BYZANTINE GREEK SERIES · VOLUME 6

The Ladder of Divine Ascent

John Climacus

ΚΛΙΜΑΞ

The Ladder of Divine Ascent

Thirty Steps from Renunciation to Love

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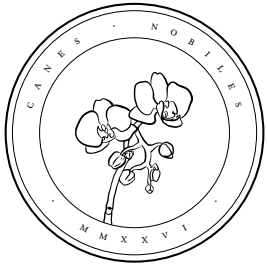
with a word-for-word interlinear English translation

preserving the original word order



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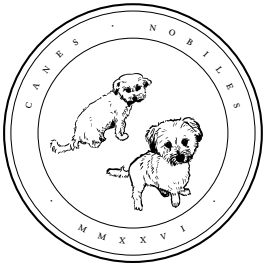

Volume 6 of the Canes Nobiles Byzantine Greek interlinear texts

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JOHN CLIMACUS

ΚΛΙΜΑΞ

The Ladder of Divine Ascent

John addresses the treatise to John of Raithu. Of God's rational creatures some are his friends, some genuine servants, some unprofitable servants, some strangers, and some enemies; he will write for the servants who have compelled him. He defines the Christian, the monk, and withdrawal from the world, and names three motives for leaving it: the coming kingdom, the weight of sins, and the love of God. Those who leave Egypt need a Moses to stand between them and God. Renunciation from fear smolders, from hope of reward turns like a mill, from love burns at once. Circumstantial renunciations bear fruit too, and a married man can live well in the world, but the monk must pick the life that suits him: solitude, stillness with one or two, or a community.

Τοῦ λόγου, οὗ ἐπωνυμία, Πλάκες πνευματικαί. Λόγος
of-the treatise of-which title Tablets spiritual treatise
ἀσκητικὸς τοῦ ἀββᾶ Ἰωάννου τοῦ ἡγουμένου τῶν ἐν τῷ
ascetic — of-abba John the abbot of-the on the
Σινᾷ ὄρει μοναχῶν, ὃν καὶ ἐπέστειλε τῷ ἀββᾷ Ἰωάννῃ
Sinai mountain monks which also he-sent — to-abba John
τῷ ἡγουμένῳ τῆς Ῥαϊθοῦ, προτραπεὶς παρ' αὐτοῦ συντάξαι.
the abbot — of-Raithu having-been-urged by him to-compose
Τοῦ ἀγαθοῦ καὶ ὑπεραγάθου καὶ παναγάθου ἡμῶν Θεοῦ, καὶ 1
of-the good and super-good and all-good our God and
βασιλέως (καλὸν γὰρ ἐκ Θεοῦ πρὸς τοὺς Θεοῦ θεράποντας
king good for from God to the of-God servants
ἄρξασθαι), πάντων τῶν ὑπ' αὐτοῦ κτισθέντων λογικῶν
to-begin of-all the by him created rational-beings
αὐτεξουσιότητος ἀξιώματι τιμηθέντων, οἱ μέν εἰσιν αὐτοῦ
of-free-will with-dignity honored the indeed are his
φίλοι, οἱ δὲ γνήσιοι δοῦλοι, οἱ δὲ ἀχρεῖοι, οἱ δὲ πάντη
friends the and genuine servants the and unprofitable the and wholly
ἀπεξενωμένοι, οἱ δέ, εἰ καὶ ἀσθενεῖς, ὅμως ἀντίδικοι. Καὶ
estranged the and if even weak nevertheless adversaries and

φίλους μὲν κυρίως ἡμεῖς οἱ ἰδιῶται, ὦ ἱερὰ κεφαλή, περὶ
friends indeed properly we the unlearned O holy head about
Θεοῦ ὑπειλήφαμεν, τὰς περὶ αὐτὸν νοεράς τε καὶ ἀσωμάτους
God have-supposed the around him intellectual both and bodiless
οὐσίας· γνησίους δὲ δούλους, πάντας τοὺς τὸ θέλημα αὐτοῦ
substances genuine and servants all those the will his
ἀόκνως, καὶ ἀπαραλείπτως ποιοῦντας, καὶ ποιήσαντας·
unhesitatingly and without-omission doing and having-done
ἀχρείους δὲ δούλους, ὅσοι μὲν τοῦ βαπτίσματος
unprofitable and servants as-many-as indeed of-the baptism
ἀξιωθῆναι νομίζουσι, τὰς δὲ πρὸς αὐτὸν συνθήκας
to-have-been-deemed-worthy think the but toward him covenants
γνησίως οὐκ ἐφυλάξαντο· ξένους δ' ἀπὸ Θεοῦ, καὶ ἐχθροὺς
genuinely not kept strangers and from God and enemies
νοήσωμεν, ὅσοι ἢ ἄπιστοι, ἢ κακόπιστοι τυγχάνουσι.
let-us-consider as-many-as either unbelieving or of-bad-faith happen-to-be

2 Πολέμιοι δ' εἰσὶν οἱ μὴ μόνον τὸ τοῦ Κυρίου πρόσταγμα
foes and are those not only the of-the Lord command
διακρουσάμενοι, καὶ ἐξ ἑαυτῶν ἀπορῥίψαντες, ἀλλὰ καὶ
having-thrust-away and from themselves having-cast-off but also
τοὺς τοῦτο κατεργαζομένους ἰσχυρῶς πολεμοῦντες. Ἐπεὶ
those this accomplishing mightily warring-against since
οὖν πάντων τῶν προειρημένων ἕκαστος ἴδιόν τινα, καὶ
then of-all the aforesaid each own a-certain and
πρέποντα λόγον κέκτηνται, ἡμῖν δὲ τοῖς ἀμαθέσιν οὐ
fitting discourse possess for-us and the unlearned not
λυσιτελὲς ἐπὶ τοῦ παρόντος τὰ τοιάδε διεξέρχεσθαι, φέρε
profitable at the present the such(-things) to-go-through come
δή, φέρε ἡμεῖς νῦν πρὸς τοὺς εὐσεβῶς ἡμᾶς τυραννήσαντας,
indeed come we now toward those piously us having-tyrannized
καὶ πιστῶς βιασαμένους τοῖς αὐτῶν προστάγμασι, Θεοῦ
and faithfully having-constrained by-the their commands of-God

γνησίους δούλους, τὴν ἑαυτῶν ἀνάξιον χεῖρα δι᾽ ὑπακοῆς
genuine servants the our-own unworthy hand through obedience
ἀδιακρίτου ἐκτείναντες, καὶ παρὰ τῆς αὐτῶν γνώσεως
unquestioning having-stretched-out and from the their knowledge
τὸν τοῦ λόγου κάλαμον δεξάμενοι, τῇ σκυθρωπῇ καὶ
the of-the word pen having-received in-the gloomy and
λαμπούσῃ ταπεινοφροσύνῃ βάψαντες, ἐν ταῖς λείαις, καὶ
shining humility having-dipped on the smooth and
λευκαῖς αὐτῶν καρδίαις, ὥσπερ ἔν τισι χάρταις, μᾶλλον δὲ
white their hearts as on some papers rather and
πλαξὶ πνευματικαῖς τοῦτον ἀναπαύσαντες, τὰ θεϊκὰ λόγια,
tablets spiritual it having-rested the divine oracles
μᾶλλον δὲ σπέρματα διαζωγραφοῦντες λέγωμεν ὧδε.
rather and seeds painting-out let-us-speak thus
Πάντων τῶν προαιρουμένων ὁ Θεὸς πάντων ἡ ζωή· 3
of-all those choosing — God of-all the life
πάντων ἡ σωτηρία πιστῶν, ἀπίστων· δικαίων, ἀδίκων·
of-all the salvation of-believers of-unbelievers of-just of-unjust
εὐσεβῶν, ἀσεβῶν· ἀπαθῶν, ἐμπαθῶν· μοναχῶν, κοσμικῶν·
of-pious of-impious of-dispassionate of-passionate of-monks of-worldlings
σοφῶν, ἰδιωτῶν· ὑγιῶν, ἀσθενῶν· νέων, προβεβηκότων.
of-wise of-unlearned of-healthy of-sick of-young of-advanced-in-years
Ὥσπερ φωτὸς χύσις, καὶ ἡλίου θέα, καὶ ἀέρων ἐναλλαγή,
just-as of-light outpouring and of-sun sight and of-airs change
καὶ ἀλλοίωσις οὐκ ἔστιν· «Οὐ γὰρ προσωποληψία παρὰ
and alteration not there-is not for respect-of-persons with
Θεῷ.» Ἀσεβής ἐστιν, φύσις λογική, θνητή, ἑκουσίως τὴν
God impious is nature rational mortal willingly the
ζωὴν ἀποφεύγουσα, καὶ τὸν οἰκεῖον Ποιητήν, τὸν ἀεὶ
life fleeing and the own Maker the ever
ὄντα, οὐκ ὄντα λογιζομένη. Παράνομός ἐστιν ὁ τὸν
existing not existing reckoning lawless is the(-one) the

νόμον τὸν ἐκ Θεοῦ μετ᾽ οἰκείας κακονοίας κατέχων, καὶ
law the from God with own malice holding and
μεθ᾽ αἱρέσεως ἐναντίας πιστεύειν Θεῷ νομίζων. Χριστιανός
with heresy contrary to-believe God supposing a-Christian
ἐστιν, μίμημα Χριστοῦ κατὰ τὸ δυνατὸν ἀνθρώπων,
is an-imitation of-Christ according-to the possible for-men
λόγοις, καὶ ἔργοις, καὶ ἐννοίᾳ εἰς τὴν ἁγίαν Τριάδα ὀρθῶς,
in-words and deeds and thought in the holy Trinity rightly
καὶ ἀμέμπτως πιστεύων. Θεοφιλής ἐστιν ὁ πάντων
and blamelessly believing dear-to-God is the(-one) of-all
τῶν φυσικῶν, καὶ ἀναμαρτήτων ἐν μετουσίᾳ ὑπάρχων· καὶ
the natural and sinless-things in participation being and
τῶν κατὰ δύναμιν ἀγαθῶν μὴ ἀμελῶν. Ἐγκρατής ἐστιν
the according-to power good-things not neglecting continent is
ὁ ἐν μέσῳ πειρασμῶν, καὶ παγίδων, καὶ θορύβων
the(-one) in the-midst of-temptations and snares and tumults
ἀπηλλαγμένου τρόπους πάσῃ δυνάμει μιμεῖσθαι φιλονεικῶν.
of-one-delivered ways with-all power to-imitate striving
Μοναχός ἐστιν, τάξις καὶ κατάστασις ἀσωμάτων, ἐν
a-monk is an-order and state of-bodiless-ones in
σώματι ὑλικῷ καὶ ῥυπαρῷ ἐπιτελουμένη. Μοναχός ἐστιν
a-body material and soiled accomplished a-monk is
ὁ μόνον τῶν τοῦ Θεοῦ ἐχόμενος ὅρων, καὶ λόγων ἐν
the(-one) only the — of-God clinging-to bounds and words in
παντὶ καιρῷ, καὶ τόπῳ, καὶ πράγματι. Μοναχός ἐστιν·
every time and place and matter a-monk is
βία φύσεως διηνεκής, καὶ φυλακὴ αἰσθήσεων ἀνελλιπής.
a-forcing of-nature continual and a-guard of-(the)-senses unfailing
Μοναχός ἐστιν ἡγνισμένον σῶμα, καὶ κεκαθαρμένον στόμα,
a-monk is a-purified body and cleansed mouth
καὶ πεφωτισμένος νοῦς. Μοναχός ἐστιν κατώδυνος ψυχὴ ἐν
and enlightened mind a-monk is an-anguished soul in

διηνεκεῖ μνήμῃ θανάτου ἀδολεσχοῦσα, καὶ ὑπνώττουσα,
continual remembrance of-death meditating and sleeping
καὶ γρηγοροῦσα. Ἀναχώρησις κόσμου ἐστὶν ἑκούσιον
and waking withdrawal from-(the)-world is a-willing
μῖσος ἐπαινουμένης ὕλης, καὶ ἄρνησις φύσεως δι᾽
hatred of-praised matter and denial of-nature because-of
ἐπιτυχίαν τῶν ὑπὲρ φύσιν. Πάντες οἱ τὰ τοῦ βίου
attainment of-the-things above nature all those the-things of-the life
προθύμως καταλιπόντες, πάντως ἢ διὰ τὴν μέλλουσαν
eagerly having-left surely either because-of the coming
βασιλείαν· ἢ διὰ πλῆθος ἁμαρτημάτων· ἢ διὰ τὴν
kingdom or because-of a-multitude of-sins or because-of the
εἰς Θεὸν ἀγάπην τοῦτο πεποιήκασιν. Εἰ δ᾽ οὐδεὶς τῶν
toward God love this have-done if but none of-the
προειρημένων σκοπῶν αὐτοῖς προηγήσατο, ἄλογος ἡ
aforesaid aims them led irrational the
τούτων ἀναχώρησις καθέστηκε. Πλὴν τὸ πέρας τοῦ δρόμου
their withdrawal is however the end of-the course
ὁποῖον καθέστηκεν, ὁ καλὸς ἡμῶν ἀγωνοθέτης ἐκδέχεται.
of-what-sort it-is the good our judge-of-the-contest awaits
Μιμείσθω ὁ τὸ ἑαυτοῦ φορτίον τῶν ἁμαρτημάτων
let-him-imitate the(-one) the own burden of-the sins
σκορπῖσαι τοῦ κόσμου ἐξεληλυθώς, τοὺς πρὸ τῶν τάφων
to-scatter the world having-gone-out-of those before the tombs
καθημένους ἔξω τῆς πόλεως. Καὶ μὴ παύσηται τῶν
sitting outside the city and not let-him-cease from-the
θερμῶν, καὶ διαπύρων σταγόνων, καὶ ἀφώνων ὀλολυγμῶν
hot and fiery drops and voiceless wailings
τῆς καρδίας, ἕως οὗ ἴδῃ καὶ αὐτὸς τὸν Ἰησοῦν
of-the heart until — he-may-see also himself — Jesus
ἐλθόντα, καὶ τὸν λίθον τῆς πυρώσεως ἐκ τῆς καρδίας
come and the stone of-the burning from the heart

ἀποκυλίσαντα· καὶ τὸν νοῦν ἡμῶν Λάζαρον τῶν σειρῶν
having-rolled-away and the mind our Lazarus from-the bonds
τῶν ἁμαρτημάτων λύσαντα, καὶ τοῖς ὑπουργοῖς ἀγγέλοις,
of-the sins having-loosed and to-the ministering angels
Λύσατε αὐτὸν ἐκ τῶν παθῶν, καὶ ἄφετε ὑπάγειν πρὸς
loose him from the passions and let to-go-off to
τὴν μακαρίαν ἀπάθειαν, κελεύσαντα. Εἰ δὲ μὴ οὕτως,
the blessed dispassion having-ordered if but not thus
οὐδὲν ὠφέλημα. Ὅσοι ἐξ Αἰγύπτου, καὶ τοῦ Φαραῶ
no benefit as-many-as out-of Egypt and — from-Pharaoh
ἐξελθεῖν, καὶ φυγεῖν βουλόμεθα, πάντως Μωσέως τινὸς
to-go-out and to-flee wish surely of-a-Moses some
καὶ ἡμεῖς μεσίτου πρὸς Θεόν, καὶ μετὰ Θεὸν δεόμεθα,
also we mediator toward God and after God need
ὅπως τε ὑπὲρ ἡμῶν μέσος πράξεως, καὶ θεωρίας ἑστὼς
so-that and for us between action and contemplation standing
τὰς χεῖρας πρὸς Θεὸν ἐκτείνοι, ἵνα οἱ καθοδηγούμενοι
the hands to God he-may-stretch-out that those guided
τήν τε θάλασσαν τῶν ἁμαρτημάτων περάσωσι, καὶ τὸν
the both sea of-the sins may-cross and —
Ἀμαλὴκ τῶν παθῶν τροπώσωνται. Ἠπατήθησαν τοίνυν
Amalek of-the passions may-rout were-deceived therefore
οἱ ἑαυτοὺς ἀποδιδόντες, καὶ μηδενὸς τοῦ προηγουμένου
those themselves giving-over and of-no-one the(-one) going-before
χρήζειν ὑπονοήσαντες. Οἱ μὲν ἐξ Αἰγύπτου ἐξιόντες,
to-need having-supposed the(-ones) indeed out-of Egypt going-out
Μωσέα· οἱ δὲ ἐκ Σοδόμων ἐκφυγόντες, ἄγγελον τὸν
Moses the(-ones) and from Sodom having-escaped an-angel the
καθηγοῦντα ἐκέκτηντο. Καὶ οἱ μὲν τοῖς τὰ ψυχικὰ
leading had and the(-ones) indeed to-those the soul's
πάθη ἰωμένοις δι' ἐπιμελείας ἰατρῶν ἐοίκασιν, οἵτινές
passions healing through care of-physicians are-like who

εἰσιν οἱ ἐξ Αἰγύπτου ἐκπορευόμενοι. Οἱ δὲ τὴν τοῦ
are those out-of Egypt going-forth the(-ones) and the of-the
δυστήνου σώματος ἀκαθαρσίαν ἐπιποθοῦσιν ἐκδύσασθαι.
wretched body uncleanness long to-put-off
Διὸ καὶ ἀγγέλου, ἢ γοῦν ἰσαγγέλου, ἵνα οὕτως εἴπω,
therefore also of-an-angel or at-least of-one-equal-to-angels that thus I-may-say
τοῦ συμβοηθοῦντος ἐπιδέονται. Καὶ γὰρ τὴν σηπεδόνα
the helping they-need and for the rot
τῶν τραυμάτων, τεχνίτου λίαν, καὶ ἰατροῦ ἐπιδεόμεθα.
of-the wounds of-a-skilled very and physician we-need
Βίας ἀληθῶς καὶ ἀπαύστων ὀδυνῶν οἱ εἰς οὐρανὸν μετὰ
of-force truly and of-unceasing pains those into heaven with
σώματος ἀνελθεῖν ἐπιχειρήσαντες δέονται· καὶ μάλιστα ἐν
a-body to-ascend having-attempted need and especially in
προοιμίοις αὐτοῖς τῆς ἀποταγῆς· ἄχρις οὗ τὸ φιλήδονον
beginnings very of-the renunciation until — the pleasure-loving
ἡμῶν ἦθος καὶ ἀνάλγητος καρδία, εἰς φιλοθεΐαν, καὶ
our character and insensible heart into love-of-God and
ἁγνισμὸν διὰ πένθους ἐναργοῦς κατασταθῶσι. Μόχθος
purity through mourning manifest are-brought toil
γὰρ ὄντως, μόχθος, καὶ πολλὴ καὶ ἀόρατος ἡ πικρία,
for truly toil and much and unseen the bitterness
καὶ μάλιστα τοῖς ἀμελῶς διακειμένοις, ἄχρις οὗ τὸν
and especially for-those carelessly disposed until — the
φιλομάκελλον κύνα νοῦν, καὶ φιλόβρομον, φιλαγνόν τινα καὶ
meat-market-loving dog mind and noise-loving purity-loving one and
φιλεπίσκοπον, δι' ἁπλότητος, καὶ ἀοργησίας βαθείας,
watchful through simplicity and freedom-from-anger deep
καὶ ἐπιμελείας ποιήσωμεν. Πλὴν θαρσῶμεν οἱ ἐμπαθεῖς,
and diligence we-make however let-us-take-courage the passionate
καὶ ἀδυνάμενοι, πίστει ἀδιστάκτῳ τὴν ἡμετέραν ἀσθένειαν,
and powerless with-faith undoubting the our weakness

καὶ ψυχικὴν ἀδυναμίαν τῇ χειρὶ ἡμῶν, τῇ δεξιᾷ Χριστῷ
and soul's powerlessness with-the hand our the right to-Christ
προσφέροντες, καὶ ἐξομολογούμενοι· καὶ πάντως τὴν αὐτοῦ
bringing and confessing and surely the his
βοήθειαν, καὶ ὑπὲρ τὴν ἑαυτῶν ἀξίαν κομιζόμεθα· ἐν βυθῷ
help even beyond the our-own worth we-receive in (the)-depth
μέντοι ταπεινοφροσύνης ἑαυτοὺς διηνεκῶς καταφέροντες.
however of-humility ourselves continually bringing-down
Γινωσκέτωσαν πάντες οἱ ἐν τῷ καλῷ ἀγῶνι τούτῳ τῷ
let-know all the(-ones) in the good contest this the
σκληρῷ, καὶ στενῷ, καὶ ἐλαφρῷ προσερχόμενοι, ὡς εἰς πῦρ
hard and narrow and light approaching that into fire
προσεληλύθασιν εἰσπηδῆσαι, εἴπερ πῦρ ἄϋλον ἐν ἑαυτοῖς
they-have-come to-leap if-indeed fire immaterial in themselves
ἐνοικῆσαι ἐκδέχονται. Δοκιμαζέτω δὲ ἕκαστος ἑαυτόν, καὶ
to-dwell they-expect let-test and each himself and
εἶθ' οὕτως ἐκ τοῦ ἄρτου αὐτῆς τοῦ μετὰ πικρίδων, καὶ
then thus from the bread its the with bitter-herbs and
ἐκ τοῦ ποτηρίου αὐτῆς τοῦ μετὰ δακρύων ἐσθιέτω, καὶ
from the cup its the with tears let-him-eat and
πινέτω, ἵνα μὴ εἰς κρῖμα ἑαυτῷ στρατεύηται. Εἰ οὐ πᾶς
let-him-drink that not to judgment for-himself he-may-serve if not every
ὁ βαπτιζόμενος σέσωσται, τὸ ἑξῆς σιωπήσομαι,
the(-one) being-baptized has-been-saved the next I-will-pass-over-in-silence
πάντα ἀπαρνήσονται, πάντα καταφρονήσουσι· πάντα
all-things will-renounce all-things will-despise all-things
καταγελάσονται· πάντα ἐκτινάξονται οἱ προσερχόμενοι,
will-mock all-things will-shake-off the(-ones) approaching
ἵνα καλὸν θεμέλιον καταβάλωνται. Καλὸς τρίδομος καὶ
that a-good foundation they-may-lay-down good three-coursed and
τρίστυλος θεμέλιος ἀκακία, νηστεία, σωφροσύνη. Πάντες
three-pillared foundation innocence fasting temperance all

οἱ ἐν Χριστῷ νήπιοι διὰ τούτων ἀρχέσθωσαν, τεκμήριον
the in Christ infants through these let-begin as-proof
λαμβάνοντες τὰ αἰσθητὰ νήπια. Οὐδὲν γίνεται παρὰ
taking the sensible infants nothing happens with
ἐκείνοις δεινόν, οὐδὲν ὕπουλον εὑρεθήσεταί ποτε· οὐ
them dreadful nothing festering will-be-found ever no
κόρος ἀκόρεστος· οὐ γαστὴρ ἀχόρταστος· οὐ σῶμα
surfeit insatiable no belly unfilled no body
πυρούμενον. Ἴσως γὰρ κατὰ τὴν αὔξησιν τῆς τροφῆς
inflamed perhaps for according-to the growth of-the food
λοιπὸν προκόπτονται· καὶ τὴν πύρωσιν προσλαμβάνονται.
thereafter they-advance and the burning take-on
Μισητὸν ἀληθῶς καὶ ἐπικίνδυνον τὸ ἐξ εἰσόδου τῆς
hateful truly and dangerous the from the-entry of-the
πάλης χαυνωθῆναι τὸν παλαίοντα, πᾶσι διδόντα τεκμήριον
wrestling to-grow-slack the wrestler to-all giving proof
τῆς ἑαυτοῦ σφαγῆς. Ἔστω ἡμῖν πάντως ἐκ τῆς στερρᾶς
of-the own slaughter let-there-be for-us surely from the firm
ἀρχῆς, καὶ ἐν τῇ μετ᾽ αὐτὴν χαυνώσει ὠφέλεια. Ψυχὴ
beginning also in the after it slackening benefit a-soul
γὰρ ἀνδρισαμένη, καὶ ὑποχαλάσασα, ὑπὸ τῆς μνήμης
for having-played-the-man and having-relaxed by the memory
τῆς ἀρχαίας σπουδῆς, ὡς ὑπὸ κέντρου, πλήσσεται. Διὸ
of-the former zeal as by a-goad is-struck therefore
καὶ ἐκ τούτου πολλάκις τινὲς ἑαυτοὺς ἀνεπτέρωσαν.
also from this often some themselves gave-wings-to
Ὁπότ᾽ ἂν ἡ ψυχὴ ἑαυτὴν προδοῦσα τὴν θέρμην ἀπολέσῃ 4
whenever — the soul itself having-betrayed the warmth loses
τὴν μακαρίαν καὶ ἐπήρατον, ζητησάτω ἐπιμελῶς ἐκ
the blessed and lovely let-it-seek carefully from
ποίας αἰτίας αὐτῆς ἐστέρηται, καὶ κατ᾽ ἐκείνης ὅλον
what cause of-it it-has-been-deprived and against that all

τὸν πόθον, καὶ τὴν σπουδὴν ἀναλαβέτω. Οὐκ ἔστι
the longing and the zeal let-it-take-up not it-is-possible
γὰρ δι᾽ ἑτέρας πύλης αὐτὴν ἐπαναστρέψαι, εἰ μὴ
for through another gate it to-return if not
δι᾽ ἧς καὶ ἐξελήλυθεν. Ὁ μὲν ἐκ φόβου τὴν
through which also it-has-gone-out the(-one) indeed from fear the
ὑποταγὴν ποιησάμενος, ἴσως τῷ καιομένῳ θυμιάματι
submission having-made perhaps to-the burning incense
προσέοικεν, ἐν ἀρχαῖς μὲν ἐξ εὐωδίας ἀρξάμενον ὕστερον
is-like in beginnings indeed from fragrance beginning later
δὲ εἰς καπνὸν καταλῆξαν· ὁ δὲ ἐκ μισθοῦ, ὀνικὸς
but into smoke ending the(-one) and from wages donkey-driven
μύλος καθίσταται, διὰ παντὸς ὡσαύτως κινούμενος·
millstone becomes through all(-time) likewise moving
ὁ δὲ ἐξ ἀγάπης θείας τὴν ἀναχώρησιν ποιούμενος,
the(-one) and from love divine the withdrawal making
εὐθέως πῦρ ἐν προοιμίοις κέκτηται· καὶ ἴσως ἐν ὕλῃ
at-once fire in (the)-beginnings possesses and perhaps in wood
βληθέν, κατὰ πρόσωπον σφοδροτέραν τὴν πυρὰν ἐξάψοιεν.
cast in face fiercer the blaze would-kindle
Εἰσί τινες οἱ ἐπάνω λίθων πλίνθους οἰκοδομοῦντες· καὶ
there-are some who upon stones bricks building and
εἰσὶν ἕτεροι, οἳ ἐπάνω γῆς στύλους ἐδραίωσαν· καὶ
there-are others who upon earth pillars set-up and
εἰσὶν ἄλλοι μικρὸν πεζεύσαντες, καὶ τῶν νεύρων, καὶ
there-are others a-little having-walked and the sinews and
ἁρμῶν θαλφθέντες, ὀξυτέρως ἐβάδισαν, ὁ νοῶν
joints having-been-warmed more-swiftly walked the(-one) understanding
νοείτω λόγον συμβολικόν. Ὡς ὑπὸ Θεοῦ καὶ βασιλέως
let-him-understand a-word symbolic as by God and king
κληθέντες προθύμως δράμωμεν, μήπως ὀλιγοχρόνιοι ὄντες
called eagerly let-us-run lest short-lived being

ἐν ἡμέρᾳ θανάτου ἄκαρποι εὑρεθῶμεν, καὶ τῷ λιμῷ
in (the)-day of-death fruitless we-be-found and by-the famine
τελευτήσωμεν. Εὐαρεστήσωμεν Κυρίῳ ὡς στρατιῶται
die let-us-please (the)-Lord as soldiers
βασιλεῖ. Μετὰ γὰρ στρατείαν τότε τὴν ἀκριβῆ δουλείαν
a-king after for enlistment then the exact service
ἀπαιτούμεθα. Φοβηθῶμεν τὸν Κύριον ὡς τὰ θηρία. Εἶδον
we-are-required let-us-fear the Lord as the beasts I-saw
γὰρ ἄνδρας συλῆσαι πορευθέντας, καὶ Θεὸν μὲν οὐκ
for men to-plunder having-gone and God indeed not
ἐφοβήθησαν, κυνῶν δὲ φωνὴν ἐν τῷ τόπῳ ἀκούσαντες
they-feared of-dogs but voice in the place having-heard
εὐθέως ὑπέστρεψαν. Καὶ ὅπερ φόβος Θεοῦ οὐκ ἐποίησε,
at-once turned-back and what fear of-God not did
τοῦτο φόβος θηρίων ἴσχυσεν. Ἀγαπήσωμεν τὸν Κύριον,
this fear of-beasts achieved let-us-love the Lord
ὡς τοὺς φίλους σεβόμεθα. Εἶδον γὰρ πολλάκις τινὰς
as the friends we-revere I-saw for often some
τὸν Θεὸν λυπήσαντας, καὶ οὐδεμίαν μέριμναν περὶ τούτου
— God having-grieved and no care about this
ἐσχηκότας· καὶ εἶδον τοὺς αὐτούς, τοὺς ἑαυτῶν ἀγαπητοὺς
having-had and I-saw the same the own beloved
ἔν τινι ψιλῷ παραπικράσαντας, καὶ πᾶσαν μηχανήν,
in some trifle having-embittered and every device
πᾶσαν ἐπίνοιαν, πᾶσαν θλίψιν, πᾶσαν ἐξομολόγησιν δι᾽
every contrivance every affliction every confession through
ἑαυτῶν, διὰ φίλων, διὰ δώρων ποιήσαντας, ἵνα εἰς τὴν
themselves through friends through gifts having-made that to the
ἀρχαίαν ἀγάπην ἐπιστρέψωσιν. Ἐν αὐταῖς ταῖς ἀρχαῖς
former love they-might-return in the-very the beginnings
τῆς ἀποταγῆς πάντως μετὰ κόπου, καὶ πικρίας τὰς
of-the renunciation surely with toil and bitterness the

ἀρετὰς κατεργαζόμεθα· προκόψαντες δὲ λοιπόν, ἀλύπως
virtues we-accomplish having-advanced but thereafter without-grief
ἐν αὐταῖς, καὶ μικρὸν λυπούμενοι διακείμεθα. Ὅταν δὲ τὸ
in them and a-little grieving we-are-disposed when but the
θνητὸν ἡμῶν φρόνημα καταποθῇ, καὶ κυριευθῇ ὑπὸ τῆς
mortal our mind is-swallowed-up and mastered by the
προθυμίας, τὸ λοιπὸν μετὰ πάσης χαρᾶς, καὶ σπουδῆς,
eagerness for-the rest with all joy and zeal
καὶ πόθου, καὶ φλογὸς θείας αὐτὰς κατεργαζόμεθα.
and longing and flame divine them we-accomplish
Καθόσον ἐπαινετοὶ οἱ εὐθέως ἐκ προοιμίων μετὰ πάσης
insofar-as praiseworthy those at-once from the-beginnings with all
χαρᾶς, καὶ προθυμίας τὰς ἐντολὰς ἐκτελοῦντες· κατὰ
joy and eagerness the commandments fulfilling in
τοσοῦτον ἐλεεινοί, οἱ ἐν τῇ ἀσκήσει χρονίσαντες, καὶ ἔτι
so-far pitiable those in the discipline having-grown-old and still
μετὰ κόπου αὐτὰς μετερχόμενοι, κἂν μετέρχονται. Μηδὲ
with toil them pursuing if-even they-pursue(-them) nor
τὰς περιστατικὰς ἀποταγὰς βδελυζώμεθα ἢ κατακρίνωμεν.
the circumstantial renunciations let-us-abhor or condemn
Εἶδον γάρ τινας φεύγοντας, καὶ ἀκουσίως τῷ βασιλεῖ
I-saw for some fleeing and unwillingly to-the king
προσερχομένους, καὶ ἀπαντῶντας προσερχομένῳ, καὶ
approaching and meeting him-approaching and
τούτῳ λοιπὸν ἀκουσίως ὀψικεύσαντας, καὶ ἐν τῷ παλατίῳ
him thereafter unwillingly having-escorted and in the palace
αὐτῷ συνεισελθόντας, καὶ τούτῳ συναριστήσαντας. Εἶδον
with-him having-entered and with-him having-dined I-saw
σπόρον ἐν γῇ ἀκουσίως ἐκπεσόντα, καὶ καρπὸν πολύν,
seed on earth unwillingly having-fallen and fruit much
καὶ εὐθαλῆ πεποιηκότα· ὥσπερ καὶ ἔμπαλιν. Εἶδον ἐν
and flourishing having-produced as also the-reverse I-saw in

ἰατρείῳ τινὰ κατά τινα ἑτέραν χρείαν παραγενόμενον, καὶ
a-surgery someone for some other need having-come and
ὑπὸ τοῦ ἰατροῦ ἀστειότητι κρατηθέντα, καὶ ἀποστυφθέντα,
by the physician with-courtesy having-been-held and having-been-treated
καὶ τὴν ἐπικειμένην τῷ φωτὶ αὐτοῦ ἀχλὺν ἀποβαλόντα·
and the lying on-the light his mist having-cast-off
καὶ γέγονε τὰ ἀκούσια τῶν ἔν τισιν ἑκουσίων
and have-become the unwilling-things than-the in some willing
βεβαιότερα, καὶ κυριώτερα. Μηδεὶς βάρος καὶ πλῆθος
firmer and more-sovereign no-one weight and multitude
ἁμαρτιῶν προφασιζόμενος ἀνάξιον ἑαυτὸν τοῦ μοναχικοῦ
of-sins pleading unworthy himself of-the monastic
ἐπαγγέλματος ἀποκαλοῖτο· καὶ διὰ ἡδυπάθειαν ἑαυτὸν
profession should-call and because-of self-indulgence himself
εὐτελίζειν νομιζέτω, προφασιζόμενος προφάσεις ἐν ἁμαρτίαις
to-belittle let-him-think making excuses in sins
Ὅπου γὰρ πολλὴ ἡ σηπεδών, ἐκεῖ καὶ μεγάλης ἰατρείας
where for much the rot there also of-great treatment
χρεία, ἵνα τὸν ῥύπον ἀπόθηται. Οἱ γὰρ ὑγιαίνοντες ἐν
need that the filth he-may-put-off the for healthy in
ἰατρείῳ οὐ παραγίνονται. Εἰ βασιλέως ἐπιγείου καλέσαντος,
a-surgery not come if a-king earthly having-called
καὶ εἰς τὴν κατὰ πρόσωπον αὐτοῦ δουλείαν στρατεῦσαι
and into the before face his service to-enlist
θελήσαντος, οὐκ ἀναμένομεν, οὐ προφασιζόμεθα· ἀλλὰ
having-wished not we-wait not we-make-excuses but
πάντα καταλείψαντες προθύμως αὐτὸν καταφθάνομεν·
all-things having-left eagerly him we-hasten-to
πρόσχωμεν ἑαυτοῖς, μή πως τοῦ Βασιλέως τῶν βασιλέων,
let-us-take-heed to-ourselves lest somehow the King of-the kings
καὶ Κυρίου τῶν κυρίων, καὶ Θεοῦ τῶν θεῶν καλοῦντος ἡμᾶς
and Lord of-the lords and God of-the gods calling us

εἰς τὴν οὐράνιον ταύτην τάξιν, ἐξ ὀκνηρίας, καὶ ῥᾳθυμίας
into the heavenly this rank from sloth and indolence
παραιτησώμεθα, καὶ ἐν τῷ μεγάλῳ βήματι εὑρεθῶμεν
we-decline and at the great judgment-seat we-be-found
ἀναπολόγητοι· δυνατὸν μὲν γὰρ καὶ δεδεμένον τοῖς τοῦ
without-defense possible indeed for even bound by-the of-the
βίου πράγμασι, καὶ σιδηραῖς φροντίσι βαδίζειν, ἀλλὰ
life affairs and iron cares to-walk but
δυσχερῶς. Ἐπεὶ καὶ οἱ σίδηρα περικείμενοι ἐν τοῖς ποσὶν
with-difficulty since also those irons wearing on the feet
πολλάκις βαδίζουσιν. Ἀλλὰ συνεχῶς προσκόπτουσι, καὶ
often walk but constantly they-stumble and
τραύματα ἐκ τούτου δέχονται. Ὁ γὰρ ἄγαμος ἐν τῷ
wounds from this receive the for unmarried(-man) in the
κόσμῳ μόνοις τοῖς πράγμασι δεδεμένος, τῷ ἐν χερσὶ
world only by-the affairs bound to-the(-one) on hands
τὰ κλοιὰ περικειμένῳ ἔοικε (διὸ καὶ ὅτε βούλεται δραμεῖν
the fetters wearing is-like therefore also when he-wishes to-run
πρὸς τὸν μονήρη βίον οὐ κωλύεται)· ὁ δὲ γήμας,
to the solitary life not he-is-hindered the(-one) but having-married
τῷ ἐν χερσὶ καὶ ποσὶ τοὺς δεσμοὺς περικειμένῳ
to-the(-one) on hands and feet the bonds wearing
5 Ἤκουσά τινων ἐν κόσμῳ ἀμελῶς διακειμένων, εἰρηκότων
I-heard some in (the)-world carelessly living having-said
πρός με· Πῶς δυνάμεθα ὁμοζύγῳ συζῶντες, καὶ δημοσίαις
to me how can-we with-a-spouse living and public
φροντίσι περικείμενοι τὸν μοναδικὸν βίον μετελθεῖν; Πρὸς
cares encompassed the monastic life pursue to
οὓς ἀπεκρίθημεν.
whom we-answered

Πάντα ὅσα δύνασθε ποιεῖν ἀγαθά, ποιήσατε· μηδένα 6
all-things as-many-as you-can do good do no-one
λοιδορήσητε· μηδένα κλέψητε· μηδενὶ ψεύσησθε· μηδενὸς
revile no-one rob to-no-one lie over-no-one
κατεπαρθῆτε· μηδένα μισήσητε· τῶν συνάξεων μὴ
exalt-yourselves no-one hate from-the synaxes not
χωρίζησθε· τοῖς δεομένοις συμπαθήσατε· μηδένα
separate-yourselves with-the needy sympathize no-one
σκανδαλίσητε· ἀλλοτρίᾳ μερίδι μὴ προσεγγίσητε· καὶ
scandalize another's portion not approach and
ἀρκεῖσθε τοῖς ὀψωνίοις τῶν γυναικῶν ὑμῶν. Ἐὰν οὕτως
be-content with-the provisions of-the wives your if thus
ποιήσητε, οὐ μακρὰν ἔσεσθε τῆς βασιλείας τῶν οὐρανῶν.
you-do not far you-will-be from-the kingdom of-the heavens
Προσδράμωμεν χαρᾷ καὶ φόβῳ τῷ καλῷ ἀγῶνι, μὴ
let-us-run-to with-joy and fear to-the good contest not
δειλιῶντες τοὺς ἐχθροὺς ἡμῶν, ἐπειδὴ εἰς πρόσωπον τῆς
fearing the enemies our since into face of-the
ψυχῆς ἡμῶν καθορῶσιν, εἰ καὶ οὐχ ὁρῶνται· κἂν ἴδωσιν
soul our they-look if even not they-are-seen and-if they-see
αὐτὸ ἐκ δειλίας ἀλλοτριωθέν, τότε καθ' ἡμῶν πικροτέρως
it from cowardice estranged then against us more-bitterly
ὁπλίζονται, νοήσαντες οἱ δόλιοι ὅτι ἐφοβήθημεν.
they-arm-themselves having-perceived the treacherous(-ones) that we-were-afraid
Εὐψύχως οὖν πρὸς αὐτοὺς ὁπλισώμεθα· τῷ γὰρ
courageously then against them let-us-arm-ourselves with-the(-one) for
μαχομένῳ προθύμως οὐδεὶς μάχεται. Οἰκονομικῶς ὁ
fighting eagerly no-one fights by-dispensation the
Κύριος ἐκ τῶν νεοπαγῶν τοὺς πολέμους ἐκούφισεν, ἵνα μὴ
Lord from the newly-planted the wars lightened that not
ἐκ προοιμίων εὐθέως εἰς τὸν κόσμον ἐπαναλύσωσι. Διὸ
from (the)-beginnings at-once into the world they-return therefore

χαίρετε ἐν Κυρίῳ πάντοτε, πάντες οἱ δοῦλοι Θεοῦ· τοῦτο
rejoice in (the)-Lord always all the servants of-God this
πρῶτον σημεῖον ἐν ἑαυτοῖς τῆς τοῦ Δεσπότου ἀγάπης
first sign in yourselves of-the of-the Master love
πρὸς ἡμᾶς γνωρίσαντες, καὶ ὡς αὐτὸς ὑμᾶς κέκληκεν.
toward us having-recognized and that he-himself you has-called
7 Καὶ τοῦτο δὲ ποιῶν ὁ Θεὸς πολλάκις γνωρίζεται· ἰδὼν
and this too doing — God often is-known having-seen
γὰρ ἀνδρείας ψυχὰς εὐθέως ἐκ προοιμίων ἐν αὐταῖς
for brave souls at-once from (the)-beginnings in them
τοὺς πολέμους συνεχώρησε, στεφανῶσαι αὐτὰς συντόμως
the wars he-permitted to-crown them quickly
βουλόμενος. Ἀπέκρυψεν ὁ Κύριος ἀπὸ τῶν ἐν κόσμῳ
wishing hid the Lord from those in the-world
τὴν τοῦ σταδίου δυσχέρειαν, μᾶλλον δὲ εὐχέρειαν· εἰ γὰρ
the of-the stadium difficulty rather and ease if for
ταύτην ἔγνωσαν, οὐκ ἂν ἀπετάσσετο πᾶσα σάρξ. Δίδου
this they-had-known not — would-renounce any flesh give
κόπους νεότητός σου προθύμως Χριστῷ, καὶ χαρήσῃ ἐν
toils of-youth your eagerly to-Christ and you-will-rejoice in
γήρᾳ ἐπὶ πλούτῳ ἀγαθείας· τὰ ἐν νεότητι συναγόμενα ἐν
old-age over wealth of-goodness the-things in youth gathered in
τῷ γήρᾳ τοὺς ἐξατονήσαντας τρέφουσι, καὶ παραμυθοῦνται.
the old-age those having-grown-feeble nourish and comfort
Κάμωμεν νέοι ζεόντως, δράμωμεν νηφόντως· ὁ γὰρ
let-us-toil young fervently let-us-run soberly the for
θάνατος ἄδηλος· πονηροὺς ἀληθῶς καὶ χαλεπούς, δολίους,
death uncertain wicked truly and cruel treacherous
πανούργους μετὰ χεῖρας πῦρ κατέχοντας, καὶ τὸν ναὸν
crafty in hands fire holding and the temple
τοῦ Θεοῦ ἐμπρῆσαι ἐπιθυμοῦντας διὰ τῆς φλογὸς
— of-God to-burn desiring through the flame

τῆς ἐν αὐτῷ, δυνατούς, καὶ ἀΰπνους, ἀΰλους, ἀοράτους
the in it powerful and sleepless immaterial invisible
ἐχθροὺς ἔχομεν. Μηδεὶς νέος ὑπάρχων τοὺς ἐχθροὺς αὐτοῦ
enemies we-have let-no-one young being the enemies his
δαίμονας παραδέξηται λέγοντας· Μή σου κατατρίψῃς
demons receive saying not your wear-out
τὴν σάρκα, ἵνα μὴ νόσοις καὶ ἀσθενείαις περιπέσῃς·
the flesh that not into-diseases and sicknesses you-fall
μόλις γὰρ ἐν τῇ παρούσῃ μάλιστα γενεᾷ εὑρεθήσεται
scarcely for in the present especially generation will-be-found
ὁ θανατῶσαι ταύτην προελόμενος· κἂν πολλῶν καὶ
the(-one) to-mortify it having-chosen even-if of-many and
ἡδυνόντων βρωμάτων ἑαυτὸν στερήσειεν. Σκοπὸς δὲ τούτῳ
delightful foods himself he-should-deprive (the)-aim and for-this
τῷ δαίμονι αὐτὴν ἡμῶν τὴν ἐν τῷ σταδίῳ εἴσοδον χαύνην,
the demon the-very our the in the stadium entry slack
καὶ ῥᾳθυμον ποιῆσαι· καὶ τὸ τέλος λοιπὸν τὴν ἀρχὴν
and indolent to-make and the end thereafter the beginning
ἁρμόδιον. Πρὸ πάντων τοῦτο καὶ ζητήσουσι, καὶ ποιήσουσιν
fitting before all-things this both will-seek and will-do
οἱ ἐν Χριστῷ γνησίως δουλεῦσαι βουλόμενοι, ἵνα καὶ
those in Christ genuinely to-serve wishing that also
τοὺς τόπους, καὶ τοὺς τρόπους, καὶ τὰ καθίσματα, καὶ
the places and the ways and the dwellings and
τὰ ἐπιτηδεύματα διὰ πνευματικῶν Πατέρων, καὶ οἰκείας
the practices through spiritual Fathers and own
ἐπιγνώσεως ἁρμόζοντα ἑαυτοῖς ἐπιλέξωνται. Οὐ γὰρ
knowledge suited to-themselves they-may-choose not for
πάντων τὰ κοινόβια, διὰ τὸ λιχνῶδες· οὐδὲ πάντων τὰ
of-all the communities because-of the greediness nor of-all the
ἡσυχαστήρια, διὰ τὸ θυμῶδες· ἕκαστος δὲ ἐπισκέψεται
hermitages because-of the irascibility each but will-consider

ἐν ποίῳ πεποίωται. Ἐν τρισὶ γενικωτάταις καταστάσεσι
in what(-way) he-is-constituted in three most-general states
καθισμάτων ἅπασα ἡ μοναχικὴ πολιτεία περιέχεται· ἢ
of-dwellings all the monastic way-of-life is-contained either
ἐν ἀθλητικῇ ἀναχωρήσει, καὶ μονίᾳ· ἢ μετὰ ἑνός, ἢ πολὺ
in athletic withdrawal and solitude or with one or at-most
δύο ἡσυχάζειν· ἢ ἐν κοινοβίῳ ὑπομονητικῶς καθέζεσθαι.
two to-be-still or in community patiently to-sit
«Μὴ ἐκκλίνῃς, φησὶν ὁ Ἐκκλησιαστής, εἰς τὰ δεξιά, ἢ εἰς
not turn-aside says — Ecclesiastes to the right or to
τὰ ἀριστερά·» ἀλλ᾽ ὁδῷ βασιλικῇ πορευθῇς· ἡ γὰρ μέση
the left but by-the-way royal go the for middle
τῶν προειρημένων πολλοῖς ἁρμόδιος καθέστηκεν. Τῷ μὲν
of-the aforesaid for-many suitable is to-the indeed
γὰρ μόνῳ, Οὐαί, φησίν, ὅτι ἐὰν πέσῃ εἰς ἀκηδίαν, ἢ ὕπνον,
for alone(-one) woe he-says that if he-falls into listlessness or sleep
ἢ ῥᾳθυμίαν, ἢ ἀπόγνωσιν, οὐκ ἔστιν ὁ ἐγείρων αὐτὸν
or indolence or despair not there-is the(-one) raising him
ἐν ἀνθρώποις. Ὅπου δέ εἰσιν συνηγμένοι δύο, ἢ τρεῖς
among men where and are gathered two or three
εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν, ὁ Κύριος
in the my name there I-am in the-midst of-them the Lord
εἴρηκεν. Τίς ἄρα ἐστὶν ὁ πιστός, καὶ φρόνιμος μοναχός,
has-said who then is the faithful and wise monk
ὃς τὴν θέρμην τὴν ἑαυτοῦ ἐφύλαξεν ἄσβεστον· καὶ μέχρι
who the warmth the own kept unquenched and until
τῆς αὐτοῦ ἐξόδου καθ᾽ ἡμέραν πῦρ πυρί, καὶ θέρμην θέρμῃ,
the his departure each day fire to-fire and warmth to-warmth
καὶ σπουδὴν σπουδῇ, καὶ πόθον πόθῳ οὐκ ἐπαύσατο;
and zeal to-zeal and longing to-longing not ceased(-adding)
8 Ὁ ἐπιβεβηκὼς μὴ στραφῇς εἰς τὰ ὀπίσω.
the(-one) having-set-foot not turn to the-things behind

Whoever truly loves the Lord and fears his own death cares no longer for money, parents, glory, or friends, and follows Christ naked. Christ's word to the man who would bury his father counts all who live in the world as dead, and his word to the rich young man, whom wealth did not keep from baptism, shows how great the monk's calling is. Virtues planted in the world and watered by vainglory wither in the desert. Grief at losing a thing shows attachment to it. The narrow way is hunger, night vigil, and insult borne without anger, and the crown needs three renunciations: of things and people, of one's own will, and of the vainglory that follows obedience. When the demons stir the memory of parents and brothers, the monk arms himself with prayer and the memory of eternal fire. The harbor can be a place of shipwreck.

Ὁ ἐν ἀληθείᾳ τὸν Κύριον ἀγαπήσας· ὁ ἐν ἀληθείᾳ 1
the(-one) in truth the Lord having-loved the(-one) in truth
τῆς μελλούσης βασιλείας ἐπιτυχεῖν ἐπιζητήσας· ὁ ἐν
the coming kingdom to-attain having-sought the(-one) in
ἀληθείᾳ πόνον περὶ τῶν ἑαυτοῦ πταισμάτων ἐσχηκώς·
truth pain for the own failings having-had
ὁ ἐν ἀληθείᾳ μνήμην κολάσεως κτησάμενος, καὶ
the(-one) in truth remembrance of-punishment having-acquired and
κρίσεως αἰωνίου· ὁ ἐν ἀληθείᾳ φόβον τῆς ἑαυτοῦ ἐξόδου
of-judgment eternal the(-one) in truth fear of-the own departure
ἀναλαβὼν οὐκ ἔτι ἀγαπήσει, οὐκ ἔτι φροντίσει,
having-taken-up not any-longer will-love not any-longer will-think
ἢ μεριμνήσει, οὐ χρημάτων, οὐ κτημάτων, οὐ γονέων, οὐ
or will-worry not of-money not of-possessions not of-parents not
δόξης τοῦ βίου, οὐ φίλου, οὐκ ἀδελφῶν, οὐδενὸς ἐπιγείου
of-glory of-the life not of-friend not of-brothers of-nothing earthly
τὸ παράπαν· ἀλλὰ πᾶσαν αὐτοῦ τὴν σχέσιν, πᾶσαν τὴν
the at-all but all his the tie all the

περὶ τούτου φροντίδα ἐκτιναξάμενος, καὶ μισήσας· ἐπειδὴ
about this thought having-shaken-off and having-hated since
καὶ τὴν ἑαυτοῦ σάρκα· πρὸς τούτων γυμνός, καὶ ἀμέριμνος,
also the own flesh before these naked and without-care
καὶ ἀόκνως Χριστῷ ἀκολουθεῖ, πρὸς τὸν οὐρανὸν ἀεὶ
and unhesitatingly Christ follows to the heaven always
βλέπων, καὶ τὴν ἐκεῖθεν βοήθειαν ἀναδεχόμενος, κατὰ
looking and the from-there help receiving according-to
τὸν εἰπόντα ἅγιον· Ἐκολλήθη ἡ ψυχή μου ὀπίσω σου, καὶ
the having-said holy(-one) clung the soul my after you and
τὸν ἄλλον τὸν ἀείμνηστον εἰρηκότα· Ἐγὼ δὲ οὐκ ἐκοπίασα
the other the ever-remembered having-said I but not was-weary
κατακολουθῶν σοι, καὶ ἡμέραν, ἢ ἀνάπαυσιν ἀνθρώπου οὐκ
following you and day or rest of-man not
ἐπεθύμησα, Κύριε. Αἰσχύνη μεγίστη ὑπάρχει τὸ πάντα τὰ
I-desired Lord shame greatest is the all-things the
προειρημένα καταλιπόντας μετὰ τὴν κλῆσιν ἡμῶν, ἣν
aforesaid having-left after the calling our with-which
ὁ Κύριος κέκληκεν ἡμᾶς, καὶ οὐκ ἄνθρωπος, τινὸς
the Lord has-called us and not a-man of-someone
φροντίζειν μὴ δυναμένου ἡμᾶς εὐεργετῆσαι ἐν τῇ ὥρᾳ τῆς
to-think not being-able us to-benefit in the hour of-the
ἀνάγκης ἡμῶν, ἤγουν τῆς ἐξόδου. Τοῦτο γάρ ἐστιν ὅπερ
need our that-is of-the departure this for is what
εἶπεν ὁ Κύριος, στραφῆναι εἰς τὰ ὀπίσω, καὶ μὴ
said the Lord to-turn to the-things behind and not
εὑρεθῆναι εὔθετον εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ὁ Κύριος
to-be-found fit for the kingdom of-the heavens the Lord
ἡμῶν τὸ εὐόλισθον ἡμῶν τῶν εἰσαγωγικῶν γινώσκων, καὶ
our the slipperiness of-us the beginners knowing and
ὡς εὐχερῶς ἐν τοῖς κοσμικοῖς συνδιάγοντες, ἢ
how easily in-the-company-of the worldlings living or

συντυγχάνοντες, πάλιν ἐπὶ τὸν κόσμον στρεφόμεθα, φησὶ
meeting again toward the world we-turn says
πρὸς τὸν εἰρηκότα αὐτῷ· Ἐπίτρεψόν μοι ἀπελθεῖν θάψαι
to the(-one) having-said to-him allow me to-go-away to-bury
τὸν πατέρα μου. Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν
the father my let the dead to-bury the their-own
νεκρούς. Οἱ δαίμονες μετὰ τὴν ἀποταγήν, λοιπὸν τοὺς
dead the demons after the renunciation thereafter the
ἐλεήμονας ἡμῖν, καὶ συμπαθεῖς τῶν κοσμικῶν μακαρίζειν
merciful to-us and compassionate of-the worldlings to-call-blessed
ὑποτίθενται, καὶ ἑαυτοὺς ἀποστερήσαντας. Σκοπὸς δὲ
suggest and ourselves having-deprived (the)-aim and
τοῖς ἐχθροῖς ἡμῶν διὰ νόθου ταπεινώσεως, ἢ πρὸς
for-the enemies our through counterfeit humility either to
τὸν κόσμον ἡμᾶς ἐπιστρέψαι, ἢ μένοντας μοναχοὺς πρὸς
the world us to-turn-back or remaining monks to
τὴν ἀπόγνωσιν κατακρημνῖσαι. Ἔστιν εὐτελίζειν τοὺς
the despair to-hurl-down it-is-possible to-belittle those
ἐν κόσμῳ διὰ οἴησιν, καὶ ἔστιν αὐτοὺς ἀπόντας
in the-world because-of conceit and it-is-possible them absent
ἐξουθενεῖν, διὰ τὸ φυγεῖν τὴν ἀπόγνωσιν, καὶ τὴν
to-disdain because-of the to-flee the despair and the
ἐλπίδα προσκτήσασθαι. Ἀκούσωμεν οὖν τοῦ Κυρίου πρὸς
hope to-gain let-us-hear then the Lord to
ἐκεῖνον τὸν νεανίσκον, τὸν πάσας σχεδὸν τὰς ἐντολὰς
that the young-man the all nearly the commandments
ἐργασάμενον εἰρηκότα· ὅτι Ἕν σοι λείπει, τὸ πωλῆσαι
having-done having-said that one-thing for-you is-lacking the to-sell
τὰ ὑπάρχοντα, καὶ δοῦναι πτωχοῖς, καὶ ἑαυτὸν πτωχὸν
the possessions and to-give to-(the)-poor and yourself poor
καταστῆσαι ἐλεημοσύνην δεχόμενον.
to-make alms receiving

2 Οἱ προθύμως καὶ ζέως διαδραμεῖν βουλόμενοι, νουνεχῶς
we-who eagerly and fervently to-run-through wishing wisely
ἐπισκεψώμεθα πῶς ὁ Κύριος πάντας τοὺς ἐν κόσμῳ
let-us-consider how the Lord all those in the-world
διατρίβοντας, καὶ ζῶντας νεκροὺς κατεδίκασεν, εἰπὼν
spending-time and living dead condemned having-said
πρός τινα· Ἄφες τοὺς νεκροὺς κοσμικούς, τοὺς τῷ σώματι
to someone let the dead worldly the in-the body
νεκροὺς θάψαι· οὐδὲν ἐκώλυσε τὸν νεανίσκον ἐκεῖνον
dead to-bury nothing hindered the young-man that
ὁ πλοῦτος προσελθεῖν τῷ βαπτίσματι. Ἐματαιώθησαν
the wealth to-come to-the baptism were-made-foolish
τοίνυν φάσκοντές τινες, ὅτι τοῦ βαπτίσματος χάριν ὁ
therefore saying some that of-the baptism for-the-sake the
Κύριος πωλῆσαι αὐτὸν τὸν πλοῦτον διέταττεν. Ἀρκείτω
Lord to-sell him the wealth ordered let-suffice
ἡμῖν εἰς μείζονα πληροφορίαν τῆς μείζονος δόξης
for-us for greatest assurance of-the greatest glory
τοῦ ἡμετέρου ἐπαγγέλματος, ἡ τοιαύτη πληροφορία.
of-the our profession the such assurance
Ζητητέον πῶς οἱ ἐν κόσμῳ διάγοντες, καὶ ἀγρυπνίαις,
it-must-be-asked how those in the-world living and in-vigils
καὶ νηστείαις, καὶ κόποις, καὶ κακοπαθείαις διατρίβοντες,
and fasts and toils and hardships spending-time
ἐν μονήρει βίῳ ὥσπερ ἐν δοκιμαστηρίῳ, καὶ σκάμματι
in solitary life as in a-testing-ground and arena
ἐκ τῶν ἀνθρώπων ἀναχωροῦντες, τὴν προτέραν ἄσκησιν
from the men withdrawing the former discipline
αὐτῶν τὴν νενοθευμένην, καὶ ἐπίπλαστον οὐκ ἔτι
their the counterfeit and feigned not any-longer
μετέρχονται; Ἑώρακα πλεῖστα, καὶ διάφορα φυτὰ τῶν
pursue I-have-seen very-many and various plants of-the

ἀρετῶν παρ᾽ αὐτῶν ἐν κόσμῳ καταφυτευόμενα· καὶ ὥσπερ
virtues by them in (the)-world planted and as
ἐξ ὑπονόμου βορβόρου, ὑπὸ τῆς κενοδοξίας ποτιζόμενα,
from a-sewer of-filth by the vainglory watered
καὶ ὑπὸ φανητιασμοῦ κελευόμενα, καὶ ὑπὸ ἐπαίνων
and by showing-off urged-on and by praises
κοπριζόμενα· καὶ μέντοι μεταφυτευθέντα ἐν γῇ ἐρήμῳ, καὶ
manured and yet transplanted in land desert and
ἀβάτῳ κοσμικῶν, καὶ ἀνύδρῳ κενοδοξιακοῦ, καὶ βρωμώδους
untrodden by-worldlings and waterless of-vainglorious and foul
ὕδατος, εὐθέως ἐπεξηράνθησαν. Οὐ γὰρ πεφύκασι τὰ ἔνυδρα
water at-once withered not for are-wont the watered
φυτὰ ἐν σκληροῖς καὶ ἀνύδροις γυμναστηρίοις καρποφορεῖν.
plants in hard and waterless training-grounds to-bear-fruit
Εἴ τις κόσμον ἐμίσησεν, οὗτος λύπην διέφυγεν· εἰ δέ τις
if anyone (the)-world hated be grief escaped if but anyone
πρός τι τῶν ὁρωμένων προσπάθειαν κέκτηται, οὐδέπω
to any of-the things-seen attachment possesses not-yet
λύπης λελύτρωται. Πῶς γὰρ ἂν καὶ μὴ λυπηθήσεται ἐπὶ
from-grief has-been-redeemed how for — also not will-he-be-grieved at
τῇ στερήσει τοῦ ἀγαπωμένου; Ἐν πᾶσι μὲν πολλῆς ἡμῖν
the deprivation of-the beloved in all-things indeed of-much for-us
χρεία τῆς νήψεως, ἐπιπλεῖον δὲ τούτῳ προσεκτέον νουνεχῶς
need the watchfulness for-more but to-this one-must-attend wisely
πρὸ τῶν λοιπῶν. Πολλοὺς τεθεάκαμεν ἐν κόσμῳ, ὑπὸ
before the rest many we-have-beheld in (the)-world by
μεριμνῶν, καὶ φροντίδων, καὶ ἀδολεσχιῶν, καὶ ἀγρυπνιῶν
worries and cares and gossipings and vigils
σωματικῶν τὴν τοῦ οἰκείου σώματος μανίαν ἐκφυγόντας·
bodily the of-the own body madness having-escaped
ἐν ἀμεριμνίᾳ δὲ πάσῃ ἐπὶ τὸν μονήρη βίον ἐληλυθότας·
in freedom-from-care but all to the solitary life having-come

οἱ τοιοῦτοι ἐλεεινῶς ὑπὸ τῆς τοῦ σώματος κινήσεως
the such(-men) pitiably by the of-the body movement
ἐῤῥυπώθησαν· πρόσχωμεν ἑαυτοῖς μήποτε ἐπὶ τὴν στενὴν
were-defiled let-us-take-heed to-ourselves lest to the narrow
καὶ τεθλιμμένην ὁδὸν λέγοντες ὁδεύειν, τὴν πλατεῖαν καὶ
and afflicted way saying to-travel the broad and
εὐρύχωρον κατέχοντες ἐπλανήθημεν. Στενὴν ὁδὸν ἐμφανίσει
wide holding we-have-strayed a-narrow way will-show
σοι θλῖψις κοιλίας, στάσις παννύχιος, μέτρον ὕδατος, ἄρτου
you affliction of-(the)-belly standing all-night measure of-water of-bread
ἔνδεια, ἀτιμίας πόμα καθάρσιον· μυκτηρισμοί, καταγέλωτες,
want of-dishonor draft cleansing mockeries derisions
ἐμπαισμοί, ἐκκοπὴ θελημάτων οἰκείων, προσκρούσεων
scorns cutting-off of-wills own of-offenses
ὑπομονή, περιφρονήσεως ἀγογγυσία, ὕβρεων βία,
endurance of-contempt uncomplaining-bearing of-insults forcing
ἀδικούμενον ὑπομένειν ἰσχυρῶς, καταλαλούμενον μὴ
wronged to-endure mightily slandered not
ἀγανακτεῖν, ἐξουδενούμενον μὴ ὀργίζεσθαι, κατακρινόμενον
to-be-indignant despised not to-be-angry condemned
ταπεινῶσαι. Μακάριοι οἱ τὴν ὁδὸν τῶν προειρημένων
to-humble(-oneself) blessed those the way of-the aforesaid
ὁδῶν πορευόμενοι, ὅτι αὐτῶν ἐστι ἡ βασιλεία τῶν οὐρανῶν.
ways going for theirs is the kingdom of-the heavens
Οὐδεὶς ἐν τῷ οὐρανίῳ νυμφῶνι στεφανηφορῶν ἐλεύσεται,
no-one in the heavenly bridal-chamber crowned will-come
μὴ τὴν πρώτην, καὶ δευτέραν, καὶ τρίτην ἀποταγὴν
not the first and second and third renunciation
ἀποταξάμενος· λέγω δὴ τὴν πάντων πραγμάτων, καὶ
having-renounced I-mean indeed the of-all things and
ἀνθρώπων, καὶ γονέων, καὶ τὴν ἐκκοπτὴν τοῦ ἰδίου
men and parents and the cutting-off of-the own

θελήματος· καὶ τρίτην ἀποταγὴν τῆς κενοδοξίας, τῆς
will and third renunciation of-the vainglory the
ἐπακολουθούσης τῇ ὑπακοῇ· Ἐξέλθετε ἐκ μέσου αὐτῶν,
following to-the obedience come-out from midst of-them
καὶ ἀφορίσθητε· καὶ ἀκαθαρσίας κόσμου μὴ ἅπτεσθε,
and be-separated and uncleanness of-(the)-world not touch
λέγει Κύριος. Τίς γὰρ παρ' ἐκείνοις θαύματα πεποίηκε
says (the)-Lord who for among them miracles has-worked
πώποτε; τίς νεκροὺς ἤγειρε; τίς δαίμονας ἀπήλασεν;
ever who dead raised who demons drove-out
Οὐδείς. Ταῦτα γὰρ πάντα μοναχῶν τὰ ἔπαθλα, ἃ ὁ
no-one these(-things) for all of-monks the prizes which the
κόσμος χωρῆσαι οὐ δύναται. Εἰ γὰρ ἠδύνατο, περὶ τί ἡ
world to-contain not can if for it-could for what the
ἄσκησις, ἤγουν ἡ ἀναχώρησις; Ὁπόταν οἱ δαίμονες μετὰ
discipline that-is the withdrawal whenever the demons after
τὴν ἀποταγὴν τῇ πρὸς τοὺς γονεῖς ἡμῶν μνήμῃ,
the renunciation with-the toward the parents our remembrance
καὶ ἀδελφούς, καὶ καρδίαν ἡμῶν ἐκθερμαίνουσι, τότε
and brothers even heart our heat-up then
ἡμεῖς τῇ προσευχῇ κατ' αὐτῶν ὁπλισώμεθα, καὶ τῇ
we with-the prayer against them let-us-arm-ourselves and with-the
τοῦ αἰωνίου πυρὸς μνήμῃ ἑαυτοὺς πυρώσωμεν, ἵνα
of-the eternal fire remembrance ourselves let-us-inflame that
τῇ τούτου ὑπομνήσει τὸ ἄκαιρον τῆς καρδίας πῦρ
with-the of-this reminder the untimely of-the heart fire
κατασβέσωμεν. Εἴ τις ἀπροσπαθῶς πρὸς οἱονοῦν πρᾶγμα
we-may-quench if anyone without-attachment toward any-whatever thing
διακεῖσθαι νομίζει. Ἐπὶ δὲ τῇ τούτου ἀποστερήσει τὴν
to-be-disposed thinks at but the of-this deprivation the
καρδίαν λελύπηται, ὁ τοιοῦτος τελείως ἑαυτὸν ἠπάτησεν.
heart is-grieved the such(-man) completely himself has-deceived

Ὅσοι νέοι περὶ τοὺς τῶν σωμάτων ἔρωτας, καὶ τὴν
as-many-as young for the of-the bodies loves and the
τροφὴν ἐμμανῶς διάκεινται, καὶ τῇ μοναδικῇ πολιτείᾳ
food madly are-disposed and to-the monastic way-of-life
προσελθεῖν βούλονται, πάσῃ νήψει καὶ προσευχῇ ἑαυτοὺς
to-come wish with-all watchfulness and prayer themselves
γυμνάσωσι, καὶ πείσωσι πάσης τρυφῆς, καὶ πονηρίας
let-them-train and let-them-persuade from-all luxury and wickedness
ἀπέχεσθαι· μήπως γένωνται αὐτοῖς τὰ ἔσχατα χείρονα
to-abstain lest become for-them the last-things worse
τῶν πρώτων. Ὁ λιμὴν καὶ σωτηρίας, καὶ κινδύνων
than-the first the harbor both of-salvation and of-dangers
πρόξενος, καὶ τοῦτο γινώσκουσιν οἱ τὴν νοητὴν θάλασσαν
cause and this know those the spiritual sea
πλέοντες. Ἐλεεινὸν δὲ ἰδέσθαι θέαμα, τοὺς ἐν τῷ πελάγει
sailing pitiable but to-see sight those in the open-sea
διασωθέντας, ἐν τῷ λιμένι ναυαγήσαντας.
saved in the harbor having-been-shipwrecked

3 Δευτέρα ἀνάβασις· ὁ τρέχων μὴ τὴν σύζυγον, ἀλλὰ
second ascent the(-one) running not the wife but
τὸν Λὼτ μιμούμενος φεύγῃ.
— Lot imitating let-him-flee

Exile is leaving without turning back all that hinders piety at home, a hidden life and an unseen aim; yet it needs discernment, lest it breed vainglory. The demons urge a return home to edify many and to set an example to those who knew our former deeds, and Lot's wife is the warning. Christ himself left his mother and brothers for those who do his Father's will: let compunction be your mother and remembrance of death your spouse. A short treatise on dreams follows: the demons show exiles their kin dying or in trouble, and whoever believes dreams chases his own shadow; they prophesy by conjecture and appear as angels of light, but dreams of judgment and punishment come from angels and may be believed, unless they bring despair.

