυσιν, ἵνα τῷ κυρίῳ αὐτοῦ ἀρέσκη, καὶ

eagerness he-shows so-that the master his he-may-please and

μὴ κινδυνεύσῃ· οὕτω καὶ ἡμεῖς καθ' ἡμέραν ἐπιμένωμεν

not be-in-danger thus also we each day let-us-persevere

τῇ ἀσκήσει, εἰδότες, ὅτι, ἐὰν μίαν ἡμέραν ἀμελήσωμεν,

in-the discipline knowing that if one day we-neglect

οὐ διὰ τὸν παρελθόντα χρόνον ἡμῖν συγχωρήσει, ἀλλὰ

not because-of the past time us he-will-pardon but

διὰ τὴν ἀμέλειαν ἀγανακτήσει καθ' ἡμῶν. Οὕτως καὶ ἐν

because-of the negligence he-will-be-angry with us thus also in

τῷ Ἰεζεχιήλ ἠκούσαμεν· οὕτως καὶ ὁ Ἰούδας διὰ νύκτα

— Ezekiel we-heard thus also — Judas because-of night

μίαν ἀπώλεσε καὶ τοῦ παρελθόντος χρόνου τὸν κάματον.

one lost also of-the past time the labor

Ἐχώμεθα οὖν, τέκνα, τῆς ἀσκήσεως, καὶ μὴ ἀκηδιῶμεν. 19
let-us-hold then children to-the discipline and not let-us-despond
 Ἐχομεν γὰρ ἐν τούτῳ καὶ τὸν Κύριον συνεργόν, ὡς
we-have for in this also the Lord (as)-fellow-worker as
 γέγραπται· Παντὶ τῷ προαιρουμένῳ τὸ ἀγαθὸν συνεργεῖ
it-is-written with-everyone the choosing the good works-together
 ὁ Θεὸς εἰς τὸ ἀγαθόν. Εἰς δὲ τὸ μὴ ὀλιγωρεῖν ἡμᾶς
 — God for the good for and the not to-be-negligent us
 καλὸν τὸ τοῦ Ἀποστόλου ῥήτον μελετᾶν, τό, Καθ’
good (is)-the of-the Apostle saying to-meditate-on the each
 ἡμέραν ἀποθνήσκω. Ἄν γὰρ καὶ ἡμεῖς, ὡς ἀποθνήσκοντες
day I-die if for also we as dying
 καθ’ ἡμέραν, οὕτως ζῶμεν, οὐχ ἀμαρτήσομεν. Ἔστι δὲ
each day thus live not we-shall-sin is and
 τὸ λεγόμενον τοιοῦτον, ἵνα, ἐγειρόμενοι καθ’ ἡμέραν,
the saying such that rising each day
 νομίζωμεν μὴ μένειν ἕως ἑσπέρας, καὶ πάλιν μέλλοντες
we-think not to-remain till evening and again about
 κοιμᾶσθαι, νομίζωμεν μὴ ἐγείρεσθαι· ἀδύλου φύσει καὶ
to-sleep we-think not to-rise uncertain by-nature both
 τῆς ζωῆς ἡμῶν οὕσης, καὶ μετρομένης καθ’ ἡμέραν παρὰ
the life our being and measured each day by
 τῆς Προνοίας. Οὕτω δὲ διακείμενοι, καὶ καθ’ ἡμέραν οὕτω
the Providence thus and disposed and each day thus
 ζῶντες, οὔτε ἀμαρτήσομεν, οὔτε τινὸς ἐπιθυμίαν ἔξομεν,
living neither we-shall-sin nor of-anything desire we-shall-have
 οὔτε μηνιούμεν τινι, οὔτε θησαυρίζομεν ἐπὶ τῆς
nor we-shall-bear-wrath against-anyone nor we-shall-lay-up-treasure on the
 γῆς· ἀλλ’ ὡς καθ’ ἡμέραν προσδοκῶντες ἀποθνήσκειν,
earth but as each day expecting to-die
 ἀκτήμονες ἐσόμεθα, καὶ πᾶσι πάντα συγχωρήσομεν·
without-possession we-shall-be and to-all all(-things) we-shall-forgive

ἐπιθυμίας δὲ γυναικός, ἢ ἄλλης ῥυπαρᾶς ἡδονῆς, οὐδ' ὅλως
desire and of-woman or of-other filthy pleasure not at-all

κρατήσομεν, ἀλλ' ὡς παρερχομένην ἀποστραφησόμεθα·

we-shall-grasp but as passing-away we-shall-turn-from(-it)

ἀγωνιῶντες ἀεὶ καὶ προβλέποντες τὴν ἡμέραν τῆς κρίσεως.

being-anxious always and foreseeing the day of-the judgment

Ἄεὶ γὰρ ὁ μείζων φόβος καὶ ὁ ἀγὼν τῶν βασάνων διαλύει

always for the greater fear and the agony of-the torments dissolves

τὸ λείον τῆς ἡδονῆς, καὶ τὴν ψυχὴν κλίνουσιν ἀνίστησιν.

the smoothness of-the pleasure and the soul sinking raises-up

20 Οὐκοῦν ἀρξάμενοι καὶ ἐπιβάντες ἤδη τῇ ὁδῷ τῆς

therefore having-begun and having-set-foot already on-the road of-the

ἀρετῆς, ἐπεκτεινόμεθα μᾶλλον ἵνα φθάσωμεν ἐπὶ τὰ

virtue let-us-reach-forth rather so-that we-may-attain to the(-things)

ἔμπροσθεν. Καὶ μηδεὶς εἰς τὰ ὀπίσω στρεφέσθω, ὡς

before and no-one to the(-things) behind let-turn as

ἡ γυνὴ τοῦ Λώτ· μάλιστα ὅτι Κύριος εἶρηκεν· Οὐδεὶς

the wife — of-Lot especially since (the)-Lord has-said no-one

ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον, καὶ στραφεὶς εἰς τὰ

having-put the hand to (the)-plow and having-turned to the(-things)

ὀπίσω, εὐθετὸς ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Τὸ

behind fit is in the kingdom of-the heavens the

δὲ στραφῆναι οὐδὲν ἕτερόν ἐστιν ἢ μεταμεληθῆναι, καὶ

and to-turn nothing other is than to-repent and

πάλιν κοσμικὰ φρονεῖν. Μὴ φοβεῖσθε δὲ ἀκούοντες περὶ

again worldly(-things) to-mind do-not fear and bearing about

ἀρετῆς, μηδὲ ξενίζεσθε περὶ τοῦ ὀνόματος· οὐ γὰρ μακρὰν

virtue nor be-astonished at the name not for far

ἀφ' ἡμῶν ἐστὶν οὐδ' ἔξωθεν ἡμῶν συνίσταται, ἐν ἡμῖν δέ

from us it-is nor outside us is-it-formed in us but

ἐστὶ τὸ ἔργον, καὶ εὐκόλόν ἐστι τὸ πρᾶγμα, εἰ μόνον

is the work and easy is the thing if only

θελήσωμεν. Ἕλληνες μὲν οὖν ἀποδημοῦσι, καὶ θάλατταν
we-will(-it) Greeks indeed then go-abroad and (the)-sea
 περῶσι, ἵνα γράμματα μάθωσιν· ἡμεῖς δὲ οὐ χρεῖαν
cross so-that letters they-may-learn we but not need
 ἔχομεν ἀποδημῆσαι διὰ τὴν βασιλείαν τῶν οὐρανῶν,
have to-go-abroad because-of the kingdom of-the heavens
 οὔτε περᾶσαι θάλατταν διὰ τὴν ἀρετὴν. Φθάσας γὰρ
nor to-cross (the)-sea because-of the virtue beforehand for
 εἶπεν ὁ Κύριος· Ἡ βασιλεία τῶν οὐρανῶν ἐντὸς ὑμῶν
said the Lord the kingdom of-the heavens within you
 ἐστίν· Οὐκοῦν ἡ ἀρετὴ τοῦ θέλειν ἡμῶν μόνου χρεῖαν ἔχει·
is therefore the virtue of-the to-will our only need has
 ἐπειδὴ περ ἐν ἡμῖν ἐστι, καὶ ἐξ ἡμῶν συνίσταται. Τῆς γὰρ
since in us it-is and from us is-formed the for
 ψυχῆς τὸ νοερὸν κατὰ φύσιν ἐχούσης, ἡ ἀρετὴ
soul the intellectual(-part) according-to nature having the virtue
 συνίσταται. Κατὰ φύσιν δὲ ἔχει, ὅτ' ἂν ὥς γέγονε
is-formed according-to nature and it-is when — as it-was-made
 μένει, γέγονε δὲ καλὴ καὶ εὐθὴς λίαν. Διὰ τοῦτο
it-remains it-was-made and beautiful and straight exceedingly because-of this
 ὁ μὲν τοῦ Ναυῆ Ἰησοῦς παραγγέλλων ἔλεγε τῷ λαῷ·
— indeed (son) of-Nun Joshua commanding said to-the people
 Εὐθύνετε τὴν καρδίαν ὑμῶν πρὸς Κύριον τὸν Θεὸν Ἰσραήλ·
make-straight the heart your to (the)-Lord — God of-Israel
 ὁ δὲ Ἰωάννης· Εὐθείας ποιεῖτε τὰς τρίβους ὑμῶν. Τὸ
— and John straight make the paths your the
 γὰρ εὐθείαν εἶναι τὴν ψυχὴν, τοῦτό ἐστι τὸ κατὰ φύσιν
for straight to-be the soul this is the according-to nature
 νοερὸν αὐτῆς ὥς ἐκτίσθη. Πάλιν δὲ ὅτ' ἂν ἐκκλίνει,
intellectual(-part) its as it-was-created again and when — it-turns-aside
 καὶ ἐν διαστροφῇ τοῦ κατὰ φύσιν γένηται, τότε κακία
and into perversion of-the according-to nature comes then vice

ψυχῆς λέγεται. Οὐκοῦν οὐκ ἔστι δυσχερὲς τὸ πρᾶγμα· ἐὰν
of-soul it-is-called therefore not is difficult the thing if
 γὰρ μέινωμεν ὡς γεγόναμεν, ἐν τῇ ἀρετῇ ἔσμεν· ἐὰν δὲ
for we-remain as we-were-made in the virtue we-are if but
 λογιζώμεθα τὰ φαῦλα, ὡς κακοὶ κρινόμεθα. Εἰ μὲν
we-think the(-things) base as wicked we-are-judged if indeed
 οὖν ἔξωθεν ἦν ποριστέον τὸ πρᾶγμα, δυσχερὲς ὄντως
then from-outside it-were to-be-procured the thing difficult truly
 ἦν· εἰ δὲ ἐν ἡμῖν ἐστι, φυλάξωμεν ἑαυτοὺς ἀπὸ ρυπαρῶν
it-were if but in us it-is let-us-guard ourselves from filthy
 λογισμῶν, καὶ ὡς παρακαταθήκην λαβόντες, τηρήσωμεν
thoughts and as a-deposit having-received let-us-keep
 τῷ Κυρίῳ τὴν ψυχὴν ἵν' αὐτὸς ἐπιγνῶ τὸ ποίημα
for-the Lord the soul so-that he may-recognize the work
 αὐτοῦ, οὕτως οὖσαν, ὥσπερ αὐτὴν καὶ πεποίηκεν αὐτήν.
his thus being as it also he-has-made it

- 21 Ἐστω δὲ ἡμῖν ἀγών, ὥστε μὴ τυραννεῖν ἡμῶν
let-be and for-us a-struggle so-that not to-tyrannize-over us
 θυμόν, μηδὲ κρατεῖν ἡμῶν ἐπιθυμίαν. Γέγραπται γάρ, ὅτι
anger nor to-rule us desire it-is-written for that
 Ὁργὴ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται· ἡ δὲ
(the)-wrath of-man (the)-righteousness of-God not works the and
 ἐπιθυμία, συλλαβοῦσα, τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία,
lust having-conceived brings-forth sin the and sin
 ἀποτελεσθεῖσα ἀποκίει θάνατον. Οὕτω δὲ πολιτευόμενοι
when-finished brings-forth death thus and living
 νήφωμεν ἀσφαλῶς· καί, ὡς γέγραπται, πάσῃ φυλακῇ
let-us-be-sober securely and as it-is-written with-all keeping
 τηρῶμεν ἑαυτῶν τὴν καρδίαν. Ἐχθροὺς γὰρ ἔχομεν
let-us-keep our the heart enemies for we-have
 δεινούς καὶ πανούργους, τοὺς πονηροὺς δαίμονας· καὶ πρὸς
terrible and crafty the wicked demons and against

τούτους ἐστὶν ἡμῖν ἡ πάλη, ὡς εἶπεν ὁ Ἀπόστολος· Οὐ
these is for-us the wrestling as said the Apostle not
 πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, καὶ πρὸς
against blood and flesh but against the principalities and against
 τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκοτός
the powers against the world-rulers of-the darkness
 τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας, ἐν τοῖς
this against the spiritual(-hosts) of-the wickedness in the
 ἐπουρανίοις. Πολὺς μὲν οὖν ἐστὶν αὐτῶν ὁ ὄχλος ἐν τῷ
heavenly(-places) great indeed then is their the crowd in the
 καθ' ἡμᾶς ἀέρι, καὶ μακρὰν οὐκ εἰσὶν ἀφ' ἡμῶν· πολλή
around us air and far not they-are from us great
 δέ τις ἐστὶν ἐν αὐτοῖς ἡ διαφορά. Καὶ περὶ μὲν τῆς
and some is among them the difference and about indeed the
 φύσεως αὐτῶν καὶ τῆς διαφορᾶς πολὺς ἂν εἴη λόγος,
nature their and the difference long — would-be (the)-account
 καὶ ἄλλων μειζόνων ἢ καθ' ἡμᾶς ἐστὶ τὸ τοιοῦτον
and for-others greater than according-to us is the such
 διήγημα· τὸ δὲ νῦν κατεπεῖγον καὶ ἀναγκαῖον ἡμῖν,
narration the but now pressing and necessary for-us
 γινῶναί ἐστι μόνον τὰς καθ' ἡμῶν αὐτῶν πανουργίας.
to-know is only the against us their knaveries
 Πρῶτον τοίνυν τοῦτο γινώσκωμεν, ὅτι οἱ δαίμονες οὐ
first therefore this let-us-know that the demons not
 καθ' ὃ δαίμονες καλοῦνται, οὕτω γεγόνασιν· οὐδὲν γὰρ
in-respect-of what demons they-are-called thus were-made nothing for
 κακὸν ἐποίησεν ὁ Θεός· ἀλλὰ καλοὶ μὲν γεγόνασι καὶ αὐτοί,
evil made — God but good indeed were-made also they
 ἐκπεσόντες δὲ ἀπὸ τῆς οὐρανίου φρονήσεως, καὶ λοιπὸν περὶ
having-fallen but from the heavenly wisdom and thereafter about
 τὴν γῆν καλινδούμενοι, τοὺς μὲν Ἑλληνας ἡπάτησαν ταῖς
the earth wallowing the indeed Greeks they-deceived with-the

φαντασίαις, ἡμῖν δὲ τοῖς Χριστιανοῖς φθονοῦντες, πάντα
apparitions us but the Christians envying all(-things)
 κινουῦσι, θέλοντες ἐμποδίζειν ἡμᾶς τῆς εἰς οὐρανὸν ἀνόδου·
they-move wishing to-binder us from-the to heaven ascent
 ἵνα μὴ ὅθεν ἐξέπεσον αὐτοὶ ἀνέλθωμεν ἡμεῖς. Δι' ὃ καὶ
so-that not whence fell they may-go-up we because-of which also
 πολλῆς εὐχῆς, καὶ ἀσκήσεώς ἐστι χρεία· ἵνα τις, λαβὼν
of-much prayer and discipline is need that one having-received
 διὰ τοῦ Πνεύματος χάρισμα διακρίσεως πνευμάτων,
through the Spirit (the)-gift of-discerning of-spirits
 γινῶναι δυνήθῃ τὰ κατ' αὐτοῦς· καὶ τίνες μὲν αὐτῶν
to-know may-be-able the(-things) concerning them and which indeed of-them
 εἰσω ἔλαττον φαῦλοι, τίνες δὲ ἐκείνων φαυλότεροι, καὶ
are less base which and than-those baser and
 περὶ ποῖον ἐπιτήδευμα ἕκαστος αὐτῶν ἔχει τὴν σπουδὴν,
about what-kind-of pursuit each of-them has the zeal
 καὶ πῶς ἕκαστος αὐτῶν ἀνατρέπεται καὶ ἐκβάλλεται.
and how each of-them is-overturned and is-cast-out
 Πολλὰ γὰρ αὐτῶν ἐστι τὰ πανουργέματα, καὶ τὰ τῆς
many for their are the knaveries and the of-the
 ἐπιβουλῆς κινήματα. Ὁ μὲν οὖν μακάριος Ἀπόστολος καὶ
plotting movements the indeed then blessed Apostle and
 οἱ κατ' αὐτὸν ᾔδεισαν τὰ τοιαῦτα λέγοντες· Οὐ γὰρ αὐτοῦ
those like him knew the such(-things) saying not for his
 τὰ νοήματα ἀγνοοῦμεν· ἡμεῖς δὲ ἀφ' ὧν ἐπειράθημεν παρ'
the devices we-are-ignorant-of we but from what we-experienced from
 αὐτῶν, ὀφείλομεν ἀλλήλους ὑπ' αὐτῶν διορθοῦσθαι. Ἐγὼ
them ought one-another by them to-set-right I
 γοῦν, ἐκ μέρους πείραν αὐτῶν ἔχων, ὥς τέκνους λέγω.
at-any-rate from part experience of-them having as to-children I-speak

Οὗτοι μὲν οὖν, ἐὰν ἴδωσι καὶ πάντας μὲν Χριστιανούς, 23
these indeed then if they-see both all indeed Christians
 μάλιστα δὲ μοναχούς, φιλοπονοῦντας καὶ προκόπτοντας,
especially but monks laboring and advancing
 πρῶτον μὲν ἐπιχειροῦσι καὶ πειράζουσιν, ἐχόμενα τρίβου
first indeed they-attack and tempt beside (the)-path
 τιθέντες σκάνδαλα· σκάνδαλα δὲ αὐτῶν εἰσιν οἱ πονηροὶ
setting stumbling-blocks stumbling-blocks and their are the evil
 λογισμοί. Οὐ δεῖ δὲ ἡμᾶς φοβεῖσθαι τὰς ὑποβολὰς αὐτῶν·
thoughts not must and we to-fear the suggestions their
 εὐχαῖς γὰρ καὶ νηστεαῖς καὶ τῇ εἰς τὸν Κύριον πίστει
by-prayers for and fastings and by-the in the Lord faith
 πίπτουσιν εὐθὺς ἐκεῖνοι. Ἀλλὰ καὶ πεσόντες οὐ παύονται,
fall at-once they but even having-fallen not they-cease
 αἰθῖς δὲ πάλιν προσέρχονται πανούργως καὶ δολίως.
afresh but again they-come craftily and deceitfully
 Ἐπειδὴν γὰρ ἐκ φανεροῦ καὶ ῥυπαρᾶς ἡδονῆς μὴ δυνηθῶσιν
when for by open and filthy pleasure not they-can
 ἀπατήσαι τὴν καρδίαν, ἄλλως πάλιν ἐπιβαίνουνσι· καὶ
deceive the heart otherwise again they-assail and
 λοιπὸν φαντασίας ἀναπλάττοντες ἐκφοβεῖν προσποιούνται,
then apparitions fashioning to-frighten they-pretend
 μετασχηματιζόμενοι, καὶ μιμούμενοι γυναῖκας, θηρία,
transforming-themselves and imitating women beasts
 ἔρπετά, καὶ μεγέθη σωμάτων, καὶ πλήθος στρατιωτῶν.
reptiles and hugeness of-bodies and multitude of-soldiers
 Ἀλλ' οὐδὲ οὕτως δεῖ τὰς τούτων φαντασίας δειλιᾶν·
but not-even thus (one)-must the their apparitions to-dread
 οὐδὲν γάρ εἰσιν, ἀλλὰ καὶ ταχέως ἀφανίζονται· ἐὰν μάλιστα
nothing for they-are but also quickly they-vanish if especially
 τῇ πίστει καὶ τῷ σημείῳ τοῦ σταυροῦ ἑαυτὸν τις
with-the faith and with-the sign of-the cross himself one

περιφράττη. Τολμηροὶ δέ εἰσι καὶ λίαν ἀναιδεῖς. Ἐὰν γὰρ
fences-around bold and they-are and very shameless if for
 καὶ οὕτως ἡττηθῶσιν, ἄλλω τρόπῳ πάλιν ἐπιβαίνουσι.
even thus they-are-defeated in-another way again they-assail
 Καὶ προσποιῶνται μαντεύεσθαι, καὶ προλέγειν τὰ
and they-pretend to-divine and to-foretell the(-things)
 μεθ' ἡμέρας ἐρχόμενα, δεικνύειν τε ἑαυτοὺς ὑψηλοὺς ἄχρι
after days coming to-show and themselves tall up-to
 τῆς στέγης φθάνοντας, καὶ πλατεῖς τῷ μεγέθει· ἵνα οὖς
the roof reaching and broad in-the size so-that whom
 οὐκ ἡδυνήθησαν ἀπατήσαι τοῖς λογισμοῖς, κὰν ταῖς
not they-could deceive with-the thoughts at-least with-the
 τοιαύταις φαντασίαις ὑφαρπάσωσιν. Ἐὰν δὲ καὶ οὕτως
such apparitions they-may-snatch-away if but even thus
 εὔρωσι τὴν ψυχὴν ἡσφαλισμένην τῇ πίστει, καὶ τῇ
they-find the soul secured by-the faith and by-the
 ἐλπίδι τῆς διανοίας, λοιπὸν ἐπάγονται τὸν ἄρχοντα ἑαυτῶν.
hope of-the mind then they-bring the ruler their

V · THE SERMON: THE DEMONS' WEAKNESS

The devil boasts like the beast of Job, yet the Lord has leashed him like a sparrow. Demons sing psalms, wake monks to prayer, counsel fasting, and even speak true words, all to lead the simple astray, and must be ignored, just as the Lord silenced them. Since the Lord's coming they can only threaten; they needed leave to touch Job, or even swine. Their prophecies are a swift runner's news or a physician's guesses, worthless for virtue; a pure soul sees farther.

- 24 Καὶ φαίνεσθαι αὐτοὺς πολλάκις ἔλεγε τοιούτους, οἷον
and to-appear they often he-said such as
 τὸν διάβολον τῷ Ἰωβ ὁ Κύριος ἀπεκάλυψε, λέγων· Οἱ
the devil — to-Job the Lord revealed saying the

ὀφθαλμοὶ αὐτοῦ ὡς εἶδος ἑωσφόρου. Ἐκ στόματος
eyes his (are)-like (the)-form of-the-morning-star out-of mouth
 αὐτοῦ ἐκπορεύονται λαμπάδες καιόμεναι, καὶ διαρρίπτονται
his go-forth lamps burning and are-cast-about
 ἐσχάροι πυρός· ἐκ μυκτήρων αὐτοῦ ἐκπορεύεται καπνὸς
hearths of-fire out-of nostrils his goes-forth smoke
 καμίνου καιομένης πυρὶ ἀνθράκων. Ἡ ψυχὴ αὐτοῦ
of-a-furnace burning with-fire of-coals the breath his
 ἄνθρακες· φλόξ δὲ ἐκ στόματος αὐτοῦ ἐκπορεύεται.
(is)-coals flame and out-of mouth his goes-forth
 Τοιοῦτος δὲ φαινόμενος ὁ τῶν δαιμονίων ἄρχων, ἐκφοβεῖ,
such and appearing the of-the demons prince terrifies
 καθὰ προεῖπον, μεγάλα λαλῶν ὁ πανοῦργος, ὡς πάλιν
as I-said-before great(-things) speaking the knave as again
 ἐξήλεγξεν αὐτὸν ὁ Κύριος, τῷ μὲν Ἰὼβ λέγων· Ἥγηται
convicted him the Lord — indeed to-Job saying he-counts
 μὲν γὰρ σίδηρον ἄχυρα, χαλκὸν δὲ ὥσπερ ξύλον
indeed for iron (as)-chaff bronze and as wood
 σαθρόν· ἥγηται δὲ θάλασσαν ὥσπερ ἐξάλειπτρον, τὸν
rotten he-counts and (the)-sea as an-ointment-pot the
 δὲ τάρταρον τῆς ἀβύσσου ὥσπερ αἰχμάλωτον· ἐλογίσατο
and Tartarus of-the abyss as a-captive he-reckoned
 ἄβυσσον ὡς περίπατον· διὰ δὲ τοῦ προφήτου· Εἶπεν ὁ
(the)-abyss as a-walk through and the prophet said the
 ἐχθρός· Διώξας καταλήψομαι· καὶ πάλιν δι' ἑτέρου·
enemy having-pursued I-will-overtake and again through another
 Τὴν οἰκουμένην ὅλην καταλήψομαι τῇ χειρὶ μου, ὡς
the world whole I-will-grasp with-the hand my as
 νεοσσιάν, καὶ ὡς καταλεειμμένα ὠὰ ἀρῶ. Καὶ ὅλως
a-nest and as abandoned eggs I-will-take-up and in-short
 τοιαῦτα κομπάζειν ἐπιχειροῦσι, καὶ ἐπαγγέλλονται ταῦτα,
such(-things) to-boast they-attempt and promise these(-things)

ὅπως ἀπατήσωσι τοὺς θεοσεβούντας. Ἄλλ' ἡμᾶς οὐδ'
that they-may-deceive the godly but us not-even
 οὕτως πάλιν χρὴ τοὺς πιστοὺς τὰς τε φαντασίας αὐτοῦ
thus again it-is-right the faithful the both apparitions his
 φοβεῖσθαι, καὶ ταῖς φωναῖς αὐτοῦ προσέχειν. Ψεύδεται γάρ,
to-fear and to-the voices his to-attend he-lies for
 καὶ οὐδὲν ὅλως ἀληθὲς λαλεῖ. Ἀμέλει τοιαῦτα καὶ τοσαῦτα
and nothing at-all true he-speaks indeed such(-things) and so-many
 λαλῶν καὶ θρασυνόμενος, ὥς μὲν δράκων εἰλκύσθη τῷ
speaking and being-bold as indeed a-dragon he-was-dragged with-the
 ἀγκίστρῳ παρὰ τοῦ Σωτῆρος, ὥς δὲ κτήνος φορβαίαν
hook by the Savior as and a-beast a-halter
 ἔλαβε περὶ τὰς ῥίνας, ὥς δὲ δραπετὴς κρίκῳ δέδεται
he-took around the nostrils as and a-runaway with-a-ring he-is-bound
 τοὺς μυκτῆρας, καὶ ψελλίῳ τετρύπηται τὰ χεῖλη.
(in)-the nostrils and with-a-bracelet is-pierced (in)-the lips
 Καὶ δέδεται μὲν παρὰ τοῦ Κυρίου ὡς στρουθίον, εἰς τὸ
and he-is-bound indeed by the Lord as a-sparrow for the
 καταπαίζεσθαι παρ' ἡμῶν· τέθεινται δὲ αὐτός τε καὶ οἱ σὺν
to-be-mocked by us are-set and he both and the with
 αὐτῷ δαίμονες, ὥς σκορπίοι καὶ ὄφεις, εἰς τὸ καταπατεῖσθαι
bim demons as scorpions and serpents for the to-be-trampled
 παρ' ἡμῶν τῶν Χριστιανῶν. Καὶ τούτου γνῶρισμα,
by us the Christians and of-this (the)-mark
 τὸ νῦν ἡμᾶς πολιτεύεσθαι κατ' αὐτοῦ. Ὁ γὰρ τὴν
(is)-the now us to-live against him he for the
 θάλασσαν ἐπαγγελλόμενος ἐξαλείφειν καὶ τὴν οἰκουμένην
sea promising to-wipe-out and the world
 καταλαμβάνειν, ἰδοὺ νῦν οὐ δύναται κωλύσαι τὴν ἄσκησιν
to-grasp behold now not can binder the discipline
 ὑμῶν, ἀλλ' οὐδὲ ἐμὲ λαλοῦντα κατ' αὐτοῦ. Μὴ τοῖνυν
your but not-even me speaking against him not therefore

προσέχωμεν οἷς ἂν λαλή (ψεύδεται γάρ), μηδὲ δειλιῶμεν
let-us-attend to-what — he-says he-lies for nor let-us-dread
 αὐτοῦ τὰς φαντασίας, ψευδεῖς καὶ αὐτὰς τυγχανούσας. Οὐ
his the apparitions false also them being not
 γὰρ φῶς ἐστὶν ἀληθὲς τὸ φαινόμενον ἐν αὐταῖς· τοῦ
for light is true the(-light) appearing in them of-the
 δὲ ἡτοιμασμένου πυρὸς αὐτοῖς μᾶλλον τὰ προοίμια καὶ
but prepared fire for-them rather the preludes and
 τὰς εἰκόνας φέρουσι· καὶ ἐν οἷς κατακαίεσθαι μέλλουσιν,
the images they-bear and in what to-be-burned they-are-about
 ἐν τούτοις ἐκφοβεῖν τοὺς ἀνθρώπους πειράζουσιν. Ἀμέλει
in these to-terrify the men they-try indeed
 φαίνονται, καὶ παρ' αὐτὰ πάλιν ἀφανίζονται· βλάψαντες μὲν
they-appear and at once again they-vanish having-harmed indeed
 οὐδένα τῶν πιστῶν, φέροντες δὲ μεθ' ἑαυτῶν τὴν ἀφομοίωσιν
no-one of-the faithful bearing but with themselves the likeness
 τοῦ μέλλοντος αὐτοὺς δέχεσθαι πυρός. Ὅθεν οὐδὲ οὕτως
of-the about(-to) them to-receive fire whence not-even thus
 φοβεῖσθαι τούτους προσήκει· πάντα γὰρ αὐτῶν διὰ
to-fear them it-befits all for their because-of
 τὴν τοῦ Χριστοῦ χάριν εἰς οὐδέν ἐστι τὰ ἐπιτηδεύματα.
the — of-Christ grace to nothing are the practices
 Δόλιοι δέ εἰσι καὶ ἔτοιμοι πρὸς πάντα μεταβάλλεσθαι 25
crafty and they-are and ready for everything to-change
 καὶ μετασχηματίζεσθαι. Πολλάκις γοῦν καὶ ψάλλειν
and to-transform-themselves often at-any-rate even to-sing
 μετ' ᾧδῆς προσποιούνται μὴ φαινόμενοι, καὶ μνημονεύουσι
with song they-pretend not appearing and they-recite
 τῶν ἀπὸ τῶν Γραφῶν λέξεων· ἔστι δὲ ὅτε καὶ
the from the Scriptures words there-is and when even
 ἀναγινωσκόντων ἡμῶν, εὐθὺς ὥσπερ ἡχώ λέγουσιν αὐτοὶ
reading we at-once like an-echo say they

τὰ αὐτὰ πολλάκις ἄπερ ἀνέγνωσται· καὶ κοιμωμένους
the same(-things) often which has-been-read and sleeping
 ἡμᾶς διεγείρουσιν εἰς προσευχάς· καὶ τοῦτο συνεχῶς
us they-wake to prayers and this continually
 ποιοῦσι, σχεδὸν μὴ ἐπιτρέποντες ἡμῖν μηδὲ κοιμᾶσθαι.
they-do almost not allowing us even to-sleep
 Ὑἑστι δὲ ὅτε καὶ ἀποτυπῶντες ἑαυτοὺς εἰς σχήματα
there-is and when also molding themselves into forms
 μοναχῶν, ὡς εὐλαβεῖς προσποιῶνται λαλεῖν, ἵνα τῷ
of-monks as devout they-pretend to-speak so-that by-the
 ὁμοίῳ σχήματι πλανήσωσι, καὶ λοιπὸν ἔνθα θέλουσιν
like form they-may-lead-astay and then where they-wish
 ἐλκύσωσι τοὺς ἀπατηθέντας παρ' αὐτῶν. Ἄλλ' οὐ χρὴ
they-may-drag those deceived by them but not (one)-ought
 προσέχειν αὐτοῖς, κἂν εἰς προσευχὴν διεγείρωσι, κἂν
to-attend to-them even-if to prayer they-rouse(-us) even-if
 συμβουλευῶσι μὴθ' ὅλως ἐσθίειν, κἂν κατηγορεῖν καὶ
they-counsel not at-all to-eat even-if to-accuse and
 ὀνειδιῇζιν προσποιῶνται, ἐν οἷς ποτε συνέγνωσαν ἡμῖν. Οὐ
to-reproach they-pretend in what once they-knew-of us not
 γὰρ δι' εὐλάβειαν ἢ ἀλήθειαν ταῦτα ποιοῦσιν, ἀλλ' ἵνα
for for piety or truth these(-things) they-do but that
 τοὺς ἀκεραίους εἰς ἀπόγνωσιν ἐνέγκωσιν, καὶ ἀνωφελῇ τὴν
the simple into despair they-may-bring and useless the
 ἄσκησιν εἴπωσι, ναυτιᾶσαί τε ποιήσωσι τοὺς ἀνθρώπους,
discipline they-may-call to-loathe and may-make the men
 ὡς φορτικοῦ καὶ βαρυτάτου ὄντος τοῦ μονήρους βίου,
as burdensome and very-heavy being the solitary life
 καὶ ἐμποδίσωσι τοὺς κατ' αὐτῶν πολιτευομένους.
and may-binder those against them living

Ὁ μὲν οὖν προφήτης ἀποσταλὲς παρὰ τοῦ Κυρίου, 26
the indeed then prophet sent from the Lord
 ἔταλάνιζε τοὺς τοιούτους λέγων· Οὐαὶ ὁ ποτιζών
bewailed the such(-men) saying woe the(-one) giving-drink
 τὸν πλησίον αὐτοῦ ἀνατροπὴν θολεράν. Τὰ γὰρ τοιαῦτα
the neighbor his overthrow turbid the for such
 ἐπιτηδεύματα καὶ ἐνθυμήματα ἀνατρεπτικὰ τῆς εἰς ἀρετὴν
practices and devices subversive of-the to virtue
 φερούσης ἐστὶν ὁδοῦ. Ὁ δὲ Κύριος αὐτὸς δι' ἑαυτοῦ, καίτοι
leading are road the and Lord himself through himself although
 τἀληθῆ λέγοντας τοὺς δαίμονας (ἀληθῆ γὰρ ἔλεγον· Σὺ εἰ
the-truth telling the demons true(-things) for they-said you are
 ὁ Υἱὸς Θεοῦ) ὅμως ἐφίμου, καὶ λαλεῖν ἐκώλυε, μὴ ποτε
the Son of-God nevertheless muzzled(-them) and to-speak forbade lest ever
 μετὰ τῆς ἀληθείας καὶ τὴν ἰδίαν κακίαν ἐπισπείρωσι, καὶ
with the truth also the own wickedness they-sow-besides and
 ἵνα καὶ ἡμᾶς συνελθῇ, μηδέποτε τοῖς τοιούτοις προσέχειν,
that also us he-might-accustom never to-the such to-attend
 καὶ δοκῶσι τἀληθῆ λέγειν· καὶ γὰρ ἀπρεπές, ἔχοντας ἡμᾶς
even-if they-seem the-truth to-tell and for (it-is)-unseemly having us
 τὰς ἀγίας Γραφάς, καὶ τὴν παρὰ τοῦ Σωτῆρος ἐλευθερίαν,
the holy Scriptures and the from the Savior freedom
 διδάσκεσθαι παρὰ τοῦ διαβόλου, τοῦ μὴ τηρήσαντος τὴν
to-be-taught by the devil who not kept the
 ἰδίαν τάξιν, ἀλλ' ἕτερα ἀν' ἑτέρων φρονήσαντος.
own rank but some(-things) instead-of others having-minded
 Διὰ τοῦτο καὶ λαλοῦντα τοῦτον τὰς ἀπὸ τῶν Γραφῶν
because-of this also speaking him the from the Scriptures
 λέξεις κωλύει λέγων· Τῷ δὲ ἁμαρτωλῷ εἶπεν ὁ Θεός· Ἵνα
words he-forbids saying to-the but sinner said — God why
 τί σὺ ἐκδιηγῇ τὰ δικαιώματά μου, καὶ ἀναλαμβάνεις τὴν
(is-it) you declare the ordinances my and take-up the

διαθήκην μου διὰ στόματός σου; Πάντα γὰρ ποιοῦσι, καὶ
covenant my through mouth your all(-things) for they-do and
 λαλοῦσι, καὶ θορυβοῦσι, καὶ ὑποκρίνονται, καὶ ταραττοῦσι
speak and clamor and play-the-hypocrite and disturb
 πρὸς ἀπάτην τῶν ἀκεραίων. Καὶ κτύπους γοῦν ποιοῦσι,
for deception of-the simple and bangings at-any-rate they-make
 καὶ γελῶσιν ἀφρόνως καὶ συρίττουσιν· ἂν δὲ μή τις αὐτοῖς
and laugh senselessly and whistle if but not anyone to-them
 προσέχῃ, λοιπὸν κλαίουσι καὶ θρηνοῦσιν ὡς ἡττηθέντες.
attend then they-weep and wail as defeated

- 27 Ὁ μὲν οὖν Κύριος ὡς Θεὸς ἐφύμου τοὺς δαίμονας· ἡμᾶς δέ,
the indeed then Lord as God muzzled the demons us but
 μαθόντας ἀπὸ τῶν ἁγίων, πρέπει κατ' ἐκείνους ποιεῖν, καὶ
having-learned from the saints it-befits after them to-do and
 μιμεῖσθαι τὴν ἀνδρίαν αὐτῶν. Καὶ γὰρ κακέينوι ταῦτα
to-imitate the courage their and for they-too these(-things)
 βλέποντες ἔλεγον· Ἐν τῷ συστῆναι τὸν ἁμαρτωλὸν
seeing said in the to-stand the sinner
 ἐναντίον μου, ἐκωφώθην, καὶ ἐταπεινώθην, καὶ ἐσίγησα ἐξ
before me I-was-dumb and was-humbled and was-silent from
 ἀγαθῶν καὶ πάλιν· Ἐγὼ δὲ ὡσεὶ κωφὸς οὐκ ἤκουον,
good(-things) and again I but as a-deaf(-man) not I-heard
 καὶ ὡσεὶ ἄλαλος οὐκ ἀνοίγων τὸ στόμα αὐτοῦ. Καὶ
and as a-dumb(-man) not opening the mouth his and
 ἐγενήθην ὡσεὶ ἄνθρωπος οὐκ ἀκούων. Οὐκοῦν καὶ ἡμεῖς
I-became as a-man not hearing therefore also we
 μήτε ἀκούωμεν αὐτῶν ὡς ἀλλοτρίων ὄντων ἡμῶν, μήτε
neither let-us-bear them as strangers being to-us nor
 ὑπακούωμεν αὐτῶν, καὶ εἰς εὐχὴν ἐγείρωσι, καὶ λαλῶσι
let-us-obey them even-if to prayer they-rouse(-us) even-if they-speak
 περὶ νηστείων· τῇ δὲ προθέσει τῆς ἀσκήσεως ἑαυτῶν
about fastings to-the but purpose of-the discipline our

μᾶλλον προσέχωμεν, καὶ μὴ παρ' ἐκείνων ἀπατώμεθα
rather let-us-attend and not by them let-us-be-deceived
 πάντα πραττόντων μετὰ δόλου. Οὐ δεῖ δὲ φοβεῖσθαι
all(-things) doing with guile not (one)-must and to-fear
 αὐτούς, κἂν ἐπέρχεσθαι δοκῶσι, κἂν θάνατον ἀπειλῶσιν·
them even-if to-come-on they-seem even-if death they-threaten
 ἀσθενεῖς γὰρ εἰσι, καὶ οὐδὲν δύνανται, ἢ μόνον ἀπειλεῖν.
weak for they-are and nothing they-can except only to-threaten
 Ἦδη μὲν οὖν περὶ τούτου παρερχόμενος εἶρηκα· καὶ νῦν 28
already indeed then about this in-passing I-have-spoken and now
 δὲ πλατύτερον εἰπεῖν τὰ περὶ αὐτῶν οὐκ ὀκνητέον·
but more-broadly to-say the(-things) about them not one-must-hesitate
 ἀσφαλῆς γὰρ ὑμῖν ἡ ὑπόμνησις ἔσται. Ἐπιδημήσαντος τοῦ
safe for to-you the reminder will-be having-come-to-dwell the
 Κυρίου, πέπτωκεν ὁ ἐχθρός, καὶ ἡσθένησαν αἱ δυνάμεις
Lord has-fallen the enemy and grew-weak the powers
 αὐτοῦ. Διὰ τοῦτο γοῦν μηδὲν δυνάμενος ὅμως ὥς
his because-of this at-any-rate nothing able nevertheless as
 τύραννος, καὶ πεσὼν οὐκ ἡρεμεῖ, ἀλλὰ κἂν λόγους
a-tyrant even having-fallen not he-rests but at-least with-words
 μόνον ἀπειλεῖ· καὶ τοῦτο ἕκαστος ὑμῶν λογιζέσθω, καὶ
only he-threatens and this each of-you let-reckon and
 δύνανται καταφρονεῖν τῶν δαιμόνων. Εἰ μὲν οὖν τοιούτοις
he-can despise the demons if indeed then in-such
 σώμασιν ἦσαν ἐνδεθέντες, ὥσπερ ἐσμέν ἡμεῖς, δυνατὸν
bodies they-were bound as are we possible
 ἦν αὐτοῖς λέγειν, ὅτι Κρυπτομένους μὲν τοὺς ἀνθρώπους
it-was for-them to-say that biding indeed the men
 οὐχ εὐρίσκομεν, εὐρόντες δὲ βλάπτομεν. Ἦδυνάμεθα δὲ
not we-find having-found but we-harm could and
 καὶ ἡμεῖς κρυπτόμενοι λανθάνειν αὐτούς, κλείοντες κατ'
also we biding escape-the-notice-of them shutting against

αὐτῶν θύρας. Εἰ δὲ οὐκ εἰσὶν οὕτως, ἀλλὰ κεκλεισμένων
them doors if but not they-are thus but having-been-shut
 τῶν θυρῶν εἰσελθεῖν δύνανται, καὶ ἐν τῷ παντὶ ἀέρι
the doors enter they-can and in the whole air
 τυγχάνουσιν αὐτοὶ τε καὶ ὁ τούτων πρῶτος διάβολος·
are they both and the their chief devil
 εἰςὶ δὲ κακοθελεῖς καὶ πρὸς τὸ βλάπτειν ἔτοιμοι, καί, ὡς
they-are and ill-willed and for the to-harm ready and as
 εἶπεν ὁ Σωτήρ, ἐξ ἀρχῆς ἀνθρωποκτόνος ἐστὶν ὁ τῆς
said the Savior from (the)-beginning a-murderer is the of-the
 κακίας πατὴρ διάβολος· ζῶμεν δὲ νῦν ἡμεῖς καὶ μᾶλλον
wickedness father devil we-live but now we and rather
 κατ' αὐτοῦ πολιτευόμεθα· δῆλοί εἰσι μηδὲν ἰσχύοντες.
against him we-live evident they-are nothing being-able
 Οὔτε γὰρ τόπος αὐτοὺς εἰς τὸ ἐπιβουλεύειν κωλύει, οὔτε
neither for place them as-to the to-plot hinders nor
 φίλους ἡμᾶς ὁρώσω ἐαυτῶν, ἵνα φείσωνται, οὔτε φιλάγαθοί
friends us they-see their that they-should-spare nor lovers-of-good
 εἰσιν, ἵνα διορθώσωνται· ἀλλὰ καὶ μᾶλλον εἰσι πονηροί·
they-are that they-should-amend but even rather they-are wicked
 καὶ οὐδὲν αὐτοῖς ἐστι περισπούδαστον ὡς τὸ βλάπτειν τοὺς
and nothing to-them is so-eagerly-sought as the to-harm the
 φιλαρέτους καὶ θεοσεβούντας. Διὰ δὲ τὸ μηδὲν δύνασθαι
virtue-loving and godly because-of but the nothing to-be-able
 ποιεῖν, διὰ τοῦτο οὐδὲν ποιοῦσιν, ἢ μόνον ἀπειλοῦσιν·
to-do because-of this nothing they-do except only they-threaten
 εἰ γὰρ ἡδύναντο, οὐκ ἂν ἔμελλον, ἀλλ' εὐθὺς ἐνήργουν
if for they-could not — they-would-delay but at-once they-would-work
 τὸ κακόν, ἐτοίμην ἔχοντες εἰς τοῦτο τὴν προαίρεσιν, καὶ
the evil ready having for this the will and
 μάλιστα καθ' ἡμῶν. Ἴδου γοῦν νῦν συνελθόντες κατ'
especially against us behold at-any-rate now having-assembled against

αὐτῶν λαλοῦμεν, καὶ ἴσασι, ὅτι, προκοπτόντων ἡμῶν,
them we-speak and they-know that advancing we
 ἀσθενοῦσιν αὐτοί. Εἰ τοίνυν εἶχον ἐξουσίαν, οὐδένα ἂν
are-weak they if therefore they-had power no-one —
 ἡμῶν τῶν Χριστιανῶν ἀφῆκαν ζῆν· βδέλυγμα γὰρ
of-us the Christians they-would-have-let to-live an-abomination for
 ἁμαρτωλῷ θεοσεβεία. Ἐπειδὴ δὲ οὐδὲν δύνανται, διὰ
to-a-sinner (is)-godliness since but nothing they-can because-of
 τοῦτο μᾶλλον ἑαυτοὺς τιτρώσκουσιν· ὅτι μὴδὲν δύνανται
this rather themselves they-would because nothing they-can
 ποιεῖν ὧν ἀπειλοῦσιν. Ἐπειτα καὶ ἐκεῖνο λογιέσθαι χρή,
do of-what they-threaten then that-too to-reckon (one)-ought
 πρὸς τὸ μὴ φοβεῖσθαι τούτους· εἰ τὸ δυνατόν ὑπῆρχεν
for the not to-fear them if the power were
 αὐτοῖς, οὐκ ἂν ἤρχοντο μετ' ὄχλου, οὐδὲ φαντασίας
to-them not — they-would-come with a-crowd nor apparitions
 ἐποιοῦν, οὐδὲ μετασχηματιζόμενοι ἐμεθόδευον· ἀλλ'
they-would-make nor transforming they-would-scheme but
 ἤρκει καὶ μόνον ἐλθεῖν ἓνα, καὶ ποιῆσαι τοῦτο ὅπερ
it-would-suffice even only to-come one and to-do this which
 δύναται καὶ βούλεται· καὶ μάλιστα ὅτι πᾶς ὁ τὴν
he-can and he-wills and especially since every the(-one) the
 ἐξουσίαν ἔχων οὐ μετὰ φαντασίας ἀναιρεῖ, οὐδὲ τοῖς ὄχλοις
power having not with apparition destroys nor with-the crowds
 ἐκφοβεῖ, ἀλλ' εὐθὺς ὡς βούλεται τῇ ἐξουσίᾳ καταχρᾶται.
terrifies but at-once as he-wills the power uses
 Ἄλλ' οἱ δαίμονες, μὴδὲν δυνάμενοι, παίζουσιν ὡς ἐπὶ σκηνῆς,
but the demons nothing able play as on a-stage
 ἀλλάττοντες τὰς μορφάς, καὶ τοὺς παῖδας ἐκφοβοῦντες,
changing the shapes and the children frightening
 τῇ τῶν ὄχλων φαντασίᾳ καὶ τοῖς σχηματισμοῖς·
with-the of-the crowds apparition and with-the posturings

ἐξ ὧν μᾶλλον καταφρονητέοι ὡς ἀσθενεῖς ὀφείλουσιν
from which rather to-be-despised as weak they-ought
 εἶναι. Ὁ γοῦν ἀληθινὸς ἄγγελος, ἀποσταλὲς παρὰ τοῦ
to-be the at-any-rate true angel sent from the
 Κυρίου κατὰ τῶν Ἀσσυρίων, οὐ χρεῖαν ἔσχευ ὄχλων, οὐ
Lord against the Assyrians not need had of-crowds not
 φαντασίας τῆς ἔξωθεν, οὐ κτύπων, οὐ κρότων· ἀλλ' ἡρέμα
of-apparition the outward not of-bangings not of-clatterings but quietly
 τῇ ἐξουσίᾳ ἐκέκρητο, καὶ ἀνείλεν εὐθὺς ἑκατὸν ὀγδοήκοντα
the power he-used and slew at-once a-hundred eighty
 πέντε χιλιάδας. Οἱ δὲ μηδὲν δυνάμενοι δαίμονες, οἱοί
five thousands the but nothing able demons such-as
 εἰσιν οὗτοι, κἂν ταῖς φαντασίαις ἐκφοβεῖν πειράζουσιν.
are these at-least with-the apparitions to-terrify they-try

- 29 Ἐὰν δέ τις τὰ τοῦ Ἰώβ λογίσσεται, καὶ εἴπῃ, Διὰ τί
if but one the(-things) — of-Job consider and say because-of what
 οὐδ' ἐξελθὼν ὁ διάβολος πάντα κατ' αὐτοῦ πεποίηκε;
then having-gone-out the devil all(-things) against him did
 καὶ τῶν μὲν ὑπαρχόντων αὐτὸν ἐψίλωσε, τὰ δὲ τέκνα
and of-the indeed possessions him stripped the and children
 ἀνείλε, καὶ ἐκείνον ἔπαισεν ἔλκει πονηρῶ; γνωσκέτω
slew and him smote with-a-sore evil let-know
 πάλιν ὁ τοιοῦτος, ὥς οὐκ ἦν ὁ διάβολος ὁ ἰσχύων,
again the such(-man) that not was the devil the(-one) prevailing
 ἀλλ' ὁ Θεὸς ὁ παραδιδούς αὐτῷ πρὸς πείραν τὸν
but — God the(-one) delivering to-him for trial —
 Ἰώβ· ἀμέλει μηδὲν δυνάμενος ποιῆσαι, ᾗτησε καὶ λαβὼν
Job indeed nothing being-able to-do be-asked and having-received
 πεποίηκεν. Ὡστε καὶ ἐκ τούτου μᾶλλον καταγνωστέος
did so-that also from this rather to-be-condemned
 ἐστὶν ὁ ἐχθρὸς, ὅτι, καίτοι θέλων, οὐδὲ καθ' ἑνὸς ἵσχυσεν
is the enemy because although wishing not-even against one he-prevailed

ἀνθρώπου δικαίου· εἰ γὰρ ἴσχυσεν, οὐκ ἂν ᾔτησεν·
man righteous if for he-had-prevailed not — he-would-have-asked
 αἰτήσας δὲ οὐχ ἅπαξ, ἀλλὰ καὶ δεύτερον, φαίνεται
having-asked and not once but also twice he-appears
 ἀσθενὴς καὶ μηδὲν δυνάμενος. Καὶ οὐ θαυμαστὸν εἰ κατὰ
weak and nothing able and not wonderful(-is-it) if against
 τοῦ Ἰὼβ οὐκ ἴσχυσεν, ὅπου γε οὐδὲ κατὰ τῶν κτηνῶν
— Job not he-prevailed where at-least not-even against the cattle
 αὐτοῦ ἐγένετο ὀλεθρος, εἰ μὴ συγχωρήσας ἦν ὁ Θεός· ἀλλ'
his came destruction if not having-permitted had — God but
 οὐδὲ κατὰ χοίρων ἔχει τὴν ἐξουσίαν· Παρεκάλουν γάρ,
not-even over swine has(-be) the power they-besought for
 ὡς ἐν τῷ Εὐαγγελίῳ γέγραπται, τὸν Κύριον, λέγοντες·
as in the Gospel it-is-written the Lord saying
 Ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τοὺς χοίρους. Εἰ δὲ μηδὲ
allow us to-go into the swine if but not-even
 χοίρων ἔχουσιν ἐξουσίαν, πολλῶ μᾶλλον τῶν κατ' εἰκόνα
over-swine they-have power much more over-the in (the)-image
 Θεοῦ γεγενημένων ἀνθρώπων οὐκ ἔχουσι.
of-God made men not they-have
 Τὸν Θεὸν ἄρα μόνον φοβεῖσθαι δεῖ· τούτων δὲ 30
— God then alone to-fear (one)-must them but
 καταφρονεῖν, καὶ μὴδ' ὅλως αὐτοὺς δεδιέναι. Ἀλλὰ καὶ
to-despise and not at-all them to-dread but even
 μᾶλλον ὅσον ταῦτα ποιοῦσιν, ἐπιτείνωμεν ἡμεῖς τὴν
rather as-much-as these(-things) they-do let-us-intensify we the
 ἀσκησιν κατ' αὐτῶν. Μέγα γὰρ ὄπλον ἐστὶ κατ' αὐτῶν
discipline against them great for weapon is against them
 βίος ὀρθός, καὶ ἡ πρὸς Θεὸν πίστις. Φοβούνται γοῦν
(a)-life upright and the toward God faith they-fear at-any-rate
 τῶν ἀσκητῶν τὴν νηστείαν, τὴν ἀγρυπνίαν, τὰς εὐχάς,
of-the ascetics the fasting the vigil the prayers

τὸ πρᾶον, τὸ ἥσυχον, τὸ ἀφιλάργυρον, τὸ ἀκενόδοξον,
the meekness the quiet the freedom-from-avarice the freedom-from-vainglory
 τὴν ταπεινοφροσύνην, τὸ φιλόπτωχον, τὰς ἐλεημοσύνας,
the humility the love-of-the-poor the almsgivings
 τὸ ἀόργητον, καὶ προηγουμένως τὴν εἰς τὸν Χριστὸν
the freedom-from-anger and above-all the toward — Christ
 εὐσέβειαν. Διὰ τοῦτο γὰρ καὶ πάντα ποιοῦσιν, ἵνα μὴ
piety because-of this for also all(-things) they-do that not
 ἔχωσι τοὺς καταπατοῦντας αὐτούς. Ἰσασι γὰρ τὴν κατ'
they-may-have those trampling them they-know for the against
 αὐτῶν δοθείσαν χάριν τοῖς πιστοῖς παρὰ τοῦ Σωτῆρος,
them given grace to-the faithful from the Savior
 λέγοντος αὐτοῦ· Ἴδου δέδωκα ὑμῖν ἐξουσίαν πατεῖν ἐπάνω
saying he behold I-have-given to-you power to-tread upon
 ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ.
serpents and scorpions and over all the power of-the enemy
 31 Ἄν τοίνυν καὶ προλέγειν ὑποκρίνονται, μὴ προσποιεῖσθαι
if therefore even to-foretell they-feign not let-pay-beed
 τις. Πολλάκις γὰρ πρὸ ἡμερῶν λέγουσι τοὺς μεθ' ἡμέρας
anyone often for before days they-tell the after days
 ἀπαντῶντας ἀδελφούς· καὶ ἔρχονται μὲν ἐκεῖνοι. Ποιοῦσι
arriving brothers and come indeed they they-do
 δὲ τοῦτο οὐτοί, οὐ κηδόμενοι τῶν ἀκουόντων, ἀλλ' ἵνα
but this these not caring-for those bearing but so-that
 πιστεύειν αὐτοῖς πείσωσιν αὐτούς, καὶ τότε λοιπὸν
to-believe them they-may-persuade them and then thereafter
 ὑποχειρίους ἔχοντες, ἀπολέσωσιν· ὅθεν οὐ δεῖ
under-their-hand having(-them) they-may-destroy(-them) whence not (one)-must
 προσέχειν αὐτοῖς, ἀλλὰ καὶ λέγοντας ἀνατρέπειν χρή,
to-attend to-them but even speaking to-overturn(-them) (one)-ought
 ὅτι μὴ χρειάν ἔχομεν ἡμεῖς τούτων. Τί γὰρ θαυμαστόν,
since not need have we of-them what for wonderful(-is-it)

εἰ λεπτοτέροις χρώμενοι σώμασι μᾶλλον τῶν ἀνθρώπων,
if finer using bodies rather than-the men
 καὶ τοὺς ἀρξαμένους ὁδεύειν ἑωρακότες, προλαμβάνουσι
and those having-begun to-travel having-seen they-outstrip(-them)
 τῷ δρόμῳ καὶ ἀπαγγέλλουσι; τοῦτο καὶ ἵπῳ τις
in-the running and announce(-them) this also on-a-horse one
 ἐπικαθήμενος προλέγει, προλαμβάνων τοῦ ὁδεύοντος τοῖς
sitting foretells outstripping the(-one) traveling on-the
 ποσίν· ὥστε οὐδ' ἐν τούτῳ χρὴ θαυμάζειν αὐτούς.
feet so-that not-even in this (one)-ought to-marvel-at them
 Οὐδὲν γὰρ τῶν μὴ γενομένων προγινώσκουσιν·
nothing for of-the(-things) not having-happened they-foreknow
 ἀλλὰ μόνος ὁ Θεός ἐστιν ὁ πάντα γινώσκων πρὶν
but alone — God is the(-one) all(-things) knowing before
 γενέσεως αὐτῶν. Οὗτοι δὲ ἂν βλέπουσιν, ὡς κλέπται,
(the)-coming-to-be their these but what they-see as thieves
 προτρέχοντες ἀπαγγέλλουσι. Πόσοις νῦν τὰ ἡμῶν,
running-ahead announce to-how-many now the(-affairs) of-ours
 καὶ ὅτι συνήλθομεν, καὶ ὁμιλοῦμεν κατ' αὐτῶν σημαίνουσι,
and that we-have-met and converse against them they-signify
 πρὶν παρ' ἡμῶν τις ἀπελθὼν ἀπαγγείλῃ! Τοῦτο δὲ καὶ
before from us anyone having-gone announce(-it) this but even
 παῖς τις ταχυδρόμος ποιῆσαι δύναται, προλαβὼν τὸν
a-boy some swift-running do can having-outstripped the(-one)
 βραδύναντα. Ὁ δὲ λέγω, τοιοῦτόν ἐστιν. Ἄν τις ἄρξηται
lagging what and I-mean such is if one begins
 περιπατεῖν ἀπὸ τῆς Θηβαίδος, ἢ ἀπὸ τινος ἄλλης χώρας,
to-walk from the Thebaid or from some other country
 πρὶν μὲν ἄρξηται περιπατεῖν, οὐκ ἴσασιν εἰ περιπατήσῃ·
before indeed he-begins to-walk not they-know if he-will-walk
 περιπατοῦντα δὲ τοῦτον ἑωρακότες, προτρέχουσι, καὶ πρὶν
walking but him having-seen they-run-ahead and before

αὐτὸν ἐλθεῖν, ἀπαγγέλλουσι· καὶ οὕτω συμβαίνει τούτους
 him to-come announce(-him) and thus it-happens them
 μεθ' ἡμέρας ἐλθεῖν. Πολλάκις δὲ τῶν περιπατούντων
 after days to-come often but the walkers
 ὑποστρεφόντων, ἐψεύσαντο αὐτοί.
 returning lied they

- 32 Οὕτω καὶ περὶ τοῦ ποταμίου ὕδατος ἔστιν ὅτε φλυαροῦσιν·
 thus also about the river water there-is when they-babble
 ἑωρακότες γὰρ πολλοὺς ὑετοὺς γινομένους ἐν τοῖς τῆς
 having-seen for many rains occurring in the —
 Αἰθιοπίας μέρεσι, καὶ εἰδότες, ὥς ἐξ ἐκείνων ἡ πλημμύρα
 of-Ethiopia parts and knowing that from them the flood
 τοῦ ποταμοῦ γίνεται, πρὶν ἐλθεῖν εἰς τὴν Αἴγυπτον
 of-the river comes before to-come into — Egypt
 τὸ ὕδωρ, προτρέχοντες λέγουσι. Τοῦτο δ' ἂν καὶ οἱ
 the water running-ahead they-tell(-it) this but — also the
 ἄνθρωποι εἰρήκασιν, εἰ τοσοῦτον ἠδύναντο δραμεῖν, ὅσον
 men would-have-said if so-much they-could run as-much-as
 ἐκεῖνοι. Καὶ ὥσπερ ὁ σκοπὸς τοῦ Δαβὶδ, ἀνερχόμενος
 they and as the watchman — of-David going-up
 εἰς ὑψηλόν, μᾶλλον τοῦ κάτω μένοντος προέβλεπε
 to a-height rather than-the(-one) below remaining foresaw
 τὸν ἐρχόμενον· καὶ αὐτὸς δὲ ὁ προτρέχων ἔλεγε
 the(-one) coming and himself too the(-one) running-ahead told
 πρὸ τῶν ἄλλων, οὐ τὰ μὴ γενόμενα, ἀλλὰ τὰ
 before the others not the(-things) not having-happened but the(-things)
 ἤδη ὁδεύοντα καὶ γινόμενα· οὕτω καὶ οὗτοι κάμνουν
 already on-the-way and happening thus also these to-toil
 αἰροῦνται, καὶ σημαίνουσιν ἄλλοις, ἵνα μόνον ἀπατῶσιν·
 choose and signify to-others that only they-may-deceive
 ἂν μέντοι ἡ Πρόνοια μεταξὺ τι βουλευέσθαι περὶ τῶν
 if however the Providence meanwhile something decide about the

ὑδάτων ἢ τῶν ὁδεούντων (ἔξεστι γὰρ αὐτῇ), ἐψεύσαντο
waters or the travelers it-is-lawful for for-her lied
 οἱ δαίμονες, καὶ ἡπατήθησαν οἱ προσεσχηκότες αὐτοῖς.
the demons and were-deceived those having-attended to-them
 Οὕτω συνέστη τὰ τῶν Ἑλλήνων μαντεῖα, καὶ οὕτως
thus arose the of-the Greeks oracles and thus
 ἐπλανήθησαν παρὰ τῶν δαιμόνων τὸ πρὶν· ἀλλὰ καὶ
they-were-led-astay by the demons the before but also
 οὕτω πέπαυται λοιπὸν ἡ πλάνη. Ἦλθε γὰρ ὁ Κύριος
thus has-ceased henceforth the error came for the Lord
 ὁ σὺν αὐτῇ τῇ πανουργίᾳ αὐτῶν καὶ τοὺς δαίμονας
who together-with very the knavery their also the demons
 καταργήσας. Οὐδὲν γὰρ γινώσκουσιν ἀφ' ἐαυτῶν· ἀλλ' ὥς
brought-to-nothing nothing for they-know from themselves but as
 κλέπται, ἃ παρ' ἄλλοις ὁρῶσι, ταῦτα διαβάλλουσι.
thieves what among others they-see these(-things) they-spread-abroad
 καὶ μᾶλλον στοχασταί εἰσιν ἢ προγνώσται. Διό, κἂν
and rather guessers they-are than foreknowers wherefore even-if
 ἀληθὴ ποτε τοιαῦτα λέγωσι, μηδ' οὕτως αὐτοὺς
true(-things) sometimes such they-say not-even thus them
 θαυμάζω τις. Καὶ γὰρ καὶ ἱατροὶ πείραν ἔχοντες
let-marvel-at anyone and for also physicians experience having
 τῶν νοσημάτων, ἐπειδὴν θεωρήσωσιν ἐν ἄλλοις τὴν
of-the diseases when they-observe in others the
 αὐτὴν νόσον, πολλάκις στοχαζόμενοι ἀπὸ τῆς συνηθείας
same disease often guessing from the custom
 προλέγουσι. Καὶ κυβερνῆται δὲ καὶ γεωργοὶ πάλιν, ἀπὸ
foretell(-it) and pilots too and farmers again from
 τῆς συνηθείας βλέποντες τὴν τοῦ ἀέρος κατάστασιν,
the custom seeing the of-the air state
 προλέγουσιν ἢ χειμῶνα ἢ εὕδιον ἀέρα ἔσεσθαι· καὶ οὐ
foretell either a-storm or fair weather to-be and not

διὰ τοῦτο ἐκ θείας ἐπιπνοίας αὐτοὺς ἂν τις εἴποι
because-of this from divine inspiration them — anyone would-say
 προλέγειν, ἀλλ' ἀπὸ τῆς πείρας καὶ τῆς συνηθείας. Ὅθεν εἰ
to-foretell but from the experience and the custom whence if
 καὶ οἱ δαίμονες τὰ αὐτά ποτε στοχαζόμενοι λέγουσι,
even the demons the same(-things) sometimes guessing say
 μὴ διὰ τοῦτό τις αὐτοὺς θαυμάζέτω, μηδὲ προσεχέτω
not because-of this anyone them let-marvel-at nor let-attend
 τούτοις. Τί γὰρ χρήσιμον τοῖς ἀκούουσι τὸ εἰδέναι παρὰ
to-them what for useful(-is-it) to-those bearing the to-know from
 τούτων πρὸ ἡμερῶν τὰ ἐρχόμενα; ἢ ποία σπουδὴ
them before days the(-things) coming or what zeal
 τὰ τοιαῦτα γνώσκειν, κἂν ἀληθῶς γνώσκη; οὐ γὰρ
the such(-things) to-know even-if truly one-know(-them) not for
 ἀρετῆς ἐστὶ τοῦτο ποιητικόν, οὐδὲ ἥθους ἀγαθοῦ πάντως
of-virtue is this productive nor of-character good at-all
 ἐστὶ τοῦτο γνῶρισμα. Οὐδεὶς γὰρ ἡμῶν κρίνεται διὰ
is this a-mark no-one for of-us is-judged because-of
 τί οὐκ οἶδε, καὶ οὐδεὶς μακαρίζεται, ὅτι μεμάθηκε καὶ
what not he-knows and no-one is-blessed because he-has-learned and
 ἔγνω· ἀλλ' ἐν τούτοις ἕκαστος ἔχει τὴν κρίσιν, εἰ τὴν
knew but in these(-things) each has the judgment whether the
 πίστιν τετήρηκε, καὶ τὰς ἐντολὰς γνησίως ἐφύλαξεν.
faith he-has-kept and the commandments truly guarded

- 34 Ὅθεν οὐ δεῖ περὶ πολλοῦ ταῦτα ποιεῖσθαι· οὐδὲ διὰ
whence not (one)-must of much these(-things) to-make nor because-of
 ταῦτα ἀσκεῖσθαι καὶ πονεῖν, ἵνα προγινώσκωμεν, ἀλλ'
these(-things) to-practice-discipline and to-toil that we-may-foreknow but
 ἵνα Θεῷ καλῶς πολιτευόμενοι ἀρέσωμεν. Εὐχέσθαι τε χρή,
that to-God well living we-may-please to-pray and (one)-ought
 οὐχ ἵνα προγινώσκωμεν, οὐδὲ τοῦτον τῆς ἀσκήσεως ἀπαιτεῖν
not that we-may-foreknow nor this of-the discipline to-demand

μισθόν· ἀλλ' ἵνα συνεργὸς ἡμῖν εἰς τὴν κατὰ τοῦ διαβόλου
 (as)-wage but that fellow-worker for-us for the over the devil
 νίκην ὁ Κύριος γένηται. Εἰ δὲ ἅπαξ καὶ τοῦ προγινώσκειν
 victory the Lord may-become if but once also of-the to-foreknow
 ἡμῖν μέλει, καθαρεύομεν τῇ διανοίᾳ. Ἐγὼ γὰρ πιστεύω, ὅτι
 to-us matters let-us-be-pure in-the mind I for believe that
 καθαρεύουσα ψυχὴ πανταχόθεν, καὶ κατὰ φύσιν ἐστῶσα,
 being-pure (a)-soul on-every-side and according-to nature standing
 δύναται, διορατικὴ γενομένη, πλείονα καὶ μακρότερα βλέπειν
 can clear-sighted having-become more and farther to-see
 τῶν δαιμόνων, ἔχουσα τὸν ἀποκαλύπτοντα Κύριον αὐτῇ·
 than-the demons having the(-one) revealing(-it) Lord to-it
 οἷα ἦν ἡ τοῦ Ἐλισσαίου βλέπουσα τὰ κατὰ
 such-as was the(-soul) — of-Elisba seeing the(-things) concerning
 τὸν Γιεζή, καὶ ὁρῶσα τὰς παρ' αὐτὴν ἐστῶσας δυνάμεις.
 — Gebazi and beholding the beside it standing powers

VI • THE SERMON: DISCERNING VISIONS

A holy vision comes quietly and leaves joy, courage, and longing; a base one comes with noise and leaves fear, confusion, and dejection. Demons feed the fear they find, whereas angels take it away. Healing and exorcism are the Savior's, and no cause for boasting. Speaking as a fool for their sake, Antony recounts his own combats, among them a giant claiming to be God's providence and Satan himself complaining that the monks curse him. Ask any apparition who it is.

Ὅταν τοίνυν νυκτὸς ἔρχονται πρὸς ὑμᾶς, καὶ θέλωσι
 when therefore by-night they-come to you and wish
 τὰ μέλλοντα λαλεῖν, ἢ λέγωσιν· Ἡμεῖς ἐσμεν οἱ
 the(-things) coming to-tell or say we are the
 ἄγγελου· μὴ προσέχετε, ψεύδονται γάρ. Ἄν δὲ καὶ
 angels do-not heed(-them) they-lie for if but also

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ἐπαινῶσι τὴν ἀσκησιν ὑμῶν, καὶ μακαρίζουσιν ὑμᾶς· μήτε
they-praise the discipline your and bless you neither
 ὑπακούετε, μήθ' ὅλως προσποιεῖσθε τούτους· σφραγίζετε δὲ
obey nor at-all heed them seal but
 μᾶλλον ἑαυτοὺς καὶ τὸν οἶκον, καὶ εὐχεσθε· καὶ ὄψεσθε
rather yourselves and the house and pray and you-will-see
 αὐτοὺς καὶ γινομένους ἀφανεῖς· δειλοὶ γάρ εἰσι, καὶ πάνυ
them also becoming invisible cowardly for they-are and greatly
 φοβοῦνται τὸ σημεῖον τοῦ Κυριακοῦ σταυροῦ· ἐπειδὴ περ ἐν
they-fear the sign of-the Lord's cross since in
 αὐτῷ τούτους ἀποδυσάμενος, παρεδειγμάτισεν ὁ Σωτήρ.
it them having-stripped made-an-example-of the Savior
 Ἐὰν δὲ καὶ ἀναιδέστερον στήκωσιν, ἐξορχούμενοι καὶ
if but even more-shamelessly they-stand dancing-about and
 ποικιλλόμενοι ταῖς φαντασίαις· μὴ δειλιάσητε, μηδὲ
changing-shape with-the apparitions do-not be-afraid nor
 πτήξητε, μηδὲ ὡς καλοῖς αὐτοῖς προσέχητε· καὶ γὰρ
cower nor as good(-beings) to-them attend and for
 τὴν τῶν ἀγαθῶν καὶ τῶν φαύλων παρουσίαν εὐχερὲς
the of-the good and of-the base presence easy
 καὶ δυνατόν ἐστι διαγνῶναι, τοῦ Θεοῦ διδόντος οὕτως. Ἡ
and possible it-is to-distinguish — God granting(-it) thus the
 μὲν γὰρ τῶν ἁγίων ὁπτασία οὐκ ἔστι τεταραγμένη. Οὐκ
indeed for of-the holy(-ones) vision not is troubled not
 ἐρίσει γὰρ, οὔτε κραυγᾶσει, οὐδὲ ἀκούσει τις τῆς φωνῆς
be-will-strive for nor be-will-cry nor will-bear anyone the voice
 αὐτῶν. Ἠσυχῶς δὲ καὶ πρᾶως γίνεται οὕτως, ὡς εὐθὺς
their quietly but and gently it-comes so that at-once
 χαρὰν καὶ ἀγαλλίασιν καὶ θάρσος ἐγγίνεσθαι τῇ ψυχῇ·
joy and gladness and courage to-arise in-the soul
 ἔστι γὰρ μετ' αὐτῶν ὁ Κύριος, ὅς ἐστιν ἡμῶν μὲν χαρά,
is for with them the Lord who is our indeed joy

τοῦ δὲ Θεοῦ Πατρὸς ἡ δύναμις· οἳ τε λογισμοὶ αὐτῆς
 — and of-God (the)-Father the power the and thoughts its
 ἀτάραχοι καὶ ἀκύμαντοι διαμένουσιν· ὥστε καταυγαζομένην
 untroubled and unruffled remain so-that illumined
 αὐτὴν ὑπ' αὐτῆς, τοὺς φαινομένους θεωρεῖν. Καὶ γὰρ πόθος
 it by it those appearing to-behold and for longing
 τῶν θείων καὶ τῶν μελλόντων αὐτῇ ἐπεισέρχεται, καὶ
 for-the divine(-things) and the coming(-things) into-it enters and
 θελήσει πάντως συναφθῆναι τούτοις, εἰ ἀπήρχετο μετ'
 it-will-wish utterly to-be-joined to-them if it-could-go-away with
 αὐτῶν. Ἐὰν δὲ καί, ὡς ἄνθρωποι, τινὲς φοβηθῶσι τὴν τῶν
 them if but also as men some fear the of-the
 καλῶν ὀπτασίαν, ἀφαιροῦσιν οἱ φαινόμενοι τὸν φόβον
 good vision remove those appearing the fear
 παρ' αὐτὰ τῇ ἀγάπῃ· ὡς ἐποίησε Γαβριὴλ τῷ Ζαχαρίᾳ,
 at once by-the love as did Gabriel — for-Zechariah
 καὶ ὁ φανείς ἄγγελος ἐν τῷ θείῳ μνημείῳ ταῖς
 and the having-appeared angel in the divine tomb to-the
 γυναιξί, καὶ ὁ τοῖς ποιμέσι λέγων ἐν τῷ Εὐαγγελίῳ·
 women and the(-one) to-the shepherds saying in the Gospel
 Μὴ φοβεῖσθε. Ἔστι γὰρ ὁ φόβος ἐκείνων οὐ κατὰ
 do-not fear is for the fear their not from
 δειλίαν ψυχῆς, ἀλλὰ κατ' ἐπίγνωσιν τῆς τῶν κρείττονων
 cowardice of-soul but from recognition of-the of-the higher(-beings)
 παρουσίας. Τοιαύτη μὲν οὖν ἡ τῶν ἁγίων ὀπτασία.
 presence such indeed then (is)-the of-the holy(-ones) vision
 Ἡ δὲ τῶν φαύλων ἐπιδρομὴ καὶ φαντασία τεταραγμένη, 36
 the but of-the base onset and apparition (is)-troubled
 μετὰ κτύπου καὶ ἤχου καὶ κραυγῆς· οἷα ἂν γένοιτο
 with banging and noise and shouting such-as — might-be
 νεωτέρων ἀπαιδευτῶν καὶ ληστῶν κίνησις. Ἐξ ὧν
 of-youths untaught and of-robbers (the)-commotion from which

εὐθὺς γίνεται δειλία ψυχῆς, τάραχος καὶ ἀταξία λογισμῶν,
at-once arises cowardice of-soul confusion and disorder of-thoughts
 κατήφεια, μῖσος πρὸς τοὺς ἀσκητάς, ἀκηδία, λύπη, μνήμη
dejection hatred toward the ascetics listlessness grief memory
 τῶν οἰκείων, καὶ φόβος θανάτου· καὶ λοιπὸν ἐπιθυμία κακῶν,
of-the kinsfolk and fear of-death and then desire of-evils
 ὀλιγωρία πρὸς τὴν ἀρετὴν, καὶ τοῦ ἥθους ἀκαταστασία.
negligence toward the virtue and of-the character instability
 Ὅταν τοίνυν θεωρήσαντές τινα φοβηθῇτε, ἐὰν μὲν
when therefore having-seen something you-are-afraid if indeed
 εὐθὺς ὁ φόβος ἀφαιρεθῇ, καὶ ἀντ' ἐκείνου γένηται χαρὰ
at-once the fear is-removed and instead-of it arises joy
 ἀνεκλάλητος, καὶ εὐθυμία, καὶ θάρσος, καὶ ἀνάκτησις, καὶ
unspeakable and cheerfulness and courage and recovery and
 τῶν λογισμῶν ἀταραξία, καὶ τὰ ἄλλα ὅσα προείπον,
of-the thoughts calm and the other(-things) as-many-as I-said-before
 ἀνδρία τε καὶ ἀγάπη εἰς τὸν Θεόν, θαρσεῖτε καὶ εὐχεσθε·
courage both and love toward — God take-courage and pray
 ἡ γὰρ χαρὰ καὶ ἡ κατάστασις τῆς ψυχῆς δείκνυσι
the for joy and the steadiness of-the soul shows
 τοῦ παρόντος τὴν ἀγιότητα. Οὕτως Ἀβραὰμ ἰδὼν
of-the(-one) present the holiness thus Abraham having-seen
 τὸν Κύριον ἠγαλλίασατο· καὶ ὁ Ἰωάννης, γενομένης φωνῆς
the Lord rejoiced and — John having-come a-voice
 παρὰ τῆς Θεοτόκου Μαρίας, ἐσκίρτησεν ἐν ἀγαλλιάσει.
from the God-bearer Mary leaped in gladness
 Ἐὰν δὲ φανέντων τιμῶν ταραχὴ γένηται, καὶ κτύπος
if but having-appeared some confusion arise and banging
 ἔξωθεν, καὶ φαντασία κοσμική, καὶ ἀπειλὴ θανάτου, καὶ
from-without and apparition worldly and threat of-death and
 ὅσα προείπον· γινώσκετε ὅτι φαύλων ἐστὶν ἡ ἔφοδος.
as-many-as I-said-before know that of-base(-beings) is the approach

Καὶ γὰρ καὶ τοῦτο γνώρισμα ὑμῖν ἔστω· ὅτ' ἂν τοίνυν 37
and for also this a-sign to-you let-be when — therefore
 ἐπιμένη δειλιῶσα ἡ ψυχὴ, παρουσία τῶν ἐχθρῶν ἐστίν. Οὐ
remains fearful the soul (the)-presence of-the enemies it-is not
 γὰρ ἀφαιροῦνται τὴν δειλίαν τῶν τοιούτων οἱ δαίμονες,
for remove the cowardice of-the such(-souls) the demons
 ὥσπερ πεποίηκεν ὁ μέγας ἀρχάγγελος Γαβριὴλ τῇ Μαρίας
as did the great archangel Gabriel — for-Mary
 καὶ τῷ Ζαχαρίᾳ, καὶ ὁ φανεὶς ἐν τῷ μνημείῳ ταῖς
and — for-Zechariah and the(-one) having-appeared in the tomb to-the
 γυναιξίν· ἀλλὰ μᾶλλον ὅταν ἴδωσι δειλιῶντας, αὐξάνουσι
women but rather when they-see (men)-fearing they-increase
 τὰς φαντασίας, ἵνα μείζονως αὐτοὺς καταπτήξωσι· καὶ
the apparitions that more-greatly them they-may-cow and
 λοιπὸν ἐπιβάντες, προσπαίζωσι λέγοντες· Πεσόντες
then having-mounted-on(-them) they-may-mock(-them) saying having-fallen
 προσκυνήσατε. Τοὺς μὲν οὖν Ἕλληνας οὕτως ἠπάτησαν·
worship the indeed then Greeks thus they-deceived
 οὕτως γὰρ ἐνομίσθησαν παρ' αὐτοῖς ψευδώνυμοι θεοί·
thus for were-considered among them falsely-named gods
 ἡμᾶς δὲ οὐκ ἀφῆκεν ὁ Κύριος ἀπατηθῆναι παρὰ τοῦ
us but not allowed the Lord to-be-deceived by the
 διαβόλου, ὅπηνίκα τὰς τοιαύτας αὐτῷ ποιοῦντι φαντασίας
devil when the such to-him making apparitions
 ἐπιτιμῶν εἶρηκεν· Ὑπαγε ὀπίσω μου, Σατανᾶ· γέγραπται
rebuking(-him) he-said get behind me Satan it-is-written
 γάρ· Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ
for (the)-Lord — God your you-shall-worship and him only
 λατρεύσεις. Μᾶλλον οὖν καὶ μᾶλλον ὁ πανοῦργος διὰ
you-shall-serve more then and more the knave because-of
 ταῦτα καταφρονεῖσθω παρ' ἡμῶν· ὁ γὰρ εἶρηκεν ὁ
these(-things) let-be-despised by us what for said the

Κύριος, τοῦτο ὑπὲρ ἡμῶν πεποίηκεν· ἵνα καὶ παρ' ἡμῶν
Lord this for us be-did that also from us
 ἀκούοντες οἱ δαίμονες τὰς τοιαύτας φωνὰς ἀνατρέπωνται
hearing the demons the such words may-be-overturned
 διὰ τὸν Κύριον, τὸν ἐν ταύταις αὐτοῖς ἐπιτιμήσαντα.
because-of the Lord who in these them rebuked

- 38 Οὐ δεῖ δὲ ἐπὶ τῷ δαίμονας ἐκβάλλειν καυχᾶσθαι, οὐδ'
not (one)-must and at the demons to-cast-out to-boast nor
 ἐπὶ ταῖς θεραπαίαις ἐπαίρεσθαι· οὐδὲ τὸν μὲν ἐκβάλλοντα
at the healings to-be-elated nor the(-one) indeed casting-out
 δαιμόνια θαυμάζειν μόνον, τὸν δὲ μὴ ἐκβάλλοντα
demons to-admire only the(-one) but not casting-out(-them)
 ἐξουθενεῖν· ἐκάστου δὲ τὴν ἄσκησιν καταμανθανέτω τις,
to-despise of-each but the discipline let-study one
 καὶ ἢ μιμείσθω καὶ ζηλούτω, ἢ διορθούσθω. Τὸ γὰρ
and either let-imitate and let-emulate(-it) or let-correct(-it) the for
 ποιεῖν σημεῖα οὐχ ἡμῶν· τοῦτο Σωτῆρος ἔργον ἐστὶ· τοῖς
to-do signs not ours this of-(the)-Savior (the)-work is to-the
 γοῦν μαθηταῖς ἔλεγε· Μὴ χαίrete, ὅτι τὰ δαιμόνια
at-any-rate disciples he-said do-not rejoice that the demons
 ὑμῖν ὑποτάσσεται· ἀλλ' ὅτι τὰ ὀνόματα ὑμῶν γέγραπται
to-you are-subject but that the names your are-written
 ἐν τοῖς οὐρανοῖς. Τὸ μὲν γὰρ ἐν οὐρανῷ γεγράφηται
in the heavens the indeed for in heaven to-have-been-written
 τὰ ὀνόματα, μαρτύριόν ἐστι τῆς ἡμῶν ἀρετῆς καὶ τοῦ
the names (a)-witness is of-the our virtue and of-the
 βίου· τὸ δὲ ἐκβάλλειν δαίμονας, τοῦ δωδωκότος Σωτῆρός
life the but to-cast-out demons of-the having-given(-it) Savior
 ἐστὶν ἡ χάρις αὐτῇ. Ὅθεν τοῖς μὴ ἐν ἀρετῇ, ἀλλ'
is the grace this whence to-those not in virtue but
 ἐν σημείοις καυχωμένοις, καὶ λέγουσι· Κύριε, οὐ τῷ
in signs boasting and saying Lord not in-the

σῶ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῶ σῶ ὀνόματι
 your name demons did-we-cast-out and in-the your name
 δυνάμεις πολλὰς ἐποιήσαμεν; ἀπεκρίνατο· Ἀμήν λέγω
 mighty-works many did-we-do he-answered amen I-say
 ὑμῖν, οὐκ οἶδα ὑμᾶς. Οὐ γὰρ γινώσκει Κύριος τὰς ὁδοὺς
 to-you not I-know you not for knows (the)-Lord the ways
 τῶν ἀσεβῶν. Καθόλου δὲ εὔχεσθαι δεῖ, καθὰ προείπον,
 of-the ungodly altogether and to-pray (one)-must as I-said-before
 λαμβάνειν χάρισμα διακρίσεως πνευμάτων· ἵνα, καθὼς
 to-receive (the)-gift of-discerning of-spirits that as
 γέγραπται, μὴ παντὶ πνεύματι πιστεύωμεν.
 it-is-written not every spirit we-believe

Ἐβουλόμην μὲν οὖν σιωπῆσαι, καὶ μηδὲν ἐξ ἑμαυτοῦ 39
 I-wished indeed then to-keep-silent and nothing from myself
 λέγειν, ἀρκεῖσθαι δὲ μόνοις τούτοις· ἵνα δὲ μὴ νομίσητε
 to-say to-be-content but with-only these that but not you-think
 ταῦτά με λέγειν ἀπλῶς, ἀλλ' ἀπὸ πείρας καὶ ἀληθείας
 these(-things) me to-say idly but from experience and truth
 πιστεύσητε ταῦτά με διηγείσθαι· διὰ τοῦτο, καὶ ὥς
 you-may-believe these(-things) me to-relate because-of this even-if as
 ἄφρων γένωμαι, ἀλλ' οἶδεν ὁ ἀκούων Κύριος τὸ τοῦ
 a-fool I-become yet knows the hearing Lord the of-the
 συνειδότος καθαρὸν, καὶ ὅτι οὐ δι' ἑμαυτόν, τῆς δὲ ὑμῶν
 conscience purity and that not for myself the but your
 ἀγάπης χάριν καὶ προτροπῆς, ἃ εἶδον τῶν δαιμόνων
 love for-the-sake-of and encouragement what I-saw of-the demons
 ἐπιτηδεύματα, ταῦτα πάλιν λέγω. Ποσάκις ἐμακάρισάν με,
 practices these again I-tell how-often they-blessed me
 καὶ γὰρ κατηρασάμην αὐτοὺς ἐν ὀνόματι Κυρίου. Ποσάκις
 and-I cursed them in (the)-name of-(the)-Lord how-often
 προειρήκασιν περὶ τοῦ ποταμίου ὕδατος, καὶ γὰρ πρὸς αὐτοὺς
 they-have-foretold about the river water and-I to them

ἔλεγον· Καὶ ὑμῖν τί περὶ τούτου μέλει; Ἦλθόν ποτε
said and to-you what about this matters they-came once
 ἀπειλοῦντες, καὶ ἐκύκλωσάν με ὡς στρατιῶται μετὰ
threatening and surrounded me like soldiers with
 πανοπλίας. Καὶ ἄλλοτε ἵππων καὶ θηρίων καὶ ἑρπετῶν
full-armor and another-time with-horses and beasts and reptiles
 ἐπλήρωσαν τὸν οἶκον· καὶ γὰρ ἔψαλλον· Οὗτοι ἐν ἄρμασι, καὶ
they-filled the house and-I sang some in chariots and
 οὗτοι ἐν ἵπποις· ἡμεῖς δὲ ἐν ὀνόματι Κυρίου Θεοῦ ἡμῶν
some in horses we but in (the)-name of-(the)-Lord God our
 μεγαλυνθησόμεθα· καὶ ταῖς εὐχαῖς ἀνετράπησαν ἐκεῖνοι
shall-be-magnified and by-the prayers were-overtaken they
 παρὰ τοῦ Κυρίου. Ἦλθόν ποτε ἐν σκοτίᾳ, φωτὸς ἔχοντες
by the Lord they-came once in darkness of-light having
 φαντασίαν, καὶ ἔλεγον· Ἦλθομεν φᾶναι σοι, Ἀντώνιε· ἐγὼ
an-apparition and said we-have-come to-give-light to-you Antony I
 δέ, καμνύων τοὺς ὀφθαλμούς, ἠυχόμεν, καὶ εὐθὺς ἐσβέσθη
but shutting the eyes prayed and at-once was-quenched
 τὸ φῶς τῶν ἀσεβῶν. Καὶ μετὰ μῆνας ὀλίγους ἦλθον ὡς
the light of-the ungodly and after months few they-came as-if
 ψάλλοντες, καὶ λαλοῦντες ἀπὸ τῶν Γραφῶν· Ἐγὼ δὲ ὡσεὶ
singing and speaking from the Scriptures I but as
 κωφὸς οὐκ ἤκουον. Ἔσεισάν ποτε τὸ μοναστήριον· ἐγὼ
a-deaf(-man) not I-heard they-shook once the monastery I
 δὲ ἠυχόμεν ἀκίνητος μένων τῷ φρονήματι. Καὶ μετὰ
but prayed unmoved remaining in-the mind and after
 ταῦτα πάλιν ἑλθόντες ἐκρότουν, ἐσύριττον, ὠρχοῦντο.
these(-things) again having-come they-clapped whistled danced
 Ὡς δὲ ἠυχόμεν, καὶ ἀνεκείμεν ψάλλον κατ' ἐμαυτόν·
when but I-prayed and lay singing by myself
 εὐθὺς ἤρξαντο θρηνεῖν καὶ κλαίειν, ὥσπερ ἐξατονήσαντες·
at-once they-began to-wail and to-weep as-if exhausted

ἐγὼ δὲ ἐδόξαζον τὸν Κύριον, τὸν καθελόντα καὶ
I and glorified the Lord who destroyed and
 παραδειγματίσαντα τὴν τόλμαν καὶ τὴν μανίαν αὐτῶν.
exposed the daring and the madness their
 Ἐφάνη ποτὲ δαίμων ὑψηλὸς λίαν μετὰ φαντασίας, καὶ 40
appeared once a-demon tall very with apparition and
 τετόλμηκεν εἰπεῖν· Ἐγὼ εἰμι ἡ δύναμις τοῦ Θεοῦ· καί,
dared to-say I am the power — of-God and
 Ἐγὼ εἰμι ἡ πρόνοια· τί σοι θέλεις χαρίσωμαι; Ἐγὼ
I am the providence what to-you do-you-wish I-may-grant I
 δὲ τότε μᾶλλον ἐνεφύσησα κατ' αὐτοῦ, τὸν Χριστὸν
but then rather breathed against him — Christ
 ὀνομάσας, καὶ τύψαι τοῦτον ἐπεχείρησα· καὶ ἔδοξα
having-named and to-strike him attempted and seemed
 τετυφέναι, καὶ εὐθὺς ὁ τηλικούτος σὺν πᾶσι τοῖς ἑαυτοῦ
to-have-struck(-him) and at-once the so-great(-one) with all the his-own
 δαίμοσι ἠφανίσθη ἐν τῷ ὀνόματι τοῦ Χριστοῦ. Ἦλθέ ποτε
demons vanished in the name — of-Christ he-came once
 νηστεύοντός μου, καὶ ὡς μοναχὸς ὁ δόλιος, ἔχων ἄρτων
fasting me and as a-monk the crafty(-one) having of-loaves
 φαντασίαν· καὶ συνεβούλευε λέγων· Φάγε, καὶ παῦσαι
an-apparition and counseled(-me) saying eat and cease
 τῶν πολλῶν πόνων· ἄνθρωπος εἶ καὶ σύ, καὶ μέλλεις
from-the many toils a-man you-are also you and you-are-about
 ἀσθενεῖν. Ἐγὼ δέ, νοήσας αὐτοῦ τὴν μεθοδείαν, ἀνέστην
to-fall-sick I but having-perceived his the scheming rose
 εὖξασθαι. Κακείνος οὐκ ἤνεγκεν· ἐξέλιπε γάρ, καὶ διὰ
to-pray and-he not bore(-it) he-vanished for and through
 τῆς θύρας ὡς καπνὸς ἐξερχόμενος ἐφάνη. Ποσάκις ἐν τῇ
the door like smoke going-out he-appeared how-often in the
 ἐρήμῳ φαντασίαν ἔδειξε χρυσοῦ, ἵνα μόνον ἄψωμαι,
desert an-apparition he-showed of-gold that only I-might-touch(-it)

καὶ βλέψω! ἐγὼ δὲ κατέψαλλον αὐτοῦ, καὶ κείνος ἐτήκετο.
and look I but sang-against him and-he melted-away

Πολλάκις ἔκοπτόν με πληγαῖς, καὶ γὰρ ἔλεγον· Οὐδέν με
often they-beat me with-blows and-I said nothing me
χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ· καὶ μᾶλλον αὐτοὶ
will-separate from the love — of-Christ and rather they

μετὰ ταῦτα κατέκοπτον ἀλλήλους. Οὐκ ἐγὼ δὲ ἤμην
after these(-things) beat one-another not I but was

ὁ παύων ἐκείνους καὶ καταργῶν· ἀλλ' ὁ Κύριος ἦν,
the(-one) stopping them and bringing-to-nothing but the Lord was

ὁ λέγων· Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ
the(-one) saying I-beheld — Satan as lightning from

τοῦ οὐρανοῦ πεσόντα. Ἐγὼ δέ, τέκνα, μνημονεύων τοῦ
the heaven fallen I but children remembering the

ἀποστολικοῦ ῥήτου, μετεσχημάτισα ταῦτα εἰς ἑμαυτόν,
apostolic saying transferred these(-things) to myself

ἵνα μάθῃτε μὴ ἐκκαεῖν ἐν τῇ ἀσκήσει, μηδὲ φοβεῖσθαι
that you-may-learn not to-lose-heart in the discipline nor to-fear

τοῦ διαβόλου καὶ τῶν δαιμόνων αὐτοῦ τὰς φαντασίας.
of-the devil and of-the demons his the apparitions

41 Καὶ ἐπειδὴ γέγονα ἄφρων διηγούμενος, δέξασθε καὶ
and since I-have-become a-fool relating receive also

τοῦτο πρὸς ἀσφάλειαν καὶ ἀφοβίαν· καὶ πιστεῦσατέ μοι· οὐ
this for safety and fearlessness and believe me not

ψεῦδομαι γάρ. Ἐκρουσέ ποτέ τις ἐν τῷ μοναστηρίῳ τὴν
I-lie for knocked once someone in the monastery the

ἐμὴν θύραν· καὶ ἐξελθὼν, εἰδὼν τινα μακρὸν καὶ ὑψηλὸν
my door and having-gone-out I-saw someone long and tall

φαινόμενον. Εἶτα πυθόμενον μου· Σὺ τίς εἶ; ἔφη· Ἐγὼ εἰμι
appearing then asking me you who are he-said I am

ὁ Σατανᾶς. Εἶτα λέγοντός μου· Τί οὖν ἐνταῦθα πάρεαι;
— Satan then saying me why then here are-you-present

ἔλεγεν ἐκεῖνος· Τί μέμφονται με μάτην οἱ μοναχοί, καὶ οἱ
said he why blame me in-vain the monks and the
 ἄλλοι πάντες Χριστιανοί; Τί μοι καταρῶνται καθ' ὥραν;
other all Christians why me do-they-curse every hour
 Ἐμοῦ δὲ εἰπόντος· Τί γὰρ αὐτοῖς ἐνοχλεῖς; ἔφη· Οὐκ εἰμὶ
me and having-said why for them do-you-trouble he-said not am
 ἐγὼ ὁ ἐνοχλῶν αὐτοῖς, ἀλλ' αὐτοὶ ταραττουσιν ἑαυτούς·
I the(-one) troubling them but they trouble themselves
 ἐγὼ γὰρ ἀσθενὴς γέγονα. Οὐκ ἀνέγνωσαν, ὅτι Τοῦ ἐχθροῦ
I for weak have-become not have-they-read that of-the enemy
 ἐξέλιπον αἱ ῥομφαῖαι εἰς τέλος, καὶ πόλεις καθεῖλες; οὐκ
have-failed the swords to (the)-end and cities you-have-destroyed no
 ἔτι τόπον ἔχω, οὐ βέλος, οὐ πόλιν. Πανταχοῦ Χριστιανοὶ
longer place I-have no dart no city everywhere Christians
 γεγόνασι· λοιπὸν καὶ ἡ ἔρημος πεπλήρωται μοναχῶν.
have-become now even the desert has-been-filled with-monks
 Ἐαυτοὺς τηρεῖωσαν, καὶ μὴ μάτην με καταράσθωσαν.
themselves let-them-watch and not in-vain me let-them-curse
 Τότε θαυμάσας ἐγὼ τοῦ Κυρίου τὴν χάριν, εἶπον πρὸς
then having-marveled I of-the Lord the grace said to
 αὐτόν· Ἀεὶ ψεύστης ὢν, καὶ μηδέποτε λέγων ἀλήθειαν,
him always a-liar being and never telling (the)-truth
 ὅμως τοῦτο νῦν, καὶ μὴ θέλων, εἴρηκας ἀληθές· ὁ γὰρ
nevertheless this now even not wishing you-have-said true(-thing) — for
 Χριστός, ἐλθὼν, ἀσθενῇ σε πεποίηκε, καὶ καταβαλὼν
Christ having-come weak you has-made and having-thrown(-you)-down
 ἐγύμνωσεν. Ἐκεῖνος, ἀκούσας τὸ τοῦ Σωτῆρος ὄνομα,
stripped(-you) he having-heard the of-the Savior name
 καὶ μὴ φέρων τὴν ἐκ τούτου καῦσιν, ἀφανὴς γέγονεν.
and not bearing the from it burning invisible became

- 42 Εἰ τοίνυν καὶ αὐτὸς ὁ διάβολος ὁμολογεῖ μηδὲν δύνασθαι,
if therefore even himself the devil confesses nothing to-be-able
 ὀφείλομεν παντελῶς καταφρονεῖν αὐτοῦ τε καὶ τῶν
we-ought utterly to-despise him both and the
 δαιμόνων αὐτοῦ. Ὁ μὲν οὖν ἐχθρὸς μετὰ τῶν ἑαυτοῦ
demons his the indeed then enemy with the his-own
 κυνῶν τοσαύτας ἔχει τὰς πανουργίας· ἡμεῖς δέ, μαθόντες
dogs so-many has the knaveries we but having-learned
 αὐτῶν τὴν ἀσθένειαν, καταφρονεῖν αὐτῶν δυνάμεθα. Τοῦτον
their the weakness despise them can this
 οὖν τὸν τρόπον μὴ προκαταπίπτωμεν τῇ διανοίᾳ, μηδὲ
then the way not let-us-fall-down-beforehand in-the mind nor
 λογιζώμεθα ἐν τῇ ψυχῇ δειλίας, μηδὲ ἀναπλάττωμεν ἑαυτοῖς
let-us-reckon in the soul cowardices nor let-us-fashion for-ourselves
 φόβους, λέγοντες· Μὴ ἄρα δαίμων ἐλθὼν ἀνατρέψῃ
fears saying lest perhaps a-demon having-come overturn
 με· μὴ ἄρα βαστάξας καταβάλῃ, ἢ ἐξαίφνης ἐπιστὰς
me lest perhaps having-lifted(-me) he-throw(-me)-down or suddenly standing-by
 ἑκταράξῃ. Μὴδ' ὅλως ἐνθυμώμεθα τοιαῦτα, μηδὲ λυπώμεθα
confound(-me) not at-all let-us-ponder such(-things) nor let-us-grieve
 ὡς ἀπολλύμενοι· θαρρῶμεν δὲ μᾶλλον καὶ χαίρωμεν αἰεί,
as perishing let-us-take-courage but rather and let-us-rejoice always
 ὡς σωζόμενοι· καὶ λογιζώμεθα τῇ ψυχῇ, ὅτι Κύριος μεθ'
as being-saved and let-us-reckon in-the soul that (the)-Lord with
 ἡμῶν ἐστιν, ὁ τροπώσας καὶ καταργήσας αὐτούς. Καὶ
us is who routed and brought-to-nothing them and
 διανοώμεθα δὲ καὶ ἐνθυμώμεθα αἰεί, ὅτι, ὄντος τοῦ Κυρίου
let-us-consider too and ponder always that being the Lord
 μεθ' ἡμῶν, οὐδὲν ἡμῖν οἱ ἐχθροὶ ποιήσουσιν. Ἐλθόντες γάρ,
with us nothing to-us the enemies will-do having-come for
 ὁποίους ἂν εὔρωσιν ἡμᾶς, τοιοῦτοι καὶ αὐτοὶ γίνονται πρὸς
such-as — they-find us such also they become toward

ἡμᾶς, καὶ πρὸς ᾧς εὐρίσκουσιν ἐν ἡμῖν ἐννοίας, οὕτω καὶ
us and to what they-find in us notions thus also
 αὐτοὶ τὰς φαντασίας ἀφομοιοῦσιν. Ἐὰν μὲν οὖν δειλιῶντας
they the apparitions liken if indeed then fearing
 εὖρωσι καὶ ταραττομένους, εὐθὺς αὐτοί, ὥς λησταί, τὸν
they-find(-us) and troubled at-once they as robbers the
 τόπον ἀφύλακτον εὐρόντες, ἐπιβαίνουσι καὶ ὅπερ ἀφ'
place unguarded having-found attack and what from
 ἑαυτῶν λογιζόμεθα, τοῦτο μετὰ προσθήκης ποιοῦσιν. Ἐὰν
ourselves we-reckon this with addition they-do if
 γὰρ βλέπωσιν ἡμᾶς φοβουμένους καὶ δειλιῶντας, μειζόνως
for they-see us afraid and fearful more-greatly
 αὐξάνουσι τὴν δειλίαν ἐν ταῖς φαντασίαις καὶ ταῖς ἀπειλαῖς,
they-increase the cowardice by the apparitions and the threats
 καὶ λοιπὸν ἐν τούτοις ἡ ταλαίπωρος κολάζεται ψυχὴ· ἐὰν
and then in these the wretched is-punished soul if
 δὲ χαίροντας ἡμᾶς εὖρωσιν ἐν Κυρίῳ, καὶ λογιζομένους περὶ
but rejoicing us they-find in (the)-Lord and reckoning about
 τῶν μελλόντων ἀγαθῶν, καὶ ἐνθυμουμένους τὰ τοῦ
the coming goods and pondering the(-things) of-the
 Κυρίου, καὶ διαλογιζομένους, ὅτι πάντα ἐν χειρὶ Κυρίου
Lord and considering that all(-things) in (the)-hand of-(the)-Lord
 ἐστί, καὶ οὐδὲν ἰσχύει δαίμων κατὰ Χριστιανοῦ, οὐδὲ
are and nothing prevails a-demon against a-Christian nor
 ὅλως ἐξουσίαν ἔχει κατὰ τινος· βλέποντες ἡσφαλισμένην
at-all power has against anyone seeing secured
 τὴν ψυχὴν τοῖς τοιούτοις λογιμοῖς, ἀποστρέφονται
the soul by-the such thoughts they-turn-away
 κατησχυμμένοι. Οὕτως τὸν μὲν Ἰὼβ ἰδὼν ὁ ἐχθρὸς
put-to-shame thus — indeed Job having-seen the enemy
 περιπεφραγμένον, ἀνεχώρησεν ἀπ' αὐτοῦ· τὸν δὲ Ἰούδαν
fenced-around withdrew from him — but Judas

γυμνὸν ἀπὸ τούτων εὐρών, ἡχμαλώτισεν. Ὡστε, εἰ θέλομεν
stripped of these having-found took-captive so if we-wish
 καταφρονεῖν τοῦ ἐχθροῦ, λογιζόμεθα ἀεὶ τὰ τοῦ
to-despise the enemy let-us-reckon always the(-things) of-the
 Κυρίου, καὶ χαίρετω ἀεὶ ἡ ψυχὴ τῇ ἐλπίδι· καὶ ὁψόμεθα
Lord and let-rejoice always the soul in-the hope and we-shall-see
 ὡς καπνὸν τὰ τῶν δαιμόνων παίγνια, καὶ μᾶλλον φεύγοντας
like smoke the of-the demons games and rather fleeing
 αὐτοὺς ἢ διώκοντας. Εἰσὶ γὰρ λίαν αὐτοί, καθὰ προείπον,
them than pursuing are for very they as I-said-before
 δειλοί, προσδοκῶντες ἀεὶ τὸ ἡτοιμασμένον αὐτοῖς πῦρ.
cowardly expecting always the prepared for-them fire

- 43 Καὶ τοῦτο δὲ πρὸς ἀφοβίαν κατ' ἐκείνων ἔχετε παρ'
and this too for fearlessness against them have among
 ἑαυτοῖς τὸ τεκμήριον· Ὅταν τις φαντασία γένηται, μὴ
yourselves the proof when any apparition occurs do-not
 προκατάπιπτε ἐν δειλίᾳ, ἀλλ' ὅποια ἂν ᾖ, θαρρῶν
fall-down-beforehand in cowardice but of-whatever-kind — it-be taking-courage
 ἐρώτα πρῶτον· Τίς εἰ σύ, καὶ πόθεν; Καὶ ἐὰν μὲν ᾖ
ask first who are you and whence and if indeed it-be
 ἁγίων ὁπτασία, πληροφοροῦσί σε, καὶ τὸν φόβον σου
of-holy(-ones) a-vision they-assure you and the fear your
 εἰς χαρὰν μεταβάλλουσιν· ἐὰν δὲ διαβολικὴ τις ᾖ, εὐθὺς
into joy change if but devilish some it-be at-once
 ἐξασθενεῖ, βλέπουσα ἐρρωμένην τὴν διάνοιαν· ἀταραξίας
it-grows-weak seeing strong the mind of-calm
 γὰρ τεκμήριον τὸ ὅλως πυνθάνεσθαι· Τίς εἰ, καὶ
for (a)-proof (is)-the at-all to-inquire who are-you and
 πόθεν; Οὕτως ὁ μὲν τοῦ Ναυῆ, ἐρωτήσας, ἔμαθεν· ὁ
whence thus the indeed (son) of-Nun having-asked learned the
 δὲ ἐχθρὸς οὐκ ἔλαθεν ἐρωτήσαντα τὸν Δανιήλ.
but enemy not escaped-notice having-asked — Daniel

The sermon over, the monasteries on the mountains stand like tents of a godly country, with no wrongdoer and no tax-gatherer. Antony is ashamed to eat. When Maximin's persecution comes, he goes to Alexandria to serve the confessors and, defying the judge's order, stands before the governor in a washed garment, longing for a martyrdom not granted. Home after Bishop Peter's martyrdom, he wears hair within and skin without and never washes. Through his shut door he tells Martinianus to pray to God himself, and the officer's daughter is freed.