Ξενιτεία ἐστὶ κατάλειψις ἀνεπίστροφος πάντων τῶν 1
exile is a-leaving without-turning-back of-all the
ἐν τῇ πατρίδι, πρὸς τὸν τῆς εὐσεβείας σκοπὸν ἡμῖν
in the homeland to the of-the piety aim for-us
ἀντιπραττόντων. Ξενιτεία ἐστὶν ἀπαρρήσιαστον ἦθος,
opposing exile is an-unassuming character
ἄγνωστος σοφία, ἀδημοσίευτος σύνεσις, ἀπόκρυφος βίος,
unknown wisdom unpublished understanding hidden life
ἀθεώρητος σκοπός, ἀφανὴς λογισμός, εὐτελείας ὄρεξις,
unseen aim hidden thought of-lowliness desire
στενοχωρίας ἐπιθυμία, πόθου θείου ὑπόθεσις, ἔρωτος
of-hardship longing of-yearning divine foundation of-love
πλῆθος, κενοδοξίας ἄρνησις, σιωπῆς βυθός. Πέφυκέ πως
abundance of-vainglory denial of-silence depth is-wont somehow
καὶ οὗτος ὁ λογισμὸς ἐν προοιμίοις τοῖς ἐρασταῖς Κυρίου
also this the thought in the-beginnings to-the lovers of-(the)-Lord
ἀεννάως, καὶ ἐπιτεταμένως διενοχλεῖν, ὡς ἐν θείῳ πυρί·
ceaselessly and intensely to-trouble as in divine fire
λέγω δὲ ὁ τῶν ἰδίων μακρισμός, σκοπῷ εὐτελείας,
I-mean and the of-the own(-people) estrangement with-the-aim of-lowliness

καὶ θλίψεως, προτρεπόμενος τοὺς ἐραστὰς τοῦ τοιούτου
and affliction urging the lovers of-the such
καλοῦ. Πλὴν καθ' ὅσον μέγας καὶ ἀξιέπαινός ἐστι, κατὰ
good however in as-much-as great and praiseworthy it-is by
τοσοῦτον πολλὴν καὶ τὴν διάκρισιν κέκτηται. Οὐ γὰρ
so-much much also the discernment it-possesses not for
πᾶσα ξενιτεία ἄκρως γενομένη καλή· εἰ πᾶς προφήτης
every exile extremely done good if every prophet
ἄτιμος ἐν τῇ ἰδίᾳ πατρίδι, ὥς φησιν ὁ Κύριος,
without-honor in the own homeland as says the Lord
σκοπήσωμεν μή πως γένηται ἡμῖν ξενιτεία κενοδοξίας
let-us-consider lest somehow become for-us exile of-vainglory
ὑπόθεσις. Ξενιτεία γάρ ἐστιν ὁ πάντων χωρισμός, διὰ
foundation exile for is the from-all separation because-of
τὸ τὸν λογισμὸν ποιῆσαι Θεοῦ ἀχώριστον. Ξενιτεία ἐστὶν
the the thought to-make from-God inseparable exile is
ἀνεμπλήστου πένθους ἐραστής, καὶ ἐργάτης. Ξένος ἐστὶν
of-insatiable mourning lover and worker a-stranger is
ὁ πάσης ἰδίων καὶ ἀλλοτρίων σχέσεως φυγάς. Μὴ
the from-every of-one's-own and of-others' attachment fugitive not
ἀνάμενε ἐπὶ τὴν μονίαν, ἢ ἐπὶ τὴν ξενιτείαν ἐπειγόμενος
wait-for to the solitude or to the exile hastening
τὰς φιλοκόσμους ψυχάς· δι' ὅτι ὁ κλέπτης ἀνυπονόητος.
the world-loving souls because that the thief unsuspected
Πολλοὶ συσσῶσαι πειραθέντες ῥᾳθύμους καὶ ὀκνηρούς,
many to-save-along having-tried indolent and slothful
συναπώλοντο, τοῦ πυρὸς τῷ χρόνῳ ἀποσβεσθέντος.
perished-with-them of-the fire in-the time having-been-quenched
Δεξάμενος φλόγα τρέχε. Οὐ γὰρ γινώσκεις, τό, πότε
having-received a-flame run not for you-know the when
σβέννυται, καὶ ἐν σκοτίᾳ σε καταλήψει. Ἄλλους μὲν
it-is-quenched and in darkness you it-will-overtake others indeed

σῶσαι οὐ πάντες ἀπαιτούμεθα. Φησὶ γὰρ ὁ θεῖος
to-save not all are-required says for the divine
Ἀπόστολος· Ἆρα οὖν ἕκαστος ἡμῶν ἀδελφοί, περὶ ἑαυτοῦ
Apostle so then each of-us brothers for himself
λόγον δώσει τῷ Θεῷ. Καὶ πάλιν· Ὁ διδάσκων, φησίν,
account will-give — to-God and again the(-one) teaching he-says
ἕτερον σεαυτὸν οὐ διδάσκεις. Ὥσπερ ἔλεγε· Περὶ ἄλλων
another yourself not you-teach as he-said about others
μὲν οὐκ οἶδα, ἑαυτοὺς δὲ πάντες πάντως. Ξενιτεύων
indeed not I-know ourselves but all surely in-exile
ἀσφαλίζου τὸν γυρευτήν, καὶ φιλήδονον δαίμονα. Ἡ γὰρ
guard-against the roving and pleasure-loving demon the for
ξενιτεία ἀφορμὴν αὐτῷ δίδωσι. Καλὴ ἡ ἀπροσπάθεια,
exile occasion to-him gives good the detachment
ταύτης δὲ ξενιτεία μήτηρ· ὁ ξενιτεύσας διὰ τὸν
of-this and exile mother the(-one) having-gone-into-exile because-of the
Κύριον, οὐκ ἔτι σχέσεις ἔσχηκεν, ἵνα μὴ φανῇ
Lord not any-longer attachments has-had that not he-may-appear
διὰ πάθη πλαζόμενος. Ὁ κόσμου ξενιτεύων,
because-of passions wandering the(-one) from-the-world going-into-exile
μηκέτι κόσμου προσψαύσῃς· πεφύκασι γὰρ τὰ πάθη
no-longer (the)-world touch are-wont for the passions
φιλεπίστροφα εἶναι. Ἐξορίζεται ἀκουσίως ἡ Εὔα τοῦ
prone-to-return to-be is-exiled unwillingly — Eve from-the
παραδείσου, καὶ μοναχὸς ἑκουσίως τῆς ἑαυτοῦ πατρίδος.
paradise and a-monk willingly from-the own homeland
Ἡ μὲν γὰρ πάλιν τοῦ ξύλου τῆς παρακοῆς ἐπιθυμεῖν
she indeed for again of-the tree of-the disobedience to-desire
ἔμελλεν· ὁ δὲ κίνδυνον ἐκ τῶν κατὰ σάρκα συγγενῶν
was-going he but danger from the according-to flesh kinsmen
πάντως ὑφίστατο. Ἀπόφευγε ὡς ἀπὸ μάστιγος, τοὺς τῶν
surely underwent flee as from a-scourge the of-the

πτωμάτων τόπους. Καρποῦ γὰρ μὴ παρόντος οὐ συνεχῶς
falls places fruit for not present not constantly
ὀρεγόμεθα. Μηδὲ οὗτος ὁ τρόπος, καὶ δόλος τῶν κλεπτῶν
we-crave nor this the way and trick of-the thieves
λανθανέτω σε· ὑποβάλλουσι γὰρ ἡμῖν τῶν κοσμικῶν μὴ
let-escape you they-suggest for to-us from-the worldlings not
χωρίζεσθαι, πολὺν τὸν μισθὸν ἡμᾶς λέγοντες κομίζεσθαι,
to-be-separated great the reward us saying to-receive
εἴπερ ὁρῶντες τὸ θῆλυ ἑαυτῶν κρατήσωμεν, οἷστισιν οὐ
if-indeed seeing the female ourselves we-master whom not
πείθεσθαι δεῖ, μᾶλλον δὲ τοὐναντίον ποιεῖν. Ὅταν τῶν
to-obey one-must rather but the-opposite to-do when from-the
οἰκείων ἡμῶν ἐπὶ χρόνον, ἢ χρόνους ἀναχωρήσαντες
kin our for a-time or times having-withdrawn
μικράν τινα εὐλάβειαν, ἢ κατάνυξιν, ἢ ἐγκράτειαν ἑαυτοῖς
little some reverence or compunction or continence for-ourselves
περιποιησώμεθα· τότε λοιπὸν οἱ λογισμοὶ τῆς ματαιότητος
we-have-gained then thereafter the thoughts of-the vanity
ἐπιστάντες πορεύεσθαι ἡμῖν πάλιν ἐπὶ τὴν οἰκείαν πατρίδα
coming-on to-go us again to the own homeland
ἐπιτρέπουσιν εἰς οἰκοδομὴν πολλῶν, φησίν, καὶ τύπον,
urge for edification of-many he-says and example
καὶ ὠφέλειαν τῶν τὰς πράξεις ἡμῶν τὰς ἀθεμίτους
and benefit of-those the deeds our the lawless
σκοπούντων. Εἰ δὲ καὶ λόγου, καὶ φίλης γνώσεως
observing if but also in-speech and mere knowledge
εὐποροῦντες τυγχάνομεν, τότε λοιπὸν ὡς σωτῆρας ψυχῶν,
abounding we-happen-to-be then thereafter as saviors of-souls
καὶ διδασκάλους ἡμᾶς ἐν αὐτῷ κόσμῳ ὑποβάλλουσιν, ἵνα
and teachers us in the-very world they-suggest that
τὰ ἐν τῷ λιμένι συναχθέντα καλῶς, ἐν τῷ πελάγει
the-things in the harbor gathered well in the open-sea

κακῶς σκορπίσωσι. Μὴ τὴν γυναῖκα, ἀλλ᾽ αὐτὸν τὸν
badly they-may-scatter not the wife but himself —
Λὼτ μιμεῖσθαι σπουδάσωμεν· ψυχὴ γὰρ στραφεῖσα ὅθεν
Lot to-imitate let-us-be-eager a-soul for having-turned whence
ἐξῆλθεν, ὡς τὸ ἅλας μωρανθήσεται, καὶ ἀκίνητος λοιπὸν
it-came-out as the salt will-lose-its-savor and motionless thereafter
μένει. Φεῦγε Αἴγυπτον ἀμεταστρεπτί. Αἱ γὰρ στραφεῖσαι
remains flee Egypt without-turning-back the for having-turned
καρδίαι ἐκεῖ τὴν γῆν τῆς ἀπαθείας Ἱερουσαλὴμ οὐκ
hearts there the land of-the dispassion Jerusalem not
ἐθεάσαντο. Ἔστιν ἐν προοιμίοις διὰ τὸ νηπιῶδες
beheld it-is-possible in (the)-beginnings because-of the childishness
ἀπολιπόντας τὰ οἰκεῖα, καὶ τελείως καθαρθέντας, πρὸς
having-left the own(-things) and perfectly having-been-cleansed to
αὐτὰ συμφερόντως ἐπιστραφῆναι, ἴσως σκοπῷ τοῦ
them profitably to-return perhaps with-(the)-aim of-the
μετὰ τὸ σωθῆναι σῶσαί τινας. Καίπερ ἐκ Θεοῦ Μωσῆς
after the to-be-saved to-save some although from God Moses
ἐκεῖνος ὁ θεόπτης, πρὸς σωτηρίαν τοῦ ὁμοφύλου γένους
that the God-seer for salvation of-the same-tribed race
ἀποσταλείς, πολλοὺς ἐν Αἰγύπτῳ τοὺς κινδύνους, ἤγουν ἐν
sent many in Egypt the dangers that-is in
τῷ κόσμῳ τοὺς σκοτασμοὺς ἔσχηκε. Καλὸν λυπῆσαι γονεῖς,
the world the darknesses had good to-grieve parents
καὶ μὴ Κύριον· ὁ μὲν γὰρ καὶ ἔπλασε, καὶ ἔσωσεν· οἱ
and not (the)-Lord he indeed for both formed and saved they
δὲ πολλάκις οὓς ἠγάπησαν, ἀπόλεσαν, καὶ τῇ κολάσει
but often whom they-loved destroyed and to-the punishment
παρέδωκαν· ξένος ἐκεῖνός ἐστι· ὁ ὡς ἀλλόγλωσσος
delivered a-stranger that-one is the(-one) as of-another-tongue
ἐν ἑτερογλώσσοις ἐν γνώσει καθήμενος. Οὐ μισοῦντες
among foreign-tongued in knowledge sitting not hating

ἡμεῖς τοὺς οἰκείους ἑαυτῶν, ἢ τοὺς τόπους ἀναχωροῦμεν,
we the kin our-own or the places we-withdraw
μὴ γένοιτο! ἀλλὰ τὴν ἐξ αὐτῶν ἡμῖν προσγινομένην
not may-it-be but the from them to-us accruing
βλάβην ἐκφεύγοντες. Ὡς ἐν πᾶσι, καὶ ἐν τούτοις γίνεται
harm fleeing as in all-things also in these becomes
ἡμῖν Χριστὸς τοῖς ἀγαθοῖς διδάσκαλος. Φαίνεται γὰρ καὶ
to-us Christ in-the good-things teacher he-appears for also
αὐτὸς τοὺς γονεῖς κατὰ σάρκα πολλάκις καταλιπών· καὶ
himself the parents according-to flesh often having-left and
παρά τινων ἀκούων· Ἡ μήτηρ σου, καὶ οἱ ἀδελφοί σου
from some hearing the mother your and the brothers your
ζητοῦσί σε· θᾶττον ὁ καλὸς ἡμῶν Κύριος, καὶ διδάσκαλος
seek you quickly the good our Lord and teacher
ἀπαθὲς μῖσος ὑπέδειξεν εἰπών· Μήτηρ μου, καὶ ἀδελφοί
dispassionate hatred showed having-said mother my and brothers
μού εἰσιν οἱ ποιοῦντες τὸ θέλημα τοῦ Πατρός μου
my are those doing the will of-the Father my
τοῦ ἐν τοῖς οὐρανοῖς. Ἔστω σου πατὴρ ὁ πρὸς
the in the heavens let-be your father the(-one) toward
τὸ φορτίον τῶν ἁμαρτημάτων συγκοπιάσαι δυνάμενος,
the burden of-the sins to-toil-with(-you) able
καὶ βουλόμενος, μήτηρ δέ, ἡ κατάνυξις, ἡ ἀποπλῦναί
and willing mother and the compunction the to-wash-off
σε τοῦ ῥύπου ἰσχύουσα· ἀδελφὸς δέ, ὁ πρὸς τὸν
you from-the filth strong brother and the(-one) toward the
δρόμον τὸν ἄνω συμπονῶν καὶ συναμιλλώμενος· κτῆσαι
course the above toiling-with and contending-with acquire
σύμβιον ἀναπόσπαστον μνήμην θανάτου· τέκνα δέ σου
as-spouse inseparable remembrance of-death children and your
φιλητὰ ἔστωσαν στεναγμοὶ καρδίας. Δοῦλον κτῆσαι σὸν
beloved let-be groanings of-heart a-slave acquire your

σῶμα. Φίλους δὲ τὰς ἁγίας δυνάμεις, αἵτινες ἐν καιρῷ
body friends and the holy powers which in time
ἐξόδου ὠφελῆσαί σε δύνανται, ἐὰν φίλοι σου γίνωνται·
of-departure to-help you can if friends your they-become
«Αὕτη ἡ γενεὰ ζητούντων τὸν Κύριον,» πόθος Θεοῦ
this the generation of-those-seeking the Lord longing of-God
ἀπέσβεσεν πόθον γονέων. Ὁ δὲ λέγων ἀμφότερα ἔχειν,
quenched longing of-parents the(-one) but saying both to-have
πεπλάνηκεν ἑαυτὸν ἀκούων τοῦ λέγοντος· Οὐδεὶς δύναται
has-deceived himself hearing the(-one) saying no-one can
δυσὶ κυρίοις δουλεύειν, καὶ τὰ ἑξῆς. Οὐκ ἦλθον, φησὶν ὁ
two masters serve and the rest not I-came says the
Κύριος, εἰρήνην βαλεῖν ἐπὶ τῆς γῆς (γονέων πρὸς υἱοὺς
Lord peace to-bring on the earth of-parents toward sons
καὶ ἀδελφοὺς δουλεῦσαί μοι προαιρουμένους), ἀλλὰ μάχην
and brothers to-serve me choosing but battle
καὶ μάχαιραν, διχάσαι φιλοθέους ἐκ φιλοκόσμων· ὑλικοὺς
and sword to-divide God-lovers from world-lovers material
ἐξ ἀΰλων, φιλοδόξους ἐκ ταπεινοφρόνων. Εὐφραίνεται
from immaterial glory-lovers from humble-minded rejoices
γὰρ Κύριος ἐπ᾽ ἀμφιβολίᾳ καὶ χωρισμῷ, διὰ τὴν πρὸς
for (the)-Lord at division and separation because-of the toward
αὐτὸν ἀγάπην γινομένῳ. Ὅρα ὅρα, μή πως ὑδάτων τὰ
him love happening see see lest somehow of-waters the
πάντα σοι πεπληρωμένα, φανῇ διὰ τὴν προσπάθειαν
all-things to-you filled appear because-of the attachment
τῶν οἰκείων σοι ἀγαπητῶν, καὶ τῷ κατακλυσμῷ
of-the own your beloved and in-the flood
φιλονεικίας συναπέλθῃς. Μὴ οἰκτειρήσῃς γονέων ἢ φίλων
of-contention you-go-down-with not pity of-parents or friends
δάκρυα· εἰ δὲ μή, αἰωνίως μέλλεις δακρύειν. Ὁπόταν σε
tears if but not eternally you-are-going to-weep whenever you

περικυκλώσωσιν ὥσπερ μέλισσαι, μᾶλλον δὲ σφῆκες, θρῆνον
surround like bees rather but wasps a-lament
οἱ ἴδιοι ποιούμενοι ἐπὶ σοί, συντόμως πρὸς τὸν θάνατον,
the own making over you quickly toward the death
καὶ τὰς πράξεις τὸ τῆς ψυχῆς ὄμμα ἀμεταστρέπτως
and the deeds the of-the soul eye without-turning
ἀτένισον, ἵνα πόνον πόνῳ δυνηθῇς ἀποπέμψασθαι.
gaze that pain with-pain you-may-be-able to-drive-away
Ὑπισχνοῦνταί δολίως ἡμῖν οἱ ἡμῶν, καὶ οὐχ ἡμῶν,
promise deceitfully to-us those ours and not ours
πάντα τὰ φίλα διαπράττεσθαι, σκοπὸς δὲ τούτοις τῷ
all the friendly-things to-accomplish the-aim but for-them the
ἀρίστῳ ἡμῶν ἐμποδίσαι δρόμῳ, εἶτ' οὕτως λοιπὸν πρὸς
best our to-binder course then thus thereafter toward
τὸν οἰκεῖον σκοπὸν ἡμᾶς ἐπισπάσασθαι. Ἡ τῶν τόπων
the own aim us to-draw-away the of-the places
ἡμῶν ἀναχώρησις ἔστω, εἰς τὰ ἀπαρακλητικώτερα, καὶ
our withdrawal let-be to the less-consoling and
ἀκενοδοξότερα, καὶ ταπεινότερα μέρη· εἰ δὲ μή, μετὰ
less-vainglorious and lowlier parts if but not with
πάθους πετόμεθα. Ἀπόκρυπτε εὐγένειαν, καὶ εὐδοξίαν μὴ
passion we-fly hide noble-birth and good-repute not
ἀναπόμπευε, μή πως εὑρεθῇς ἕτερος μὲν ἐν τῷ σώματι,
parade lest somehow you-be-found another indeed in the body
ἕτερος δὲ ἐν τοῖς πράγμασι διακείμενος. Οὐδεὶς τοσοῦτον
another but in the deeds disposed no-one so-much
τῇ ξενιτείᾳ ἐκδέδωκεν ἑαυτόν, ὡς ὁ μέγας ἐκεῖνος ὁ
to-the exile has-given-over himself as the great that the(-one)
ἀκηκοώς· Ἔξελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς συγγενείας
having-heard go-out from the land your and from the kindred
σου, καὶ ἐξ οἴκου τοῦ πατρός σου· καίπερ ἐν ἀλλογλώσσῳ
your and from house of-the father your although in foreign-tongued

καὶ βαρβαρώδει γῇ προσκαλούμενος. Ἔστιν ὅταν κατὰ
and barbarous land being-called there-is when according-to
τὸν μέγαν τοῦτον τινὰ ξενιτεύσαντα, ἐπὶ πλεῖον ὁ
the great this someone having-gone-into-exile for more the
Κύριος ἐδόξασεν. Πλὴν εἰ καὶ δόξα θεόσδοτος καλὸν
Lord glorified however if even glory God-given good
αὐτὴν διὰ θυρεοῦ ταπεινώσεως ἀποστρέφεσθαι. Ὁπηνίκα
it through a-shield of-humility to-turn-away when
οἱ δαίμονες ὡς ἐπὶ μεγάλῳ κατορθώματι τῇ ξενιτείᾳ
the demons as for a-great achievement for-the exile
ἐπαινοῦσιν ἡμᾶς, ἢ καὶ οἱ ἄνθρωποι, τότε ἡμεῖς τοῦ
praise us or also the men then we of-the(-one)
δι᾽ ἡμᾶς ἐκ τοῦ οὐρανοῦ, εἰς τὴν γῆν ξενιτεύσαντος
because-of us from the heaven to the earth having-gone-into-exile
ἀναλαμβάνωμεν ἔννοιαν, καὶ εὑρήσομεν ἑαυτοὺς εἰς αἰῶνα
let-us-take-up thought and we-will-find ourselves for age
αἰῶνος ἀναπληροῦν μὴ ἰσχύοντας. Χαλεπὴ ἡ πρός τινα
of-age to-repay not able grievous the toward some
τῶν οἰκείων, ἢ καὶ ξένων προσπάθεια, ἡ δυναμένη
of-the kin or also strangers attachment the able
κατὰ μικρὸν ἐπὶ τὸν κόσμον ἡμᾶς ἐπισπάσασθαι, καὶ
by little to the world us to-draw-away and
τὸ πῦρ ἡμῶν τῆς κατανύξεως τελείως ἀποψυχρῶσαι. Ὡς
the fire our of-the compunction completely to-cool as
ἀμήχανον ἑνὶ μὲν ὀφθαλμῷ εἰς τὸν οὐρανόν, ἑνὶ
impossible with-one indeed eye to the heaven with-one
δὲ εἰς τὴν γῆν νεύειν, οὕτως ἀδύνατον τὸν μὴ τελείως
but to the earth to-look thus impossible the(-one) not completely
πάντων τῶν οἰκείων καὶ ἀνοικείων τῷ λογισμῷ καὶ τῷ
from-all the kin and non-kin in-the thought and in-the
σώματι ξενιτεύσαντα μὴ κινδυνεῦσαι κατὰ ψυχήν. Κόπῳ
body having-gone-into-exile not to-be-endangered in soul with-toil

πολλῷ καὶ μόχθῳ κατορθοῦται ἐν ἡμῖν ἦθος χρηστὸν
much and labor is-achieved in us a-character good
καὶ εὐκατάστατον, καὶ τῷ πολλῷ μόχθῳ κατορθούμενον
and well-settled and with-the much labor achieved
δυνατὸν ἐν μιᾷ ῥοπῇ ἀπολέσθαι· «Φθείρουσι γὰρ ἤθη
possible in one turn to-be-lost corrupt for characters
χρηστὰ ὁμιλίαι κακαί,» καὶ κοσμικαί, καὶ ἄκοσμοι.
good company bad and worldly and unseemly
Ὁ τοῖς κατὰ τὸν κόσμον μετὰ τὴν ἀποταγὴν
the(-one) with-those according-to the world after the renunciation
συναναστρεφόμενος, ἢ πλησίον τυγχάνων πάντως, ἢ ἐν
keeping-company or near being surely either in
τοῖς αὐτῶν περιπεσεῖται βρόχοις, ἢ τὴν καρδίαν ἐν τῇ περὶ
the their will-fall-into nooses or the heart in the about
τούτων ἐννοίᾳ μολυνεῖ, ἢ μὴ μολυνόμενος τοὺς μολυνομένους
them thought will-defile or not being-defiled the being-defiled
κατακρίνων, καὶ αὐτὸς σὺν αὐτοῖς μολυνθήσεται.
condemning also himself with them will-be-defiled

2 Περὶ ἐνυπνίων ἀκολουθούντων εἰσαγωγικοῖς.
on dreams following beginners

3 Ὅτι μὲν τῆς ἡμετέρας γνώσεως ὁ νοῦς ἀτελὴς ὅλος,
that indeed of-the our knowledge the mind imperfect wholly
καὶ πάσης ἀγνοίας ἀνάπλεως, καὶ κρύπτειν ἀδύνατον.
and of-all ignorance full and to-hide impossible
Λάρυγξ μὲν γὰρ βρώματα διακρίνει· ἀκοὴ δὲ νοήματα
(the)-throat indeed for foods distinguishes (the)-hearing and thoughts
διαγινώσκει· ἀσθένειαν μὲν γὰρ ὀμμάτων ἐδήλωσεν ἥλιος·
discerns weakness indeed for of-eyes showed (the)-sun
ἀγνωσίαν δὲ ψυχῆς ἐδήλωσε ῥήματα. Πλὴν ὁ τῆς
ignorance and of-soul showed words however the of-the
ἀγάπης νόμος καὶ πρὸς τὰ ὑπὲρ δύναμιν ἐκβιαστής.
love law also toward the-things beyond power a-compeller

Οὐκ οὖν οἶμαι· οὐδὲ γὰρ ὁρίζομαι· ἀκόλουθον μετὰ
not then I-think not-even for I-define-it consequent after
τοὺς τῆς ξενιτείας λόγους· μᾶλλον δὲ ἐν αὐτοῖς, μικρὰ
the of-the exile discourses rather but in them a-little
περὶ τῶν ὀνείρων ἐντάξαι, ὅσον μηδὲ τούτου τοῦ δόλου
about the dreams to-insert so-that not-even of-this the trick
τῶν δολίων ἀμυήτους ὑπάρχειν ἡμᾶς. Ἐνύπνιόν ἐστι
of-the treacherous(-ones) uninitiated to-be us a-dream is
νοὸς κίνησις ἐν ἀκινησίᾳ σώματος. Φαντασία ἐστὶν
of-mind movement in motionlessness of-body fantasy is
ἀπάτη ὀφθαλμῶν ἐν κοιμωμένῃ διανοίᾳ· φαντασία ἐστὶν
deception of-eyes in sleeping mind fantasy is
ἔκστασις νοὸς ἐγρηγορότος σώματος· φαντασία ἐστὶν
ecstasy of-mind of-waking body fantasy is
ἀνυπόστατος θεωρία. Ἡ αἰτία δι' ἣν μετὰ τὴν
unsubstantial vision the cause because-of which after the
προλαβοῦσαν τάξιν περὶ ὀνείρων λέγειν ἠβουλήθημεν,
preceding order about dreams to-speak we-wished
πρόδηλος· ὅταν καταλείψαντες διὰ τὸν Κύριον τοὺς
evident when having-left because-of the Lord the
ἑαυτῶν οἴκους, καὶ οἰκείους, ξενιτείᾳ διὰ ἀγάπην
our-own houses and kin to-exile because-of love
Θεοῦ ἑαυτοὺς πωλήσωμεν, τότε λοιπὸν οἱ δαίμονες δι'
of-God ourselves we-sell then thereafter the demons through
ἐνυπνίων θορυβεῖν δοκιμάσουσιν ἡμᾶς, τοὺς οἰκείους ἑαυτῶν
dreams to-disturb will-try us the kin our-own
ἡμῖν ὑποδεικνύντες· ἢ κοπτομένους, ἢ θνήσκοντας,
to-us showing either being-beaten or dying
ἢ ὑπὲρ ἡμῶν κατεχομένους, καὶ σινομένους. Ὁ
or for us held-captive and afflicted the(-one)
τοίνυν ὀνείροις πιστεύων ὅμοιός ἐστι τῷ τὴν σκιὰν
therefore in-dreams believing like is to-the(-one) the shadow

ἑαυτοῦ κατατρέχοντι, καὶ ταύτην κατέχειν δοκιμάζοντι.
his-own running-after and it to-catch trying
Δαίμονες κενοδοξίας καθ' ὕπνους προφῆται, τὰ
demons of-vainglory in sleep prophets the-things
μέλλοντα ὡς πανοῦργοι τεκμαιρόμενοι, καὶ ταῦτα ἡμῖν
coming as crafty(-ones) conjecturing and these(-things) to-us
προευαγγελιζόμενοι· τῶν ὁραμάτων πεπληρωμένων ἡμεῖς
foretelling the visions having-been-fulfilled we
ἐθαμβήθημεν, καὶ ὡς πλησίον τοῦ προγνωστικοῦ λοιπὸν
were-amazed and as near to-the of-foreknowledge thereafter
ὑπάρχοντες χαρίσματος, τὸν λογισμὸν ἀνυψώσωμεν. Ἐν
being gift the thought we-exalt among
τοῖς πειθομένοις τῷ δαίμονι πολλάκις προφήτης ἐγένετο·
those obeying the demon often prophet he-became
ἐν τοῖς δὲ ἐξουθενοῦσιν αὐτόν, ἀεὶ ἐψεύσατο. Πνεῦμα
among those but despising him always he-lied spirit
ὂν τὰ ἐντὸς τοῦ ἀέρος τούτου ἑώρακεν, καὶ νοήσας
being the-things within the air this he-has-seen and having-perceived
αὐτὸν θνήσκοντα, δι' ἐνυπνίου ἐν τοῖς κουφοτέροις
him dying through a-dream among the lighter(-ones)
προεφήτευσεν· οὐδὲν τῶν μελλόντων ἐκ προγνώσεως
he-prophesied nothing of-the-things coming from foreknowledge
οἴδασιν· ἐπεὶ οἱ φαρμακοὶ ἡμῖν καὶ τὸν θάνατον προλέγειν
they-know since the sorcerers to-us also the death to-foretell
ἐδύναντο. Εἰς ἄγγελον φωτὸς καὶ μαρτύρων εἶδος πολλάκις
could into an-angel of-light and of-martyrs form often
μετασχηματίζονται, καὶ ἡμᾶς προσερχομένους αὐτοῖς καθ'
they-transform-themselves and us approaching them in
ὕπνους ὑπέδειξαν· διυπνισθέντας δὲ χαρᾷ, καὶ οἰήσει
sleep they-showed having-woken and with-joy and conceit
κατεβάπτισαν. Τοῦτο δή σοι ἔσται τὸ σημεῖον πλάνης·
they-drenched this indeed to-you will-be the sign of-deception

κολάσεις καὶ κρίσεις, καὶ χωρισμοὺς ὑποδεικνύουσιν ἄγγελοι·
punishments and judgments and separations show angels
διυπνισθέντας ἐντρόμους, καὶ σκυθρωποὺς ἀπεργάζονται.
having-woken trembling and gloomy they-make
Ὁπόταν ἐν τοῖς ὕπνοις τοῖς δαίμοσι πείθεσθαι ἀρξώμεθα,
whenever in the sleep to-the demons to-obey we-begin
τότε λοιπὸν καὶ ἐγρηγορότας ἐμπαίζουσιν.
then thereafter also awake they-mock
Ὁ ἐνυπνίοις πεισθεὶς εἰς ἅπαν ἀδόκιμος. Ὁ 4
the(-one) in-dreams having-believed in all untested the(-one)
δὲ πᾶσιν ἀπιστῶν, φιλόσοφος οὗτος· πᾶσί σοι τοῖς
but in-all disbelieving philosopher this all you those
κόλασιν, καὶ κρίσιν εὐαγγελιζομένοις πίστευε μόνοις· εἰ
punishments and judgment announcing believe alone if
δὲ ἀπόγνωσίς σοι διενοχλεῖ, καὶ ταῦτα ἐκ δαιμόνων.
but despair you troubles also these(-things) from demons
Ὁ τρίτος Τριάδος ἰσάριθμος δρόμος· ὁ ἐπιβεβηκὼς 5
the third of-(the)-Trinity equal-in-number course the(-one) having-set-foot
μὴ περιβλέψῃ δεξιά, ἢ ἀριστερά.
not let-him-look-around right or left

The step turns to the athletes of Christ: obedience is the grave of the will, a carefree danger and a sleeping journey. A novice should test his guide before entering, and afterward never judge him. John recounts what he saw in a community where he stayed: a robber who, on the shepherd's order, confessed every sin before three hundred and thirty brethren and was forgiven; the brethren's constant watch over their speech; the cook who kept the fire of the kitchen before him as a reminder of the fire to come; and Isidore, a former magistrate, who spent seven years at the gate asking prayers as an epileptic, begged to be left there when the shepherd would have made him a brother, and died ten days later, having told John how his bitterness at the gate became a sense of unworthiness.

1 Πρὸς τοὺς πύκτας ἡμῖν λοιπόν, καὶ τοῦ Χριστοῦ ἀθλητὰς
to the boxers for-us thereafter and — of-Christ athletes
περιὼν ὁ λόγος εὐθέτως κατήντησεν. Παντὸς μὲν γὰρ
proceeding the discourse fittingly has-arrived of-every indeed for
καρποῦ προηγεῖται ἄνθος· πάσης δὲ ὑπακοῆς ξενιτεία, ἢ
fruit goes-before a-flower of-all and obedience exile either
σώματος, ἢ θελήματος. Ἐν ταῖς δυσὶ γὰρ ταύταις ἀρεταῖς,
of-body or of-will in the two for these virtues
ὥσπερ ἐν χρυσαῖς πτέρυξι πρὸς τὸν οὐρανὸν ἀόκνως
as on golden wings to the heaven unhesitatingly
ἀνέρχεται ἡ ὁσία. Καὶ ἴσως περὶ αὐτῆς πνευματοδόχος
ascends the holy(-soul) and perhaps about it spirit-bearing
τις ἐμελῴδησε. Τίς δώσει μοι πτέρυγας ὡσεὶ περιστερᾶς,
someone sang who will-give me wings as-of a-dove
καὶ πετασθήσομαι διὰ πρακτικῆς, καὶ καταπαύσω διὰ
and I-will-fly through (the)-practical-life and I-will-rest through
θεωρίας καὶ ταπεινώσεως; Μηδ' αὐτὸ τὸ σχῆμα, εἰ
contemplation and humility not-even the-very the garb if
δοκεῖ, τῶν ἀνδρείων τούτων πολεμιστῶν παραδράμωμεν
it-seems-good of-the brave these warriors let-us-pass-over

τῷ λόγῳ κατάδηλον ποιήσασθαι, πῶς τε τὸν θυρεὸν
in-the discourse clear to-make how both the shield
κατέχουσι τῆς πρὸς τὸν Θεὸν καὶ πρὸς τὸν γυμναστὴν
they-hold of-the toward — God and toward the trainer
πίστεως, ἐν αὐτῷ ὡς εἰπεῖν πάντα ἀπιστίας ἢ μεταβάσεως
faith in it so-to speak every of-unbelief or of-change
λογισμὸν ἀπωθούμενοι, τήν τε μάχαιραν τοῦ πνεύματος
thought thrusting-away the and sword of-the spirit
ἀνατείνοντες διηνεκῶς, καὶ πᾶν ἑαυτῶν θέλημα πλησιάζον
brandishing continually and every their-own will approaching
αὐτοῖς ἀποκτείνοντες, θώρακάς τε σιδηροῦς πραότητος,
them killing breastplates and iron of-meekness
καὶ ὑπομονῆς ἠμφιεσμένοι, πᾶσαν ὕβριν καὶ κέντησιν, καὶ
and patience clothed-in every insult and sting and
βολίδα ἑαυτῶν δι᾽ αὐτῶν ἀποκρουόμενοι· ἔχουσί τε καὶ
dart from-themselves through them repelling they-have and also
περικεφάλαιον σωτηρίου τὴν τοῦ προεστῶτος δι᾽ εὐχῆς
helmet of-salvation the of-the superior through prayer
σκέπην. Ἵστανται δὲ σύμποδες οὐδ᾽ ὅλως, ἀλλὰ τὸ μὲν
protection they-stand and with-feet-together not at-all but the-one indeed
εἰς διακονίαν προτείνοντες, τὴν δὲ ἐπὶ προσευχὴν ἀκίνητον
in service stretching-out the-other and at prayer unmoved
ἔχοντες. Ὑπακοή ἐστιν ἄρνησις ψυχῆς οἰκείας παντελὴς
holding obedience is denial of-soul own complete
διὰ σώματος ἐπιδεικνυμένη ἐνεργῶς. Ἢ τάχα τὸ ἔμπαλιν,
through (the)-body displayed actively or perhaps the reverse
ὑπακοή ἐστι· νέκρωσις μελῶν ἐν ζώσῃ διανοίᾳ. Ὑπακοή
obedience is mortification of-limbs in a-living mind obedience
ἐστιν ἀνεξέταστος κίνησις, ἑκούσιος θάνατος, ἀπερίεργος
is unquestioning movement willing death uncurious
ζωή, ἀμέριμνος κίνδυνος, ἀμελέτητος Θεοῦ ἀπολογία·
life carefree danger unpremeditated of-God defense

ἀφοβία θανάτου, ἀκίνδυνος πλοῦς, ὑπνοῦσα ὁδοιπορία.
fearlessness of-death safe voyage sleeping journey
Ὑπακοή ἐστι μνῆμα θελήσεως, καὶ ἔγερσις ταπεινώσεως·
obedience is a-tomb of-will and a-rising of-humility
οὐκ ἀντερεῖ, ἢ διακρίνει νεκρὸς ἐν ἀγαθοῖς, ἢ τὸ
not he-will-contradict or discern a-dead-man in good-things or the
δοκεῖν πονηροῖς. Ὁ γὰρ θανατώσας αὐτοῦ εὐσεβῶς
seeming evil-things the(-one) for having-put-to-death his piously
τὴν ψυχήν, ὑπὲρ πάντων ἀπολογήσεται. Ὑπακοή ἐστιν
the soul for all-things will-answer obedience is
ἀπόθεσις διακρίσεως ἐν πλούτῳ διακρίσεως, ἀρχὴ μὲν
a-laying-aside of-discernment in wealth of-discernment (the)-beginning indeed
νεκρώσεως, καὶ ψυχῆς θελήματος, καὶ μέλους σώματος
of-mortification both of-(the)-soul's will and of-limb of-body
πόνος· μεσότης δέ ποτε μὲν πόνος, ποτὲ δὲ ἀπονία·
pain the-middle and sometimes indeed pain sometimes and painlessness
τέλος δὲ ἀναισθησία λοιπὸν πᾶσα, καὶ ἀκινησία πόνου·
(the)-end and insensibility thereafter all and motionlessness of-pain
τότε πονῶν ὁρᾶται, καὶ ἀλγυνόμενος ὁ ζῶν νεκρὸς οὗτος
then toiling is-seen and suffering the living dead-man this
ὁ μακαρίτης, ὅταν ἑαυτὸν ὄψεται τὸ οἰκεῖον ποιοῦντα
the blessed(-one) when himself he-sees the own doing
θέλημα, δεδοικότα τὴν βασταγὴν τοῦ ἑαυτοῦ κρίματος.
will fearing the burden of-the own judgment
2 Ὅσοι πρὸς τὸ στάδιον τῆς νοερᾶς ὁμολογίας ἐπεχειρήσατε
you-who toward the stadium of-the spiritual confession have-undertaken
ἀποδύσασθαι· ὅσοι τὸν τοῦ Χριστοῦ ζυγὸν ἐπὶ τὸν οἰκεῖον
to-strip you-who the — of-Christ yoke upon the own
αὐχένα ἆραι βούλεσθε· ὅσοι ἐκ τούτου τὸ ἑαυτῶν φορτίον
neck to-lift wish you-who from this the your-own burden
ἐπὶ τὸν τοῦ ἑτέρου τράχηλον ἐπιθεῖναι σπουδάζετε· ὅσοι
upon the of-the other neck to-lay are-eager you-who

τὰς ἑαυτῶν ὠνὰς γράψαι ἑκουσίως σπεύδετε, καὶ ἀντ᾽
the your-own bills-of-sale to-write willingly hasten and in-return-for
ἐκείνων ἐλευθερίαν γραφῆναι ὑμῖν βούλεσθε· ὅσοι χερσὶν
those freedom to-be-written for-you wish you-who by-hands
ἑτέρων ἀνυψούμενοι νηχόμενοι τὸ μέγα τοῦτο περαιοῦσθε
of-others lifted-up swimming the great this cross
πέλαγος, γνῶτε ὡς σύντομόν τινα, καὶ τραχεῖαν ὁδὸν
sea know that a-short some and rough road
βαδίζειν ἐπεχειρήσατε, μίαν πλάνην καὶ μόνην ἐν αὐτῇ
to-walk you-have-undertaken one error and only in it
κεκτημένοι, αὕτη δὲ καλεῖται ἰδιορυθμία· ὁ γὰρ ταύτην
having this and is-called self-will the(-one) for this
εἰς ἅπαν ἀπαρνησάμενος, ἐν οἷς δοκεῖ εἶναι καλοῖς, καὶ
in all having-denied in what seem to-be good and
πνευματικοῖς, καὶ θεαρέστοις πρὸ τοῦ βαδίζειν ἔφθασεν.
spiritual and God-pleasing before the to-walk has-arrived
Ὑπακοὴ γάρ ἐστιν ἀπιστία ἑαυτῷ ἐν τοῖς καλοῖς ἅπασι
obedience for is distrust of-oneself in the good-things all
μέχρι τέλους ζωῆς. Μέλλοντες ἐν Κυρίῳ τὸν ἑαυτῶν
until (the)-end of-life being-about in (the)-Lord the our-own
αὐχένα κλίνειν, σκοπῷ μὲν καὶ λόγῳ ταπεινοφροσύνης,
neck to-bend with-aim indeed and reason of-humility
καὶ κυρίως τὴν ἡμῶν σωτηρίαν ἑτέρῳ, ἐν Κυρίῳ πιστεύειν·
and properly the our salvation to-another in (the)-Lord to-entrust
πρὸ μὲν τῆς εἰσόδου, εἴπερ τις πονηρία, καὶ φρόνησις
before indeed the entry if-indeed any cunning and prudence
παρ᾽ ἡμῖν τυγχάνει, τὸν κυβερνήτην ἀνακρίνωμεν, καὶ
with us happens-to-be the helmsman let-us-question and
ἐξετάσωμεν, καί, ἵν᾽ οὕτως εἴπω, πειράσωμεν, ἵνα μὴ
examine and that thus I-may-say let-us-test that not
τῷ ναύτῃ ὡς κυβερνήτῃ, καὶ τῷ νοσοῦντι ὡς ἰατρῷ,
to-the sailor as to-a-helmsman and to-the sick as to-a-physician

καὶ τῷ ἐμπαθεῖ ὡς ἀπαθεῖ, καὶ τῷ πελάγει ὡς
and to-the passionate as to-a-dispassionate and to-the open-sea as
λιμένι περιπεσόντες, ἕτοιμον ἑαυτῆς εὑρήσωμεν ναυάγιον.
to-a-harbor falling-in ready for-itself we-find shipwreck
Μετὰ δὲ τὴν ἐν τῷ σταδίῳ λοιπὸν τῆς εὐσεβείας, καὶ
after but the in the stadium thereafter of-the piety and
ὑποταγῆς εἴσοδον, μηκέτι τὸν καλὸν ἡμῶν ἀγωνοθέτην
submission entry no-longer the good our judge-of-the-contest
ἔν τινι τὸ σύνολον ἀνακρίνωμεν, κἄν τινα ἐν αὐτῷ ὡς
in anything at all let-us-question even-if some in him as
ἐν ἀνθρώπῳ ἴσως ἔτι βραχέα πλημμελήματα θεασώμεθα.
in a-man perhaps still small faults we-behold
Εἰ δὲ μή, οὐδὲν ἐκ τῆς ὑποταγῆς οἱ ἀνακρίνοντες
if but not nothing from the submission we-the(-ones) questioning
ὠφελούμεθα. Ἀνάγκη πᾶσα τοὺς βουλομένους ἐν τοῖς
are-benefited necessity all those wishing in the
ἐπιστατοῦσι πίστιν ἀδίστακτον διὰ παντὸς κατέχειν, τὰ
superiors faith undoubting through all(-time) to-hold the
τούτων κατορθώματα ἐν τῇ αὐτῶν καρδίᾳ ἀνεξάλειπτα,
their achievements in the their heart indelible
καὶ ἀείμνηστα φυλάττειν, ἵνα ὅτε οἱ δαίμονες ἡμῖν
and ever-remembered to-guard that when the demons in-us
ἀπιστίαν πρὸς αὐτοὺς σπείρωσιν, ἐκ τῶν ἐν ἡμῖν
distrust toward them sow from the-things in us
μνημονευομένων ἀποφιμώσωμεν. Καθόσον γὰρ ἡ πίστις
remembered we-may-muzzle-them in-so-far-as for the faith
θάλλει ἐν τῇ καρδίᾳ, κατὰ τοσοῦτον καὶ τὸ σῶμα σπεύδει
flourishes in the heart by so-much also the body hastens
ἐν τῇ διακονίᾳ. Ἐπὰν δὲ εἰς ἀπιστίαν προσκόψῃ, ἔπεσε·
in the service when but on distrust it-stumbles it-has-fallen
Πάντως γὰρ ὃ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν. Ἐπάν
surely for what not from faith sin is when

σε ὁ λογισμὸς ἀνακρῖναι, ἢ κατακρῖναι τὸν προηγούμενον
you the thought to-question or to-condemn the superior
ὑποβάλλῃ, ὡς ἀπὸ πορνείας ἀποπήδησον· μηδ᾽ ὅλως τῷ
suggests as from fornication leap-away not-even at-all to-the
ὄφει τούτῳ παράσχῃς ἄδειαν· μὴ τόπον, μὴ εἴσοδον, μὴ
serpent this give license not place not entry not
ἀρχήν. Φθέγγου δὲ πρὸς τὸν δράκοντα· Ὦ ἀπατεών· οὐκ
beginning say but to the dragon O deceiver not
ἐγὼ τοῦ ἄρχοντος, ἀλλ᾽ αὐτὸς τὸ ἐμὸν κρῖμα ἀνεδέξατο·
I of-the ruler but he-himself the my judgment has-taken-on
οὐκ ἐγὼ ἐκείνου, ἀλλ᾽ αὐτὸς ἐμοῦ κριτὴς καθέστηκεν.
not I of-him but he-himself of-me judge is
Ὅπλον μὲν οἱ Πατέρες τὴν ψαλμῳδίαν, τὴν δὲ προσευχὴν
a-weapon indeed the Fathers the psalmody the and prayer
τεῖχος, λουτῆρα δὲ τὸ ἄμωμον δάκρυον εἶναι ὁρίζονται· τὴν
a-wall a-laver and the blameless tear to-be they-define the
δὲ μακαρίαν ὑπακοὴν ὁμολογίαν ἔκριναν, ἧς χωρὶς οὐδεὶς
and blessed obedience confession they-judged which without no-one
τῶν ἐμπαθῶν ὄψεται τὸν Κύριον· ὁ ὑποτακτικὸς αὐτὸς τὴν
of-the passionate will-see the Lord the obedient-one himself the
ψῆφον καθ᾽ ἑαυτοῦ ἐκφέρει εἰ μὲν διὰ Κύριον τελείως
verdict against himself brings-forth if indeed because-of (the)-Lord perfectly
ὑπακούσει, εἰ καὶ μὴ δόξει τελείως, τὸ ἑαυτοῦ κρῖμα
he-will-obey if even not he-will-seem perfectly the own judgment
ἐξεδύσατο. Εἰ δὲ τὸ ἑαυτοῦ ἔν τισιν ἐκπληροῖ θέλημα,
he-has-put-off if but the own in some-things he-fulfills will
ἢ καὶ δόξει ὑπακούειν, αὐτὸς τὸ φορτίον ἐπιφέρεται·
or even he-will-seem to-obey he-himself the burden bears
εἰ μέντοι αὐτὸν ἐλέγχων ὁ προεστὼς οὐκ ἐπαύσατο, εὖ
if however him rebuking the superior not ceased well
ἂν ἔχοι· εἰ δὲ σεσιώπηκε, τί λέγειν οὐκ ἔχω. Οἱ ἐν
— it-would-be if but he-has-kept-silent what to-say not I-have those in

ἁπλότητι ὑποτασσόμενοι ἐν Κυρίῳ καλὸν δρόμον περαιοῦσι,
simplicity submitting in (the)-Lord a-good course complete
μὴ κεκινηκότες ἑαυτοῖς δι᾽ ἀκριβολογίαν τὴν τῶν
not having-stirred-up against-themselves because-of hair-splitting the of-the
δαιμόνων πανουργίαν. Πρὸ πάντων ἐξομολογησώμεθα τῷ
demons villainy before all-things let-us-confess to-the
καλῷ ἡμῶν δικαστῇ καὶ μόνῳ, εἰ δὲ κελεύει καὶ πᾶσι·
good our judge and alone if but he-orders also to-all
μώλωπες γὰρ θριαμβευόμενοι, οὐ προκόψουσιν ἐπὶ τὸ
wounds for being-displayed not will-advance to the
χεῖρον, ἀλλ᾽ ἰαθήσονται. Φοβερόν που παραγενόμενος ἐν
worse but will-be-healed fearful somewhere having-come in
κοινοβίῳ καλοῦ κριτοῦ, καὶ ποιμένος ἑώρακα κριτήριον.
a-community of-a-good judge and shepherd I-have-seen judgment
3 Τετύχηκε γάρ μου ἐκεῖσε ὑπάρχοντος, τινὰ ἐκ λῃστρικῆς
it-happened for me there being someone from a-robber's
τάξεως τῇ μοναδικῇ προσελθεῖν πολιτείᾳ, ὃν ὁ ἄριστος
rank to-the monastic to-come way-of-life whom the best
ἐκεῖνος ποιμήν, καὶ ἰατρὸς ἐκέλευσεν ἐπὶ ἡμέρας ἑπτὰ
that shepherd and physician ordered for days seven
ἀναπαύσεως ἁπάσης ἀπολαῦσαι πρὸς θεωρίαν καὶ μόνην
rest of-all to-enjoy for observation and only
τῆς ἐν τόπῳ καταστάσεως. Μετὰ οὖν τὴν ἑβδόμην
of-the in place state after then the seventh
προσκαλεσάμενος αὐτὸν κατ᾽ ἰδίαν ὁ ποιμὴν ἠρώτα, εἰ
having-summoned him in private the shepherd asked if
ἀρεστὸν αὐτῷ τὴν συνοίκησιν μετ᾽ αὐτῶν ποιήσασθαι· ὡς
pleasing to-him the dwelling-together with them to-make as
δὲ συνθέμενον αὐτὸν μετὰ πάσης εἰλικρινείας ἐθεάσατο,
and agreeing him with all sincerity he-beheld
πάλιν ἠρώτα τί αὐτῷ ἄτοπον ἐν τῷ κόσμῳ πέπρακται.
again he-asked what by-him amiss in the world had-been-done

Ὡς δὲ οἶδεν αὐτὸν σὺν τῷ λόγῳ πάντων προθύμως
as and he-knew him with the word of-all-things eagerly
ἐξομολογησάμενον· πάλιν πρὸς αὐτὸν πειράζων ἔλεγε·
having-confessed again to him testing he-said
Βούλομαί σε, φησίν, ἐπὶ πάσης τῆς ἀδελφότητος ταῦτα
I-wish you he-says before all the brotherhood these(-things)
θριαμβεῦσαι. Ὁ δὲ ὄντως τὴν ἑαυτοῦ ἁμαρτίαν μισήσας
to-display he but truly the own sin having-hated
ἐκεῖνος, καὶ αἰσχύνης ἁπάσης καταφρονήσας ἀδιστάκτως
that-man and shame all having-despised without-hesitation
ὑπέσχετο· καὶ εἰ βούλει, φησί, κατὰ μέσον Ἀλεξάνδρου
promised and if you-wish he-says in the-middle of-Alexandria
τῆς πόλεως. Εἶτα συναθροίζει ὁ ποιμὴν ἐν τῷ Κυριακῷ
the city then gathers the shepherd in the Lord's-house
πάντα τὰ πρόβατα τὸν ἀριθμὸν τριακόσια τριάκοντα, καὶ
all the sheep the number three-hundred thirty and
τῆς θείας συνάξεως τελουμένης· ἦν γὰρ Κυριακὴ τῶν
of-the divine synaxis being-celebrated it-was for Lord's-day of-the
ἡμερῶν, μετὰ τὴν συμπλήρωσιν τοῦ Εὐαγγελίου εἰσφέρει
days after the completion of-the Gospel he-brings-in
λοιπὸν τὸν ἄμεμπτον κατάδικον ἐκεῖνον ὑπό τινων ἀδελφῶν
thereafter the blameless convict that by some brothers
συρόμενον καὶ μετρίως τυπτόμενον, τὰς χεῖρας δι' ὄπισθεν
dragged and moderately beaten the hands from behind
δεδεμένον, καὶ σάκκον τρίχινον ἠμφιεσμένον, καὶ σποδὸν
bound and sackcloth of-hair clothed-in and ashes
ἐπὶ τῆς κεφαλῆς, ὡς καὶ ἐξ αὐτῆς τῆς θεωρίας ἅπαντας
on the head so-that also from the-very the sight all
καταπλαγέντας εὐθέως τῷ κλαυθμῷ ἀλαλάξαι· οὐ γὰρ
having-been-struck at-once with-the weeping to-cry-out not for
ἔγνω τις τὸ γινόμενον. Εἶτα ὡς πλησίον τῶν τῆς
knew anyone the thing-happening then as near the of-the

ἐκκλησίας πυλῶν ἔφθασε, προσφωνεῖ αὐτῷ ἡ ἱερὰ ἐκείνη
church gates he-arrived calls to-him the holy that
τοῦ φιλανθρώπου κεφαλὴ μεγάλῃ τῇ φωνῇ· Στῆθι, ἀνάξιος
of-the benevolent(-one) head with-great the voice stop unworthy
γὰρ ὑπάρχεις τῆς ἐνταῦθα εἰσόδου. Ἐκπλαγεὶς οὖν ἐπὶ τῇ
for you-are of-the here entry astonished then at the
τοῦ ποιμένος ἐξ ἱερατείου ἐναχθείσῃ πρὸς αὐτὸν φωνῇ·
of-the shepherd from the-sanctuary brought toward him voice
ἐνόμιζε γάρ, ὡς ἔσχατον ἡμᾶς ὅρκοις ἐπληροφόρει, οὐκ
he-thought for as at-last us with-oaths he-assured not
ἀνθρώπου, ἀλλὰ βροντῆς ἀκηκοέναι· πίπτει μὲν εὐθέως
of-a-man but of-thunder to-have-heard he-falls indeed at-once
ἐπὶ πρόσωπον ἔντρομος γενόμενος, καὶ ὅλος τῷ φόβῳ
on face trembling having-become and wholly with-the fear
κλονηθείς. Χαμαὶ τοίνυν ὑπάρχων, καὶ τὸ ἔδαφος τοῖς
shaken on-the-ground therefore being and the floor with-the
δάκρυσι βρέχων, ἐπιτρέπεται πάλιν παρὰ τοῦ θαυμασίου
tears wetting he-is-allowed again by the wonderful
ἰατροῦ τοῦ τὴν σωτηρίαν αὐτοῦ ἐν ἅπασι πραγματευομένου,
physician the the salvation his in all-things working-out
καὶ τύπον σωτηρίας καὶ ἐνεργοῦς ταπεινώσεως πᾶσι
and a-pattern of-salvation and of-active humility to-all
παρέχοντος, εἰπεῖν πάντα τὰ πεπραγμένα αὐτῷ κατ᾽
providing to-tell all the-things done by-him in
εἶδος ἐπὶ πάντων. Ὁ δὲ μετὰ φρίκης ἐξομολογεῖ τὰ
detail before all he but with shuddering confesses the
ἅπαντα καθ᾽ ἓν πᾶσαν ἀκοὴν ξενίζονται· οὐ μόνον τὰ
all-things one-by one every hearing are-astonished not only the
σωματικὰ κατὰ φύσιν, καὶ παρὰ φύσιν, ἐν λογικοῖς
bodily-things according-to nature and against nature among rational
τε ζώοις, καὶ ἀλόγοις· ἀλλά γε καὶ ἄχρι φαρμακειῶν,
both creatures and irrational but at-least also as-far-as sorceries

καὶ φόνων, καὶ ἑτέρων, ὧν οὐ θέμις ἀκοῦσαι, ἢ γραφῇ
and murders and other-things which not right to-hear or to-writing
παραδοῦναι. Ἐξομολογησάμενον τοίνυν ἐπιτρέπει εὐθέως
to-commit having-confessed therefore he-permits at-once
ἀποκαρθῆναι, καὶ τοῖς ἀδελφοῖς συγκαταριθμηθῆναι. Ἐγὼ
to-be-tonsured and to-the brothers to-be-numbered-with I
δὲ τὴν τοῦ ὁσίου ἐκείνου θαυμάσας σοφίαν, ἠρώτων ἰδίᾳ,
but the of-the holy that having-admired wisdom asked privately
τίνος χάριν τὸ τοιοῦτον ξένον σχῆμα πεποίηκεν. Ὁ δὲ
of-what for-the-sake the such strange form he-had-made he but
ὄντως ἰατρός· Δύο τούτων χάριν, φησίν· πρῶτον μὲν
truly physician two of-these for-the-sake he-says first indeed
ἵν' αὐτὸν ἐξομολογησάμενον διὰ τῆς παρούσης αἰσχύνης,
that him having-confessed through the present shame
τῆς μελλούσης ἀπαλλάξω, ὅπερ καὶ γέγονεν. Οὐ γὰρ
from-the future I-may-free which also happened not for
ἀνέστη τοῦ ἐδάφους, ὦ ἀδελφὲ Ἰωάννης, ἄχρις οὗ τῆς
he-rose from-the floor O brother John until — of-the
πάντων ἀφέσεως τετύχηκε· καὶ μὴ ἀπίστει· τὶς γάρ
of-all forgiveness he-obtained and not disbelieve someone for
μοι τῶν ἐκεῖσε τυγχανόντων τεθάῤῥηκεν ἀδελφὸς λέγων·
me of-those there being has-confided brother saying
ὅτι, φησίν, ἐθεώρουν τινὰ φοβερὸν κατέχοντα χάρτην
that he-says I-beheld someone dreadful holding a-paper
γεγραμμένον, καὶ κάλαμον· καὶ ἅμα, φησί, τὴν ἁμαρτίαν
written and a-reed and as-soon he-says the sin
ὁ κείμενος ἔλεγε, ταύτην ἐκεῖνος τῷ καλάμῳ
the(-one) lying said it that-one with-the reed
ἐχάραττεν, καὶ εἰκότως· Εἶπα γάρ, φησίν· Ἐξαγορεύσω
struck-out and rightly I-said for he-says I-will-declare
κατ' ἐμοῦ τὴν ἀνομίαν μου τῷ Κυρίῳ· καὶ σὺ ἀφῆκας
against me the lawlessness my to-the Lord and you forgave

τὴν ἀσέβειαν τῆς καρδίας μου. Δεύτερον δέ, ἐπειδή τινας
the impiety of-the heart my second and since some
κέκτημαι ἀνεξαγόρευτα πταίσματα ἔχοντας, καὶ διὰ
I-have unconfessed failings having and because-of
τοῦτο λοιπὸν ἐκείνους εἰς ἐξομολόγησιν προτρεπόμενος,
this thereafter those to confession urging
ἧς χωρὶς οὐδεὶς ἀφέσεως τεύξεται· καὶ ἕτερα μὲν
which without no-one forgiveness will-obtain and other-things indeed
οὖν πολλὰ ἀξιοθαύμαστα, καὶ ἀξιομνημόνευτα παρὰ τῷ
then many wonderful and memorable with the
ἀειμνήστῳ ἐκείνῳ ἑώρακα ποιμένι, καὶ ποίμνῃ, ὧν
ever-remembered that I-have-seen shepherd and flock of-which
τὰ πλεῖστα ὑμῖν κατάδηλα ποιῆσαι πειράσομαι· ἔμεινα
the most to-you clear to-make I-will-try I-remained
γὰρ παρ᾽ αὐτῷ χρόνον οὐκ ὀλίγον τὴν αὐτῶν ἀνιχνεύων
for with him time not little the their tracing
πολιτείαν, καὶ ἐπὶ ταύτῃ μεγάλως ἐξιστάμενος, πῶς τε
way-of-life and at it greatly being-amazed how and
οἱ ἐπίγειοι ἐκεῖνοι τοὺς οὐρανίους ἐμιμοῦντο.
the earthly(-ones) those the heavenly(-ones) imitated

4 Ἦν μὲν οὖν ἀγάπη παρ᾽ αὐτοῖς δεσμὸς ἄλυτος· καὶ
there-was indeed then love among them a-bond unbreakable and
τὸ δὴ θαυμαστότερον, πάσης παῤῥησίας καὶ ἀργολογίας
the indeed more-wonderful from-all license and idle-talk
ἀπηλλαγμένη. Ἤσκουν δὲ πρὸ πάντων τοῦτο, τὸ μὴ πλῆξαι
freed they-practiced and before all-things this the not to-wound
ἀδελφοῦ τὴν συνείδησιν ἔν τινι. Εἰ δέ που ἐφάνη τις
of-a-brother the conscience in anything if but anywhere appeared anyone
μισάλληλος, τοῦτον ὁ ποιμὴν ἐν τῷ ἀφοριστικῷ μοναστηρίῳ
hating-his-fellows him the shepherd in the separating monastery
ὡς κατάκριτον ἐξώριζεν. Ποτὲ δέ τινος τῶν ἀδελφῶν, πρὸς
as condemned banished once and some of-the brothers to

αὐτὸν τὸν πλησίον λοιδορήσαντος, παραυτίκα διωχθῆναι
him the neighbor having-reviled at-once to-be-driven-out
αὐτὸν ὁ πανόσιος προσέταξε, λέγων μὴ συγχωρεῖν εἶναι
him the all-holy(-one) ordered saying not to-allow to-be
ἐν τῇ μονῇ ὁρατόν, καὶ ἀόρατον διάβολον. Εἶδον ἐγὼ
in the monastery visible and invisible devil I-saw I
παρὰ τοῖς ὁσίοις ἐκείνοις ὀνησιφόρα, καὶ ἀξιάγαστα ὄντως
among the holy those profitable and admirable truly
πράγματα· ἀδελφότητά τε κατὰ Κύριον συγγεγενημένην,
things a-brotherhood both according-to (the)-Lord gathered
καὶ συνδεδεμένην, θαυμαστὴν κεκτημένην, καὶ τὴν ἐργασίαν,
and bound-together wonderful possessing both the work
καὶ τὴν θεωρίαν. Οὕτως γὰρ ἑαυτοὺς τοῖς θείοις ἐξέτριβον,
and the contemplation thus for themselves in-the divine they-exercised
καὶ ἐγύμναζον κατορθώμασιν, ὡς μὴ δεῖσθαι σχεδὸν τῆς
and trained achievements so-that not to-need nearly the
τοῦ προεστηκότος ὑπομνήσεως· ἀλλ᾽ ἰδιαιτέρως ἀλλήλους
of-the superior reminder but of-their-own-accord one-another
πρὸς τὴν θείαν διυπνίζειν ἐγρήγορσιν. Ἦν γὰρ αὐτοῖς
to the divine to-rouse wakefulness there-were for for-them
ὡρισμένα τε, καὶ μεμελετημένα, καὶ πεπαγιωμένα ὅσιά
fixed both and practiced and established holy
τινα, καὶ θεῖα γυμνάσματα. Εἰ ἔδοξε γάρ τινα αὐτῶν ποτε
some and divine exercises if it-seemed for some of-them ever
τοῦ προεστῶτος μὴ παρόντος λοιδορίας, ἢ κατακρίσεως,
the superior not being-present of-reviling or of-condemnation
ἢ ὅλως ἀργολογίας ἄρξασθαι, νεύματι αὐτὸν ἀγνώστως
or at-all of-idle-talk to-begin by-a-nod him unnoticed
ἀδελφός τις ἕτερος ὑπομιμνήσκων λεληθότως κατέπαυεν.
brother some other reminding secretly stopped
Εἰ δὲ καὶ οὐκ ᾔσθετο ἴσως, βαλὼν λοιπὸν μετάνοιαν
if but also not he-perceived perhaps having-made thereafter penitence

ὁ ὑπομνήσας ἀνεχώρει. Ἦν δὲ αὐτοῖς ἄληκτος
the(-one) having-reminded withdrew there-was and among-them unceasing
(εἰ δέοιτο φθέγξασθαι) καὶ ἄπαυστος συλλαλία, ἡ τοῦ
if it-were-needed to-speak and unending conversation the of-the
θανάτου ἀνάμνησις, καὶ κρίσεως αἰωνίου ἔννοια.
death remembrance and of-judgment eternal thought
5 Οὐ σιωπήσω ὑμῖν φράσαι τοῦ ὀψοποιοῦ τῶν αὐτόθι τὸ
not I-will-keep-silent to-you to-tell of-the cook of-those there the
παραδοξότατον κατόρθωμα. Ὁρῶν γὰρ αὐτὸν ἀέννaον ἐν τῇ
most-marvelous achievement seeing for him ceaseless in the
διακονίᾳ κεκτημένον τὴν σύννοιαν, καὶ τὸ δάκρυον, ἱκέτευον
service having the recollection and the tear I-begged
ἐπαγγεῖλαί μοι, πόθεν τῆς τοιαύτης χάριτος ἠξιώθη.
to-announce to-me whence of-the such grace he-was-deemed-worthy
Ὁ δὲ βιασθεὶς παρ' ἐμοῦ ἀπεκρίνατο· Οὐδέποτε, φησίν,
he but compelled by me answered never he-says
ἀνθρώποις με δουλεύειν ἐννενόηκα, ἀλλὰ τῷ Θεῷ· καὶ τῆς
to-men me to-serve I-have-thought but — to-God and of-the
ἡσυχίας πάσης ἀνάξιον ἑαυτὸν καταδικάσας, αὐτὴν τὴν
stillness all unworthy myself having-condemned the-very the
τοῦ πυρὸς θέας ὑπόμνησιν τῆς μελλούσης φλογὸς διὰ
of-the fire sight reminder of-the coming flame through
παντὸς κέκτημαι. Ἄλλου παραδόξου αὐτῶν ἀκουσώμεθα
all(-time) I-possess another marvelous of-them let-us-hear
κατορθώματος. Καὶ γὰρ οὐδὲ ἐπ' αὐτῆς τῆς τραπέζης,
achievement and for not-even at the-very the table
τῆς νοερᾶς ἐργασίας ἐπαύοντο. Σεσημειωμένῳ δὲ ἤθει
from-the spiritual work they-ceased by-a-signed and custom
τινὶ ἀγνώστῳ, καὶ νεύματι τῆς κατὰ ψυχὴν ἑαυτοὺς
some unknown and nod of-the in soul themselves
προσευχῆς ὑπεμίμνησκον οἱ μακάριοι· οὐκ ἐν τῇ τραπέζῃ
prayer reminded the blessed(-ones) not at the table

δὲ τοῦτο ποιοῦντες μόνον ἐφαίνοντο, ἀλλὰ καὶ κατὰ πᾶσαν
and this doing only they-appeared but also at every
ἑαυτῶν ἀπάντησίν τε καὶ σύνοδον. Εἴ ποτε δὲ παράπτωμά
their meeting both and gathering if ever and a-fault
τις αὐτῶν πεποίηκε, πλείστας ἱκεσίας παρὰ τῶν ἀδελφῶν
anyone of-them had-made very-many entreaties from the brothers
ἐδέχετο αὐτοῖς περὶ τούτου πρὸς τὸν ποιμένα καταλιπεῖν
he-received for-them about this to the shepherd to-leave
τὴν φροντίδα, καὶ ἀπολογίαν, καὶ ἐπίπληξιν· ὅθεν ὁ μέγας
the care and defense and rebuke whence the great(-one)
τὴν τῶν μαθητῶν ἐπιγνοὺς ἐργασίαν, κουφοτέρας λοιπὸν
the of-the disciples having-recognized work lighter thereafter
καὶ τὰς ἐπιτιμήσεις παρεῖχεν, ὡς γινώσκων ἀνεύθυνον
also the penances provided as knowing not-accountable
ὑπάρχειν τὸν ἐπιτιμώμενον· οὐ μέντοι καὶ ἐπεζήτει
to-be the(-one) being-rebuked not however also he-searched-out
τὸν κυρίως ἐπιπεσόντα τῷ πταίσματι. Ποῦ ποτε παρ᾽
the(-one) properly having-fallen-into the failing where ever among
ἐκείνοις ἐπεπολίτευτο ἀργολογίας, ἢ εὐτραπελίας ὑπόμνησις;
them had-its-citizenship of-idle-talk or jesting a-reminder
Καὶ εἴ πού τις τῶν ἐν αὐτοῖς ἀμφιβολίας πρὸς τὸν
and if anywhere anyone of-those among them of-dispute with the
πλησίον ἤρξατο, παριὼν ἕτερος, καὶ μετάνοιαν πεποιηκὼς
neighbor began passing-by another and penitence having-made
τὴν ὀργὴν διεσκέδαζεν. Εἰ δὲ μνησικακοῦντας ᾔσθετο,
the anger scattered if but bearing-grudges he-perceived
τῷ τὰ δεύτερα τοῦ προεστῶτος διέποντι τὴν ὁρμὴν
to-the(-one) the second-place of-the superior administering the impulse
ἀπήγγειλε, καὶ πρὸ τῆς ἡλίου δύσεως διαλλάττεσθαι
he-reported and before the of-the-sun setting to-be-reconciled
αὐτοὺς ἑαυτοῖς παρεσκεύαζεν. Εἰ δὲ σκληρυνόμενοι
them with-one-another he-made-ready if but hardening

ἐσκληρύνοντο, ἢ μὴ μεταλαμβάνειν τροφῆς ἄχρι τῆς
they-were-hardened either not to-partake of-food until the
διαλλαγῆς ἐπετιμῶντο· ἢ τῆς μονῆς ἐξεβάλλοντο.
reconciliation they-were-sentenced or from-the monastery they-were-cast-out
Ἦν δὲ ἡ ἀξιέπαινος καὶ αὕτη ἀκρίβεια παρ' αὐτοῖς
there-was and the praiseworthy also this strictness among them
οὐ μάτην ἐπιτελουμένη· ἀλλά γε τὸν καρπὸν πολὺν
not in-vain accomplished but at-least the fruit much
ποιοῦσα καὶ δηλοῦσα. Πολλοὶ γὰρ παρ' αὐτοῖς τοῖς ὁσίοις
making and showing many for among them the holy(-ones)
ἀνεδείχθησαν πρακτικοί τε καὶ διορατικοί, διακριτικοί
were-shown practical both and discerning-seers discerning
τε καὶ ταπεινόφρονες. Καὶ ἦν ἰδεῖν φοβερὸν ἐπ'
both and humble and it-was-possible to-see fearful among
ἐκείνοις, καὶ ἀγγελοπρεπὲς θέαμα· πολιὰς αἰδεσίμους, καὶ
them and angelic sight gray-heads venerable and
ἱεροπρεπεῖς δίκην νηπίων τῇ ὑπακοῇ ἐπιτρέχοντας, καὶ
sacred like children to-the obedience running and
καύχημα μέγιστον κεκτημένους τὴν ἑαυτῶν ταπείνωσιν.
boast greatest having the their-own humility
Ἑώρακα ἐκεῖσε ἄνδρας περὶ τὰ πεντήκοντα ἔτη ἐν
I-have-seen there men about the fifty years in
τῇ ὑπακοῇ ἔχοντας, οὓς ἱκέτευον μαθεῖν, τίνα ἐκ
the obedience having whom I-begged to-learn what from
τοῦ τοσούτου κόπου παραμυθίαν προσελάβοντο· ὧν
the so-great toil consolation they-had-gained of-whom
οἱ μὲν εἰς ἄβυσσον ταπεινοφροσύνης κατηντηκέναι
the(-ones) indeed to an-abyss of-humility to-have-arrived
λοιπὸν ἑαυτοὺς ἔφασκον, δι' ἧς πάντα πόλεμον εἰς
thereafter themselves said through which every war for
αἰῶνα διακρούονται· ἕτεροι δὲ τελείαν ἀναισθησίαν, καὶ
ever they-repel others and perfect insensibility and

ἀπόνοιαν ἐν λοιδορίαις, καὶ ὕβρεσι λοιπὸν ἔχειν ἔλεγον.
indifference in revilings and insults thereafter to-have said
Ἑώρακα ἑτέρους τῶν ἀειμνήστων ἐκείνων σὺν τῇ πολιᾷ
I-have-seen others of-the ever-remembered those with the gray-hair
τῇ ἀγγελοειδεῖ εἰς βαθυτάτην ἀκακίαν, καὶ ἁπλότητα
the angel-like into deepest innocence and simplicity
σεσοφισμένην, καὶ ἑκουσιόγνωμον, καὶ θεοκατόρθωτον
made-wise and freely-chosen and God-achieved
ἐληλακότας. Ὥσπερ γὰρ ὁ πονηρὸς δύο ἐστίν, ἄλλο τὸ
having-driven just-as for the wicked(-man) two is other the
φαινόμενον, καὶ ἄλλο τὸ κρυπτόμενον· οὕτως ὁ ἁπλοῦς,
appearing and other the hidden thus the simple(-man)
οὐ διπλοῦς, ἀλλ' ἕν τί ἐστιν· οὐκ ἄλογός τις ὤν,
not double but one something is not irrational some being
καὶ ἄσοφος κατὰ τοὺς ἐν κόσμῳ γηραιούς, οὓς καὶ
and unwise like those in the-world old(-men) whom also
λελῃρηκότας φιλοῦσι καλεῖν· ἀλλ' ἔξωθεν μέν, ἠπίους ὅλους,
having-doted they-love to-call but outwardly indeed gentle wholly
προσηνεῖς, φαιδρούς, ἄπλαστον ἔχοντας, καὶ ἀνεπιτήδευτον,
kindly cheerful unfeigned having and unaffected
καὶ ἀνόθευτον, καὶ τὸν λόγον, καὶ τὸ ἦθος, πρᾶγμα οὐκ
and uncounterfeit both the word and the character a-thing not
ἐν πολλοῖς εὑρισκόμενον· ἔσωθεν δὲ τῇ ψυχῇ τὸν Θεὸν
in many found inwardly but in-the soul — God
αὐτόν, καὶ τὸν προεστῶτα ὡς ἀκέραια νήπια ἀναπνέοντας·
himself and the superior like innocent infants breathing
καὶ ἰταμόν, καὶ στερέμνιον τὸ τοῦ νοὸς ὄμμα πρὸς τοὺς
and bold and hard the of-the mind eye toward the
δαίμονας, καὶ τὰ πάθη κεκτημένους. Ἐπιλείψει με, ὦ
demons and the passions having will-fail me O
ἱερὰ κορυφή, καὶ θεοφιλὴς συνάθροισις, ὁ τῆς ζωῆς μου
holy summit and God-loving gathering the of-the life my

χρόνος, τὴν ἐκείνων τῶν μακαρίων διηγούμενον ἀρετήν,
time the of-those the blessed(-ones) narrating virtue
καὶ οὐρανομίμητον βίωσιν· ἀλλ' ὅμως ἄμεινον ἐκ τῶν
and heaven-imitating way-of-living but nevertheless better from the
ἐκείνοις πεπονημένων ἱδρώτων τὸν ἡμέτερον ἐγκαλλωπῖσαί
by-them labored sweats the our to-adorn
πως ἡμᾶς λόγον, καὶ εἰς ζῆλον θεοφιλῆ διεγεῖραι· ἢ
somehow us discourse and to zeal God-loving to-rouse than
ἐξ οἰκείων παραινέσεων. Χωρὶς γὰρ πάσης ἀντιλογίας
from our-own exhortations without for all dispute
τὸ ἔλαττον ὑπὸ τοῦ κρείττονος κατακοσμεῖται. Ἐκεῖνο
the lesser by the greater is-adorned that
δὲ ἐρωτῶ, μηδὲν ἡμᾶς πεπλανημένον γράφειν ὑπονοῆσαι·
but I-ask nothing us false to-write to-suspect
ἔθος γὰρ τῇ ἀπιστίᾳ τὴν ὠφέλειαν λυμαίνεσθαι. Πάλιν
custom for for-the unbelief the benefit to-spoil again
δὲ τῶν προειρημένων ἐχώμεθα.
but to-the aforesaid let-us-hold

6 Τὶς ἀνὴρ Ἰσίδωρος τοὔνομα ἐξ ἀρχοντικῆς ἀξίας
a-certain man Isidore by-name of magisterial rank
Ἀλεξάνδρου τῆς πόλεως ἐν τῷ εἰρημένῳ κοινοβίῳ, πρὸ
of-Alexandria the city in the said community before
τούτων τῶν χρόνων ἀπετάξατο, ὃν κἀγὼ ἐκεῖσε ἔτι
these the years renounced whom I-too there still
κατέλαβον. Τοῦτον δεξάμενος ὁ πανόσιος ἐκεῖνος ποιμὴν
found him having-received the all-holy that shepherd
κακεντρεχῆ πάνυ, καὶ ὠμόν, δεινόν τε, καὶ ἀγέρωχον
malicious very and cruel dreadful both and arrogant
θεασάμενος, σοφίζεται ὁ πάνσοφος δαιμόνων πανουργίαν
having-beheld outwits the all-wise(-one) of-demons villainy
δι' ἀνθρωπίνης ἐπινοίας, καί φησι πρὸς τὸν Ἰσίδωρον·
through human contrivance and says to — Isidore

Εἰ ἄρα τὸν τοῦ Χριστοῦ ζυγὸν ἆραι προῄρησας, ὑπακοήν
if then the — of-Christ yoke to-take-up you-have-chosen obedience
σε ἀσκεῖν πρὸ πάντων βούλομαι. Ὁ δέ φησιν· Ὡς σίδηρος
you to-practice before all-things I-wish he and says as iron
χαλκεῖ, οὕτως, ἁγιώτατε, ὑποτάσσεσθαι ἑαυτὸν δέδωκα.
to-(the)-smith thus most-holy(-one) to-be-submitted myself I-have-given
Ὁ δὲ μέγας καὶ ἐπ᾽ αὐτῷ τῷ παραδείγματι θεραπευθείς,
the but great(-one) also by the-very the example healed
δίδωσιν εὐθέως τὸ γυμνάσιον τῷ σιδηρῷ Ἰσιδώρῳ καί
gives at-once the exercise to-the iron Isidore and
φησιν· Βούλομαί σε, ὦ ἀδελφέ, τῇ φύσει, ἐν τῷ πυλῶνι
says I-wish you O brother by-the nature in the gateway
τῆς μονῆς παρίστασθαι· καὶ πάσῃ ψυχῇ εἰσιούσῃ τε,
of-the monastery to-stand and to-every soul entering both
καὶ ἐξιούσῃ ποιεῖν γονυκλισίαν λέγοντα· Εὖξαι ὑπὲρ ἐμοῦ,
and going-out to-make genuflection saying pray for me
πάτερ, ὅτι ἐπιληπτικός εἰμι. Ὑπήκουσε δὲ οὗτος, ὡς
father for epileptic I-am obeyed and he as
ἄγγελος Κυρίῳ. Ἑπταετίαν δὲ αὐτοῦ ἐκεῖσε πεποιηκότος,
an-angel to-(the)-Lord seven-years and he there having-spent
καὶ εἰς βαθυτάτην ταπείνωσιν, καὶ κατάνυξιν ἐληλακότος,
and into deepest humility and compunction having-driven
ἠβουλήθη ὁ ἀοίδιμος μετὰ τὴν νομικὴν ἑπταετίαν,
wished the celebrated(-one) after the legal seven-years
καὶ τὴν τοῦ ἀνδρὸς ἀνείκαστον ὑπομονήν, τοῦτον, ὡς
and the of-the man incomparable endurance him as
ὑπεράξιον, τοῖς ἀδελφοῖς συναριθμῆσαι, καὶ χειροτονίας
more-than-worthy to-the brothers to-number-with and of-ordination
ἀξιῶσαι. Ὁ δὲ πλείστας καὶ δι᾽ ἑτέρων, καὶ δι᾽ ἐμοῦ
to-deem-worthy he but very-many both through others and through me
τοῦ ἀσθενοῦς ἱκεσίας πεποίηκε τῷ ποιμένι, ἐκεῖσε αὐτὸν
the weak entreaties made to-the shepherd there him

ὡσαύτως διάγοντα τελειῶσαι τὸν δρόμον, αἰνιξάμενος, καὶ
likewise living to-finish the course having-hinted also
ἀμυδρῶς πως τῷ λόγῳ τὸ τέλος, καὶ τὴν αὐτοῦ κλῆσιν
dimly somehow in-the word the end and the his call
πλησιάζουσαν, ὅπερ καὶ γέγονεν. Ἐάσαντος γὰρ αὐτὸν
approaching which also happened having-let for him
ἐν τῇ αὐτῇ τάξει τοῦ διδασκάλου, μετὰ δεκάτην ἡμέραν
in the same rank the teacher after tenth day
πρὸς Κύριον δι' ἀδοξίας ἐνδόξως ἐξεδήμησε, τῇ ἑβδόμῃ
to (the)-Lord through inglory gloriously he-departed on-the seventh
ἡμέρᾳ τῆς αὐτοῦ κοιμήσεως, καὶ τὸν θυρωρὸν τῆς μονῆς
day of-the his falling-asleep also the doorkeeper of-the monastery
πρὸς Κύριον προσλαβόμενος. Ἦν γὰρ αὐτῷ εἰρηκὼς ὁ
to (the)-Lord having-taken-along he-had for to-him said the
μακάριος, ὅτιπερ, Ἐὰν τύχω παῤῥησίας πρὸς Κύριον,
blessed(-one) that if I-obtain boldness before (the)-Lord
ἀχώριστός μου γενήσῃ κἀκεῖ διὰ τάχος. Ὅπερ καὶ
inseparable from-me you-will-be there-too through quickness which also
γέγονεν, εἰς μεγίστην πληροφορίαν τῆς ἀκαταισχύντου
happened for greatest assurance of-the unashamed
αὐτοῦ ὑπακοῆς, καὶ ταπεινώσεως θεομιμήτου. Ἠρώτησα
his obedience and humility God-imitating I-asked
ἔτι περιόντα τὸν μέγαν τοῦτον Ἰσίδωρον, ποίαν ἐργασίαν
still living the great this Isidore what work
αὐτοῦ ὁ νοῦς ἐν τῷ πυλῶνι διάγοντος ἐκέκτητο. Καὶ
his the mind in the gateway living had and
οὐκ ἔκρυψεν ὠφελῆσαί με θέλων ὁ ἀείμνηστος. Ἐν
not he-hid to-benefit me wishing the ever-remembered(-one) in
ἀρχαῖς μὲν γὰρ τοῦτο, φησίν, ἐλογιζόμην, ὅτιπερ ὑπὲρ
beginnings indeed for this he-says I-reckoned that for
τῶν ἁμαρτιῶν μου ἐπράθην. Ὅθεν καὶ μετὰ πικρίας
the sins my I-was-sold whence also with bitterness

πάσης, καὶ βίας, καὶ αἵματος τὴν μετάνοιαν ἔβαλλον.
all and violence and blood the penitence I-made
Ἐνιαυτοῦ δὲ πληρωθέντος ἀλύπως λοιπὸν διεκείμην τὴν
a-year and having-been-completed without-grief thereafter I-was-disposed the
καρδίαν, μισθὸν παρ᾽ αὐτοῦ Θεοῦ ὑπομονῆς προσδεχόμενος.
heart reward from the-very God of-endurance expecting
Περαιωθέντος δὲ ἑτέρου ἑνὸς χρόνου, ἀνάξιον ἑαυτὸν
having-passed and another one year unworthy myself
λοιπὸν ἐλογιζόμην σὺν αἰσθήσει καρδίας, καὶ τῆς ἐν
thereafter I-reckoned with perception of-heart both of-the in
τῇ μονῇ διατριβῆς, καὶ τῆς τῶν Πατέρων θέας, καὶ
the monastery stay and of-the of-the Fathers sight and
συντυχίας, καὶ τῆς τῶν μυστηρίων μεταλήψεως, καὶ
meeting and of-the of-the mysteries partaking and
τῆς ἐν προσώπῳ τινὸς θεωρίας. Κάτω δὲ νεύων τῷ
of-the in face anyone's beholding downward and bending with-the
ὄμματι, καὶ κατωτέρῳ φρονήματι τοὺς εἰσιόντας καὶ
eye and with-lower mind those entering and
ἐξιόντας εἰλικρινῶς λοιπὸν ὑπὲρ εὐχῆς ἱκέτευον.
going-out sincerely thereafter for prayer I-begged

At table the shepherd leaves the priest Laurence, eighty years old, standing unfed for an hour or two; Laurence says he stood as before God's altar. The shepherd expels a blameless steward to crown him. Abbacyrus bears being driven from the table for fifteen years and dies thanking his fathers; the deacon Macedonius asks to stay among the beginners for a failing he did not commit; a cellarer who confessed a grave fall is struck lightly and sent back to work. Myrrh flows from Menas' feet after his death. The old men tell John they would rather wrestle with men than demons, and another urges on him the whole life of obedience. Brothers who talked at prayer stand a week before the church, some carry tablets of their thoughts, and the fallen are sent to the Prison, a house a mile off.

7 Ἐν τῇ τραπέζῃ ποτὲ συγκαθημένῳ μοι τῷ μεγάλῳ
at the table once sitting-with me to-the great
ἐπιστάτῃ, πρὸς τὸ ἐμὸν οὖς κεκλικὼς τὸ ἅγιον αὐτοῦ
superior to the my ear having-inclined the holy his
στόμα φησί. Βούλει σοι δείξω ἐν πολιᾷ βαθυτάτῃ
mouth says do-you-wish to-you I-show in gray-hair deepest
θεϊκὸν φρόνημα; Ἐμοῦ δὲ ἱκετεύσαντος, ὁ δίκαιος ἐκ
godly mind I and having-begged the just(-one) from
τῆς δευτέρας τραπέζης Λαυρέντιον τοὔνομα περὶ τὰ
the second table Laurence by-name about the
τεσσαράκοντα ὀκτὼ ἔτη ἐν τῇ μονῇ ἔχοντα, καὶ δεύτερον
forty eight years in the monastery having and second
τοῦ ἱερατείου πρεσβύτερον ὑπάρχοντα. Ἐλθόντα οὖν, καὶ
of-the sanctuary priest being having-come then and
βαλόντα τῷ ἡγουμένῳ γονυκλισίαν, εὐλογεῖται μὲν παρ'
having-made to-the abbot genuflection he-is-blessed indeed by
αὐτοῦ· ἀναστάντι δὲ οὐδὲν τὸ σύνολον εἴρηκεν· ἀλλ' εἴασεν
him having-risen but nothing at all he-said but let
αὐτὸν πρὸ τῆς τραπέζης ἑστῶτα, καὶ μὴ ἐσθίοντα· ἦν δὲ
him before the table standing and not eating it-was and

τοῦ ἀρίστου ἡ εἴσοδος· ὥστε ποιῆσαι περὶ ὥραν μεγάλην,
of-the meal the beginning so-that to-make about an-hour long
ἢ καὶ δύο ἱστάμενον· ὡς ἐμὲ λοιπὸν αἰδεῖσθαι κἂν εἰς
or even two standing so-that me thereafter to-be-ashamed even into
πρόσωπον τοῦ ἐργάτου ἀτενίσαι. Ἦν γὰρ ὁλοπόλιος,
face of-the worker to-look he-was for all-gray
ὀγδοηκοστὸν ἄγων χρόνον. Ἀναποκρίτου τε ἄχρι τῆς
eightieth passing year unanswered and until the
πληρώσεως τῆς ἑστιάσεως μείναντος· ἀναστάντων ἡμῶν
completion of-the feast having-remained having-risen we
πέμπεται ὑπὸ τοῦ ὁσίου εἰπεῖν τῷ προμνημονευθέντι
he-is-sent by the holy(-one) to-say to-the aforementioned
μεγάλῳ Ἰσιδώρῳ τὴν τοῦ τριακοστοῦ ἐννάτου ψαλμοῦ
great Isidore the of-the thirtieth ninth psalm
ἀρχήν. Οὐ παρεῖδον δὲ ἐγὼ ὡς πονηρότατος τὸν γέροντα
beginning not I-neglected and I as most-wicked the old-man
πειρᾶσαι· ἐρωτήσαντος δέ μου αὐτὸν τί ἄρα παριστάμενος
to-test having-asked and I him what then standing-by
τῇ τραπέζῃ ἐλογίζετο· Τοῦ Χριστοῦ, ἔφη, τὴν εἰκόνα τῷ
the table he-thought — of-Christ he-said the image on-the
ποιμένι περιθέμενος, οὐδ' ὅλως ποτὲ ἐξ αὐτοῦ ἐπιτάσσεσθαι
shepherd having-placed not at-all ever from him to-be-commanded
λελόγισμαι, ἀλλ' ἐκ Θεοῦ. Ὅθεν, πάτερ Ἰωάννη, οὐχ
I-have-reckoned but from God whence father John not
ὡς ἐνώπιον τραπέζης ἀνθρώπων, ἀλλ' ὡς ἐνώπιον
as before a-table of-men but as before
θυσιαστηρίου Θεοῦ, καὶ Θεῷ ἱστάμην προσευχόμενος· οὐδ'
an-altar of-God and to-God I-stood praying not
ὅλως ἔννοιάν τινα πρὸς τὸν ποιμένα πονηρὰν λογισάμενος,
at-all thought any toward the shepherd evil having-reckoned
ἐκ τῆς πρὸς αὐτόν μου πίστεως καὶ ἀγάπης. Εἴρηκε γάρ
from the toward him my faith and love said for

τις, ὅτι Ἡ ἀγάπη οὐ λογίζεται τὸ κακόν. Πλὴν κἀκεῖνο
someone that the love not reckons the evil however and-that
γίνωσκε, Πάτερ· ὅτι ἐπάν τις εἰς ἁπλότητα καὶ ἑκουσίαν
know Father that when someone to simplicity and willing
ἀκακίαν ἐκδῷ, οὐκ ἔτι ἐκεῖ ὁ πονηρὸς χώραν ἢ
innocence gives-himself not any-longer there the wicked(-one) room or
ὥραν ἀναλαμβάνει. Κύριος ὁ δίκαιος, οἷος καὶ ἦν ὁ τῶν
hour takes-up (the)-Lord the just such-as also was the of-the
λογικῶν θρεμμάτων σωτὴρ διὰ τοῦ Θεοῦ ἐκεῖνος, τοιοῦτον
rational flocks savior through — God that-one such-a-one
αὐτῷ καὶ οἰκονομοῦντα τὰ τὴν μονὴν ἄλλον πέπομφε·
to-him also administering the-things the monastery another sent
ἦν γὰρ σώφρων εἰ καί τις ἄλλος, πρᾶος, ὡς πάνυ
he-was for temperate if even anyone other meek as very
ὀλίγοι. Τούτῳ πρὸς τὴν τῶν λοιπῶν ὠφέλειαν ἐπηνέχθη
few against-this for the of-the others benefit was-borne
ὁ γέρων ὁ μέγας εἰκῇ ἐπὶ τοῦ Κυριακοῦ διωχθῆναι αὐτὸν
the old-man the great in-vain in the Lord's-house to-be-driven-out him
κελεύσας ἀκαίρως. Ἐγὼ δὲ ἐγνωκὼς ἄμεμπτον αὐτὸν
having-ordered unseasonably I but knowing blameless him
εἶναι ἐφ' ᾧ ἐγκλήματι πρὸς αὐτὸν ἔλεγεν ὁ ποιμήν,
to-be on which charge to him spoke the shepherd
κατ' ἰδίαν ὑπὲρ τοῦ οἰκονόμου ἀπολογίαν ἐποιούμην πρὸς
in private for the steward defense made to
τὸν μέγαν. Ὁ δὲ σοφός φησι· Καί γε (κἀγώ) ἔγνωκα,
the great(-one) the but wise(-one) says and at-least I-too know
πάτερ, ἀλλ' ὥσπερ οὐ δίκαιον, ἀλλ' ἐλεεινὸν ἐκλιμώττοντος
father but just-as not just but pitiable of-a-starving
νηπίου τὸν ἄρτον ἐκ στόματος ἁφαρπάσαι· οὕτως καὶ
child the bread from mouth to-snatch thus also
ἑαυτόν, καὶ τὸν ἐργάτην ὁ ψυχῶν προεστηκώς, μὴ
himself and the worker the(-one) of-souls presiding not

βλάπτει προξενῶν αὐτῷ στεφάνους, ὅσους καὶ γινώσκει
harms providing to-him crowns as-many-as also he-knows
αὐτὸν ὑπομένειν, κατὰ πᾶσαν ὥραν· εἴτε δι᾽ ὕβρεων,
him to-endure at every hour whether through insults
εἴτε δι᾽ ἀτιμιῶν, δι᾽ ἐξουδενώσεως, δι᾽ ἐμπαιγμῶν·
or through dishonors through contempt through mockeries
τρία γὰρ μέγιστα ἀδικεῖται· πρῶτον μὲν στερούμενος
three for greatest-things he-is-wronged first indeed being-deprived
αὐτὸς τοῦ ἐκ τῆς ἐπιτιμήσεως μισθοῦ· δεύτερον δὲ ὅτι
himself of-the from the rebuke reward second and that
καὶ ἄλλους ὠφελεῖν ἐκ τῆς ἑτέρου ἀρετῆς δυνάμενος, οὐκ
also others to-benefit from the of-another virtue being-able not
ἐποίησε· τρίτον, ὃ καὶ βαρύτατον, ὅτι πολλάκις καὶ
he-did third which also heaviest that often also
αὐτοὶ οἱ δοκοῦντες φερέπονοι, καὶ ὑπομονητικοὶ ὑπάρχειν,
themselves those seeming toil-bearing and patient to-be
ἐπὶ χρόνον ἀμεληθέντες, καὶ ὡς δῆθεν ἐνάρετοι, λοιπὸν
for a-time neglected and as supposedly virtuous thereafter
ὑπὸ τοῦ προεστῶτος μὴ ἐλεγχόμενοι, ἢ ὀνειδιζόμενοι, τῆς
by the superior not being-rebuked or reproached of-the
προσούσης αὐτοῖς πραότητος, καὶ ὑπομονῆς ἐστερήθησαν.
present in-them meekness and patience were-deprived
Κἂν γὰρ καλὴ καὶ καρποφόρος καὶ πίων ἐστὶν ἡ γῆ, ἀλλ᾽
even-if for good and fruitful and fat is the earth yet
οἶδεν λεῖψις ὕδατος ἀτιμίας ὑλομανοῦσαν αὐτὴν ποιεῖν,
knows lack of-water of-dishonor overgrown it to-make
καὶ ἀκάνθας τύφου, καὶ πορνείας, καὶ ἀφοβίας ἐν αὐτῇ
and thorns of-conceit and fornication and fearlessness in it
βλαστῆσαι. Τοῦτο γινώσκων ὁ μέγας ἐκεῖνος Ἀπόστολος
to-sprout this knowing the great that Apostle
τῷ Τιμοθέῳ ἐπέστελλεν· Ἐπίστηθι· ἐπενέχθητι· ἐπίπληξον
— to-Timothy wrote stand-by press-on rebuke

αὐτοὺς εὐκαίρως, ἀκαίρως. Ἐμοῦ δὲ πρὸς τὸν ὁδηγὸν
them in-season out-of-season I and toward the guide
ὄντως ἐκεῖνον ἀντιφιλονεικοῦντος, καὶ τὴν ἀσθένειαν τῆς
truly that contending-back and the weakness of-the
καθ' ἡμᾶς γενεᾶς προβαλλομένου, καὶ ὡς πολλοὶ ἴσως ἐκ
in our-time generation putting-forward and how many perhaps from
τῆς εἰκῆ, τάχα δὲ καὶ οὐκ εἰκῆ ἐπιπλήξεως τῆς ποίμνης
the in-vain perhaps and also not in-vain rebuke from-the flock
ἀποῤῥήγνυνται· πάλιν ὁ τῆς σοφίας οἶκος ἔλεγε· Ψυχὴ
break-away again the of-the wisdom house said a-soul
δεθεῖσα διὰ Χριστὸν ἀγάπῃ ποιμένος, καὶ πίστει, μέχρις
bound because-of Christ by-love of-shepherd and faith as-far-as
αἵματος οὐκ ἀφίσταται· μάλιστα εἰ καὶ εὐεργετηθεῖσα ἐπὶ
blood not departs especially if also having-been-benefited on
μώλωψί ποτε τυγχάνει παρ' αὐτοῦ· μνημονεύουσα τοῦ
wounds ever it-happens by him remembering the(-one)
φάσκοντος· Οὔτε Ἄγγελοι, οὔτε Ἀρχαί, οὔτε Δυνάμεις,
saying neither Angels nor Principalities nor Powers
οὔτε τις κτίσις ἑτέρα χωρίσαι ἡμᾶς ἀπὸ τῆς ἀγάπης τοῦ
nor any creature other to-separate us from the love —
Χριστοῦ δεδύνηται. Ἡ δὲ μὴ οὕτως δεθεῖσα, καὶ παγεῖσα,
of-Christ has-been-able the but not thus bound and fixed
καὶ κολληθεῖσα, θαυμάζω, εἰ οὐκ εἰκῆ τὴν ἐν τῷ τόπῳ
and glued I-wonder if not in-vain the in the place
διατριβὴν διαπεραίνει, ἐπιπλάστῳ, καὶ ἠπατημένῃ ὑποταγῇ
stay it-completes with-feigned and deceived submission
συνημμένη· οὐκ ἔψευσται δὲ ἑαυτὸν ἀληθῶς ὁ μέγας·
joined not has-deceived and himself truly the great(-one)
ἀλλὰ καὶ κεκράτηκε, καὶ ὡδήγηκε, καὶ τετελείωκε, καὶ
but also has-held and has-guided and has-perfected and

προσενήνοχε Χριστῷ ἄμωμα θύματα. Ἀκούσωμεν σοφίαν
has-offered to-Christ blameless sacrifices let-us-hear wisdom
Θεοῦ, καὶ θαυμάσωμεν ἐν ὀστρακίνοις σκεύεσιν εὑρημένην.
of-God and let-us-marvel in earthen vessels found
Ἀγάμενος ἐγὼ ἐκεῖσε παρὼν τήν τινων τῶν νεοπαγῶν 8
admiring I there being-present the of-some of-the newly-planted
πίστιν, καὶ ὑπομονήν, καὶ ἀδάμαστον καρτερίαν ἐπὶ ταῖς
faith and endurance and unconquerable steadfastness at the-things
τοῦ προεστῶτος, ἀλλὰ καὶ τῶν λίαν ὑποβεβηκότων· ἠρώτων,
of-the superior but also of-the very subordinate I-asked
οἰκοδομῆς χάριν, τινὰ τῶν ἀδελφῶν πέντε καὶ δέκα ἔτη
of-edification for-the-sake one of-the brothers five and ten years
ἐν τῇ μονῇ ἔχοντα, ὀνόματι Ἀββάκυρον, ὃν καὶ μάλιστα
in the monastery having by-name Abbacyrus whom also especially
ὑπὸ πάντων σχεδὸν ἀδικούμενον, ἔσθ' ὅτε καθ' ἡμέραν,
by all nearly wronged there-is when each day
τῆς τραπέζης ἐκ τῶν ὑπηρετῶν διωκόμενον ἔβλεπον· ἦν
from-the table by the servers driven-out I-saw he-was
γὰρ ἐκ φύσεως μικρὸν πάνυ περὶ τὴν γλῶσσαν ἀκράτητος
for by nature a-little very about the tongue unrestrained
ἀδελφός. Καὶ πρὸς αὐτὸν ἔλεγον· Ἀδελφὲ Ἀββάκυρε, διὰ
brother and to him I-said brother Abbacyrus because-of
τί τῆς τραπέζης καθ' ἡμέραν ἐλαυνόμενόν σε θεωρῶ, καὶ
what from-the table each day driven-out you I-see and
ἄδειπνον πολλάκις κοιμώμενον; Καί φησι· Πίστευσόν μοι,
supperless often sleeping and he-says believe me
πάτερ, ὅτι δοκιμάζουσί με οἱ πατέρες μου, ἐὰν ποιῶ μοναχόν,
father that test me the fathers my if I-make a-monk
ἐπεὶ οὐκ ἐν ἀληθείᾳ τοῦτο ποιοῦσι· κἀγὼ λοιπὸν γινώσκων
since not in truth this they-do and-I thereafter knowing
τὸν σκοπὸν τοῦ μεγάλου, καὶ αὐτῶν, ὑπομένω πάντα
the aim of-the great(-one) and of-them I-endure all-things

ἀβαρῶς. Καὶ ἰδοὺ δεκαπέντε ἔτη ἔχων τοῦτο λογιζόμενος,
without-burden and behold fifteen years having this reckoning
καθώς μοι καὶ αὐτοὶ ἐν τῇ ἐμῇ εἰσόδῳ ἔφησαν· ὅτι
as to-me also they-themselves at the my entry said that
ἄχρι τῆς τριακονταετίας δοκιμάζουσι τοὺς ἀποτασσομένους·
until the thirtieth-year they-test those renouncing
καὶ δικαίως, πάτερ Ἰωάννη· χωρὶς γὰρ δοκιμῆς ὁ χρυσὸς
and rightly father John without for testing the gold
οὐ τελειοῦται. Ἐπιμείνας οὖν ὁ γενναῖος οὗτος Ἀββάκυρος
not is-perfected having-remained then the noble this Abbacyrus
μετὰ τὴν ἐμὴν ἄφιξιν τῷ μοναστηρίῳ διετῆ χρόνον, πρὸς
after the my arrival in-the monastery two-years time to
Κύριον ἀπεδήμησε, τοῦτο εἰπὼν τοῖς πατράσιν ἐν τῷ
(the)-Lord he-departed this having-said to-the fathers at the
μέλλειν ἐκλείπειν· «Εὐχαριστῶ, εὐχαριστῶ τῷ Κυρίῳ, καὶ
being-about to-die I-give-thanks I-give-thanks to-the Lord and
ὑμῖν, ὅτι διὰ τὸ πειράζεσθαι εἰς σωτηρίαν μου ἐξ ὑμῶν,
to-you that because-of the to-be-tried for salvation my by you
ἔμεινα ἐκ δαιμόνων ἀπείραστος ἰδοὺ δεκαεπτὰ ἔτη.» Ὃν
I-remained by demons untried behold seventeen years whom
καὶ ὡς ὁμολογητὴν μετὰ τῶν ἐκεῖσε κατακειμένων ἁγίων
also as confessor with the there lying saints
ἀξίως ὁ δικαιοκριτὴς ποιμὴν κατατεθῆναι ἐκέλευσεν.
worthily the justly-judging shepherd to-be-laid ordered

9 Ἀδικῶ πάντας τοὺς ζηλωτὰς τῶν καλῶν, εἴπερ σιωπῆς
I-wrong all the zealots of-the good-things if-indeed of-silence
μνήματι θάψω τὸ Μακεδονίου τοῦ πρώτου τῶν ἐκεῖσε
in-a-tomb I-bury the of-Macedonius of-the first of-the there
διακόνων κατόρθωμα καὶ ἆθλον· οὗτος ὁ μεμελημένος
deacons achievement and contest this the(-one) cared-for
Κυρίῳ ποτὲ τῆς τῶν ἁγίων Θεοφανίων ἑορτῆς
by-(the)-Lord once of-the of-the holy Theophany feast

καταλαβούσης, λιπαρεῖ τὸν ποιμένα, πρὸ δύο ἡμερῶν ἐν
approaching entreats the shepherd before two days in
τῇ πόλει Ἀλεξανδρείᾳ εἰσελθεῖν οἰκείας χρείας χάριν τινός,
the city Alexandria to-go of-own need for-the-sake some
ὑποσχόμενος μέντοι θᾶττον ἐξέρχεσθαι τῆς πόλεως, διὰ
having-promised however more-quickly to-come-out of-the city because-of
τὴν τῆς ἑορτῆς ἀκολουθίαν τε καὶ ἑτοιμασίαν. Ὁ οὖν
the of-the feast order both and preparation the then
μισόκαλος διάβολος ἐμπόδιον πεποιηκὼς τῷ ἀρχιδιακόνῳ
hater-of-good devil a-hindrance having-made to-the archdeacon
πεποίηκεν αὐτὸν ἀπολυθέντα τοῦ ἡγουμένου, μὴ καταλαβεῖν
made him released by-the abbot not to-arrive-for
τῇ ἁγίᾳ ἑορτῇ ἐν τῇ μονῇ κατὰ τὸν ὅρον, ὃν
the holy feast in the monastery according-to the limit which
ἦν ἐκ τοῦ προεστῶτος κομισάμενος. Μεθ᾽ ἡμέραν οὖν
he-had from the superior received after a-day then
καταλαβόντα, ἀφορίζει ὁ ποιμὴν τῆς διακονίας, καὶ ἐν
having-arrived excludes the shepherd from-the service and in
τῷ ἐσχάτων ἀρχαρίων κατατάττει χώρᾳ· δέχεται ὁ καλὸς
the of-the-last beginners puts place receives the good
τῆς ὑπομονῆς διάκονος καὶ τῆς καρτερίας ἀρχιδιάκονος,
of-the endurance deacon and of-the steadfastness archdeacon
τὸν τοῦ Πατρὸς ὅρον, καὶ ἀλύπως οὕτως, ὡς ἑτέρου
the of-the Father sentence and without-grief thus as another
ἐπιτιμηθέντος, καὶ οὐκ αὐτοῦ· πεποιηκότα τοίνυν αὐτὸν
having-been-sentenced and not himself having-spent therefore him
ἐν τῇ τοιαύτῃ τάξει τεσσαράκοντα ἡμέρας, πάλιν ἐπὶ τὸν
in the such rank forty days again to the
ἴδιον βαθμὸν ἀνήγαγε ὁ σοφός· καὶ δὴ μετὰ μίαν ἡμέραν
own step led-up the wise(-one) and indeed after one day
δυσωπεῖται ὑπὸ τοῦ ἀρχιδιακόνου πάλιν ἐν τῇ ἐπιτιμίᾳ,
is-besought by the archdeacon again in the penance

καὶ τῇ πρώην ἀτιμίᾳ καταστῆναι, φήσας αὐτῷ, ὅτι περὶ
and the former dishonor to-be-placed having-said to-him that about
ἀσυγχώρητόν τι ἐν τῇ πόλει ἔπταισα. Γνοὺς δὲ ὁ
unpardonable something in the city I-failed having-known but the
ὅσιος ἀληθῆ μὴ λέγειν αὐτῷ, ἀλλὰ ταπεινώσεως χάριν
holy(-one) true-things not to-say to-him but of-humility for-the-sake
τοῦτο ἐπιζητεῖν, εἶξε τῇ καλῇ ἐπιθυμίᾳ τοῦ ἐργάτου·
this to-seek yielded to-the good desire of-the worker
καὶ ἦν ἰδεῖν πολιὰν αἰδέσιμον ἐν τῇ ἀρχαϊκῇ
and it-was-possible to-see gray-hair venerable in the beginners'
διάγουσαν τάξει· καὶ πάντας δυσωποῦσαν εἰλικρινῶς ὑπὲρ
living rank and all beseeching sincerely for
αὐτοῦ εὔχεσθαι. Ἐπειδή, φησίν, εἰς πορνείαν παρακοῆς
him to-pray since he-says into fornication of-disobedience
πέπτωκα, ἐμοὶ δὲ τῷ ταπεινῷ τεθάῤῥηκεν ὁ μέγας οὗτος
I-have-fallen to-me and to-the lowly(-one) confided the great this
Μακεδόνιος, τίνος χάριν τῇ τοιαύτῃ τεταπεινωμένῃ
Macedonius of-what for-the-sake to-the such humbled
διαγωγῇ ἑκουσίως προσέδραμεν· οὐδέποτε γὰρ κουφισμὸν
living willingly he-had-run never for relief
οὕτως πολέμου παντός, καὶ φωτὸς θείου γλυκασμὸν ἐν
thus of-war all and of-light divine sweetness in
ἑαυτῷ ὡς νῦν τεθέαμαι. Ἀγγέλων, φησί, τὸ μὴ πίπτειν,
myself as now I-have-beheld of-angels he-says the not to-fall
ἴσως καὶ μὴ δυναμένων, ὥς φασί τινες· ἀνθρώπων δὲ τὸ
perhaps also not being-able as say some of-men and the
πίπτειν, καὶ θᾶττον ἀνίστασθαι· ὁσάκις τοῦτο καὶ συμβαίη·
to-fall and quickly to-rise as-often-as this also may-happen
δαιμόνων δὲ καὶ μόνον, τὸ πεσόντας μὴ ἐγείρεσθαι.
of-demons and also only the having-fallen not to-rise

Ὁ τὴν διακονίαν τῆς μονῆς πεπιστευμένος τεθάῤῥηκε· 10
the(-one) the service of-the monastery entrusted-with confided
Νέου μου ὄντος, φησί, καὶ ἐν τῇ τῶν ἀλόγων φροντίδι
young me being he-says and in the of-the beasts care
διάγοντος, συνέβη πτῶμα κατενεχθῆναι βαρύτατον ψυχῆς·
living it-happened a-fall to-be-brought-down heaviest of-soul
ἐμοῦ δὲ σεσυνηθηκότος μηδέποτε κρύπτειν ὄφιν ἐν
I but having-been-accustomed never to-hide a-serpent in
φωλεῷ καρδίας, τῷ ἰατρῷ τοῦτον τῆς κέρκου κρατήσας
a-den of-heart to-the physician it by-the tail having-seized
ἐστηλίτευσα· κέρκον δὲ λέγω τὸ τέλος τῆς πράξεως· ὁ δὲ
exposed tail and I-mean the end of-the deed he but
μειδιῶν τῷ προσώπῳ φησὶν πρός με· Παίσας μου τὴν
smiling with-the face says to me having-struck my the
σιαγόνα μετρίως, ἄπιθι, τέκνον, ἔχου τῆς διακονίας σου, ὡς
cheek moderately go-away child hold-to the service your as
τὸ πρίν, μηδὲν τὸ παράπαν δεδιώς. Ἐγὼ δὲ πίστει διαπύρῳ
the before nothing the at-all fearing I but by-faith fiery
πεισθεὶς ἐν βραχείαις ἡμέραις τῆς ἰάσεως πληροφορίαν
persuaded in short days of-the healing assurance
εἰληφώς, ἔτρεχον τὴν ὁδόν μου χαίρων ἅμα καὶ τρέμων.
having-received ran the way my rejoicing at-once and trembling
Κέκτηται πᾶσα τάξις κτιστῶν, ὥς φασί τινες, διαφορὰς 11
possesses every order of-creatures as say some differences
διαφερόντων. Ἐπεὶ οὖν ἦσαν καὶ παρὰ τῇ συνόδῳ τῶν
of-things-differing since then there-were also in the gathering of-the
ἀδελφῶν προκοπῶν καὶ γνωμῶν διαφοραί· ἐπάν τινας
brothers of-advances and of-dispositions differences whenever some
τούτων ὁ ἰατρὸς φιλενδείκτας ἐπὶ ταῖς τῶν κατὰ
of-them the physician show-loving at the of-those according-to
κόσμον ἐν τῇ μονῇ ἐπιδημίαις ἐσημειοῦτο, καὶ τούτους
the-world in the monastery visits marked also them

ἐπὶ τούτων ἐσχάταις ὕβρεσι, καὶ διακονίαις ἀτιμοτέραις
at these with-(the)-last insults and services more-dishonorable
περιέβαλλεν· ὥστε λοιπὸν δρομαίως ὑποχωρεῖν, ἡνίκα
he-clothed so-that thereafter at-a-run to-withdraw when
δ' ἄν τινων τῶν κατὰ κόσμον ἐπιδημίαν ἔβλεπον·
and — some of-those according-to the-world visit they-saw
καὶ ἦν ἰδέσθαι ὑπερφυὲς τὸ γινόμενον, αὐτὴν τὴν
and it-was-possible to-see extraordinary the thing-happening the-very the
κενοδοξίαν ἑαυτὴν ἐκδιώκουσαν, καὶ τῶν ἀνθρώπων
vainglory itself chasing-away and from-the men
ἀποκρύπτουσαν. Μὴ στερῆσαί με Κύριος ὁσίου Πατρὸς
hiding not to-deprive me (the)-Lord of-holy Father's
εὐχῆς βουλόμενος, πρὸ μιᾶς ἑβδομάδος τῆς ἐμῆς τοῦ
prayer wishing before one week of-the my of-the
ὁσίου τόπου ἐξελεύσεως, προσελάβετο τὸν τὰ δεύτερα
holy place departure took-to-himself the(-one) the second-place
τοῦ ποιμένος διέποντα, ἄνδρα θαυμαστόν, Μηνᾶν τοὔνομα,
of-the shepherd administering a-man wonderful Menas by-name
πεντήκοντα ἐννέα ἔτη ἔχοντα ἐν τῷ κοινοβίῳ, λοιπὸν
fifty nine years having in the community thereafter
διακονήσαντα πᾶσαν διακονίαν. Τῇ οὖν ἡμέρᾳ τῇ τρίτῃ,
having-served every service on-the then day the third
ἡμῶν τὸν συνήθη κανόνα τῆς τοῦ ὁσίου κοιμήσεως
we the customary canon of-the of-the holy(-one) falling-asleep
ἐπιτελούντων, ἐξαίφνης εὐωδιάζεται ὅλος ὁ χῶρος, ἐν
performing suddenly is-filled-with-fragrance whole the place in
ᾧ ὁ ὅσιος κατέκειτο. Ἐπέτρεψεν οὖν ὁ μέγας τήν,
which the holy(-one) lay permitted then the great(-one) the
ἐν ᾗ κατετέθη, θήκην ὁ ὅσιος ἀποσκεπάσαι ἡμᾶς· καὶ
in which was-laid tomb the holy(-one) to-uncover us and
τούτου γενομένου, ὁρῶμεν πάντες ἐκ τῶν αὐτοῦ τιμίων

πελμάτων δίκην δύο πηγῶν τὴν τοῦ μύρου εὐωδίαν
soles like two springs the of-the myrrh fragrance
ἐκπορευομένων. Τότε, φησὶν ὁ διδάσκαλος πρὸς πάντας,
going-forth then says the teacher to all
ὁρᾶτε; ἰδοὺ οἱ τῶν πόνων αὐτοῦ, καὶ κόπων ἱδρῶτες μύρον
do-you-see behold the of-the labors his and toils sweats as-myrrh
Θεῷ προσηνέχθησαν. Καὶ ἀληθῶς. Καὶ ἄλλα τε πλεῖστα
to-God were-offered and truly and other-things and very-many
ἡμῖν περὶ αὐτοῦ τοῦ πανοσίου Μηνᾶ, οἱ τοῦ τόπου πατέρες
to-us about the-very the all-holy Menas the of-the place fathers
κατορθώματα ἀπήγγειλαν, ἐν οἷς καὶ τοῦτο ἔλεγον. Ὅτι
achievements reported among which also this they-said that
φασί ποτε ὁ προεστὼς τὴν αὐτοῦ θεοδώρητον ὑπομονὴν
they-say once the superior the his God-given endurance
δοκιμάσαι βουλόμενος, ἀνελθόντα αὐτὸν ἐν τῷ ἡγουμενείῳ,
to-test wishing having-gone-up him to the abbot's-lodging
καὶ βαλόντα μετάνοιαν ἑσπέρας τῷ ἡγουμένῳ, παράθεσίν
and having-made penitence in-the-evening to-the abbot a-blessing
τε λαβεῖν συνήθως ἱκετεύοντα, εἴασεν αὐτὸν οὕτως
and to-receive customarily begging let him thus
χαμαὶ κείμενον ἄχρι τοῦ κανόνος ὥρας· τότε λοιπὸν
on-the-ground lying until the of-the-canon hour then thereafter
αὐτὸν εὐλογήσας, καὶ λοιδορήσας ὡς φιλενδείκτην καὶ
him having-blessed and having-reviled as show-loving and
ἀνυπομόνητον ἀνέστησεν. Ἐγίνωσκε γὰρ ὁ ὅσιος, ὅτι
impatient raised-up he-knew for the holy(-one) that
ὑποφέρει γενναίως· διὸ καὶ τὸ δρᾶμα πρὸς οἰκοδομὴν πᾶσι
he-endures nobly therefore also the drama for edification for-all
πεποίηκεν. Ὁ δὲ τούτου ἡμᾶς τοῦ ὁσίου Μηνᾶ μαθητὴς
made the and of-this us of-the holy Menas disciple
ἐπληροφόρει ἡμᾶς τὰ κατὰ τὸν ἐπιστάτην. Διὸ καί,
assured us the-things concerning the superior therefore also

φησίν, ἐμοῦ πολυπραγμονήσαντος αὐτόν, εἰ ἄρα ἐν τῇ
he-says I having-inquired-of him if then in the
τοιαύτῃ πρὸς τὸν ἡγούμενον γονυκλισίᾳ ὕπνῳ κατηνέχθη,
such to the abbot genuflection by-sleep he-was-overcome
ἐπληροφόρει, φησίν, ὡς ἅπαν τὸ Ψαλτήριον χαμαὶ
he-assured he-says that all the Psalter on-the-ground
κείμενον ἀποστηθίσαι. Οὐ παρίδω ἐγὼ ἐγκαλλωπίσαι τὸν
lying he-recited-by-heart not may-I-neglect I to-adorn the
τοῦ λόγου στέφανον καὶ τῷ παρόντι σμαράγδῳ.
of-the discourse crown also with-the present emerald

12 Κεκίνηκά ποτε περὶ ἡσυχίας λόγον τισὶ τῶν ἀνδρειοτάτων
I-raised once about stillness discussion with-some of-the bravest
γερόντων ἐκείνων· οἱ δὲ μειδιῶντι τῷ προσώπῳ, καὶ
old-men those they but with-smiling the face and
ἱλαρῷ ἤθει ἀστείως φασὶ πρός με· Ἡμεῖς, ὦ πάτερ
cheerful manner urbanely say to me we O father
Ἰωάννη, ὑλικοὶ ὄντες ὑλικωτέραν καὶ ἀγωγὴν μετερχόμεθα·
John material being more-material also course pursue
ἐκεῖνο προκρίναντες, κατὰ τὸ μέτρον τῆς ἑαυτῶν
that having-preferred according-to the measure of-the our-own
ἀσθενείας καὶ τὸν πόλεμον ὑπελθεῖν· ἄμεινον λογισάμενοι
weakness also the war to-undergo better having-reckoned
ἀνθρώποις παλαίειν, τοῖς ποτε μὲν ἠγριωμένοις, ποτὲ
with-men to-wrestle who sometimes indeed are-savage sometimes
δὲ μετανοοῦσι, καὶ μὴ δαίμοσι διὰ παντὸς πρὸς ἡμᾶς
and repent and not with-demons through all(-time) against us
μαινομένοις καὶ ὁπλιζομένοις. Ἕτερος δὲ αὖθις τῶν
raging and arming-themselves another but again of-the
ἀειμνήστων, πολλὴν πρός με τὴν κατὰ Θεὸν ἀγάπην
ever-remembered much toward me the according-to God love
καὶ παῤῥησίαν κεκτημένος, φησί μοι μετ᾽ εὐμενείας· Εἰ
and boldness having says to-me with kindness if

ἄρα σοι πρόσεστι, πάνσοφε, ἡ τοῦ εἰπόντος ἐν
then to-you is-present all-wise(-one) the of-the(-one) having-said in
αἰσθήσει ψυχῆς ἐνέργεια, ὅτι Πάντα ἰσχύω ἐν τῷ
perception of-soul working that all-things I-am-strong-for in the
ἐνδυναμοῦντί με Χριστῷ· εἰ Πνεῦμα ἅγιον δρόσου ἁγνείας
strengthening me Christ if Spirit holy of-dew of-purity
κατὰ τὴν Παρθένον ἐπῆλθεν ἐπί σε· εἰ δύναμις Ὑψίστου
like the Virgin has-come upon you if power of-(the)-Most-High
ὑπομονῆς ἐπεσκίασέ σοι· ζῶσαι ὥσπερ ἀνὴρ (Χριστὸς
of-endurance has-overshadowed you gird as a-man Christ
ὁ Θεός) τὴν ὀσφύν σου λεντίῳ ὑπακοῆς, καὶ ἀναστὰς
— God the loins your with-a-towel of-obedience and having-risen
ἐκ τοῦ δείπνου τῆς ἡσυχίας νίψον πόδας ἀδελφῶν
from the supper of-the stillness wash feet of-brothers
ἐν συντετριμμένῳ πνεύματι. Μᾶλλον δὲ κυλίου ὑπὸ
in contrite spirit rather but roll under
πόδας συνοδίας ἐν καταβεβλημένῳ φρονήματι. Στῆσον
feet of-(the)-company in cast-down mind set
πυλωροὺς ἀποτόμους, καὶ ἀΰπνους ἐν πύλῃ καρδίας
doorkeepers severe and sleepless at (the)-gate of-heart
σου· κράτει νοῦν ἀκράτητον ἐν περισπωμένῳ σώματι·
your master mind unmastered in distracted body
ἄσκει νοερὰν ἡσυχίαν ἐν κινουμένοις καὶ σαλευομένοις
practice spiritual stillness in moving and tossed
μέλεσι. Τὸ πάντων παραδοξότατον, γίνου ἀπτόητος
limbs the of-all most-marvelous-thing be undismayed
ψυχῇ μεταξὺ τῶν θορύβων· ἄγχε γλῶτταν προπηδᾷν
in-soul amid the tumults choke the-tongue to-leap-forth
ἐν ἀντιλογίαις μαινομένην· πάλαιε τῇ δεσποίνῃ ταύτῃ
in disputes raging wrestle with-the mistress this
ἑβδομηκοντάκις ἑπτὰ τῆς ἡμέρας· πῆξον ἐν ξύλῳ ψυχῆς
seventy-times seven of-the day fix on wood of-soul

σταυρῷ νοῦν ἄκμονα δι᾽ ἀλλεπαλλήλων σφυρῶν
on-a-cross mind an-anvil through successive hammers
καὶ κτύπων τυπτόμενον, ἐμπαιζόμενον, λοιδορούμενον,
and blows struck mocked reviled
χλευαζόμενον, ἀδικούμενον, καὶ μηδαμῶς ἐκλυόμενον,
ridiculed wronged and in-no-way weakened
μηδὲ θραῦσιν ὑπομένοντα· ἀλλ᾽ ὅλον λεῖον καὶ ἀκίνητον
nor breaking enduring but wholly smooth and unmoved
ὑπάρχοντα. Ἀπόδυσαι θέλημα ὡς αἰσχύνης περιβολήν, καὶ
being strip-off will as of-shame garment and
γυμνὸς τούτου ἐν τῷ σκάμματι εἴσελθε. Τὸ σπάνιον, καὶ
naked of-it in the arena enter the rare and
δυσεύρετον ἔνδυσαι πίστεως θώρακα, ὑπὸ ἀπιστίας πρὸς
hard-to-find put-on of-faith breastplate by distrust toward
τὸν ἀγωνοθέτην μὴ διαλυόμενον, μηδὲ τιτρωσκόμενον
the judge-of-the-contest not dissolved nor wounded
κράτει χαλινῷ σωφροσύνης ἁφὴν ἀναιδῶς προπηδῶσαν·
master with-bridle of-temperance touch shamelessly leaping-forth
ἄγχε ὀφθαλμὸν μελέτῃ θανάτου, μεγέθη καὶ ὥραν
choke (the)-eye with-meditation of-death sizes and beauty
σωμάτων περιεργάζεσθαι καθ᾽ ὥραν βουλόμενον· φίμου
of-bodies to-scrutinize every hour wishing muzzle
νοῦν περίεργον ἐν οἰκείᾳ μερίμνῃ τὸν ἀδελφὸν κατακρίνειν
mind curious in own care the brother to-condemn
ἐν ἀμελείᾳ βουλόμενον εἴργων· καὶ πᾶσαν ἀγάπην, καὶ
in negligence wishing restraining and all love and
συμπάθειαν πρὸς τὸν πλησίον ἀπλανῶς ἐμφανίζοντα.
sympathy toward the neighbor unerringly showing
Γνώσονται πάντες ἀληθῶς ἐν τούτῳ, ὦ προσφιλέστατε
will-know all truly in this O most-beloved
πάτερ, ὅτι Χριστοῦ μαθητὴς ὑπάρχεις τότε, ἐὰν ἐν συνοδίᾳ
father that of-Christ disciple you-are then if in company

ἀγάπην ἔχωμεν ἐν ἀλλήλοις. Δεῦρο, δεῦρο, πάλιν ἔλεγεν
love we-have among one-another come come again said
ὁ καλὸς φίλος, δεῦρο, συναυλίσθητι. Πίε μυκτηρισμὸν
the good friend come dwell-together drink mockery
καθ' ὥραν, ὥσπερ ὕδωρ ζῶν, ἐπειδὴ πάντα τὰ τερπνὰ
every hour like water living since all the delightful-things
ὑπὸ τὸν οὐρανὸν ὁ Δαβὶδ ἐξερευνήσας, ἔσχατον πάντων
under the heaven — David having-searched-out last of-all
διαπορῶν ἔλεγεν. Ἰδοὺ δὴ τί καλόν, καὶ τί τερπνόν;
being-at-a-loss said behold indeed what good and what delightful
οὐδὲν ἄλλο ἢ τὸ κατοικεῖν ἀδελφοὺς ἐπὶ τὸ αὐτό.
nothing other than the to-dwell brothers in the same
Εἰ δὲ οὔπω τοῦ ἀγαθοῦ τῆς τοιαύτης ὑπομονῆς καὶ
if but not-yet of-the good of-the such endurance and
ὑπακοῆς ἠξιώθημεν, καλὸν λοιπὸν κἂν τὴν οἰκείαν
obedience we-were-deemed-worthy good thereafter at-least the own
ἀσθένειαν ἐπεγνωκότας, κατὰ μόνας πόῤῥω τοῦ ἀθλητικοῦ
weakness having-recognized in private far the athletic
σταδίου ἱσταμένους τοὺς ἀθλοῦντας μακαρίζειν, καὶ τούτοις
stadium standing those contending to-call-blessed and for-them
ὑπομονὴν εὔχεσθαι. Ἡττήθην ἐγὼ καλῷ πατρί, καὶ
endurance to-pray I-was-defeated I by-a-good father and
διδασκάλῳ ἀρίστῳ εὐαγγελικῶς ἡμῖν καὶ προφητικῶς
teacher best evangelically to-us and prophetically
μαχησαμένῳ· μᾶλλον δὲ φιλικῶς, καὶ τὰ πρεσβεῖα τῇ
having-fought rather but friendly and the prize to-the
μακαρίᾳ ὑπακοῇ δοῦναι ἀναμφιβόλως τεθελήκαμεν. Μιᾶς δὲ
blessed obedience to-give undoubtingly we-have-willed one but
ἔτι ὀνησιφόρου τῶν μακαρίων τούτων ἀρετῆς ἐπιμνησθείς,
still profitable of-the blessed these virtue having-remembered

ὥσπερ ἐκ παραδείσου ἐξιών, πάλιν τὰ ἀκαλλῆ, καὶ
as from paradise going-out again the unlovely and
ἀνησιφόρα ὑμῖν ἀκανθολογήματα παραθήσομαι.
unprofitable to-you thorn-gatherings I-will-set-before

13 Ἐν τῇ εὐχῇ πολλάκις ἡμῶν παρισταμένων, συντυχίας τινὰς
at the prayer often we standing conversations some
ποιήσαντας ἐσημειώσατο ὁ μακάριος ποιμήν· οὓς ἐπὶ
having-made marked the blessed shepherd whom for
ἑβδοματιαῖον χρόνον πρὸ τῆς ἐκκλησίας στήσας, πᾶσι
a-week's time before the church having-stationed to-all
μετάνοιαν ποιεῖν παρεκέλευσε· τοῖς εἰσιοῦσί τε καὶ ἐξιοῦσι·
penitence to-make he-ordered to-those entering both and going-out
καὶ τὸ δὴ θαυμαστότερον, καίτοιγε κληρικοὺς ὑπάρχοντας
and the indeed more-wonderful although clergy being
τοῦτ' ἔστι πρεσβυτέρους. Τινὰ τῶν ἀδελφῶν ὁρῶν σὺν
that is priests one-of-the brothers seeing with
αἰσθήσει καρδίας πλέω τῶν πολλῶν ἐν τῇ ψαλμῳδίᾳ
perception of-heart more than-the many in the psalmody
περιστάμενον· καὶ μάλιστα ἐν τῇ πρωτολογίᾳ τῶν ὕμνων
standing and especially at the opening of-the hymns
πρός τινας τοῖς ἑαυτοῦ ἤθεσι, καὶ τῷ προσώπῳ
to some with-the his-own manners and with-the face
διαλεγόμενον, ἠρώτων τοῦ ἤθους τοῦ μακαρίου τὴν ἔννοιαν
conversing I-asked of-the manner of-the blessed(-one) the meaning
μαθεῖν. Ὁ δὲ γνοὺς ἵνα μὴ κρύπτειν ὠφελῆσαι, φησί·
to-learn he but having-known so-that not to-hide to-benefit says
Τοὺς λογισμούς μου, πάτερ Ἰωάννη, καὶ τὸν νοῦν σὺν τῇ
the thoughts my father John and the mind with the
ψυχῇ εἴωθα ἐκ προοιμίων ἐπισυνάγειν, καὶ συγκαλῶν
soul I-am-accustomed from (the)-beginnings to-gather and calling-together
κράζειν τούτοις· Δεῦτε, προσκυνήσωμεν, καὶ προσπέσωμεν
to-cry to-them come let-us-worship and let-us-fall-down-before

αὐτῷ Χριστῷ βασιλεῖ καὶ Θεῷ ἡμῶν. Τὸν δὲ ἑστιάτορα
him Christ king and God our the and refectorian
τοῦτο ποιοῦντα κατέλαβον πολυπραγμονήσας· μικρὸν γὰρ
this doing I-found having-inquired small for
πτύχιον ἐν τῇ ζώνῃ κρεμάμενον ἔχοντα ὁρῶν, ἔμαθον ὡς
tablet in the belt hanging having seeing I-learned that
τοὺς ἑαυτοῦ καθ' ἡμέραν σημειούμενος λογισμούς, τούτους
the his-own each day noting thoughts these
πάντας τῷ ποιμένι ἐξαγγέλλει. Οὐ μόνον δέ, ἀλλὰ καὶ
all to-the shepherd he-reports not only and but also
ἑτέρους πλείστους τῶν αὐτόθι τοῦτο ποιοῦντας ἐθεώμην·
others very-many of-those there this doing I-beheld
ἦν δὲ καὶ αὕτη ἐντολὴ τοῦ μεγάλου ὡς ἀκήκοα.
it-was and also this a-commandment of-the great(-one) as I-have-heard
Ἐδιώχθη τις παρ' αὐτοῦ ποτε τῶν ἀδελφῶν τὸν
was-driven-out someone by him once of-the brothers the
πλησίον πρὸς αὐτὸν διαβαλὼν ὡς φλύαρον καὶ λάλον. Ὁ
neighbor to him having-slandered as babbler and chatterer he
δὲ προσεκαρτέρησε τῷ πυλῶνι τῆς μονῆς ἑβδοματιαῖον
but persevered at-the gateway of-the monastery a-week's
χρόνον δυσωπῶν εἰσόδου, καὶ συγχωρήσεως τυχεῖν· ὡς δὲ
time beseeching entry and pardon to-obtain as and
τοῦτο ἔμαθεν ὁ φιλόψυχος, περιεργασάμενος αὐτόν, μηδὲν
this learned the soul-loving(-one) having-inquired him nothing
βεβρωκέναι ἐν ταῖς ἓξ ἡμέραις τὸ παράπαν, δηλοῖ αὐτῷ.
to-have-eaten in the six days the at-all shows to-him
Εἰ ὅλως ἐν τῇ μονῇ τὴν οἴκησιν ποιήσασθαι βούλει, ἐν τῇ
if at-all in the monastery the dwelling to-make you-wish in the
τῶν μετανοούντων τάξει σε κατάξω. Ὡς δὲ ἀσμένως τοῦτο
of-the repenting rank you I-will-put as and gladly this
ἐδέξατο μετανοῶν, ἐκέλευσεν αὐτὸν ὁ ποιμὴν ἐν τῇ μονῇ
he-received repenting ordered him the shepherd in the monastery

τῇ ἰδιαζούσῃ τῶν ἐπὶ πτώμασι πενθούντων ἐπενεχθῆναι,
the separate of-those for falls mourning to-be-brought
ὅπερ καὶ γέγονεν. Ἐπεὶ δὲ τῆς εἰρημένης ἐμνήσθημεν
which also happened since and the said we-have-mentioned
μονῆς, διὰ βραχέων περὶ αὐτῆς εἴπωμεν. Τόπος μὲν
monastery through brief-words about it let-us-speak a-place indeed
ἦν ἀπὸ σημείου ἑνὸς τῆς μεγάλης μονῆς, φυλακὴ
there-was from mile one of-the great monastery prison
λεγομένη, ἀπαράκλητος· οὐκ ἦν ἐκεῖσε πώποτε καπνὸν
called without-consolation not it-was there ever smoke
ὀφθῆναι, οὐκ οἶνον, οὐκ ἔλαιον εἰς βρῶσιν, οὐχ ἕτερόν
to-be-seen not wine not oil for food not other
τι ἄλλο, ἢ ἄρτον, καὶ λεπτὰ λάχανα. Ἐν τούτῳ τοὺς
anything else than bread and thin vegetables in this those
μετὰ τὴν κλῆσιν συμποδιζομένους ἀπροΐτους κατέκλειεν· οὐχ
after the calling being-fettered not-going-out be-shut-in not
ἅμα, ἀλλ᾽ ἰδίᾳ, καὶ χωρίς, ἢ καὶ δύο τὸ πολύ, ἕως οὗ
together but privately and apart or also two at-the most until —
ὁ κύριος αὐτὸν περὶ ἑκάστου ἐπληροφόρει· κατέστησε δὲ
the lord him about each assured he-appointed and
αὐτοῖς, καὶ τοποποιὸν μέγαν Ἰσαὰκ ὀνόματι, ὃς ἀπῄτει τὴν
for-them also a-superintendent great Isaac by-name who required the
προσευχὴν ἀδιάλειπτον σχεδὸν τοὺς αὐτῷ παραδιδομένους·
prayer unceasing nearly of-those to-him delivered
εἶχον δὲ καὶ θαλλοὺς πλείστους εἰς ἀκηδίας ἐμπόδιον.
they-had and also palm-shoots very-many for of-listlessness hindrance

"This is the life of those who seek the face of the God of Jacob": to admire the saints is good, to emulate them saving, but to copy their whole way of life at once impossible. Confession is a bridle, and one who hides his serpent still wanders; the obedient man credits even his miracles to his father's prayer, and must confess his faults as his own, not as another's. The demons praise stillness to the obedient before their time, and they put out from harbor and founder without a helmsman; they must not leave a physician who has begun the cure. In a community the monk must not show off his zeal or despise his brothers, nor boast when the brotherhood rests on him, since the thieves are all around; he must call himself an unprofitable servant. A community is an earthly heaven; let him, once he has tested it, sell himself to it for the gold of humility and make the place his tomb before the tomb.

14

Οὗτος ὁ βίος, αὕτη ἡ κατάστασις· αὕτη ἡ διαγωγὴ
this the life this the state this the conduct
τῶν ὄντως ζητούντων τὸ πρόσωπον τοῦ Θεοῦ Ἰακώβ· τὸ
of-those truly seeking the face — of-God of-Jacob the
μὲν θαυμάζειν τοὺς ἁγίων πόνους καλόν· τὸ δὲ ζηλοῦν
indeed to-admire the of-saints labors good the and to-emulate
σωτηρίας πρόξενον· τὸ δὲ ὑφ' ἓν τὴν ἐκείνων μιμεῖσθαι
of-salvation cause the and at once the their to-imitate
θέλειν πολιτείαν, ἄλογον καὶ ἀμήχανον. Δακνόμενοι μὲν ἐπὶ
to-wish way-of-life irrational and impossible being-stung indeed at
τοῖς ἐλέγχοις τῶν ἡμετέρων ἁμαρτημάτων μνημονεύσωμεν,
the rebukes of-the our sins let-us-remember
ἄχρις οὗ ὁ Κύριος τὴν βίαν ἡμῶν τῶν βιαστῶν αὐτοῦ
until — the Lord the force our of-the violent(-ones) his
ὁρῶν ταύτας ἐξαλείψει, καὶ τὴν δάκνουσαν ἡμᾶς ἐν τῇ
seeing these will-blot-out and the stinging us in the
καρδίᾳ ὀδύνην εἰς χαρὰν μεταποιήσει. Κατὰ γὰρ τὸ
heart pain into joy will-change according-to for the

πλῆθος τῶν ὀδυνῶν μου, ἐν τῇ καρδίᾳ μου, φησὶν (κατὰ
multitude of-the pains my in the heart my he-says by
τοσοῦτον), αἱ παρακλήσεις σου εὔφραναν τὴν ψυχήν μου.
so-much the consolations your gladdened the soul my
Ἐν τῷ ἰδίῳ καιρῷ μὴ ἐπιλαθώμεθα τοῦ λέγοντος πρὸς
in the own time not let-us-forget the(-one) saying to
Κύριον· Ὅσας ἔδειξάς μοι θλίψεις πολλάς, καὶ κακάς, καὶ
(the)-Lord how-many you-showed me afflictions many and evil and
ἐπιστρέψας ἐζωοποίησάς με, καὶ ἐκ τῶν ἀβύσσων τῆς γῆς
having-turned you-made-alive me and from the abysses of-the earth
μετὰ τὸ πεσεῖν πάλιν ἀνήγαγές με. Μακάριος ὃς διὰ
after the to-fall again you-led-up me blessed who because-of
Θεὸν καθ' ἡμέρας λοιδορούμενος, καὶ ἐξουδενούμενος ἑαυτὸν
God each day reviled and despised himself
ἐβιάσατο. Μετὰ μαρτύρων χορεύσει οὗτος, καὶ μετὰ
forced with martyrs will-dance this(-man) and with
ἀγγέλων παῤῥησιάσεται. Μακάριος μοναχός, ὃς πάσης
angels will-speak-boldly blessed monk who of-every
ἀτιμίας καὶ ἐξουδενώσεως ἑαυτὸν ἄξιον καθ' ὥραν λογίζεται·
dishonor and contempt himself worthy every hour reckons
μακάριος ὃς τὸ ἑαυτοῦ θέλημα εἰς τέλος ἐνέκρωσε, καὶ
blessed who the own will to (the)-end mortified and
τῷ ἐν κυρίῳ διδασκάλῳ τὴν ἑαυτοῦ ἐκδέδωκεν ἐπιμέλειαν·
to-the in (the)-lord teacher the own has-given-over care
ἐκ δεξιῶν γὰρ τοῦ σταυρωθέντος σταθήσεται. Εἴ τις
on right for of-the(-one) crucified he-will-stand if anyone
ἔλεγχον δίκαιον, ἢ ἄδικον ἐξ ἑαυτοῦ ἀπερῥίψατο, οὗτος
rebuke just or unjust from himself cast-off he
τὴν ἑαυτοῦ σωτηρίαν ἠρνήσατο. Εἰ δέ τις τοῦτον μετὰ
the own salvation denied if but anyone it with
πόνου, ἢ καὶ ἀπόνως κατεδέξατο, ταχέως τῆς τῶν ἑαυτοῦ
pain or even painlessly accepted quickly of-the of-the own

πταισμάτων ἀφέσεως τεύξεται· Θεῷ νοερῶς πρὸς τὸν σὸν
failings forgiveness he-will-obtain to-God spiritually toward the your
πατέρα πίστιν, καὶ ἀγάπην εἰλικρινῶς ὑποδείκνυε, κἀκεῖνος
father faith and love sincerely show and-that-one
ἀγνώστως τοῦτον λοιπὸν πληροφορήσει κατὰ τὴν σὴν
unknowingly him thereafter will-assure according-to the your
πρὸς αὐτὸν διάθεσιν προστεθῆναι, καὶ οἰκειωθῆναί σοι.
toward him disposition to-be-attached and to-be-made-familiar to-you
Ὁ πάντα ὄφιν στηλιτεύων πίστιν ἐναργῆ ἔδειξεν.
the(-one) every serpent exposing faith clear showed
Ὁ δὲ ἀποκρύπτων, εἰς ἀνοδίας ἔτι πεπλάνηται. Τότε
the(-one) but hiding into pathlessness still has-wandered then
τὴν ἑαυτοῦ φιλαδελφίαν, καὶ κυρίως ἀγάπην ἐπιγνώσεταί
the own brotherly-love and properly love will-recognize
τις, ὅταν ἑαυτὸν πενθοῦντα ἐπὶ τοῖς τοῦ ἀδελφοῦ
someone when himself mourning at the of-the brother
σφάλμασιν ὄψεται· καὶ ὅταν ἀγαλλόμενον ἐπὶ ταῖς ἐκείνου
slips he-sees and when rejoicing at the that-one's
προκοπαῖς, καὶ χαρίσμασιν. Ὁ ἐν διαλέξει τὸν ἑαυτοῦ
advances and gifts the(-one) in discussion the own
λόγον, κἂν ἀληθῆ λέγει, συστῆσαι θέλων καὶ βουλόμενος,
word even-if true he-says to-establish willing and wishing
γινωσκέτω τὸν τοῦ διαβόλου νόσον νοσεῖν. Καὶ εἰ μὲν
let-him-know the of-the devil disease to-be-sick-with and if indeed
ἐν τῇ πρὸς τοὺς ἴσους συλλαλιᾷ τοῦτο ἐργάζεται, ἴσως
in the with the equals conversation this he-does perhaps
ἔστιν αὐτὸν ἰαθῆναι ἐκ τῆς τῶν μειζόνων ἐπιτιμίας.
it-is-possible him to-be-healed from the of-the greater(-ones) rebuke
Εἰ δὲ καὶ πρὸς τοὺς μείζονας ἢ σοφωτέρους οὕτως
if but also toward the greater(-ones) or wiser thus
διάκειται· παρὰ ἀνθρώποις τοῦτο ἀνίατον. Ὁ λόγῳ
he-is-disposed among men this incurable the(-one) in-word

μὴ ὑποβεβηκώς, δῆλον ὅτι οὐδὲ ἔργῳ. Ὁ γὰρ ἐν
not subordinate clear that not-even in-deed the(-one) for in
ὀλίγῳ ἄπιστος, καὶ ἐν ἔργῳ ἄκλιτός ἐστι, μάτην κοπιῶν,
little faithless also in deed unbending is in-vain toiling
καὶ τῆς ὁσίας ὑποταγῆς οὐδέν, εἰ κρῖμα ἑαυτῷ,
and from-the holy submission nothing if-not judgment for-himself
κομιζόμενος. Εἴ τις τὸ ἑαυτοῦ συνειδὸς καθαρὸν εἰς
receiving if anyone the own conscience pure to
ἄκρον εἰς τὴν παρὰ τοῦ πατρὸς ὑποταγὴν ἐκτήσατο·
(the)-utmost in the toward the father submission acquired
οὗτος λοιπὸν τὸν θάνατον ὥσπερ ὕπνον, μᾶλλον δὲ
he thereafter the death as sleep rather and
ζωήν, καθ' ἡμέραν ἐκδεχόμενος οὐ πτοεῖται· γινώσκων ἐν
life each day expecting not is-terrified knowing in
βεβαίῳ, ὡς οὐκ αὐτὸς ἐν καιρῷ τοῦ χωρισμοῦ, ἀλλὰ
certainty that not he-himself in time of-the separation but
προεστὼς λογοθετηθήσεται. Εἴ τις ἐν Κυρίῳ ἀβιάστως
the-superior will-be-called-to-account if anyone in (the)-Lord without-constraint
ἐκ τοῦ πατρὸς ἐγχείρημα διακονίας εἰληφώς, ἀδόκητόν
from the father a-task of-service having-received unexpected
τι πέπονθεν ἐν αὐτῇ πρόσκομμα, μὴ τῷ δεδωκότι
some has-suffered in it stumbling not to-the(-one) having-given
τὸ ὅπλον, ἀλλὰ τῷ δεξαμένῳ τὴν αἰτίαν ἐπιγράφοιτο.
the weapon but to-the(-one) having-received the cause let-him-ascribe
Εἴληφεν γὰρ ὅπλον πρὸς μάχην ἐχθροῦ, προσήνεγκε δὲ
he-received for a-weapon for battle of-(the)-enemy turned and
αὐτὸ τῇ ἑαυτοῦ καρδίᾳ. Εἰ δὲ βεβίασται ἑαυτὸν διὰ
it on-the own heart if but he-has-forced himself because-of
Κύριον, καὶ τὴν ἑαυτοῦ ἀσθένειαν τῷ διδόντι προεῖπεν,
(the)-Lord and the own weakness to-the(-one) giving foretold
θαρσείτω· κἂν γὰρ πέπτωκεν, οὐκ ἀπέθανε. Λέληθα
let-him-take-courage even-if for he-has-fallen not he-has-died I-forgot

ὑμῖν, ὦ φίλοι, καὶ τοῦτον παραθεῖναι τὸν ἡδὺν τῆς ἀρετῆς
you O friends also this to-set-before the sweet of-the virtue
ἄρτον, ὡς ἑώρακα ἐν Κυρίῳ ὑπηκόους ταῖς ὕβρεσιν
bread how I-have-seen in (the)-Lord obedient(-ones) with-the insults
ἑαυτοὺς ἐκτρίβοντας κατὰ Θεὸν ἀτιμάζοντας, ἵνα ἐπὶ
themselves rubbing according-to God dishonoring that for
ταῖς ἔξωθεν προσφερομέναις αὐτοῖς προπαρασκευασμένοι
the from-outside offered to-them prepared-beforehand
τυγχάνωσιν ἐπ᾽ ἀτιμίαις μὴ πτύρεσθαι· ψυχὴ ἐξαγόρευσιν
they-may-be at dishonors not to-be-frightened a-soul confession
ἐννοουμένη, ὡς ὑπὸ χαλινοῦ, ὑπὸ ταύτης κατέχεται, μὴ
thinking-of as by a-bridle by it is-held not
ἁμαρτάνειν. Τὰ γὰρ ἀνεξαγόρευτα ὡς ἐν σκότει ἀδεῶς
to-sin the for unconfessed as in darkness fearlessly
λοιπὸν πράττομεν. Ὅταν τοῦ προεστῶτος ἀπόντος, τὸ
thereafter we-do when the superior being-absent the
αὐτοῦ πρόσωπον ἐξεικονίζοντες, τοῦτον παρίστασθαι ἡμῖν
his face picturing him to-stand-by us
νομίζωμεν, καὶ πᾶσαν συντυχίαν, ἢ λόγον, ἢ βρῶσιν, ἢ
we-think and every conversation or word or food or
ὕπνον, ἢ ἄλλο τι πρὸς ὃ ὑπειλήφαμεν ἀηδῶς αὐτὸν
sleep or other anything toward which we-have-supposed displeased him
ἔχειν ἐν ἡμῖν ἀποστρεφώμεθα· τότε ἀληθῶς ἐγνώκαμεν
to-be in us we-turn-away then truly we-have-known
ὑπακοὴν ἀνόθευτον. Οἱ μὲν νόθοι τῶν παίδων χαρὰν τὴν
obedience uncounterfeit the indeed bastard of-the children joy the
τοῦ διδασκάλου ἀπουσίαν· οἱ δὲ γνήσιοι ζημίαν ταύτην
of-the teacher absence the but genuine loss it
λογίζονται.
reckon

15 Ἠρώτησά ποτέ τινα τῶν δοκιμωτάτων δυσωπῶν, πῶς
I-asked once one of-the most-approved beseeching how
ἡ ὑπακοὴ τὴν ταπεινοσύνην κέκτηται· ὁ δέ φησι· «Κἂν
the obedience the humility possesses he but says even-if
νεκροὺς ὁ εὐγνώμων ὑπήκοος ἀναστήσῃ· κἂν δάκρυον
dead the grateful obedient(-man) raises even-if tear
κτήσηται· κἂν ἀπαλλαγὴν πολέμων, λογίζεται πάντως, ὅτι
he-acquires even-if deliverance from-wars he-reckons surely that
ἡ τοῦ πνευματικοῦ πατρὸς εὐχὴ τοῦτο ἐποίησε· καὶ μένει
the of-the spiritual father prayer this did and remains
αὐτὸς ἐκ τῆς ματαίας οἰκήσεως ξένος, καὶ ἀλλότριος·»
he-himself from the vain dwelling a-stranger and alien
Πῶς γὰρ ἂν καὶ ὑψωθήσεται ἐπ᾽ ἐκεῖνο, ὃ ἐξ ἑτέρας
how for — also will-he-be-exalted at that which from another's
βοηθείας λέγει, πεποιηκέναι, καὶ οὐκ ἐκ τῆς αὐτοῦ
help he-says to-have-done and not from the his-own
σπουδῆς· οὐκ οἶδεν ἡσυχαστὴς τὴν τῶν προειρημένων
zeal not knows (the)-solitary the of-the aforesaid
ἐργασίαν· τὰ δίκαια γὰρ πρὸς αὐτὸν ἡ οἴησις κέκτηται
work the rights for over him the conceit possesses
ἰδίᾳ σπουδῇ τὰ κατορθώματα αὐτῷ ὑποβάλλουσα
by-own zeal the achievements to-him suggesting
ἐπιτελεῖν. Δύο νενικηκὼς ὁ ὢν ἐν ὑποταγῇ δόλους,
to-accomplish two having-conquered the(-one) being in submission tricks
μένει λοιπὸν δοῦλος Χριστοῦ αἰώνιος ὑπήκοος· πυκτεύει
remains thereafter a-slave of-Christ eternal obedient(-one) boxes
ὁ δαίμων τοὺς ὑπηκόους, ποτὲ μὲν μολυσμοῖς μολύνειν,
the demon the obedient sometimes indeed with-defilements to-defile
καὶ σκληροκαρδίους ἐργάζεσθαι, τούτους ταραχώδεις παρὰ
and hard-hearted to-make them disturbed beyond
συνήθειαν γίνεσθαι ἐκμοχλεύων, ποτὲ δὲ ξηρούς τινας,
custom to-become prying sometimes and dry some

καὶ ἀκάρπους, καὶ περὶ τὴν προσευχὴν ὀκνηροτέρους,
and fruitless and about the prayer more-sluggish
ὑπνώδεις τε καὶ ἐσκοτισμένους, ἵν' ὡς μηδὲν ἐκ τῆς
sleepy both and darkened that as nothing from the
ὑποταγῆς ὠφεληθέντας, ἀλλὰ καὶ κατόπιν βαδίσαντας,
submission having-benefited but even backward having-walked
τῆς ἀθλήσεως ἀποσπάσῃ. Οὐ γὰρ συγχωρεῖ αὐτοῖς
from-the contest he-may-drag-away not for he-allows them
ἐννοεῖν, ὅτι πολλάκις ἡ τῶν δοκούντων ἐν ἡμῖν ἀγαθῶν
to-consider that often the of-the seeming in us good-things
οἰκονομικὴ ἀφαίρεσις βαθυτάτης ταπεινοφροσύνης γίνεται
providential removal of-deepest humility becomes
πρόξενος. Ἀπεκρούσθη δι' ὑπομονῆς πολλάκις παρά τισιν
cause was-repelled through endurance often by some
ὁ προλεχθεὶς ἀπατεών. Εἶτα ἔτι τούτου λαλοῦντος, ἕτερος
the aforesaid deceiver then still him speaking another
ἄγγελος παραστὰς μετ' ὀλίγον ἑτέρῳ τρόπῳ ἀπατᾷν ἡμᾶς
messenger standing-by after a-little in-another way to-deceive us
δοκιμάζει. Εἶδον ὑπηκόους εὐκατανύκτους, προσηνεῖς,
tries I-saw obedient(-ones) easily-moved-to-compunction gentle
ἐγκρατεῖς, σπουδαίους, ἀπολεμήτους, θερμοὺς ἐκ τῆς τοῦ
continent zealous unassailed fervent from the of-the
πατρὸς σκέπης γεγονότας· οἷς οἱ δαίμονες ἐπιστάντες
father protection having-come to-whom the demons approaching
δυνατοὺς εἶναι λοιπὸν πρὸς ἡσυχίαν ὑπέσπειραν, ὡς πρὸς
able to-be thereafter for stillness suggested as to
τέλειον λοιπὸν ἔπαθλον, καὶ πρὸς ἀπάθειαν δι' ἐκείνης
perfect thereafter prize and to dispassion through that
καταντῆσαι ἰσχύοντας· καὶ μέντοι ἀπατηθέντες τοῦ λιμένος
to-arrive being-strong and yet deceived from-the harbor
ἐπὶ τὸ πέλαγος χωρήσαντες, ζάλης αὐτῆς καταλαβούσης,
to the open-sea having-gone storm it having-overtaken

κυβερνητῶν μὴ εὐπορήσαντες, ἐλεεινῶς ὑπὸ τῆς θαλάσσης
of-helmsmen not having-been-provided pitiably by the sea
ταύτης τῆς ῥυπερᾶς καὶ ἁλμυρᾶς ἐκινδύνευσαν· ἀνάγκη
this the filthy and salty were-endangered necessity
τὴν θάλασσαν ταραχθῆναι καὶ ἀγριωθῆναι, ἵνα τότε τὴν
the sea to-be-troubled and to-be-made-savage that then the
ὕλην, ἥνπερ οἱ ποταμοὶ τῶν παθῶν, καὶ τὸν χόρτον, καὶ
matter which the rivers of-the passions and the grass and
πᾶσαν σαπρίαν ἐν αὐτῇ κατήγαγον, δι᾽ αὐτῶν πάλιν ἐν
all rottenness in it brought-down through them again on
τῇ γῇ ἀπορῥίψηται· ἐπισκεψώμεθα, καὶ εὑρήσομεν μετὰ
the land it-may-cast-out let-us-consider and we-will-find after
τὴν ἐν τῇ θαλάσσῃ ζάλην βαθείαν γινομένην γαλήνην.
the in the sea storm deep coming calm
Ὁ ποτὲ μὲν ὑπακούων, ποτὲ δὲ παρακούων τοῦ
the(-one) sometimes indeed obeying sometimes and disobeying the
πατρός, ὅμοιός ἐστι ἀνδρὶ τῷ ποτε μὲν κολλούριον,
father like is to-a-man the(-one) sometimes indeed eye-salve
ποτὲ δὲ ἄσβεστον τῷ ἑαυτοῦ ὀφθαλμῷ προσάγοντι. Εἷς
sometimes and quicklime to-the own eye applying one
γάρ, φησίν, οἰκοδομῶν, καὶ εἷς καταλύων, τί ὠφέλησεν,
for he-says building and one pulling-down what did-it-profit
ἀλλ᾽ ἢ κόπους; Μὴ ἀπατῶ, ὦ υἱὲ ὑπάκοε Κυρίου,
but — toils not be-deceived O son obedient of-(the)-Lord
πνεύματι οἰήσεως, καὶ ὡς ἐξ ἑτέρου δῆθεν προσώπου
by-(the)-spirit of-conceit and as from another supposedly person
τὰ σὰ πλημμελήματα τῷ διδασκάλῳ ἀπάγγελε. Οὐ γάρ
the your faults to-the teacher report not for
ἐστιν ἐκτὸς αἰσχύνης, αἰσχύνης ἀπαλλαγῆναι. Γύμνου
it-is-possible without shame from-shame to-be-freed bare
σὸν μώλωπα τῷ ἰατρῷ· εἰπέ, καὶ μὴ αἰσχυνθῇς. Ἐμὸν
your wound to-the physician say and not be-ashamed mine

τὸ τραῦμα, πάτερ· ἐμὴ ἡ πληγή· ἐξ οἰκείας ῥᾳθυμίας,
the wound father mine the blow from own indolence
καὶ οὐκ ἐξ ἑτέρου προσγενομένη· οὐδεὶς ταύτης αἴτιος·
and not from another having-come no-one of-it cause
οὐκ ἄνθρωπος, οὐ πνεῦμα, οὐ σῶμα, οὔ τι ἕτερον,
not man not spirit not body not anything other
ἀλλ᾽ ἡ ἐμὴ ἀμέλεια. Γίνου καὶ τῷ εἴδει καὶ τῷ
but the my negligence be both in-the look and in-the
λογισμῷ ὡς κατάδικος ἐπὶ τῇ ἐξομολογήσει· εἰς γῆν
thought as a-convict at the confession to earth
νενευκώς, καὶ εἰ δυνατόν, τοὺς τοῦ κριτοῦ καὶ ἰατροῦ
having-bent and if possible the of-the judge and physician
πόδας, ὡς τοῦ Χριστοῦ, δάκρυσι βρέχων. Ἔθος πολλάκις
feet as — of-Christ with-tears wetting custom often
τοῖς δαίμοσιν, ἢ μὴ ἐξομολογεῖσθαι ἡμᾶς ὑποβάλλειν·
for-the demons either not to-confess us to-suggest
ἢ ὡς ἐκ προσώπου ἑτέρου τοῦτο ποιεῖν· ἢ τινὰς ἐπὶ
or as from person another this to-do or some for
τῇ ἑαυτῶν ἁμαρτίᾳ καταμέμφεσθαι ὡς αἰτίους.
the own sin to-blame as causes
Εἰ πάντα συνηθείᾳ ἤρτηνται, καὶ ἐπακολουθοῦσι, πολλῷ 16
if all-things on-habit depend and follow by-much
πλέον πάντως τὰ ἀγαθά, ὡς μέγαν συνεργὸν ἔχοντα τὸν
more surely the good-things as a-great fellow-worker having —
Θεόν. Οὐ κοπιάσεις, υἱέ, ἐν πολλοῖς ἔτεσιν εὑρεῖν ἐν σοὶ
God not you-will-toil son in many years to-find in you
τὴν μακαρίαν ἀνάπαυσιν, ἐὰν ἐν ἀρχαῖς ὁλοψύχως ἑαυτὸν
the blessed rest if in beginnings wholeheartedly yourself
ἀτιμίαις ἐκδώσῃς. Μὴ ἀπαξιώσῃς ὡς Θεῷ τῷ βοηθῷ
to-dishonors you-give-over not disdain as to-God to-the helper
ἐν καταβεβλημένῳ ἤθει τὴν ἐξομολογίαν ποιήσασθαι.
in cast-down manner the confession to-make

Εἶδον γὰρ καταδίκους ἐλεεινοτάτῳ ἤθει, καὶ σφοδροτέρᾳ
I-saw for convicts by-most-pitiable manner and more-vehement
ἐξομολογήσει, καὶ ἱκεσίᾳ ἀποτομίαν δικαστοῦ μαλάξαντας,
confession and entreaty (the)-severity of-a-judge having-softened
καὶ τὸν θυμὸν αὐτοῦ εἰς εὐσπλαγχνίαν μεταμορφώσαντας.
and the anger his into compassion having-transformed
Διὰ τοῦτο καὶ Ἰωάννης ὁ πρόδρομος τὴν ἐξομολόγησιν
because-of this also John the forerunner the confession
πρὸ τοῦ βαπτίσματος ἐπεζήτει παρὰ τῶν προσερχομένων,
before the baptism sought from those approaching
οὐκ αὐτὸς ταύτης δεόμενος, ἀλλὰ τὴν τῶν προσερχομένων
not he-himself of-it needing but the of-those approaching
σωτηρίαν πραγματευόμενος. Μὴ θαμβηθῶμεν καὶ μετ᾽
salvation working-out not let-us-be-amazed also after
ἐξομολόγησιν πολεμούμενοι· ἄμεινον γὰρ μολυσμοῖς, καὶ
confession being-warred-against better for with-defilements and
μὴ οἰήσει παλαίειν. Μὴ πρόστρεχε, μηδὲ συνεπαίρου ἐπὶ
not with-conceit to-wrestle not run-toward nor be-carried-away at
διηγήμασιν ἡσυχαστῶν, καὶ ἀναχωρητῶν πατέρων· τῇ
stories of-solitaries and anchorite fathers in-the
γὰρ τοῦ πρωτομάρτυρος στρατείᾳ βαδίζων ὑπάρχεις· μηδὲ
for of-the first-martyr army walking you-are nor
πίπτων ὑποχώρει τοῦ σκάμματος. Τότε γὰρ μάλιστα
falling withdraw from-the arena then for especially
ἰατροῦ πολλῷ πλέον δεόμεθα. Ὁ μετὰ βοηθείας εἰς
of-a-physician by-much more we-need the(-one) with help against
λίθον τὸν πόδα προσκόψας, ὁ ἐκτὸς βοηθείας ὑπάρχων,
a-stone the foot having-struck the(-one) without help being
πάντως οὐ προσκόπτειν μόνον, ἀλλ᾽ ἀποθνήσκειν ἤμελλεν.
surely not to-stumble only but to-die was-going
Ὅταν κατενεχθῶμεν, θᾶττον οἱ δαίμονες ἐπιστάντες
when we-are-brought-down quickly the demons coming-on

ἀφορμῆς εὐλόγου, μᾶλλον δὲ ἀλόγου δραξάμενοι τὴν
of-a-pretext reasonable rather but unreasonable having-seized the
ἡσυχίαν ἡμῖν ὑποτίθενται· σκοπὸς δὲ τοῖς ἐχθροῖς ἡμῶν
stillness to-us suggest aim and for-the enemies our
τραῦμα ἐπὶ πτώματι προσθεῖναι ἐφ' ἡμᾶς ὅταν ὁ
wound upon fall to-add against us when the
ἰατρὸς ἀδυναμίαν προβάλληται, τότε ἀνάγκη ἐφ' ἕτερον
physician inability puts-forward then necessity to another
πορεύεσθαι· χωρὶς γὰρ ἰατροῦ σπάνιοι οἱ θεραπευόμενοι.
to-go without for physician rare those being-healed
Τίς ἄρα ὁ δοκῶν ἀντιλέγειν ἡμῖν ὁρίζουσιν; Ὅτι
who then the(-one) seeming to-contradict us defining that
πᾶσα ναῦς κυβερνήτην ἔμπειρον κεκτημένη, καὶ ναυαγίῳ
every ship helmsman experienced having and into-shipwreck
περιπεσοῦσα, ἐκτὸς κυβερνήτου, πάντως ἀπόλλυσθαι
having-fallen without helmsman surely to-be-lost
ἤμελλεν. Ἐξ ὑπακοῆς ταπείνωσις, ἐκ ταπεινώσεως
was-going from obedience humility from humility
ἀπάθεια. Εἴπερ ἐν τῇ ταπεινώσει ἡμῶν ἐμνήσθη ἡμῶν ὁ
dispassion if-indeed in the humility our remembered us the
Κύριος, καὶ ἐλυτρώσατο ἡμᾶς ἐκ τῶν ἐχθρῶν ἡμῶν, οὐκ
Lord and redeemed us from the enemies our not
οὐδὲν τὸ κωλῦον εἰπεῖν, ὅτι ἐξ ὑπακοῆς ἀπάθεια, δι'
anything the hindering to-say that from obedience dispassion through
ἧς τὸ τέλος τῆς ταπεινώσεως γίνεται· ἄρχεται μὲν γὰρ
which the end of-the humility comes begins indeed for
ἐκείνης αὕτη, ὡς Μωϋσῆς νόμου· τελειοῖ δὲ ἡ θυγάτηρ
from-that this as Moses from-(the)-law perfects and the daughter
τὴν μητέρα, ὡς Μαρία τὴν συναγωγήν. Τιμωρίας ἁπάσης
the mother as Mary the synagogue of-punishment all
ἄξιοι παρὰ Θεῷ οἱ νοσοῦντες, καὶ μετὰ τὴν τοῦ ἰατροῦ
worthy with God those being-sick and after the of-the physician

πεῖραν, καὶ τὴν ἐξ αὐτοῦ ὠφέλειαν τοῦτον ἐφ᾽ ἑτέρου
trial and the from him benefit him for another
προκρίσει· καταλιμπάνοντες πρὸ τελείας ἰάσεως. Μὴ
preference leaving before perfect healing not
φεῦγε χεῖρας τοῦ τῷ Κυρίῳ σε προσενέγκαντος, οὐκ
flee (the)-hands of-the(-one) to-the Lord you having-offered not
αἰδεσθήσῃ γὰρ ὡς αὐτὸν ἐν τῇ ζωῇ σού τινα. Οὐκ ἀσφαλὲς
you-will-revere for as him in the life your anyone not safe
τῷ ἀπείρῳ ἐκ τοῦ πλήθους τῶν στρατιωτῶν, πρὸς
for-the inexperienced from the multitude of-the soldiers for
μονομαχίαν ἑαυτὸν ἀποχωρίσαι, καὶ οὐκ ἀκίνδυνον τῷ
single-combat himself to-separate and not without-danger for-the
μοναχῷ πρὸ πείρας καὶ γυμνασίας πολλῆς τῶν ψυχικῶν
monk before trial and exercise much of-the soul's
παθῶν ἐπὶ τὴν ἡσυχίαν χωρῆσαι. Πέφυκε ὁ γὰρ μὲν
passions to the stillness to-go is-wont the-one for indeed
σωματικῶς, ὁ δὲ ψυχικῶς κινδυνεύειν· Ἀγαθοὶ φησὶν
bodily the(-other) and in-soul to-be-endangered good says
ἡ Γραφή, οἱ δύο ὑπὲρ τὸν ἕνα· τοῦτ᾽ ἔστιν, ἀγαθὸν υἱῷ
the Scripture the two above the one that is good for-a-son
μετὰ πατρὸς δι᾽ ἐνεργείας θείου Πνεύματος πρὸς τὰς
with father through working of-(the)-divine Spirit against the
προλήψεις ἀγωνίζεσθαι. Ὁ ἀποστερῶν τυφλὸν ὁδηγοῦ,
preconceptions to-contend the(-one) depriving a-blind-man of-a-guide
καὶ ποίμνην ποιμένος, τὸν πελαζόμενον χειραγωγοῦ, τὸν
and a-flock of-a-shepherd the(-one) straying of-a-leader the
νήπιον τοῦ ἑαυτοῦ πατρός, τοῦ ἰατροῦ τὸν νοσοῦντα,
child of-the own father of-the physician the sick
τὸ πλοῖον τοῦ κυβερνήτου, ἀμφοτέροις κίνδυνον προξενεῖ.
the ship of-the helmsman for-both danger causes
Ὁ δὲ ἀβοηθήτως πνεύμασι προσπαλαίειν ἐπιχειρῶν,
the(-one) but without-help with-spirits to-wrestle attempting