Ταῦτα διαλεγόμενου τοῦ Ἀντωνίου, πάντες ἔχαιρον· 44
these(-things) discoursing — Antony all rejoiced
 καὶ τῶν μὲν ὁ ἔρως τῆς ἀρετῆς ἡὔξανε, τῶν
and of-some indeed the love of-the virtue increased of-others
 δὲ ἡ ὀλιγωρία παρεκβαλεῖτο, καὶ ἄλλων ἡ οὔσις
and the negligence was-cast-out and of-others the conceit
 ἐπαύετο· πάντες τε ἐπείθοντο καταφρονεῖν τῆς δαιμονικῆς
ceased all and were-persuaded to-despise the demonic
 ἐπιβουλῆς, θαυμάζοντες τὴν δοθεῖσαν παρὰ τοῦ Κυρίου
plotting marveling-at the given by the Lord
 Ἀντωνίῳ χάρις εἰς τὴν διάκρισιν τῶν πνευμάτων. Ἦν οὖν
to-Antony grace for the discerning of-the spirits were then
 ἐν τοῖς ὄρεσι τὰ μοναστήρια ὡς σκηναὶ πεπληρωμέναι
in the mountains the monasteries like tents filled
 θείων χορῶν, ψαλλόντων, φιλολογούντων, νηστεύοντων,
with-divine choirs singing studying fasting
 εὐχομένων, ἀγαλλιωμένων ἐπὶ τῇ τῶν μελλόντων ἐλπίδι,
praying exulting in the of-the coming(-things) hope
 καὶ ἐργαζομένων εἰς τὸ ποιεῖν ἐλεημοσύνας, ἀγάπην τε καὶ
and working for the to-do alms love both and
 συμφωνίαν ἔχόντων εἰς ἀλλήλους. Καὶ ἦν ἀληθῶς
concord having toward one-another and it-was(-possible) truly

ἰδεῖν ὥσπερ χώραν τινὰ καθ' ἑαυτὴν οὖσαν θεοσεβείας
to-see as-it-were a-country some by itself being of-godliness
 καὶ δικαιοσύνης. Οὐκ ἦν γὰρ ἐκεῖ ὁ ἀδικῶν ἢ ὁ
and of-righteousness not was for there the(-one) wrongdoing or the(-one)
 ἀδικούμενος, οὐδὲ μέμψις φορολόγου· ἀλλὰ πλήθος μὲν
wronged nor complaint of-a-tax-gatherer but a-multitude indeed
 ἀσκητῶν, ἓν δὲ τῶν πάντων εἰς ἀρετὴν τὸ φρόνημα·
of-ascetics one but of-them all toward virtue the mind
 ὥστε ἰδόντα τινὰ πάλιν τὰ μοναστήρια, καὶ τὴν τοιαύτην
so-that having-seen one again the monasteries and the such
 τῶν μοναχῶν τάξιν, ἀναφωνῆσαι καὶ εἰπεῖν· Ὡς καλοὶ
of-the monks order to-cry-out and to-say how fair
 σου οἱ οἴκοι, Ἰακώβ, αἱ σκηναὶ σου, Ἰσραήλ! ὥσει νάπαι
your the houses Jacob the tents your Israel like glens
 σκιαζουσai, καὶ ὥσει παράδεισος ἐπὶ ποταμόν, καὶ ὥσει
shading and like a-garden by a-river and like
 σκηναί, ὧς ἔπηξεν ὁ Κύριος, καὶ ὥσει κέδροι παρ' ὕδασι.
tents which pitched the Lord and like cedars beside waters
 45 Αὐτὸς μέντοι συνήθως καθ' ἑαυτὸν ἀναχωρῶν ἐν τῷ
he however as-usual by himself withdrawing in the
 ἑαυτοῦ μοναστηρίῳ, ἐπέτεινε τὴν ἀσκήσιν, καθ' ἡμέραν τε
his-own monastery intensified the discipline each day and
 ἐστέναζεν, ἐνθυμούμενος τὰς ἐν οὐρανῷ μονάς, τὸν τε πόθον
he-groaned pondering the in heaven mansions the and longing
 ἔχων εἰς αὐτάς, καὶ σκοπῶν τὸν ἐφήμερον τῶν ἀνθρώπων
having for them and considering the brief of-the men
 βίον. Καὶ γὰρ μέλλων ἐσθίειν καὶ κοιμᾶσθαι, καὶ ἐπὶ ταῖς
life and for about to-eat and to-sleep and to the
 ἄλλαις ἀνάγκαις τοῦ σώματος ἔρχεσθαι, ἡσχύνετο, τὸ τῆς
other needs of-the body to-go he-was-asbamed the of-the
 ψυχῆς λογιζόμενος νοερόν. Πολλάκις γοῦν μετὰ
soul reckoning intellectual(-nature) often at-any-rate with

πολλῶν ἄλλων μοναχῶν μέλλων ἐσθίειν, ἀναμνηθεὶς τῆς
many other monks about to-eat having-remembered the
 πνευματικῆς τροφῆς, παρητήσατο, καὶ μακρὰν ἀπ' αὐτῶν
spiritual food he-declined and far from them
 ἀπῆλθε, νομίζων ἐρυθριᾶν, εἰ βλέποιτο παρ' ἑτέρων ἐσθίων·
went-away thinking to-blush if he-were-seen by others eating
 ἥσθιε μέντοι καθ' ἑαυτὸν διὰ τὴν τοῦ σώματος ἀνάγκην·
he-ate however by himself because-of the of-the body need
 πολλάκις δὲ καὶ μετὰ τῶν ἀδελφῶν· αἰδοῦμενος μὲν ἐπὶ
often but also with the brothers being-asbamed indeed at
 τούτοις, παρῤῥησιαζόμενος δὲ ἐπὶ τοῖς ὑπὲρ ὠφελείας λόγοις.
these(-things) speaking-freely but at the for benefit words
 Καὶ ἔλεγε χρῆναι τὴν πᾶσαν σχολὴν διδόναι τῇ ψυχῇ
and he-said (one)-ought the whole leisure to-give to-the soul
 μᾶλλον ἢ τῷ σώματι, καὶ συγχωρεῖν μὲν διὰ τὴν
rather than to-the body and to-allow indeed because-of the
 ἀνάγκην ὀλίγον καιρὸν τῷ σώματι, τὸ δὲ ὅλον σχολάζειν
need little time to-the body the but whole to-devote
 τῇ ψυχῇ μᾶλλον, καὶ τὴν ταύτης ὠφέλειαν ζητεῖν· ἵνα
to-the soul rather and the its benefit to-seek that
 μὴ αὕτη καθέλκηται ὑπὸ τῶν ἡδονῶν τοῦ σώματος,
not it be-dragged-down by the pleasures of-the body
 ἀλλὰ μᾶλλον τὸ σῶμα παρ' αὐτῆς δουλαγωγῆται· τοῦτο
but rather the body by it be-brought-into-subjection this
 γὰρ εἶναι τὸ λεγόμενον παρὰ τοῦ Σωτῆρος· Μὴ
for to-be the(-thing) said by the Savior do-not
 μεριμνήσητε τῇ ψυχῇ ὑμῶν τί φάγητε, μηδὲ τῷ
be-anxious for-the soul your what you-shall-eat nor for-the
 σώματι τί ἐνδύσησθε. Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε
body what you-shall-put-on and you do-not seek what you-shall-eat
 ἢ τί πίητε, καὶ μὴ μετεωρίζεσθε· ταῦτα γὰρ πάντα
or what you-shall-drink and do-not be-in-suspense these(-things) for all

τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ. Ὑμῶν δὲ ὁ Πατὴρ οἶδεν,
the nations of-the world seek-after your but the Father knows
 ὅτι χρήζετε τούτων ἀπάντων. Πλὴν ζητεῖτε πρῶτον τὴν
that you-need these(-things) all but seek first the
 βασιλείαν αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.
kingdom his and these(-things) all shall-be-added to-you

- 46 Μετὰ ταῦτα κατέλαβε τὴν Ἐκκλησίαν ὁ κατὰ Μαξιμῖνον
after these(-things) overtook the Church the under Maximin
 τὸ τῆνικαῦτα γενόμενος διωγμός· καὶ τῶν ἁγίων μαρτύρων
the at-that-time arising persecution and the holy martyrs
 ἀγομένων εἰς τὴν Ἀλεξάνδρειαν, ἠκολούθησε καὶ αὐτός,
being-led to — Alexandria followed also he
 ἀφείς τὸ μοναστήριον, λέγων· Ἀπέλθωμεν καὶ ἡμεῖς, ἵνα
having-left the monastery saying let-us-go also we that
 ἀγωνιζώμεθα κληθέντες, ἢ θεωρήσωμεν τοὺς ἀγωνιζομένους.
we-may-contend having-been-called or may-behold those contending
 Καὶ πόθον μὲν εἶχε μαρτυρῆσαι παραδοῦναι δὲ μὴ θέλων
and longing indeed he-had to-be-martyred to-give-up but not wishing
 ἑαυτόν, ὑπῆρέτει τοῖς ὁμολογηταῖς ἔν τε τοῖς μετάλλοις
himself he-served the confessors in both the mines
 καὶ ἐν ταῖς φυλακαῖς. Πολλή τε ἦν αὐτῷ σπουδὴ ἐν τῷ
and in the prisons great and was his zeal in the
 δικαστηρίῳ, ἀγωνιζομένους μὲν τοὺς καλουμένους ἐπαλείφειν
court contending indeed those called to-anoint
 εἰς προθυμίαν, μαρτυροῦντας δὲ αὐτοὺς ἀπολαμβάνειν καὶ
for eagerness being-martyred and them to-receive and
 προπέμπειν ἕως τελειωθῶσιν. Ὁ γοῦν δικαστής, βλέπων
to-escort until they-were-perfected the at-any-rate judge seeing
 αὐτοῦ τε καὶ τῶν σὺν αὐτῷ τὸ ἄφοβον, καὶ τὴν εἰς
his both and of-those with him the fearlessness and the for
 τοῦτο σπουδὴν, παρήγγειλε μηδένα τῶν μοναχῶν ἐν τῷ
this zeal ordered no-one of-the monks in the

δικαστηρίῳ φαίνεσθαι, μηδὲ ὅλως ἐν τῇ πόλει διατρίβειν.
court to-appear nor at-all in the city to-stay

Οἱ μὲν οὖν ἄλλοι πάντες ἔδοξαν κρύπτεσθαι τὴν ἡμέραν
the indeed then others all thought-fit to-hide the day

ἐκείνην· ὁ δὲ Ἀντώνιος τοσοῦτον ἐφρόντισεν, ὥστε καὶ
that — but Antony so-much heeded(-it) that even

μᾶλλον πλύναι τὸν ἐπενδύτην, καὶ τῇ ἐξῆς ἔμπροσθεν
rather to-wash the upper-garment and on-the next(-day) in-front

ἐφ' ὑψηλοῦ στήναι, καὶ φαίνεσθαι τῷ ἡγεμόνι λαμπρόν.
on a-height to-stand and to-appear to-the governor bright

Πάντων οὖν ἐπὶ τούτῳ θαυμαζόντων, καὶ τοῦ ἡγεμόνος
all then at this marveling and the governor

ὁρῶντος, καὶ μετὰ τῆς τάξεως αὐτοῦ διαβαίνοντος, αὐτὸς
seeing(-him) and with the escort his passing-by he

ἀτρέμας εἰστήκει, δεικνὺς ἡμῶν τῶν Χριστιανῶν τὴν
unmoved stood showing of-us the Christians the

προθυμίαν· ἠϋχετο γὰρ καὶ αὐτὸς μαρτυρῆσαι, καθὰ
eagerness he-prayed for also himself to-be-martyred as

προεῖπον. Αὐτὸς μὲν οὖν λυπουμένῳ ἑώκει, ὅτι μὴ
I-said-before he indeed then (one)-grieving was-like because not

μεμαρτύρηκεν· ὁ δὲ Κύριος ἦν αὐτὸν φυλάττων εἰς τὴν
he-had-been-martyred the but Lord was him keeping for the

ἡμῶν καὶ τὴν ἐτέρων ὠφέλειαν, ἵνα καὶ ἐν τῇ ἀσκήσει,
our and the of-others benefit that also in the discipline

ἦν ἐκ τῶν Γραφῶν αὐτὸς μεμάθηκε, πολλοῖς διδάσκαλος
which from the Scriptures he had-learned to-many a-teacher

γένηται. Καὶ γὰρ καὶ μόνον βλέποντες αὐτοῦ τὴν
he-might-become and for even only seeing his the

ἀγωγὴν, πολλοὶ τῆς πολιτείας αὐτοῦ ἐσπουδάζοντο ζηλωταὶ
conduct many of-the way-of-life his were-eager emulators

γενέσθαι. Πάλιν οὖν ὑπηρετεῖ συνήθως τοῖς ὁμολογηταῖς, καὶ
to-become again then he-served as-usual the confessors and
 ὡς συνδεδεμένος αὐτοῖς, ἦν κοπιῶν ἐν ταῖς ὑπηρεσίαις.

as bound-with them he-was toiling in the services

47 Ἐπειδὴ δὲ λοιπὸν ὁ διωγμὸς ἐπαύσατο, καὶ μεμαρτύρηκεν
when but at-last the persecution ceased and had-been-martyred

ὁ μακαρίτης ἐπίσκοπος Πέτρος, ἀπεδήμησε, καὶ πάλιν
the blessed bishop Peter he-departed and again

εἰς τὸ μοναστήριον ἀνεχώρει, καὶ ἦν ἐκεῖ καθ' ἡμέραν
to the monastery withdrew and was there each day

μαρτυρῶν τῇ συνειδήσει, καὶ ἀγωνιζόμενος τοῖς τῆς
being-martyred in-the conscience and contending in-the of-the

πίστεως ἄθλοις. Καὶ γὰρ καὶ ἀσκήσει πολλῇ καὶ
faith contests and for also discipline great and

συντονωτέρα ἐκέχρητο· ἐνήστευε γὰρ αἰεὶ, τὸ δὲ ἔνδυμα
more-intense he-used he-fasted for always the and garment

εἶχεν ἔνδον μὲν τρίχινον, ἐπάνω δὲ δερμάτινον, ὃ καὶ
he-had within indeed of-hair outside but of-skin which also

ἕως τελευτῆς τετήρηκε, μήτε σῶμα διὰ ρύπον ὕδατι
until death he-kept neither (bis)-body for dirt with-water

λούσας, μήθ' ὅλως τοὺς πόδας ἀπονίψας, ἢ καὶ ἀπλῶς
having-washed nor at-all the feet having-washed or even simply

εἰς ὕδωρ αὐτοὺς χωρὶς ἀνάγκης ἀνασχόμενος ἐμβαλεῖν· ἀλλ'
into water them without need having-endured to-put but

οὐδὲ γυμνωθέντα τις αὐτὸν ἐώρακεν, οὐδὲ ὅλως τὸ σῶμά
not-even stripped anyone him has-seen nor at-all the body

τις εἶδε Ἀντωνίου γυμνόν, εἰ μὴ ὅτε τελευτήσας ἐθάπτετο.
anyone saw of-Antony naked if not when having-died he-was-buried

48 Ἀναχωροῦντι τοίνυν αὐτῷ, καὶ προθεμένῳ ποιῆσαι χρόνον,
withdrawing therefore him and having-purposed to-spend a-time

ὥστε μήτε αὐτὸν προϊέναι, μήτε τινὰ δέξασθαι, Μαρτινιανός
so-that neither himself to-go-out nor anyone to-receive Martinianus

τις ἄρχων στρατιωτῶν, ἐλθὼν, ἐγίνετο δι' ὄχλου
a-certain officer of-soldiers having-come was(-a-bother) through importunity
 τῷ Ἀντωνίῳ· εἶχε γὰρ ὑπὸ δαίμονος ἐνοχλουμένην τὴν
 — *to-Antony he-bad for by a-demon troubled the*
 θυγατέρα· ὡς δὲ ἐπὶ πολὺ διέμενε κόπτων τὴν θύραν
daughter when but for long he-continued knocking-at the door
 καὶ ἀξιῶν ἐλθεῖν αὐτόν, καὶ εὐξασθαι τῷ Θεῷ διὰ τὴν
and asking to-come him and to-pray — to-God because-of the
 παῖδα· ἀνοίξει μὲν οὐκ ἠνέσχετο, παρακύψας δὲ ἄνωθεν,
girl to-open indeed not he-would-endure having-leaned-out but from-above
 εἶπεν· Ἄνθρωπε, τί μου κατακράζεις; ἄνθρωπός εἰμι καὶ γὰρ
he-said man why me do-you-cry-to a-man am I-too
 ὥσπερ καὶ σύ. Εἰ δὲ πιστεύεις τῷ Χριστῷ, ᾧ λατρεύω,
as also you if but you-believe — in-Christ whom I-serve
 ὕπαγε, καὶ ὡς πιστεύεις εὐξαι τῷ Θεῷ, καὶ γίνεται.
go and as you-believe pray — to-God and it-comes-to-pass
 Εὐθὺς οὖν ἐκεῖνος πιστεύσας, καὶ ἐπικαλεσάμενος τὸν
at-once then he having-believed and having-called-upon —
 Χριστόν, ἀπῆλθεν, ἔχων τὴν θυγατέρα καθαρισθεῖσαν
Christ went-away having the daughter cleansed
 ἀπὸ τοῦ δαίμονος. Πολλὰ δὲ καὶ ἄλλα δι' αὐτοῦ
from the demon many and also other(-things) through him
 πεποιήκεν ὁ Κύριος, ὁ λέγων· Αἰτεῖτε, καὶ δοθήσεται
did the Lord who says ask and it-shall-be-given
 ὑμῖν. Πλείστοι γὰρ τῶν πασχόντων, μὴ ἀνοίγοντος αὐτοῦ
to-you very-many for of-the suffering not opening him
 τὴν θύραν, μόνον ἐκάθευδον ἔξω τοῦ μοναστηρίου, καὶ
the door only slept outside the monastery and
 πιστεύοντες καὶ εὐχόμενοι γνησίως, ἐκαθαρίζοντο.
believing and praying sincerely were-cleansed

Pressed by crowds, Antony is sent by a voice into the inner desert and travels three days with Saracens to a mountain with a spring and palms. He tills a patch so that none need bring him bread, bans the beasts from his crops, and drives off hyenas and a creature half man, half ass. Visiting the outer monasteries, he prays water from the ground for thirsty monks. He bids visitors write down their thoughts as if for others to read; Fronto and a girl from Busiris are healed.

- 49 Ὡς δὲ εἶδεν ἑαυτὸν ὀχλούμενον ὑπὸ πολλῶν καὶ μὴ
when but he-saw himself troubled by many and not
 ἀφίεμενον κατὰ γνώμην ἀναχωρεῖν, ὡς βούλεται·
permitted according-to (his)-mind to-withdraw as he-wishes
 εὐλαβηθεὶς μὴ ἐξ ὧν ὁ Κύριος ποιεῖ δι' αὐτοῦ, ἢ
having-been-cautious lest from what the Lord does through him either
 αὐτὸς ἐπαρθῇ, ἢ ἄλλος τις ὑπὲρ ὃ ἐστὶ λογίσσεται
he be-elated or other someone beyond what he-is think
 περὶ αὐτοῦ, ἐσκέψατο καὶ ὥρμησεν ἀνελθεῖν εἰς τὴν ἄνω
about him he-considered and set-out to-go-up to the upper
 Θηβαῖδα πρὸς τοὺς ἀγνοοῦντας αὐτόν. Καὶ δὴ παρὰ τῶν
Thebaid to those not-knowing him and indeed from the
 ἀδελφῶν δεξάμενος ἄρτους, ἐκάθητο παρὰ τὰς ὄχθας τοῦ
brothers having-received loaves he-sat by the banks of-the
 ποταμοῦ, σκοπῶν εἰ ἄρα παρέλθοι πλοῖον, ἵνα ἐμβὰς
river watching if perhaps should-pass a-boat that having-embarked
 ἀνέλθῃ μετ' αὐτῶν. Ταῦτα δὲ αὐτοῦ σκεπτομένου,
he-might-go-up with them these(-things) and him considering
 φωνὴ τις ἄνωθεν γέγονε πρὸς αὐτόν· Ἄντωνιε, ποῦ
voice a-certain from-above came to him Antony where
 πορεύῃ, καὶ διὰ τί; Ὁ δὲ μὴαραχθεὶς, ἀλλ' ὡς εἰωθὼς
are-you-going and because-of what he but not troubled but as accustomed
 καλεῖσθαι πολλάκις οὕτως, ἐπακούσας, ἀπεκρίνατο, λέγων·
to-be-called often thus having-listened answered saying

Ἐπειδὴ οὐκ ἐπιτρέπουσί μοι ἡρεμεῖν οἱ ὄχλοι, διὰ τοῦτο
since not allow me to-be-at-rest the crowds because-of this
 βούλομαι ἀνελθεῖν εἰς τὴν ἄνω Θηβαΐδα, διὰ τὰς πολλὰς
I-wish to-go-up to the upper Thebaid because-of the many
 τῶν ὧδέ μοι γινομένας ἐνοχλήσεις, καὶ μάλιστα διὰ τὸ
of-those here to-me happening troubles and especially because-of the
 ἀπαιτεῖσθαι με παρ' αὐτῶν τὰ ὑπὲρ τὴν ἐμὴν δύναμιν.
to-be-asked me by them the(-things) beyond the my power
 Ἡ δὲ πρὸς αὐτὸν ἔφη· Κἂν εἰς τὴν Θηβαΐδα ἀνέλθῃς, κἂν,
it and to him said even-if to the Thebaid you-go-up and-if
 ὡς ἐνθυμῇ, κατέλθῃς εἰς τὰ βουκόλια, πλείω καὶ διπλασίονα
as you-think you-go-down to the Bucolia more and double
 τὸν κάματον ἔχεις ὑπομένειν. Εἰ δὲ θέλεις ὄντως ἡρεμεῖν,
the toil you-have to-endure if but you-wish truly to-be-at-rest
 ἄνελθε νῦν εἰς τὴν ἐνδοτέραν ἔρημον. Τοῦ δὲ Ἀντωνίου
go-up now into the inner desert — and Antony
 λέγοντος· Καὶ τίς δείξει μοι τὴν ὁδόν; ἄπειρος γάρ εἰμι
saying and who will-show me the road ignorant for I-am
 ταύτης· εὐθὺς ἔδειξεν αὐτῷ Σαρακηνοὺς μέλλοντας ὁδεύειν
of-it at-once it-showed him Saracens about to-travel
 τὴν ὁδὸν ἐκείνην. Προσελθὼν τοίνυν, καὶ ἐγγίσας
the road that having-approached therefore and having-drawn-near
 αὐτοῖς ὁ Ἀντώνιος, ἡξίου σὺν αὐτοῖς εἰς τὴν ἔρημον
them — Antony asked with them into the desert
 ἀπελθεῖν. Οἱ δέ, ὥσπερ ἐξ ἐπιτάγματος τῆς Προνοίας,
to-go they and as-if by command of-the Providence
 προθύμως αὐτὸν ἐδέξαντο· καὶ ὁδεύσας τρεῖς ἡμέρας καὶ
eagerly him received and having-traveled three days and
 τρεῖς νύκτας μετ' αὐτῶν, ἦλθεν εἰς ὄρος ὑψηλὸν λίαν· καὶ
three nights with them he-came to a-mountain high very and

ὕδωρ μὲν ἦν ὑπὸ τὸ ὄρος διειδέστατον, γλυκύ, καὶ μάλα
water indeed was below the mountain very-clear sweet and very
 ψυχρόν. Πεδιὰς δὲ ἔξωθεν, καὶ φοίνικες ἀμεληθέντες ὀλίγοι.
cold a-plain and outside and palms neglected few
 50 Ὁ οὖν Ἀντώνιος, ὥσπερ θεόθεν κινούμενος, ἠγάπησε τὸν
 — then Antony as-if from-God moved loved the
 τόπον· οὗτος γὰρ ἦν ὃν ἐσήμανεν ὁ λαλήσας
place this for was (the-one)-which indicated the(-one) having-spoken
 αὐτῷ παρὰ τὰς ὄχθας τοῦ ποταμοῦ. Τὴν μὲν οὖν ἀρχὴν
to-him by the banks of-the river the indeed then beginning
 δεξάμενος παρὰ τῶν συνοδευσάντων ἄρτους, ἔμενεν ἐν
having-received from those having-traveled-with(-him) loaves he-remained on
 τῷ ὄρει μόνος, οὐδενὸς ἑτέρου συνόντος αὐτῷ· ὥς γὰρ
the mountain alone no-one other being-with him as for
 ἴδιον οἶκον ἐπιγνούς, εἶχε λοιπὸν τὸν τόπον ἐκεῖνον.
own house having-recognized(-it) he-held thereafter the place that
 Αὐτοὶ τε οἱ Σαρακηνοί, θεωρήσαντες τὴν Ἀντωνίου
they and the Saracens having-seen the of-Antony
 προθυμίαν, ἐξεπίτηδες ἐκείνην τὴν ὁδὸν διήρχοντο, καὶ
eagerness on-purpose that the road passed-through and
 χαίροντες ἔφερον ἄρτους αὐτῷ· εἶχε δὲ καὶ τὴν ἀπὸ
rejoicing brought loaves to-him he-had and also the from
 τῶν φοινίκων ὀλίγην τινὰ τότε καὶ εὐτελὴ παραμυθίαν.
the palms little some then and cheap comfort
 Μετὰ δὲ ταῦτα, μαθόντες οἱ ἀδελφοὶ τὸν τόπον, ὥς
after and these(-things) having-learned the brothers the place as
 τέκνα, πατρὸς μνημονεύοντες, ἐφρόντιζον ἀποστέλλειν
children (their)-father remembering took-care to-send
 αὐτῷ· ἀλλ' ὁρῶν ὁ Ἀντώνιος, ὅτι προφάσει τοῦ ἄρτου
to-him but seeing — Antony that on-account of-the bread
 σκύλλονταί τινες ἐκεῖ, καὶ κάματον ὑπομένουσι· φειδόμενος
are-troubled some there and toil endure sparing

καὶ ἐν τούτῳ τῶν μοναχῶν, ἐβουλεύσατο καθ' ἑαυτόν, καὶ
even in this the monks he-took-counsel by himself and
 τῶν εἰσερχομένων τινὰς πρὸς αὐτὸν ἠξίωσε κομίσαι αὐτῷ
of-those coming some to him asked to-bring to-him
 δίκελλαν, καὶ πέλεκυν, καὶ σίτον ὀλίγον. Ὡς δὲ ἐκομίσθη
a-mattock and an-axe and grain a-little when and were-brought
 ταῦτα, διοδεύσας τὴν περὶ τὸ ὄρος γῆν, βραχύτατόν
these(-things) having-traversed the around the mountain land very-small
 τινα τόπον εὐρὼν ἐπιτήδειον, ἐγεώργησε· καὶ τὸν ἐκ
a place having-found suitable he-tilled(-it) and the from
 τοῦ ὕδατος ποτισμὸν ἀφθόνως ἔχων, ἔσπειρε. Καὶ κατ'
the water watering abundantly having he-sowed and by
 ἑνιαυτὸν τοῦτο ποιῶν, εἶχεν ἐκεῖθεν τὸν ἄρτον· χαίρων, ὅτι
year this doing he-had from-there the bread rejoicing that
 μηδενὶ διὰ τοῦτο γενήσεται ὀχληρός, καὶ ὅτι ἐν πᾶσιν
to-no-one because-of this he-will-become burdensome and that in all(-things)
 ἑαυτὸν ἀβαρὴ φυλάττει. Ἀλλὰ μετὰ ταῦτα βλέπων
himself unburdensome he-keeps but after these(-things) seeing
 πάλιν τινὰς ἐρχομένους, ἐγεώργησε καὶ ὀλιγοστὰ λάχανα,
again some coming he-planted also very-few vegetables
 ἵνα ὁ εἰσερχόμενος ἔχη τινὰ παραμυθίαν ὀλίγην τοῦ
that the(-one) coming-in may-have some comfort little for-the
 καμάτου τῆς χαλεπῆς ἐκείνης ὁδοῦ. Τὴν μὲν οὖν ἀρχὴν
toil of-the hard that road the indeed then beginning
 τὰ ἐν τῇ ἐρήμῳ θηρία προφάσει τοῦ ὕδατος ἐρχόμενα,
the in the desert beasts on-account of-the water coming
 πολλάκις ἔβλαπτον αὐτοῦ τὸν σπόρον καὶ τὴν γεωργίαν·
often harmed his the sowing and the tillage
 αὐτὸς δὲ χαριέντως κρατήσας ἐν τῶν θηρίων, ἔλεγε τοῖς
he but gracefully having-caught one of-the beasts said to-them
 πᾶσι· Διὰ τί με βλάπτετε, μηδὲν ἐμοῦ βλάπτοντος ὑμᾶς;
all because-of what me do-you-harm nothing me harming you

Ἀπέλθετε, καὶ ἐν τῷ ὀνόματι τοῦ Κυρίου μηκέτι ἐγγίσητε
go-away and in the name of-the Lord no-longer come-near
 τοῖς ὧδε. Καὶ ἐξ ἐκείνου λοιπόν, ὥσπερ φοβηθέντα
the(-things) here and from that(-time) thereafter as-if having-feared
 τὴν παραγγελίαν, οὐκ ἔτι τῷ τόπῳ ἤγγισαν.
the command not any-longer the place they-approached

- 51 Αὐτὸς μὲν οὖν μόνος ἦν εἰς τὸ ἔσω ὄρος, ταῖς εὐχαῖς καὶ
he indeed then alone was in the inner mountain to-the prayers and
 τῇ ἀσκήσει σχολάζων· οἱ δὲ ἀδελφοὶ οἱ διακονοῦντες αὐτῷ,
to-the discipline devoting-himself the but brothers who (were)-serving him
 ἤξιωσαν αὐτόν, ἵνα διὰ μηνῶν εἰσερχόμενοι κομίζωσιν
asked him that at-intervals-of months coming-in they-might-bring
 αὐτῷ ἐλαίας καὶ ὄσπριον καὶ ἔλαιον· γέρων γὰρ λοιπὸν
him olives and pulse and oil an-old-man for by-now
 ἦν. Ἐκεῖ τοίνυν ἀναστρεφόμενος, ὅσας ὑπέμεινε πάλας,
he-was there therefore living how-many he-endured wrestlings
 κατὰ τὸ γεγραμμένον, οὐ πρὸς αἷμα καὶ σάρκα, ἀλλὰ
according-to the(-thing) written not against blood and flesh but
 πρὸς τοὺς ἀντικειμένους δαίμονας, ἐκ τῶν εἰσερχομένων
against the opposing demons from those going-in
 πρὸς αὐτὸν ἔγνωμεν. Καὶ γὰρ κακεῖ θορύβων, καὶ φωνῶν
to him we-have-learned and for there-too uproars and voices
 πολλῶν, καὶ κτύπων, ὡς ὅπλων ἤκουον· τό τε ὄρος
many and bangings as-of weapons they-heard the and mountain
 νυκτὸς πλήρες θηρίων γενόμενον ἔβλεπον· ἐθεώρουν δὲ
by-night full of-beasts becoming they-saw they-beheld and
 καὶ αὐτὸν ὡς πρὸς βλεπομένους μαχόμενον, καὶ εὐχόμενον
also him as-if against (beings)-seen fighting and praying
 κατ' αὐτῶν. Καὶ τοὺς μὲν ἐρχομένους πρὸς αὐτόν
against them and those indeed coming to him
 παρεθάρρυνεν, αὐτὸς δὲ ἡγωνίζετο κάμπτων τὰ γόνατα
he-encouraged he but contended bending the knees

καὶ προσευχόμενος τῷ Κυρίῳ. Καὶ ἦν ἀληθῶς θαύματος
and praying to-the Lord and it-was truly of-wonder
 ἄξιον, ὅτι, μόνος ἐν τοιαύτῃ ἐρήμῳ ὢν, οὔτε δαιμόνων
worthy that alone in such a-desert being neither demons
 ἐφισταμένων ἐπτοεῖτο, οὔτε, τοσούτων ὄντων ἐκεῖ θηρίων
assailing was-be-scared nor so-many being there beasts
 τετραπόδων καὶ ἐρπετῶν, ἐφοβεῖτο τούτων τὴν ἀγριότητα·
four-footed and reptiles did-be-fear their the savagery
 ἀλλ' ἀληθῶς, κατὰ τὸ γεγραμμένον, πεποιθὼς ἦν
but truly according-to the(-thing) written trusting he-was
 ἐπὶ Κύριον ὡς ὄρος Σιών, ἀσάλευτον ἔχων καὶ ἀκύμαντον
in (the)-Lord as mount Zion unshaken having and unruffled
 τὸν νοῦν· ὥστε μᾶλλον τοὺς δαίμονας φεύγειν, καὶ τὰ
the mind so-that rather the demons to-flee and the
 θηρία τὰ ἄγρια, ὡς γέγραπται, εἰρηνεύειν πρὸς αὐτόν.
beasts the wild as it-is-written to-be-at-peace with him
 Ὁ μὲν οὖν διάβολος, ὡς ψάλλει Δαβὶδ, παρετηρεῖτο
the indeed then devil as sings David watched
 τὸν Ἀντώνιον, καὶ ἔτριξε κατ' αὐτοῦ τοὺς ὀδόντας· ὁ
— Antony and gnashed against him the teeth —
 δὲ Ἀντώνιος παρεκαλεῖτο παρὰ τοῦ Σωτῆρος, ἀβλαβὴς
but Antony was-comforted by the Savior unharmed
 διαμένων ἀπὸ τῆς ἐκείνου πανουργίας καὶ τῆς ποικίλης
remaining from the his knavery and the manifold
 μεθοδείας. Ἀγρυπνοῦντι τοῖνυν αὐτῷ νυκτὸς ἐπαφῆκε θηρία·
scheming keeping-vigil therefore on-him by-night he-let-loose beasts
 καὶ σχεδὸν ἐν ἐκείνῃ τῇ ἐρήμῳ πᾶσαι αἱ ὕαιναι, ἐξελθοῦσαι
and almost in that the desert all the hyenas having-come-out
 τῶν φωλεῶν, περιεκύκλωσαν, καὶ μέσος ἦν αὐτός·
of-the dens surrounded(-him) and in-the-middle was he
 χαινούσης δέ, καὶ δάκνειν ἐκάστης ἀπειλούσης, συνεῖς
gaping and and to-bite each threatening having-understood

52

τὴν τοῦ ἐχθροῦ τέχνην, εἶπε πάσαις αὐταῖς· Εἰ μὲν ἐξουσίαν
the of-the enemy craft he-said to-all them if indeed power
 ἐλάβετε κατ' ἐμοῦ, ἔτοιμός εἰμι βρωθῆναι παρ' ὑμῶν· εἰ δὲ
you-received against me ready I-am to-be-eaten by you if but
 παρὰ δαιμόνων ὑπεβλήθητε, μὴ μέλλετε, ἀλλ' ἀναχωρεῖτε·
by demons you-were-set-on do-not delay but withdraw

Χριστοῦ γὰρ δοῦλός εἰμι. Ταῦτα τοῦ Ἀντωνίου λέγοντος,
of-Christ for (a)-servant I-am these(-things) — Antony saying
 ἔφυγον ἐκεῖναι, ὡς ὑπὸ μάστιγος τοῦ λόγου, διωκόμεναι.
fled they as by a-whip of-the word pursued

53 Εἶτα μεθ' ἡμέρας ὀλίγας, ὡς εἰργάζετο (ἔμελε γὰρ
then after days few as he-was-working it-was-a-care for
 αὐτῷ καὶ κοπιᾶν), ἐπιστάς τις τῇ θύρᾳ, εἶλκε τὴν
to-him also to-labor having-stood-by someone at-the door pulled the
 σειρὰν τοῦ ἔργου· σφυρίδας γὰρ ἔρράπτε, καὶ ταύτας τοῖς
cord of-the work baskets for he-stitched and them to-those
 εἰσερχομένοις ἀντὶ τῶν κομιζομένων αὐτῷ ἐδίδου.

coming-in in-return-for the(-things) brought to-him gave
 Ἀναστὰς δέ, εἶδε θηρίον, ἀνθρώπῳ μὲν ὅμοιον ἕως τῶν
having-stood-up and he-saw a-beast a-man indeed resembling as-far-as the
 μηρῶν, τὰ δὲ σκέλη καὶ τοὺς πόδας ὁμοίους ἔχον ὄνῳ. Καὶ
thighs the but legs and the feet like having to-an-ass and
 ὁ μὲν Ἀντώνιος μόνον ἑαυτὸν ἐσφράγισε, καὶ εἶπε· Χριστοῦ
— indeed Antony only himself sealed and said of-Christ
 δοῦλός εἰμι· εἰ ἀπεστάλης κατ' ἐμοῦ, ἰδοὺ πάρεμι. Τὸ δὲ
(a)-servant I-am if you-were-sent against me behold I-am-here the but
 θηρίον σὺν τοῖς ἑαυτοῦ δαίμοσιν οὕτως ἔφυγεν, ὡς ὑπὸ τῆς
beast with the its-own demons so fled that from the
 ὀξύτητος πεσεῖν καὶ ἀποθανεῖν. Ὁ δὲ τοῦ θηρίου θάνατος
speed to-fall and to-die the and of-the beast death

πτώμα τῶν δαιμόνων ἦν. Πάντα γὰρ ἐσπούδαζον ποιεῖν,
(the)-fall of-the demons was all(-things) for they-were-eager to-do
 ἵνα καταγάγωσιν αὐτὸν ἐκ τῆς ἐρήμου, καὶ οὐκ ἴσχυσαν.
that they-might-bring-down him from the desert and not they-prevailed
 Ἀξιωθεὶς δέ ποτε παρὰ τῶν μοναχῶν κατελθεῖν πρὸς 54
having-been-asked and once by the monks to-come-down to
 αὐτούς, καὶ ἐπισκέψασθαι διὰ χρόνου αὐτοῦς τε καὶ τοὺς
them and to-visit after (a)-time them both and the
 τόπους, ὥδευσε σὺν τοῖς μοναχοῖς τοῖς ἀπαντήσασιν·
places he-journeyed with the monks who had-met(-him)
 κάμηλος δὲ ἐβάσταζε αὐτοῖς τοὺς ἄρτους καὶ τὸ ὕδωρ.
a-camel and carried for-them the loaves and the water
 Ἄνυδρος γὰρ ἡ ἔρημός ἐστιν ἐκείνη πᾶσα, καὶ οὐκ ἔστιν
waterless for the desert is that all and not is
 ὕδωρ πότιμον ὅλως, εἰ μὴ ἐν ἐκείνῳ τῷ ὄρει μόνῳ, ὅθεν
water drinkable at-all if not in that the mountain only whence
 καὶ ὑδρεύσαντο, ἐν ᾧ καὶ τὸ μοναστήριόν ἐστιν αὐτοῦ.
also they-drew-water in which also the monastery is his
 Λείψαντος τοίνυν τοῦ ὕδατος ἐν τῇ ὁδῷ, καὶ καύματος ὄντος
having-failed therefore the water on the road and heat being
 σφοδροτάτου, πάντες ἔμελλον κινδυνεύειν. Περιελθόντες
very-fierce all were-about to-be-in-danger having-gone-around
 γὰρ τοὺς τόπους, καὶ μὴ εὐρόντες ὕδωρ, οὐδὲ περιπατεῖν
for the places and not having-found water not-even walk
 ἐδύναντο λοιπόν, ἀλλὰ κατέκειντο χαμαί, τὴν τε κάμηλον
they-could any-longer but lay on-the-ground the and camel
 ἀφήκαν ἀπελθεῖν, ἀπογνόντες ἑαυτῶν. Ὁ δὲ γέρων, ὁρῶν
they-let go-off having-despaired of-themselves the but old-man seeing
 πάντας κινδυνεύοντας, πάνυ λυπηθεὶς καὶ στενάζας, ὀλίγον
all in-danger greatly grieved and having-groaned a-little
 ἀπ' αὐτῶν ἀπελθὼν, καὶ κλίνας τὰ γόνατα, καὶ τὰς χεῖρας
from them having-gone-away and having-bent the knees and the hands

ἐκτείνας, προσηύχετο· καὶ εὐθὺς ἐποίησεν ὁ Κύριος ὕδωρ
having-stretched-out prayed and at-once made the Lord water
 ἐξελθεῖν, ἔνθα προσευχόμενος εἰστήκει· καὶ οὕτως πiónτες οἱ
to-come-out where praying he-stood and thus having-drunk the
 πάντες, ἀνέπνευσαν· καὶ τοὺς ἀσκοὺς πλήσαντες, ἐζήτησαν
all revived and the skins having-filled sought
 τὴν κάμηλον, καὶ εἶρον· συνέβη γὰρ τὸ σχοινίον εἰς τινα
the camel and found(-it) it-happened for the rope around some
 λίθον περιειληθῆναι, καὶ οὕτω κατασχεθῆναι. Ἀγαγόντες
stone to-have-been-wound and thus to-have-been-held having-brought(-it)
 τοῖνυν καὶ ποτίσαντες, ἐπέθηκαν ἐπ' αὐτὴν τοὺς ἀσκοὺς καὶ
therefore and having-watered(-it) they-put on it the skins and
 διώδυσαν ἀβλαβεῖς. Ὡς δὲ ἦλθεν εἰς τὰ ἔξω μοναστήρια,
traveled-through unharmed when and he-came to the outer monasteries
 πάντες ὡς πατέρα βλέποντες κατησπάζοντο. Καὶ αὐτὸς δέ,
all as a-father seeing(-him) embraced(-him) and he too
 ὥσπερ ἐφόδια φέρων ἀπὸ τοῦ ὄρους, ἐξένιζεν αὐτοὺς τοῖς
as-if provisions bringing from the mountain entertained them with-the
 λόγοις, καὶ μετεδίδου τῆς ὠφελίας. Πάλιν τε ἦν χαρὰ ἐν
words and imparted the benefit again and there-was joy in
 τοῖς ὄρεσι, καὶ ζήλος προκοπῆς, καὶ παράκλησις διὰ τῆς
the mountains and zeal for-progress and encouragement through the
 ἐν ἀλλήλοις πίστεως. Ἐχαιρεν οὖν καὶ αὐτός, βλέπων τὴν
in one-another faith rejoiced then also he seeing the
 τε τῶν μοναχῶν προθυμίαν, καὶ τὴν ἀδελφὴν γηράσασαν
both of-the monks eagerness and the sister grown-old
 ἐν παρθενίᾳ, καθηγουμένην τε καὶ αὐτὴν ἄλλων παρθένων.
in virginity leading both and herself other virgins

55 Μεθ' ἡμέρας τοῖνυν εἰσῆλθε πάλιν εἰς τὸ ὄρος· καὶ
after days therefore he-went-in again into the mountain and
 τότε λοιπὸν πολλοὶ πρὸς αὐτὸν εἰσῆρχοντο· καὶ ἄλλοι
then thereafter many to him came-in and others

πάσχοντες ἐτόλμησαν εἰσελθεῖν· Πρὸς μὲν οὖν πάντας
suffering dared to-go-in to indeed then all
 τοὺς εἰσερχομένους πρὸς αὐτὸν μοναχοὺς, τοῦτο συνεχῶς
the coming-in to him monks this continually
 εἶχε τὸ παράγγελμα, πιστεύειν εἰς τὸν Κύριον, καὶ ἀγαπᾶν
he-had the precept to-believe in the Lord and to-love
 αὐτόν, φυλάττειν τε ἑαυτοὺς ἀπὸ ῥυπαρῶν λογισμῶν καὶ
him to-guard and themselves from filthy thoughts and
 σαρκικῶν ἡδονῶν, καί, ὡς ἐν ταῖς Παροιμίαις γέγραπται,
fleshly pleasures and as in the Proverbs it-is-written
 μὴ ἀπατᾶσθαι χορτασίᾳ κοιλίας· φεύγειν τε κενοδοξίαν, καὶ
not to-be-deceived by-the-filling of-the-belly to-flee and vainglory and
 εὐχέσθαι συνεχῶς, ψάλλειν τε πρὸ ὕπνου καὶ μεθ' ὕπνου,
to-pray continually to-sing and before sleep and after sleep
 καὶ ἀποστηθίζειν τὰ ἐν ταῖς Γραφαῖς παραγγέλματα, καὶ
and to-learn-by-heart the in the Scriptures precepts and
 μνημονεύειν τῶν πράξεων τῶν ἁγίων, πρὸς τὸ τῷ ζήλῳ
to-remember the deeds of-the saints for the by-the zeal
 τούτων ῥυθμίζεσθαι τὴν ψυχὴν ὑπομνησκομένην ἐκ τῶν
of-them to-be-shaped the soul being-reminded from the
 ἐντολῶν. Μάλιστα δὲ συνεβούλευε τὸ τοῦ Ἀποστόλου
commandments especially and he-counseled the of-the Apostle
 ῥήτον συνεχῶς μελετᾶν· Ὁ ἥλιος μὴ ἐπιδνέτω ἐπὶ τῷ
saying continually to-meditate-on the sun not let-go-down upon the
 παροργισμῷ ὑμῶν· καὶ τοῦτο κοινῶς περὶ πάσης ἐντολῆς
wrath your and this commonly about every commandment
 εἰρησθαι νομίζειν, ἵνα μὴ ἐπὶ μόνῳ παροργισμῷ, ἀλλὰ
to-have-been-said to-consider that not upon only wrath but
 μηδὲ ἐπὶ ἄλλῃ ἁμαρτία ἡμῶν ὁ ἥλιος ἐπιδύνη· καλὸν
nor upon another sin our the sun go-down good
 γὰρ καὶ ἀναγκαῖον, μήτε τὸν ἥλιον περὶ ἡμερινῆς κακίας,
for and necessary neither the sun for daytime wickedness

μήτε τὴν σελήνην περὶ νυκτερινῆς ἀμαρτίας, ἢ ὅλως
 nor the moon for nighttime sin or at-all
 ἐνθυμήσεως, καταγινώσκειν ἡμῶν. Ἴν' οὖν τοῦτο ἡμῖν
 thought to-condemn us that then this for-us
 περισώζεται, καλὸν ἀκούσαι τοῦ Ἀποστόλου καὶ φυλάξαι·
 may-be-preserved good(-it-is) to-bear the Apostle and to-keep(-it)
 φησὶ γάρ· Ἐαυτοὺς ἀνακρίνετε, καὶ ἑαυτοὺς δοκιμάζετε.
 he-says for yourselves examine and yourselves prove
 Καθ' ἡμέραν τοίνυν τῶν ἡμερινῶν καὶ τῶν νυκτερινῶν
 each day therefore of-the daytime and the nighttime
 πράξεων τὸν λόγον ἕκαστος παρ' ἑαυτῷ λαμβανέτω· καί,
 deeds the account each with himself let-take and
 εἰ μὲν ἥμαρτε, παυέσθω· εἰ δὲ μὴ ἥμαρτε, μὴ καυχάσθω·
 if indeed he-sinned let-him-cease if but not he-sinned not let-him-boast
 ἀλλ' ἐπιμενέτω τῷ καλῷ, καὶ μὴ ἀμελείτω, μηδὲ
 but let-him-persevere in-the good and not let-him-neglect(-it) nor
 κατακρινέτω τὸν πλησίον, μηδὲ δικαιούτω ἑαυτόν, ὥς εἶπεν
 let-him-condemn the neighbor nor let-him-justify himself as said
 ὁ μακάριος ἀπόστολος Παῦλος, ἕως ἂν ἔλθῃ ὁ Κύριος, ὁ
 the blessed apostle Paul until — come the Lord who
 τὰ κρυπτὰ ἐρευνῶν. Πολλάκις γὰρ καὶ ἑαυτούς, ἐν οἷς
 the hidden(-things) searches often for even ourselves in what
 πράττομεν, λανθάνομεν· καὶ ἡμεῖς μὲν οὐκ οἶδαμεν, ὁ δὲ
 we-do we-escape-the-notice-of and we indeed not know the but
 Κύριος καταλαμβάνει πάντα. Αὐτῷ οὖν τὸ κρῖμα διδόντες,
 Lord comprehends all(-things) to-him then the judgment giving
 ἀλλήλοις συμπάσχωμεν, καὶ ἀλλήλων μὲν τὰ βάρη
 with-one-another let-us-suffer-together and of-one-another indeed the burdens
 βαστάζωμεν, ἑαυτοὺς δὲ ἀνακρίνωμεν, καὶ ἃ ὑστεροῦμεν,
 let-us-bear ourselves but let-us-examine and what we-lack
 ἀναπληροῦν σπουδάζωμεν. Ἔστω δὲ καὶ αὕτη πρὸς
 to-fill-up let-us-be-eager let-be and also this for

ἀσφάλειαν τοῦ μὴ ἁμαρτάνειν παρατήρησις· Ἐκαστος τὰς
 security of-the not to-sin (an)-observance each the
 πράξεις καὶ τὰ κινήματα τῆς ψυχῆς, ὡς μέλλοντες ἀλλήλοις
 deeds and the motions of-the soul as about to-one-another
 ἀπαγγέλλειν, σημειώμεθα καὶ γράφωμεν· καὶ θαρρήετε,
 to-report let-us-note and let-us-write and be-confident
 ὅτι, πάντως αἰσχυρόμενοι γνωσθῆναι, παυσόμεθα τοῦ
 that surely asbamed to-be-known we-shall-cease from-the
 ἁμαρτάνειν, καὶ ὅλως τοῦ ἐνθυμεῖσθαι τι φαῦλον.
 to-sin and altogether from-the to-ponder anything base
 Τίς γὰρ ἁμαρτάνων θέλει βλέπεσθαι; ἢ τίς ἁμαρτήσας, οὐ
 who for sinning wishes to-be-seen or who having-sinned not
 μᾶλλον ψεύδεται, λανθάνειν θέλων; Ὡσπερ οὖν βλέποντες
 rather lies to-escape-notice wishing as then seeing
 ἀλλήλους, οὐκ ἂν πορνεύσαμεν, οὕτως, ἐὰν ὡς
 one-another not — we-would-commit-fornication so if as
 ἀπαγγέλλοντες ἀλλήλοις τοὺς λογισμοὺς γράφωμεν, μᾶλλον
 reporting to-one-another the thoughts we-write rather
 τηρήσομεν ἑαυτοὺς ἀπὸ λογισμῶν ρυπαρῶν, αἰσχυρόμενοι
 we-shall-keep ourselves from thoughts filthy asbamed
 γνωσθῆναι. Ἐστω οὖν ἡμῖν τὸ γράμμα ἀντὶ ὀφθαλμῶν
 to-be-known let-be then for-us the writing instead-of (the)-eyes
 τῶν συνασκητῶν· ἵνα, ἐρυθριῶντες γράφειν ὡς τὸ βλέπεσθαι,
 of-the fellow-ascetics that blushing to-write as the to-be-seen
 μήθ' ὅλως ἐνθυμηθῶμεν τὰ φαῦλα· οὕτω δὲ τυποῦντες
 not at-all we-ponder the base(-things) thus and molding
 ἑαυτοὺς, δυνησόμεθα δουλαγωγεῖν τὸ σῶμα, καὶ ἀρέσκειν
 ourselves we-shall-be-able to-subdue the body and to-please
 μὲν τῷ Κυρίῳ, πατεῖν δὲ τὰς τοῦ ἐχθροῦ μεθοδείας.
 indeed the Lord to-trample but the of-the enemy schemings

- 56 Ταῦτα μὲν τοῖς ἀπαντῶσι παρήγγελλε· τοῖς δὲ
these(-things) indeed to-those meeting(-him) he-enjoined the but
 πάσχουσι συνέπασχε καὶ συνήχετο· πολλάκις τε καὶ ἐν
suffering he-suffered-with and prayed-with(-them) often both and in
 πολλοῖς ὁ Κύριος ἐπήκουεν αὐτοῦ· καὶ οὔτε ἐπακούμενος
many(-cases) the Lord heard him and neither being-heard
 ἐκαυχᾶτο, οὔτε μὴ ἐπακούμενος ἐγόγγυζεν· ἀλλ' αἰὲ μὲν
did-be-boast nor not being-heard did-be-murmur but always indeed
 αὐτὸς ἡγαρίσκει τῷ Κυρίῳ, τοὺς δὲ πάσχοντας παρεκάλει
he gave-thanks to-the Lord the but suffering he-exhorted
 μακροθυμεῖν, καὶ εἰδέναι, ὅτι οὔτε αὐτοῦ, οὔθ' ὅλως
to-be-patient and to-know that neither his nor at-all
 ἀνθρώπων ἐστὶν ἡ θεραπεία, ἀλλὰ μόνον τοῦ Θεοῦ τοῦ
of-men is the healing but only — of-God who
 ποιούντος, ὅτε θέλει, καὶ οἷς βούλεται. Οἱ οὖν πάσχοντες
works(-it) when he-will and for-whom he-wishes the then suffering
 ὡς θεραπείαν ἐδέχοντο καὶ τοὺς λόγους τοῦ γέροντος,
as healing received also the words of-the old-man
 μαθητάνοντες καὶ αὐτοὶ μὴ ὀλιγωρεῖν, μακροθυμεῖν δὲ
learning also themselves not to-be-negligent to-be-patient but
 μᾶλλον· καὶ οἱ θεραπευόμενοι δὲ ἐδιδάσκοντο μὴ τῷ
rather and those healed too were-taught not —
 Ἀντωνίῳ εὐχαριστεῖν, ἀλλὰ τῷ Θεῷ μόνῳ.
to-Antony to-give-thanks but — to-God alone
- 57 Εἷς γοῦν Φρόντων καλούμενος, ἀπὸ Παλατίου τυγχάνων,
one at-any-rate Fronto called from (the)-Palace being
 καὶ πάθος ἔχων δεινόν, τήν τε γὰρ γλῶτταν ἑαυτοῦ
and an-affliction having terrible the both for tongue his-own
 κατήσθιε, καὶ τοὺς ὀφθαλμοὺς ἔμελλε βλάπτεσθαι, εἰσελθὼν
he-was-eating and the eyes was-about to-be-injured having-gone
 εἰς τὸ ὄρος, ἡξίου τὸν Ἀντώνιον εὔξεσθαι περὶ αὐτοῦ.
into the mountain asked — Antony to-pray for him

Ὁ δὲ εὐξάμενος, ἔλεγε τῷ Φρόντωνι· Ἄπελθε, καὶ
he and having-prayed said — to-Fronto go and
 θεραπεύη. Τοῦ δὲ βιασαμένου, καὶ μείναντος ἔνδον ἡμέρας,
you-are-healed he but having-pressed and having-stayed within days
 ἐπέμενε λέγων ὁ Ἀντώνιος· Οὐ δυνήσῃ μένων ὧδε
persisted saying — Antony not you-will-be-able remaining here
 θεραπευθῆναι. Ἐξελθε, καὶ φθάσας εἰς τὴν Αἴγυπτον,
to-be-healed go-out and having-arrived in — Egypt
 ὄψει τὸ γινόμενον εἰς σὲ σημεῖον. Πιστεύσας ἐκεῖνος
you-will-see the happening in you sign having-believed he
 ἐξῆλθε· καὶ ὥς μόνον εἶδε τὴν Αἴγυπτον, πέπαυτο τοῦ
went-out and as only he-saw — Egypt had-ceased the
 πάθους, καὶ γέγονεν ὑγιὴς ὁ ἄνθρωπος κατὰ τὸν λόγον
affliction and became healthy the man according-to the word
 Ἀντωνίου, ὃν εὐξάμενος ἔμαθε παρὰ τοῦ Σωτῆρος.

of-Antony which having-prayed he-learned from the Savior

Παρθένος δέ τις ἀπὸ Βουσίρεως τῆς Τριπόλεως πάθος 58

a-virgin and a-certain from Busiris of-the Tripolis an-affliction
 εἶχε δεινὸν καὶ λίαν αἰσχρόν. Τὰ τε γὰρ δάκρυα αὐτῆς,
had terrible and very foul the both for tears her
 καὶ αἱ μύξαι, καὶ τὰ ἐκ τῶν ὠτων ὑγρὰ πίπτοντα
and the mucus and the-(fluids) from the ears moist falling
 χαμαί, σκώληκες εὐθὺς ἐγίνοντο· ἦν δὲ καὶ τὸ
on-the-ground worms at-once became she-was and also (in)-the
 σῶμα παραλελυμένη, καὶ τοὺς ὀφθαλμοὺς εἶχεν οὐ κατὰ
body paralyzed and the eyes had not according-to
 φύσιν. Ταύτης οἱ γονεῖς μαθόντες ἀπερχομένους πρὸς
nature her the parents having-learned going to
 τὸν Ἀντώνιον μοναχοὺς, πιστεύσαντες τῷ Κυρίῳ τῷ
— Antony monks having-believed in-the Lord who
 τὴν αἰμορροοῦσαν θεραπεύσαντι, ἤξιώσαν μετὰ τῆς
the woman-with-an-issue-of-blood healed asked with the

θυγατρὸς συνοδεῦσαι τούτοις. Τῶν δὲ ἀνασχομένων, οἱ
daughter to-travel-with them they and having-consented the
 μὲν γονεῖς μετὰ τῆς παιδὸς ἔμειναν ἔξω τοῦ ὄρους παρὰ
indeed parents with the girl stayed outside the mountain with
 Παφνουτίῳ τῷ ὁμολογητῇ καὶ μοναχῷ· οἱ δὲ εἰσῆλθον,
Paphnutius the confessor and monk they and went-in
 καὶ μόνον ὥς ἠθέλησαν ἀπαγγεῖλαι περὶ τῆς παρθένου,
and only as they-wished to-report about the virgin
 ἔφθασεν αὐτοὺς αὐτός, καὶ διηγήσατο τό τε πάθος τῆς
anticipated them he and related the both affliction of-the
 παιδὸς, καὶ πῶς συνώδευσεν αὐτοῖς. Εἴτα τούτων ἀξιούντων
girl and how she-traveled-with them then they asking
 ἐπιτραπῆναι κακείνους εἰσελθεῖν, τοῦτο μὲν οὐκ ἐπέτρεψεν,
to-be-allowed those-too to-come-in this indeed not be-allowed
 εἶπε δέ· Ὑπάγετε, καὶ εὕρησετε αὐτήν, εἰ μὴ ἀπέθανε,
he-said but go and you-will-find her if not she-has-died
 θεραπευμένην. Οὐ γὰρ ἐμόν ἐστι τοῦτο κατόρθωμα, ἵνα
bealed not for mine is this achievement that
 καὶ πρὸς ἐμὲ τὸν οἰκτρὸν ἄνθρωπον ἔλθῃ· ἀλλὰ
also to me the wretched man she-should-come but
 τοῦ Σωτῆρός ἐστιν ἡ θεραπεία, τοῦ ποιούντος ἐν παντὶ
of-the Savior is the healing who works in every
 τόπῳ τὸ ἔλεος αὐτοῦ τοῖς ἐπικαλουμένοις αὐτόν. Κακείνῃ
place the mercy his for-those calling-upon him and-to-her
 τούνυν ἐπένευσεν ὁ Κύριος εὐξαμένη, καμοὶ δεδήλωκεν ἡ
therefore assented the Lord having-prayed and-to-me has-shown the
 αὐτοῦ φιλανθρωπία, ὅτι τὸ πάθος ἐκεῖ οὔσης τῆς παιδὸς
his lovingkindness that the affliction there being the girl
 θεραπεύσει. Γέγονε γοῦν τὸ θαῦμα, καὶ ἐξελθόντες εὗρον
he-will-beal took-place at-any-rate the miracle and having-gone-out they-found
 τοὺς γονεῖς χαίροντας, καὶ τὴν παῖδα λοιπὸν ὑγιαίνουσιν.
the parents rejoicing and the girl now well

From his mountain Antony sends water to a thirsting traveler, sees Amoun's soul borne up the day he dies at Nitria, and prays Polycratia well at Laodicea at the hour noted. He knows why visitors are coming before they arrive, smells a demon hiding in a boat, and frees a possessed young man of rank. Caught up in the mind, he is stopped in the air by accusers who can prove nothing, and later sees a giant seizing some of the rising souls while others fly past him.

Εἰσερχομένων δὲ δύο ἀδελφῶν τινων, καὶ λείψαντος ἐν 59
 coming-in and two brothers certain and having-failed on
 τῇ ὁδῷ τοῦ ὕδατος, ὁ μὲν εἰς ἀπέθανεν, ὁ δὲ ἕτερος
 the road the water the indeed one died the and other
 ἔμελλε· μηκέτι γοῦν ἰσχύων ὁδεύειν, ἔκειτο καὶ αὐτὸς
 was-about(-to-die) no-longer at-any-rate able to-travel lay also he
 ἐπὶ τῆς γῆς τεθνήξεσθαι προσδοκῶν. Ὁ δὲ Ἀντώνιος,
 on the ground to-be-dead expecting — and Antony
 καθήμενος ἐν τῷ ὄρει, φωνήσας δύο μοναχοὺς (συνέβη
 sitting on the mountain having-called two monks it-happened
 γὰρ ἐκεῖ τούτους εἶναι), ἡπείγε λέγων· Λάβετε κεράμιον
 for there them to-be be-urged(-them) saying take a-jar
 ὕδατος, καὶ δράμετε τὴν ἐπ' Αἴγυπτον ὁδόν· δύο γὰρ
 of-water and run the toward Egypt road two for
 ἐρχομένων, ὁ μὲν εἰς ἄρτι τετελεύτηκεν, ὁ δὲ ἕτερος
 coming the indeed one just-now has-died the and other
 μέλλει, ἐὰν μὴ σπεύσητε. Τοῦτο γὰρ εὐχομένῳ μοι νῦν
 is-about(-to) unless — you-hasten this for praying to-me now
 πεφανέρωται. Ἐλθόντες τοῖνυν οἱ μοναχοί, εὗρον τὸν μὲν
 has-been-revealed having-come therefore the monks found the(-one) indeed
 κείμενον νεκρόν, καὶ ἔθαψαν, τὸν δὲ ἕτερον ἀνεκτήσαντο
 lying dead and buried(-him) the and other revived
 τῷ ὕδατι, καὶ ἀπήγαγον πρὸς τὸν γέροντα· ἦν γὰρ τὸ
 with-the water and brought(-him) to the old-man was for the

διάστημα ἡμέρας ὁδός. Ἐὰν δὲ ζητήσῃ τις, διὰ τί μὴ
distance of-a-day journey if but ask anyone because-of what —
 πρὸ τοῦ τελευτῆσαι τὸν ἄλλον οὐκ εἶρηκεν· οὐκ ὀρθῶς ζητεῖ
before the to-die the other not he-spoke not rightly he-asks
 τοῦτο λέγων. Οὐ γὰρ ἦν Ἀντωνίου τὸ τοῦ θανάτου κρίμα,
this saying not for was of-Antony the of-the death judgment
 ἀλλὰ τοῦ Θεοῦ, τοῦ καὶ περὶ ἐκείνου κρίναντος, καὶ περὶ
but — of-God who both about that(-one) judged and about
 τούτου ἀποκαλύψαντος. Μόνον δὲ Ἀντωνίου τοῦτο θαῦμα
this(-one) having-revealed only but of-Antony this wonder
 ἦν, ὅτι ἐν τῷ ὄρει καθήμενος, εἶχε τὴν μὲν καρδίαν
was that on the mountain sitting he-had the indeed heart
 νήφουσιν, τὸν δὲ Κύριον δεικνύοντα αὐτῷ τὰ μακράν.
sober the and Lord showing to-him the(-things) far-off

- 60 Καὶ γὰρ ποτε πάλιν, καθήμενος ἐν τῷ ὄρει καὶ
and for once again sitting on the mountain and
 ἀναβλέψας, εἶδεν ἐν τῷ ἀέρι ἀναγόμενόν τινα, πολλὴν τε
having-looked-up he-saw in the air being-led-up someone great and
 τῶν ἀπαντῶντων γινομένην τὴν χαράν. Εἶτα θαυμάζων
of-those meeting(-him) arising the joy then marveling
 καὶ μακαρίζων τὸν τοιοῦτον χορόν, ἤρχετο μαθεῖν, τί ἂν
and blessing the such choir he-prayed to-learn what —
 εἶη τοῦτο. Καὶ εὐθὺς ἦλθεν αὐτῷ φωνή, ταύτην εἶναι
might-be this and at-once came to-him a-voice this to-be
 τοῦ Ἀμουν τὴν ψυχὴν, τοῦ ἐν τῇ Νιτρίᾳ μοναχοῦ. Ἦν δὲ
— of-Amoun the soul the in — Nitria monk was and
 οὗτος ἕως γήρως ἀσκητῆς διαμείνας. Καὶ τὸ διάστημα
this(-man) until old-age (an)-ascetic having-remained and the distance
 δὲ τὸ ἀπὸ Νιτρίας ἕως τοῦ ὄρους, ἔνθα ἦν ὁ Ἀντώνιος,
too the from Nitria to the mountain where was — Antony
 ἡμερῶν ἐστὶ δεκατριῶν. Οἱ τοίνυν ὄντες μετὰ Ἀντωνίου,
of-days is thirteen those therefore being with Antony

βλέποντες τὸν γέροντα θαυμάζοντα, ἤξιωσαν μαθεῖν· καὶ
seeing the old-man marveling asked to-learn and
 ἤκουσαν, ὅτι ἄρτι τετελεύτηκεν ὁ Ἄμουν. Ἦν γὰρ
heard that just-now has-died — Amoun he-was for
 γνώριμος, διὰ τὸ πυκνότερον αὐτὸν ἐκεῖ παραγίνεσθαι,
known because-of the more-frequently him there to-come
 καὶ πολλὰ καὶ δι' αὐτοῦ σημεῖα γεγενῆσθαι· ἐξ ὧν ἓν
and many also through him signs to-have-happened of which one
 ἐστὶ τοῦτο· Ποτὲ χρείας γενομένης παρελθεῖν αὐτὸν τὸν
is this once need having-arisen to-cross him the
 ποταμὸν τὸν λεγόμενον Λύκον (ἦν δὲ τότε πλημμύρα
river the called Lycus there-was and then a-flood
 τῶν ὑδάτων), ἤξιωσε τὸν σὺν αὐτῷ Θεόδωρον μακρὰν ἀπ'
of-the waters he-asked the with him Theodore far from
 αὐτοῦ γενέσθαι, ἵνα μὴ ἀλλήλους ἴδωσι γυμνοὺς, ἐν
him to-be that not one-another they-might-see naked in
 τῷ διανήχεσθαι τὸ ὕδωρ. Εἵτα ἀπελθόντος τοῦ Θεοδώρου,
the to-swim-across the water then having-gone-away — Theodore
 ἡσχύνετο πάλιν καὶ ἑαυτὸν ἰδεῖν γυμνόν. Ἔως τοίνυν
he-was-ashamed again even himself to-see naked while therefore
 ἡσχύνετο, καὶ ἐφρόντιζεν, ἐξαίφνης ἀπηνέχθη εἰς τὸ πέραν.
he-was-ashamed and was-anxious suddenly he-was-carried to the far-side
 Ὁ οὖν Θεόδωρος, καὶ αὐτὸς ἀνὴρ εὐλαβής, ἐγγίاس
— then Theodore also himself a-man devout having-approached
 καὶ ἑωρακὼς αὐτὸν προλαβόντα, καὶ μὴτ' ὅλως ὕδατι
and having-seen him having-arrived-first and not at-all by-water
 βραχέντα, ἤξιον μαθεῖν τὸν τρόπον τοῦ περάματος. Ὡς
wetted asked to-learn the manner of-the crossing when
 δὲ ἑώρα μὴ θέλοντα εἰπεῖν αὐτόν, διυσχυρίζετο, κατέχων
but he-saw not wishing to-tell him he-insisted holding
 αὐτοῦ τοὺς πόδας, μὴ πρότερον ἐξαφείναι, πρὶν ἂν μάθῃ
his the feet not sooner to-let-go before — he-learn

παρ' αὐτοῦ. Βλέπων τοιγαροῦν ὁ Ἀμοῦν τὸ φιλόνεικον
from him seeing therefore — Amoun the obstinacy
 τοῦ Θεοδώρου, μάλιστα καὶ διὰ τὸν λόγον, ὃν εἶπεν,
— of-Theodore especially also because-of the word which he-spoke
 ἀπήτησε καὶ αὐτὸς μηδεὶν λέγειν αὐτὸν ἕως θανάτου αὐτοῦ·
demanded also he to-no-one to-tell him until death his
 καὶ οὕτως ἀπήγγειλε, βεβαστάχθαι καὶ τεθεῖσθαι αὐτὸν εἰς
and thus he-reported to-have-been-carried and to-have-been-set him on
 τὸ πέραν· μήτε δὲ περιπεπατηκέναι εἰς τὸ ὕδωρ, μήθ' ὅλως
the far-side neither and to-have-walked on the water nor at-all
 εἶναι τοῦτο δυνατόν ἀνθρώποις, εἰ μὴ μόνῳ τῷ Κυρίῳ,
to-be this possible for-men if not only for-the Lord
 καὶ οἷς ἂν αὐτὸς ἐπιτρέψῃ, ὡς τῷ μεγάλῳ ἀποστόλῳ
and for-whom — he permit as for-the great apostle
 Πέτρῳ πεποίηκεν. Ὁ μὲν οὖν Θεόδωρος μετὰ θάνατον
Peter he-has-done — indeed then Theodore after (the)-death
 τοῦ Ἀμοῦν διηγήσατο τοῦτο· οἱ δὲ μοναχοί, οἷς εἶπεν ὁ
— of-Amoun related this the and monks to-whom told —
 Ἀντώνιος περὶ τοῦ θανάτου τοῦ Ἀμοῦν, ἐσημείωσαντο τὴν
Antony about the death — of-Amoun noted the
 ἡμέραν· καὶ ἀνελθόντων τῶν ἀδελφῶν ἀπὸ τῆς Νιτρίας
day and having-come-up the brothers from — Nitria
 μετὰ τριάκοντα ἡμέρας, ἐπύθοντο, καὶ ἔγνωσαν ἐν ἐκείνῃ
after thirty days they-inquired and learned in that
 τῇ ἡμέρᾳ καὶ τῇ ὥρᾳ κεκοιμηθῆναι τὸν Ἀμοῦν, ἐν ᾗ τὴν
the day and the hour to-have-fallen-asleep — Amoun in which the
 ψυχὴν εἶδεν ἀναφερομένην ὁ γέρων αὐτοῦ. Καὶ πάνυ καὶ
soul saw being-borne-up the old-man his and greatly both
 οὗτοι κάκεῖνοι τὸ καθαρὸν τῆς ψυχῆς ἐθαύμαζον Ἀντωνίου,
these and-those the purity of-the soul marveled-at of-Antony

πῶς τὸ ἀπὸ διαστήματος ἡμερῶν δεκατριῶν γενόμενον
how the(-thing) at a-distance of-days thirteen happening
 παρ' αὐτὰ μεμάθηκε, καὶ τὴν ψυχὴν εἶδεν ἀναγομένην.
at once he-had-learned and the soul saw being-led-up
 Καὶ μὴν καὶ Ἀρχελαός ποτε ὁ κόμης, εὐρών αὐτὸν 61
and indeed also Archelaus once the count having-found him
 ἐν τῷ ὄρει τῷ ἔξω, προσεύξασθαι μόνον ἤξίωσεν
on the mountain the outer to-pray only asked
 αὐτὸν περὶ Πολυκρατείας τῆς ἐν Λαοδικείᾳ θαυμαστῆς
him for Polycratia the in Laodicea admirable
 καὶ Χριστοφόρου παρθένου. Ἐπασχε γὰρ ἐκείνη δεινῶς
and Christ-bearing virgin suffered for she terribly
 τὸν στόμαχον καὶ τὸ πλευρὸν ἀπὸ τῆς ἄγαν ἀσκήσεως,
(in)-the stomach and the side from the excessive discipline
 καὶ ὅλη ἦν ἀσθενὴς τῷ σώματι. Ὁ μὲν οὖν Ἀντώνιος
and wholly was weak in-the body — indeed then Antony
 ἤϋχετο· ὁ δὲ κόμης ἐσημειώσατο τὴν ἡμέραν, ἐν ᾗ
prayed the and count noted the day on which
 γέγονεν ἡ εὐχή· καὶ ἀπελθὼν εἰς τὴν Λαοδικεῖαν, εὗρεν
took-place the prayer and having-gone to — Laodicea found
 ὑγιὴ τὴν παρθένον. Πυνθανόμενος δέ, πότε καὶ ποῖα
healthy the virgin inquiring and when and on-what
 ἡμέρα πέπαυται τῆς ἀσθενείας, προήνεγκε τὸν χάρτην,
day she-had-ceased from-the illness he-brought-out the paper
 ἐν ᾧ τὸν χρόνον τῆς εὐχῆς ἔγραψε· καὶ μαθὼν, ἔδειξε
on which the time of-the prayer he-wrote and having-learned showed
 καὶ αὐτὸς εὐθὺς τὴν ἐν τῷ χάρτῃ γραφήν· καὶ πάντες
also he at-once the on the paper writing and all
 ἐθαύμασαν ἐπιγινόντες, ὅτι τότε πέπαυκεν ὁ Κύριος
marveled having-recognized that then had-stopped the Lord

αὐτὴν τῶν πόνων, ὅτε ἦν εὐχόμενος ὁ Ἀντώνιος καὶ
her from-the pains when was praying — Antony and
 παρακαλῶν τὴν ἀγαθότητα τοῦ Σωτῆρος περὶ αὐτῆς.

entreating the goodness of-the Savior for her

62 Καὶ περὶ τῶν ἐρχομένων δὲ πρὸς αὐτὸν πολλάκις

and about those coming too to him often

προέλεγε πρὸ ἡμερῶν, ἦν δὲ ὅτε καὶ πρὸ μηνός, καὶ
he-foretold before days there-was and when even before a-month and

τὴν αἰτίαν, δι' ἣν ἤρχοντο· οἱ μὲν γὰρ ἕνεκα τοῦ
the cause for which they-came some indeed for for-the-sake-of the

μόνον ἰδεῖν αὐτὸν ἤρχοντο, οἱ δὲ δι' ἀσθένειαν, καὶ
only to-see him came others and because-of illness and

ἄλλοι πάσχοντες ὑπὸ δαμόνων. Καὶ πάντες οὐ σκυλμὸν
others suffering from demons and all not trouble

οὐδὲ ζημίαν ἡγοῦντο τὸν κόπον τῆς ὁδοῦ· ἀνέκαμπτε γὰρ
nor loss considered the labor of-the journey returned for

ἕκαστος αἰσθόμενος τῆς ὠφελείας. Τοιαῦτα δὲ λέγων καὶ
each having-felt the benefit such(-things) and saying and

βλέπων, ἡξίου μηδένα θαυμάζειν αὐτὸν ἐν τούτῳ· ἀλλὰ
seeing he-asked no-one to-marvel-at him in this but

μᾶλλον θαυμάζειν τὸν Κύριον, ὅτι ἀνθρώποις ἡμῶν οὖσιν
rather to-marvel-at the Lord that to-men to-us being

ἐχαρίσατο κατὰ δύναμιν γινώσκειν αὐτόν.

he-granted according-to capacity to-know him

63 Κατελθὼν δέ ποτε πάλιν εἰς τὰ ἔξω μοναστήρια,

having-gone-down and once again to the outer monasteries

καὶ ἀξιωθεὶς εἰς πλοῖον εἰσελθεῖν, καὶ εὔξασθαι μετὰ
and having-been-asked into a-boat to-enter and to-pray with

μοναχῶν, μόνος αὐτὸς ἀντελάβετο δεινῆς δυσωδίας καὶ
monks alone he perceived a-terrible stench and

πάνυ πικρᾶς. Τῶν δὲ ἐν τῷ πλοίῳ λεγόντων, ἰχθὺν εἶναι
very pungent those and in the boat saying fish to-be

καὶ τάριχον ἐν τῷ πλοίῳ, καὶ τούτων εἶναι τὴν ὁσμήν,
and salted-meat in the boat and of-these to-be the smell
 αὐτὸς ἄλλην ἔλεγεν εἶναι τὴν δυσωδίαν· ἔτι δὲ αὐτοῦ
he other said to-be the stench still and him
 λέγοντος, νεώτερός τις ἔχων δαίμονα, ὃς προεισελθὼν
speaking a-youth a-certain having a-demon who having-gone-in-before
 ἐκρύπτετο ἐν τῷ πλοίῳ, εὐθὺς ἀνέκραξεν. Ἐπιτιμηθεὶς
was-biding in the boat at-once cried-out rebuked
 δὲ ὁ δαίμων ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ
and the demon in the name of-the Lord our Jesus
 Χριστοῦ, ἐξῆλθε· καὶ ὁ μὲν ἄνθρωπος γέγονεν ὑγιής·
Christ went-out and the indeed man became healthy
 πάντες δὲ ἔγνωσαν, ὅτι τοῦ δαίμονος ἦν ἡ δυσωδία.
all and knew that of-the demon was the stench
 Καὶ ἄλλος δέ τις τῶν ἐπιφανῶν ἦλθεν ἔχων δαίμονα 64
and another too a-certain of-the notable came having a-demon
 πρὸς αὐτόν. Ἦν δὲ ὁ δαίμων ἐκείνος οὕτω δεινός, ὥς
to him was and the demon that so terrible that
 τὸν ἐνεργούμενον μὴ γινώσκειν, εἰ πρὸς Ἀντωνίων
the possessed(-man) not to-know whether to Antony
 ᾔει· ἀλλὰ καὶ τοῦ σώματος αὐτοῦ τὰ περιττὰ
he-was-going but even of-the body his the excrements
 κατήσθιεν. Οἱ μὲν οὖν ἀγαγόντες αὐτόν, παρεκάλουν
he-ate those indeed then having-brought him besought
 τὸν Ἀντωνίον εὔξασθαι ὑπὲρ αὐτοῦ· ὁ δὲ Ἀντωνίος
— Antony to-pray for him — and Antony
 συμπαθὼν τῷ νεανίσκῳ, ἡὔχετο· καὶ τὴν νύκτα πᾶσαν
sympathizing-with the young-man prayed and the night all
 συνηγρύπνησεν αὐτῷ. Καὶ ὁ μὲν νεανίσκος, ἐξαίφνης
kept-vigil-with him and the indeed young-man suddenly
 ἐπελθὼν τῷ Ἀντωνίῳ περὶ τὴν ἑω, ὥθησεν αὐτόν· τῶν
having-rushed-at — Antony about the dawn pushed him those

δὲ σὺν ἐκείνῳ ἐλθόντων ἀγανακτούντων, ἔφη ὁ Ἀντώνιος·
and with him having-come being-indignant said — Antony

Μὴ χαλεπαίνετε τῷ νεανίσκῳ· οὐ γὰρ αὐτός ἐστιν,
do-not be-angry with-the young-man not for he it-is
ἀλλ' ὁ ἐν αὐτῷ δαίμων· ἐπιτιμηθεὶς δέ, καὶ κελευσθεὶς
but the in him demon rebuked and and ordered

ἐλαθῆναι εἰς ἀνύδρους τόπους, ἐμάνη, καὶ τοῦτο πεποίηκε.
to-be-driven into waterless places raged and this has-done

Δοξάζετε οὖν τὸν Κύριον· τὸ γὰρ οὕτως αὐτὸν ὀρμησαι
glorify then the Lord the for thus him to-rush

κατ' ἐμοῦ σημεῖον ὑμῖν γέγονε τῆς τοῦ δαίμονος ἐξόδου.
against me a-sign to-you has-become of-the of-the demon departure

Ταῦτα τοῦ Ἀντωνίου εἰπόντος, εὐθὺς ὁ νεανίσκος
these(-things) — Antony having-said at-once the young-man

γέγονεν ὑγιής· καὶ λοιπὸν σωφρονήσας, ἔγνω, ὅπου τε
became healthy and then having-come-to-his-senses knew where and

ἦν, καὶ κατησπάζετο τὸν γέροντα εὐχαριστῶν τῷ Θεῷ.
he-was and embraced the old-man giving-thanks — to-God

65 Πολλά τε ἄλλα τοιαῦτα συμφώνως καὶ ὁμαλῶς εἰρήκασι
many and other such(-things) harmoniously and consistently have-said

περὶ αὐτοῦ πλείστοι τῶν μοναχῶν δι' αὐτοῦ γεγενῆσθαι.
about him very-many of-the monks through him to-have-happened

Οὐκ ἔτι δὲ ταῦτα θαυμασὰ τοσοῦτον, ὅσον τὰ ἄλλα
no longer and these(-things) wonderful so-much as the others

θαυμασιώτερα μᾶλλον φαίνεται. Μέλλων γὰρ ἐσθίειν ποτέ,
more-wonderful rather appear about for to-eat once

καὶ ἀναστὰς εὐξασθαι περὶ τὴν ἐνάτην ὥραν, ᾗσθετο
and having-stood-up to-pray about the ninth hour he-perceived

ἑαυτὸν ἀρπαγέντα τῇ διανοίᾳ· καί, τὸ παράδοξον, ἐστὼς
himself caught-up in-the mind and the wonder standing

ἔβλεπεν ἑαυτὸν ὥσπερ ἔξωθεν ἑαυτοῦ γινόμενον, καὶ ὥς
he-saw himself as-if outside himself being and as-if

εἰς τὸν ἀέρα ὀδηγούμενον ὑπὸ τινων· εἶτα πικροὺς
 into the air being-guided by some(-beings) then bitter
 καὶ δεινούς τινας ἐστῶτας ἐν τῷ ἀέρι καὶ θέλοντας
 and terrible some(-beings) standing in the air and wishing
 αὐτὸν κωλύσαι ὥστε μὴ διαβῆναι. Τῶν δὲ ὀδηγούντων
 him to-hinder so-that not to-pass-through the(-ones) and guiding
 ἀντιμαχομένων, ἀπήτουν ἐκεῖνοι λόγον, εἰ μὴ ὑπεύθυνος
 fighting-back demanded they an-account if not accountable
 αὐτοῖς εἶη. Θελόντων τοίνυν συνᾶραι λόγον ἀπὸ τῆς
 to-them be-were wishing therefore to-settle an-account from the
 γεννήσεως αὐτοῦ, ἐκώλουν οἱ τὸν Ἀντώνιον ὀδηγοῦντες,
 birth his hindered(-them) those — Antony guiding
 λέγοντες ἐκείνοις· Τὰ μὲν ἀπὸ τῆς γεννήσεως αὐτοῦ
 saying to-them the(-things) indeed from the birth his
 ὁ Κύριος ἀπήλειπεν· ἐξ οὗ δὲ γέγονε μοναχός, καὶ
 the Lord wiped-out from when but he-became a-monk and
 ἐπηγγείλατο τῷ Θεῷ, ἐξέστω λόγον ποιῆσαι. Τότε
 promised — to-God let-it-be-lawful an-account to-make then
 κατηγορούντων, καὶ μὴ ἐλεγχόντων, ἐλευθέρα γέγονεν
 accusing and not proving(-it) free became
 αὐτῷ καὶ ἀκώλυτος ἡ ὁδός· καὶ εὐθὺς εἶδεν ἑαυτὸν ὥσπερ
 for-him and unbindered the road and at-once he-saw himself as-if
 ἐρχόμενον καὶ πρὸς ἑαυτὸν ἐστῶτα, καὶ πάλιν ἦν ὅλως
 coming and by himself standing and again he-was wholly
 Ἀντώνιος. Τότε τοῦ μὲν φαγεῖν αὐτὸς ἐπιλαθόμενος, ἔμεινε
 Antony then the indeed to-eat he having-forgotten remained
 τὸ λοιπὸν τῆς ἡμέρας καὶ δι' ὅλης τῆς νυκτὸς στενάζων
 the rest of-the day and through whole the night groaning
 καὶ εὐχόμενος. Ἐθαύμαζε γὰρ βλέπων πρὸς πόσους ἡμῖν
 and praying he-marveled for seeing against how-many for-us
 ἐστιν ἡ πάλη, καὶ διὰ πόσων πόνων ἔχει τις διαβῆναι
 is the wrestling and through how-many toils has one to-pass-through

τὸν ἀέρα· καὶ ἐμνημόνευεν, ὅτι τοῦτό ἐστιν ὃ ἔλεγεν ὁ
the air and he-remembered that this is what said the

Ἀπόστολος· Κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος.

Apostle according-to the prince of-the power of-the air

Ἐν τούτῳ γὰρ ὁ ἐχθρὸς ἔχει τὴν ἐξουσίαν, ἐν τῷ μάχεσθαι
in this for the enemy has the power in the to-fight

καὶ πειράζειν διακωλύει τοὺς διερχομένους. Δι' ὃ καὶ
and to-try to-hinder those passing-through because-of which also

μάλιστα παρήγει· Ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα
especially he-exhorted take-up the whole-armor — of-God that

δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ· ἵνα μηδὲν
you-may-be-able to-withstand in the day the evil that nothing

ἔχων λέγειν περὶ ἡμῶν φαῦλον ὁ ἐχθρὸς καταισχυθῇ.

having to-say about us base the enemy may-be-ashamed

Ἡμεῖς δέ, τοῦτο μαθόντες, μνημονεύμεν τοῦ Ἀποστόλου
we and this having-learned let-us-remember the Apostle

λέγοντος· Εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε ἐκτὸς τοῦ
saying whether in (the)-body not I-know or outside the

σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν. Ἄλλ' ὁ μὲν Παῦλος
body not I-know — God knows but — indeed Paul

ἕως τρίτου οὐρανοῦ ἡρπάγη, καὶ ἀκούσας ἄρρήτα ῥήματα
to (the)-third heaven was-caught-up and having-beard unspeakable words

κατήλθεν· ὁ δὲ Ἀντώνιος ἕως τοῦ ἀέρος ἑαυτὸν εἶδε
came-down — but Antony as-far-as the air himself saw

φθάσαντα, καὶ ἀγωνισάμενον ἕως ἐλεύθερος φανῇ.

having-reached and having-contended until free be-should-appear

66 Εἶχε δὲ καὶ τοῦτο πάλιν χάρισμα. Ἐν γὰρ τῷ ὄρει
be-had and also this again gift in for the mountain

κατὰ μόνας καθήμενος, εἴ ποτέ τι πρὸς ἑαυτὸν ζητῶν
by alone sitting if ever anything by himself seeking

ἠπόρει, τοῦτο αὐτῷ παρὰ τῆς Προνοίας εὐχομένῳ
he-was-at-a-loss this to-him by the Providence praying

ἀπεκαλύπτετο. Καὶ ἦν, κατὰ τὸ γεγραμμένον,
was-revealed and he-was according-to the(-thing) written
 θεοδίδακτος γενόμενος ὁ μακάριος. Μετὰ ταῦτα γοῦν
God-taught having-become the blessed(-man) after these(-things) at-any-rate
 διαλέξεως αὐτῷ ποτε γενομένης πρὸς τινὰς εἰσελθόντας
a-discussion to-him once having-arisen with some having-come-in
 πρὸς αὐτόν, περὶ τῆς διαγωγῆς τῆς ψυχῆς, καὶ ποῖος
to him about the passage of-the soul and what-kind
 μετὰ ταῦτα αὐτῇ τόπος ἔσται, τῇ ἑξῆς νυκτὶ καλεῖ
after these(-things) for-it place will-be on-the next night calls
 τις αὐτὸν ἄνωθεν, λέγων· Ἀντώνιε, ἀναστὰς ἔξελθε,
someone him from-above saying Antony having-risen go-out
 καὶ βλέπε. Ἐξελθὼν τοίνυν, (ᾗδει γὰρ τίσιν ὑπακούειν
and look having-gone-out therefore he-knew for whom to-obey
 ὀφείλει·) καὶ ἐθεώρησέ τινα μακρὸν ἀναβλέψας, αἰετὶ
he-ought and beheld someone huge having-looked-up hideous
 καὶ φοβερόν, ἐστῶτα καὶ φθάνοντα μέχρι τῶν νεφελῶν,
and fearful standing and reaching up-to the clouds
 καὶ ἀναβαίνοντάς τινὰς ὥσπερ ἐπερωμένους· κακῆινον
and going-up some as-if winged and-him
 ἐκτείνοντα τὰς χεῖρας· καὶ τοὺς μὲν κωλυομένους παρ'
stretching-out the hands and some indeed bindered by
 αὐτοῦ, τοὺς δὲ ὑπεριπταμένους, καὶ διελθόντας λοιπόν,
him others but flying-over and having-passed-through thereafter
 ἀμερίμνως ἀνάγεσθαι. Ἐπὶ μὲν οὖν τοῖς τοιούτοις ἔτριξε
without-care to-be-borne-up at indeed then the such gnashed
 τοὺς ὀδόντας ὁ μακρὸς ἐκεῖνος· ἐπὶ δὲ τοῖς ἀποπίπτουσιν,
the teeth the huge(-one) that at but those falling-back
 ἔχαιρε. Καὶ εὐθὺς πρὸς Ἀντώνιον ἐγένετο φωνή· Νόει
he-rejoiced and at-once to Antony came a-voice understand
 τὸ βλέπόμενον· καὶ διανοιχθείσης αὐτοῦ τῆς διανοίας,
the(-thing) seen and having-been-opened his the mind

ἐεννόει τῶν ψυχῶν εἶναι τὴν πάροδον, καὶ τὸν ἐστῶτα
he-understood of-the souls to-be the passage and the standing
 μακρὸν εἶναι τὸν ἐχθρὸν τὸν φθονοῦντα τοῖς πιστοῖς·
huge(-one) to-be the enemy who envies the faithful
 καὶ τοὺς μὲν ὑπευθύνους αὐτῷ κρατοῦντα καὶ κωλύοντα
and those indeed accountable to-him seizing and hindering
 διελθεῖν, τοὺς δὲ μὴ πεισθέντας αὐτῷ μὴ δυνάμενον κρατεῖν
to-pass-through those but not having-obeyed him not being-able to-seize
 ὡς ὑπερβαίνοντας. Τοῦτο πάλιν ἑώρακώς, καὶ ὥσπερ
as passing-over this again having-seen and as-if
 ὑπομνησκόμενος, μᾶλλον ἡγωνίζετο προκόπτειν τοῖς
being-reminded more he-strove to-advance in-the(-things)
 ἔμπροσθεν καθ' ἡμέραν. Ταῦτα δὲ οὐχ ἐκὼν ἀπήγγελλεν
before each day these(-things) and not willingly reported
 αὐτός· ἐν δὲ τῷ χρονίζειν ἐν ταῖς εὐχαῖς καὶ καθ' ἑαυτὸν
he in but the to-spend-long in the prayers and by himself
 θαυμάζειν, πυνθανομένων τῶν συνόντων καὶ θλιβόντων
to-marvel inquiring those being-with(-him) and pressing
 αὐτόν, ἡναγκάζετο λέγειν, ὡς πατὴρ οὐ δυνάμενος κρύπτειν
him he-was-compelled to-speak as a-father not able to-hide
 τοῖς τέκνοις· ἀλλὰ καὶ ἡγούμενος, ὅτι τὸ μὲν αὐτοῦ
from-the children but also considering that the indeed his
 σύνειδός ἐστι καθαρὸν, ἐκείνοις δὲ τὸ διήγημα γίνεται πρὸς
conscience is pure for-them but the narration becomes for
 ὠφέλειαν, μαθηάνουσι τῆς ἀσκήσεως εἶναι καρπὸν ἀγαθόν,
benefit they-learn of-the discipline to-be (the)-fruit good
 τῶν τε πόνων πολλάκις παραμύθιον γίνεσθαι τὰς ὀπτασίας.
of-the and toils often a-consolation to-become the visions

Humble and deferential to the clergy, Antony is known in a crowd by the calm of his face. He keeps apart from Meletians, Manichees, and Arians, and when the Arians claim him he comes down to Alexandria to denounce their heresy as the forerunner of Antichrist: the Son is no creature but the Father's eternal Word. The city, pagans and their priests included, crowds to see him, many are healed and become Christians, and a possessed girl is freed at the gate.

Πρὸς δὲ καὶ τὸ ἦθος ἀνεξίκακος ἦν, καὶ τὴν ψυχὴν 67
as-to and also the character forbearing he-was and in-the soul
ταπεινόφρων· τοιοῦτος γὰρ ὢν, τὸν τε κανόνα τῆς
humble-minded such for being the both rule of-the
Ἐκκλησίας ὑπερφυῶς ἐτίμα, καὶ πάντα κληρικὸν τῇ τιμῇ
Church exceedingly he-honored and every cleric in-the honor
προηγεῖσθαι ἤθελεν ἑαυτοῦ. Τοῖς μὲν γὰρ ἐπισκόποις καὶ
to-go-before wished than-himself to-the indeed for bishops and
πρεσβυτέροις οὐκ ᾔδειτο κλίνειν τὴν κεφαλὴν· διάκονος
presbyters not he-was-ashamed to-bow the head a-deacon
δὲ εἴ ποτε πρὸς αὐτὸν ὠφελείας χάριν ἀπήντα, τὰ
and if ever to him of-benefit for-the-sake came the-(things)
μὲν πρὸς ὠφέλειαν διελέγετο· τὰ δὲ τῆς εὐχῆς αὐτῷ
indeed for benefit he-discussed the-(-part) but of-the prayer to-him
παρεχώρει, οὐκ αἰδούμενος μανθάνειν καὶ αὐτός. Καὶ γὰρ
he-yielded not being-ashamed to-learn also himself and for
πολλάκις ἐπυνθάνετο, καὶ ἡξίου παρὰ τῶν συνόντων
often he-inquired and asked from those being-with(-him)
ἀκούειν· καὶ ὠμολόγει ὠφελεῖσθαι, εἴ τι χρήσιμόν τις
to-bear and confessed to-be-benefited if anything useful anyone
ἔλεγε. Καὶ μὴν καὶ τὸ πρόσωπον αὐτοῦ χάριν εἶχε πολλὴν
said and indeed also the face his grace had much
καὶ παράδοξον. Εἶχε δὲ καὶ τοῦτο τὸ χάρισμα παρὰ τοῦ
and wonderful he-had and also this the gift from the

Σωτῆρος· εἰ γὰρ μετὰ τοῦ πλήθους τῶν μοναχῶν παρῆν,
Savior if for with the multitude of-the monks he-was-present
 καὶ τοῦτον ἰδεῖν τις ἐβούλετο μὴ πρότερον γινώσκων,
and him to-see anyone wished not before knowing(-him)
 προσελθὼν εὐθύς, τοὺς μὲν ἄλλους ὑπερέβαινε, πρὸς αὐτὸν
having-come at-once the indeed others he-passed-over to him
 δὲ ἔτρεχεν, ὡς ὑπὸ τῶν ὄψεων αὐτοῦ ἐλκόμενος. Οὐχ ὕψει
but ran as by the looks his drawn not in-height
 δέ, οὐδὲ τῷ πλάτει διέφερε τῶν ἄλλων, ἀλλὰ τῇ τῶν
but nor in-the breadth he-differed from-the others but in-the of-the
 ἡθῶν καταστάσει, καὶ τῇ τῆς ψυχῆς καθαρότητι. Ἀθορύβου
manners steadiness and in-the of-the soul purity untroubled
 γὰρ οὔσης τῆς ψυχῆς, ἀταράχους εἶχε καὶ τὰς ἐξωθεν
for being the soul calm he-had also the outward
 αἰσθήσεις· ὡς ἀπὸ τῆς χαρᾶς τῆς ψυχῆς ἱλαρὸν ἔχειν καὶ τὸ
senses so-that from the joy of-the soul cheerful to-have also the
 πρόσωπον, καὶ ἀπὸ τῶν τοῦ σώματος κινήματων αἰσθῆσθαι
face and from the of-the body motions to-perceive
 καὶ νοεῖν τὴν τῆς ψυχῆς κατάστασιν, κατὰ τὸ
and to-understand the of-the soul state according-to the(-thing)
 γεγραμμένον· Καρδίας εὐφραينوμένης, θάλλει πρόσωπον· ἐν
written (the)-heart rejoicing flourishes (the)-face in
 δὲ λύπαις οὔσης, σκυθρωπάζει. Οὕτως Ἰακώβ ἐπέγνω τὸν
but griefs being it-is-downcast thus Jacob recognized —
 Λάβαν ἐπιβουλήν ἐνθυμούμενον, καὶ φησι πρὸς τὰς γυναῖκας·
Laban a-plot pondering and says to the wives
 Οὐκ ἔστι τὸ πρόσωπον τοῦ πατρὸς ὑμῶν ὡς χθὲς καὶ
not is the face of-the father your as yesterday and
 τρίτην ἡμέραν· οὕτως ὁ Σαμουὴλ ἐπέγνω τὸν Δαβὶδ·
(the)-third day thus — Samuel recognized — David
 χαροποιούς γὰρ εἶχε τοὺς ὀφθαλμούς, καὶ τοὺς ὀδόντας
joyful for he-had the eyes and the teeth

ὥς γάλα λευκούς. Οὕτως καὶ ὁ Ἀντώνιος ἐπιγινώσκετο·

like milk white thus also — Antony was-recognized

οὐδέποτε γὰρ ἐταράττετο, γαληνιώσης αὐτοῦ τῆς ψυχῆς·

never for he-was-troubled being-calm his the soul

οὐδέποτε σκυθρωπὸς ἐγίνετο, χαιρούσης αὐτοῦ τῆς διανοίας.

never downcast he-became rejoicing his the mind

Καὶ τῇ πίστει δὲ πάννυθον θαυμαστὸς ἦν καὶ εὐσεβής. Οὕτε 68

and in-the faith too very admirable he-was and godly neither

γὰρ Μελετιανοῖς τοῖς σχισματικοῖς ποτε κεκοινωνήκεν,

for with-Meletians the schismatics ever had-be-communion

εἰδὼς αὐτῶν τὴν ἐξ ἀρχῆς πονηρίαν καὶ ἀποστασίαν·

knowing their the from (the)-beginning wickedness and apostasy

οὕτε Μανιχαίοις, ἢ ἄλλοις τισὶν αἰρετικοῖς ὠμίλησε

nor with-Manichees or other any heretics did-he-converse

φιλικά, ἢ μόνον ἄχρι νουθεσίας τῆς εἰς εὐσέβειαν

in-friendship except only as-far-as admonition of-the to godliness

μεταβολῆς· ἡγούμενος καὶ παραγγέλλων τὴν τούτων

change considering and enjoining the their

φιλίαν καὶ ὁμίλιαν βλάβην καὶ ἀπώλειαν εἶναι ψυχῆς.

friendship and converse harm and destruction to-be of-soul

Οὕτω γοῦν καὶ τὴν τῶν Ἀρειανῶν αἵρεσιν ἐβδελύσσετο,

thus at-any-rate also the of-the Arians heresy he-aborred

παρήγγελλέ τε πᾶσι μήτε ἐγγίξειν αὐτοῖς, μήτε τὴν

he-enjoined and on-all neither to-approach them nor the

κακοπιστίαν αὐτῶν ἔχειν. Ἀπελθόντας γοῦν ποτέ

misbelief their to-have having-come at-any-rate once

τινας πρὸς αὐτὸν τῶν Ἀρειομανιτῶν, ἀνακρίνας καὶ

some to him of-the Ariomaniacs having-questioned(-them) and

μαθὼν ἀσεβοῦντας, ἐδίωξεν ἀπὸ τοῦ ὄρους, λέγων

having-learned (them)-impious he-drove(-them) from the mountain saying

ὄφρων ἰοῦ χείρονας εἶναι τοὺς λόγους αὐτῶν.

of-serpents than-venom worse to-be the words their

- 69 Καὶ ψευσαμένων δέ ποτε τῶν Ἀρειανῶν, ὡς ἐκείνοις τὰ
and having-lied and once the Arians as with-them the
 αὐτὰ φρονούντος, ἡγανάκτει καὶ ἐθυμοῦτο κατ' ἐκείνων.
same(-things) (him)-thinking he-was-vexed and was-angry against them
 Εἶτα παρακληθεὶς παρά τε τῶν ἐπισκόπων καὶ τῶν
then having-been-summoned by both the bishops and the
 ἀδελφῶν πάντων, κατήλθεν ἀπὸ τοῦ ὄρους· καὶ εἰσελθὼν
brothers all he-came-down from the mountain and having-entered
 εἰς τὴν Ἀλεξάνδρειαν, τοὺς Ἀρειανοὺς ἀπεκήρυξεν· αἵρεσιν
into — Alexandria the Arians denounced a-heresy
 ἐσχάτην λέγων εἶναι ταύτην, καὶ πρόδρομον τοῦ Ἀντιχρίστου.
(the)-last saying to-be this and forerunner of-the Antichrist
 Ἐδίδασκέ τε τὸν λαὸν μὴ εἶναι κτίσμα τὸν Υἱὸν τοῦ Θεοῦ,
he-taught and the people not to-be a-creature the Son — of-God
 μηδὲ ἐξ οὐκ ὄντων γεγενῆσθαι· ἀλλ' ὅτι αἰδιδός ἐστι
nor out-of not being(-things) to-have-come-to-be but that eternal is
 τῆς τοῦ Πατρὸς οὐσίας Λόγος καὶ Σοφία. Δι' ὃ καὶ
of-the of-the Father being (the)-Word and Wisdom because-of which also
 ἀσεβές ἐστι λέγειν· Ἦν ὅτε οὐκ ἦν· ἦν γὰρ αἰεὶ
impious it-is to-say there-was(-a-time) when not he-was was for always
 ὁ Λόγος συνυπάρχων τῷ Πατρί· ὅθεν μηδὲ μίαν ἔχετε
the Word coexisting with-the Father whence not-even one have
 κοινωνίαν πρὸς τοὺς ἀσεβεστάτους Ἀρειανούς· Οὐδεμία γὰρ
communion with the most-impious Arians no for
 κοινωνία φωτὶ πρὸς σκότος· Ὑμεῖς μὲν γὰρ εὐσεβοῦντες
communion for-light with darkness you indeed for godly
 Χριστιανοὶ ἐστε· ἐκεῖνοι δέ, κτίσμα λέγοντες τὸν ἐκ τοῦ
Christians are they but a-creature calling the from the
 Πατρὸς Υἱὸν τοῦ Θεοῦ καὶ Λόγον, οὐδὲν διαφέρουσιν
Father Son — of-God and Word in-nothing differ
 ἐθνικῶν, λατρεύοντες τῇ κτίσει παρὰ τὸν κτίσαντα Θεόν.
from-beatbens serving the creature beyond the having-created God

Πιστεύσατε δέ, ὅτι καὶ αὐτὴ ἡ κτίσις πᾶσα ἀγανακτεῖ κατ'
believe and that even itself the creation all is-vexed against
 αὐτῶν· ὅτι τὸν κτίστην καὶ Κύριον τοῦ παντός, ἐν ᾧ
them because the creator and Lord of-the universe in whom
 τὰ πάντα γέγονε, τοῦτον τοῖς γενητοῖς συναριθμοῦσιν.
the all(-things) came-to-be him with-the created(-things) they-number
 Οἱ μὲν οὖν λαοὶ πάντες ἔχαιρον ἀκούοντες παρὰ τοῦ 70
the indeed then peoples all rejoiced hearing by the
 τοιούτου ἀνδρὸς ἀναθεματιζομένην τὴν χριστομάχον αἵρεσιν·
such man being-anathematized the Christ-fighting heresy
 οἱ δὲ τῆς πόλεως πάντες συνέτρεχον ἰδεῖν τὸν Ἀντώνιον.
those and of-the city all ran-together to-see — Antony
 Ἕλληνές τε καὶ αὐτοὶ οἱ λεγόμενοι αὐτῶν ἱερεῖς, εἰς τὸ
Greeks both and themselves the so-called their priests into the
 Κυριακὸν ἤρχοντο λέγοντες· Ἀξιούμεν ἰδεῖν τὸν τοῦ Θεοῦ
Lord's-house came saying we-ask to-see the — of-God
 ἄνθρωπον· πάντες γὰρ αὐτὸν οὕτως ἐκάλουν. Καὶ γὰρ κακεῖ
man all for him thus called and for there-too
 πολλοὺς δι' αὐτοῦ ἐκαθάρισεν ὁ Κύριος ἀπὸ δαιμόνων, καὶ
many through him cleansed the Lord from demons and
 βλαβέντας τὴν διάνοιαν ἰάσατο. Πολλοὶ δὲ καὶ Ἕλληνες
harmed (in)-the mind he-bealed many and also Greeks
 ἠξίουσαν καὶ μόνον ἅπτεσθαι τοῦ γέροντος, πιστεύοντες
asked at-least only to-touch the old-man believing
 ὠφελεῖσθαι. Ἀμέλει τοσοῦτοι γεγόνασι Χριστιανοὶ ἐν ταῖς
to-be-benefited indeed so-many became Christians in the
 ὀλίγαις ἡμέραις ἐκείναις, ὅσους ἂν τις εἶδεν ἐνιαυτῷ
few days those as-many-as — one would-have-seen in-a-year
 γενομένους. Εἴτα, τινῶν νομιζόντων ἐκ τῶν ὄχλων αὐτὸν
becoming then some thinking by the crowds him
 ταραττεσθαι, καὶ διὰ τοῦτο ἀποτρεπόντων ἀπ' αὐτοῦ
to-be-troubled and because-of this turning-away from him

πάντας, αὐτὸς οὐ ταραττόμενος ἔλεγε, μὴ πλείους εἶναι
all he not troubled said not more to-be

τούτους ἐκείνων, μεθ' ὧν ἐν τῷ ὄρει παλαίωμεν δαιμόνων.
these than-those with whom on the mountain we-wrestle demons

71 Ὅτε δὲ ἀπεδήμει, καὶ προεπέμπομεν αὐτόν, ὥς ἐφθάσαμεν
when and he-departed and we-were-escorting him as we-reached

εἰς τὴν πύλην, ὅπισθέν τις ἐβόα γυνή· Μείνον, ἄνθρωπε
to the gate behind some cried woman wait man

τοῦ Θεοῦ, ἡ θυγάτηρ μου δεινῶς ὑπὸ δαίμονος ἐνοχλεῖται·
— of-God the daughter my terribly by a-demon is-troubled

μεῖνον, παρακαλῶ, μὴ καγὼ κινδυνεύσω τρέχουσα.
wait I-beg lest I-too be-endangered running

Ἀκούσας ὁ γέρων, καὶ ἀξιωθεὶς παρ' ἡμῶν, θέλων
having-heard the old-man and having-been-asked by us willingly

ἔμεινεν. Ὡς δὲ ἤγγισεν ἡ γυνή, ἡ μὲν παῖς ἔρριπτο
waited when and drew-near the woman the indeed girl was-thrown

χαμαί· τοῦ δὲ Ἀντωνίου προσευξαμένου, καὶ τὸν
on-the-ground — and Antony having-prayed and —

Χριστὸν ὀνομάσαντος, ἡγέρθη ἡ παῖς ὑγιής, ἐξελθόντος
Christ having-named was-raised the girl healthy having-gone-out

τοῦ ἀκαθάρτου δαίμονος. Ἡ τε μήτηρ εὐλόγει τὸν Θεόν,
the unclean demon the and mother blessed — God

καὶ πάντες ἡὐχαρίστουν. Καὶ αὐτὸς δὲ ἔχαιρεν ἀποδημῶν,
and all gave-thanks and he too rejoiced departing

ὥς εἰς τὸν ἴδιον οἶκον, εἰς τὸ ὄρος.

as to the own house to the mountain

Unlettered but shrewd, Antony sends one pair of philosophers away bidding them become Christians, and asks another whether mind or letters come first. To others who mock the cross he sets the crucified Word against gods of adultery, animal worship, and allegorized myth, argues that working faith is surer than syllogisms, and points to the silence of their oracles. Then he heals demoniacs before them with the sign of the cross, crediting Christ.

Καὶ φρόνιμος δὲ ἦν λίαν· καὶ τὸ θαυμαστόν, ὅτι, γράμματα 72
and prudent too he-was very and the wonderful(-thing) that letters
 μὴ μαθὼν, ἀγχίνους ἦν καὶ συνετὸς ἄνθρωπος. Ποτὲ
not having-learned shrewd he-was and intelligent a-man once
 γοῦν φιλόσοφοι δύο ἦλθον πρὸς αὐτὸν Ἕλληνες,
at-any-rate philosophers two came to him Greeks
 νομίζοντες δύνασθαι τὸν Ἀντώνιον πειρᾶσαι· ἦν δὲ ἐν τῷ
thinking to-be-able — Antony to-test he-was and on the
 ὄρει τῷ ἔξω· ὁ δὲ ἐκ τοῦ προσώπου συνεῖς τοὺς
mountain the outer he and from the face having-understood the
 ἀνθρώπους, ἐξελθὼν πρὸς αὐτούς, ἔφη δι' ἑρμηνέως·
men having-gone-out to them said through an-interpretreter
 Τί τοσοῦτον ἐσκύλητε, ὦ φιλόσοφοι, πρὸς μωρὸν
why so-far have-you-troubled(-yourselves) O philosophers to a-foolish
 ἄνθρωπον; Τῶν δὲ εἰπόντων, μὴ εἶναι μωρὸν αὐτόν, ἀλλὰ
man they and having-said not to-be foolish him but
 καὶ μάλα φρόνιμον, ἔφη πρὸς αὐτούς· Εἰ μὲν πρὸς
even very prudent he-said to them if indeed to
 μωρὸν ἦλθετε, περιττὸς ὑμῶν ὁ κάματος· εἰ δὲ νομίζετε
a-fool you-came superfluous your the toil if but you-think
 με φρόνιμον εἶναι, γίνεσθε ὡς ἐγώ· δεῖ γὰρ τὰ
me prudent to-be become as I (one)-must for the
 καλὰ μιμεῖσθαι. Καὶ εἰ μὲν ἐγὼ πρὸς ὑμᾶς ἤρχομην,
good(-things) to-imitate and if indeed I to you had-come

ἐμμησάμην ἂν ὑμᾶς· εἰ δὲ ὑμεῖς πρὸς ἐμέ, γίνεσθε ὡς
I-would-have-imitated — you if but you to me become as
 ἐγώ· Χριστιανὸς γάρ εἰμι. Οἱ δὲ θαυμάζοντες ἀνεχώρουν
I (a)-Christian for I-am they and marveling withdrew
 ἔβλεπον γὰρ καὶ δαίμονας φοβουμένους τὸν Ἀντώνιον.
they-saw for even demons fearing — Antony

- 73 Ἄλλων δὲ πάλιν τοιούτων ἀπαντησάντων πρὸς αὐτὸν ἐν
others and again such having-met with him on
 τῷ ὄρει τῷ ἔξω, καὶ νομιζόντων χλευάζειν, ὅτι μὴ
the mountain the outer and thinking to-mock(-him) because not
 μεμάθηκε γράμματα, λέγει πρὸς αὐτοὺς ὁ Ἀντώνιος· Ὑμεῖς
he-had-learned letters says to them — Antony you
 δὲ τί λέγετε; Τί πρῶτόν ἐστι, νοῦς ἢ γράμματα; καὶ
and what say what first is mind or letters and
 τί τίνος αἴτιον, ὁ νοῦς τῶν γραμμάτων, ἢ τὰ γράμματα
which of-which (the)-cause the mind of-the letters or the letters
 τοῦ νοῦ; Τῶν δὲ εἰπόντων πρῶτον εἶναι τὸν νοῦν, καὶ τῶν
of-the mind they and having-said first to-be the mind and of-the
 γραμμάτων εὐρέτην· ἔφη ὁ Ἀντώνιος· Ὡ τοῖνυν
letters (the)-inventor said — Antony (he)-in-whom therefore
 ὁ νοῦς ὑγιαίνει, τοῦτῳ οὐκ ἀναγκαῖα τὰ γράμματα.
the mind is-healthy to-him not necessary (are)-the letters
 Τοῦτο καὶ τοὺς παρόντας καὶ αὐτοὺς ἐξέπληξεν. Ἀπῆλθον
this both those present and themselves astounded they-went-away
 οὖν θαυμάζοντες, ὅτι τοσαύτην ἔβλεπον ἐν ἰδιώτῃ
then marveling that such they-saw in an-unlettered(-man)
 σύνεσιν· καὶ γὰρ οὐχ ὡς ἐν ὄρει τραφεῖς, κακῇ
understanding and for not as on a-mountain reared and-there
 γέρων γενόμενος, ἄγριον εἶχε τὸ ἦθος· ἀλλὰ καὶ χαρίεις
an-old-man having-become rough he-had the character but even gracious
 ἦν καὶ πολιτικός. Τὸν δὲ λόγον εἶχεν ἡρτυμένον τῷ
he-was and courteous the and speech he-had seasoned with-the

θείῳ ἅλατι· ὥστε μηδένα φθονεῖν, χαίρειν δὲ μᾶλλον ἐπ'
 divine salt so-that no-one to-envy(-him) to-rejoice but rather over
 αὐτῷ πάντας τοὺς ἐρχομένους πρὸς αὐτόν.

him all those coming to him

Ἄμελεις μετὰ ταῦτα πάλιν ἐλθόντων ἐτέρων τινῶν· ἦσαν 74
 indeed after these(-things) again having-come others some were

δὲ οὗτοι τῶν παρ' Ἑλλήσι δοκούντων εἶναι σοφῶν·

and these of-those among (the)-Greeks seeming to-be wise

καὶ ἀπαιτούντων αὐτὸν λόγον περὶ τῆς καθ' ἡμᾶς ἐν

and demanding of-him an-account about the among us in

Χριστῷ πίστεως· ἐπιχειρούντων δὲ συλλογίζεσθαι περὶ τοῦ

Christ faith attempting and to-syllogize about the

κηρύγματος τοῦ θείου σταυροῦ, καὶ βουλομένων χλευάζειν·

preaching of-the divine cross and wishing to-mock

ὀλίγον ἐπισχὼν ὁ Ἀντώνιος, καὶ πρῶτον οἰκτεῖρας

a-little having-paused — Antony and first having-pitied

αὐτοὺς ἐπὶ τῇ ἀγνωσίᾳ, ἔλεγε δι' ἑρμηνέως, τοῦ καλῶς

them for the ignorance said through an-interpretor who well

τὰ ἐκείνου διερμηνεύοντος· Τί κάλλιον ἐστὶ, σταυρὸν

the(-words) his interpreted which better is a-cross

ὁμολογεῖν, ἢ μοιχείας καὶ παιδοφθορίας προσάπτειν τοῖς

to-confess or adulteries and pederasties to-attach to-those

παρ' ὑμῖν λεγομένοις θεοῖς; Τὸ μὲν γὰρ παρ' ἡμῶν

among you called gods the indeed for by us

λεγόμενον ἀνδρίας ἐστὶ τεκμήριον, καὶ καταφρονήσεως

spoken of-courage is a-proof and of-contempt

θανάτου γνώρισμα· τὰ δὲ ὑμέτερα ἀσελγείας ἐστὶ πάθη.

of-death a-mark the but yours of-licentiousness are passions

Ἔπειτα τί βέλτιον ἐστὶ, λέγειν, ὅτι ὁ τοῦ Θεοῦ Λόγος

then which better is to-say that the — of-God Word

οὐκ ἐτράπη· ἀλλ' ὁ αὐτὸς ὢν, ἐπὶ σωτηρίᾳ καὶ εὐεργεσίᾳ

not was-changed but the same being for (the)-salvation and benefit

τῶν ἀνθρώπων ἀνείληφε σῶμα ἀνθρώπινον, ἵνα, τῇ
of-the men has-taken-up a-body human that in-the
 ἀνθρωπίνῃ γενέσει κοινωνήσας, ποιήσῃ τοὺς ἀνθρώπους
human birth having-shared be-might-make the men
 κοινωνῆσαι θείας καὶ νοερᾶς φύσεως· ἢ ἐν ἀλόγοις
to-share divine and intellectual nature or with irrational(-beings)
 ἕξομοιοῦν τὸ Θεῖον, καὶ διὰ τοῦτο σέβειν τετράποδα, καὶ
to-liken the Divine and because-of this to-worship quadrupeds and
 ἔρπετά, καὶ ἀνθρώπων εἰκόνας; Ταῦτα γὰρ ὑμῶν ἐστι τῶν
reptiles and of-men images these for your are of-the
 σοφῶν τὰ σεβάσματα. Πῶς δὲ χλευάζειν τολμᾶτε ἡμᾶς,
wise the objects-of-worship how and to-mock dare-you us
 λέγοντας τὸν Χριστὸν ἄνθρωπον πεφανερῶσθαι· ὅπου γε
saying — Christ (as)-man to-have-been-manifested when at-least
 ὑμεῖς, ἐκ τοῦ οὐρανοῦ τὴν ψυχὴν χωρίζοντες, φάσκετε
you from the heaven the soul separating assert
 πεπλανηθῆαι αὐτὴν καὶ πεπτωκέναι ἀπὸ τῆς ἀψίδος τῶν
to-have-wandered it and to-have-fallen from the vault of-the
 οὐρανῶν εἰς σῶμα· καὶ εἴθε εἰς ἀνθρώπινον μόνον, καὶ
heavens into a-body and would-that into a-human only and
 μὴ εἰς τετράποδα καὶ ἔρπετὰ μεταβαίνειν καὶ μεταπίπτειν.
not into quadrupeds and reptiles to-pass and to-change
 Ἡ μὲν γὰρ ἡμετέρα πίστις ἐπὶ σωτηρίᾳ τῶν ἀνθρώπων
the indeed for our faith for (the)-salvation of-the men
 τὴν τοῦ Χριστοῦ παρουσίαν λέγει· ὑμεῖς δὲ πλανᾶσθε, ὅτι
the — of-Christ coming tells you but err because
 περὶ ἀγεννήτου ψυχῆς ἐξηγεῖσθε. Καὶ ἡμεῖς μὲν τὸ δυνατόν
about (an)-unbegotten soul you-expound and we indeed the power
 καὶ φιλόανθρωπον τῆς Προνοίας φρονοῦμεν, ὅτι καὶ τοῦτο
and lovingkindness of-the Providence consider that also this
 οὐκ ἀδύνατον ἦν τῷ Θεῷ· ὑμεῖς δέ, εἰκόνα τοῦ νοῦ τὴν
not impossible was — for-God you but (the)-image of-the mind the

ψυχὴν λέγοντες, πτώματα προσάπτετε αὐτῇ, καὶ τρεπτὴν
soul calling falls attach to-it and changeable
 αὐτὴν μυθολογεῖτε· καὶ λοιπὸν καὶ αὐτὸν τὸν νοῦν διὰ
it fable and then even itself the mind because-of
 τὴν ψυχὴν τρεπτὸν εἰσάγετε. Ὅποια γὰρ ἦν ἡ εἰκὼν,
the soul changeable you-introduce of-what-kind for was the image
 τοιοῦτον ἀνάγκη κακῆινον εἶναι, οὗ ἐστὶν ἡ εἰκὼν.
such necessity that-too to-be of-which is the image
 Ὅτ' ἂν δὲ περὶ τοῦ νοῦ τοιαῦτα νομίζετε, ἐνθυμεῖσθε,
when — and about the mind such(-things) you-think consider
 ὅτι καὶ εἰς αὐτὸν τὸν Πατέρα τοῦ νοῦ βλασφημεῖτε.
that even against himself the Father of-the mind you-blaspheme
 Περὶ δὲ τοῦ σταυροῦ τί βέλτιον ἂν εἴποιτε, ἐπιβουλῆς 75
about and the cross which better — would-you-say a-plot
 ἐπαγομένης παρὰ πονηρῶν ὑπομένειν σταυρόν, καὶ μὴ
being-brought by wicked(-men) to-endure a-cross and not
 πτήσσειν τὸν ὅπως δήποτε θάνατον ἐπαγόμενον· ἢ πλάνας
to-cower-at the how soever death brought or wanderings
 Ὅσιριδος καὶ Ἰσιδος, καὶ ἐπιβουλᾶς Τυφῶνος, καὶ Κρόνου
of-Osiris and of-Isis and plots of-Typhon and of-Cronus
 φυγῆν, καὶ τέκνων καταπόσεις, καὶ πατροκτονίας μυθολογεῖν;
flight and of-children swallowings and parricides to-tell
 Ταῦτα γὰρ ὑμῶν ἐστὶ τὰ σοφά. Πῶς δέ, χλευάζοντες
these(-things) for your are the wisdoms how and mocking
 τὸν σταυρόν, οὐ θαυμάζετε τὴν ἀνάστασιν; Οἱ γὰρ τοῦτο
the cross not do-you-marvel-at the resurrection those for this
 εἰπόντες κακῆινον ἔγραψαν. Ἥ διὰ τί, μνημονεύοντες
having-said that-too wrote or because-of what remembering
 τοῦ σταυροῦ, σιωπᾶτε περὶ τῶν ἐγερθέντων νεκρῶν,
the cross are-you-silent about the raised dead
 καὶ τῶν ἀναβλεψάντων τυφλῶν, καὶ τῶν θεραπευθέντων
and the having-recovered-sight blind and the healed

παραλυτικῶν, τῶν τε καθαρισθέντων λεπρῶν καὶ τῆς ἐπὶ
paralytics the and cleansed lepers and the upon
 τὴν θάλασσαν πεζοπορίας, τῶν τε ἄλλων σημείων καὶ
the sea walking the and other signs and
 τεραστίων, ἅπερ οὐκέτι ἄνθρωπον, ἀλλὰ Θεὸν δείκνυσι τὸν
wonders which no-longer (a)-man but God show —
 Χριστόν; Πάνυ μοι δοκεῖτε ἀδικεῖν ἑαυτούς, καὶ μὴ γνησίως
Christ very to-me you-seem to-wrong yourselves and not genuinely
 ἐντετυχηκέναι ταῖς Γραφαῖς ἡμῶν. Ἄλλ' ἐντυγχάνετε μὲν
to-have-read the Scriptures our but read indeed
 ὑμεῖς, καὶ βλέπετε, ὅτι ἃ πεποίηκεν ὁ Χριστός, Θεὸν αὐτὸν
you and see that what did — Christ God him
 ἀποδεικνύουσιν, ἐπιδημήσαντα ἐπὶ σωτηρίᾳ τῶν ἀνθρώπων.
prove having-come-to-dwell for (the)-salvation of-the men
 76 Εἴπατε δὲ καὶ ὑμεῖς ἡμῖν τὰ ὑμέτερα. Τί δ' ἂν
tell and also you us the(-things) yours what and —
 εἴποιτε περὶ τῶν ἀλόγων, ἢ ἀλογίαν καὶ ἀγριότητα;
would-you-say about the irrational(-beings) except irrationality and savagery
 Ἐὰν δέ, ὥς ἀκούω, θελήσητε λέγειν μυθικῶς λέγεσθαι
if but as I-hear you-wish to-say mythically to-be-told
 ταῦτα παρ' ὑμῖν· καὶ ἀλληγορεῖτε ἀρπαγὴν Κόρης εἰς τὴν
these(-things) among you and you-allegorize (the)-rape of-Kore into the
 γῆν, καὶ Ἡφαίστου χωλότητα εἰς τὸ πῦρ, καὶ Ἥραν εἰς τὸν
earth and of-Hephaestus (the)-lameness into the fire and Hera into the
 αἶρα, καὶ Ἀπόλλωνα εἰς τὸν ἥλιον, καὶ Ἄρτεμιν μὲν εἰς τὴν
air and Apollo into the sun and Artemis indeed into the
 σελήνην, τὸν δὲ Ποσειδῶνα εἰς τὴν θάλασσαν· οὐδὲν ἦττον
moon — and Poseidon into the sea nothing less
 αὐτὸν οὐ Θεὸν σέβεσθε, ἀλλὰ τῇ κτίσει λατρεύετε παρὰ τὸν
himself not God you-worship but the creature you-serve beyond the
 τὰ πάντα κτίσαντα Θεόν. Εἰ γάρ, ὅτι καλὴ ἡ κτίσις,
the all(-things) having-created God if for because beautiful (is)-the creation

τοιαῦτα συνεθήκατε· ἀλλ' ἔδει μέχρι τοῦ θαυμάσαι
such(-things) you-composed yet (it)-behooved as-far-as the to-admire
 μόνον ὑμᾶς γενέσθαι, καὶ μὴ θεοποιῆσαι τὰ ποιήματα· ἵνα
only you to-go and not to-deify the creatures that
 μὴ τὴν τοῦ Δημιουργοῦ τιμὴν τοῖς γενητοῖς παρέχητε.
not the of-the Creator honor to-the created(-things) you-give
 Ἐπεὶ ὥρα ὑμᾶς καὶ τοῦ ἀρχιτέκτονος τὴν τιμὴν εἰς
otherwise (it-were)-time you also of-the master-builder the honor to
 τὴν ὑπ' αὐτοῦ γενομένην οἰκίαν μεταφέρειν, ἢ τὴν τοῦ
the by him made house to-transfer or the of-the
 στρατηγοῦ εἰς τὸν στρατιώτην. Τί τοίνυν πρὸς ταῦτα
general to the soldier what therefore to these(-things)
 λέγετε, ἵνα γνῶμεν, εἰ ἄξιόν τι χλεύης ὁ σταυρὸς ἔχει;
do-you-say that we-may-know if worthy anything of-mockery the cross has
 Ἐκείνων δὲ διαπορούντων, καὶ στρεφομένων ὧδε κακείσε, 77
they and being-at-a-loss and turning here and-there
 μειδιάσας ὁ Ἀντώνιος ἔφη πάλιν δι' ἐρμηνέως· Ταῦτα
having-smiled — Antony said again through an-interpretor these(-things)
 μὲν καὶ ἀπ' αὐτῆς τῆς ὀψεως ἔχει τὸν ἔλεγχον· ἐπειδὴ
indeed even from itself the sight has the refutation since
 δὲ μᾶλλον ὑμεῖς τοῖς ἀποδεικτικοῖς λόγοις ἐπερείδεσθε, καὶ
but rather you on-the demonstrative arguments lean and
 ταύτην ἔχοντες τὴν τέχνην, βούλεσθε καὶ ἡμᾶς μὴ ἄνευ
this having the art you-wish also us not without
 τῆς διὰ τῶν λόγων ἀποδείξεως θεοσεβεῖν· εἶπατε πρῶτον
the through the arguments demonstration to-worship-God tell first
 ὑμεῖς, τὰ πράγματα, καὶ μάλιστα ἡ περὶ τοῦ Θεοῦ γνώσις,
you the things and especially the about — God knowledge
 πῶς ἀκριβῶς διαγινώσκεται, δι' ἀποδείξεως λόγων, ἢ
how exactly is-it-discerned through demonstration of-arguments or
 δι' ἐνεργείας πίστεως; καὶ τί πρεσβύτερόν ἐστιν, ἢ
through working of-faith and which prior is the

δι' ἐνεργείας πίστις, ἢ ἡ διὰ λόγων ἀπόδειξις; Τῶν δὲ
through working faith or the through arguments demonstration they and
 ἀποκριναμένων, πρεσβυτέραν εἶναι τὴν δι' ἐνεργείας πίστιν,
having-answered prior to-be the through working faith
 καὶ ταύτην εἶναι τὴν ἀκριβῆ γνώσιν· ἔφη ὁ Ἀντώνιος· Καλῶς
and this to-be the exact knowledge said — Antony well
 εἶπατε· ἡ μὲν γὰρ πίστις ἀπὸ διαθέσεως ψυχῆς γίνεται· ἡ
you-have-said the indeed for faith from disposition of-soul comes the
 δὲ διαλεκτικὴ ἀπὸ τέχνης τῶν συντιθέντων ἐστίν. Οὐκοῦν
but dialectic from (the)-art of-those having-composed(-it) is therefore
 οἷς πάρεστιν ἡ διὰ πίστεως ἐνέργεια, τούτοις οὐκ
to-whom is-present the through faith working to-them not
 ἀναγκαία, ἢ τάχα καὶ περιττὴ ἡ διὰ λόγων ἀπόδειξις.
necessary or perhaps even superfluous (is)-the through arguments demonstration
 Καὶ γὰρ ὅπερ ἡμεῖς ἐκ πίστεως νοοῦμεν, τοῦτο ὑμεῖς διὰ
and for what we from faith understand this you through
 λόγων κατασκευάζειν πειρᾶσθε· καὶ πολλάκις οὐδὲ φράσαι
arguments to-construct try and often not-even express
 ἂ νοοῦμεν δύνασθε· ὥστε βελτίων καὶ ὀχυρωτέρα ἡ
what we-understand you-can so-that better and stronger (is)-the
 διὰ πίστεως ἐνέργεια τῶν σοφιστικῶν ὑμῶν συλλογισμῶν.
through faith working than-the sophistical your syllogisms

- 78 Ἡμεῖς τοίνυν οἱ Χριστιανοὶ οὐκ ἐν σοφία λόγων
we therefore the Christians not in wisdom of-words
 Ἑλληνικῶν ἔχομεν τὸ μυστήριον· ἀλλ' ἐν δυνάμει πίστεως
Greek have the mystery but in (the)-power of-faith
 ἐπιχορηγουμένης ἡμῖν διὰ Ἰησοῦ Χριστοῦ παρὰ Θεοῦ.
supplied to-us through Jesus Christ from God
 Καὶ ὅτι ἀληθὴς ἐστὶν ὁ λόγος, ἰδοὺ νῦν, μὴ μαθόντες
and that true is the word behold now not having-learned
 ἡμεῖς γράμματα, πιστεύομεν εἰς τὸν Θεόν, ἐπιγινώσκοντες
we letters believe in — God recognizing

διὰ τῶν ποιημάτων αὐτοῦ τὴν εἰς πάντα πρόνοιαν.
through the works his the over all(-things) providence
 Καὶ ὅτι ἐνεργῆς ἐστὶν ἡ πίστις ἡμῶν, ἰδοὺ νῦν ἡμεῖς
and that effective is the faith our behold now we
 ἐπερειδόμεθα τῇ πίστει τῇ εἰς τὸν Χριστόν, ὑμεῖς δὲ
lean on-the faith the in — Christ you but
 σοφιστικαῖς λογομαχίαις. Καὶ τὰ μὲν παρ' ὑμῖν τῶν
on-sophistical wars-of-words and the indeed among you of-the
 εἰδώλων φάσματα καταργεῖται, ἡ δὲ παρ' ἡμῖν πίστις
idols phantoms are-brought-to-nothing the but among us faith
 ἐπεκτείνεται πανταχοῦ. Καὶ ὑμεῖς μὲν συλλογίζομενοι
spreads everywhere and you indeed syllogizing
 καὶ σοφίζομενοι, οὐ μεταπείθετε ἀπὸ Χριστιανισμοῦ εἰς
and sophisticating not win-over from Christianity to
 Ἑλληνισμόν· ἡμεῖς δὲ τὴν εἰς Χριστόν πίστιν διδάσκοντες,
Hellenism we but the in Christ faith teaching
 ψιλοῦμεν ὑμῖν τὴν δεισδαίμονιαν, ἐπιγνωσκόντων πάντων
strip from-you the superstition recognizing all
 τὸν Χριστὸν εἶναι Θεόν, καὶ τοῦ Θεοῦ Υἱόν. Καὶ ὑμεῖς
— Christ to-be God and — of-God (the)-Son and you
 μὲν τῇ καλλιπερίᾳ οὐκ ἐμποδίζετε τὴν τοῦ Χριστοῦ
indeed with-the fine-speech not hinder the — of-Christ
 διδασκαλίαν· ἡμεῖς δέ, ὀνομάζοντες τὸν ἐσταυρωμένον
teaching we but naming the crucified
 Χριστόν, πάντας διώκομεν δαίμονας, οὓς ὑμεῖς φοβεῖσθε
Christ all drive-away demons whom you fear
 ὡς θεούς. Καὶ ἔνθα τὸ σημεῖον τοῦ σταυροῦ γίνεται,
as gods and where the sign of-the cross is-made
 ἀσθενεῖ μὲν μαγεία, οὐκ ἐνεργεῖ δὲ φαρμακεία.
is-weak indeed magic not works and sorcery

79 Εἶπατε γοῦν, ποῦ νῦν ὑμῶν τὰ μαντεῖα; ποῦ αἱ τῶν
tell at-any-rate where now your the oracles where the of-the
 Αἰγυπτίων ἐπαοιδαί; ποῦ τῶν μάγων αἱ φαντασίαι; πότε
Egyptians enchantments where of-the magicians the apparitions when
 ταῦτα πάντα πέπauται καὶ ἡσθένησεν, εἰ μὴ ὅτε ὁ τοῦ
these(-things) all ceased and grew-weak if not when the —
 Χριστοῦ σταυρὸς γέγονεν; Ἄρα οὖν ἄξιος οὗτος χλεύης, ἢ
of-Christ cross came-to-be is then worthy this of-mockery or
 μᾶλλον τὰ καταργούμενα παρ' αὐτοῦ καὶ ἐλεγχόμενα
rather the(-things) brought-to-nothing by it and refuted
 ἀσθενῇ; Καὶ γὰρ καὶ τοῦτο θαυμαστόν ἐστιν· ὅτι τὰ μὲν
weak and for also this wonderful is that the indeed
 ὑμέτερα οὐδέποτε ἐδιώχθη, ἀλλὰ καὶ παρὰ ἀνθρώπων κατὰ
yours never were-persecuted but even by men city-by
 πόλιν τιμᾶται· οἱ δὲ τοῦ Χριστοῦ διώκονται, καὶ μᾶλλον
city are-honored those but — of-Christ are-persecuted and rather
 τὰ παρ' ἡμῖν ὑπὲρ τὰ ὑμέτερα ἀνθεὶ καὶ πληθύνει. Καὶ
the(-things) among us beyond the yours flourish and multiply and
 τὰ μὲν ὑμέτερα εὐφημούμενα καὶ περικλειόμενα διαφθείρεται·
the indeed yours praised and hedged-about perish
 ἢ δὲ τοῦ Χριστοῦ πίστις καὶ ἡ διδασκαλία, χλευαζομένη
the but — of-Christ faith and the teaching mocked
 παρ' ὑμῶν, καὶ διωχθεῖσα παρὰ βασιλέων πολλάκις,
by you and persecuted by kings often
 πεπλήρωκε τὴν οἰκουμένην. Πότε γὰρ οὕτω θεογνωσία
has-filled the world when for thus knowledge-of-God
 ἐξέλαμψεν; ἢ πότε οὕτω σωφροσύνη καὶ ἀρετὴ παρθενίας
shone-forth or when thus temperance and virtue of-virginity
 ἐφάνη; ἢ πότε οὕτως ὁ θάνατος κατεφρονήθη, εἰ μὴ ὅτε ὁ
appeared or when thus the death was-despised if not when the
 σταυρὸς τοῦ Χριστοῦ γέγονε; Τοῦτο δὲ οὐδεὶς ἀμφιβάλλει
cross — of-Christ came-to-be this and no-one doubts

βλέπων τοὺς μάρτυρας διὰ τὸν Χριστὸν καταφρονούντας
seeing the martyrs because-of — Christ despising
 τοῦ θανάτου, βλέπων τὰς τῆς Ἐκκλησίας παρθένους διὰ
the death seeing the of-the Church virgins because-of
 τὸν Χριστὸν καθαρὰ καὶ ἀμίαντα τὰ σώματα φυλαττούσας.
— Christ pure and undefiled the bodies keeping
 Καὶ ἔστι μὲν ἱκανὰ ταῦτα τεκμήρια δεῖξαι τὴν κατὰ 80
and are indeed sufficient these proofs to-show the according-to
 Χριστὸν πίστιν μόνην ἀληθῆ εἶναι εἰς θεοσέβειαν. Ἴδου
Christ faith alone true to-be for godliness behold
 ἀκμὴν ὑμεῖς ἀπιστεῖτε ζητοῦντες τοὺς ἐκ τῶν λόγων
still you disbelieve seeking the from the arguments
 συλλογισμούς. Ἡμεῖς μὲν οὐκ ἐν πειθοῖς σοφίας Ἑλληνικῆς
sylogisms we indeed not with persuasive of-wisdom Greek
 λόγοις, ὡς εἶπεν ὁ διδάσκαλος ἡμῶν, ἀποδείκνυμεν· τῇ
words as said the teacher our demonstrate by-the
 δὲ πίστει πείθομεν ἐναργῶς προλαμβανούσῃ τὴν ἐκ τῶν
but faith we-persuade clearly anticipating the from the
 λόγων κατασκευήν. Ἴδου πάρεισιν ὧδε ὑπὸ δαιμόνων
arguments construction behold are-present here by demons
 πάσχοντες· ἦσαν δέ τινες ἐλθόντες πρὸς αὐτὸν ὑπὸ
suffering(-men) there-were and some having-come to him by
 δαιμόνων ἐνοχλοῦμενοι, καὶ παραγαγὼν αὐτοὺς εἰς τὸ
demons troubled and having-led them into the
 μέσον, ἔφη· Ἡ ὑμεῖς τοῖς συλλογισμοῖς αὐτῶν, καὶ ἡ
middle he-said either you by-the syllogisms your and by-whatever
 ἂν βούλησθε τέχνη ἢ μαγεία, ἐπικαλούμενοι τὰ εἰδῶλα
— you-wish art or magic calling-upon the idols
 ἐαυτῶν, καθαρῖσατε αὐτούς· ἢ, εἰ μὴ δύνασθε, κατάθεσθε
your cleanse them or if not you-can lay-aside
 τὴν πρὸς ἡμᾶς μάχην, καὶ ὄψεσθε τοῦ σταυροῦ τοῦ
the against us war and you-will-see of-the cross —

Χριστοῦ τὴν δύναμιν. Καὶ ταῦτα εἰπὼν, ἐπεκαλέσατο
of-Christ the power and these(-things) having-said he-called-upon
 τὸν Χριστόν, ἐσφράγισέ τε τοὺς πάσχοντας τῷ σημείῳ
— Christ he-sealed and the sufferers with-the sign
 τοῦ σταυροῦ δεύτερον καὶ τρίτον. Καὶ εὐθὺς ἔστησαν οἱ
of-the cross a-second(-time) and a-third and at-once stood the
 ἄνθρωποι ὁλόκληροι, σωφρονοῦντες καὶ εὐχαριστοῦντες τῷ
men whole in-their-right-mind and giving-thanks to-the
 Κυρίῳ λοιπόν. Καὶ οἱ μὲν λεγόμενοι φιλόσοφοι ἐθαύμαζον,
Lord thereafter and the indeed so-called philosophers marveled
 καὶ ἀληθῶς ἐξεπλήττοντο ἐπὶ τῇ συνέσει τοῦ ἀνδρός, καὶ
and truly were-astounded at the understanding of-the man and
 τῷ γενομένῳ σημείῳ· ὁ δὲ Ἀντώνιος ἔφη, Τί θαυμάζετε
the having-happened sign — but Antony said why do-you-marvel
 ἐπὶ τούτῳ; οὐκ ἐσμέν ἡμεῖς οἱ ποιοῦντες, ἀλλ' ὁ
at this not are we the(-ones) doing(-it) but —
 Χριστὸς ἐστίν, ὁ διὰ τῶν εἰς αὐτὸν πιστευόντων
Christ is the(-one) through those in him believing
 ταῦτα ποιῶν. Πιστεύσατε οὖν καὶ ὑμεῖς· καὶ ὄψεσθε, ὅτι
these(-things) doing believe then also you and you-will-see that
 οὐ τέχνη λόγων τὰ παρ' ἡμῶν ἐστίν, ἀλλὰ πίστις δι'
not art of-words the(-things) among us is but faith through
 ἀγάπης τῆς εἰς τὸν Χριστὸν ἐνεργουμένης· ἥντινα ἐὰν
love the toward — Christ working which if
 σχοίητε καὶ ὑμεῖς, οὐκέτι τὰς διὰ λόγων ἀποδείξεις
you-should-have also you no-longer the through arguments proofs
 ζητήσετε· ἀλλ' αὐτάρκη τὴν εἰς τὸν Χριστὸν πίστιν
you-will-seek but sufficient the in — Christ faith
 ἡγήσεσθε. Ταῦτα τοῦ Ἀντωνίου τὰ ῥήματα· ἐκεῖνοι δὲ
you-will-consider these(-were) — of-Antony the words they and

καὶ ἐν τούτῳ θαυμάζοντες, ἀνεχώρουν, κατασπαζόμενοι
 also at this marveling withdrew embracing
 αὐτόν, καὶ ὁμολογοῦντες ὠφελείσθαι παρ' αὐτοῦ.
 him and confessing to-be-benefited by him

XII • EMPERORS, JUDGES, AND THE DUKE

Constantine and his sons write to Antony as a father; he answers only at the monks' urging, telling them Christ alone is the eternal king. In a trance he sees mules kicking around the Lord's table, the Arian violence to come. He heals by prayer alone, counsels judges, and tells a general that monks away from the mountain are fish on dry land. The persecuting general Balacius spits on his warning, and within five days his own horse mauls him. Egypt finds in him a physician for every grief.

Ἔφθασε δὲ καὶ μέχρι βασιλέων ἢ περὶ Ἀντωνίου φήμη. 81
 reached and even as-far-as emperors the about Antony report
 Ταῦτα γὰρ μαθόντες Κωνσταντῖνος ὁ Αὔγουστος, καὶ
 these(-things) for having-learned Constantine the Augustus and
 οἱ υἱοὶ αὐτοῦ Κωνσταντίος καὶ Κώνστας οἱ Αὔγουστοι,
 the sons his Constantius and Constans the Augusti
 ἔγραψον αὐτῷ ὡς πατρί, καὶ ᾗχοντο λαμβάνειν ἀντίγραφα
 wrote to-him as to-a-father and prayed to-receive replies
 παρ' αὐτοῦ. Ἄλλ' οὔτε τὰ γράμματα περὶ πολλοῦ τινος
 from him but neither the letters of much(-account) any
 ἐποιεῖτο, οὔτε ἐπὶ ταῖς ἐπιστολαῖς ἐγεγήθει· ὁ αὐτὸς δὲ
 did-be-make nor at the epistles did-be-rejoice the same but
 ἦν, οἷος καὶ πρὸ τοῦ γράφειν αὐτῷ τοὺς βασιλέας. Ὅτε
 he-was such-as also before the to-write to-him the emperors when
 δὲ ἐκομίζετο αὐτῷ τὰ γράμματα, ἐκάλει τοὺς μοναχοὺς,
 and were-brought to-him the letters he-called the monks
 καὶ ἔλεγε· Μὴ θαυμάζετε, εἰ γράφει βασιλεὺς πρὸς ἡμᾶς,
 and said do-not marvel if writes an-emperor to us

ἄνθρωπος γάρ ἐστιν· ἀλλὰ μᾶλλον θαυμάζετε, ὅτι ὁ
a-man for he-is but rather marvel that —
 Θεὸς τὸν νόμον ἀνθρώποις ἔγραψε, καὶ διὰ τοῦ ἰδίου
God the law for-men wrote and through the his-own
 Υἱοῦ λελάληκεν ἡμῖν. Ἐβούλετο μὲν οὖν μὴ δέχεσθαι
Son has-spoken to-us he-wished indeed then not to-receive
 τὰς ἐπιστολάς, λέγων οὐκ εἰδέναι πρὸς τὰ τοιαῦτα,
the epistles saying not to-know to the such(-things)
 ἀντιγράφειν· προτραπεῖς δὲ παρὰ τῶν μοναχῶν, ὅτι
to-reply urged but by the monks since
 Χριστιανοὶ εἰσιν οἱ βασιλεῖς, καὶ ἵνα μὴ ὡς προρρήφέντες
Christians are the emperors and that not as rejected
 σκανδαλισθῶσιν, ἐπέτρεπεν ἀναγνώσκεσθαι. Καὶ
they-be-offended he-permitted(-them) to-be-read and
 ἀντέγραφεν, ἀποδεχόμενος μὲν αὐτοὺς, ὅτι τὸν Χριστὸν
he-wrote-back approving indeed them because — Christ
 προσκυνοῦσι, συνεβούλευε δὲ τὰ εἰς σωτηρίαν· καὶ μὴ
they-worship he-counseled and the(-things) for salvation and not
 μεγάλα ἡγείσθαι τὰ παρόντα, ἀλλὰ μᾶλλον μνημονεύειν
great to-consider the(-things) present but rather to-remember
 τῆς μελλούσης κρίσεως, καὶ εἰδέναι, ὅτι ὁ Χριστὸς μόνος
the coming judgment and to-know that — Christ alone
 ἀληθῆς καὶ αἰώνιος ἐστὶ βασιλεὺς. Φιλανθρώπους τε
true and eternal is king humane and
 αὐτοὺς εἶναι ἡξίου, καὶ φροντίζειν τοῦ δικαίου καὶ τῶν
them to-be he-asked and to-care-for the just and the
 πτωχῶν. Κἀκεῖνοι δεχόμενοι ἔχαιρον. Οὕτω παρὰ πᾶσιν
poor and-they receiving(-it) rejoiced thus to all
 ἦν προσφιλὴς, καὶ πάντες ἔχουν αὐτὸν ἡξίου πατέρα.
he-was dear and all to-have him wished (as)-father

Τοιοῦτος δὴ οὖν γινωσκόμενος, καὶ οὕτω πρὸς τοὺς 82
such indeed then being-known and thus to those
 ἀπαντῶντας ἀποκρινόμενος, ὑπέστρεφε πάλιν εἰς τὸ ἔνδον
meeting(-him) answering he-returned again to the inner
 ὄρος. Καὶ τῆς μὲν συνήθους ἀσκήσεως εἵχετο· πολλάκις
mountain and to-the indeed customary discipline he-held often
 δὲ μετὰ τῶν εἰσερχομένων πρὸς αὐτὸν καθεζόμενος, καὶ
but with those coming to him sitting and
 περιπατῶν, ἀπηνεούτο, ὡς ἐν τῷ Δανιὴλ γέγραπται.
walking he-was-struck-dumb as in — Daniel it-is-written
 Καὶ αὐτὸς μὲν μεθ' ὥρας ὠμίλει τὰ ἀκόλουθα τοῖς
and he indeed after hours spoke the(-things) following with-the
 συνοῦσιν ἀδελφοῖς αὐτῷ· οἱ δὲ συνόντες ἡσθάνοντό
being-with brothers him those and being-with(-him) perceived
 τινα θεωρίαν αὐτὸν βλέπειν. Καὶ γὰρ καὶ τὰ ἐν
some vision him to-see and for also the(-things) in
 Αἰγύπτῳ γινόμενα πολλάκις, ἐν τῷ ὄρει τυγχάνων
Egypt happening often on the mountain being
 ἔβλεπε καὶ διηγέσατο Σαραπίωνι τῷ ἐπισκόπῳ, ἔνδον ὄντι
he-saw and related(-it) to-Serapion the bishop within being
 καὶ βλέποντι τὸν Ἀντώνιον ἀσχοληθέντα τῇ ὀπτασίᾳ.
and seeing — Antony occupied with-the vision
 Ποτὲ γοῦν καθεζόμενος καὶ ἐργαζόμενος, ὥσπερ ἐν
once at-any-rate sitting and working as-it-were in
 ἐκστάσει γέγονε, καὶ πολὺς ἦν ἐν τῇ θεωρίᾳ στενάζων.
ecstasy he-was and much was in the vision groaning
 Εἶτα μεθ' ὥραν στραφεὶς πρὸς τοὺς συνόντας, ἐστέναξε,
then after an-hour having-turned to those being-with(-him) he-groaned
 καὶ ἔντρομος γενόμενος, ἤρχετο, καὶ κάμπτων τὰ γόνατα,
and trembling having-become prayed and bending the knees
 διέμενεν ἐπὶ πολὺ. Καὶ ἀναστὰς ἔκλαιεν ὁ γέρων. Ἐντρομοὶ
remained for long and having-risen wept the old-man trembling

τοῖνυν γενόμενοι οἱ συνόντες, καὶ πάννυ φοβηθέντες,
therefore having-become those being-with(-him) and greatly having-feared
 ἤξιουν μαθεῖν παρ' αὐτοῦ· καὶ πολὺ διώχλησαν ἕως
asked to-learn from him and much pressed(-him) until
 βιασθεῖς εἶπη. Ὁ δὲ καὶ οὕτω μέγα στενάξας·
having-been-compelled he-should-speak he and even thus greatly having-groaned
 ὦ τέκνα, βέλτιον, ἔλεγεν, ἀποθανεῖν, πρὸ τοῦ γενέσθαι
O children better said to-die before the to-happen
 τὰ τῆς θεωρίας. Τῶν δὲ πάλιν ἀξιούντων, δακρύσας
the(-things) of-the vision they and again asking having-weep
 ἔλεγε· Μέλλει τὴν Ἐκκλησίαν ὀργὴ καταλαμβάνειν, καὶ
he-said is-about the Church wrath to-overtake and
 μέλλει παραδίδοσθαι ἀνθρώποις ὁμοίοις ἀλόγοις κτήνεσι.
it-is-about to-be-handed-over to-men like brute beasts
 Εἶδον γὰρ τὴν τράπεζαν τοῦ Κυριακοῦ, καὶ περὶ αὐτὴν
I-saw for the table of-the Lord's-house and around it
 ἐστῶτας ἡμίονους κύκλῳ πανταχόθεν, καὶ λακτίζοντας
standing mules in-a-circle on-every-side and kicking
 τὰ ἔνδον οὕτως, ὥς ἂν ἀτάκτως σκιρτώντων κτηνῶν
the(-things) within so as — disorderly leaping of-beasts
 γένοιτο λακτίσματα. Πάντως δὲ ἦσθεσθε, φησί, πῶς
would-be kicks surely and you-perceived he-says how
 ἐστέναζον· ἤκουσα γὰρ φωνῆς λεγούσης· Βδελυχθήσεται τὸ
I-groaned I-heard for a-voice saying shall-be-an-abomination the
 θυσιαστήριόν μου. Ταῦτα εἶδεν ὁ γέρων· καὶ μετὰ δύο
altar my these(-things) saw the old-man and after two
 ἔτη γέγονεν ἡ νῦν ἔφοδος τῶν Ἀρειανῶν, καὶ ἡ ἀρπαγὴ
years came the present onset of-the Arians and the seizure
 τῶν ἐκκλησιῶν, ὅτε καὶ τὰ σκεύη μετὰ βίας ἀρπάσαντες,
of-the churches when also the vessels with violence having-seized
 δι' ἐθνικῶν ἐποιοῦν βαστάζεσθαι· ὅτε καὶ τοὺς ἐθνικοὺς
by heathens they-caused to-be-carried when also the heathens

ἀπὸ τῶν ἐργαστηρίων ἠνάγκαζον συνάγεσθαι μετ' αὐτῶν·
from the workshops they-compelled to-assemble with them
 καὶ παρόντων αὐτῶν ἔπραττον ἐπὶ τῆς τραπέζης ὡς
and present they they-did on the table as
 ἤθελον. Τότε πάντες ἡμεῖς ἐπέγνωμεν, ὅτι τὰ λακτίσματα
they-wished then all we recognized that the kicks
 τῶν ἡμιόνων ταῦτα προεμήνυε τῷ Ἀντωνίῳ, ᾧ νῦν οἱ
of-the mules these foretold — to-Antony what now the
 Ἀρειανοὶ ἀλόγως πράττουσιν ὡς τὰ κτήνη. Ὡς δὲ ταύτην
Arians brutisbly do like the beasts when and this
 εἶδε τὴν θεωρίαν, τοὺς συνόντας παρεκάλεσε, λέγων·
he-saw the vision those being-with(-him) he-comforted saying
 Μὴ ἀθυμεῖτε, τέκνα· ὥσπερ γὰρ ὠργίσθη ὁ Κύριος,
do-not despond children as for was-angry the Lord
 οὕτω πάλιν ἰάσεται. Καὶ πάλιν ταχέως ἀπολήψεται τὸν
thus again he-will-heal and again quickly will-recover the
 ἑαυτῆς κόσμον ἢ Ἐκκλησία, καὶ συνήθως ἀναλάμψει· καὶ
her-own adornment the Church and as-usual will-shine-again and
 ὄψεσθε τοὺς διωχθέντας ἀποκαθισταμένους, καὶ τὴν
you-will-see those having-been-persecuted being-restored and the
 μὲν ἀσέβειαν πάλιν εἰς τοὺς ἰδίους φωλεοὺς ἀναχωροῦσαν,
indeed impiety again into the its-own dens withdrawing
 τὴν δὲ εὐσεβῇ πίστιν παρρησιαζομένην μετὰ πάσης
the and godly faith speaking-boldly with all
 ἐλευθερίας πανταχοῦ· μόνον μὴ μιάνητε ἑαυτοὺς μετὰ
freedom everywhere only do-not defile yourselves with
 τῶν Ἀρειανῶν. Οὐκ ἔστι γὰρ τῶν ἀποστόλων αὕτη
the Arians not is for of-the apostles this
 ἡ διδασκαλία, ἀλλὰ τῶν δαιμόνων, καὶ τοῦ πατρὸς
the teaching but of-the demons and of-the father

αὐτῶν τοῦ διαβόλου· καὶ μᾶλλον ἄγονος, καὶ ἄλογος, καὶ
their the devil and rather barren and irrational and
 διανοίας ἐστὶν οὐκ ὀρθῆς, ὡς ἡ τῶν ἡμιόνων ἀλογία.

of-mind is not right as the of-the mules irrationality

- 83 Τοιαῦτα μὲν τὰ τοῦ Ἀντωνίου. Οὐ δεῖ δὲ ἡμᾶς
such(-were) indeed the(-deeds) — of-Antony not must and we
 ἀπιστεῖν, εἰ δι' ἀνθρώπου τοσαῦτα γέγονε θαύματα. Τοῦ
to-disbelieve if through a-man so-many happened wonders —
 γὰρ Σωτὴρὸς ἐστὶν ἐπαγγελία, λέγοντος· Ἐὰν ἔχητε πίστιν
for of-(the)-Savior is (the)-promise saying if you-have faith
 ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· Μετάβηθι
as a-grain of-mustard you-shall-say to-the mountain this remove
 ἐντεῦθεν, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. Καὶ
hence and it-shall-remove and nothing shall-be-impossible to-you and
 πάλιν· Ἀμήν, ἀμήν λέγω ὑμῖν, εἴαν τι αἰτήσητε τὸν
again amen amen I-say to-you if anything you-ask the
 Πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. Αἰτεῖτε, καὶ
Father in the name my he-will-give(-it) to-you ask and
 λήψεσθε. Καὶ αὐτός ἐστιν ὁ τοῖς μαθηταῖς λέγων, καὶ
you-shall-receive and he is the(-one) to-the disciples saying and
 πᾶσι τοῖς πιστεύουσιν εἰς αὐτόν· Ἀσθενοῦντας θεραπεύετε·
to-all those believing in him (the)-sick heal
 δαίμονας ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

demons cast-out freely you-received freely give

- 84 Οὐ προστάττων γοῦν ἐθεράπευεν ὁ Ἀντώνιος, ἀλλ'
not commanding at-any-rate healed — Antony but
 εὐχόμενος καὶ τὸν Χριστὸν ὀνομάζων· ὡς πᾶσι φανερόν
praying and — Christ naming so-that to-all clear
 γενέσθαι, ὅτι οὐκ ἦν αὐτὸς ὁ ποιῶν, ἀλλ' ὁ Κύριος,
to-become that not was he the(-one) doing(-it) but the Lord
 δι' Ἀντωνίου φιλανθρωπευόμενος, καὶ θεραπεύων τοὺς
through Antony showing-kindness and healing the

πάσχοντας. Ἀντωνίου δὲ μόνον ἡ εὐχή καὶ ἡ ἄσκησις,
suffering of-Antony but only (was)-the prayer and the discipline
 ἧς ἕνεκεν ἐν τῷ ὄρει καθήμενος, ἔχαιρε μὲν τῇ τῶν
whicb for-the-sake-of on the mountain sitting he-rejoiced indeed in-the of-the
 θείων θεωρίᾳ, ἐλυπείτο δὲ διοχλούμενος ὑπὸ πολλῶν
divine(-things) contemplation he-was-grieved but being-troubled by many
 καὶ ἐλκόμενος εἰς τὸ ὄρος τὸ ἕξω. Καὶ γὰρ καὶ δικασταὶ
and being-drawn to the mountain the outer and for also judges
 πάντες ἠξίουσαν ἀπὸ τοῦ ὄρους αὐτὸν κατέρχεσθαι, ἐπεὶ μὴ
all asked from the mountain him to-come-down since not
 δυνατόν ἦν αὐτοὺς εἰσελθεῖν ἐκεῖ, διὰ τοὺς ἀκολουθοῦντας
possible was them to-go-in there because-of those following
 τῶν δικαζομένων. Ἡξίουσαν δὲ ὁμως, ἵνα ἔλθῃ καὶ μόνον
of-the litigants they-asked but nevertheless that he-might-come and only
 αὐτὸν ἴδωσιν· αὐτὸς μὲν οὖν ἐξετρέπετο καὶ παρητέλλτο
him they-might-see he indeed then turned-aside and declined
 τὰς πρὸς τούτους ὁδοὺς· οἱ δὲ ἐπέμενον, καὶ μᾶλλον τοὺς
the to them journeys they but persisted and rather the
 ὑπευθύνους ὄντας ὑπὸ στρατιώτας προσέπεμπον· ἵνα καὶ
accused being under soldiers sent-forward that at-least
 διὰ τὴν ἐκείνων πρόφασιν κατέλθῃ. Πάσχων οὖν
because-of the their plea he-might-come-down suffering then
 ἀνάγκην, καὶ ὁρῶν αὐτοὺς ὀδυρομένους, ἤρχετο μὲν εἰς τὸ
compulsion and seeing them lamenting he-came indeed to the
 ὄρος τὸ ἕξω· οὐκ ἀνωφελὲς δὲ πάλιν ἦν ὁ σκυλμὸς αὐτοῦ·
mountain the outer not useless and again was the trouble his
 πολλοῖς μὲν γὰρ εἰς ὄνησιν ἐγένετο, καὶ εἰς εὐεργεσίαν
for-many indeed for for profit became and for benefit
 ἡ ἄφιξις αὐτοῦ. Τοὺς δὲ δικαστὰς ὠφέλει, συμβουλεύων
the arrival his the and judges he-benefited counseling
 πάντων μᾶλλον προκρίνειν τὸ δίκαιον· καὶ φοβεῖσθαι τὸν
of-all more to-prefer the just and to-fear —

Θεόν, καὶ εἰδέναι, ὅτι οἷω κρίματι κρίνουνσι, κριθήσονται.

God and to-know that with-what judgment they-judge they-will-be-judged

Πλὴν τὴν ἐν τῷ ὄρει διατριβὴν πάντων μᾶλλον ἡγάπα.

but the on the mountain stay of-all more he-loved

85 Ποτὲ οὖν βίαν τοιαύτην παθὼν παρὰ τῶν χρειᾶν ἐχόντων,

once then force such having-suffered from those need having

καὶ τοῦ στρατηλάτου διὰ πολλῶν ἀξιώσαντος αὐτὸν

and the general through many(-messengers) having-asked him

κατελθεῖν· ἐλθὼν, καὶ ὁμιλήσας ὀλίγα, τὰ εἰς σωτηρίαν

to-come-down having-come and having-spoken a-few(-words) the for salvation

φθάνοντα, καὶ περὶ τῶν δεομένων, ἡπείγετο. Τοῦ δὲ

reaching and about the needy he-hastened(-away) the and

λεγομένου δουκὸς ἀξιούντος αὐτὸν ἐμβραδύνειν, ἔλεγε μὴ

so-called duke asking him to-tarry he-said not

δύνασθαι χρονίζειν μετ' αὐτῶν, καὶ παραδείγματι χαρίεντι

to-be-able to-linger with them and by-an-example graceful

τοῦτον ἐπειθε λέγων· Ὡσπερ οἱ ἰχθύες ἐγχρονίζοντες τῇ

him persuaded saying as the fish lingering on-the

ξηρᾷ γῇ τελευτῶσιν, οὕτως οἱ μοναχοὶ βραδύνοντες μεθ'

dry land die thus the monks tarrying with

ὑμῶν, καὶ παρ' ὑμῖν ἐκδιατρίβοντες ἐκλύονται. Δεῖ

you and among you spending-time grow-slack (one)-must

οὖν, ὥσπερ τὸν ἰχθὺν εἰς τὴν θάλασσαν, οὕτως ἡμᾶς εἰς

then as the fish to the sea thus us to

τὸ ὄρος ἐπείγεσθαι· μήποτε ἐμβραδύνοντες, ἐπιλαθώμεθα

the mountain to-hasten lest tarrying we-forget

τῶν ἑνδον. Ἀκούσας δὲ ὁ στρατηλάτης ταῦτα παρ'

the(-things) within having-heard and the general these(-things) from

αὐτοῦ, καὶ ἕτερα πολλά, θαυμάσας, ἔλεγεν, ἀληθῶς εἶναι

him and other many having-marveled said truly to-be

τοῦτον δούλον τοῦ Θεοῦ· πόθεν γὰρ ἰδιώτῃ τοιοῦτος
 him (a)-servant — of-God whence for to-an-unlettered(-man) such
 καὶ τοσοῦτος νοῦς, εἰ μὴ ἦν ἀγαπώμενος ὑπὸ τοῦ Θεοῦ;
 and so-great mind if not he-were loved by — God
 Εἰς δέ τις στρατηλάτης, Βαλάκιος δὲ ἦν ὄνομα 86
 one and a-certain general Balacius and was (the)-name
 αὐτῷ, πικρῶς ἐδίωκεν ἡμᾶς τοὺς Χριστιανοὺς διὰ τὴν
 to-him bitterly persecuted us the Christians because-of the
 ὑπὲρ τῶν δυσωνύμων Ἀρειανῶν σπουδῇ. Καὶ ἐπειδὴ
 for the ill-named Arians zeal and since
 τοσοῦτον ἦν ὠμός, ὥς καὶ παρθένους τύπτειν, καὶ
 so he-was savage that even virgins to-beat and
 μονάζοντας γυμνοῦν καὶ μαστίζειν· ἀποστέλλει πρὸς αὐτὸν
 solitaries to-strip and to-scourge sends to him
 ὁ Ἀντώνιος, καὶ γράφει τοιοῦτον ἔχουσαν νοῦν ἐπιστολὴν·
 — Antony and writes such having sense a-letter
 Ὅρῳ ὀργὴν ἐπερχομένην ἐπὶ σέ· παῦσαι οὖν διώκων
 I-see wrath coming upon you cease then persecuting
 Χριστιανούς, μὴ ποτέ σε ἡ ὀργὴ καταλάβῃ· μέλλει γὰρ
 Christians lest ever you the wrath overtake it-is-about for
 ἤδη ἐπὶ σέ ἔρχεσθαι. Ὁ δὲ Βαλάκιος, γελάσας, τὴν μὲν
 already upon you to-come — but Balacius having-laughed the indeed
 ἐπιστολὴν ἔρριψε χαμαί, πτύσας εἰς αὐτήν, τοὺς δὲ
 letter threw on-the-ground having-spat on it those and
 κομίσαντας ὕβρισε, παραγγείλας ἀπαγγέλλειν Ἀντωνίῳ
 having-brought(-it) be-abused having-ordered(-them) to-report to-Antony
 ταῦτα· Ἐπειδὴ φροντίζεις περὶ τῶν μοναχῶν, ἤδη καὶ σε
 these(-things) since you-care about the monks already also you
 μετελεύσομαι. Καὶ οὐ παρήλθον ἡμέραι πέντε, καὶ κατέλαβεν
 I-will-come-after and not had-passed days five and overtook
 αὐτὸν ἡ ὀργή. Εἰς γὰρ τὴν πρώτην μονὴν Ἀλεξανδρείας
 him the wrath to for the first stage of-Alexandria

τὴν λεγομένην Χαιρέου ἐξῆλθεν αὐτός τε ὁ Βαλάκιος καὶ
the called of-Chaereas went-out himself both — Balacius and
 Νεστόριος ὁ ἑπαρχος τῆς Αἰγύπτου, καὶ ἀμφότεροι μὲν
Nestorius the prefect — of-Egypt and both indeed
 ἐπεκαθέζοντο ἵπποις· ἦσαν δὲ οὗτοι ἴδιοι τοῦ Βαλακίου, καὶ
were-seated on-horses were and these own — of-Balacius and
 πραότεροι πάντων τῶν τρεφομένων παρ' αὐτῷ. Ἀλλὰ
gentler than-all the(-horses) kept by him but
 μήπω φθασάντων αὐτῶν εἰς τὸν τόπον, ἤρξαντο παίζειν, ὥς
not-yet having-arrived they at the place began to-play as
 εἰώθασι, πρὸς ἀλλήλους· καὶ ἐξαίφνης ὁ πραότερος, ᾧ
they-are-wont with one-another and suddenly the gentler on-which
 ἐπεκαθέζετο Νεστόριος, δῆγματι τὸν Βαλάκιον καταβαλὼν
was-seated Nestorius with-a-bite — Balacius having-thrown-down
 ἐπέπεσεν αὐτῷ· καὶ οὕτω τοῖς ὀδοῦσιν ἐσπάραξε τὸν
fell-upon him and thus with-the teeth tore the
 μηρὸν αὐτῷ, ὥς εὐθὺς μὲν ἀπενεχθῆναι εἰς τὴν πόλιν,
thigh his that at-once indeed to-be-carried to the city
 ἐν τρισὶ δὲ ἡμέραις ἀποθανεῖν· καὶ πάντας θαυμάζειν, ὅτι
in three and days to-die and all to-marvel that
 ᾧ προεῖρηκεν ὁ Ἀντώνιος, ταχέως πεπλήρωται.
what had-foretold — Antony quickly has-been-fulfilled

- 87 Οὕτω μὲν οὖν τοῖς πικροτέροις παρήγει· τοὺς δὲ
thus indeed then to-the harsher(-men) he-admonished the and
 ἄλλους τοὺς πρὸς αὐτὸν ἀπαντῶντας οὕτως ἐνουθέτει, ὥς
others those to him coming so he-counseled that
 ἐπιλανθάνεσθαι παρ' αὐτὰ τοῦ δικάζειν, καὶ μακαρίζειν
to-forget on the-spot the to-go-to-law and to-count-blessed
 τοὺς ἀναχωροῦντας ἀπὸ τοῦ βίου τούτου. Οὕτω δὲ τῶν
those withdrawing from the life this so and the
 ἀδικουμένων προΐστατο, ὥς νομίζειν μὴ ἄλλους, ἀλλ' αὐτὸν
wronged he-championed that to-think not others but himself

εἶναι τὸν πάσχοντα. Οὕτω δὲ πάλιν πρὸς ὠφέλειαν πᾶσιν
to-be the(-one) suffering so and again for benefit to-all
 ἦν ἱκανός, ὥς πολλοὺς στρατευομένους, καὶ τῶν τὰ
he-was sufficient that many soldiers and of-those the
 πολλὰ κεκτημένων, ἀποτίθεσθαι τὰ τοῦ βίου βάρη, καὶ
many(-things) possessing to-lay-aside the of-the life burdens and
 λοιπὸν γίνεσθαι μοναχοὺς. Καὶ ὅλως ὥσπερ ἰατρὸς ἦν
thereafter to-become monks and in-short as-it-were a-physician he-was
 δοθεὶς παρὰ τοῦ Θεοῦ τῇ Αἰγύπτῳ. Τίς γὰρ λυπούμενος
given by — God — to-Egypt who for grieving
 ἀπήντα, καὶ οὐχ ὑπέστρεφε χαίρων; τίς ἤρχετο θρηνῶν
met(-him) and not returned rejoicing who came mourning
 διὰ τοὺς αὐτοῦ τεθνηκότας, καὶ οὐκ εὐθέως ἀπετίθετο
because-of the his dead and not at-once laid-aside
 τὸ πένθος; τίς ὀργιζόμενος ἤρχετο, καὶ οὐκ εἰς φιλίαν
the sorrow who angry came and not into friendship
 μετεβάλλετο; τίς πένης ἀκηδιῶν ἀπήντα, καὶ ἀκούων
was-changed what poor(-man) despondent met(-him) and bearing
 αὐτοῦ καὶ βλέπων αὐτόν, οὐ κατεφρόνει τοῦ πλούτου, καὶ
him and seeing him not despised the wealth and
 παρεμυθεῖτο τὴν πενίαν; τίς μοναχός, ὀλιγωρήσας, καὶ
was-soleed-for the poverty what monk having-grown-negligent and
 ἐλθὼν πρὸς αὐτόν, οὐ μᾶλλον ἰσχυρότερος ἐγένετο; τίς
having-come to him not rather stronger became what
 νεώτερος ἐλθὼν εἰς τὸ ὄρος, καὶ θεωρήσας Ἀντώνιον,
younger(-man) having-come to the mountain and having-beheld Antony
 οὐκ εὐθέως ἐξηρνέετο τὰς ἡδονάς, καὶ ἡγάπα σωφροσύνην;
not at-once renounced the pleasures and loved temperance
 τίς ἤρχετο πρὸς αὐτόν ὑπὸ δαίμονος πειραζόμενος, καὶ
who came to him by a-demon tempted and

οὐκ ἀνεπαύετο; τίς δὲ ἐν λογισμοῖς ἐνοχλούμενος ἦρχετο,
not found-rest who and in thoughts troubled came
 καὶ οὐκ ἐγαληνία τῇ διανοίᾳ;
and not grew-calm in-the mind

- 88 Καὶ γὰρ καὶ τοῦτο ἦν μέγα τῆς ἀσκήσεως τοῦ Ἀντωνίου,
and for also this was great of-the discipline — of-Antony
 ὅτι, καθὰ προείπον, χάρισμα διακρίσεως πνευμάτων ἔχων,
that as I-said-before (the)-gift of-discerning of-spirits having
 ἐπεγίνωσκεν αὐτῶν τὰ κινήματα· καὶ πρὸς ὃ τις αὐτῶν
he-recognized their the motions and toward what any of-them
 εἶχε τὴν σπουδὴν καὶ τὴν ὁρμὴν, τοῦτο οὐκ ἠγνόει. Καὶ
had the zeal and the impulse this not he-was-ignorant-of and
 οὐ μόνον αὐτὸς οὐκ ἐπαίξετο παρ' αὐτῶν, ἀλλὰ καὶ τοὺς
not only himself not was-mocked by them but also those
 ἐνοχλουμένους ἐν λογισμοῖς παρακαλῶν ἐδίδασκε, πῶς ἂν
troubled in thoughts comforting he-taught how —
 δύναιτο τὰς ἐκείνων ἐπιβουλὰς ἀνατρέπειν· διηγούμενος
they-might-be-able the their plots to-overturn relating
 τῶν ἐνεργούντων τὰς ἀσθενείας καὶ τὰς πανουργίας.
of-those working(-in-them) the weaknesses and the knaveries
 Ἕκαστος γοῦν, ὥσπερ ἐπαλιφεῖς παρ' αὐτοῦ, κατήρχετο
each at-any-rate as-if anointed by him went-down
 καταθάρρῶν τῶν νοσημάτων τοῦ διαβόλου καὶ τῶν
taking-courage-against the devices of-the devil and of-the
 δαιμόνων αὐτοῦ. Πόσαι δὲ καὶ μνηστήρας ἔχουσαι παρθένοι,
demons his how-many and also suitors having virgins
 καὶ μόνον ἀπὸ τοῦ πέραν ἰδοῦσαι τὸν Ἀντώνιον, ἔμειναν
even only from the far-side having-seen — Antony remained
 τῷ Χριστῷ παρθένοι; Ἦρχοντο δὲ καὶ ἀπὸ τῶν ἔξω
— for-Christ virgins came and also from the outside
 μερῶν πρὸς αὐτόν. Καὶ αὐτοὶ μετὰ πάντων τὴν ωφέλειαν
parts to him and they with all the benefit

ἐσχηκότες ὑπέστρεφον, ὡς παρὰ πατρός προπεμπόμενοι.
having-received returned as by a-father sent-on-their-way
 Ἀμέλει κοιμηθέντος αὐτοῦ, πάντες, ὡς ὀρφανοὶ γενόμενοι
indeed having-fallen-asleep he all as orphans having-become
 πατρός, μόνῃ τῇ ἐκείνου μνήμῃ παρακαλοῦσιν ἑαυτοὺς,
of-a-father with-only the his memory comfort themselves
 κατέχοντες ἅμα τὰς νουθεσίας καὶ τὰς παραινέσεις αὐτοῦ.
holding-fast together the admonitions and the exhortations his

XIII • THE DEATH OF ANTONY

Foreseeing his end, Antony bids the outer monks farewell and warns them against Meletians and Arians. Lest his body be kept unburied on a couch indoors, as Egyptians keep their dead, he withdraws to the inner mountain and charges his two companions to bury him secretly. He leaves a sheepskin and his cloak to Athanasius, the other sheepskin to Serapion, and his hair shirt to the two, then dies smiling. The Life closes on his undimmed eyes and his fame from Spain to Rome.

Οἷον δὲ καὶ τὸ τέλος αὐτῷ τοῦ βίου γέγονεν, ἄξιον 89
what-kind and also the end for-him of-the life was worthy
 καὶ μὲ μνημονεῦσαι, καὶ ὑμᾶς ἀκοῦσαι ποθοῦντας· καὶ
(for)-me-too to-recall and you to-bear longing also
 τοῦτο γὰρ αὐτοῦ ζηλωτὸν γέγονε. Κατὰ τὸ εἰωθὸς
this for his enviable was according-to the custom
 ἐπεσκέπτετο τοὺς μοναχοὺς τοὺς ἐν τῷ ὄρει τῷ ἔξω,
he-visited the monks those on the mountain the outer
 καὶ προσμαθὼν παρὰ τῆς Προνοίας περὶ τῆς ἑαυτοῦ
and having-learned-beforehand from the Providence about the his-own
 τελευτῆς, ἐλάλει τοῖς ἀδελφοῖς λέγων· Ταύτην ὑμῶν τὴν
end spoke to-the brothers saying this of-you the
 ἐπίσκεψιν ὑστέραν ποιοῦμαι, καὶ θαυμάζω, εἰ πάλιν ἑαυτοὺς
visit (the)-last I-make and I-wonder if again one-another

ἐν τῷ βίῳ τούτῳ θεωρήσομεν. Καιρός ἐστι καμὲ
in the life this we-shall-see (the)-time is (for)-me-too
 λοιπὸν ἀναλῦσαι· εἰμὶ γὰρ ἐγγὺς ἐτῶν πέντε καὶ ἑκατόν.
now to-depart I-am for nearly of-years five and a-hundred
 Οἱ μὲν οὖν ἀκούσαντες, ἔκλαιον, καὶ περιεπτύσσοντο
those indeed then having-beard wept and embraced
 καὶ κατεφίλουν τὸν γέροντα· ὁ δέ, ὡς ἀπὸ ἀλλοτρίας εἰς
and kissed the old-man he but as from a-foreign to
 ἰδίαν ἀπαίρων πόλιν, χαίρων διελέγετο· καὶ παρήγγελλεν
his-own departing city rejoicing conversed and charged
 αὐτοῖς μὴ ὀλιγωρεῖν ἐν τοῖς πόνοις, μηδὲ ἐκκακεῖν ἐν
them not to-be-negligent in the toils nor to-lose-heart in
 τῇ ἀσκήσει· ἀλλ' ὡς καθ' ἡμέραν ἀποθνήσκοντας ζῆν·
the discipline but as each day dying to-live
 καὶ καθὰ προεῖπον σπουδάζειν τὴν ψυχὴν φυλάττειν
and as I-said-before to-strive the soul to-guard
 ἀπὸ ρυπαρῶν λογισμῶν· καὶ τὸν ζῆλον ἔχειν πρὸς τοὺς
from filthy thoughts and the zeal to-have toward the
 ἁγίους, μὴ ἐγγίζειν δὲ Μελετιανοῖς τοῖς σχισματικοῖς·
saints not to-approach but (the)-Meletians the schismatics
 οἶδατε γὰρ αὐτῶν τὴν πονηρὰν καὶ βέβηλον προαίρεσιν·
you-know for their the wicked and profane purpose
 μηδὲ κοινωνίαν ἔχειν τινὰ πρὸς τοὺς Ἀρειανούς· καὶ
nor communion to-have any with the Arians and
 γὰρ καὶ ἡ τούτων ἀσέβεια πᾶσι ἐκδηλός ἐστι. Μηδ'
for also the their impiety to-all manifest is nor
 ἂν θεωρήσητε προῖσταμένους αὐτῶν τοὺς δικαστάς,
if you-see protecting them the judges
 ταράττεσθε· παύσεται γάρ, καὶ θνητὴ καὶ πρὸς ὀλίγον
be-troubled it-will-cease for both mortal and for a-little
 ἐστὶν αὐτῶν ἡ φαντασία. Καθαροὺς οὖν ἑαυτοὺς μᾶλλον
is their the show pure then yourselves rather

ἀπὸ τούτων φυλάττετε, καὶ τηρεῖτε τήν τε τῶν Πατέρων
from them keep and observe the both of-the Fathers
 παράδοσιν, καὶ προηγουμένως τὴν εἰς τὸν Κύριον ἡμῶν
tradition and above-all the in the Lord our
 Ἰησοῦν Χριστὸν εὐσεβῇ πίστιν, ἣν ἐκ τῶν Γραφῶν μὲν
Jesus Christ godly faith which from the Scriptures indeed
 μεμαθήκατε, παρ' ἐμοῦ δὲ πολλάκις ὑπεμνήσθητε.

you-have-learned by me but often were-reminded
 Τῶν δὲ ἀδελφῶν βιαζομένων μείναι αὐτὸν παρ' αὐτοῖς, 90
the and brothers pressing to-remain him with them
 καὶ κεῖ τελειωθῆναι, οὐκ ἠνέσχετο διὰ πολλὰ μὲν,
and-there to-be-perfected not he-would-endure(-it) for many(-reasons) indeed
 ὡς αὐτὸς καὶ σιωπῶν ἐνέφανε, καὶ διὰ τοῦτο δὲ
as he even keeping-silent made-plain and because-of this too
 μάλιστα· οἱ Αἰγύπτιοι τὰ τῶν τελευτώντων σπουδαίων
especially the Egyptians the of-the dying earnest(-men)
 σώματα, καὶ μάλιστα τῶν ἁγίων μαρτύρων, φιλοῦσι μὲν
bodies and especially of-the holy martyrs love indeed
 θάπτειν καὶ περιελίσσειν ὀθονίοις· μὴ κρύπτειν δὲ ὑπὸ γῆν,
to-bury and to-wrap in-linen-cloths not to-hide but under ground
 ἀλλ' ἐπὶ σκιμποδίων τιθέναι, καὶ φυλάττειν ἔνδον παρ'
but on couches to-set and to-keep within with
 ἑαυτοῖς· νομίζοντες ἐν τούτῳ τιμᾶν τοὺς ἀπελθόντας. Ὁ
themselves thinking in this to-honor those departed —
 δὲ Ἀντώνιος πολλάκις περὶ τούτου καὶ ἐπισκόπους ἡξίου
and Antony often about this also bishops asked
 παραγγέλλειν τοῖς λαοῖς· ὁμοίως δὲ καὶ λαϊκοὺς ἐνέτρεπε,
to-charge the peoples likewise and also laymen he-shamed
 καὶ γυναῖξιν ἐπέπληττε, λέγων, μήτε νόμιμον, μήτε ὅλως
and women rebuked saying neither lawful nor at-all
 ὅσιον εἶναι τοῦτο. Καὶ γὰρ τὰ τῶν πατριαρχῶν καὶ τὰ
holy to-be this and for the of-the patriarchs and the

τῶν προφητῶν σώματα μέχρι νῦν σώζεται εἰς μνήματα·
of-the prophets bodies until now are-preserved in tombs
 καὶ αὐτὸ δὲ τὸ τοῦ Κυρίου σῶμα εἰς μνημεῖον ἐτέθη, λίθος
and itself too the of-the Lord body in a-tomb was-laid a-stone
 τε ἐπιτεθεὶς ἔκρυψεν αὐτό, ἕως ἀνέστη τρίήμερον.
and having-been-placed-on hid it until it-rose on-the-third-day
 Καὶ ταῦτα λέγων, ἐδείκνυε παρανομεῖν τὸν μετὰ
and these(-things) saying he-showed to-transgress the(-man) after
 θάνατον μὴ κρύπτοντα τὰ σώματα τῶν τελευτώντων, κἂν
death not hiding the bodies of-the dying even-if
 ἅγια τυγχάνη. Τί γὰρ μείζον ἢ ἀγιώτερον τοῦ Κυριακοῦ
holy they-be what for greater or holier than-the Lord's
 σώματος; Πολλοὶ οὖν, ἀκούσαντες, ἔκρυψαν ὑπὸ γῆν
body many then having-heard hid(-them) under ground
 λοιπόν, καὶ ἡγαρίστουν τῷ Κυρίῳ, καλῶς διδαχθέντες.
thereafter and gave-thanks to-the Lord well taught
 91 Αὐτὸς δέ, τοῦτο γινώσκων, καὶ φοβούμενος μὴ καὶ τὸ αὐτοῦ
he but this knowing and fearing lest also the his
 ποιήσωσιν οὕτως σῶμα, ἡπειξεν ἑαυτόν, συνταξάμενος
they-should-do thus body hastened himself having-bidden-farewell
 τοῖς ἐν τῷ ἔξω ὄρει μοναχοῖς· καὶ εἰσελθὼν εἰς τὸ
to-the on the outer mountain monks and having-gone into the
 ἔνδον ὄρος, ἔνθα καὶ μένειν εἰώθει, μετὰ μῆνας ὀλίγους
inner mountain where also to-stay he-was-wont after months few
 ἐνόσησε· καὶ καλέσας τοὺς συνόντας αὐτῷ (δύο δὲ ἦσαν,
he-fell-ill and having-called those being-with him two and they-were
 οἵτινες καὶ ἔμειναν ἔνδον, δέκα καὶ πέντε ἔτη ἀσκούμενοι,
who also remained within ten and five years practicing-discipline
 καὶ ὑπηρετοῦντες αὐτῷ διὰ τὸ γῆρας), ἔλεγε πρὸς
and serving him because-of the old-age he-said to
 αὐτούς· Ἐγὼ μὲν, ὥς γέγραπται, τὴν ὁδὸν τῶν πατέρων
them I indeed as it-is-written the way of-the fathers

πορεύομαι· ὁρῶ γὰρ ἐμαυτὸν καλούμενον ὑπὸ τοῦ Κυρίου·
 go I-see for myself called by the Lord
 ὑμεῖς δὲ νήφετε, καὶ τὴν πολυχρόνιον ὑμῶν ἀσκησιν μὴ
 you but be-sober and the long-standing your discipline do-not
 ἀπολέσητε· ἀλλ' ὥς νῦν ἀρχὴν ἔχοντες, σπουδάσατε
 lose but as now a-beginning having strive
 τηρεῖν τὴν προθυμίαν ἑαυτῶν. Οἴδατε τοὺς ἐπιβουλεύοντας
 to-keep the eagerness your you-know the plotting
 δαίμονας, οἴδατε πῶς ἄγριοι μὲν εἰσὶν, ἀσθενεῖς δὲ τῇ
 demons you-know how savage indeed they-are weak but in-the
 δυνάμει. Μὴ οὖν φοβηθῆτε αὐτούς, ἀλλὰ μᾶλλον τὸν
 power do-not then fear them but rather —
 Χριστὸν αἰὲ ἀναπνέετε, καὶ τούτῳ πιστεύετε· καὶ ὥς καθ'
 Christ always breathe and in-him believe and as each
 ἡμέραν ἀποθνήσκοντες ζήσατε, προσέχοντες ἑαυτοῖς, καὶ
 day dying live attending to-yourselfs and
 μνημονεύοντες ὧν ἠκούσατε παρ' ἐμοῦ παραινήσεων. Καὶ
 remembering which you-heard from me exhortations and
 μηδεμία ἔστω ὑμῖν κοινωνία πρὸς τοὺς σχισματικούς,
 no let-there-be for-you communion with the schismatics
 μήθ' ὅλως πρὸς τοὺς αἵρετικούς Ἀρειανούς. Οἴδατε γὰρ πῶς
 nor at-all with the heretical Arians you-know for how
 καὶ γὰρ τούτους ἐξέτρεπόμην διὰ τὴν χριστομάχον αὐτῶν
 I-too them avoided because-of the Christ-fighting their
 καὶ ἑτεροδόξον αἵρεσιν. Σπουδάσατε δὲ μᾶλλον καὶ ὑμεῖς
 and heterodox heresy strive but rather also you
 αἰὲ συνάπτειν ἑαυτοὺς, προηγουμένως μὲν τῷ Κυρίῳ,
 always to-join yourselves first indeed to-the Lord
 ἔπειτα δὲ τοῖς ἁγίοις· ἵνα μετὰ θάνατον ὑμᾶς εἰς τὰς
 then and to-the saints that after death you into the
 αἰωνίους σκηνάς, ὥς φίλους καὶ γνωρίμους, δέξωνται καὶ
 eternal tabernacles as friends and acquaintances may-receive also

αὐτοί. Ταῦτα λογίξεσθε, ταῦτα φρονεῖτε· καὶ εἰ μέλει
they these(-things) consider these(-things) mind and if it-matters
 ὑμῖν περὶ ἐμοῦ, καὶ μνημονεύετε ὡς περὶ πατρός, μὴ
to-you about me and you-remember(-me) as about a-father do-not
 ἀφείτέ τινος τὸ σῶμά μου λαβεῖν εἰς Αἴγυπτον, μήπως ἐν
let any the body my to-take into Egypt lest in
 τοῖς οἴκοις ἀπόθωνται· τούτου γὰρ χάριν εἰσῆλθον εἰς τὸ
the houses they-lay(-it)-by of-this for for-the-sake I-came into the
 ὄρος, καὶ ἦλθον ὠδε. Οἴδατε δὲ καὶ πῶς αἰὲν ἐνέτρεπον
mountain and came here you-know and also how always I-shamed
 τοὺς τοῦτο ποιοῦντας, καὶ παρήγγελλον παύσασθαι τῆς
those this doing and charged(-them) to-cease from-the
 τοιαύτης συνηθείας. Θάψατε οὖν τὸ ἡμέτερον ὑμεῖς, καὶ ὑπὸ
such custom bury then the our(-body) you and under
 γῆν κρύψατε· καὶ ἔστω τὸ παρ' ἐμοῦ ῥῆμα φυλαττόμενον
ground bide(-it) and let-be the from me word kept
 παρ' ὑμῖν, ὥστε μηδένα γινώσκειν τὸν τόπον, πλὴν ὑμῶν
by you so-that no-one to-know the place except you
 μόνων. Ἐγὼ γὰρ ἐν τῇ ἀναστάσει τῶν νεκρῶν ἀπολήψομαι
alone I for in the resurrection of-the dead shall-receive-back
 παρὰ τοῦ Σωτῆρος ἀφθαρτον αὐτό. Διέλετε δέ μου τὰ
from the Savior incorruptible it divide and my the
 ἐνδύματα· καὶ Ἀθανασίῳ μὲν τῷ ἐπισκόπῳ δότε τὴν μίαν
garments and to-Athanasius indeed the bishop give the one
 μηλωτὴν, καὶ ὃ ὑπεστρωννύομην ἱμάτιον, ὅπερ αὐτὸς
sheepskin and which I-used-to-spread-under cloak which be
 μὲν μοι καινὸν δέδωκε, παρ' ἐμοὶ δὲ πεπαλαιώται· καὶ
indeed to-me new gave with me but has-grown-old and
 Σαραπίωνι δὲ τῷ ἐπισκόπῳ δότε τὴν ἑτέραν μηλωτὴν· καὶ
to-Serapion and the bishop give the other sheepskin and

ὑμεῖς ἔχετε τὸ τρίχινον ἔνδυμα. Καὶ λοιπὸν σῶζεσθε, τέκνα·
you have the hair garment and now farewell children
 ὁ γὰρ Ἀντώνιος μεταβαίνει, καὶ οὐκ ἔτι μεθ' ὑμῶν ἐστι.
 — *for Antony is-departing and not any-longer with you is*
 Ταῦτα εἰπὼν, καὶ ἀσπασαμένων ἐκείνων αὐτόν, ἐξάρas
these(-things) having-said and having-embraced they him having-lifted-up 92
 τοὺς πόδας, καὶ ὥσπερ φίλους ὁρῶν τοὺς ἐλθόντας ἐπ'
the feet and as-if friends seeing those having-come to
 αὐτόν, καὶ δι' αὐτοὺς περιχαρὴς γενόμενος, ἐφαίνετο γὰρ
him and because-of them overjoyed having-become he-appeared for
 ἀνακείμενος ἱλαρῶ τῷ προσώπῳ, ἐξέλιπε, καὶ προσετέθη
lying with-cheerful the face he-expired and was-gathered
 πρὸς τοὺς πατέρας. Καὶ κείνοι λοιπὸν, καθὰ δέδωκεν αὐτοῖς
to the fathers and-they thereafter as he-had-given them
 ἐντολὰς, θάψαντες καὶ εἰλίζαντες, ἔκρυψαν ὑπὸ γῆν
commands having-buried and having-wrapped(-it) hid under ground
 αὐτοῦ τὸ σῶμα, καὶ οὐδεὶς οἶδε τέως, ποῦ κέκρυπται, πλὴν
his the body and no-one knows until-now where it-is-bidden except
 μόνων αὐτῶν τῶν δύο. Καὶ τῶν λαβόντων δὲ ἕκαστος τὴν
alone them the two and of-those having-received and each the
 μηλωτὴν τοῦ μακαρίου Ἀντωνίου, καὶ τὸ τετριμμένον παρ'
sheepskin of-the blessed Antony and the worn by
 αὐτοῦ ἱμάτιον, ὥς τι μέγα χρῆμα φυλάττει. Καὶ γὰρ καὶ
him cloak as some great treasure keeps and for even
 βλέπων αὐτά, ὡς Ἀντωνιὸν ἐστι θεωρῶν· καὶ περιβαλλόμενος
seeing them as Antony he-is beholding and wearing
 δὲ αὐτά, ὡς τὰς νουθεσίας αὐτοῦ βαστάζων ἐστὶ μετὰ χαρᾶς.
and them as the admonitions his carrying he-is with joy
 Τοῦτο τῆς ἐν σώματι ζωῆς Ἀντωνίου τὸ τέλος,
this (was)-of-the in (the)-body life of-Antony the end 93
 καὶ κείνη τῆς ἀσκήσεως ἀρχή. Καὶ εἰ καὶ μικρὰ
and-that of-the discipline (the)-beginning and if even small

ταῦτα πρὸς τὴν ἀρετὴν ἐκείνου, ἀλλ' ἀπὸ τούτων
these(-things) against the virtue his yet from these
 λογίζεσθε καὶ ὑμεῖς, ὅποῖος ἦν ὁ τοῦ Θεοῦ ἄνθρωπος
reckon also you what-kind was the — of-God man
 Ἀντώνιος, ὁ ἐκ νεωτέρου μέχρι τῆς τοσαύτης ἡλικίας
Antony who from youth up-to the so-great age
 ἴσην τηρήσας τὴν προθυμίαν τῆς ἀσκήσεως· καὶ μήτε
equal having-kept the eagerness of-the discipline and neither
 διὰ τὸ γῆρας ἡττηθεὶς πολυτελείᾳ τροφῆς, μήτε δι'
because-of the old-age having-yielded to-costliness of-food nor because-of
 ἀτονίαν τοῦ ἑαυτοῦ σώματος ἀλλάξας τὸ σχῆμα τοῦ
weakness of-the his-own body having-changed the fashion of-the
 ἐνδύματος, ἢ νυψάμενος κἂν τοὺς πόδας ὕδατι· καὶ ὅμως
garment or having-washed even the feet with-water and yet
 ἐν πᾶσι διέμεινεν ἀβλαβής. Καὶ γὰρ καὶ τοὺς ὀφθαλμοὺς
in all(-things) he-remained unharmed and for also the eyes
 ἀσινεῖς καὶ ὀλοκλήρους εἶχε, βλέπων καλῶς· καὶ τῶν
unimpaired and sound he-had seeing well and of-the
 ὀδόντων οὐδὲ εἷς ἐξέπεσεν αὐτοῦ· μόνον δὲ ὑπὸ τὰ ὀῦλα
teeth not-even one fell-out his only but below the gums
 τετρυμμένοι ἐγεγόνεισαν, διὰ τὴν πολλὴν ἡλικίαν τοῦ
worn they-had-become because-of the great age of-the
 γέροντος. Καὶ τοῖς ποσὶ δὲ καὶ ταῖς χερσὶν ὑγιῆς διέμεινε,
old-man and in-the feet and also in-the hands healthy he-remained
 καὶ ὅλως πάντων τῶν ποικίλῃ τροφῇ καὶ λουτροῖς καὶ
and altogether than-all those varied food and baths and
 διαφόροις ἐνδύμασι χρωμένων φαιδρότερος μᾶλλον αὐτὸς
different garments using brighter rather be
 ἐφαίνετο, καὶ πρὸς ἰσχὺν προθυμότερος. Καὶ τὸ πανταχοῦ
appeared and for strength readier and the everywhere
 δὲ τοῦτον διαβεβοῆσθαι, καὶ θαυμάζεσθαι μὲν παρὰ
and him to-have-been-noised-abroad and to-be-marveled-at indeed by

πάντων, ποθεῖσθαι δὲ καὶ παρὰ τῶν μὴ ἑωρακότων
 all to-be-longed-for and even by those not having-seen
 αὐτόν, τῆς ἀρετῆς καὶ τῆς θεοφιλοῦς αὐτοῦ ψυχῆς ἐστὶ
 him of-the virtue and of-the God-loving his soul is
 γνῶρισμα. Οὐ γὰρ ἐκ συγγραμμάτων, οὐδὲ ἐκ τῆς ἔξωθεν
 a-sign not for from writings nor from the outside
 σοφίας, οὐδὲ διὰ τινα τέχνην, διὰ δὲ μόνην θεοσέβειαν ὁ
 wisdom nor for any art for but only godliness —
 Ἀντώνιος ἐγνωρίσθη. Τοῦτο δὲ ὡς Θεοῦ δῶρον οὐκ ἄν
 Antony became-known this and as of-God a-gift not —
 τις ἀρνήσαιο. Πόθεν γὰρ εἰς τὰς Σπανίας καὶ εἰς τὰς
 anyone would-deny whence for into the Spains and into the
 Γαλλίας, πῶς εἰς τὴν Ῥώμην καὶ τὴν Ἀφρικὴν, ἐν ὄρει
 Gauls how into — Rome and — Africa in a-mountain
 κεκρυμμένος καὶ καθήμενος ἠκούσθη, εἰ μὴ ὁ Θεὸς ἦν,
 hidden and sitting was-he-heard-of if not — God it-was
 ὁ πανταχοῦ τοὺς ἑαυτοῦ γνωρίζων ἀνθρώπους, ὁ καὶ
 who everywhere the his-own making-known men who also
 Ἀντωνίῳ τοῦτο κατὰ τὴν ἀρχὴν ἐπαγγειλάμενος; Κἂν γὰρ
 to-Antony this at the beginning having-promised even-if for
 αὐτοὶ κεκρυμμένως πράττωσι, κἂν λανθάνειν ἐθέλωσιν· ἀλλ'
 they secretly act even-if to-escape-notice they-wish yet
 ὁ Κύριος αὐτοὺς ὡς λύχνους δείκνυσι πᾶσιν, ἵνα καὶ οὕτως
 the Lord them as lamps shows to-all that also thus
 οἱ ἀκούοντες γινώσκωσι δυνατὰς εἶναι τὰς ἐντολάς εἰς
 those bearing may-know possible to-be the commandments for
 τὸ κατορθοῦν, καὶ ζῆλον τῆς ἐπ' ἀρετὴν ὁδοῦ λαμβάνωσι.
 the to-achieve and zeal for-the to virtue road may-take
 Ταῦτα τοίνυν τοῖς μὲν ἄλλοις ἀδελφοῖς ἀνάγνωτε, ἵνα 94
 these(-things) therefore to-the indeed other brothers read that
 μάθωσιν ὁποῖος ὀφείλει τῶν μοναχῶν ὁ βίος εἶναι, καὶ
 they-may-learn what-kind ought of-the monks the life to-be and

πεισθῶσιν, ὅτι ὁ Κύριος καὶ Σωτὴρ ἡμῶν Ἰησοῦς Χριστὸς
be-persuaded that the Lord and Savior our Jesus Christ
 τοὺς δοξάζοντας αὐτὸν δοξάζει, καὶ τοὺς δουλεύοντας
those glorifying him glorifies and those serving
 αὐτῷ μέχρι τέλους οὐ μόνον εἰς τὴν βασιλείαν ἄγει τῶν
him until (the)-end not only into the kingdom leads of-the
 οὐρανῶν, ἀλλὰ καὶ ἐνταῦθα κρυπτομένους, καὶ σπουδάζοντας
heavens but also here biding and striving
 ἀναχωρεῖν, φανεροὺς καὶ διαβοήτους διὰ τε τὴν ἀρετὴν
to-withdraw manifest and renowned because-of both the virtue
 αὐτῶν καὶ τὴν τῶν ἄλλων ὠφέλειαν πανταχοῦ ποιεῖ. Ἐὰν
their and the of-the others benefit everywhere makes if
 δὲ χρεῖα γένηται, καὶ τοῖς ἐθνικοῖς ἀνάγνωτε· ἵνα καὶ
and need arise also to-the heathen read(-it) that at-least
 οὕτως ἐπιγνώσιν, ὅτι ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς οὐ
thus they-may-recognize that the Lord our Jesus Christ not
 μόνον ἐστὶ Θεὸς καὶ τοῦ Θεοῦ Υἱός· ἀλλ' ὅτι καὶ οἱ τούτῳ
only is God and — of-God (the)-Son but that also those him
 γνησίως λατρεύοντες, καὶ πιστεύοντες εἰς αὐτὸν εὐσεβῶς,
sincerely serving and believing in him piously
 τοὺς δαίμονας, οὓς αὐτοὶ οἱ Ἕλληνες νομίζουσιν εἶναι θεούς,
the demons whom themselves the Greeks think to-be gods
 τούτους οἱ Χριστιανοὶ ἐλέγχουσιν, οὐ μόνον μὴ εἶναι θεούς,
these the Christians refute not only not to-be gods
 ἀλλὰ καὶ πατοῦσι καὶ διώκουσιν, ὡς πλάνους καὶ φθορέας
but also trample and drive-away as deceivers and corrupters
 τῶν ἀνθρώπων τυγχάνοντας, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
of-the men being in Christ Jesus the Lord
 ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
our to-whom (be)-the glory unto the ages of-the ages amen

ΑΠΟΦΘΕΓΜΑΤΑ ΤΩΝ ΑΓΙΩΝ ΓΕΡΟΝΤΩΝ

The Sayings of the Fathers

Antony learns from an angel to alternate work and prayer, and from God that judgments are not his to probe. He tells the brothers that life and death come from the neighbor, that temptation is needed for salvation, and that a monk out of his cell is a fish out of water. He answers Joseph's 'I do not know' with praise, tells visitors to turn the other cheek, bids a would-be monk wear meat on his naked body, and plants a cross twelve miles from Nitria where new cells may be built.