θανατοῦται ὑπ᾽ αὐτῶν. Οἱ μὲν ἐν ἰατρείῳ ἐν ἀρχαῖς
is-killed by them those indeed in a-surgery in beginnings
παραγενόμενοι, τὰς ὀδύνας τὰς ἑαυτῶν σημειούσθωσαν·
having-come the pains the their-own let-them-note
οἱ δὲ ἐν ὑποταγῇ τὴν προσοῦσαν αὐτοῖς ταπείνωσιν·
those and in submission the present in-them humility
τοῖς μὲν γὰρ ὁ τῶν ὀδυνῶν κουφισμός, τοῖς δὲ ἡ
for-the indeed for the of-the pains relief for-the and the
τῆς ἑαυτῶν καταγνώσεως προσθήκη σημεῖον ἀπλανὲς τῆς
of-the own self-condemnation increase a-sign unerring of-the
ὑγείας, ὡς οὐχ ἕτερόν τι φανήσεται. Τὸ συνειδός σοι
health as not other anything will-appear the conscience for-you
ἔσοπτρον τῆς ὑποταγῆς ἔστω, καὶ ἀρκετόν ἐστιν.
mirror of-the submission let-be and sufficient it-is
Οἱ μὲν καθ᾽ ἡσυχίαν πατρὶ ὑποτασσόμενοι, δαίμονας, καὶ 17
those indeed in stillness to-a-father submitting demons and
μόνον τοὺς ἀντιπράττοντας κέκτηνται· οἱ δὲ ἐν συνοδίᾳ
only the(-ones) opposing possess those but in company
ὑπάρχοντες δαίμοσι καὶ ἀνθρώποις ὁμοῦ προσπαλαίουσι.
being with-demons and men together wrestle
Καὶ οἱ μὲν πρότεροι διὰ τῆς διηνεκοῦς τοῦ διδασκάλου
and the indeed former through the continual of-the teacher
θέας ἀκριβεστέρας τὰς παρ᾽ αὐτοῦ φυλάττουσιν ἐντολάς.
sight more-exactly the from him keep commandments
Οἱ δὲ δεύτεροι πολλάκις διὰ τῆς ἀπουσίας αὐτοῦ
those and second often through the absence his
μικρὸν ταύτας παρατιτρώσκουσι. Πλὴν ἐὰν σπουδαῖοί τινες
a-little them wound-slightly however if zealous some
καὶ φιλόπονοι γίνωνται, διὰ τῆς τῶν προσκρούσεων
and toil-loving they-become through the of-the offenses
ὑπομονῆς ὑπεραναπληροῦσι τὴν ἔλλειψιν καὶ διπλοῦς τοὺς
endurance they-more-than-fill-up the deficiency and double the

στεφάνους κομίζονται. Πάσῃ φυλακῇ τηροῦντες ἑαυτοὺς
crowns receive with-all watchfulness guarding ourselves
τηρήσωμεν. Λιμὴν γὰρ πλοίων ἀνάπλεως εὐχερῶς ταῦτα
let-us-guard a-harbor for of-ships full easily these(-things)
συντρίβειν πέφυκεν, καὶ μάλιστα τὰ ὑπὸ θυμοῦ, ὥσπερ ὑπὸ
to-shatter is-wont and especially those by anger as by
σκώληκός τινος τετριμμένα λεληθότως· σιωπὴν ἐσχάτην
worm some worn-through secretly silence utmost
καὶ ἄγνοιαν ἐπὶ τοῦ προεστῶτος ἀσκήσωμεν· ἀνὴρ
and ignorance before the superior let-us-practice a-man
γὰρ σιωπηλὸς φιλοσοφίας υἱὸς γνῶσιν πολλὴν πάντοτε
for silent of-philosophy a-son knowledge much always
κτώμενος. Εἶδον ὑποτακτικὸν τὴν διήγησιν ἐκ στόματος
acquiring I-saw an-obedient(-one) the story from mouth
τοῦ προεστῶτος ἁρπάσαντα, καὶ τὴν ἐκείνου ὑποταγὴν
of-the superior snatching and the that-one's submission
ἀπέγνωκα, ὑπερηφανίαν καὶ οὐ ταπείνωσιν βλέπων αὐτὸν
I-despaired-of pride and not humility seeing him
ἐκ ταύτης προσλαμβανόμενον. Πάσῃ νήψει νήψωμεν,
from this taking-on with-all watchfulness let-us-watch
καὶ τηρήσει τηρήσωμεν, καὶ φυλακῇ φυλαξώμεθα,
and with-guarding let-us-guard and with-keeping let-us-keep-ourselves
πότε καὶ πῶς ἡ διακονία τῆς προσευχῆς ὀφείλει
when and how the service than-the prayer ought
προκρίνεσθαι. Οὐ γὰρ πάντοτε πάντως· πρόσεχε σεαυτῷ
to-be-preferred not for always surely attend to-yourself
τοῖς ἀδελφοῖς σου παρών, καὶ μὴ σπεῦδε δικαιότερος
to-the brothers your being-present and not hasten more-righteous
αὐτῶν φαίνεσθαι τὸ παράπαν ἔν τινι. Δύο γὰρ ἐργάσῃ
than-them to-appear the at-all in anything two for you-will-work
κακά, ἐκείνους μὲν διὰ τῆς σῆς ψευδεπιπλάστου σπουδῆς
evils those indeed through the your false-feigned zeal

πλήξας· ἑαυτῷ δὲ ἐκ παντὸς τρόπου ὑψηλοφροσύνην
having-struck for-yourself and in every way high-mindedness
προξενήσας. Γίνου σπουδαῖος ψυχῇ, μηδόλως σώματι
having-caused be zealous in-soul in-no-way with-body
τοῦτο ἐμφαίνων, μὴ σχήματι, μὴ λόγῳ, μὴ αἰνίγματι· καὶ
this showing not by-bearing not by-word not by-hint and
τοῦτο εἴπερ τοῦ ἐξουθενεῖν τὸν πλησίον πέπαυσαι. Εἰ
this if-indeed from-the to-despise the neighbor you-have-ceased if
δὲ πρόχειρος εἰς τοῦτο καθέστηκας, γίνου τοῖς ἀδελφοῖς
but ready for this you-are be to-the brothers
σου ὅμοιος, καὶ μὴ τῇ οἰήσει ἀνόμοιος. Εἶδον ἀδόκιμον
your like and not in-the conceit unlike I-saw an-unapproved
μαθητὴν ἐπὶ τοῖς τοῦ διδασκάλου κατορθώμασιν ἐπί
disciple at the of-the teacher achievements before
τινων ἀνθρώπων καυχώμενον, καὶ μέντοι δοκῶν δόξαν
some men boasting and yet thinking glory
ἑαυτῷ ἐκ τοῦ ἀλλοτρίου σίτου περιποιήσασθαι, ἀτιμίαν
for-himself from the another's grain to-gain dishonor
μᾶλλον ἑαυτῷ προεξένησε, πάντων πρὸς αὐτὸν εἰρηκότων·
rather for-himself caused all to him having-said
Καὶ πῶς δένδρον καλόν, κλάδον ἄκαρπον ἤνεγκεν; Οὐχ
and how a-tree good a-branch fruitless bore not
ὅτε τὸν τοῦ πατρὸς μυκτηρισμὸν γενναίως ὑπενέγκωμεν,
when the of-the father mockery nobly we-bear
ὑπομονητικοὶ κρινόμεθα, ἀλλ' ὅταν παρὰ παντὸς ἀνθρώπου
patient we-are-judged but when by every man
καταφρονώμεθα καὶ πλησσώμεθα· τὸν γὰρ πατέρα καὶ
we-are-despised and struck the for father both
αἰδούμενοι καὶ χρεωστοῦντες βαστάζομεν. Πίνε προθύμως
revering and owing we-bear drink eagerly
μυκτηρισμὸν ὡς ὕδωρ ζωῆς παρὰ παντὸς ἀνθρώπου,
mockery as water of-life from every man

ποτίζειν σε τὸ καθαρτήριον τῆς λαγνείας ζητοῦντος·
to-give-drink you the purgative of-the lust seeking
τότε γὰρ ἀνατελεῖ ἁγνεία βαθεῖα ἐν τῇ ψυχῇ σου, καὶ
then for will-rise purity deep in the soul your and
φῶς Θεοῦ οὐκ ἐκλείψει ἐκ τῆς καρδίας σου. Μηδεὶς ὑφ'
light of-God not will-fail from the heart your let-no-one by
ἑαυτοῦ ἀναπαυόμενον ὁρῶν σύλλογον ἀδελφότητος, ἐν τῇ
himself resting seeing a-gathering of-brotherhood in the
διανοίᾳ καυχάσθω. Οἱ γὰρ κλέπται πέριξ. Μνημονεύων
mind boast the for thieves around remembering
μνημόνευε τοῦ λέγοντος· Ὅταν πάντα ποιήσητε τὰ
remember the(-one) saying when all-things you-do the-things
προστεταγμένα, λέγετε, ὅτι Ἀχρεῖοι δοῦλοί ἐσμεν, ὅτι ὃ
commanded say that unprofitable servants we-are that what
ὠφείλομεν ποιῆσαι, πεποιήκαμεν. Τὸ κρῖμα τῶν κόπων
we-ought to-do we-have-done the judgment of-the toils
ἐν καιρῷ ἐξόδου γνωσόμεθα. Κοινόβιόν ἐστιν ἐπίγειος
in time of-departure we-will-know a-community is an-earthly
οὐρανός· διὸ ὡς Κυρίῳ λειτουργοῦντες ἄγγελοι, οὕτω
heaven therefore as to-(the)-Lord ministering angels thus
πείσωμεν διακεῖσθαι τὴν καρδίαν ἡμῶν. Ποτὲ μὲν οἱ ἐν
let-us-persuade to-be-disposed the heart our sometimes indeed those in
τῷ οὐρανῷ τούτῳ ὄντες τῇ καρδίᾳ ὡς λιθώδεις διάκεινται·
the heaven this being in-the heart as stony are-disposed
ποτὲ δὲ πάλιν διὰ τῆς κατανύξεως παρακαλοῦνται,
sometimes and again through the compunction are-consoled
ἵνα καὶ τὴν οἴησιν ἐκφύγωσι, καὶ τοὺς κόπους διὰ
that both the conceit they-may-flee and the toils through
τῶν δακρύων παραμυθήσονται. Μικρὸν πῦρ κηρὸν πολὺν
the tears they-may-console a-little fire wax much
κατεμάλαξε, καὶ μικρὰ ἀτιμία πολλάκις ἐπισυμβᾶσα,
softened and little dishonor often having-befallen

ἅπασαν τὴν τῆς καρδίας ἀγριότητα καὶ ἀναισθησίαν καὶ
all the of-the heart savagery and insensibility and
πώρωσιν αἰφνιδίως κατεμάλαξε, καὶ κατεγλύκανε, καὶ
hardness suddenly softened and sweetened and
ἐξήλειψεν. Εἶδόν ποτε δύο λεληθότως παρακαθημένους,
wiped-out I-saw once two secretly sitting-by
καὶ τοὺς τῶν ἀγωνιζομένων στεναγμοὺς καὶ καμάτους
and the of-those contending groans and labors
ἐπιτηροῦντας, καὶ προσακροωμένους· ἀλλ' ὁ μέν, ἵνα
watching and listening but the-one indeed that
ζηλώσῃ, ὁ δὲ ἵνα καιροῦ καλοῦντος, ὀνειδιστικῶς
he-might-emulate the-other and that time calling reproachfully
ταῦτα θριαμβεύσῃ, καὶ τὸν τοῦ Θεοῦ ἐργάτην τῆς
these(-things) he-might-display and the — of-God worker from-the
καλῆς ἐργασίας ἀνακόψῃ. Μὴ γίνου ἄλογος σιωπητικός,
good work he-might-check not be irrational silent
ἑτέροις ταραχὴν καὶ πικρίαν προξενῶν, μηδὲ νωθρὸς
to-others disturbance and bitterness causing nor sluggish
τῷ ἤθει καὶ τῷ βήματι σπουδάζειν ἐπιτρεπόμενος·
in-the manner and in-the step to-be-zealous being-charged
εἰ δὲ μή, τῶν μαινομένων καὶ ταραχωδῶν χείρων
if but not than-the raving and turbulent worse
καθέστηκας. Ἑώρακα τοιαῦτα, καθώς φησιν ὁ Ἰώβ,
you-are I-have-seen such(-things) as says — Job
πολλάκις ἤθους νωθρότητι, ἔστι δ' ὅτε καὶ ἐπιτηδειότητι
often by-manner's sluggishness there-is and when also by-cleverness
ψυχὰς ὀδυνηθείσας· καὶ ἐθαύμασα πῶς ποικίλη ἡ κακία.
souls pained and I-marveled how varied the evil
Ὁ ἐν τῷ μέσῳ, οὐ τοσοῦτον ἐκ τῆς ψαλμῳδίας, ὅσον
the(-one) in the midst not so-much from the psalmody as
ἐκ τῆς εὐχῆς κερδαίνειν δύναται· ἡ γὰρ σύγχυσις, ψαλμοῦ
from the prayer to-gain is-able the for confusion of-psalm

διάλυσις. Πάλαιε ἐννοίᾳ ἀδιαλείπτως, ταύτην ῥεμβομένην
dissolution wrestle with-thought unceasingly it wandering
ἐπισυνάγων πρὸς ἑαυτόν. Οὐ γὰρ ἀρέμβαστον ὁ Θεὸς τοὺς
gathering to yourself not for unwandering — God from-the
ὑπηκόους ἀπαιτεῖ προσευχήν· μὴ ἀθύμει κλεπτόμενος· ἀλλ᾽
obedient requires prayer not despond being-robbed but
ἀθύμει, τὸν νοῦν ἀεὶ ἀνακαλούμενος. Ὁ πεπεικὼς
be-of-good-cheer the mind always recalling the(-one) having-persuaded
ἑαυτὸν λεληθότως, μὴ τοῦ παλαίσματος ἀναχωρεῖν ἄχρις
himself secretly not from-the wrestling to-withdraw until
ὑστάτης ἀναπνοῆς, καὶ χιλίων θανάτων, καὶ σώματος,
last breath and thousand deaths both of-body
καὶ ψυχῆς μὴ ὑποχωρεῖν, ἐν οὐδενὶ ῥᾳδίως τῶν τοιούτων
and of-soul not to-retreat in nothing easily of-the such-things
πεσεῖται· δισταγμὸς γὰρ καρδίας, καὶ ἀπιστία τόπων,
will-fall doubt for of-heart and distrust of-places
τὰς προκόψεις ἀεὶ καὶ τὰς συμφορὰς ποιεῖν πέφυκεν. Οἱ
the advances always and the misfortunes to-make is-wont those
εὐχερεῖς πρὸς μετάβασιν πάντη ἀδόκιμοι· οὐδὲν γὰρ οὕτως
easy toward moving wholly unapproved nothing for thus
τὴν ἀκαρπίαν, ὡς ἀνυπομονησία ἐργάζεται. Εἰ μὲν ἐν
the fruitlessness as impatience works if indeed at
ἀγνώστῳ ἰατρῷ καὶ ἰατρείῳ κατήντησας, γίνου ὡς παριών,
an-unknown physician and surgery you-arrived be as passing-by
καὶ λεληθότως τὴν ἁπάντων πεῖραν τῶν αὐτόθι λαμβάνων.
and secretly the of-all trial of-those there taking
Ἐπὰν δὲ καὶ ἐκ τῶν τεχνιτῶν καὶ ὑπουργῶν ὠφελείας
when but also from the craftsmen and ministers of-benefit
ἐν ταῖς σαῖς νόσοις αἰσθάνῃ, καὶ μάλιστα ἐν τῇ ὀγκώσει
in the your diseases you-perceive and especially in the swelling
τῆς ψυχῆς τὸ ζητούμενον, τότε καὶ πρόσελθε λοιπόν, καὶ
of-the soul the thing-sought then also approach thereafter and

πιπράσκου χρυσίῳ ταπεινώσεως, καὶ χάρτῃ ὑπακοῆς, καὶ
be-sold for-gold of-humility and by-bill of-obedience and
γράμμασι διακονίας, καὶ μάρτυσιν ἀγγέλοις διαῤῥήκτων
letters of-service and witnesses angels of-torn
ἐπὶ τούτων διάῤῥηξον τὸν τοῦ οἰκείου θελήματος χάρτην·
before these tear-up the of-the own will bill
περιὼν γὰρ ἀνατρέπειν τὴν ὠνὴν πέφυκας, ᾗ σε
going-round for to-overturn the sale you-are-wont by-which you
λοιπὸν Χριστὸς ἐξωνήσατο. Μνῆμά σοι πρὸ μνήματος
thereafter Christ redeemed a-tomb for-you before (the)-tomb
ὁ τόπος ἔστω. Οὐδεὶς γὰρ ἀπὸ μνήματος ἐξέρχεται ἄχρι
the place let-be no-one for from a-tomb comes-out until
τῆς κοινῆς ἀναστάσεως· εἰ δὲ καί τινες ἐξῆλθον, ὅρα ὅτι
the common resurrection if but also some came-out see that
ἀπέθανον· ὅπερ μὴ παθεῖν ἡμᾶς, τὸν Κύριον δυσωπήσωμεν.
they-died which not to-suffer us the Lord let-us-beseech

IV · OBEDIENCE, 18–23

The sluggish prefer prayer when their tasks are heavy and flee it when they are light. John the Sabaite tells how a harsh old man in Asia beat his disciple Acacius daily for nine years; after Acacius dies he answers from the tomb that a worker of obedience cannot die. Antiochus, who is the Sabaite himself, dreams that his debt of a hundred pounds is written off as he endures contempt, and the Sabaite gives three young monks each a rule suited to him. The monk should reckon his gains hourly like a banker and choose a superior suited to his passions; the step ends with a doxology.

18 Ὅτε μὲν αἴσθονται βαρέα τὰ ἐπιτάγματα εἶναι οἱ
when indeed they-perceive heavy the commands to-be the
ὀκνηρότεροι, τότε τὴν προσευχὴν μᾶλλον προκρίνειν
more-sluggish then the prayer rather to-prefer

ἐπιχειροῦσιν· ὅτε δὲ κουφότερα, ἐκ ταύτης ὡς ἀπὸ
they-attempt when but lighter from it as from
πυρὸς ἀποφεύγουσιν. Ἔστιν ὁ ἐγχείρημα μετερχόμενος
fire they-flee there-is the(-one) a-task pursuing
διακονίας, καὶ πρὸς ἀνάπαυσιν ἄλλου ἀδελφοῦ αἰτηθεὶς
of-service and for relief of-another brother asked
τοῦτο καταλιμπάνων αὐτό· καὶ ἔστιν ὁ ἐξ ὀκνηρίας
this leaving it and there-is the(-one) from sloth
τοῦτο καταλιμπάνων· καὶ ἔστιν καὶ αὖθις ὁ ἐκ
this leaving and there-is also again the(-one) from
κενοδοξίας τοῦτο καταλιμπάνων· καὶ ἔστιν ὁ ἐκ
vainglory this leaving and there-is the(-one) from
προθυμίας. Εἰ συνηρπάγης ἐν ταῖς συνθήκαις, καὶ
eagerness if you-have-been-swept-along in the agreements and
ἀπρόκοπον ὁρᾷς τὸ τῆς ψυχῆς ὄμμα, μὴ παραιτήσῃ τὴν
unadvancing you-see the of-the soul eye not refuse the
διάταξιν. Πλὴν ὁ δόκιμος πανταχοῦ δόκιμος· ὥσπερ καὶ
ordinance however the approved(-one) everywhere approved as also
τὸ ἔμπαλιν. Λοιδορίαι κατὰ κόσμον πολλοὺς χωρισμοὺς
the reverse revilings in (the)-world many separations
πεποιήκασιν· γαστριμαργίαι δὲ ἐν συνοδίαις πάντα τὰ
have-made gluttonies and in companies all the
πτώματα καὶ τὰς ἀθετήσεις ἐργάζονται. Ἐὰν τῆς δεσποίνης
falls and the transgressions work if the mistress
ἄρξῃς, πᾶν σοι κάθισμα προξενήσει ἀπάθειαν· ἐκείνης δὲ
you-rule every to-you dwelling will-cause dispassion that-one and
ἀρχούσης, ἐκτὸς μνήματος πανταχοῦ κινδυνεύσεις. Κύριος
ruling outside (the)-tomb everywhere you-will-be-endangered (the)-Lord
μὲν σοφοῖ τυφλοὺς τοὺς τῶν ὑπηκόων ὀφθαλμοὺς ἐν
indeed makes-wise blind the of-the obedient eyes at
ταῖς τοῦ διδασκάλου ἀρεταῖς, ἐν δὲ ταῖς ἐλλείψεσι σκοτοῖ·
the of-the teacher virtues at and the deficiencies darkens

ὁ δὲ μισόκαλος τοὐναντίον. Τύπος ἡμῖν, ὦ οὗτοι, ἀρίστης
the but hater-of-good the-opposite a-pattern for-us O you of-best
ὑποταγῆς ὁ λεγόμενος ὑδρώδης ἄργυρος ἔστω· ὑποκάτω
submission the so-called watery silver let-be below
γὰρ κυλινδούμενος πάντων, παντὸς ῥυπουμένου μένει
for rolling of-all everything being-soiled remains
ἀνεπίμικτος. Οἱ σπουδαῖοι μᾶλλον ἑαυτοῖς προσεχέτωσαν,
unmixed the zealous rather to-themselves let-them-attend
ἵνα μὴ διὰ τοῦ κρίνειν τοὺς ῥᾳθύμους, ἐκείνων πλεῖον
that not through the to-judge the indolent than-those more
κατακριθῶσιν. Διὰ τοῦτο, οἶμαι, ὁ Λὼτ δεδικαίωται,
they-be-condemned because-of this I-think — Lot was-justified
ὅτι μέσος ὑπάρχων τοιούτων, οὐδ' ὅλως ἐφάνη τούτους
that in-the-midst being of-such-men not at-all appeared them
κατακρίνων ποτέ. Πάντοτε μέν, ἐπὶ πλεῖον δὲ ἐν ταῖς
condemning ever always indeed for more and at the
ὑμνῳδίαις, τὸ ἡσύχιον καὶ ἀτάραχον τηρήσωμεν· σκοπὸς
hymnodies the stillness and untroubledness let-us-keep aim
γὰρ τοῖς δαίμοσι διὰ ταραχῶν τὴν προσευχὴν ἀφανίζειν.
for for-the demons through troubles the prayer to-destroy
Διακονῶν ἐστι, σώματι μὲν ἀνθρώποις παρεστώς, νοῒ
the-server is in-body indeed beside-men standing with-mind
δὲ ἐν οὐρανοῖς διὰ προσευχῆς κρούων. Αἱ μὲν ὕβρεις καὶ
and in (the)-heavens through prayer knocking the indeed insults and
ἐξουδενώσεις, καὶ τὰ τοιαῦτα ἐν τῇ ψυχῇ τοῦ ὑπηκόου
contempts and the such(-things) in the soul of-the obedient(-one)
ἀψινθίου πικρότητι παρεικάζονται· οἱ δὲ ἔπαινοι, τιμαί τε
to-wormwood's bitterness are-likened the but praises honors both
καὶ εὐφημίαι μέλιτος δίκην ἐν τοῖς ἡδυπαθέσιν ἡδύτητα
and acclaims honey like in the self-indulgent sweetness
πᾶσαν ἀποτίκτουσι. Προσκοπήσωμεν τοίνυν πῶς ἡ φύσις
all beget let-us-consider therefore how the nature

τῶν ἑκατέρων, ἡ μὲν καθαίρειν ἅπαντα τὰ ἐντὸς
of-the each the-one indeed to-cleanse all the within
ὑλώδη, ἡ δὲ αὔξειν εἴωθε τὴν χολήν. Πιστευτέον
material-things the-other and to-increase is-wont the bile one-must-believe
ἀμερίμνως τοῖς ἐν Κυρίῳ τὴν ἡμῶν ἀναδεξαμένοις
without-anxiety those in (the)-Lord the our having-undertaken
ἐπιμέλειαν, κἂν ἐναντία τινὰ τῷ δοκεῖν καὶ τῇ σωτηρίᾳ
care even-if contrary some to-the seeming and to-the salvation
ἡμῶν ἐναντιούμενα ἐπιτάττωσι· τότε γὰρ ἡ πρὸς αὐτοὺς
our opposing they-command then for the toward them
ἡμῶν πίστις, ὡς ἐν χωνευτηρίῳ ταπεινώσεως, δοκιμάζεται·
our faith as in a-furnace of-humility is-tested
τοῦτο γὰρ πίστεως ἀληθεστάτης γνώρισμα, τὸ τὰ ἐναντία
this for of-faith most-true mark the the contrary-things
τῶν ἐλπιζομένων γινόμενα θεωροῦντας, τοῖς προστάττουσι
to-the hoped-for happening beholding to-those commanding
πείθεσθαι ἀδιστάκτως. Ἐξ ὑπακοῆς ταπείνωσις, ὡς καὶ
to-obey without-hesitation from obedience humility as also
ἤδη φθάσαντες εἴπομεν· ἐκ ταπεινώσεως διάκρισις, ὡς
already having-anticipated we-said from humility discernment as
καὶ τῷ μεγάλῳ Κασσιανῷ ἐν τῷ Περὶ διακρίσεως αὐτοῦ
also by-the great Cassian in the On discernment his
λόγῳ πεφιλοσόφηται κάλλιστά τε καὶ ὑψηλότατα. Ἐκ
discourse has-been-philosophized most-beautifully both and most-loftily from
διακρίσεως διόρασις· ἐκ δὲ ταύτης, προόρασις. Καὶ τίς
discernment insight from and this foresight and who
ἄρα μὴ δράμῃ ἐν τῷ καλῷ τούτῳ τῆς ὑπακοῆς δρόμῳ
then not would-run in the good this of-the obedience course
τοιούτων ἀγαθῶν ἑτοιμασίας ὁρῶν ἔμπροσθεν αὑτοῦ; Περὶ
of-such good-things preparations seeing before himself about
ταύτης τῆς μεγάλης ἔλεγεν ὁ καλὸς Ψάλτης ἐκεῖνος·
this the great(-one) said the good Psalmist that

Ἡτοίμασας ἐν τῇ χρηστότητί σου τῷ πτωχῷ ὑπηκόῳ,
you-prepared in the goodness your for-the poor obedient(-one)
ὁ Θεός, τὴν σὴν παρουσίαν ἐν καρδίᾳ αὐτοῦ. Μὴ ἐπιλάθῃ
O God the your presence in heart his not forget
ἐν τῇ ζωῇ σου πάσῃ τοῦ ἀθλητοῦ τοῦ μεγάλου ἐκείνου,
in the life your all the athlete the great that
ὃς ἐν ὅλοις δεκαοκτὼ ἔτεσιν οὐκ ἀκήκοε τοῖς ἔξωθεν
who in whole eighteen years not heard with-the outward
ὠσί, παρὰ τοῦ ἐπιστάτου· Σωθείης· τοῖς δὲ ἔνδον
ears from the superior may-you-be-saved with-the and inward
καθ' ἡμέραν ἤκουεν παρὰ τοῦ Κυρίου, οὐ, Σωθείης
each day he-heard from the Lord not may-you-be-saved
(τοῦτο γὰρ εὐκτικόν ἐστι καὶ ἄδηλον), ἀλλ', Ἐσώθης,
this for optative is and uncertain but you-have-been-saved
ὅπερ ὁριστικὸν καὶ βέβαιον καθέστηκεν. Ἔλαθον ἑαυτοὺς
which indicative and firm is deceived themselves
τῶν ὑπηκόων τινὲς τὸ εὐπειθὲς καὶ συγκαταβατικὸν τοῦ
of-the obedient some the compliance and condescension of-the
προεστῶτος αἰσθόμενοι· καὶ πρὸς τὰς ἑαυτῶν θελήσεις
superior perceiving and for the their-own wills
τὰς ἐπιτροπὰς αἰτούμενοι· κομισάμενοι δὲ γινωσκέτωσαν
the permissions asking having-received but let-them-know
ἐκπεπτωκέναι πάντη τοῦ τῆς ὁμολογίας στεφάνου· ὑπακοὴ
to-have-fallen-away wholly from-the of-the confession crown obedience
γάρ ἐστιν ὑποκρίσεως καὶ ἐφέσεως οἰκείας ξενισμός. Ἔστιν
for is of-hypocrisy and of-desire own estrangement there-is
ὁ ἐπιταγὴν κομισάμενος, καὶ τὸν σκοπὸν τοῦ
the(-one) a-command having-received and the aim of-the(-one)
ἐπιτάξαντος αἰσθόμενος μὴ ἡδέως τὴν τοῦ ἐπιταχθέντος
having-commanded perceiving not pleasantly the of-the-thing commanded
περαίωσιν ἔχοντα ταύτην παραιτησάμενος· καὶ ἔστιν ὁ
completion having it having-declined and there-is the(-one)

αἰσθόμενος καὶ ἀναμφιβόλως ὑπακούσας. Ζητητέον τίς
perceiving and without-doubt having-obeyed it-must-be-asked which
αὐτῶν εὐσεβεστέρως ἐποίησε. Τῶν οὐκ ἐνδεχομένων
of-them more-piously did of-the-things not possible
ἐστὶ τῷ ἑαυτοῦ θελήματι τὸν διάβολον ἀντιστῆναι·
it-is with-the own will the devil to-resist
καὶ πειθέτωσάν σε οἱ ἐν ἀμελείᾳ ζῶντες, καὶ ἐν ἑνὶ
and let-persuade you those in negligence living and in one
ἡσυχαστηρίῳ κεκαρτερηκότες, ἢ κοινοβίῳ. Γενέσθω ἡμῖν
hermitage having-persevered or community let-become for-us
ἡ ἐκ τῶν τόπων πολεμουμένη ἀναχώρησις τῆς ἡμετέρας
the from the places warred-against withdrawal of-the our
ἐκεῖσε εὐαρεστήσεως ἀπόδειξις. Εἴπερ τὸ πολεμεῖσθαι,
there well-pleasing a-proof if-indeed the to-be-warred-against
σημεῖον τοῦ πολεμεῖν, οὐ γενήσομαι κρύπτης ἄδικος, καὶ
a-sign of-the to-war not I-will-become hider unjust and
πλεονέκτης ἀπάνθρωπος σιωπῶν ὑμῖν, ἃ σιγᾶσθαι μὴ
grasper inhuman keeping-silent to-you what to-be-kept-silent not
θέμις. Ἰωάννης μοι ὁ πάνυ, ὁ Σαβαΐτης ἀξιάκουστα
right John to-me the eminent the Sabaite worth-hearing
διηγήσατο πράγματα· ὅτι δὲ ἀπαθὴς ὁ ἀνήρ, καὶ παντὸς
narrated things that and dispassionate the man and of-every
ψεύδους καὶ λόγου καὶ ἔργου πονηροῦ καθαρός, ἐκ τῆς
falsehood both word and deed evil pure from the
αὐτοῦ πείρας ἐπίστασαι, ὅσιε. Οὗτός μοι διηγήσατο.
his trial you-know holy(-one) he to-me narrated
19 Ὅτιπερ ἐν τῇ μονῇ μου τῇ εἰς Ἀσίαν (ἐκεῖθεν γὰρ ὁ
that in the monastery my the in Asia from-there for the
δίκαιος ὥρμητο), γέρων τις πάνυ ἀμελὴς καὶ ἀκόλαστος·
just(-one) had-come an-old-man some very negligent and dissolute
λέγω γὰρ μὴ κρίνων, ἵνα φανῶ ἀληθεύων· οὗτος, οὐκ
I-say for not judging that I-may-appear telling-the-truth he not

οἶδ᾽ ὅπως, ἐκτήσατο μαθητὴν νεώτερον, τῷ ὀνόματι
I-know how acquired a-disciple younger by-the name
Ἀκάκιον, ἁπλοῦν τινα τῇ γνώμῃ, φρόνιμον δὲ τῷ
Acacius simple some in-the disposition prudent but in-the
λογισμῷ· ὃς τοσαῦτα παρὰ τοῦ τοιούτου γέροντος
reasoning who so-many-things from the such old-man
ὑπέμεινεν, ὅσα καὶ τοῖς πολλοῖς ἄπιστα ἴσως εἶναι
endured as-many-as also to-the many incredible perhaps to-be
δόξει. Οὐ μόνον γὰρ ὕβρεσι καὶ ἀτιμίαις αὐτόν, ἀλλὰ
will-seem not only for with-insults and dishonors him but
καὶ πληγαῖς καθ᾽ ἡμέραν ἀνεβασάνιζεν. Ἦν ἡ ὑπομονὴ
also with-blows each day he-tortured was the endurance
αὐτοῦ οὐκ ἄλογος. Ὁρῶν οὖν αὐτὸν ἐγὼ καθ᾽ ἡμέραν
his not irrational seeing then him I each day
ὡς ὠνητὸν δοῦλον ἐσχάτως ταλαιπωροῦντα, ἐν ἀπαντήσει
as a-bought slave utterly suffering at meeting
πολλάκις ἔλεγον πρὸς αὐτόν· Τί ἐστιν, ἀδελφὲ Ἀκάκιε;
often I-said to him what is-it brother Acacius
πῶς ἡ σήμερον; Καὶ εὐθὺς ἐκεῖνος, ποτὲ μὲν ὀφθαλμὸν
how the today and at-once he sometimes indeed an-eye
πεπελιδνωμένον, ποτὲ δὲ τὸν τράχηλον, ἄλλοτε δὲ τὴν
bruised sometimes and the neck other-times and the
κεφαλὴν πεπληγμένην μοι ὑπεδείκνυε. Γινώσκων οὖν ἐγώ,
head beaten to-me showed knowing then I
ὅτι ἐργάτης ἐστίν, ἔλεγον αὐτῷ· Καλῶς, καλῶς, ὑπόμεινον,
that a-worker he-is I-said to-him well well endure
καὶ ὠφεληθήσῃ. Ποιήσας οὖν ὑπὸ τὸν γέροντα τὸν ἀνελεῆ
and you-will-be-benefited having-spent then under the old-man the merciless
ἐκεῖνον ἐννέα χρόνους ἐπορεύθη πρὸς Κύριον. Ταφέντος
that nine years he-went to (the)-Lord having-been-buried
οὖν αὐτοῦ ἐν τῷ κοιμητηρίῳ τῶν Πατέρων, μετὰ πέντε
then he in the cemetery of-the Fathers after five

ἡμέρας ἀπῆλθε πρός τινα γέροντα μέγαν τῶν αὐτόθι ὁ
days went to some old-man great of-those there the
τοῦ Ἀκακίου ἐπιστάτης, καὶ λέγει αὐτῷ· Πάτερ, ὁ ἀδελφὸς
— of-Acacius superior and says to-him Father the brother
Ἀκάκιος ἀπέθανεν. Ὡς δὲ ἤκουσεν ὁ γέρων, λέγει τῷ
Acacius has-died as but heard the old-man he-says to-the(-one)
εἰπόντι· Πίστευσον, γέρον, οὐ πείθομαι. Ὁ δέ φησιν· Ἔρχου
having-said believe old-man not I-am-persuaded he but says come
καὶ ἴδε. Ἀνέστη ὁ γέρων τάχιστα, καὶ καταλαμβάνει τὸ
and see rose the old-man most-quickly and reaches the
κοιμητήριον σὺν τῷ ἐπιστάτῃ τοῦ μακαρίου πύκτου· καὶ
cemetery with the superior of-the blessed boxer and
βοᾷ ὡς ζῶντι πρὸς τὸν ἀληθῶς ἐν κοιμήσει ζῶντα,
cries as to-a-living(-one) to the truly in falling-asleep living
καὶ λέγει· Ἀδελφὲ Ἀκάκιε, ἀπέθανες; Ὁ δὲ εὐγνώμων
and says brother Acacius have-you-died the but grateful
ὑπήκοος, καὶ μετὰ θάνατον ὑπακοὴν ἐνδεικνύμενος,
obedient(-one) also after death obedience showing
ἀπεκρίνατο πρὸς τὸν μέγαν· Πῶς, Πάτερ, ἀποθανεῖν
answered to the great(-one) how Father to-die
δυνατὸν ἄνθρωπον ὑπακοῆς ἐργάτην; Τότε ὁ γέρων ὁ
possible a-man of-obedience a-worker then the old-man the
πρώην αὐτοῦ ἐπιστάτης, ἔμφοβος γενόμενος, ἐπὶ πρόσωπον
former his superior terrified having-become on face
σὺν δάκρυσι ἔπεσε, καὶ αἰτησάμενος τὸν τῆς λαύρας
with tears fell and having-asked the of-the lavra
ἡγούμενον πλησίον τοῦ μνήματος κελλίον, ἐκεῖ σωφρόνως
abbot near the tomb a-cell there temperately
λοιπὸν ἔζησε, λέγων ἀεὶ τοῖς Πατράσιν, ὅτι Φόνον
thereafter lived saying always to-the Fathers that murder
πεποίηκα. Ἐμοὶ δοκεῖ, Πάτερ Ἰωάννη, τὸν μέγαν τοῦτον
I-have-done to-me it-seems Father John the great this

Ἰωάννην εἶναι τὸν τῷ νεκρῷ λαλήσαντα. Καὶ ἕτερον
John to-be the(-one) to-the dead-man having-spoken and another
γάρ μοι ὡς περὶ ἄλλου τινὸς διηγήσατο ἡ μακαρία αὐτοῦ
for to-me as about another someone narrated the blessed his
ψυχή· ἦν δὲ αὐτός, ὡς ὕστερον ἀκριβῶς μαθεῖν ἠδυνήθην.
soul it-was but himself as later exactly to-learn I-was-able
Ἐμαθήτευσε, φησίν, ἕτερός τις ἐν τῇ αὐτῇ μονῇ 20
became-a-disciple he-says another someone in the same monastery
τῆς Ἀσίας μοναχῷ τινι πράῳ καὶ ἐπιεικεῖ, καὶ ἡσυχίῳ·
— of-Asia to-a-monk some meek and gentle and still
καὶ ὁρῶν ἑαυτὸν ὑπὸ τοῦ γέροντος ὡς τιμώμενον καὶ
and seeing himself by the old-man as honored and
περιφρονούμενον, σκέπτεται καλῶς ὅπερ πολλοῖς σφαλερόν,
cared-for considers well which for-many dangerous
καὶ δυσωπεῖ τὸν γέροντα ἀπολῦσαι αὐτόν. Εἶχε γὰρ καὶ
and beseeches the old-man to-release him he-had for also
ἕτερον μαθητήν, καὶ οὐ πάνυ ἦν τὸ γινόμενον λυπηρόν.
another disciple and not very was the thing-happening grievous
Ἐξέρχεται οὖν ἐξ αὐτοῦ καὶ καθιστᾷ ἑαυτὸν δι᾽ ἐπιστολῆς
goes-out then from him and settles himself through letter
τοῦ ἐπιστάτου ἔν τινι τῶν κατὰ τὸν Πόντον κοινοβίων·
of-the superior in one of-the in the Pontus communities
καὶ τῇ πρώτῃ νυκτί, καθ᾽ ἣν εἰσῆλθεν εἰς τὸ κοινόβιον,
and on-the first night on which he-entered into the community
ὁρᾷ κατὰ τοὺς ὕπνους ἑαυτὸν ὑπό τινων λογοθετούμενον,
he-sees in the sleep himself by some called-to-account
καὶ μετὰ τὸ τέλος τοῦ φοβερωτάτου ἐκείνου λογοθεσίου,
and after the end of-the most-fearful that accounting
λοιπαζόμενον καὶ χρεωστοῦντα χρυσίου λίτρας ἑκατόν.
remaining-in-debt and owing of-gold pounds a-hundred
Διυπνισθεὶς οὖν ἔκρινε τὸ ὁραθέν, καὶ εἶπε· Ταπεινὲ
having-woken then he-interpreted the thing-seen and said lowly

Ἀντίοχε (τοῦτο γὰρ ἦν ὄνομα αὐτῷ), ὄντως πολλὰ
Antiochus this for was name to-him truly much
λοιπαζόμεθα τοῦ χρέους ἡμῶν. Ὡς οὖν ἔμεινα, φησίν, ἐν τῷ
we-remain-owing of-the debt our when then I-remained he-says in the
κοινοβίῳ χρόνους τρεῖς ἐν ἀδιακρίτῳ ὑπακοῇ, ὑπὸ πάντων
community years three in unquestioning obedience by all
ὡς ξένος εὐτελιζόμενος καὶ θλιβόμενος (οὐ γὰρ ἦν ἐκεῖσε
as stranger belittled and afflicted not for was-there there
ἄλλος μοναχὸς ξένος), θεωρῶ πάλιν κατὰ τοὺς ὕπνους
another monk stranger I-behold again in the sleep
τινὰ δόντα μοι ἀπόδειξιν δέκα λιτρῶν τοῦ χρέους μου.
someone having-given me a-receipt of-ten pounds of-the debt my
Διυπνισθεὶς οὖν, ἔγνων τὸ ὅραμα, καὶ λέγω· Ἀκμὴν δέκα,
having-woken then I-knew the vision and I-say only ten
καὶ πότε ἄρα μέλλω ἀποπληρῶσαι; Τότε λέγω ἐμαυτῷ·
and when then am-I-going to-pay-off then I-say to-myself
Ταπεινὲ Ἀντίοχε, περισσοτέρου κόπου καὶ ἀτιμίας χρεία· ἐκ
lowly Antiochus of-more toil and dishonor need from
τότε οὖν ἠρξάμην τὸν ἔξηχον ὑποκρίνεσθαι μὴ μέντοι
at-that-time then I-began the simpleton to-play not however
ἀργῶν τῆς διακονίας τὸ σύνολον· ὅθεν ὁρῶντές με ἐν τῇ
idling from-the service at all whence seeing me in the
αὐτῇ τάξει καὶ προθυμίᾳ οἱ ἀνελεήμονες Πατέρες, πάντα
same rank and eagerness the merciless Fathers all
τὰ τῆς μονῆς μοι βαρέα ἔργα ἐπέταττον. Ἐπιμείνας οὖν
the of-the monastery to-me heavy tasks commanded having-persevered then
τῇ τοιαύτῃ διαγωγῇ ἐπὶ δεκατρία ἔτη, εἶδον τοὺς πρώην
in-the such conduct for thirteen years I-saw those formerly
ὀφθέντας μοι ἐλθόντας αὖθις, καὶ τελείαν ἀμεριμνίαν
having-appeared to-me having-come again and complete freedom-from-care
τοῦ χρέους μοι γράψαντας. Ὅτε οὖν εἰ ἔθλιβόν με,
of-the debt to-me having-written when then if they-afflicted me

τῆς μονῆς ἔν τινι τοῦ χρέους μου ὑπομιμνησκόμενος,
of-the monastery in anything of-the debt my reminding-myself
γενναίως ὑπέφερον, ταῦτά μοι ὁ πάνσοφος Ἰωάννης,
nobly I-bore these(-things) to-me the all-wise John
Πάτερ Ἰωάννη, ὡς ἐκ προσώπου δῆθεν ἄλλου διηγήσατο·
Father John as from person supposedly another narrated
διὸ καὶ Ἀντίοχον ἑαυτὸν μετωνόμασεν. Οὗτος δὲ ἦν ὡς
therefore also Antiochus himself renamed he and was as
ἀληθῶς ὁ τὸ χειρόγραφον δι᾽ ὑπομονῆς διαῤῥήξας
truly the(-one) the bond through endurance having-torn-up
γενναίως· οἷος δὲ καὶ γέγονε διακριτικὸς ὁ ὅσιος ἐκ
nobly what-sort and also became discerning the holy(-one) from
τῆς ἄκρας αὐτοῦ ὑπακοῆς, ἀκούσωμεν.
the utmost his obedience let-us-hear
Καθεζομένῳ τούτῳ ἐν τῇ μονῇ τοῦ ἁγίου Σάββα 21
sitting to-him in the monastery of-the holy Sabas
προσῆλθον τρεῖς νεώτεροι μοναχοὶ μαθητεῦσαι αὐτῷ
came three younger monks to-be-disciples to-him
βουλόμενοι· οὓς ὑποδεξάμενος παραυτίκα ἐφιλοξένησεν,
wishing whom having-received immediately he-entertained
ἀσμένως τῶν τῆς ὁδοιπορίας κόπων ἀναψύξαι βουλόμενος.
gladly from-the of-the journey toils to-refresh wishing
Μετὰ τρίτην οὖν ἡμέραν λέγει αὐτοῖς ὁ γέρων· Φύσει,
after third then day says to-them the old-man by-nature
ἀδελφοί, ἄνθρωπος πόρνος εἰμί, καὶ οὐ δύναμαι δέξασθαί
brothers a-man a-fornicator I-am and not I-can to-receive
τινας ἐξ ὑμῶν. Ἐκεῖνοι δὲ οὐκ ἐσκανδαλίσθησαν· ἐγίνωσκον
any of you those but not were-scandalized they-knew
γὰρ τὴν ἐργασίαν τοῦ γέροντος. Ὡς οὖν πολλὰ
for the work of-the old-man when then much
παρακαλέσαντες αὐτόν, πεῖσαι ὅλως οὐκ ἴσχυσαν, τότε
having-besought him to-persuade at-all not they-could then

ῥίπτουσιν ἑαυτοὺς εἰς τοὺς πόδας αὐτοῦ· δυσωποῦντες
they-throw themselves at the feet his beseeching
κἂν κανονισθῆναι παρ᾽ αὐτοῦ, ὅπως τε καὶ ὅπου καθίσαι
at-least to-be-given-a-rule by him how both and where to-settle
ὀφείλουσιν. Εἴξας οὖν ὁ γέρων, καὶ γνοὺς ὅτι μετὰ
they-ought having-yielded then the old-man and having-known that with
ταπεινώσεως καὶ ὑπακοῆς δέχονται, λέγει τῷ ἑνί· Βούλεταί
humility and obedience they-receive says to-the one wishes
σε ὁ Κύριος, τέκνον, ἐν ἡσυχαστικῷ τόπῳ μετὰ πατρὸς
you the Lord child in a-still place with a-father
ἐν ὑποταγῇ καθεσθῆναι. Λέγει καὶ τῷ δευτέρῳ· Ἀπελθὼν
in submission to-settle he-says also to-the second having-gone
πώλησόν σου τὰ θελήματα, καὶ δὸς Θεῷ· καὶ ἆρον
sell your the wills and give to-God and take-up
τὸν σταυρόν σου, καὶ καρτέρει ἐν συνοδίᾳ καὶ κοινοβίῳ
the cross your and persevere in company and community
ἀδελφῶν· καὶ πάντως ἕξεις θησαυρὸν ἐν οὐρανοῖς.
of-brothers and surely you-will-have treasure in (the)-heavens
Εἶτα καὶ τῷ τρίτῳ λέγει· Ἀναλαβοῦ σὺν τῇ πνοῇ σου
then also to-the third he-says take-up with the breath your
ἀχωρίστως τὸν λόγον τὸν φάσκοντα· Ὁ ὑπομείνας εἰς
inseparably the word the saying the(-one) having-endured to
τέλος, οὗτος σωθήσεται. Καὶ ἄπελθε, εἰ δυνατόν, μὴ ἐάσῃς
the-end he will-be-saved and go if possible not let
ἐν ἀνθρώποων φύσει ἐπιπληκτικώτερον, ἢ ἀποτομώτερον
in of-men nature more-rebuking or more-severe
τοῦ σοῦ ἐν Κυρίῳ γυμναστοῦ, καὶ καρτερήσας καθ᾽
than-the your in (the)-Lord trainer and persevering each
ἡμέραν πίνε ὡσεὶ μέλι καὶ γάλα μυκτηρισμὸν καὶ
day drink like honey and milk mockery and
χλευασμόν. Ὁ δὲ ἀδελφός φησι πρὸς τὸν μέγαν Ἰωάννην·
scorn the but brother says to the great John

Κἂν ἐν ἀμελείᾳ, Πάτερ, ὁ τοιοῦτος παρέχεται τί; Ὁ
even-if in negligence Father the such(-man) is-found what the
δὲ γέρων· Κἂν πορνεύοντα αὐτὸν θεάσῃ, μὴ ἀποστῇς·
but old-man even-if fornicating him you-see not depart
ἀλλὰ λέγε καθ' ἑαυτόν· Ἑταῖρε, ἐφ' ᾧ πάρει; Τότε
but say to yourself comrade for what are-you-here then
ὄψει ἐκ σοῦ ἀφανιζομένην φυσίωσιν καὶ μαραινομένην
you-will-see from you vanishing puffing-up and withering
πύρωσιν. Ἀγωνισώμεθα δυνάμει πάσῃ πάντες οἱ τὸν
burning let-us-struggle with-power all all those the
Κύριον φοβηθῆναι βουλόμενοι, ἵνα μὴ ἐν τῷ τῆς ἀρετῆς
Lord to-fear wishing that not in the of-the virtue
γυμνασίῳ, ἐκεῖσε πονηρίαν ἑαυτοῖς μᾶλλον καὶ κακίαν,
gymnasium there wickedness for-ourselves rather and malice
δεινότητά τε καὶ πανουργίαν, κακεντρέχειαν, καὶ ὀργὴν
cunning both and villainy malignity and anger
ἐπικτησώμεθα. Γίνεται γάρ, καὶ οὐ θαῦμα. Ἕως μὲν γὰρ
we-acquire-besides it-happens for and not a-wonder as-long indeed for
ἰδιώτης ἐστίν, ἢ ναυτικός, ἢ γηπόνος ἄνθρωπος, οὐ
a-private-person is or a-sailor or a-farmer a-man not
τοσοῦτον κατ' αὐτοῦ οἱ τοῦ βασιλέως ἐχθροὶ ὁπλίζονται.
so-much against him the of-the king enemies arm-themselves
Ἐπὰν δὲ αὐτὸν τὴν σφραγῖδα λαβόντα καὶ τὴν ἀσπίδα,
when but him the seal having-received and the shield
καὶ τὴν μάχαιραν καὶ τὴν ῥομφαίαν, καὶ τὸ τόξον, καὶ
and the sword and the broadsword and the bow and
τοῦ στρατιώτου τὸ ἔνδυμα ἠμφιεσμένον θεάσωνται, τότε
of-the soldier the garment clothed-in they-see then
καὶ αὐτοὶ τοὺς ὀδόντας κατ' αὐτοῦ βρύχουσι, καὶ πάντως
also they the teeth against him gnash and surely
ἀνελεῖν αὐτὸν δοκιμάζουσι. Διόπερ μὴ ὑπνώσωμεν. Ἑώρακα
to-kill him try therefore not let-us-sleep I-have-seen

ἄκαιρα καὶ κάλλιστα νήπια ἐν σχολῇ διὰ σοφίαν, καὶ
unseasonable and most-beautiful children to school because-of wisdom and
παιδείαν, καὶ ὠφέλειαν παραγενόμενα· καὶ μηδὲν ἐκεῖσε εἰ
education and benefit having-come and nothing there if
μὴ δεινότητα καὶ κακίαν παιδευθέντα ἐκ τῆς τῶν λοιπῶν
not cunning and malice having-been-taught from the of-the others
συνδιατριβῆς. Ὁ νοῦν ἔχων νοήσει. Ἀδύνατον τοὺς
company the(-one) mind having will-understand impossible those
τέχνην μανθάνοντας ὁλοψύχως μὴ καθ' ἡμέραν προκόπτειν
a-craft learning wholeheartedly not each day to-advance
ἐν αὐτῇ· ἀλλ' οἱ μὲν τὴν προκοπὴν ἐπιγινώσκουσιν· οἱ δὲ
in it but the indeed the advance recognize the and
οἰκονομικῶς ἀγνοοῦσιν. Ἄριστος τραπεζίτης καθ' ἑσπέραν
providentially are-ignorant (the)-best banker each evening
τὸ τῆς ἡμέρας κέρδος ἢ ζημίαν πάντως ψηφίζει· οὐ δύναται
the of-the day gain or loss surely reckons not he-can
δὲ σαφῶς γνῶναι, εἰ μὴ καθ' ὥραν ἐν τῷ πινακιδίῳ
but clearly to-know if not each hour on the tablet
σημειοῦται. Τὰ γὰρ καθ' ὥραν λογοθέσια τὸ καθημερινὸν
he-notes the for each hour accounts the daily
φωτίζουσι· ὅταν ὀνειδιζόμενος, ἢ κατακρινόμενος ὁ ἄφρων
illume when reproached or condemned the fool
δάκνηται, καὶ ἀντιλέγειν δοκιμάζει, ἢ συντόμως τῷ
is-stung and to-contradict tries or briefly to-the(-one)
ἐπιπλήττοντι μετάνοιαν δέδωκεν, οὐ ταπεινώσεως χάριν,
rebuking penitence has-given not of-humility for-the-sake
ἀλλὰ τοὺς ὀνειδισμοὺς παῦσαι βουλόμενος· τυπτόμενος
but the reproaches to-stop wishing being-struck
σιώπα, καὶ καταδέχου ψυχῆς καυστῆρας, μᾶλλον δὲ
be-silent and accept of-(the)-soul cauteries rather but
ἁγνείας φωστῆρας. Παυσαμένου τοῦ ἰατροῦ, τότε τούτῳ
of-purity lights having-stopped the physician then to-him

μετανόει· ἐν τῷ θυμῷ γὰρ ἴσως οὐδὲ τὴν μετάνοιαν
make-penitence in the anger for perhaps not-even the penitence
δέχεται.
he-accepts

Πρὸς πάντα μέν, πλὴν ἴσως πρὸς τὰ δύο ταῦτα 22
against all-things indeed but perhaps against the two these
πάθη οἱ ἐν συνοδίαις καθ' ὥραν ἀγωνισώμεθα· πρὸς
passions we-who in companies every hour let-us-struggle against
τὴν κοιλιομανίαν, καὶ τὴν ὀξυχολίαν· τῶν οἰκείων γὰρ
the belly-madness and the quick-temper of-the proper for
ὑλῶν ἐν τῷ ὄχλῳ εὐποροῦσι. Τοῖς ἐν ὑποταγῇ ὁ
materials in the crowd they-abound to-those in submission the
διάβολος ἀδυνάτων αὐτοῖς ἀρετῶν ἐπιθυμίαν ἐμβάλλει,
devil of-impossible to-them virtues desire casts-in
ὁμοίως καὶ τοῖς ἐν ἡσυχίᾳ τὰ ἀνοίκεια ὑποτίθεται·
likewise also to-those in stillness the unsuited-things suggests
ἀνάπτυξον ὑποτακτικῶν ἀδοκίμων διάνοιαν, καὶ εὑρήσεις
unfold of-obedient(-ones) unapproved (the)-mind and you-will-find
ἐκεῖ πεπλανημένην ἔννοιαν, ἐπιθυμίαν ἡσυχίας, νηστείας
there erring thought desire of-stillness of-fasting
ἀκροτάτης, προσευχῆς ἀρεμβάστου, ἀκενοδοξίας ἄκρας,
utmost of-prayer unwandering of-freedom-from-vainglory utmost
μνήμης ἀνεπιλήστου ἐξόδου, διηνεκοῦς κατανύξεως,
of-remembrance unforgetting of-departure of-continual compunction
ἀοργησίας παντελοῦς, σιωπῆς βαθείας, ἁγνείας
of-freedom-from-anger complete of-silence deep of-purity
ὑπερβαλλούσης. Ὧνπερ κατ' οἰκονομίαν ἐν προοιμίοις
surpassing of-which by dispensation in (the)-beginnings
ἀποροῦντες, εἰκῇ μετεπήδησαν ἀπατηθέντες. Πρὸ γὰρ
lacking in-vain they-leapt-across deceived before for
καιροῦ ζητῆσαι αὐτούς, ὁ ἐχθρὸς ταῦτα πεποίηκεν,
(the)-time to-seek them the enemy these(-things) made

ἵνα μὴ ὑπομείναντες ἐν τῷ καιρῷ τούτων ἐπιτύχωσι.
that not having-endured in the time these they-may-obtain
Μακαρίζει παρ᾽ ἡσυχασταῖς ὁ ἀπατεὼν τῶν ὑπηκόων
calls-blessed among solitaries the deceiver of-the obedient
τὴν φιλοξενίαν, τὴν διακονίαν, τὴν φιλαδελφίαν, καὶ
the hospitality the service the brotherly-love and
συνδιαγωγήν, τὴν τῶν νοσούντων ὑπηρεσίαν, ἵνα κἀκείνους
common-life the of-the sick ministry that those-too
ἀνυπομονήτους κατὰ τοὺς προτέρους ἀπεργάσηται ὁ
impatient like the former he-may-make the
πλάνος. Σπανίων μὲν γάρ, ὡς ἀληθῶς τὸ λόγῳ τῆς
deceiver of-the-rare indeed for as truly the with-reason the
ἡσυχίας μετέρχεσθαι· κἀκείνων μόνων τῶν τὴν θείαν
stillness to-pursue and-of-those only the the divine
παράκλησιν πρὸς τὴν τῶν πόνων παραμυθίαν, καὶ πολέμων
consolation for the of-the labors comfort and of-wars
συνέργειαν κτησαμένων. Πρὸς τὰς ποιότητας ἡμῶν τῶν
help having-acquired according-to the qualities of-us of-the
παθῶν, καὶ τὰς ὑποταγὰς διακρίνωμεν, καὶ ἐκλεξώμεθα
passions also the submissions let-us-discern and let-us-choose
πρεπόντως. Ἔστω σοι περὶ τὸ λάγνον ἀκρατῶς ἔχοντι
fittingly let-be for-you about the lustful incontinently being
καὶ ῥέποντι γυμναστής, ἀσκητής, καὶ ἀπαράκλητος πρὸς
and inclining a-trainer ascetic and unrelenting toward
τροφήν, καὶ μὴ μᾶλλον θαυματοποιός, καὶ ἕτοιμος παντὶ
food and not rather a-wonder-worker and ready for-everyone
εἰς ὑποδοχὴν καὶ τράπεζαν. Ἔστω σοι ὑψαύχενι ὄντι ὀξὺς
for reception and table let-be for-you high-necked being sharp
καὶ ἀπαραχώρητος, καὶ μὴ πρᾶος καὶ φιλάνθρωπος· μὴ
and unyielding and not meek and kind not
ζητῶμεν προγνώστας, μηδὲ προβλέπτας· ἀλλὰ πρὸ πάντων
let-us-seek foreknowers nor foreseers but before all-things

πάντως ταπεινόφρονας, καὶ τῇ ἐν ἡμῖν νόσῳ ἁρμοδίους
surely humble-minded and to-the in us disease suited
ἐκ τρόπου καὶ τοῦ καθίσματος. Ἔστω σοι κατὰ τὸν
from manner and of-the dwelling let-be for-you like —
Ἀββάκυρον τὸν προμνημονευθέντα δίκαιον, καὶ οὗτος καλὸς
Abbacyrus the aforementioned just(-one) also this good
πρὸς ὑπακοὴν ὁ τρόπος, τὸ ἀεὶ λογίζεσθαι, ὅτι πειράζει
toward obedience the way the always to-reckon that tests
σε ὁ προεστώς, καὶ οὐ μὴ ἀστοχήσεις ποτέ. Ὅταν
you the superior and not — you-will-miss ever when
ἐπιπλήσσοντος ἀπαύστως, πλείονα τὴν πρὸς αὐτὸν πίστιν
him-rebuking unceasingly more the toward him faith
καὶ ἀγάπην προσλαμβάνῃς, Πνεῦμα ἅγιον ἀοράτως ἐν τῇ
and love you-take-on Spirit holy invisibly in the
ψυχῇ σου ἐνῴκησε, καὶ δύναμις Ὑψίστου ἐπεσκίασέ
soul your has-dwelt and power of-(the)-Most-High has-overshadowed
σοι, γίνωσκε. Πλὴν μὴ καυχῶ, μηδὲ χαῖρε, γενναίως
you know however not boast nor rejoice nobly
ὑποφέρων τὰς ὕβρεις καὶ τὰς ἀτιμίας· ἀλλὰ μᾶλλον
bearing the insults and the dishonors but rather
θρήνει, ὅτι ὅλως ἄξιόν τι ὕβρεως διεπράξω, καὶ
lament that at-all worthy something of-insult you-did and
ἐτάραξας ψυχὴν κατὰ σοῦ. Μὴ θαμβηθῇς, ἐφ' ᾧ μέλλω
troubled a-soul against you not be-amazed at what I-am-about
λέγειν· Μωϋσῆν γὰρ ἔχω συνήγορον· συμφέρον εἰς
to-say Moses for I-have advocate profitable against
Θεόν, καὶ μὴ εἰς πατέρα ἡμῶν ἁμαρτῆσαι· Θεοῦ μὲν
God and not against father our to-sin God indeed
γὰρ παροργισθέντος, ὁ ἡμῶν ὁδηγὸς καταλλάξαι αὐτὸν
for having-been-angered the our guide to-reconcile him
πρὸς ὑμᾶς δύναται, τούτου δὲ ὑφ' ἡμῶν παραχθέντος,
to you can this-one but by us provoked

τινὰ τὸν ἐξιλεούμενον λοιπὸν ὑπὲρ ἡμῶν οὐκ ἔχομεν.
someone the(-one) propitiating thereafter for us not we-have
Ἐμοὶ δὲ δοκεῖ εἰς μίαν δόξαν ἀνατρέχειν τὰ ἀμφότερα.
to-me but it-seems to one glory to-run-back the both
Σκοπήσωμεν καὶ διακρίνωμεν, καὶ νήψωμεν· ποτὲ μὲν
let-us-look and let-us-discern and let-us-be-watchful sometimes indeed
κατηγορούμενοι πρὸς τὸν ποιμένα εὐχαρίστως ὑπομένειν,
being-accused before the shepherd gratefully to-endure
καὶ ἡσυχίως ὀφείλομεν· ποτὲ δὲ πρὸς αὐτὸν πληροφορίαν
and quietly we-ought sometimes and to him explanation
ποιήσασθαι. Ἐμοὶ δοκεῖ ἐπὶ πᾶσι μὲν τοῖς ἀτιμίαν ἡμῖν
to-make to-me it-seems at all indeed the-things dishonor to-us
προξενοῦσι σιωπᾷν· κέρδους γὰρ ὥρα ἐστίν· ἐπὶ δὲ τοῖς
bringing to-keep-silent of-gain for hour it-is at but those
εἰς πρόσωπον ἑτέρου ἀνατρέχουσιν ἀπολογεῖσθαι, διὰ
to face of-another running-back to-make-defense because-of
τὸν σύνδεσμον τῆς ἀγάπης, καὶ τῆς ἀλύτου εἰρήνης.
the bond of-the love and of-the unbroken peace
Ὅσοι ἐξ ὑπακοῆς ἀπεπήδησαν, οὗτοί σοι ἀναγγελοῦσι
as-many-as from obedience leapt-away they to-you will-announce
τὴν ταύτης ὠφέλειαν. Τότε γὰρ ἔγνωσαν ἐν ποίῳ οὐρανῷ
the of-it benefit then for they-knew in what heaven
ἵστανται. Ὁ πρὸς τὴν ἀπάθειαν καὶ τὸν Θεὸν τρέχων,
they-stand the(-one) toward the dispassion and — God running
πᾶσαν ἡμέραν, ἐν ᾗ οὐ λοιδορεῖται, πολλὴν ζημίαν
every day in which not he-is-reviled great loss
λογίζεται, ὥσπερ τὰ δένδρα ὑπὸ τῶν ἀνέμων σειόμενα,
reckons as the trees by the winds shaken
βαθείας ῥίζας καταβάλλουσιν· οὕτω καὶ οἱ ἐν ὑπακοῇ
deep roots put-down thus also those in obedience
διατρίβοντες ἰσχυρὰς καὶ ἀσαλεύτους ψυχὰς κέκτηνται.
living strong and unshakable souls possess

Ὅστις καθ' ἡσυχίαν καθήμενος, ἐπέγνω τὴν ἑαυτοῦ
whoever in stillness sitting recognized the own
ἀσθένειαν, καὶ μετελθὼν πέπρακεν ὑπακοῇ, οὗτος τυφλὸς
weakness and having-gone sold(-himself) to-obedience he blind
ὤν, ἀκόπως πρὸς Χριστὸν ἀνέβλεψε. Στῆτε, στῆτε, καὶ
being without-toil to Christ recovered-sight stand stand and
πάλιν ἐρῶ, στῆτε τρέχοντες, ἀδελφοὶ ἀθληταί, ἀκούοντες
again I-will-say stand running brothers athletes hearing
περὶ ὑμῶν τοῦ σοφοῦ ἐκείνου βοῶντος· Ὡς χρυσὸν ὁ
about you the wise that crying as gold the
Κύριος ἐν χωνευτηρίῳ, μᾶλλον δὲ ἐν κοινοβίῳ ἐδοκίμασεν
Lord in a-furnace rather but in a-community tested
αὐτούς, καὶ ὡς ὁλοκαύτωμα θυσίας προσεδέξατο αὐτοὺς
them and as whole-burnt-offering of-sacrifice received them
ἐν τοῖς κόλποις αὐτοῦ· ᾧ ἡ δόξα, καὶ τὸ κράτος
in the bosoms his to-whom the glory and the might
αἰώνιον σὺν Πατρὶ ἀνάρχῳ καὶ Πνεύματι ἁγίῳ καὶ
eternal with Father without-beginning and Spirit holy and
προσκυνητῷ. Ἀμήν.
worshipful amen

Ἰσάριθμος εὐαγγελιστῶν βαθμός. Ὁ ἀθλητὴς στῆκε, τρέχων 23
equal-in-number to-(the)-evangelists step the athlete stand running
ἀφόβως. Προέδραμέ ποτε Πέτρου Ἰωάννης· προτέτακται
fearlessly ran-before once of-Peter John is-set-before
δὲ νῦν ὑπακοὴ μετανοίας. Ὁ μὲν γὰρ προλαβὼν
and now obedience repentance the-one indeed for having-anticipated
ὑπακοῆς, ὁ δὲ ἕτερος περὶ μετανοίας τύπον καθέστηκεν.
of-obedience the and other of repentance pattern is

V · REPENTANCE

Repentance renews baptism and is a covenant with God for a second life. John visits the Prison and describes its penitents: some stand all night in the open, some sit in sackcloth and ashes, some beat their breasts or cannot weep, all asking whether God will open to them. They beg to be buried unmourned or thrown to the beasts. A brother who fell, and whom the shepherd let go there at his plea, dies on the eighth day and is buried with the fathers. The one who has fallen should not despair, for nothing is greater than God's mercy; the holy convicts of the Prison, not a book, are the rule and pattern of repentance.

1 Μετάνοιά ἐστιν ἀνάκλησις βαπτίσματος. Μετάνοια, ἐστὶ
repentance is a-renewal of-baptism repentance is
συνθήκη πρὸς Θεὸν δευτέρου βίου. Μετάνοιά ἐστι
a-covenant with God of-a-second life repentance is
ταπεινώσεως ἀγοραστής. Μετάνοιά ἐστι σωματικῆς
of-humility a-buyer repentance is of-bodily
κατακλήσεως διηνεκὴς ἀνελπιστία. Μετάνοιά ἐστι
comfort continual despair repentance is
αὐτοματόκριτος λογισμός, καὶ ἀμέριμνος αὐτομέριμνος.
a-self-condemning thought and a-carefree self-caring
Μετάνοιά ἐστι θυγάτηρ ἐλπίδος, καὶ ἄρνησις ἀνελπιστίας.
repentance is daughter of-hope and denial of-despair
Μετανοῶν ἐστι κατάδικος ἀκαταίσχυντος. Μετάνοιά
(the)-penitent is a-convict unashamed repentance
ἐστι διαλλαγὴ Κυρίου, διὰ τῆς τῶν ἐναντίων τοῖς
is reconciliation of-(the)-Lord through the of-the contrary to-the
πταίσμασιν ἀγαθῶν ἐργασίας. Μετάνοιά ἐστι συνειδότος
failings good-things working repentance is of-conscience
καθαρισμός. Μετάνοια ἑκούσιος πάντων τῶν θλιβερῶν
cleansing repentance a-willing of-all the afflicting-things
ὑπομονή. Μετανοῶν ἐστι δημιουργὸς οἰκείων κολάσεων.
endurance (the)-penitent is a-maker of-his-own punishments

Μετάνοιά ἐστι θλῖψις γαστρὸς ἰσχυρά, καὶ ψυχῆς πλῆξις
repentance is affliction of-(the)-belly strong and of-soul a-blow
ἐν αἰσθήσει κραταιᾷ. Συνδράμετε, καὶ προσέλθετε, δεῦτε
in perception mighty run-together and approach come
καὶ ἀκούσετε, καὶ διηγήσομαι ὑμῖν· πάντες οἱ τὸν
and hear and I-will-tell you all those —
Θεὸν παροργίσαντες, ἀθροίσθητε καὶ ἴδετε, ὅσα πρὸς
God having-angered gather and see what-things for
οἰκοδομὴν ὑπέδειξε τῇ ψυχῇ μου. Προτάξωμεν καὶ
edification he-showed to-the soul my let-us-put-first and
προτιμήσωμεν τετιμημένων ἀτίμων ἐργατῶν διήγησιν.
let-us-prefer of-honored dishonored workers (the)-story
Ἀκούσωμεν καὶ φυλάξωμεν, καὶ ποιήσωμεν, ὅσοι τι
let-us-hear and let-us-keep and let-us-do as-many-as any
ἀδόκιμον πτῶμα πεπόνθαμεν. Ἀνάστητε καὶ καθίστατε, οἱ
unapproved fall have-suffered arise and sit those
διὰ τῶν πτωμάτων κατακείμενοι. Προσέχετε, ἀδελφοί
through the falls lying-down attend brothers
μου, τούτῳ τῷ λόγῳ μου· κλίνατε τὸ οὖς ὑμῶν οἱ τὸν
my to-this the word my incline the ear your those —
Θεὸν πάλιν ἑαυτοῖς δι᾽ ἐπιστροφῆς ἀληθοῦς διαλλάξαι
God again to-themselves through turning true to-reconcile
βουλόμενοι. Ἀκούσας ἐγὼ ὁ ἀσθενὴς μεγάλην τινὰ καὶ
wishing having-heard I the weak great some and
ξένην εἶναι τὴν κατάστασιν καὶ τὴν ταπείνωσιν τῶν
strange to-be the state and the humility of-those
ἐν τῇ μονῇ τῇ ἰδιαζούσῃ τῇ λεγομένῃ φυλακῇ, τῇ
in the monastery the separate the called prison the
ὑποκειμένῃ τῷ προμνημονευθέντι φωστῆρι ἐκείνῳ τῶν
subject to-the aforementioned luminary that of-the
φωστήρων, ἐκεῖσέ μου ἔτι ὄντος, ἱκέτευσα τὸν δίκαιον
luminaries there I still being I-begged the just(-one)

παραγενέσθαι με ἐκεῖσε· καὶ δὴ εἶξεν ὁ μέγας, μηδ'
to-go me there and indeed yielded the great(-one) not
ὅλως ποτὲ ψυχὴν λυπῆσαι θέλων. Παραγενόμενος οὖν ἐγὼ
at-all ever a-soul to-grieve wishing having-come then I
ἐπὶ τῇ τῶν μετανοούντων μονῇ, καὶ ὄντως πενθούντων
to the of-the repenting monastery and truly of-mourning
χώρᾳ, ἑώρακα ἀληθῶς, εἰ μὴ τολμηρὸν εἰπεῖν, ἃ
land I-have-seen truly if not rash to-say what-things
ὡς ἔτυχεν ὀφθαλμὸς ἀνθρώπου ἀμελοῦς οὐκ εἶδε, καὶ
as it-happened (the)-eye of-a-man careless not saw and
οὖς ῥᾳθύμου οὐ δέχεται, καὶ ἐπὶ καρδίαν ὀκνηροῦ
(the)-ear of-an-indolent-man not receives and upon (the)-heart of-a-sluggard
οὐκ ἀνέβη· πράγματα καὶ ῥήματα τὸν Θεὸν δυνάμενα
not came-up deeds and words — God able
βιάσασθαι, ἐπιτηδεύματά τε καὶ σχήματα τὴν αὐτοῦ
to-force practices both and postures the his
φιλανθρωπίαν συντόμως κατακάμπτοντα. Τοὺς μὲν τῶν
love-for-man quickly bending those indeed of-the
ὑπευθύνων ἐκείνων τῶν ἀνευθύνων παννυχὶ μέχρι πρωΐας
guilty those the guiltless all-night until morning
ἱσταμένους αἰθρίους, τοὺς πόδας ἀκινήτους ἔχοντας, καὶ
standing in-the-open-air the feet unmoved having and
τῷ ὕπνῳ ἐλεεινῶς κατακλονουμένους τῇ βίᾳ ταύτης
by-the sleep pitiably being-shaken by-the violence of-this
τῆς φύσεως, καὶ μηδεμίαν ἀνάπαυσιν αὑτοῖς χαριζομένους·
the nature and no rest to-themselves granting
ἀλλ' ἑαυτοὺς ἐπιπλήσσοντας καὶ ἀτιμίαις καὶ ὕβρεσι
but themselves rebuking and with-dishonors and insults
διυπνίζοντας· ἄλλους εἰς οὐρανὸν ἀτενίζοντας, καὶ τὴν
rousing others to heaven gazing and the
ἐκεῖθεν βοήθειαν μετ' ὀδυρμῶν καὶ βοῶν ἐπικαλουμένους·
from-there help with lamentations and cries invoking

ἑτέρους ἐν προσευχῇ παρισταμένους, καὶ ὄπισθεν ἑαυτῶν
others at prayer standing and behind themselves
καταδίκων δίκην τὰς χεῖρας συνδήσαντας, εἰς γῆν τε
convicts like the hands having-bound to earth and
τὸ σκοτεινὸν αὐτῶν πρόσωπον κλίναντας, καὶ ἀναξίους
the darkened their face having-bowed and unworthy
ἑαυτοὺς τῆς εἰς οὐρανὸν ἀναβλέψεως καταδικάσαντας,
themselves of-the to heaven looking-up having-condemned
μηδέ τι εἰπεῖν, ἢ φθέγξασθαι, ἢ εὔξασθαι πρὸς Θεόν,
nor anything to-say or to-utter or to-pray to God
ὑπὸ τῆς τῶν λογισμῶν καὶ τοῦ συνειδότος ἀτιμίας
from the of-the thoughts and of-the conscience dishonor
εὐποροῦντας, μηδὲ πῶς ἢ πόθεν τὴν ἱκεσίαν ποιήσασθαι
able nor how or whence the supplication to-make
εὑρίσκοντας, μόνην ψυχὴν ἄλογον, καὶ νοῦν ἄφωνον τῷ
finding only a-soul speechless and a-mind voiceless —
Θεῷ παριστῶντας, σκοτίας πεπληρωμένους, καὶ ψιλῆς
to-God presenting with-darkness filled and with-bare
ἀπογνώσεως· ἄλλους ἐν τῷ ἐδάφει ἐπὶ σάκκου καὶ σποδοῦ
despair others on the floor on sackcloth and ashes
καθημένους, καὶ τὸ πρόσωπον τοῖς γόνασι καλύπτοντας,
sitting and the face with-the knees covering
καὶ τὸ μέτωπον εἰς γῆν τύπτοντας· ἑτέρους τὸ στῆθος
and the forehead on earth striking others the breast
διαπαντὸς τύπτοντας, καὶ τὴν ἑαυτῶν ψυχὴν καὶ ζωὴν
continually striking and the own soul and life
ἀνακαλουμένους. Οἱ μὲν ἐν ἐκείνοις τὸ ἔδαφος τοῖς
calling-back the indeed among them the floor with-the
δάκρυσιν ἔβρεχον· οἱ δὲ δακρύων ἀποροῦντες ἑαυτοὺς
tears wetted the but of-tears lacking themselves
κατέκοπτον. Οἱ μὲν ὡς ἐπὶ ταῖς ἑαυτῶν ψυχαῖς ὠλόλυζον,
beat the indeed as over the their-own souls wailed

τὴν συνοχὴν τῆς καρδίας φέρειν μὴ ἰσχύοντες· οἱ δὲ
the constraint of-the heart to-bear not able the and
τῇ καρδίᾳ ἔβρυχον, καὶ τῷ στόματι τὸν τοῦ ὀδυρμοῦ
in-the heart roared and with-the mouth the of-the lamentation
ψόφον διεκώλυον. Ἔστι δὲ ὅτε μηκέτι κρατεῖν ἰσχύοντες
sound checked there-is and when no-longer to-restrain able
αἰφνιδίως ἀνέκραζον. Εἶδον ἐγὼ ἐκεῖ τινας ὥσπερ ἑαυτῶν
suddenly they-cried-out I-saw I there some as-if themselves
ἐξεστηκότας τῷ ἤθει καὶ τῇ συννοίᾳ ἐννεούς τινας τῇ
beside-themselves in-the manner and in-the dejection stupefied some by-the
πολλῇ ἀδημονίᾳ γεγονότας ὅλους ἐσκοτισμένους, καὶ ὥσπερ
great distress having-become wholly darkened and as-if
ἀναισθήτους πρὸς πάντα τὰ τοῦ βίου τυγχάνοντας,
insensible toward all the-things of-the life being
τῷ νοῒ λοιπὸν ἐν τῇ ἀβύσσῳ τῆς ταπεινώσεως
with-the mind thereafter in the abyss of-the humility
καταδύσαντας, καὶ τῷ πυρὶ τῆς ἀθυμίας τὰ τῶν
having-sunk and with-the fire of-the despondency the of-the
ὀφθαλμῶν δάκρυα ἀποτηγανίσαντας· ἄλλους καθημένους
eyes tears having-dried-up others sitting
σύννους εἰς γῆν νενευκότας, καὶ τὴν ἑαυτῶν κεφαλὴν
pensive to earth bowed and the own head
ἀδιαλείπτως κινοῦντας, καὶ δίκην λεόντων καρδίας
unceasingly moving and like lions from-(the)-heart
καὶ ὀνύχων βρύχοντας καὶ στένοντας. Οἱ μὲν ἐν
and from-(the)-nails roaring and groaning the indeed among
ἐκείνοις ἄφεσιν εὐελπίστως παντελῆ ἐπεζήτουν καὶ ηὔχοντο·
them forgiveness hopefully complete sought and prayed
ἕτεροι ἀναξίους ἑαυτοὺς τῆς ἀφέσεως ἐκ ταπεινώσεως
others unworthy themselves of-the forgiveness from humility
ἀφάτου κατεδίκαζον, καὶ μὴ ἰσχύειν ἀπολογήσασθαι τῷ
unspeakable condemned and not to-be-able to-make-defense —