Ὁ ἅγιος ἀββᾶς Ἀντώνιος, καθεζόμενός ποτε ἐν τῇ ἐρήμῳ, 1
the holy abba Antony sitting once in the desert
 ἐν ἀκηδία γέγονε καὶ πολλῇ σκοτώσει λογισμῶν· καὶ ἔλεγε
in listlessness came-to-be and great darkening of-thoughts and said
 πρὸς τὸν Θεόν· Κύριε, θέλω σωθῆναι, καὶ οὐκ ἐώσῃ με οἱ
to — God Lord I-wish to-be-saved and not let me the
 λογισμοί· τί ποιήσω ἐν τῇ θλίψει μου; πῶς σωθῶ; Καὶ
thoughts what am-I-to-do in the affliction my how am-I-to-be-saved and
 μικρὸν διαναστάς ἐπὶ τὰ ἔξω, θεωρεῖ τινα ὁ Ἀντώνιος
a-little having-gotten-up to the outside beholds someone — Antony
 ὡς ἑαυτόν, καθεζόμενον καὶ ἐργαζόμενον, εἶτα ἀνιστάμενον
like himself sitting and working then rising
 ἀπὸ τοῦ ἔργου καὶ προσευχόμενον, καὶ πάλιν καθεζόμενον
from the work and praying and again sitting
 καὶ τὴν σειρὰν πλέκοντα, εἶτα πάλιν εἰς προσευχὴν
and the rope plaiting then again to prayer
 ἀνιστάμενον· ἦν δὲ ἄγγελος Κυρίου, ἀποσταλὴς πρὸς
rising he-was and an-angel of-(the)-Lord sent for
 διόρθωσιν καὶ ἀσφάλειαν Ἀντωνίου. Καὶ ἤκουσε τοῦ ἀγγέλου
correction and safety of-Antony and he-heard the angel
 λέγοντος· Οὕτως ποίει, καὶ σώζη. Ὁ δὲ τοῦτο ἀκούσας,
saying thus do and you-are-saved he and this having-heard
 πολλὴν χαρὰν ἔσχε καὶ θάρσος, καὶ οὕτως ποιῶν ἐσώζετο.
much joy had and courage and thus doing was-saved

- 2 Ὁ αὐτὸς ἀββᾶς Ἀντώνιος, ἀτενίσας πρὸς τὸ βάθος τῶν
the same abba Antony having-gazed into the depth of-the
 τοῦ Θεοῦ κριμάτων, ᾗτησε λέγων· Κύριε, πῶς τινες
 — *of-God judgments asked saying Lord how(-is-it-that) some*
 ὀλιγόβιοι ἀποθνήσκουσι, τινὲς δὲ ὑπεργηρώσι; καὶ διατί
short-lived die some but reach-extreme-old-age and why
 τινὲς μὲν πένονται, ἄλλοι δὲ πλουτοῦσι; καὶ πῶς ἄδικοι
some indeed are-poor others but are-rich and how unjust(-men)
 μὲν πλουτοῦσι, δίκαιοι δὲ πένονται; Ἦλθε δὲ αὐτῷ φωνὴ
indeed are-rich just(-men) but are-poor came and to-him a-voice
 λέγουσα· Ἀντώνιε, σεαυτῷ πρόσεχε· ταῦτα γὰρ κρίματα
saying Antony to-yourself attend these for judgments
 Θεοῦ εἰσι, καὶ οὐ συμφέρει σοι αὐτὰ μαθεῖν.
of-God are and not it-profits to-you them to-learn

- 3 Ἡρώτησέ τις τὸν ἀββᾶν Ἀντώνιον, λέγων· Τί φυλάξας
asked someone — abba Antony saying what having-kept
 τῷ Θεῷ εὐαρεστήσω; Καὶ ἀποκριθεὶς ὁ γέρων εἶπεν· Ἄ
 — *God shall-I-please and having-answered the old-man said what*
 ἐντέλλομαί σοι φύλαξον· ὅπου δὲ ἂν ἀπέρχῃ, τὸν Θεὸν
I-command you keep where and — you-go — God
 ἔχε πρὸ ὀφθαλμῶν σου πάντοτε· καὶ ὅπερ ἂν πράττεις,
have before eyes your always and whatever — you-do
 ἔχε ἐκ τῶν ἁγίων Γραφῶν τὴν μαρτυρίαν· καὶ ἐν οἷῳ
have from the holy Scriptures the witness and in whatever
 δ' ἂν κατέβῃ τόπῳ, μὴ ταχέως κινουῖ. Τὰ τρία ταῦτα
and — you-dwell place do-not quickly move the three these
 φύλαξον, καὶ σώξῃ.
keep and you-are-saved

- 4 Εἶπεν ὁ ἀββᾶς Ἀντώνιος τῷ ἀββᾷ Ποιμένι, ὅτι Αὕτη
said — abba Antony — to-abba Poemen that this
 ἐστὶν ἡ μεγάλη ἐργασία τοῦ ἀνθρώπου, ἵνα τὸ σφάλμα
is the great work of-the man that the fault

ἑαυτοῦ ἐπάνω ἑαυτοῦ βάλη ἐνώπιον τοῦ Θεοῦ, καὶ
his-own upon himself be-put before — God and
προσδοκῆσθαι πειρασμὸν ἕως ἐσχάτης ἀναπνοῆς.

expect temptation until (the)-last breath

Ὁ αὐτὸς εἶπεν· Οὐδεὶς ἀπείραστος δυνήσεται εἰσελθεῖν εἰς 5

the same said no-one untempted will-be-able to-enter into

τὴν βασιλείαν τῶν οὐρανῶν. Ἐπαρον γάρ, φησί, τοὺς

the kingdom of-the heavens take-away for he-says the

πειρασμούς, καὶ οὐδεὶς ὁ σωζόμενος.

temptations and no-one (is)-the(-one) being-saved

Ἠρώτησεν ὁ ἀββᾶς Παμβῶ τὸν ἀββᾶν Ἀντώνιον· Τί 6

asked — abba Pambo — abba Antony what

ποιῶ; Λέγει αὐτῷ ὁ γέρον· Μὴ ἔσο πεποιθὼς τῇ

am-I-to-do says to-him the old-man do-not be trusting in-the

δικαιοσύνῃ σου, μηδὲ μεταμελοῦ ἐπὶ πράγματι παρελθόντι,

righteousness your nor regret over a-thing past

καὶ ἐγκρατὴς γενοῦ γλώσσης καὶ κοιλίας.

and master become of-tongue and of-belly

Εἶπεν ὁ ἀββᾶς Ἀντώνιος· Εἶδον πάσας τὰς παγίδας 7

said — abba Antony I-saw all the snares

τοῦ ἐχθροῦ ἡπλωμένους ἐπὶ τῆς γῆς· καὶ στενάξας εἶπον·

of-the enemy spread-out on the earth and having-groaned I-said

Τίς ἄρα παρέρχεται ταύτας; Καὶ ἤκουσα φωνῆς λεγούσης

who then gets-past these and I-heard a-voice saying

μοι· Ἡ ταπεινοφροσύνη.

to-me the humility

Εἶπε πάλιν, ὅτι Εἰσὶ τινες κατατρίψαντες τὰ ἑαυτῶν 8

he-said again that there-are some having-worn-out the their-own

σώματα ἐν ἀσκήσει, καὶ διὰ τὸ μὴ ἐσχηκέναι αὐτοὺς

bodies in discipline and because-of the not to-have-had them

διάκρισιν, μακρὰν τοῦ Θεοῦ γεγόνασιν.

discretion far — from-God have-become

- 9 Εἶπεν πάλιν, ὅτι Ἐκ τοῦ πλησίον ἐστὶν ἡ ζωὴ καὶ ὁ
be-said again that from the neighbor is the life and the
 θάνατος. Ἐὰν γὰρ κερδήσωμεν τὸν ἀδελφόν, τὸν Θεὸν
death if for we-gain the brother — God
 κερδαίνομεν· ἐὰν δὲ σκανδαλίσωμεν τὸν ἀδελφόν, εἰς
we-gain if but we-cause-to-stumble the brother against
 Χριστὸν ἀμαρτάνομεν.
Christ we-sin
- 10 Εἶπε πάλιν· Ὡσπερ οἱ ἰχθύες ἐγχρονίζοντες τῇ ξηρᾷ
be-said again as the fish lingering on-the dry(-land)
 τελευτῶσι, οὕτως καὶ οἱ μοναχοί, βραδύνοντες ἔξω τοῦ
die thus also the monks tarrying outside the
 κελλίου, ἢ μετὰ κοσμικῶν διατρίβοντες, πρὸς τὸν τῆς
cell or with worldlings spending-time as-to the of-the
 ἡσυχίας τόνον ἐκλύονται. Δεῖ οὖν, ὥσπερ τὸν ἰχθὺν εἰς
stillness tension grow-slack (one)-must then as the fish to
 τὴν θάλασσαν, οὕτως καὶ ἡμᾶς εἰς τὸ κελλίον ἐπείγεσθαι,
the sea thus also us to the cell to-hasten
 μήποτε βραδύνοντες ἔξω ἐπιλαθώμεθα τῆς ἔνδον φυλακῆς.
lest tarrying outside we-forget the inner watch
- 11 Εἶπε πάλιν, ὅτι Ὁ καθήμενος ἐν τῇ ἐρήμῳ καὶ ἡσυχάζων,
be-said again that the(-one) sitting in the desert and keeping-still
 τριῶν ἀπαλλάττεται πολέμων, τῆς ἀκοῆς, καὶ τῆς λαλιᾶς,
from-three is-freed wars of-the hearing and of-the speech
 καὶ τοῦ βλέπειν· πρὸς ἓνα μόνον ἔχει, τὸν τῆς πορνείας.
and of-the seeing against one only he-has the(-war) of-the fornication
- 12 Ἀδελφοί τινες παρέβαλον τῷ ἀββᾷ Ἀντωνίῳ, ἀναγγεῖλαι
brothers some visited — to-abba Antony to-report
 αὐτῷ φαντασίας ἃς ἔβλεπον, καὶ μαθεῖν παρ' αὐτοῦ
to-him apparitions which they-were-seeing and to-learn from him
 εἰ ἀληθιναί εἰσιν, ἢ ἀπὸ δαιμόνων. Εἶχον δὲ ὄνον, καὶ
whether true they-are or from demons they-had and an-ass and

ἀπέθανεν ἐν τῇ ὁδῷ. Ὡς οὖν ἦλθον πρὸς τὸν γέροντα,
 it-died on the road when then they-came to the old-man
 προλαβὼν εἶπεν αὐτοῖς· Πῶς ἀπέθανεν ὁ μικρὸς ὄνος
 anticipating(-them) he-said to-them how died the little ass
 ἐν τῇ ὁδῷ; Λέγουσιν αὐτῷ· Πόθεν οἶδας, ἀββᾶ; Ὁ δὲ
 on the road they-say to-him whence do-you-know abba he and
 εἶπεν αὐτοῖς· Οἱ δαίμονες ἔδειξάν μοι. Καὶ λέγουσιν αὐτῷ·
 said to-them the demons showed(-it) to-me and they-say to-him
 Ἡμεῖς διὰ τοῦτο ἦλθομεν ἐρωτῆσαί σε, ὅτι βλέπομεν
 we because-of this came to-ask you since we-see
 φαντασίας, καὶ πολλάκις γίνονται ἀληθιναί, μήπως
 apparitions and often they-turn-out true lest
 πλανώμεθα. Καὶ ἐπληροφόρησεν αὐτοὺς ὁ γέρων ἐκ τοῦ
 we-are-deceived and assured them the old-man from the
 κατὰ τὸν ὄνον ἀποδείγματος, ὅτι ἀπὸ δαιμόνων εἰσίν.
 concerning the ass proof that from demons they-are
 Ἦν δέ τις κατὰ τὴν ἔρημον θηρεύων ἄγρια ζῶα, καὶ εἶδε 13
 there-was and one in the desert hunting wild animals and he-saw
 τὸν ἀββᾶν Ἀντώνιον χαριεντιζόμενον μετὰ τῶν ἀδελφῶν.
 — abba Antony joking with the brothers
 Θέλων δὲ αὐτὸν πληροφορησαί ὁ γέρων, ὅτι χρῆ
 wishing but him to-assure the old-man that (one)-ought
 μίαν συγκαταβαίνειν τοῖς ἀδελφοῖς, λέγει αὐτῷ· Βάλε
 now-and-then to-condescend to-the brothers says to-him put
 βέλος εἰς τὸ τόξον σου, καὶ τείνον· καὶ ἐποίησεν οὕτως. Λέγει
 an-arrow to the bow your and draw(-it) and he-did thus he-says
 αὐτῷ· Πάλιν τείνον· καὶ ἔτεινεν. Καὶ πάλιν φησί· Τείνον.
 to-him again draw and he-drew and again he-says draw
 Λέγει αὐτῷ ὁ θηρευτής· Ἐὰν ὑπὲρ τὸ μέτρον τείνω, κλᾶται
 says to-him the hunter if beyond the measure I-draw breaks
 τὸ τόξον. Λέγει αὐτῷ ὁ γέρων· Οὕτως καὶ εἰς τὸ ἔργον τοῦ
 the bow says to-him the old-man thus also in the work —

Θεοῦ· ἐὰν πλείον τοῦ μέτρου τείνωμεν κατὰ τῶν ἀδελφῶν,
of-God if more than-the measure we-stretch against the brothers
 ταχὺ προσρήσουσι. Χρὴ οὖν μίαν μίαν συγκαταβαίνειν
quickly they-break-down (one)-ought then now (and)-then to-condescend
 τοῖς ἀδελφοῖς. Ταῦτα ἀκούσας ὁ θηρευτής, κατενύγη,
to-the brothers these(-things) having-heard the hunter was-pierced-to-the-heart
 καὶ πολλὰ ὠφεληθείς παρὰ τοῦ γέροντος, ἀπῆλθε· καὶ
and much having-been-helped by the old-man went-away and
 οἱ ἀδελφοὶ στηριχθέντες ἀνεχώρησαν εἰς τὸν τόπον αὐτῶν.
the brothers strengthened withdrew to the place their
 14 Ἦκουσεν ὁ ἀββᾶς Ἀντώνιος περί τινος νεωτέρου μοναχοῦ,
heard — abba Antony about a-certain young monk
 ποιήσαντος σημεῖον ἐν τῇ ὁδῷ· ὡς τούτου ἑωρακότος
having-done a-sign on the road that he having-seen
 γέροντάς τινας ὁδεύοντας καὶ κάμνοντας ἐν τῇ ὁδῷ, καὶ
old-men some traveling and wearying on the road and
 ὀνάγρους ἐπιτάξαντος ἐλθεῖν καὶ βαστάσαι τοὺς γέροντας,
wild-asses having-commanded to-come and to-carry the old-men
 ἕως οὗ φθάσωσι πρὸς Ἀντώνιον. Οἱ οὖν γέροντες
until — they-reached to Antony the then old-men
 ἀνήγγειλαν τῷ ἀββᾷ Ἀντωνίῳ ταῦτα. Καὶ λέγει αὐτοῖς·
reported — to-abba Antony these(-things) and he-says to-them
 Ὑποκρίνεται μοι ὁ μοναχὸς οὗτος πλοῖον εἶναι μεστὸν ἀγαθῶν,
seems to-me the monk this a-ship to-be full of-goods
 οὐκ οἶδα δὲ εἰ ἥξει εἰς τὸν λιμένα. Καὶ μετὰ χρόνον
not I-know but if it-will-come into the harbor and after (a)-time
 ἄρχεται ἐξαίφνης ὁ ἀββᾶς Ἀντώνιος κλαίειν καὶ τίλλειν
begins suddenly — abba Antony to-weep and to-tear
 τὰς τρίχας αὐτοῦ καὶ ὀδύρεσθαι. Λέγουσιν αὐτῷ οἱ μαθηταὶ
the hairs his and to-lament say to-him the disciples
 αὐτοῦ· Τί κλαίεις, ἀββᾶ; Καὶ εἶπεν ὁ γέρων· Μέγας
his why do-you-weep abba and said the old-man a-great

στύλος τῆς Ἐκκλησίας ἄρτι ἔπεσεν (ἔλεγε δὲ περὶ τοῦ
pillar of-the Church just-now has-fallen he-spoke and about the
 νεωτέρου μοναχοῦ). ἀλλὰ ἀπέλθετε, φησὶν, ἕως αὐτοῦ, καὶ
young monk but go he-says to him and
 βλέπετε τὸ γεγονός. Ἀπέρχονται οὖν οἱ μαθηταὶ καὶ
see the(-thing) having-happened go then the disciples and
 εὐρίσκουσι τὸν μοναχὸν ἐπὶ ψαθίου καθήμενον, καὶ κλαίοντα
find the monk on a-mat sitting and bewailing
 τὴν ἀμαρτίαν ἣν εἰργάσατο. Ἐωρακὼς δὲ τοὺς μαθητὰς
the sin which he-had-done having-seen and the disciples
 τοῦ γέροντος, λέγει· Εἴπατε τῷ γέροντι ἵνα παρακαλέσῃ
of-the old-man he-says tell the old-man that he-entreat
 τὸν Θεόν, δέκα μόνας ἡμέρας ἐνδοῦναί μοι, καὶ ἐλπίζω
— God ten only days to-grant me and I-hope
 ἀπολογήσασθαι. Καὶ ἐντὸς ἡμερῶν πέντε ἐτελεύτησεν.
to-make-my-defense and within days five he-died
 Ἐπηνέθῃ τις μοναχὸς ὑπὸ τῶν ἀδελφῶν πρὸς τὸν 15
was-praised a-certain monk by the brothers to —
 ἀββᾶν Ἀντώνιον. Ὁ δὲ παραβαλόντα αὐτὸν ἐπίερασεν,
abba Antony he and having-come him tested
 εἰ φέρει ἀτιμίαν· καὶ εὐρὼν ὅτι οὐ βαστάζει, εἶπεν
whether he-bears dishonor and having-found that not he-endures(-it) said
 αὐτῷ· Ὑποικας κώμη, τὰ ἔμπροσθεν κεκαλλωπισμένη,
to-him you-are-like a-village in-the front adorned
 τὰ δὲ ὀπισθεν ὑπὸ ληστῶν συλουμένην.
in-the but rear by robbers plundered
 Ἀδελφὸς εἶπε τῷ ἀββᾷ Ἀντωνίῳ· Εὐξαι ὑπὲρ ἐμοῦ. Λέγει 16
a-brother said — to-abba Antony pray for me says
 αὐτῷ ὁ γέρων· Οὐδὲ ἐγὼ σε ἐλεῶ, οὐδὲ ὁ Θεός, ἐὰν
to-him the old-man neither I you pity nor — God unless
 μὴ σὺ αὐτὸς σπουδάσῃς, καὶ αἰτήσῃ τὸν Θεόν.
— you yourself strive and ask — God

- 17 Παρέβαλόν ποτε γέροντες τῷ ἀββᾷ Ἀντωνίῳ, καὶ ἦν ὁ
visited once old-men — to-abba Antony and was —
 ἀββᾶς Ἰωσήφ μετ' αὐτῶν. Καὶ θέλων ὁ γέρων δοκιμάσαι
abba Joseph with them and wishing the old-man to-test
 αὐτούς, προεβάλετο ῥῆμα ἐκ τῆς Γραφῆς, καὶ ἤρξατο
them be-put-forward a-saying from the Scripture and began
 ἐρωτᾶν ἀπὸ τῶν μικροτέρων, τί ἐστι τὸ ῥῆμα τοῦτο.
to-ask from the younger what is the saying this
 Καὶ ἕκαστος ἔλεγε κατὰ τὴν ἰδίαν δύναμιν. Ὁ δὲ γέρων
and each spoke according-to the own ability the but old-man
 ἐκάστῳ ἔλεγεν· Οὕτω εὑρες. Ὑστερον ὅλων λέγει
to-each said not-yet have-you-found(-it) last of-all he-says
 τῷ ἀββᾷ Ἰωσήφ· Σὺ πῶς λέγεις εἶναι τὸν λόγον τοῦτον;
— to-abba Joseph you how do-you-say to-be the word this
 Ἀποκρίνεται· Οὐκ οἶδα. Λέγει οὖν ὁ ἀββᾶς Ἀντωνίος·
he-answers not I-know says then — abba Antony
 Πάντως ἀββᾶς Ἰωσήφ εὑρε τὴν ὁδόν, ὅτι εἶπεν, Οὐκ οἶδα.
surely abba Joseph has-found the way because he-said not I-know
- 18 Ἀδελφοὶ παρέβαλον τῷ ἀββᾷ Ἀντωνίῳ ἀπὸ Σκήτεως,
brothers visited — to-abba Antony from Scetis
 καὶ ἐμβάντες εἰς πλοῖον ἀπελθεῖν πρὸς αὐτόν, εἶρον
and having-embarked in a-boat to-go to him they-found
 γέροντα θέλοντα καὶ αὐτὸν ἀπελθεῖν ἐκεῖ. Ἦγνόουν δὲ
an-old-man wishing also himself to-go there did-not-know and
 αὐτὸν οἱ ἀδελφοί. Καὶ καθήμενοι ἐν τῷ πλοίῳ ἐλάλουν
him the brothers and sitting in the boat they-spoke
 λόγους Πατέρων, καὶ ἐκ τῆς Γραφῆς, καὶ πάλιν περὶ
sayings of-Fathers and from the Scripture and again about
 ἐργοχειρῶν ἐαυτῶν. Ὁ δὲ γέρων εἰσιώπα. Ἐλθόντων δὲ
handiwork their-own the but old-man kept-silent having-come and
 αὐτῶν ἐπὶ τοῦ ὅρμου, εὗρέθη καὶ ὁ γέρων ὑπάγων πρὸς
they to the harbor was-found also the old-man going to

τὸν ἄββᾶν Ἀντώνιον. Ὡς δὲ ἦλθον πρὸς αὐτόν, λέγει
 — abba Antony when and they-came to him he-says
 αὐτοῖς· Καλὴν συνοδίαν εὑρετε, τὸν γέροντα τοῦτον. Εἶπε
 to-them good company you-found the old-man this he-said
 δὲ καὶ τῷ γέροντι· Καλοὺς ἀδελφοὺς εὑρες μετὰ σοῦ,
 and also to-the old-man good brothers you-found with you
 ἄββᾶ. Λέγει ὁ γέρων· Καλοὶ μὲν εἰσιν, ἀλλ' ἡ αὐλὴ
 abba says the old-man good indeed they-are but the courtyard
 αὐτῶν οὐκ ἔχει θύραν, καὶ ὁ θέλων εἰσέρχεται εἰς
 their not has a-door and the(-one) wishing goes into
 τὸν σταῦλον, καὶ λύει τὸν ὄνον. Τοῦτο δὲ ἔλεγεν, ὅτι
 the stable and looses the ass this and he-said because
 τὰ ἐρχόμενα εἰς τὸ στόμα αὐτῶν λαλοῦσιν.
 the(-things) coming into the mouth their they-speak
 Παρέβαλον ἀδελφοὶ τῷ ἄββᾶ Ἀντωνίῳ, καὶ λέγουσιν αὐτῷ· 19
 visited brothers — to-abba Antony and they-say to-him
 Εἰπὲ ἡμῖν λόγον, πῶς σωθῶμεν; Λέγει αὐτοῖς ὁ γέρων·
 tell us a-word how may-we-be-saved says to-them the old-man
 Ἐκούσατε τὴν Γραφήν; καλῶς ὑμῖν ἔχει. Οἱ δὲ εἶπον·
 have-you-heard the Scripture well for-you it-is they but said
 Καὶ παρὰ σοῦ θέλομεν ἀκοῦσαι, Πάτερ. Εἶπε δὲ αὐτοῖς ὁ
 also from you we-wish to-hear Father said and to-them the
 γέρων· Λέγει τὸ Εὐαγγέλιον· Ἐάν τις σε ράπισσῃ εἰς τὴν
 old-man says the Gospel if anyone you strike on the
 δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην. Λέγουσιν
 right cheek turn to-him also the other they-say
 αὐτῷ· Οὐδυνάμεθα τοῦτο ποιῆσαι. Λέγει αὐτοῖς ὁ γέρων·
 to-him not we-can this do says to-them the old-man
 Εἰ μὴ δύνασθε στρέψαι καὶ τὴν ἄλλην, κἂν τὴν μίαν
 if not you-can turn also the other at-least the one
 ὑπομείνατε. Λέγουσιν αὐτῷ· Οὐδὲ τοῦτο δυνάμεθα. Λέγει
 endure they-say to-him not-even this we-can says

ὁ γέρων· Εἰ οὐδὲ τοῦτο δύνασθε, μὴ δότε ἀνθ' οὗ
the old-man if not-even this you-can do-not give in-return-for what
 ἐλάβετε. Καὶ εἶπον· Οὐδὲ τοῦτο δυνάμεθα. Λέγει οὖν ὁ
you-received and they-said not-even this we-can says then the
 γέρων τῷ μαθητῇ αὐτοῦ· Ποίησον αὐτοῖς μικρὰν ἀθήραν·
old-man to-the disciple his make for-them a-little gruel
 ἀσθενοῦσι γάρ. Εἰ τοῦτο οὐ δύνασθε, κακέينو οὐ θέλετε,
they-are-sick for if this not you-can and-that not you-will
 τί ὑμῖν ποιήσω; Εὐχῶν χρεία.
what for-you shall-I-do of-prayers (there-is)-need

- 20 Ἀδελφὸς ἀποταξάμενος τῷ κόσμῳ καὶ διαδοὺς τὰ
a-brother having-renounced the world and having-distributed the
 ὑπάρχοντα αὐτοῦ πτωχοῖς, παρακατασχὼν δὲ ὀλίγα
possessions his to-the-poor having-kept-back but a-little
 εἰς λόγον ἑαυτοῦ, παρέβαλε τῷ ἀββᾷ Ἀντωνίῳ. Καὶ
on account of-himself visited — to-abba Antony and
 τοῦτο μαθὼν, λέγει αὐτῷ ὁ γέρων· Εἰ θέλεις μοναχὸς
this having-learned says to-him the old-man if you-wish a-monk
 γενέσθαι, ἄπελθε εἰς τήνδε τὴν κώμην, καὶ ἀγόρασον
to-become go to this the village and buy
 κρέας, καὶ περίθες τῷ σώματί σου γυμνῶ, καὶ οὕτως
meat and put(-it)-around the body your naked and thus
 ἐλθὲ ἐνταῦθα. Καὶ ποιήσαντος οὕτως τοῦ ἀδελφοῦ,
come here and having-done thus the brother
 οἱ κύνες καὶ τὰ ὄρνεα τὸ σῶμα αὐτοῦ κατέτεμνον.
the dogs and the birds the body his cut-to-pieces
 Ἀπαντήσαντος δὲ αὐτοῦ πρὸς τὸν γέροντα, ἐπίθετο εἰ
having-met(-him) and he to the old-man inquired whether
 γέγονεν ὥς συνεβούλευσεν. Ἐκείνου δὲ ἐπιδεικνυμένου
it-had-happened as he-had-counseled he and showing
 τὸ σῶμα διεσπαραγμένον, λέγει ὁ ἅγιος Ἀντώνιος· Οἱ
the body torn says the holy Antony those

ἀποταξάμενοι τῷ κόσμῳ, καὶ θέλοντες ἔχειν χρήματα,
having-renounced the world and wishing to-have money
 οὕτως ἀπὸ τῶν δαιμόνων κατακόπτονται πολεμούμενοι.
thus by the demons are-cut-to-pieces being-warred-against
 Ἀδελφῷ ποτε συνέβη πειρασμὸς εἰς τὸ κοινόβιον τοῦ ἀββᾶ 21
to-a-brother once befell a-temptation in the monastery — of-abba
 Ἡλὶτ· καὶ διωχθεὶς ἐκείθεν ἀπῆλθεν εἰς ὄρος πρὸς τὸν
Elit and driven-out from-there he-went to (the)-mountain to —
 ἀββᾶν Ἀντώνιον. Καὶ μέιναντος τοῦ ἀδελφοῦ χρόνον πρὸς
abba Antony and having-stayed the brother (a)-time with
 αὐτόν, ἀπέστειλεν αὐτὸν εἰς τὸ κοινόβιον ὅθεν ἐξέβη. Οἱ
him he-sent him to the monastery whence he-had-come they
 δὲ ἰδόντες αὐτόν, πάλιν ἐδίωξαν· ὁ δὲ ἀνέκαμψε πρὸς
and having-seen him again drove(-him)-out he but returned to
 τὸν ἀββᾶν Ἀντώνιον, λέγων· Οὐκ ἠθέλησάν με δέξασθαι,
— abba Antony saying not they-would me receive
 Πάτερ. Ἀπέστειλεν οὖν ὁ γέρων λέγων· Πλοῖον ἐνανάγησεν
Father sent then the old-man saying a-ship was-wrecked
 ἐν τῷ πελάγει, καὶ ἀπώλεσε τὸν γόμον, καὶ μετὰ καμάτου
on the sea and lost the cargo and with toil
 ἐσώθη ἐπὶ τὴν γῆν· ὑμεῖς δὲ τὰ σωθέντα ἐπὶ τὴν
was-saved onto the land you but the(-things) saved onto the
 γῆν θέλετε καταποντίσαι. Οἱ δὲ ἀκούσαντες ὅτι ὁ ἀββᾶς
land wish to-sink they and having-beard that — abba
 Ἀντώνιος αὐτὸν ἀπέστειλεν, εὐθέως ἐδέξαντο αὐτόν.
Antony him had-sent at-once received him
 Εἶπεν ὁ ἀββᾶς Ἀντώνιος· Λογίζομαι ὅτι ἔχει τὸ σῶμα 22
said — abba Antony I-reckon that has the body
 κίνησιν φυσικὴν συναναφρεῖσαν αὐτῷ· ἀλλ' οὐκ ἐνεργεῖ,
a-motion natural mixed-in with-it but not it-acts
 μὴ θελούσης τῆς ψυχῆς· μόνον δὲ σημαίνει ἐν τῷ σώματι
not willing the soul only but it-indicates in the body

ἀπαθῇ κίνησιν. Ἔστι δὲ καὶ ἄλλη κίνησις, ἐκ τοῦ τρέφειν
a-passionless motion there-is and also another motion from the to-feed
καὶ θάλπειν τὸ σῶμα βρώμασι καὶ πόμασιν· ἐξ ὧν ἡ
and to-warm the body with-foods and drinks from which the
θέρμη τοῦ αἵματος διεγείρει τὸ σῶμα πρὸς ἐνέργειαν. Διὸ
heat of-the blood rouses the body to activity wherefore
καὶ ἔλεγεν ὁ Ἀπόστολος· Μὴ μεθύσκεσθε οἶνω, ἐν ᾧ
also said the Apostle do-not be-drunk with-wine in which
ἐστὶν ἀσωτία. Καὶ πάλιν ὁ Κύριος ἐν τῷ Εὐαγγελίῳ τοῖς
is dissipation and again the Lord in the Gospel to-the
μαθηταῖς ἐντελλόμενος εἶπε· Βλέπετε μήποτε βαρηθῶσιν
disciples commanding said take-beed lest be-weighed-down
ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ. Ἔστι δέ τις
your the hearts with surfeiting and drunkenness there-is and some
καὶ ἑτέρα κίνησις τοῖς ἀγωνιζομένοις, ἐξ ἐπιβουλῆς καὶ
also other motion for-those contending from plotting and
φθόνου δαιμόνων ἐπιγνομένη, ὥστε εἰδέναι δεῖ, ὅτι
envy of-demons coming-on so-that to-know (one)-must that
τρεῖς εἰσι σωματικαὶ κινήσεις· μία μὲν φυσικὴ, ἑτέρα δὲ
three are bodily motions one indeed natural another but
ἐξ ἀδιαφορίας τροφῶν, ἡ δὲ τρίτη ἀπὸ δαιμόνων.
from indifference-about foods the and third from demons

- 23 Εἶπε πάλιν, ὅτι ὁ Θεὸς οὐκ ἀφίει τοὺς πολέμους ἐπὶ
he-said again that — God not allows the wars upon
τὴν γενεὰν ταύτην, ὥσπερ ἐπὶ τῶν ἀρχαίων. Οἶδε γὰρ
the generation this as upon the ancients he-knows for
ὅτι ἀσθενεῖς εἰσι καὶ οὐ βαστάζουσιν.
that weak they-are and not they-bear(-them)

- 24 Τῷ ἀββᾷ Ἀντωνίῳ ἀπεκαλύφθη ἐν τῇ ἐρήμῳ, ὅτι Ἐν
— to-abba Antony it-was-revealed in the desert that in
τῇ πόλει ἐστὶ τις ὁμοίός σοι, ἱατρός τὴν ἐπιστήμην, τὴν
the city is one like you a-physician by-the profession the

περισείαν αὐτοῦ διδούς τοῖς χρείαν ἔχουσι, καὶ πᾶσαν
surplus his giving to-those need having and all

τὴν ἡμέραν τὸ Τρισάγιον ψάλλον μετὰ τῶν ἀγγέλων.

the day the Thrice-Holy singing with the angels

Εἶπεν ὁ ἀββᾶς Ἀντώνιος, ὅτι Ἔρχεται καιρός, ἵνα οἱ 25

said — abba Antony that comes a-time that the

ἄνθρωποι μανῶσι, καὶ ἐπὶ ἰδωσί τινα μὴ μαινόμενον,

men will-go-mad and when they-see someone not mad

ἐπαναστήσονται αὐτῷ λέγοντες, ὅτι Σὺ μαινῇ, διὰ

they-will-rise-up against-him saying that you are-mad because-of

τὸ μὴ εἶναι ὅμοιον αὐτοῖς.

the not to-be like them

Ἀδελφοὶ παρέβαλον τῷ ἀββᾷ Ἀντωνίῳ, καὶ εἶπον αὐτῷ 26

brothers visited — to-abba Antony and told him

ῥῆμα τοῦ Λευϊτικοῦ. Ἐξῆλθεν οὖν ὁ γέρων εἰς τὴν ἔρημον,

a-saying of-the Leviticus went-out then the old-man into the desert

καὶ ἠκολούθησεν αὐτῷ ἀββᾶς Ἀμμωνᾶς κρυφῇ, εἰδὼς τὴν

and followed him abba Ammonas secretly knowing the

συνήθειαν αὐτοῦ. Καὶ μακρύνας πολὺ ὁ γέρων, στὰς

custom his and having-gone-far much the old-man having-stood

εἰς προσευχὴν ἔκραξε φωνῇ μεγάλῃ· Ὁ Θεός, ἀπόστειλον

to prayer cried with-a-voice loud O God send

τὸν Μωϋσῆν, καὶ διδάξει με τὸ ῥῆμα τοῦτο. Καὶ ἦλθεν

— Moses and he-will-teach me the saying this and came

αὐτῷ φωνῇ λαλοῦσα μετ' αὐτοῦ. Εἶπεν οὖν ὁ ἀββᾶς

to-him a-voice speaking with him said then — abba

Ἀμμωνᾶς, ὅτι Τὴν μὲν φωνὴν ἤκουσα τὴν λαλοῦσαν

Ammonas that the indeed voice I-heard the(-one) speaking

μετ' αὐτοῦ, τὴν δὲ δύναμιν τοῦ λόγου οὐκ ἔμαθον.

with him the but meaning of-the word not I-learned

- 27 Τρεῖς τῶν Πατέρων εἶχον ἔθος κατ' ἐνιαυτὸν ὑπάγειν
three of-the Fathers had a-custom by year to-go
 πρὸς τὸν μακάριον Ἀντώνιον· καὶ οἱ μὲν δύο ἡρώτων
to the blessed Antony and the indeed two asked
 αὐτὸν περὶ λογισμῶν καὶ σωτηρίας ψυχῆς· ὁ δὲ εἰς πάντα
him about thoughts and salvation of-soul the but one wholly
 ἐσιώπα μηδὲν ἐρωτῶν. Μετὰ δὲ πολὺν χρόνον λέγει αὐτῷ
kept-silent nothing asking after and long time says to-him
 ὁ ἀββᾶς Ἀντώνιος· Ἴδου τοσοῦτον χρόνον ἔχεις
— abba Antony behold so-long a-time you-have(-been)
 ἐρχόμενος ὧδε, καὶ οὐδὲν ἐρωτᾷς με. Καὶ ἀποκριθεὶς
coming here and nothing you-ask me and having-answered
 εἶπεν αὐτῷ· Ἀρκεῖ μοι μόνον τοῦ βλέπειν σε, Πάτερ.
he-said to-him it-suffices me only the to-see you Father
- 28 Ἐλεγον, ὅτι τις τῶν γερόντων ἡρώτησε τὸν Θεὸν ἰδεῖν τοὺς
they-said that one of-the old-men asked — God to-see the
 Πατέρας· καὶ εἶδεν αὐτοὺς χωρὶς τοῦ ἀββᾶ Ἀντωνίου. Λέγει
Fathers and he-saw them without — of-abba Antony he-says
 οὖν τῷ δεικνύοντι αὐτῷ· Ποῦ ἐστὶν ὁ ἀββᾶς Ἀντώνιος;
then to-the(-one) showing(-them) to-him where is — abba Antony
 Ὁ δὲ εἶπεν αὐτῷ, ὅτι εἰς τὸν τόπον ὅπου ὁ Θεός, ἐκεῖ ἐστὶν.
he and said to-him that in the place where — God there he-is
- 29 Ἐσυκοφαντήθη ἀδελφὸς εἰς κοινόβιον περὶ πορνείας, καὶ
was-slandered a-brother in a-monastery about fornication and
 ἀναστὰς ἦλθε πρὸς τὸν ἀββᾶν Ἀντώνιον· καὶ ἦλθον οἱ
having-arisen he-came to — abba Antony and came the
 ἀδελφοὶ ἀπὸ τοῦ κοινοβίου θεραπεῦσαι αὐτὸν καὶ λαβεῖν·
brothers from the monastery to-heal him and to-take(-him)
 καὶ ἤρξαντο ἐλέγχειν ὅτι Οὕτως ἐποίησας. Ὁ δὲ ἀπελογεῖτο
and began to-accuse(-him) that thus you-did he but defended(-himself)
 ὅτι Οὐδὲν τοιοῦτον ἐποίησα. Εὐκαίρησε δὲ ἐκεῖ ὁ ἀββᾶς
that nothing such I-did happened-to-be and there — abba

Παφνούτιος ὁ Κεφαλᾶς, καὶ εἶπε παραβολὴν τοιαύτην·

Paphnutius — Kephalas and told a-parable such

Εἶδον εἰς τὴν ὄχθαν τοῦ ποταμοῦ ἄνθρωπον βληθέντα εἰς

I-saw on the bank of-the river a-man cast into

βόρβορον ἕως τῶν γονάτων αὐτοῦ, καὶ ἐλθόντες τινὲς δοῦναι

mire up-to the knees his and having-come some to-give

αὐτῷ χεῖρα κατεπόντισαν αὐτὸν ἕως τοῦ τραχήλου. Καὶ

him a-hand sank him up-to the neck and

λέγει αὐτοῖς ὁ ἄββᾶς Ἀντώνιος περὶ τοῦ ἄββᾶ Παφνουτίου·

says to-them — abba Antony about — abba Paphnutius

Ἴδου ἄνθρωπος ἀληθινός, δυνάμενος θεραπεῦσαι καὶ σῶσαι

behold a-man true able to-heal and to-save

ψυχάς. Κατανυγέντες οὖν τῷ λόγῳ τῶν γερόντων,

souls pierced-to-the-heart then by-the word of-the old-men

ἔβαλον μετάνοιαν τῷ ἀδελφῷ. Καὶ παρακληθέντες ὑπὸ

they-made penitence to-the brother and having-been-exhorted by

τῶν Πατέρων ἔλαβον τὸν ἀδελφὸν εἰς τὸ κοινόβιον.

the Fathers they-took the brother into the monastery

Ἐλεγόν τινες περὶ τοῦ ἄββᾶ Ἀντωνίου, ὅτι γέγονε

said some about — abba Antony that he-had-become

Πνευματοφόρος, ἀλλ' οὐκ ἤθελε λαλεῖν διὰ τοὺς

Spirit-bearing but not he-would speak because-of the

ἀνθρώπους· καὶ γὰρ τὰ γινόμενα ἐν τῷ κόσμῳ καὶ

men and for the(-things) happening in the world and

τὰ μέλλοντα ἐλθεῖν ἐμήνυν.

the(-things) about to-come he-revealed

Ποτὲ ὁ ἄββᾶς Ἀντώνιος ἐδέξατο Κωνσταντίου τοῦ βασιλέως

once — abba Antony received from-Constantius the emperor

γράμματα, ἵνα ἔλθῃ εἰς Κωνσταντινούπολιν· καὶ

letters that he-should-come to Constantinople and

ἐσκόπει τί ποιῆσαι. Λέγει οὖν τῷ ἄββᾶ Παύλῳ τῷ μαθητῇ

he-considered what to-do says then — to-abba Paul the disciple

30

31

αὐτοῦ· Ὡφειλον ἀπελθεῖν; Καὶ λέγει αὐτῷ· Ἐὰν ἀπέλθῃς,

his ought-I to-go and he-says to-him if you-go

Ἀντώνιος λέγει· εἰ δὲ μὴ ἀπέλθῃς, ἀββᾶς Ἀντώνιος.

Antony you-will-be-called if but not you-go abba Antony

32 Εἶπεν ὁ ἀββᾶς Ἀντώνιος· Ἐγὼ οὐκέτι φοβοῦμαι τὸν

said — abba Antony I no-longer fear —

Θεόν, ἀλλ' ἀγαπῶ αὐτόν. Ἡ γὰρ ἀγάπη ἔξω βάλλει τὸν

God but I-love him — for love out casts the

φόβον.

fear

33 Ὁ αὐτὸς εἶπε· Πρὸ ὀφθαλμῶν ἔχε πάντοτε τὸν φόβον τοῦ

the same said before eyes have always the fear —

Θεοῦ. Μνημόνευε τοῦ θανατοῦντος καὶ ζωογονοῦντος.

of-God remember the(-one) putting-to-death and giving-life

Μισήσατε τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ.

bate the world and all the(-things) in it

Μισήσατε πᾶσαν σαρκικὴν ἀνάπαυσιν. Ἀποτάξασθε τῇ

bate every fleshly rest renounce the

ζωῇ ταύτῃ, ἵνα ζήσητε τῷ Θεῷ. Μνημονεύετε τί

life this that you-may-live — to-God remember what

ἐπηγγείλασθε τῷ Θεῷ· ζητεῖ γὰρ αὐτὸ παρ' ὑμῶν

you-promised — to-God he-requires for it from you

ἐν ἡμέρᾳ κρίσεως. Πεινάσατε, διψήσατε, γυμνητεύσατε,

in day of-judgment hunger thirst go-naked

ἀγρυπνήσατε, πενθήσατε, κλαύσατε, στενάξατε τῇ

keep-vigil mourn weep groan in-the

καρδίᾳ ὑμῶν· δοκιμάσατε εἰ ἄξιοι ἐστε τοῦ Θεοῦ·

heart your test whether worthy you-are — of-God

καταφρονήσατε τῆς σαρκός, ἵνα σώσητε ὑμῶν τὰς ψυχάς.

despise the flesh that you-may-save your the souls

Παρέβαλέ ποτε ὁ ἀββᾶς Ἀντώνιος τῷ ἀββᾷ Ἀμοῦν εἰς 34
visited once — abba Antony — to-abba Amoun at
 τὸ ὄρος τῆς Νιτρίας, καὶ μετὰ τὸ συντυχεῖν ἀλλήλοις,
the mountain — of-Nitria and after the meeting each-other
 λέγει αὐτῷ ὁ ἀββᾶς Ἀμοῦν· Ἐπειδὴ διὰ τῶν εὐχῶν
says to-him — abba Amoun since through the prayers
 σου ἐπληθύνθησαν οἱ ἀδελφοί, καὶ θέλουσί τινες αὐτῶν
your were-multiplied the brothers and wish some of-them
 οἰκοδομῆσαι κελλία μακρὰν ἵνα ἡσυχάσωσι, πόσον κελεύεις
to-build cells far-off that they-may-be-still how-great do-you-bid
 ἵνα ἀπέχη διάστημα τὰ κτιζόμενα κελλία τῶν ἐνταῦθα;
that be-away distance the being-built cells from-those here
 Ὁ δὲ εἶπε· Γευσώμεθα ὥραν ἐνάτην, καὶ ἐξέλθωμεν, καὶ
he and said let-us-eat (at)-hour ninth and let-us-go-out and
 διακινήσωμεν τὴν ἔρημον, καὶ σκοποῦμεν τὸν τόπον. Ὡς
let-us-go-through the desert and let-us-look-at the place when
 δὲ ὥδευσαν τὴν ἔρημον ἕως οὗ ἐλθεῖν δύναι τὸν ἥλιον,
and they-traveled the desert until — came to-set the sun
 λέγει αὐτῷ ὁ ἀββᾶς Ἀντώνιος· Ποιήσωμεν εὐχὴν καὶ
says to-him — abba Antony let-us-make prayer and
 στήσωμεν ὧδε σταυρόν, ἵνα ὧδε κτίσωσιν οἱ θέλοντες
let-us-set-up here a-cross that here may-build those wishing
 κτίσαι, ἵνα καὶ οἱ ἐκεῖθεν, ὅταν παραβάλωσι τούτοις,
to-build so-that also those from-there when they-visit these
 γευσάμενοι τὸ μικρὸν βουκὶν αὐτῶν ὥραν ἐνάτην,
having-eaten the little morsel their (at)-hour ninth
 οὕτως παραβάλωσι, καὶ οἱ ἔνθεν ἀπερχόμενοι, τὸ αὐτὸ
thus may-visit also those from-here going-off the same
 ποιοῦντες, ἀπερίσπαστοι μένωσιν ἐν τῷ παραβάλλειν
doing undistracted may-remain in the visiting
 ἀλλήλοις. Ἔστι δὲ τὸ διάστημα σημεῖα δεκαδύο.
each-other is and the distance miles twelve

- 35 Εἶπεν ὁ ἀββᾶς Ἀντώνιος· Ὁ τύπτων τὸ μαζιν τοῦ
said — abba Antony the(-one) striking the lump of-the
 σιδήρου, πρῶτον σκοπεῖ τὸν λογισμόν τί μέλλει ποιεῖν,
iron first considers the thought what he-is-about to-make
 δρέπανον, μάχαιραν, πέλυκα. Οὕτως καὶ ἡμεῖς ὀφείλομεν
sickle sword axe thus also we ought
 λογιῶσθαι ποίαν ἀρετὴν μετερχόμεθα, ἵνα μὴ εἰς κενὸν
to-reckon what-kind-of virtue we-pursue that not in vain
 κοπιᾶσωμεν.
we-toil
- 36 Εἶπε πάλιν, ὅτι ἡ ὑποταγὴ μετὰ ἐγκρατείας ὑποτάσσει
he-said again that — obedience with self-control subjects
 θηρία.
wild-beasts
- 37 Εἶπε πάλιν· Οἶδα μοναχοὺς μετὰ πολλοὺς κόπους πεσόντας,
he-said again I-know monks after many toils fallen
 καὶ εἰς ἔκστασιν φρενῶν ἐλθόντας, διὰ τὸ ἡλπικένοι ἐπὶ τὸ
and into distraction of-mind come because-of the to-have-hoped upon the
 ἔργον αὐτῶν, καὶ παραλογισαμένους τὴν ἐντολὴν τοῦ
work their and having-disregarded the commandment of-the(-one)
 εἰπόντος· Ἐπερώτησον τὸν πατέρα σου, καὶ ἀναγγελεῖ σοι.
having-said ask the father your and he-will-tell you
- 38 Εἶπε πάλιν· Εἰ δυνατόν, ὅσα βήματα βάλλει ὁ μοναχός,
he-said again if possible how-many steps takes the monk
 ἢ ὅσας σταγόνας πίνει εἰς τὸ κελλίον αὐτοῦ, ὀφείλει
or how-many drops he-drinks in the cell his he-ought
 θαρρεῖν τοῖς γέρονσι, εἰ ἄρα οὐ πταίει ἐν αὐτοῖς.
to-confide(-them) to-the old-men whether perhaps not he-stumbles in them

A voice tells Arsenius, once father of emperors, to flee men, be silent, and keep still. He asks an Egyptian peasant about his thoughts, turns away Archbishop Theophilus and a Roman lady who has sailed to see him, and refuses a senator's legacy, saying he died before the senator did. He calls one hour's sleep enough for a fighter, keeps stinking palm water for the perfumes he once enjoyed, and weeps until his lashes fall out. Dying at ninety-five, he forbids his disciples to give his body to anyone.

Ὁ ἀββᾶς Ἀρσένιος, ἔτι ὦν ἐν τῷ παλατίῳ, εὐξάτο τῷ Θεῷ 1

— abba Arsenius still being in the palace prayed — to-God

λέγων· Κύριε, ὁδήγησόν με πῶς σωθῶ. Καὶ ἦλθεν αὐτῷ

saying Lord guide me how I-may-be-saved and came to-him

φωνὴ λέγουσα· Ἀρσένιε, φεῦγε τοὺς ἀνθρώπους, καὶ σώζη.

a-voice saying Arsenius flee — men and you-are-saved

Ὁ αὐτὸς ἀναχωρήσας ἐν τῷ μονήρει βίῳ, πάλιν εὐξάτο, 2

the same having-withdrawn into the solitary life again prayed

τὸν αὐτὸν λόγον εἰπών. Καὶ ἤκουσε φωνῆς λεγούσης

the same word saying and be-heard a-voice saying

αὐτῷ· Ἀρσένιε, φεῦγε, σιώπα, ἡσύχαζε· αὗται γὰρ εἰσιν

to-him Arsenius flee be-silent be-still these for are

αἱ ρίζαι τῆς ἀναμαρτησίας.

the roots of-the sinlessness

Ἐπέστησάν ποτε τῷ ἀββᾷ Ἀρσενίῳ οἱ δαίμονες ἐν 3

stood-upon once — to-abba Arsenius the demons in

τῷ κελλίῳ θλίβοντες αὐτόν. Παραβαλόντες δὲ οἱ

the cell afflicting him having-visited and those

διακονοῦντες αὐτῷ, καὶ στάντες ἔξω τῆς κέλλης, ἤκουσαν

serving him and having-stood outside the cell they-heard

αὐτοῦ βοῶντος πρὸς τὸν Θεὸν καὶ λέγοντος· Ὁ Θεός, μὴ

him crying to — God and saying O God not

ἐγκαταλίπης με· οὐδὲν ἐποίησα ἐνώπιόν σου ἀγαθόν· ἀλλὰ
forsake me nothing I-have-done before you good but

δός μοι κατὰ τὴν χρηστότητά σου βαλεῖν ἀρχήν.

grant me according-to the kindness your to-make a-beginning

4 Ἐλεγον περὶ αὐτοῦ, ὅτι ὥσπερ οὐδεὶς τοῦ παλατίου
they-said about him that as no-one of-the palace

ἐφόρει βελτίονα αὐτοῦ ἐσθῆτα· οὕτως οὐδὲ εἰς τὴν
wore finer (than)-his clothing thus not-even in the

Ἐκκλησίαν εὐτελεστέραν τις αὐτοῦ ἐφόρει.

church meaner anyone (than)-his wore

5 Εἶπέ τις τῷ μακαρίῳ Ἀρσενίῳ· Πῶς ἡμεῖς ἀπὸ
said someone to-the blessed Arsenius how (is-it-that)-we from

τοσαύτης παιδείσεως καὶ σοφίας οὐδὲν ἔχομεν, οὗτοι δὲ
so-much education and wisdom nothing have these but

οἱ ἀγροῖκοι καὶ Αἰγύπτιοι τοσαύτας ἀρετὰς κέκτηνται;

the rustics and Egyptians so-many virtues possess

Λέγει αὐτῷ ὁ ἀββᾶς Ἀρσένιος· Ἡμεῖς ἀπὸ τῆς τοῦ

says to-him — abba Arsenius we from the of-the

κόσμου παιδείσεως οὐδὲν ἔχομεν· οὗτοι δὲ οἱ ἀγροῖκοι καὶ

world education nothing have these but the rustics and

Αἰγύπτιοι ἀπὸ τῶν ἰδίων πόνων ἐκτήσαντο τὰς ἀρετάς.

Egyptians from the own toils acquired the virtues

6 Ἐρωτῶντός ποτε τοῦ ἀββᾶ Ἀρσενίου τινὰ γέροντα
asking once — of-abba Arsenius some old-man

Αἰγύπτιον περὶ ἰδίων λογισμῶν, ἕτερος ἰδὼν αὐτὸν

Egyptian about own thoughts another having-seen him

εἶπεν· Ἀββᾶ Ἀρσένιε, πῶς τοσαύτην παιδευσιν Ῥωμαϊκὴν

said abba Arsenius how so-much learning Roman

καὶ Ἑλληνικὴν ἐπιστάμενος, τοῦτον τὸν ἀγροῖκον περὶ

and Greek knowing this the rustic about

τῶν σῶν λογισμῶν ἐρωτᾷ; Ὁ δὲ εἶπε πρὸς αὐτόν· Τὴν

— your thoughts do-you-ask he and said to him the

μὲν Ῥωμαϊκὴν καὶ Ἑλληνικὴν ἐπίσταμαι παιδεύειν· τὸν
indeed Roman and Greek I-know learning the
 δὲ ἀλφάβητον τοῦ ἀγροίκου τούτου οὐπω μεμάθηκα.
but alphabet of-the rustic this not-yet I-have-learned
 Παρέβαλέ ποτε ὁ μακάριος Θεόφιλος ἀρχιεπίσκοπος τῷ 7
visited once the blessed Theophilus archbishop —
 ἄββᾶ Ἀρσενίῳ, μετὰ ἄρχοντός τινος· ἡρώτα δὲ τὸν
to-abba Arsenius with an-official certain be-asked and the
 γέροντα, ἀκοῦσαι παρ' αὐτοῦ λόγον. Μικρὸν δὲ σιωπήσας
old-man to-bear from him a-word a-little and having-been-silent
 ὁ γέρων, ἀπεκρίνατο πρὸς αὐτόν· Καὶ ἐὰν ὑμῖν εἴπω,
the old-man answered to him and if to-you I-tell(-it)
 φυλάσσετε; Οἱ δὲ συνέθεντο φυλάττειν. Καὶ εἶπεν αὐτοῖς
will-you-keep(-it) they and agreed to-keep(-it) and he-said to-them
 ὁ γέρων· Ὃπου ἐὰν ἀκούσητε Ἀρσένιον, μὴ πλησιάσητε.
the old-man wherever — you-bear (of)-Arsenius not draw-near
 Ἄλλοτε πάλιν βουλευθεὶς ὁ ἀρχιεπίσκοπος παραβαλεῖν 8
another-time again having-wished the archbishop to-visit
 αὐτῷ, ἀπέστειλε πρῶτον εἰδέναι εἰ ἀνοίγει ὁ γέρων.
him sent first to-know whether opens the old-man
 Καὶ ἐδήλωσεν αὐτῷ λέγων· Ἐὰν ἔλθῃς, ἀνοίγω σοι· καὶ
and he-made-known to-him saying if you-come I-open to-you and
 ἐάν σοι ἀνοίξω, πᾶσιν ἀνοίγω· καὶ τότε οὐκέτι καθέζομαι
if to-you I-open to-all I-open and then no-longer I-sit
 ὧδε. Ταῦτα ἀκούσας ὁ ἀρχιεπίσκοπος εἶπεν· Εἰ διώξαι
here these(-things) having-heard the archbishop said if to-drive-away
 αὐτὸν ἀπέρχομαι, οὐκ ἔτι ἀπέρχομαι πρὸς αὐτόν.
him I-go not ever-again do-I-go to him
 Ἀδελφὸς ἡρώτησε τὸν ἄββᾶν Ἀρσένιον ἀκοῦσαι παρ' 9
a-brother asked — abba Arsenius to-bear from
 αὐτοῦ λόγον. Καὶ εἶπεν αὐτῷ ὁ γέρων· Ὅση δυνάμις
him a-word and said to-him the old-man as-much strength

σοί ἐστίν, ἀγώνισαι, ἵνα ἡ ἔνδον σου ἐργασία κατὰ
to-you is strive that the within your work according-to

Θεὸν ᾗ, καὶ νικήσῃ τὰ ἔξω πάθη.

God may-be and may-conquer the outward passions

- 10 Εἶπε πάλιν· Ἐὰν τὸν Θεὸν ζητήσωμεν, φανήσεται ἡμῖν·

he-said again if — God we-seek he-will-appear to-us

καὶ ἐὰν αὐτὸν κατάσχωμεν, παραμενεῖ ἡμῖν.

and if him we-hold-fast he-will-remain with-us

- 11 Εἰπέ τις τῷ ἀββᾷ Ἀρσενίῳ· Οἱ λογισμοί μου θλίβουσίν

said someone — to-abba Arsenius the thoughts my afflict

με λέγοντες· Οὐ δύνασαι νηστεύειν οὐδὲ ἐργάσασθαι· κἂν

me saying not you-can fast nor work at-least

ἐπισκέπτου τοὺς ἀσθενοῦντας· καὶ τοῦτο γὰρ ἀγάπη ἐστίν.

visit the sick also this for love is

Ὁ δὲ γέρων εἰδὼς τὰς σποράς τῶν δαιμόνων, λέγει

the and old-man knowing the sowings of-the demons says

αὐτῷ· Ὑπαγε, φάγε, πίε, κοιμῶ, καὶ μὴ ἐργάσῃ· μόνον

to-him go eat drink sleep and not work only

τοῦ κελλίου μὴ ἀποστῆς. Ἦδει γὰρ ὅτι ἡ ὑπομονὴ

from-the cell not depart he-knew for that the endurance

τοῦ κελλίου φέρει τὸν μοναχὸν εἰς τὴν τάξιν αὐτοῦ.

of-the cell brings the monk into the order his

- 12 Ἐλεγεν ὁ ἀββᾶς Ἀρσένιος, ὅτι ξένος μοναχὸς εἰς

said — abba Arsenius that a-stranger monk in

ἀλλοτρίαν χώραν μηδὲν μεσαζέτω, καὶ ἀναπαύεται.

a-foreign country nothing let-him-meddle and he-is-at-rest

- 13 Εἶπεν ὁ ἀββᾶς Μάρκος τῷ ἀββᾷ Ἀρσενίῳ· Διατί φεύγεις

said — abba Mark — to-abba Arsenius why do-you-flee

ἡμᾶς; Λέγει αὐτῷ ὁ γέρων· Ὁ Θεὸς οἶδεν, ὅτι ἀγαπῶ

us says to-him the old-man — God knows that I-love

ὑμᾶς· ἀλλ' οὐ δύναμαι εἶναι μετὰ τοῦ Θεοῦ καὶ μετὰ τῶν

you but not I-can be with — God and with —

ἀνθρώπων. Αἱ ἄνω χιλιάδες καὶ μυριάδες ἐν θέλημα ἔχουσιν,
men the above thousands and myriads one will have
οἱ δὲ ἄνθρωποι πολλὰ θελήματα ἔχουσιν. Οὐ δύναμαι οὖν
the but men many wills have not I-can then
ἀφεῖναι τὸν Θεόν, καὶ ἐλθεῖν μετὰ τῶν ἀνθρώπων.

leave — God and come with — men

Ἐλεγεν ὁ ἀββᾶς Δανιὴλ περὶ τοῦ ἀββᾶ Ἀρσενίου, ὅτι 14

said — abba Daniel about — abba Arsenius that
ὅλην τὴν νύκτα διετέλει ἀγρυπνῶν· καὶ ὅτε ἦλθε περὶ
whole the night he-continued keeping-vigil and when he-came toward
τὸ πρωῒ διὰ τὴν φύσιν καθευδήσαι, ἔλεγε τῷ ὕπνῳ·
the morning because-of the nature to-sleep he-said to-the sleep

Δεῦρο, κακὲ δοῦλε· καὶ ἥρπαξε μικρὸν καθεζόμενος,
come-here wicked slave and he-snatched(-it) a-little sitting

καὶ εὐθέως ἠγείρετο.

and at-once he-rose

Ἐλεγεν ὁ ἀββᾶς Ἀρσένιος, ὅτι ἀρκετὸν τῷ μοναχῷ, 15

said — abba Arsenius that (it-is)-enough for-the monk

ἵνα κοιμᾶται μίαν ὥραν, ἐὰν ἢ ἀγωνιστής.

that he-sleep one hour if he-is a-fighter

Ἐλεγον οἱ γέροντες, ὅτι ἐδόθη ποτὲ εἰς Σκήτιν πρὸς 16

said the old-men that were-given once in Scetis some

ὀλίγα ἰσχάδια, καὶ ὥς μηδὲν ὄντα, οὐκ ἀπέστειλαν τῷ
few dried-figs and as nothing being not they-sent(-any) —

ἀββᾶ Ἀρσενίῳ, ὥς ἵνα μὴ ὕβριον πάθῃ. Ὁ δὲ γέρων

to-abba Arsenius so that not insult he-should-suffer the but old-man

ἀκούσας οὐκ ἦλθεν εἰς τὴν σύναξιν, λέγων· Ἀφορίσατέ
having-heard not came to the synaxis saying excommunicate

με τοῦ μὴ δοῦναί μοι τὴν εὐλογίαν ἣν ἔπεμψεν ὁ Θεός
me for-the not to-give me the blessing which sent — God

τοῖς ἀδελφοῖς, ἣν οὐκ ἤμην ἄξιος λαβεῖν. Καὶ ἤκουσαν
to-the brothers which not I-was worthy to-receive and heard

πάντες καὶ ὠφελήθησαν εἰς τὴν ταπείνωσιν τοῦ γέροντος.

all and were-edified by the humility of-the old-man

Καὶ ἀπελθὼν ὁ πρεσβύτερος ἀπήνεγκεν αὐτῷ τὰ ἰσχάδια,

and having-gone the priest carried to-him the dried-figs

καὶ ἤνεγκεν αὐτὸν εἰς τὴν σύναξιν μετὰ χαρᾶς.

and brought him to the synaxis with joy

17 Ἐλεγεν ὁ ἀββᾶς Δανιήλ, ὅτι Τοσαῦτα ἔτη ἔμεινε

said — abba Daniel that so-many years he-remained

μεθ' ἡμῶν, καὶ μόνον θαλλὴν σίτου ἐποιούμεεν αὐτῷ τοῦ

with us and only a-basket of-grain we-made for-him for-the

ἐνιαυτοῦ· καὶ ὅτε παρεβάλομεν αὐτῷ, ἐξ αὐτοῦ ἡσθίομεν.

year and when we-visited him from it we-ate

18 Ἐλεγε πάλιν περὶ τοῦ αὐτοῦ ἀββᾶ Ἀρσενίου, ὅτι εἰ μὴ

he-said again about the same abba Arsenius that if not

ἅπαξ τοῦ ἐνιαυτοῦ οὐκ ἥλλασσε τὸ ὕδωρ τῶν βαΐων,

once in-the year not he-changed the water of-the palm-leaves

ἀλλὰ μόνον προσετίθει· ἔπλεκε γὰρ σειρὰν καὶ ἔρραπτεν

but only added(-to-it) he-plaited for rope and sewed

ἕως ὥρας ἑκτης. Καὶ παρεκάλεσαν αὐτὸν οἱ γέροντες

until hour sixth and exhorted him the old-men

λέγοντες· Διὰ τί οὐκ ἀλλάσσεις τὸ ὕδωρ τῶν βαΐων,

saying why not do-you-change the water of-the palm-leaves

ὅτι ὀζει; Καὶ εἶπεν αὐτοῖς· Ὅτι ἀντὶ τῶν θυμιαμάτων

since it-stinks and he-said to-them that instead-of the incenses

καὶ τῶν ἀρωμάτων ὧν ἀπέλαυσα ἐν τῷ κόσμῳ, χρὴ

and the perfumes which I-enjoyed in the world must

ἀπολαβεῖν με τὴν ὁσμὴν ταύτην.

receive me the smell this

- Εἶπε πάλιν, ὅτι ὡς ἤκουεν ὅτι ἐτελέσθη πᾶν γένος 19
he-said again that when he-heard that was-ripened every kind
 ὁπώρας, ἔλεγεν ἀφ' ἑαυτοῦ· Φέρετέ μοι. Καὶ ἐγεύετο
of-fruit he-said of himself bring me and he-tasted
 ἅπαξ μόνον ἀπὸ πάντων μικρόν, εὐχαριστῶν τῷ Θεῷ.
once only from all a-little giving-thanks — to-God
 Ἦσθένησέ ποτε ὁ ἀββᾶς Ἀρσένιος εἰς Σκήτην, καὶ ἔχρηζεν 20
fell-sick once — abba Arsenius in Scetis and he-needed
 εἰς πρᾶγμα ἕως λίνου ενός· καὶ μὴ ἔχων ὅθεν ἀγοράσαι,
as-to a-thing even linen one and not having whence to-buy(-it)
 ἔλαβε παρά τινος ἀγάπην, καὶ εἶπεν· Εὐχαριστῶ σοι, Κύριε,
he-took from someone an-alm and said I-thank you Lord
 ὅτι ἡξιώσας με λαβεῖν ἀγάπην διὰ τὸ ὄνομά σου.
that you-have-deemed-worthy me to-receive alms because-of the name your
 Ἐλεγον περὶ αὐτοῦ, ὅτι εἶχε τὸ διάστημα τοῦ κελλίου 21
they-said about him that he-had the distance of-the cell
 αὐτοῦ μίλια τριακονταδύο· οὐκ ἐξήρχετο δὲ ταχέως· ἄλλοι
his miles thirty-two not he-came-out but quickly others
 γὰρ ἐποιοῦν αὐτῷ τὸ διακόνημα. Ὅτε δὲ ἡρημώθη ἡ
for did for-him the service when and was-laid-waste —
 Σκήτις, ἐξῆλθε κλαίων, καὶ ἔλεγεν· Ἀπώλεσεν ὁ κόσμος
Scetis he-came-out weeping and said lost the world
 τὴν Ῥώμην, καὶ οἱ μοναχοὶ τὴν Σκήτην.
— Rome and the monks — Scetis
 Ἦρώτησεν ὁ ἀββᾶς Μάρκος τὸν ἀββᾶν Ἀρσένιον λέγων· 22
asked — abba Mark — abba Arsenius saying
 Καλὸν τὸ μὴ ἔχειν τινὰ ἐν τῷ κελλίῳ αὐτοῦ παράκλησιν;
(is-it)-good the not to-have any in the cell his comfort
 εἶδον γὰρ ἀδελφόν τινα ἔχοντα μικρὰ λάχανα, καὶ
I-saw for a-brother certain having small vegetables and
 ἐκριζοῦντα αὐτά. Καὶ εἶπεν ὁ ἀββᾶς Ἀρσένιος· Καλὸν
uprooting them and said — abba Arsenius good

μέν ἐστιν, ἀλλὰ πρὸς τὴν ἔξιν τοῦ ἀνθρώπου· ἐὰν γὰρ
indeed it-is but according-to the state of-the man if for
μὴ ἔχη ἰσχὺν ἐν τῷ τοιούτῳ τρόπῳ, πάλιν φυτεύει ἄλλα.
not he-have strength in the such manner again he-plants others

- 23 Διηγῆσατο ὁ ἀββᾶς Δανιὴλ ὁ μαθητὴς τοῦ ἀββᾶ Ἀρσενίου
related — abba Daniel the disciple — of-abba Arsenius
λέγων, ὅτι Εὐρέθην ποτὲ ἐγγὺς τοῦ ἀββᾶ Ἀλεξάνδρου· καὶ
saying that I-was-found once near — of-abba Alexander and
ἐκράτησεν αὐτὸν πόνος, καὶ ἤπλωσεν αὐτὸν ἄνω βλέπων
seized him pain and he-stretched himself-out upward looking
διὰ τὸν πόνον. Συνέβη δὲ τὸν μακάριον Ἀρσένιον
because-of the pain it-happened and the blessed Arsenius
ἐλθεῖν τοῦ λαλῆσαι αὐτῷ· καὶ εἶδεν αὐτὸν ἠπλωμένον.
to-come for-the to-talk with-him and he-saw him stretched-out
Ὡς οὖν ἐλάλησε, λέγει αὐτῷ· Καὶ τίς ἦν κοσμικὸς
when then he-had-talked he-says to-him and who was (the)-worldling
ὄν εἶδον ὧδε; Λέγει αὐτῷ ὁ ἀββᾶς Ἀλέξανδρος· Ποῦ
whom I-saw here says to-him — abba Alexander where
εἶώρακας αὐτόν; Καὶ εἶπεν· Ὡς κατηρχόμεν ἀπὸ τοῦ
have-you-seen him and he-said as I-was-coming-down from the
ὄρους, προσέσχον ὧδε ἐπὶ τὸ σπήλαιον, καὶ εἶδόν τινα
mountain I-looked here at the cave and I-saw someone
ἠπλωμένον ἄνω βλέποντα. Καὶ ἔβαλεν αὐτῷ μετάνοιαν
stretched-out upward looking and made to-him penitence
λέγων· Συγχώρησόν μοι, ἐγὼ ἤμην· πόνος γάρ με κατέσχε.
saying forgive me I was(-it) pain for me held
Καὶ λέγει αὐτῷ ὁ γέρον· Οὐκοῦν σὺ ἦς; καλῶς. Ἐγὼ
and says to-him the old-man so you were(-it) well I
ὑπενόησα ὅτι κοσμικός ἐστι, καὶ διὰ τοῦτο ἠρώτησα.
suspected that a-worldling he-is and because-of this I-asked

Ἄλλοτε εἶπεν ὁ ἀββᾶς Ἀρσένιος τῷ ἀββᾷ Ἀλεξάνδρῳ, 24
another-time said — abba Arsenius — to-abba Alexander
 ὅτι Ἄν ἀποσχίσης τὰ θαλλία σου, ἐλθέ γεῦσαι μετ' ἐμοῦ·
that when you-cut-off the palm-shoots your come eat with me
 ἐὰν δὲ ἔλθωσι ξένοι, φάγε μετ' αὐτῶν. Ὁ οὖν ἀββᾶς
if but come strangers eat with them — so abba
 Ἀλέξανδρος ὁμαλῶς εἰργάζετο καὶ ἐπιεικῶς. Καὶ ὡς
Alexander evenly worked and gently and when
 γέγονεν ἡ ὥρα, ἀκμὴν εἶχε θαλλία· καὶ θέλων τηρῆσαι
came the hour still he-bad palm-shoots and wishing to-keep
 τὸν λόγον τοῦ γέροντος, ἀνέμεινε πληρῶσαι τὰ θαλλία.
the word of-the old-man he-waited to-finish the palm-shoots
 Ὁ οὖν ἀββᾶς Ἀρσένιος, ὡς εἶδεν ὅτι ἐχρόνισεν, ἐγέυσατο,
— so abba Arsenius when he-saw that he-delayed ate
 λογισάμενος μήποτε ξένους ἔσχεν. Ὁ δὲ ἀββᾶς Ἀλέξανδρος
reckoning perhaps strangers he-bad — and abba Alexander
 ὡς ἐτέλεσεν ὀψέ, ἀπῆλθε. Καὶ λέγει αὐτῷ ὁ γέρων· Ξένους
when he-finished late went-off and says to-him the old-man strangers
 ἔσχες; Λέγει· Οὐχί. Εἶπε δὲ αὐτῷ· Πῶς οὖν οὐκ ἦλθες;
did-you-have he-says no he-said and to-him how then not did-you-come
 Ὁ δὲ λέγει· Ὅτι εἰπές μοι, ὅταν ἀποσχίσης τὰ θαλλία
he and says since you-told me when you-cut-off the palm-shoots
 σου, ἐλθέ· καὶ τηρῶν τὸν λόγον σου, οὐκ ἦλθον, ὅτι
your come and keeping the word your not I-came because
 ἄρτι ἐπλήρωσα. Καὶ ἐθαύμασεν ὁ γέρων τὴν ἀκρίβειαν
just-now I-finished and marveled-at the old-man the exactness
 αὐτοῦ, καὶ λέγει αὐτῷ· Ταχύτερον κατάλυε, ἵνα καὶ τὴν
his and says to-him sooner stop that both the
 σύναξίν σου βάλῃς, καὶ τοῦ ὕδατός σου μεταλάβῃς·
synaxis your you-may-perform and of-the water your you-may-partake
 εἰ δὲ μῆγε, ταχέως ἔχει τὸ σῶμά σου ἀσθενῆσαι.
if but not quickly is-apt the body your to-fall-sick

- 25 Παρέβαλέ ποτε ὁ ἀββᾶς Ἀρσένιος εἰς τόπον, καὶ ἦσαν
came once — abba Arsenius to a-place and were
 ἐκεῖ κάλαμοι, καὶ ἐκινήθησαν ὑπὸ τοῦ ἀνέμου. Καὶ λέγει
there reeds and they-were-moved by the wind and says
 ὁ γέρων τοῖς ἀδελφοῖς· Τί ἐστὶν ὁ σεισμὸς οὗτος;
the old-man to-the brothers what is the shaking this
 Καὶ λέγουσι· Κάλαμοί εἰσι. Λέγει οὖν αὐτοῖς ὁ γέρων·
and they-say reeds they-are says then to-them the old-man
 Φύσει ἐὰν κάθηταί τις ἐν ἡσυχίᾳ, ἀκούσει δὲ φωνὴν
surely if sits someone in stillness will-hear and (the)-voice
 στρουθίου, οὐκ ἔχει ἢ καρδίᾳ τὴν αὐτὴν ἡσυχίαν· πόσῳ
of-a-sparrow not has the heart the same stillness how-much
 μᾶλλον ὑμεῖς ἔχοντες τὸν σεισμὸν τῶν καλάμων τούτων;
more you having the shaking of-the reeds these
- 26 Ἐλεγεν ὁ ἀββᾶς Δανιήλ, ὅτι τινὲς ἀδελφοὶ μέλλοντες
said — abba Daniel that certain brothers about
 ὑπάγειν εἰς Θηβαῖδα διὰ λινάρια, λέγουσι· Δι' ἀφορμῆς
to-go to (the)-Thebaid for flax say by occasion
 ἴδωμεν καὶ τὸν ἀββᾶν Ἀρσένιον. Καὶ εἰσηλθεν ὁ ἀββᾶς
let-us-see also — abba Arsenius and went-in — abba
 Ἀλέξανδρος, καὶ εἶπε τῷ γέροντι· Ἀδελφοὶ ἐλθόντες ἀπὸ
Alexander and said to-the old-man brothers having-come from
 Ἀλεξανδρείας θέλουσί σε ἰδεῖν. Λέγει ὁ γέρων· Μάθε
Alexandria wish you to-see says the old-man learn
 παρ' αὐτῶν δι' ἣν αἰτίαν παραγεγόνاسι. Καὶ μαθὼν
from them for what cause they-have-come and having-learned
 ὅτι εἰς Θηβαῖδα διὰ λινάρια ὑπάγουσιν, ἀπήγγειλε τῷ
that to (the)-Thebaid for flax they-are-going he-reported to-the
 γέροντι. Λέγει καὶ αὐτός· Φύσει οὐ βλέπουσι τὸ πρόσωπον
old-man says also he surely not they-see the face
 Ἀρσενίου, ὅτι δι' ἐμὲ οὐκ ἦλθον, ἀλλὰ διὰ τὸ ἔργον
of-Arsenius since for me not they-came but because-of the work

αὐτῶν. Ἀνάπαυσον αὐτούς, καὶ ἀπόλυσον ἐν εἰρήνῃ, εἰπὼν
 their refresh them and send(-them)-off in peace telling
 αὐτοῖς, ὅτι Ὁ γέρων οὐ δύναται ἀπαντῆσαι.

them that the old-man not can meet(-them)

Ἀδελφός τις ἀπῆλθεν εἰς τὸ κελλίον τοῦ ἀββᾶ Ἀρσενίου 27
 a-brother certain went-off to the cell — of-abba Arsenius

ἐν Σκήτει, καὶ προσέσχε διὰ τῆς θυρίδος, καὶ θεωρεῖ
 in Scetis and he-looked through the window and beholds
 τὸν γέροντα ὅλον ὡς πῦρ· ἦν δὲ ἄξιος ὁ ἀδελφός τοῦ
 the old-man whole as fire was and worthy the brother of-the
 ἰδεῖν. Καὶ ὡς ἔκρουσεν, ἐξῆλθεν ὁ γέρων, καὶ θεωρεῖ τὸν
 to-see and when he-knocked came-out the old-man and beholds the
 ἀδελφὸν ὡς ἔκθαμβον. Καὶ λέγει αὐτῷ· Ἐχεις πολλὴν
 brother as astounded and says to-him have-you much
 ὥραν κρούων; μὴ τί ποτε εἶδες ὧδε; Καὶ εἶπε·
 time knocking not something perhaps did-you-see here and he-said
 Οὐχί. Καὶ λαλήσας αὐτὸν ἀπέλυσεν.

no and having-talked him he-dismissed

Καθημένου ποτε τοῦ ἀββᾶ Ἀρσενίου εἰς τὸν Κάνωπον, ἦλθε 28
 sitting once — of-abba Arsenius at — Canopus came

μία συγκλητικὴ παρθένος πλουσία σφόδρα καὶ φοβουμένη
 a senatorial virgin rich very and fearing
 τὸν Θεόν, ἀπὸ Ῥώμης ἰδεῖν αὐτόν· καὶ ὑπεδέξατο αὐτήν
 — God from Rome to-see him and received her
 Θεόφιλος ὁ ἀρχιεπίσκοπος· καὶ παρεκάλεσεν αὐτόν, ἵνα
 Theophilus the archbishop and she-begged him that
 πείσῃ τὸν γέροντα δέξασθαι αὐτήν. Καὶ ἐλθὼν πρὸς
 he-persuade the old-man to-receive her and having-come to
 αὐτὸν παρεκάλεσε λέγων· Ἡ δεῖνα ἡ συγκλητικὴ ἦλθεν
 him she-begged saying the such-a-one the senatorial-lady has-come
 ἀπὸ Ῥώμης, καὶ θέλει σε ἰδεῖν. Ὁ δὲ γέρων οὐ κατεδέξατο
 from Rome and wishes you to-see the but old-man not consented

ἀπαντῆσαι αὐτῇ. Ὡς οὖν ἀνηγγέλη αὐτῇ ταῦτα, κελεύει
to-meet her when then was-reported to-her these(-things) she-orders
 στρωθῆναι κτήνη, λέγουσα. Πιστεύω τῷ Θεῷ ἰδεῖν αὐτόν.
to-be-saddled beasts saying I-trust — God to-see him
 Οὐ γὰρ ἄνθρωπον ἦλθον ἰδεῖν· εἰς γὰρ καὶ ἐν τῇ πόλει
not for a-man I-came to-see there-are for also in the city
 ἡμῶν πολλοὶ ἄνθρωποι· ἀλλὰ προφήτην ἦλθον ἰδεῖν. Καὶ
our many men but a-prophet I-came to-see and
 ὥς ἔφθασε περὶ τὴν κέλλαν τοῦ γέροντος, κατ' οἰκονομίαν
when she-arrived near the cell of-the old-man by dispensation
 Θεοῦ εὐκαίρησεν ὁ γέρων ἔξω τῆς κέλλης· καὶ ἰδοῦσα
of-God happened-to-be the old-man outside the cell and having-seen
 αὐτὸν προσέπεσε τοῖς ποσὶν αὐτοῦ. Ὁ δὲ ἤγειρεν αὐτὴν μετ'
him she-fell-down at-the feet his he but raised her with
 ὀργῆς· καὶ προσέσχευεν αὐτῇ λέγων· Εἰ τὸ πρόσωπόν μου
anger and looked-at her saying if the face my
 θέλεις ἰδεῖν, ἰδοὺ βλέπε. Ἡ δὲ ἀπὸ αἰσχύνης οὐ κατενόησε τὸ
you-wish to-see behold look she but from shame not regarded the
 πρόσωπον αὐτοῦ. Καὶ λέγει αὐτῇ ὁ γέρων· Οὐκ ἤκουσας
face his and says to-her the old-man not have-you-heard
 τὰ ἔργα μου; ταῦτα βλέπειν ἀναγκαῖόν ἐστι. Πῶς δὲ
the works my these (to)-look-at necessary it-is how and
 ἐτόλμησας τοσοῦτον ποιῆσαι πλοῦν; οὐκ οἶδας ὅτι γυνή
did-you-dare so-great to-make a-voyage not do-you-know that a-woman
 εἶ; οὐκ ὀφείλεις ἐξέρχεσθαί πού ποτε; Ἡ ἴνα ἀπέλθης
you-are not ought-you to-go-out anywhere at-all or that you-may-go-off
 εἰς Ῥώμην, καὶ εἴπῃς ταῖς ἄλλαις γυναιξίν, ὅτι Ἐώρακα
to Rome and you-may-tell the other women that I-have-seen
 Ἀρσένιον, καὶ ποιήσωσι τὴν θάλασσαν ὁδὸν γυναικῶν
Arsenius and they-may-make the sea a-road of-women
 ἐρχομένων πρὸς μέ; Ἡ δὲ εἶπεν· Ἐὰν θέλῃ ὁ Κύριος, οὐκ
coming to me she and said if wills the Lord not

ἀφῶ τινα ἐλθεῖν ὧδε· ἀλλ' εὐχου ὑπὲρ ἐμοῦ, καὶ μνημόνευέ
I-will-let anyone to-come here but pray for me and remember
 μου διαπαντός. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῇ· Εὐχομαι τῷ
me always he and answering said to-her I-pray —
 Θεῷ, ἵνα ἐξαλείψῃ τὸ μνημόσυνόν σου ἐκ τῆς καρδίας
to-God that he-wipe-out the remembrance your from the heart
 μου. Καὶ ταῦτα ἀκούσασα, ἐξῆλθε τεταραγμένη. Καὶ
my and these(-things) having-beard she-went-out troubled and
 ὡς ἦλθεν εἰς τὴν πόλιν, ἀπὸ τῆς λύπης ἔβαλε πυρέσσειν·
when she-came to the city from the grief she-began to-be-feverish
 καὶ ἀνηγγέλη τῷ μακαρίῳ Θεοφίλῳ τῷ ἀρχιεπισκόπῳ ὅτι
and it-was-reported to-the blessed Theophilus the archbishop that
 ἀσθενεῖ. Καὶ ἐλθὼν πρὸς αὐτήν, παρεκάλει μαθεῖν τί
she-is-sick and having-come to her he-begged to-learn what
 ἐστίν ὃ ἔχει. Ἡ δὲ εἶπεν αὐτῷ· Εἴθε μὴ ἀπήντησα
it-is which she-has she and said to-him would-that not I-had-come
 ὧδε· εἶπον γὰρ τῷ γέροντι· Μνημόνευέ μου· καὶ εἶπέ
here I-said for to-the old-man remember me and he-said
 μοι· Εὐχομαι τῷ Θεῷ, ἵνα ἐξαλειφθῇ τὸ μνημόσυνόν σου
to-me I-pray — to-God that he-wiped-out the remembrance your
 ἐκ τῆς καρδίας μου. Καὶ ἰδοὺ ἐγὼ ἀποθνήσκω ἐκ τῆς
from the heart my and behold I am-dying from the
 λύπης. Καὶ λέγει αὐτῇ ὁ ἀρχιεπίσκοπος· Οὐκ οἶδας ὅτι
grief and says to-her the archbishop not do-you-know that
 γυνὴ εἶ, καὶ διὰ τῶν γυναικῶν ὁ ἐχθρὸς πολεμεῖ
a-woman you-are and through — women the enemy wars-against
 τοὺς ἁγίους; διὰ τοῦτο εἶπεν ὁ γέρων· περὶ γὰρ τῆς
the saints because-of this said the old-man about for the
 ψυχῆς σου εὐχεται διαπαντός. Καὶ οὕτως ἐθεραπεύθη ὁ
soul your he-prays always and thus was-bealed the
 λογισμὸς αὐτῆς, καὶ ἀπῆλθε μετὰ χαρᾶς εἰς τὰ ἴδια.
thought her and she-went-off with joy to the own(-home)