Θεῷ ἀνέκραζον. Τινὲς μὲν ἐνταῦθα κολασθῆναι, κἀκεῖ
to-God cried-out some indeed here to-be-punished and-there
ἐλεηθῆναι ἐδυσώπουν τὸν Κύριον· ἕτεροι συντετριμμένοι
to-be-shown-mercy besought the Lord others crushed
ὑπὸ τοῦ βάρους τοῦ συνειδότος ὑπάρχοντες, μήτε
by the weight of-the conscience being neither
κολασθῆναι, μήτε τῆς βασιλείας ἀξιωθῆναι εἰλικρινῶς
to-be-punished nor of-the kingdom to-be-deemed-worthy sincerely
ἔλεγον· Καὶ ἀρκετὸν ἡμῖν, φασίν, ἔστιν. Ἑώρακα ἐκεῖ
said and sufficient for-us they-say it-is I-have-seen there
ψυχὰς ταπεινὰς καὶ συντετριμμένας, καὶ κατακαμπτομένας
souls lowly and crushed and bent-down
ὑπὸ τοῦ βάρους τοῦ φορτίου ὑπαρχούσας, καὶ αὐτὴν τὴν
by the weight of-the burden being and the-very the
τῶν λίθων αἴσθησιν κατανύξαι δυναμένας, ἐπὶ ταῖς παρ᾽
of-the stones perception to-pierce able at the from
αὐτῶν πρὸς Θεὸν βοωμέναις φωναῖς καὶ ῥήμασιν· ἔλεγον
them to God crying voices and words they-said
γὰρ κάτω εἰς γῆν νενευκότες· Οὕτως οἴδαμεν, οἴδαμεν ὅτι
for down to earth bowed thus we-know we-know that
ἄξιοι λοιπὸν πάσης τιμωρίας καὶ κολάσεώς ἐσμεν, καὶ
worthy thereafter of-all punishment and chastisement we-are and
δικαίως· οὐδὲ γὰρ ἐξαρκοῦμεν λοιπὸν πρὸς ἀπολογίαν
justly not-even for we-suffice thereafter for defense
τοῦ πλήθους τοῦ ἡμετέρου χρέους, οὐδ᾽ ἂν πᾶσαν τὴν
of-the multitude of-the our debt not-even if all the
οἰκουμένην ὑπὲρ ἡμῶν πενθοῦσαν συγκαλέσωμεν. Ἐκεῖνο
inhabited-world for us mourning we-call-together that
δὲ μόνον ἐρωτῶμεν, ἐκεῖνο δυσωποῦμεν, ἐκεῖνο ἱκετεύομεν
but only we-ask that we-beseech that we-implore
λοιπόν· Μὴ τῷ θυμῷ ἐλέγξῃς ἡμᾶς, μηδὲ τῇ ὀργῇ
thereafter not in-the anger rebuke us nor in-the wrath

σου παιδεύσῃ ἡμᾶς. Ἀλλὰ φειδομένως, καὶ ἀρκετὸν ἡμῖν
your chasten us but sparingly and sufficient for-us
τῆς πολλῆς σου ἀπειλῆς, καὶ βασάνων ἀνωνύμων
from-the great your threat and torments nameless
καὶ ἀποκρύφων ἐλευθερωθῆναι· εἰς τέλος γὰρ ἄφεσιν
and hidden to-be-freed to (the)-end for forgiveness
αἰτήσασθαι, οὐ τολμῶμεν. Πῶς γὰρ οἱ τὸ ἑαυτῶν
to-ask not we-dare how for we-who the our-own
ἐπάγγελμα μὴ φυλάξαντες ἄμωμον, ἀλλὰ τοῦτο μετὰ
profession not having-kept blameless but this after
τὴν προτέραν φιλανθρωπίαν, καὶ ἄφεσιν ῥυπώσαντες;
the former love-for-man and forgiveness having-soiled
Ἦν ἐκεῖ τὰ τοῦ Δαυῒδ ἐναργῶς θεάσασθαι ῥήματα,
it-was-possible there the — of-David manifestly to-behold words
ταλαιπωροῦντας ἰδέσθαι, κατακαμπτομένους ἕως τέλους
wretched to-see bent-down until (the)-end
τῆς ἑαυτῶν ζωῆς· ὅλην τὴν ἡμέραν σκυθρωπάζοντας
of-the their-own life all the day going-about-sad
πορευομένους· προσόζοντας καὶ σεσημμένους σώματος
going stinking and festering of-body
μώλωπας, καὶ ἀνεπιμελήτους ὑπάρχοντας, ἐπιλανθανομένους
wounds and uncared-for being forgetting
τοῦ φαγεῖν τὸν ἄρτον αὐτῶν· τὸ δὲ πόμα τοῦ ὕδατος
the to-eat the bread their the and drink of-the water
μετὰ κλαυθμοῦ κιρνῶντας· καὶ σποδόν, καὶ τέφραν ἀντὶ
with weeping mixing and ashes and dust instead-of
ἄρτου ἐσθίοντας· καὶ κεκολλημένα ἔχοντας τὰ ὀστᾶ τῇ
bread eating and cleaving having the bones to-the
σαρκί· καὶ αὐτοὺς ὡσεὶ χόρτος ἐξηραμμένους. Οὐδὲν ἦν
flesh and themselves like grass withered nothing was
ἕτερον παρ᾽ αὐτοῖς ἀκούειν, εἰ μὴ ταῦτα τὰ ῥήματα·
other among them to-hear if not these the words

Οὐαί, οὐαί, οἵ μοι, οἵμοι, δικαίως, δικαίως· φεῖσαι, φεῖσαι,
woe woe woe me alas justly justly spare spare
Δέσποτα. Οἱ μὲν ἔλεγον· Ἐλέησον, ἐλέησον· οἱ δὲ πάλιν
Master the indeed said have-mercy have-mercy the and again
ἔτι ἐλεεινότερον· Συγχώρησον, Δέσποτα, συγχώρησον ἐὰν
still more-pitiably pardon Master pardon if
ἐνδέχεται. Ἦν ἐν ἐκείνοις γλώσσας φλεγομένας
it-is-possible it-was-possible among them tongues burning
ἰδέσθαι, καὶ δίκην κυνῶν τοῦ στόματος προβαλλομένας.
to-see and like dogs from-the mouth thrust-out
Οἱ μὲν ἐν τῷ καύσωνι ἑαυτοὺς ἐτιμώρουν· οἱ δὲ ἐν τῷ
the indeed in the heat themselves punished the and in the
ψύχει ἑαυτοὺς ἐβασάνιζον. Ἔνιοι μὲν μικρὸν τοῦ ὕδατος
cold themselves tormented some indeed a-little of-the water
ἀπογευόμενοι, ἐπαύοντο, ὅσον μόνον μὴ ἐκ δίψης
tasting stopped as-much-as only not from thirst
ἀποθνήσκειν· οἱ δὲ τοῦ ἄρτου μικρὸν μεταλαμβάνοντες,
to-die the and of-the bread a-little partaking
τοῦτον τῇ χειρὶ μακρὰν ἀπέῤῥιπτον, ἀναξίους ἑαυτοὺς
it with-the hand far threw-away unworthy themselves
λέγοντες λογικῆς βρώσεως ὡς τὰ τῶν ἀλόγων
saying of-rational food as the-things of-the irrational(-beasts)
διαπραξαμένους. Ποῦ ἐν ἐκείνοις γέλωτος ἐμφάνεια; ποῦ
having-done where among them of-laughter appearance where
ἀργολογία; ποῦ θυμός; ποῦ ὀργή; Οὐδὲ εἰ ἔστιν ὀργὴ
idle-talk where temper where anger not-even if there-is anger
παῤ ἀνθρώποις λοιπὸν ἠπίσταντο· τοῦ πένθους εἰς τέλος
among men thereafter they-knew the mourning to the-end
τὸν θυμὸν ἀπολέσαντος. Ποῦ ἀντιλογία; ποῦ ἑορτή; ποῦ
the temper having-destroyed where dispute where feast where
παῤῥησία; ποῦ θεραπεία σώματος; ποῦ ἴχνος κενοδοξίας;
license where care of-body where trace of-vainglory

ποῦ τρυφῆς λοιπὸν ἐλπίς; ποῦ οἴνου ἔννοια; ποῦ ὀπώρας
where of-luxury thereafter hope where of-wine thought where of-fruit
γεῦσις; ποῦ χύτρας παράκλησις; ποῦ λάρυγγος γλυκασμός;
taste where of-(the)-pot comfort where of-(the)-throat sweetness
Πάντων γὰρ τούτων λοιπὸν ἐν τῷ νῦν αἰῶνι ἡ ἐλπὶς
of-all for these thereafter in the present age the hope
παρ᾽ ἐκείνοις ἐσβέσθη. Ποῦ ἐν ἐκείνοις μέριμνα ἐπιγείου
among them was-quenched where among them care of-earthly
τινός; ποῦ κρῖναί τινα ἄνθρωπον; Οὐδαμοῦ. Ταῦτα ἦν
anything where to-judge any man nowhere these(-things) were
παρ᾽ ἐκείνοις διηνεκῶς τὰ λεγόμενα καὶ βοώμενα
among them continually the-things said and cried
πρὸς Κύριον. Οἱ μὲν τὸ στῆθος ἰσχυρῶς κρούοντες,
to (the)-Lord the indeed the breast mightily striking
ὥσπερ ἐν τῇ τοῦ οὐρανοῦ πύλῃ ἱστάμενοι, πρὸς Θεὸν
as at the of-the heaven gate standing to God
ἔλεγον· Ἄνοιξον ἡμῖν, δικαστά, ἄνοιξον ἡμῖν, ἐπειδὴ
said open to-us judge open to-us since
ἁμαρτίαις ἐκλείσαμεν ἑαυτοῖς, ἄνοιξον ἡμῖν. Οἱ δὲ ἔλεγον·
by-sins we-shut on-ourselves open to-us the but said
Ἐπίφανον τὸ πρόσωπόν σου μόνον, καὶ σωθησόμεθα.
show the face your only and we-will-be-saved
Ἄλλος πάλιν· Ἐπίφανον τοῖς ἐν σκότει καὶ σκιᾷ θανάτου
another again shine to-those in darkness and shadow of-death
καθημένοις ταπεινοῖς. Ἕτερος· Ταχὺ προκαταλαβέτωσαν
sitting lowly another quickly let-overtake
ἡμᾶς οἱ οἰκτιρμοί σου, Κύριε, ὅτι ἀπολώλαμεν, ὅτι
us the compassions your Lord for we-have-perished for
ἀπεγνώκαμεν, ὅτι ἐξελίπομεν σφόδρα. Οἱ μὲν ἔλεγον· Εἰ
we-have-despaired for we-have-failed exceedingly the indeed said if
ἄρα ἐπιφάνοι Κύριος τοῦ λοιποῦ ἐφ᾽ ἡμᾶς· ἕτεροι δέ·
then would-appear (the)-Lord for-the rest on us others and

Ἆρα διῆλθεν ἡ ψυχὴ ἡμῶν τὸ χρέος τὸ ἀνυπόστατον;
has-then passed-through the soul our the debt the unbearable
Ἄλλος· Ἄρα παρακληθήσεται Κύριος τοῦ λοιποῦ ἐφ᾽
another will-then be-comforted (the)-Lord for-the rest over
ἡμᾶς; ἆρα ἀκουσόμεθα αὐτοῦ λέγοντος ἡμῖν τοῖς ἐν
us will-then we-hear him saying to-us those in
δεσμοῖς ἀλύτοις· Ἐξέλθετε· καὶ τοῖς ἐν τῷ ᾅδῃ τῆς
bonds unbreakable come-out and to-those in — Hades of-the
μετανοίας· Συγχωρήθητε; Ἆρα εἰσῆλθεν ἡ κραυγὴ ἡμῶν
repentance be-pardoned has-then entered the cry our
εἰς τὰ ὦτα Κυρίου; Πάντες δὲ ἐκάθηντο ἀεὶ ἐν
into the ears of-(the)-Lord all and sat always before
ὀφθαλμοῖς αὐτῶν ὁρῶντες τὸν θάνατον, καὶ λέγοντες· Ἆρα
eyes their seeing the death and saying then
τί τὸ ἀποβησόμενον· ἆρα τίς ἡ ἀπόφασις; ἆρα τί τὸ
what the thing-to-come then what the sentence then what the
τέλος ἡμῶν; ἆρα ἔστιν ἀνάκλησις; ἆρα ἔστι συγχώρησις
end our is-it is-there recall is-it is-there pardon
τοῖς σκοτεινοῖς, τοῖς ταπεινοῖς, τοῖς καταδίκοις; ἆρα
for-the darkened for-the lowly for-the convicts has-then
ἴσχυσεν ἡμῶν ἡ δέησις εἰσελθεῖν ἐνώπιον Κυρίου; ἢ
been-able our the supplication to-enter before (the)-Lord or
ἀπεστράφη δικαίως τεταπεινωμένη καὶ κατῃσχυμμένη;
has-it-been-turned-back justly humbled and put-to-shame
ἆρα δὲ εἰσελθοῦσα, πόσον ἐξευμενίσατο; πόσον ἤνυσεν;
is-it and having-entered how-much did-it-propitiate how-much did-it-achieve
πόσον ὠφέλησε; πόσον ἐνήργησεν; ἐπειδὴ ἐξ ἀκαθάρτων
how-much did-it-profit how-much did-it-work since from unclean
στομάτων καὶ σωμάτων ἀνεπέμφθη, καὶ οὐ πολλὴν τὴν
mouths and bodies it-was-sent-up and not much the
ἰσχὺν κέκτηται. Ἆρα εἰς τέλος διήλλαξε τὸν κριτήν;
strength it-has has-it-then to (the)-end reconciled the judge

ἆρα μερικῶς; ἆρα κατὰ τὸ ἥμισυ τῶν μωλώπων;
is-it partly is-it according-to the half of-the wounds
μεγάλοι γὰρ οὗτοι ὄντως, καὶ πολλῶν ἱδρώτων καὶ
great for these truly and of-many sweats and
μόχθων δεόμενοι. Ἆρα ἐπλησίασαν ἡμῖν οἱ ἡμῶν φύλακες,
labors needing have-then drawn-near to-us the our guardians
ἢ ἔτι πόῤῥω ἀφ' ἡμῶν ὑπάρχουσιν; Ἐκείνων γὰρ μὴ
or still far from us are-they those for not
ἐγγιζόντων πρὸς ἡμᾶς, πᾶς ὁ κόπος ἡμῶν ἀνωφελὴς καὶ
drawing-near to us all the toil our unprofitable and
ἀνόνητος· οὐ γὰρ ἔχει δύναμιν παῤῥησίας ἡ προσευχὴ
useless not for it-has power of-boldness the prayer
ἡμῶν, οὐδὲ πτερὸν καθαρότητος εἰσελθεῖν πρὸς Κύριον,
our nor wing of-purity to-enter to (the)-Lord
εἰ μή τί γε οἱ ἄγγελοι ἡμῶν προσεγγίσαντες ἡμῖν,
if not something at-least the angels our having-drawn-near to-us
ταύτην λαβόντες Κυρίῳ προσενέγκωσιν. Οἷα δὲ
it having-taken to-(the)-Lord bring such-things and
πολλάκις καὶ πρὸς ἀλλήλους διηπόρουν, καὶ ἔλεγον· Ἆρα,
often also to one-another they-debated and said then
ἀδελφοί, ἀνύομεν; ἆρα τυγχάνομεν τῆς αἰτήσεως; ἆρα
brothers do-we-achieve is-it do-we-obtain of-the request is-it
δέχεται πάλιν; ἆρα ἀνοίγει; Οἱ δὲ ἕτεροι πρὸς ταῦτα
does-he-receive again is-it does-he-open the but others to these(-things)
ἀπεκρίναντο· Τίς οἶδεν, ὡς εἶπον οἱ ἀδελφοὶ ἡμῶν οἱ
answered who knows as said the brothers our the
Νινευῖται· Μή πως μεταμεληθήσεται Κύριος; Καὶ κἂν
Ninevites perhaps somehow will-repent (the)-Lord and even-if
τῆς πολλῆς κολάσεως λυτρώσηται ἡμᾶς, ὅμως ἡμᾶς
from-the great punishment he-redeems us nevertheless we
τὸ ἐφ' ἡμῖν ποιήσωμεν. Καὶ ἐὰν ἀνοίξῃ, εὖ καὶ καλῶς·
the in us let-us-do and if he-opens well and good

ἐπεὶ εὐλογητὸς Κύριος ὁ Θεός, ὁ ἀποκλείσας ἡμῖν
otherwise blessed (the)-Lord — God the(-one) having-shut to-us
δικαίως. Πλὴν ἐπιμείνωμεν κρούοντες, ἕως τέλους τῆς
justly however let-us-persevere knocking until (the)-end of-the
ζωῆς ἡμῶν· ἴσως τῇ πολλῇ ἡμῶν ἀναιδείᾳ ἀνοίξει
life our perhaps with-the great our shamelessness he-will-open
ἡμῖν. Διὸ καὶ ἑαυτοὺς διεγείροντες, ἔλεγον· Δράμωμεν,
to-us therefore also themselves rousing they-said let-us-run
ἀδελφοί, δράμωμεν· δρόμου γὰρ χρεία καὶ δρόμου, ἐπειδὴ
brothers let-us-run of-running for need and of-running since
τῆς καλῆς ἡμῶν συνοδίας ἀπελείφθημεν· δράμωμεν μὴ
from-the good our company we-were-left-behind let-us-run not
φειδόμενοι ταύτης τῆς ῥυπαρᾶς καὶ μοχθηρᾶς σαρκὸς
sparing this the filthy and wretched flesh
ἡμῶν· ἀλλ᾽ ἀποκτείνωμεν αὐτήν, ὡς ἀπέκτεινεν ἡμᾶς,
our but let-us-kill it as it-killed us
ὥσπερ καὶ ἐποίουν οἱ μακάριοι ὑπεύθυνοι. Ἐν ἐκείνοις
as also did the blessed guilty(-ones) among them
ἑωρᾶτο γόνατα ἐπεσκληκότα τῷ πλήθει τῶν μετανοιῶν· οἱ
were-seen knees hardened by-the multitude of-the penitences the
ὀφθαλμοὶ ἐκτακέντες καὶ ἔσω που εἰς βάθος δεδυκότες·
eyes melted and within somewhere into depth sunk
τριχῶν ἀπεστερημένοι, παρειὰς κεκτημένοι πεπληγμένας,
of-lashes deprived cheeks having struck
καὶ περιπεφλεγμένας τῇ ζέσει τῶν πολλῶν δακρύων·
and scorched by-the heat of-the many tears
πρόσωπα καταμεμαρασμένα καὶ ὠχρά, μηδὲν ἐν συγκρίσει
faces withered and pale nothing in comparison
νεκρῶν διαφέροντα· στήθη ταῖς πληγαῖς ἀλγοῦντα
from-corpses differing breasts from-the blows aching
καὶ αἱμάτων πτύελοι ἐκ τῶν ἐν τῷ στήθει πυγμῶν
and of-blood spittings from the in the breast punches

ἐκπεμπόμενοι. Ποῦ ἦν ἐκεῖ στρωμνῆς κατάστασις; ποῦ
sent-out where was there of-bedding arrangement where
ἐνδύματος καθαρότης ἢ στερεότης; Ἀλλὰ διερρηγμένα καὶ
of-clothing cleanness or firmness but torn and
ῥυπῶντα, καὶ ὑπὸ τοῦ φθειρὸς ἐπικεκαλυμμένα. Τί πρὸς
filthy and by the lice covered what compared-to
ἐκείνους ἡ τῶν δαιμονώντων κακοπάθεια; τί ἡ τῶν
them the of-the demoniacs suffering what the of-those
νεκροὺς πενθούντων; τί ἡ τῶν ἐν ἐξορίᾳ διαγόντων; τί
the-dead mourning what the of-those in exile living what
ἡ τῶν ἐπὶ φόνοις καταδίκων; Οὐδὲν ὄντως ἡ ἐκείνων
the of-those for murders condemned nothing truly the of-those
βάσανος, καὶ τιμωρία ἀκούσιος, πρὸς τὴν τούτων
torment and punishment unwilling compared-to the of-these
ἑκούσιον. Καὶ μὴ μύθους τὰ εἰρημένα λογίσησθε, ἐρωτῶ,
willing and not fables the-things said reckon I-ask
ἀδελφοί. Ἐδυσώπουν πολλάκις τὸν κριτὴν τὸν μέγαν
brothers they-besought often the judge the great
ἐκεῖνον, τὸν ποιμένα λέγω, τὸν ἄγγελον ἐν ἀνθρώποις·
that the shepherd I-mean the angel among men
καὶ παρεκάλουν σίδηρα καὶ κλοιὰ ἐν χερσὶ καὶ τραχήλῳ
and begged irons and fetters on hands and neck
περιθέσθαι· καὶ τοὺς πόδας ἐν τῷ τῶν πασχόντων
to-put-on and the feet in the of-the sufferers
κατασφαλισθῆναι ξύλῳ, καὶ μὴ πρότερον ἐκεῖθεν λυθῆναι,
to-be-secured stocks and not before from-there to-be-loosed
ἄχρι λοιπὸν τὸ μνῆμα διαδέξεται, πλὴν οὐδὲ τὸ μνῆμα.
until thereafter the tomb receives but not-even the tomb
Οὐ μὴ γάρ, οὐ μὴ κρύψω οὐδὲ ταύτην αὐτῶν τῶν
not — for not — I-will-hide not-even this of-them of-the
μακαρίων ὄντως ἠλεημένην ταπείνωσιν, καὶ συντετριμμένην
blessed truly pitied humility and crushed

πρὸς Θεὸν ἀγάπην καὶ μετάνοιαν. Μέλλοντες τοίνυν
toward God love and repentance being-about therefore
πρὸς Κύριον πορεύεσθαι, καὶ τῷ ἀδεκάστῳ βήματι
to (the)-Lord to-go and before-the incorruptible judgment-seat
παρίστασθαι, καλοὶ ἐκεῖνοι τῆς χώρας τῆς μετανοίας
to-stand good those of-the land of-the repentance
πολῖται, ὁπηνίκα τις αὐτῶν ἐν τῷ παντὶ ἐθεώρει
citizens whenever anyone of-them in the all beheld
ἑαυτόν, τοῦτο διὰ τοῦ προεστῶτος αὐτῶν ἐδυσώπει
himself this through the superior their besought
μεθ' ὅρκων τὸν μέγαν, τοῦ μὴ καταξιωθῆναι αὐτὸν
with oaths the great(-one) of-the not to-be-deemed-worthy him
ἀνθρωπίνης ταφῆς, ἀλλὰ ἀλόγου, ἢ ἐν τῷ ῥείθρῳ
of-human burial but of-an-irrational(-beast) or in the stream
τοῦ ποταμοῦ, ἢ ἐν τῷ ἀγρῷ τοῖς θηρίοις παραδοθῆναι·
of-the river or in the field to-the beasts to-be-delivered
ὅπερ πολλάκις καὶ ὑπήκουσεν ὁ τῆς διακρίσεως λύχνος,
which often also obeyed the of-the discernment lamp
ψαλμῳδίας τε πάσης καὶ τιμῆς ἐστερημένους ἐξοδιάζεσθαι
of-psalmody both all and honor deprived to-be-carried-out
κελεύων. Οἷον δὲ καὶ τὸ θέαμα φοβερὸν καὶ ἐλεεινὸν
ordering such and also the sight fearful and pitiable
τῆς ἐκείνων ἐσχάτης ὥρας· ὁπόταν γὰρ οἱ συγκατάδικοι
of-the their last hour when for the fellow-convicts
τὸν προπορευόμενον τελειοῦσθαι μέλλοντα ᾔσθοντο,
the(-one) going-before to-be-perfected about perceived
ἔτι τοῦ νοὸς ἐῤῥωμένου περιεκύκλουν καὶ διψῶντες, καὶ
still the mind being-strong they-surrounded and thirsting and
πενθοῦντες ἐλεεινοτάτῳ ἤθει καὶ σκυθρωπῷ λόγῳ τὴν
mourning with-most-pitiable manner and sad word the
κεφαλὴν σείοντες τὴν ἑαυτῶν, ἠρώτων τὸν ἐκλείποντα·
head shaking the their-own asked the(-one) departing

καὶ καιόμενοι τῇ συμπαθείᾳ τῇ πρὸς αὐτὸν ἔλεγον·
and burning with-the sympathy the toward him said
Τί ἐστιν, ἀδελφὲ καὶ συγκατάδικε, πῶς; τί λέγεις; τί
what is-it brother and fellow-convict how what do-you-say what
ἐλπίζεις; τί ὑπολαμβάνεις; Ἤνυσας ἐκ τοῦ κόπου
do-you-hope what do-you-suppose have-you-achieved from the toil
τὸ ζητούμενον, ἢ οὐκ ἴσχυσας; Ἤνοιξας, ἢ ὑπεύθυνος
the thing-sought or not were-you-able did-you-open or guilty
ἔτι ὑπάρχεις; ἔφθασας, ἢ οὐκ ἐπέτυχες; Ἔλαβές τινα
still are-you did-you-arrive or not did-you-attain did-you-receive any
πληροφορίαν, ἢ ἄδηλον ἔχεις τὴν ἐλπίδα; Εἴληφας
assurance or uncertain do-you-have the hope have-you-received
ἐλευθερίαν, ἢ κλονεῖται καὶ ἀμφιβάλλει ἔτι ὁ λογισμός;
freedom or is-shaken and doubts still the thought
Ἤσθου τινὸς ἐν τῇ καρδίᾳ φωτισμοῦ, ἢ ἐσκοτισμένη
did-you-perceive any in the heart illumination or darkened
ἔτι καὶ ἠτιμωμένη ὑπάρχει; Ἐγένετό τις ἐν σοὶ φωνὴ
still and dishonored is-it came any in you voice
λέγουσα ἔνδον· Ἴδε ὑγιὴς γέγονας· ἤ, Ἀφέωνταί σου αἱ
saying within behold healthy you-have-become or are-forgiven your the
ἁμαρτίαι· ἤ, Ἡ πίστις σου σέσωκέ σε; ἢ ἆρα ἔτι ἐκείνης
sins or the faith your has-saved you or is-it still that
ἀκούεις τῆς λεγούσης· Ἀποστραφήτωσαν οἱ ἁμαρτωλοὶ εἰς
do-you-hear the saying let-be-turned-back the sinners into
τὸν ᾅδην· καί· Δήσατε χεῖρας καὶ πόδας· καί· Ἀρθήτω
— Hades and bind hands and feet and let-be-taken-away
ὁ ἀσεβής, ἵνα μὴ ἴδῃ τὴν δόξαν Κυρίου; Τί λέγεις
the impious that not he-may-see the glory of-(the)-Lord what do-you-say
ἁπλῶς, ἀδελφέ; εἰπὲ ἡμῖν, δυσωποῦμεν, ἵνα καὶ ἡμεῖς
simply brother tell us we-beseech that also we
γνῶμεν, ἐν ποίοις μέλλομεν ἔσεσθαι· σοῦ γὰρ λοιπὸν
may-know in what-state we-are-going to-be of-you for thereafter

ὁ καιρὸς ἐκλείσθη, καὶ ἄλλον οὐχ εὑρήσεις ἔτι εἰς
the time was-shut and another not you-will-find still for
τὸν αἰῶνα. Πρὸς ταῦτα, οἱ μὲν τῶν κοιμωμένων,
the age to these(-things) the indeed of-those falling-asleep
Εὐλογητὸς Κύριος, ἀπεκρίνοντο, ὃς οὐκ ἀπέστησε τὴν
blessed (the)-Lord answered who not removed the
προσευχήν μου, καὶ τὸ ἔλεος αὐτοῦ ἀπ᾽ ἐμοῦ. Οἱ δὲ
prayer my and the mercy his from me the and
πάλιν· Εὐλογητὸς Κύριος, ὃς οὐκ ἔδωκεν ἡμᾶς εἰς θήραν
again blessed (the)-Lord who not gave us for prey
τοῖς ὀδοῦσιν αὐτῶν. Οἱ δὲ ἐκεῖνο ἐνωδύνως ἔλεγον· Ἆρα
to-the teeth their the and that painfully said then
διέλθῃ ἡ ψυχὴ ὑμῶν τὸ ὕδωρ τῶν πνευμάτων τοῦ
would-pass-through the soul your the water of-the spirits of-the
ἀέρος τὸν ἀνυπόστατον; Μὴ θαῤῥοῦντες ἀκμήν, ἀλλὰ
air the unbearable not being-confident yet but
ἀποσκοποῦντες τί ἐν τῷ λογοθεσίῳ ἐκείνῳ γίνεται.
looking-out-for what at the accounting that happens
Ἕτεροι δὲ τούτου ἐνωδυνηρότερον ἄλλο ἀπεκρίναντο,
others and than-this more-painfully another-thing answered
καὶ ἔλεγον· Οὐαὶ ψυχῇ, τῇ μὴ φυλαξάσῃ τὸ ἐπάγγελμα
and said woe to-(the)-soul the not having-kept the profession
ἄμωμον, ἐν τῇ ὥρᾳ ταύτῃ καὶ μόνῃ γνώσεται τί αὐτῇ
blameless in the hour this and only it-will-know what for-it
ἡτοίμασται· ἐγὼ δὲ ταῦτα ἑωρακώς τε παρ᾽ ἐκείνοις καὶ
has-been-prepared I and these(-things) having-seen both among them and
ἀκηκοώς, μικροῦ δεῖν ἑαυτοῦ ἀπογινώσκειν ἔμελλον, ὁρῶν
having-heard by-a-little to-lack myself to-despair-of was-going seeing
τὴν ἑαυτοῦ ἀδιαφορίαν, καὶ συγκρίνων ταύτην πρὸς τὴν
the own indifference and comparing it to the
ἐκείνων κακοπάθειαν. Οἷα γὰρ ἦν καὶ αὐτὴ ἡ τοῦ τόπου
their suffering such for was also itself the of-the place

κατάστασις καὶ κατοίκησις; Ὅλη σκοτεινή, ὅλη δυσώδης,
state and dwelling wholly dark wholly foul-smelling
ὅλη ῥυπῶσα καὶ αὐχμηρά. Φυλακὴ γὰρ καὶ καταδίκη
wholly filthy and squalid prison for and condemnation
εὐλόγως προσωνόμασται· ὡς καὶ αὐτὴν τὴν τοῦ χώρου
reasonably it-is-named so-that also the-very the of-the place
θέαν μετανοίας πάσης καὶ πένθους ὑπάρχειν διδάσκαλον.
sight of-repentance all and mourning to-be teacher
Ἀλλὰ τὰ ἑτέροις δυσχερῆ καὶ ἀκατάδεκτα, τοῖς ἐξ
but the-things to-others hard and unacceptable to-those from
ἀρετῆς καὶ πνευματικοῦ πλούτου ἐκπεπτωκόσι προσηνῆ καὶ
virtue and spiritual wealth having-fallen-away kindly and
εὐπαράδεκτα τυγχάνουσι. Ψυχὴ γὰρ παῤῥησίας προτέρας
welcome are a-soul for of-boldness former
ἐστερημένη, καὶ ἐλπίδος ἀπαθείας ἐκπεσοῦσα, καὶ σφραγῖδα
deprived and from-hope of-dispassion having-fallen-away and seal
ἁγνείας διανοίξασα, καὶ πλούτου χαρισμάτων συληθεῖσα,
of-purity having-broken-open and of-(the)-wealth of-gifts robbed
θείας τε παρακλήσεως ἀλλοτριωθεῖσα, καὶ συνταγὴν
from-divine and consolation estranged and covenant
Κυρίου ἀθετήσασα, πυρὸς καλοῦ δακρύων ψυχικῶν
of-(the)-Lord having-set-aside of-(the)-fire good of-tears of-(the)-soul
ἀποσβεσθεῖσα, καὶ τῇ τούτου μνήμῃ πληττομένη, καὶ
quenched and by-the of-it memory struck and
ἐνωδύνως νυσσομένη, οὐ μόνον τοὺς προειρημένους πόνους
painfully pierced not only the aforesaid toils
μετὰ πάσης καταδέξεται προθυμίας, ἀλλὰ καὶ ἑαυτὴν
with all will-accept eagerness but also itself
ἀναιρεῖν εὐσεβῶς δι᾽ ἀσκήσεως ἐπιτηδεύει· εἰ ἆρα καὶ
to-destroy piously through discipline practices if is-it also
ἔστιν ἐν αὐτῇ ἐγκατάλειμμα σπινθῆρος ἀγάπης, ἢ φόβου
there-is in it a-remnant of-a-spark of-love or of-fear

Κυρίου. Οἷοι ὄντως ὑπῆρχον οἱ μακάριοι οὗτοι· ταῦτα
of-(the)-Lord such truly were the blessed these these(-things)
γὰρ ἐν νῷ ἔχοντες, καὶ ὕψος οὗ ἐκπεπτώκασιν εἰς
for in mind having and (the)-height from-which they-have-fallen into
νοῦν λαμβάνοντες, ἔλεγον· Ἐμνήσθημεν ἡμερῶν ἀρχαίων,
mind taking said we-remembered days of-old
τοῦ πυρὸς ἐκείνου τῆς ἡμετέρας σπουδῆς. Ἄλλοι πρὸς
of-the fire that of-the our zeal others to
τὸν Θεὸν ἐβόων· Ποῦ εἰσὶ τὰ ἐλέη σου τὰ ἀρχαῖα, Κύριε,
— God cried where are the mercies your the old Lord
ἃ ἔδειξας τῇ ψυχῇ ἡμῶν ἐν τῇ ἀληθείᾳ σου; Μνήσθητι
which you-showed to-the soul our in the truth your remember
τοῦ ὀνειδισμοῦ καὶ τῶν μόχθων τῶν δούλων σου· ἕτερος·
the reproach and the labors of-the servants your another
Τίς ἄν με θείη κατὰ μῆνας ἡμερῶν τῶν ἔμπροσθεν,
who — me would-put according-to months of-days the before
ὧν με ἐφύλαττεν ὁ Θεός, ὅτε ηὔγει ὁ λύχνος τοῦ
in-which me kept — God when shone the lamp of-the
φωτὸς αὐτοῦ ὑπὲρ κεφαλῆς τῆς καρδίας μου; πῶς τε τῶν
light his above head of-the heart my how both the
προτέρων αὐτῶν ἐμνημόνευον κατορθωμάτων, καὶ ταῦτα
former their they-remembered achievements and these(-things)
δίκην νηπίων τεθνηκότων ἀπωδύροντο, καὶ ἔλεγον· Ποῦ
like infants dead lamented and said where
ἡ τῆς προσευχῆς καθαρότης; ποῦ ἡ ταύτης παῤῥησία;
the of-the prayer purity where the of-it boldness
ποῦ τὸ γλυκὺ ἀντὶ πικροῦ δάκρυον; ποῦ ἐλπὶς τῆς
where the sweet instead-of bitter tear where hope of-the
παντελοῦς ἁγνείας καὶ καθάρσεως; ποῦ ἡ προσδοκία τῆς
complete purity and cleansing where the expectation of-the
μακαρίας ἀπαθείας; ποῦ ἡ πρὸς τὸν ποιμένα πίστις;
blessed dispassion where the toward the shepherd faith

ποῦ ἡ τῆς αὐτοῦ προσευχῆς ἐν ἡμῖν εὐεργεσία; Ἀπόλωλε
where the of-the his prayer in us benefaction has-perished
ταῦτα πάντα· καὶ ὥσπερ μὴ φανέντα, ἐκλέλοιπεν· καὶ
these(-things) all and as not having-appeared has-failed and
ὡς μὴ ὑπάρξαντα, ἠφανίσθησαν καὶ ᾤχετο. Ταῦτα μὲν
as not having-been vanished and is-gone these(-things) indeed
λέγοντες καὶ θρηνοῦντες, οἱ μέν, δαιμονᾶν ηὔχοντο·
saying and lamenting the(-ones) indeed to-be-possessed prayed
οἱ δὲ τῇ ἱερᾷ περιπεσεῖν νόσῳ, ἐδυσώπουν τὸν Κύριον·
the and into-the holy to-fall disease besought the Lord
οἱ μὲν τὰς ὄψεις ἀποβάλλειν, καὶ ἐλεεινὸν προκεῖσθαι
the indeed the eyes to-lose and pitiable to-lie-before
θέαμα· οἱ δὲ πάρετοι γενέσθαι, καὶ μόνον τῶν ἐκεῖ
sight the and paralyzed to-become and only the there
μοχθηρῶν μὴ πειρασθῆναι. Ἐγὼ δέ, ὦ φίλοι, λέληθα
wretched-things not to-be-tried I but O friends forgot
ἐμαυτὸν ἐν τῷ ἐκείνῳ ἐμφιλοχωρῶν πένθει, καὶ ὅλος τῷ
myself in the that lingering mourning and wholly in-the
νοῒ συνηρπάγην, κατέχειν ἐμαυτὸν μὴ δυνάμενος. Ἀλλ'
mind was-carried-away to-restrain myself not able but
ἐπανακτέον τὸν λόγον. Τοίνυν προσμείνας ἐν τῇ φρουρᾷ
one-must-bring-back the discourse therefore having-remained in the prison
ἐπὶ ἡμέρας τριάκοντα, ἐπανέρχομαι ὁ ἀνυπομόνητος εἰς
for days thirty I-return the impatient to
τὸ μέγα κοινόβιον πρὸς τὸν μέγαν. Ὁ δὲ θεασάμενός
the great community to the great(-one) he but having-beheld
με, ὥσπερ ἠλλοιωμένον ὅλον καὶ ἐξεστηκότα, ἔγνω ὁ
me as changed wholly and beside-myself knew the
πάνσοφος ἀλλοιώσεως τὸν τρόπον· καί φησι· Τί ἐστι,
all-wise(-one) of-the-change the manner and says what is-it
Πάτερ Ἰωάννη; Ἑώρακας τοὺς τῶν καμνόντων ἄθλους;
Father John have-you-seen the of-the laboring contests

Ἐγὼ δὲ ἔφην· Καὶ ἑώρακα, Πάτερ, καὶ τεθαύμακα, καὶ
I but said both I-have-seen Father and have-marveled and
μεμακάρικα ἔγωγε τοὺς πεπτωκότας, καὶ πενθοῦντας,
have-called-blessed I the fallen and mourning
ὑπὲρ τοὺς μὴ πεπτωκότας, καὶ ἑαυτοὺς μὴ πενθοῦντας·
above those not fallen and themselves not mourning
ὅτι διὰ πτώσεως ἀνέστησαν ἀνάστασιν ἀκίνδυνον. Ὁ
that through a-fall they-rose a-rising without-danger he
δέ, Οὕτως ἔχει, φησί· καὶ διηγήσατο ἡ ἀψευδὴς αὐτοῦ
but thus it-is he-says and narrated the unlying his
γλῶττα· Ὅτιπερ, φησί, πρὸ δέκα χρόνων, εἶχον ὧδε
tongue that he-says before ten years I-had here
ἀδελφὸν πάνυ σπουδαῖον καὶ ἐργάτην, καὶ τοιοῦτον ὥστε
a-brother very zealous and a-worker and such so-that
με ὁρῶντα αὐτόν, οὕτως τῷ πνεύματι ζέοντα, τρέμειν
me seeing him thus in-the spirit boiling to-tremble
ὑπὲρ αὐτοῦ τὸν τοῦ διαβόλου φθόνον, μή πως τῷ
for him the of-the devil envy lest somehow in-the
πολλῷ δρόμῳ προσκόψῃ πρὸς λίθον τὸν πόδα· ὅπερ τοῖς
much running he-strike against a-stone the foot which to-those
ὀξέως βαδίζουσι συμβαίνειν πέφυκεν· ὅπερ καὶ γέγονεν.
swiftly walking to-happen is-wont which also happened
Εἶτα ἀνέρχεται πρός με, ἑσπέρας βαθείας, δείκνυσι
then he-comes-up to me in-the-evening late shows
τὸ τραῦμα γυμνόν· ζητεῖ ἔμπλαστρον, αἰτεῖται καυτῆρα,
the wound naked seeks a-plaster asks cautery
θορυβεῖται σφοδρῶς. Εἶτα ἐπεὶ ἄξιος συμπαθείας ἦν,
is-troubled vehemently then since worthy of-sympathy he-was
ὁρᾷ μὴ πάνυ αὐτῷ αὐστηρᾷ τομῇ τὸν ἰατρὸν χρήσασθαι
he-sees not very on-him severe cutting the physician to-use
βουλόμενον, ῥίπτων ἑαυτὸν εἰς τὸ ἔδαφος, ἐπιλαμβάνεται

τῶν ποδῶν, λούει ἱκανῶς τούτοις τοῖς δάκρυσιν· αἰτεῖται
the feet washes sufficiently with-these the tears asks
καταδίκην ἐν ᾗ ἑώρακας φρουρᾷ· ἀδύνατον ἐβόα μὴ
sentence in which you-have-seen prison impossible he-cried not
ἐκεῖ με πορευθῆναι. Εἶτα βιάζεται εὐσπλαγχνίαν ἰατροῦ
there me to-go then he-forces (the)-compassion of-(the)-physician
μετενεγκεῖν εἰς ἀποτομίαν, τὸ σπάνιον ἐν νοσοῦσι καὶ
to-change into severity the-thing rare among the-sick and
παραδοξότατον· καταλαμβάνει θᾶττον τοὺς μετανοοῦντας,
most-marvelous he-reaches quickly the repenting
γίνεται κοινωνὸς καὶ συναλγός. Πληγεὶς οὖν τὴν καρδίαν
becomes partner and fellow-sufferer struck then the heart
ὡς ὑπὸ ξίφους τῆς δι' ἀγάπην Θεοῦ λύπης, τῇ
as by a-sword of-the because-of love of-God grief on-the
ὀγδόῃ ἡμέρᾳ ἐκδημεῖ πρὸς Κύριον, αἰτησάμενος ταφῆς μὴ
eighth day he-departs to (the)-Lord having-asked burial not
τυχεῖν. Ἐγὼ δὲ αὐτὸν καὶ ἐνταῦθα ἐνήνοχα, καὶ τοῖς
to-obtain I but him also here brought and with-the
πατράσι συντέταφα ὡς ἄξιον· διὸ καὶ μετὰ τὴν ἑβδόμην
fathers buried as worthy therefore also after the seventh
δουλικήν, τῇ ὀγδόῃ λύεται ἐλεύθερος ἡμέρᾳ. Ἔστι δέ
slavish on-the eighth is-released free day there-is but
τις ἐκεῖνο γνοὺς ἐναργῶς, μὴ πρότερον αὐτὸν τῶν
someone that having-known clearly not before he from-the
εὐτελῶν καὶ ῥυπαρῶν μου ποδῶν ἀναστῆναι, πρὶν Θεὸν
poor and filthy my feet to-rise than God
ἐξευμενίσασθαι· καὶ οὐ θαῦμα· πίστιν γὰρ ἐν καρδίᾳ τῆς
to-propitiate and not a-wonder faith for in heart of-the
πόρνης ἐκείνης ἀναλαβών, τοιαύτῃ καὶ αὐτὸς πληροφορίᾳ
harlot that having-taken-up with-such also he-himself assurance
τοὺς ἐμοὺς ταπεινοὺς πόδας κατέβρεξε· Πάντα δὲ δυνατὰ
the my lowly feet wetted all-things and possible

τῷ πιστεύοντι, ὁ Κύριος εἴρηκεν. Εἶδον ἀκαθάρτους
to-the(-one) believing the Lord has-said I-saw unclean
ψυχὰς περὶ ἔρωτας σωμάτων ἐμμανῶς μαινομένας·
souls about loves of-bodies madly raging
καὶ δὴ σκῆψιν μετανοίας προσλαβοῦσαι, ἐκ πείρας
and indeed occasion of-repentance having-taken from experience
ἔρωτος, τὸν αὐτὸν πρὸς Κύριον μετενηνόχασιν ἔρωτα· καὶ
of-love the same to (the)-Lord transferred love and
πάντα φόβον ὑπερπηδήσασαι, ἀπλήστως εἰς ἀγάπην Θεοῦ
all fear having-overleapt insatiably into love of-God
ἐνεγκεντρίσθησαν. Διὰ τοῦτο καὶ ὁ Κύριος τῇ σώφρονι
were-grafted because-of this also the Lord to-the temperate
ἐκείνῃ πόρνῃ οὐ λέγει, ὅτι ἐφοβήθη, ἀλλ' Ὅτι ἠγάπησε
that harlot not says that she-feared but that she-loved
πολύ, καὶ ἐδυνήθη εὐχερῶς ἔρωτι ἔρωτα διακρούσασθαι.
much and she-was-able easily by-love love to-drive-out
Οὐκ ἀγνοῶ δὲ ἐγώ, ὦ θαυμάσιοι, ὅτι τοῖσιν μὲν ἄπιστα,
not am-ignorant and I O wonderful(-ones) that to-some indeed incredible
ἑτέροις δὲ ἀνέλπιστα· ἄλλοις δὲ ἀπόγνωσιν τίκτοντα
to-others and hopeless to-others and despair begetting
φαίνονται, ἅπερ διηγησάμην, ἔπαθλα. Ἀνὴρ δὲ ἀνδρεῖος ἐκ
appear which I-narrated prizes a-man but brave from
τούτων προσελάβετο κέντρον, καὶ βέλος πυρός, καὶ ζῆλον
these took-on a-goad and an-arrow of-fire and zeal
ἐν καρδίᾳ ἀπῆλθε βαστάζων. Ὁ τούτου ὑποβεβηκώς,
in heart went-away carrying the(-one) than-this lower
ἐπέγνω τὴν οἰκείαν ἀσθένειαν, καὶ ταπεινοφροσύνην
recognized the own weakness and humility
εὐχερῶς κτησάμενος διὰ τῆς ἑαυτοῦ μέμψεως τὸν
easily having-acquired through the own self-blame the
πρῶτον κατέδραμεν, ἀγνοῶ δὲ εἰ καὶ κατέλαβεν. Ἀνὴρ
first outran I-do-not-know but if also he-overtook a-man

δὲ ἀμελὴς μὴ προσψαύσῃ τοῖς εἰρημένοις, μή πως
but careless not let-him-touch the-things said lest somehow
καὶ αὐτὸ ὃ ἐργάζεται, ἀπογνοὺς σκορπίσειε· καὶ
also the-very-thing which he-works having-despaired he-scatter and
γένηται καὶ ἐπ᾽ αὐτῷ τὸ φάσκον λόγιον· ἀπὸ δὲ τοῦ
become also in him the saying oracle from and the(-one)
μὴ ἔχοντος προθυμίαν, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται
not having eagerness even what he-seems to-have will-be-taken
ἀπ᾽ αὐτοῦ· οὐκ ἔστιν ἡμᾶς ἐν τῷ λάκκῳ τῶν ἀνομιῶν
from him not it-is-possible us in the pit of-the lawlessnesses
πεπτωκότας, καὶ μὴ εἰς τὴν ἄβυσσον τῆς ταπεινώσεως
having-fallen and not into the abyss of-the humility
τῶν μετανοούντων καταδύσαντας, ἐκεῖθεν ἑλκυσθῆναι· ἄλλη
of-the repenting having-sunk from-there to-be-drawn-out other
ἡ τῶν μετανοούντων σκυθρωπὴ ταπείνωσις, καὶ ἑτέρα
the of-the repenting sad humility and other
τῶν ἔτι ἁμαρτανόντων τοῦ συνειδότος κατάγνωσις· καὶ
of-those still sinning of-the conscience condemnation and
ἄλλη ἡ τοῖς τελείοις δι᾽ ἐνεργείας Θεοῦ προσγινομένη
other the to-the perfect through working of-God coming
μακαρία πλουτοταπείνωσις· μὴ σκευάσωμεν τὴν τρίτην
blessed rich-humility not let-us-contrive the third
λόγοις εὑρεῖν, μάτην γὰρ δραμούμεθα· τῆς δὲ δευτέρας
in-words to-find in-vain for we-will-run of-the and second
σημεῖον, ὑπομονὴ ἀτιμίας παντελής· τυραννεῖ ἡ πρόληψις,
the-sign endurance of-dishonor complete tyrannizes the prejudice
καὶ τὸν πενθοῦντα πολλάκις. Καὶ οὐ θαῦμα, ὁ περὶ
even the mourner often and not a-wonder the about
κριμάτων, καὶ πτωμάτων λόγος σκοτεινός, καὶ πάντη
judgments and falls discourse dark and wholly
ψυχῇ ἀκατάληπτος· ποῖα μὲν τὰ δι᾽ ἀμελείας, ποῖα
to-soul incomprehensible which indeed the-ones through negligence which

δὲ δι᾽ ἐγκατάλειψιν οἰκονομικήν· ποῖα δὲ δι᾽
and because-of abandonment providential which and because-of
ἀποστροφὴν Θεοῦ συμβαίνοντα ἡμῖν πτώματα. Πλὴν
turning-away of-God happening to-us falls however
ἐκεῖνό μοί τις διηγήσατο, ὅτιπερ τὰ κατ᾽ οἰκονομίαν
that to-me someone narrated that the-things by dispensation
ἡμῖν συμβαίνοντα, ταχεῖαν τὴν ἐξ αὐτῶν ἀποστροφὴν
to-us happening quick the from them turning
κέκτηνται· οὐ γὰρ συγχωρεῖ ὁ παραδούς, ἐπεὶ πολὺ
have not for allows the(-one) having-delivered-up since much
κρατεῖσθαι ἡμᾶς τὸ τῆς λύπης δαίμονι. Οἳ πεσόντες
to-be-held us by-the of-the grief demon we-who having-fallen
πρὸ πάντων μαχησώμεθα πρὸς αὐτόν· αὐτὸς γὰρ παρὰ
before all-things let-us-fight against him he for at
τὸν καιρὸν τῆς προσευχῆς ἡμῶν παριστάμενος, καὶ τῆς
the time of-the prayer our standing-by and of-the
προτέρας ἡμῶν παῤῥησίας ὑπομιμνήσκων καταργῆσαι
former our boldness reminding to-make-idle
ἡμᾶς τῆς εὐχῆς βούλεται. Μὴ θαμβηθῇς καθ᾽ ἡμέραν
us from-the prayer wishes not be-amazed each day
πίπτων, μηδὲ ἀποπήδα, ἀλλὰ στῆθι ἀνδρείως, καὶ πάντως
falling nor leap-away but stand bravely and surely
αἰδεσθήσεταί σου τὴν ὑπομονὴν ὁ φυλάσσων σε ἄγγελος.
will-respect your the endurance the guarding you angel
Ὡς νεαρὸν καὶ ζέον τὸ τραῦμα εὐίατον εἶναι πέφυκε·
as fresh and hot the wound easily-healed to-be is-wont
τὰ γὰρ χρόνια καὶ ἠμελημένα καὶ κεχερσωμένα δυσίατα,
the for chronic and neglected and gone-to-waste hard-to-heal
καὶ πολλοῦ τοῦ κόπου, καὶ σιδήρου καὶ ξηρίου, καὶ τοῦ
and of-much the toil and iron and powder and the
πυρὸς ἐνταῦθα πρὸς ἰατρείαν δεόμενα. Πολλὰ τῷ χρόνῳ
fire here for healing needing many-things by-the time

ἀνίατα, παρὰ δὲ Θεῷ πάντα δυνατά. Πρὸ μὲν τοῦ
incurable with but God all-things possible before indeed the
πτώματος, φιλάνθρωπον· μετὰ δὲ τὸ πτῶμα ἀπότομον
fall loving-to-man after but the fall severe
τὸν Θεὸν λέγουσιν οἱ δαίμονες· μὴ πείθου τῷ λέγοντι
— God say the demons not obey the(-one) saying
μετὰ τὸ πτῶμα ἐπὶ τοῖς μικροῖς ἐλαττώμασιν, εἴθε
after the fall for the small defects if-only
τόδε μὴ ἐποίησας· τοῦτο γὰρ οὐδέν ἐστι. Πολλάκις γὰρ
this not you-had-done this for nothing is often for
μικρὰ δῶρα πολὺν θυμὸν κριτοῦ κατέπαυσαν. Ὁ
small gifts great anger of-a-judge stopped the(-one)
ἐν ἀληθείᾳ εὐθύνας διδούς, πᾶσαν ἡμέραν ἐν ᾗ οὐ
in truth account giving every day in which not
πενθεῖ, ὡς ἀπολέσας ταύτην λογίζεται. Κἂν ὁποῖα ἀγαθὰ
he-mourns as having-lost it reckons even-if what-sort good-things
πεποίηκεν ἐν αὐτῇ· μηδεὶς τῶν θρηνούντων ἐν ἐξόδῳ
he-has-done in it no-one of-those lamenting at departure
τὴν πληροφορίαν ἐκδέξηται. Τὸ γὰρ ἄδηλον οὐ βέβαιον.
the assurance let-him-expect the for uncertain not secure
Ἄνες μοι διὰ πληροφορίας, ἵνα ἀναψύξω πρὸ τοῦ με
relax me through assurance that I-may-be-refreshed before the me
ἀπελθεῖν ἐντεῦθεν ἀπληροφόρητον. Ὅπου πνεῦμα Κυρίου,
to-depart from-here unassured where spirit of-(the)-Lord
ὁ δεσμὸς λέλυται· ὅπου ταπείνωσις ἀνείκαστος, ὁ δεσμὸς
the bond has-been-loosed where humility incomparable the bond
λέλυται. Οἱ γὰρ τῶν δύο τούτων χωρίς, μὴ πλανηθῶσι,
has-been-loosed those for of-the two these without not let-them-be-deceived
δέδενται γάρ. Οἱ ἐν κόσμῳ καὶ μόνοι τούτων ὑπάρχουσι
they-are-bound for those in the-world and alone of-these are
ξένοι τῶν πληροφοριῶν, καὶ μάλιστα τῆς προτέρας, δι᾽
strangers of-the assurances and especially of-the former through

ἐλεημοσύνης δέ τινες τρέχουσιν ἐν ἐξόδῳ τὸ ἑαυτῶν
almsgiving and some run at departure the own
κέρδος γνωρίζοντες. Οὐ γνώσεται ὁ ἑαυτὸν θρηνῶν,
gain recognizing not will-know the(-one) himself lamenting
θρῆνον, ἢ πτῶμα ἄλλου, ἢ μέμψιν. Ὑπὸ θηρὸς δηχθεὶς
lament or fall of-another or blame by a-beast bitten
κύων, ἐπὶ πλέον ἐθυμώθη κατ᾽ αὐτοῦ, τῷ πόνῳ τῆς
a-dog for more was-enraged against it by-the pain of-the
πληγῆς πρὸς αὐτὸν ἀσυγχωρήτως μαινόμενος· πρόσχωμεν,
blow at it unforgivingly raging let-us-attend
μήπως οὐκ ἐκ καθαρότητος, ἀλλὰ περικακῆσαν ὥσπερ,
lest not from purity but having-grown-weary as-it-were
τοῦ ἐλέγχειν τὸ συνειδὸς ἐπαύσατο. Σημεῖον τῆς ἐν
from-the to-rebuke the conscience ceased a-sign of-the in
πτώματι λύσεως, τὸ διὰ παντὸς χρεώστην λογίζεσθαι.
a-fall release the through all(-time) a-debtor to-reckon-oneself
Οὐδὲν τῶν τοῦ Θεοῦ οἰκτιρμῶν ἴσον, ἢ μεῖζον ὑπάρχει·
nothing than-the — of-God compassions equal or greater is
διὸ ὁ ἀπογινώσκων, ἑαυτὸν ἔσφαξε. Σημεῖον
therefore the(-one) despairing himself has-slaughtered a-sign
μεμεριμνημένης μετανοίας πασῶν τῶν συμβαινουσῶν
of-careful repentance of-all the happening
ὁρατῶν καὶ ἀοράτων θλίψεων ἀξίους ἑαυτοὺς λογίζεσθαι·
visible and invisible afflictions worthy themselves to-reckon
καὶ τούτων πλείω. Μωϋσῆς μετὰ τὸν Θεὸν ἐν τῷ βάτῳ
and of-these more Moses after — God in the bush
ἰδέσθαι, πάλιν εἰς Αἴγυπτον, ἤγουν σκοτασμὸν πρὸς τὴν
to-see again into Egypt that-is darkness to the
πλινθουργίαν τοῦ νοητοῦ ἴσως Φαραὼ ὑπέστρεψεν· ἀλλὰ
brick-making of-the spiritual perhaps Pharaoh returned but
πάλιν ἀνέρχεται ἐν τῇ βάτῳ· καὶ οὐ μόνον, ἀλλὰ καὶ ἐν
again goes-up to the bush and not only but also on

τῷ ὄρει. Ὁ γνοὺς τὸ θεώρημα, οὐδέ ποτε ἑαυτοῦ
the mountain the(-one) having-known the vision not ever himself
ἀπογινώσκει. Πτωχεύει ὁ μέγας Ἰώβ, ἀλλὰ πάλιν διπλῶς
despairs becomes-poor the great Job but again doubly
ἐπλούτησεν. Ἐν τοῖς ῥᾳθύμοις, χαλεπὰ τὰ μετὰ τὴν
he-grew-rich among the indolent grievous the after the
κλῆσιν πτώματα, τὴν ἐλπίδα τῆς ἀπαθείας ῥαπίσαντα
calling falls the hope of-the dispassion having-slapped
καὶ εἰς μακάριον ἡγεῖσθαι πείθοντα λογιζομένους, κἂν
and for blessed to-hold persuading those-reckoning even
τὴν τοῦ βόθρου ἀνάστασιν. Ὅρα, οὐ γὰρ πάντως δι'
the of-the pit rising see not for surely through
ἧς ὁδοῦ ἐπλανήθημεν, ἐπιστρέφομεν· ἀλλὰ δι' ἑτέρας
which way we-went-astray we-return but through another
συντόμου. Εἶδον δύο ὁμοτρόπως καὶ ὁμοχρόνως πρὸς
short I-saw two in-like-manner and at-the-same-time to
Κύριον βαδίζοντας· καὶ ὁ μὲν τούτων γηραιὸς ἦν, καὶ
(the)-Lord walking and the-one indeed of-them old was and
προύχων ἐν πόνοις· ὁ δὲ ἄλλος μαθητής, καὶ προέδραμε
pre-eminent in labors the and other a-disciple and ran-ahead
τάχιον τοῦ γέροντος· καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον
more-quickly than-the old-man and came first to the tomb
τῆς ταπεινώσεως. Πρόσχωμεν πάντες, ἐπὶ πλείω δὲ οἱ
of-the humility let-us-attend all for more and the
πεπτωκότες, μὴ νοῆσαι ἐν καρδίᾳ τὴν τοῦ Ὠριγένους
fallen not to-think in heart the — of-Origen
τοῦ ἀθέου νόσον· τὴν γὰρ Θεοῦ φιλανθρωπίαν, ἡ μιαρὰ
the godless disease the for of-God love-for-man the foul
προβαλλομένη, εὐπαράδεκτος ἐν τοῖς φιληδόνοις γίνεται.
putting-forward welcome among the pleasure-loving becomes
Ἐν τῇ μελέτῃ μου, μᾶλλον δὲ ἐν τῇ μετανοίᾳ μου
in the meditation my rather and in the repentance my

ἐκκαυθήσεται πῦρ προσευχῆς καιούσης ὕλην. Ὅρος σοι,
will-be-kindled a-fire of-prayer burning matter a-rule for-you
καὶ τύπος, καὶ ὑπογραμμός, καὶ εἰκὼν πρὸς μετάνοιαν
and pattern and outline and image for repentance
ἔστωσαν οἱ προμνημονευθέντες ἅγιοι κατάδικοι, καὶ οὐ
let-be the aforementioned holy convicts and not
μὴ δεηθήσῃ βιβλίου ὅλως ἐν τῇ ζωῇ σου πάσῃ, ἕως οὗ
— you-will-need a-book at-all in the life your all until —
ἐπιφαύσῃ σοι ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ Θεὸς
shines-upon you — Christ the Son — of-God and God
ἐν τῇ ἀναστάσει τῆς μεμεριμνημένης μετανοίας. Ἀμήν.
in the resurrection of-the careful repentance amen

Πέμπτον βαθμὸν ἀνῆλθες ὁ μετανοήσας, τὰς γὰρ 2
fifth step you-ascended the(-one) having-repented the for
πέντε αἰσθήσεις ἐκάθηρας δι᾽ αὐτῆς· καὶ τὴν ἀκούσιον
five senses you-cleansed through it and the unwilling
τιμωρίαν καὶ κόλασιν δι᾽ αὐτῆς αὐτοπροαιρέτου ἐκφυγών.
punishment and chastisement through it self-chosen having-escaped

VI · REMEMBRANCE OF DEATH

Remembrance of death is a daily death; fear of death is natural, but trembling at it shows unrepented sin. God hid the hour of death for our salvation. Hesychius the Horebite, careless for years, returns from a brief death, walls himself in for twelve years in silent tears, and dies saying that no one who knows the remembrance of death will sin. Each day must be lived as the last.

Παντὸς λόγου προηγεῖται ἔννοια. Μνήμη δὲ θανάτου 1
every word goes-before thought remembrance and of-death
καὶ πταισμάτων προηγεῖται κλαυθμοῦ καὶ πένθους· διὸ
and of-failings goes-before weeping and mourning therefore

κατὰ τὴν οἰκείαν τάξιν καὶ ἐν τῷ λόγῳ τέθειται.
according-to the proper order also in the discourse it-has-been-placed
Μνήμη θανάτου ἐστὶ καθημερινὸς θάνατος, μνήμη δὲ
remembrance of-death is a-daily death remembrance and
ἐξόδου κάθωρος στεναγμός. Δειλία μὲν θανάτου ἐστὶν
of-departure an-hourly groan cowardice indeed of-death is
ἰδίωμα φύσεως ἐκ παρακοῆς προσγενόμενον, τρόμος δὲ
a-property of-nature from disobedience having-come trembling but
θανάτου ἐστὶν ἀμετανοήτων πταισμάτων τεκμήριον. Δειλιᾷ
of-death is of-unrepented failings proof fears
Χριστὸς θάνατον, οὐ τρέμει, ἵνα τῶν δύο φύσεων τὰ
Christ death not trembles that of-the two natures the
ἰδιώματα σαφῶς ἐμφανίσῃ. Ὡς πασῶν τροφῶν ὁ ἄρτος
properties clearly he-may-show as of-all foods the bread
ἀναγκαιότερος, οὕτως πασῶν ἐργασιῶν ἡ τοῦ θανάτου
more-necessary thus of-all works the of-the death
ἔννοια· μνήμη θανάτου γεννᾷ ἐν μὲν τοῖς ἐν μέσῳ
thought remembrance of-death begets in indeed those in the-midst
πόνους καὶ ἀδολεσχίας· μᾶλλον δὲ ἀτιμίας ἡδύτητα· παρὰ
toils and meditations rather and of-dishonor sweetness among
δὲ τοῖς ἐκτὸς θορύβου φροντίδων ἀπόθεσιν καὶ εὐχὴν
and those outside of-tumult of-cares laying-aside and prayer
διηνεκῆ, καὶ νοὸς φυλακήν. Αἱ αὐταὶ δὲ αὐτῆς καὶ μητέρες
continual and of-mind guard the same and of-it both mothers
καὶ θυγατέρες κατεστήκασιν· ὡς φανερὸς ὁ κασσίτηρος
and daughters are as clear the tin
παρὰ τὸν ἄργυρον, κἂν τὴν θεωρίαν ἔοικεν, οὕτως παρὰ
beside the silver even-if the look it-resembles thus among
τοῖς διακριτικοῖς φανερὰ καὶ δήλη ἡ φυσική, καὶ ἡ παρὰ
the discerning clear and plain the natural and the against
φύσιν δειλία τῆς ἐξόδου. Τοῦτο ἀληθὲς τεκμήριον τῶν
nature cowardice of-the departure this a-true proof of-those

ἐν αἰσθήσει καρδίας μνημονευόντων τοῦ θανάτου, ἡ πρὸς
in perception of-heart remembering the death the toward
πᾶσαν τὴν κτίσιν ἑκούσιος ἀπροσπάθεια, καὶ τοῦ ἰδίου
all the creation willing detachment and of-the own
θελήματος παντελὴς ἐγκατάλειψις. Δόκιμος μέν, ὁ
will complete abandonment approved indeed the(-one)
τοῦτον καθ' ἡμέραν πάντως προσδεχόμενος· ἅγιος δέ, ὁ
it each day surely expecting holy and the(-one)
τούτου καθ' ὥραν ἐφιέμενος. Οὐ πᾶσα ἐπιθυμία θανάτου
it each hour desiring not every desire of-death
ἀγαθή. Εἰσὶ γὰρ οἱ διηνεκῶς βίᾳ ἕξεως πταίοντες, καὶ
good there-are for those continually by-force of-habit failing and
τοῦτον εὐχόμενοι μετὰ ταπεινώσεως· καὶ εἰσὶν αὖθις οἱ
it praying-for with humility and there-are again those
μετανοῆσαι μὴ βουλόμενοι, καὶ τὸν θάνατον ἐξ ἀπογνώσεως
to-repent not wishing and the death from despair
προσκαλούμενοι· καὶ εἰσὶν οἱ ἐξ οἰήσεως ἀπαθεῖς
calling and there-are those from conceit dispassionate
ἑαυτοὺς ἔχοντες, καὶ τοῦτον μὴ δειλαινόμενοι· καὶ εἰσίν,
themselves holding and it not fearing and there-are
εἴπερ καὶ νῦν ἄρα εἰσίν, οἱ δι' ἐνεργείας Πνεύματος
if-indeed also now then there-are those through working of-(the)-Spirit
ἁγίου τὴν ἐκδημίαν ἐπιζητοῦντες τὴν ἑαυτῶν. Ζητοῦσί τινες
holy the departure seeking the their-own seek some
καὶ διαποροῦσι, τίνος ἕνεκεν οὕτως εὐεργετούσης ἡμᾶς
and are-at-a-loss of-what for-the-sake thus benefiting us
τῆς τοῦ θανάτου μνήμης, τὴν τούτου πρόγνωσιν ὁ Θεὸς
the of-the death remembrance the its foreknowledge — God
ἐξ ἡμῶν ἀπέκρυψεν, μὴ γινώσκοντες ὅτι τὴν σωτηρίαν
from us hid not knowing that the salvation
ἡμῶν ὁ Θεὸς διὰ τούτου εἰργάσατο θαυμασίως.
our — God through this worked wonderfully

2 Οὐδεὶς γὰρ τὸν ἑαυτοῦ θάνατον προγνοὺς πρὸ πολλοῦ
no-one for the own death having-foreknown before much
χρόνου τῷ βαπτίσματι, ἢ τῇ μοναδικῇ πολιτείᾳ
time to-the baptism or to-the monastic way-of-life
προσέτρεχεν· ἁπάσας δὲ τὰς ἑαυτοῦ ἡμέρας ἐν ἀνομίαις
would-run all but the own days in lawlessnesses
διέτριβεν, καὶ ἐν αὐτῇ τῆς ἐξόδου εἰς τὸ βάπτισμα καὶ εἰς
he-would-spend and on the-very of-the departure to the baptism and to
τὴν μετάνοιαν προσήρχετο. Μηδέποτε πενθῶν ἀποδέξῃ, τὸν
the repentance he-would-come never mourning receive the
κύνα ἐκεῖνον τὸν φιλάνθρωπόν σοι τὸν Θεὸν ὑποβάλλοντα·
dog that the loving-to-man to-you — God suggesting
σκοπὸς γὰρ αὐτῷ, τὸ πένθος, καὶ τὸν φόβον τὸν ἄφοβον
the-aim for to-him the mourning and the fear the fearless
ἐκ σοῦ ἐξεώσασθαι, εἰ μή τι ἂν εἰς βαθεῖαν ἀπόγνωσιν
from you to-drive-out if not something — into deep despair
ἴδῃ σεαυτὸν κατασυρόμενον· ὁ μνήμην θανάτου,
he-may-see you dragged-down the(-one) remembrance of-death
καὶ κρίσεως Θεοῦ ἐν ἑαυτῷ διὰ παντὸς κατέχειν
and of-judgment of-God in himself through all(-time) to-hold
βουλόμενος, καὶ φροντίσι καὶ περισπασμοῖς ὑλικοῖς ἑαυτὸν
wishing and to-cares and distractions material himself
ἐκδιδούς, ὅμοιός ἐστι τῷ νηχομένῳ, καὶ τὰς ἑαυτοῦ
giving-over like is to-the(-one) swimming and the own
χεῖρας κρατεῖν βουλομένῳ. Μνήμη θανάτου ἐναργὴς
hands to-hold wishing remembrance of-death clear
περιέκοψε βρώματα, βρωμάτων δὲ ἐν ταπεινώσει κοπέντων
cut-off foods of-foods and in humility cut-off
συνεξεκόπησαν πάθη. Ἀναλγησία καρδίας ἐπώρωσε νοῦν,
were-cut-off-with passions painlessness of-heart hardened mind
βρωμάτων δὲ πλῆθος ἐξήρανε πηγάς· δίψα καὶ ἀγρυπνία
of-foods and a-multitude dried-up springs thirst and vigil

ἐξέθλιψαν καρδίαν· καρδίας δὲ θλιβείσης ἀπεπήδησαν
pressed heart (the)-heart and having-been-pressed leapt-out
ὕδατα. Σκληρὰ μὲν γαστριμάργοις, ἄπιστα δὲ ῥᾳθύμοις
waters hard indeed to-gluttons incredible and to-(the)-indolent
τὰ εἰρημένα. Ἀνὴρ δὲ πρακτικὸς δοκιμάσει προθύμως·
the-things said a-man but practical will-test eagerly
ὁ πείρᾳ εὑρηκὼς μηδιάσει ἐπὶ τούτοις· ὁ
the(-one) by-experience having-found will-smile at these the(-one)
δὲ ἐπιζητῶν, σκυθρωπότερος ἔσται. Ὥσπερ τὴν τελείαν
but seeking more-sad will-be as the perfect
ἀγάπην οἱ Πατέρες ἄπτωτον εἶναι ὁρίζονται, οὕτως
love the Fathers unfailing to-be define thus
ἔγωγε τὴν τελείαν τοῦ θανάτου αἴσθησιν ἄφοβον εἶναι
I the perfect of-the death perception fearless to-be
ἀποφαίνομαι· πολλαὶ μὲν τοῦ νοὸς τοῦ πρακτικοῦ αἱ
declare many indeed of-the mind of-the practical the
ἐργασίαι· λέγω δὲ ἔννοια ἀγάπης, τῆς πρὸς Θεόν·
works I-mean and thought of-love the toward God
μνήμης θανάτου, μνήμης Θεοῦ, μνήμης βασιλείας,
of-remembrance of-death of-remembrance of-God of-remembrance of-kingdom
ζήλου τῶν ἁγίων μαρτύρων, μνήμης αὐτοῦ τοῦ Θεοῦ
of-zeal of-the holy martyrs of-remembrance of-himself — of-God
παρόντος, κατὰ τὸν εἰπόντα· Προωρώμην τὸν Κύριον.
being-present according-to the(-one) having-said I-foresaw the Lord
Μνήμης ἁγίων καὶ νοερῶν δυνάμεων· μνήμης ἐξόδου,
of-remembrance of-holy and spiritual powers of-remembrance of-departure
ἀπαντήσεως, κολάσεως, ἀποφάσεως. Ἐν μεγάλοις μὲν
of-meeting of-punishment of-sentence in great-things indeed
ἠρξάμεθα, ἀναπτώτοις δὲ κατελήξαμεν. Διηγήσατό μοί ποτε
we-began in-unfallen and we-ended narrated to-me once
Αἰγύπτιος μοναχός, ὡς ὅτι μετὰ τὴν ἐν αἰσθήσει καρδίας
an-Egyptian monk as that after the in perception of-heart

τῆς τοῦ θανάτου μνήμης παγίωσιν, θελήσαντός μου χρείας
of-the of-the death remembrance fixing having-wished I need
καταλαβούσης μικρὸν τὸν πηλὸν παραμυθήσασθαι, ὑπὸ τῆς
having-come a-little the clay to-comfort by the
μνήμης, ὡς ὑπὸ δικαστοῦ κεκώλυμαι. Καὶ τὸ θαυμαστόν,
remembrance as by a-judge I-have-been-hindered and the wonderful-thing
ὅτιπερ καὶ βουληθεὶς οὐκ ἠδυνήθην ἀπώσασθαι· ἕτερός τις
that also having-wished not I-was-able to-thrust-it-away another some
οἰκῶν ἐνταῦθα ἐν τῷ λεγομένῳ Θολῷ τόπῳ, πολλάκις ἐκ
dwelling here in the called Tholas place often from
τῆς τοιαύτης ἐννοίας ἐξίστατο, καὶ ὡς ὀλιγοθυμήσας,
the such thought was-beside-himself and as having-fainted
ἢ καὶ ἐπιληπτιάσας παρὰ τῶν εὑρισκομένων ἀδελφῶν,
or also having-had-a-fit by the present brothers
ἄπνους σχεδὸν ἐβαστάζετο. Οὐ σιωπήσω σοι καὶ τὸ
breathless nearly he-was-carried not I-will-keep-silent to-you also the
τοῦ Ἡσυχίου τοῦ Χωρηβίτου σημᾶναι διήγημα. Οὗτος ἀεὶ
— of-Hesychius the Horebite to-show story he always
ἐν πάσῃ ἀμελείᾳ διέτριβε, τῆς ἑαυτοῦ ψυχῆς τὸ παράπαν
in all negligence spent of-the own soul the at-all
μὴ ποιούμενος ἐπιμέλειαν· ἀσθενήσας οὖν ἐσχάτως τοῦ
not making care having-fallen-sick then extremely of-the
σώματος, ὡς ἐπὶ ὥραν μίαν ἀκριβῶς ἐξεδήμησε· καὶ
body as for hour one exactly he-departed and
εἰς αὐτὸν ἐπανελθὼν δυσωπεῖ μὲν ἡμᾶς πάντας εὐθέως
to himself having-come-back beseeches indeed us all at-once
ἀναχωρῆσαι. Καὶ τὴν θύραν τῆς κέλλης ἀνοικοδομήσας
to-withdraw and the door of-the cell having-walled-up
ἔμεινεν ἔνδον χρόνους δύο καὶ δέκα μηδενὶ τὸ παράπαν
he-remained inside years two and ten with-no-one the at-all
συντετυχηκώς, οὐ μικρόν, οὐ μέγαν λόγον, οὐχ ἑτέρου
having-met not small not great word not of-other

τινός, ἀλλ᾽ ἢ ἄρτου καὶ ὕδατος ἀπογευόμενος· μόνον
anything but — bread and water tasting only
δὲ καθήμενος καὶ πρὸς ἃ ἑώρακεν ἐν τῇ ἐκστάσει
but sitting and at what-things he-had-seen in the ecstasy
ἐξεστηκὼς σύννους οὕτως, ὡς μηδέποτε ἐπὶ Κυρίου τὸ
amazed pensive so as never before (the)-Lord the
ἴδιον ἦθος ἀλλοιώσας, ἀλλ᾽ ἔκνους ἀεί, καὶ δάκρυα
own manner having-changed but beside-himself always and tears
θερμὰ ἀψοφητὶ καθ᾽ ὅλου προχεόμενος. Ὅτε δὲ ἤμελλεν
hot silently on whole shedding when but he-was-about
τελευτᾶν, ἀναφράξαντες τὴν θύραν εἰσεληλύθαμεν, καὶ πολλὰ
to-die having-broken-open the door we-entered and much
δυσωπήσαντες, τοῦτο καὶ μόνον παρ᾽ αὐτοῦ ἀκηκόαμεν·
having-besought this and only from him we-heard
Συγχωρήσατε· οὐδεὶς μνήμην θανάτου ἐγνωκώς, δυνήσεται
pardon no-one remembrance of-death having-known will-be-able
ἁμαρτῆσαί ποτε. Ἡμεῖς δὲ ἐθαμβούμεθα τὸν οὕτως
to-sin ever we but were-amazed the(-one) thus
πρώην ἀμελῆ ὁρῶντες, οὕτως ἀθρόον μεταμορφωθέντα
formerly careless seeing thus suddenly transformed
τὴν μακαρίαν ἀλλοίωσιν καὶ μεταμόρφωσιν· θάψαντες δὲ
the blessed change and transformation having-buried and
αὐτὸν ὁσίως ἐν τῷ κοιμητηρίῳ τῷ πλησίον τοῦ κάστρου·
him holily in the cemetery the near the fort
μεθ᾽ ἡμέραν ἐπιζητήσαντες τὸ ἅγιον αὐτοῦ λείψανον, οὐχ
after a-day having-sought the holy his relic not
εὕρομεν· τοῦ Κυρίου καὶ ἐν τούτῳ τὴν μεμεριμνημένην
we-found the Lord also in this the careful
αὐτοῦ καὶ ἀξιέπαινον μετάνοιαν πληροφορήσαντος, πάντας
his and praiseworthy repentance assuring all
τοὺς βουλομένους, καὶ μετὰ πολλὴν ἀμέλειαν διορθώσασθαι·
those wishing even after much negligence to-set-right

ὥσπερ τὴν ἄβυσσον ἀπέρατον, τινὲς εἶναι ὁρίζονται· τόπον
as the abyss impassable some to-be define place
γὰρ αὐτὴν καλοῦσιν ἀπύθμαντον. Οὕτως ἡ τοῦ θανάτου
for it they-call bottomless thus the of-the death
ἔννοια ἄφθαρτον καὶ τὴν ἁγνείαν καὶ τὴν ἐργασίαν
thought imperishable both the purity and the work
κέκτηται. Βεβαιοῦται δὲ τὸ εἰρημένον ὁ προειρημένος
possesses confirms and the-thing said the aforesaid
ὅσιος. Φόβῳ φόβον διηνεκῶς οἱ τοιοῦτοι προσλαμβάνοντες,
holy(-one) with-fear fear continually the such(-men) taking-on
οὐ παύονται ἄχρις ἂν καὶ αὕτη ἡ τῶν ὀστέων ἐκδαπανηθῇ
not cease until — even this the of-the bones is-spent
δύναμις. Δῶρον Θεοῦ καὶ τοῦτο μετὰ πάντων ἀγαθῶν
power gift of-God also this with all good-things
εἶναι ἑαυτοὺς πληροφορήσωμεν· ἐπεί πως πολλάκις καὶ
to-be ourselves let-us-assure since somehow often even
ἐν αὐτοῖς τοῖς μνήμασι παραγενόμενοι, ἀδάκρυτοί τινες
at the-very the tombs being-present tearless some
καὶ σκληροὶ διαμένομεν· ἐκτὸς δὲ τῆς τοιαύτης θεωρίας
and hard we-remain outside and of-the such sight
πλειστάκις κατανυσσώμεθα. Ὁ πάντων νεκρωθείς,
very-often we-are-pierced the(-one) to-all having-died
οὗτος θανάτου ἐμνημόνευσεν· ὁ δὲ ἔτι σχετικός, οὐ
he death remembered the(-one) but still attached not
σχολάσει ἑαυτῷ ἀντεπίβουλος ὤν. Μὴ θέλε πάντας διὰ
will-have-leisure for-himself self-plotting being not wish all through
λόγον πληροφορεῖν τὴν πρὸς αὐτοὺς ἀγάπην· μᾶλλον δὲ
word to-assure-of the toward them love rather but
Θεὸν αἰτοῦ ταύτην αὐτοῖς ἀῤῥήτως ἐμφανίσαι· εἰ δὲ μή,
God ask it to-them ineffably to-show if but not
οὐκ ἐξαρκέσει σοι ὁ χρόνος πρὸς σχέσεις καὶ κατάνυξιν.
not will-suffice you the time for attachments and compunction

Μὴ ἀπατῶ, ἄφρον ἐργάτα, χρόνῳ χρόνον ἀναπληροῦν· οὐ
not be-deceived foolish worker with-time time to-fill-up not
γὰρ ἐξαρκεῖ ἡ ἡμέρα οὐδὲ τὸ ἑαυτῆς χρέος τῷ Δεσπότῃ
for suffices the day not-even the its-own debt to-the Master
ἀνελλιπῶς πληρῶσαι· παρὰ ἀνθρώποις οὐκ ἔστι, φησίν,
without-fail to-fulfill among men not it-is-possible he-says
οὐκ ἔστι τὴν ἐνστῶσαν ἡμέραν εὐσεβῶς διεξιέναι, εἰ μὴ
not it-is-possible the present day piously to-go-through if not
αὐτὴν ἐσχάτην παντὸς τοῦ βίου λογισώμεθα. Καὶ θαῦμα
it last of-all the life we-reckon and a-wonder
ὄντως πῶς καὶ Ἕλληνές τι τοιοῦτον ἐφθέγξαντο, ἐπεὶ
truly how even Greeks some such-thing uttered since
καὶ φιλοσοφίαν τοῦτο εἶναι ὁρίζονται, μελέτην θανάτου.
also philosophy this to-be they-define meditation of-death
Ἕκτη ἀνάβασις· ὁ ἀναβάς, οὐ μὴ λοιπὸν ἁμαρτήσει 3
sixth ascent the(-one) having-ascended not — thereafter will-sin
ποτέ. «Ὑπερμιμνήσκου τὰ ἔσχατά σου, καὶ εἰς τὸν αἰῶνα
ever remember the last-things your and for the age
οὐ μὴ ἁμάρτῃς.»
not — you-sin

Mourning according to God is a golden goad that strips the soul of every attachment, and the fount of tears after baptism is greater than baptism itself. The mourner should picture the fire and the judge, avoid laughter, and keep his tears hidden. Tears come from nature, from God, from vainglory, from fornication, from love, and from the remembrance of death; only the pure ones are safe. Joyful compunction is God's gift. The hermit Stephen, dying on Sinai, answers unseen accusers about sins he had and had not committed, and his end is left in doubt. Consolation withdraws as a mother hides from her child to make it cling to her; at death we will be blamed not for working no miracles but for not mourning unceasingly.