- 29 Διηγῆσατο ὁ ἀββᾶς Δανιήλ περὶ τοῦ ἀββᾶ Ἀρσενίου,
related — abba Daniel about — abba Arsenius
 ὅτι ἦλθέ ποτε μαγιστριανός, φέρων αὐτῷ διαθήκην
that came once an-official bringing to-him a-will
 τινὸς συγκλητικοῦ συγγενοῦς αὐτοῦ, ὃς κατέλιπεν αὐτῷ
of-a-certain senator kinsman his who had-left him
 κληρονομίαν πολλὴν σφόδρα· καὶ λαβὼν αὐτήν, ἤθελε
an-inheritance great very and having-taken it be-wisbed
 σχίσαι. Καὶ ἔπεσεν ὁ μαγιστριανὸς εἰς τοὺς πόδας αὐτοῦ,
to-tear(-it) and fell the official at the feet his
 λέγων· Δέομαί σου, μὴ σχίσῃς αὐτήν, ἐπεὶ αἴρεταί μου
saying I-beg you not tear it since is-taken-off my
 ἡ κεφαλὴ. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Ἀρσένιος· Ἐγὼ
the head and says to-him — abba Arsenius I
 πρὸ ἐκείνου ἀπέθανον· αὐτὸς δὲ ἄρτι ἀπέθανε. Καὶ
before him died he but just-now died and
 ἀντέπεμψεν αὐτήν, μηδὲν δεξάμενος.
he-sent-back it nothing having-accepted
- 30 Ἐλεγον πάλιν περὶ αὐτοῦ, ὅτι ὁψὲ σαββάτων ἐπιφωσκούσης
they-said again about him that late on-the-sabbath dawning
 Κυριακῆς, ἤφιε τὸν ἥλιον ὀπίσω αὐτοῦ, καὶ ἔτεινε τὰς
Lord's-day he-let the sun behind him and stretched the
 χεῖρας αὐτοῦ εἰς τὸν οὐρανὸν εὐχόμενος, ἕως πάλιν ἔλαμψεν
hands his to the heaven praying until again shone
 ὁ ἥλιος εἰς τὸ πρόσωπον αὐτοῦ· καὶ οὕτως ἐκαθέζετο.
the sun on the face his and thus he-sat-down
- 31 Ἐλεγον περὶ τοῦ ἀββᾶ Ἀρσενίου καὶ τοῦ ἀββᾶ Θεοδώρου τοῦ
they-said about — abba Arsenius and — abba Theodore the
 τῆς Φέρμης, ὅτι ὑπὲρ πάντας ἐμίσουν τὴν τῶν ἀνθρώπων
— of-Pheme that beyond all they-bated the of-the men

δόξαν. Ὁ μὲν οὖν ἀββᾶς Ἀρσένιος οὐχ ὑπήντα ταχέως τινί·
glory — indeed so abba Arsenius not met quickly anyone
 ὁ δὲ ἀββᾶς Θεόδωρος ὑπήντα μὲν, ἀλλὰ ὡς ρομφαία ἦν.
 — *but abba Theodore met(-them) indeed but like a-sword he-was*
 Καθεζομένου ποτὲ τοῦ ἀββᾶ Ἀρσενίου ἐν τοῖς κάτω 32
sitting once — of-abba Arsenius in the lower
 μέρεσι, καὶ ὀχλουμένου ἐκείσε, ἔδοξεν αὐτῷ καταλιπεῖν
parts and being-harassed there it-seemed-good to-him to-leave
 τὸ κελλὶον. Μηδὲν δὲ ἐξ αὐτοῦ λαβὼν, οὕτως ἐπορεύθη
the cell nothing and from it having-taken thus he-went
 μαθητὰς τοὺς Φαρανίτας Ἀλέξανδρον καὶ Ζωΐλον. Εἶπεν οὖν
disciples the Pharanites Alexander and Zoilus he-said then
 τῷ Ἀλεξάνδρῳ· Ἀναστὰς ἀνάπλευσον. Καὶ ἐποίησεν οὕτως.
 — *to-Alexander rising sail-up and he-did thus*
 Καὶ τῷ Ζωΐλῳ εἶπε· Δεῦρο μετ' ἐμοῦ ἕως τοῦ ποταμοῦ,
and — to-Zoilus he-said come with me as-far-as the river
 καὶ ζήτησόν μοι πλοῖον ἐπὶ τὴν Ἀλεξανδρείαν καταπλέον,
and seek for-me a-boat to — Alexandria sailing-down
 καὶ οὕτως ἀνάπλευσον καὶ σὺ πρὸς τὸν ἀδελφόν σου. Ὁ
and thus sail-up also you to the brother your —
 δὲ Ζωΐλος, ἐπὶ τῷ λόγῳ ταραχθεὶς, ἐσιώπησε. Καὶ οὕτως
but Zoilus at the word troubled was-silent and thus
 ἐχωρίσθησαν ἀπ' ἀλλήλων. Κατήλθεν οὖν ὁ γέρων ἐπὶ
they-were-parted from each-other went-down then the old-man to
 τὰ μέρη Ἀλεξανδρείας, καὶ ἡσθένησεν ἀρρώστῃαν μεγάλην.
the parts of-Alexandria and he-fell-sick (with)-illness great
 Οἱ δὲ τούτου διακονηταὶ εἶπον πρὸς ἀλλήλους· Μὴ
the and his servants said to each-other (surely)-not
 ἄρα τις ἡμῶν ἐλύπησε τὸν γέροντα, καὶ διὰ τοῦτο
perhaps someone of-us grieved the old-man and because-of this
 ἐχωρίσθη ἀφ' ἡμῶν; Καὶ οὐχ εὔρον ἐν ἑαυτοῖς οὐδέν,
he-parted from us and not they-found in themselves anything

οὔτε ὅτι παρήκουσαν αὐτοῦ ποτε. Ὑγιάνας δὲ ὁ γέρων
 nor that they-had-disobeyed him ever having-recovered and the old-man
 εἶπε· Πορεύσομαι πρὸς τοὺς ἐμούς Πατέρας. Καὶ οὕτως
 said I-will-go to — my Fathers and thus
 ἀναπλεύσας ἦλθεν εἰς τὴν Πέτραν ὅπου ἦσαν οἱ διακονηταὶ
 having-sailed-up he-came to the Rock where were the servants
 αὐτοῦ. Ὅντος δὲ αὐτοῦ πλησίον τοῦ ποταμοῦ, παιδίσκη
 his being and he near the river a-slave-girl
 τις Αἰθιοπίσσα ἐλθοῦσα, ἥψατο τῆς μηλωτῆς αὐτοῦ. Ὁ
 certain Ethiopian having-come touched the sheepskin his he
 δὲ γέρων ἐπετίμησεν αὐτῇ. Ἡ οὖν παιδίσκη εἶπεν αὐτῷ· Εἰ
 but old-man rebuked her the so slave-girl said to-him if
 μοναχὸς εἶ, πορεύου εἰς τὸ ὄρος. Ὁ δὲ γέρων ἐπὶ τῷ
 a-monk you-are go to the mountain the but old-man at the
 λόγῳ κατανυγεῖς ἔλεγεν ἐν ἑαυτῷ· Ἀρσένιε, εἰ μοναχὸς εἶ,
 word pierced said in himself Arsenius if a-monk you-are
 πορεύου εἰς τὸ ὄρος. Καὶ ἐπὶ τούτῳ ἀπήντησαν αὐτῷ ὁ
 go to the mountain and upon this met him —
 τε Ἀλέξανδρος καὶ Ζώϊλος· καὶ ἐπιπεσόντων αὐτῶν τοῖς
 both Alexander and Zoilus and falling they at-the
 ποσὶν αὐτοῦ, ἔρριψεν ἑαυτὸν καὶ ὁ γέρων· καὶ ἔκλαυσαν
 feet his threw himself also the old-man and they-weep
 ἀμφότεροι. Εἶπε δὲ ὁ γέρων· Οὐκ ἤκούσατε ὅτι ἡσθένησα;
 both said and the old-man not did-you-hear that I-was-sick
 Καὶ εἶπον αὐτῷ· Ναί. Καὶ λέγει ὁ γέρων· Καὶ διατί οὐκ
 and they-said to-him yes and says the old-man and why not
 ἦλθετε ἰδεῖν με; Καὶ λέγει ὁ ἀββᾶς Ἀλέξανδρος ὅτι Ὁ
 did-you-come to-see me and says — abba Alexander that the
 χωρισμός σου ἀφ' ἡμῶν οὐ γέγονε πθανός, καὶ πολλοὶ
 parting your from us not has-been persuasive and many
 οὐκ ὠφελήθησαν, λέγοντες, ὅτι Εἰ μὴ παρήκουσαν τοῦ
 not were-edified saying that if not they-had-disobeyed the

γέροντος, οὐκ ἂν ἐχωρίσθη ἐξ αὐτῶν. Λέγει αὐτοῖς·
old-man not — he-would-have-parted from them he-says to-them

Πάλιν οὖν μέλλουσι λέγειν οἱ ἄνθρωποι, ὅτι Οὐχ εὗρεν
again then are-going to-say the people that not found
ἡ περιστερὰ ἀνάπαυσιν τοῖς ποσὶν αὐτῆς, καὶ ἀνέστρεψε
the dove rest for-the feet her and she-turned
πρὸς τὸν Νῶε, εἰς τὴν κιβωτόν. Καὶ οὕτως ἐθεραπεύθησαν·
to — Noah into the ark and thus they-were-healed
καὶ ἔμεινε μετ' αὐτῶν ἕως τῆς τελευτῆς αὐτοῦ.

and he-remained with them until the end his

Εἶπεν ὁ ἀββᾶς Δανιήλ, ὅτι Διηγῆσατο ἡμῖν ὁ ἀββᾶς 33
said — abba Daniel that related to-us — abba

Ἀρσένιος ὡς περὶ ἄλλου τινός· τάχα δὲ αὐτὸς ἦν· ὅτι
Arsenius as about another someone perhaps but he was(-it) that
καθημένου τινὸς γέροντος εἰς τὸ κελλίον αὐτοῦ, ἦλθεν
sitting a-certain old-man in the cell his came

αὐτῷ φωνὴ λέγουσα· Δεῦρο, καὶ δείξω σοι τὰ ἔργα τῶν
to-him a-voice saying come and I-will-show you the works of-the
ἀνθρώπων. Καὶ ἀναστὰς ἐξῆλθε· καὶ ἀπήνεγκεν αὐτὸν
men and rising he-went-out and it-brought him

εἰς τόπον τινά, καὶ ἔδειξεν Αἰθίοπα κόπτοντα ξύλα, καὶ
to a-place certain and showed(-him) an-Ethiopian cutting wood and
ποιήσαντα φορτίον μέγα· ἐπειρᾶτο δὲ αὐτὸ βαστάσαι, καὶ
having-made a-load great he-tried and it to-carry and
οὐκ ἠδύνατο· καὶ ἀντὶ τοῦ ἄραι ἐξ αὐτοῦ, πάλιν ἔκοπτε
not he-could and instead-of the to-take from it again he-cut

ξύλα, καὶ προσετίθει τῷ φορτίῳ. Τοῦτο δὲ ἐπὶ πολὺ
wood and added(-it) to-the load this and for long

ἐποίει. Καὶ προβάς ὀλίγον πάλιν ἔδειξεν αὐτῷ ἄνθρωπον
he-did and having-gone-on a-little again it-showed him a-man

ἰστάμενον ἐπὶ λάκκου, καὶ ἀντλοῦντα ὕδωρ ἐξ αὐτοῦ, καὶ
standing over a-cistern and drawing water from it and

μεταβάλλοντα εἰς δεξαμενὴν τετρημμένην, καὶ τὸ αὐτὸ
pouring(-it) into a-tank perforated and the same
 ὕδωρ ἐκχέουσιν εἰς τὸν λάκκον. Καὶ λέγει αὐτῷ πάλιν·
water pouring-out into the cistern and it-says to-him again
 Δεῦρο, δείξω σοι ἄλλο. Καὶ θεωρεῖ ἱερόν, καὶ δύο ἄνδρας
come I-will-show you another and he-beholds a-temple and two men
 καθημένους ἵπποις, καὶ βαστάζοντας ξύλον πλαγίως, ἕνα
sitting on-horses and carrying a-beam crosswise one
 κατέναντι τοῦ ενός· ἤθελον δὲ διὰ τῆς πύλης εἰσελθεῖν,
opposite the one they-wished and through the gate to-enter
 καὶ οὐκ ἠδύναντο, διὰ τὸ εἶναι τὸ ξύλον πλάγιον. Οὐκ
and not they-could because-of the to-be the beam crosswise not
 ἔταπείνωσε δὲ ὁ εἰς ἑαυτὸν ὀπίσω τοῦ ἐτέρου ἐνέγκαι
humbled and the one himself behind the other to-carry
 τὸ ξύλον ἐπ' εὐθείας· καὶ διὰ τοῦτο ἔμειναν ἔξω τῆς
the beam on straight and because-of this they-remained outside the
 πύλης. Οὗτοί εἰσι, φησὶν, οἱ βαστάζοντες ὡς δικαιοσύνης
gate these are he-says those carrying as-it-were of-righteousness
 ζυγὸν μετὰ ὑπερηφανίας, καὶ οὐκ ἔταπεινώθησαν τοῦ
(the)-yoke with pride and not humbled(-themselves) for-the
 διορθώσασθαι ἑαυτούς, καὶ πορευθῆναι τῇ ταπεινῇ ὁδῷ τοῦ
to-correct themselves and to-go in-the humble way —
 Χριστοῦ· διὸ καὶ μένουσιν ἔξω τῆς βασιλείας τοῦ Θεοῦ.
of-Christ wherefore also they-remain outside the kingdom — of-God
 Ὁ δὲ κόπτων τὰ ξύλα ἄνθρωπος ἐστὶν ἐν ἁμαρτίαις
the(-one) and cutting the wood a-man is in sins
 πολλαῖς· καὶ ἀντὶ τοῦ μετανοῆσαι, ἄλλας ἀνομίας
many and instead-of the to-repent other lawless-deeds
 προστιθεὶ ἐπάνω τῶν ἁμαρτιῶν αὐτοῦ. Καὶ ὁ τὸ ὕδωρ
adds on-top-of the sins his and the(-one) the water
 ἀντλῶν ἄνθρωπος ἐστὶ καλὰ μὲν ἔργα ποιῶν, ἀλλ' ἐπειδὴ
drawing a-man is good indeed works doing but since

εἶχεν ἐν αὐτοῖς πονηρὰν συμμιγὴν, ἐν τούτῳ ἀπώλεσε
he-had in them evil admixture in this he-lost

καὶ τὰ καλὰ αὐτοῦ ἔργα. Χρὴ οὖν νήφειν πάντα
also the good his works (it)-is-needful then to-be-sober every
 ἄνθρωπον εἰς τὰ ἔργα αὐτοῦ, ἵνα μὴ εἰς κενὸν κοπιᾷσῃ.
man in the works his that not in vain he-toil

Ὁ αὐτὸς διηγῆσατο, ὅτι ποτὲ ἦλθόν τινες τῶν Πατέρων ἀπὸ 34

τῆς αὐτῆς συγγενείας, ἵνα ἴδωσιν τὸν ἀββᾶν Ἀρσένιον· καὶ ἦν εἰς ἐξ αὐτῶν
the same related that once came some of-the Fathers from
 Ἀλεξανδρείας, ἵνα ἴδωσιν τὸν ἀββᾶν Ἀρσένιον· καὶ ἦν εἰς ἐξ αὐτῶν
Alexandria to-see — abba Arsenius and was one of them
 θεῖος τοῦ παλαιοῦ Τιμοθέου ἀρχιεπισκόπου Ἀλεξανδρείας
uncle of-the old Timothy archbishop of-Alexandria

τοῦ λεγομένου ἀκτῆμονος, καὶ εἶχεν ἓνα ἐκ τῶν
the(-one) called without-possession and he-had one of the
 τεκναδέλφων αὐτοῦ. Εἶχε δὲ τότε ὁ γέρων ἀσθένειαν, καὶ
nephews his had and then the old-man an-illness and
 οὐκ ἠθέλησεν ἀπαντῆσαι αὐτοῖς, ἵνα μὴ καὶ ἄλλοι ἔλθωσι
not he-wished to-meet them that not also others should-come
 καὶ παρενοχλήσωσιν αὐτόν. Ἦν δὲ τότε εἰς τὴν Πέτρην τῆς
and should-trouble him he-was and then at the Rock —

Τρώης. Καὶ ἀνέκαμψαν λυπούμενοι. Συνέβη δὲ ἐπίστασιν
of-Troe and they-retained grieving it-happened and an-incursion
 βαρβάρων γενέσθαι, καὶ θέλων ἔμεινεν ἐν τοῖς κάτω
of-barbarians to-happen and wishing he-remained in the lower
 μέρεσι. Καὶ ἀκούσαντες πάλιν ἦλθον ἵδεσθαι αὐτόν. Καὶ μετὰ
parts and having-beard again they-came to-see him and with
 χαρᾶς προσελάβετο αὐτούς. Καὶ λέγει αὐτῷ ὁ ἀδελφὸς ὃς
joy he-received them and says to-him the brother who
 ἦν μετ' αὐτῶν· Οὐκ οἶδας, ἀββᾶ, ὅτι ἦλθομεν παραβαλεῖν
was with them not do-you-know abba that we-came to-visit
 σοι εἰς Τρώην, καὶ οὐκ ἐδέξω ἡμᾶς; Καὶ λέγει αὐτῷ ὁ
you at Troe and not you-received us and says to-him the

γέρων· Ὑμεῖς ἐγεύσασθε ἄρτου καὶ ἐπίετε ὕδωρ· φύσει δὲ
old-man you tasted bread and drank water truly but
 ἐγώ, τέκνον, οὔτε ἄρτου οὔτε ὕδατος ἐγευσάμην, οὔτε μὴν
I child neither bread nor water tasted nor indeed
 ἐκάθισα, κολάζων ἑμαυτόν, ἕως οὗ ἐδοκίμασα ὅτι ἐφθάσατε
sat punishing myself until — I-judged that you-had-arrived
 εἰς τὸν τόπον ὑμῶν, ὅτι δι' ἐμὲ καὶ ὑμεῖς ἐσκύλητε· ἀλλὰ
at the place your since because-of me also you were-troubled but
 συγχωρήσατέ μοι, ἀδελφοί. Καὶ παρακληθέντες ἀνεχώρησαν.
forgive me brothers and comforted they-withdrew

- 35 Ὁ αὐτὸς ἔλεγεν, ὅτι Ἐκάλεσέ με μίαν ὁ ἀββᾶς Ἀρσένιος,
the same said that called me one(-day) — abba Arsenius
 καὶ λέγει μοι· Ἀνάπαυσον τὸν πατέρα σου, ἵνα ὅταν ἀπέλθῃ
and says to-me refresh the father your that when he-goes-off
 πρὸς Κύριον, παρακαλέσῃ ὑπὲρ σοῦ, καὶ εὖ σοι γένηται.
to (the)-Lord he-may-entreat for you and well for-you it-may-be
- 36 Ἐλεγον περὶ τοῦ ἀββᾶ Ἀρσενίου, ὅτι, ἀσθενήσαντος αὐτοῦ
they-said about — abba Arsenius that having-fallen-sick he
 ποτε εἰς Σκητὴν, ἀπῆλθεν ὁ πρεσβύτερος, καὶ ἤνεγκεν
once in Scetis went-off the priest and brought
 αὐτὸν εἰς τὴν ἐκκλησίαν, καὶ ἔθηκεν αὐτὸν εἰς χαλάδριον,
him to the church and laid him on a-cot
 μικρὸν προσκεφάλαιον πρὸς τῇ κεφαλῇ αὐτοῦ. Καὶ ἰδὼν
small a-pillow at the head his and behold
 εἰς τῶν γερόντων ἐλθὼν ἐπισκέψασθαι αὐτόν, καὶ ἰδὼν
one of-the old-men having-come to-visit him and having-seen
 αὐτὸν εἰς τὸ χαλάδριον, καὶ τὸ προσκεφάλαιον ὑποκάτω
him on the cot and the pillow under
 αὐτοῦ, ἐσκανδαλίσθη, λέγων· Οὗτός ἐστιν ὁ ἀββᾶς
him was-scandalized saying this is — abba
 Ἀρσένιος; καὶ εἰς ταῦτα ἀνάκειται; Λαβὼν δὲ αὐτὸν
Arsenius and on these(-things) he-lies having-taken and him

πρεσβύτερος κατ' ἰδίαν, λέγει αὐτῷ· Τί ἦν τὸ ἔργον σου
(the)-priest in private says to-him what was the work your
 ἐν τῇ κώμῃ σου; Ὁ δὲ εἶπε· Ποιμὴν ἤμην. Πῶς οὖν, φησί,
in the village your he and said a-shepherd I-was how then he-says
 διήγες τὸν βίον σου; Ὁ δὲ ἔφη· Ἐν πολλῷ κόπῳ διήγον.
did-you-lead the life your he and said in much toil I-led(-it)
 Καὶ λέγει αὐτῷ· Νῦν οὖν πῶς διάγεις ἐν τῷ κελλίῳ;
and he-says to-him now then how do-you-lead(-it) in the cell
 Ὁ δὲ ἔφη· Μᾶλλον ἀναπαύομαι. Καὶ λέγει αὐτῷ· Βλέπεις
he and said more I-am-at-rest and he-says to-him do-you-see
 τοῦτον τὸν ἀββᾶν Ἀρσένιον; πατὴρ βασιλέων ὑπῆρχεν ὢν
this — abba Arsenius father of-emperors he-was being
 ἐν τῷ κόσμῳ, καὶ χίλιοι δοῦλοι χρυσόζωνοι καὶ ὅλοι
in the world and a-thousand slaves gold-girdled and all
 μανιάκια καὶ ὀλοσήρικα φοροῦντες παρειστήκεισαν αὐτῷ·
collars and all-silk wearing stood-beside him
 πολύτιμα δὲ στρώματα ὑποκάτω αὐτοῦ ἦν· σὺ δὲ ποιμὴν
costly and coverlets under him were you but a-shepherd
 ὢν, οὐκ εἶχες ἐν τῷ κόσμῳ ἦν νῦν ἔχεις ἀνάπαυσιν·
being not you-had in the world which now you-have rest
 καὶ οὗτος τὴν τρυφὴν ἦν εἶχεν ἐν τῷ κόσμῳ, ὧδε
and this(-man) the luxury which he-had in the world here
 οὐκ ἔχει. Ἴδου οὖν σὺ ἀναπαύῃ, κακέινος θλίβεται. Ὁ δὲ
not has behold then you are-at-rest and-he is-afflicted he and
 ἀκούσας ταῦτα, κατενύγη, καὶ ἔβαλε μετάνοιαν, λέγων·
having-beard these(-things) was-pierced and made penitence saying
 Συγχώρησόν μοι, ἀββᾶ, ἡμάρτηκα· ἀληθῶς γὰρ αὕτη ἐστίν
forgive me abba I-have-sinned truly for this is
 ἡ ἀληθινὴ ὁδός, ὅτι οὗτος ἦλθεν εἰς ταπείνωσιν, ἐγὼ
the true way since this(-man) came to humility I
 δὲ εἰς ἀνάπαυσιν. Καὶ ὠφεληθεὶς ὁ γέρων ἀνεχώρησεν.
but to rest and edified the old-man withdrew

37 Ἦλθέ τις τῶν Πατέρων πρὸς τὸν ἀββᾶν Ἀρσένιον· καὶ
came one of-the Fathers to — abba Arsenius and
 ὡς ἔκρουσε τὴν θύραν, ἀνέωξεν ὁ γέρων, νομίζων ὅτι
when he-knocked-at the door opened the old-man thinking that
 διακονητῆς αὐτοῦ ἐστι. Καὶ ὡς εἶδεν αὐτὸν ἄλλον, ἔπεσεν
(the)-servant his it-is and when he-saw him another he-fell
 ἐπὶ πρόσωπον. Ὁ δὲ λέγει αὐτῷ· Ἀνάστα, ἀββᾶ, ἵνα σε
on (his)-face he and says to-him rise abba that you
 ἀσπάσωμαι. Καὶ ἔφη αὐτῷ ὁ γέρων· Οὐκ ἐγείρομαι ἐὰν
I-may-greet and said to-him the old-man not I-rise unless
 μὴ ἀναχωρήσης. Καὶ ἐπὶ πολὺ παρακληθεὶς οὐκ ἀνέστη
— you-withdraw and for long being-begged not he-rose
 ἕως οὗ ἀνεχώρησεν.
until — he-withdrew

38 Ἐλεγον περὶ τινος ἀδελφοῦ ἐλθόντος ἰδεῖν εἰς Σκῆτιν τὸν
they-said about a-certain brother having-come to-see to Scetis —
 ἀββᾶν Ἀρσένιον, ὅτι ἐλθὼν εἰς τὴν ἐκκλησίαν, παρεκάλει
abba Arsenius that having-come to the church he-begged
 τοὺς κληρικοὺς συντυχεῖν τῷ ἀββᾶ Ἀρσενίῳ. Ἐλεγον οὖν
the clergy to-meet — to-abba Arsenius they-said then
 αὐτῷ· Ἀναπαύου μικρόν, ἀδελφέ, καὶ βλέπεις αὐτόν. Ὁ δὲ
to-him rest a-little brother and you-see him he but
 ἔφη· Οὐ γεύομαί τινος, ἐὰν μὴ αὐτῷ ἀπαντήσω. Ἐπεμψαν
said not I-taste anything unless — him I-meet they-sent
 οὖν ἀδελφὸν καταστήσαι αὐτόν, ὅτι μακρὰν ἦν ἡ κέλλα
then a-brother to-bring him since far-off was the cell
 αὐτοῦ. Καὶ κρούσαντες τὴν θύραν εἰσῆλθον, καὶ ἀσπασάμενοι
his and having-knocked-at the door they-went-in and having-greeted
 τὸν γέροντα ἐκάθισαν σιωπῶντες. Εἶπεν οὖν ὁ ἀδελφὸς
the old-man sat being-silent said then the brother
 ὁ τῆς Ἐκκλησίας· Ἐγὼ ὑπάγω, εὕξασθε ὑπὲρ ἐμοῦ. Ὁ δὲ
the of-the church I am-going pray for me the and

ἀδελφὸς ὁ ξένος, μὴ εὐρὼν παρῤῥησίαν πρὸς τὸν γέροντα,
brother the stranger not finding freedom toward the old-man
 εἶπε τῷ ἀδελφῷ· Ἔρχομαι καὶ γὰρ μετὰ σοῦ. Καὶ ἐξήλθον
said to-the brother I-come I-too with you and they-went-out
 ὁμοῦ. Παρεκάλεσεν οὖν αὐτόν, λέγων· Λάβε με καὶ πρὸς τὸν
together he-begged then him saying take me also to —
 ἀββᾶν Μωσῆν τὸν ἀπὸ ληστῶν. Καὶ ἐλθόντων αὐτῶν πρὸς
abba Moses the from robbers and having-come they to
 αὐτόν, ἐδέξατο αὐτοὺς μετὰ χαρᾶς, καὶ φιλοφρονήσας
him he-received them with joy and having-shown-kindness(-to)
 αὐτοὺς ἀπέλυσε. Καὶ λέγει αὐτῷ ὁ ἀδελφὸς ὁ
them dismissed(-them) and says to-him the brother the(-one)
 ἐνεγκὼν αὐτόν· Ἴδου ἀπένεγκά σε πρὸς τὸν ξενικὸν καὶ
having-brought him behold I-brought-away you to the foreign(-one) and
 πρὸς τὸν Αἰγύπτιον. Τίς ἐκ τῶν δύο ἤρεσέ σοι; Ὁ δὲ
to the Egyptian who of the two pleased you he and
 ἀποκριθεὶς εἶπεν· Ἐμοὶ τέως ὁ Αἰγύπτιος ἤρесе. Ἀκούσας
answering said to-me for-now the Egyptian pleased having-heard
 δέ τις τῶν Πατέρων ταῦτα, εὔξατο τῷ Θεῷ, λέγων· Κύριε,
and one of-the Fathers these(-things) prayed — to-God saying Lord
 δείξόν μοι τὸ πρᾶγμα τοῦτο· ὅτι ὃς μὲν φεύγει διὰ τὸ
show me the matter this that one indeed flees because-of the
 ὄνομά σου· ὃς δὲ ἐναγκαλιζέται διὰ τὸ ὄνομά σου. Καὶ
name your one but embraces because-of the name your and
 ἰδοὺ ἐδείχθη αὐτῷ δύο πλοῖα μεγάλα ἐν τῷ ποταμῷ, καὶ
behold were-shown to-him two boats great on the river and
 θεωρεῖ τὸν ἀββᾶν Ἀρσένιον καὶ τὸ Πνεῦμα τοῦ Θεοῦ πλέον
he-beholds — abba Arsenius and the Spirit — of-God sailing
 ἐν ἡσυχίᾳ εἰς ἓνα· καὶ ὁ ἀββᾶς Μωσῆς καὶ οἱ ἄγγελοι τοῦ
in stillness in one and — abba Moses and the angels —
 Θεοῦ πλέοντες εἰς ἓνα, καὶ ἐψώμιζον αὐτὸν μελικηρίδας.
of-God sailing in one and they-were-feeding him honeycombs

- 39 Ἐλεγεν ὁ ἀββᾶς Δανιήλ, ὅτι μέλλων τελευτᾶν ὁ ἀββᾶς
 said — abba Daniel that about to-die — abba
 Ἀρσένιος, παρήγγειλεν ἡμῖν λέγων· Μὴ φροντίσητε ποιεῖν
 Arsenius charged us saying not take-thought to-make
 ἀγάπας ὑπὲρ ἐμοῦ· ἐγὼ γὰρ εἰ ἐποίησα ἐμαυτῷ ἀγάπην,
 love-feasts for me I for if I-made for-myself alms
 ταύτην ἔχω εὑρεῖν.
 this I-have to-find
- 40 Μέλλοντος τελευτᾶν τοῦ ἀββᾶ Ἀρσενίου, ἐταράχθησαν οἱ
 about to-die — of-abba Arsenius were-troubled the
 μαθηταὶ αὐτοῦ. Καὶ λέγει αὐτοῖς· Οὐπω ἦλθεν ἡ ὥρα· ὅτε
 disciples his and he-says to-them not-yet has-come the hour when
 δὲ ἔλθῃ ὥρα, λέγω ὑμῖν. Κριθῆναι δὲ ἔχω μεθ' ὑμῶν
 and comes (the)-hour I-tell you to-be-judged and I-have with you
 ἐπὶ τοῦ βήματος τοῦ φοβεροῦ, ἐὰν δώτε τὸ λείψανόν μου
 at the judgment-seat the fearful if you-give the remains my
 τινι. Οἱ δὲ εἶπον· Τί οὖν ποιήσομεν, ὅτι οὐκ οἶδαμεν
 to-anyone they and said what then shall-we-do since not we-know
 ἐνταφιάσαι; Καὶ λέγει αὐτοῖς ὁ γέρων· Οὐκ οἶδατε
 to-bury and says to-them the old-man not do-you-know
 βαλεῖν σχοινίον εἰς τὸν πόδα μου, καὶ ἄραί με εἰς τὸ
 to-put a-rope on the foot my and to-drag me to the
 ὄρος; Οὗτος δὲ ὁ λόγος τοῦ γέροντος ἦν· Ἀρσένιε, διὸ
 mountain this and the word of-the old-man was Arsenius why
 ἐξῆλθες; λαλήσας, πολλάκις μετεμελήθην, σιωπήσας δὲ
 did-you-come-out having-spoken often I-repentant having-been-silent but
 οὐδέποτε. Ὡς δὲ ἐγγὺς ἦν τοῦ τελευτᾶν, εἶδον αὐτὸν οἱ
 never when and near he-was to-the to-die saw him the
 ἀδελφοὶ κλαίοντα· καὶ λέγουσιν αὐτῷ· Ἐν ἀληθείᾳ καὶ σὺ
 brothers weeping and they-say to-him in truth also you
 φοβῇ, Πάτερ; Καὶ εἶπεν αὐτοῖς· Ἐν ἀληθείᾳ, ὁ φόβος
 are-afraid Father and he-said to-them in truth the fear

ὁ νῦν μετ' ἐμοῦ ἐν τῇ ὥρᾳ ταύτῃ, μετ' ἐμοῦ ἐστίν
the(-one) now with me in the hour this with me is

ἀφ' οὗ ἐγενόμην μοναχός. Καὶ οὕτως ἐκοιμήθη.

since — I-became a-monk and thus he-fell-asleep

Ἔλεγον δὲ ὅτι ὅλον τὸν χρόνον τῆς ζωῆς αὐτοῦ,

41

they-said and that whole the time of-the life his

καθεζόμενος εἰς τὸ ἐργόχειρον αὐτοῦ, ῥάκκος εἶχεν ἐν

sitting at the handiwork his a-rag he-had in

τῷ κόλπῳ, χάριν τῶν δακρύων τῶν πιπτόντων ἀπὸ

the bosom for-the-sake-of the tears the falling from

τῶν ὀφθαλμῶν αὐτοῦ. Ἀκούσας δὲ ὁ ἀββᾶς Ποιμὴν ὅτι

the eyes his having-heard and — abba Poemen that

ἐκοιμήθη, δακρύσας εἶπε· Μακάριος εἶ, ἀββᾶ Ἀρσένιε,

he-had-fallen-asleep weeping said blessed are-you abba Arsenius

ὅτι ἔκλαυσας ἑαυτὸν εἰς τὸν ὧδε κόσμον. Ὁ γὰρ μὴ

because you-wept-for yourself in the here world he for not

κλαίων ἑαυτὸν ὧδε, αἰωνίως ἐκεῖ κλαύσεται. Εἴτε οὖν

weeping-for himself here eternally there will-weep whether then

ὧδε ἐκὼν, εἴτε ἐκεῖ ἀπὸ βασάνων, ἀδύνατον μὴ κλαῦσαι.

here willing or there from torments (it-is)-impossible not to-weep

Διηγέσατο δὲ ὁ ἀββᾶς Δανιὴλ περὶ αὐτοῦ, ὅτι οὐδέποτε

42

related and — abba Daniel about him that never

ἤθελε λαλεῖν τι ζήτημα ἐκ τῆς Γραφῆς, καίπερ

did-he-wish to-discuss any question from the Scripture although

δυνάμενος λαλῆσαι εἰ ἤθελεν· ἀλλ' οὐδὲ ἐπιστολὴν

being-able to-speak if he-wished but not-even a-letter

ταχέως ἔγραφεν. Ὅτε δὲ ἦρχετο εἰς τὴν ἐκκλησίαν διὰ

quickly did-he-write when and he-came to the church after

χρόνου, ὀπίσω τοῦ στύλου ἐκαθέζετο, ἵνα μηδεὶς ἰδῇ τὸ

(a)-time behind the pillar he-sat that no-one should-see the

πρόσωπον αὐτοῦ, μηδὲ αὐτὸς ἄλλω πρόσχῃ. Ἦν δὲ τὸ

face his nor he-himself at-another look was and the

εἶδος αὐτοῦ, ἀγγελικόν, ὥσπερ τοῦ Ἰακώβ· ὀλοπόλιος,
appearance his angelic like — of-Jacob all-white
 ἀστεῖος τῷ σώματι· ξηρὸς δὲ ὑπῆρχεν· εἶχε δὲ τὸν
elegant in-the body lean but he-was he-bad and the
 πώγωνα μέγαν φθάνοντα ἕως τῆς κοιλίας· αἱ δὲ τρίχες
beard long reaching down-to the belly the and lashes
 τῶν ὀφθαλμῶν αὐτοῦ ἔπεσον ἀπὸ τοῦ κλαυθμοῦ· μακρὸς
of-the eyes his fell(-out) from the weeping tall
 δὲ ἦν, ἀλλ' ἐκρυστάθη ἀπὸ τοῦ γήρως. Ἐγένετο δὲ ἐτῶν
and he-was but was-bent by the age he-became and (of)-years
 ἐνενήκοντα πέντε. Ἐποίησε δὲ εἰς τὸ παλάτιον τοῦ τῆς
ninety five he-spent and in the palace — of-the
 θείας μνήμης Θεοδοσίου τοῦ μεγάλου ἔτη τεσσαράκοντα,
divine memory of-Theodosius the great years forty
 πατὴρ γενόμενος τῶν θειοτάτων Ἀρκαδίου καὶ Ὀνωρίου·
father having-been of-the most-divine Arcadius and Honorius
 καὶ ἐν τῇ Σκήτει ἐποίησεν ἔτη τεσσαράκοντα· καὶ δέκα
and in — Scetis he-spent years forty and ten
 εἰς Τρώην τῆς ἄνω Βαβυλῶνος κατέναντι Μέμφεως· καὶ
at Troe — of-upper Babylon opposite Memphis and
 τρία ἔτη εἰς τὸν Κάνωπον Ἀλεξανδρείας· καὶ τὰ ἄλλα δύο
three years at — Canopus of-Alexandria and the other two
 ἔτη, ἦλθε πάλιν εἰς Τρώην, καὶ ἐκεῖ ἐκοιμήθη, τελέσας
years he-came again to Troe and there fell-asleep having-finished
 ἐν εἰρήνῃ καὶ ἐν φόβῳ Θεοῦ τὸν δρόμον αὐτοῦ· ὅτι ἦν
in peace and in fear of-God the course his for he-was
 ἀνὴρ ἀγαθὸς καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως.
a-man good and full of-Spirit holy and of-faith
 Κατέλιπε δέ μοι τὸν χιτῶνα αὐτοῦ τὸν δερμάτινον, καὶ
he-left and to-me the tunic his the leather and

τρίχινον καμάσιν λευκόν, καὶ σανδάλια σεβένινα. Καὶ ἐγὼ
 hair a-shirt white and sandals of-palm-fiber and I
 ἀνάξιος ἐφόρεσα αὐτά, ἵνα εὐλογηθῶ.

unworthy wore them that I-may-be-blessed

Διηγῆσατο πάλιν ὁ ἄββᾶς Δανιὴλ περὶ τοῦ ἄββᾶ 43
 related again — abba Daniel about — abba

Ἀρσενίου, ὅτι ποτὲ ἐκάλεσε τοὺς Πατέρας μου, τὸν τε
 Arsenius that once he-called the Fathers my the both
 ἄββᾶν Ἀλέξανδρον καὶ Ζώϊλον· καὶ ταπεινῶν ἑαυτὸν εἶπεν
 abba Alexander and Zoilus and humbling himself said
 αὐτοῖς· Ἐπειδὴ οἱ δαίμονες πολεμοῦσί με, καὶ οὐκ οἶδα
 to-them since the demons war-against me and not I-know

εἰ κλέπτουσί με ἐν ὕπνῳ, ἀλλὰ τὴν νύκτα ταύτην
 whether they-steal me in sleep but the night this
 κοπιάσατε μετ' ἐμοῦ, καὶ τηρήσατέ με εἰ νυστάζω
 toil with me and watch me whether I-doze

ἐν τῇ ἀγρυπνίᾳ· Καὶ ἐκάθισεν εἰς ἐκ δεξιῶν αὐτοῦ, καὶ
 in the vigil and sat one on (the)-right his and
 εἰς ἐξ εὐωνύμων, ἀπὸ ὧπὲρ σιωπῶντες. Καὶ εἶπον οἱ
 one on (the)-left from evening being-silent and said the

Πατέρες μου, ὅτι Ἡμεῖς ἐκοιμήθημεν καὶ ἀνέστημεν, καὶ
 Fathers my that we slept and got-up and
 οὐκ ᾔσθάνθημεν αὐτὸν νυστάζαντα. Καὶ ἐπὶ τὸ πρωῒ (ὁ
 not perceived him dozing and toward the morning —

Θεὸς οἶδεν εἰ ἀφ' ἑαυτοῦ ἐποίησεν, ἵνα νοήσωμεν ὅτι
 God knows whether of himself he-did(-it) that we-should-think that
 ἐνύσταξεν, ἢ κατὰ ἀλήθειαν ἢ φύσις τοῦ ὕπνου ἦλθεν)
 he-dozed or in truth the nature of-the sleep came

ἐφύσησε τρεῖς πνοάς, καὶ εὐθέως ἀνέστη λέγων· Ἐνύσταξα,
 he-breathed three breaths and at-once rose saying I-dozed

ναί. Καὶ ἀπεκρίθημεν ἡμεῖς, λέγοντες· Οὐκ οἶδαμεν.
 yes and answered we saying not we-know

44 Ἦλθόν ποτε γέροντες πρὸς τὸν ἀββᾶν Ἀρσένιον, καὶ
came once old-men to — abba Arsenius and
 πολλὰ παρεκάλεσαν ἵνα συντύχωσιν αὐτῷ. Ὁ δὲ ἤνοιξεν
much begged that they-might-meet him he and opened
 αὐτοῖς. Καὶ παρεκάλεσαν αὐτὸν εἰπεῖν αὐτοῖς λόγον περὶ
to-them and they-begged him to-tell them a-word about
 τῶν ἡσυχάζόντων καὶ μηδενὶ ἀπαντώντων. Λέγει αὐτοῖς ὁ
those being-still and to-no-one meeting says to-them the
 γέρων· Ὅταν ἡ παρθένος ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτῆς
old-man when the virgin in the house of-the father her
 ᾗ, πολλοὶ θέλουσιν αὐτῇ μνηστευθῆναι· ἐπὰν δὲ λάβῃ
is many wish to-her to-be-betrothed when but she-takes
 ἄνδρα, οὐ πᾶσι ἀρέσκει· οἱ μὲν ἐξουθενοῦσιν, ἄλλοι
a-husband not all she-pleases some indeed despise others
 δὲ ἐπαινοῦσι· καὶ οὐχ οὕτως ἔχει τιμὴν ὥς τὸ πρῶτον,
and praise and not so has honor as the first
 ὅτε ἦν κεκρυμμένη. Οὕτως καὶ τὰ τῆς ψυχῆς· ἀφ’
when she-was hidden thus also the(-things) of-the soul from
 ὅτε δημοσιεύεται, οὐ πάντας δύναται πληροφωρῆσαι.
when it-is-made-public not all can satisfy

Falsely accused of fathering a child, Macarius works to support the girl until her labor forces a confession, then flees to Scetis. He meets two naked hermits and says he is not yet a monk, watches Satan carry flasks of temptation, and sleeps on a pagan coffin. He makes a widow's dead husband tell where a deposit lies, helps a thief load his camel, hears a skull speak of hell, and sees two young foreigners' psalms rise as fire. He teaches the monk to become as the dead, indifferent to insult and praise.

Διηγῆσατο περὶ ἑαυτοῦ ὁ ἀββᾶς Μακάριος, λέγων· Ὅτε 1
 related about himself — abba Macarius saying when
 ἡμιν νεώτερος καὶ ἐκαθήμην εἰς κελλίον εἰς Αἴγυπτον,
 I-was younger and I-was-sitting in a-cell in Egypt
 ἐκράτησάν με καὶ ἐποίησαν κληρικὸν εἰς τὴν κώμην. Καὶ
 they-seized me and made (me)-a-cleric in the village and
 μὴ θέλων καταδέξασθαι, ἔφυγον εἰς ἕτερον τόπον. Καὶ ἦλθε
 not wishing to-accept(-it) I-fled to another place and came
 πρὸς μὲ εὐλαβῆς κοσμικός, καὶ ἐλάμβανε τὸ ἐργόχειρόν
 to me a-devout worldling and he-took the handiwork
 μου, καὶ διηκόνει μοι. Συνέβη δὲ ἀπὸ πειρασμοῦ παρθένον
 my and served me it-happened and from temptation a-virgin
 τινὰ εἰς τὴν κώμην ἐκπεσεῖν. Καὶ λαβοῦσα κατὰ γαστροὺς
 certain in the village to-fall and having-conceived in (the)-womb
 ἠρωτᾶτο τίς εἴη ὁ τοῦτο πεποιηκώς. Ἡ δὲ ἔλεγεν·
 she-was-asked who might-be the(-one) this having-done she and said
 Ὁ ἀναχωρητής. Καὶ ἐξελθόντες συνέλαβόν με εἰς τὴν
 the anchorite and having-come-out they-seized me in the
 κώμην, καὶ ἐκρέμασαν ἐν τῷ τραχήλῳ μου ἡσβολωμένας
 village and hung on the neck my sooty
 χύτρας καὶ ὠτία κούφων, καὶ περιεπόμευσάν με ἐν τῇ
 pots and handles of-jars and paraded me in the
 κώμῃ κατὰ ἄμφοδον, τύπτοντές με, καὶ λέγοντες· Οὐδὸς
 village through street beating me and saying this

ὁ μοναχὸς ἐφθειρεν ἡμῶν τὴν παρθένον, λάβετε αὐτόν,
the monk defiled our the virgin take him
 λάβετε. Καὶ ἔτυψάν με παρὰ μικρὸν τοῦ ἀποθανεῖν.
take(-him) and they-beat me within a-little of-the to-die
 Ἐλθὼν δέ τις τῶν γερόντων εἶπεν· Ὡς πότε τύπτετε
having-come and one of-the old-men said until when do-you-beat
 τὸν ξένον μοναχόν; Ὁ δὲ διακονῶν μοι ἠκολούθει
the stranger monk the(-one) and serving me followed
 ὀπίσω μου αἰδούμενος. Ἦσαν γὰρ ὑβρίζοντες αὐτὸν πολλά,
behind me being-ashamed they-were for insulting him much
 καὶ λέγοντες· Ἴδου ὁ ἀναχωρητὴς ὃν σὺ ἐμαρτύρεις, τί
and saying behold the anchorite whom you bore-witness-to what
 ἐποίησε; Καὶ λέγουσιν οἱ γονεῖς αὐτῆς· Οὐκ ἀπολύομεν
he-has-done and say the parents her not we-release
 αὐτόν, ἕως δὴ ἐγγυητὴν τοῦ τρέφειν αὐτήν. Καὶ εἶπον
him until he-give a-surety of-the to-feed her and I-told
 τῷ διακονητῇ μου· καὶ ἐνηγγυήσατό με. Καὶ ἀπελθὼν
the servant my and he-went-surety-for me and having-gone-off
 εἰς τὸ κελλίον μου, ἔδωκα αὐτῷ ὅσα εἶχον σπυριδία,
to the cell my I-gave him as-many I-had baskets
 λέγων· Πώλησον, καὶ δὸς τῇ γυναικί μου φαγεῖν.
saying sell and give to-the wife my to-eat
 Καὶ ἔλεγον τῷ λογισμῷ μου· Μακάριε, ἰδὼν εὔρες
and I-said to-the thought my Macarius behold you-have-found
 ἑαυτῷ γυναικα· χρὴ ἐργάζεσθαι μικρὸν περισσόν, ἵνα
for-yourself a-wife (it)-is-needful to-work a-little more that
 τρέφῃς αὐτήν· καὶ εἰργαζόμενην νύκτα καὶ ἡμέραν, καὶ
you-may-feed her and I-worked night and day and
 ἔπεμπον αὐτῇ. Καὶ ὅτε ἦλθεν ὁ καιρὸς τῇ ἀθλίᾳ
sent(-it) to-her and when came the time for-the wretched(-girl)
 τεκεῖν, ἔμεινεν ἐπὶ πολλὰς ἡμέρας βασανιζομένη, καὶ
to-give-birth she-remained for many days being-tormented and

οὐκ ἔτικτε. Καὶ λέγουσιν αὐτῇ· Τί ἐστι τοῦτο; Ἡ δὲ
not gave-birth and they-say to-her what is this she and
 εἶπεν· Ἐγὼ οἶδα· ὅτι τὸν ἀναχωρητὴν ἐσυκοφάντησα, καὶ
said I know that the anchorite I-slandered and
 ψευσαμένη ἡτiasάμην· καὶ οὗτος οὐκ ἔχει πρᾶγμα, ἀλλ'
having-lied I-accused(-him) and he not has (the)-matter but
 ὁ δεῖνα ὁ νεώτερος. Καὶ ἐλθὼν ὁ διακονῶν μοι
the such-a-one the young(-man) and having-come the(-one) serving me
 χαίρων ἔλεγεν, ὅτι οὐκ ἡδυνήθη τεκεῖν ἡ παρθένος ἐκείνη,
rejoicing said that not could give-birth the virgin that
 ἕως οὗ ὡμολόγησε, λέγουσα, ὅτι Οὐκ ἔχει πρᾶγμα ὁ
until — she-confessed saying that not has (the)-matter the
 ἀναχωρητής, ἀλλ' ἐψευσάμην κατ' αὐτοῦ καὶ ἰδοὺ πᾶσα
anchorite but I-lied against him and behold all
 ἡ κώμη θέλει ἐλθεῖν ὧδε μετὰ δόξης, καὶ μετανοῆσαι
the village wishes to-come here with glory and to-do-penance
 σοι. Ἐγὼ δὲ ἀκούσας ταῦτα, ἵνα μὴ θλίψωσί με
to-you I and having-heard these(-things) that not they-should-afflict me
 οἱ ἄνθρωποι, ἀνέστην καὶ ἔφυγον ὧδε εἰς Σκήτιν. Αὕτη
the men I-rose and fled here to Scetis this
 ἐστὶν ἡ ἀρχὴ τῆς αἰτίας, δι' ἣν ἦλθον ὧδε.
is the beginning of-the cause because-of which I-came here
 Ἦλθέ ποτε Μακάριος ὁ Αἰγύπτιος ἀπὸ Σκήτεως εἰς τὸ 2
came once Macarius the Egyptian from Scetis to the
 ὄρος τῆς Νιτρίας εἰς τὴν προσφορὰν τοῦ ἀββᾶ Παμβώ·
mountain — of-Nitria for the offering — of-abba Pambo
 καὶ λέγουσιν αὐτῷ οἱ γέροντες· Εἰπὲ ῥῆμα τοῖς ἀδελφοῖς,
and say to-him the old-men speak a-word to-the brothers
 Πάτερ. Ὁ δὲ εἶπεν· Ἐγὼ οὐπω γέγονα μοναχός, ἀλλ'
Father he and said I not-yet have-become a-monk but
 εἶδον μοναχούς. Καθημένῳ γάρ μοί ποτε ἐν τῷ κελλίῳ
I-have-seen monks sitting for me once in the cell

εἰς Σκήτιν, ὥχλησάν μοι οἱ λογισμοὶ λέγοντες· Ἄπελθε
at Scetis troubled me the thoughts saying go-off
 εἰς τὴν ἔρημον, καὶ ἴδε τί βλέπεις ἐκεῖ. Ἐμεινα δὲ
into the desert and see what you-see there I-remained and
 πολεμῶν τῷ λογισμῷ πέντε ἔτη, λέγων, Μήπως ἀπὸ
warring(-against) the thought five years saying perhaps from
 δαιμόνων ἐστίν. Καὶ ὡς ἐπέμενεν ὁ λογισμός, ἀπήλθον
demons it-is and when persisted the thought I-went-off
 εἰς τὴν ἔρημον· καὶ ἠύρον ἐκεῖ λίμνην ὑδάτων, καὶ νῆσον
into the desert and found there a-lake of-waters and an-island
 ἐν μέσῳ αὐτῆς· καὶ ἦλθον τὰ κτήνη τῆς ἐρήμου πιεῖν
in (the)-middle of-it and came the beasts of-the desert to-drink
 ἐξ αὐτῆς. Καὶ εἶδον ἐν μέσῳ αὐτῶν δύο ἀνθρώπους
from it and I-saw in (the)-middle of-them two men
 γυμνοὺς· καὶ ἐδειλίασε τὸ σῶμά μου· ἐνόμισα γὰρ ὅτι
naked and was-afraid the body my I-thought for that
 πνεύματά εἰσιν. Αὐτοὶ δέ με ὡς εἶδον δειλιῶντα, ἐλάλησαν
spirits they-are they but me when they-saw fearing spoke
 πρὸς μέ· Μὴ φοβοῦ· καὶ ἡμεῖς ἀνθρωποὶ ἐσμεν. Καὶ εἶπον
to me not fear also we men are and I-said
 αὐτοῖς· Πόθεν ἐστέ, καὶ πῶς ἦλθετε εἰς τὴν ἔρημον
to-them whence are-you and how did-you-come into the desert
 ταύτην; Καὶ εἶπον· Ἀπὸ κοινοβίου ἐσμέν· καὶ γέγονεν ἡμῖν
this and they-said from a-community we-are and there-was to-us
 συμφωνία, καὶ ἐξήλθομεν ὧδε· ἰδοὺ τεσσαράκοντα ἔτη· καὶ
an-agreement and we-came-out here behold forty years and
 ὁ μὲν εἰς Αἰγύπτιον, ὁ δὲ ἕτερος Λιβυκὸς ὑπάρχει. Καὶ
the indeed one an-Egyptian the and other a-Libyan is and
 ἐπερώτησάν με καὶ αὐτοί, λέγοντες· Πῶς ὁ κόσμος;
questioned me also they saying how (is)-the world
 καὶ εἰ ἔρχεται τὸ ὕδωρ κατὰ καιρὸν αὐτοῦ, καὶ εἰ
and whether comes the water in season its and whether

ἔχει ὁ κόσμος τὴν εὐθηνίαν αὐτοῦ; Καὶ εἶπον αὐτοῖς· Ναί.
has the world the plenty its and I-said to-them yes

Καὶ αὐτοὺς ἠρώτησα· Πῶς δύναμαι γενέσθαι μοναχός;
and-I them asked how can-I become a-monk

Καὶ λέγουσί μοι· Ἐὰν μὴ ἀποτάξῃται τις πᾶσι τοῖς τοῦ
and they-say to-me unless — renounce one all the(-things) of-the

κόσμου, οὐ δύναται γενέσθαι μοναχός. Καὶ εἶπον αὐτοῖς·
world not be-can become a-monk and I-said to-them

Ἐγὼ ἀσθενής εἰμι, καὶ οὐ δύναμαι ὡς ὑμεῖς. Καὶ εἰπὼν
I weak am and not I-can as you and they-said

μοι καὶ αὐτοί· Καὶ ἐὰν οὐ δύνασαι ὡς ἡμεῖς, κάθου εἰς τὸ
to-me also they and if not you-can as we sit in the

κελλίον σου, καὶ κλαῦσον τὰς ἀμαρτίας σου. Καὶ ἠρώτησα
cell your and weep-for the sins your and I-asked

αὐτούς· Ὅταν γίνηται χειμῶν, οὐ ριγᾶτε; καὶ ὅταν γίνηται
them when comes winter not are-you-cold and when comes

καῦμα, οὐ καίεται τὰ σώματα ὑμῶν; Οἱ δὲ εἶπον· Ὁ
heat not is-burned the bodies your they and said —

Θεὸς ἐποίησεν ἡμῖν τὴν οἰκονομίαν ταύτην· καὶ οὔτε τῷ
God made for-us the dispensation this and neither in-the

χειμῶνι ριγῶμεν, οὔτε τῷ θέρει τὸ καῦμα ἡμᾶς ἀδικεῖ.
winter are-we-cold nor in-the summer the heat us harms

Διὰ τοῦτο εἶπον ὑμῖν, ὅτι οὐπω γέγονα μοναχός,
because-of this I-said to-you that not-yet have-I-become a-monk

ἀλλ' εἶδον μοναχοὺς. Συγχωρήσατέ μοι, ἀδελφοί.
but I-have-seen monks forgive me brothers

Ὁ Ἀββᾶς Μακάριος ὅτε ᾤκει ἐν τῇ πανερήμῳ· ἦν δὲ 3
— abba Macarius when he-lived in the utter-desert was and

μόνος ἐν αὐτῇ ἀναχωρῶν, παρακάτω δὲ ἄλλη ἔρημος
alone in it withdrawing below and another desert

ἦν πλειόνων ἀδελφῶν. Παρετήρει δὲ ὁ γέρων τὴν ὁδόν·
was of-more brothers watched and the old-man the road

καὶ ὁρᾷ τὸν σατανᾶν ἀνερχόμενον ἐν σχήματι ἀνθρώπου,
and he-sees — Satan coming-up in (the)-form of-a-man
 παρελθεῖν δι' αὐτοῦ· ἐφαίνετο δὲ ὡς στιχάριον φορῶν
to-pass by him he-appeared and as a-tunic wearing
 λινοῦν τρωγλωτόν· καὶ κατὰ τρυμαλίαν ἐκρέματο ληκύνθιον.
linen full-of-holes and at-each hole bung a-flask
 Καὶ λέγει αὐτῷ ὁ γέρων ὁ μέγας· Ποῦ πορεύῃ; Καὶ
and says to-him the old-man the great where are-you-going and
 εἶπεν αὐτῷ· Ἀπέρχομαι ὑπομῆσαι τοὺς ἀδελφούς. Ὁ δὲ
he-said to-him I-go-off to-remind the brothers the and
 γέρων εἶπε· Καὶ ἵνα τί σοι τὰ ληκύνθια ταῦτα; Καὶ
old-man said and for what (are)-to-you the flasks these and
 εἶπε· Γεύματα ἀποφέρω τοῖς ἀδελφοῖς. Ὁ δὲ γέρων εἶπε·
he-said tastes I-carry to-the brothers the and old-man said
 Καὶ ταῦτα ὅλα; Ἀπεκρίθη· Ναί· ἐὰν μὴ τὸ ἐν ἀρέσῃ
and these all he-answered yes unless — the one please
 τινί, φέρω ἄλλο· ἐὰν δὲ μὴ καὶ τοῦτο, διδῶ ἄλλο·
someone I-bring another if and not also this I-give another
 πάντως δὲ ἐξ αὐτῶν καὶ ἐν ἀρέσει αὐτῷ. Καὶ ταῦτα
at-all-events and of them at-least one will-please him and these(-things)
 εἰπὼν ἀπῆλθεν. Ὁ δὲ γέρων ἔμεινε παρατηρούμενος
having-said he-went-off the and old-man remained watching
 τὰς ὁδοὺς, ἕως πάλιν ἐκεῖνος ἐπανήλθε. Καὶ ὡς εἶδεν
the roads until again that(-one) came-back and when saw
 αὐτὸν ὁ γέρων, λέγει αὐτῷ· Σωθείης. Ὁ δὲ ἀπεκρίθη·
him the old-man he-says to-him may-you-be-saved he and answered
 Ποῦ ἔνι μοι σωθῆναι; Λέγει αὐτῷ ὁ γέρων· Διατί; Ὁ
where is-it for-me to-be-saved says to-him the old-man why he
 δὲ λέγει· Ὅτι πάντες ἄγριοί μοι ἐγένοντο, καὶ οὐδεὶς
and says because all savage to-me became and no-one
 μου ἀνέχεται. Λέγει αὐτῷ ὁ γέρων· Οὐδένα οὖν φίλον
me bears says to-him the old-man no then friend

ἔχεις ἐκεῖ; Ὁ δὲ ἀπεκρίθη· Ναί, ἓνα μοναχὸν ἔχω ἐκεῖ
have-you there he and answered yes one monk I-have there
 φίλον, καὶ κἂν αὐτός μοι πείθεται καὶ ὅτε ὁρᾷ με,
(as)-friend and at-least he to-me yields and when he-sees me
 στρέφεται ὡς ἀνέμη. Λέγει αὐτῷ ὁ γέρων· Καὶ τίς
he-turns like a-weathervane says to-him the old-man and what
 καλεῖται ὁ ἀδελφός; Ὁ δὲ λέγει· Θεόπεμπος. Εἰπὼν
is-called the brother he and says Theopemptus having-said
 δὲ ταῦτα ἀπῆλθε. Καὶ ἀναστὰς ὁ ἀββᾶς Μακάριος
and these(-things) he-went-off and rising — abba Macarius
 ἀπέρχεται ἐπὶ τὴν παρακάτω ἔρημον. Καὶ ἀκούσαντες
goes-off to the lower desert and having-beard
 οἱ ἀδελφοί, λαβόντες βαῖτα ἐξῆλθον εἰς ἀπάντησιν αὐτοῦ.
the brothers having-taken palms came-out to meeting him
 Καὶ λοιπὸν ἕκαστος ἡντρεπίζετο, νομίζων ὅτι παρ' αὐτῷ
and then each made-ready thinking that with him
 ἔμελλε καταλύειν ὁ γέρων. Ὁ δὲ ἐζήτει τίς εἴη ὁ
was-about to-lodge the old-man he but sought who might-be the(-one)
 καλούμενος Θεόπεμπος ἐν τῷ ὄρει. Καὶ εὐρών,
called Theopemptus on the mountain and having-found(-him)
 εἰσῆλθεν εἰς τὸ κελλίον αὐτοῦ. Ὁ δὲ Θεόπεμπος ὑπεδέξατο
he-went-in to the cell his — and Theopemptus received
 αὐτὸν χαίρων. Ὡς δὲ ἤρξατο ἰδιάζειν αὐτόν, ὁ γέρων
him rejoicing when and he-began to-be-alone(-with) him the old-man
 λέγει· Πῶς τὰ κατὰ σέ, ἀδελφέ; Ὁ δὲ εἶπεν·
says how (are)-the(-things) with you brother he and said
 Εὐχαῖς σου, καλῶς. Εἶπε δὲ ὁ γέρων· Μὴ πολεμοῦσί σε
by-prayers your well said and the old-man not do-war-against you
 οἱ λογισμοί; Ὁ δὲ εἶπε· Τέως καλῶς εἰμι· ἡδέϊτο γὰρ
the thoughts he and said so-far well I-am he-was-ashamed for
 εἰπεῖν. Λέγει αὐτῷ ὁ γέρων· Ἴδου πόσα ἔτη ἀσκῶ,
to-say says to-him the old-man behold how-many years I-practice-discipline

καὶ τιμῶμαι παρὰ πάντων, καὶ ἐμοὶ τῷ γέροντι ὁχλεῖ τὸ
and am-honored by all and me the old-man troubles the
 πνεῦμα τῆς πορνείας. Ἀπεκρίθη λέγων καὶ ὁ Θεόπεμptos·
spirit — of-fornication answered saying also the Theopemptus
 Πίστευε, ἀββᾶ, καὶ ἐμοί. Ὁ δὲ γέρων προεφασίζετο καὶ
believe abba also to-me the and old-man pretended also
 ἑτέρους λογισμοὺς πολεμεῖν αὐτῷ, ἕως ποιήσει αὐτὸν
other thoughts to-war-against him until he-should-make him
 ὁμολογῆσαι. Εἴτα λέγει αὐτῷ· Πῶς νηστεύεις; Ὁ δὲ λέγει
confess then he-says to-him how do-you-fast he and says
 αὐτῷ· Τὴν ἐνάτην. Λέγει αὐτῷ ὁ γέρων· Νήστευε ἕως
to-him (till)-the ninth says to-him the old-man fast until
 ὀψέ, καὶ ἄσκει· καὶ ἀποστήθιζε τοῦ Εὐαγγελίου καὶ τῶν
evening and practice and learn-by-heart of-the Gospel and of-the
 ἄλλων Γραφῶν· καὶ ἐάν σοι ἀναβῇ λογισμός, μηδέποτε
other Scriptures and if to-you comes-up a-thought never
 πρόσχης κάτω, ἀλλὰ πάντοτε ἄνω· καὶ εὐθέως σοι ὁ
look down but always up and at-once you the
 Κύριος βοηθεῖ. Καὶ τυπώσας ὁ γέρων τὸν ἀδελφὸν
Lord helps and having-instructed the old-man the brother
 ἐξῆλθεν εἰς τὴν ἰδίαν ἔρημον. Καὶ παρατηρῶν πάλιν
he-went-out to the own desert and watching again
 ὁρᾶ ἐκείνον τὸν δαίμονα, καὶ λέγει αὐτῷ· Ποῦ πάλιν
he-sees that the demon and says to-him where again
 ἀπέρχῃ; Ὁ δὲ λέγει· Ὑπομνήσαι τοὺς ἀδελφούς. Καὶ
are-you-going-off he and says to-remind the brothers and
 ἀπῆλθεν. Ὡς δὲ πάλιν ἐπανῆλθε, λέγει αὐτῷ ὁ ἅγιος·
he-went-off when and again he-came-back says to-him the holy(-man)
 Πῶς οἱ ἀδελφοί; Ὁ δὲ λέγει· Κακῶς. Ὁ δὲ γέρων
how (are)-the brothers he and says badly the and old-man
 λέγει· Διατί; Ὁ δὲ εἶπεν· Ἄγριοι εἰσιν ὅλοι· καὶ τὸ
says why he and said savage they-are all and the

μείζον κακόν, ὅτι καὶ ὃν εἶχον φίλον ὑπακούοντά
 greater evil (is)-that even (he)-whom I-had (as)-friend obeying
 μοι, καὶ αὐτὸς οὐκ οἶδα πόθεν διεστράφη, καὶ οὐδὲ
 me also he not I-know whence was-turned and not-even
 αὐτός μοι πείθεται, ἀλλὰ πάντων ἀγριώτερος ἐγένετο·
 he to-me yields but of-all more-savage became
 καὶ ὥμοσα μηκέτι τὰ ἐκεῖ πατήσαι, εἰ μὴ μετὰ
 and I-swore no-longer the(-places) there to-tread if not after
 χρόνον. Καὶ οὕτως εἰπὼν ἀπῆλθεν, ἐάσας τὸν γέροντα.
 (a)-time and thus having-said he-went-off having-left the old-man
 Καὶ ὁ ἅγιος εἰσῆλθεν εἰς τὸ κελλίον αὐτοῦ.

and the holy(-man) went-in to the cell his
 Παρέβαλεν ὁ ἀββᾶς Μακάριος ὁ μέγας τῷ ἀββᾶ 4
 visited — abba Macarius the great — to-abba
 Ἄντωνίῳ, εἰς τὸ ὄρος· καὶ κρούσαντος αὐτοῦ τὴν θύραν,
 Antony on the mountain and having-knocked he at-the door
 ἐξῆλθε πρὸς αὐτόν, καὶ εἶπεν αὐτῷ· Σὺ τίς εἶ; ὁ δὲ
 he-came-out to him and said to-him you who are he and
 ἔφη· Ἐγὼ εἰμι Μακάριος. Καὶ κλείσας τὴν θύραν εἰσῆλθε
 said I am Macarius and having-shut the door he-went-in
 καὶ ἀφήκεν αὐτόν. Καὶ ἰδὼν τὴν ὑπομονὴν αὐτοῦ,
 and left him and having-seen the patience his
 ἤνοιξεν αὐτῷ, καὶ χαριεντιζόμενος μετ' αὐτοῦ, ἔλεγεν·
 he-opened to-him and jesting with him he-said
 Ἀπὸ πολλοῦ χρόνου ἐπεθύμουν σε ἰδεῖν, ἀκούων τὰ
 from long time I-desired you to-see hearing the(-things)
 περὶ σοῦ. Καὶ φιλοξενήσας αὐτὸν ἀνέπαυσεν· ἦν
 about you and having-shown-hospitality(-to) him he-refresed(-him) he-was
 γὰρ ἀπὸ καμάτου πολλοῦ. Ὀψίας δὲ γενομένης, ἔβρεξεν
 for from toil much evening and having-come soaked
 ἐαυτῷ ὁ ἀββᾶς Ἀντώνιος θαλλία. Καὶ λέγει αὐτῷ ὁ
 for-himself — abba Antony palm-sboots and says to-him —

- ἄββᾱς Μακάριος· Κέλευσον ἵνα καὶ γὰρ βρέξω ἐμαυτῶ. Ὁ
abba Macarius bid that I-too may-soak for-myself he
 δὲ εἶπε· Βρέξον. Καὶ ποιήσας δεσμὸν μέγαν, ἔβρεξε.
and said soak and having-made a-bundle great he-soaked(-it)
 Καὶ καθήμενοι ἀπὸ ὀψέ, λαλοῦντες περὶ σωτηρίας ψυχῶν
and sitting from evening talking about salvation of-souls
 ἔπλεκον· καὶ ἡ σειρὰ διὰ τῆς θυρίδος εἰς τὸ σπήλαιον
they-plaited and the rope through the window into the cave
 κατέβαινε. Καὶ εἰσελθὼν πρῶτ' ὁ μακάριος Ἀντώνιος
went-down and having-come-in early the blessed Antony
 εἶδε τὸ πλῆθος τῆς σειρᾶς τοῦ ἄββᾱ Μακαρίου, καὶ
saw the quantity of-the rope — of-abba Macarius and
 ἔλεγε· Πολλὴ δύναμις ἐκ τῶν χειρῶν τούτων ἐξέρχεται.
said much power from the hands these comes-out
 5 Ἐλεγεν ὁ ἄββᾱς Μακάριος περὶ τῆς ἐρημώσεως τῆς
said — abba Macarius about the desolation —
 Σκήτεως τοῖς ἀδελφοῖς· Ὅταν ἴδητε κελλίον οἰκοδομοῦμενον
of-Scetis to-the brothers when you-see a-cell being-built
 ἐγγὺς τοῦ ἔλους, μάθετε ὅτι ἐγγὺς ἐστὶν ἡ ἐρήμωσις
near the marsh know that near is the desolation
 αὐτῆς· ὅταν ἴδητε δένδρα, ἐπὶ θυρῶν ἐστὶν· ὅταν δὲ
its when you-see trees at (the)-doors it-is(-at-hand) when and
 ἴδητε παιδιά, ἄρατε τὰ μηλωτάρια ὑμῶν, καὶ ἀναχωρήσατε.
you-see children take-up the sheepskins your and withdraw
 6 Ἐλεγε πάλιν, παρηγορῆσαι θέλων τοὺς ἀδελφούς· Ἦλθεν
he-said again to-encourage wishing the brothers there-came
 ὧδε παιδίον δαιμονιζόμενον μετὰ τῆς μητρὸς αὐτοῦ, καὶ
here a-child demon-possessed with the mother his and
 ἔλεγε τῇ μητρὶ αὐτοῦ· Ἐγειρε, γράϊα, ἄγωμεν ἔνθεν.
said to-the mother his get-up old-woman let-us-go from-here
 Ἡ δὲ εἶπεν· Οὐ δύναμαι πεζεῦσαι. Καὶ εἶπεν αὐτῇ τὸ
she and said not I-can walk and said to-her the

παιδίον· Ἐγὼ σε βαστάζω. Καὶ ἐθαύμασα τὴν πονηρίαν

child I you carry and I-marveled-at the wickedness

τοῦ δαίμονος, πῶς ἠθέλησεν αὐτοὺς φυγαδεῦσαι.

of-the demon how he-wished them to-drive-away

Ἔλεγεν ὁ ἀββᾶς Σισόης· Ὅτε ἤμην εἰς Σκῆτιν μετὰ τοῦ 7

said — abba Sisoes when I-was in Scetis with —

Μακαρίου, ἀνέβημεν θερίσαι μετ' αὐτοῦ ἑπτὰ ὀνόματα·

Macarius we-went-up to-reap with him seven persons

καὶ ἰδοὺ μία χήρα καλαμωμένη ἦν ὀπίσω ἡμῶν, καὶ οὐκ

and behold a widow gleaning was behind us and not

ἐπαύετο κλαίουσα. Ἐφώνησεν οὖν ὁ γέρων τὸν κύριον

ceased weeping called then the old-man the lord

τοῦ χωρίου, καὶ εἶπεν αὐτῷ· Τί ἔχει ἡ γραῦς αὕτη,

of-the estate and said to-him what has the old-woman this

ὅτι πάντοτε κλαίει; Λέγει αὐτῷ· Ὅτι ὁ ἀνὴρ αὐτῆς εἶχε

that always she-weeps he-says to-him because the husband her had

παραθήκην τινός, καὶ ἀπέθανεν ἄφνω, καὶ οὐκ εἶπε ποῦ

a-deposit of-someone and died suddenly and not said where

ἔθηκεν αὐτήν· καὶ θέλει ὁ κύριος τῆς παραθήκης λαβεῖν

he-had-put it and wishes the lord of-the deposit to-take

αὐτήν καὶ τὰ τέκνα αὐτῆς εἰς δούλους. Λέγει αὐτῷ ὁ

her and the children her as slaves says to-him the

γέρων· Εἰπὲ αὐτῇ ἵνα ἔλθῃ πρὸς ἡμᾶς, ὅπου ἀναπαυόμεθα

old-man tell her that she-come to us where we-rest

τὸ καῦμα. Καὶ ἐλθούσης τῆς γυναίκος, εἶπεν αὐτῇ

(during)-the heat and having-come the woman said to-her

ὁ γέρων· Τί πάντα οὕτως κλαίεις; Καὶ εἶπεν· Ὁ ἀνὴρ

the old-man why always thus do-you-weep and she-said the husband

μου ἀπέθανε λαβὼν παραθήκην τινός, καὶ οὐκ εἶπεν

my died having-received a-deposit of-someone and not he-said

ἀποθνήσκων ποῦ ἔθηκεν αὐτήν. Καὶ εἶπεν ὁ γέρων πρὸς

dying where he-had-put it and said the old-man to

αὐτήν· Δεῦρο, δείξόν μοι ποῦ ἔθηκας αὐτόν. Καὶ λαβὼν
her come show me where you-put him and having-taken
 τοὺς ἀδελφοὺς μεθ' ἑαυτοῦ, ἐξῆλθε σὺν αὐτῇ. Καὶ ἐλθόντων
the brothers with himself he-went-out with her and having-come
 ἐπὶ τὸν τόπον, εἶπεν αὐτῇ ὁ γέρων· Ἀναχώρησον εἰς τὸν
to the place said to-her the old-man withdraw to the
 οἶκόν σου. Καὶ προσευξαμένων αὐτῶν, ἐφώνησεν ὁ γέρων
house your and having-prayed they called the old-man
 τὸν νεκρόν, λέγων· Ὁ δεῖνα, ποῦ ἔθηκας τὴν ἀλλοτρίαν
the dead(-man) saying the such-a-one where did-you-put the another's
 παραθήκην; Ὁ δὲ ἀποκριθεὶς εἶπεν· Εἰς τὸν οἶκόν μου
deposit he and answering said in the house my
 κέκρυπται, ὑπὸ τὸν πόδα τῆς κλίνης. Καὶ λέγει αὐτῷ ὁ
it-is-bidden under the foot of-the bed and says to-him the
 γέρων· Κοιμῶ πάλιν ἕως τῆς ἡμέρας τῆς ἀναστάσεως.
old-man sleep again until the day of-the resurrection
 Ἰδόντες δὲ οἱ ἀδελφοί, ἀπὸ τοῦ φόβου ἔπεσον εἰς τοὺς
having-seen(-it) and the brothers from the fear fell at the
 πόδας αὐτοῦ. Καὶ εἶπεν αὐτοῖς ὁ γέρων· Οὐ δι' ἐμὲ
feet his and said to-them the old-man not because-of me
 γέγονε τοῦτο· οὐδὲν γάρ εἰμι· ἀλλὰ διὰ τὴν χήραν
has-happened this nothing for I-am but because-of the widow
 καὶ τὰ ὀρφανὰ ὁ Θεὸς ἐποίησε τὸ πρᾶγμα· τοῦτο δέ ἐστι
and the orphans — God did the thing this and is
 τὸ μέγα, ὅτι ἀναμάρτητον θέλει ὁ Θεὸς τὴν ψυχὴν·
the great(-thing) that sinless wishes — God the soul
 καὶ εἴ τι ἂν αἰτήσῃται λαμβάνει. Ἐλθὼν δέ, ἀνήγγειλε
and if anything — it-ask it-receives having-come and he-reported
 τῇ χήρᾳ ποῦ κεῖται ἡ παραθήκη. Ἡ δὲ λαβοῦσα αὐτήν,
to-the widow where lies the deposit she and having-taken it

ἔδωκε τῷ κυρίῳ αὐτῆς, καὶ ἡλευθέρωσε τὰ τέκνα αὐτῆς.
gave(-it) to-the lord its and freed the children her

Καὶ πάντες οἱ ἀκούσαντες ἐδόξασαν τὸν Θεόν.

and all those having-heard glorified — God

Ἔλεγεν ὁ ἀββᾶς Πέτρος περὶ τοῦ ἁγίου Μακαρίου ὅτι 8
said — abba Peter about the holy Macarius that

παραγενόμενός ποτε πρὸς τινα ἀναχωρητήν, καὶ εὗρὼν
having-come once to a-certain anchorite and having-found

αὐτὸν κακούμενον, ἐπυνθάνετο τί βούλοιτο τραφῆναι,
him ailing he-asked what he-wished to-be-fed

οὐδενὸς ὄντος ἐν τῷ κελλίῳ αὐτοῦ. Καὶ φήσαντος ἐκείνου,
nothing being in the cell his and having-said he

Πάστιλον, εἰς τὴν Ἀλεξανδρέων πόλιν οὐκ ὤκνησεν ὁ
a-cake to the of-(the)-Alexandrians city not shrank the

ἀνδρείος παραγενέσθαι, καὶ δοῦναι τῷ κάμνοντι καὶ τὸ
brave(-man) to-go and to-give(-it) to-the sick(-man) and the

θαυμαστὸν μηδεὶ κατὰδηλον γερόμενον.

wonderful(-thing) to-no-one known having-become

Εἶπε πάλιν, ὅτι ἐν ἀκακίᾳ τοῦ ἀββᾶ Μακαρίου 9
he-said again that in guilelessness — of-abba Macarius

πολιτευομένου πρὸς πάντας τοὺς ἀδελφούς, ἔφησαν αὐτῷ
conducting-himself toward all the brothers said to-him

τινες· Διατί οὕτως ἑαυτὸν ποιεῖς; Ὁ δὲ εἶπε· Δώδεκα ἔτη
some why thus yourself do-you-make he and said twelve years

ἐδούλευσα τῷ Κυρίῳ μου, ἵνα μοι χαρίσῃται τὸ χάρισμα
I-served the Lord my that to-me he-might-grant the gift

τοῦτο, καὶ πάντες μοι συμβουλεύετε ἀποθέσθαι αὐτό;
this and all me you-advice to-lay-aside it

Ἔλεγον περὶ τοῦ ἀββᾶ Μακαρίου, ὅτι εἰ εὐκαίρησε μετὰ 10
they-said about — abba Macarius that if he-had-leisure with

ἀδελφῶν, ἐτίθει ἑαυτῷ ὅρον, ὅτι Ἐὰν εὑρεθῇ οἶνος,
brothers he-set for-himself a-rule that if is-found wine

διὰ τοὺς ἀδελφοὺς πίνει, καὶ ἀντὶ ἐνὸς ποτηρίου οἴνου,
because-of the brothers drink and for one cup of-wine
 μίαν ἡμέραν μὴ πίης ὕδωρ. Οἱ οὖν ἀδελφοί, χάριν
one day not drink water the then brothers for-the-sake-of
 ἀναπαύσεως ἐδίδουν αὐτῷ. Ὁ δὲ γέρων μετὰ χαρᾶς
refreshment gave(-it) to-him the and old-man with joy
 ἐλάμβανεν, ἵνα ἑαυτὸν βασανίσῃ. Ὁ δὲ μαθητὴς εἰδὼς τὸ
took(-it) that himself he-might-torment the but disciple knowing the
 πρᾶγμα, ἔλεγε τοῖς ἀδελφοῖς· Διὰ τὸν Κύριον, μὴ δώτε
matter said to-the brothers because-of the Lord not give(-it)
 αὐτῷ· εἰ δὲ μή γε, εἰς τὸ κελλίον μέλλει ἑαυτὸν δαμάζειν.
to-him if but not at-least in the cell he-is-going himself to-subdue
 Καὶ μαθόντες οἱ ἀδελφοί, οὐκ ἔτι αὐτῷ παρείχον.
and having-learned(-it) the brothers no longer to-him offered(-it)

- 11 Παρερχόμενός ποτε ἀπὸ τοῦ ἔλους εἰς τὸ κελλίον ἑαυτοῦ
passing once from the marsh to the cell his-own
 ὁ ἄββᾶς Μακάριος, ἐβάσταζε θαλλία, καὶ ἰδοὺ ὑπήντησεν
— abba Macarius was-carrying palm-shoots and behold met
 αὐτῷ ὁ διάβολος κατὰ τὴν ὁδὸν μετὰ δρεπάνου· καὶ
him the devil on the road with a-sickle and
 ὥς ἠθέλησεν αὐτὸν κροῦσαι, οὐκ ἴσχυσε, καὶ λέγει αὐτῷ·
when he-wished him to-strike not he-was-able and says to-him
 Πολλὴ βία ἀπὸ σοῦ, Μακάριε, ὅτι οὐ δύναμαι πρὸς
much violence from you Macarius that not I-can (prevail)-against
 σέ. Ἴδου γὰρ εἴ τι ποιεῖς, καγὼ ποιῶ· σὺ νηστεύεις,
you behold for if anything you-do I-too do you fast
 καγὼ ἀγρυπνεῖς, καγὼ ὅλως οὐ κοιμῶμαι· ἔν ἐστι
I-too you-keep-vigil I-too at-all not sleep one(-thing) there-is
 μόνον ἐν ᾧ νικᾷς με. Λέγει αὐτῷ ὁ ἄββᾶς Μακάριος·
only in which you-conquer me says to-him — abba Macarius

Ποῖον τοῦτο; Ὁ δὲ ἔφη· Ἡ ταπεινώσίς σου· καὶ διὰ
what-kind this he and said the humility your and because-of
 τοῦτο οὐ δύναμαι πρὸς σέ.

this not I-can (prevail)-against you

Ἡρώτησάν τινες τῶν Πατέρων τὸν ἄββαν Μακάριον 12
asked some of-the Fathers — abba Macarius

τὸν Αἰγύπτιον, λέγοντες· Πῶς ὅτε ἐσθίεις καὶ ὅτε

the Egyptian saying how (is-it)-that-when you-eat and when

νηστεύεις, τὸ σῶμά σου ξηρόν ἐστι; Καὶ λέγει αὐτοῖς

you-fast the body your dry is and says to-them

ὁ γέρων· Τὸ ξύλον τὸ στρέφον τὰ καίόμενα φρύγανα,

the old-man the stick the(-one) turning the burning brushwood

δι' ὅλου ἐσθίεται ἐκ τοῦ πυρός. Οὕτως ἐὰν καθαρεύῃ

through whole is-eaten by the fire thus if cleanses

ἄνθρωπος τὸν νοῦν αὐτοῦ ἐν τῷ φόβῳ τοῦ Θεοῦ, αὐτὸς

a-man the mind his in the fear — of-God itself

ὁ φόβος τοῦ Θεοῦ κατεσθίει τὸ σῶμα αὐτοῦ.

the fear — of-God devours the body his

Ἀνέβη ποτὲ ὁ ἄββας Μακάριος ἀπὸ Σκήτεως εἰς 13
went-up once — abba Macarius from Scetis to

Τερενοῦθιν· καὶ εἰσῆλθεν εἰς τὸ ἱερόν κοιμηθῆναι. Ἦσαν

Terenuthis and went-in to the temple to-sleep there-were

δὲ ἐκεῖ σκηνώματα Ἑλλήνων παλαιά· καὶ λαβὼν ἓν,

and there coffins of-pagans old and having-taken one

ὑπέθηκε τῇ ἑαυτοῦ κεφαλῇ, ὡς ἐμβρύμιον. Οἱ οὖν

he-put(-it)-under the his-own head as a-pillow the then

δαίμονες, ὁρῶντες αὐτοῦ τὸ θαρσαλέον, ἐφθόνησαν· καὶ

demons seeing his the boldness were-envious and

θέλοντες αὐτὸν πτοῆσαι, ἐφώνουν ὡς γυναικὸς ὄνομα,

wisbing him to-frighten called as of-a-woman (the)-name

λέγοντες· Ἡ δεῖνα, δεῦρο μεθ' ἡμῶν εἰς τὸ βαλανεῖον.

saying the such-a-one come with us to the bath

Υπήκουσε δὲ ἄλλος δαίμων ὑποκάτωθεν αὐτοῦ ὡς ἐκ τῶν
answered and another demon from-beneath him as from the
νεκρῶν, λέγων· Ξένον ἔχω ἐπάνω μου, καὶ οὐ δύναμαι
dead saying a-stranger I-have on-top-of me and not I-can
ἐλθεῖν. Ὁ δὲ γέρων οὐκ ἐπτοήθη· ἀλλὰ θαρρῶν ἔτυπτε τὸ
come the but old-man not was-frightened but taking-courage struck the
σκῆνωμα, λέγων· Ἐγείραι, ὕπαγε εἰς τὸ σκότος, εἰ δύνασαι.
coffin saying rise go into the darkness if you-can
Καὶ τοῦτο ἀκούσαντες οἱ δαίμονες, ἐβόησαν φωνῇ μεγάλῃ,
and this having-beard the demons cried with-a-voice loud
λέγοντες· Ἐνίκησας ἡμᾶς. Καὶ ἔφυγον καταισχυνόμενοι.
saying you-have-conquered us and they-fled being-put-to-shame

14 Ἐλεγον περὶ τοῦ ἀββᾶ Μακαρίου τοῦ Αἰγυπτίου, ὅτι
they-said about — abba Macarius the Egyptian that
ἀναβαίνων ἀπὸ Σκήτεως, καὶ βαστάζων σπυρίδας,
going-up from Scetis and carrying baskets
κοπιάσας ἐκαθέσθη· καὶ ἠΰξατο λέγων· Ὁ Θεός, σὺ οἶδας
having-tired he-sat-down and prayed saying O God you know
ὅτι οὐκ ἰσχύω. Καὶ εὐθέως εὐρέθη ἐπὶ τὸν ποταμόν.
that not I-am-strong and at-once he-was-found at the river

15 Ἦν τις ἔχων υἱὸν παραλυτικὸν ἐν Αἰγύπτῳ· καὶ
there-was one having a-son paralytic in Egypt and
ἤνεγκεν αὐτὸν εἰς τὸ κελλίον τοῦ ἀββᾶ Μακαρίου· καὶ
he-brought him to the cell — of-abba Macarius and
ἀφείς αὐτὸν ἐπὶ τὴν θύραν κλαίοντα, ἀνεχώρησε μακράν.
having-left him at the door weeping withdrew far-off
Παρακύψας οὖν ὁ γέρων, εἶδε τὸ παιδίον, καὶ λέγει αὐτῷ·
having-peeped-out then the old-man saw the child and says to-him
Τίς ἤνεγκέ σε ὧδε; Καὶ λέγει· Ὁ πατήρ μου ἔρριψέ με
who brought you here and he-says the father my threw me
ὧδε, καὶ ἀπῆλθε. Λέγει αὐτῷ ὁ γέρων· Ἀναστὰς κατάλαβε
here and went-off says to-him the old-man having-risen overtake

αὐτόν. Καὶ εὐθέως ὑγιάνας, ἀνέστη, καὶ κατέλαβε τὸν
 him and at-once having-become-well he-rose and overtook the
 πατέρα αὐτοῦ· καὶ οὕτως ἀπῆλθον εἰς τὸν οἶκον αὐτῶν.

father his and thus they-went-off to the house their

Ὁ ἀββᾶς Μακάριος ὁ μέγας ἔλεγε τοῖς ἀδελφοῖς ἐν τῇ 16
 — abba Macarius the great said to-the brothers in —

Σκήτει, ὡς ἀπέλυε τὴν ἐκκλησίαν· Φεύγετε, ἀδελφοί. Καὶ

Scetis as he-dismissed the church flee brothers and

εἶπεν αὐτῷ τις τῶν γερόντων· Ποῦ ἔχομεν φυγεῖν πλέον
 said to-him one of-the old-men where have-we to-flee further

τῆς ἐρήμου ταύτης; Ὁ δὲ ἐτίθει τὸν δάκτυλον αὐτοῦ
 (than)-the desert this he and put the finger his

εἰς τὸ στόμα, λέγων· Τοῦτο φεύγετε. Καὶ εἰσῆρχετο εἰς
 to the mouth saying this flee and he-went into

τὸ κελλίον ἑαυτοῦ, καὶ ἔκλειε τὴν θύραν, καὶ ἐκάθητο.

the cell his-own and shut the door and sat

Εἶπεν ὁ αὐτὸς ἀββᾶς Μακάριος· Ἐάν τιτι ἐπιτιμῶν, 17
 said the same abba Macarius if someone rebuking

εἰς ὀργὴν κινηθῆς, ἴδιον πάθος πληροῖς. Οὐ γὰρ ἵνα
 to anger you-are-moved your-own passion you-fulfill not for that

ἄλλους σώσης, σεαυτὸν ἀπολέσεις.

others you-may-save yourself you-will-destroy

Ὁ αὐτὸς ἀββᾶς Μακάριος, ἐν Αἰγύπτῳ ὢν, εὑρεν ἄνθρωπον 18
 the same abba Macarius in Egypt being found a-man

ἔχοντα κτήνος καὶ συλοῦντα τὰς χρείας αὐτοῦ· καὶ αὐτὸς ὡς
 having a-beast and plundering the goods his and he as

ξένος παραστὰς τῷ συλοῦντι, συνεγέμου τὸ κτήνος, καὶ
 a-stranger standing-by the(-one) plundering helped-load the beast and

μετὰ πολλῆς ἡσυχίας προέπεμπε αὐτόν, λέγων, ὅτι Οὐδὲν
 with much stillness he-sent-off him saying that nothing

εἰσηνέγκαμεν εἰς τὸν κόσμον, δηλον ὅτι οὐδὲ ἐξενεγκεῖν
 we-brought into the world (it-is)-clear that not-even to-carry-out

τι δυνάμεθα. Ὁ Κύριος ἔδωκεν· ὡς αὐτὸς ἠθέλησεν,
anything we-are-able the Lord gave as he willed

οὕτως καὶ ἐγένετο. Εὐλογητὸς Κύριος ἐπὶ πᾶσιν.

thus also it-happened blessed (be-the)-Lord in all(-things)

- 19 Ἡρώτησάν τινες τὸν Ἀββᾶν Μακάριον, λέγοντες· Πῶς

asked some — abba Macarius saying how

ὀφείλομεν προσεύχεσθαι; Λέγει αὐτοῖς ὁ γέρων· Οὐκ

ought-we to-pray says to-them the old-man not

ἔστι χρεία βαττολογεῖν, ἀλλ' ἐκτείνειν τὰς χεῖρας, καὶ

is-there need to-babble but to-stretch-out the hands and

λέγειν· Κύριε, ὡς θέλεις καὶ ὡς οἶδας, ἐλέησον. Ἐὰν δὲ

to-say Lord as you-will and as you-know have-mercy if but

ἐπικεῖται πόλεμος· Κύριε, βοήθει. Καὶ αὐτὸς οἶδε τὰ

presses war Lord help and he knows the(-things)

συμφέροντα, καὶ ποιεῖ μεθ' ἡμῶν ἔλεος.

profitable and does with us mercy

- 20 Εἶπεν ὁ Ἀββᾶς Μακάριος· Εἰ γέγονεν ἐν σοὶ ἡ ἐξουδένωσις

said — abba Macarius if has-become in you the contempt

ὡς ὁ ἔπαινος, καὶ ἡ πενία ὡς ὁ πλοῦτος, καὶ ἡ ἔνδεια

as the praise and the poverty as the wealth and the want

ὡς ἡ δαψίλεια, οὐκ ἀποθνήσκεις. Ἀμήχανον γάρ ἐστι

as the abundance not you-die impossible for it-is

τὸν καλῶς πιστεύοντα, καὶ ἐν εὐσεβείᾳ ἐργαζόμενον,

the(-one) rightly believing and in piety working

ἐμπεσεῖν εἰς ἀκαθαρσίαν παθῶν καὶ δαιμόνων πλάνην.

to-fall into uncleanness of-passions and of-demons error

- 21 Ἐλεγον, ὅτι ἐσφάλισαν δύο ἀδελφοὶ Σκῆτιν· καὶ ἐχώρισεν

they-said that erred two brothers (at)-Scetis and excommunicated

αὐτοὺς ὁ Ἀββᾶς Μακάριος ὁ πολιτικός· καὶ ἦλθόν τινες,

them — abba Macarius the citizen and came some

καὶ εἶπον τῷ Ἀββᾷ Μακαρίῳ τῷ μεγάλῳ τῷ Αἰγυπτίῳ.

and told — to-abba Macarius the great the Egyptian

Ὁ δὲ εἶπεν· Οὐκ εἰσὶν οἱ ἀδελφοὶ κεχωρισμένοι, ἀλλὰ
he and said not are the brothers excommunicated but
 Μακάριός ἐστι κεχωρισμένος· ἦν γὰρ ἀγαπῶν αὐτόν.
Macarius is excommunicated he-was for loving him
 Ἦκουσεν ὁ ἀββᾶς Μακάριος, ὅτι ἐχωρίσθη ὑπὸ τοῦ
heard — abba Macarius that he-was-excommunicated by the
 γέροντος, καὶ ἔφυγεν εἰς τὸ ἔλος. Ἐξῆλθεν οὖν ὁ ἀββᾶς
old-man and he-fled into the marsh came-out then — abba
 Μακάριος ὁ μέγας, καὶ εὕρισκε αὐτὸν τιτρωσκόμενον
Macarius the great and finds him being-wounded
 ὑπὸ τῶν κωνώπων, καὶ λέγει αὐτῷ· Σὺ ἐχώρισας τοὺς
by the gnats and says to-him you excommunicated the
 ἀδελφούς, καὶ ἰδοὺ εἶχον ἀναχωρῆσαι εἰς τὴν κώμην. Ἐγὼ
brothers and behold they-had to-withdraw to the village I
 δέ σε ἐχώρισα, καὶ σὺ ὡς καλὴ παρθένος εἰς τὸν ἐσώτερον
and you excommunicated and you like a-fair virgin into the inner
 κοιτῶνα ἔφυγες ὧδε. Ἐγὼ δὲ καλέσας τοὺς ἀδελφούς,
chamber fled here I and having-called the brothers
 ἔμαθον παρ' αὐτῶν, καὶ εἶπον· Οὐδὲν τούτων γέγονε. Βλέπε
learned from them and they-said nothing of-these has-happened look
 οὖν καὶ σύ, ἀδελφέ, μὴ ἀπὸ δαιμόνων ἐχλευάσῃς (οὐδὲν
then also you brother lest by demons you-were-mocked nothing
 γὰρ ἐώρακας), ἀλλὰ βάλε μετάνοιαν ὑπὲρ τοῦ σφάλματός
for you-have-seen but make penitence for the error
 σου. Ὁ δὲ εἶπεν· Εἰ θέλεις, δός μοι μετάνοιαν. Ἰδὼν
your he and said if you-wish give me a-penance having-seen
 δὲ ὁ γέρων τὴν ταπείνωσιν αὐτοῦ, ἔλεγεν· Ὑπαγε, καὶ
and the old-man the humility his said go and
 νήστευσον τρεῖς ἐβδομάδας, κατὰ ἐβδομάδα ἐσθίων. Αὕτη
fast three weeks by week eating(-once) this
 γὰρ ἦν ἡ ἐργασία αὐτοῦ πάντοτε, τὰς ἐβδομάδας νηστεύειν.
for was the work his always the weeks to-fast

- 22 Εἶπεν ὁ ἀββᾶς Μωϋσῆς τῷ ἀββᾷ Μακαρίῳ εἰς Σκήτιν·
said — abba Moses — to-abba Macarius in Scetis
 Θέλω ἡσυχάσαι, καὶ οὐκ ἀφιοῦσί με οἱ ἀδελφοί. Καὶ
I-wish to-be-still and not let me the brothers and
 λέγει αὐτῷ ὁ ἀββᾶς Μακάριος· Θεωρῶ ὅτι ἡ φύσις σου
says to-him — abba Macarius I-see that the nature your
 ἀπαλή ἐστι, καὶ οὐ δύνασαι ἀποστρέψαι ἀδελφόν· ἀλλ’
soft is and not you-can turn-away a-brother but
 ἐὰν θέλῃς ἡσυχάσαι, ὕπαγε εἰς τὴν ἔρημον ἔσω εἰς τὴν
if you-wish to-be-still go into the desert inside to the
 Πέτραν, κακεῖ ἡσυχάζεις. Καὶ τοῦτο ἐποίησε, καὶ ἀνεπάη.
Rock and-there you-are-still and this he-did and was-at-rest
- 23 Ἀδελφὸς παρέβαλε τῷ ἀββᾷ Μακαρίῳ τῷ Αἰγυπτίῳ, καὶ
a-brother visited — to-abba Macarius the Egyptian and
 λέγει αὐτῷ· Ἀββᾶ, εἰπέ μοι ῥῆμα πῶς σωθῶ. Καὶ
says to-him abba tell me a-word how I-may-be-saved and
 λέγει ὁ γέρων· Ὑπαγε εἰς τὸ μνημεῖον, καὶ ὕβρισον τοὺς
says the old-man go to the tomb and insult the
 νεκρούς. Ἀπελθὼν οὖν ὁ ἀδελφός, ὕβρισε καὶ ἐλίθασε· καὶ
dead having-gone-off then the brother insulted and stoned(-them) and
 ἐλθὼν ἀπήγγειλε τῷ γέροντι. Καὶ λέγει αὐτῷ· Οὐδέν σοι
having-come reported(-it) to-the old-man and he-says to-him nothing to-you
 ἐλάλησαν; Ὁ δὲ ἔφη· Οὐχί. Λέγει αὐτῷ ὁ γέρων· Ὑπαγε
did-they-say he and said no says to-him the old-man go
 πάλιν αὔριον, καὶ δόξασον αὐτούς. Ἀπελθὼν οὖν ὁ ἀδελφός,
again tomorrow and glorify them having-gone-off then the brother
 ἐδόξασεν αὐτούς, λέγων· Ἀπόστολοι, ἅγιοι, καὶ δίκαιοι. Καὶ
glorified them saying apostles holy and righteous and
 ἦλθε πρὸς τὸν γέροντα, καὶ εἶπεν αὐτῷ· Ἐδόξασα. Καὶ
came to the old-man and said to-him I-glorified(-them) and
 λέγει αὐτῷ· Οὐδέν σοι ἀπεκρίθησαν; Ἐφη ὁ ἀδελφός·
he-says to-him nothing to-you did-they-answer said the brother

Οὐχί. Λέγει αὐτῷ ὁ γέρων· Οἶδας πόσα ἡτίμασας αὐτούς,
no says to-him the old-man you-know how-much you-dishonored them
 καὶ οὐδέν σοι ἀπεκρίθησαν, καὶ πόσα ἐδόξασας αὐτούς,
and nothing to-you they-answered and how-much you-glorified them
 καὶ οὐδέν σοι ἐλάλησαν· οὕτως καὶ σύ, ἐὰν θέλῃς σωθῆναι,
and nothing to-you they-said thus also you if you-wish to-be-saved
 γενοῦ νεκρός· μήτε τὴν ἀδικίαν τῶν ἀνθρώπων, μήτε τὴν
become dead neither the injustice of-the men nor the
 δόξαν αὐτῶν λογίσῃ, ὥς οἱ νεκροί· καὶ δύνασαι σωθῆναι.
glory their reckon as the dead and you-can be-saved
 Παρερχόμενός ποτε ὁ Ἀββᾶς Μακάριος μετὰ ἀδελφῶν 24
passing once — abba Macarius with brothers
 διὰ τῆς Αἰγύπτου, ἤκουσε παιδίου λέγοντος τῇ μητρὶ
through — Egypt heard a-child saying to-the mother
 αὐτοῦ· Ἀμμᾶ, πλούσιός τις ἀγαπᾷ με, καὶ μισῶ αὐτόν·
his mother a-rich(-man) certain loves me and I-hate him
 καὶ πτωχὸς μισεῖ με, καὶ ἀγαπῶ αὐτόν. Καὶ ἀκούσας
and a-poor(-man) hates me and I-love him and having-beard
 ὁ Ἀββᾶς Μακάριος, ἐθαύμασε. Καὶ λέγουσιν αὐτῷ οἱ
— abba Macarius marveled and say to-him the
 ἀδελφοί· Τί ἐστι τὸ ῥῆμα τοῦτο, Πάτερ, ὅτι ἐθαύμασας;
brothers what is the saying this Father that you-marveled
 Καὶ λέγει αὐτοῖς ὁ γέρων· Ἀληθῶς ὁ Κύριος ἡμῶν
and says to-them the old-man truly the Lord our
 πλούσιός ἐστι καὶ ἀγαπᾷ ἡμᾶς, καὶ οὐ θέλομεν αὐτοῦ
rich is and loves us and not we-wish him
 ἀκοῦσαι· ὁ δὲ ἐχθρὸς ἡμῶν διάβολος πτωχός ἐστι καὶ
to-bear the but enemy our (the)-devil poor is and
 μισεῖ ἡμᾶς, καὶ ἀγαπῶμεν αὐτοῦ τὴν ἀκαθαρσίαν.
hates us and we-love his the uncleanness

- 25 Παρεκάλεσεν ὁ ἄββᾶς Ποιμὴν αὐτὸν μετὰ πολλῶν
begged — abba Poemen him with many
 δακρύων, λέγων· Εἰπέ μοι ῥῆμα πῶς σωθῶ. Ἀποκριθεὶς
tears saying tell me a-word how I-may-be-saved answering
 δὲ ὁ γέρων εἶπεν αὐτῷ· Τὸ πράγμα ὃ ζητεῖς, ἀπῆλθε
and the old-man said to-him the thing which you-seek has-gone-off
 νῦν ἀπὸ τῶν μοναχῶν.
now from the monks
- 26 Παρέβαλέ ποτε ὁ ἄββᾶς Μακάριος τῷ ἄββᾳ Ἀντωνίῳ·
visited once — abba Macarius — to-abba Antony
 καὶ λαλήσας αὐτῷ, ὑπέστρεψε εἰς Σκήτιν. Καὶ ἦλθον
and having-talked with-him returned to Scetis and came
 οἱ Πατέρες εἰς ἀπάντησιν αὐτοῦ. Καὶ ὥς ἐλάλουν, εἶπεν
the Fathers to meeting him and as they-talked said
 αὐτοῖς ὁ γέρων· Ἔφην τῷ ἄββᾳ Ἀντωνίῳ, ὥς οὐκ ἔχομεν
to-them the old-man I-told — to-abba Antony that not we-have
 προσφορὰν ἐν τῷ τόπῳ ἡμῶν. Καὶ ἤρξαντο οἱ Πατέρες
(the)-offering in the place our and began the Fathers
 λαλεῖν περὶ ἄλλων, καὶ οὐκ ἠρώτησαν ἔτι μαθεῖν τὴν
to-talk about other(-things) and not asked further to-learn the
 ἀπόκρισιν παρὰ τοῦ γέροντος, οὔτε ὁ γέρων αὐτοῖς εἶπε.
answer from the old-man nor the old-man to-them told(-it)
 Τοῦτο οὖν ἔλεγε τις τῶν Πατέρων, ὅτι ἐὰν ἴδωσιν οἱ Πατέρες
this then said one of-the Fathers that if see the Fathers
 ὅτι λανθάνει τοὺς ἀδελφοὺς τῷ ἐρωτῆσαι περὶ πράγματος
that it-escapes the brothers the to-ask about a-matter
 ὠφελούντος αὐτούς, ἀναγκάζουσιν ἑαυτοὺς εἰπεῖν ἀρχὴν
profiting them they-compel themselves to-say (the)-beginning
 τοῦ λόγου· ἐὰν δὲ μὴ ἀναγκασθῶσι παρὰ τῶν ἀδελφῶν,
of-the word if but not they-are-compelled by the brothers

- οὐκ ἔτι λαλοῦσι τὸν λόγον· ἵνα μὴ εὐρεθῶσιν ὥς μὴ
not further do-they-speak the word that not they-be-found as not
 ἐπερωτῶμενοι καὶ λαλοῦντες, καὶ ὥς ἀργολογία εὐρίσκηται.
being-asked and speaking and as idle-talk it-be-found
- Ἐρώτησεν ὁ ἀββᾶς Ἡσαΐας τὸν ἀββᾶν Μακάριον, λέγων· 27
asked — abba Isaiah — abba Macarius saying
 Εἰπέ μοι ῥῆμα. Καὶ λέγει αὐτῷ ὁ γέρων· Φεῦγε τοὺς
tell me a-word and says to-him the old-man flee —
 ἀνθρώπους. Λέγει αὐτῷ ὁ ἀββᾶς Ἡσαΐας· Τί ἐστὶ τὸ
men says to-him — abba Isaiah what is the
 φεύγειν τοὺς ἀνθρώπους; Ὁ δὲ γέρων εἶπεν αὐτῷ· Τὸ
to-flee — men he and old-man said to-him the
 καθίσαι εἰς τὸ κελλίον σου, καὶ κλαῦσαι τὰς ἀμαρτίας σου.
to-sit in the cell your and to-weep-for the sins your
- Ἐλεγεν ὁ ἀββᾶς Παφνούτιος ὁ μαθητὴς τοῦ ἀββᾶ 28
said — abba Paphnutius the disciple — of-abba
 Μακαρίου, ὅτι Παρεκάλεσα τὸν Πατέρα μου, λέγων·
Macarius that I-begged the Father my saying
 Εἰπέ μοι λόγον. Ὁ δὲ ἔφη· Μὴ κακοποιήσης τινά, μηδὲ
tell me a-word he and said not do-harm-to anyone nor
 κατακρίνης τινά. Ταῦτα τήρει, καὶ σώζῃ.
condemn anyone these(-things) keep and you-are-saved
- Εἶπεν ὁ ἀββᾶς Μακάριος· Μὴ κοιμηθῇς εἰς κελλίον 29
said — abba Macarius not sleep in (the)-cell
 ἀδελφοῦ ἔχοντος κακὴν φήμην.
of-a-brother having a-bad reputation
- Παρέβαλόν ποτε τῷ ἀββᾶ Μακαρίῳ ἀδελφοὶ εἰς Σκήτιν, καὶ 30
visited once — to-abba Macarius brothers in Scetis and
 οὐχ εὗρον ἐν τῷ κελλίῳ αὐτοῦ οὐδέν, εἰ μὴ ὕδωρ σαπρόν.
not found in the cell his anything if not water stale
 Καὶ λέγουσιν αὐτῷ· Ἀββᾶ, δεῦρο ἄνω εἰς τὴν κώμην, καὶ
and they-say to-him abba come up to the village and

ἀναπαύομέν σε. Λέγει αὐτοῖς ὁ γέρων· Οἴδατε, ἀδελφοί, τὸ
we-refresh you says to-them the old-man do-you-know brothers the
 ἄρτοκοπεῖον τοῦ δείνους εἰς τὴν κώμην; Καὶ λέγουσιν αὐτῷ·
bakery of-the such-a-one in the village and they-say to-him
 Ναί. Ἐφη αὐτοῖς ὁ γέρων· Καγὼ οἶδα αὐτό. Οἴδατε καὶ
yes said to-them the old-man I-too know it do-you-know also
 τὸ χωρίον τοῦ δείνους ὅπου ὁ ποταμὸς κρούει; Λέγουσιν
the field of-the such-a-one where the river strikes they-say
 αὐτῷ· Ναί. Λέγει αὐτοῖς ὁ γέρων· Καγὼ οἶδα αὐτό. Ὅτε
to-him yes says to-them the old-man I-too know it when
 οὖν θέλω, οὐ χρειάν ὑμῶν ἔχω, ἀλλ' ἐμαυτῷ ἀναβάζω.
then I-wish not need of-you I-have but by-myself I-go-up

- 31 Ἐλεγον περὶ τοῦ Ἀββᾶ Μακαρίου, ὅτι εἰ προσήρχετο
they-said about — abba Macarius that if approached
 αὐτῷ ἀδελφός, ὡς ἁγίῳ γέροντι καὶ μεγάλῳ μετὰ φόβου,
him a-brother as to-a-holy old-man and great with fear
 οὐδὲν ἐλάλει αὐτῷ. Εἰ δὲ ἔλεγεν αὐτῷ τις τῶν ἀδελφῶν
nothing he-spoke to-him if but said to-him one of-the brothers
 ὡς ἐξουθενῶν αὐτόν· Ἀββᾶ, ἄρα ὅταν ἦς καμηλίτης
as despising him abba surely when you-were a-camel-driver
 καὶ ἔκλεπτες νίτρον καὶ ἐπώλεις αὐτό, οὐκ ἔδερόν σε
and stole soda and sold it not flogged you
 οἱ τηρηταί; Εἰ ταῦτά τις ἔλεγεν αὐτῷ, ἐλάλει αὐτῷ
the guards if these(-things) someone said to-him he-spoke to-him
 μετὰ χαρᾶς, εἴ τι αὐτὸν ἠρώτα.
with joy if anything him he-asked

- 32 Ἐλεγον περὶ τοῦ Ἀββᾶ Μακαρίου τοῦ μεγάλου, ὅτι
they-said about — abba Macarius the great that
 γέγονε καθὼς ἐστὶ γεγραμμένον θεὸς ἐπίγειος, ὅτι ὥσπερ
he-became as it-is written a-god on-earth for as
 ἐστὶν ὁ Θεὸς σκεπάζων τὸν κόσμον, οὕτως γέγονεν ὁ
is — God covering the world thus became —

ἄββᾱς Μακάριος σκεπάζων τὰ ἐλαττώματα, ἃ ἔβλεπεν
 abba Macarius covering the faults which he-saw

ὥς μὴ βλέπων, καὶ ἃ ἤκουεν ὥς μὴ ἀκούων.

as not seeing and which he-heard as not hearing

Διηγῆσατο ὁ ἄββᾱς Βιτίμιος, ὅτι ἔλεγεν ὁ ἄββᾱς

related — abba Bitimius that said — abba

Μακάριος· Καθημένου μου ποτε εἰς Σκήτιν, κατέβησαν

Macarius sitting me once in Scetis came-down

δύο νεώτεροι ξενικοὶ ἐκεῖ· καὶ ὁ μὲν εἰς εἶχε γένειον,

two young-men foreigners there and the indeed one had a-beard

ὁ δὲ ἄλλος ἀρχὴν βάλλων γενείου. Καὶ ἦλθον πρὸς

the and other beginning putting-forth of-a-beard and they-came to

μὲ λέγοντες· Ποῦ ἔστιν ἡ κέλλα τοῦ ἄββᾱ Μακαρίου;

me saying where is the cell — of-abba Macarius

Κἀγὼ εἶπον· Τί θέλετε αὐτόν; Καὶ λέγουσιν· Ἀκούοντες

and-I said what do-you-want (with)-him and they-say hearing

τὰ περὶ αὐτοῦ καὶ τῆς Σκήτεως, ἦλθομεν ἰδεῖν αὐτόν.

the(-things) about him and — of-Scetis we-came to-see him

Λέγω αὐτοῖς· Ἐγὼ εἰμι. Καὶ ἔβαλον μετάνοιαν, λέγοντες·

I-say to-them I am(-be) and they-made penitence saying

ᾧδε θέλομεν μεῖναι. Ἐγὼ δὲ βλέπων αὐτοὺς τρυφεροὺς

here we-wish to-remain I and seeing them delicate

καὶ ὥς ἀπὸ πλούτου, λέγω αὐτοῖς· Οὐ δύνασθε καθίσαι

and as from wealth say to-them not you-can stay

ᾧδε. Καὶ λέγει ὁ μειζότερος· Ἐὰν μὴ δυνώμεθα καθίσαι

here and says the elder unless — we-can stay

ᾧδε, ὑπάγομεν ἀλλαχοῦ. Λέγω ἐγὼ τῷ λογισμῷ μου·

here we-go elsewhere I-say I to-the thought my

Διατί διώκω αὐτούς, καὶ σκανδαλίζονται; ὁ κόπος

why do-I-drive-away them and they-are-scandalized the toil

ποιεῖ αὐτοὺς δι' ἑαυτῶν φυγεῖν. Καὶ λέγω αὐτοῖς· Δεῦτε,

will-make them of themselves flee and I-say to-them come

33

ποιήσατε ἑαυτοῖς κελλίον, εἰ δύνασθε. Καὶ λέγουσι·
make for-yourself a-cell if you-can and they-say
 Δείξον ἡμῖν τόπον, καὶ ποιούμεν. Ἔδωκε δὲ αὐτοῖς ὁ
show us a-place and we-make(-it) gave and them the
 γέρων πέλεκυν, καὶ ἀναβολίδιν μεστὸν ψωμίων, καὶ ἄλας·
old-man an-axe and a-bag full-of bread-morsels and salt
 ἔδειξε δὲ αὐτοῖς ὁ γέρων καὶ πέτραν σκληράν, λέγων·
showed and them the old-man also a-rock hard saying
 Λατομήσατε ὧδε, καὶ φέρετε αὐτοῖς ξύλα ἐκ τοῦ ἔλους,
quarry here and bring for-yourself wood from the marsh
 καὶ στεγάσαντες καθίσατε. Ἐνόμιζον δὲ ἐγώ, φησὶν, ὅτι
and having-roofed(-it) sit I-thought and I he-says that
 μέλλουσι διὰ τὸν κόπον ἀναχωρεῖν. Ἠρώτησαν δέ
they-are-about because-of the toil to-withdraw they-asked and
 με, τί ἐργάζονται ὧδε. Λέγω αὐτοῖς· Τὴν σειράν· καὶ
me what they-should-work here I-say to-them the rope and
 λαμβάνω βαῖτα ἐκ τοῦ ἔλους, καὶ δεικνύω αὐτοῖς τὴν
I-take palm-leaves from the marsh and I-show them the
 ἀρχὴν τῆς σειρᾶς, καὶ πῶς ράπτειν δεῖ, καὶ εἶπον·
beginning of-the rope and how to-sew (one)-must and I-said
 Ποιεῖτε σπυρίδας, καὶ παρέχετε τοῖς φύλαξι καὶ φέρουσιν
make baskets and give(-them) to-the guards and they-bring
 ὑμῖν ψωμία. Λοιπὸν οὖν ἐγὼ ἀνεχώρησα. Αὐτοὶ δὲ μεθ'
you bread-morsels thereafter then I withdrew they and with
 ὑπομονῆς πάντα ἐποίησαν, ὅσα εἶπον αὐτοῖς· καὶ οὐ
patience all did as-much-as I-told them and not
 παρέβαλόν μοι ἐπὶ τρία ἔτη. Καὶ ἔμεινα πολεμῶν τοῖς
they-visited me for three years and I-remained warring-with the
 λογισμοῖς, λέγων· Τίς ἄρα ἐστὶν ἡ ἐργασία αὐτῶν, ὅτι οὐκ
thoughts saying what then is the work their that not
 ἦλθον ἐρωτῆσαι λογισμόν; Οἱ ἀπὸ μήκοθεν ἔρχονται πρὸς
they-came to-ask(-about) a-thought those from far-off come to

μέ· καὶ οὗτοι οἱ ἐγγὺς οὐκ ἦλθον, οὔτε δὲ πρὸς ἄλλους
me and these those near not came nor and to others
 ὑπήγον· εἰ μὴ μόνον εἰς τὴν ἐκκλησίαν σιωπῶντες, λαβεῖν
did-they-go if not only to the church being-silent to-receive
 τὴν προσφοράν. Καὶ ἠϋξάμην τῷ Θεῷ νηστεύσας τὴν
the offering and I-prayed — to-God having-fasted the
 ἑβδομάδα, ἵνα δείξῃ μοι τὴν ἐργασίαν αὐτῶν. Ἀναστὰς
week that he-might-show me the work their having-risen
 δὲ μετὰ τὴν ἑβδομάδα, ἀπῆλθον πρὸς αὐτοὺς ἰδεῖν πῶς
and after the week I-went-off to them to-see how
 κάθηνται. Καὶ κρούσαντός μου ἀνέωξαν, καὶ ἡσπάσαντό
they-sit and having-knocked me they-opened and greeted
 με σιωπῶντες· καὶ ποιήσας εὐχὴν, ἐκάθισα. Νεύσας δὲ
me being-silent and having-made prayer I-sat having-nodded and
 ὁ μείζων τῷ μικροτέρῳ ἐξελθεῖν, ἐκάθισε πλέκειν τὴν
the elder to-the younger to-go-out sat to-plait the
 σειράν, λαλήσας μηδέν· καὶ τῇ ὥρᾳ τῆς ἐνάτης, ἔκρουσε,
rope having-spoken nothing and at-the hour — ninth he-knocked
 καὶ ἦλθεν ὁ νεώτερος, καὶ ἐποίησε μικρὸν ἔψημα, καὶ
and came the younger and made a-little broth and
 παρέθηκε τράπεζαν, νεύσαντος αὐτῷ τοῦ μειζοτέρου· καὶ
set-out a-table having-nodded to-him the elder and
 ἔθηκεν εἰς αὐτὴν τρεῖς παξιμάδας, καὶ ἔστη σιωπῶν. Ἐγὼ
he-put on it three biscuits and stood being-silent I
 δὲ εἶπον· Ἐγείρεσθε, φάγωμεν. Καὶ ἀναστάντες, ἐφάγομεν·
and said rise let-us-eat and having-risen we-ate
 καὶ ἤνεγκε τὸ βαυκάλιον, καὶ ἐπίομεν. Ὡς δὲ ἐγένετο
and he-brought the water-jug and we-drank when and it-became
 ἑσπέρα, λέγουσί μοι· Ὑπάγεις; Ἐγὼ δὲ εἶπον· Οὐχί, ἀλλ'
evening they-say to-me are-you-going I and said no but
 ὧδε κοιμῶμαι. Καὶ ἔθηκαν μοι ψιάθιον παρὰ μέρος, καὶ
here I-sleep and they-put for-me a-mat on-one side and

ἑαυτοῖς εἰς τὴν γωνίαν παρὰ μέρος· καὶ ἦραν τὰς
for-themselves in the corner to-one side and they-took-off the
 ζώνας αὐτῶν καὶ τοὺς ἀναλάβους, καὶ ἔθηκαν ἑαυτοὺς ὁμοῦ
belts their and the scapulars and laid themselves together
 εἰς τὸ ψιάθιον ἔμπροσθέν μου. Ὡς δὲ ἔθηκαν ἑαυτούς,
on the mat before me when and they-had-laid themselves
 ἠϋξάμην τῷ Θεῷ, ἵνα μοι ἀποκαλύψῃ τὴν ἐργασίαν αὐτῶν.
I-prayed — to-God that to-me he-might-reveal the work their
 Καὶ ἠνεώχθη ἡ στέγη, καὶ ἐγένετο φῶς ὡς ἡμέρα· αὐτοὶ
and was-opened the roof and there-was light like day they
 δὲ οὐκ ἑθεώρουν τὸ φῶς. Καὶ ὡς ἐνόμιζον ὅτι κοιμῶμαι,
but not saw the light and when they-thought that I-was-asleep
 νύσσει ὁ μείζων τὸν μικρότερον εἰς τὴν πλευράν, καὶ
prods the elder the younger in the side and
 ἐγείρονται, καὶ ζώνουσιν ἑαυτούς, καὶ ἐκτείνουσι τὰς χεῖρας
they-rise and gird themselves and stretch-out the hands
 εἰς τὸν οὐρανόν. Καὶ ἑθεώρουν αὐτούς· αὐτοὶ δὲ οὐκ
to the heaven and I-saw them they but not
 ἑθεώρουν με· καὶ εἶδον τοὺς δαίμονας ἐρχομένους ὥσπερ
saw me and I-saw the demons coming like
 μύϊας ἐπὶ τὸν μικρότερον· καὶ οἱ μὲν ἤρχοντο καθίσαι
flies upon the younger and some indeed came to-sit
 εἰς τὸ στόμα αὐτοῦ, οἱ δὲ εἰς τοὺς ὀφθαλμοὺς αὐτοῦ.
on the mouth his others and on the eyes his
 Καὶ εἶδον ἄγγελον Κυρίου κατέχοντα ῥομφαίαν πυρός,
and I-saw an-angel of-(the)-Lord holding a-sword of-fire
 καὶ περιχαρακοῦντα αὐτὸν καὶ διώκοντα τοὺς δαίμονας ἀπ’
and fencing-about him and driving the demons from
 αὐτοῦ. Τῷ δὲ μειζοτέρῳ οὐκ ἐδύναντο προσεγγίσει. Καὶ
him to-the but elder not they-could draw-near and
 ὡς περὶ τὴν πρωΐαν ἔθηκαν ἑαυτούς· καὶ γὰρ ἐποίησα
when toward the morning they-laid themselves(-down) I-too made

ἐμαυτὸν ὅτι διϋπνίσθην, καὶ αὐτοὶ ὡσαύτως. Εἶπε δέ μοι
myself (as)-that I-had-awakened and they likewise said and to-me
 ὁ μείζων τὸν λόγον τοῦτον μόνον· Θέλεις βάλωμεν τοὺς
the elder the word this only do-you-wish let-us-put-in the
 δώδεκα ψαλμούς; Λέγω· Ναί. Καὶ ψάλλει ὁ μικρότερος
twelve psalms I-say yes and chants the younger
 πέντε ψαλμούς ἀπὸ ἑξ στίχων καὶ ἐν Ἀλληλούϊα. Καὶ
five psalms of six verses and one Alleluia and
 κατὰ στίχον, ἐξήρχετο λαμπὰς πυρὸς ἐκ τοῦ στόματος
at-each verse came-out a-lamp of-fire from the mouth
 αὐτοῦ, καὶ ἀνέβαινεν εἰς τὸν οὐρανόν. Ὡσαύτως καὶ ὁ
his and went-up to the heaven likewise also the
 μείζων, ὅτε ἤνοιγε τὸ στόμα αὐτοῦ ψάλλων, ὡς σχοινίον
elder when he-opened the mouth his chanting like a-rope
 πυρὸς ἐξήρχετο, καὶ ἔφθανεν ἕως τοῦ οὐρανοῦ. Καὶ γὰρ εἶπον
of-fire came-out and reached up-to the heaven and-I said
 μικρὸν ἀπὸ στήθους. Καὶ ἐξελθὼν, λέγω· Εὐξασθε περὶ
a-little by heart and having-gone-out I-say pray for
 ἐμοῦ. Αὐτοὶ δὲ ἔβαλον μετάνοιαν, σιωπῶντες. Ἔμαθον
me they and made penitence being-silent I-learned
 οὖν ὅτι ὁ μείζων τέλειός ἐστι· τῷ δὲ μικροτέρῳ ἀκμὴν
then that the elder perfect is the but younger still
 ἐπολέμει ὁ ἐχθρός. Μετὰ δὲ μικρὰς ἡμέρας, ἐκοιμήθη
warred-against the enemy after and few days fell-asleep
 ὁ μείζων ἀδελφός, καὶ τῇ τρίτῃ ἡμέρᾳ ὁ μικρότερος.
the elder brother and on-the third day the younger
 Καὶ ὅτε παρέβαλόν τινες τῶν Πατέρων πρὸς τὸν ἀββᾶν
and when visited some of-the Fathers to — abba
 Μακάριον, ἐλάμβανεν αὐτοὺς εἰς τὴν κέλλαν αὐτῶν,
Macarius he-took them to the cell their
 λέγων· Δεῦτε, ἴδετε τὸ μαρτύριον τῶν μικρῶν ξένων.
saying come see the martyrdom of-the little foreigners

- 34 Ἀπέστειλάν ποτε πρὸς τὸν ἀββᾶν Μακάριον ἐν τῇ Σκήτει
sent once to — abba Macarius in — Scetis
οἱ γέροντες τοῦ ὄρους, παρακαλοῦντες αὐτόν· καὶ φασί
the old-men of-the mountain begging him and they-say
πρὸς αὐτόν· Ἵνα μὴ σκυλῇ πᾶς ὁ λαὸς πρὸς σέ,
to him that not be-troubled all the people (to-come)-to you
ἀξιούμέν σε παραγενέσθαι πρὸς ἡμᾶς, ὅπως θεασώμεθα
we-ask you to-come to us that we-may-behold(-you)
πρὸ τοῦ σε ἐκδημῆσαι πρὸς Κύριον. Παραγενομένου δὲ
before the you to-depart to (the)-Lord having-come and
αὐτοῦ ἐν τῷ ὄρει, συνήχθη πᾶς ὁ λαὸς πρὸς αὐτόν.
he to the mountain was-gathered all the people to him
Καὶ παρεκάλουν αὐτὸν οἱ γέροντες εἰπεῖν λόγον τοῖς
and begged him the old-men to-speak a-word to-the
ἀδελφοῖς. Ὁ δὲ ἀκούσας ἔφη· Κλαύσωμεν, ἀδελφοί, καὶ
brothers he and having-beard(-it) said let-us-weep brothers and
καταγαγέτωσαν οἱ ὀφθαλμοὶ ἡμῶν δάκρυα, πρὸ τοῦ ἡμᾶς
let-bring-down the eyes our tears before the us
ἀπελθεῖν, ὅπου τὰ ἡμῶν δάκρυα κατακαύσει τὰ σώματα
to-go-off where the our tears will-burn-up the bodies
ἡμῶν. Καὶ ἔκλαυσαν πάντες, καὶ ἔπεσον ἐπὶ πρόσωπον
our and wept all and fell on face
αὐτῶν, καὶ εἶπον· Πάτερ, εὖξαι ὑπὲρ ἡμῶν.
their and said Father pray for us
- 35 Ἄλλοτε πάλιν, δαίμων ἐπέστη τῷ ἀββᾷ Μακαρίῳ μετὰ
another-time again a-demon stood-over — to-abba Macarius with
μαχαίριον, θέλων τὸν πόδα αὐτοῦ κόψαι· καὶ διὰ
a-knife wishing the foot his to-cut and because-of
τὴν ταπεινοφροσύνην αὐτοῦ μὴ δυνηθεῖς, λέγει αὐτῷ·
the humility his not being-able he-says to-him

Ὅσα ἔχετε, καὶ ἡμεῖς ἔχομεν· μόνη τῇ ταπεινοφροσύνῃ
as-much-as you-have also we have only by-the humility

διαφέρετε ἡμῶν, καὶ κρατεῖτε.

you-differ-from us and you-prevail

Εἶπεν ὁ ἀββᾶς Μακάριος· Ἐὰν μνησθῶμεν τῶν ὑπὸ 36
said — abba Macarius if we-remember the by

τῶν ἀνθρώπων ἐπαγομένων ἡμῖν κακῶν, ἀναιροῦμεν τὴν
— men being-brought-on to-us evils we-destroy the

δύναμιν τῆς τοῦ Θεοῦ μνήμης. Ἐὰν δὲ μνησθῶμεν τῶν
power of-the — of-God remembrance if but we-remember the

κακῶν τῶν δαιμόνων, ἐσόμεθα ἄτρωτοι.

evils of-the demons we-shall-be unwounded

Εἶπεν ὁ ἀββᾶς Παφνούτιος ὁ μαθητὴς τοῦ ἀββᾶ Μακαρίου, 37
said — abba Paphnutius the disciple — of-abba Macarius

ὅτι ἔλεγεν ὁ γέρον· ὅτι, Ὅτε ἦμην παιδίον, μετὰ τῶν ἄλλων
that said the old-man that when I-was a-child with the other

παιδίων ἔβοσκον βοῖδια· καὶ ἀπῆλθον κλέψαι συκίδια.

children I-was-herding calves and I-went-off to-steal little-figs

Καὶ ὡς τρέχουσιν, ἔπεσεν ἐν ἑξ αὐτῶν· καὶ λαβὼν

and as they-ran fell one of them and having-taken(-it)

ἔφαγον αὐτό· καὶ ὅτε μνημονεύσω αὐτοῦ, κáθημαι κλαίων.

I-ate it and when I-remember it I-sit weeping

Εἶπεν ὁ ἀββᾶς Μακάριος ὅτι, Περιπατῶν ποτε εἰς τὴν 38
said — abba Macarius that walking once in the

ἔρημον, εὗρον κρανίον εἰς τὸ ἔδαφος νεκροῦ ἐρρύμμενον·

desert I-found a-skull on the ground of-a-dead(-man) thrown

καὶ σαλεύσας αὐτὸ τῇ βαΐνῃ ράβδῳ, ἐλάλησέ μοι

and having-stirred it with-the palm staff spoke to-me

τὸ κρανίον. Καὶ λέγω αὐτῷ· Σὺ τίς εἶ; Ἀπεκρίθη μοι

the skull and I-say to-it you who are answered me

τὸ κρανίον· Ἐγὼ ἦμην ἀρχιερεὺς τῶν εἰδώλων, καὶ

the skull I was high-priest of-the idols and

τῶν μεινάντων Ἑλλήνων ἐν τῷ τόπῳ τούτῳ· σὺ δὲ εἰ
of-the remaining pagans in the place this you and are
 Μακάριος ὁ πνευματοφόρος· οἶαν ὥραν σπλαγχνισθῆς
Macarius the spirit-bearer at-whatever hour you-have-compassion(-on)
 τοὺς ἐν τῇ κολάσει, καὶ εὐχῇ περὶ αὐτῶν, παραμυθοῦνται
those in the punishment and you-pray for them they-are-consolated
 ὀλίγον. Λέγει αὐτῷ ὁ γέρων· Ποία ἐστὶν ἡ παραμυθία,
a-little says to-it the old-man what-kind is the consolation
 καὶ τίς ἡ κολάσις; Λέγει αὐτῷ· Ὅσον ἀπέχει ὁ οὐρανὸς
and what the punishment it-says to-him as-far-as is-distant the heaven
 ἀπὸ τῆς γῆς, τοσοῦτόν ἐστι τὸ πῦρ ὑποκάτωθεν ἡμῶν,
from the earth so-great is the fire beneath us
 ἀπὸ ποδῶν ἕως κεφαλῆς ἐστηκότων ἡμῶν μέσον
from feet to head standing we (in-the)-midst
 τοῦ πυρός· καὶ οὐκ ἔστι πρόσωπον πρὸς πρόσωπον
of-the fire and not it-is-possible face to face
 θεάσασθαι τινα· ἀλλὰ τὸ πρόσωπον ἐκάστου, πρὸς τὸν
to-see anyone but the face of-each to the
 ἑτέρου νῶτον κεκόλληται. Ὡς οὖν εὐχῇ ὑπὲρ ἡμῶν, ἐκ
of-the-other back is-glued when then you-pray for us in
 μέρους τις θεωρεῖ τὸ πρόσωπον τοῦ ἑτέρου. Αὕτη ἐστὶν ἡ
part one sees the face of-the other this is the
 παραμυθία. Καὶ κλαύσας ὁ γέρων εἶπεν· Οὐαὶ τῇ ἡμέρᾳ
consolation and having-wept the old-man said woe to-the day
 ἐν ᾗ ἐγεννήθη ὁ ἄνθρωπος. Λέγει αὐτῷ ὁ γέρων· Ἔστιν
in which was-born the man says to-it the old-man is-there
 ἄλλη χείρων βάσανος; Λέγει αὐτῷ τὸ κρανίον· Μειζότερα
another worse torment says to-him the skull a-greater
 βάσανός ἐστιν ὑποκάτωθεν ἡμῶν. Λέγει αὐτῷ ὁ γέρων·
torment is beneath us says to-it the old-man
 Καὶ τίνες εἰσὶν ἐκεῖ; Λέγει αὐτῷ τὸ κρανίον· Ἡμεῖς ὥς μὴ
and who are there says to-him the skull we as not

εἰδότες τὸν Θεόν, κἂν ὀλίγον ἐλεούμεθα· οἱ δὲ ἐπιγνόντες
knowing — God at-least a-little receive-mercy those but having-known

τὸν Θεόν, καὶ ἄρνησάμενοι αὐτόν, ὑποκάτωθεν ἡμῶν εἰσι.
— God and having-denied him beneath us are

Καὶ λαβὼν ὁ γέρων τὸ κρανίον, ἔχωσεν αὐτό.

and having-taken the old-man the skull buried it

Ἔλεγον περὶ τοῦ ἀββᾶ Μακαρίου τοῦ Αἰγυπτίου, ὅτι 39

they-said about — abba Macarius the Egyptian that

ἀνέβαινέ ποτε ἐκ τῆς Σκήτεως εἰς τὸ ὄρος τῆς
he-was-going-up once from — Scetis to the mountain —

Νιτρίας· καὶ ὡς ἤγγισεν εἰς τὸν τόπον, εἶπε τῷ μαθητῇ
of-Nitria and when he-drew-near to the place he-said to-the disciple

αὐτοῦ· Πρόλαβε μικρόν. Καὶ ἐν τῷ προάγειν αὐτόν,
his go-ahead a-little and in the going-ahead him

συναντᾷ τινι ἱερεῖ τῶν Ἑλλήνων· καὶ κράξας αὐτῷ
he-meets a-certain priest of-the pagans and having-shouted to-him

ὁ ἀδελφός, ἐφώνει λέγων· Αἶ αἶ δαῖμον, ποῦ τρέχεις;

the brother called-out saying ah ah demon where are-you-running

Στραφεῖς δὲ ἐκείνος, διδοῖ αὐτῷ πληγάς, καὶ ἀφίει αὐτόν
having-turned and that(-man) gives him blows and leaves him

ἡμιθανή. Καὶ ἄρας τὸ ξύλον ἔτρεχε. Καὶ προβάντι

half-dead and having-taken-up the stick he-ran and having-gone-on

ὀλίγον, συναντᾷ αὐτῷ ὁ ἀββᾶς Μακάριος τρέχοντι·

a-little meets him — abba Macarius running

καὶ λέγει αὐτῷ· Σωθείης, σωθείης, καματηρέ. Καὶ

and says to-him may-you-be-saved may-you-be-saved toiler and

θαυμάσας ἦλθε πρὸς αὐτόν, καὶ εἶπεν· Τί καλὸν εἶδες

having-marveled he-came to him and said what good did-you-see

ἐν ἐμοί, ὅτι προσηγόρευσάς με; Λέγει αὐτῷ ὁ γέρων·

in me that you-addressed me says to-him the old-man

Ὅτι εἰδὼν σε κοπιῶντα· καὶ οὐκ οἶδας ὅτι εἰς κενὸν

because I-saw you toiling and not you-know that in vain

κοπιᾶς. Λέγει αὐτῷ καὶ αὐτός· Καὶ γὰρ ἐπὶ τῷ ἀσπασμῷ
you-toil says to-him also he I-too at the greeting
 σου κατενύγη· καὶ ἔμαθον ὅτι τοῦ μέρους τοῦ Θεοῦ εἶ.
your was-pierced and I-learned that of-the part — of-God you-are
 Ἄλλος δὲ κακὸς μοναχὸς ἀπαντήσας μοι, ὕβρισέ με· καὶ γὰρ
another but evil monk having-met me insulted me and-I
 ἔδωκα αὐτῷ πληγὰς εἰς θάνατον. Καὶ ἔγνω ὁ γέρων
gave him blows to death and knew the old-man
 ὅτι ὁ μαθητὴς αὐτοῦ ἐστι. Καὶ κρατήσας τοὺς πόδας
that the disciple his it-is and having-seized the feet
 αὐτοῦ ὁ ἱερεὺς ἔλεγεν· Οὐκ ἀφῶ σε, ἐὰν μὴ ποιήσης
his the priest said not I-will-let-go you unless — you-make
 με μοναχόν. Καὶ ἦλθον ἐπάνω ὅπου ἦν ὁ μοναχός, καὶ
me a-monk and they-came up where was the monk and
 ἐβάσταξαν αὐτόν, καὶ ἤνεγκαν εἰς τὴν ἐκκλησίαν τοῦ
carried him and brought(-him) to the church of-the
 ὄρους. Καὶ ἰδόντες τὸν ἱερέα μετ' αὐτοῦ, ἐξέστησαν·
mountain and having-seen the priest with him they-were-amazed
 καὶ ἐποίησαν αὐτὸν μοναχόν. Καὶ πολλοὶ τῶν Ἑλλήνων
and made him a-monk and many of-the pagans
 ἐγένοντο δι' αὐτὸν Χριστιανοί. Ἔλεγεν οὖν ὁ ἀββᾶς
became because-of him Christians said then — abba
 Μακάριος, ὅτι ὁ λόγος ὁ κακός, καὶ τοὺς καλοὺς ποιεῖ
Macarius that the word the evil even the good makes
 κακοῦς· καὶ ὁ καλὸς λόγος, καὶ τοὺς κακοὺς ποιεῖ καλοὺς.
evil and the good word even the evil makes good

40 Ἔλεγον περὶ τοῦ ἀββᾶ Μακαρίου, ὅτι ἀπόντος αὐτοῦ,
they-said about — abba Macarius that being-away he
 εἰσῆλθε ληστής εἰς τὸ κελλίον αὐτοῦ. Παραγενομένου δὲ
came-in a-robber into the cell his having-arrived and
 αὐτοῦ εἰς τὸ κελλίον, εὔρε τὸν ληστὴν γεμίζοντα τὴν
he at the cell he-found the robber loading the

κάμηλον τὰ σκεύη αὐτοῦ. Αὐτὸς δὲ εἰσελθὼν εἰς
 camel (with)-the goods his be and having-gone-in into
 τὸ κελλίον, ἐλάμβανεν ἀπὸ τῶν σκευῶν, καὶ συνεγέμιζε
 the cell took from the goods and helped-load
 μετ' αὐτοῦ τὴν κάμηλον. Ὡς οὖν ἐγέμισαν, ἤρξατο
 with him the camel when then they-had-loaded(-it) began
 ὁ ληστής τύπτειν τὴν κάμηλον, ἵνα ἀναστή· καὶ οὐκ
 the robber to-beat the camel that it-might-rise and not
 ἡγείρετο. Ἰδὼν δὲ ὁ ἀββᾶς Μακάριος ὅτι οὐκ ἐγείρεται,
 it-got-up having-seen and — abba Macarius that not it-gets-up
 εἰσελθὼν ἐν τῷ κελλίῳ εὗρε μικρὸν σκαλίδιν· καὶ
 having-gone-in into the cell he-found a-little boe and
 ἐκβαλὼν, ἐπέθηκε τῇ καμήλῳ, λέγων· Ἀδελφέ, τοῦτο
 having-brought(-it)-out put(-it)-on the camel saying brother this
 ζητεῖ ἡ κάμηλος. Καὶ κρούσας αὐτὴν ὁ γέρων τῷ ποδί,
 seeks the camel and having-struck it the old-man with-the foot
 λέγει· Ἀνάστα. Καὶ εὐθέως ἀνέστη, καὶ ἀπῆλθε μικρὸν
 says rise and at-once it-rose and went-off a-little
 διὰ τὸν λόγον αὐτοῦ. Καὶ πάλιν ἐκάθισε, καὶ οὐκ
 because-of the word his and again sat-down and not
 ἀνέστη, ἕως ἀπεγέμισαν ὅλα τὰ σκεύη· καὶ οὕτως ἀπῆλθεν.
 rose until they-unloaded all the goods and thus it-went-off
 Ὁ ἀββᾶς Ἀἰὼ ἠρώτησε τὸν ἀββᾶν Μακάριον, λέγων· 41
 — abba Aio asked — abba Macarius saying
 Εἰπέ μοι ῥῆμα. Λέγει αὐτῷ ὁ ἀββᾶς Μακάριος· Φεῦγε
 tell me a-word says to-him — abba Macarius flee
 τοὺς ἀνθρώπους· κάθισον εἰς τὸ κελλίον σου, καὶ κλαῦσον
 — men sit in the cell your and weep-for
 τὰς ἀμαρτίας σου· καὶ μὴ ἀγαπήσης λαλιὰν ἀνθρώπων·
 the sins your and not love talk of-men
 καὶ σώζῃ.
 and you-are-saved

Warred on by lust, Moses is shown the angels of the east outnumbering the demons of the west. Called to judge a brother, he carries a leaking basket of sand, his own sins; mocked as an Ethiopian by the Fathers and the clergy, he keeps silent and rebukes himself. Unrecognized, he tells a visiting governor that Moses is a fool, and his prayer brings rain at the Rock. He stays for the barbarians and is slain with his brothers as crowns descend. His teaching is to die to one's neighbor and judge no one.

- 1 Ἐπολεμήθη ποτὲ ὁ ἀββᾶς Μωϋσῆς εἰς πορνείαν πάνν·
was-warred-against once — abba Moses to fornication very-much
καὶ μηκέτι ἰσχύων καθίσαι εἰς τὸ κελλίον, ἀπῆλθε, καὶ
and no-longer being-able to-stay in the cell he-went-off and
ἀνήγγειλε τῷ ἀββᾷ Ἰσιδώρῳ. Καὶ παρεκάλεσεν αὐτὸν
reported(-it) — to-abba Isidore and exhorted him
ὁ γέρων, ἵνα ὑποστρέψῃ εἰς τὸ κελλίον αὐτοῦ. Καὶ οὐ
the old-man that he-return to the cell his and not
κατεδέξατο, λέγων ὅτι, Οὐκ ἰσχύω, ἀββᾶ. Καὶ λαβὼν
he-consented saying that not I-am-able abba and having-taken
αὐτὸν μεθ' ἑαυτοῦ, ἀνήγαγεν εἰς τὸ δῶμα, καὶ λέγει αὐτῷ·
him with himself he-led(-him)-up to the house-top and says to-him
Πρόσχες εἰς δυσμάς. Καὶ προσχών, εἶδε πλήθος δαιμόνων
look to (the)-west and having-looked he-saw a-multitude of-demons
ἀναρίθμητον· καὶ ᾗσαν τεταραγμένοι, καὶ θορυβοῦντες τοῦ
innumerable and they-were troubled and making-a-din for-the
πολεμεῖν. Λέγει αὐτῷ πάλιν ὁ ἀββᾶς Ἰσιδώρος· Βλέψον
to-make-war says to-him again — abba Isidore look
καὶ εἰς τὰς ἀνατολάς. Καὶ προσέσχε, καὶ εἶδεν ἀναρίθμητα
also to the east and he-looked and saw innumerable
πλήθη ἁγίων ἀγγέλων δεδοξασμένων. Καὶ εἶπεν ὁ ἀββᾶς
multitudes of-holy angels glorified and said — abba
Ἰσιδώρος· Ἴδου οὗτοί εἰσιν οἱ ἀποστελλόμενοι τοῖς ἁγίοις
Isidore behold these are those being-sent to-the saints

παρὰ τοῦ Κυρίου εἰς βοήθειαν. Οἱ δὲ εἰς δυσμάς, εἰσὶν
from the Lord for help those but in (the)-west are
 οἱ πολεμοῦντες αὐτούς. Πλείους οὖν εἰσιν οἱ μεθ' ἡμῶν.
those warring-against them more than are those with us
 Καὶ οὕτως εὐχαριστήσας ὁ ἀββᾶς Μωϋσῆς τῷ Θεῷ,
and thus having-given-thanks — abba Moses — to-God
 ἔλαβε θάρσος, καὶ ὑπέστρεψε εἰς τὸ κελλίον αὐτοῦ.
he-took courage and returned to the cell his
 Ἀδελφός ποτε ἐσφάλη εἰς Σκῆτιν· καὶ γενομένου 2
a-brother once erred in Scetis and there-having-been
 συνεδρίου, ἀπέστειλαν πρὸς τὸν ἀββᾶν Μωϋσῆν. Ὁ
a-council they-sent to — abba Moses he
 δὲ οὐκ ᾔθελεν ἐλθεῖν. Ἀπέστειλεν οὖν πρὸς αὐτὸν ὁ
but not wished to-come sent then to him the
 πρεσβύτερος, λέγων· Ἐλθέ, ὅτι σε ὁ λαὸς περιμένει.
priest saying come because you the people waits-for
 Ὁ δὲ ἀναστὰς ἦλθε. Καὶ λαβὼν σφυρίδα τετρημμένην,
he and having-risen came and having-taken a-basket perforated
 καὶ γεμίσας ἄμμου, ἐβάστασεν. Οἱ δὲ ἐξελθόντες εἰς
and having-filled(-it) with-sand he-carried(-it) they and having-come-out to
 ἀπάντησιν αὐτοῦ, λέγουσιν αὐτῷ· Τί ἐστὶ τοῦτο, Πάτερ;
meeting him say to-him what is this Father
 Εἶπε δὲ αὐτοῖς ὁ γέρων· Αἱ ἁμαρτίαι μού εἰσιν ὀπίσω
said and to-them the old-man the sins my are behind
 μου καταρρέουσαι, καὶ οὐ βλέπω αὐτάς· καὶ ἦλθον ἐγὼ
me running-down and not I-see them and I-have-come I
 σήμερον, ἁμαρτήματα ἀλλότρια κρίναι. Οἱ δὲ ἀκούσαντες,
today sins another's to-judge they and having-heard
 οὐδὲν ἐλάλησαν τῷ ἀδελφῷ· ἀλλὰ συνεχώρησαν αὐτῷ.
nothing said to-the brother but forgave him

- 3 Ἄλλοτε συνεδρίου γενομένου ἐν τῇ Σκήτει, θέλοντες
another-time a-council having-taken-place in — Scetis wishing
 αὐτὸν οἱ Πατέρες δοκιμάσαι, ἐξουδένωσαν αὐτόν, λέγοντες·
him the Fathers to-test despised him saying
 Τί καὶ ὁ Αἰθίοψ οὗτος ἔρχεται εἰς τὴν μέσσην ἡμῶν; Ὅ
why even the Ethiopian this comes into the midst our he
 δὲ ἀκούσας ἐσιώπησε. Μετὰ δὲ τὸ ἀπολυθῆναι αὐτούς,
and having-heard was-silent after and the to-be-dismissed them
 λέγουσιν αὐτῷ· Ἀββᾶ, οὐδὲν ἄρτι ἐταράχθης; Λέγει
they-say to-him abba not-at-all just-now were-you-troubled he-says
 αὐτοῖς· Ἐταράχθην, ἀλλ' οὐκ ἐλάλησα.
to-them I-was-troubled but not I-spoke
- 4 Ἐλεγον περὶ τοῦ ἀββᾶ Μωϋσέως, ὅτι ἐγένετο κληρικός,
they-said about — abba Moses that he-became a-cleric
 καὶ ἐπέθηκαν αὐτῷ τὴν ἐπωμίδα. Καὶ λέγει αὐτῷ ὁ
and they-put on-him the ephod and says to-him the
 ἀρχιεπίσκοπος· Ἰδοὺ γέγονας ὁλόλευκος, ἀββᾶ Μωϋσῆ.
archbishop behold you-have-become all-white abba Moses
 Λέγει αὐτῷ ὁ γέρων· Ἄρα τὰ ἔξω, κύρι ὁ
says to-him the old-man (is-it)-then the(-things) outside lord the
 Πάπας ἢ καὶ τὰ ἔσω! Θέλων δὲ ὁ ἀρχιεπίσκοπος
Pope or also the(-things) inside wishing and the archbishop
 δοκιμάσαι αὐτόν, λέγει τοῖς κληρικοῖς· Ὅταν εἰσέρχεται
to-test him says to-the clergy when comes-in
 ὁ ἀββᾶς Μωϋσῆς εἰς τὸ ἱερατεῖον, διώξατε αὐτόν, καὶ
— abba Moses into the sanctuary drive-out him and
 ἀκολουθήσατε αὐτῷ, ἵνα ἀκούσητε τί λέγει. Εἰσῆλθεν
follow him that you-may-hear what he-says came-in
 οὖν ὁ γέρων· καὶ ἐπετίμησαν αὐτόν, καὶ ἐδίωξαν,
then the old-man and they-rebuked him and drove(-him)-out
 λέγοντες· Ὑπαγε ἔξω, Αἰθίοψ. Ὁ δὲ ἐξελθὼν ἔλεγεν
saying go outside Ethiopian he and having-gone-out said

εαυτῷ· Καλῶς σοι ἐποίησαν, σποδοδόερμε, μελανέ. Μὴ
to-himself well to-you they-did ash-skinned black not
 ὦν ἄνθρωπος, τί ἔρχῃ μετὰ ἀνθρώπων;
being a-man why do-you-come among men
 Ἐδόθη ποτὲ εἰς Σκῆτιν ἐντολὴ ὅτι, Νηστεύσατε τὴν 5
was-given once in Scetis a-commandment that fast the
 ἑβδομάδα ταύτην· καὶ κατ' εὐκαιρίαν, παρέβαλον ἀδελφοὶ
week this and by chance visited brothers
 ἀπὸ Αἰγύπτου τῷ ἀββᾷ Μωϋσῇ· καὶ ἐποίησεν αὐτοῖς μικρὸν
from Egypt — to-abba Moses and he-made for-them a-little
 ἔψημα. Καὶ ἰδόντες οἱ γείτονες τὸν καπνόν, εἶπον τοῖς
broth and having-seen the neighbors the smoke said to-the
 κληρικοῖς· Ἴδου Μωϋσῆς κατέλυσε τὴν ἐντολήν, καὶ ἔψημα
clergy behold Moses has-broken the commandment and broth
 παρ' εαυτῷ ἐποίησεν. Οἱ δὲ εἶπον· Ὅτε ἔρχεται, ἡμεῖς
at his-place has-made they and said when he-comes we
 λαλοῦμεν αὐτῷ. Τοῦ δὲ σαββάτου γενομένου, οἱ κληρικοὶ
will-speak to-him the and sabbath having-come the clergy
 ἰδόντες τὴν μεγάλην πολιτείαν τοῦ ἀββᾷ Μωϋσέως, ἔλεγον
having-seen the great way-of-life — of-abba Moses said
 αὐτῷ ἔμπροσθεν τοῦ λαοῦ· Ὡ ἀββᾷ Μωϋσῇ, τὴν ἐντολήν
to-him before the people O abba Moses the commandment
 τῶν ἀνθρώπων ἔλυσας, καὶ τὴν τοῦ Θεοῦ ἐφύλαξας.
of-the men you-broke and the — of-God you-kept
 Ἀδελφὸς παρέβαλεν εἰς Σκῆτιν πρὸς τὸν ἀββᾶν Μωϋσῆν, 6
a-brother visited in Scetis to — abba Moses
 αἰτούμενος παρ' αὐτοῦ λόγον. Λέγει αὐτῷ ὁ γέρων·
asking from him a-word says to-him the old-man
 Ὑπαγε, κάθισον εἰς τὸ κελλίον σου· καὶ τὸ κελλίον σου
go sit in the cell your and the cell your
 διδάσκει σε πάντα.
teaches you all(-things)

7 Εἶπεν ὁ ἀββᾶς Μωϋσῆς· Ἄνθρωπος φεύγων, ἔοικε
 said — abba Moses a-man fleeing is-like
 σταφυλῇ ὀπτῇ· ὁ δὲ ἐν ἀνθρώποις ὢν, ὡς ὄμφαξ
 a-grape ripe the(-one) but among men being as a-sour-grape
 ἐστίν.

is

8 Ἦκουσέ ποτε ὁ ἄρχων περὶ τοῦ ἀββᾶ Μωϋσέως, καὶ
 heard once the governor about — abba Moses and
 ἀπῆλθεν εἰς Σκήτιν ἰδεῖν αὐτόν· καὶ ἀνήγγειλάν τινες τῷ
 went-off to Scetis to-see him and reported some to-the
 γέροντι τὸ πρᾶγμα· καὶ ἀνέστη φυγεῖν εἰς τὸ ἔλος. Καὶ
 old-man the matter and he-rose to-flee to the marsh and
 ὑπήντησαν αὐτῷ λέγοντες· Εἰπέ ἡμῖν, γέρον· ποῦ ἔστιν
 they-met him saying tell us old-man where is
 ἡ κέλλα τοῦ ἀββᾶ Μωϋσέως; Καὶ λέγει αὐτοῖς· Τί
 the cell — of-abba Moses and he-says to-them what
 θέλετε παρ' αὐτοῦ; ἄνθρωπος σαλός ἐστι. Καὶ ἐλθὼν
 do-you-want from him a-man crazy he-is and having-come
 ὁ ἄρχων εἰς τὴν ἐκκλησίαν, λέγει τοῖς κληρικοῖς· Ἐγὼ
 the governor to the church says to-the clergy I
 ἀκούων τὰ περὶ τοῦ ἀββᾶ Μωϋσέως, κατήλθον ἰδεῖν
 bearing the(-things) about — abba Moses came-down to-see
 αὐτόν· καὶ ἰδὼν ὑπήντησεν ἡμῖν γέρων ὑπάγων εἰς
 him and behold met us an-old-man going to
 Αἴγυπτον, καὶ εἵπομεν αὐτῷ· Ποῦ ἔστιν ἡ κέλλα τοῦ
 Egypt and we-said to-him where is the cell —
 ἀββᾶ Μωϋσέως; καὶ λέγει ἡμῖν· Τί θέλετε ἀπ' αὐτοῦ;
 of-abba Moses and he-says to-us what do-you-want from him
 σαλός ἐστιν. Ἀκούσαντες δὲ οἱ κληρικοί, ἐλυπήθησαν,
 crazy he-is having-heard and the clergy were-grieved
 λέγοντες· Ποταπὸς ἦν ὁ γέρων ὁ ταῦτα λαλήσας
 saying what-sort was the old-man the(-one) these(-things) having-said

κατὰ τοῦ ἁγίου; Οἱ δὲ εἶπον· Γέρων, παλαιὰ φορῶν,
against the holy(-man) they and said an-old-man old(-clothes) wearing
μακρὸς καὶ μελανός. Οἱ δὲ εἶπον· Αὐτός ἐστιν ὁ ἀββᾶς
tall and black they and said he is(-it) — abba
Μωϋσῆς· καὶ διὰ τὸ μὴ ἀπαντῆσαι αὐτὸν ὑμῖν, ταῦτα
Moses and because-of the not to-meet him you these(-things)
εἶπεν ὑμῖν. Πολλὰ δὲ ὠφεληθεὶς ὁ ἄρχων ἀνεχώρησεν.
he-said to-you much and having-been-edified the governor withdrew
Ἔλεγεν ὁ ἀββᾶς Μωϋσῆς ἐν Σκήτει· Ἐὰν φυλάξωμεν 9
said — abba Moses in Scetis if we-keep
τὰς ἐντολὰς τῶν Πατέρων ἡμῶν, ἐγὼ ἐγγυῶμαι ὑμᾶς
the commandments of-the Fathers our I guarantee you
πρὸς τὸν Θεόν, ὅτι βάρβαροι οὐκ ἔρχονται ὧδε. Εἰ δὲ
before — God that barbarians not come here if but
μὴ φυλάξωμεν, ἐρμηθῆναι ἔχει ὁ τόπος οὗτος.
not we-keep(-them) to-be-laid-waste is-bound the place this
Καθημένων δέ ποτε τῶν ἀδελφῶν πρὸς αὐτόν, ἔλεγεν 10
sitting and once the brothers with him he-said
αὐτοῖς· Ἴδου βάρβαροι σήμερον εἰς Σκήτιν ἔρχονται·
to-them behold barbarians today to Scetis come
ἀλλὰ ἀνάστητε καὶ φύγετε. Λέγουσιν αὐτῷ· Σὺ οὖν οὐ
but rise and flee they-say to-him you then not
φεύγεις, ἀββᾶ; Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ τοσαῦτα ἔτη
do-you-flee abba he and said to-them I so-many years
προσδοκῶ τὴν ἡμέραν ταύτην· ἵνα πληρωθῇ ὁ λόγος
have-awaited the day this that be-fulfilled the word
τοῦ Δεσπότου Χριστοῦ, λέγοντος· Πάντες οἱ λαβόντες
of-the Master Christ saying all those having-taken
μάχαιραν, ἐν μαχαίρᾳ ἀποθανοῦνται. Λέγουσιν αὐτῷ· Οὐδὲ
(the)-sword by (the)-sword shall-die they-say to-him neither
ἡμεῖς φεύγομεν, ἀλλὰ μετὰ σοῦ ἀποθνήσκομεν. Ὁ δὲ εἶπεν
we flee but with you we-die he and said

αὐτοῖς· Ἐγὼ πρᾶγμα οὐκ ἔχω· ἕκαστος βλεπέτω πῶς
to-them I business not have each let-see how
 καθέζεται. Ἦσαν δὲ ἑπτὰ ἀδελφοί, καὶ λέγει αὐτοῖς· Ἴδου
he-sits there-were and seven brothers and he-says to-them behold
 οἱ βάρβαροι ἐγγίzzουσι τῇ θύρᾳ. Καὶ εἰσελθόντες, ἐφόνευσαν
the barbarians draw-near to-the door and having-come-in they-slew
 αὐτούς. Εἷς δὲ ἐξ αὐτῶν ἔφυγεν ὀπίσω τῆς σειρᾶς· καὶ εἶδεν
them one but of them fled behind the rope(-pile) and saw
 ἑπτὰ στεφάνους κατελθόντας, καὶ στεφανώσαντας αὐτούς.
seven crowns coming-down and crowning them

- 11 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Μωϋσέα, λέγων· Ὅρῶ
a-brother asked — abba Moses saying I-see
 ἐνώπιόν μου πρᾶγμα, καὶ οὐ δύναμαι αὐτὸ κατασχεῖν.
before me a-thing and not I-can it hold-fast
 Λέγει αὐτῷ ὁ γέρων· Ἐὰν μὴ γίνῃ νεκρὸς ὡς οἱ
says to-him the old-man unless — you-become dead as those
 ταφέντες, οὐ δύνασαι αὐτὸ κατασχεῖν.
buried not you-can it hold-fast

- 12 Εἶπεν ὁ ἀββᾶς Ποιμήν, ὅτι ἀδελφὸς ἠρώτησε τὸν ἀββᾶν
said — abba Poemen that a-brother asked — abba
 Μωϋσέα, ποίῳ τρόπῳ νεκροῖ ἑαυτὸν ἄνθρωπος ἀπὸ τοῦ
Moses in-what way puts-to-death himself a-man from the
 πλησίον. Καὶ εἶπεν αὐτῷ ὁ γέρων ὅτι, Ἐὰν μὴ θῇσει
neighbor and said to-him the old-man that unless — put
 ἄνθρωπος ἐν τῇ καρδίᾳ αὐτοῦ, ἑαυτὸν ἤδη τριήμερον
a-man in the heart his himself already three-days
 ἐν μνημείῳ, οὐ φθάνει εἰς τὸν λόγον τοῦτον.
in (the)-tomb not he-attains to the word this

- 13 Ἐλεγον περὶ τοῦ ἀββᾶ Μωϋσέως εἰς Σκῆτιν, ὅτι ὡς
they-said about — abba Moses in Scetis that when
 ἤμελλεν ἐλθεῖν εἰς τὴν Πέτραν, ἐκοπίασεν ὁδεύων· καὶ
he-was-about to-go to the Rock he-tired walking and

ἔλεγεν ἐν ἑαυτῷ· Πῶς δύναμαι τὸ ὕδωρ μου συναγαγεῖν
said in himself how can-I the water my gather
 ὧδε; Καὶ ἦλθεν αὐτῷ φωνὴ λέγουσα· Εἴσελθε, καὶ μηδὲν
here and came to-him a-voice saying go-in and nothing
 φροντίσης. Εἰσῆλθεν οὖν. Καὶ παρέβαλον αὐτῷ τινες τῶν
worry he-went-in then and visited him some of-the
 Πατέρων, καὶ οὐκ εἶχεν εἰ μὴ ἓν μόνον λαγύνιον ὕδατος·
Fathers and not he-had if not one only jar of-water
 καὶ ποιῶντος αὐτοῦ μικρὸν φακόν, ἀνηλώθη. Ὁ δὲ
and making he a-little lentil(-stew) it-was-used-up the and
 γέρων ἐθλίβετο. Εἰσερχόμενος οὖν καὶ ἐξερχόμενος, ἡὔχετο
old-man was-afflicted going-in then and going-out he-prayed
 τῷ Θεῷ. Καὶ ἰδοὺ νεφέλη βροχῆς ἦλθε κατ' αὐτῆς τῆς
— to-God and behold a-cloud of-rain came upon itself the
 Πέτρας· καὶ ἐγένευσεν ὅλα τὰ ἀγγεῖα αὐτοῦ. Καὶ λέγουσι
Rock and filled all the vessels his and they-say
 μετὰ ταῦτα τῷ γέροντι· Εἰπὲ ἡμῖν, τί εἰσῆρχου καὶ
after these(-things) to-the old-man tell us why you-went-in and
 ἐξήρχου. Καὶ λέγει αὐτοῖς ὁ γέρων· Δίκην ἐποίουν μετὰ
went-out and says to-them the old-man a-lawsuit I-was-making with
 τοῦ Θεοῦ ὅτι, Ἦνεγκάς με ὧδε, καὶ ἰδοὺ ὕδωρ οὐκ ἔχω
— God that you-brought me here and behold water not I-have
 ἵνα πίωσιν οἱ δοῦλοί σου. Διὰ τοῦτο εἰσηρχόμην καὶ
that may-drink the servants your because-of this I-went-in and
 ἐξηρχόμην παρακαλῶν τὸν Θεόν, ἕως οὗ ἐπεμύεν ἡμῖν.
went-out beseeching — God until — he-sent(-it) to-us
 Εἶπεν ὁ Ἀββᾶς Μωϋσῆς, ὅτι ὀφείλει ἄνθρωπος ἀποθανεῖν 14
said — abba Moses that ought a-man to-die
 ἀπὸ τοῦ ἐταίρου αὐτοῦ, τοῦ μὴ κρίνειν αὐτὸν ἐν τινι.
from the companion his for-the not to-judge him in anything

- 15 Πάλιν εἶπεν ὅτι, Ὅφείλει ἄνθρωπος νεκρῶσαι ἑαυτὸν ἀπὸ
again he-said that ought a-man to-put-to-death himself from
παντὸς πονηροῦ πράγματος, πρὸ τοῦ ἐξελθεῖν ἀπὸ τοῦ
every evil matter before the to-go-out from the
σώματος, τοῦ μὴ κακῶσαί τινα ἄνθρωπον.
body for-the not to-harm any man
- 16 Εἶπε πάλιν· Ἐὰν μὴ ἄνθρωπος ἔχη ἐν τῇ καρδίᾳ αὐτοῦ
he-said again unless — a-man hold in the heart his
ὅτι ἁμαρτωλὸς ἐστίν, ὁ Θεὸς οὐκ εἰσακούει αὐτοῦ. Καὶ
that a-sinner he-is — God not hears him and
εἶπεν ὁ ἀδελφός· Τί ἐστίν, ἔχει ἐν τῇ καρδίᾳ ὅτι
said the brother what is(-it) he-holds in the heart that
ἁμαρτωλὸς ἐστίν; Καὶ εἶπεν ὁ γέρον· ὅτι, Εἴ τις βασιτάζει
a-sinner he-is and said the old-man that if one carries
τὰς ἁμαρτίας αὐτοῦ, οὐ βλέπει τὰς τοῦ πλησίον αὐτοῦ.
the sins his not he-sees those of-the neighbor his
- 17 Εἶπε πάλιν· Ἐὰν μὴ συμφωνήσῃ ἡ πρᾶξις μετὰ τῆς
he-said again unless — agree the action with the
εὐχῆς, εἰς μάτην κοπιᾷ. Καὶ εἶπεν ὁ ἀδελφός· Τί ἐστι,
prayer in vain he-toils and said the brother what is
συμφώνησις πράξεως μετὰ εὐχῆς; Καὶ εἶπεν ὁ γέρον·
agreement of-action with prayer and said the old-man
Ἵνα ὑπὲρ ὧν εὐχόμεθα, μηκέτι ποιῶμεν αὐτά.
that for (the-things)-which we-pray no-longer we-do them
Ὅταν γὰρ ἄνθρωπος ἀφῇ τὰ θελήματα αὐτοῦ, τότε
when for a-man abandons the wills his then
καταλλάσσεται αὐτῷ ὁ Θεός, καὶ δέχεται τὴν εὐχὴν αὐτοῦ.
is-reconciled to-him — God and receives the prayer his
- 18 Ἠρώτησεν ὁ ἀδελφὸς ὅτι, Ἐν παντὶ κόπῳ τοῦ ἀνθρώπου,
asked the brother that in every toil of-the man
τί ἐστι τὸ βοηθοῦν αὐτῷ; Καὶ λέγει ὁ γέρον·
what is the(-thing) helping him and says the old-man

Ὁ Θεός ἐστιν ὁ βοηθῶν. Γέγραπται γάρ· Ὁ Θεὸς
 — God is the(-one) helping it-is-written for — God
 ἡμῶν καταφυγὴ καὶ δύναμις, βοηθὸς ἐν θλίψεσι ταῖς
 our refuge and strength a-helper in afflictions the
 εὐρούσαις ἡμᾶς σφόδρα. Εἶπεν ὁ ἀδελφός· Αἱ νηστεῖαι
 having-found us exceedingly said the brother the fasts
 καὶ ἀγρυπνίαι ἃς ποιεῖ ἄνθρωπος, τί γίνονται; Λέγει
 and vigils which does a-man what do-they-become says
 αὐτῷ ὁ γέρων· Αὐταὶ ποιοῦσι τὴν ψυχὴν ταπεινωθῆναι.
 to-him the old-man these make the soul to-be-humbled
 Γέγραπται γάρ· Ἴδὲ τὴν ταπείνωσίν μου καὶ τὸν κόπον
 it-is-written for see the humility my and the toil
 μου, καὶ ἄφες πάσας τὰς ἀμαρτίας μου. Ἐὰν ἡ ψυχὴ
 my and forgive all the sins my if the soul
 ποιήσῃ τοὺς καρποὺς τούτους, σπλαγχνίζεται ὁ Θεὸς ἐπ'
 make the fruits these has-compassion — God on
 αὐτῇ δι' αὐτῶν. Λέγει ὁ ἀδελφὸς τῷ γέροντι· Τί
 it through them says the brother to-the old-man what
 ποιήσει ἄνθρωπος ἐν παντὶ πειρασμῷ ἐπερχομένῳ ἐπάνω
 shall-do a-man in every temptation coming upon
 αὐτοῦ, ἢ ἐν παντὶ λογισμῷ τοῦ ἐχθροῦ; Λέγει αὐτῷ ὁ
 him or in every thought of-the enemy says to-him the
 γέρων· Κλαίειν ὀφείλει ἐνώπιον τῆς ἀγαθότητος τοῦ Θεοῦ,
 old-man to-weep he-ought before the goodness — of-God
 ἵνα βοηθήσῃ αὐτῷ· καὶ ἀναπαύεται ταχέως, ἐὰν παρακαλῇ
 that be-help him and be-is-at-rest quickly if be-entreat
 ἐν γνώσει· γέγραπται γάρ· Κύριος ἐμοὶ βοηθός, καὶ
 in knowledge it-is-written for (the)-Lord (is)-to-me a-helper and
 οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος. Ἠρώτησεν
 not I-will-fear what shall-do to-me man asked
 ὁ ἀδελφός ὅτι, Ἴδού ἄνθρωπος δέρει τὸν δούλον αὐτοῦ
 the brother that behold a-man flogs the slave his

δι' ἁμαρτίαν ἣν ἔπραξε. Τί ἐρεῖ ὁ δοῦλος; Λέγει ὁ
for a-sin which he-did what will-say the slave says the
 γέρων· Ἐάν ἐστι δοῦλος καλός, ἐρεῖ· Ἐλέησόν με,
old-man if he-is a-slave good he-will-say have-mercy-on me
 ἡμάρτηκα. Λέγει αὐτῷ ὁ ἀδελφός· Οὐδὲν ἄλλο λέγει;
I-have-sinned says to-him the brother nothing else he-says
 Λέγει ὁ γέρων· Οὐχί. Ἀφ' οὗ γὰρ τὴν μέμψιν ἐπιτιθεῖ
says the old-man no from when for the blame he-lays
 ἐφ' ἑαυτῷ, καὶ εἶπη, Ἠμάρτηκα, εὐθέως σπλαγχνίζεται ἐπ'
upon himself and says I-have-sinned at-once has-compassion on
 αὐτῷ ὁ κύριος αὐτοῦ. Τέλος δὲ τούτων πάντων, τὸ μὴ
him the lord his (the)-end and of-these all(-is) the not
 κρίναι τὸν πλησίον. Ὅτε γὰρ ἡ χεὶρ Κυρίου ἀπέκτεινε
to-judge the neighbor when for the hand of-(the)-Lord slew
 πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ, οὐκ ἦν οἶκος οὗ
every firstborn in (the)-land of-Egypt not was a-house where
 οὐκ ἦν ἐν αὐτῷ τεθνηκώς. Λέγει αὐτῷ ὁ ἀδελφός· Τίς
not was in it (one)-dead says to-him the brother what
 ἐστὶν ὁ λόγος οὗτος; Λέγει αὐτῷ ὁ γέρων ὅτι, Ἐὰν
is the word this says to-him the old-man that if
 ἡμᾶς ἐάσωσιν ἰδεῖν τὰς ἁμαρτίας ἡμῶν, οὐ μὴ ἴδωμεν τὰς
us they-let see the sins our not — we-see the
 ἁμαρτίας τοῦ πλησίον. Μωρία γὰρ ἐστὶν ἀνθρώπων, ἔχοντι
sins of-the neighbor folly for it-is for-a-man having
 τὸν ἑαυτοῦ νεκρόν, ἀφείναι αὐτὸν καὶ ἀπελθεῖν κλαῦσαι
the his-own dead to-leave him and to-go-off to-weep-for
 τὸν τοῦ πλησίον. Τὸ ἀποθανεῖν δὲ ἀπὸ τοῦ πλησίον
the of-the neighbor the to-die and from the neighbor
 σου, τοῦτό ἐστι τὸ βαστάσαι σου τὰς ἁμαρτίας, καὶ
your this is the to-carry your the sins and
 ἀμεριμνεῖν ἀπὸ παντὸς ἀνθρώπου, ὅτι οὗτος καλός ἐστιν,
to-be-free-of-care about every man that this(-one) good is

ἢ οὗτος κακός. Μὴ ποιήσης κακὸν μηδενὶ ἀνθρώπῳ,
or this(-one) bad not do evil to-no man
 μηδὲ λογίζου πονηρὸν ἐν τῇ καρδίᾳ σου εἰς τινα· μηδὲ
nor devise wickedness in the heart your against anyone nor
 ἐξουδενώσης τινὰ ποιοῦντα κακόν· μηδὲ πεισθῆς τῷ
despise anyone doing evil nor be-persuaded(-by) the(-one)
 κακοποιοῦντι τὸν πλησίον αὐτοῦ, μηδὲ χαίρε μετὰ τοῦ
harming the neighbor his nor rejoice with the(-one)
 ποιοῦντος κακὸν τῷ πλησίον αὐτοῦ· μὴ καταλαλήσης
doing evil to-the neighbor his not slander
 τινά· ἀλλὰ λέγε· Ὁ Θεὸς γινώσκει ἕκαστον· μὴ συμπεισθῆς
anyone but say — God knows each(-one) not be-won-over
 μετὰ τοῦ καταλαλοῦντος, μηδὲ συγχαρῆς μετὰ τῆς
with the(-one) slandering nor rejoice with the
 καταλαλιᾶς αὐτοῦ, μηδὲ μισήσης τὸν καταλαλοῦντα τὸν
slander his nor hate the(-one) slandering the
 πλησίον αὐτοῦ. Καὶ τοῦτό ἐστι τὸ μὴ κρῖναι. Μὴ ἔχε
neighbor his and this is the not to-judge not have
 ἔχθραν μετὰ τινος ἀνθρώπου, καὶ μὴ κρατήσης ἔχθραν ἐν
enmity with any man and not hold enmity in
 τῇ καρδίᾳ σου· μὴ μισήσης τὸν ἐχθραίνοντα μετὰ τοῦ
the heart your not hate the(-one) at-enmity with the
 πλησίον. Καὶ αὕτη ἐστὶν ἡ εἰρήνη. Ἐν τούτοις ἑαυτὸν
neighbor and this is the peace in these(-things) yourself
 παρακάλει· πρὸς ὀλίγον χρόνον ὁ κάματος, καὶ εἰς αἰὲν
exhort for a-little time the toil and for ever
 ἡ ἀνάπαυσις, χάριτι τοῦ Θεοῦ Λόγου. Ἀμήν.
the rest by-grace — of-God (the)-Word amen

Young Poemen turns back at his cell door to ask the question he forgot. He will not meet the governor even to free his nephew, and reconciles an expelled brother with an anchorite. He stays silent while a visiting anchorite speaks of heavenly things, answering once he asks about the soul's passions. His sayings teach that the monk's sign is shown in temptation, that thoughts wither if not acted on, that the royal road is to eat a little less each day, and that the three guides of the soul are vigilance, attention, and discernment.

- 1 Ἀπῆλθέ ποτε ὁ ἀββᾶς Ποιμήν, ὅτε ἦν νεώτερος, πρὸς
 went-off once — abba Poemen when he-was younger to
 τινα γέροντα, ἐρωτῆσαι αὐτῷ τρεῖς λογισμούς. Ὡς οὖν
 a-certain old-man to-ask him (about)-three thoughts when then
 ἦλθε πρὸς τὸν γέροντα, ἐληθάργησεν ἓνα ἐκ τῶν τριῶν· καὶ
 he-came to the old-man he-forgot one of the three and
 ἀνέκαμψεν εἰς τὸ κελλὶον ἑαυτοῦ· καὶ ὡς ἔθηκε τὴν χεῖρα
 returned to the cell his-own and when he-put the hand
 ἀνοῖξαι τὸ κλειδίον, ἐμνήσθη τὸν λόγον ὃν ἐληθάργησε·
 to-open the lock he-remembered the word which he-had-forgotten
 καὶ ἀφῆκε τὸ κλειδίον, καὶ ἀνέκαμψε πρὸς τὸν γέροντα.
 and left the key and returned to the old-man
 Καὶ λέγει αὐτῷ ὁ γέρων· Ἐτάχυνας τοῦ ἐλθεῖν, ἀδελφέ.
 and says to-him the old-man you-were-quick — to-come brother
 Καὶ διηγήσατο αὐτῷ, ὅτι Ὅτε ἔθηκα τὴν χεῖρά μου λαβεῖν
 and he-related to-him that when I-put the hand my to-take
 τὸ κλειδίον, ἐμνήσθην τὸν λόγον ὃν ἐζήτουν, καὶ οὐκ
 the key I-remembered the word which I-was-seeking and not
 ἦνοιξα, διὰ τοῦτο ἀνέκαμψα. Ἦν δὲ τὸ μῆκος τῆς ὁδοῦ
 I-opened because-of this I-returned was and the length of-the road

πολὺ σφόδρα. Ἔλεγε δὲ αὐτῷ ὁ γέρων· Ἀγγέλων Ποιμὴν·
great very said and to-him the old-man of-angels Poemen
 καὶ λαληθήσεται σου τὸ ὄνομα ἐν πάσῃ γῇ Αἰγύπτου.
and will-be-spoken your the name in all (the)-land of-Egypt
 Ἔσχε ποτὲ Παήσιος ὁ ἀδελφὸς τοῦ ἀββᾶ Ποιμένος σχέσιν 2
had once Paesius the brother — of-abba Poemen a-connection
 μετὰ τινος ἔξω τοῦ κελλίου αὐτοῦ. Ὁ δὲ ἀββᾶς Ποιμὴν οὐκ
with someone outside the cell his — but abba Poemen not
 ἤθελε, καὶ ἀναστὰς ἔφυγε πρὸς τὸν ἀββᾶν Ἀμμωνᾶν, καὶ
wished(-it) and having-risen fled to — abba Ammonas and
 λέγει αὐτῷ· Παήσιος ὁ ἀδελφός μου ἔχει πρὸς τινα σχέσιν,
says to-him Paesius the brother my has with someone a-connection
 καὶ οὐκ ἀναπαύομαι. Λέγει αὐτῷ ὁ ἀββᾶς Ἀμμωνᾶς· Ποιμὴν,
and not I-am-at-rest says to-him — abba Ammonas Poemen
 ἀκμὴν ζῆς; Ὑπαγε, κάθου εἰς τὸ κελλίον σου, καὶ θές εἰς
still do-you-live go sit in the cell your and put in
 τὴν καρδίαν σου, ὅτι ἤδη ἔχεις ἐνιαυτὸν ἐν τῷ μνήματι.
the heart your that already you-have a-year in the tomb
 Ἦλθόν ποτε πρεσβύτεροι τῆς χώρας εἰς τὰ μοναστήρια 3
came once priests of-the country to the monasteries
 ὅπου ἦν ὁ ἀββᾶς Ποιμὴν· καὶ εἰσῆλθεν ὁ ἀββᾶς Ἀνουβ,
where was — abba Poemen and went-in — abba Anoub
 καὶ λέγει αὐτῷ· Καλέσωμεν τοὺς πρεσβυτέρους ὧδε
and says to-him let-us-call the priests here
 σήμερον. Καὶ στάντος αὐτοῦ ἐπὶ πολὺ, οὐκ ἔδωκεν αὐτῷ
today and standing he for long not he-gave him
 ἀποκρίσιν. Καὶ λυπηθεὶς ἐξῆλθε. Λέγουσιν αὐτῷ οἱ
an-answer and grieved he-went-out say to-him those
 καθήμενοι ἐγγὺς αὐτοῦ· Ἀββᾶ, διατί οὐκ ἔδωκας αὐτῷ
sitting near him abba why not did-you-give him

ἀπόκρισιν; Λέγει αὐτοῖς ὁ ἀββᾶς Ποιμὴν· Ἐγὼ πράγμα
an-answer says to-them — abba Poemen I business

οὐκ ἔχω· ἀπέθανον γάρ· ὁ δὲ νεκρὸς οὐ λαλεῖ.

not have I-have-died for the and dead(-man) not speaks

4 Γέρων τις ἦν ἐν Αἰγύπτῳ πρὸ τοῦ ἐλθεῖν τοὺς περὶ τὸν
an-old-man certain was in Egypt before the to-come those about —

ἀββᾶν Ποιμένα, καὶ εἶχε γνῶσιν καὶ τιμὴν πολλήν. Ὡς οὖν
abba Poemen and he-had knowledge and honor much when then

ἀνέβησαν οἱ περὶ τὸν ἀββᾶν Ποιμένα ἀπὸ τῆς Σκήτεως,
came-up those about — abba Poemen from — Scetis

ἀφῆκαν αὐτὸν οἱ ἄνθρωποι, καὶ ἤρχοντο πρὸς τὸν ἀββᾶν
left him the men and came to — abba

Ποιμένα. Καὶ ἐθλίβετο, καὶ λέγει τοῖς ἀδελφοῖς αὐτοῦ·

Poemen and he-was-afflicted and says to-the brothers his

Τί ποιήσωμεν τῷ μεγάλῳ γέροντι τούτῳ, ὅτι εἰς θλίψιν
what shall-we-do for-the great old-man this that into affliction

ἔβαλον ἡμᾶς οἱ ἄνθρωποι, καταλιπόντες τὸν γέροντα,
have-thrown us the men having-left the old-man

καὶ ἡμῖν μηδὲν οὔσι προσέχοντες; πῶς οὖν δυνάμεθα
and to-us nothing being paying-beed how then can-we

θεραπεῦσαι τὸν γέροντα; Λέγει δὲ αὐτοῖς· Ποιήσατε μικρὰ
conciliate the old-man he-says and to-them make little

βρώματα, καὶ λάβετε σαῖτην οἶνον· καὶ ἄγωμεν πρὸς αὐτόν,
foods and take a-jar of-wine and let-us-go to him

γευσώμεθα ὁμοῦ· τάχα ἐν τούτῳ δυνησώμεθα θεραπεῦσαι
let-us-eat together perhaps in this we-may-be-able to-conciliate

αὐτόν. Ἐβάστασαν οὖν τὰ βρώματα, καὶ ἀπῆλθον. Καὶ ὥς
him they-carried then the foods and went-off and when

ἔκρουσαν τὴν θύραν, ἐπήκουσεν ὁ μαθητὴς αὐτοῦ, λέγων·
they-knocked-at the door heard the disciple his saying

Τίνες ἐστέ; Οἱ δὲ εἶπον· Λάλησον τῷ ἀββᾷ, ὅτι ὁ Ποιμὴν
who are-you they and said tell the abba that — Poemen

ἐστι θέλων εὐλογηθῆναι παρὰ σοῦ. Καὶ τοῦτο τοῦ μαθητοῦ
is wishing to-be-blessed by you and this the disciple
 ἀναγγεῖλαντος, ἐδήλωσεν, εἰπών· Ὑπαγε, οὐ σχολάζω. Οἱ
having-reported he-made-known saying go not I-have-leisure they
 δὲ ὑπέμειναν εἰς τὸ καῦμα, λέγοντες· Οὐχ ἀναχωροῦμεν, ἐὰν
but waited-on in the heat saying not we-withdraw unless
 μὴ καταξιωθῶμεν τοῦ γέροντος. Ὁ δὲ γέρων, ἰδὼν τὴν
— we-are-deemed-worthy of-the old-man the and old-man having-seen the
 ταπείνωσιν αὐτῶν καὶ τὴν ὑπομονήν, κατανυγείς, ἀνέωξεν
humility their and the patience pierced opened
 αὐτοῖς. Καὶ εἰσελθόντες ἐγέυσαντο μετ' αὐτοῦ. Ἐσθιόντων
to-them and having-come-in they-ate with him eating
 δὲ αὐτῶν, ἔλεγε· Ἐπ' ἀληθείας, οὐκ εἰσὶ μόνα ᾧ
and they he-said in truth not are only (the-things)-which
 ἀκήκοα περὶ ὑμῶν, ἀλλ' ἑκατονταπλασίονα εἶδον ἐν τῷ ἔργῳ
I-have-heard about you but a-hundredfold I-saw in the work
 ὑμῶν. Ἐγένετο δὲ αὐτῶν φίλος ἀπὸ τῆς ἡμέρας ἐκείνης.
your became and their friend from the day that
 Ἡθέλησέ ποτε ὁ ἄρχων τῆς χώρας ἐκείνης ἰδεῖν τὸν ἀββᾶν 5
wished once the governor of-the country that to-see — abba
 Ποιμένα, καὶ οὐ κατεδέχετο ὁ γέρων. Προφάσει δὲ ὡς
Poemen and not consented the old-man on-a-pretext and as
 κακοῦργον κατέσχε τὸν υἱὸν τῆς ἀδελφῆς αὐτοῦ, καὶ ἔβαλεν
a-criminal he-seized the son of-the sister his and threw(-him)
 εἰς φυλακὴν, λέγων· Ἐὰν ἔλθῃ ὁ γέρων, καὶ παρακαλέσῃ
into prison saying if comes the old-man and intercedes
 ὑπὲρ αὐτοῦ, ἐγὼ ἀπολύω αὐτόν. Καὶ ἦλθεν ἡ ἀδελφή
for him I release him and came the sister
 αὐτοῦ κλαίουσα πρὸς τῇ θύρᾳ. Ὁ δὲ οὐκ ἔδωκεν αὐτῇ
his weeping at the door he but not gave her
 ἀπόκρισιν. Ἡ δὲ ἐλοιδόρει αὐτόν, λέγουσα· Χαλκόσπλαγχνε,
an-answer she and reviled him saying bronze-hearted

ἐλέησόν με, ὅτι μονογενῆς μοί ἐστιν. Ὁ δὲ πέμψας
have-mercy-on me for an-only-son to-me he-is he and having-sent
 εἶπεν αὐτῇ· Ποιμὴν τέκνα οὐκ ἐγέννησε. Καὶ οὕτως
said to-her Poemen children not begot and thus
 ἀνεχώρησεν. Ἀκούσας δὲ ἄρχων, ἔπεμψε λέγων· Κἂν
she-withdrew having-beard and (the)-governor sent saying even-if
 λόγῳ κελεύσῃ, ἀπολύω αὐτόν. Ὁ δὲ γέρων ἀντεδήλωσε,
by-a-word he-commands I-release him the and old-man sent-back-word
 λέγων· Ἐξέτασον κατὰ τοὺς νόμους· καὶ εἰ ἀξίος ἐστι
saying examine according-to the laws and if worthy he-is
 θανάτου, ἀποθανέτω· εἰ δὲ οὐκ ἔστιν, ὥς βούλει ποιήσουν.
of-death let-him-die if but not he-is as you-wish do

- 6 Ἐσφάλη ποτὲ ἀδελφὸς ἐν κοινοβίῳ· ἦν δὲ ἐν τοῖς τόποις
erred once a-brother in a-community there-was and in the places
 ἐκείνοις ἀναχωρητῆς· καὶ πολλῷ χρόνῳ οὐ προῆλθεν.
those an-anchorite and for-much time not he-had-come-out
 Ἐλθὼν δὲ ὁ ἀββᾶς τοῦ κοινοβίου πρὸς τὸν γέροντα,
having-come and the abba of-the community to the old-man
 ἀνήγγειλεν αὐτῷ περὶ τοῦ σφαλέντος. Ὁ δὲ εἶπε·
reported to-him about the(-one) having-erred he and said
 Διώξατε αὐτόν. Ἐξελθὼν δὲ ὁ ἀδελφὸς τοῦ κοινοβίου,
drive-out him having-gone-out and the brother from-the community
 εἰσῆλθεν εἰς χαράδραν, καὶ ἔκλαιεν ἐκεῖ. Εὐκαίρησαν
went into a-ravine and wept there happened
 δὲ ἀδελφοὶ ἀπερχόμενοι πρὸς τὸν ἀββᾶν Ποιμένα, καὶ
and brothers going-off to — abba Poemen and
 ἤκουσαν αὐτοῦ κλαίνοντος· καὶ εἰσελθόντες εὗρον αὐτὸν ἐν
heard him weeping and having-gone-in they-found him in
 μεγάλῳ πόνῳ· καὶ παρεκάλεσαν αὐτὸν ἄραι πρὸς τὸν
great pain and begged him to-take(-him) to the
 γέροντα. Καὶ οὐκ ἤθελε, λέγων· Ὡδὲ ἐγὼ ἀποθνήσκω.
old-man and not he-wished saying here I die

Ἐλθόντες δὲ πρὸς τὸν ἀββᾶν Ποιμένα διηγῆσαντο αὐτῷ.
having-come and to — abba Poemen they-related(-it) to-him
 Καὶ παρακαλέσας αὐτούς, ἀπέστειλε λέγων· Εἴπατε αὐτῷ,
and having-exhorted them he-sent saying tell him
 ὅτι Ὁ ἀββᾶς Ποιμὴν φωνεῖ σε. Ἦλθε δὲ πρὸς αὐτὸν ὁ
that — abba Poemen calls you came and to him the
 ἀδελφός· καὶ ἰδὼν αὐτὸν ὁ γέρων τεθλιμμένον, ἀναστὰς
brother and having-seen him the old-man afflicted having-risen
 ἡσπάσατο, καὶ χαριεντιζόμενος μετ' αὐτοῦ, παρεκάλεσε
greeted(-him) and jesting with him begged(-him)
 γεύσασθαι. Ἀπέστειλε δὲ ὁ ἀββᾶς Ποιμὴν τῶν ἀδελφῶν
to-eat sent and — abba Poemen of-the brothers
 αὐτοῦ τινα πρὸς τὸν ἀναχωρητὴν, λέγων· Ἐκ πολλῶν
his one to the anchorite saying for many
 ἐτῶν ἐπεθύμουν σε ἰδεῖν, ἀκούων τὰ περὶ σοῦ, καὶ ἀπὸ
years I-desired you to-see hearing the(-things) about you and from
 ὀκνηρίας ἀμφοτέρων οὐ συνετύχομεν ἀλλήλοις. Νῦν οὖν
sloth of-both not we-have-met each-other now then
 Θεοῦ θέλοντος, καὶ ἀφορμῆς γενομένης, σκύλῃτι ἕως
God willing and occasion having-arisen trouble-yourself as-far-as
 τῶν ὧδε καὶ βλέπομεν ἀλλήλους. Ἦν δὲ μὴ ἐξερχόμενος
the(-parts) here and we-see each-other he-was and not coming-out
 ἐκ τοῦ κελλίου αὐτοῦ· καὶ ἀκούσας ἔλεγεν· Εἰ μὴ ὁ Θεὸς
from the cell his and having-heard he-said if not — God
 ἐπληροφόρησε τὸν γέροντα, οὐκ ἂν ἔπεμψεν ἐπ' ἐμέ.
had-informed the old-man not — he-would-have-sent for me
 Καὶ ἀναστὰς ἦλθε πρὸς αὐτόν. Καὶ ἀσπασάμενοι ἀλλήλους
and having-risen he-came to him and having-greeted each-other
 μετὰ χαρᾶς ἐκάθισαν. Εἶπε δὲ αὐτῷ ἀββᾶς Ποιμὴν· Δύο
with joy they-sat said and to-him (the)-abba Poemen two
 ἄνθρωποι ἦσαν ἐν τόπῳ τινί, καὶ ἀμφοτέροι νεκροὺς
men were in a-place certain and both dead

εἶχον· ἀφῆκε δὲ ὁ εἷς τὸν νεκρὸν αὐτοῦ, καὶ ἀπῆλθε
had left and the one the dead(-man) his and went-off
 κλαῦσαι τὸν τοῦ ἑτέρου. Ἀκούσας δὲ ὁ γέρων κατενύγη
to-weep-for the of-the other having-heard and the old-man was-pierced
 ἐπὶ τῷ λόγῳ, καὶ ἐμνήσθη ὃ ἐποίησε, καὶ εἶπεν· Ποιμὴν,
at the word and remembered what he-had-done and said Poemen
 ἄνω εἰς τὸν οὐρανόν· ἐγὼ δὲ κάτω κάτω εἰς τὴν γῆν.
up in the heaven I but down down in the earth

- 7 Παρέβαλον ποτε γέροντες πολλοὶ τῷ ἀββᾷ Ποιμένι· καὶ
visited once old-men many — to-abba Poemen and
 ἰδοὺ τις τῶν τοῦ ἀββᾶ Ποιμένος εἶχε παιδίον, καὶ
behold one of-the(-kin) — of-abba Poemen had a-child and
 τὸ πρόσωπον αὐτοῦ κατ' ἐνέργειαν ἐστράφη ὀπίσω.
the face his by (demonic)-working was-turned backward
 Καὶ ἰδὼν ὁ πατήρ αὐτοῦ τὸ πλήθος τῶν Πατέρων,
and having-seen the father his the multitude of-the Fathers
 λαβὼν τὸ παιδίον ἔξω τοῦ μοναστηρίου ἐκάθητο κλαίων.
having-taken the child outside the monastery sat weeping
 Εὐκαίρῃσε δέ τινα γέροντι ἐξελθεῖν· καὶ ἰδὼν αὐτὸν
it-happened and to-a-certain old-man to-go-out and having-seen him
 εἶπε· Τί κλαίεις, ἄνθρωπε; Ὁ δὲ εἶπε· Συγγενής εἰμι τοῦ
he-said why do-you-weep man he and said a-kinsman I-am —
 ἀββᾶ Ποιμένος· καὶ ἰδοὺ συνέβη τῷ παιδίῳ τούτῳ ὃ
of-abba Poemen and behold has-befallen the child this the
 πειρασμὸς οὗτος· καὶ θέλοντες τῷ γέροντι προσενεγκεῖν
temptation this and wishing to-the old-man to-bring
 αὐτό, ἐφοβήθημεν· οὐ γὰρ θέλει ἰδεῖν ἡμᾶς. Καὶ νῦν ἐὰν
it we-were-afraid not for he-wishes to-see us and now if
 μάθῃ ὅτι ὧδέ εἰμι, πέμπει καὶ διώκει με· ἐγὼ δὲ βλέπων
he-learns that here I-am he-sends and drives-away me I but seeing
 τὴν παρουσίαν ὑμῶν, ἐτόλμησα ἐλθεῖν. Ὡς θέλεις οὖν, ἀββᾶ,
the presence your dared to-come as you-wish then abba

ἐλέησόν με, καὶ λάβε τὸ παιδίον ἔσω, καὶ εὔξασθε περὶ
have-mercy-on me and take the child inside and pray for
 αὐτοῦ. Καὶ λαβὼν αὐτὸ ὁ γέρων εἰσῆλθε, καὶ ἐχρήσατο
it and having-taken it the old-man went-in and acted
 φρονίμως, καὶ οὐ προσήνεγκεν αὐτὸ εὐθέως τῷ ἀββᾷ
prudently and not brought it at-once — to-abba
 Ποιμένι, ἀλλὰ ἀρξάμενος ἀπὸ τῶν μικροτέρων ἀδελφῶν,
Poemen but beginning from the younger brothers
 ἔλεγε· Σφραγίσате τὸ παιδίον. Ποιήσας δὲ πάντας κατὰ
he-said sign the child having-made and all in
 ἀκολουθίαν σφραγίσαι αὐτό, ὕστερον ἤνεγκε τῷ ἀββᾷ
order to-sign it later he-brought(-it) — to-abba
 Ποιμένι. Ὁ δὲ οὐκ ἤθελε αὐτὸ ἐγγίσει. Οἱ δὲ παρεκάλουν
Poemen he but not wished it to-approach they and begged
 αὐτόν, λέγοντες· Ὡσπερ πάντες, καὶ σύ, Πάτερ. Καὶ
him saying as all also you Father and
 στενάξας, ἀναστὰς εὔξατο, λέγων· Ὁ Θεός, ἴασαι τὸ πλάσμα
having-groaned having-risen he-prayed saying O God heal the creature
 σου, ἵνα μὴ κυριευθῇ ὑπὸ τοῦ ἐχθροῦ. Καὶ σφραγίσας αὐτὸ
your that not it-be-mastered by the enemy and having-signed it
 εὐθέως ἐθεράπευσε, καὶ ἀπέδωκε τῷ πατρὶ αὐτοῦ ὑγίης.
at-once he-healed(-it) and gave(-it)-back to-the father its whole
 Ἀπηλθέ τις ἀδελφός ποτε ἀπὸ τῶν μερῶν τοῦ
went-off a-certain brother once from the parts —
 ἀββᾷ Ποιμένος ἐπὶ ξένης· καὶ κατήντησε πρὸς τινα
of-abba Poemen to foreign(-parts) and arrived at a-certain
 ἀναχωρητὴν ἐκεῖ· ἦν γὰρ ἔχων ἀγάπην, καὶ πολλοὶ
anchorite there he-was for having love and many
 ἦρχοντο πρὸς αὐτόν. Ἀνήγγειλε δὲ αὐτῷ ὁ ἀδελφός
came to him reported and to-him the brother
 τὰ περὶ τοῦ ἀββᾷ Ποιμένος. Καὶ ἀκούσας τὴν
the(-things) about — abba Poemen and having-heard-of the

ἀρετὴν αὐτοῦ ἐπεπόθησεν αὐτὸν ἰδεῖν. Ἀνακάμψαντος δὲ
virtue his he-longed him to-see having-retuned and
 τοῦ ἀδελφοῦ εἰς Αἴγυπτον, μετὰ χρόνον τινὰ ἀναστὰς ὁ
the brother to Egypt after time some having-risen the
 ἀναχωρητής, ἦλθεν ἀπὸ τῆς ξένης εἰς Αἴγυπτον πρὸς
anchorite came from the foreign(-parts) to Egypt to
 τὸν ποτε παραβαλόντα αὐτῷ ἀδελφόν· ἦν γὰρ εἰπὼν
the once having-visited him brother he-had for told
 αὐτῷ ποῦ μένει. Ἰδὼν δὲ αὐτὸν ἐκεῖνος ἐθαύμασε, καὶ
him where he-lives having-seen and him that(-one) marveled and
 ἐχάρη λίαν. Εἶπε δὲ ὁ ἀναχωρητής· Ποίησον ἀγάπην,
rejoiced greatly said and the anchorite do (an)-act-of-love
 ἄρόν με πρὸς τὸν ἀββᾶν Ποιμένα. Καὶ λαβὼν αὐτὸν
take me to — abba Poemen and having-taken him
 ἦλθε πρὸς τὸν γέροντα, καὶ ἀνήγγειλεν αὐτῷ τὰ
he-came to the old-man and reported to-him the(-things)
 περὶ αὐτοῦ, λέγων, ὅτι Μέγας ἄνθρωπος ἐστὶ, καὶ πολλὴν
about him saying that a-great man he-is and much
 ἀγάπην ἔχων, καὶ πολλὴν τιμὴν εἰς τὴν χώραν αὐτοῦ.
love having and much honor in the country his
 Ἀνήγγειλα δὲ αὐτῷ περὶ σοῦ, καὶ ἐπιθυμῶν ἰδεῖν σε
I-told and him about you and desiring to-see you
 ἦλθεν. Ἐδέξατο οὖν αὐτὸν μετὰ χαρᾶς, καὶ ἀσπασάμενοι
he-has-come received then him with joy and having-greeted
 ἀλλήλους ἐκάθισαν. Καὶ ἤρξατο ὁ ξενικὸς λαλεῖν ἀπὸ τῆς
each-other they-sat and began the stranger to-speak from the
 Γραφῆς, περὶ πνευματικῶν καὶ οὐρανίων. Ἐστρεψε δὲ ὁ
Scripture about spiritual and heavenly(-things) turned and —
 ἀββᾶς Ποιμὴν τὸ πρόσωπον αὐτοῦ, καὶ οὐκ ἔδωκεν αὐτῷ
abba Poemen the face his and not gave him
 ἀποκρίσιν. Ἰδὼν δὲ ὅτι οὐ λαλεῖ μετ' αὐτοῦ, λυπηθεὶς
an-answer having-seen and that not he-speaks with him grieved