1 Πένθος κατὰ Θεόν ἐστι σκυθρωπότης ψυχῆς ἐνωδύνου
mourning according-to God is sadness of-soul of-a-pained
καρδίας διάθεσις, ἀεὶ τὸ διψώμενον ἐμμανῶς ζητοῦσα· καὶ
heart a-disposition always the thirsted-for madly seeking and
ἐν τῇ τούτου ἀποτυχίᾳ ἐμπόνως διώκουσα, καὶ ὄπισθεν
in the of-it failure painfully pursuing and behind
τούτου ὀδυνηρῶς ὀλολύζουσα. Ἢ οὕτως· πένθος ἐστὶ
it painfully wailing or thus mourning is
κέντρον χρύσεον ψυχῆς πάσης προσηλώσεως καὶ σχέσεως
a-goad golden of-a-soul of-all fastening and attachment
γυμνωθέν· καὶ ἐν ἐπισκοπῇ καρδίας ὑπὸ τῆς ὁσίας
stripped and in watchfulness of-heart by the holy
λύπης καταπηχθέν. Κατάνυξίς ἐστιν ἀένναος συνειδότος
grief fixed compunction is a-ceaseless of-conscience
βασανισμός, διὰ νοερᾶς ἐξαγορεύσεως τὴν ἀνάψυξιν τοῦ
torment through spiritual confession the refreshment of-the
πυρὸς τῆς καρδίας πραγματευόμενος. Ἐξομολόγησίς ἐστι
fire of-the heart working-out confession is
λήθη φύσεως, εἴπερ ἐπελάθετό τις τοῦ φαγεῖν τὸν
forgetfulness of-nature if-indeed forgot someone the to-eat the

ἄρτον αὐτοῦ. Μετάνοιά ἐστιν ἄθλιπτος στέρησις πάσης
bread his repentance is untroubled deprivation of-all
παρακλήσεως σωματικῆς. Τῶν μὲν προκοπτόντων ἔτι
comfort bodily of-those indeed advancing still
ἐν τῷ μακαρίῳ πένθει ἰδίωμα ἡ ἐγκράτεια καὶ σιωπὴ
in the blessed mourning a-property the continence and silence
τῶν χειλέων· τῶν δὲ προκοψάντων, ἀοργησία, καὶ
of-the lips of-those and having-advanced freedom-from-anger and
ἀμνησικακία· τῶν τελειωθέντων ταπεινοφροσύνη, ἀτιμιῶν
freedom-from-grudges of-those perfected humility of-dishonors
δίψα, θλίψεων ἀκουσίων πεῖνα ἑκούσιος, ἀκατακρισία
thirst of-afflictions unwilling hunger willing non-judgment
ἁμαρτανόντων, συμπάθεια ὑπὲρ δύναμιν· ἀποδεκτέοι οἱ
of-sinners sympathy beyond power acceptable the
πρῶτοι, ἀξιεπαίνετοι οἱ δεύτεροι· μακάριοι δὲ οἱ πεινῶντες
first praiseworthy the second blessed but those hungering-for
θλίψιν, καὶ διψῶντες ἀτιμίαν, ὅτι αὐτοὶ κορεσθήσονται
affliction and thirsting-for dishonor for they will-be-filled
τροφῆς ἀκορέστου. Κρατῶν πένθους πάσῃ ἰσχύϊ κράτει·
with-food insatiable holding mourning with-all strength hold
πρὸ γὰρ ποιήσεως εὐαφαίρετον λίαν εἶναι πέφυκε· καὶ
before for making easily-removed very to-be is-wont and
ἀπὸ θορύβων καὶ φροντίδων σωματικῶν καὶ τρυφῆς, καὶ
by tumults and cares bodily and luxury and
μάλιστα πολυλογίας καὶ εὐτραπελείας ὥσπερ κηρὸς ἀπὸ
especially much-talk and jesting as wax by
πυρὸς εὐχερῶς διαλυόμενον. Μείζων τοῦ βαπτίσματος
fire easily dissolved greater than-the baptism
μετὰ τὸ βάπτισμα τῶν δακρύων πηγὴ καθέστηκεν, εἰ
after the baptism the of-tears spring is if
καὶ τολμηρόν ἐστί πως τὸ λεγόμενον· διότι ἐκεῖνο
even rash is somehow the-thing said because that

μὲν τῶν προγεγονότων ἐν ἡμῖν κακῶν ἐστι καθαρτήριον·
indeed of-the before-committed in us evils is a-cleansing
τοῦτο δὲ τῶν μεταγεγονότων, κἀκεῖνο μὲν νήπιοι
this and of-the after-committed and-that indeed infants
λαμβάνοντες, πάντες, ἐμολύναμεν· διὰ τούτου δὲ κἀκεῖνο
receiving all we-defiled through this but and-that
ἀνακαθαίρομεν· ὃ εἰ μὴ δεδώρητο φιλανθρώπως ἐκ
we-cleanse which if not had-been-given lovingly from
Θεοῦ τοῖς ἀνθρώποις, σπάνιοι ὄντως καὶ δυσεύρετοι οἱ
God to-the men rare truly and hard-to-find those
σωζόμενοι. Οἱ μὲν στεναγμοί, καὶ ἡ κατήφεια βοῶσι
being-saved the indeed groans and the dejection cry
πρὸς Κύριον. Τὰ δὲ ἐκ φόβου δάκρυα πρεσβεύουσι· τὰ
to (the)-Lord the and from fear tears intercede the
δὲ τῆς παναγίας ἀγάπης, τὴν ἱκεσίαν προσδεχθεῖσαν
and of-the all-holy love the supplication accepted
ἡμῖν ἐμφανίζουσιν. Εἰ οὐδὲν οὕτω τῇ ταπεινοφροσύνῃ
to-us show if nothing so with-the humility
ὡς τὸ πένθος συνέρχεται, οὐδὲν πάντως αὐτῇ ὡς ὁ
as the mourning comes-together nothing surely to-it as the
γέλως ἀνθέστηκεν. Κατέχων κάτεχε τὴν μακαρίαν τῆς
laughter is-opposed holding hold the blessed of-the
ὁσίας κατανύξεως χαρμολύπην· καὶ μὴ παύσῃ τῆς ἐν
holy compunction joyful-grief and not cease from-the in
αὐτῇ ἐργασίας, ἄχρις οὗ μετάρσιον ἐκ τῶν ἐντεῦθεν
it work until — lifted from the-things here
τῷ Χριστῷ καθαρὸν παραστήσῃ σε· ἀνατυπῶν ἐν ἑαυτῷ
— to-Christ pure it-presents you picturing in yourself
μὴ παύσῃ καὶ διερευνῶν πυρὸς σκοτεινοῦ ἄβυσσον· καὶ
not cease and searching-out of-fire dark an-abyss and
ἀνελεεῖς ὑπηρέτας, ἀσυμπαθῆ κριτὴν καὶ ἀσυγχώρητον,
merciless servants a-pitiless judge and unpardoning

χάος τε ἀπέρατον καταχθονίου φλογός, καὶ ὑπογείων, καὶ
a-chaos both impassable of-subterranean flame and underground and
φοβερῶν τόπων, καὶ χασμάτων τεθλιμμένας καταβάσεις,
fearful places and chasms narrow descents
καὶ τῶν τοιούτων πάντων εἰκόνας· ὅπως τῷ πολλῷ
and of-the such all images so-that by-the great
τρόμῳ στυφθεῖσα ἡ ἐνυπάρχουσα ἡμῶν τῇ ψυχῇ
trembling constricted the present our in-the soul
λαγνεία συναφθῇ τῇ ἀφθάρτῳ ἁγνείᾳ καὶ φωτὸς ἀΰλου
lust may-be-joined to-the imperishable purity and of-light immaterial
πυρὸς παντὸς πλέον ἀποστίλβοντος ἐν αὐτῇ δέξηται τὴν
than-fire all more shining in it may-receive the
ἐμφάνειαν· στῆθι ἐν προσευχῆς δεήσει σύντρομος, ὡς
appearance stand at of-prayer petition trembling as
κατάδικος περιστάμενος δικαστῇ, ἵνα τῷ ἐκτὸς εἴδει,
a-convict standing-before a-judge that by-the outward look
καὶ τῷ ἐντὸς ἤθει κατασβέσῃς θυμὸν δικαίου κριτοῦ.
and by-the inward manner you-may-quench (the)-anger of-(the)-just judge
Οὐ γὰρ φέρει ὑπερορᾷν ψυχὴν χήραν κατωδύνως αὐτῷ
not for he-bears to-overlook a-soul widowed painfully him
περισταμένην, καὶ κόπους τῷ ἀκόπῳ παρέχουσαν. Εἴ τις
surrounding and toils to-the untoiling providing if anyone
δάκρυον ψυχικὸν ἐκτήσατο, τούτῳ πᾶς τόπος εἰς πένθος
tear of-(the)-soul acquired for-him every place for mourning
ἁρμόδιος. Εἰ δὲ μόνον διὰ τοῦ ἐκτὸς ἐργάζεται, τοὺς
suitable if but only through the outward he-works the
τόπους καὶ τοὺς τρόπους διακρίνων οὐ μὴ παύσεται. Ὡς
places and the manners discerning not — he-will-cease as
ὁ κεκρυμμένος θησαυρός, τοῦ ἐπ᾽ ἀγορᾶς προκειμένου
the hidden treasure than-the on market lying-out
ἀσυλώτερος καθέστηκεν, οὕτω καὶ τὰ προλεχθέντα
safer is thus also the-things aforesaid

νοήσωμεν. Μὴ γίνου ὡσεὶ νεκροὺς θάψαντες, ποτὲ
let-us-understand not be like (the)-dead having-buried sometimes
μὲν ἐπ' αὐτοῖς θρηνοῦντες, ποτὲ δὲ δι' αὐτοὺς
indeed over them lamenting sometimes and because-of them
μεθυσκόμενοι· ἀλλὰ γενοῦ ὡς οἱ ἐν μετάλλοις δέσμιοι, καθ'
getting-drunk but become as the in mines prisoners each
ὥραν ὑπὸ δημίων μαστιζόμενοι· ὁ ποτὲ μὲν πενθῶν,
hour by executioners scourged the(-one) sometimes indeed mourning
ποτὲ δὲ τρυφῶν, καὶ γελοιάζων, ὅμοιός ἐστι τῷ
sometimes and luxuriating and laughing like is to-the(-one)
μετὰ ἄρτου τὸν κύνα τῆς φιληδονίας λιθάζοντι, ὃς τῷ
with bread the dog of-the love-of-pleasure stoning who with-the
μὲν σχήματι τοῦτον διώκει· τῷ δὲ πράγματι παρεδρεύειν
indeed show it drives-off with-the but deed to-remain
τοῦτον προτρέπεται. Γίνου σύννους ἀφιλένδεικτος, πρὸς
it urges be pensive not-showing-off toward
τὴν ἑαυτοῦ καρδίαν ἐξεστηκώς. Δεδοίκασι γὰρ σύννοιαν οἱ
the own heart withdrawn fear for pensiveness the
δαίμονες, ὡς οἱ κλέπται τοὺς κύνας. Οὐκ ἔστιν ἡμῖν, ὦ
demons as the thieves the dogs not is to-us O
οὗτοι, ἐνταῦθα ἡ τοῦ γάμου κλῆσις, οὐκ ἔστιν, οὔκουν·
you here the of-the wedding calling not it-is not-then
πάντως δὲ εἰς πένθος ἑαυτῶν ὁ καλέσας ἡμᾶς ἐνταῦθα
surely but to mourning of-ourselves the(-one) having-called us here
ἐκάλεσε. Τινὲς δακρύοντες, μηδὲν τὸ παράπαν ἐν τῷ
called some weeping nothing the at-all in the
καιρῷ τῷ μακαρίῳ λογίζεσθαι ἑαυτοὺς ἀκαίρως βιάζονται,
time the blessed to-reckon themselves unseasonably force
μὴ λογιζόμενοι, ὅτι δάκρυον ἀνέννοιον ἀλόγου φύσεως
not reckoning that a-tear thoughtless of-irrational nature
ἴδιον, καὶ οὐ λογικῆς· γέννημα ἐννοιῶν δάκρυον· πατὴρ δὲ
proper and not of-rational an-offspring of-thoughts a-tear father and

ἐννοίας λογισμὸς καὶ νοῦς. Γινέσθω σοι ἡ ἐν τῇ κλίνῃ
of-thought reasoning and mind let-become for-you the in the bed
σου ἀνάκλισις τῆς ἐν τῷ τάφῳ σου κατακλίσεως τύπος,
your reclining of-the in the grave your lying-down a-type
καὶ ἧττον ὑπνώσεις. Καὶ αὐτή σοι ἡ τῆς τραπέζης
and less you-will-sleep and itself for-you the of-the table
ἀπόλαυσις, τῆς τῶν σκωλήκων ἐκείνων ὀδυνηρᾶς τραπέζης
enjoyment of-the of-the worms that painful table
γενέσθω ἀνάμνησις· καὶ ἧττον τρυφήσεις· μηδὲ τοῦ
let-become a-reminder and less you-will-luxuriate nor of-the
ποτοῦ τοῦ ὕδατος μεταλαμβάνων τῆς δίψης τῆς φλογὸς
drink of-the water partaking of-the thirst of-the flame
ἐκείνης ἀμνημονήσεις· καὶ πάντως βιάσῃ τὴν φύσιν.
that you-will-be-unmindful and surely you-will-force the nature
Ἐπὶ δὲ τῇ τοῦ ἐπιστατοῦντος ἡμῖν ἐντίμῳ ἀτιμίᾳ
at and the of-the(-one) presiding over-us honorable dishonor
καὶ ἐπιπλήξει, καὶ ἐπιτιμίᾳ τῆς τοῦ κριτοῦ φοβερᾶς
and rebuke and penance of-the of-the judge fearful
ἐννοηθῶμεν ἀποφάσεως· καὶ πάντως τὴν ἐπισπειρομένην
let-us-think sentence and surely the sown-besides
ἄλογον λύπην καὶ πικρίαν πραότητι καὶ ὑπομονῇ, ὡς
irrational grief and bitterness with-meekness and endurance as
ἐν διστόμῳ μαχαίρᾳ κατασφάξομεν. Χρόνῳ σπανίζεται
with double-edged sword we-will-slaughter by-time is-made-scarce
θάλασσα, ὥς φησιν ὁ Ἰώβ, καὶ χρόνῳ καὶ ὑπομονῇ κατὰ
(the)-sea as says — Job and by-time and endurance by
μικρὸν τὰ εἰρημένα ἐν ἡμῖν προσγίνεται καὶ τελειοῦται.
little the-things said in us come and are-perfected
Πυρὸς αἰωνίου μνήμη καθ' ἑσπέραν συγκοιμηθήτω
of-fire eternal (the)-remembrance each evening let-lie-down-with
σοι, καὶ συναναστήτω σοι· καὶ οὐ μή σου ῥᾳθυμία
you and let-rise-with you and not — your indolence

ἐν καιρῷ ψαλμῳδίας κυριεύσῃ ποτέ. Πεισάτω σε πρὸς
at (the)-time of-psalmody will-master ever let-persuade you to
ἐργασίαν πένθους, κἂν αὐτό σου τὸ ἔνδυμα. Πάντες γὰρ
(the)-work of-mourning even-if itself your the garment all for
οἱ νεκροὺς θρηνοῦντες, μέλανα περιβάλλονται. Εἰ μὲν οὐ
those the-dead lamenting black put-on if indeed not
πενθεῖς, διὰ τοῦτο πένθει· εἰ δὲ πενθεῖς, διὰ τοῦτο
you-mourn because-of this mourn if but you-mourn because-of this
θρήνει μᾶλλον, ὅτι ἐξ ἀπόνου τάξεως εἰς ἐπίπονον ἑαυτὸν
lament more that from untoiled rank into toilsome yourself
κατήγαγες διὰ τῶν σῶν πταισμάτων· κρίνεται πάντως
you-brought-down through the your failings is-judged surely
παρὰ τῷ καλῷ καὶ δικαίῳ ἡμῶν κριτῇ, ὡς ἐν ἅπασι,
with the good and just our judge as in all-things
καὶ ἐν τοῖς δάκρυσι ἡ τῆς φύσεως δύναμις. Εἶδον γὰρ
also in the tears the of-the nature power I-saw for
μικρὰς σταγόνας δίκην αἵματος μετὰ πόνου προχεομένας·
small drops like blood with toil shed
καὶ εἶδον πηγὰς ἀπόνως προχεομένας, καίπερ ἔγωγε
and I-saw springs without-toil shed although I
κατὰ τὸν πόνον μᾶλλον, καὶ οὐ κατὰ τὸ δάκρυον
according-to the toil rather and not according-to the tear
τοὺς κάμνοντας ἔκρινα· οἶμαι δὲ καὶ ὁ Θεός. Οὐχ
those laboring judged I-think and also — God not
ἁρμόζει πενθοῦσι θεολογία· διαλύειν γὰρ αὐτῶν τὸ πένθος
befits mourners theology to-dissolve for their the mourning
πέφυκεν. Ὁ μὲν γὰρ τῷ ἐπὶ θρόνου καθημένῳ
it-is-wont the-one indeed for to-the(-one) on a-throne sitting
διδασκαλικῷ ἔοικεν· ὁ δέ, τῷ ἐπὶ κοπρίας καὶ
teacherly is-like the-other and to-the(-one) on dunghill and
σάκκου διατρίβοντι. Καὶ τοῦτό ἐστιν, ὡς οἶμαι, ὅπερ καὶ
sackcloth living and this is as I-think what also

Δαυῒδ, εἰ καὶ διδάσκαλος καὶ σοφὸς ὑπῆρχεν, ἡνίκα ἐπένθει,
David if even teacher and wise he-was when he-mourned
πρὸς τοὺς ἐρωτῶντας ἀπεκρίνατο· Πῶς ᾄσω τὴν ᾠδὴν
to those asking answered how shall-I-sing the song
Κυρίου ἐπὶ γῆς ἀλλοτρίας; ἤγουν, ἐμπαθείας. Καὶ ἐπὶ τῆς
of-(the)-Lord in land foreign that-is of-passion both in the
κτίσεως, καὶ ἐπὶ τῆς κατανύξεώς ἐστιν αὐτοκίνητος καὶ
creation and in the compunction there-is self-moved and
ἑτεροκίνητος. Ὅταν ἡ ψυχή, καὶ ὑμῶν μὴ σπευσάντων,
other-moved when the soul even you not having-hastened
μηδὲ ἐπιτηδευσάντων δακρυώδης καὶ κάθυγρος καὶ ἠπία
nor having-contrived tearful and moist and gentle
γένηται, δράμωμεν, ὁ γὰρ Κύριος ἀκλήτως ἐλήλυθε·
becomes let-us-run the for Lord unbidden has-come
σπόγγον ἡμῖν διδοὺς λύπης θεοφιλοῦς, καὶ ὕδωρ ἀναψύξεως
a-sponge to-us giving of-grief God-loving and water of-refreshment
δακρύων θεοσεβῶν πρὸς τὴν ἐξάλειψιν τῶν ἐν τῷ χάρτῃ
of-tears God-fearing for the wiping-out of-the in the paper
πταισμάτων, φύλαξον ταύτην ὡς κόρην ὀφθαλμοῦ ἄχρις
failings guard it as (the)-pupil of-(the)-eye until
οὗ ὑποχωρήσῃ· πολλὴ γὰρ ἡ ἰσχὺς τούτου, ὑπὲρ τὴν τοῦ
— it-withdraw great for the strength of-this beyond the of-the
ἐξ ἡμετέρας σπουδῆς καὶ ἐπινοίας προσγινομένου· οὐχ
from our zeal and contrivance coming not
ὅτε βούλεται ὁ πενθῶν, οὗτος κάλλος πέφθακε πένθους·
when wishes the mourner he beauty has-attained of-mourning
ἀλλ᾽ ὁ ἐν οἷς ἐὰν βούληται· καὶ οὐδὲ ἐν οἷς
but the(-one) in whatever — he-wishes and not-even in whatever
ἂν βούληται, ἀλλ᾽ ὁ καθὼς Θεὸς βούλεται. Πολλάκις
— he-wishes but the(-one) as God wishes often
τῷ κατὰ Θεὸν πένθει τὸ τῆς κενοδοξίας ἀχαρίτωτον
with-the according-to God mourning the of-the vainglory graceless

συμπλέκεται δάκρυον. Τοῦτο δὲ δοκίμως καὶ εὐσεβῶς
is-interwoven tear this but approvedly and piously
ἐπιγνωσόμεθα, ὁπόταν πενθοῦντας καὶ πονηρευομένους
we-will-recognize when mourning and doing-evil
ἑαυτοὺς ἴδωμεν. Κατάνυξις κυρία ἐστίν, ἀμετεώριστος
ourselves we-see compunction proper is an-undistracted
ὀδύνη ψυχῆς μηδεμίαν ἑαυτῇ παρηγορίαν παρέχουσα, μόνην
pain of-soul no to-itself consolation providing only
δὲ τὴν ἑαυτῆς ἀνάλυσιν καθ' ὥραν φανταζομένη, καὶ
but the own dissolution each hour picturing and
τὴν τοῦ παρακαλοῦντος Θεοῦ τοὺς ταπεινοὺς μοναχοὺς
the of-the consoling God the lowly monks
παράκλησιν ὡς ὕδωρ ψυχρὸν προσδεχομένη. Ὅσοι ἐν
consolation as water cold receiving as-many-as in
αἰσθήσει καρδίας πένθος ἐκτήσαντο, οὗτοι καὶ αὐτὴν τὴν
perception of-heart mourning acquired they also the-very the
ἑαυτῶν ζωὴν ἐμίσησαν· τὸ δὲ ἑαυτῶν σῶμα, ὡς ἐχθρὸν
own life hated the and own body as an-enemy
ἀπεστράφησαν. Ὁπόταν ἐν τοῖς κατὰ Θεὸν πενθεῖν
turned-from when in those according-to God to-mourn
δοκοῦσιν ὀργὴν καὶ ὑπερηφανίαν θεασώμεθα, τούτων τὰ
seeming anger and pride we-behold their the
δάκρυα ἐναντία λογισώμεθα· Ποία γὰρ κοινωνία φωτὶ
tears contrary let-us-reckon what for fellowship to-light
πρὸς σκότος; Γέννημα μὲν νενοθευμένης κατανύξεως,
with darkness offspring indeed of-counterfeit compunction
οἴησις, ἐπαινουμένης δὲ παράκλησις· ὥσπερ ἀναιρετικὸν
conceit of-praised and consolation as destructive
τὸ πῦρ καλάμης, οὕτω τὸ δάκρυον τὸ ἁγνὸν παντὸς
the fire of-straw thus the tear the pure of-every
φαινομένου, καὶ νοουμένου ῥύπου. Ὁ περὶ τῶν δακρύων
visible and intelligible filth the about the tears

λόγος παρὰ πολλοῖς τῶν Πατέρων σκοτεινός τις καὶ
discourse among many of-the Fathers dark some and
δυσεύρετος, ἐν τοῖς εἰσαγωγικοῖς μάλιστα εἶναι ὁρίζεται,
hard-to-find in the beginners especially to-be is-defined
καὶ ἐκ πολλῶν καὶ διαφόρων τρόπων ταῦτα τίκτεσθαι.
and from many and various ways these(-things) to-be-born
Λέγω δὴ ἐκ φύσεως, ἐκ Θεοῦ, ἐκ θλίψεως ἐναντίας·
I-mean indeed from nature from God from affliction contrary
ἐξ ἐπαινουμένης, ἐκ κενοδοξίας, ἐκ πορνείας, ἐξ
from praised from vainglory from fornication from
ἀγάπης, ἐκ μνήμης θανάτου, καὶ ἑτέρων πολλῶν· τοὺς
love from remembrance of-death and others many the
δὲ τούτων ἁπάντων τρόπους φόβῳ Θεοῦ γυμνάσαντες,
and of-these all ways by-fear of-God having-exercised
τὰ τῆς ἡμετέρας ἀναλύσεως καθαρὰ καὶ ἄδολα ἑαυτοῖς
the of-the our dissolution pure and guileless for-ourselves
περιποιησώμεθα δάκρυα· οὐ γάρ ἐστιν ἐν αὐτοῖς κλοπὴ ἢ
let-us-gain tears not for is in them theft or
οἴησις. Κάθαρσις δὲ μᾶλλον καὶ ἀγάπης τῆς εἰς Θεὸν
conceit cleansing but rather and of-love the toward God
προσκοπή, καὶ ἁμαρτίας ἔκπλυσις, καὶ παθῶν ἀπάθεια. Τὸ
advance and of-sin washing-out and of-passions dispassion the
μὲν γὰρ ἐξ ἀγαθῶν ἄρξασθαι τοῦ πένθους δακρύων, καὶ
indeed for from good-things to-begin of-the mourning tears and
εἰς πονηρὰ καταλῆξαι, οὐ θαῦμα. Τὸ δὲ ἐξ ἐναντίων ἢ
in evil-things to-end not a-wonder the but from contrary or
φυσικῶν εἰς πνευματικὰ μετεγκεντρίσαι ἀξιέπαινον· τοῦτο
natural into spiritual to-graft-over praiseworthy this
δὲ τὸ πρόβλημα οἱ περὶ τὴν κενοδοξίαν ἐπιῤῥέπῶς
and the problem those about the vainglory inclined
ἔχοντες, σαφῶς ἐπίστανται. Μὴ πίστευε σαῖς πηγαῖς πρὸ
being clearly understand not trust your springs before

τελείας καθάρσεως· οὐ γὰρ ἔχει πίστιν οἶνος εὐθέως ἐκ
perfect cleansing not for has trust wine immediately from
τῶν ληνῶν ἐγκλειόμενος. Ὅτι μὲν ἅπαντα τὰ κατὰ
the presses shut-in that indeed all the according-to
Θεὸν ἡμῶν δάκρυα ὠφέλημα, ὁ ἀντιλέγων οὐδείς·
God our tears a-benefit the(-one) contradicting no-one
τίς δὲ ἐκ τούτων προσγινομένη ὄνησις, ἐν καιρῷ τῆς
what and from these coming profit at time of-the
ἐξόδου γνωσόμεθα. Ὅστις ἐν πένθει διηνεκεῖ κατὰ
departure we-will-know whoever in mourning continual according-to
Θεὸν πορεύεται, οὗτος καθ' ἡμέραν ἑορτάζων οὐ παύεται.
God goes he each day feasting not ceases
Ὃς σωματικῶς ἑορτάζων οὐ παύεται, τοῦτον πένθος
who bodily feasting not ceases him mourning
αἰώνιον μέλλει διαδέχεσθαι. Οὐκ ἔστι καταδίκοις ἐν
eternal is-about to-receive not is for-convicts in
φυλακῇ χαρμονή, καὶ οὐκ ἔστι μοναχοῖς ἀληθινοῖς ἐπὶ
prison joy and not is for-monks true on
γῆς ἑορτή. Καὶ ἴσως διὰ τοῦτο ἐκεῖνος ὁ καλλίπενθος
earth feast and perhaps because-of this that the fair-mourner
στενάζων ἔλεγεν· Ἐξάγαγε ἐκ φυλακῆς τὴν ψυχήν
groaning said lead-out from prison the soul
μου, τοῦ ἀγαλλιασθῆναι λοιπὸν ἐν τῷ ἀῤῥήτῳ φωτί
my for-the to-rejoice thereafter in the ineffable light
σου. Γενοῦ ὡς βασιλεὺς ἐν τῇ σῇ καρδίᾳ, ὑψηλὸς ἐν
your become as a-king in the your heart high in
ταπεινώσει καθήμενος, καὶ κελεύων τῷ γέλωτι· Πορεύου,
humility sitting and commanding to-the laughter go
καὶ πορεύεται· καὶ τῷ κλαυθμῷ τῷ γλυκεῖ· Ἔρχου,
and it-goes and to-the weeping the sweet come
καὶ ἔρχεται· καὶ τῷ δούλῳ ἡμῶν, καὶ τυράννῳ σώματι·
and it-comes and to-the slave our and tyrant body

Ποίησον τοῦτο, καὶ ποιεῖ. Εἴ τις τὸ μακάριον καὶ
do this and it-does if anyone the blessed and
κεχαριτωμένον πένθος ὥσπερ διπλοΐδα νυμφικὴν ἐνεδύσατο,
grace-filled mourning as a-cloak bridal put-on
οὗτος τὸν τῆς ψυχῆς πνευματικὸν ἐγνώρισε γέλωτα. Τίς
he the of-the soul spiritual knew laughter who
ἆρα τοιοῦτός ἐστιν ὃς τὸν ἑαυτοῦ χρόνον ἅπαντα τὸν
is-it such is who the own time all the
ἐν τῇ μοναδικῇ πολιτείᾳ οὕτως δεδαπάνηκεν εὐσεβῶς,
in the monastic way-of-life so has-spent piously
ὡς μὴ ἡμέραν, μὴ ὥραν, μὴ ῥοπὴν ζημιωθεῖν ποτε,
as not a-day not an-hour not a-moment to-lose ever
ἀλλὰ τῷ Κυρίῳ ταύτην ἐξαναλῶσαι, λογιζόμενος ὡς οὐκ
but to-the Lord it to-spend-wholly reckoning that not
ἔστι τὴν αὐτὴν ἡμέραν δὶς ἐν τῷ βίῳ θεάσασθαι.
it-is-possible the same day twice in the life to-see
Μακάριος μὲν μοναχός, ὁ τοῖς τῆς ψυχῆς ὄμμασιν
blessed indeed monk the(-one) with-the of-the soul eyes
ταῖς νοεραῖς δυνάμεσιν ἐνατενίζειν δυνάμενος· ἄπτωτος
on-the spiritual powers to-gaze able unfallen
δὲ ἀληθῶς ὁ τὰς ἑαυτοῦ παρειὰς τοῖς αἰσθητοῖς
and truly the(-one) the own cheeks with-the sensible
ὄμμασιν ἐκ μνήμης θανάτου καὶ πταισμάτων διηνεκῶς
eyes from remembrance of-death and failings continually
καταβρέχων τοῖς ζῶσι δάκρυσι· κοπιῶ δὲ πιστεύειν ὡς
wetting with-the living tears I-labor but to-believe that
χωρὶς τῆς δευτέρας καταστάσεως, ἡ προτέρα ἐβάδισεν.
without the second state the first walked
Εἶδον ἐγὼ προσαίτας, καὶ πτωχοὺς ἀναιδεῖς, ἀστείοις τισὶ
I-saw I beggars and poor shameless with-witty some
ῥήμασι, καὶ αὐτὰς τὰς βασιλέων καρδίας εἰς συμπάθειαν
words even the-very the of-kings hearts to sympathy

συντόμως κατακλίναντας. Καὶ εἶδον πτωχοὺς καὶ πένητας
quickly having-bent and I-saw poor and needy
τῶν ἀρετῶν οὐκ ἀστείοις, ἀλλὰ μᾶλλον ταπεινοῖς τισι,
of-the virtues not with-witty but rather lowly some
καὶ σκοτεινοῖς, καὶ ἐξαπόροις ῥήμασιν ἐκ βαθείας καὶ
and dark and perplexed words from deep and
ἀπεγνωσμένης καρδίας πρὸς τὸν ἐπουράνιον βασιλέα
despairing heart to the heavenly king
ἀναισχύντως καὶ ἐπιμόνως ἀνακράζοντας· καὶ τῇ αὐτῶν
shamelessly and persistently crying-out and by-the their
βίᾳ τὴν ἀβίαστον αὐτοῦ βιασαμένους εὐσπλαγχνίαν καὶ
violence the unforceable his having-forced compassion and
φύσιν· ὁ ἐπὶ τοῖς ἑαυτοῦ δάκρυσι ψυχικῶς φυσιούμενος,
nature the(-one) at the own tears in-soul puffed-up
καὶ τοὺς μὴ δακρύοντας ἐν ἑαυτῷ κατακρίνων, ὅμοιός ἐστι
and those not weeping in himself condemning like is
τῷ ὅπλον κατὰ τοῦ ἑαυτοῦ ἐχθροῦ ἐκ τοῦ βασιλέως
to-the(-one) a-weapon against the own enemy from the king
αἰτησαμένῳ, ἑαυτὸν δὲ ἐν τούτῳ διαχειρισαμένῳ. Οὐ
having-asked himself but with it having-made-away-with not
δέεται, ὦ οὗτοι, οὐδὲ βούλεται Θεὸς ἄνθρωπον ἐξ ὀδύνης
needs O you nor wishes God a-man from pain
καρδίας πενθεῖν· ἀλλὰ μᾶλλον ἐξ ἀγάπης πρὸς αὐτὸν
of-heart to-mourn but rather from love toward him
ἐν γέλωτι ψυχῆς ἀγάλλεσθαι. Ἄνελε τὴν ἁμαρτίαν, καὶ
in laughter of-soul to-rejoice take-away the sin and
περιττὸν τὸ κατώδυνον δάκρυον τοῖς αἰσθητοῖς ὄμμασιν.
superfluous the painful tear to-the sensible eyes
Οὐδὲν γὰρ ξηρίου μὴ παρόντος μόλωπος. Οὐκ ἦν ἐν τῷ
nothing for of-powder not being-present of-wound not was in —
Ἀδὰμ πρὸ τῆς παραβάσεως δάκρυον· ὥσπερ οὐδὲ μετὰ
Adam before the transgression tear as nor after

τὴν ἀνάστασιν λοιπὸν καταργουμένης τῆς ἁμαρτίας· Εἴπερ
the resurrection thereafter being-abolished of-the sin if-indeed
ἀπέδρα ὀδύνη τότε, λύπη καὶ στεναγμός. Εἶδον ἔν τισι
fled pain then grief and groaning I-saw in some
πένθος, καὶ εἶδον ἐν ἑτέροις διαπορίαν πένθους· πένθος
mourning and I-saw in others perplexity of-mourning mourning
καίπερ ἔχοντες, ὡς μὴ κατέχοντες διάκεινται· καὶ διὰ τῆς
although having as not holding they-are-disposed and through the
καλῆς ἁγνείας ἄσυλοι διαμένουσι. Καὶ οὗτοί εἰσι, περὶ ὧν
good purity unrobbed remain and these are about whom
εἴρηται· Κύριος σοφοῖ τυφλούς. Πέφυκε πολλάκις τοὺς
it-has-been-said (the)-Lord makes-wise blind is-wont often the
κουφοτέρους καὶ τὸ δάκρυον ἐπαίρειν· διόπερ καί τισιν οὐ
lighter(-ones) even the tear to-exalt therefore also to-some not
δίδοται· οἵτινες ἐπὶ τῇ τούτου ζητήσει, ἑαυτοὺς ταλανίζουσι,
it-is-given who at the of-it seeking themselves call-wretched
καὶ καταδικάζουσι, στεναγμοῖς καὶ κατηφείᾳ καὶ λύπῃ
and condemn with-groans and dejection and grief
ψυχῆς καὶ βαθείᾳ σκυθρωπότητι, καὶ ἐξαπορίᾳ, ἅπερ
of-soul and deep sadness and perplexity which
ἀναπληροῦν τὸν τοῦ δακρύου τόπον ἀκινδύνως πεφύκασιν,
to-fill-up the of-the tear place without-danger are-wont
εἰ καὶ εἰς οὐδὲν παρ' αὐτοῖς συμφερόντως λογίζονται.
if even for nothing by them profitably they-are-reckoned
Ἐπιτηρήσοντες πολλάκις εὑρήσομεν γελοῖον πικρὸν
watching often we-will-find a-laughable-thing bitter
παρ' αὐτοῖς δαίμοσι καθ' ἡμῶν γινόμενον. Κορεσθέντας
by them demons against us happening filled
γὰρ ἡμᾶς κατανύσσουσι, καὶ νηστεύοντας σκληρύνουσιν,
for us they-pierce and fasting they-harden
ἵνα τοῖς νόθοις δάκρυσιν ἀπατηθέντες τῇ μητρὶ τῶν
that by-the counterfeit tears deceived to-the mother of-the

παθῶν τροφῇ, ἑαυτοὺς ἐκδώσωμεν· οἵστισιν οὐ πείθεσθαι
passions food ourselves we-may-give-over whom not to-obey
δεῖ· μᾶλλον δὲ τοὐναντίον ποιεῖν. Ἐγὼ δὲ καὶ αὐτὴν
one-must rather but the-opposite to-do I but also the-very
τὴν τῆς κατανύξεως ποιότητα ἐννοῶν ἐξίσταμαι· πῶς δὲ
the of-the compunction quality considering am-amazed how and
πένθος, καὶ λύπη λεγομένη τὴν χαρὰν καὶ τὴν εὐφροσύνην
mourning and grief called the joy and the gladness
ἔνδοθεν ὥσπερ μελικηρίῳ συμπεπλεγμένην κέκτηται. Τί
within as in-a-honeycomb interwoven possesses what
δὲ ἐκ τούτου μανθάνομεν; Ὅτι κυρίως Κυρίου δῶρον ἡ
and from this do-we-learn that properly of-(the)-Lord gift the
τοιαύτη κατάνυξις καθέστηκεν· οὐκ ἔστιν ἐν τῇ ψυχῇ τότε
such compunction is not is-there in the soul then
ἀνήδονος ἡδονή, τοῦ Θεοῦ λεληθότως παρακαλοῦντος τοὺς
joyless pleasure — God secretly consoling the
συντεθλασμένους τῇ καρδίᾳ· πρὸς δὲ ὄντως πένθους
crushed in-the heart to and truly of-mourning
ἐναργεστάτου, καὶ ὀδύνης ὀνησιφόρου ὑπόθεσιν ἀκούσωμεν
most-manifest and of-pain profitable a-subject let-us-hear
ψυχωφελοῦς καὶ ἐλεεινοτάτου διηγήματος. Στέφανός τις
a-soul-profiting and most-pitiable story Stephen a-certain
οἰκῶν ἐνταῦθα, τὸν ἐρημικὸν καὶ ἡσύχιον ἀσπαζόμενος βίον
dwelling here the solitary and still embracing life
χρόνους τε ἱκανοὺς ἐν μοναδικῇ διατρίψας παλαίστρᾳ,
years both sufficient in monastic having-spent wrestling-school
νηστείαις τε μάλιστα καὶ δάκρυσι κατακεκοσμημένος, καὶ
with-fasts both especially and tears adorned and
ἑτέροις ἀγαθοῖς πλεονεκτήμασι περιηνθισμένος ὑπάρχων,
other good advantages flowered-with being
ἐκέκτητο τὴν κέλλαν πρὸς τῇ καταβάσει τοῦ ἁγίου καὶ
had the cell at the descent of-the holy and

θεόπτου Ἠλίου ἐν τῷ ἁγίῳ τούτῳ ὄρει· οὗτός τε, οὗτος
God-seeing Elijah on the holy this mountain he and this
ὁ ἀοίδιμος κατείληφε σκοπῷ πρὸς σκοπὸν ἐνεργεστέρας
the celebrated(-one) took with-aim for an-aim more-active
καὶ στενοτέρας, καὶ ἐπιπόνου μετανοίας, τὸν τόπον τῶν
and narrower and laborious of-repentance the place of-the
ἀναχωρητῶν, τὸν καλούμενον Σίδδην, πεποιηκώς τε ἐκεῖσε
anchorites the called Siddes having-spent and there
ἐν στενοτάτῃ καὶ ἐπιτεταγμένῃ διαίτῃ χρόνους τινάς,
in narrowest and strict diet years some
ἐπεὶ ἀπαράκλητος ὁ τύπος καὶ πάσης ἀνθρώπου διόδου
since without-consolation the place and to-every man's passage
ἀνεπίβατος, ὡς ἔτυχεν ἂν ἀπὸ ἑβδομήκοντα μιλίων τοῦ
untrodden as it-happened — about seventy miles from-the
κάστρου, ἀνέρχεται περὶ τὰ ἑαυτοῦ ἔσχατα ἐν τῷ ἰδίῳ
fort goes-up about the own last-days in the own
κελλίῳ ἐν τῇ ἁγίᾳ κορυφῇ ὁ γέρων. Εἶχε δὲ ἐκεῖ καὶ δύο
cell on the holy summit the old-man he-had and there also two
μαθητὰς Παλαιστινοὺς εὐλαβεῖς πάνυ· οἳ καὶ ἐφύλαττον
disciples Palestinians pious very who also guarded
τὸ κελλίον τοῦ γέροντος. Ποιήσας οὖν ὀλίγας ἡμέρας ὁ
the cell of-the old-man having-spent then few days the
γέρων ἀσθενεῖ ἀσθένειαν, ἐν ᾗ καὶ ἐπιτελειώθη. Πρὸ οὖν
old-man falls-sick with-a-sickness in which also he-was-finished before then
μιᾶς ἡμέρας τοῦ ἀναλύσαι, ἐξίσταται τῷ νοΐ καὶ τῶν
one day of-the to-depart he-is-rapt in-the mind and the
ὀφθαλμῶν ἀνεῳγμένων κατενόει εἰς τὰ δέξια, καὶ εἰς τὰ
eyes opened he-looked to the right and to the
ἀριστερὰ τῆς κλίνης· καὶ ὡς ὑπό τινων λογοθετούμενος,
left of-the bed and as by some called-to-account
ἔλεγε πάντων ἀκουόντων τῶν περισταμένων, ποτὲ
he-said all hearing the(-ones) standing-around sometimes

μέν· Ναί, ὄντως, ἀλήθεια, ἀλλ' ἐνήστευσα τοσούτους
indeed yes truly true but I-fasted so-many
χρόνους ὑπὲρ τούτου· εἶτα πάλιν· Οὐχί, ὄντως ψεύδεσθε,
years for this then again no truly you-lie
τοῦτο οὐκ ἐποίησα· καὶ πάλιν· Ναί, ἀληθῶς τοῦτο, ναί·
this not I-did and again yes truly this yes
ἀλλ' ἔκλαυσα, ἀλλὰ διηκόνησα· καὶ πάλιν· Οὐχί, ὅλως
but I-wept but I-served and again no at-all
κατηγορεῖτέ μου. Ἔστι δὲ ὅτε εἷς τινα ἔλεγε· Ναί,
you-accuse me there-is but when to some he-said yes
ἀληθῶς, ναί· καὶ πρὸς τοῦτο τί εἰπεῖν οὐκ οἶδα· ἐν τῷ
truly yes and to this what to-say not I-know in —
Θεῷ ἐστιν ἔλεος. Καὶ ἦν ἀληθῶς θέαμα φρικτὸν καὶ
God is mercy and it-was truly a-sight dreadful and
φοβερόν, ἀόρατον καὶ ἀσυγχώρητον λογοθέσιον· καὶ τὸ
fearful invisible and unpardoning accounting and the
φοβερώτερον, ὅτι καὶ ἃ οὐκ ἐποίησε, κατηγόρουν αὐτοῦ.
more-fearful that also what not he-did they-accused him
Βαβαί, ὁ ἡσυχαστὴς καὶ ἀναχωρητὴς ἔλεγεν εἷς τινα τῶν
alas the solitary and anchorite said to some of-the
ἑαυτοῦ πταισμάτων, ὅτι Πρὸς ταῦτα εἰπεῖν οὐκ οἶδα,
own failings that to these(-things) to-say not I-know
ἔχων που λοιπὸν περὶ τὰ τεσσαράκοντα ἔτη μοναχός,
having somewhere thereafter about the forty years monk
καὶ ἔχων τὸ δάκρυον. Οἴ μοι, οἴ μοι, ποῦ ἦν τότε ἡ τοῦ
and having the tear woe me woe me where was then the —
Ἰεζεκιὴλ φωνή, ἵνα εἴπῃ πρὸς αὐτούς, ὅτι Ἐν ᾧ εὕρω
of-Ezekiel voice that it-might-say to them that in what I-find
σε, ἐν αὐτῷ καὶ κρινῶ σε, εἶπεν ὁ Θεός. Ὄντως οὐδὲν
you in it also I-will-judge you said — God truly nothing
τοιοῦτον εἰπεῖν ἠδυνήθη· τίνος χάριν δόξα τῷ μόνῳ
such to-say he-was-able of-what for-the-sake glory to-the only

γινώσκοντι· τινὲς δέ μοι, ὡς ἐπὶ Κυρίου διηγήσαντο, ὅτι
knowing(-one) some and to-me as before (the)-Lord narrated that
καὶ λεοπάρδῳ ἀπὸ χειρὸς παρέβαλεν εἰς τὴν ἔρημον· καὶ
even a-leopard from hand he-fed in the desert and
οὕτω λογοθετούμενος, τοῦ σώματος ἐχωρίσθη, τί τὸ
thus being-called-to-account from-the body he-was-separated what the
κρῖμα, ἢ τὸ πέρας, ἢ ἀπόφασις αὐτοῦ, ἢ τὸ τέλος τοῦ
judgment or the end or sentence his or the end of-the
λογοθεσίου κατάδηλον μὴ ποιησάμενος. Ὥσπερ χήρα τὸν
accounting clear not having-made as a-widow the
ἑαυτῆς ἄνδρα ἀποβαλοῦσα, καὶ μονογενῆ υἱὸν κεκτημένη
own husband having-lost and an-only-begotten son having
μετὰ Κύριον, ἐκεῖνον μόνον παραμυθίαν κέκτηται· οὕτω
after (the)-Lord him alone as-consolation has thus
καὶ ψυχῆς πεσούσης οὐκ ἔστι παραμυθία τις ἑτέρα ἐν
also of-a-soul having-fallen not is-there consolation any other at
καιρῷ ἐξόδου, ὡς οἱ κόποι τοῦ λαιμοῦ, καὶ τὸ δάκρυον.
time of-departure as the toils of-the gullet and the tear
Οὐ μελῳδήσουσιν οἱ τοιοῦτοί ποτε, οὐδὲ ἀλαλάζουσιν ἐν
not will-sing the such(-ones) ever nor raise-a-shout in
ὕμνοις πρὸς ἑαυτούς· λυμαντικὰ γὰρ τὰ τοιαῦτα τοῦ
hymns to themselves destructive for the such(-things) of-the
πένθους καθεστήκασιν. Ἂν διὰ τούτων προσκαλεῖσθαι
mourning are if through these to-summon
αὐτὸ ἐπιτηδεύῃς, ἔτι πόῤῥω ἀπό σου ἀφέστηκε τὸ ἔργον·
it you-practice still far from you has-stood-off the work
πένθος γάρ ἐστιν πεποιωμένον ἄλγημα ψυχῆς ἐμπύρου·
mourning for is a-settled pain of-a-soul fiery
πρόδρομον ἐν πολλοῖς τῆς μακαρίας ἀπαθείας τὸ πένθος
forerunner in many of-the blessed dispassion the mourning
γέγονε, προευτρεπίσαν, καὶ προσαρῶσαν, καὶ ἀναλῶσαν
has-become having-prepared-beforehand and having-plowed and having-consumed

τὴν ὕλην. Διηγήσατό μοί τις τούτου τοῦ καλοῦ ἐργάτης
the matter narrated to-me someone of-this the good a-worker
δόκιμος, ὅτι περ, φησίν, ἐπιτηδεύοντί μοι πολλάκις πρὸς
approved that indeed he-says practicing me often toward
κενοδοξίαν, ἢ ὀργήν, ἢ γαστρὸς κόρον ἐκφέρεσθαι, ὁ τοῦ
vainglory or anger or of-belly surfeit to-be-carried the of-the
πένθους ἔσωθεν διεμαρτύρατό μοι λογισμός, καί φησι·
mourning within testified to-me thought and says
«Μὴ κενοδοξήσῃς, ἐπὶ ἀναχωρῶ σου, ὁμοίως καὶ ἐπὶ
not be-vainglorious on withdrawal your likewise also on
τῶν ἄλλων παθῶν.» Ἐγὼ δὲ πρὸς αὐτὸν ἔλεγον· Οὐ μή
the other passions I but to him said not —
σου παρακούσω ποτέ, ἄχρις οὗ τῷ Χριστῷ παραστήσῃς.
you I-will-disobey ever until — — to-Christ you-present(-me)
Ἄβυσσος μὲν πένθους παράκλησιν ἐθεάσατο, καθαρότης
abyss indeed of-mourning consolation beheld purity
δὲ καρδίας ἐδέξατο ἔλλαμψιν. Ἔλλαμψίς ἐστιν ἄῤῥητος
but of-heart received illumination illumination is ineffable
ἐνέργεια, νοουμένη ἀγνώστως, καὶ ὁρωμένη ἀοράτως·
working perceived unknowingly and seen invisibly
παράκλησίς ἐστιν ἐνωδύνου ψυχῆς ἀνάψυξις, νηπίου δίκην
consolation is of-a-pained soul refreshment infant like
ἐν ἑαυτῇ κλαυθμηριζομένης ἅμα καὶ φαιδρῶς μειδιώσης.
in itself whimpering at-once and brightly smiling
Ἀντίληψίς ἐστι ψυχῆς ἀνανέωσις, καταπεσούσης λύπη, τὸ
help is of-soul renewal having-fallen grief the
ἐνώδυνον δάκρυον εἰς ἀνώδυνον θαυμασίως μεταποιήσασα.
painful tear into painless wonderfully having-changed
Δάκρυα ἐξόδου ἀπέτεκον φόβον· φόβου δὲ τεκόντος
tears of-departure begot fear fear and having-begotten
ἀφοβίαν, ἐπιφαίει χαρά, χαρᾶς δὲ ἀκαταλήκτου ληξάσης
fearlessness shines joy joy and unceasing having-ceased

τῆς ὁσίας ἀγάπης, ἀνέτειλε τὸ ἄνθος. Ἀπόθου ὡς οὐκ
of-the holy love rose the flower put-away as not
ἄξιος ἐν χειρὶ ταπεινώσεως ἐπιδημοῦσαν χαράν, ἵνα
worthy in (the)-hand of-humility visiting joy that
μὴ εὐπαράδεκτος ὦν, δέξῃ λύκον ἀντὶ ποιμένος. Μὴ
not easily-receiving being you-receive a-wolf instead-of a-shepherd not
πρόστρεχε θεωρίᾳ ἐν οὐ καιρῷ θεωρίας, ἵνα σου τοῦ
run-toward contemplation in not time of-contemplation that your the
κάλλους τῆς ταπεινώσεως καταδιώξηται, καὶ καταλήψηται,
beauty of-the humility may-pursue and may-overtake
καὶ εἰς αἰῶνα αἰώνων συναφθήσεταί σοι ἐν πανάγνῳ
and for age of-ages will-be-joined to-you in all-pure
γάμῳ. Ἐν ἀρχαῖς μὲν αὐταῖς γνωρίζων ὁ νήπιος
marriage in beginnings indeed very knowing the infant
τὸν πατέρα, χαρᾶς ὅλος πεπληρωμένος γίνεται· τούτου
the father with-joy wholly filled becomes this-one
δὲ πρὸς χρόνον οἰκονομικῶς ἀποδημοῦντος, εἶτα πάλιν
and for a-time providentially being-away then again
ἐπιδημοῦντος, χαρᾶς ὁ παῖς καὶ λύπης ἀνάμεστος γίνεται·
being-present of-joy the child and of-grief full becomes
χαρᾶς μέν, ὡς τὸν ποθούμενον ἰδών· λύπης δέ, διὰ
of-joy indeed as the longed-for having-seen of-grief but because-of
τὴν τοῦ τοσούτου χρόνου τοῦ καλοῦ κάλλους στέρησιν.
the of-the so-long time of-the good beauty deprivation
Κρύπτει μήτηρ ἑαυτὴν τοῦ νηπίου, καὶ τούτου ἐνωδύνως
hides a-mother herself from-the infant and it painfully
ἐπιζητοῦντος αὐτὴν ὁρῶσα, τέρπεται, παιδεύουσα, αὐτὸ
seeking her seeing is-delighted teaching it
διηνεκῶς προσκολλᾶσθαι αὐτῇ· καὶ τὸ φίλτρον αὐτοῦ τὸ
continually to-cling to-her and the affection its the
πρὸς ἑαυτὴν σφοδρῶς ἀναφλέγουσα. Ὁ ἔχων ὦτα
toward herself vehemently inflaming the(-one) having ears

ἀκούειν, ἀκουέτω, φησὶν ὁ Κύριος. Οὐ μεριμνήσει ὁ
to-hear let-him-hear says the Lord not will-be-concerned-with the
τὴν ἀπόφασιν εἰληφὼς κατάδικος τὰς θεάτρων διοικήσεις·
the sentence having-received convict the of-theaters arrangements
καὶ οὐ μὴ προσχῇ ὁ ἐναργῶς θρηνῶν, τρυφῇ, ἢ
and not — will-attend the(-one) manifestly lamenting to-luxury or
δόξῃ, ἢ ὀργῇ, ἢ ὀξυχολίᾳ ποτέ. Πένθος ἐστὶ πεποιωμένη
to-glory or to-anger or to-quick-temper ever mourning is a-settled
ὀδύνη μετανοούσης ψυχῆς, καθ' ἡμέραν ὀδύνας ὀδύναις
pain of-a-repenting soul each day pains to-pains
προστιθεῖσα, ὡς ἡ τίκτουσα καὶ ὀδύνουσα. Δίκαιος
adding as the(-woman) giving-birth and in-pain just
καὶ ὅσιος ὁ Κύριος· καὶ τὸν λόγῳ ἡσυχάζοντα,
and holy the Lord both the(-one) in-reason being-still
λόγῳ κατανύσσων· καὶ τὸν λόγῳ ὑποτασσόμενον καθ'
with-reason piercing and the(-one) in-reason submitting each
ἡμέραν εὐφραίνων. Ὁ θάτερον τρόπον οὐκ ἀνοθεύτως
day gladdening the(-one) either way not uncounterfeitly
μετερχόμενος τοῦ πένθους ἀπήλλακται. Ἀπόθου τὸν κύνα
pursuing from-the mourning has-been-freed put-away the dog
τὸν ἐν τῷ πένθει τῷ βαθυτάτῳ προσερχόμενον· καὶ τὸν
the in the mourning the deepest approaching and —
Θεὸν ἄσπλαγχνον καὶ ἀσυμπαθῆ ὑποβάλλοντα. Ἐπιτηρήσας
God merciless and unsympathetic suggesting having-watched
γὰρ αὐτόν, εὑρήσεις πρὸ τῆς ἁμαρτίας φιλάνθρωπον,
for him you-will-find before the sin loving-to-man
καὶ συμπαθῆ τὸν Θεὸν καὶ συγχωρητὴν προσαγορεύοντα.
and sympathetic — God and pardoning calling
Ἀδολεσχία γεννᾷ συνέχειαν, αὐτὴ δὲ καταλήγει εἰς
meditation begets continuity it and ends in
αἴσθησιν· τὸ δὲ ἐν αἰσθήσει ποιούμενον, δυσαφαίρετον, κἂν
perception the and in perception done hard-to-remove even-if

ὁποίας ἂν ἡμῶν τὰς πολιτείας μεγάλας μετερχώμεθα, τὴν
what-sort — our the ways-of-life great we-pursue the
δὲ καρδίαν ἐνώδυνον οὐ κεκτήμεθα, νόθοι αὗται καὶ ἔωλοι
but heart pained not we-have counterfeit these and stale
κατεστήκασι· δεῖ γὰρ ὄντως, δεῖ, ἵν' οὕτως εἴπω,
are one-must for truly one-must that thus I-may-say
τοὺς μετὰ τὸ λοῦτρον πάλιν μολυνθέντας, πυρὶ καρδίας
those after the washing again defiled with-fire of-heart
ἀνενδότῳ, καὶ ἐλαίῳ Θεοῦ τὰς ἑαυτῶν ἀποπισσῶσαι χεῖρας.
unyielding and oil of-God the own to-cleanse-of-pitch hands
Εἶδον ἐγὼ ὅρον ἔν τισι πένθους τὸν ἀκρότατον· αἷμα
I-saw I (the)-bound in some of-mourning the highest blood
γὰρ αὐτοὺς αἰσθητῶς ἐκ τῆς κατωδύνου καὶ πεπληγμένης
for them sensibly from the painful and struck
καρδίας ἐθεασάμην προχέοντας ἐκ τοῦ στόματος· καὶ
heart I-beheld shedding from the mouth and
ἐνεθυμήθην τοῦ φήσαντος· Ἐπλήγην ὡσεὶ χόρτος, καὶ
I-remembered the(-one) having-said I-was-struck like grass and
ἐξηράνθη ἡ καρδία μου. Τὰ μὲν ἐκ φόβου δάκρυα,
was-withered the heart my the indeed from fear tears
αὐτὰ ἐφ' ἑαυτοῖς τὸν τρόμον καὶ τὴν φυλακὴν κέκτηται·
themselves in themselves the trembling and the guard have
τὰ δὲ τῆς ἀγάπης πρὸ τῆς τελείας ἀγάπης ἴσως καὶ
the but of-the love before the perfect love perhaps also
εὔσυλα ἔν τισιν καθεστήκασι. Οὐκ οἶδα εἰ μή γε ἂν
easily-robbed in some are not I-know if not at-least —
πολὺ τὸ ἀείμνηστον πῦρ ἐν τῷ καιρῷ τῆς ἐνεργείας τὴν
much the ever-remembered fire in the time of-the working the
καρδίαν ἀνεξάψειε. Καὶ θαῦμα εἰπεῖν, πῶς τὸ ταπεινότερόν
heart should-kindle and a-wonder to-say how the lowlier
ἐστιν ἀσφαλέστερον ἐν καιρῷ αὐτοῦ. Εἰσὶν ὕλαι τὰς
is safer in time its there-are materials the

πηγὰς ἡμῶν ξηραίνουσαι καί εἰσιν ἕτεραι καὶ βόρβορον
springs our drying and there-are others both mud
ἐν αὐτοῖς, καὶ θηρία ἀποτίκτουσαι· καὶ διὰ μὲν τῶν
in them and beasts begetting and through indeed the
προτέρων ὁ Λὼτ ταῖς θυγατράσι παρανόμως συνεγίνετο·
former — Lot with-the daughters lawlessly lay
διὰ δὲ τῶν δευτέρων ὁ διάβολος ἐξ οὐρανοῦ πέπτωκε.
through and the second the devil from heaven has-fallen
Πολλὴ παρ' αὐτοῖς ἐχθροῖς ἡμῶν ἡ κακία, πῶς τὰς
great among them (the)-enemies our the malice how the
μητέρας τῶν ἀρετῶν, μητέρας κακιῶν ἀπεργάζονται,
mothers of-the virtues mothers of-vices they-make
καὶ τὰς ποιητικὰς τῶν ταπεινώσεων ὕλας, ὑπερηφανίας
and the productive of-the humilities materials of-pride
δημιουργοὺς ἀποδεικνύουσι. Πεφύκασι πολλάκις, καὶ αὐταὶ
makers they-show are-wont often also themselves
τῶν οἰκετηρίων ἡμῶν αἱ καταμοναὶ καὶ θέαι τὸν νοῦν
of-the dwellings our the solitudes and sights the mind
ἡμῶν εἰς κατάνυξιν προσκαλεῖσθαι· καὶ πεισάτωσαν ἴσως
our to compunction to-call and let-persuade perhaps
καὶ Ἠλίας, καὶ Ἰωάννης καθ' ἑαυτοὺς προσευχόμενοι.
also Elijah and John by themselves praying
Εἶδον ἐν πόλεσι καὶ θορύβοις πολλάκις κινηθέντα δάκρυα,
I-saw in cities and tumults often moved tears
ἵν' ὡς μηδὲν ἐκ τῶν θορύβων ἀδικεῖσθαι οἰόμενοι, τῷ
so-that as nothing from the tumults to-be-wronged thinking to-the
κόσμῳ πλησιάσωμεν· σκοπὸς γὰρ οὗτος τοῖς πονηροῖς
world we-may-draw-near aim for this for-the wicked
δαίμοσιν· εἷς μὲν λόγος πολλάκις πένθος διέλυσε· θαῦμα
demons one indeed word often mourning dissolved a-wonder
δέ, εἴπερ καὶ εἷς αὐτὸ συνήγαγεν. Οὐκ ἐγκληθησόμεθα,
and if-indeed also one it gathered not we-will-be-accused

ὦ οὗτοι, οὐκ ἐγκληθησόμεθα ἐν ἐξόδῳ ψυχῆς, διότι οὐ
O you not we-will-be-accused at departure of-soul because not
τεθαυματουργήκαμεν· οὐδ' ὅτι οὐ τεθεολογήκαμεν· οὐδ' ὅτι
we-have-worked-wonders nor that not we-have-theologized nor that
θεωρητικοὶ οὐ γεγόναμεν, ἀλλὰ λόγον πάντως δώσομεν
contemplatives not we-have-become but account surely we-will-give
τῷ Θεῷ διότι ἀδιαλείπτως οὐ πεπενθήκαμεν.
— to-God because unceasingly not we-have-mourned
Βάσις ἑβδόμη· ὁ ἀξιωθεὶς καὶμοὶ βοηθείτω· 2
base seventh the(-one) having-been-deemed-worthy me-too let-him-help
αὐτὸς γὰρ ἤδη βεβοήθηται, διὰ τοῦ ἑβδόμου βαθμοῦ
he for already has-been-helped through the seventh step
τὰς τοῦ αἰῶνος τούτου κηλίδας ἀπονιψάμενος.
the of-the age this stains having-washed-off

VIII · FREEDOM FROM ANGER, AND MEEKNESS

As water quenches flame, the tears of true mourning quench temper. John defines freedom from anger, meekness, anger, quick temper, and bitterness, and warns that a quick temper grinds the soul's grain like a mill. A temper can be rubbed round in a hard community like a stone among stones. He tells of three monks insulted together: one stung and silent, one glad for himself but grieved for the other, one weeping for his neighbor's harm. Temper, brought to trial, names its mothers, vainglory, avarice, gluttony, and sometimes fornication, its father, conceit, and the one who plots against it, humility.

Ὥσπερ ὕδατος ἐν φλογὶ κατὰ μικρὸν προστιθεμένου, 1
as water on a-flame by little being-added
τελείως ἡ φλὸξ ἀποσβέννυται, οὕτω καὶ τοῦ ἀληθινοῦ
completely the flame is-quenched thus also of-the true
πένθους τὸ δάκρυον πᾶσαν τὴν φλόγα τοῦ θυμοῦ καὶ
mourning the tear all the flame of-the temper and

ὀξυχολίας ἀποκτείνειν πέφυκε· διὸ αὐτὸ καὶ ἀκολούθως
quick-temper to-kill is-wont therefore it also in-sequence
τετάχαμεν. Ἀοργησία τοίνυν ἐστὶν ἔφεσις ἀτιμίας
we-have-placed freedom-from-anger therefore is a-desire of-dishonor
ἀκόρεστος, ὡς ἐν τοῖς κενοδόξοις εὐφημίας ἀπέραντος.
insatiable as in the vainglorious of-acclaim unlimited
Ἀοργησία ἐστὶ φύσεως ἧττα, ἐν ἀναισθησίαις ὕβρεων
freedom-from-anger is of-nature a-defeat in insensibilities of-insults
ἐξ ἀγώνων καὶ ἱδρώτων προσγινομένη. Πραότης ἐστὶν
from struggles and sweats coming meekness is
ἀκίνητος ψυχῆς κατάστασις, ἐν ἀτιμίαις καὶ εὐφημίαις
an-unmoved of-soul state in dishonors and acclaims
ὡσαύτως ἔχουσα. Ἀρχὴ μὲν ἀοργησίας, σιωπὴ
alike being (the)-beginning indeed of-freedom-from-anger silence
χειλέων ἐν ταραχῇ καρδίας· μεσότης δὲ σιωπὴ λογισμῶν
of-lips in trouble of-heart the-middle and silence of-thoughts
ἐν ψιλῇ ταραχῇ ψυχῆς· τέλος δὲ πεπηγμένη γαλήνη
in bare trouble of-soul (the)-end and fixed calm
ἐν πνοῇ ἀνέμων ἀκαθάρτων. Ὀργή ἐστιν ὑπόμνησις
in blast of-winds unclean anger is a-reminder
κεκρυμμένου μίσους, ἤγουν μνησικακίας. Ὀργή ἐστιν
of-hidden hatred that-is of-grudge-bearing anger is
ἐπιθυμία κακώσεως τοῦ παροξύνοντος. Ὀξυχολία ἐστὶν
desire of-harm of-the(-one) provoking quick-temper is
ἔξαψις καρδίας ἀχρόνως γινομένη. Πικρία ἐστὶν ἀνήδονος
a-kindling of-heart instantly happening bitterness is a-joyless
κίνησις ἐν ψυχῇ συγκαθημένη. Θυμός ἐστιν εὐμετάβολος
movement in (the)-soul sitting-with temper is a-changeable
κίνησις ἠθῶν, καὶ ψυχῆς ἀσχημοσύνη. Ὡς φωτὸς
movement of-manners and of-soul unseemliness as light
φανέντος ὑποχωρεῖ τὸ σκότος· οὕτως καὶ ἐξ ὀσμῆς
having-appeared withdraws the darkness thus also from (the)-scent

ταπεινώσεως πᾶσα πικρία καὶ θυμὸς ἐξαφανίζεται. Τινὲς
of-humility all bitterness and temper vanishes some
εὐμετάβλητοι ἐκ θυμοῦ ὑπάρχοντες, ἀμελῶς περὶ τὴν
changeable from temper being carelessly about the
τούτου θεραπείαν καὶ ἐπιμέλειαν διάκεινται, μὴ ἐννοοῦντες
of-it healing and care are-disposed not considering
οἱ τάλανες τοῦ εἰπόντος· Ἡ ῥοπὴ τοῦ θυμοῦ αὐτοῦ,
the wretched(-ones) the(-one) having-said the turn of-the temper his
πτῶσις αὐτῷ. Ἔστι κίνησις μύλου ὀξεῖα ἐν μιᾷ ῥοπῇ
a-fall to-him there-is a-movement of-a-mill swift in one turn
ὑπὲρ τὴν τοῦ ἑτέρου ἡμέραν, σῖτον ψυχῆς, καὶ καρπὸν
beyond the of-the other day grain of-soul and fruit
συντρίβουσα καὶ ἐξαφανίζουσα· διὸ προσεκτέον νουνεχῶς.
grinding and destroying therefore one-must-attend wisely
Ἔστι φλογὸς ἕξαψις συντόμως ὑπὸ σφοδροῦ πνεύματος
there-is of-flame a-kindling quickly by vehement wind
ἀναπτομένη, καὶ ὑπὲρ φλόγα χρονίζουσαν τὸν ἀγρὸν
kindled and beyond flame lingering the field
τῆς καρδίας ἀνεμπιπρῶσα, καὶ ἀπολλύουσα. Οὐδὲ τοῦτο
of-the heart burning and destroying not-even this
ἡμᾶς λανθάνειν ὀφείλει, ὦ φίλοι, ὅτι περ ἐν καιρῷ οἱ
us to-escape ought O friends that indeed in time the
πονηροὶ δαίμονες ἑαυτοὺς συντόμως ὑποστέλλουσιν, ἵν'
wicked demons themselves quickly withdraw so-that
ὡς μικρῶν τῶν μεγάλων παθῶν ἀμελήσαντες, ἀνίατα
as small the great passions having-neglected incurably
λοιπὸν νοσήσωμεν. Ὥσπερ λίθος ὀξύγωνος, καὶ ἀπόκροτος
thereafter we-may-be-sick as a-stone sharp-angled and rugged
ἑτέροις λίθοις συγκρουόμενος καὶ συνδαιρόμενος, ἅπασαν
with-other stones striking and grinding-together all
αὐτοῦ τὴν ὀξύγωνον καὶ ἀπόκροτον καὶ στερρὰν διάπλασιν
its the sharp-angled and rugged and hard form

διαθρύπτεται, καὶ στρογγυλοειδῆ ἀπεργάζεται· οὕτως καὶ
breaks-off and round becomes thus also
ψυχὴ ὀξεῖα καὶ ἀπότομος συμμιγνυμένη καὶ συνδιάγουσα
a-soul sharp and severe mixing and living-with
σκληροῖς τισι, δυεῖν θάτερον ὑπομένει· ἢ ἐκ τῆς
hard some of-two the-one endures either from the
ὑπομονῆς τὸ ἴδιον τραῦμα θεραπεύσει, ἢ ὑποχωρήσασα
endurance the own wound it-will-heal or having-withdrawn
τὴν ἰδίαν πάντως ἀσθένειαν γνωρίσει; τῆς φυγῆς τῆς
the own surely weakness it-will-recognize the flight the
δειλάνδρου ταύτην αὐτῇ, ὥσπερ ἔσοπτρον φανερωσάσης.
cowardly it to-it as a-mirror having-revealed
Θυμώδης ἐστὶν ἐπιληπτικὸς ἑκούσιος, ἐξ ἀκουσίου
(the)-temper-prone is an-epileptic willing from unwilling
προλήψεως, καταῤῥηγνύμενος καὶ ῥασσόμενος. Οὐδὲν οὕτω
habit being-dashed-down and being-thrown nothing so
τοῖς μετανοοῦσιν ἀνοίκειον ὡς θυμὸς ταρασσόμενος, εἴπερ
to-the repenting unsuited as temper being-troubled if-indeed
ἡ ἐπιστροφὴ πολλῆς δεῖται τῆς ταπεινώσεως. Ὁ δὲ πάσης
the conversion much needs the humility it but of-all
οἰήσεως ὑπάρχει τεκμήριον. Εἰ τοῦτο ὅρος ἀκροτάτης
conceit is proof if this (the)-bound of-highest
πραότητος, τὸ καὶ παρόντος τοῦ ἐρεθίζοντος γαληνῶς
meekness the even present the(-one) provoking calmly
τῇ καρδίᾳ καὶ ἀγαπητικῶς πρὸς αὐτὸν διακεῖσθαι,
in-the heart and lovingly toward him to-be-disposed
πάντως τοῦτο ὅρος ἀκροτάτου θυμοῦ, τὸ καὶ καθ᾽
surely this (the)-bound of-highest temper the even by
ἑαυτὸν διάγοντα μόνον, λόγοις καὶ σχήμασι πρὸς τὸν
himself living alone with-words and gestures against the(-one)
λυπήσαντα διαμάχεσθαι, καὶ θηριοῦσθαι. Εἰ τὸ πνεῦμα
having-grieved to-fight and to-become-beastly if the spirit

τὸ ἅγιον εἰρήνη ψυχῆς καὶ ὁρίζεται, καὶ ὑπάρχει· ἡ δὲ
the holy peace of-soul both is-defined and is the but
ὀργή, ταραχὴ καρδίας καὶ ὑπάρχει καὶ λέγεται.
anger trouble of-heart both is and is-called
Οὐκ οὖν οὐδὲν οὕτω τὴν αὐτοῦ παρουσίαν ἐν ἡμῖν, ὡς 2
not then anything so the his presence in us as
θυμὸς ὑποτειχίζειν πέφυκε.
temper to-undermine is-wont
Πάμπολλα καὶ χαλεπὰ αὐτοῦ τὰ γεννήματα γνωρίζοντες· 3
very-many and grievous its the offspring recognizing
ἕνα καὶ μόνον ἀκούσιον ἀπόγονον, εἰ καὶ νόθον, ὅμως
one and only unwilling descendant if even bastard nevertheless
ὠφέλημον ἐπεγνώκαμεν. Εἶδον μανικῶς ἐξαφθέντας, καὶ τὴν
useful we-have-recognized I-saw madly inflamed and the
χρονίαν καὶ ἐναπόθετον μνησικακίαν ἐμέσαντας, καὶ διὰ
chronic and stored-up grudge having-vomited and through
πάθους, πάθους ἀπαλλαγέντας· περὶ τῆς χρονίου λύπης
passion from-passion freed about the chronic grief
ἢ μετάνοιαν, ἢ πληροφορίαν ἐκ τοῦ λελυπηκότος
either penitence or satisfaction from the(-one) having-grieved
κομισαμένους. Καὶ εἶδον τὸ δοκεῖν μακροθυμήσαντας
having-received and I-saw the seeming having-been-long-suffering
ἀλόγως, καὶ ἐκ τῆς σιωπῆς μνησικακίαν ἔνδον ἀποθεμένους,
irrationally and from the silence a-grudge within having-stored
καὶ τῶν μαινομένων μᾶλλον αὐτοὺς ἐταλάνισα, ὡς διὰ
and than-the raving rather them I-called-wretched as through
μέλανος τὸ τῆς περιστερᾶς λευκὸν ἀφανίσαντας. Πολλῆς
blackness the of-the dove white having-destroyed much
ἡμῖν πρὸς τὸν ὄφιν δεῖ τοῦτον τῆς ἐπιμελείας· τὴν γὰρ
for-us against the serpent is-needed this of-the care the for
φύσιν καὶ αὐτός, ὡς καὶ ὁ τῶν σωμάτων συνεργοῦσαν
nature also it as also the of-the bodies working-with

αὐτῷ, κέκτηται. Εἶδον ὀργισθέντας, καὶ ἐκ πικρίας
it has I-saw angered and from bitterness
τὴν τροφὴν ἀπωσαμένους, καὶ μέντοι ἰὸν ἰῷ διὰ
the food having-refused and yet poison to-poison through
τῆς ἀλόγου ἐγκρατείας προσελάβοντο. Καὶ εἶδον ἑτέρους
the irrational continence they-added and I-saw others
ἀφορμῆς δῆθεν εὐλόγου τοῦ θυμοῦ δραξαμένους, καὶ
of-an-occasion supposedly reasonable of-the temper having-seized and
γαστριμαργίᾳ ἑαυτοὺς μεθοδεύσαντας, καὶ ἐκ βοθύνου εἰς
by-gluttony themselves having-led-astray and from a-ditch into
κρημνὸν περιπεσόντας. Ἑτέρους δὲ ἐχέφρονας τεθέαμαι, ὡς
a-cliff having-fallen others and sensible I-have-beheld as
καλοὺς ἰατροὺς ἀμφότερα συγκεράσαντας, καὶ τὰ μέγιστα
good physicians both having-mixed and the greatest
ἐκ τῆς συμμέτρου παρακλήσεως ὠφεληθέντας. Ποτὲ μὲν
from the moderate consolation having-benefited sometimes indeed
ἡ μελῳδία τὸν θυμὸν ἀρίστως διαλύει, ἡ σύμμετρος·
the melody the temper excellently dissolves the moderate
ποτὲ δὲ τῇ φιληδονίᾳ συνέρχεται, ἤγε ἄμετρος καὶ
sometimes and with-the love-of-pleasure comes-together that-at-least immoderate and
ἄκαιρος. Τοὺς οὖν καιροὺς κανονίζοντες, οὕτως ἐχρησάμεθα.
untimely the then times ruling thus we-have-used
Ἤκουσα παρακαθήμενος ἔξω κατά τινα χρείαν ἀνδρῶν
I-heard sitting-by outside for some need of-men
ἡσυχαζόντων, ὡς περδίκων ἐν τῇ κέλλῃ ἐκ πικρίας καὶ
being-still like partridges in the cell from bitterness and
θυμοῦ καθ' ἑαυτοὺς κλοβομαχούντων, τῷ προσώπῳ δὲ
temper by themselves fighting-in-cages at-the face and
ὡς παρόντος τοῦ λελυπηκότος ἐπιπηδώντων· οἷς
as present the(-one) having-grieved leaping-on to-whom
ἔγωγε τὸ μὴ ἀπιδιάζειν εὐσεβῶς συμβεβούλευκα, ἵνα
I the not to-go-apart piously have-advised that

μὴ ἐξ ἀνθρώπων δαίμονες κατασταθῶσι. Καὶ τεθέαμαι
not from men demons they-become and I-have-beheld
πάλιν λάγνους καὶ βρωμώδεις καρδίας, πράους τινὰς
again lustful and foul-smelling of-hearts meek some
καὶ κόλακας, καὶ φιλαδέλφους, καὶ φιλοκαλλιπροσώπους
and flatterers and brother-loving and lovers-of-fair-faces
ὑπάρχοντας, οὓς τὴν ἡσυχίαν ὡς ξύριον μισόλαγνον, καὶ
being whom the stillness as a-razor lust-hating and
μισόβρωμον μετιέναι παρεσκεύασα, ἵνα μὴ ἐκ λογικῆς εἰς
stench-hating to-pursue I-prepared that not from rational into
ἄλογον φύσιν ἐλεεινῶς μετατεθῶσιν. Ἐπεὶ δέ μοί τινες ἐν
irrational nature pitiably they-be-transposed since but to-me some in
ἀμφοτέροις ἑαυτοὺς ἔλεγον οἰκτίστως ἐκφέρεσθαι, τούτους
both themselves said most-pitiably to-be-carried-away these
ἔγωγε πάντη αὐτεξουσίως πορεύεσθαι κεκώλυκα. Τοῖς
I wholly by-their-own-authority to-go have-hindered to-the
μέντοι αὐτῶν ἐπιστατοῦσι τοῦτο φιλικῶς ὑποθέμενος·
however their superiors this in-friendly-fashion having-suggested
ποτὲ μὲν αὐτοῖς τοῦ χρόνου ταύτην, ποτὲ δὲ ἐκείνην
sometimes indeed to-them of-the time this sometimes and that
τὴν τάξιν ἐπιτρέπειν μετέρχεσθαι· ὅμως τὸ πᾶν τῷ
the rank to-allow to-pursue nevertheless the all to-the(-one)
κρατοῦντι πάντα κρατοῦντι, τὸν αὐχένα δούς. Ὁ μὲν
ruling all-things ruling the neck having-given the indeed
φιλήδονος ἑαυτόν, ἴσως δὲ καὶ ἕτερον ἕνα φιλομύστην
pleasure-lover himself perhaps and also another one fellow-initiate
αὐτοῦ λυμαίνεσθαι πέφυκεν· ὁ δὲ θυμώδης ὥσπερ λύκος
his to-defile is-wont the but temper-prone as a-wolf
πᾶσαν πολλάκις τὴν ποίμνην διετάραξε, καὶ πολλὰς
all often the flock troubled and many
ψυχὰς ταπεινώσας διέθλιψε· χαλεπὸν μὲν τὸν τῆς καρδίας
souls having-humbled afflicted grievous indeed the of-the heart

ὀφθαλμὸν ἐκ θυμοῦ ταράξαι, κατὰ τὸν εἰπόντα·
eye by temper to-trouble according-to the(-one) having-said
Ἐταράχθη ἀπὸ θυμοῦ ὁ ὀφθαλμός μου· χαλεπώτερον δὲ τὸ
was-troubled by temper the eye my more-grievous but the
διὰ χειλέων τὴν τῆς ψυχῆς ὁρμὴν ἐνδείξασθαι· τὸ διὰ
through lips the of-the soul impulse to-show the through
χειρῶν πάντη που τῆς μοναδικῆς, καὶ ἀγγελικῆς, καὶ
hands wholly somewhere of-the monastic and angelic and
θεϊκῆς πολιτείας ἐχθρὸν καὶ ἀλλότριον. Εἰ κάρφος ἑτέρου
divine way-of-life hostile and alien if a-mote of-another
ἰάσασθαι θέλεις, μᾶλλον δὲ νομίζεις μὴ ἀντὶ μήλης
to-heal you-wish rather and you-think not instead-of a-probe
δοκῷ τοῦτον ἀποχρίσης, ἢ ἀποστύψῃς· δοκὸς βαρὺς
with-a-beam it you-anoint or you-sting beam heavy
λόγος, σχήματα ἀπρεπῆ· τὸ δὲ ἕτερον ἐπιεικὴς διδασκαλία,
word gestures unseemly the and other gentle teaching
καὶ μακρόθυμος ἐπιτιμία. Ἔλεγξον, φησίν, ἐπιτίμησον,
and long-suffering rebuke reprove he-says rebuke
παρακάλεσον· οὐ μέντοι καὶ τύψον. Εἰ δὲ καὶ τοῦτο
exhort not however also strike if but even this
δέοι, σπανίως καὶ οὐ δι' ἑαυτοῦ. Ἐπισκεψώμεθα
should-be-needed rarely and not through yourself let-us-consider
καὶ ἐν τοῖς πολλοῖς τῶν θυμικῶν τὴν ἀγρυπνίαν
also in the many of-the temper-prone the vigil
προθύμως, καὶ τὴν νηστείαν καὶ ἡσυχίαν ἐπιτελουμένην
eagerly and the fasting and stillness performed
θεασόμεθα. Σκοπὸς γὰρ τῷ δαίμονι τὰς αὐξητικὰς τοῦ
we-will-behold aim for for-the demon the increasing of-the
πάθους ὕλας, προφάσει δῆθεν μετανοίας, καὶ πένθους
passion materials under-pretext supposedly of-repentance and mourning
αὐτοῖς ὑποτίθεσθαι. Εἰ εἷς λύκος, ὡς προέφημεν, δύναται
to-them to-suggest if one wolf as we-said-before can

ἐκταράξαι ποίμνην, δαίμονα συνεργὸν κεκτημένος, πάντως
trouble a-flock a-demon as-fellow-worker having surely
καὶ εἷς ἀδελφὸς σοφώτατος, ὥσπερ ἀσκὸς χρηστὸς
also one brother most-wise as a-wineskin good
ἐλαίου μεστὸς τὸ κῦμα παρενέγκαι καὶ γαληνιάσαι ποιεῖν
of-oil full the wave to-divert and to-grow-calm to-make
τὴν ὁλκάδα, ἄγγελον συνεργὸν κεκτημένος, κατὰ
the ship an-angel as-fellow-worker having according-to
τὸ μέγεθος τοῦ προτέρου κρίματος, οὗτος ἐκ Θεοῦ
the greatness of-the former judgment this-one from God
μισθὸν κομισόμενος, καὶ τύπος ὠφελείας πᾶσι γινόμενος.
reward going-to-receive and a-pattern of-benefit to-all becoming
Ἀρχὴ τῆς μακαρίας ἀνεξικακίας ἐν πικρίᾳ καὶ ὀδύνῃ
(the)-beginning of-the blessed forbearance in bitterness and pain
ψυχῆς τὰς ἀτιμίας καταδέχεσθαι. Μεσότης δὲ ἀλύπως
of-soul the dishonors to-accept the-middle and without-grief
ἐν ταύταις διακεῖσθαι· τελείωσις δέ, εἴπερ καὶ ἔστιν,
in them to-be-disposed perfection and if-indeed also it-is
ὡς εὐφημίας ταύτας λογίζεσθαι. Χαίροις ὁ πρότερος,
as acclaims them to-reckon rejoice the first
ἐῤῥῶσο ὁ δεύτερος, μακάριος ἐν Κυρίῳ καὶ ἀγαλλιῶ
be-strong the second blessed in (the)-Lord and exult
ὁ τρίτος· ἐλεεινὸν ἐπεσημηνάμην ἐν ὀργίλοις θέαμα,
the third a-pitiable I-noted among (the)-irascible sight
ἐξ οἰήσεως λεληθότως αὐτοῖς συμβαῖνον, ὀργιζόμενοι γὰρ
from conceit secretly to-them happening being-angry for
διὰ τὴν ἥτταν, πάλιν ὠργίζοντο· καὶ πτώματι πτῶμα
because-of the defeat again they-were-angry and by-fall fall
ἐκδιωκόμενον ὁρῶν ἐθαύμαζον· καὶ ἁμαρτίαν ἁμαρτίᾳ
pursued seeing I-marveled and sin by-sin
διεκδικοῦντας ἠλέουν θεώμενος, καὶ δαιμόνων πανουργίαν
avenging I-pitied beholding and of-demons villainy

ἐκπληττόμενος, τῆς ἑαυτοῦ ζωῆς μικροῦ δεῖν ἀπεγίνωσκον.
being-astounded of-the own life by-a-little to-lack I-was-despairing
Εἴ τις ἑαυτὸν ἀπὸ οἰήσεως καὶ ὀξυχολίας, πονηρίας
if anyone himself by conceit and quick-temper wickedness
τε καὶ ὑποκρίσεως εὐχερῶς ἡττώμενον θεάσοιτο, καὶ
both and hypocrisy easily defeated should-behold and
οὕτως τὴν μάχαιραν τῆς πραότητος καὶ ἀνεξικακίας
thus the sword of-the meekness and forbearance
δίστομον καθ' αὐτῶν ἐσκέψατο σπάσασθαι, οὗτος πορευθεὶς
double-edged against them considered to-draw he having-gone
παραγένηται, ὥσπερ ἐν κναφείῳ σωτηρίας, ἐν συνοδίᾳ
let-him-come as in a-fuller's-shop of-salvation in company
ἀδελφῶν, καὶ μάλιστα σκληροτάτων, εἴπερ αὐτὰ τελείως
of-brothers and especially hardest if-indeed them completely
ἐκδύσασθαι βούλεται, ἵνα ἐκεῖσε ἐξ ὕβρεων καὶ ἀτιμιῶν,
to-put-off he-wishes that there from insults and dishonors
καὶ τρικυμιῶν τῶν ἀδελφῶν τεινόμενος, καὶ νοερῶς
and billows of-the brothers stretched and spiritually
τυπτόμενος, ἢ τάχα που καὶ αἰσθητῶς ξεόμενος, καὶ
beaten or perhaps somewhere even sensibly scraped and
πατούμενος καὶ λακτιζόμενος, τὸν ῥύπον τὸν ἐνυπάρχοντα
trodden and kicked the filth the present
αὐτοῦ τῇ αἰσθήσει τῆς ψυχῆς ἀποπλύνῃ· αὐτή σε ἡ
his in-the perception of-the soul he-may-wash-off itself you the
δημώδης φωνὴ πεισάτω πλυντήριον τὸν ὀνειδισμὸν τῶν
popular saying let-persuade a-washing-place the reproach of-the
τῆς ψυχῆς παθῶν καθίστασθαι· φασὶ γάρ τινες τῶν
of-the soul passions to-be they-say for some of-those
ἐν τῷ κόσμῳ ἡνίκα τινὰ κατὰ πρόσωπον ἀτιμίας
in the world when someone to face with-dishonors
περιβάλλουσι, καυχώμενοι πρὸς ἑτέρους, ὅτι τὸν δεῖνα
they-clothe boasting to others that the so-and-so

ἀπέπλυνα. Ὅ τι καὶ ἀληθὲς καθέστηκεν. Ἄλλη ἐστὶν ἡ
I-washed which thing also true is other is the
ἐκ πένθους ἐν τοῖς εἰσαγωγικοῖς ἀοργησία, καὶ ἑτέρα,
from mourning in the beginners freedom-from-anger and other
ἡ ἐν τοῖς τελείοις ὑπάρχουσα ἀκινησία· καὶ ἡ μέν,
the in the perfect being motionlessness and the-one indeed
ὥσπερ χαλινῷ τινι τῷ δακρύῳ δέδεται. Ἡ δέ, ὥσπερ
as with-a-bridle some the tear is-bound the-other and as
ὄφις ὑπὸ τῆς ἀπαθείας, ὡς ὑπὸ μαχαίρας, τεθανάτωται.
a-serpent by the dispassion as by a-sword has-been-killed
Τρεῖς ἔγωγε ὁμοθυμαδὸν ἑώρακα μοναχοὺς ἀτιμασθέντας·
three I with-one-mind have-seen monks dishonored
καὶ ὁ μὲν δέδηκται, καὶ ἐσιώπησεν· ὁ δὲ ἐχάρη ἑαυτοῦ
and the indeed was-stung and kept-silent the and rejoiced of-himself
χάριν, λελύπηται δὲ περὶ τοῦ λοιδορήσαντος· ὁ δὲ
for-the-sake was-grieved but for the(-one) having-reviled the and
τρίτος τὴν τοῦ πλησίον βλάβην ἀνατυπώσας ἐδάκρυσε
third the of-the neighbor harm having-pictured wept
θερμῶς· καὶ ἦν ἰδεῖν φόβου, καὶ μισθοῦ, καὶ
hotly and it-was-possible to-see of-fear and of-reward and
ἀγάπης ἐργάτας. Ὥσπερ ὁ τῶν σωμάτων πυρετός, εἷς
of-love workers as the of-the bodies fever one
μέν ἐστι, πολλὰς δὲ καὶ οὐ μίαν τῆς αὐτοῦ ζέσεως
indeed is many but and not one of-the its heat
τὴν ἀφορμὴν κέκτηται· οὕτως καὶ ἡ τοῦ θυμοῦ ζέσις,
the occasion has thus also the of-the temper heat
καὶ κίνησις, καὶ τῶν λοιπῶν ἡμῶν παθῶν πολλὰς καὶ
and movement and of-the rest our passions many and
διαφόρους αἰτίας ἔχουσα καθεστήκασι. Διὸ καὶ ἀδύνατον
various causes having are therefore also impossible
κατὰ τούτων μονοτρόπως ὁρίσασθαι. Γνώμην δὲ δίδωμι
about these in-one-way to-define opinion and I-give

μᾶλλον ἐν ἑκάστου λοιπὸν τῶν νοσούντων μεμεριμνημένῃ
rather in of-each thereafter of-the sick careful
σπουδῇ τῆς ἰατρείας τὴν θεραπείαν ἐπιζητεῖν. Πρώτη
zeal of-the medicine the healing to-seek first
δ' ἂν εἴη θεραπεία, τῆς αὐτοῦ ἀλγηδόνος τὴν αἰτίαν
and — would-be healing of-the his pain the cause
ἐπιγνῶναι, ἵνα τῆς αἰτίας εὑρεθείσης πρὸς αὐτήν, καὶ τὴν
to-recognize that the cause having-been-found against it also the
ἔμπλαστρον ἐκ προνοίας Θεοῦ καὶ ἰατρῶν πνευματικῶν
plaster from providence of-God and of-physicians spiritual
λήψεται, ὡς ἐν ὑποδείγμασιν οἱ βουλόμενοι ἡμῖν ἐν
he-may-receive as in examples those wishing with-us in
Κυρίῳ εἰς τὸ νοερὸν καὶ προβεβλημένον δικαστήριον
(the)-Lord into the spiritual and set-forth court
συνεισελθεῖν, συνεισελθέτωσαν, καὶ ἀμυδρῶς πως περὶ
to-enter-with let-them-enter-with and dimly somehow about
τῶν προειρημένων παθῶν ἢ αἰτιῶν βασανίσωμεν. Δεθήτω
the aforesaid passions or causes let-us-examine let-be-bound
λοιπὸν θυμὸς ὡς τύραννος ἐν δεσμοῖς πραότητος, καὶ
thereafter temper as a-tyrant in bonds of-meekness and
τυπτόμενος ὑπὸ μακροθυμίας ἐκσυρόμενός τε ὑπὸ τῆς
beaten by long-suffering dragged and by the
ἁγίας ἀγάπης ἐν τῷ βήματι τούτῳ τοῦ λόγου παραστὰς
holy love at the tribunal this of-the discourse standing
τὰ προσήκοντα ἐξεταζέσθω. Λέγε ἡμῖν, ὦ παράφρον καὶ
the fitting-things let-it-be-examined tell us O senseless and
ἄσεμνε, τήν τε τοῦ γεγεννηκότος προσηγορίαν, καὶ
indecent the both of-the(-one) having-begotten(-you) name and
τῆς κακῶς τεκούσης σε προσωνυμίαν, τῶν σῶν τε
of-the(-one) badly having-borne you surname of-the your both
υἱῶν καὶ θυγατέρων μιαρῶν τὰ ὀνόματα· οὐ μόνον δέ,
sons and daughters foul the names not only and

ἀλλὰ καὶ τῶν πολεμούντων καὶ ἀποκτεινούντων σε τὰς
but also of-those warring-against and killing you the
σημασίας. Ὁ δὲ πρὸς ἡμᾶς ἀποκρινόμενος ἔλεγεν. Αἱ ἐμὲ
significations he but to us answering said those me
γεννήσασαι πολλαί, καὶ ὁ ἐμὸς πατὴρ οὐχ εἷς. Αἱ δὲ
having-begotten many and the my father not one the and
μητέρες μου κενοδοξία, φιλαργυρία, γαστριμαργία· ἔστι
mothers my vainglory avarice gluttony there-is
δὲ ὅτε καὶ πορνεία· ὁ ἐμὲ γεγεννηκὼς προσηγορεύεται
and when also fornication the(-one) me having-begotten is-called
τῦφος. Αἱ δὲ ἐμαὶ θυγατέρες μνησικακίαι, μίσος, ἔχθρα,
conceit the and my daughters grudges hatred enmity
δικαιολογία· αἱ ἐμοῦ δὲ ἀντίδικοι, ὑφ' ὧν νῦν περιέχομαι
self-justification the of-me and adversaries by whom now I-am-held
δέσμιος, αἱ τούτων ἀντικείμεναι, ἀοργησία καὶ πραότης.
prisoner the of-these opposites freedom-from-anger and meekness
Ἡ δὲ ἐμὴ ἐπίβουλος, ταπεινοφροσύνη προσαγορεύεται. Τίς
the and my plotter humility is-called who
δὲ ὁ τετοκὼς ἐκείνην, ἐν ἰδίῳ καιρῷ αὐτὴν ἐρωτήσατε.
and the(-one) having-borne her in own time her ask
Ἐν ὀγδόῳ τινὶ βαθμῷ ὁ τῆς ἀοργησίας κεῖται στέφανος, 4
in eighth some step the of-the freedom-from-anger lies crown
καὶ ὁ μὲν ἐκ φύσεως τούτων περικείμενος, ἴσως
and the(-one) indeed from nature these wearing perhaps
οὐ περίκειται ἕτερον· ὁ δὲ ἐξ ἱδρώτων, εἰς ἅπαν
not wears another the(-one) but from sweats in all
τοὺς ὀκτὼ νενίκηκεν.
the eight has-conquered

The virtues are like Jacob's ladder and the vices like the chain that fell from Peter, each binding the next. The remembrance of wrongs is the end of anger, poison of the soul and a nail fixed in it; it may keep a man free of fornication once hatred has broken the bond. Apologize to the enemy, at least with the mouth, until conscience makes the peace real; healing shows when one grieves at his misfortune as one's own. The sufferings of Jesus heal it, and it reaches even spiritual men.

1 Αἱ μὲν ὅσιαι ἀρεταί, τῇ τοῦ Ἰακὼβ κλίμακι παρεοίκασιν,
the indeed holy virtues to-the — of-Jacob ladder are-like
αἱ δὲ ἀνόσιοι κακίαι, τῇ ἁλύσει τῇ ἐκπεσούσῃ ἐκ Πέτρου
the and unholy vices to-the chain the having-fallen from Peter
τοῦ κορυφαίου. Διὸ αἱ μὲν μία τῇ μιᾷ συνδεθεῖσαι εἰς
the chief therefore the indeed one to-the one bound-together to
οὐρανὸν τὸν προαιρούμενον ἀναφέρουσιν· αἱ δὲ ἑτέρα
heaven the(-one) choosing carry-up the and one
τὴν ἑτέραν γεννᾷν καὶ συσφίγγειν πεφύκασιν. Διὸ καὶ
the other to-beget and to-bind-together are-wont therefore also
ἠκούσαμεν νῦν τοῦ ἀσυνέτου θυμοῦ γέννημα αὐτοῦ οἰκεῖον
we-heard now the senseless temper offspring its own
τὴν μνησικακίαν ὑπάρχειν φήσαντος, ὅθεν καὶ καιροῦ νῦν
the grudge-bearing to-be having-said whence also time now
καλοῦντος ἀρτίως περὶ αὐτῆς εἴπωμεν. Μνησικακία ἐστὶ
calling just-now about it let-us-speak grudge-bearing is
θυμοῦ κατάληξις, ἁμαρτημάτων φύλαξ, δικαιοσύνης μῖσος,
of-temper (the)-end of-sins a-guard of-righteousness hatred
ἀρετῶν ἀπώλεια, ἰὸς ψυχῆς, σκώληξ νοός, προσευχῆς
of-virtues ruin poison of-soul a-worm of-mind of-prayer
αἰσχύνη, δεήσεως ἐκκοπή· ἀγάπης ἀλλοτρίωσις, ψυχῆς
shame of-supplication a-cutting-off of-love estrangement of-soul
ἦλος πεπηγώς, ἀνόδυνος αἴσθησις ἐν ἡδύτητι πικρίας
a-nail fixed painless perception in sweetness of-bitterness

ἀγαπωμένη, διηνεκὴς ἁμαρτία, ἄϋπνος παρανομία, κάθωρος
loved continual sin sleepless lawlessness hourly
κακία. Ἓν καὶ τοῦτο σκοτεινόν, καὶ ἀηδὲς πάθος,
vice one also this dark and unpleasant passion
λέγω δὴ τὸ τῆς μνησικακίας τῶν γεννωμένων καὶ οὐ
I-mean indeed the of-the grudge-bearing of-those begotten and not
γεννώντων, ἢ καὶ γεννώντων καθέστηκεν· ὅθεν περὶ αὐτοῦ
begetting or even begetting is whence about it
οὐ πλεῖστα λέγειν βουλόμεθα. Ὁ παύσας ὀργὴν
not very-many-things to-say we-wish the(-one) having-stopped anger
ἀνεῖλε μνησικακίαν· τοῦ γὰρ πατρὸς ζῶντος τεκνογονία
killed grudge-bearing of-the for father living child-bearing
γίνεται· ὁ κτησάμενος ἀγάπην, ἐξενίτευσε μήνιδος·
happens the(-one) having-acquired love has-gone-into-exile from-wrath
ὁ δὲ ἐχθραίνων, κόπους ἀκαίρους ἑαυτῷ συναθροίζει·
the(-one) but being-hostile toils untimely for-himself gathers
τράπεζα ἀπρόσεκτος μήτηρ παῤῥησίας, καὶ διὰ θυρίδος
a-table unheeded mother of-license and through (the)-window
ἀγάπης εἰσπηδήσει γαστριμαργία. Εἶδον μῖσος πορνείας
of-love will-leap-in gluttony I-saw hatred of-fornication
δεσμὸν χρόνιον διαῤῥῆξαν, καὶ μνησικακίαν ἐκεῖ ἄδεσμον
a-bond long-standing having-broken and grudge-bearing there unbound
αὐτὸν τοῦ λοιποῦ παραδόξως διατηρήσασαν· θαυμαστὸν
him for-the rest marvelously having-kept wonderful
ὅραμα, δαίμονα τὸν δαίμονα ἰώμενον. Τοῦτο δὲ ἴσως ἔργον
vision a-demon the demon healing this but perhaps work
Θεοῦ οἰκονομικῶς, καὶ οὐ δαιμόνων καθέστηκε. Μακρὰν
of-God providentially and not of-demons is far
ἀπὸ ἀγάπης στερῤῥᾶς φυσικῆς μνησικακία, εὐχερῶς δὲ
from love firm natural grudge-bearing easily but
πορνεία πλησιάζει αὐτῇ· καὶ λεληθότως ὁρᾷς ἐν περιστερᾷ
fornication draws-near to-it and secretly you-see on a-dove

φθεῖραν. Μνησικακῶν μνησικάκει δαίμοσι, καὶ ἐχθραίνων
a-louse bearing-grudges bear-grudges against-demons and being-hostile
ἔχθραινε τῷ σώματι διὰ παντός. Ἀγνώμων καὶ δόλως
be-hostile to-the body through all(-time) ungrateful and deceitfully
φίλος ἡ σάρξ· καὶ θεραπευομένη, μειζόνως ἀδικεῖ· γραφικὸς
friend the flesh and cared-for more wrongs a-scriptural
ὑφηγητὴς μνησικακία· πρὸς τὴν ἰδίαν εἴδησιν τὰ τοῦ
guide grudge-bearing to the own knowledge the of-the
Πνεύματος λόγια ἀλληγορῶν. Αἰσχυνέτω αὐτὸν Ἰησοῦ ἡ
Spirit oracles allegorizing let-shame it of-Jesus the
προσευχή, ἣν λέγειν σὺν αὐτῷ οὐ δυνάμεθα· ὁπόταν πολλὰ
prayer which to-say with it not we-can when much
πυκτεύσας τὸ σκῶλον διαλῦσαι εἰς τέλος οὐ δύνασαι,
having-boxed the stake to-pull-out to (the)-end not you-can
μετανόει τῷ ἐχθρῷ, κἂν τῷ στόματι, ἵν' ἐπὶ πολὺ
make-penitence to-the enemy at-least with-the mouth so-that for long
ὑπόκρισιν τὴν πρὸς αὐτὸν αἰδεσθείς, τελείως ἀποδέξῃ
hypocrisy the toward him ashamed-of perfectly you-may-accept(-him)
ὑπὸ τοῦ συνειδότος, ὡς ὑπὸ πυρὸς νυττόμενος· τότε
by the conscience as by fire pricked then
γνώσῃ ἑαυτὸν τῆς σηπεδόνος ταύτης ἀπαλλαγέντα· οὐχ
you-will-know yourself from-the rottenness this freed not
ὅταν ὑπὲρ τοῦ λυπήσαντος εὔξῃ· οὐδ' ὅταν αὐτὸν δώροις
when for the(-one) having-grieved you-pray nor when him with-gifts
ἀνταμείψῃ· οὐδ' ὅταν ἐπὶ τράπεζαν ἄγῃς· ἀλλ' ὅταν αὐτὸν
you-repay nor when to table you-bring but when him
ἢ ἐν τοῖς κατὰ ψυχήν, ἢ σωματικὴν συμφορὰν
either in the-things according-to soul or bodily misfortune
δεξάμενον ἀκούσῃς· καὶ ὡς ἐφ' ἑαυτῷ, ὀδυνηθῇς καὶ
having-received you-hear and as for yourself you-are-pained and
δακρύσῃς. Μνησίκακος ἡσυχαστὴς ἐμφωλεύουσα ἀσπίς, ἰὸν
weep a-grudge-bearing solitary a-lurking asp poison

θανατηφόρον ἐν ἑαυτῇ περιφέρουσα· μνῆμα παθημάτων
deadly in itself carrying-about remembrance of-(the)-sufferings
Ἰησοῦ ἰάσεται μνησικακίαν ἐκ τῆς αὐτοῦ ἀνεξικακίας
of-Jesus will-heal grudge-bearing by the his forbearance
ἰσχυρῶς αἰσχυνομένην. Ξύλῳ σαθρῷ ἔνδοθεν ἐναποτίκτονται
mightily shamed in-wood rotten within are-bred
σκώληκες· καὶ πραοτάτοις καὶ ἡσυχίοις νόθοις συγκολλᾶται
worms and to-(the)-meekest and still counterfeit is-glued
μῆνις. Ὁ ἀποβάλλων αὐτὴν εὗρεν ἄφεσιν, ὁ δὲ
wrath the(-one) casting-away it found forgiveness the(-one) but
προσκολλώμενος αὐτῇ. Ἐστερήθη οἰκτιρμῶν· εἰς πόνους
cleaving to-it was-deprived of-compassions to toils
καὶ ἱδρῶτας διὰ συγχώρησιν ἑαυτούς τινες ἐκδεδώκασιν·
and sweats because-of pardon themselves some have-given-over
ἀμνησίκακος δὲ ἀνὴρ προκατελάβετο τούτους· εἴπερ
free-of-grudges but man anticipated them if-indeed
«ἄφετε συντόμως, καὶ ἀφεθήσεται ἡμῖν πλουσίως·» τῆς
forgive quickly and will-be-forgiven to-us richly of-the
γνησίας ἡ ἀμνησικακία τεκμήριον· ὁ δὲ ταύτην
genuine the freedom-from-grudges proof the(-one) but it
κατέχων, καὶ μετανοεῖν δοκῶν, ὅμοιός ἐστι τῷ
holding and to-repent seeming like is to-the(-one)
καθ' ὕπνους τρέχειν δοκοῦντι. Εἶδον μνησικάκους περὶ
in sleep to-run seeming I-saw grudge-bearers about
ἀμνησικακίας· ἄλλοις μνησικάκοις παραινέσαντες καὶ τοὺς
freedom-from-grudges to-other grudge-bearers having-exhorted and at-the
οἰκείους λόγους ἐντραπέντες, τοῦ πάθους ἐπαύσαντο.
own words having-been-shamed from-the passion they-ceased
Μηδεὶς ψιλὸν πάθος τὴν ἐσκοτισμένην ταύτην ὑπονοήσοιτο·
let-no-one bare passion the darkened this suspect

πέφυκε γὰρ πολλάκις καὶ μέχρι τῶν πνευματικῶν ἀνδρῶν
it-is-wont for often even as-far-as the spiritual men
ἐπεκτείνεσθαι.
to-extend

2 Βαθμὸς ἔννατος ὁ κτησάμενος, παῤῥησίᾳ λοιπὸν τὴν
step ninth the(-one) having-acquired with-boldness thereafter the
λύσιν τῶν πταισμάτων αἰτείτω παρὰ τοῦ Σωτῆρος Ἰησοῦ.
release of-the failings let-him-ask from the Savior Jesus

X · SLANDER

Slander is born of hatred and the remembrance of wrongs, and hides behind the plea of love and care. John tells slanderers to pray for the fallen instead, recalling that Judas was among the disciples and the thief among the murderers. A man he condemned as a fornicator had repented secretly and was temperate before God. To judge is to seize God's dignity, and those who search out their neighbors' faults fall into the same. The good grape-picker eats the ripe grapes and leaves the sour.

1 Οὐδεὶς τῶν εὐφρονούντων ἀντείπῃ, οἶμαι, μὴ ἐκ μίσους
no-one of-those thinking-rightly would-deny I-think not from hatred
καὶ μνησικακίας τὴν καταλαλιὰν τίκτεσθαι· διὸ καὶ
and grudge-bearing the slander to-be-born therefore also
μετὰ τοὺς αὐτῆς προγόνους ὡς ἐν εἱρμῷ τέτακται.
after the its ancestors as in sequence it-has-been-placed
Καταλαλιά ἐστιν ἀποκύημα μίσους· λεπτὴ νόσος, παχεία,
slander is an-offspring of-hatred a-subtle disease thick
κεκρυμμένη καὶ λανθάνουσα βδέλλα, ἀγάπης ἐκδαπανῶσα
hidden and escaping-notice a-leech of-love consuming
καὶ ἐξαφανίζουσα αἷμα· ἀγάπης ὑπόκρισις· καρδίας ῥύπου
and destroying (the)-blood of-love hypocrisy of-heart of-filth
καὶ βάρους πρόξενος· ἀφανισμὸς ἁγνείας. Ὥσπερ εἰσὶ
and burden cause destruction of-purity as there-are

νεάνιδες ἀπηρυθριασμένως τὰ κακὰ πράττουσαι· εἰσὶ
young-women shamelessly the evil-things doing there-are
δὲ ἕτεραι λεληθότως καὶ αἰδεστικωτέρως χαλεπώτερα
and others secretly and more-modestly worse
τῶν προτέρων ἐπιτελοῦσαι· οὕτως καὶ ἐπὶ τῶν παθῶν
than-the former accomplishing thus also in the passions
τῆς ἀτιμίας ἔστιν ἰδεῖν. Αἱ πλείους ὕπουλοι νεάνιδες
of-the dishonor it-is-possible to-see the most insidious young-women
ὑπόκρισις, πονηρία, λύπη, μνησικακία, καταλαλιὰ καρδίας,
hypocrisy wickedness grief grudge-bearing slander of-heart
ἄλλα μὲν τῷ δοκεῖν ὑποτιθέμεναι, ἄλλα δὲ
other-things indeed in-the seeming suggesting other-things and
ἀποβλέπουσαι. Ἤκουσα καταλαλούντων, καὶ ἔπληξα, καὶ
looking-at I-heard slanderers and I-rebuked and
τοῦτο πρὸς ἀπολογίαν οἱ τοῦ κακοῦ ἐργάται ἀπεκρίναντο·
this for defense the of-the evil workers answered
ὡς ἐξ ἀγάπης καὶ φροντίδος τοῦ καταλαλουμένου
that from love and care of-the(-one) slandered
τοῦτο ποιοῦσιν. Ἐγὼ δὲ αὐτοῖς· Παύσασθε, ἔφην, τῆς
this they-do I and to-them stop I-said from-the
τοιαύτης ἀγάπης· ἵνα μὴ ψεύσηται ὁ εἰρηκώς· Τὸν
such love that not may-lie the(-one) having-said the(-one)
καταλαλοῦντα λάθρα τὸν πλησίον αὐτοῦ, τοῦτον ἐξεδίωκον.
slandering secretly the neighbor his him I-drove-out
Εἰ λέγεις ἀγαπᾷν, εὔχου λεληθότως, καὶ μὴ σκῶπτε τὸν
if you-say to-love pray secretly and not mock the
ἄνδρα· οὗτος γὰρ ὁ τρόπος δεκτὸς παρὰ Κυρίῳ. Μὴ δὲ
man this for the way acceptable with (the)-Lord not and
τοῦτό σε λανθανέτω, καὶ πάντως ἐκνήψεις τοῦ μὴ
this you let-escape and surely you-will-become-sober from-the not
κρίνειν τὸν πταίοντα. Ἰούδας ἐν τῷ χορῷ τῶν μαθητῶν
to-judge the(-one) failing Judas in the band of-the disciples

ἦν, ὁ δὲ λῃστὴς ἐν τῷ χορῷ τῶν φονευτῶν· καὶ θαῦμα
was the but robber in the band of-the murderers and a-wonder
πῶς ἐν μιᾷ ῥοπῇ ἡ ἀντικαταλλαγὴ γέγονεν. Εἴ τις
how in one turn the exchange happened if anyone
καταλαλιᾶς πνεῦμα νικῆσαι βούλεται, μὴ τῷ πταίοντι,
of-slander (the)-spirit to-conquer wishes not to-the(-one) failing
ἀλλὰ τῷ ὑποβάλλοντι δαίμονι τὴν μέμψιν ἐπιγραφέτω·
but to-the suggesting demon the blame let-him-ascribe
οὐδεὶς γὰρ θέλει εἰς Θεὸν ἁμαρτῆσαι, εἰ καὶ ἀβίαστος
no-one for wishes against God to-sin if even unforced
πᾶς ἡμῶν τυγχάνει. Εἶδον προφανῶς ἁμαρτήσαντα, καὶ
every of-us happens-to-be I-saw openly having-sinned and
λεληθότως μετανοήσαντα, καὶ ὃν κατέκρινα ὡς πόρνον, ἦν
secretly having-repented and whom I-condemned as a-fornicator was
λοιπὸν παρὰ Θεῷ σώφρων διὰ τῆς ἐπιστροφῆς γνησίως
thereafter with God temperate through the turning genuinely
αὐτὸν ἐξευμενισάμενος· μηδέποτε αἰδεσθῇς τὸν πρὸς
him having-propitiated never respect the(-one) to
σὲ τὸν πλησίον καταλαλοῦντα· μᾶλλον δὲ λέγε· Παῦσαι,
you the neighbor slandering rather but say stop
ἀδελφέ· ἐγὼ καθημέραν ἐν χαλεπωτέροις πταίω, καὶ πῶς
brother I each-day in worse-things fail and how
ἐκεῖνον κατακρίνειν δύναμαι; Δύο γὰρ ταῦτα κερδανεῖς ἐν
him to-condemn can-I two for these(-things) you-will-gain with
μιᾷ ἐμπλάστρῳ, καὶ σεαυτόν, καὶ τὸν πλησίον ἰασάμενος·
one plaster both yourself and the neighbor having-healed
μία καὶ αὕτη τῶν συντόμως ὁδῶν πρὸς τὴν ἄφεσιν
one also this of-the quickly ways to the forgiveness
τῶν πταισμάτων καθέστηκεν ὁδηγουσῶν· λέγω δὲ τὸ μὴ
of-the failings is leading I-mean but the not
κρίνειν· Εἴπερ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. Ἀλλότριον
to-judge if-indeed not judge and not — you-will-be-judged alien

τὸ πῦρ τοῦ ὕδατος, ὥσπερ τὸ κρίνειν τῷ μετανοεῖν
the fire to-the water as the to-judge to-the(-one) to-repent
βουλομένῳ· κἂν ἐν αὐτῇ τῇ ἐξόδῳ τινὰ θεάσῃ πταίοντα,
wishing even-if at the-very the departure someone you-see failing
μὴ τότε αὐτὸν κατάκρινε. Ἄδηλον γὰρ ἀνθρώποις τὸ τοῦ
not then him condemn unclear for to-men the —
Θεοῦ κρῖμα καθέστηκεν. Ἔπταισάν τινες μεγάλα προφανῶς·
of-God judgment is failed some greatly openly
εἰργάσαντο δὲ ἀγαθὰ μείζονα κρυπτῶς· καὶ ἠπατήθησαν
worked but good-things greater secretly and were-deceived
οἱ φιλοσκῶπται καπνὸν ἀντὶ ἡλίου κατέχοντες. Ἀκούσατέ
the mockers smoke instead-of sun holding hear
μου, ἀκούσατε, πάντες οἱ κακοὶ τῶν ἀλλοτρίων λογοθέται·
me hear all the evil of-the others' auditors
εἰ ἀληθές, ὥσπερ καὶ ἀληθές, ὅτι Ἐν ᾧ κρίματι κρίνετε,
if true as also true that with what judgment you-judge
κριθήσεσθε, πάντως ἐν οἷς ἂν μεμψώμεθα τὸν πλησίον,
you-will-be-judged surely in what-things — we-blame the neighbor
ἐν αὐτοῖς περιπεσούμεθα· καὶ ἀλλοίως οὐκ ἔστιν, εἴτε
in them we-will-fall and otherwise not it-is whether
σωματικοῖς, εἴτε ψυχικοῖς. Οἱ ὀξεῖς καὶ ἀκριβεῖς λογοθέται
bodily or of-(the)-soul the sharp and exact auditors
τῶν τοῦ πλησίον πλημμελημάτων ὑπάρχοντες, τοῦτο
of-the of-the neighbor faults being this
τὸ πάθος ὑφίστανται, ἐπειδὴ μήπω περὶ τῶν οἰκείων
the passion undergo since not-yet about the own
πταισμάτων τελείαν καὶ ἀρέμβαστον μνήμην καὶ φροντίδα
failings perfect and undistracted remembrance and care
ἐποιήσαντο. Εἰ γάρ τις τὰ ἑαυτοῦ κακὰ ἀπὸ τοῦ
they-made if for anyone the own evils from the
τῆς φιλαυτίας περικαλύμματος ἀκριβῶς θεάσοιτο, οὐδενὸς
of-the self-love covering exactly should-behold of-nothing

λοιπὸν ἄλλου τῶν ἐν τῷ βίῳ φροντίδα ποιήσοιτο,
thereafter else of-the-things in the life care he-would-make
λογιζόμενος μηδὲ πρὸς τὸ οἰκεῖον πένθος ἐξαρκεῖν αὐτῷ
reckoning not-even for the own mourning to-suffice him
τὸν ἑαυτοῦ χρόνον, κἂν ἑκατὸν ἔτη ζήσειεν· κἂν τὸν
the own time even-if hundred years he-should-live even-if the
Ἰορδάνην ποταμὸν ὅλον δάκρυον ἐκ τῶν ἑαυτοῦ ὀφθαλμῶν
Jordan river whole tear from the own eyes
ἴδοι ἐκπορευόμενον. Ἐπεσημηνάμην τὸ πένθος, καὶ
he-should-see going-forth I-observed the mourning and
οὐχ εὗρον ἐν αὐτῷ ἴχνος καταλαλιᾶς, ἢ κατακρίσεως.
not I-found in it trace of-slander or of-condemnation
Ἢ ἁμαρτῆσαι ἡμᾶς οἱ δαίμονες προτρέπονται· ἢ μὴ
either to-sin us the demons urge or not
ἁμαρτήσαντας, τοὺς ἁμαρτάνοντας κρίνειν· ἵνα διὰ τοῦ
having-sinned the sinning to-judge that through the
δευτέρου τὸ πρῶτον μολύνωσιν οἱ φόνιοι. Γίνωσκε
second the first they-may-defile the murderous(-ones) know
καὶ τοῦτο τῶν μνησικάκων καὶ βασκάνων εἶναι τεκμήριον·
also this of-the grudge-bearing and envious to-be a-proof
ὅτι τὰς διδαχάς, ἢ πράγματα, ἢ κατορθώματα ἡδέως
that the teachings or deeds or achievements gladly
καὶ εὐχερῶς τοῦ πλησίον ψέγουσιν, ὑπὸ πνεύματος μίσους
and easily of-the neighbor they-blame by (the)-spirit of-hatred
καταβαπτιζόμενοι. Εἶδόν τινας λεληθότως καὶ ἀδημοσιεύτως
drenched I-saw some secretly and unpublicly
πάνδεινα διαπράττοντας πταίσματα· καὶ τῇ ὑπολήψει
most-terrible committing failings and in-the supposition
τῆς ἑαυτῶν καθαρότητος χαλεπῶς ἐπεμβαίνοντας τοῖς
of-the own purity grievously attacking those
ψιλὰ πταίουσι, καὶ δημοσιευομένοις. Κρῖναί ἐστιν τῆς τοῦ
slightly failing and published to-judge is of-the —

Θεοῦ ἀξίας ἀναιδὴς ἁρπαγμός· κατακρῖναι δὲ τῆς ἑαυτοῦ
of-God dignity a-shameless seizure to-condemn and of-the own
ψυχῆς ὄλεθρος. Ὥσπερ ἡ οἴησις καὶ χωρὶς ἑτέρου πάθους
soul destruction as the conceit even without other passion
ἀπολέσαι τὸν ἄνθρωπον ἰσχύει· οὕτως καὶ τὸ κρίνειν
to-destroy the man is-strong thus also the to-judge
καθ' ἑαυτὸ καὶ μόνον ἐν ἡμῖν ὑπάρχον τελείως ἀπολέσαι
by itself and alone in us being perfectly to-destroy
ἡμᾶς δύναται· εἴπερ ὁ Φαρισαῖος ἐκεῖνος ἐκ τούτου
us can if-indeed the Pharisee that from this
καταδεδίκασται. Ὁ καλὸς ῥαγολόγος τὰς πεπείρους ῥάγας
was-condemned the good grape-gatherer the ripe grapes
ἐσθίων, οὐδὲν περὶ τῶν ὀμφάκων ἐπιραγολογήσει· καὶ ὁ
eating nothing about the unripe will-glean and the
εὐγνώμων καὶ ἐχέφρων νοῦς, ὅσας μὲν ἔν τισιν ἀρετὰς
grateful and sensible mind as-many-as indeed in some virtues
ὄψεται, ταῦτα σπουδαίως σημειώσεται· ὁ δὲ ἄφρων
it-will-see these(-things) zealously will-note the but fool
τὰς μέμψεις καὶ τὰς ἐλλείψεις ἐξερευνήσει, περὶ οὗ καὶ
the blames and the defects will-search-out about whom also
εἴρηται· Ἐξηρεύνησαν ἀνομίαν, ἐξέλιπον ἐξερευνῶντες
it-has-been-said they-searched-out lawlessness they-failed searching
ἐξερευνήσεις. Μηδὲ τοῖς σοῖς ὀφθαλμοῖς ὁρῶν, κατάκρινε·
searchings nor with-the your eyes seeing condemn
πολλάκις γὰρ καὶ αὐτοὶ πεπλάνηνται.
often for even they have-been-deceived

Ἀνάβασις δεκάτη, ἣν ὁ νικήσας ἀγάπης ἐργάτης 2
ascent tenth which the(-one) having-conquered of-love worker
ἢ πένθους καθέστηκεν.
or of-mourning is

Talkativeness is the seat of vainglory, the door of slander, and the dissolution of compunction; silence with knowledge is the mother of prayer and the guard of the thoughts. Jesus' silence shamed Pilate, and Peter wept after one word. A questioner tells John that talkativeness comes from habit, from vainglory, or from gluttony, which is why fasting often curbs the tongue. The one who knows the scent of the fire above flees crowds as a bee flees smoke.

1 Εἴρηται μὲν ἡμῖν βραχέως ἐν τοῖς φθάσασιν, ὡς
it-has-been-said indeed by-us briefly in the preceding-things that
ἐπισφαλὲς λίαν, καὶ αὐτοῖς τοῖς πνευματικοῖς εἶναι δοκοῦσι
dangerous very even to-those the spiritual to-be seeming
παρεισδῦνον τὸ κρίνειν· μᾶλλον δὲ τὸ κρίνεσθαι, καὶ ὑπὸ
creeping-in the to-judge rather but the to-be-judged and by
γλώττης κολάζεσθαι· νυνὶ δὲ λοιπὸν καὶ τὴν αἰτίαν, καὶ τὴν
(the)-tongue to-be-punished now but thereafter both the cause and the
θύραν δι' ἧς εἰσέρχεται, μᾶλλον δὲ ἐξέρχεται, ἀκόλουθον
door through which it-enters rather but goes-out consequent
ἐν λόγοις τάξαι. Πολυλογία ἐστὶ κενοδοξίας καθέδρα,
in words to-set talkativeness is of-vainglory a-seat
δι' ἧς ἑαυτὴν ἐμφανίζειν καὶ ἀναπομπεύειν πέφυκε.
through which itself to-show and to-parade it-is-wont
Πολυλογία ἐστὶν ἀγνωσίας τεκμήριον, καταλαλιᾶς θύρα,
talkativeness is of-ignorance proof of-slander door
εὐτραπελίας χειραγωγός, ψεύδους ὑπουργός, κατανύξεως
of-jesting guide of-falsehood servant of-compunction
διάλυσις, ἀκηδίας κλήτωρ, ὕπνου πρόδρομος, συννοίας
dissolution of-listlessness summoner of-sleep forerunner of-recollection
σκορπισμός, φυλακῆς ἀφανισμός, θέρμης ψυχρηστήριον,
scattering of-watchfulness destruction of-warmth cooler
προσευχῆς ἀμαύρωσις σιωπὴ ἐν γνώσει· μήτηρ προσευχῆς,
of-prayer darkening silence with knowledge mother of-prayer

αἰχμαλωσίας ἀνάκλησις, πυρὸς φυλακή, λογισμῶν
of-captivity recall of-fire guard of-thoughts
ἐπίσκοπος, σκοπὸς πολεμίων, πένθους δεσμωτήριον,
overseer watcher of-enemies of-mourning prison
δακρύων φίλη, θανάτου μνήμης ἐργάτης, κολάσεως
of-tears friend of-death of-remembrance worker of-punishment
ζωγράφος, κρίσεως φιλοπράγμων, ἀδημονίας ὑπουργός,
painter of-judgment diligent-seeker of-distress servant
παῤῥησίας ἔχθρα, ἡσυχίας σύζυγος, φιλοδιδασκαλίας
of-license enemy of-stillness spouse of-love-of-teaching
ἀντίπαλος, γνώσεως προσθήκη, θεωρημάτων δημιουργός,
adversary of-knowledge increase of-contemplations maker
ἀφανὴς προκοπή, λεληθυῖα ἀνάβασις. Ὁ ἐπιγνοὺς
hidden advance secret ascent the(-one) having-recognized
παραπτώματα, ἐκράτησε γλώσσης· ὁ δὲ πολύλογος
falls mastered (the)-tongue the(-one) but talkative
οὔπω ἐπέγνω ἑαυτὸν ὡς δεῖ. Ὁ σιωπῆς φίλος προσεγγίζει
not-yet recognized himself as he-must the of-silence friend draws-near
Θεῷ, καὶ λεληθότως συνομιλῶν φωτίζεται παρὰ τοῦ Θεοῦ.
to-God and secretly conversing is-enlightened by — God
Ἰησοῦ σιωπὴ ἐνέτρεψε Πιλάτον, καὶ ἀνδρὸς ἡσυχία φωνῆς
of-Jesus silence shamed Pilate and of-a-man stillness of-voice
κατήργησε κενοδοξίαν. Λόγον εἰπὼν Πέτρος ἐθρήνησε
abolished vainglory a-word having-said Peter wept
πικρῶς ἀμνημονήσας τοῦ εἰπόντος· Εἶπα· Φυλάξω τὰς
bitterly having-forgotten the(-one) having-said I-said I-will-guard the
ὁδούς μου τοῦ μὴ ἁμαρτάνειν με ἐν γλώσσῃ μου, καὶ
ways my for-the not to-sin me in tongue my and
τοῦ ἑτέρου φήσαντος, Κρεῖττον πεσεῖν ἀπὸ ὕψους εἰς γῆν,
the other having-said better to-fall from height to earth
ἢ ἀπὸ γλώσσης. Καὶ πολλὰ περὶ τούτων ἔγωγε γράφειν
than from tongue and much about these I to-write

οὐ βούλομαι, κἂν αἱ τοῦ παθῶν πανουργίαι τοῦτο ποιεῖν
not wish even-if the of-the passions villainies this to-do
προτρέπωνται. Πλὴν ἤκουσά ποτέ τινος περὶ ἡσυχίας
urge however I-heard once someone about stillness
στόματος πρός με φιλοπευστοῦντος, ὃς ἔλεγε, τὴν μὲν
of-mouth to me inquiring who said the indeed
πολυλογίαν ἐξ ἑνὸς τούτων τίκτεσθαι πάντως, ἢ ἐξ
talkativeness from one of-these to-be-born surely either from
ἀναστροφῆς καὶ συνηθείας πονηρᾶς καὶ ἀκρατοῦς· μέλος
conduct and habit evil and unrestrained member
γὰρ ὂν φυσικὸν ἡ γλῶσσα τοῦ σώματος, καθ' ὃ
for being natural the tongue of-the body according-to which
λοιπὸν παιδευθῇ συνήθειαν ἀπαιτήσειεν, ἢ πάλιν ἐν τοῖς
thereafter it-is-trained custom would-demand or again in those
ἀγωνιζομένοις, καὶ μάλιστα ἐκ τῆς κενοδοξίας· ἔστι δὲ
contending and especially from the vainglory there-is and
ὅτε καὶ ἐκ τῆς γαστριμαργίας. Διόπερ πολλάκις πολλοὶ
when also from the gluttony therefore often many
χαλινοῦντες τὴν γαστέρα, βίᾳ τινὶ καὶ ἀτονίᾳ συγκλείουσι
bridling the belly with-force some and weakness shut-in
καὶ τὴν γλῶτταν καὶ τὴν πολυέπειαν. Ὁ μεριμνήσας
also the tongue and the wordiness the(-one) having-cared-for
ἐξόδου περιέκοψε λόγους· καὶ ὁ κτησάμενος πένθος
departure cut-off words and the(-one) having-acquired mourning
ψυχῆς, ὡς πῦρ ἀπεστράφη πολυλογίαν. Ὁ ἀγαπήσας
of-soul as fire turned-from talkativeness the(-one) having-loved
ἡσυχίαν, ἀπέκλεισε στόμα, ὁ δὲ χαίρων ταῖς προόδοις,
stillness shut (the)-mouth the(-one) but rejoicing in-the goings-out
ὑπὸ τοῦ πάθους ἐκ τῆς κέλλης διώκεται. Ὁ γνοὺς
by the passion from the cell is-driven the(-one) having-known
ὀσμὴν πυρὸς ὑψίστου, ὡς μέλισσα καπνόν, ἀνθρώπων
the-scent of-fire most-high as a-bee smoke of-men

φεύγει σύνοδον· τὴν μὲν γὰρ ὁ καπνὸς διώκει· τῷ
flees (the)-company the-one indeed for the smoke drives-off to-the(-other)
δὲ ἀνθρώπων σύνοδος ἀντιπράττει. Ὀλίγων λίαν τὸ ὕδωρ
but of-men company opposes of-few very the water
ἄφρακτον κωλύειν· ὀλιγωτέρων δὲ στόμα ἀκρατὲς δαμάσαι.
unfenced to-hinder of-fewer but a-mouth unrestrained to-tame
Βαθμὸν ἑνδέκατον ὁ κινήσας, πλῆθος κακῶν ὑφ' ἓν 2
step eleventh the(-one) having-moved a-multitude of-evils at once
περιέκοψεν.
cut-off

XII · LYING

Lying is the offspring of talkativeness and jesting, and perjury is a denial of God. John has seen men pride themselves on jokes that destroy their hearers' mourning, and tells the monk to leave or break up such gatherings with talk of death and judgment. Hypocrisy is the mother of lying. Lies differ by motive, from fear of punishment to plotting against a brother, and the liar who pleads economy like Rahab only excuses his own ruin; only one wholly cleansed of lying may use it, with fear and when occasion calls. An infant knows no lie, and the one drunk with compunction cannot lie.

Γέννημα μὲν σιδήρου καὶ λίθου πῦρ· γέννημα δὲ πολυλογίας 1
offspring indeed of-iron and stone fire offspring and of-talkativeness
καὶ εὐτραπελίας ψεῦδος. Ψεῦδός ἐστιν ἀγάπης ἀφανισμός·
and jesting falsehood falsehood is of-love destruction
ἐπιορκία δὲ Θεοῦ ἄρνησις. Μηδεὶς τῶν εὐφρονούντων
perjury and of-God denial let-no-one of-those thinking-rightly
μικράν τινα τὴν τοῦ ψεύδους ἁμαρτίαν εἶναι ὑπονοήσει·
small some the of-the falsehood sin to-be suppose
φοβερᾷ γὰρ ὑπὲρ πάντα ἀποφάσει κατὰ τούτου τὸ πανάγιον
fearful for beyond all-things sentence against it the all-holy

Πνεῦμα ἐχρήσατο. Εἰ ἀπολεῖς πάντας τοὺς λαλοῦντας
Spirit used if you-will-destroy all those speaking
τὸ ψεῦδος, ὥς φησιν ὁ Δαυὶδ πρὸς τὸν Θεόν, τί λοιπὸν
the falsehood as says — David to — God what thereafter
πείσονται οἱ μεθ' ὅρκων τὸ ψεῦδος συῤῥάπτοντες; Εἶδόν
will-suffer those with oaths the falsehood stitching-together I-saw
τινας ἐπὶ ψεύδει σεμνυνομένους, καὶ δι' εὐτραπελίας,
some in falsehood priding-themselves and through jesting
καὶ ἀργολογίας γελοῖα ἐξυφαίνοντας· καὶ τὰ τῶν
and idle-talk laughable-things weaving and the of-the
προσακροωμένων πένθη ἐλεεινῶς ἐξαφανίζοντας ὁπόταν
listeners mournings pitiably destroying when
οἱ δαίμονες ἴδωσιν ἡμᾶς ὡς ἐκ λοιμικῆς νόσου τῆς τῶν
the demons see us as from pestilential disease from-the of-the
ἀστείων ἀκροάσεως μετὰ τὴν προκάταρξιν τοῦ χαλεποῦ
witticisms hearing after the start of-the grievous
ὑφηγητοῦ ἀναχωρεῖν δοκιμάζοντας, τότε λοιπὸν δυσὶν ἡμᾶς
guide to-withdraw trying then thereafter with-two us
δελεάζειν ἐπιχειροῦσι λογισμοῖς· Μὴ λυπήσῃς τὸν ἐξηγητήν,
to-entice they-attempt thoughts not grieve the storyteller
ὑποβάλλοντες ἡμῖν· ἤ, Μὴ φανερώσῃς σεαυτὸν φιλοθεώτερον
suggesting to-us or not show yourself more-God-loving
τῶν παρόντων· ἀποπήδα, μὴ χρονίσῃς. Εἰ δὲ μή, ἐν τῇ
than-those present leap-away not linger if but not in the
προσευχῇ σου ἔννοιαν γελοίων ἀνατυπώσεις. Μὴ μόνον
prayer your thought of-laughable-things you-will-picture not only
φεῦγε, ἀλλὰ καὶ τὸν πονηρὸν συνακτήριον εὐσεβῶς διάλυε,
flee but also the wicked gathering piously dissolve
θανάτου καὶ κρίσεως εἰς μέσον ὑπόμνησιν προβαλλόμενος·
of-death and of-judgment into the-midst reminder putting-forward
ἄμεινόν σε γὰρ ἐκ τούτου ἴσως καὶ μικρᾷ κενῇ δόξῃ
better you for from this perhaps also with-little empty glory

ῥαντισθῆναι, καὶ μόνον πᾶσι πρόξενον ὠφελείας εὑρεθῆναι.
to-be-sprinkled and only for-all cause of-benefit to-be-found
Ὑπόκρισις μήτηρ ψεύδους πολλάκις, καὶ ὑπόθεσις· οὐδὲν
hypocrisy mother of-falsehood often and foundation nothing
γάρ τινες ὑπόκρισιν ὁρίζονται, ἀλλ' ἢ ψεύδους μελέτην
for some hypocrisy define but — of-falsehood a-practice
καὶ δημιουργὸν κεκολασμένον καὶ συμπεπλεγμένον· ὁ
and maker punished and interwoven the(-one)
φόβον Κυρίου κτησάμενος, ἐξενίτευσε ψεύδους, δικαστὴν
fear of-(the)-Lord having-acquired has-gone-into-exile from-falsehood a-judge
ἀδέκαστον ἔχων τὴν ἰδίαν συνείδησιν. Ὥσπερ ἐν πᾶσι
incorruptible having the own conscience as in all
τοῖς πάθεσι διαφορὰν βλάβης γνωρίζομεν, οὕτως καὶ
the passions difference of-harm we-recognize thus also
ἐπὶ τοῦ ψεύδους. Ἄλλο μὲν γὰρ τὸ κρῖμα τοῦ
in the falsehood other indeed for the judgment of-the(-one)
διὰ φόβον κολάσεως ψευδομένου· καὶ ἕτερον τό,
because-of fear of-punishment lying and other the
κινδύνου μὴ προκειμένου ψεύδεσθαι. Ἄλλος διὰ τρυφὴν
danger not lying-ahead to-lie one because-of luxury
ἐψεύσατο, ἕτερος διὰ φιληδονίαν· ἄλλος ἵνα τοῖς παροῦσι
lied another because-of love-of-pleasure another that to-those present
προξενήσῃ γέλωτα, ἕτερος δὲ ἵνα τῷ ἀδελφῷ ἐπιβουλεύσῃ,
he-might-provide laughter another and that the brother he-might-plot-against
καὶ τοῦτον κακοποιήσῃ. Ἐκ βασάνων ἀρχόντων ἐξαλείφεται
and him harm from tortures of-rulers is-wiped-out
ψεῦδος· ἐκ δὲ δακρύων πλήθους εἰς τέλος ἀπόλλυται
falsehood from and of-tears multitude to (the)-end it-is-destroyed
προφασίζεται οἰκονομίας ὁ ψεύδους προβολεύς, καὶ
pleads dispensations the of-falsehood promoter and
δικαιοσύνας πολλάκις λογίζεται τὰς ψυχῆς ἀπωλείας. Τῆς
righteous-deeds often reckons the of-soul destructions —

Ῥαὰβ μιμητὴν ἑαυτὸν τεκμαίρεσθαι ψευδοπλάστης ἀνήρ,
of-Rahab an-imitator himself to-judge a-lie-forger man
καὶ δι᾽ ἀπωλείας οἰκείας τὴν ἑτέραν σωτηρίαν λέγει
and through destruction own the other's salvation he-says
πραγματεύεσθαι. Ὁπόταν ψεύδους εἰς ἅπαν καθαρεύσωμεν,
to-work-out when from-falsehood in all we-are-purified
τότε αὐτὸ μετὰ φόβου καὶ καιροῦ καλοῦντος ὑπέλθωμεν.
then it with fear and time calling let-us-undertake
Οὐκ οἶδεν νήπιον ψεῦδος· οὐδὲ ψυχὴ πονηρίας ἐστερημένη.
not knows an-infant falsehood nor a-soul of-wickedness deprived
Ὁ οἴνῳ εὐφρανθεὶς ἀκουσίως ἀληθεύσῃ εἰς πάντα·
the(-one) with-wine gladdened unwillingly tells-truth in all-things
καὶ ὁ μεθυσθεὶς κατανύξει οὐ δυνήσεται ψεύσασθαι.
and the(-one) drunk with-compunction not will-be-able to-lie
2 Ἀνάβασις δωδεκάτη· ὁ ἐπιβεβηκὼς ῥίζαν τῶν καλῶν
ascent twelfth the(-one) having-set-foot the-root of-the good-things
κέκτηται.
has

XIII · LISTLESSNESS

Listlessness, a child of talkativeness, is the soul's paralysis and a slanderer of God as merciless. It seldom troubles the obedient man in a community but is the lifelong spouse of the solitary, visiting him at midday. It urges hospitality, almsgiving, and visits to the sick, brings a three-hour shivering and headache, lifts its head at the ninth hour, and leaps from the bed when the table is set. Called to account, it names its summoners, its offspring, and the one that kills it: prayer with firm hope.

1 Εἷς καὶ οὗτος πολλάκις τῶν τῆς πολυλογίας κλάδων, ὡς
one also this often of-the of-the talkativeness branches as
καὶ ἤδη φθάσαντες εἴπομεν, ἐστί, καὶ πρῶτος ἀπόγονος,
also already having-anticipated we-said is and first descendant

λέγω δὴ ὁ τῆς ἀκηδίας. Διὸ καὶ ἁρμόζουσαν αὐτῷ τάξιν
I-mean indeed the of-the listlessness therefore also fitting to-it place
ἐν τῇ πονηρᾷ ἀλύσει ἀπενείμαμεν. Ἀκηδία ἐστὶ πάρεσις
in the wicked chain we-assigned listlessness is paralysis
ψυχῆς, καὶ νοὸς ἔκλυσις, ὀλιγωρία ἀσκήσεως, μῖσος τοῦ
of-soul and of-mind slackening neglect of-discipline hatred of-the
ἐπαγγέλματος, κοσμικῶν μακαρίστρια, Θεοῦ διαβλήτωρ,
profession of-worldlings a-blesser of-God a-slanderer
ὡς ἀσπλάγχνου καὶ ἀφιλανθρώπου, ἀτονία ψαλμῳδίας,
as merciless and unloving-to-man slackness of-psalmody
ἐν προσευχῇ ἀσθενοῦσα, ἐν διακονίᾳ σιδηρᾷ, ἐν ἐργοχείρῳ
in prayer weak in service iron in handiwork
ἄοκνος, ἐν ὑπακοῇ δόκιμος. Ἀνὴρ ὑποτακτικὸς ἀγνώριστος,
unhesitating in obedience approved a-man obedient unacquainted
διὰ τῶν αἰσθητῶν τὰ νοητὰ κατορθωκώς. Κοινόβιον
through the sensible-things the intelligible having-achieved a-community
ἀκηδίας ἀντίπαλον· ἀνδρὶ δὲ ἡσυχαστῇ σύζυγος αἰώνιος,
to-listlessness an-adversary to-a-man but solitary a-spouse eternal
πρὸ θανάτου αὐτοῦ οὐ μὴ ἀποστήσεται· καὶ πρὸ τελευτῆς
before death his not — it-will-depart and before end
αὐτοῦ καθημέραν παλαίσει. Κέλλαν ἀναχωρητοῦ ἰδοῦσα
his each-day it-will-wrestle a-cell of-an-anchorite having-seen
ἐμειδίασε, καὶ προσεγγίσασα αὐτῷ πλησίον ἐσκήνωσεν.
it-smiled and having-drawn-near to-him near it-camped
Ἰατρὸς νοσοῦντας ἕωθεν ἐπισκέπτεται· καὶ ἀκηδία
a-physician (the)-sick at-dawn visits and listlessness
ἀσκοῦντας περὶ μέσον ἡμέρας. Ξενοδοχεῖα ἀκηδίας
those-practicing-discipline about the-middle of-day hospices of-listlessness
ὑποβολή, καὶ ἐλεημοσύνας δι᾽ ἐργοχείρων δυσωπεῖ
suggestion and almsgivings through handiworks it-beseeches
ἐργάζεσθαι. Ἐπισκέπτεσθαι ἀσθενοῦντας προτρέπεται
to-work to-visit (the)-sick it-urges

προθύμως, ὑπομιμνήσκουσα τοῦ λέγοντος· Ἀσθενὴς
eagerly reminding of-the(-one) saying sick
ἤμην καὶ ἦλθετε πρός με. Πρὸς ἀθυμοῦντας καὶ ὀλιγοψύχους
I-was and you-came to me to (the)-despondent and faint-hearted
δυσωπεῖ ἀπέρχεσθαι· παρακαλεῖν τε τοὺς ὀλιγοψύχους
it-beseeches to-go-away to-comfort and the faint-hearted
ἡ ὀλιγόψυχος ὑποβάλλουσα· ἐν προσευχῇ σταθέντας
the faint-hearted(-one) suggesting at prayer standing
ἀναγκαίων πραγμάτων ὑπομιμνήσκει, καὶ πᾶσαν μηχανὴν
of-necessary things it-reminds and every device
ποιεῖ ἐκεῖθεν ἡμᾶς φορβιᾷ εὐλόγῳ ἀποσύραι ἡ ἄλογος.
makes from-there us with-a-halter reasonable to-drag-away the unreasonable(-one)
Τρίωρον φρίκην καὶ κεφαλαλγίαν, πρότερόν τε καὶ στρόφον
three-hour shivering and headache earlier both and colic
ἀκηδίας δαίμων πεποίηκε. Τῆς ἐννάτης καταλαβούσης
of-listlessness (the)-demon made the ninth having-come
μικρὸν ἀνένευσε· τῆς τε τραπέζης τεθείσης, τῆς
a-little it-raised-its-head the and table having-been-set from-the
στρωμνῆς ἐπήδησε· καὶ τῆς εὐχῆς καταλαβούσης πάλιν
bedding it-leapt and the prayer having-come again
τὸ σῶμα βεβάρηται. Ἐν προσευχῇ σταθέντα τῷ ὕπνῳ
the body is-weighed-down at prayer standing in-the sleep
ἐβάπτισε, καὶ χάσμοις ἀκαίροις τοῦ στόματος τὸν στίχον
it-drenched and with-yawns untimely of-the mouth the verse
διήρπασεν. Τὰ μὲν λοιπὰ πάθη μιᾷ τινι ἀρετῇ ἕκαστον
it-snatched the indeed other passions by-one some virtue each
αὐτῶν κατήργηται. Ἀκηδία δὲ τῷ μοναχῷ περιεκτικὸς
of-them has-been-abolished listlessness but to-the monk an-all-embracing
θάνατος· ἀνδρεία ψυχὴ νοῦν ἀποθανόντα ἀνέστησεν· ἀκηδία
death a-brave soul mind having-died raised listlessness
δὲ καὶ ὀκνηρία ὅλον τὸν πλοῦτον ἐσκόρπισεν. Ἑνὸς καὶ
but and sloth all the wealth scattered one also

τούτου καὶ πάντων βαρυτάτου τῶν ὀκτὼ τῆς κακίας
this and of-all heaviest of-the eight of-the vice
προστατῶν ὑπάρχοντος κατὰ τὴν ἐκείνων ἀκολουθίαν,
champions being according-to the of-those sequence
καὶ ἐν τούτῳ ποιήσωμεν. Πλὴν κἀκεῖνο προσθήσομεν·
also in this let-us-do however and-that we-will-add
ψαλμῳδίας μὴ παρούσης, ἀκηδία οὐ φαίνεται· καὶ κανόνος
psalmody not being-present listlessness not appears and canon
τελεσθέντος ὀφθαλμοὶ διηνοίχθησαν. Ἐν καιρῷ ἀκηδίας
having-been-completed eyes were-opened in time of-listlessness
οἱ βιασταὶ φαίνονται· οὐδὲν γὰρ στεφάνους προξενεῖ
the violent(-ones) appear nothing for crowns procures
ὡς ἀκηδία μοναχῷ. Κατανόησον, καὶ εὑρήσεις ἐν τῇ
as listlessness to-a-monk consider and you-will-find in the
στάσει τῶν ποδῶν παλαίουσαν· καὶ ἐν καθέδρᾳ ἀνακλίνειν
standing of-the feet wrestling and in sitting to-recline
δοκιμάζει, τῷ τοίχῳ τὸν κέλλης παρακύπτειν προτρέπεται,
it-tries on-the wall the of-the-cell to-peep-out it-urges
ψόφους καὶ κτύπους ποδῶν ποιοῦσα· ὁ ἑαυτοῦ πενθῶν
noises and beats of-feet making the(-one) himself mourning
ἀκηδίαν οὐκ οἶδεν. Δεσμείσθω καὶ οὗτος ὁ τύραννος
listlessness not knows let-be-bound also this the tyrant
ὑπὸ μνήμης πταισμάτων, καὶ τυπτέσθω ὑπ᾽ ἐργοχείρου·
by remembrance of-failings and let-it-be-struck by handiwork
συρόμενός τε ὑπὸ ἐννοίας τῶν μελλόντων ἀγαθῶν, καὶ
dragged both by thought of-the coming good-things and
παραστὰς τὰ προσήκοντα ἐρωτάσθω· Λέγε λοιπὸν σύ,
standing the fitting-things let-it-be-asked tell thereafter you
ὦ παρειμένε καὶ ἔκλυτε, τίς ὁ τετοκώς σε κακῶς;
O paralyzed and slack who the(-one) having-borne you badly
τίνες οἱ σοὶ ἀπόγονοι; τίνες δὲ οἳ σε πολεμοῦντες;
who the your descendants who and those you warring-against

καὶ τίς ὁ σοῦ ἀναιρέτης; Ὁ δέ φησιν, Ἐν τοῖς μὲν
and who the your destroyer he but says in the indeed
ἀληθείᾳ ὑπηκόοις οὐκ ἔχω ἐγὼ ποῦ τὴν κεφαλὴν κλῖναι·
truly obedient not have I where the head to-lay
ἐν οἷς δὲ ἔχω, καθ' ἡσυχίαν συνδιάγω τούτοις. Αἱ δὲ
in whom but I-have in stillness I-live-with them the and
μοῦ κλήτριαι πλεῖσταί· ποτὲ μὲν ἀναισθησία ψυχῆς,
my summoners very-many sometimes indeed insensibility of-soul
ποτὲ δὲ ἀμνημοσύνη τῶν ἄνω· ἔστι δὲ ὅτε καὶ
sometimes and forgetfulness of-the-things above there-is and when also
ὑπερβολὴ καυμάτων· ἐμοῦ ἀπόγονοι μεταβάσεις τόπων
excess of-heats my descendants changes of-places
σὺν ἐμοὶ γινόμεναι· παρακοὴ πατρός, ἀμνημοσύνη κρίσεως·
with me happening disobedience to-father forgetfulness of-judgment
ἔστι δὲ ὅτε καὶ κατάλειψις τοῦ ἀπαγγέλματος· αἱ ἐμοῦ
there-is and when also abandonment of-the profession the my
ἀντίδικοι, ὑφ' ὧν δέδεμαι νῦν, ψαλμῳδία σὺν ἐργοχείρῳ·
adversaries by whom I-am-bound now psalmody with handiwork
ἐμοῦ ἐχθρός, θανάτου ἔννοια· ἡ δὲ ἐμὲ θανατοῦσα, ἐστὶ
my enemy of-death thought the but me killing is
προσευχὴ μετὰ ἐλπίδος βεβαίας τῶν καλῶν. Τίς δὲ ὁ
prayer with hope firm of-the good-things who and the(-one)
τετοκὼς προσευχήν, αὐτὴν ἐρωτήσατε.
having-borne prayer her ask

2 Τρισκαιδεκάτη νίκη, ἣν ὄντως ὁ κτησάμενος ἐν
thirteenth victory which truly the(-one) having-acquired in
παντί, δόκιμος κατέστηκε καλῷ.
all approved is good

Gluttony is the belly's hypocrisy, crying want when full; the Jew rejoices on the Sabbath, the gluttonous monk on the Sabbath and the Lord's day. John corrects Evagrius' rule of bread and water, advising the monk to cut out fattening foods first, then heating ones, then the sweet, and to eat what fills and is quickly digested. After supper the demon of gluttony sends the demon of fornication. Fasting is described in a long chain of praises. Gluttony, questioned, names its firstborn, the servant of fornication, then hardness of heart and sleep; remembrance of sins wars on it and the thought of death is its enemy, but nothing among men destroys it, and the Paraclete, entreated by the one who has gained him, keeps it from working.