ἐξῆλθε, καὶ λέγει τῷ ἀδελφῷ τῷ ἐνέγκαντι αὐτόν· Εἰς
he-went-out and says to-the brother the(-one) having-brought him in
 μάτην ἐποίησα ὅλην τὴν ἀποδημίαν ταύτην. Ἦλθον γὰρ
vain I-made whole the journey this I-came for
 πρὸς τὸν γέροντα· καὶ ἰδοὺ οὐδὲ λαλῆσαι θέλει μετ' ἐμοῦ.
to the old-man and behold not-even to-speak he-wishes with me
 Εἰσῆλθε δὲ ὁ ἀδελφὸς πρὸς τὸν ἀββᾶν Ποιμένα, καὶ λέγει
went-in and the brother to — abba Poemen and says
 αὐτῷ· Ἀββᾶ, διὰ σέ ἦλθεν ὁ μέγας ἄνθρωπος οὗτος,
to-him abba for your(-sake) came the great man this
 ἔχων τοσαύτην δόξαν εἰς τὸν τόπον αὐτοῦ· καὶ διατί οὐκ
having so-much glory in the place his and why not
 ἐλάλησας μετ' αὐτοῦ; Λέγει αὐτῷ ὁ γέρων· Αὐτὸς τῶν
did-you-speak with him says to-him the old-man he of-the(-things)
 ἄνω ἐστί, καὶ ἐπουράνια λαλεῖ, ἐγὼ δὲ τῶν κάτω
above is and heavenly(-things) speaks I but of-the(-things) below
 εἰμί, καὶ ἐπίγεια λαλῶ. Εἰ ἐλάλησέ μοι περὶ παθῶν
am and earthly(-things) speak if he-had-spoken to-me about passions
 ψυχῆς, ἐγὼ ἂν ἀπεκρινάμην αὐτῷ· εἰ δὲ περὶ πνευματικῶν,
of-soul I — would-have-answered him if but about spiritual(-things)
 ἐγὼ ταῦτα οὐκ οἶδα. Ἐξελθὼν οὖν ὁ ἀδελφὸς εἶπεν
I these(-things) not know having-gone-out then the brother said
 αὐτῷ· Ὁ γέρων οὐ ταχέως ἀπὸ Γραφῆς λαλεῖ· ἀλλ' ἐάν
to-him the old-man not readily from Scripture speaks but if
 τις αὐτῷ λαλῇ περὶ παθῶν ψυχῆς, ἀποκρίνεται αὐτῷ.
someone to-him speaks about passions of-soul he-answers him
 Ὁ δὲ κατανυγείς εἰσῆλθε πρὸς τὸν γέροντα, καὶ λέγει
he and pierced went-in to the old-man and says
 αὐτῷ· Τί ποιήσω, ἀββᾶ, ὅτι κατακυριεύουσί μου τὰ
to-him what shall-I-do abba for master me the
 πάθη τῆς ψυχῆς; Καὶ προσέσχευ αὐτῷ ὁ γέρων χαίρων,
passions of-the soul and looked-at him the old-man rejoicing

καὶ εἶπεν· Ἄρτι καλῶς ἦλθες· νῦν ἄνοιξόν σου τὸ
and said now well you-have-come now open your the
 στόμα περὶ τούτων, καὶ πληρώσω αὐτὸ ἀγαθῶν. Ὁ δὲ
mouth about these(-things) and I-will-fill it with-good-things he and
 πολλὰ ὠφεληθεὶς ἔλεγεν· Ὅντως αὕτη ἐστὶν ἡ ἀληθινὴ
much edified said truly this is the true
 ὁδός. Καὶ εὐχαριστῶν τῷ Θεῷ ἀνέκαμψεν εἰς τὴν ἰδίαν
way and giving-thanks — to-God he-returned to the his-own
 χώραν, ὅτι τοιούτῳ ἁγίῳ κατηξιώθη συντυχεῖν.
country that such a-holy(-man) he-was-deemed-worthy to-meet

- 9 Ἐκράτησέ ποτε ὁ ἄρχων τῆς χώρας τινὰ τῆς κώμης
seized once the governor of-the country someone of-the village
 τοῦ ἀββᾶ Ποιμένος· καὶ ἦλθον πάντες παρακαλοῦντες τὸν
— of-abba Poemen and came all begging the
 γέροντα ἀπελθεῖν καὶ ἐκβαλεῖν αὐτόν. Ὁ δὲ εἶπεν· Ἐάσατέ
old-man to-go-off and to-get-out him he and said let
 με τρεῖς ἡμέρας, καὶ οὕτως ἔρχομαι. Εὐξάτο οὖν ὁ ἀββᾶς
me three days and thus I-come prayed then — abba
 Ποιμὴν πρὸς Κύριον, λέγων· Κύριε, μὴ δῶς μοι τὴν
Poemen to (the)-Lord saying Lord not give me the
 χάριν ταύτην. Ἐπεὶ οὐκ ἀφιοῦσί με καθίσαι ἐν τῷ τόπῳ
favor this since not they-let me stay in the place
 τούτῳ. Ἦλθεν οὖν ὁ γέρων παρακαλῶν τὸν ἄρχοντα.
this came then the old-man begging the governor
 Ὁ δὲ πρὸς αὐτὸν ἔφη· Περὶ ληστοῦ παρακαλεῖς, ἀββᾶ;
he and to him said for a-robber do-you-beg abba
 Ὁ δὲ γέρων ἐχάρη, ὅτι οὐκ ἐδέξατο χάριν παρ' αὐτοῦ.
the and old-man rejoiced that not he-received (the)-favor from him

- 10 Διηγῆσαντό τινες, ὅτι ποτὲ ὁ ἀββᾶς Ποιμὴν καὶ οἱ
related some that once — abba Poemen and the
 ἀδελφοὶ αὐτοῦ εἰργάζοντο σκολάκιν· καὶ οὐ προεχώρει,
brothers his were-working scolacium and not it-went-forward

μὴ ἔχοντες ἀγοράσαι λινάρια. Καί τις αὐτῶν ἀγαπητὸς
not having(-means) to-buy flax and one of-them dear
 διηγῆσατό τινι πραγματευτῇ πιστῷ τὸ πρᾶγμα. Ὁ
related to-a-certain merchant faithful the matter the
 δὲ ἀββᾶς Ποιμὴν οὐκ ᾔθελε λαμβάνειν παρὰ τινός τί
but abba Poemen not wished to-take from anyone anything
 ποτε, διὰ τὴν ὄχλησιν. Ὁ δὲ πραγματευτὴς θέλων
ever because-of the trouble the but merchant wishing
 ποιῆσαι ἔργον τῷ γέροντι, προεφασίζετο χρεῖαν ἔχειν τῶν
to-do work for-the old-man pretended need to-have of-the
 σκολακίων, καὶ ἤνεγκε τὴν κάμηλον, καὶ ἔλαβεν αὐτά. Καὶ
scolacia and brought the camel and took them and
 ἐλθὼν ὁ ἀδελφὸς πρὸς τὸν ἀββᾶν Ποιμένα, καὶ ἀκούσας
having-come the brother to — abba Poemen and having-heard
 ὃ ἐποίησεν ὁ πραγματευτὴς, ὡς θέλων ἐπαινέσαι αὐτόν,
what had-done the merchant as wishing to-praise him
 εἶπε· Φύσει, ἀββᾶ, καὶ μὴ χρήζων αὐτὰ ἔλαβεν, ἵνα
said truly abba even not needing them he-took that
 ποιήσῃ ἡμῖν ἔργον. Ἀκούσας δὲ ὁ ἀββᾶς Ποιμὴν ὅτι μὴ
he-might-make for-us work having-heard and — abba Poemen that not
 χρήζων αὐτὰ ἔλαβεν, εἶπε τῷ ἀδελφῷ· Ἀνάστα, μίσθωσαι
needing them he-took he-said to-the brother rise hire
 κάμηλον, καὶ φέρε αὐτά· ἐὰν δὲ οὐκ ἐνέγκῃς αὐτά, Ποιμὴν
a-camel and bring them if but not you-bring them Poemen
 ὧδε οὐ καθεύδει μεθ' ὑμῶν. Οὐ γὰρ ἀδικῶ τινα ἄνθρωπον
here not sits with you not for I-wrong any man
 μὴ χρήζοντα, ἵνα ζημίαν ποιήσῃ, καὶ λάβῃ τὸ κέρδος μου.
not needing that loss he-make and take the profit my
 Καὶ ἀπῆλθεν ὁ ἀδελφὸς αὐτοῦ μετὰ πολλοῦ κόπου, καὶ
and went-off the brother his with much toil and

ἤνεγκεν αὐτά· εἰ δὲ μή, ὁ γέρων ἀπ' αὐτῶν ἀνεχώρει.

brought them if but not the old-man from them would-have-withdrawn

Ὡς οὖν εἶδεν αὐτά, ἐχάρη, ὥσει μέγαν εὐρὼν θησαυρόν.

when then he-saw them he-rejoiced as-if great having-found a-treasure

11 Ἦκουσέ ποτε ὁ πρεσβύτερος τοῦ Πηλουσίου περὶ τινῶν

heard once the priest of-the Pelusium about certain

ἀδελφῶν, ὅτι συνεχῶς εἰς τὴν πόλιν εἰσὶ, καὶ λούονται,

brothers that continually in the city they-are and bathe

καὶ ἀμελοῦσιν ἑαυτῶν· καὶ ἐλθὼν εἰς τὴν σύναξιν, ἦρεν

and neglect themselves and having-come to the synaxis he-took

ἀπ' αὐτῶν τὸ σχῆμα. Καὶ μετὰ τοῦτο ἔτυψεν αὐτὸν ἡ

from them the habit and after this struck him the

καρδιά αὐτοῦ, καὶ μετεμελήθη, καὶ ἦλθε πρὸς τὸν ἀββᾶν

heart his and he-repent-ed and came to — abba

Ποιμένα, μεθύων τοῖς λογισμοῖς, βαστάζων καὶ τοὺς

Poemen drunk with-the thoughts carrying also the

λεβήτῳ τῶν ἀδελφῶν, καὶ ἀναγγέλλει τὸ πρᾶγμα τῷ

leviton-tunic of-the brothers and reports the matter to-the

γέροντι. Καὶ λέγει αὐτῷ ὁ γέρων· Οὐκ ἔχεις σὺ τί

old-man and says to-him the old-man not have you anything

ποτε τοῦ παλαιοῦ ἀνθρώπου; ἀπεδύσω αὐτόν; Ὁ δὲ

at-all of-the old man have-you-stripped-off him the and

πρεσβύτερος εἶπεν, ὅτι Μετέχω τοῦ παλαιοῦ ἀνθρώπου.

priest said that I-share-in the old man

Ὁ δὲ γέρων εἶπεν αὐτῷ· Ἴδου οὖν καὶ σὺ ὡς οἱ

the and old-man said to-him behold then also you (are)-as the

ἀδελφοί. Εἰ γὰρ μικρὸν μετέχεις τῆς παλαιότητος, ὅμως

brothers if for little you-share-in the oldness still

ὑπόκεισαι τῇ ἀμαρτίᾳ. Τότε ἀπελθὼν ὁ πρεσβύτερος

you-are-subject to-the sin then having-gone-off the priest

ἐκάλεσε τοὺς ἀδελφούς, καὶ μετενόησε τοῖς ἑνδεκα, καὶ
 called the brothers and did-penance to-the eleven and
 ἐνέδυσεν αὐτοὺς τὸ σχῆμα τοῦ μοναχοῦ, καὶ ἀπέλυσεν.
 clothed them-in the habit of-the monk and dismissed(-them)
 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Ἐποίησα 12
 a-brother asked — abba Poemen saying I-have-done
 ἁμαρτίαν μεγάλην, καὶ θέλω μετανοῆσαι τρία ἔτη. Λέγει
 a-sin great and I-wish to-do-penance three years says
 αὐτῷ ὁ γέρων· Πολύ ἐστι. Καὶ εἶπεν αὐτῷ ὁ ἀδελφός· Ἀλλ'
 to-him the old-man much it-is and said to-him the brother but
 ἕως ἐνιαυτοῦ; Καὶ εἶπε πάλιν ὁ γέρων· Πολύ ἐστιν. Οἱ δὲ
 up-to a-year and said again the old-man much it-is those and
 παρόντες ἔλεγον· Ἔως τεσσαράκοντα ἡμερῶν; Καὶ πάλιν
 present said up-to forty days and again
 εἶπε· Πολύ ἐστιν· εἶπε δέ· Ἐγὼ λέγω, ὅτι ἐὰν ἐξ ὅλης
 he-said much it-is he-said and I say that if from whole
 καρδίας μετανοήσῃ ἄνθρωπος, καὶ μὴ προσθῇ ἔτι ποιεῖν
 heart repents a-man and not adds still to-do
 τὴν ἁμαρτίαν, καὶ εἰς τρεῖς ἡμέρας δέχεται αὐτὸν ὁ Θεός.
 the sin even in three days receives him — God
 Εἶπε πάλιν, ὅτι Τὸ σημεῖον τοῦ μοναχοῦ ἐν τοῖς 13
 he-said again that the sign of-the monk in the
 πειρασμοῖς φαίνεται.
 temptations appears
 Εἶπε πάλιν· Ὡσπερ ὁ σπαθᾶριος τοῦ βασιλέως παρίσταται 14
 he-said again as the sword-bearer of-the emperor stands-by
 αὐτῷ διαπαντὸς ἕτοιμος· οὕτως δεῖ τὴν ψυχὴν ἐτοιμὴν
 him always ready thus (one)-must the soul ready
 εἶναι πρὸς τὸν δαίμονα τῆς πορνείας.
 to-be against the demon — of-fornication

- 15 Ἡρώτησεν ὁ ἀββᾶς Ἀνούβ τὸν ἀββᾶν Ποιμένα περὶ τῶν
 asked — abba Anoub — abba Poemen about the
 ἀκαθάρτων λογισμῶν ὧν γεννᾷ ἡ καρδία τοῦ ἀνθρώπου,
 unclean thoughts which begets the heart of-the man
 καὶ περὶ τῶν ματαίων ἐπιθυμιῶν. Καὶ λέγει αὐτῷ ὁ ἀββᾶς
 and about the vain desires and says to-him — abba
 Ποιμὴν· Μὴ δοξασθήσεται ἀξίῃ ἄνευ τοῦ κόπτοντος
 Poemen (surely)-not shall-be-glorified an-axe without the(-one) cutting
 ἐν αὐτῇ; καὶ σύ, μὴ δώσεις αὐτοῖς χεῖρα, καὶ ἀργοῦσιν.
 with it also you not you-will-give them a-hand and they-are-idle
- 16 Εἶπε πάλιν ὁ ἀββᾶς Ποιμὴν· Εἰ μὴ Ναβουζαρδὰν ὁ
 said again — abba Poemen if not Nebuzaradan the
 ἀρχιμάγειρος ἦλθεν, οὐκ ἂν ἐνεπρήσθη ὁ ναὸς
 chief-cook had-come not — would-have-been-burned the temple
 Κυρίου. Τοῦτο δέ ἐστιν· Εἰ μὴ ἡ ἀνάπαυσις ἦλθε
 of-(the)-Lord this and is if not the ease had-come
 γαστριμαργίας εἰς τὴν ψυχήν, οὐκ ἂν ὁ νοῦς κατέπιπτεν
 of-gluttony into the soul not — the mind would-have-fallen
 ἐν τῷ πολέμῳ τοῦ ἐχθροῦ.
 in the war of-the enemy
- 17 Ἐλεγον περὶ τοῦ ἀββᾶ Ποιμένος, ὅτι καλούμενος εἰς τὸ
 they-said about — abba Poemen that being-invited to the
 φαγεῖν παρὰ τὸ θέλημα αὐτοῦ, ἀπήρχετο δακρύων, ἵνα
 to-eat against the will his he-went-off weeping that
 μὴ παρακούσῃ τὸν ἀδελφὸν αὐτοῦ, καὶ λυπήσῃ αὐτόν.
 not he-disobey the brother his and grieve him
- 18 Εἶπε πάλιν ὁ ἀββᾶς Ποιμὴν· Μὴ οἰκήσῃς εἰς τόπον, οὗ
 said again — abba Poemen not dwell in a-place where
 βλέπεις τινὰς ἔχοντας ζῆλον κατὰ σοῦ· εἰ δὲ μήγε, οὐ
 you-see some having jealousy against you if but not not
 προκόπτεις.
 you-make-progress

Διηγῆσαντό τινες τῷ ἀββᾷ Ποιμένι περί τινος μοναχοῦ, 19
related some — to-abba Poemen about a-certain monk

ὅτι οὐ πίνει οἶνον. Καὶ εἶπεν· Ὁ οἶνος ὅλως οὐκ ἔστι
that not he-drinks wine and he-said the wine at-all not is
 τῶν μοναχῶν.

of-the monks

Ἐρώτησεν ὁ ἀββᾶς Ἡσαΐας τὸν ἀββᾶν Ποιμένα περὶ τῶν 20

asked — abba Isaiah — abba Poemen about the
 ῥυπαρῶν λογισμῶν. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Ποιμήν·
filthy thoughts and says to-him — abba Poemen

Ὡςπερ κάμπτρα μεστή ἱματίων, καὶ ἐὰν ἀφῇ αὐτά τις, τῷ
as a-cest full-of garments and if leaves them one in-the
 χρόνῳ σήπονται· οὕτως καὶ οἱ λογισμοί· ἐὰν μὴ ποιήσωμεν
time they-rot thus also the thoughts unless — we-do

αὐτοὺς σωματικῶς, τῷ χρόνῳ ἀφανίζονται ἥτοι σήπονται.
them bodily in-the time vanish or rot

Ἐρώτησεν ὁ ἀββᾶς Ἰωσήφ τὸν αὐτὸν λόγον· καὶ 21

asked — abba Joseph the same word and

εἶπεν αὐτῷ ὁ ἀββᾶς Ποιμήν· Ὡςπερ ἐάν τις ὄφιν καὶ
said to-him — abba Poemen as if one a-snake and
 σκορπίον βάλη εἰς ἀγγεῖον, καὶ φράξῃ, πάντως τῷ χρόνῳ
a-scorpion put into a-vessel and stops(-it) surely in-the time

ἀποθνήσκουσιν· οὕτως καὶ οἱ πονηροὶ λογισμοί, ἀπὸ τῶν
they-die thus also the evil thoughts from the

δαιμόνων βλαστάνοντες, διὰ τῆς ὑπομονῆς ἐκλείπουσιν.

demons sprouting through the patience fail

Ἀδελφὸς ἦλθε πρὸς τὸν ἀββᾶν Ποιμένα, καὶ λέγει αὐτῷ· 22

a-brother came to — abba Poemen and says to-him

Σπείρω τὸν ἀγρόν μου, καὶ ποιῶ ἐξ αὐτοῦ ἀγάπην. Λέγει
I-sow the field my and I-make from it alms says

αὐτῷ ὁ γέρων· Καλῶς ποιεῖς. Καὶ ἀπῆλθε μετὰ προθυμίας,
to-him the old-man well you-do and he-went-off with eagerness

καὶ προσέθηκε τῇ ἀγάπῃ. Καὶ ἤκουσεν ὁ ἀββᾶς Ἀνουβ
and added to-the alms and heard — abba Anoub
 τὸν λόγον, καὶ λέγει τῷ ἀββᾷ Ποιμένι· Οὐ φοβῇ τὸν
the word and says — to-abba Poemen not do-you-fear —
 Θεόν, οὕτως λαλήσας τῷ ἀδελφῷ; Καὶ ἐσιώπησεν ὁ
God thus having-spoken to-the brother and was-silent the
 γέρων. Καὶ μετὰ δύο ἡμέρας ἔπεμψεν ὁ ἀββᾶς Ποιμὴν ἐπὶ
old-man and after two days sent — abba Poemen for
 τὸν ἀδελφόν, καὶ λέγει αὐτῷ ἀκούοντος τοῦ ἀββᾶ Ἀνουβ·
the brother and says to-him hearing — of-abba Anoub
 Τί εἶπές μοι τῇ ἄλλῃ; ὅτι ὁ νοῦς μου ἀλλαχοῦ ἦν.
what did-you-tell me the other(-day) since the mind my elsewhere was
 Λέγει αὐτῷ ὁ ἀδελφός· Εἶπον, ὅτι σπείρω τὸν ἀγρόν μου,
says to-him the brother I-said that I-sow the field my
 καὶ ποιῶ ἐξ αὐτοῦ ἀγάπην. Καὶ εἶπεν αὐτῷ ὁ ἀββᾶς
and I-make from it alms and said to-him — abba
 Ποιμὴν· Ἐνόμιζον ὅτι περὶ τοῦ ἀδελφοῦ σου τοῦ κόσμου
Poemen I-thought that about the brother your the (one-in-the)-world
 ἐλάλησας· εἰ δὲ σὺ εἶ ὁ ποιῶν τὸ ἔργον τοῦτο, οὐκ
you-spoke if but you are the(-one) doing the work this not
 ἔστι τοῦτο μοναχοῦ. Ὁ δὲ ἀκούσας ἐλυπήθη, λέγων· Ἄλλο
is this of-a-monk he and having-heard was-grieved saying other
 ἔργον οὐδὲν οἶδα, εἰ μὴ τοῦτο, καὶ οὐ δύναμαι μὴ σπείρειν
work none I-know if not this and not I-can not sow
 τὸν ἀγρόν μου. Ὅτε οὖν ἀνεχώρησεν, ἔβαλεν αὐτῷ ὁ
the field my when then he-withdrew made to-him —
 ἀββᾶς Ἀνουβ μετάνοιαν, λέγων· Συγχώρησόν μοι. Καὶ λέγει
abba Anoub penitence saying forgive me and says
 ὁ ἀββᾶς Ποιμὴν· Καγὼ ἐξ ἀρχῆς ᾔδειν ὅτι οὐκ ἔστιν
— abba Poemen I-too from (the)-beginning knew that not it-is
 ἔργον μοναχοῦ· ἀλλὰ πρὸς τὸν λογισμὸν αὐτοῦ ἐλάλησα,
(the)-work of-a-monk but to the thought his I-spoke

καὶ ἔδωκα αὐτῷ προθυμίαν εἰς τὴν προκοπὴν τῆς ἀγάπης.

and I-gave him eagerness for the progress of-the alms

Νῦν δὲ ἀπῆλθε λυπούμενος, καὶ πάλιν τὸ αὐτὸ ποιεῖ.

now but he-has-gone-off grieving and again the same he-does

Εἶπεν ὁ ἀββᾶς Ποιμὴν· Ἐὰν ἀμαρτήσῃ ἄνθρωπος, καὶ 23

said — abba Poemen if sins a-man and

ἀρνήσεται, λέγων, Οὐχ ἤμαρτον, μὴ ἐλέγξης αὐτόν· εἰ δὲ

denies(-it) saying not I-sinned not rebuke him if but

μήγε, ἐκκόπτεις αὐτοῦ τὴν προθυμίαν. Ἐὰν δὲ εἴπῃς αὐτῷ·

not you-cut-off his the eagerness if but you-say to-him

Μὴ ἀθυμήσῃς, ἀδελφέ, ἀλλὰ φύλαξαι τοῦ λοιποῦ,

not lose-heart brother but guard(-yourself) for-the rest(-of-time)

διεγείρεις αὐτοῦ τὴν ψυχὴν πρὸς μετάνοιαν.

you-rouse his the soul to repentance

Εἶπε πάλιν· Καλὴ ἡ πείρα· αὕτη γὰρ διδάσκει τὸν 24

he-said again good (is)-the trial it for teaches the

ἄνθρωπον δόκιμον.

man (to-be)-tested

Εἶπε πάλιν· Ἄνθρωπος διδάσκων, μὴ ποιῶν δὲ ᾧ 25

he-said again a-man teaching not doing but what

διδάσκει, ὅμοιός ἐστι κρήνη· ὅτι πάντας ποτίζει καὶ

he-teaches like is to-a-spring for all it-waters and

πλύνει, ἐαυτὴν δὲ οὐ δύναται καθαρίσαι.

washes itself but not can cleanse

Παρερχόμενός ποτε ὁ ἀββᾶς Ποιμὴν εἰς τὴν Αἴγυπτον, 26

passing once — abba Poemen into — Egypt

εἶδε γυναῖκα ἐν μνημείῳ καθεζομένην, καὶ κλαίουσιν

he-saw a-woman in a-tomb sitting and weeping

πικρῶς. Καὶ λέγει· Ἐὰν ἔλθωσι πάντα τὰ τερπνὰ τοῦ

bitterly and he-says if come all the delights of-the

κόσμου τούτου, οὐ μὴ μεταστήσῃ τὴν ψυχὴν ταύτης

world this not — they-will-move the soul of-this(-woman)

ἀπὸ τοῦ πένθους. Οὕτως καὶ ὁ μοναχὸς ὀφείλει διαπαντὸς
from the mourning thus also the monk ought always
 τὸ πένθος ἔχειν ἐν ἑαυτῷ.

the mourning to-have in himself

- 27 Εἶπε πάλιν, ὅτι Ἦστιν ἄνθρωπος δοκῶν σιωπᾶν, καὶ
he-said again that there-is a-man seeming to-be-silent and
 ἡ καρδιά αὐτοῦ κατακρίνει ἄλλους· ὁ τοιοῦτος πάντοτε
the heart his condemns others the such(-one) always
 λαλεῖ. Καὶ ἔστιν ἄλλος, ἀπὸ πρωῒ ἕως ἑσπέρας λαλῶν, καὶ
speaks and there-is another from morning until evening talking and
 σιωπὴν κρατεῖ· τουτέστιν ὅτι ἐκτὸς ὠφελείας οὐδὲν λαλεῖ.
silence he-keeps that-is that apart-from profit nothing he-speaks

- 28 Ἀδελφός τις ἦλθε πρὸς τὸν ἀββᾶν Ποιμένα, καὶ λέγει αὐτῷ·
a-brother certain came to — abba Poemen and says to-him
 Ἀββᾶ, πολλοὺς λογισμοὺς ἔχω, καὶ κινδυνεύω ἀπ' αὐτῶν.
abba many thoughts I-have and I-am-in-danger from them
 Καὶ ἐκφέρει αὐτὸν ὁ γέρων εἰς τὸν ἀέρα, καὶ λέγει αὐτῷ·
and brings-out him the old-man into the air and says to-him
 Ἀπλωσον τὸν κόλπον σου, καὶ κράτησον τοὺς ἀνέμους.
spread-out the fold(-of-your-robe) your and hold-fast the winds
 Ὁ δὲ εἶπεν· Οὐ δύναμαι τοῦτο ποιῆσαι. Καὶ λέγει αὐτῷ ὁ
he and said not I-can this do and says to-him the
 γέρων· Εἰ τοῦτο οὐ δύνασαι ποιῆσαι, οὐδὲ τοὺς λογισμοὺς
old-man if this not you-can do not-even the thoughts
 δύνασαι κωλύσαι ἐλθεῖν· ἀλλὰ σὸν ἐστι τὸ ἀντιστῆναι αὐτοῖς.
you-can prevent to-come but yours is the to-resist them

- 29 Εἶπεν ὁ ἀββᾶς Ποιμήν, ὅτι Ἐάν εἰσι τρεῖς ἐπιτοαυτό,
said — abba Poemen that if there-are three together
 καὶ ὁ εἷς μὲν ἡσυχάζει καλῶς, ὁ δὲ εἷς ἀσθενῶν
and the one indeed is-still well the and one being-sick

καὶ εὐχαριστῶν, ὁ δὲ ἄλλος ὑπηρετεῖ μετὰ καθαρῶ
and giving-thanks the and other serves with pure

λογισμοῦ· οἱ τρεῖς μᾶς ἐργασίας εἰσίν.

thought the three of-one work are

Εἶπε πάλιν· Γέγραπται· Ὃν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ 30

he-said again it-is-written in-which way longs the deer for

τὰς πηγὰς τῶν ὑδάτων, οὕτως ἐπιποθεῖ ἡ ψυχὴ μου πρὸς σέ,

the springs of-the waters thus longs the soul my for you

ὁ Θεός. Ἐπειδὴ αἱ ἔλαφοι ἐν τῇ ἐρήμῳ πολλὰ καταπίνουσιν

O God since the deer in the desert many swallow

έρπετά· καὶ ὡς κατακαίει αὐτὰς ὁ ἰός, ἐπιθυμοῦσιν ἐλθεῖν

reptiles and when burns them the venom they-desire to-come

ἐπὶ τὰ ὕδατα· πίνουσαι δὲ καταψύχουσιν ἀπὸ τοῦ ἰοῦ τῶν

to the waters drinking and they-cool-down from the venom of-the

έρπετων· οὕτως καὶ οἱ μοναχοί, ἐν τῇ ἐρήμῳ καθεζόμενοι,

reptiles thus also the monks in the desert sitting

καίονται ἀπὸ τοῦ ἰοῦ τῶν πονηρῶν δαιμόνων, καὶ

are-burned by the venom of-the wicked demons and

ἐπιποθοῦσι τὸ Σάββατον καὶ τὴν Κυριακὴν, ὥστε ἐλθεῖν ἐπὶ

they-long-for the Sabbath and the Lord's-day so-as to-come to

τὰς πηγὰς τῶν ὑδάτων, τουτέστιν, ἐπὶ τὸ σῶμα καὶ αἷμα

the springs of-the waters that-is to the body and blood

τοῦ Κυρίου, ἵνα καθαρισθῶσιν ἀπὸ πικρότητος τοῦ πονηροῦ.

of-the Lord that they-may-be-cleansed from bitterness of-the evil(-one)

Ἐρώτησεν ὁ ἀββᾶς Ἰωσήφ τὸν ἀββᾶν Ποιμένα, πῶς 31

asked — abba Joseph — abba Poemen how

χρὴ νηστεύειν. Λέγει αὐτῷ ὁ ἀββᾶς Ποιμήν· Ἐγὼ

(one)-must fast says to-him — abba Poemen I

θέλω τὸν ἐσθίοντα καθ' ἡμέραν παρὰ μικρὸν ἐσθίειν, ἵνα

wish the(-one) eating each day less-by a-little to-eat that

μὴ χορτάζεται. Λέγει αὐτῷ ὁ ἀββᾶς Ἰωσήφ· Ὅτε ἦς

not be-be-sated says to-him — abba Joseph when you-were

νεώτερος, οὐκ ἐνήστευες δύο δύο, ἀββᾶ; Καὶ εἶπεν
younger not did-you-fast two(-days) two(-days) abba and said

ὁ γέρων· Φύσει καὶ τρεῖς, καὶ τέσσαρας, καὶ ἑβδομάδα.
the old-man truly also three and four and a-week

Καὶ ταῦτα πάντα ἐδοκίμασαν οἱ Πατέρες, ὡς δυνατοί·
and these(-things) all tested the Fathers as able(-men)

καὶ εὑρον ὅτι καθ' ἡμέραν ἐσθίειν, παρὰ μικρὸν δέ· καὶ
and found that each day to-eat less-by a-little but and

παρέδωκαν ἡμῖν τὴν βασιλικὴν ὁδόν, ὅτι ἐλαφρά ἐστιν.
handed-down to-us the royal road for light it-is

32 Ἐλεγον περὶ τοῦ ἀββᾶ Ποιμένος, ὅτι ὅταν ἤμελλεν
they-said about — abba Poemen that when he-was-about

εἰς σύναξιν ἐλθεῖν, ἐκάθητο κατ' ἰδίαν, διακρίνων τοὺς
to synaxis to-go he-sat in private sifting the

λογισμοὺς αὐτοῦ, ὥσεί ὥραν μίαν· καὶ οὕτως ἐξήρχετο.
thoughts his about hour one and thus he-went-out

33 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Κατελείφθη
a-brother asked — abba Poemen saying was-left

μοι κληρονομία· τί ποιήσω αὐτήν; Λέγει αὐτῷ ὁ γέρων·
to-me an-inheritance what shall-I-do (with)-it says to-him the old-man

Ἄπελθε, καὶ μετὰ τρεῖς ἡμέρας ἐλθέ, καὶ λέγω σοι.
go-off and after three days come and I-tell you

Ἦλθε δέ, καθὼς ὥρισεν αὐτῷ. Καὶ εἶπεν ὁ γέρων·
he-came and as he-had-appointed him and said the old-man

Τί ἔχω σοι εἰπεῖν, ἀδελφέ; Ἐὰν εἴπω σοι, Δὸς αὐτὰ
what have-I you to-tell brother if I-tell you give them

εἰς ἐκκλησίαν, ἐκεῖ ἀριστοποιοῦσιν. Ἐὰν εἴπω σοι, Δὸς
to (the)-church there they-feast if I-tell you give

αὐτὰ συγγενεῖ σου, οὐκ ἔστι σοι μισθός. Ἐὰν δὲ εἴπω
them to-a-kinsman your not is for-you a-reward if but I-tell

σοι, Δὸς αὐτὰ πτωχοῖς, ἀμεριμνεῖς. Εἴ τι οὖν θέλεις,
you give them to-(the)-poor you-are-free-of-care if anything then you-wish
 ποιήσων· ἐγὼ πράγμα οὐκ ἔχω.

do(-it) I business not have

Ἠρώτησεν αὐτὸν ἄλλος ἀδελφός, λέγων· Τί ἐστι, Μὴ 34

asked him another brother saying what is(-it) not

ἀποδώσεις κακὸν ἀντὶ κακοῦ; Λέγει αὐτῷ ὁ γέρων· Τὸ
you-shall-render evil for evil says to-him the old-man the

πάθος τοῦτο τέσσαρας ἔχει τρόπους· πρῶτον ἀπὸ καρδίας,
passion this four has ways first from (the)-heart

δεύτερον ἀπὸ ὀψεως, τρίτον γλώσσης, τέταρτον ἐστι,
second from (the)-look third (from-the)-tongue fourth is

τὸ μὴ ποιῆσαι κακὸν ἀντὶ κακοῦ. Ἐὰν δύνασαι καθαρῖσαι
the not to-do evil for evil if you-can cleanse

τὴν καρδίαν σου, οὐκ ἔρχεται εἰς τὴν ὄψιν· ἐὰν δὲ
the heart your not it-comes into the look if but

ἔλθῃ εἰς τὴν ὄψιν, φυλάττου τὸ μὴ λαλεῖν· ἐὰν δὲ καὶ
it-comes into the look guard(-against) the not to-speak if but also

λαλήσης, ταχὺ κόψον τοῦ μὴ ποιῆσαι κακὸν ἀντὶ κακοῦ.
you-speak quickly cut(-it)-off for-the not to-do evil for evil

Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Τὸ φυλάσσειν, καὶ ἐαυτῷ 35

said — abba Poemen that the to-keep-watch and to-oneself

προσέχειν, καὶ ἡ διάκρισις, αἱ τρεῖς αὗται ἀρεταὶ ὁδηγοί
to-attend and the discernment the three these virtues guides

εἰσι τῆς ψυχῆς.

are of-the soul

Εἶπε πάλιν, ὅτι Τὸ ρίψαι ἐαυτὸν ἐνώπιον τοῦ Θεοῦ, καὶ 36

he-said again that the to-throw oneself before — God and

τὸ μὴ ἐαυτὸν μετρεῖν, καὶ τὸ βάλλειν ὀπίσω τὸ ἴδιον
the not oneself to-measure and the to-cast behind the own

θέλημα, ἐργαλεῖά εἰσι τῆς ψυχῆς.

will tools are of-the soul

- 37 Εἶπε πάλιν· Πᾶς κόπος ὃς ἂν ἐπέλθῃ σοι, ἡ νίκη
he-said again every toil which — comes-upon you the victory
 αὐτοῦ ἐστὶ σιωπῆν.
(over)-it is to-be-silent
- 38 Εἶπε πάλιν· Βδέλυγμά ἐστὶ Κυρίῳ πᾶσα σωματικὴ
he-said again an-abomination is to-(the)-Lord every bodily
 ἀνάπανσις.
ease
- 39 Εἶπε πάλιν· Τὸ πένθος διπλοῦν ἐστίν· ἐργάζεται, καὶ
he-said again the mourning double is it-works and
 φυλάσσει.
it-guards
- 40 Εἶπε πάλιν· Ἐὰν ἔλθῃ σοι λογισμὸς περὶ τῶν ἀναγκαίων
he-said again if comes to-you a-thought about the necessary
 τοῦ σώματος χρειῶν, καὶ διατάξῃς ἅπαξ, καὶ πάλιν
of-the body needs and you-settle(-it) once and again
 δεύτερον ἔλθῃ καὶ διατάξῃς· τὸ τρίτον ἐὰν ἔλθῃ, μὴ
a-second(-time) it-comes and you-settle(-it) the third(-time) if it-comes not
 πρόσχῃς αὐτῷ· ἀργὸς γάρ ἐστι.
heed it idle for it-is
- 41 Εἶπε πάλιν, ὅτι Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ἀλώνιον,
he-said again that a-brother asked — abba Alonius
 λέγων· Τί ἐστὶν ἐξουδένωσις; Καὶ εἶπεν ὁ γέρων· Τὸ εἶναί σε
saying what is contempt-of-self and said the old-man the to-be you
 ὑποκάτω τῶν ἀλόγων, καὶ εἰδέναι ὅτι ἀκατάκριτά εἰσιν.
beneath the irrational(-beasts) and to-know that uncondemned they-are
- 42 Εἶπε πάλιν, ὅτι Ἐὰν μνησθῇ ἄνθρωπος τοῦ γεγραμμένου
he-said again that if remembers a-man the written
 ῥήτου, ὅτι Ἐκ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν
saying that by the words your you-will-be-justified and by the
 λόγων σου καταδικασθήσῃ, αἰρεῖται μᾶλλον τὸ σιωπῆν.
words your you-will-be-condemned he-chooses rather the to-be-silent

Εἶπε πάλιν· Ἀρχὴ κακῶν ἐστὶν ὁ περισπασμός. 43

he-said again beginning of-evils is the distraction

Εἶπε πάλιν, ὅτι ὁ ἀββᾶς Ἰσίδωρος ὁ πρεσβύτερος τῆς 44

he-said again that — abba Isidore the priest —

Σκήτεως ἐλάλησέ ποτε τῷ λαῷ, λέγων· Ἀδελφοί, οὐχὶ
of-Scetis spoke once to-the people saying brothers (was-it)-not

ἕνεκεν κόπου ἦλθομεν εἰς τὸν τόπον τοῦτον; Καὶ νῦν
for-the-sake-of toil (that)-we-came to the place this and now

οὐκ ἔτι ἔχει κόπον. Ἐγὼ οὖν σκευάσας τὴν μιλωτὴν μου
not any-longer it-has toil I then having-packed the sheepskin my

ἀπέρχομαι ὅπου ἐστὶ κόπος, καὶ ἐκεῖ εὐρίσκω ἀνάπαυσιν.
go-off where there-is toil and there I-find rest

Ἀδελφὸς εἶπε τῷ ἀββᾷ Ποιμένι· Ἐὰν θεάσωμαι πρᾶγμα, 45

a-brother said — to-abba Poemen if I-see a-thing

θέλεις εἶπω αὐτό; Λέγει αὐτῷ ὁ γέρων· Γέγραπται·
do-you-wish (that)-I-tell it says to-him the old-man it-is-written

Ὃς ἐὰν ἀποκρίνηται λόγον πρὶν ἀκοῦσαι, ἀφροσύνη αὐτῷ
whoever — answers a-word before hearing folly to-him

ἐστὶ καὶ ὄνειδος. Ἐὰν ἐπερωτηθῆς, εἰπέ· εἰ δὲ μή, σιώπα.
is and reproach if you-are-asked speak if but not be-silent

Ἠρώτησέ τις ἀδελφὸς τὸν ἀββᾶν Ποιμένα, λέγων· 46

asked a-certain brother — abba Poemen saying

Δύναται ἄνθρωπος πεποιθέναι ἐπὶ τῇ μιᾷ πράξει; Καὶ εἶπεν
can a-man trust in the one practice and said

αὐτῷ ὁ γέρων, ὅτι ὁ ἀββᾶς Ἰωάννης ὁ Κολοβὸς εἶπεν, ὅτι
to-him the old-man that — abba John the Short said that

Ἐγὼ θέλω μεταλαβεῖν μικρόν τι ἐκ πασῶν τῶν ἀρετῶν.
I wish to-partake-of a-little something of all the virtues

- 47 Εἶπε πάλιν ὁ γέρων, ὅτι ἀδελφὸς ἠρώτησε τὸν ἀββᾶν
 said again the old-man that a-brother asked — abba
 Παμβώ, εἰ καλὸν ἐπαινεῖν τὸν πλησίον· καὶ εἶπεν
 Pambo whether (it-is)-good to-praise the neighbor and he-said
 αὐτῷ· Καλὸν μᾶλλον ἔστι τὸ σιωπᾶν.
 to-him good more is the to-be-silent
- 48 Εἶπε πάλιν ὁ ἀββᾶς Ποιμὴν, ὅτι Ἐὰν ποιήσῃ ἄνθρωπος
 said again — abba Poemen that if makes a-man
 καινὸν οὐρανὸν καὶ καινὴν γῆν, οὐ δύναται ἀμεριμνήσαι.
 a-new heaven and a-new earth not he-can be-free-of-care

VI · POEMEN, 49–110

Poemen points to the tomb Abraham bought as the monk's place of weeping and mourning, repeats Ammonas' saying that discernment is the axe, and calls the will a bronze wall between man and God. Whoever covers a brother's fault has his own covered by God. He answers heretics' slander of the archbishop with a meal, would rest a dozing brother's head on his own knees, and frees a brother ashamed to confess a blasphemous thought. His mother, weeping at the shut door, goes away content to see her sons in the world to come.

- 49 Εἶπε πάλιν, ὅτι Ὁ ἄνθρωπος δέεται τῆς ταπεινοφροσύνης
 he-said again that the man needs the humility
 καὶ τοῦ φόβου τοῦ Θεοῦ, ὥσπερ τῆς πνοῆς ἐκπορευομένης
 and the fear — of-God as the breath going-out
 ἐκ τῆς ρινὸς αὐτοῦ.
 from the nose his
- 50 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τί ποιήσω;
 a-brother asked — abba Poemen saying what shall-I-do
 Λέγει αὐτῷ ὁ γέρων· Ἀβραὰμ ὅτε εἰσῆλθεν εἰς τὴν γῆν
 says to-him the old-man Abraham when he-entered into the land

τῆς ἐπαγγελίας, μνημεῖον ἠγόρασεν ἑαυτῷ, καὶ διὰ τοῦ
of-the promise a-tomb bought for-himself and through the
 τάφου ἐκληρονόμησε τὴν γῆν. Λέγει ὁ ἀδελφός· Τί ἐστι
grave inherited the land says the brother what is
 τάφος; Λέγει αὐτῷ ὁ γέρων· Τόπος κλαυθμοῦ καὶ πένθους.
a-grave says to-him the old-man a-place of-weeping and of-mourning
 Ἀδελφὸς εἶπε τῷ ἀββᾶ Ποιμένι· Ἐὰν δῶ τῷ ἀδελφῷ
a-brother said — to-abba Poemen if I-give to-the brother
 μου μικρὸν ἄρτον, ἢ ἕτερόν τι, οἱ δαίμονες μολύνουσιν
my a-little bread or other something the demons defile
 αὐτά, ὡς κατὰ ἀνθρωπαρεσκίαν γινόμενα. Λέγει αὐτῷ
them as out-of man-pleasing happening says to-him
 ὁ γέρων· Εἰ καὶ κατὰ ἀνθρωπαρεσκίαν γίνεται, ἀλλ'
the old-man if even out-of man-pleasing it-happens but
 ἡμεῖς τὴν χρεῖαν δώσωμεν τῷ ἀδελφῷ. Εἶπε δὲ αὐτῷ
we the need let-us-give to-the brother he-told and him
 καὶ παραβολὴν τοιαύτην· Δύο ἄνθρωποι ἦσαν γεωργοὶ
also a-parable such two men were farmers
 ἐν πόλει οἰκοῦντες μιᾷ· καὶ ὁ εἷς μὲν ἐξ αὐτῶν σπεύρας
in city dwelling one and the one indeed of them having-sown
 ἐποίησε μικρὰ ἀκάθαρτα· ὁ δὲ ἄλλος, ἀμελήσας τοῦ
made a-little unclean(-grain) the and other having-neglected the
 σπείραι, ἐποίησεν ὅλως οὐδέν· λιμοῦ γενομένου, τίς ἐκ
to-sow made at-all nothing famine having-come which of
 τῶν δύο εὕρισκει ζῆσαι; Ἀπεκρίθη ὁ ἀδελφός· Ὁ
the two finds (how)-to-live answered the brother the(-one)
 ποιήσας τὰ ὀλίγα καὶ ἀκάθαρτα. Λέγει αὐτῷ ὁ γέρων·
having-made the little and unclean says to-him the old-man
 Οὕτως οὖν καὶ ἡμεῖς, σπείρωμεν ὀλίγα, εἰ καὶ ἀκάθαρτα,
thus then also we let-us-sow a-little if even unclean
 ἵνα μὴ τῷ λιμῷ ἀποθάνωμεν.
that not by-the famine we-die

- 52 Εἶπεν πάλιν ὁ ἀββᾶς Ποιμὴν, ὅτι εἶπεν ὁ ἀββᾶς Ἀμμωνᾶς,
said again — abba Poemen that said — abba Ammonas
 ὅτι Ποιεῖ ἄνθρωπος ὅλον τὸν χρόνον αὐτοῦ βαστάζων
that spends a-man whole the time his carrying
 ἀξίνην, καὶ οὐχ εὕρισκε κατενεγκεῖν τὸ δένδρον. Ἔστι δὲ
an-axe and not he-finds (how)-to-fell the tree there-is and
 ἄλλος ἔμπειρος τοῦ κόπτειν, καὶ ἀπὸ ὀλίγων καταφέρει
another skilled of-the cutting and with few(-strokes) he-brings-down
 τὸ δένδρον. Ἐλεγε δὲ τὴν ἀξίνην εἶναι τὴν διάκρισιν.
the tree he-said and the axe to-be the discernment
- 53 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Πῶς ὀφείλει
a-brother asked — abba Poemen saying how ought
 ἄνθρωπος πολιτεύσασθαι; Λέγει αὐτῷ ὁ γέρων· Ὁρῶμεν
a-man to-conduct-himself says to-him the old-man we-see
 τὸν Δανιήλ, ὅτι οὐχ εὕρέθη κατ' αὐτοῦ κατηγορία, εἰ
— Daniel that not was-found against him an-accusation if
 μὴ ἐν ταῖς λειτουργίαις Κυρίου τοῦ Θεοῦ αὐτοῦ.
not in the services of-(the)-Lord — of-God his
- 54 Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Τὸ θέλημα τοῦ ἀνθρώπου τεῖχος
said — abba Poemen that the will of-the man a-wall
 ἐστὶ χαλκοῦν ἀναμέσον αὐτοῦ καὶ τοῦ Θεοῦ, καὶ πέτρα
is of-bronze between him and — God and a-rock
 ἀντιδέρουσα. Ἐὰν οὖν καταλείβῃ αὐτὸ ἄνθρωπος, λέγει
resisting if then leaves it a-man he-says
 καὶ αὐτός, Ἐν τῷ Θεῷ μου ὑπερβήσομαι τεῖχος. Ἐὰν οὖν
also he in — God my I-shall-leap-over a-wall if then
 τὸ δικαίωμα συνέλθῃ τῷ θελήματι, κάμνει ὁ ἄνθρωπος.
the self-justification joins the will grows-weary the man
- 55 Εἶπε πάλιν, ὅτι Καθεζομένων ποτὲ γερόντων καὶ ἐσθιόντων,
he-said again that sitting once old-men and eating
 ἴστατο ὑπηρετῶν ὁ ἀββᾶς Ἀλώνιος· καὶ ἰδόντες αὐτὸν
stood serving — abba Alonius and having-seen him

ἐπῆνεσαν. Ὁ δὲ τὸ σύνολον οὐκ ἀπεκρίθη. Λέγει οὖν
they-praised(-him) he but — at-all not answered says then
 αὐτῷ τις κατ' ἰδίαν· Διατί οὐκ ἀπεκρίθης τοῖς γέρουσιν
to-him someone in private why not did-you-answer the old-men
 ἐπαινοῦσί σε; Λέγει αὐτῷ ὁ ἀββᾶς Ἀλώνιος· Εἰ ἀπεκρίθην
praising you says to-him — abba Alonius if I-had-answered
 αὐτοῖς, εὕρισκομαι ὡς καταδεξάμενος τὸν ἔπαινον.
them I-am-found as having-accepted the praise

Εἶπε πάλιν, ὅτι Οἱ ἄνθρωποι ἐν τῷ τελείῳ λαλοῦσι, καὶ 56
he-said again that — men in the perfect talk and
 ἐν τῷ ἐλαχίστῳ ἐργάζονται.
in the least work

Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Ὡσπερ ὁ καπνὸς ἐκδιώκει 57
said — abba Poemen that as the smoke drives-out
 τὰς μελίσσας, καὶ τότε αἴρεται τῆς ἐργασίας αὐτῶν
the bees and then is-taken-away of-the work their
 ἡ γλυκύτης· οὕτως καὶ ἡ σωματικὴ ἀνάπαισις ἐκδιώκει
the sweetness thus also the bodily ease drives-out
 τὸν φόβον τοῦ Θεοῦ ἀπὸ τῆς ψυχῆς, καὶ ἀπολύει αὐτῆς
the fear — of-God from the soul and looses its
 πᾶσαν τὴν ἐργασίαν
all the work

Ἀδελφὸς παρέβαλε τῷ ἀββᾷ Ποιμένι εἰς τὰς δύο ἐβδομάδας 58
a-brother visited — to-abba Poemen in the two weeks
 τῆς Τεσσαρακοστῆς, καὶ ἐξειπὼν τοὺς λογισμοὺς αὐτοῦ,
of-the Forty-days and having-told the thoughts his
 καὶ τυχὼν ἀναπαύσεως, λέγει αὐτῷ· Παρὰ βραχὺ
and having-obtained rest he-says to-him by a-little
 κατεσχέθην παραγενέσθαι ὧδε σήμερον. Λέγει αὐτῷ ὁ
I-was-held-back to-come here today says to-him the
 γέρων· Διατί; Λέγει ὁ ἀδελφός· Εἶπον, μήποτε διὰ
old-man why says the brother I-said perhaps because-of

τὴν Τεσσαρακοστὴν οὐκ ἀνοίγεταιί μοι. Λέγει αὐτῷ ὁ
the Forty-days not is-opened to-me says to-him —
 ἄββᾶς Ποιμὴν· Ἡμεῖς οὐκ ἐμάθομεν κλείειν τὴν ξυλίνην
abba Poemen we not learned to-shut the wooden
 θύραν, ἀλλὰ μᾶλλον τὴν τῆς γλώσσης θύραν.
door but rather the of-the tongue door

- 59 Εἶπε πάλιν ὁ ἄββᾶς Ποιμὴν· Φεύγειν δεῖ τὰ σωματικά.
said again — abba Poemen to-flee (one)-must the bodily(-things)
 Ὅταν γὰρ ἡ ἄνθρωπος ἐγγὺς τοῦ σωματικοῦ πολέμου,
when for is a-man near the bodily war
 ἔοικεν ἀνδρὶ στήκοντι ἐπάνω λάκκου βαθυτάτου· καὶ
he-is-like to-a-man standing over a-pit very-deep and
 οἷαν δ' ἂν ὥραν δόξῃ τῷ ἐχθρῷ αὐτοῦ, εὐκόλως
at-whatever — — hour it-seems-good to-the enemy his easily
 αὐτὸν ρίπτει κάτω. Ἐὰν δὲ σωματικῶν μακρὰν ᾖ,
him he-throws down if but from-bodily(-things) far he-be
 ἔοικεν ἀνδρὶ μακρὰν ἀπέχοντι τοῦ λάκκου, ἵνα κὰν
he-is-like to-a-man far standing-away-from the pit so-that even-if
 ἔλκῃ αὐτὸν ὁ ἐχθρὸς βαλεῖν κάτω, ἐν ὧσιν αὐτὸν
drag him the enemy to-throw(-him) down in while him
 ἔλκει καὶ βιάζεται, ὁ Θεὸς ἀποστέλλει αὐτῷ βοήθειαν.
he-draws and forces — God sends him help

- 60 Εἶπε πάλιν· Ἡ πενία καὶ ἡ θλιψις καὶ ἡ στενοχωρία καὶ
he-said again the poverty and the affliction and the straitness and
 ἡ νηστεία, ταῦτά εἰσι τὰ ἐργαλεῖα τοῦ μονήρους βίου.
the fasting these are the tools of-the solitary life
 Γέγραπται γάρ, ὅτι Ἐὰν ὦσω οἱ τρεῖς οὗτοι ἄνδρες,
it-is-written for that if were the three these men
 Νῶε, Ἰὼβ καὶ Δανιήλ, ζῶ ἐγώ, λέγει Κύριος. Νῶε
Noah Job and Daniel (as)-I-live I says (the)-Lord Noah
 πρόσωπόν ἐστι τῆς ἀκτημοσύνης, Ἰὼβ δὲ τοῦ πόνου,
the-type is of-the possessionlessness Job and of-the labor

καὶ Δανιὴλ τῆς διακρίσεως. Ἐὰν οὖν ᾧσιν αἱ τρεῖς αὐται

and Daniel of-the discernment if then are the three these

πράξεις ἐν τῷ ἀνθρώπῳ, ὁ Κύριος οἰκεῖ ἐν αὐτῷ.

practices in the man the Lord dwells in him

Ἔλεγεν ὁ ἀββᾶς Ἰωσήφ, ὅτι Καθημένων ἡμῶν μετὰ

said — abba Joseph that sitting we with

τοῦ ἀββᾶ Ποιμένος, ὠνόμασε τὸν ἀββᾶν Ἀγάθωνα. Καὶ

— abba Poemen he-named — abba Agathon and

λέγομεν αὐτῷ· Νεώτερός ἐστι, καὶ διατί καλεῖς αὐτὸν

we-say to-him younger he-is and why do-you-call him

ἀββᾶν; Καὶ εἶπεν ὁ ἀββᾶς Ποιμὴν· Ὅτι τὸ στόμα αὐτοῦ

abba and said — abba Poemen because the mouth his

ἐποίησεν αὐτὸν καλεῖσθαι ἀββᾶν.

made him to-be-called abba

Ἦλθέ ποτε ἀδελφὸς πρὸς τὸν ἀββᾶν Ποιμένα, καὶ λέγει 62

came once a-brother to — abba Poemen and says

αὐτῷ· Τί ποιήσω, Πάτερ, ὅτι θλίβομαι ἀπὸ τῆς πορνείας·

to-him what shall-I-do Father for I-am-afflicted by the fornication

καὶ ἰδοὺ ἀπῆλθον πρὸς ἀββᾶν Ἰβιστίωνα, καὶ λέγει μοι·

and behold I-went-off to abba Ibistion and he-says to-me

Οὐκ ὀφείλεις ἑᾶσαι αὐτὴν χρονίζειν ἐπὶ σέ. Λέγει αὐτῷ ὁ

not you-ought to-let it linger upon you says to-him —

ἀββᾶς Ποιμὴν· Ἀββᾶς Ἰβιστίων, αἱ πράξεις αὐτοῦ ἄνω μετὰ

abba Poemen abba Ibistion the practices his above with

τῶν ἀγγέλων εἰσί, καὶ λανθάνει αὐτὸν ὅτι ἐγὼ καὶ σὺ ἐν

the angels are and it-escapes him that I and you in

τῇ πορνείᾳ ἐσμέν. Ἐὰν κρατήσῃ μοναχὸς τὴν κοιλίαν καὶ

the fornication are if holds-fast a-monk the belly and

τὴν γλῶσσαν, καὶ τὴν ξενιτείαν, θάρσει, οὐκ ἀποθνήσκει.

the tongue and the exile take-courage not he-dies

- 63 Εἶπεν ὁ ἀββᾶς Ποιμήν· Δίδαξον τὸ στόμα σου λαλεῖν
said — abba Poemen teach the mouth your to-speak
 ἃ ἔχει ἡ καρδιά σου.
what has the heart your
- 64 Ἠρώτησεν ἀδελφὸς τὸν ἀββᾶν Ποιμένα, λέγων· Ἐὰν
asked a-brother — abba Poemen saying if
 ἴδω πταῖσμα τοῦ ἀδελφοῦ μου, καλὸν ἐστὶ σκεπάσαι
I-see a-fault of-the brother my good is-it to-cover
 αὐτό; Λέγει αὐτῷ ὁ γέρων· Οἷαν ὥραν σκεπάσομεν
it says to-him the old-man at-whatever hour we-cover
 τὸ τοῦ ἀδελφοῦ ἡμῶν πταῖσμα, καὶ ὁ Θεὸς σκεπάζει τὸ
the of-the brother our fault also — God covers the
 ἡμέτερον· καὶ ἐν ᾗ ὥρᾳ ἐκφαίνομεν τοῦ ἀδελφοῦ,
ours and in which hour we-expose (that)-of-the brother
 καὶ ὁ Θεὸς ἐκφαίνει τὸ ἡμέτερον.
also — God exposes the ours
- 65 Εἶπε πάλιν ὁ ἀββᾶς Ποιμήν, ὅτι Ἠρώτησε τὸν ἀββᾶν
said again — abba Poemen that asked — abba
 Παῖσιόν τις ποτε, λέγων· Τί ποιήσω τῇ ψυχῇ μου,
Paesius someone once saying what shall-I-do with-the soul my
 ὅτι ἀναισθητεῖ καὶ οὐ φοβεῖται τὸν Θεόν; Καὶ λέγει αὐτῷ·
for it-is-insensible and not fears — God and he-says to-him
 Ἐπελθε, κολληθήτη ἀνθρώπῳ φοβουμένῳ τὸν Θεόν· καὶ ἐν
go-off cleave to-a-man fearing — God and in
 τῷ ἐγγίξειν ἐκείνῳ, διδάσκει καὶ σὲ φοβεῖσθαι τὸν Θεόν.
the drawing-near to-that(-one) teaches also you to-fear — God
- 66 Εἶπε πάλιν, ὅτι Ἐὰν δύο πράγματα νικήσῃ ὁ μοναχός,
he-said again that if two things conquers the monk
 δύναται ἐλεύθερος γενέσθαι ἀπὸ τοῦ κόσμου. Καὶ εἶπεν
he-can free become from the world and said

ὁ ἀδελφός· Ποῖα ταῦτα; Καὶ εἶπε· Τὴν σαρκικὴν
the brother what-kind these and he-said the fleshly
 ἀνάπαυσιν, καὶ τὴν κενοδοξίαν.

ease and the vainglory

Ἠρώτησεν Ἀβραάμ, ὁ τοῦ ἀββᾶ Ἀγάθωνος, τὸν 67
asked Abraham the(-disciple) — of-abba Agathon —

ἀββᾶν Ποιμένα, λέγων· Πῶς οἱ δαίμονες πολεμοῦσί με;
abba Poemen saying how the demons war-against me

Καὶ εἶπεν αὐτῷ ὁ ἀββᾶς Ποιμὴν· Σὲ πολεμοῦσιν οἱ
and said to-him — abba Poemen you war-against the
 δαίμονες; Οὐ πολεμοῦσι μεθ' ἡμῶν, ἐφ' ὅσον τὰ θελήματα
demons not they-war with us for as-long the wills

ἡμῶν ποιοῦμεν. Τὰ γὰρ θελήματα ἡμῶν δαίμονες γεγόνασι·
our we-do the for wills our demons have-become

καὶ αὐτοὶ εἰσιν οἱ θλίβοντες ἡμᾶς, ἵνα πληρῶσωμεν
and they are those afflicting us that we-fulfill

αὐτά. Εἰ δὲ θέλεις ἰδεῖν μετὰ τίνων ἐπολέμησαν οἱ
them if but you-wish to-see with whom warred the
 δαίμονες· μετὰ Μωϋσέως, καὶ τῶν ὁμοίων αὐτοῦ.

demons with Moses and those like him

Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Ταύτην τὴν πολιτείαν ἔδωκεν ὁ 68
said — abba Poemen that this the way-of-life gave —

Θεὸς τῷ Ἰσραὴλ, τὸ ἀπέχεσθαι τῶν παρὰ φύσιν· τουτέστι,
God — to-Israel the to-abstain-from the(-things) against nature that-is

ὀργῆς, καὶ θυμοῦ, καὶ ζήλου, καὶ μίσους, καὶ καταλαλιᾶς
anger and wrath and jealousy and hatred and slander

κατὰ τοῦ ἀδελφοῦ· καὶ τὰ λοιπὰ τῆς παλαιότητος.
against the brother and the rest of-the oldness

Ἠρώτησεν ἀδελφός τὸν ἀββᾶν Ποιμένα, λέγων· Εἰπέ μοι 69
asked a-brother — abba Poemen saying tell me

ῥῆμα. Καὶ λέγει αὐτῷ, ὅτι Οἱ Πατέρες τὴν ἀρχὴν τοῦ
a-word and he-says to-him that the Fathers the beginning of-the

πράγματος ἣν ἔθεντο, πένθος ἐστί. Λέγει πάλιν ὁ ἀδελφός·
matter which they-set mourning is says again the brother

Εἰπέ μοι ἄλλο ῥῆμα. Ἀποκρίνεται ὁ γέρων· Ὅσον δύνη
tell me another word answers the old-man as-much-as you-can

ἐργάζου ἐργόχειρον, ἵνα ἐξ αὐτοῦ ποιήσης ἔλεος. Γέγραπται
work handiwork that from it you-may-do mercy it-is-written

γάρ, ὅτι ἐλεημοσύνη καὶ πίστις καθαίρουσιν ἁμαρτίας.
for that almsgiving and faith cleanse sins

Λέγει ὁ ἀδελφός· Τί ἐστι πίστις; Λέγει ὁ γέρων· Πίστις
says the brother what is faith says the old-man faith

ἐστὶ τὸ ἐν ταπεινοφροσύνῃ διάγειν, καὶ ποιεῖν ἔλεος.
is the in humility to-live and to-do mercy

70 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων, ὅτι Ἐὰν ἴδω
a-brother asked — abba Poemen saying that if I-see

ἀδελφὸν περὶ οὗ ἤκουσα πταῖσμα, οὐ θέλω εἰσενεγκεῖν
a-brother about whom I-have-heard a-fault not I-wish to-bring

αὐτὸν εἰς τὸ κελλίον μου· ἐὰν δὲ ἴδω καλόν, χαίρω μετ'
him into the cell my if but I-see a-good(-one) I-rejoice with

αὐτοῦ. Λέγει αὐτῷ ὁ γέρων· Εἰ ποιεῖς τῷ καλῷ ἀδελφῷ
him says to-him the old-man if you-do to-the good brother

μικρὸν ἀγαθόν, διπλοῦν ποιήσον μετ' ἐκείνου. Οὗτος γάρ
a-little good double do(-it) with that(-one) he for

ἐστὶν ὁ ἀσθενῶν. Ἦν γάρ τις ἐν κοινοβίῳ ὀνόματι
is the(-one) being-sick there-was for one in a-community by-name

Τιμόθεος ἀναχωρητής· καὶ ἤκουσεν ὁ ἡγούμενος φήμην
Timothy an-anchorite and heard the superior a-report

περὶ τινος ἀδελφοῦ περὶ πειρασμοῦ, καὶ ἐπηρώτησε τὸν
about a-certain brother about temptation and asked —

Τιμόθεον περὶ αὐτοῦ· καὶ συνεβούλευσεν αὐτῷ, ἐκβαλεῖν τὸν
Timothy about him and be-advised him to-expel the

ἀδελφόν. Ὅτε οὖν ἐξέβαλεν αὐτόν, ἐτέθη ὁ πειρασμὸς τοῦ
brother when then he-expelled him was-laid the temptation of-the

ἀδελφοῦ ἐπάνω τοῦ Τιμοθέου, ἕως οὗ ἐκινδύνευσεν. Ἐκλαιεν
brother upon — Timothy until — he-was-in-danger wept

οὖν ὁ Τιμόθεος ἐνώπιον τοῦ Θεοῦ, λέγων· Ἠμάρτηκα,

then — Timothy before — God saying I-have-sinned

συγχώρησόν μοι. Καὶ ἦλθεν αὐτῷ φωνὴ λέγουσα· Τιμόθεε,

forgive me and came to-him a-voice saying Timothy

μὴ νομίσης ὅτι ταῦτα ἐποίησά σοι δι' ἄλλο τι, ἢ ὅτι

not think that these(-things) I-did to-you for another anything than that

παρείδες τὸν ἀδελφόν σου ἐν καιρῷ τοῦ πειρασμοῦ αὐτοῦ.

you-overlooked the brother your in (the)-time of-the temptation his

Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Διὰ τοῦτο ἐν τοσούτοις

said — abba Poemen that because-of this in so-many

πειρασμοῖς κείμεθα, ὅτι τὰ ὀνόματα ἡμῶν καὶ τὴν τάξιν οὐ

temptations we-lie that the names our and the rank not

φυλάσσομεν, καθὼς καὶ ἡ Γραφή λέγει. Οὐχ ὁρώμεν τὴν

we-keep as also the Scripture says (do)-we-not see the

γυναῖκα τὴν Χαναναίαν, τὴν ὑποδεξαμένην τὸ ὄνομα αὐτῆς,

woman the Canaanite the(-one) having-accepted the name her

ὅτι ἀνέπαυσεν αὐτὴν ὁ Σωτὴρ; Πάλιν Ἀβιγαῖαν, ὅτι

because gave-rest her the Savior again Abigail because

εἶπε τῷ Δαβίδ, ὅτι Ἐν ἐμοί ἐστιν ἡ ἁμαρτία, καὶ ἤκουσεν

she-said — to-David that on me is the sin and he-beard

αὐτῆς, καὶ ἠγάπησεν αὐτήν. Ἀβιγαῖα πρόσωπον λαμβάνει

her and loved her Abigail the-type takes

τῆς ψυχῆς, καὶ Δαβὶδ τῆς Θεότητος. Ἐὰν οὖν ἡ ψυχὴ

of-the soul and David of-the Godhead if then the soul

ἑαυτὴν μέμνηται ἐνώπιον Κυρίου, ἀγαπᾷ αὐτὴν ὁ Κύριος.

itself blames before (the)-Lord loves it the Lord

Παρήρχετό ποτε ὁ ἀββᾶς Ποιμὴν μετὰ τοῦ ἀββᾶ

was-passing once — abba Poemen with — abba

Ἀνούβ εἰς τὰ μέρη τῆς Διόλκου· καὶ ἐλθόντες περὶ

Anoub into the parts — of-Diolcus and having-come near

71

72

τὰ μνημεῖα θεωροῦσι γυναῖκα δεινῶς κοπτομένην καὶ
the tombs they-behold a-woman terribly beating(-her-breast) and
 κλαίουσαν πικρῶς· καὶ στάντες κατενόουν αὐτήν. Μικρὸν
weeping bitterly and having-stood they-observed her a-little
 δὲ προβάντες συνήντησάν τινι· καὶ ἠρώτησεν αὐτὸν ὁ
and having-gone-on they-met someone and asked him —
 ἄββας Ποιμὴν, λέγων· Τί ἔχει ἡ γυνὴ αὕτη, ὅτι πικρῶς
abba Poemen saying what has the woman this that bitterly
 κλαίει; Καὶ λέγει αὐτῷ· Ὅτι ἀπέθανεν αὐτῆς ὁ ἀνὴρ
she-weep and he-says to-him because died her the husband
 καὶ ὁ υἱὸς καὶ ὁ ἀδελφός. Καὶ ἀποκριθεὶς ὁ ἄββας
and the son and the brother and answering — abba
 Ποιμὴν, λέγει τῷ ἄββᾳ Ἀνούβ· Λέγω σοί, ὅτι ἄνθρωπος
Poemen says — to-abba Anoub I-tell you that a-man
 ἐὰν μὴ νεκρώσῃ τὰ θελήματα τῆς σαρκὸς πάντα, καὶ
unless — he-put-to-death the wills of-the flesh all and
 κτήσεται τὸ πένθος τοῦτο, οὐ δύναται γενέσθαι μοναχός.
acquire the mourning this not he-can become a-monk
 Ὅλος γὰρ ὁ βίος αὐτῆς καὶ ὁ νοῦς εἰς τὸ πένθος ἐστίν.

73 Εἶπεν ὁ ἄββας Ποιμὴν· Μὴ μέτρει σεαυτόν, ἀλλὰ
said — abba Poemen not measure yourself but
 κολλήθητι τῷ καλῶς ἀναστρεφόμενῳ.

cleave to-the(-one) well conducting-himself

74 Εἶπε πάλιν, ὅτι ἐὰν παρέβαλεν ἀδελφὸς τῷ ἄββᾳ
he-said again that whenever visited a-brother — to-abba
 Ἰωάννη τῷ κολοβῷ, παρεδίδει αὐτῷ τὴν ἀγάπην τὴν
John the short he-banded-on to-him the love the(-one)
 ἐν τῷ Ἀποστόλῳ· Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται.
in the Apostle — love suffers-long is-kind

Εἶπε πάλιν διὰ τὸν ἄββᾶν Παμβώ, ὅτι εἶπε περὶ αὐτοῦ 75
he-said again about — abba Pambo that said about him

ὁ ἄββᾶς Ἀντώνιος, ὅτι ἐκ τοῦ φοβεῖσθαι τὸν Θεόν
 — abba Antony that from the to-fear — God
 ἐποίησε τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖν ἐν αὐτῷ.

he-made the Spirit — of-God dwell in him

Διηγῆσατό τις τῶν Πατέρων περὶ τοῦ ἄββᾶ Ποιμένος καὶ 76
related one of-the Fathers about — abba Poemen and

τῶν ἀδελφῶν αὐτοῦ, ὅτι ὥκουν ἐν Αἰγύπτῳ· καὶ ἐπιθυμοῦσα
the brothers his that they-lived in Egypt and desiring

ἡ μήτηρ αὐτῶν ἰδεῖν αὐτοὺς οὐκ ἠδύνατο. Παρατηρήσατο δὲ
the mother their to-see them not could she-watched and

ἀπερχομένων αὐτῶν εἰς ἐκκλησίαν, καὶ ἀπήντησεν αὐτοῖς.
(for)-going-off them to church and met them

Οἱ δὲ θεασάμενοι αὐτήν, ὑπέστρεψαν, καὶ ἔκλεισαν τὴν
they and having-seen her turned-back and shut the

θύραν εἰς τὸ πρόσωπον αὐτῆς. Ἡ δὲ πρὸς τὴν θύραν ἔκραζε
door in the face her she and at the door cried

κλαίονσα μετὰ οἴκτου πολλοῦ, καὶ λέγουσα· Ἴδω ὑμᾶς,
weeping with lamentation much and saying let-me-see you

τέκνα μου ἡγαπημένα. Ἀκούσας δὲ αὐτῆς ὁ ἄββᾶς Ἀνούβ
children my beloved having-heard and her — abba Anoub

εἰσῆλθε πρὸς τὸν ἄββᾶν Ποιμένα, λέγων· Τί ποιήσωμεν
went-in to — abba Poemen saying what shall-we-do

τῇ γραΐδι ταύτῃ κλαιούσῃ πρὸς τὴν θύραν; Καὶ ἔνδοθεν
with-the old-woman this weeping at the door and inside

στάς, ἤκουσεν αὐτῆς κλαιούσης μετὰ οἴκτου πολλοῦ· καὶ
standing he-heard her weeping with lamentation much and

εἶπεν αὐτῇ· Τί οὕτως κρᾶζεις, γραυῖ; Ἡ δὲ τῆς φωνῆς
said to-her why thus do-you-cry old-woman she and the voice

αὐτοῦ ἀκούσασα πολλῶ μᾶλλον ἐκραύγαζε, κλαίονσα καὶ
his having-heard much more cried-out weeping and

λέγουσα· Θέλω ὑμᾶς ἰδεῖν, τέκνα μου. Τί γάρ ἐστιν ἐὰν ἴδω
 saying I-wish you to-see children my what for is(-it) if I-see
 ὑμᾶς; μὴ οὐκ εἰμὶ μήτηρ ὑμῶν; μὴ οὐκ ἐγὼ ὑμᾶς ἐθήλασα;
 you — not am-I mother your — not I you nursed
 ὅλη εἰμὶ πολιά. Ἀκούσασα γὰρ τῆς φωνῆς σου ἐταράχθην.
 all-over I-am gray having-beard for the voice your I-was-troubled
 Λέγει αὐτῇ ὁ γέρων· Ὡδε θέλεις ἡμᾶς ἰδεῖν, ἢ εἰς τὸν ἐκεῖ
 says to-her the old-man here do-you-wish us to-see or in the there
 κόσμον; Λέγει αὐτῷ· Ἐὰν μὴ ἴδω ὑμᾶς ὧδε, βλέπω ὑμᾶς
 world she-says to-him unless — I-see you here I-see you
 εἰς τὸν ἐκεῖ κόσμον; Λέγει αὐτῇ· Ἐὰν σεαυτὴν βιάσῃ μὴ
 in the there world he-says to-her if yourself you-force not
 ἰδεῖν ἡμᾶς ὧδε, ὁρᾷς ἡμᾶς ἐκεῖ. Ἀπῆλθε οὖν χαίρουσα, καὶ
 to-see us here you-see us there she-went-off then rejoicing and
 λέγουσα· Εἰ ὅλως ὁρῶ ὑμᾶς ἐκεῖ, οὐ θέλω ὧδε ὑμᾶς ἰδεῖν.
 saying if at-all I-see you there not I-wish here you to-see

77 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τὰ ὑψηλὰ
 a-brother asked — abba Poemen saying the high(-things)
 τί ἐστι; Λέγει αὐτῷ ὁ γέρων· Τὸ δικαίωμα.
 what is(-it) says to-him the old-man the righteousness

78 Ἦλθόν ποτέ τινες αἵρετικοὶ πρὸς τὸν ἀββᾶν Ποιμένα,
 came once some heretics to — abba Poemen
 καὶ ἤρξαντο καταλαλεῖν τοῦ ἀρχιεπισκόπου Ἀλεξανδρείας,
 and began to-slander the archbishop of-Alexandria
 ὥς ὅτι παρὰ πρεσβυτέρων ἔχει τὴν χειροτονίαν. Ὁ δὲ
 as that from priests he-has the ordination the and
 γέρων σιωπήσας ἐφώνησε τὸν ἀδελφὸν αὐτοῦ, καὶ εἶπε·
 old-man having-been-silent called the brother his and said
 Παράθες τὴν τράπεζαν, καὶ ποιήσον αὐτοῖς φαγεῖν, καὶ
 set the table and make(-it) for-them to-eat and
 πέμψον αὐτοὺς μετ' εἰρήνης.
 send them-off in peace

Εἶπεν ὁ ἀββᾶς Ποιμήν, ὅτι ἀδελφὸς συνοικῶν ἀδελφοῖς 79
 said — abba Poemen that a-brother living-with brothers

ἠρώτησε τὸν ἀββᾶν Βισαρίωνα· Τί ποιήσω; Ὁ δὲ γέρων
 asked — abba Bessarion what shall-I-do the and old-man
 εἶπεν αὐτῷ· Σιώπα, καὶ μὴ μετρῆς ἑαυτόν.
 said to-him be-silent and not measure yourself

Εἶπε πάλιν· Εἰς ὃν ἡ καρδιά σου οὐ πληροφορεῖται, 80
 he-said again (him)-in whom the heart your not is-fully-assured
 μὴ πρόσχης τούτῳ τῇ καρδιά σου.
 not heed this(-one) with-the heart your

Εἶπε πάλιν, ὅτι Ἐὰν σεαυτὸν εὐτελίσης, ἔξεις 81
 he-said again that if yourself you-make-cheap you-will-have
 ἀνάπαυσιν, εἰς οἶον δ' ἂν τόπον καθίσσης.
 rest in whatever — — place you-sit

Εἶπε πάλιν, ὅτι ἔλεγεν ὁ ἀββᾶς Σισόης, ὅτι Ἦστιν 82
 he-said again that said — abba Sisoës that there-is
 αἰσχύνη, ἀφοβίας ἔχουσα ἀμαρτίαν.
 a-shame of-fearlessness having sin

Εἶπε πάλιν ὅτι τὸ θέλημα, καὶ ἡ ἀνάπαυσις, καὶ ἡ 83
 he-said again that the will and the ease and the
 τούτων συνήθεια, καταβάλλει τὸν ἄνθρωπον.
 of-these habit casts-down the man

Εἶπε πάλιν· Ἐὰν ᾗς σιωπητικός, ἔξεις ἀνάπαυσιν 84
 he-said again if you-are silent you-will-have rest
 ἐν παντὶ τόπῳ οὗ ἐὰν οἰκίσης.
 in every place where — you-dwell

Εἶπε πάλιν περὶ τοῦ ἀββᾶ Πίωρ, ὅτι ἐκάστης ἡμέρας 85
 he-said again about — abba Pior that each day
 ἐτίθει ἀρχήν.
 he-made a-beginning

- 86 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Ἐὰν
a-brother asked — abba Poemen saying if
 προληφθῇ ἄνθρωπος ἔν τινι παραπτώματι, καὶ ἐπιστρέψῃ,
is-overtaken a-man in some trespass and turns-back
 συγχωρεῖται παρὰ Θεῶ; Ἐφη αὐτῷ ὁ γέρων· Ἄλλ’
is-he-forgiven by God said to-him the old-man but
 ὁ ἐντειλάμενος Θεὸς τοῖς ἀνθρώποις τοῦτο ποιεῖν, οὐχὶ
the having-commanded God to-the men this to-do not
 μᾶλλον αὐτὸς ποιήσει; Ἐνετείλατο γὰρ τῷ Πέτρῳ λέγων·
rather he-himself will-do(-it) be-commanded for — Peter saying
 Ἔως ἑβδομηκοντάκις ἑπτὰ.

until seventy-times seven

- 87 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Καλὸν
a-brother asked — abba Poemen saying good
 τὸ προσεύχεσθαι; Λέγει αὐτῷ ὁ γέρων, ὅτι εἶπεν ὁ
(is)-the to-pray says to-him the old-man that said —
 ἀββᾶς Ἀντώνιος, ὅτι Ἡ φωνὴ αὕτη ἐκπορεύεται ἐκ
abba Antony that the voice this goes-out from
 προσώπου Κυρίου, λέγουσα· Παρακαλεῖτε τὸν λαόν μου,
(the)-face of-(the)-Lord saying comfort the people my
 λέγει Κύριος, παρακαλεῖτε.

says (the)-Lord comfort(-them)

- 88 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Δύναται
a-brother asked — abba Poemen saying can
 ἄνθρωπος κατασχεῖν ὅλους τοὺς λογισμούς, καὶ μηδένα
a-man hold-back all the thoughts and none
 ἐξ αὐτῶν διδόναι τῷ ἐχθρῷ; Καὶ εἶπεν ὁ γέρων· Ἔστιν
of them give to-the enemy and said the old-man there-is
 ὁ λαμβάνων δέκα, καὶ διδὼν ἓνα.
the(-one) taking ten and giving one

Ὁ αὐτὸς ἀδελφὸς τὸν αὐτὸν λόγον ἠρώτησε τὸν ἀββᾶν 89
the same brother the same word asked — abba

Σισοήν. Καὶ λέγει αὐτῷ· Φύσει ὅτι ἐστίν, ὃς οὐδὲν
Sisoēs and he-says to-him truly that there-is (one)-who nothing
 παρέχει τῷ ἐχθρῷ.
gives to-the enemy

Ἦν τις μέγας ἡσυχαστῆς ἐν τῷ ὄρει τῆς Ἀθλίβεως· 90
there-was a-certain great solitary on the mountain — of-Atblibis

καὶ ἦλθον ἐπάνω αὐτοῦ λησταί· καὶ ἔκραξεν ὁ γέρων·
and came upon him robbers and cried-out the old-man
 καὶ ἀκούσαντες οἱ γείτονες αὐτοῦ ἐπίασαν τοὺς ληστές,
and having-heard the neighbors his seized the robbers

καὶ ἔπεμψαν αὐτοὺς τῷ ἡγεμόνι, καὶ ἔβαλεν εἰς
and sent them to-the governor and he-threw(-them) into
 φυλακὴν. Καὶ ἐλυπήθησαν οἱ ἀδελφοί, λέγοντες, ὅτι Δι’
prison and were-grieved the brothers saying that because-of

ἡμᾶς παρεδόθησαν. Καὶ ἀναστάντες ἀπῆλθον πρὸς τὸν
us they-were-handed-over and having-risen they-went-off to —

ἀββᾶν Ποιμένα, καὶ ἀνῆγγειλαν αὐτῷ τὸ πρᾶγμα. Καὶ
abba Poemen and reported to-him the matter and

ἔγραψε πρὸς τὸν γέροντα, λέγων· Ἐννόησον τὴν πρώτην
he-wrote to the old-man saying consider the first
 προδοσίαν πόθεν γέγονε, καὶ τότε βλέπεις τὴν δευτέραν.
betrayal whence it-has-come and then you-see the second

Εἰ μὴ γὰρ προεδόθης πρότερον ἐκ τῶν ἔσωθεν,
if not for you-had-been-betrayed first from the(-things) within

οὐκ ἂν τὴν δευτέραν προδοσίαν ἐποίησας. Ἀκούσας
not — the second betrayal you-would-have-made having-heard

δὲ τὴν ἐπιστολὴν τοῦ ἀββᾶ Ποιμένος (ἦν δὲ ὀνομαστός
and the letter — of-abba Poemen he-was and famous

εἰς ὅλην τὴν χώραν, καὶ μὴ ἐξερχόμενος ἐκ τοῦ κελλίου
in whole the country and not coming-out from the cell

αὐτοῦ), ἀναστὰς ἦλθεν εἰς τὴν πόλιν, καὶ ἐξέβαλε τοὺς
 his having-risen he-came to the city and got-out the
 ληστὰς ἐκ τῆς φυλακῆς, καὶ δημοσίᾳ ἠλευθέρωσεν αὐτούς.

robbers from the prison and publicly freed them

- 91 Εἶπεν ὁ ἀββᾶς Ποιμὴν· Οὐκ ἔστι μοναχὸς μεμψίμοιρος·
 said — abba Poemen not is a-monk a-grumbler

οὐκ ἔστι μοναχὸς ποιῶν ἀνταπόδομα· οὐκ ἔστι μοναχὸς
 not is a-monk doing requital not is a-monk
 ὀργίλος.

wrathful

- 92 Παρέβαλόν τινες τῶν γερόντων πρὸς τὸν ἀββᾶν Ποιμένα,
 visited some of-the old-men to — abba Poemen

καὶ εἶπον αὐτῷ· Θέλεις, ἐὰν ἴδωμεν τοὺς ἀδελφούς
 and said to-him do-you-wish (that)-if we-see the brothers

νυστάζοντας εἰς τὴν σύναξιν, νύξωμεν αὐτούς, ἵνα
 dozing in the synaxis we-prod them that

γρηγορῶσιν εἰς τὴν ἀγρυπνίαν; Ὁ δὲ λέγει αὐτοῖς·
 they-may-keep-awake in the vigil he and says to-them

Ἐγὼ τέως ἐὰν ἴδω τὸν ἀδελφὸν νυστάζοντα, τιθῶ τὴν
 I for-my-part if I-see the brother dozing put the

κεφαλὴν αὐτοῦ ἐπὶ τὰ γόνατά μου, καὶ ἀναπαύω αὐτόν.
 head his on the knees my and rest him

- 93 Ἐλεγον περὶ τινος ἀδελφοῦ, ὅτι ἐπολεμήθη εἰς
 they-said about a-certain brother that he-was-warred-against to

βλασφημίαν, καὶ ἡσχύνετο εἰπεῖν· καὶ ὅπου ἤκουε
 blasphemy and was-ashamed to-say(-it) and where he-heard-of

μεγάλους γέροντας, παρέβαλε αὐτοῖς, ὥστε ἀναγγεῖλαι·
 great old-men he-visited them so-as to-report(-it)

καὶ ὡς ἔφθανεν, ἡσχύνετο ὁμολογῆσαι. Πολλάκις οὖν
 and when he-arrived he-was-ashamed to-confess(-it) often then

παρέβαλε καὶ τῷ ἀββᾷ Ποιμένι. Καὶ ἔβλεπεν αὐτὸν ὁ
 he-visited also — to-abba Poemen and saw him the

γέρων ἔχοντα λογισμούς, καὶ ἐλυπείτο, τοῦ ἀδελφοῦ
old-man having thoughts and was-grieved (for)-the brother
 μὴ ἀναγγέλλοντος. Ἐν μιᾷ οὖν τῶν ἡμερῶν, προπέμπων
not reporting(-them) on one then of-the days sending-off
 αὐτὸν ἔλεγεν αὐτῷ· Ἴδου τοσοῦτον χρόνον ἔρχῃ ὧδε
him he-said to-him behold so-long a-time you-come here
 ἔχων λογισμοὺς τοῦ ἀναγγεῖλαί μοι, καὶ ὅταν ἔρχῃ οὐ
having thoughts — to-report to-me and when you-come not
 θέλεις αὐτοὺς εἰπεῖν, ἀλλὰ κατὰ ἅπαξ ὑπάγεις θλιβόμενος
you-wish them to-say but every time you-go afflicted
 ἔχων αὐτούς. Εἰπέ μοι οὖν, τέκνον, τί ἐστὶν ὃ ἔχεις.
having them tell me then child what is(-it) which you-have
 Ὁ δὲ εἶπεν αὐτῷ· Ὅτι εἰς βλασφημίαν Θεοῦ πολεμεῖ με
he and said to-him that to blasphemy of-God wars(-against) me
 ὁ δαίμων, καὶ ἡσυχνόμενην εἰπεῖν. Καὶ διηγησάμενος αὐτῷ
the demon and I-was-asbamed to-say(-it) and having-related to-him
 τὸ πρᾶγμα, εὐθέως ἐλαφρύνθη. Καὶ εἶπεν αὐτῷ ὁ γέρων·
the matter at-once he-was-lightened and said to-him the old-man
 Μὴ θλίβου, τέκνον· ἀλλ' ὅταν ἔρχηται ὁ λογισμὸς οὗτος,
not be-afflicted child but when comes the thought this
 λέγε· Ἐγὼ πρᾶγμα οὐκ ἔχω· ἡ βλασφημία σου ἐπάνω
say I business not have the blasphemy your (be)-upon
 σου, Σατανᾶ. Τοῦτο γὰρ τὸ πρᾶγμα οὐ θέλει ἡ ψυχὴ
you Satan this for the thing not wishes the soul
 μου. Πάν δὲ πρᾶγμα ὃ οὐ θέλει ἡ ψυχὴ, ὀλιγοχρόνιον
my every and thing which not wishes the soul short-lived
 ἐστί. Καὶ θεραπευθεὶς ὁ ἀδελφὸς ἀπῆλθεν.
is and healed the brother went-off
 Ἠρώτησεν ἀδελφὸς τὸν ἀββᾶν Ποιμένα, λέγων· Ὅρω
asked a-brother — abba Poemen saying I-see
 ἑμαυτόν, ὅτι ὅπου δ' ἂν ἀπέλθω, εὐρίσκω ἀντίληψιν. Λέγει
myself that wherever — — I-go-off I-find help says

αὐτῷ ὁ γέρων, ὅτι Καὶ οἱ μετὰ χεῖρας ἔχοντες τὸ ξίφος
to-him the old-man that also those in hands having the sword
 ἔχουσι τὸν Θεὸν ἐλεοῦντα αὐτοὺς ἐν τῷ παρόντι καιρῷ.
have — God pitying them in the present time

Ἐὰν οὖν ὦμεν ἀνδρεῖοι, ποιεῖ μεθ' ἡμῶν τὸ ἔλεος αὐτοῦ.
if then we-are brave he-does with us the mercy his

- 95 Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Ἐὰν ἄνθρωπος ἑαυτὸν
said — abba Poemen that if a-man himself
 μέμνηται, καρτερεῖ πανταχοῦ.

blames he-endures everywhere

- 96 Εἶπε πάλιν, ὅτι ἔλεγεν ὁ ἀββᾶς Ἀμμωνᾶς, ὅτι Ἦστιν
he-said again that said — abba Ammonas that there-is
 ἄνθρωπος ὅς ποιεῖ ἑκατὸν ἔτη ἐν τῷ κελλίῳ, καὶ οὐ
a-man who spends a-hundred years in the cell and not
 μανθάνει πῶς δεῖ ἐν κελλίῳ καθίσαι.

learns how (one)-must in (the)-cell to-sit

- 97 Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Ἐὰν φθάσῃ ἄνθρωπος εἰς τὸ
said — abba Poemen that if attains a-man to the
 ῥήτὸν τοῦ Ἀποστόλου, τό, Πάντα καθαρὰ τοῖς καθαροῖς·
saying of-the Apostle the all(-things) (are)-pure to-the pure
 ὁρᾷ ἑαυτὸν ἐλάττονα πάσης τῆς κτίσεως. Λέγει ὁ ἀδελφός·

he-sees himself less (than)-all the creation says the brother

Πῶς δύναμαι ἑμαυτὸν ἐλάττονα τοῦ φονέως ἡγεῖσθαι;
how can-I myself less (than)-the murderer consider

Λέγει ὁ γέρων, ὅτι Ἐὰν φθάσῃ ἄνθρωπος εἰς τὸ ῥῆμα τοῦτο,
says the old-man that if attains a-man to the word this

καὶ ἴδῃ ἄνθρωπον φονεύοντα, λέγει, ὅτι Ταύτην τὴν ἁμαρτίαν
and sees a-man murdering he-says that this the sin

ἐποίησε μόνῃ οὗτος, ἐγὼ δὲ φονεύω καθ' ἐκάστην ἡμέραν.
did alone this(-man) I but murder by each day

Ἡρώτησεν ὁ ἀδελφὸς τὸ αὐτὸ ῥῆμα τὸν ἀββᾶν Ἀνούβ, 98

asked the brother the same word — abba Anoub
ὡς ὃ τι εἶπεν ὁ ἀββᾶς Ποιμὴν. Καὶ λέγει αὐτῷ ὁ
as — what said — abba Poemen and says to-him —
ἀββᾶς Ἀνούβ, ὅτι Ἐὰν φθάσῃ ἄνθρωπος εἰς τὸ ῥῆμα
abba Anoub that if attains a-man to the word
τοῦτο, καὶ ἴδῃ τὰ ὑστερήματα τοῦ ἀδελφοῦ αὐτοῦ, ποιεῖ
this and sees the shortcomings of-the brother his be-makes
τὴν δικαιοσύνην αὐτοῦ καταπιεῖν αὐτά. Λέγει αὐτῷ ὁ
the righteousness his swallow them says to-him the
ἀδελφός· Ποία ἐστὶν ἡ δικαιοσύνη αὐτοῦ; Ἀπεκρίθη ὁ
brother what-kind is the righteousness his answered the
γέρων· Ἵνα πάντοτε καταμέμφηται ἑαυτόν.

old-man that always he-should-blame himself
Ἀδελφὸς εἶπε τῷ ἀββᾷ Ποιμένι, ὅτι Ἐὰν παραπέσω 99

a-brother said — to-abba Poemen that if I-fall
ἐν οἰκτρῷ παραπτώματι, κατεσθίει με ὁ λογισμὸς μου,
into a-pitiable trespass devours me the thought my
καὶ κατηγορεῖ, Διὰ τί παρέπεσες; Λέγει αὐτῷ ὁ γέρων·
and accuses(-me) why did-you-fall says to-him the old-man
Ἐν ᾗ ὥρα ὑποπίπτει ἄνθρωπος σφάλματι, καὶ εἶπη,
in which hour falls a-man into-error and says
Ἦμαρτον, παραπὰ πέπνυται.

I-have-sinned at-once it-has-ceased

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Διὰ τί πείθουσι 100

a-brother asked — abba Poemen saying why persuade
τὴν ψυχὴν μου οἱ δαίμονες, εἶναι μετὰ τοῦ ὑπερβαίνοντός
the soul my the demons to-be with the(-one) surpassing
με, καὶ ποιούσί με ἐξουδενῶσαι τὸν ἐλάττονά μου; Λέγει
me and make me despise the(-one) less-than me says
αὐτῷ ὁ γέρων· Διὰ τοῦτο εἶπεν ὁ Ἀπόστολος, ὅτι Ἐν
to-him the old-man because-of this said the Apostle that in

μεγάλη οἰκία οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ
a-great house not are only vessels golden and silver but
 καὶ ξύλινα καὶ ὀστράκινα. Ἐὰν οὖν ἐκκαθάρῃ τις ἑαυτὸν
also wooden and earthen if then cleanses one himself
 ἀπὸ πάντων τούτων, ἔσται σκεῦος εἰς τιμὴν, εὐχρηστον
from all these he-will-be a-vessel for honor useful
 τῷ Δεσπότη, ἡτοιμασμένον εἰς πᾶν ἔργον ἀγαθόν.
to-the Master prepared for every work good

- 101 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Πῶς
a-brother asked — abba Poemen saying how
 οὐκ ἀφίεμαι ἐλεύθερος γενέσθαι μετὰ τῶν γερόντων
(is-it)-that-not am-I-allowed free to-become with the old-men
 ἐν τοῖς λογισμοῖς μου; Λέγει αὐτῷ ὁ γέρων, ὅτι εἶπεν ὁ
in the thoughts my says to-him the old-man that said —
 ἀββᾶς Ἰωάννης ὁ Κολοβός, ὅτι Οὐ χαίρει ἐπ' οὐδενὶ οὕτως
abba John the Short that not rejoices over anything so
 ὁ ἐχθρός, ὥς ἐπὶ τοῖς μὴ ἐκφαίνουσι τοὺς λογισμοὺς αὐτῶν.
the enemy as over those not revealing the thoughts their

- 102 Ἀδελφὸς εἶπε τῷ ἀββᾷ Ποιμένι, ὅτι Ἡ καρδιά μου παρειμένη
a-brother said — to-abba Poemen that the heart my slack
 ἐστίν, ἐὰν καταλάβῃ με καμεῖν μικρόν. Λέγει αὐτῷ ὁ
is if overtakes me to-toil a-little says to-him the
 γέρων· Οὐ θαυμάζομεν τὸν Ἰωσήφ μειράκιον ὄντα ἐτῶν
old-man (do)-not we-marvel-at — Joseph a-lad being of-years
 δεκαεπτὰ, πῶς ὑπέμεινε τὸν πειρασμὸν εἰς τέλος; καὶ ὁ
seventeen how he-endured the temptation to (the)-end and —
 Θεὸς ἐδόξασεν αὐτόν. Οὐχ ὀρώμεν καὶ τὸν Ἰώβ, πῶς οὐκ
God glorified him (do)-not we-see also — Job how not
 ἐνέδωκεν ἕως τέλους κατέχων τὴν ὑπομονήν; καὶ οὐκ ἴσχυσαν
he-gave-in until (the)-end holding-fast the patience and not could
 οἱ πειρασμοὶ παρασαλεῦσαι αὐτὸν τῆς ἐλπίδος τοῦ Θεοῦ.
the temptations shake him from-the hope — of-God

Εἶπεν ὁ ἀββᾶς Ποιμήν· Χρήζει τὸ κοινόβιον ἔχειν τρεῖς 103
 said — abba Poemen needs the community to-have three
 πράξεις, μίαν ταπεινήν, καὶ μίαν εἰς ὑπακοήν, καὶ μίαν
 practices one humble and one in obedience and one
 κεκινημένην καὶ ἔχουσιν τὸ κέντρον, διὰ τὸ ἔργον τοῦ
 stirred and having the goad because-of the work of-the
 κοινοβίου.

community

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Ἐν καιρῷ 104
 a-brother asked — abba Poemen saying in time
 θλίψεώς μου ἐζήτησα παρὰ τινὸς τῶν ἁγίων πρᾶγμα ἐν
 of-affliction my I-asked from one of-the saints a-thing in
 χρήσει· καὶ ἔδωκέ μοι αὐτὸ ἀγάπην. Ἐὰν οὖν ὁ Θεὸς
 loan and he-gave to-me it (as)-alms if then — God
 καὶ με οἰκονομήσῃ, δώσω αὐτὸ καὶ γὰρ ἀγάπην ἄλλοις, ἢ
 me-too provide(-for) shall-I-give it I-too (as)-alms to-others or
 μᾶλλον τῷ δεδοκότι μοι αὐτό; Λέγει αὐτῷ ὁ γέρον·
 rather to-the(-one) having-given me it says to-him the old-man
 Ὅ το δίκαιον παρὰ τῷ Θεῷ ἐστίν, ἵνα αὐτῷ δοθῇ·
 what the just before — God is that to-him it-be-given
 αὐτοῦ γὰρ ἐστίν. Λέγει αὐτῷ ὁ ἀδελφός· Ἐὰν ἀπενέγκω
 his for it-is says to-him the brother if I-bring(-it)-back
 οὖν, καὶ μὴ θελήσῃ λαβεῖν, ἀλλ' εἴπῃ μοι, "Ὑπαγε, ὡς
 then and not he-wish to-take(-it) but says to-me go as
 θέλεις δὸς αὐτὸ ἀγάπην, τί ποιήσω; Λέγει αὐτῷ ὁ γέρον·
 you-wish give it (as)-alms what shall-I-do says to-him the old-man
 Τέως αὐτοῦ ἐστὶ τὸ πρᾶγμα. Ἐὰν δέ τις σοι παράσχη
 still his is the thing if but someone to-you gives
 ἀφ' ἑαυτοῦ, σοῦ μὴ αἰτήσαντος αὐτόν, τοῦτο σόν ἐστιν.
 of himself you not having-asked him this yours is
 Ἐὰν δὲ σὺ αἰτήσῃς ἢ παρὰ μοναχοῦ ἢ παρὰ κοσμοκτοῦ,
 if but you ask either from a-monk or from a-worldling

καὶ μὴ θελήσῃ δέξασθαι αὐτό, τοῦτό ἐστι τὸ σύγκριμα,
and not he-wish to-receive it this is the judgment

ἵνα εἰδότος αὐτοῦ παράσχῃς αὐτὸ ὑπὲρ αὐτοῦ ἀγάπην.

that knowing he you-give it for him (as)-alms

105 Ἐλεγον περὶ τοῦ ἀββᾶ Ποιμένος, ὅτι οὐδέποτε ἤθελε

they-said about — abba Poemen that never did-be-wish

δοῦναι τὸν λόγον αὐτοῦ ἐπάνω ἄλλου γέροντος· ἀλλὰ

to-give the word his above another old-man but

μᾶλλον κατὰ πάντα ἐπῆναι αὐτόν.

rather in all(-things) he-praised him

106 Εἶπεν ὁ ἀββᾶς Ποιμὴν· Πολλοὶ τῶν Πατέρων ἡμῶν

said — abba Poemen many of-the Fathers our

ἐγένοντο ἀνδρεῖοι εἰς τὴν ἀσκησιν· εἰς δὲ τὴν λεπτότητα,

became brave in the discipline in but the fineness

εἷς, εἷς.

one one

107 Καθημένου ποτὲ τοῦ ἀββᾶ Ἰσαὰκ πρὸς τὸν ἀββᾶν

sitting once — of-abba Isaac with — abba

Ποιμένα, ἠκούσθη φωνὴ ἀλέκτορος. Καὶ λέγει αὐτῷ· Ἐν

Poemen was-heard (the)-voice of-a-cock and he-says to-him are

ταῦτα ὧδε, ἀββᾶ; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ· Ἰσαάκ,

these(-things) here abba he and answering said to-him Isaac

τί ἀναγκάζεις με λαλῆσαι; σὺ καὶ οἱ ὅμοιοί σου ἀκούετε

why do-you-compel me to-speak you and those like you hear

τούτων· τῷ δὲ νήφοντι οὐ μέλει περὶ τούτων.

these(-things) to-the(-one) but being-sober not it-matters about these(-things)

108 Ἐλεγον, ὅτι εἰ ἤρχοντό τινες πρὸς τὸν ἀββᾶν Ποιμένα,

they-said that if came some to — abba Poemen

ἀπέστελλεν αὐτοὺς πρὸς τὸν ἀββᾶν Ἀνούβ πρῶτον, ὅτι

he-sent them to — abba Anoub first because

αὐτὸς μείζων τοῖς ἔτεσιν. Ὁ δὲ ἀββᾶς Ἀνούβ ἔλεγεν

he (was)-greater in-the years — and abba Anoub said

αὐτοῖς· Πρὸς τὸν ἀδελφόν μου Ποιμένα ὑπάγετε, ὅτι
 to-them to the brother my Poemen go because
 αὐτὸς ἔχει τοῦ λόγου τὸ χάρισμα. Εἰ δὲ ἐκάθητο ἐκεῖ
 he has of-the word the gift if and sat there
 ὁ ἄββᾶς Ἀνουβ ἐγγὺς τοῦ ἄββᾶ Ποιμένος, οὐκ ἐλάλει
 — abba Anoub near — of-abba Poemen not spoke
 ὅλως ὁ ἄββᾶς Ποιμὴν παρόντος αὐτοῦ.

at-all — abba Poemen being-present he
 Ἦν τις κοσμικὸς εὐλαβὴς πάνυ ἐν τῷ βίῳ αὐτοῦ, 109
 there-was a-certain worldling devout very in the life his
 καὶ παρέβαλε τῷ ἄββᾶ Ποιμένι· εὐκαίρησαν δὲ πρὸς τὸν
 and he-visited — to-abba Poemen happened-to-be and with the
 γέροντα καὶ ἄλλοι ἀδελφοί, αἰτοῦντες αὐτὸν ἀκοῦσαι ῥήμα.
 old-man also other brothers asking him to-bear a-word
 Καὶ λέγει ὁ γέρον τῷ πιστῷ κοσμικῷ· Λάλησον τοῖς
 and says the old-man to-the faithful worldling speak to-the
 ἀδελφοῖς λόγον. Ὁ δὲ παρεκάλει, λέγων· Συγχώρησόν
 brothers a-word he and begged(-off) saying forgive
 μοι, ἄββᾶ· ἐγὼ μαθεῖν ἤλθον. Καὶ βιασθεὶς ὑπὸ τοῦ
 me abba I to-learn came and compelled by the
 γέροντος, εἶπεν· Ἐγὼ κοσμικὸς εἰμι λάχανα πωλῶν καὶ
 old-man he-said I a-worldling am vegetables selling and
 πραγματευόμενος, λύω τὰ δεμάτια, καὶ ποιῶ μικρά,
 trading I-loose the bundles and make small(-ones)
 ἀγοράζω ὀλίγου καὶ πωλῶ πολλοῦ. Πλὴν οὐκ οἶδα ἀπὸ
 I-buy for-little and sell for-much but not I-know from
 Γραφῆς εἰπεῖν· παραβολὴν δὲ λέγω. Ἄνθρωπός τις εἶπε
 Scripture to-speak a-parable but I-tell a-man certain said
 τῷ φίλῳ αὐτοῦ· Ἐπειδὴ ἐπιθυμίαν ἔχω ἰδεῖν τὸν βασιλέα,
 to-the friend his since desire I-have to-see the king
 δεῦρο μετ' ἐμοῦ. Λέγει δὲ αὐτῷ ὁ φίλος· Ἐρχομαι μετὰ
 come with me says and to-him the friend I-come with

σου μέχρι μέσου τῆς ὁδοῦ. Καὶ λέγει ἄλλω φίλῳ
you as-far-as (the)-middle of-the road and he-says to-another friend
 αὐτοῦ· Δεῦρο σὺ ἄρὸν με πρὸς τὸν βασιλέα. Καὶ λέγει
his come you take me to the king and he-says
 αὐτῷ· Αἶρω σε ἕως τοῦ παλατίου τοῦ βασιλέως. Λέγει
to-him I-take you up-to the palace of-the king he-says
 δὲ καὶ τῷ τρίτῳ· Δεῦρο μετ' ἐμοῦ πρὸς τὸν βασιλέα.
and also to-the third come with me to the king
 Ὁ δὲ εἶπεν· Ἐγὼ ἔρχομαι, καὶ ἀπάγω εἰς τὸ παλάτιον,
he and said I come and take(-you) to the palace
 καὶ στήκω καὶ λαλῶ καὶ εἰσάγω σε πρὸς τὸν βασιλέα.
and stand and speak and bring you to the king
 Ἡρώτων δὲ αὐτόν, τίς ἡ δύναμις τῆς παραβολῆς. Καὶ
they-asked and him what (is)-the meaning of-the parable and
 ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁ πρῶτος φίλος ἐστὶν ἡ ἀσκησις,
answering he-said to-them the first friend is the discipline
 ἡ ὁδηγοῦσα ἕως τῆς ὁδοῦ· ὁ δεύτερός ἐστιν ἡ ἀγνεία,
the(-one) leading up-to the road the second is the chastity
 ἡ φθάνουσα ἕως τοῦ οὐρανοῦ· ὁ δὲ τρίτος ἐστὶν ἡ
the(-one) reaching up-to the heaven the and third is the
 ἐλεημοσύνη, ἡ εἰσάγουσα ἕως τοῦ βασιλέως Θεοῦ μετὰ
almsgiving the(-one) bringing-in up-to the king God with
 παρρησίας. Καὶ οἰκοδομηθέντες ἀνεχώρησαν οἱ ἀδελφοί.
boldness and edified withdrew the brothers

- 110 Ἀδελφὸς ἐκάθητο ἔξω τῆς κώμης ἑαυτοῦ, καὶ ἐπὶ πολλὰ
a-brother sat outside the village his-own and for many
 ἔτη οὐκ ἀνέβη εἰς τὴν κώμην, καὶ ἔλεγε τοῖς ἀδελφοῖς·
years not he-went-up to the village and said to-the brothers
 Ἴδου πόσα ἔτη ἔχω, καὶ οὐκ ἀνέβην εἰς τὴν κώμην·
behold how-many years I-have and not I-went-up to the village
 ὑμεῖς δὲ καθάπαξ ἀναβαίνετε. Εἶπον δὲ τῷ ἀββᾶ Ποιμένι
you but constantly go-up they-told and — to-abba Poemen

περὶ αὐτοῦ· καὶ λέγει ὁ γέρων· Ἐγὼ ἤμην ἀναβαίνων
about him and says the old-man I was going-up
 τὴν νύκτα καὶ κυκλῶν τὴν κώμην, ἵνα μὴ καυχᾶται ὁ
the night and going-around the village that not might-boast the
 λογισμός μου ὡς μὴ ἀναβαίνοντός μου.
thought my as not going-up me

VII · POEMEN, 111-187

A boiling pot keeps off the flies, and a monk at his spiritual work keeps off the enemy. Poemen will not rebuke a sinning brother, for a brother once kicked what he took for his brother with a woman and found sheaves of grain; he names self-blame the one virtue the house lacks. He counsels weeping for one's sins, an example rather than laws, and discernment at table; dripping water pierces the stone as the word of God opens the heart, and he kills passions, not bodies.

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Εἰπέ μοι 111
a-brother asked — abba Poemen saying tell me
 ῥῆμα. Καὶ λέγει αὐτῷ· Ὅτε καίεται ὑποκάτω ὁ λέβης, οὐ
a-word and he-says to-him when is-burning beneath the cauldron not
 δύναται μύια ἄψασθαι αὐτοῦ, ἢ τι τῶν ἄλλων ἐρπετῶν·
can a-fly touch it or any of-the other creeping-things
 ὅταν δὲ ψυχρὸς ᾖ, τότε ἐπικάθηνται αὐτῷ. Οὕτω καὶ
when but cold it-is then they-settle-on it thus also
 ὁ μοναχός· ὅσον ἐπιμένει ταῖς πνευματικαῖς πράξεσιν,
the monk as-long-as he-persists in-the spiritual practices
 οὐχ εὐρίσκει ὁ ἐχθρὸς κατενεγκεῖν αὐτόν.
not finds the enemy (how)-to-bring-down him

Ἐλεγεν ὁ ἀββᾶς Ἰωσήφ περὶ τοῦ ἀββᾶ Ποιμένου, ὅτι 112
said — abba Joseph about — abba Poemen that
 εἶπεν, ὅτι Οὗτός ἐστιν ὁ λόγος ὁ γεγραμμένος ἐν τῷ
he-said that this is the word the(-one) written in the

Εὐαγγελίῳ, ὅτι Ὁ ἔχων ἱμάτιον πωλησάτω αὐτό, καὶ
 Gospel that the(-one) having a-cloak let-him-sell it and
 ἀγορασάτω μάχαιραν· τουτέστιν ὁ ἔχων ἀνάπαισιν
 let-him-buy a-sword that-is the(-one) having ease
 ἀφήσει αὐτήν, καὶ κρατήσῃ τὴν στενὴν ὁδόν.
 will-let-go it and will-hold-fast the narrow way

113 Ἐρώτησάν τινες τῶν Πατέρων τὸν ἄββαν Ποιμένα,
 asked some of-the Fathers — abba Poemen
 λέγοντες· Ἐὰν ἴδωμέν τινα ἁμαρτάνοντα ἀδελφόν, θέλεις
 saying if we-see some sinning brother do-you-wish
 ἐλέγξωμεν αὐτόν; Λέγει αὐτοῖς ὁ γέρων· Ἐγὼ τέως
 (that)-we-rebuke him says to-them the old-man I for-my-part
 εἰ ἔχω χρεῖαν παρελθεῖν διὰ τῶν ἐκεῖ, καὶ ἴδω αὐτὸν
 if I-have need to-pass through the(-parts) there and I-see him
 ἁμαρτάνοντα, ὑπερβαίνω αὐτόν, καὶ οὐκ ἐλέγχω αὐτόν.
 sinning I-pass-by him and not I-rebuke him

114 Εἶπεν ὁ ἄββας Ποιμήν· Γέγραπται, ὅτι Ὁ εἶδον οἱ
 said — abba Poemen it-is-written that what saw the
 ὀφθαλμοί σου, ταῦτα διαμαρτύρου· ἐγὼ δὲ λέγω
 eyes your these(-things) bear-witness-to I but tell
 ὑμῖν, ὅτι Ἐὰν καὶ ψηλαφήσητε ταῖς χερσὶν ὑμῶν,
 you that if even you-handle(-it) with-the hands your
 μὴ μαρτυρήσητε. Ἀδελφὸς γὰρ τις ἐχλευάσθη ἐν τινι
 not bear-witness a-brother for certain was-mocked in some
 τοιούτῳ, καὶ εἶδεν ὡς τὸν ἀδελφὸν αὐτοῦ μετὰ
 such(-thing) and saw as-it-were the brother his with
 γυναικὸς ἁμαρτάνοντα, καὶ πολλὰ πολεμηθεὶς, ἀπελθὼν
 a-woman sinning and much warred-against having-gone-off
 ἐνύξεν αὐτούς, ὡς νομίζων αὐτοὺς εἶναι, τῷ ποδὶ
 be-prodded them as thinking them to-be(-they) with-the foot
 αὐτοῦ, λέγων· Παύσασθε λοιπόν, ἕως πότε; Καὶ ἰδοὺ
 his saying stop now until when and behold

εὑρέθησαν θαλλοὶ σίτου. Διὰ τοῦτο εἶπον ὑμῖν, ὅτι Καὶ
were-found sheaves of-grain because-of this I-told you that even
 ἐὰν ψηλαφήσητε ταῖς χερσὶν ὑμῶν, μὴ ἐλέγχετε.

if you-handle(-it) with-the hands your not rebuke

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τί ποιήσω, 115

a-brother asked — abba Poemen saying what shall-I-do

ὅτι πολεμοῦμαι εἰς τὴν πορνείαν καὶ εἰς τὸν θυμόν;

for I-am-warred-against to the fornication and to the anger

Λέγει ὁ γέρων· Διὰ τοῦτο ὁ Δαβὶδ ἔλεγεν, ὅτι Τὸν

says the old-man because-of this — David said that the

μὲν λέοντα ἐπάτασσον, τὴν δὲ ἄρκτον ἀπέπνιγον· τοῦτο

indeed lion I-smote the and bear I-strangled this

δέ ἐστιν, ὅτι τὸν μὲν θυμὸν ἀπέκοπτον, τὴν δὲ πορνείαν

and is that the indeed anger I-cut-off the and fornication

ἐν πόνοις ἔθλιβον.

with toils I-crushed

Εἶπε πάλιν· Μείζονα ταύτης τῆς ἀγάπης οὐκ ἔστιν εὑρεῖν 116

he-said again greater (than)-this the love not it-is to-find

τινα, τοῦ θεῖναι τὴν ψυχὴν αὐτοῦ ὑπὲρ τοῦ πλησίον

any (than)-the to-lay-down the life his for the neighbor

αὐτοῦ. Εἰ γάρ τις ἀκούσει λόγον πονηρόν, τουτέστι

his if for someone hears a-word wicked that-is

λυπηρόν, δυνάμενος καὶ αὐτὸς τὸν ὅμοιον εἰπεῖν, καὶ

grievous being-able also himself the like to-say and

ἀγωνίσηται μὴ εἰπεῖν· ἢ ἐὰν πλεονεκτηθῇ, καὶ βαστάζη,

strives not to-say(-it) or if he-is-defrauded and bears(-it)

καὶ μὴ ἀνταποδώσει αὐτῷ· ὁ τοιοῦτος τίθησι τὴν ψυχὴν

and not repays him the such(-a-one) lays-down the life

αὐτοῦ ὑπὲρ τοῦ πλησίον.

his for the neighbor

117 Ἀδελφὸς ἠρώτησε τὸν Ἀββᾶν Ποιμένα, λέγων· Τί ἐστιν
a-brother asked — abba Poemen saying what is
 ὑποκριτής; Λέγει αὐτῷ ὁ γέρων· Ὑποκριτής ἐστιν ὁ
a-hypocrite says to-him the old-man a-hypocrite is the(-one)
 διδάσκων τὸν πλησίον αὐτοῦ πρᾶγμα, εἰς ὃ αὐτὸς οὐκ
teaching the neighbor his a-thing to which he-himself not
 ἔφθασε. Γέγραπται γάρ· Τί βλέπεις τὸ κάρφος τὸ
has-attained it-is-written for why do-you-see the speck the(-one)
 ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν
in the eye of-the brother your and behold the beam in
 τῷ ὀφθαλμῷ σου; καὶ τὰ ἐξῆς.
the eye your and the(-words) following

118 Ἀδελφὸς ἠρώτησε τὸν Ἀββᾶν Ποιμένα, λέγων· Τί ἐστι
a-brother asked — abba Poemen saying what is
 τὸ ὀργισθῆναι εἰκῇ τῷ ἀδελφῷ αὐτοῦ; Καὶ εἶπε·
the to-be-angry without-cause with-the brother his and he-said
 Πᾶσαν πλεονεξίαν ἣν πλεονεκτήσει σε ὁ ἀδελφός σου,
every wrong which will-wrong you the brother your
 καὶ ὀργισθῆς αὐτῷ, εἰκῇ ὀργίζῃ. Κἂν ἐξορύξῃ τὸν
and you-are-angry with-him without-cause you-are-angry even-if he-gouges-out the
 δεξιὸν ὀφθαλμόν σου, καὶ ἐκκόψῃ τὴν δεξιάν σου χεῖρα,
right eye your and cuts-off the right your hand
 καὶ ὀργισθῆς αὐτῷ, εἰκῇ ὀργίζῃ· ἐὰν δὲ χωρίζῃ
and you-are-angry with-him without-cause you-are-angry if but he-separates
 σε ἀπὸ τοῦ Θεοῦ, τότε ὀργισθήτι.
you from — God then be-angry

119 Ἀδελφὸς ἠρώτησε τὸν Ἀββᾶν Ποιμένα, λέγων· Τί ποιήσω
a-brother asked — abba Poemen saying what shall-I-do
 ταῖς ἁμαρτίαις μου; Λέγει αὐτῷ ὁ γέρων, ὅτι Ὁ
with-the sins my says to-him the old-man that the(-one)
 θέλων λυτρώσασθαι ἁμαρτίας, κλαυθμῷ λυτροῦται αὐτάς·
wishing to-redeem sins by-weeping redeems them

καὶ ὁ θέλων κτήσασθαι ἀρετάς, κλαυθμῶ κτᾶται
and the(-one) wishing to-acquire virtues by-weeping acquires
 αὐτάς. Τὸ γὰρ κλαίειν ἐστὶν ἡ ὁδὸς ἣν παρέδωκεν ἡμῖν
them the for to-weep is the way which handed-down to-us
 ἡ Γραφή, καὶ οἱ Πατέρες ἡμῶν, λέγοντες· Κλαύσατε.
the Scripture and the Fathers our saying weep
 Ἄλλη γὰρ ὁδὸς οὐκ ἔστιν, εἰ μὴ αὕτη.

other for way not is if not this
 Ἡρώτησεν ἀδελφὸς τὸν ἀββᾶν Ποιμένα· Τί ἐστι μετάνοια 120
asked a-brother — abba Poemen what is repentance
 τῆς ἀμαρτίας; Καὶ εἶπεν ὁ γέρων· Τὸ μὴ τοῦ λοιποῦ
of-the sin and said the old-man the not for-the rest(-of-time)
 ποιεῖν αὐτήν. Διὰ τοῦτο γὰρ ἐκλήθησαν ἄμωμοι οἱ
to-do it because-of this for were-called blameless the
 δίκαιοι, ὅτι κατέλιπον τὰς ἀμαρτίας, καὶ δίκαιοι ἐγένοντο.
righteous because they-abandoned the sins and righteous became
 Εἶπε πάλιν, ὅτι ἡ πονηρία τῶν ἀνθρώπων ὀπισθεν ἐστὶν 121
he-said again that the wickedness of-the men behind is
 αὐτῶν κεκρυμμένη.

them hidden
 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα· Τί ποιήσω ταῖς 122
a-brother asked — abba Poemen what shall-I-do with-the
 ταραχαῖς ταύταις ταῖς ταραττούσαις με; Λέγει αὐτῷ ὁ
disturbances these the(-ones) disturbing me says to-him the
 γέρων· Κλαύσωμεν ἐνώπιον τῆς ἀγαθότητος τοῦ Θεοῦ ἐν
old-man let-us-weep before the goodness — of-God in
 παντὶ κόπῳ ἡμῶν, ἕως ποιήσει μεθ' ἡμῶν τὸ ἔλεος αὐτοῦ.
every toil our until he-does with us the mercy his
 Πάλιν ἠρώτησεν αὐτὸν ὁ ἀδελφός· Τί ποιήσω ταῖς 123
again asked him the brother what shall-I-do with-the
 ἀκερδέσι μου φιλαίαις ὥς ἔχω; Ὁ δὲ εἶπεν· Ἔστιν
unprofitable my friendships which I-have he and said there-is

ἄνθρωπος ῥέγχων εἰς τὸ ἀποθανεῖν, καὶ προσέχων
a-man gasping to the to-die and attending
 φιλίαις τοῦ κόσμου τούτου. Μὴ ἐγγίσης, μηδὲ ἄψη
to-friendships of-the world this not draw-near nor touch
 αὐτῶν· καὶ ἀφ' ἑαυτῶν ἀλλοτριοῦνται.
them and of themselves they-become-estranged

124 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Δύναται
a-brother asked — abba Poemen saying can
 ἄνθρωπος εἶναι νεκρός; Λέγει αὐτῷ, ὅτι Ἐὰν φθάσῃ εἰς
a-man be dead he-says to-him that if he-attains to
 τὴν ἁμαρτίαν, γίνεται ἀποθανών· ἐὰν δὲ φθάσῃ εἰς τὸ
the sin he-becomes dead if but he-attains to the
 ἀγαθόν, ζήσεται καὶ ποιήσει αὐτό.
good he-shall-live and he-shall-do it

125 Εἶπεν ὁ ἀββᾶς Ποιμήν, ὅτι εἶπεν ὁ μακάριος ἀββᾶς
said — abba Poemen that said the blessed abba
 Ἀντώνιος, ὅτι Ἡ μεγάλη δυναστεία τοῦ ἀνθρώπου ἐστίν,
Antony that the great power of-the man is
 ἵνα ἐπάνω αὐτοῦ βάλῃ τὸ ἴδιον σφάλμα ἐνώπιον Κυρίου,
that upon himself he-put the (his)-own fault before (the)-Lord
 καὶ προσδοκῇ πειρασμὸν ἕως ἐσχάτης ἀναπνοῆς.
and expect temptation until last breath

126 Ἐρωτήθη ὁ ἀββᾶς Ποιμήν, ὅτι εἰς τίνα ἔρχεται ὁ
was-asked — abba Poemen that to whom comes the
 λόγος ὁ γεγραμμένος, ὅτι Μὴ φροντίσῃτε περὶ τῆς
word the(-one) written that not take-thought about the
 αὔριον. Λέγει αὐτῷ ὁ γέρων· Πρὸς ἄνθρωπον ὄντα ἐν
tomorrow says to-him the old-man to a-man being in
 πειρασμῷ καὶ ὀλιγωροῦντα ἐρρήθη, ἵνα μὴ φροντίσῃ,
temptation and losing-heart it-was-said that not he-take-thought

λέγων, Πόσον χρόνον ἔχω ἐν τῷ πειρασμῷ τούτῳ; ἀλλὰ

saying how-much time have-I in the temptation this but

μᾶλλον λογίσηται, λέγων καθ' ἐκάστην, τὸ σήμερον.

rather he-reckon saying by each(-day) the today

Εἶπε πάλιν, ὅτι Τὸ διδάξαι τὸν πλησίον ὑγιαίνοντός ἐστι 127

he-said again that the to-teach the neighbor of-(one)-healthy is

καὶ ἀπαθοῦς· ἐπεὶ τίς χρεία οἰκοδομῆσαί τινα ἄλλου

and passionless since what need to-build anyone another's

οἰκίαν, καὶ τὴν ἰδίαν καταστρέψαι;

house and the (his)-own to-overturn

Πάλιν εἶπεν, ὅτι Τίς χρεία ἀπελθεῖν τινα εἰς τέχνην, καὶ 128

again he-said that what need to-go-off anyone to a-craft and

μὴ μαθεῖν αὐτήν;

not to-learn it

Εἶπε πάλιν, ὅτι Τὰ ὑπέρμετρα πάντα τῶν δαιμόνων 129

he-said again that the(-things) beyond-measure all of-the demons

εἰσὶν.

are

Εἶπε πάλιν, Ὅτι ὅταν μέλλῃ ἄνθρωπος οἰκοδομῆσαι οἶκον, 130

he-said again that when is-about a-man to-build a-house

πολλὰς χρείας συνάγει, ὅπως δυνηθῇ στήσαι τὸν οἶκον,

many needs he-gathers so-that he-may-be-able to-set-up the house

καὶ διάφορα δὲ εἶδη συνάγει. Οὕτως καὶ ἡμεῖς, λάβωμεν

and various and kinds he-gathers thus also we let-us-take

πρὸς μικρὸν ἀπὸ πασῶν τῶν ἀρετῶν.

for a-little from all the virtues

Ἐρώτησάν τινες τῶν Πατέρων τὸν Ἀββᾶν Ποιμένα, λέγοντες· 131

asked some of-the Fathers — abba Poemen saying

Πῶς οὕτως ἡνέσχετο ὁ Ἀββᾶς Νισθερώως τοῦ μαθητοῦ

how thus bore-with — abba Nistherous the disciple

αὐτοῦ; Λέγει αὐτοῖς ὁ Ἀββᾶς Ποιμὴν· Εἰ ἐγὼ ἤμην, καὶ

his says to-them — abba Poemen if I had-been(-there) even

τὸ κερβικάριον ἐτίθουν πρὸς κεφαλὴν αὐτοῦ. Λέγει αὐτῷ
the pillow I-would-have-put under (the)-head his says to-him

ὁ ἄββᾶς Ἀνούβ· Καὶ τί ἔλεγες τῷ Θεῷ; Λέγει ὁ
 — abba Anoub and what would-you-have-said — to-God says —

ἄββᾶς Ποιμὴν· Ἐρῶ οὖν, ὅτι Σὺ εἶπας· Ἐκβαλε πρῶτον
abba Poemen I-shall-say then that you said cast-out first

τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις
the beam from the eye your and then you-will-see-clearly

ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.
to-cast-out the speck from the eye of-the brother your

132 Εἶπεν ὁ ἄββᾶς Ποιμὴν· Ἡ πείνα καὶ ὁ νυσταγμὸς οὐκ
said — abba Poemen the hunger and the drowsiness not

ἀφῆκεν ἡμᾶς ἰδεῖν ταῦτα τὰ εὐτελῆ.

let us see these the paltry(-things)

133 Εἶπε πάλιν· Πολλοὶ ἐγένοντο δυνατοί, ὀλίγοι δὲ
he-said again many became powerful few but

παροξύναντες.

having-roused(-others)

134 Εἶπε πάλιν, μετὰ στεναγμῶν· Πᾶσαι αἱ ἀρεταὶ εἰς τὸν
he-said again with groans all the virtues into the

οἶκον τοῦτον εἰσῆλθον, παρὰ μίαν ἀρετὴν· καὶ ἐκτὸς
house this have-entered except one virtue and without

αὐτῆς κόπῳ ἴσταται ἄνθρωπος. Ἠρώτησαν οὖν αὐτὸν τίς
it with-toil stands a-man they-asked then him what

ἐστί. Καὶ εἶπεν· Ἵνα ὁ ἄνθρωπος μέμνηται ἑαυτόν.

is(-it) and he-said that the man blame himself

135 Ἐλεγε πολλάκις ὁ ἄββᾶς Ποιμὴν, ὅτι Οὐ δεόμεθά τινος,
said often — abba Poemen that not we-need anything

εἰ μὴ νηφούσης διανοίας.

if not a-sober mind

Ἡρώτησέ τις τῶν Πατέρων τὸν ἀββᾶν Ποιμένα, λέγων· 136
asked one of-the Fathers — abba Poemen saying

Τίς ἐστὶν ὁ λέγων, Μέτοχος ἐγὼ εἰμι πάντων τῶν
who is the(-one) saying a-partner I am of-all those
 φοβουμένων σε; Καὶ εἶπεν ὁ γέρων· Τὸ Πνεῦμα τὸ ἅγιον
fearing you and said the old-man the Spirit the holy
 ἐστὶν ὁ λέγων.

is the(-one) saying(-it)

Εἶπεν ὁ ἀββᾶς Ποιμήν, ὅτι ἠρώτησεν ἀδελφὸς τὸν ἀββᾶν 137
said — abba Poemen that asked a-brother — abba

Σίμωνα, λέγων, ὅτι Ἐὰν ἐξέλθω ἐκ τοῦ κελλίου μου, καὶ
Simon saying that if I-go-out from the cell my and
 εὔρω τὸν ἀδελφόν μου περισπώμενον, καὶ γὰρ περισπῶμαι
find the brother my distracted I-too am-distracted

μετ' αὐτοῦ· καὶ ἐὰν εὔρω αὐτὸν γελῶντα, καὶ γὰρ γελῶ μετ'
with him and if I-find him laughing I-too laugh with
 αὐτοῦ· ἐὰν οὖν εἰσέλθω εἰς τὸ κελλίον μου, οὐκ ἀφίεμαι
him if then I-go-in into the cell my not I-am-allowed

ἀνάπαυσιν ἔχειν. Λέγει αὐτῷ ὁ γέρων· Θέλεις, ἐὰν
rest to-have says to-him the old-man do-you-wish if
 ἐξέλθης ἐκ τοῦ κελλίου σου, καὶ εὔρης τοὺς γελῶντας,
you-go-out from the cell your and find those laughing

καὶ σὺ γελάσαι· καὶ τοὺς λαλοῦντας, καὶ σὺ λαλήσαι·
also you to-laugh and those talking also you to-talk

καὶ εἰσέλθης εἰς τὸ κελλίον σου, καὶ εὔρης ἑαυτὸν ὡς
and you-go-in into the cell your and find yourself as

ἦς; Λέγει ὁ ἀδελφός· Ἀλλὰ τί; Καὶ ἀποκριθεὶς ὁ
you-were says the brother but what and answering the

γέρων εἶπεν· Ἐσω τήρει φυλακὴν, ἔξω τήρει φυλακὴν.
old-man said inside keep guard outside keep guard

- 138 Ἐλεγεν ὁ ἀββᾶς Δανιήλ, ὅτι Παρεβάλομέν ποτε τῷ
 said — abba Daniel that we-visited once —
 ἀββᾶ Ποιμένι, καὶ ἐγευσάμεθα ὁμοῦ. Καὶ μετὰ τὸ
 to-abba Poemen and we-ate together and after the
 γεύσασθαι ὁμοῦ, λέγει ἡμῖν· Ὑπάγετε, ἀναπαύεσθε μικρὸν,
 to-eat together he-says to-us go rest a-little
 ἀδελφοί. Ἀπῆλθον οὖν οἱ ἀδελφοὶ μικρὸν ἀναπαῆναι,
 brothers went-off then the brothers a-little to-rest
 καὶ γὰρ παρέμεινα λαλῆσαι αὐτῷ κατὰ μόνας, καὶ ἀναστὰς
 and-I stayed to-talk to-him in private and having-risen
 ἦλθον εἰς τὴν κέλλαν αὐτοῦ. Ὡς οὖν εἶδέ με ἐρχόμενον
 I-came to the cell his when then he-saw me coming
 πρὸς αὐτόν, ἔθηκεν ἑαυτὸν ὡς κοιμώμενον. Αὕτη γὰρ ἦν
 to him he-laid himself as sleeping this for was
 ἡ ἐργασία τοῦ γέροντος, πάντα ἐν κρυπτῷ ποιεῖν.
 the work of-the old-man all(-things) in secret to-do
- 139 Εἶπεν ὁ ἀββᾶς Ποιμὴν· Ἐὰν ἴδῃς θεάματα, καὶ ἀκοὰς
 said — abba Poemen if you-see sights and hearings
 ἀκούσης, μὴ διηγῶ αὐτὰ τῷ πλησίον σου· ἀνατροπὴ
 you-hear not relate them to-the neighbor your an-overthrow
 γάρ ἐστι πολέμου.
 for it-is of-war
- 140 Εἶπε πάλιν· Τὸ πρῶτον φύγε ἅπαξ, τὸ δεύτερον φύγε,
 he-said again the first(-time) flee once the second(-time) flee
 τὸ τρίτον, γενοῦ ῥομφαία.
 the third become a-sword
- 141 Εἶπε πάλιν ὁ ἀββᾶς Ποιμὴν τῷ ἀββᾶ Ἰσαάκ· Κούφισον
 said again — abba Poemen — to-abba Isaac lighten
 μέρος τῆς δικαιοσύνης σου, καὶ ἔξεις ἀνάπαισιν τὰς
 part of-the righteousness your and you-will-have rest the
 ὀλίγας ἡμέρας σου.
 few days your

Ἀδελφὸς παρέβαλε τῷ Ἀββᾷ Ποιμένι· καὶ συγκαθεζομένων 142
a-brother visited — to-abba Poemen and sitting-with(-him)

τινῶν, ἐπῆνεσέ τινα ἀδελφόν, ὥς ὅτι μισοπονηρός
some he-praised a-certain brother as that a-hater-of-evil
 ἐστι. Λέγει ὁ Ἀββᾶς Ποιμὴν τῷ λαλήσαντι· Καὶ
he-is says — abba Poemen to-the(-one) having-spoken and
 τί ἐστι μισοπονηρία; Ἐξέστη δὲ ὁ ἀδελφός, καὶ οὐχ
what is hatred-of-evil was-amazed and the brother and not
 εὑρεν ἀποκριθῆναι· ἀναστὰς δὲ μετενόησε τῷ γέροντι,
found(-how) to-answer having-risen and he-did-penance to-the old-man
 λέγων· Εἰπέ μοι τί ἐστι μισοπονηρία; Ἐφη ὁ γέρων·
saying tell me what is hatred-of-evil said the old-man
 Μισοπονηρία αὕτη ἐστίν, εἴ τις τὰς ἀμαρτίας αὐτοῦ
hatred-of-evil this is if one the sins his
 ἐμίσησε, καὶ τὸν πλησίον αὐτοῦ ἐδικαίωσεν.
has-hated and the neighbor his has-justified

Ἀδελφὸς παραβαλὼν τῷ Ἀββᾷ Ποιμένι, λέγει αὐτῷ· Τί 143
a-brother having-visited — to-abba Poemen says to-him what

ποιήσω; Λέγει αὐτῷ ὁ γέρων· Ὑπαγε, πλησιάσον μετὰ
shall-I-do says to-him the old-man go draw-near to
 τοῦ λέγοντος, τί θέλω ἐγώ; καὶ ἔξεις ἀνάπαυσιν.
the(-one) saying what want I and you-will-have rest

Διηγῆσατο ὁ Ἀββᾶς Ἰωσήφ, ὅτι εἶπεν ὁ Ἀββᾶς Ἰσαάκ, 144
related — abba Joseph that said — abba Isaac

ὅτι Ἐκαθήμην ποτὲ πρὸς τὸν Ἀββᾶν Ποιμένα· καὶ εἶδον
that I-was-sitting once with — abba Poemen and I-saw
 αὐτὸν ἐν ἐκστάσει γενόμενον· καὶ ἐπειδὴ εἶχον πρὸς
him in ecstasy become and since I-had toward
 αὐτὸν πολλὴν παρρησίαν, ἔβαλον αὐτῷ μετάνοιαν, καὶ
him much freedom I-made to-him penitence and
 παρεκάλεσα αὐτόν, λέγων· Εἰπέ μοι, ποῦ ἦς; Ὁ δὲ
begged him saying tell me where were-you he and

ἀναγκασθεὶς εἶπεν· Ὁ ἐμὸς λογισμός, ὅπου ἡ ἁγία
compelled said the my thought (was)-where the holy
 Μαρία ἡ Θεοτόκος ἔστηκε, καὶ ἔκλαιεν ἐπὶ τοῦ σταυροῦ
Mary the God-bearer stood and wept at the cross
 τοῦ Σωτῆρος· καὶ ἐγὼ ἤθελον πάντοτε οὕτως κλαίειν.
of-the Savior and I wished always thus to-weep

- 145 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τί ποιήσω
a-brother asked — abba Poemen saying what shall-I-do
 τῷ βάρει τούτῳ τῷ συνέχοντί με; Λέγει αὐτῷ ὁ γέρων,
with-the weight this the(-one) oppressing me says to-him the old-man
 ὅτι τὰ μικρὰ πλοῖα καὶ τὰ μεγάλα ἔχουσι ζώνας, ἵνα ἂν μὴ ᾖ
that the small boats and the great have ropes that if not be
 εὐφορὸς ἄνεμος, βάλῃσι τὸ παρόλκιον καὶ τὰς ζώνας εἰς τὰ
favorable wind they-put the towline and the ropes onto the
 στήθη αὐτῶν, καὶ κατ' ὀλίγον ἔλκῃσι τὸ πλοῖον ἕως οὗ ὁ
chests their and little-by little they-drag the boat until — —
 Θεὸς πέμψῃ τὸν ἄνεμον· ἐὰν δὲ μάθωσιν ὅτι ἀνέστη γνόφος,
God sends the wind if but they-learn that has-risen a-darkness
 τότε δὴ ὀρμῶσι καὶ βάλλουσι πάσσαλον, ἵνα μὴ ῥέμβηται.
then indeed they-basten and put-in a-stake that not it-drift

- 146 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα διὰ τὰς τῶν
a-brother asked — abba Poemen about the of-the
 λογισμῶν ἐπηρείας. Καὶ λέγει αὐτῷ ὁ γέρων· Τοῦτο τὸ
thoughts assaults and says to-him the old-man this the
 πρᾶγμα ἔοικεν ἀνδρὶ ἔχοντι πῦρ ἐξ εὐωνύμων, καὶ κρατήρα
matter is-like to-a-man having fire on (the)-left and a-bowl
 ὕδατος ἐκ δεξιῶν. Ἐὰν οὖν ἀφθῇ τὸ πῦρ, λάβῃ ἐκ τοῦ
of-water on (the)-right if then is-kindled the fire he-takes from the
 κρατήρος τὸ ὕδωρ, καὶ σβέσῃ αὐτό. Τὸ πῦρ ἐστὶν ὁ σπόρος
bowl the water and quenches it the fire is the seed
 τοῦ ἐχθροῦ· τὸ δὲ ὕδωρ, τὸ ῥίψαι ἑαυτὸν ἐνώπιον τοῦ Θεοῦ.
of-the enemy the and water the to-throw oneself before — God

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Βέλτιόν 147

a-brother asked — abba Poemen saying better
 ἐστι τὸ λαλῆσαι ἢ σιωπῆσαι; Λέγει αὐτῷ ὁ γέρων, ὅτι
is(-it) the to-speak or to-be-silent says to-him the old-man that
 Ὁ λαλῶν διὰ τὸν Θεὸν καλῶς ποιεῖ, καὶ ὁ
the(-one) speaking because-of — God well does and the(-one)
 σιωπῶν διὰ τὸν Θεόν, ὁμοίως.

being-silent because-of — God likewise

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Πῶς 148

a-brother asked — abba Poemen saying how
 δύναται ἄνθρωπος ἐκφυγεῖν τῷ κακῶς εἰπεῖν τῷ πλησίον;
can a-man escape the ill to-speak to-the neighbor
 Λέγει αὐτῷ ὁ γέρων· Ἡμεῖς καὶ οἱ ἀδελφοὶ ἡμῶν, δύο
says to-him the old-man we and the brothers our two
 εἰκόνες ἐσμέν· ἦν δ' ἂν ὥραν ὁ ἄνθρωπος ἐαυτῷ
images are at-whatever — — hour the man to-himself
 προσέχη καὶ μέμνηται, εὐρίσκεται ἔντιμος παρ' αὐτῷ ὁ
attends and blames(-himself) is-found honored with him the
 ἀδελφὸς αὐτοῦ· ὅτε δὲ ἐαυτῷ φαίνεται καλός, εὐρίσκει
brother his when but to-himself he-seems good he-finds
 τὸν ἀδελφὸν αὐτοῦ κακὸν ἐνώπιον αὐτοῦ.

the brother his bad before him

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα διὰ τὴν ἀκηδίαν. 149

a-brother asked — abba Poemen about the listlessness
 Καὶ λέγει αὐτῷ ὁ γέρων, ὅτι Ἡ ἀκηδία στήκει ἐπὶ
and says to-him the old-man that the listlessness stands at
 πάσῃ ἀρχῇ, καὶ οὐκ ἔστι χεῖρον αὐτῆς πάθος· ἀλλ' ἐὰν
every beginning and not is worse (than)-it a-passion but if
 γνωρίσῃ αὐτὴν ὁ ἄνθρωπος, ὅτι αὕτη ἐστίν, ἀναπαύεται.
recognizes it the man that this is he-is-at-rest

- 150 Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Τρεῖς σωματικὰς πράξεις
said — abba Poemen that three bodily practices
 ἴδομεν τοῦ ἀββᾶ Παμβώ· ἀσιτίαν ἕως ὄψε καθ' ἐκάστην
we-saw — of-abba Pambo fasting until evening by each
 ἡμέραν, καὶ σιωπὴν, καὶ μέγα ἐργόχειρον.
day and silence and much handiwork
- 151 Εἶπε πάλιν, ὅτι ἔλεγεν ὁ ἀββᾶς Θεωνᾶς, ὅτι Κἂν κερδήσῃ
he-said again that said — abba Theonas that even-if gains
 τις ἀρετὴν, ὁ Θεὸς οὐ παρέχει μόνῳ αὐτῷ τὴν χάριν·
someone a-virtue — God not grants alone to-him the grace
 οἶδε γὰρ ὅτι οὐκ ἦν πιστὸς τοῦ ἰδίου καμάτου· ἀλλ'
he-knows for that not he-was faithful of-the own toil but
 ἐὰν ἀπέλθῃ πρὸς τὸν ἐταῖρον αὐτοῦ, τότε παραμένει αὐτῷ.
if he-goes-off to the companion his then it-remains with-him
- 152 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Θέλω εἰς
a-brother asked — abba Poemen saying I-wish into
 κοινόβιον εἰσελθεῖν, καὶ οἰκῆσαι. Λέγει αὐτῷ ὁ γέρων·
a-community to-enter and to-dwell says to-him the old-man
 Εἰ θέλεις εἰς κοινόβιον εἰσελθεῖν, εἰ μὴ ἀμεριμνήσῃς ἀπὸ
if you-wish into a-community to-enter if not you-are-free-of-care from
 πάσης συντυχίας καὶ παντὸς πράγματος, οὐ δύνασαι
every encounter and every matter not you-can
 κοινόβιον ἐργάσασθαι· τοῦ γὰρ βαυκαλίου μόνου μόνον
community work of-the for water-jug alone even
 οὐκ ἔχεις ἐξουσίαν.
not you-have authority
- 153 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τί ποιήσω;
a-brother asked — abba Poemen saying what shall-I-do
 Καὶ εἶπεν· Γέγραπται, ὅτι Τὴν ἀνομίαν μου ἐγὼ ἀναγγελῶ,
and he-said it-is-written that the iniquity my I will-declare
 καὶ μεριμνήσω ὑπὲρ τῆς ἁμαρτίας μου.
and I-will-be-anxious for the sin my

Εἶπεν ὁ ἁββᾶς Ποιμήν· Τῆς πορνείας καὶ τῆς καταλαλιᾶς 154
 said — abba Poemen of-the fornication and of-the slander

οὐ δέον ἐστὶν ἄνθρωπον τὸ σύνολον οὐδὲ λαλῆσαι τοὺς δύο
 not needful it-is (for)-a-man — at-all even to-speak the two
 λογισμοὺς τούτους, οὐδὲ ὅλως ἐννοῆσαι τῇ καρδίᾳ. Ἐάν
 thoughts these nor at-all to-think(-of) in-the heart if
 τε γὰρ θέλῃ ὅλως διακρίναι αὐτὰ ἐν τῇ καρδίᾳ αὐτοῦ, οὐκ
 and for he-wish at-all to-examine them in the heart his not
 ὠφελεῖται· ἀλλ' ἀγριανθεὶς ἀπ' αὐτῶν ἔξει ἀνάπαυσιν.
 he-profits but enraged against them he-will-have rest

Ἔλεγον οἱ ἀδελφοὶ τοῦ ἁββᾶ Ποιμένος αὐτῷ· Ἀπέλθωμεν 155
 said the brothers — of-abba Poemen to-him let-us-go-away

ἐκ τοῦ τόπου τούτου· ὁχλοῦσι γὰρ τὰ μοναστήρια τοῦ
 from the place this trouble for the monasteries of-the
 τόπου τούτου ἡμῶν, καὶ ἀπόλλυμεν τὰς ψυχὰς ἡμῶν· ἰδοὺ
 place this us and we-lose the souls our behold
 καὶ τὰ παιδιά κλαίοντα οὐκ ἀφίουσιν ἡμᾶς ἡσυχάσαι.
 also the children crying not let us be-still

Λέγει αὐτοῖς ὁ ἁββᾶς Ποιμήν· Διὰ τὰς φωνὰς τῶν
 says to-them — abba Poemen because-of the voices of-the
 ἀγγέλων θέλετε ἀναχωρῆσαι ἔνθεν.
 angels do-you-wish to-withdraw from-here

Ἑρώτησεν ὁ ἁββᾶς Βιτίμιος τὸν ἁββᾶν Ποιμένα, λέγων· 156
 asked — abba Bitimius — abba Poemen saying

Ἐάν τις ἔχῃ πρὸς ἐμὲ λύπην, καὶ μετανοήσω αὐτῷ,
 if someone has against me a-grievance and I-do-penance to-him
 καὶ μὴ πεισθῇ, τί ποιήσω; Λέγει αὐτῷ ὁ γέρων·
 and not he-is-persuaded what shall-I-do says to-him the old-man
 Λάβε μετὰ σοῦ ἄλλους δύο ἀδελφούς, καὶ μετανοήσον
 take with you other two brothers and do-penance
 αὐτῷ. Καὶ ἐὰν μὴ πεισθῇ, λάβε ἄλλους πέντε. Ἐὰν
 to-him and unless — he-is-persuaded take other five if

δὲ καὶ τούτοις μὴ πεισθῇ, λάβε πρεσβύτερον. Ἐὰν δὲ
but also by-these not be-is-persuaded take a-priest if but
 καὶ οὕτως μὴ πεισθῇ, ἀταράχως λοιπὸν εὔξαι τῷ Θεῷ,
also thus not be-is-persuaded untroubled then pray — to-God
 ἵνα αὐτὸς πληροφορήσῃ αὐτόν, καὶ ἀμεριμνήσῃς.
that be assure him and you-be-free-of-care

- 157 Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Τὸ διδάξαι τὸν πλησίον,
said — abba Poemen that the to-teach the neighbor
 ὁμοίον ἐστὶ τοῦ ἐλέγξαι.
like is to-the to-rebuke

- 158 Εἶπε πάλιν· Μὴ πληρώσῃς τὸ θέλημά σου. Ἀναγκαῖον δέ
he-said again not fulfill the will your necessary but
 ἐστὶ μᾶλλον ταπεινώσαι ἑαυτὸν τῷ ἀδελφῷ σου.
is(-it) rather to-humble oneself to-the brother your

- 159 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Εὗρον
a-brother asked — abba Poemen saying I-have-found
 τόπον ἔχοντα πᾶσαν ἀνάπausιν τῶν ἀδελφῶν· Θέλεις
a-place having every rest from-the brothers do-you-wish
 οἰκήσω ἐκεῖ; καὶ εἶπεν ὁ γέρων· Ὅπου οὐ βλάπτεις
(that)-I-dwell there and said the old-man where not you-harm
 τὸν ἀδελφόν σου, ἐκεῖ μέινον.
the brother your there remain

- 160 Εἶπεν ὁ ἀββᾶς Ποιμὴν· Τὰ τρία ταῦτα κεφάλαιά ἐστι
said — abba Poemen the three these chief-points are
 χρήσιμα· τὸ φοβεῖσθαι τὸν Κύριον, καὶ τὸ εὔξασθαι, καὶ
useful the to-fear the Lord and the to-pray and
 τὸ ποιῆσαι ἀγαθὸν τῷ πλησίον.
the to-do good to-the neighbor

Ἀδελφὸς εἶπε τῷ ἀββᾷ Ποιμένι· Τὸ σῶμά μου ἐξησθένησε, 161

a-brother said — to-abba Poemen the body my has-grown-weak
καὶ τὰ πάθη μου οὐκ ἐξασθενοῦσι. Λέγει αὐτῷ ὁ γέρων·
and the passions my not grow-weak says to-him the old-man
Ἀκανθώδεις ῥουσίδες εἰσὶ τὰ πάθη.

thorny sumacs are the passions

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τί ποιήσω; 162

a-brother asked — abba Poemen saying what shall-I-do
Λέγει αὐτῷ ὁ γέρων· Ὅταν ὁ Θεὸς ἐπισκέπτηται ἡμᾶς,
says to-him the old-man when — God visits us
τίνος ἔχομεν φροντίσαι; Λέγει αὐτῷ ὁ ἀδελφός· Τῶν
what have-we to-take-thought-for says to-him the brother of-the
ἀμαρτιῶν ἡμῶν. Λέγει οὖν ὁ γέρων· Εἰσέλθωμεν εἰς
sins our says then the old-man let-us-go into
τὸ κελλίον ἡμῶν, καὶ καθίσαντες μνημονεύσωμεν τῶν
the cell our and sitting let-us-remember the
ἀμαρτιῶν ἡμῶν, καὶ ὁ Κύριος συνέρχεται ἡμῖν ἐν πᾶσι.
sins our and the Lord comes-together with-us in all(-things)

Ἀδελφὸς ὑπάγων εἰς τὴν ἀγορὰν ἠρώτησε τὸν ἀββᾶν 163

a-brother going to the market asked — abba
Ποιμένα· Τί θέλεις ποιήσω; Λέγει αὐτῷ ὁ γέρων· Γενοῦ
Poemen what do-you-wish (that)-I-do says to-him the old-man become
φίλος τοῦ ἑαυτὸν βιαζομένου, καὶ μετὰ ἀναπαύσεως
(a)-friend of-the(-one) himself forcing and with rest
πωλεῖς τὰ σκεύη σου.

you-sell the goods your

Εἶπεν ὁ ἀββᾶς Ποιμῆν· Δίδαξον τὸ στόμα σου λαλεῖν 164

said — abba Poemen teach the mouth your to-speak

ᾧ ἔχει ἡ καρδιά σου.

what has the heart your

- 165 Ἦρωτήθη ὁ ἀββᾶς Ποιμὴν περὶ μολυσμῶν· καὶ ἀπεκρίθη,
was-asked — abba Poemen about defilements and answered
 ὅτι Ἐὰν στήσωμεν τὸ πρακτικόν, καὶ νήψωμεν ἐπιμελῶς,
that if we-establish the practical(-life) and are-sober diligently
 οὐχ εὐρήσομεν ἐν ἑαυτοῖς μολυσμόν.
not we-shall-find in ourselves defilement
- 166 Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι ἀπὸ τρίτης γενεᾶς τῆς
said — abba Poemen that from (the)-third generation —
 Σκήτεως, καὶ τοῦ ἀββᾶ Μωϋσέως, οὐκ ἦλθον ἔτι οἱ
of-Scetis and — of-abba Moses not came any-longer the
 ἀδελφοὶ εἰς προκοπὴν.
brothers to progress
- 167 Εἶπε πάλιν· Ἄνθρωπος ἐὰν τὴν τάξιν αὐτοῦ φυλάττη, οὐ
he-said again a-man if the order his he-keeps not
 ταράσσεται.
is-troubled
- 168 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Πῶς δεῖ
a-brother asked — abba Poemen saying how must
 με καθίσαι ἐν τῷ κελλίῳ; Λέγει αὐτῷ· Τὸ ἐν τῷ κελλίῳ
I sit in the cell he-says to-him the in the cell
 καθίσαι, τὸ φανερόν, τοῦτό ἐστι τὸ ἐργόχειρον, καὶ τὸ
to-sit the manifest(-part) this is the handiwork and the
 μονοσιτίσαι, καὶ τὸ σιωπᾶν, καὶ ἡ μελέτη· τὸ δὲ ἐν
to-eat-once-a-day and the to-be-silent and the meditation the and in
 κρυπτῷ προκόπτειν εἰς τὸ κελλίον ἐστί, τὸ βασανίζειν τὴν
secret to-make-progress in the cell is the to-test the
 ἑαυτοῦ μέμψιν ἐν παντὶ τόπῳ ὅπου ἐὰν ἀπέρχῃ, καὶ τῶν
own blame in every place where — you-go and of-the
 συνάξεων τὰς ὥρας καὶ τῶν κρυπτῶν μὴ ἀμελεῖν. Ἐὰν δὲ
synaxes the hours and of-the secret(-ones) not to-neglect if but
 καὶ συμβῇ καιρὸν ἀργῆσαι τοῦ ἐργοχείρου σου, εἰσελθὼν
also it-happen (a)-time to-be-idle-from the handiwork your having-entered

εἰς τὴν σύναξιν ἀταράχως ἐπιτέλεσον. Τὸ δὲ τέλος τούτων,

into the synaxis untroubled complete(-it) the and end of-these

συνοδίαν καλὴν κτῆσαι, ἀπόσχου δὲ ἀπὸ κακῆς συνοδίας.

company good acquire keep-away and from bad company

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα· Ἐὰν ἀδελφὸς ἔχη 169

a-brother asked — abba Poemen if a-brother has

μου μικρὰ νομμία, θέλεις αὐτὸν ἐρωτήσω; Λέγει αὐτῷ

of-mine a-few coins do-you-wish him (that)-I-ask says to-him

ὁ γέρων· Ἐρώτησον αὐτὸν ἅπαξ. Λέγει αὐτῷ ὁ ἀδελφός·

the old-man ask him once says to-him the brother

Τί οὖν ποιήσω; οὐ γὰρ περιγίνομαι τοῦ λογισμοῦ μου.

what then shall-I-do not for I-get-the-better-of the thought my

Λέγει αὐτῷ ὁ γέρων· Ἄφες τὸν λογισμόν σου λακκᾶν,

says to-him the old-man let the thought your fall-into-a-pit

μόνον τὸν ἀδελφόν σου μὴ θλίψης.

only the brother your not afflict

Συνέβη τινὰς τῶν Πατέρων παραβαλεῖν εἰς οἰκίαν 170

it-happened (that)-some of-the Fathers to-visit at (the)-house

φιλοχρίστου τινός, ἐν οἷς ἦν καὶ ὁ ἀββᾶς Ποιμήν·

of-a-Christ-loving(-man) certain among whom was also — abba Poemen

καὶ ἐν τῷ ἐσθίειν αὐτούς, παρετέθη κρέα· ἔφαγον δὲ

and in the to-eat them was-served meat ate and

πάντες χωρὶς τοῦ ἀββᾶ Ποιμένος· καὶ ἐθαύμαζον οἱ

all except — of-abba Poemen and marveled the

γέροντες ὅτι οὐκ ἤσθιεν, εἰδότες τὴν διάκρισιν αὐτοῦ. Ὡς

old-men that not he-ate knowing the discernment his when

δὲ ἀνέστησαν, λέγουσιν αὐτῷ· Σὺ εἰ Ποιμήν, καὶ οὕτως

and they-rose they-say to-him you are Poemen and thus

ἐποίησας; Ἀπεκρίθη αὐτοῖς ὁ γέρων· Συγχωρήσατέ μοι,

you-did answered them the old-man forgive me

Πατέρες· ὑμεῖς ἐφάγετε, καὶ οὐδεὶς ἐσκανδαλίσθη· ἐγὼ δὲ

Fathers you ate and no-one was-scandalized I but

εἰ ἔφαγον, ἐπειδὴ πολλοὶ ἀδελφοὶ ἔρχονται ἔγγιστα μου,
if I-had-eaten since many brothers come nearest me
 εἶχον βλαβῆναι, λέγοντες· Ποιμὴν ἔφαγε κρέα, καὶ
they-would-have to-be-harmed saying Poemen ate meat and
 ἡμεῖς οὐκ ἐσθίομεν; Καὶ ἐθαύμασαν τὴν διάκρισιν αὐτοῦ.
we not eat and they-marveled-at the discernment his

171 Εἶπεν ὁ ἀββᾶς Ποιμὴν· Ἐγὼ λέγω, ὅτι εἰς τὸν τόπον
said — abba Poemen I say that into the place
 ὅπου βάλλεται ὁ Σατανᾶς, ἐκεῖ βάλλομαι.
where is-thrown — Satan there I-am-thrown

172 Ὁ αὐτὸς εἶπε τῷ ἀββᾷ Ἀνούβ· Ἀπόστρεψον τοὺς
the same said — to-abba Anoub turn-away the
 ὀφθαλμούς σου τοῦ μὴ ἰδεῖν ματαιότητα· ἡ γὰρ ἐλευθερία
eyes your for-the not to-see vanity the for license
 ψυχὰς ἀναιρεῖ.
souls destroys

173 Ἐμαχήσατό ποτε Παῖζιος μετὰ ἀδελφοῦ αὐτοῦ, καθεζομένου
fought once Paesius with brother his sitting-by
 τοῦ ἀββᾷ Ποιμένος, μέχρις αἷμα ἐκ τῶν κεφαλῶν αὐτῶν
— of-abba Poemen until blood from the heads their
 καταρρύνῃναι· καὶ οὐδὲν τὸ σύνολον ἐλάλησεν αὐτοῖς ὁ
to-run-down and nothing — at-all said to-them the
 γέρων. Εἰσῆλθεν οὖν ὁ ἀββᾶς Ἀνούβ· καὶ ἰδὼν αὐτούς,
old-man came-in then — abba Anoub and having-seen them
 λέγει τῷ ἀββᾷ Ποιμένι· Διατί ἀφήκας τοὺς ἀδελφούς
he-says — to-abba Poemen why did-you-let the brothers
 μαχομένους, μηδὲν λαλήσας αὐτοῖς; Λέγει ὁ ἀββᾶς
fighting nothing having-said to-them says — abba
 Ποιμὴν· Ἀδελφοί εἰσι, πάλιν εἰρηνεύουσι. Λέγει ὁ ἀββᾶς
Poemen brothers they-are again they-make-peace says — abba
 Ἀνούβ· Τί ἐστὶ τοῦτο; εἶδες ὅτι οὕτως ἐποίησαν, καὶ
Anoub what is this you-saw that thus they-did and

λέγεις· Πάλιν εἰρηνεύουσι; Λέγει αὐτῷ ὁ ἀββᾶς Ποιμὴν·

you-say again they-make-peace says to-him — abba Poemen

Θεὸς εἰς τὴν καρδίαν σου, ὅτι οὐκ ἤμην ὧδε ἔσω.

put in the heart your that not I-was here inside

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Ἀδελφοὶ

174

a-brother asked — abba Poemen saying brothers

οἰκοῦσι μετ' ἐμοῦ· θέλεις κελεύσω αὐτοῖς; Λέγει αὐτῷ

live with me do-you-wish (that)-I-command them says to-him

ὁ γέρων· Οὐχί· ἀλλὰ ποιήσον πρῶτον τὸ ἔργον, καὶ ἐὰν

the old-man no but do first the work and if

θέλωσι ζῆν, ἑαυτοῖς βλέπουσι. Λέγει αὐτῷ ὁ ἀδελφός·

they-wish to-live for-themselves they-look(-to-it) says to-him the brother

Θέλουσι καὶ αὐτοί, Πάτερ, ἵνα κελεύσω αὐτοῖς. Λέγει αὐτῷ

they-wish also themselves Father that I-command them says to-him

ὁ γέρων· Μή· ἀλλὰ γενοῦ αὐτοῖς τύπος, καὶ μὴ νομοθέτης.

the old-man no but become to-them an-example and not a-lawgiver

Εἶπεν ὁ ἀββᾶς Ποιμὴν· Ἐὰν παραβάλη σοι ἀδελφός, καὶ

175

said — abba Poemen if visits you a-brother and

ἴδῃς ἑαυτὸν μὴ ὠφελούμενον ἐν τῇ εἰσόδῳ αὐτοῦ, ζήτησον

you-see yourself not profited in the coming his seek

ἐν τῇ διανοίᾳ σου, καὶ μάθε ποῖος ἦν ὁ λογισμὸς ὃν εἶχες

in the mind your and learn what-kind was the thought which you-had

πρὸ τῆς εἰσόδου αὐτοῦ· καὶ τότε γνώσῃ τίς ἡ αἰτία τῆς

before the coming his and then you-will-know what (is)-the cause of-the

ἀνωφελείας. Ἐὰν δὲ τοῦτο ποιήσῃς μετὰ ταπεινοφροσύνης

unprofitableness if and this you-do with humility

καὶ ἐννοίας, ἔσῃ ἄμεμπτος μετὰ τοῦ πλησίον σου,

and understanding you-will-be blameless with the neighbor your

βαστάζων τὰ ἑαυτοῦ ἐλαττώματα. Ἐὰν γὰρ μετὰ εὐλαβείας

bearing the own faults if for with reverence

ποιήσῃ ἄνθρωπος τὸ κάθισμα αὐτοῦ, οὐ μὴ πταίσῃ· ὁ

makes a-man the sitting his not — he-will-stumble —

γὰρ Θεὸς ἐνώπιον αὐτοῦ ἐστιν. Ὡς δὲ ἐγὼ ὀρώ, ἐκ ταύτης

for God before him is as and I see from this

τῆς καθέδρας κτᾶται ἄνθρωπος τὸν φόβον τοῦ Θεοῦ.

the sitting acquires a-man the fear — of-God

176 Εἶπε πάλιν· Ἄνθρωπος ἔχων παιδίον συνοικούν, καὶ

he-said again a-man having a-child living-with(-him) and

ἐνεργούμενος εἰς αὐτὸ εἰς οἶον δ' ἂν πάθος τοῦ

being-worked-upon toward it to whatever — — passion of-the

παλαιοῦ ἀνθρώπου, καὶ πάλιν κατέχει αὐτὸ μεθ' ἑαυτοῦ,

old man and yet keeps it with himself

ὅμοιός ἐστιν ὁ τοιοῦτος ἀνθρώπῳ ἔχοντι ἀγρὸν ὑπὸ

like is the such(-a-one) to-a-man having a-field by

σκωλήκων βιβρωσκόμενον.

worms being-eaten

177 Εἶπε πάλιν· Ἡ πονηρία τὴν πονηρίαν οὐδαμῶς ἀναιρεῖ·

he-said again the wickedness the wickedness by-no-means destroys

ἀλλ' ἐάν τις σε κακοποιήσῃ, εὐποιήσον αὐτῷ, ἵνα διὰ

but if someone you ill-treats do-good to-him that through

τῆς ἀγαθοποιίας ἀνέλῃς τὴν πονηρίαν.

the well-doing you-may-destroy the wickedness

178 Εἶπε πάλιν, ὅτι Δαβὶδ ὅτε μετὰ τοῦ λέοντος συνέβαλε, τοῦ

he-said again that David when with the lion he-grappled by-the

λαρυγγίου αὐτοῦ κατέσχευεν αὐτόν, καὶ εὐθέως ἀπέκτεινεν

throat its he-held him and at-once killed

αὐτόν. Ἐὰν οὖν καὶ ἡμεῖς κατάσχωμεν τοῦ λαρυγγίου καὶ τῆς

him if then also we hold-fast by-the throat and the

κοιλίας ἑαυτῶν, νικῶμεν διὰ τοῦ Θεοῦ τὸν ἀόρατον λέοντα.

belly our-own we-conquer through — God the invisible lion

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τί ποιήσω, 179
a-brother asked — abba Poemen saying what shall-I-do
 ὅτι ἔρχεται μοι θλίψις, καὶ κινουμαι; Καὶ εἶπεν ὁ γέρων, ὅτι
for comes to-me affliction and I-am-shaken and said the old-man that
 ἡ βία ποιεῖ καὶ τοὺς μικροὺς καὶ τοὺς μεγάλους κινηθῆναι.
the force makes both the small and the great to-be-shaken
 Ἐλεγον περὶ τοῦ ἀββᾶ Ποιμένος, ὅτι ἐκάθητο εἰς Σκήτιν 180
they-said about — abba Poemen that he-sat in Scetis
 μετὰ δύο ἀδελφῶν αὐτοῦ· καὶ ὁ μικρότερος ἔθλιβεν
with two brothers his and the younger afflicted
 αὐτούς. Καὶ λέγει τῷ ἄλλῳ ἀδελφῷ· Παραλύνει ἡμᾶς ὁ
them and he-says to-the other brother (he)-undoes us the
 μικρότερος οὗτος· ἐγείρου, ἄγωμεν ἔνθεν. Καὶ ἐξελθόντες
younger this rise let-us-go from-here and having-gone-out
 ἀφήκαν αὐτόν. Ὡς οὖν εἶδεν ὅτι ἐχρόνισαν, εἶδεν αὐτοὺς
they-left him when then he-saw that they-delayed he-saw them
 μακρὰν ἀπέχοντας, καὶ ἤρξατο τρέχειν ὀπίσω αὐτῶν,
far being-away and began to-run behind them
 κράζων. Λέγει ὁ ἀββᾶς Ποιμήν· Μείνωμεν τὸν ἀδελφόν,
crying says — abba Poemen let-us-wait-for the brother
 ὅτι κοπιᾷ. Ὡς οὖν ἦλθε πρὸς αὐτούς, ἔβαλε μετάνοιαν,
for he-is-toiling when then he-came to them he-made penitence
 λέγων· Ποῦ ὑπάγετε, καὶ ἀφίετέ με μόνον; Λέγει
saying where are-you-going and are-you-leaving me alone says
 αὐτῷ ὁ γέρων· Ὅτι θλίβεις ἡμᾶς, διὰ τοῦτο ἡμεῖς
to-him the old-man because you-afflict us because-of this we
 ἀναχωροῦμεν. Λέγει αὐτοῖς· Ναί, ναί, ὅπου θέλετε, ἄγωμεν
withdraw he-says to-them yes yes where you-wish let-us-go
 ὁμοῦ. Καὶ ἰδὼν ὁ γέρων τὴν ἀκακίαν αὐτοῦ, λέγει
together and having-seen the old-man the guilelessness his he-says
 τῷ ἀδελφῷ αὐτοῦ· Ἀναστρέψωμεν, ἀδελφέ· οὐ γὰρ θέλων
to-the brother his let-us-turn-back brother not for willing

ταῦτα ποιεῖ, ἀλλ' ὁ διάβολός ἐστιν ὁ ταῦτα ποιῶν
these(-things) he-does but the devil is the(-one) these(-things) doing

αὐτῷ. Καὶ ἀναστρέψαντες ἦλθον εἰς τὸν τόπον αὐτῶν.

to-him and having-turned-back they-came to the place their

- 181 Ἡρώτησεν ἡγούμενος κοινοβίου τὸν ἄββᾶν Ποιμένα, λέγων·
asked a-superior of-a-community — abba Poemen saying

Πῶς δύναμαι κτήσασθαι τὸν φόβον τοῦ Θεοῦ; Λέγει αὐτῷ

how can-I acquire the fear — of-God says to-him

ὁ ἄββᾶς Ποιμήν· Πῶς δυνάμεθα κτήσασθαι φόβον Θεοῦ,

— *abba Poemen how can-we acquire fear of-God*

ἔσωθεν ἔχοντες γαστρία τυρίων, καὶ κεράμια ταρίχων;

inside having jars of-cheeses and crocks of-salt-fish

- 182 Ἀδελφὸς ἠρώτησε τὸν ἄββᾶν Ποιμένα, λέγων· Ἀββᾶ,

a-brother asked — abba Poemen saying abba

δύο ἄνθρωποι ἦσαν, εἰς μοναχὸς καὶ εἰς κοσμικὸς. Ὁ

two men there-were one a-monk and one a-worldling the

μοναχὸς ἐλογίσατο ὡς ἵνα τὸ πρωῒ ρίψῃ

monk reckoned at-evening that — in-the-morning he-would-throw-off

τὸ σχῆμα, καὶ ὁ κοσμικὸς ἐλογίσατο ἵνα γένηται

the habit and the worldling reckoned that he-would-become

μοναχός· ἀμφότεροι δὲ ἀπέθανον τῇ νυκτὶ ἐκείνῃ· τί

a-monk both and died in-the night that what

ἄρα λογίζεται αὐτοῖς; Καὶ εἶπεν ὁ γέρων· Ὁ μοναχὸς

then is-reckoned to-them and said the old-man the monk

ἀπέθανε μοναχός, καὶ ὁ κοσμικὸς ἀπέθανε κοσμικός· ἐν

died a-monk and the worldling died a-worldling in

ᾧ γὰρ εὑρέθησαν, ἀπῆλθον.

what for they-were-found they-departed

- 183 Ἐλεγεν ὁ ἄββᾶς Ἰωάννης, ὅτι Παρεβάλομέν ποτε ἀπὸ
said — abba John that we-visited once from

Συρίας τῷ ἄββᾶ Ποιμένι, καὶ ἠθέλομεν αὐτὸν ἐρωτῆσαι

Syria — to-abba Poemen and we-wished him to-ask

περὶ τῆς σκληρότητος τῆς καρδίας· ὁ δὲ γέρων οὐκ
about the hardness of-the heart the but old-man not
 ἵδει Ἑλληνιστί, οὐδὲ ὁ ἑρμηνεὺς εὐκαίρησεν. Ἰδὼν δὲ
knew Greek nor the interpreter happened-to-be-there having-seen and
 ἡμᾶς θλιβομένους ὁ γέρων, ἤρξατο λαλεῖν τῇ Ἑλληνίδι
us afflicted the old-man began to-speak in-the Greek
 φωνῇ, λέγων· Ἡ φύσις τοῦ ὕδατος ἀπαλή ἐστιν, ἡ δὲ
tongue saying the nature of-the water soft is that and
 τοῦ λίθου σκληρά· τὸ δὲ βαυκάλιον ἐπάνω κρεμάμενον
of-the stone hard the but jar above hanging
 τοῦ λίθου, στάζον στάζον τιτρᾷ τὸν λίθον. Οὕτως καὶ
the stone dripping dripping pierces the stone thus also
 ὁ λόγος τοῦ Θεοῦ ἀπαλός ἐστιν, ἡ δὲ καρδιά ἡμῶν
the word — of-God soft is the but heart our
 σκληρά· ἀκούων δὲ ὁ ἄνθρωπος πολλάκις τὸν λόγον τοῦ
hard hearing and the man often the word —
 Θεοῦ, ἀνοίγεται ἡ καρδιά αὐτοῦ τοῦ φοβεῖσθαι τὸν Θεόν.
of-God is-opened the heart his for-the to-fear — God
 Παρέβαλεν ὁ Ἀββᾶς Ἰσαὰκ τῷ Ἀββᾶ Ποιμένι· καὶ ἰδὼν 184
visited — abba Isaac — to-abba Poemen and having-seen
 αὐτὸν βάλλοντα μικρὸν ὕδωρ εἰς τοὺς πόδας αὐτοῦ ὡς
him pouring a-little water on the feet his as
 ἔχων πρὸς αὐτὸν παρρησίαν, εἶπεν αὐτῷ· Πῶς τινες
having toward him freedom he-said to-him how (is-it-that)-some
 ἐχρήσαντο τῇ ἀποτομίᾳ, σκληραγωγῆσαντες τὸ σῶμα
used — severity having-hard-driven the body
 αὐτῶν; Καὶ λέγει αὐτῷ ὁ Ἀββᾶς Ποιμήν· Ἡμεῖς οὐκ
their and says to-him — abba Poemen we not
 ἐδιδάχθημεν σωματοκτόνοι, ἀλλὰ παθοκτόνοι.
were-taught (to-be)-body-killers but passion-killers

- 185 Εἶπεν πάλιν· Τὰ τραύματα οὐ δύναμαι κόψαι, τὴν βρώσιν,
he-said again the wounds not I-can cut-off the food
 τὸ ἔνδυμα, καὶ τὸν ὕπνον· ἀλλ' ἐκ μέρους δυνάμεθα
the clothing and the sleep but in part we-can
 κόψαι.

cut(-them)

- 186 Ἡρώτησεν ἀδελφὸς τὸν ἀββᾶν Ποιμένα, λέγων, ὅτι Πολλὰ
asked a-brother — abba Poemen saying that many
 λάχανα ἐσθίω. Ἔφη ὁ γέρων· Οὐ συμφέρει σοι· ἀλλὰ
vegetables I-eat said the old-man not it-profits you but
 φάγε τὸν ἄρτον σου, καὶ μικρὰ λάχανα, καὶ μὴ ἀπέλθης
eat the bread your and a-few vegetables and not go-off
 εἰς τὰ πατρικά σου ἕνεκεν χρεῶν.

to the father's(-home) your for-the-sake-of needs

- 187 Ἐλεγον περὶ τοῦ ἀββᾶ Ποιμένος, ὅτι εἰ ἐκάθηντό τινες
they-said about — abba Poemen that if sat some
 γέροντες ἔμπροσθεν αὐτοῦ, καὶ ἐλάλουν περὶ γερόντων,
old-men before him and talked about old-men
 καὶ εἰ ὠνόμαζον τὸν ἀββᾶν Σισόην, ἔλεγεν· Ἄφετε
and if they-named — abba Sisoes he-said leave
 τὰ περὶ τοῦ ἀββᾶ Σισόη· οὐ γὰρ ἔρχεται εἰς μέτρον
the(-things) about — abba Sisoes not for comes to measure
 διηγήματος τὰ περὶ αὐτοῦ.

of-narrative the(-things) about him

Amma Syncletica teaches that those who come to God first struggle and weep, as a fire is kindled through smoke, and then find joy. Whoever has taken up the life should keep chastity in every sense, stay in the community as a bird on its eggs, and treat illness as a discipline and a refining fire. Fast by measure, for excess is the enemy's, prefer obedience to ascetic feats, and be as wise as serpents and as harmless as doves; hate the sickness, not the one who is sick.

Εἶπεν ἡ ἀμμᾶς Συγκλητική· Ἀγών ἐστι καὶ κόπος 1
 said the amma Syncletica a-struggle there-is and toil
 πολὺς τοῖς προσερχομένοις τῷ Θεῷ, τὰ πρῶτα· ἔπειτα
 great for-those approaching — God the first(-things) afterward
 δέ, χαρὰ ἀνεκλάλητος. Ὡσπερ γὰρ οἱ πῦρ ἐξάψαι
 and joy inexpressible as for those fire to-kindle
 βουλόμενοι, πρῶτον καπνίζονται καὶ δακρύνουσι, καὶ οὕτως
 wishing first are-smoked-out and shed-tears and thus
 τοῦ ζητουμένου ἐπιτυγχάνουσι (καὶ γὰρ φησιν, Ὁ Θεὸς
 the(-thing) sought they-attain and for it-says — God
 ἡμῶν πῦρ καταναλίσκον ἐστίν)· οὕτως δεῖ καὶ ἡμᾶς
 our a-fire consuming is thus (it)-behooves also us
 εἰς ἑαυτοὺς τὸ θεῖον ἐξάψαι πῦρ μετὰ δακρύνων καὶ πόνων.
 in ourselves the divine to-kindle fire with tears and toils
 Εἶπε πάλιν, ὅτι Δεῖ ἡμᾶς τοὺς τὸ ἐπάγγελμα 2
 she-said again that (it)-behooves us those the profession
 τοῦτο ἐπανηρημένους, σωφροσύνην τὴν εἰς ἄκρον
 this having-taken-up chastity the(-one) to (the)-utmost
 κατέχειν. Καὶ γὰρ παρὰ τοῖς κοσμητοῖς σωφροσύνη δοκεῖ
 to-hold-fast and for among the worldlings chastity seems
 πολιτεύεσθαι, ἀλλὰ συμπάρεστιν αὐτῇ καὶ ἀφροσύνη,
 to-be-practiced but is-present-with it also folly

διὰ τὸ ταῖς ἄλλαις πάσαις αἰσθήσεσιν ἀμαρτάνειν.

because-of the with-the other all senses to-sin

Καὶ γὰρ ὁρώσιν ἀπρεπῶς, καὶ γελῶσιν ἀτάκτως.

and for they-look indecently and laugh disorderly

3 Εἶπε πάλιν· Ὡσπερ τὰ ἰοβόλα θηρία τὰ δριμύτερα τῶν

she-said again as the venomous beasts the sharper of-the

φαρμάκων ἀπελαύνει· οὕτως καὶ λογισμὸν πονηρὸν εὐχὴ

drugs drive-away thus also thought evil prayer

μετὰ νηστείας ἀπελαύνει.

with fasting drives-away

4 Εἶπε πάλιν· Μὴ σε δελεάσῃ τῶν κοσμικῶν πλουσιῶν τρυφή,

she-said again not you let-entice of-the worldly rich luxury

ὥς χρήσιμόν τι ἔχουσα, ἡδονῆς κενῆς ἔνεκεν. Ἐκεῖνοι

as useful something having of-pleasure empty for-the-sake-of they

τὴν ὀψαρτυτικὴν τιμῶσι τέχνην· νηστεία καὶ αὐτὸς

the cookery honor art by-fasting also you-yourself

διὰ τῶν εὐτελῶν τὴν ἐκείνων εὐπορίαν τῶν τροφῶν

through the cheap(-foods) the their abundance of-the foods

ὑπερβάλλεις. Φησὶ γάρ· Ψυχὴ ἐν τρυφῇ οὐσα κηρίοις

surpass it-says for a-soul in luxury being at-honeycombs

ἐμπαίζει. Μὴ κορεσθῆς ἄρτου, καὶ οὐκ ἐπιθυμήσεις οἴνου.

mocks not be-sated with-bread and not you-will-desire wine

5 Ἐρωτήθη ἡ μακαρία Συγκλητική, εἰ τέλειον ἀγαθὸν ἡ

was-asked the blessed Syncletica whether (a)-perfect good the

ἀκτημοσύνη. Ἡ δὲ εἶπε· Πάνυ τέλειον τοῖς δυναμένοις.

possessionlessness she and said very perfect for-those able

Οἱ γὰρ ὑπομένοντες τοῦτο, θλίβιν μὲν ἔχουσι τῇ σαρκί,

those for enduring this affliction indeed have in-the flesh

τῇ δὲ ψυχῇ ἀνάπαυσιν. Ὡσπερ γὰρ τὰ στερεὰ ἱμάτια,

in-the and soul rest as for the stout garments

πατούμενα καὶ βιαίως στρεφόμενα, πλύνεται· οὕτως καὶ ψυχὴ
trodden and forcibly wrung are-washed thus also a-soul
 ἰσχυρά, διὰ τῆς ἐκούσιου πενίας, ἐπὶ πλείον κρατύνεται.
strong through the voluntary poverty to more is-strengthened
 Εἶπε πάλιν· Ἐὰν ἐν κοινοβίῳ τυγχάνης, μὴ μεταλλάξῃς 6
she-said again if in a-community you-happen-to-be not change
 τὸν τόπον· βλαβήσῃ γὰρ μεγάλως. Ὡσπερ γὰρ
the place you-will-be-harmed for greatly as for
 ὄρνις, ἐξανισταμένη τῶν ὠῶν, οὔρια ταῦτα καὶ ἄγονα
a-bird getting-up from-the eggs addled them and barren
 παρασκευάζει· οὕτως καὶ μοναχὸς ἢ παρθένος ψύγεται καὶ
makes thus also a-monk or a-virgin grows-cold and
 νεκροῦται τῆς πίστεως, τόπον ἐκ τόπου περιερχόμενος.
dies to-the faith place from place going-about
 Εἶπε πάλιν· Πολλὰ τοῦ διαβόλου τὰ ἔνεδρα. Διὰ πενίας 7
she-said again many of-the devil the snares through poverty
 οὐ μετεκίνησε ψυχὴν; πλοῦτον προσάγει δέλεαρ. Δι'
not did-be-move a-soul wealth he-brings-forward (as)-bait through
 ὕβρεων καὶ ὀνειδισμῶν οὐκ ἴσχυσεν; ἐπαίνους καὶ δόξαν
insults and reproaches not did-be-prevail praises and glory
 προβάλλεται. Διὰ τῆς ὑγείας ἡττηθεὶς, νοσοποιεῖ τὸ
he-puts-forward by the health defeated he-makes-sick the
 σῶμα. Ταῖς γὰρ ἡδοναῖς μὴ δυνηθεὶς ἀπατήσαι, διὰ
body by-the for pleasures not having-been-able to-deceive through
 τῶν ἀκουσίων πόνων τὴν παρατροπὴν ποιῆσαι πειρᾶται.
the involuntary toils the turning-aside to-make he-tries
 Νόσους γὰρ τινὰς βαρυτάτας ἐξ αἰτήσεως, πρὸς τὸ
diseases for certain most-grievous by request for the
 διὰ τούτων ὀλιγωρήσαντας ἐπιθλωσάαι αὐτῶν τὴν πρὸς
through these having-lost-heart to-trouble their the toward
 Θεὸν ἀγάπην, προσάγει. Ἀλλὰ καὶ κατατέμνεται τὸ σῶμα
God love he-brings but also is-cut-up the body

πυρετοῖς σφοδροτάτοις, καὶ δίψει ἀσκέτω ἀνιάται. Εἰ
by-fevers most-violent and by-thirst unchecked is-distressed if
 μὲν ἁμαρτωλὸς ὢν ταῦτα ὑφίστασαι, ὑπομνήσθητι καὶ
indeed a-sinner being these(-things) you-undergo remember also
 τῆς μελλούσης κολάσεως, καὶ τοῦ αἰωνίου πυρός, καὶ
the coming punishment and the eternal fire and
 τῶν δικαστικῶν τιμωριῶν, καὶ οὐ μὴ ὀλιγορήσης πρὸς
the judicial penalties and not — lose-heart toward
 τὰ παρόντα. Χαῖρε ὅτι ἐπεσκόπησέ σε ὁ Θεός· καὶ
the present(-things) rejoice that has-visited you — God and
 τὸ εὐφημον δὲ ἐκείνο ῥήτὸν ἐπὶ τῆς γλώττης ἔχε, ὡς
the auspicious and that saying on the tongue have that
 Παιδεύων ἐπαίδευσέ με ὁ Κύριος, καὶ τῷ θανάτῳ οὐ
chastening has-chastened me the Lord and to-the death not
 παρέδωκέ με. Σίδηρος ἐτύγχανες· ἀλλὰ διὰ τοῦ πυρὸς τὸν
has-given-over me iron you-were but through the fire the
 ἰὸν ἀποβάλλεις. Εἰ δὲ καὶ δίκαιος ὢν ἀρρώστεις, ἀπὸ τῶν
rust you-cast-off if but also righteous being you-are-sick from the
 μεγάλων ἐπὶ τὰ μείζονα προκόπτεις. Χρυσὸς εἶ; ἀλλὰ
great(-things) to the greater you-advance gold you-are but
 διὰ τοῦ πυρὸς δοκιμώτερος γίνῃ. Ἐδόθη σοι ἄγγελος
through the fire more-proven you-become was-given to-you an-angel
 τῇ σαρκί; ἀγαλλιῶ· βλέπε τίνι ὅμοιος γέγονας· τῆς
in-the flesh exult see to-whom like you-have-become of-the
 γὰρ Παύλου μερίδος ἡξιώθης. Διὰ τοῦ πυρετοῦ
for of-Paul portion you-were-deemed-worthy by the fever
 δοκιμάζῃ; διὰ ρίγους παιδεύῃ; ἀλλὰ φησιν ἡ Γραφή·
you-are-tested by chill you-are-chastened but it-says the Scripture
 Διήλθομεν διὰ πυρὸς καὶ ὕδατος, καὶ ἐξήγαγες ἡμᾶς εἰς
we-went through fire and water and you-brought-out us into
 ἀναψυχήν. Ἐτυχες τοῦ πρώτου; προσδόκα τὸ δεύτερον.
refreshment you-have-obtained the first expect the second

Πράττων τὴν ἀρετὴν, βόα τὰ τοῦ ἁγίου ῥήματα· φησὶ
practicing the virtue cry the of-the holy(-man) words it-says
 γάρ· Πτωχὸς καὶ ἀλγῶν εἰμι ἐγώ. Τέλεις γενήσῃ διὰ
for poor and in-pain am I perfect you-will-become through
 ταύτης τῶν θλίψεων τῆς δυάδος· φησὶ γάρ· Ἐν θλίψει
this of-the afflictions the pair it-says for in affliction
 ἐπλάτυνας με. Ἐν τούτοις μᾶλλον τοῖς γυμνασίοις τὰς ψυχὰς
you-enlarged me in these rather — exercises the souls
 ἀσκηθῶμεν· ἐπ' ὀφθαλμῶν γὰρ ὁρῶμεν τὸν ἀντίπαλον.
let-us-train before eyes for we-see the adversary
 Εἶπε πάλιν· Ἐὰν ἀσθένεια ὀχλῇ ἡμῖν, μὴ λυπηθῶμεν, ὥς 8
she-said again if sickness troubles us not let-us-grieve as
 διὰ τὴν ἀσθένειαν καὶ τὴν πληγὴν τοῦ σώματος μὴ
because-of the sickness and the blow of-the body not
 δυνάμενοι ψάλλειν μετὰ φωνῆς· ταῦτα γὰρ πάντα ἡμῖν
being-able to-chant with voice these for all for-us
 ἡνύετο, πρὸς καθάρσει ἐπιθυμιῶν. Καὶ γὰρ ἡ νηστεία
were-achieved toward destruction of-desires and for the fasting
 καὶ ἡ χαμεννία διὰ τὰς ἡδονὰς ἡμῖν νενομοθέτῃται.
and the sleeping-on-the-ground because-of the pleasures for-us have-been-prescribed
 Εἰ οὖν ἡ νόσος ταύτας ἡμβλυνε, περιττὸς ὁ λόγος.
if then the illness these has-blunted superfluous (is)-the reason
 Αὕτη γὰρ ἐστὶν ἡ μεγάλη ἀσκησις, τὸ ἐν τοῖς νόσοις
this for is the great discipline the in the illnesses
 ἐγκαρτερεῖν, καὶ εὐχαριστηρίους ὕμνους ἀναπέμπειν τῷ Θεῷ.
to-endure and thankful hymns to-send-up — to-God
 Εἶπε πάλιν· Νηστεύων μὴ προφασίσῃ νόσον· καὶ γὰρ 9
she-said again fasting not plead illness and for
 οἱ μὴ νηστεύοντες τοῖς αὐτοῖς πολλάκις περιέπεσον
those not fasting in-the same often fell-into
 νοσήμασιν. Ἦρξω τοῦ καλοῦ; μὴ ἀναχαιτίσης τοῦ
diseases you-have-begun the good(-work) not draw-back the

ἐχθροῦ σε ἐκκόψαντος· αὐτὸς γὰρ τῇ ὑπομονῇ σου
 enemy you having-bindered he for by-the endurance your
 καταργεῖται. Καὶ γὰρ οἱ πλεῖν ἀρχόμενοι πρῶτον μὲν
 is-brought-to-nothing and for those to-sail beginning first indeed
 δεξιῷ πνεύματος τυγχάνουσιν· ἀπλώσαντες δὲ τὰ ἱστία,
 a-favorable wind obtain having-spread and the sails
 αὖθις ἐναντίῳ ἀπαντῶσιν ἀνέμῳ, ἀλλ' οἱ ναῦται διὰ τὸ
 again a-contrary meet wind but the sailors because-of the
 παρεμπεσὸν πνεῦμα οὐκ ἀποσκευάζουσι τὴν ναῦν· μικρὸν
 falling-on wind not unload the ship a-little
 δὲ ἡσυχάσαντες ἢ καὶ ἀπομαχησάμενοι τῇ ζάλῃ, πάλιν
 but having-been-still or also having-fought-off the storm again
 τὸν πλοῦν ποιοῦνται. Οὕτω καὶ ἡμεῖς, ἐναντίου πνεύματος
 the voyage make thus also we a-contrary wind
 προσπεσόντος, τὸν σταυρὸν ἀντὶ ἱστίου τανύσαντες,
 having-fallen-on(-us) the cross instead-of a-sail having-stretched
 ἀδεῶς τὸν πλοῦν ἐκτελέσωμεν.

fearlessly the voyage let-us-complete

- 10 Εἶπε πάλιν· Οἱ μὲν τὸν αἰσθητὸν πλοῦτον ἐκ κόπων
 she-said again those indeed the perceptible wealth from toils
 καὶ κινδύνων θαλάσσης συνάγοντες, πολλὰ κερδήσαντες,
 and dangers of-sea gathering much having-gained
 τῶν πλείονων ἐφίενται· καὶ τὰ μὲν παρόντα ὥς οὐδὲν
 the more covet and the indeed present(-things) as nothing
 ἡγούνται· πρὸς δὲ τὰ μὴ παρόντα ἐπεκτείνονται. Ἡμεῖς
 reckon toward and the not present(-things) they-strain we
 δὲ καὶ τῶν ζητουμένων μηδὲν ἔχοντες, οὐδὲν θέλομεν
 but also of-the(-things) sought nothing having nothing wish
 κτήσασθαι διὰ τὸν φόβον τοῦ Θεοῦ.
 to-acquire because-of the fear — of-God

Εἶπε πάλιν· Μίμησαι τὸν Τελώνην, ἵνα μὴ τῷ Φαρισαίῳ 11
she-said again imitate the Publican that not with-the Pharisee

συγκατακριθῆς· καὶ Μωσέως τὸ πρᾶον ἐπίλεξαι, ἵνα τὴν
you-be-condemned and of-Moses the meekness choose that the
 καρδίαν σου ἀκρότομον οὔσαν εἰς πηγὰς ὑδάτων μεταβάλῃς.
heart your sheer-rock being into springs of-waters you-may-change

Εἶπε πάλιν· Ἐπικίνδυνον, τὸν μὴ διὰ τοῦ 12
she-said again dangerous (it-is-for)-the(-one) not through the

πρακτικοῦ βίου ἀναχθέντα διδάσκειν. Ὡσπερ γὰρ ἐὰν ᾗ τις
practical life brought-up to-teach as for if is someone
 οἰκίαν ἔχων σαθράν, ξένους ὑποδεξάμενος, βλάψει τῇ
a-house having rotten guests having-received he-will-harm(-them) by-the
 πτώσει τοῦ οἰκήματος, οὕτως καὶ οὗτοι, μὴ πρότερον ἑαυτοὺς
fall of-the building thus also these not first themselves

οἰκοδομήσαντες, καὶ τοὺς προσελθόντας αὐτοῖς ἀπώλεσαν·
having-built also those having-come to-them destroyed
 τοῖς μὲν γὰρ λόγοις συνεκαλέσαντο εἰς σωτηρίαν, τῇ
by-the indeed for words they-called(-them) to salvation by-the
 δὲ τοῦ τρόπου κακία τοὺς ἀθλητάς μᾶλλον ἠδίκησαν.
but of-the manner(-of-life) wickedness the contestants rather they-wronged

Εἶπε πάλιν· Καλὸν τὸ μὴ ὀργίζεσθαι· εἰ δὲ καὶ γένηται, 13
she-said again good (is)-the not to-be-angry if but even it-happen

οὐδὲ μέτρον σοι ἡμέρας πρὸς τὸ πάθος συνεχώρησεν,
not-even (the)-measure to-you of-a-day toward the passion he-allowed

εἰπὼν· Μὴ ἐπιδυέτω ὁ ἥλιος. Σὺ οὖν ἐκδέχῃ ἕως πᾶς ὁ
saying not let-set the sun you then do-you-wait until all the
 χρόνος σου δύνῃ. Τί μισεῖς τὸν λυπήσαντα ἄνθρωπον;
time your set why do-you-hate the having-grieved(-you) man

οὐκ αὐτός ἐστιν ὁ ἀδικήσας, ἀλλ' ὁ διάβολος.
not he is the(-one) having-wronged(-you) but the devil

Μίσησον τὴν νόσον, καὶ μὴ τὸν νοσοῦντα.

bate the sickness and not the(-one) being-sick

- 14 Εἶπε πάλιν· Ὅσον προκόπτουσιν οἱ ἀθληταί, τοσούτον
she-said again as-much-as advance the athletes so-much
 συνάπτουσι ἀνταγωνιστῇ μείζονι.
they-engage with-an-opponent greater
- 15 Εἶπε πάλιν· Ἔστι καὶ ἐκ τοῦ ἐχθροῦ ἐπιτεταμένη
she-said again there-is also from the enemy intense
 ἄσκησις· καὶ γὰρ οἱ αὐτοῦ μαθηταὶ τοῦτο ποιοῦσι. Πῶς
discipline and for the his disciples this do how
 οὖν διακρίνωμεν τὴν θείαν καὶ βασιλικὴν ἄσκησιν, τῆς
then shall-we-discern the divine and royal discipline from-the
 τυραννικῆς καὶ δαιμονιώδους; δηλον ὥς ἀπὸ τῆς
tyrannical and demonic plain (it-is)-that from the
 συμμετρίας. Ἄσας σοι ὁ χρόνος εἰς κανὼν νηστείας
proportion all to-you the time one rule of-fasting
 ὑπαρχέτω. Μὴ τέσσαρας ἢ πέντε νηστεύσης, καὶ τὴν ἄλλην
let-be not four or five (days)-fast and the other
 ἐν πληθί τρωφῶν καταλύσης· πανταχοῦ γὰρ ἡ ἀμετρία
in abundance of-foods break(-it) everywhere for the lack-of-measure
 φθοροποιὸς τυγχάνει. Νέος ὢν καὶ ὑγιὴς νήστευσον· ἥξει
destructive is young being and healthy fast will-come
 γὰρ τὸ γῆρας μετὰ ἀσθενείας. Ὡς δύνῃ οὖν θησαύρισον
for the old-age with sickness as you-can then store-up
 τροφάς, ἵνα ὅταν μὴ δύνῃ εὕρης ἀνάπαυσιν.
foods that when not you-can you-may-find rest
- 16 Εἶπε πάλιν· Ἐν κοινοβίῳ ὄντες, τὴν ὑπακοὴν τῆς
she-said again in a-community being the obedience (to)-the
 ἀσκήσεως μᾶλλον προκρίνωμεν· ἡ μὲν γὰρ ὑπεροψίαν
discipline rather let-us-prefer the indeed for pride
 διδάσκει, ἡ δὲ ταπεινοφροσύνην.
teaches the and humility

Εἶπε πάλιν· Δεῖ ἡμᾶς τῇ διακρίσει κυβερνᾶν τὴν 17

she-said again (it)-behooves us by-the discernment to-steer the
 ψυχὴν· καὶ ἐν κοινοβίῳ ὄντας, μὴ τὰ ἑαυτῶν ζητεῖν,
soul and in a-community being not the(-things) of-ourselves to-seek
 μήτε μὴν οἰκεία δουλεύειν γνώμῃ, ἀλλὰ τῷ κατὰ
nor indeed (to)-one's-own to-be-slave judgment but to-the according-to
 πίστιν πατρὶ πειθαρχεῖν.

faith father to-obey

Εἶπε πάλιν· Γέγραπται, ὅτι Γίνεσθε φρόνιμοι ὡς οἱ ὄφεις 18

she-said again it-is-written that be wise as the serpents
 καὶ ἀκέραιοι ὡς αἱ περιστεραί. Τὸ μὲν γὰρ γίνεσθαι ὡς
and harmless as the doves the indeed for to-be as
 οἱ ὄφεις εἴρηται, πρὸς τὸ μὴ λανθάνειν ἡμᾶς τὰς ὁρμὰς
the serpents is-said for the not to-escape us the onsets
 καὶ τὰς μεθοδεῖας τοῦ διαβόλου· τὸ γὰρ ὅμοιον ἐκ τοῦ
and the schemes of-the devil the for like by the
 ὁμοίου ταχίστην ἔχει τὴν διάγνωσιν· τὸ δὲ ἀκέραιον τῆς
like swiftest has the recognition the and harmlessness of-the
 περιστερᾶς δείκνυσιν τὸ καθαρὸν τῆς πράξεως.

dove shows the purity of-the action