Μέλλοντες περὶ γαστρὸς λέγειν ὡς ἐν ἅπασι, νῦν πλέον 1
being-about about (the)-belly to-speak as in all-things now more
καθ' ἑαυτῶν φιλοσοφεῖν προεθέμεθα. Θαυμάζω γὰρ εἰ μήτις
against ourselves to-philosophize we-proposed I-marvel for if anyone
τάφον οἰκήσας, ἐγένετο ταύτης ἐλεύθερος. Γαστριμαργία
a-tomb having-inhabited became of-it free gluttony
ἐστὶν κοιλίας ὑπόκρισις· κεκορεσμένη γὰρ οὖσα ἔνδειαν
is of-(the)-belly hypocrisy filled for being want
ἀναβοᾷ, καὶ πεφορημένη καὶ ῥηγνυμένη πεινᾷν ἀνακράζει.
it-cries-out and stuffed and bursting to-hunger it-shouts
Γαστριμαργία ἐστὶν καρυκείας δημιουργός, ἡδυτήτων
gluttony is of-seasoning maker of-sweetnesses
πηγή· κατήργησας τὴν φλέβα, καὶ ἄλλοθεν ἀνέκυψε· καὶ
spring you-stopped the vein and elsewhere it-peeped-out and
ταύτην ἀποσφάξας, ἑτέρᾳ ἡττήθης. Γαστριμαργία ἐστὶν
this having-slaughtered by-another you-were-defeated gluttony is
ὀφθαλμῶν ἀπάτη· μέτρια δεχομένη τάδε σύμπαντα
of-(the)-eyes deception moderate-things receiving these all
καταπίνειν ὑφὲν ὑποτιθεμένη· κόρος βρωμάτων, πορνείας
to-swallow at-once suggesting surfeit of-foods of-fornication

πατήρ· θλίψις δὲ κοιλίας, ἁγνείας πρόξενος. Λέοντα ὁ
father affliction but of-(the)-belly of-purity cause a-lion the(-one)
κολακεύσας, πολλάκις ἡμέρωσε· σῶμα δὲ ὁ θεραπεύσας
having-flattered often tamed a-body but the(-one) having-tended
ἐπὶ πλείω ἠγρίωσε. Χαίρει Ἰουδαῖος Σαββάτῳ καὶ ἑορτῇ·
for more made-savage rejoices a-Jew on-Sabbath and feast
μοναχὸς γαστρίμαργος Σαββάτῳ καὶ Κυριακῇ· πρὸ χρόνου
a-monk gluttonous on-Sabbath and Lord's-day before time
τὸ Πάσχα ψηφίζει, καὶ πρὸ ἡμερῶν τὰ ἐδέσματα εὐτρεπίζει.
the Pascha he-counts and before days the dishes prepares
Ψηφίζει κοιλιόδουλος ἐν ποίοις βρώμασιν ἑορτάσει· ὁ
counts (the)-belly-slave with what foods he-will-feast the
δὲ θεόδουλος ἐν ποίοις χαρίσμασιν πλουτήσει. Ξένου
but God-slave with what gifts he-will-grow-rich a-stranger
ἐπιδημήσαντος εἰς ἀγάπην ὅλος ἐκ γαστριμαργίας κινεῖται·
having-arrived to love wholly from gluttony he-is-moved
καὶ παράκλησιν ἀδελφοῦ τὴν ἑαυτοῦ κατάλυσιν λογίζεται·
and (the)-consolation of-a-brother the own relaxation he-reckons
ἐπὶ παρουσίᾳ τινῶν τοῦ οἴνου καταλύειν ἐσκέψατο· καὶ
at (the)-presence of-some of-the wine to-relax he-considered and
ἀρετὴν δοκῶν κρύπτειν, πάθους δοῦλος ἐγένετο. Ἐχθραίνει
virtue thinking to-hide of-passion slave he-became is-hostile
πολλάκις κενοδοξία τῇ γαστριμαργίᾳ, καὶ ὡς ἐπὶ ὀνησίμῳ
often vainglory to-the gluttony and as over a-useful
δούλῳ τῷ ἀθλίῳ μοναχῷ διαμάχονται· ἡ μὲν καταλύειν
slave the wretched monk they-fight the-one indeed to-relax
βιάζεται, ἡ δὲ τὴν ἑαυτοῦ ἀρετὴν θριαμβεύειν
forces the-other and the own virtue to-display
ὑποτίθεται· σοφὸς μοναχὸς ἀμφοτέρων ἐκφεύξεται, ἐν
suggests a-wise monk both will-escape in
οἰκείῳ καιρῷ τῇ ἑτέρᾳ τὴν ἑτέραν ἀποσειόμενος. Τῆς
own time with-the one the other shaking-off the

μὲν σαρκὸς σφριγώσης, ἐν παντὶ καιρῷ καὶ τόπῳ
indeed flesh swelling at every time and place
ταύτην τιμωρήσωμεν· ταύτης δὲ ἡρεμούσης, ὅπερ πρὸ
it let-us-punish it and being-quiet which before
τάφου οὐ πείθομαι, τὴν ἑαυτῶν ἐργασίαν ἀποκρύψομεν.
(the)-tomb not I-am-persuaded the our-own work we-will-bide
Εἶδον πρεσβύτας ἱερεῖς ὑπὸ δαιμόνων ἐμπαιζομένους· καὶ
I-saw old priests by demons mocked and
τοὺς μὴ ὑποκειμένους αὐτοῖς νέοις ἐν συμποσίοις, τοῦ
those not subject to-them young-men at banquets of-the
οἴνου καὶ τῶν λοιπῶν μετ' εὐλογίας λύοντας. Εἰ μὲν ἐν
wine and of-the rest with blessing releasing if indeed in
Κυρίῳ μεμαρτυρημένοι ὑπάρχουσι, μετρίως λύσωμεν· εἰ δὲ
(the)-Lord attested they-are moderately let-us-release if but
ἀμελεῖς, μηδὲν περὶ τῆς ἑαυτῶν εὐλογίας φροντίσωμεν· καὶ
careless nothing about the their-own blessing let-us-care and
μάλιστα εἴπερ τῷ πυρὶ μαχόμενοι τυγχάνομεν. Ἐδόκησεν
especially if-indeed with-the fire fighting we-happen-to-be thought
ὁ θεήλατος Εὐάγριος τῶν σοφῶν σοφώτερος τῇ τε
the God-driven Evagrius than-the wise wiser in-the both
προφορᾷ καὶ τοῖς νοήμασι γενέσθαι· ἀλλ' ἐψεύσθη ὁ
utterance and in-the thoughts to-become but was-deceived the
δείλαιος, τῶν ἀφρόνων φανεὶς ἀφρονέστερος· ἐν πολλοῖς
wretched(-man) than-the foolish appearing more-foolish in many-things
μὲν πλὴν καὶ ἐν τούτῳ· φησὶ γάρ· Ὀπηνίκα διαφόρων
indeed but also in this he-says for when various
βρωμάτων ἐπιθυμεῖ ἡμῶν ἡ ψυχή, ἐν ἄρτῳ στενούσθω
foods desires our the soul with bread let-it-be-straitened
καὶ ὕδατι· ὅμοιον δέ τι προστέταχε τῷ εἰπόντι τῷ
and water like but something he-prescribed to-the(-one) having-said to-the
παιδὶ ἐν ἑνὶ βήματι πᾶσαν ἀνελθεῖν τὴν κλίμακα· τοίνυν
child in one step all to-climb the ladder therefore

ἀποτρέποντες αὐτοῦ τὸν ὅρον, ἡμεῖς φήσομεν· Ὁπηνίκα
turning-away his the rule we will-say when
διαφόρων βρωμάτων ἐπιθυμεῖ ἡμῶν ἡ ψυχή, φύσεως
various foods desires our the soul of-nature
ἴδιον ἐπιζητεῖ· διὸ μηχανῇ πρὸς τὴν παμμήχανον
proper it-seeks therefore with-contrivance against the all-contriving
χρησόμεθα· εἴπερ μή, βαρύτατος παρέστη πόλεμος ἢ
we-will-use if-indeed not heaviest stands war or
πτώματος εὐθύναι. Περικόψομεν τέως τὰ λιπαίνοντα· εἶτα
of-fall accounts we-will-cut-off first the fattening-things then
τὰ ἐκκαίοντα, εἶθ' οὕτως τὰ ἡδύνοντα· εἰ δυνατόν, δίδου
the inflaming-things then thus the sweetening-things if possible give
τῇ σῇ κοιλίᾳ τροφὴν ἐμπιπλῶσαν καὶ εὔπεπτον· ἵνα
to-the your belly food filling and digestible that
διὰ μὲν τῆς πλησμονῆς τὴν ἄπληστον αὐτῆς γνώμην
through indeed the fullness the insatiable its desire
ἀποστήσωμεν· διὰ δὲ τῆς ταχείας διαπνεύσεως, τῆς
we-may-remove through and the quick evaporation from-the
πυρώσεως ὡς μάστιγος λυτρωθῶμεν. Ἐπισκεψώμεθα καὶ
burning as from-a-scourge we-may-be-freed let-us-consider also
τὰ πλεῖστα τῶν πνευματούντων, καὶ κινοῦντα εὑρήσομεν.
the most of-the flatulent-things also stirring we-will-find
Γέλα ἐπὶ τῷ δαίμονι τῷ μετὰ τὸ δεῖπνον ὑπερθεσίμους
laugh at the demon the after the supper postponing
σε ποιεῖν ὑποτιθεμένῳ· τῆς γὰρ ἐννάτης τῇ ἑξῆς
you to-make suggesting of-the for ninth on-the next
καταλαβούσης, ἠρνήσατο τὴν συνταγὴν τῆς προλαβούσης.
having-come he-denied the agreement of-the preceding
Ἄλλη ἡ τοῖς ἀνευθύνοις, καὶ ἑτέρα τοῖς ὑπευθύνοις,
other the for-the guiltless and other for-the guilty
ἁρμόζουσα ἐγκράτεια· οἱ μὲν γὰρ τὴν τοῦ σώματος
fitting continence the indeed for the of-the body

κίνησιν εἰς σημεῖον κέκτηνται· οἱ δὲ μέχρι θανάτου
movement for a-sign have the and until death
καὶ τέλους πρὸς τοῦτο ἀπαρακλήτως καὶ ἀδιαλήκτως
and end for this without-consolation and unceasingly
διάκεινται· οἱ μὲν πρότεροι τὴν σύγκρασιν τοῦ νοὸς ἀεὶ
are-disposed the indeed former the balance of-the mind always
φυλάττειν ἐθέλουσιν· οἱ δὲ δεύτεροι διὰ τῆς ψυχικῆς
to-guard wish the and second through the soul's
σκυθρωπότητος καὶ τήξεως τὸν Θεὸν ἐξευμενίζονται.
sadness and wasting — God propitiate
Καιρὸς εὐφροσύνης καὶ παρακλήσεως τῷ μὲν τελείῳ
time of-gladness and of-consolation for-the indeed perfect
ἀμεριμνία ἐν πᾶσι· τῷ δὲ ἀγωνιστῇ καιρὸς πάλης·
freedom-from-care in all-things for-the and contender time of-wrestling
τῷ δὲ ἐμπαθεῖ ἑορτὴ ἑορτῶν, καὶ πανήγυρις πανηγύρεων.
for-the and passionate feast of-feasts and festival of-festivals
Ἐνύπνια τροφῶν καὶ βρωμάτων ἐν καρδίᾳ γαστριμάργων·
dreams of-foods and dishes in (the)-heart of-gluttons
ἐνύπνια δὲ κολάσεων καὶ κρίσεως ἐν καρδίᾳ πενθούντων.
dreams but of-punishments and of-judgment in (the)-heart of-mourners
Κράτει κοιλίας, πρὶν αὐτὴ σοῦ κρατήσει· καὶ τότε μέλλεις
master (the)-belly before it you will-master and then you-are-going
μετ' αἰσχύνης ἐγκρατεύεσθαι. Οἴδασι τὸ εἰρημένον οἱ
with shame to-be-continent know the-thing said those
τῷ ἀῤῥήτῳ περιπεσόντες βόθρῳ· εὐνοῦχοι δὲ ἄνδρες
into-the unspeakable having-fallen pit eunuchs but men
ἀπείραστοι τούτου. Κοιλίαν περικόψωμεν ἐννοίᾳ πυρός·
untried of-this (the)-belly let-us-cut-off with-thought of-fire
ταύτῃ γὰρ ὑπακούσαντές τινες, ἔσχατον τὰ μέλη ἑαυτῶν
to-this for having-obeyed some at-last the members own
ἐξέκοψαν· καὶ διπλοῦν τεθνήκασι θάνατον. Ζητήσωμεν, καὶ
cut-off and double died death let-us-seek and

πάντως εὑρήσομεν τὰ παρ᾽ ἡμῖν ναυάγια ταύτην μόνην
surely we-will-find the among us shipwrecks it alone
ἐργαζομένην. Νοῦς νηστευτοῦ προσεύχεται νηφόντως· ὁ
working (the)-mind of-a-faster prays soberly the
δὲ τοῦ ἀκρατοῦς εἰδώλων ἀκαθάρτων πεπλήρωται· κοιλίας
but of-the incontinent of-idols unclean is-full of-(the)-belly
κόρος ἐξήρανε πηγάς· αὕτη δὲ ξηρανθεῖσα ἐγέννησεν
surfeit dried-up springs it but having-been-dried begot
ὕδατα. Ὁ τὴν ἑαυτοῦ θεραπεύων γαστέρα, καὶ
waters the(-one) the own tending belly and
πνεῦμα πορνείας νικῆσαι βουλόμενος, ὅμοιός ἐστι τῷ
(the)-spirit of-fornication to-conquer wishing like is to-the(-one)
μετὰ ἐλαίου σβεννύοντι ἐμπρησμόν. Θλιβομένης κοιλίας
with oil quenching a-conflagration being-afflicted (the)-belly
ταπεινοῦται καρδία· θεραπευομένης δὲ ταύτης γαυριᾷ
is-humbled (the)-heart being-tended but it is-arrogant
λογισμός. Ψηλάφα σεαυτὸν περὶ τὴν μέσην, καὶ περὶ
(the)-thought feel yourself about the middle and about
τὴν ἐσχάτην ὥραν πρὸ τῆς βρώσεως· καὶ μαθήσῃ ἐξ
the last hour before the eating and you-will-learn from
αὐτοῦ τὴν τῆς νηστείας ὠφέλειαν. Σκιρτᾷ μὲν πρωΐας
it the of-the fasting benefit leaps indeed in-the-morning
καὶ πελάζεται λογισμός· τῆς ἕκτης καταλαβούσης, μικρὸν
and draws-near (the)-thought the sixth having-come a-little
ὑπεχάλασε, τῆς δὲ ἡλίου δύσεως εἰς τέλος ἐταπεινώθη.
it-relaxed the and of-the-sun setting at (the)-end was-humbled
Θλίβε κοιλίαν, καὶ πάντως κλείσεις καὶ στόμα· νευροῦται
afflict (the)-belly and surely you-will-shut also (the)-mouth is-strengthened
γὰρ γλῶσσα ὑπὸ πλήθους ἐδεσμάτων. Πυκτεύων πύκτευε
for (the)-tongue by a-multitude of-dishes boxing box
αὐτῇ, καὶ νήφων νῆφε αὐτῇ· ἂν γὰρ μικρὸν πονήσῃς,
against-it and being-sober be-sober against-it if for a-little you-labor

εὐθέως καὶ ὁ Κύριος συνεργήσει. Μαλασσόμενοι ἀσκοὶ
at-once also the Lord will-work-with(-you) softened wineskins
ἐπιδιδοῦσι τῇ χωρήσει, περιφρονούμενοι δὲ οὐ τοσοῦτον
increase in-the capacity neglected but not so-much
δέχονται· ὁ καταναγκάζων γαστέρα αὐτοῦ, ἐπλάτυνεν
receive the(-one) forcing the-belly his widened
ἔντερα· ὁ δὲ ἀγωνιζόμενος πρὸς αὐτήν, συνέσφιγξε
(the)-intestines the(-one) but contending with it tightened
ταῦτα· τούτων δὲ συσφιγχθέντων, οὐ πολλὰ δέξονται·
these(-things) them but having-been-tightened not much will-receive
καὶ τότε λοιπὸν γινόμεθα φυσικῶς νηστεύοντες. Δίψα
and then thereafter we-become naturally fasting thirst
δίψαν πολλάκις κατέπαυσε· πείνᾳ δὲ πεῖναν περικόψαι
thirst often stopped with-hunger but hunger to-cut-off
χαλεπὸν καὶ ἀμήχανον. Ὁπόταν νικήσῃ σε, ἐν πόνοις
difficult and impossible when it-conquers you in toils
δάμαζε αὐτήν· εἰ δὲ καὶ τοῦτο ἀδύνατον δι᾽ ἀσθένειαν,
tame it if but even this impossible because-of weakness
ἀγρυπνίᾳ πάλαισον πρὸς αὐτήν. Ὀφθαλμῶν βαρυνομένων
with-vigil wrestle against it (the)-eyes being-weighed-down
ἐπιλαβοῦ ἐργοχείρου· ὕπνου δὲ μὴ παρόντος, μὴ ἅψει
take-hold-of handiwork sleep but not being-present not touch
αὐτοῦ· ἀδύνατον γὰρ Θεῷ καὶ μαμμωνᾷ, τοῦτ᾽ ἔστι Θεῷ
it impossible for to-God and to-mammon that is to-God
καὶ ἐργοχείρῳ, παραστῆσαι τὸν νοῦν. Γίνωσκε, ὅτι περ
and to-handiwork to-present the mind know that indeed
πολλάκις ὁ δαίμων τῷ στομάχῳ καθέζεται, καὶ μὴ
often the demon on-the stomach sits and not
κορέννυσθαι τὸν ἄνθρωπον παρασκευάζει, κἂν πᾶσαν
to-be-filled the man prepares even-if all
τὴν Αἴγυπτον φάγῃ καὶ τὸν Νεῖλον ποταμὸν πίῃ.
— Egypt he-eats and the Nile river he-drinks

Μετὰ τὴν τροφὴν ἀναχωρεῖ ὁ ἀνόσιος, καὶ τὸν τῆς
after the food withdraws the unholy(-one) and the(-one) of-the
πορνείας ἡμῖν ἀποστέλλει, ἀπαγγείλας αὐτῷ τὸ γενόμενον·
fornication on-us sends having-announced to-him the thing-happened
κατάλαβε, λέγων, θορύβησον αὐτόν· τῆς κοιλίας γὰρ
seize saying trouble him of-the belly for
ἐμπεφορημένης κοπωθήσῃ· ἐλθὼν ἐμειδίασε, καὶ τῷ
being-stuffed you-will-be-tired having-come he-smiled and with-the
ὕπνῳ δήσας ἡμῶν χεῖρας καὶ πόδας, πάντα λοιπὸν
sleep having-bound our hands and feet all thereafter
ὅσα ἠθέλησεν, ἐποίησεν· τὴν ψυχὴν καὶ τὸ σῶμα
as-much-as he-wished did the soul and the body
ἐν μολυσμοῖς, καὶ φαντασίαις, καὶ ἐκκρίσεσι καταμιάνας.
in defilements and fantasies and discharges having-defiled
Θαῦμα ἰδέσθαι νοῦν ἀσώματον ὑπὸ σώματος μολυνόμενον
wonder to-see a-mind bodiless by body being-defiled
καὶ σκοτούμενον· καὶ πάλιν διὰ πηλοῦ τὸ ἄϋλον
and darkened and again through clay the immaterial
ἀνακαθαιρόμενον καὶ λεπτυνόμενον. Ἐὰν τὴν στενὴν καὶ
being-cleansed and refined if the narrow and
τεθλιμμένην ὁδὸν ὁδεύειν τῷ Χριστῷ συνετάξω, στένωσον
afflicted way to-walk — to-Christ you-agreed straiten
τὴν γαστέρα· ταύτης γὰρ θεραπευομένης καὶ πλατυνομένης,
the belly it for being-tended and widened
τὰς συνθήκας ἠθέτησας. Ἐπίσκεψαι, καὶ ἀκούσεις τοῦ
the agreements you-set-aside consider and you-will-hear the(-one)
λέγοντος, Πλατεῖα καὶ εὐρύχωρος ἡ ὁδὸς τῆς κοιλίας,
saying broad and wide the way of-the belly
ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν τῆς πορνείας· καὶ πολλοί
the leading to the destruction of-the fornication and many
εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς. Τί στενὴ πύλη καὶ
are those entering through it how narrow gate and

τεθλιμμένη ὁδὸς τῆς νηστείας, ἡ εἰσάγουσα εἰς τὴν
afflicted way of-the fasting the leading into the
ζωὴν τῆς ἁγνείας, καὶ ὀλίγοι εἰσὶν οἱ εἰσερχόμενοι δι᾽
life of-the purity and few are those entering through
αὐτῆς. Ἄρχων δαιμόνων, ὁ πεσὼν ἑωσφόρος· καὶ ἄρχων
it ruler of-demons the fallen morning-star and ruler
παθῶν ὁ λαιμὸς τῆς κοιλίας· ἐν τραπέζῃ ἐδεσμάτων
of-passions the gullet of-the belly at table of-dishes
ἀνακλινόμενος, μνήμην θανάτου καὶ κρίσεως εἰς μέσον
reclining remembrance of-death and of-judgment into the-midst
ἄγε· μόλις γάρ, κἂν οὕτως μικρὸν πάθος ἐμποδίσῃς. Τὸ
bring scarcely for even thus a-little passion you-may-binder the
πόμα πίνων, τοῦ ὄξους καὶ τῆς χολῆς τοῦ σοῦ Δεσπότου
drink drinking of-the vinegar and of-the gall of-the your Master
μὴ παύσῃ ἐννοῶν· καὶ πάντως ἢ ἐγκρατεύσῃ, ἢ
not cease considering and surely either you-will-be-continent or
στενάξεις, ἢ καὶ ταπεινότερον ποιήσεις τὸ φρόνημα. Μὴ
you-will-groan or also humbler you-will-make the mind not
πλανῶ, οὐ μὴ τοῦ Φαραὼ ἐλευθερωθήσῃ, οὐδὲ τὸ ἄνω
be-deceived not — — from-Pharaoh you-will-be-freed nor the above
Πάσχα θεάσῃ, ἂν οὐ πικρίδας καὶ ἄζυμα φάγῃς διὰ
Pascha you-will-see if not bitter-herbs and unleavened-bread you-eat through
παντός. Πικρίδες ἐστὶν ἡ τῆς νηστείας βία καὶ πόνος·
all(-time) bitter-herbs are the of-the fasting force and toil
ἄζυμα δέ, τὸ μὴ φυσώμενον φρόνημα· τῇ σῇ ἀναπνοῇ
unleavened but the not puffed-up mind to-the your breath
συγκολληθήτω ὁ λόγος τοῦ λέγοντος· Ἐγὼ δὲ ἐν τῷ
let-be-joined the word of-the(-one) saying I but in the
τοὺς δαίμονας παρενοχλεῖν μοι, ἐνεδυόμην σάκκον· καὶ
the demons to-trouble me put-on sackcloth and
ἐταπείνουν ἐν νηστείᾳ τὴν ψυχήν μου· καὶ ἡ προσευχή
humbled in fasting the soul my and the prayer

μου εἰς κόλπον ψυχῆς μου ἐκεκόλλητο. Νηστεία ἐστὶ
my into bosom of-soul my was-glued fasting is
βία φύσεως, καὶ περιτομὴ ἡδύτητος λάρυγγος, πυρώσεως
force of-nature and circumcision of-sweetness of-(the)-throat of-burning
ἐκτομή, πονηρῶν ἐννοιῶν ἐκκοπή, ἐνυπνιασμῶν ἐλευθερία,
a-cutting-out of-evil thoughts a-cutting-off of-dreams freedom
προσευχῆς καθαρότης· ψυχῆς φωστήρ, νοὸς φυλακή·
of-prayer purity of-soul light of-mind guard
πωρώσεως λῦσις, κατανύξεως θύρα, στεναγμὸς ταπεινός,
of-hardness loosing of-compunction door groaning humble
συντριμμὸς ἱλαρός, πολυλογίας ἀργία, ἡσυχίας ἀφορμή,
contrition cheerful of-talkativeness idleness of-stillness occasion
ὑπακοῆς φύλαξ, ὕπνου κουφισμός, ὑγεία σώματος, ἀπαθείας
of-obedience guard of-sleep lightening health of-body of-dispassion
πρόξενος, ἁμαρτημάτων ἄφεσις· παραδείσου θύρα καὶ
cause of-sins forgiveness of-paradise door and
τρυφή. Ἀπαιτήσωμεν καὶ τοῦτον, μᾶλλον δὲ πρὸ πάντων
delight let-us-question also this rather but before all
τούτων τὸν προστάτην τῶν κακῶν ἡμῶν πολέμιον, τὴν
these the champion of-the evils our enemy the
θύραν τῶν παθῶν, τὴν πτῶσιν τοῦ Ἀδάμ, τὴν τοῦ Ἡσαῦ
door of-the passions the fall — of-Adam the — of-Esau
ἀπώλειαν, τῶν Ἰσραηλιτῶν τὸν ὄλεθρον, τὴν τοῦ Νῶε
ruin of-the Israelites the destruction the — of-Noah
ἀσχημοθέαν, τὴν τῶν Γομόῤῥων προδότην, τὴν τοῦ Λὼτ
seeing-of-shame the of-the Gomorrans betrayer the — of-Lot
μέμψιν, τὴν τῶν υἱῶν Ἠλεὶ τοῦ ἱερέως ἐξολόθρευσιν,
blame the of-the sons of-Eli the priest destruction
τὴν τῶν μολυσμῶν χειραγωγόν. Πόθεν δὲ τίκτεται, καὶ
the of-the defilements guide whence but is-it-born and
τίνες οἱ ταύτης ἀπόγονοι; Τίς τε ὁ συντρίβων αὐτήν;
who the of-it descendants who and the(-one) crushing it

Καὶ τίς ὁ ἀπολλύων αὐτὴν εἰς τέλος; Λέγε ἡμῖν, ὦ
and who the(-one) destroying it to (the)-end tell us O
ἡ πάντων τῶν βροτῶν τυραννίς, ἡ πάντας ὠνησαμένη
the of-all the mortals tyranny the all having-bought
χρυσίῳ ἀπληστίας, πόθεν τὴν εἴσοδον ἐν ἡμῖν κέκτησαι;
with-gold of-insatiability whence the entry in us have-you
καὶ τί μετὰ τὴν εἴσοδον τίκτειν πέφυκας; καὶ τίς ἡ
and what after the entry to-beget are-you-wont and what the
σοῦ ἐξ ἡμῶν ἔξοδος; Ἡ δὲ ἐπὶ ταῖς ὕβρεσι πονήσασα,
your from us exit it but at the insults having-been-pained
πρὸς ἡμᾶς τυραννικῶς ἡ μαιμάσσουσα, καὶ ἀγρία
toward us tyrannically the(-one) raging and savage
ἀπεκρίνετο· Τί με λοιδορίαις βάλλετε, οἱ ἐμοὶ ὑπεύθυνοι
answered why me with-revilings do-you-pelt you-who to-me subject
τυγχάνοντες; Πῶς δέ μου χωρισθῆναι σπουδάζετε; Κἀγὼ
being how but from-me to-be-separated are-you-eager I-too
τῇ φύσει συνδέδεμαι· ἐμοῦ θύρα, φύσις βρωμάτων·
to-the nature am-bound my door (the)-nature of-foods
ἐμοῦ δὲ ἀπληστίαις συνήθεια αἴτιος· ἐμοῦ δὲ πάθους
my and insatiabilities custom cause my and passion
ὑπόθεσις συνήθεια προλαβοῦσα, καὶ ἀναλγησία ψυχῆς,
foundation custom preceding and insensibility of-soul
καὶ ἀμνημοσύνη θανάτου· πῶς δὲ τῶν ἐμῶν ἀπογόνων
and forgetfulness of-death how but of-the my descendants
τὰ ὀνόματα ζητεῖτε μαθεῖν; ἐξαριθμήσομαι αὐτούς, καὶ
the names do-you-seek to-learn I-will-number them and
ὑπὲρ ἄμμον πληθυνθήσονται· ὅμως τοὺς πρωτοτόκους
beyond sand they-will-be-multiplied nevertheless the firstborn
μου καὶ ἀγαπητοὺς ἀκούσατε τίνες προσαγορεύονται.
my and beloved hear what they-are-called
Υἱὸς πρωτότοκός μου, πορνείας ὑπουργός, ἐκείνου δὲ
son firstborn my of-fornication servant of-that-one and

δεύτερος σκληρότης καρδίας· ὁ ὕπνος τρίτος, θάλασσα
second hardness of-heart the sleep third a-sea
λογισμῶν, κύματα μολυσμῶν· βυθὸς ἀγνώστων καὶ ἀῤῥήτων
of-thoughts waves of-defilements a-depth of-unknown and ineffable
ἀκαθαρσίων ἐξ ἐμοῦ ἐκπορεύονται. Ἐμοῦ θυγατέρες ὀκνηρία,
uncleannesses from me go-forth my daughters sloth
πολυλογία, παῤῥησία, γελωτοποιΐα, εὐτραπελία, ἀντιλογία,
talkativeness license buffoonery jesting contradiction
σκληροτραχηλία, ἀνηκοΐα, ἀναισθησία, αἰχμαλωσία,
stiff-neckedness disobedience insensibility captivity
μεγαλαυχία, θρασύτης, φιλοκοσμία, ἣν διαδέχεται
boasting audacity love-of-adornment which follows
προσευχὴ ῥυπαρά, καὶ ῥεμβασμοὶ λογισμῶν. Πολλάκις
prayer filthy and wanderings of-thoughts often
δὲ καὶ συμφοραὶ ἀνέλπιστοι καὶ ἀπροσδόκητοι, αἷς
and also misfortunes unhoped-for and unexpected with-which
προσωμίλησε ἀνελπιστία ἡ πάντων χαλεπωτέρα· ἐμὲ
associates despair the than-all worse me
πολεμεῖ μέν, οὐ νικᾷ δὲ μνήμη πταισμάτων· ἐχθραίνει
wars indeed not conquers but remembrance of-failings is-hostile
μοι εἰς ἅπαν ἔννοια θανάτου, τὸ δὲ ἐμὲ καταργοῦν τελείως
to-me in all thought of-death the but me abolishing perfectly
ἐν ἀνθρώποις οὐδέν· ὁ κτησάμενος παράκλητον,
among men nothing the(-one) having-acquired (the)-Paraclete
τούτῳ ἐντυγχάνει κατ᾽ ἐμοῦ· κἀκεῖνος δυσωπηθείς, ἐμπαθῶς
to-him pleads against me and-he being-besought passionately
οὐκ ἐᾷ με ἐνεργεῖν· οἱ γὰρ ἐκείνου ἄγευστοι, διὰ
not permits me to-work those for of-him untasting through
τῆς ἐμῆς γλυκύτητος πάντως ἡδύνεσθαι ζητοῦσι.
the my sweetness surely to-be-delighted seek

Ἀνδρεία νίκη. Ὁ ἰσχύσας δῆλος πρὸς ἀπάθειαν καὶ 2
brave victory the(-one) having-prevailed clear toward dispassion and
σωφροσύνην ἀκροτάτην ἐπειγόμενος.
temperance highest hastening

XV · PURITY AND CHASTITY, 1–4

Purity is taking on a bodiless nature; the chaste man is unmoved even in sleep and alike toward every body, and no one may credit himself with it. John sets out its beginning, middle, and end, and approves those who call renunciation enmity toward the body. He blesses not the born eunuchs but those who daily cut themselves with thought as with a knife. The demon of fornication fights monks chiefly with sins against nature, and calls God merciful before the fall and unforgiving after it. Solitude breeds a dispassion that can shake, obedience one that holds. Why the Church admits a heretic at once but bars a fornicator for years is left unsolved; emissions in sleep come from food, from pride, and from judging a neighbor; and a man who glorified the Maker at the sight of beauty shows purity's height.

Ἁγνεία ἐστὶν ἀσωμάτου φύσεως οἰκείωσις. Ἁγνεία ἐστὶν 1
purity is of-bodiless nature an-assumption purity is
φύσεως ὑπὲρ φύσιν ὑπερφυὴς ἄρνησις· καὶ ἀσωμάτων
of-nature beyond nature a-supernatural denial and of-bodiless-ones
σώματος θνητοῦ καὶ φθαρτοῦ παράδοξος ὄντως ἅμιλλα·
by-a-body mortal and corruptible marvelous truly a-rivalry
ἁγνός ἐστιν ὁ ἔρωτι ἔρωτα διακρουσάμενος, καὶ πῦρ
pure is the(-one) by-love love having-repelled and fire
πυρὶ ἀΰλῳ ἀποσβέσας. Σωφροσύνη ἐστὶν καθολικὴ πασῶν
by-fire immaterial having-quenched temperance is a-general of-all
τῶν ἀρετῶν ἐπωνυμία. Σώφρων ἐστὶν ὁ ἐν αὐτοῖς τοῖς
the virtues name temperate is the(-one) in the-very the
ὕπνοις μηδεμίαν κίνησιν τῆς προσούσης αὐτῷ καταστάσεως
sleeps no movement of-the present in-him state

αἰσθόμενος· σώφρων ἐστίν, ὁ τελείαν ἀναισθησίαν
perceiving temperate is the(-one) perfect insensibility
ἐπὶ διαφορᾷ σωμάτων διὰ παντὸς κτησάμενος. Οὗτος
toward difference of-bodies through all(-time) having-acquired this
κανὼν καὶ ὅρος τῆς τελείας καὶ πανάγνου ἁγνείας,
(the)-rule and definition of-the perfect and all-pure purity
τὸ ὡσαύτως ἐπ᾽ ἐμψύχοις τε καὶ ἀψύχοις, λογικοῖς τε
the alike toward animate both and inanimate rational both
καὶ ἀλόγοις διακεῖσθαι. Μηδεὶς τῶν ἁγνείαν ἐξησκηκότων
and irrational to-be-disposed let-no-one of-those purity having-practiced
ἑαυτῷ τὴν ταύτης κτῆσιν λογίσοιτο· τὴν γὰρ φύσιν
to-himself the of-it acquisition reckon the for nature
αὐτὴν νικῆσαι τῶν οὐκ ἐνδεχομένων ἐστίν· ὅπου
itself to-conquer of-the-things not possible is where
φύσεως ἧττα γέγονεν, ἐκεῖ τοῦ ὑπὲρ φύσιν παρουσία
of-nature a-defeat has-happened there of-the(-one) beyond nature presence
ἐπέγνωσται. Χωρὶς γὰρ πάσης ἀντιλογίας, τὸ ἔλαττον
is-recognized without for all dispute the lesser
ὑπὸ τοῦ κρείττονος καταργεῖται. Ἀρχὴ μὲν ἁγνείας
by the greater is-abolished the-beginning indeed of-purity
ἀσυγκατάθετος λογισμός, καὶ ἀνείδωλοι διὰ χρόνων
unconsenting thought and imageless through times
ἐκκρίσεις. Μεσότης ἁγνείας, φυσικαὶ κινήσεις ἐπὶ πλήθει
discharges the-middle of-purity natural movements on a-multitude
βρωμάτων, καὶ μόνων ἀνειδώλως συνιστάμεναι, καὶ ῥεύσεως
of-foods and only imagelessly arising and from-flux
ἀπηλλαγμέναι. Τέλος δέ, νέκρωσις σώματος προθανόντων
freed (the)-end and mortification of-body having-died-before
λογισμῶν. Μακάριος ἀληθῶς, ὃς ἐν παντὶ σώματι, καὶ
of-thoughts blessed truly who in every body and
χρώματι, καὶ ὥρᾳ τελείαν ἀναισθησίαν ἐκτήσατο· οὐχ
color and beauty perfect insensibility acquired not

ὁ τὴν πηλὸν ἄῤῥυπον φυλάξας, οὗτος ἁγνός· ἀλλ’
the(-one) the clay unsoiled having-guarded he pure but
ὁ τὰ μέλη ταύτης τῇ ψυχῇ ὑποτάξας τελείως· μέγας
the(-one) the members of-it to-the soul having-subjected perfectly great
μὲν ὁ ἐπὶ ἁφῇ διαμένων ἀπαθὴς διαμείνας ἄτρωτος,
indeed the(-one) at touch remaining dispassionate having-remained unwounded
καὶ νικήσας πυρὸς θέαν ἐννοίᾳ κάλλους τῶν ἄνω.
and having-conquered of-fire sight by-thought of-beauty of-the-things above
Ὁ μὲν εὐχῇ τὸν κύνα ἀπωθούμενος, τῷ μαχομένῳ
the(-one) indeed by-prayer the dog repelling to-the fighting
προσέοικε λέοντι· ὁ δὲ ἀντιῤῥήσει τοῦτον ἀνατρέπων,
is-like lion the(-one) and by-contradiction him overturning
τῷ καταδιώκοντι ἔτι τὸν ἐχθρὸν αὐτοῦ· ὁ δὲ
to-the(-one) pursuing still the enemy his the(-one) and
τὴν τούτου προσβολὴν εἰς ἅπαξ ἐξουθενήσας, εἰ καὶ ἐν
the of-him assault at once having-despised if even in
σαρκί ἐστιν, ἀλλά γε τῆς σοροῦ ἀνέστη. Εἰ τοῦτο
flesh he-is but at-least from-the coffin rose if this
ἀληθοῦς ἁγνείας τεκμήριον, τὸ ἀκίνητον εἶναι ἐν τοῖς καθ’
of-true purity proof the unmoved to-be in the in
ὕπνον φαντάσμασιν· τοῦτο πάντως ὅρος λαγνείας, τὸ
sleep fantasies this surely a-definition of-lust the
ῥύσιν ὑπομένειν γρηγοροῦντα τοῖς ἐνθυμήμασιν· ὁ μὲν
flux to-undergo waking at-the thoughts the(-one) indeed
ἐξ ἱδρώτων καὶ μόχθων πολεμῶν τούτῳ τῷ ἀντιδίκῳ
from sweats and labors warring-against this the adversary
τῷ καταδήσαντι βρυλλίῳ τὸν ἐχθρὸν ἑαυτοῦ ἔοικεν·
to-the(-one) having-bound with-a-cord the enemy his is-like
ὁ δὲ ἐξ ἐγκρατείας καὶ ἀγρυπνίας τῷ κλοιὰ
the(-one) and from continence and vigil to-the(-one) fetters
τοῦτον περιβαλόντι· ὁ δὲ διὰ ταπεινοφροσύνης, καὶ
him having-put-around the(-one) and through humility and

ἀοργησίας, καὶ δίψης, τῷ ἀποκτείναντι τὸν πολέμιον,
freedom-from-anger and thirst to-the(-one) having-killed the foe
καὶ ἐν ψάμμῳ κρύψαντι· ψάμμον νοήσεις τὴν
and in sand having-hidden sand you-will-understand the
ταπείνωσιν· οὐ γὰρ τρέφει παθῶν βοσκήν, ἀλλ' ἔστι γῆ
humility not for it-feeds of-passions pasture but it-is earth
καὶ σποδός· ἕτερος ὁ ἐξ ἀγώνων, καὶ ἕτερος ὁ
and ashes other the(-one) from struggles and other the(-one)
ἐκ ταπεινώσεως· καὶ ἄλλος, ὁ θείᾳ ἀποκαλύψει τὸν
from humility and another the(-one) by-divine revelation the
τύραννον δεδεμένον ἔχων· ὁ μὲν τῷ ἑωσφόρῳ· ὁ
tyrant bound having the-one indeed to-the morning-star the-other
δὲ τῇ μεγάλῃ σελήνῃ, ὁ δὲ τῷ λαμπρῷ ἡλίῳ
and to-the great moon the-other and to-the bright sun
προσεοίκασιν· ἀμφότεροι δὲ ἐν οὐρανοῖς τὸ πολίτευμα
are-like both and in (the)-heavens the citizenship
κέκτηνται. Ἐκ μὲν αὐγῆς φῶς, ἐκ φωτὸς δὲ ἀνέτειλε
have from indeed dawn light from light and rose
ἥλιος· ὡς καὶ ἐπὶ τῶν εἰρημένων ἔστι νοῆσαι καὶ
(the)-sun as also in the-things said it-is-possible to-understand and
εὑρεῖν. Ὑποκρίνεται μὲν ἀλώπηξ ὕπνον, δαίμων δὲ καὶ
to-find pretends indeed a-fox sleep a-demon but also
σωφροσύνην· ἀλλ' ἡ μέν, ἵνα ὄρνιν ἀπατήσῃ· ὁ δὲ
temperance but the-one indeed that a-bird she-may-deceive the-other and
ἵνα ψυχὴν ἀπολέσῃ. Μὴ πιστεύσῃς τῇ πηλῷ ἐν τῇ ζωῇ
that a-soul he-may-destroy not trust the clay in the life
σου· καὶ μὴ θαῤῥήσῃς αὐτῇ ἄχρι Χριστῷ ὑπαντήσεις· μὴ
your and not be-confident in-it until to-Christ you-meet not
θάρσει ἐξ ἐγκρατείας μὴ πίπτειν· μηδὲ γὰρ ἐσθίων τις
be-confident from continence not to-fall not-even for eating anyone
ἐξ οὐρανοῦ ἐῤῥίφη. Ἀποταγήν τινες γνωστικοὶ καλῶς
from heaven was-thrown renunciation some knowledgeable well

ὡρίσαντο λέγοντες ταύτην ἔχθραν πρὸς σῶμα, καὶ μάχην
defined saying it enmity toward (the)-body and battle
πρὸς κοιλίαν. Ἐν μὲν τοῖς εἰσαγωγικοῖς, ἐκ τρυφῆς τὰ
against (the)-belly in indeed the beginners from luxury the
πτώματα ἐπίπαν πεφύκασι γίνεσθαι τὰ τοῦ σώματος·
falls for-the-most-part are-wont to-happen the-things of-the body
ἐν δὲ μέσοις, καὶ ἐξ ὑψηλοφροσύνης, πλὴν ὅτι καὶ
in and (the)-middling also from high-mindedness except that also
ἐν εἰσαγωγικοῖς· ἐν τοῖς δὲ τῇ τελειότητι προσεγγίζουσι,
in beginners in those and to-the perfection drawing-near
καὶ ἐκ τοῦ κατακρίνειν τὸν πλησίον καὶ μόνον.
also from the to-condemn the neighbor and alone
Τινὲς μεμακαρίκασι τοὺς φύσει εὐνούχους ἀποτεχθέντας, 2
some have-called-blessed those by-nature eunuchs born
ὡς τῆς τοῦ σώματος τυραννίδος λελυτρωμένους. Ἐγὼ
as from-the of-the body tyranny redeemed I
δὲ μεμακάρικα τοὺς καθημερινοὺς εὐνούχους· οἵτινες
but have-called-blessed the daily eunuchs who
λογισμῷ ὥσπερ μαχαίρᾳ ἑαυτοὺς ἀκρωτηριάζειν πεφύκασιν·
with-thought as with-a-sword themselves to-mutilate are-wont
ἑώρακα ἀκουσίως πεσόντας, καὶ ἑώρακα ἑκουσίως πίπτειν
I-have-seen unwillingly fallen and I-have-seen willingly to-fall
βουλομένους μέν, μὴ δυναμένους δέ, καὶ τῶν καθ᾽
wishing indeed not able but and than-those each
ἡμέραν πιπτόντων αὐτοὺς μᾶλλον ἐταλάνισα, ὡς καὶ μὴ
day falling them rather I-called-wretched as even not
δυναμένους τῆς δυσωδίας ἐφίεσθαι. Ἐλεεινὸς ὁ πίπτων·
being-able the stench to-desire pitiable the(-one) falling
ἐλεεινότερος δὲ ὁ καὶ ἑτέρῳ τοῦτο προξενῶν· διότι
more-pitiable but the(-one) also for-another this causing because
τῶν δύο πτωμάτων καὶ τῆς ἑτέρου ἡδονῆς αὐτὸς τὸ
of-the two falls and of-the of-the-other pleasure he the

βάρος ἐπισύρεται. Μὴ θέλε δικαιολογίαις καὶ ἀντιῤῥήσεσιν
weight drags not wish with-self-justifications and contradictions
ἀνατρέπειν τὸν τῆς πορνείας δαίμονα· διότι ἐκεῖνος τὰ
to-overturn the of-the fornication demon because that-one the
εὔλογα κέκτηται ὡς φυσικῶς ἡμῖν μαχόμενος. Ὁ
reasonable-things has as naturally us fighting the(-one)
τὴν ἑαυτοῦ σάρκα βουληθεὶς πολεμῆσαι, ἢ νικῆσαι ἐξ
the own flesh having-wished to-war-against or to-conquer from
ἑαυτοῦ, εἰς μάτην τρέχει. Ἐὰν γὰρ μὴ Κύριος καταλύσῃ
himself in vain runs if for not (the)-Lord pulls-down
οἶκον σαρκός, καὶ οἰκοδομήσῃ οἶκον ψυχῆς, εἰς μάτην
(the)-house of-flesh and builds (the)-house of-soul in vain
ἠγρύπνησε, καὶ ἐνήστευσεν ὁ καταλύων. Ἀνάθου
kept-vigil and fasted the(-one) pulling-down lay-before
Κυρίῳ τὴν τῆς φύσεως ἀσθένειαν, ἐπιγνοὺς εἰς ἅπαν
(the)-Lord the of-the nature weakness having-recognized in all
τὴν οἰκείαν ἀδυναμίαν, καὶ λήψῃ χάρισμα σωφροσύνης
the own powerlessness and you-will-receive a-gift of-temperance
ἀνεπαισθήτως· ἔστιν ἐν τοῖς ἡδυπαθέσιν, ὥς μοί τις
imperceptibly there-is in the self-indulgent as to-me someone
αὐτῶν ἐν πείρᾳ γεγονὼς μετὰ τὴν ἔκνηψιν διηγήσατο,
of-them in experience having-been after the coming-to-sobriety narrated
αἴσθησίς τινος σωμάτων ἔρωτος, καὶ πνεῦμα ἀναιδὲς
a-perception of-some of-bodies of-love and a-spirit shameless
καὶ ἀπάνθρωπον αὐτῇ τῆς καρδίας αἰσθήσει ἐναργῶς
and inhuman in-the-very of-the heart perception manifestly
ἐγκαθήμενον, καὶ σωματικοῦ καρδίας πόνου δίκην ἐκ πυρὸς
sitting and bodily of-heart pain like from fire
καμίνου, τῷ πολεμουμένῳ αἰσθέσθαι παρασκευάζον,
of-a-furnace to-the(-one) being-warred-against to-perceive preparing
Θεὸν μὲν μὴ φοβούμενον, μνήμην κολάσεως ὡς οὐδὲν
God indeed not fearing remembrance of-punishment as nothing

καταφρονῶν, εὐχὴν βδελυσσόμενον, καὶ ἐπ᾽ αὐτῇ τῇ πράξει
despising prayer loathing and at the-very the act
σχεδὸν ἐπιτελουμένῃ νεκρῶν λειψάνων ὡς ἀψύχων λίθων
nearly being-accomplished of-dead remains as of-lifeless stones
τὴν θεωρίαν λογιζόμενον ἔκνουν τινά, καὶ ἐξεστηκότα τὸν
the sight reckoning senseless some and beside-himself the
πάσχοντα ἀπεργαζόμενον· λογικῆς καὶ ἀλόγου οὐσίας ἐν
sufferer making of-rational and irrational being in
ἐφέσει διηνεκεῖ μεμεθυσμένον, οὗ εἰ μὴ ἐκολοβώθησαν
desire continual drunk whose if not had-been-shortened
αἱ ἡμέραι, οὐκ ἂν ἐσώσθη πᾶσα ψυχή, τὴν πηλὸν
the days not — would-have-been-saved every soul the clay
ταύτην τὴν αἵματι καὶ χυμῷ ῥυπαρῷ συγκεκραμένην,
this the with-blood and humor foul mixed
ἠμφιεσμένη. Πῶς γάρ; Διότι πᾶν τὸ γεγονός, τῆς συγγενείας
clothed-in how for because every the made(-thing) of-the kindred
τῆς ἑαυτοῦ ἐφίεται ἀπλήστως. Τὸ αἷμα αἵματος, καὶ ὁ
the own desires insatiably the blood of-blood and the
σκώληξ σκώληκος, καὶ ἡ πηλὸς πηλοῦ· οὐκ οὖν καὶ ἡ
worm of-worm and the clay of-clay not then also the
σὰρξ σαρκός; Κἂν μεθοδείαις αὐτὴν τὴν ἀπατεῶνα ἀπατᾷν
flesh of-flesh even-if with-stratagems it the deceiver to-deceive
δοκιμάζωμεν, οἱ τῆς φύσεως καὶ τῆς βασιλείας βιασταὶ
we-try the of-the nature and of-the kingdom violent-ones
καὶ ἐπιθυμηταί· τοῦ μὲν προειρημένου πολέμου, οἱ μὴ
and desirers of-the indeed aforesaid war those not
πειρασθέντες, μακάριοι. Εὐξώμεθα εἰς ἅπαν τῆς αὐτοῦ
having-been-tried blessed let-us-pray in all from-the its
τοιαύτης λυτρωθῆναι πείρας· οἱ γὰρ ἐν τῷ προειρημένῳ
such to-be-redeemed trial those for in the aforesaid
κατολισθήσαντες βόθρῳ τῶν ἐκείνῃ τῇ κλίμακι
having-slipped pit from-those on-that the ladder

ἀνερχομένων, καὶ κατερχομένων μακρὰν ἀποπίπτουσι, καὶ
going-up and going-down far fall-away and
πρὸς τὴν ἐκεῖθεν ἀνάβασιν ἱδρώτων πολλῶν μετὰ λιμοῦ
for the from-there ascent of-sweats many with hunger
δέονται ἀκροτάτου. Σκοπήσωμεν μήπως ἐπὶ τῶν νοερῶν
need extreme let-us-look lest against the spiritual
ἐχθρῶν ἡμῶν, ὥσπερ ἐν αἰσθητῷ πολέμῳ, ἐν τῇ παρατάξει
enemies our as in sensible war in the battle-line
αὐτῶν τῇ πρὸς ἡμᾶς οἰκείαν τινὰ ἕκαστος αὐτῶν τὴν
their the against us own some each of-them the
ἐγχείρησιν μετέρχεσθαι τέτακται· ὅπερ θαῦμα ἐπεσημηνάμην
attack to-pursue is-appointed which a-wonder I-noted
ἐν τοῖς πειραζομένοις· καὶ ἑώρακα πτώματα πτωμάτων
among those tempted and I-have-seen falls than-falls
χαλεπώτερα· καὶ ἔχων νοῦν ἀκούειν ἀκουέτω.
worse and having mind to-hear let-him-hear

3 Εἴθισται τῷ δαίμονι καὶ μάλιστα ἐν τοῖς ἀγωνιζομένοις,
it-is-customary for-the demon and especially among those contending
καὶ τὸν μονήρη βίον μετερχομένοις πολλάκις πᾶσαν αὐτοῦ
and the solitary life pursuing often all his
τὴν ὁρμήν, καὶ τὴν σπουδὴν καὶ μηχανήν, καὶ πανουργίαν,
the impulse and the zeal and device and villainy
καὶ ἐπίνοιαν, ἐν τοῖς παρὰ φύσιν μόνον, καὶ οὐκ ἐν
and contrivance in the-things against nature only and not in
τοῖς κατὰ φύσιν αὐτοὺς παρασκευάζειν πολεμεῖσθαι·
the-things according-to nature them to-prepare to-be-warred-against
ὅθεν καὶ πολλάκις τῷ θήλει συνδιάγοντες, πρὸς αὐτὸ
whence also often with-the female living-together toward it
εἰς ἐπιθυμίαν, ἢ ἔννοιαν ὅλως μὴ πολεμούμενοι, ἑαυτοὺς
in desire or thought at-all not being-warred-against themselves
μεμακαρίκασιν, ἀγνοήσαντες οἱ τάλανες ὅτι ὅπου μείζων
have-called-blessed not-knowing the wretched(-ones) that where greater

ὁ ὄλεθρος, ἐκεῖ τοῦ ἐλάττονος χρεία οὐ καθέστηκεν. Οἶμαι
the destruction there of-the lesser need not is I-think
δυοῖν τούτων αἰτιῶν οἱ φόνιοι ἡμᾶς τοὺς ἀθλίους οἱ
for-two these causes the murderous(-ones) us the wretched the
πανάθλιοι ἐν τοῖς παρὰ φύσιν πορθεῖν πεφύκασιν, ὡς
all-wretched in the-things against nature to-ravage are-wont as
τῆς ὕλης τοῦ πτώματος πανταχοῦ ἡμῶν εὐπορούντων·
of-the matter of-the fall everywhere us abounding
καὶ ὡς μείζονα τὴν τιμωρίαν κεκτημένων. Οἶδε τὸ
and as greater the punishment having knows the-thing
εἰρημένον ὁ τῆς ὀνάγροις πρώην μὲν ἐπιτρέπων·
said the(-one) to-the wild-asses formerly indeed giving-orders
ἔσχατον δὲ ὑπὸ τῶν ἀγρίων ὀνάγρων ἐλεεινῶς ἐπιτραπεὶς
at-last but by the wild wild-asses pitiably ordered
καὶ ἐμπαιχθείς, καὶ οὐρανίῳ τρεφόμενος ἄρτῳ, ὕστερον δὲ
and mocked and with-heavenly being-fed bread later but
τοῦ καλοῦ στερηθείς, καὶ τὸ δὴ θαυμαστότερον, ὅτι καὶ
of-the good deprived and the indeed more-wonderful that even
μετὰ μετάνοιαν Στύλος μὲν μέγας ἔπεσεν, ὀδυνώμενος
after repentance a-pillar indeed great fell grieving
πικρῶς ὁ καθηγητὴς ἡμῶν ἔφησεν Ἀντώνιος· τὸν δὲ
bitterly the teacher our said Antony the but
τρόπον τῆς πτώσεως ὁ σοφὸς ἀπέκρυψεν· ἐγίνωσκε γὰρ
manner of-the fall the wise(-one) hid he-knew for
εἶναι πορνείαν σωματικῶς, καὶ ἐκτὸς ἑτέρου σώματος· ἔστι
to-be fornication bodily also without another body there-is
τις θάνατος ἐν ἡμῖν καὶ ἀπώλεια πτώματος ἐν ἡμῖν, καὶ
some death in us and ruin of-fall in us and
μεθ' ἡμῶν ἀεὶ συμπεριφερόμενος, ἐν νεότητι μάλιστα· ὃν
with us always carried-about in youth especially which
ἔγωγε γραφῇ παραδοῦναι οὐ τετόλμηκα· ἐπέσχε γάρ μου
I to-writing to-commit not have-dared restrained for my

τὴν χεῖρα ὁ εἰρηκώς· Τὰ γὰρ κρυφῇ γινόμενα ὑπό
the hand the(-one) having-said the-things for secretly done by
τινων, αἰσχρόν ἐστι καὶ λέγειν, καὶ γράφειν, καὶ ἀκούειν.
some shameful it-is both to-say and to-write and to-hear
Τὴν μὲν ἐμὴν ταύτην καὶ οὐκ ἐμὴν ἐχθρὰν φίλην σάρκα,
the indeed my this and not mine hostile friendly flesh
Παῦλος μὲν θάνατον προσηγόρευσε· Τίς με γάρ, φησί,
Paul indeed death called who me for he-says
ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; Ἕτερος δὲ
will-rescue from the body of-the death this another and
θεολόγος ἐμπαθῆ καὶ δούλην καὶ νυκτερινήν· τίνος δέ, τίνος
theologian passionate and slavish and nocturnal of-what and of-what
χάριν τοιαύταις πρὸς αὐτὴν προσηγορίαις ἐχρήσαντο,
for-the-sake such to it names they-used
μαθεῖν ἐδίψων. Εἰ θάνατος, ὡς προλέλεκται, σάρξ, ὁ
to-learn I-thirsted if death as has-been-said-before (the)-flesh the(-one)
ταύτην νικήσας πάντως οὐκ ἀποθνήσκει· καὶ τίς ἐστιν
it having-conquered surely not dies and who is
ἄρα ὁ ἄνθρωπος ἐκεῖνος, ὃς ζήσεται, καὶ οὐκ ὄψεται
then the man that who will-live and not will-see
θάνατον μολυσμοῦ σαρκὸς αὐτοῦ; Ζητητέον δυσωπῶ,
death of-defilement of-flesh his it-must-be-asked I-beseech
τίς μείζων· ὁ θανὼν καὶ ἀναστάς, ἢ ὁ μηδ'
who greater the(-one) having-died and having-risen or the(-one) not
ὅλως θανών· καὶ ὁ μὲν τὸν δεύτερον μακαρίσας,
at-all having-died and the(-one) indeed the second having-called-blessed
ἔψευσται θανὼν γὰρ ὁ Χριστός, ἀνέστη· ὁ δὲ
has-lied having-died for — Christ rose the(-one) but
τὸν πρῶτον, μηδεμίαν παρὰ τοῖς θνήσκουσι, μᾶλλον δὲ
the first no among those dying rather but
πίπτουσι τὴν ἀπόγνωσιν εἶναι δυσωπεῖ· φιλάνθρωπον
falling the despair to-be beseeches loving-to-man

γὰρ τὸν Θεὸν ὁ ἀπάνθρωπος ἐχθρὸς ὁ τῆς πορνείας
for — God the inhuman enemy the of-the fornication
προστάτης λέγει· καὶ πολλὴν συγγνώμην τῷ πάθει τούτῳ
champion calls and much pardon to-the passion this
ὡς φυσικῷ παρέχοντα· ἐπιτηρήσωμεν δὲ δόλους δαιμόνων,
as natural granting let-us-watch but (the)-tricks of-demons
καὶ μετὰ τὴν πρᾶξιν δικαιοκρίτην αὐτόν, καὶ ἀσυγχώρητον
and after the deed a-just-judge him and unpardoning
εὑρήσομεν αὐτοὺς ὀνομάζοντας· ἐκεῖ μὲν γὰρ ἵνα ἐπὶ
we-will-find them naming there indeed for that to
τὴν ἁμαρτίαν προτρέψωνται, οὕτως ἐχρήσαντο· νῦν δὲ
the sin they-may-urge thus they-used now but
λοιπόν, ἵνα ἐπὶ τὴν ἀπόγνωσιν ἡμᾶς καταποντίσωσι. Τῆς
thereafter that into the despair us they-may-drown the
μὲν λύπης καὶ ἀπογνώσεως συνισταμένης, ἑαυτοὺς ἐπὶ
indeed grief and despair standing-firm ourselves to
τῷ πταίσματι ἐκδιδόναι πάλιν οὐ πεφύκαμεν· ταύτης δὲ
the failing to-give-over again not we-are-wont it but
κατασβεσθείσης, πάλιν ὁ τῆς φιλανθρωπίας ἡμᾶς τύραννος
being-quenched again the of-the love-for-man us tyrant
διαδέχεται. Καθόσον ἄφθαρτος καὶ ἀσώματος ὁ Κύριος,
receives insofar-as incorruptible and bodiless the Lord
κατὰ τοσοῦτον τῇ ἁγνείᾳ καὶ τῇ ἀφθαρσίᾳ τοῦ σώματος
by so-much in-the purity and in-the incorruption of-the body
ἡμῶν εὐφραίνεται, οὐδενὶ οὕτως ἑτέρῳ ὡς τῇ δυσωδίᾳ
our he-rejoices in-nothing so other as in-the stench
τῆς πορνείας τινές φασιν ἐπιχαίρειν τοὺς δαίμονας· οὐκ
of-the fornication some say to-rejoice the demons not
οὖν οὐδὲ πάθει ἑτέρῳ, ὡς τῷ τοῦ σώματος μολυσμῷ.
then nor in-passion other as in-the of-the body defilement

4 Ἁγνεία Θεοῦ οἰκείωσις καὶ ὁμοίωσις κατὰ τὸ δυνατὸν
purity of-God an-assumption and likeness as-far-as the possible
ἀνθρώποις. Μήτηρ μὲν γλυκύτητος, γῆ καὶ δρόσος·
for-men mother indeed of-sweetness earth and dew
μήτηρ δὲ ἁγνείας ἡσυχία σὺν ὑπακοῇ· ἡ μὲν ἐξ
mother and of-purity stillness with obedience the indeed from
ἡσυχίας κατορθουμένη τοῦ σώματος ἀπάθεια, κόσμῳ
stillness achieved of-the body dispassion to-the-world
πολλάκις πλησιάζουσα οὐκ ἀσάλευτος διέμεινεν· ἡ δὲ ἐξ
often drawing-near not unshaken remained the and from
ὑπακοῆς προσγινομένη, πανταχοῦ δόκιμος καὶ ἀκράδαντος·
obedience coming everywhere approved and unshakable
εἶδον ὑπερηφανίαν ταπεινοφροσύνης πρόξενον, καὶ τοῦ
I-saw pride of-humility cause and the(-one)
λέγοντος ἐμνημόνευσα· Τίς ἔγνω νοῦν Κυρίου; λάκκος
saying I-remembered who knew (the)-mind of-(the)-Lord a-pit
καὶ κύημα τύφου, πτῶμα· πτῶμα δὲ πολλάκις ἐν
and offspring of-conceit a-fall a-fall and often among
τοῖς βουλομένοις ταπεινοφροσύνης ὑπόθεσις. Ὁ μετὰ
those willing of-humility foundation the(-one) with
γαστριμαργίας καὶ κόρου τὸν τῆς πορνείας νικῆσαι
gluttony and surfeit the of-the fornication to-conquer
βουλόμενος δαίμονα, ὅμοιός ἐστι τῷ μετὰ ἐλαίου
wishing demon like is to-the(-one) with oil
σβεννύοντι ἐμπρησμόν. Ὁ μετὰ ἐγκρατείας καὶ μόνης
quenching a-conflagration the(-one) with continence and alone
πόλεμον δοκιμάσας καταπαῦσαι, ὅμοιός ἐστι τῷ μιᾷ
(the)-war having-tried to-stop like is to-the(-one) with-one
χειρὶ νηχομένῳ, καὶ πελάγους λυτροῦσθαι φιλονεικοῦντι.
hand swimming and from-(the)-sea to-be-freed striving
Σύζευξον ἐγκρατείᾳ ταπείνωσιν· ἐκτὸς γὰρ τῆς δευτέρας
yoke to-continence humility without for the second

ἡ προτέρα ἀνωφελὴς εὑρίσκεται. Ὅστις ἑαυτὸν ὑπό τινος
the first unprofitable is-found whoever himself by some
πάθους πλεονεκτούμενον θεάσεται, κατ᾽ αὐτοῦ καὶ μόνου
passion being-overpowered will-behold against it and alone
πρὸ πάντων ὁπλισάτω ἑαυτόν, καὶ μάλιστα τοῦ ἐμφυλίου
before all let-him-arm himself and especially the civil
ἐχθροῦ. Τούτου γὰρ μὴ καθαιρεθέντος, οὐδὲν ἐκ τῆς τῶν
enemy this for not having-been-cast-down nothing from the of-the
λοιπῶν νίκης ὠφελούμεθα. Τὸν δὲ Αἰγύπτιον τοῦτον, καὶ
others victory we-benefit the and Egyptian this also
ἡμεῖς πατάξαντες πάντως ἐν τῇ βάτῳ τῆς ταπεινώσεως
we having-struck surely in the bush of-the humility
τὸν Θεὸν ὀψόμεθα. Ἠσθόμην ἐγὼ πειραζόμενος τὸν λύκον
— God we-will-see I-perceived I being-tempted the wolf
τοῦτον, χαρὰν ἄλογον, καὶ δάκρυα, καὶ παράκλησιν τῇ
this joy irrational and tears and consolation in-the
ψυχῇ ἀπατηλῶς ποιοῦντα, καὶ ἐδόκουν νηπιώδης καρπὸν
soul deceitfully making and I-thought childish fruit
καὶ οὐ φθορὰν κατέχειν. Εἰ πᾶσα ἁμαρτία ἣν ἂν ποιήσῃ
and not corruption to-hold if every sin whatever — does
ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν, ὁ δὲ πορνεύων
a-man outside the body is the(-one) but fornicating
εἰς τὸ ἴδιον σῶμα ἁμαρτάνει, πάντως διὰ τοῦτο,
against the own body sins surely because-of this
ἐπειδὴ αὐτὴν τὴν τῆς σαρκὸς οὐσίαν μολύνειν τῇ ῥοῇ
since the-very the of-the flesh substance to-defile with-the flow
πεφύκαμεν· ὅπερ ἐπ᾽ ἄλλης ἁμαρτίας γίνεσθαι ἀδύνατον·
we-are-wont which in other sin to-happen impossible
ζητῶ δὲ ἐγὼ πῶς ἐπὶ πάσης ἁμαρτίας σφαλλομένους τοὺς
I-seek but I how in every sin erring the
ἀνθρώπους, καὶ μόνον, σεσυνηθίκαμεν λέγειν· ἐπὰν δέ
men and alone we-have-become-accustomed to-say when but

τινα πεπορνευκότα ἀκούσωμεν, ὀδυνηρῶς λέγομεν· Ὁ δεῖνα
someone having-fornicated we-hear painfully we-say the so-and-so
πέπτωκεν. Φεύγει ἄγκιστρον ἰχθὺς ὀξέως, καὶ φιλήδονος
has-fallen flees (the)-hook a-fish swiftly and a-pleasure-loving
ψυχὴ ἀποστρέφεται ἡσυχίαν. Ὅταν πρὸς ἀλλήλους τινὰς
soul turns-from stillness when to one-another some
ὁ διάβολος δεσμὸν αἰσχρὸν δῆσαι βούλεται, τὰ ἑκάτερα
the devil a-bond shameful to-bind wishes the each
μέρη δοκιμάσας, ἐκεῖθεν τοῦ πυρὸς ἄρχεται. Πολλάκις οἱ
parts having-tested from-there the fire he-begins often those
περὶ τὸ φιλήδονον ῥέποντες, συμπαθεῖς καὶ ἐλεήμονες, καὶ
toward the pleasure-loving inclining sympathetic and merciful and
συνδάκρυες, καὶ κόλακες εἶναι πεφύκασιν· οἱ δὲ ἁγνείας
weeping-together and flatterers to-be are-wont those but purity
ἐπιμελούμενοι οὐχ οὕτως τὰ τοιάδε κέκτηται. Γνωστικός
caring-for not thus the such-things have a-knowledgeable
με ἀνὴρ φοβερὸν ἐπηρώτησε πρόβλημα, Ποία, φήσας,
me man a-fearful asked problem what he-said
ἁμαρτία, φόνου καὶ ἀρνήσεως χωρίς, βαρυτέρα πάντων
sin murder and denial without heavier than-all
καθέστηκε; Κἀμοῦ, τὸ εἰς αἵρεσιν πεσεῖν εἰρηκότος· Καὶ
is and-I the into heresy to-fall having-said and
πῶς, φησίν, αἱρετικοὺς Ἐκκλησία μὲν καθολικὴ δεχομένη
how he-says heretics (the)-Church indeed catholic receiving
σὺν τῷ γνησίῳ τῆς οἰκείας αἱρέσεως ἀναθεματισμῷ
with the genuine of-the own heresy anathematization
τῆς τῶν μυστηρίων αὐτοὺς ἀξιοῖ μεταλήψεως· τὸν
of-the of-the mysteries them deems-worthy partaking the
δὲ πεπορνευκότα ἐξομολογούμενον, καὶ τῆς ἁμαρτίας
but having-fornicated confessing and from-the sin
παυόμενον εἰσδεχομένη ἐπὶ χρόνους αὐτὸν τῶν ἀχράντων
ceasing receiving for years him from-the undefiled

μυστηρίων ἀφορίζειν παρὰ τῶν ἀποστολικῶν ὑποτρέπεται
mysteries to-separate by the apostolic is-directed
κανόνων; Κἀμοῦ τῇ ἀπορίᾳ καταπλαγέντος, τὸ ἄπορον
canons and-I at-the perplexity having-been-struck the perplexity
μεμένηκεν ἄπορον καὶ ἀδιάλυτον. Ἐρευνήσωμεν καὶ
remained unsolved and indissoluble let-us-search and
μετρήσωμεν, καὶ τηρήσωμεν ποία μὲν ἐν τῇ ψαλμῳδίᾳ
let-us-measure and let-us-watch what indeed in the psalmody
ἐκ τοῦ τῆς πορνείας δαίμονος ἡδύτης ἡμῖν προσγίνεται·
from the of-the fornication demon sweetness to-us comes
ποία δὲ ἐκ τῶν λόγων τοῦ Πνεύματος καὶ τῆς ἐν αὐτοῖς
what and from the words of-the Spirit and of-the in them
ὑπαρχούσης χάριτος καὶ δυνάμεως. Μὴ λάθῃς σεαυτόν,
being grace and power not escape-notice yourself
ὦ νέε. Εἶδον γὰρ ἐκ ψυχῆς τινας τοῖς ἑαυτῶν
O young(-man) I-saw for from soul some for-the own
προσφιλέσι προσευχομένους, καὶ ἐκ πορνείας κινούμενοι,
dear-ones praying and from fornication moved
ἐδόκουν μνήμην καὶ θεσμὸν ἀγάπης ἐκτελεῖν. Ἔστι
they-thought remembrance and ordinance of-love to-fulfill it-is-possible
δι᾽ ἁφῆς σωματικῶς μολύνεσθαι· οὐδὲν γὰρ βαρύτερον
through touch bodily to-be-defiled nothing for heavier
ταύτης τῆς αἰσθήσεως· μέμνησο τοῦ συμπλέξαντος τῇ
than-this the sense remember the(-one) having-wrapped in-the
χειρὶ τὸ θέριστρον, καὶ νάρκα χεῖρα ἐπὶ φυσικῶν, καὶ
hand the veil and numbness hand at natural and
οὐ φυσικῶν, οἰκείου τε καὶ ἀλλοτρίου σώματος. Οἶμαι
not natural own both and other's body I-think
μὴ λέγεσθαί τινα τὸ παράπαν ἅγιον φερωνύμως, εἰ μὴ
not to-be-called anyone the at-all holy by-name if not
πρότερον τὴν γῆν ταύτην εἰς ἁγιασμὸν μεταποιήσῃ, εἴπερ
first the earth this into sanctification he-transforms if-indeed

καὶ ἔνεστι μεταμορφῶσαι. Ἐν τῇ στρωμνῇ ἀναπεσόντες,
also it-is-possible to-transform on the bed having-lain-down
τότε νήψωμεν· διότι ὁ νοῦς τότε χωρὶς τοῦ σώματος
then let-us-be-sober because the mind then without the body
συμπαλαίει τοῖς δαίμοσι· κἂν εὑρεθῇ φιλήδονος, προδότης
wrestles-with the demons and-if it-is-found pleasure-loving a-traitor
ἡδέως γίνεται. Μνήμη θανάτου πάντως συγκοιμηθήτω
gladly it-becomes remembrance of-death surely let-lie-down-with
σοι, καὶ συναναστήτω σοι, καὶ μονολόγιστος Ἰησοῦ
you and let-rise-with you and single-phrased of-Jesus
εὐχή· οὐδὲν γὰρ ὡς ταῦτα ἐν τῷ ὕπνῳ εὑρήσεις
prayer nothing for as these(-things) in the sleep you-will-find
βοηθήματα. Τινὲς ἐκ βρωμάτων μόνων τοὺς πολέμους
helps some from foods only the wars
καὶ τὰς ἐκκρίσεις εἶναι δοκιμάζουσιν· ἐγὼ δὲ ἐσχάτως
and the discharges to-be judge I but extremely
νοσοῦντας, καὶ εἰς ἄκρον νηστεύοντας, ταύταις ἰσχυρῶς
sick and to utmost fasting by-these mightily
μολυνομένους τεθέαμαι. Ἠρώτησά ποτέ τινα περὶ τούτων
defiled have-beheld I-asked once one about these
τῶν δοκιμωτάτων διακριτικῶν μοναχῶν· καὶ ἐδίδαξεν ὁ
of-the most-approved discerning monks and taught the
μακάριος μάλα σαφῶς. Ἔστι, φησὶν ὁ ἀοίδιμος καθ᾽
blessed(-one) very clearly there-is he-says the celebrated(-one) in
ὕπνους ἔκκρισις ἐκ πλήθους βρωμάτων καὶ ἀνέσεως· ἑτέρα
sleep a-discharge from a-multitude of-foods and ease another
ἐξ ὑπερηφανίας, ὅταν ἐν τῇ χρονίᾳ ἡμῶν τυφώμεθα
from pride when in the long our we-are-puffed-up
ἀῤῥευστίᾳ· καὶ ἔστιν ἐκ τοῦ τὸν πλησίον κατακρίνειν·
freedom-from-flux and there-is from the the neighbor to-condemn
καὶ αἱ μὲν δύο, φησί, δύνανται καὶ τοῖς ἀσθενοῦσι
and the indeed two he-says can also to-the sick

ἐπισυμβαίνειν· νομίζω δὲ καὶ αἱ τρεῖς. Εἰ δέ τις ἑαυτὸν
to-happen I-think and also the three if but anyone himself
πασῶν τῶν προειρημένων αἰτιῶν καθαρεύοντα ψηλαφήσειε,
from-all the aforesaid causes being-pure should-feel
μακάριος τῆς τοιαύτης ἀπαθείας ἐργάτης, ἐκ φθόνου
blessed of-the such dispassion worker from envy
δαιμόνων, καὶ μόνον τὸ συμβὰν πεπονθὼς τοῦτο τοῦ
of-demons and alone the happening having-suffered this —
Θεοῦ ἐν αὐτῷ συγχωρήσαντος γενέσθαι ἐκ χρόνου, ἵνα
God in him having-permitted to-happen from time that
δι' ἀναμαρτήτου συμφορᾶς ὑψηλοτάτην κτήσηται τὴν
through sinless misfortune highest he-may-acquire the
ταπείνωσιν. Μηδεὶς τὰ καθ' ὕπνους φαντάσματα πρὸς
humility let-no-one the in sleep fantasies to
ἑαυτὸν μεθ' ἡμέραν λογίζεσθαι θελήσειεν· σκοπὸς γὰρ
himself by day to-reckon wish aim for
καὶ οὗτος τοῖς δαίμοσιν, ἵνα ἐξ ἐνυπνίων γρηγοροῦντας
also this for-the demons that from dreams waking
ἡμᾶς μολύνωσιν. Ἀκούσωμεν καὶ ἄλλην τῶν ἐχθρῶν ἡμῶν
us they-may-defile let-us-hear also another of-the enemies our
πανουργίαν. Ὥσπερ τὰ τὸ σῶμα βλάπτοντα βρώματα
villainy as the-things the body harming foods
μετὰ χρόνον, ἢ ἡμέραν τὴν νόσον ἡμῖν ποιεῖν πεφύκασιν,
after time or a-day the disease for-us to-make are-wont
οὕτω πολλάκις καὶ ἐπὶ τῶν τὴν ψυχὴν μολυνόντων αἰτίων
thus often also in the the soul defiling causes
ἑώρακα τρυφῶντας, καὶ παραυτίκα μὴ πολεμουμένους· καὶ
I-have-seen luxuriating(-ones) and at-once not being-warred-against and
ἑώρακα γυναιξὶ συνεσθίοντας, καὶ συνδιατρίβοντας· καὶ
I-have-seen with-women eating-together and living-together and
μηδεμίαν πονηρὰν ἔννοιαν παρ' αὐτὰ λογιζομένους· καὶ
no evil thought beside them reckoning and

μέντοι θαῤῥήσαντες οἱ ἀπατώμενοι, ὅταν ἔδοξαν εἰρήνην
yet having-taken-courage the deceived(-ones) when they-seemed peace
καὶ ἀσφάλειαν ἔχειν, ἐν τῇ ἑαυτῶν κέλλῃ αἰφνίδιον ἔπαθον
and safety to-have in the own cell suddenly they-suffered
ὄλεθρον. Τίς δὲ ὁ ὄλεθρος, ὁ κατὰ μόνας μόνοις ἡμῖν
destruction what and the destruction the in private alone to-us
σωματικῶς καὶ ψυχικῶς γινόμενος, ὁ μὲν πειρασθεὶς
bodily and in-soul happening the(-one) indeed having-been-tried
ἐπίσταται· ὁ δὲ μὴ πειρασθείς, γνῶναι οὐ δεῖται.
knows the(-one) but not having-been-tried to-know not needs
Τῷ καιρῷ ἐκείνῳ καλὸν ἡμῖν βοήθημα σάκκος, σποδός,
at-the time that good for-us help sackcloth ashes
στάσις παννύχιος· ἐπιθυμία ἄρτου· γλῶσσα φλεγομένη,
standing all-night desire of-bread tongue burning
καὶ μετρίως δροσιζομένη, σορῶν οἴκησις, καὶ πρὸ πάντων
and moderately moistened of-tombs dwelling and before all-things
ταπείνωσις καρδίας, καὶ εἰ δυνατόν, πατήρ, ἢ ἀδελφὸς
humility of-heart and if possible a-father or a-brother
σπουδαῖος, γηραιὸς τῷ φρονήματι εἰς βοήθειαν. Θαυμάζω
zealous old in-the mind for help I-marvel
γὰρ εἰ μόνος τις ἐκ πελάγους ναῦν διασῶσαι δύναται.
for if alone someone from (the)-sea a-ship to-save can
Τὸ αὐτὸ πτῶμα πολλάκις ἑκατονταπλάσιον τοῦ ἑτέρου
the same fall often a-hundredfold than-the other
πραχθέντος κρῖμα κέκτηται, ἐκ τρόπου, ἐκ τόπου,
committed judgment has from manner from place
ἐκ προκοπῆς, καὶ ἐξ ἄλλων πολλῶν. Παράδοξόν μοί
from advance and from other many-things a-marvelous to-me
τις καὶ ἀκρότατον ἁγνείας ὅρον ὑφηγήσατο. Κάλλος
someone and highest of-purity definition expounded beauty
γάρ, φησίν, τις θεασάμενος, τὸν Ποιητὴν μεγάλως ἐξ
for he-says someone having-beheld the Maker greatly from

ἐκείνου ἐδόξασε· καὶ ἀπὸ μόνης τῆς θέας εἰς ἀγάπην
it glorified and from only the sight into love
Θεοῦ καὶ δακρύων πηγὴν κατεφέρετο· καὶ ἦν θάμβος
of-God and of-tears a-spring was-brought and it-was amazement
ἰδέσθαι τὸν ἑτέρου βόθρον, ἄλλῳ στέφανον γενόμενον
to-see the of-another pit to-another a-crown become
ὑπὲρ φύσιν. Εἰ πάντοτε ὁ τοιοῦτος ἐν τοῖς τοιούτοις
beyond nature if always the such(-man) in the such-things
αἴσθησιν καὶ ἐργασίαν κέκτηται, ἀνέστη ἄφθαρτος πρὸ
perception and work has be-rose incorruptible before
τῆς κοινῆς ἀναστάσεως. Τῷ αὐτῷ κανόνι, καὶ ἐπὶ τῶν
the common resurrection with-the same rule also in the
μελῳδικῶν καὶ ᾀσμάτων χρησόμεθα. Οἱ μὲν γὰρ φιλόθεοι,
melodies and songs we-will-use the indeed for God-lovers
εἰς ἱλαρότητα καὶ θείαν ἀγάπην, καὶ δάκρυα, καὶ ἐκ
to cheerfulness and divine love and tears both from
τῶν ἔξωθεν, καὶ ἐκ τῶν πνευματικῶν ᾠδῶν κινεῖσθαι
the outward and from the spiritual songs to-be-moved
πεφύκασιν· οἱ δὲ φιλήδονοι, τὸ ἐναντίον. Τινές, καθὼς
are-wont the but pleasure-lovers the opposite some as
καὶ φθάσαντες εἴπομεν, ἐν τοῖς ἡσυχαστικοῖς τόποις,
also having-anticipated we-said in the solitary places
πολλῷ πλέον πολεμεῖσθαι πεφύκασι· καὶ οὐ θαῦμα,
by-much more to-be-warred-against are-wont and not a-wonder
φιλοχωροῦσι γὰρ ἐκεῖ πολλῷ πλέον οἱ δαίμονες ὑπὸ τοῦ
linger for there by-much more the demons by the
Κυρίου ἐν ταῖς ἐρήμοις, καὶ ἐν τῇ ἀβύσσῳ ἐξορισθέντες
Lord in the deserts and in the abyss banished
πρὸς σωτηρίαν ἡμῶν. Πολεμοῦσιν ἡσυχαστῇ χαλεπῶς οἱ
for salvation our make-war on-(the)-solitary grievously the
τῆς πορνείας δαίμονες· ἵνα ὡς μηδὲν ὠφελούμενον ἐκ
of-the fornication demons that as in-nothing benefited from

τῆς ἐρήμου πρὸς τὸν κόσμον διώξωσιν· ἀναχωροῦσιν ἐξ
the desert to the world they-may-drive they-withdraw from
ἡμῶν ἐν τῷ κόσμῳ διαγόντων, ἵνα ὡς μὴ πολεμούμενοι
us in the world living that as not being-warred-against
τοῖς κοσμικοῖς συναπομείνωμεν. Ὅπου πολεμούμεθα,
with-the worldlings we-may-remain where we-are-warred-against
ἐκεῖ πάντως τῷ ἐχθρῷ χαλεπῶς πολεμοῦμεν. Μὴ
there surely against-the enemy grievously we-war not
πολεμούμενος γὰρ ἐξ ἡμῶν, φίλος ἐχθρῶν καὶ αὐτὸς
being-warred-against for by us friend of-enemies also he
εὑρίσκεται. Σκεπόμεθα τῇ χειρὶ τοῦ Κυρίου ἐν τῷ
is-found we-are-sheltered by-the hand of-the Lord in the
κόσμῳ κατά τινα χρείαν διάγοντες, ἴσως ἐξ εὐχῆς τοῦ
world for some need living perhaps from prayer of-the
πατρὸς πολλάκις, ἵνα μὴ καὶ ὁ Κύριος βλασφημηθῇ
father often that not also the Lord be-blasphemed
δι᾽ ἡμᾶς· ἔστι δὲ ὅτε καὶ ἐξ ἀναλγησίας, καὶ
because-of us there-is and when also from insensibility and
τοῦ ἐν πολλῇ πείρᾳ, καὶ κόρῳ, τῶν θεωμένων,
from-the in much experience and surfeit of-the-things seen
καὶ λαλουμένων προϋπάρχειν· ἢ καὶ τῶν δαιμόνων
and spoken to-have-been-beforehand or also the demons
ὑποχωρούντων ἑκουσίως, καὶ καταλιμπανόντων ἡμῖν τὸν
withdrawing willingly and leaving to-us the
τῆς οἰήσεως δαίμονα τὸν τόπον πάντων ἀναπληροῦντα.
of-the conceit demon the place of-all filling-up
Ἀκούσατε τοῦ ἀπατεῶνος τούτου μηχανὴν καὶ πανουργίαν,
hear of-the deceiver this the-device and villainy
πάντες οἱ ἁγνείαν ἐξασκεῖν προαιρούμενοι, καὶ φυλάξασθε.
all those purity to-practice choosing and guard-yourselves

The demon of bodies withdraws and gives a monk tears and piety in the company of women, so that they run to the wolf as to a shepherd. One who has sinned can still become pure, as a wild olive is grafted, and the keys were given to one who had a mother-in-law. John gives the fathers' distinction of suggestion, coupling, consent, captivity, struggle, and passion, and a subtler movement that comes without time, word, or image. He advises the monk who cannot pray openly to hide, look up, and cross his hands, and tells of a brother who prayed against evil thoughts in a latrine. The flesh, questioned as his spouse and nature, answers that it is bound by humility and obedience; the step ends with the fifteenth prize: to die and rise while still in the flesh.

Διηγήσατό μοί τις τῶν ἐν πείρᾳ τοῦ δόλου γεγονότων, 5
narrated to-me someone of-those in experience of-the trick having-been
ὡς πλειστάκις ὁ τῶν σωμάτων δαίμων ὑποστέλλει
that very-often the of-the bodies demon withdraws
ἑαυτὸν εἰς τέλος, εὐλάβειαν ἀκροτάτην τῷ μοναχῷ
himself to (the)-end reverence highest to-the monk
ὑποτιθέμενος, καὶ δακρύων ἴσως πηγὴν κατὰ τὸν καιρὸν
suggesting and of-tears perhaps a-spring at the time
ἡνίκα γυναιξὶ συγκάθηται, ἢ διαλέγεται περὶ μνήμης
when with-women he-sits or converses about remembrance
τε θανάτου, καὶ κρίσεως, καὶ σωφροσύνης, αὐτὸν ταύτας
both of-death and of-judgment and of-temperance him them
νουθετεῖν ὑποβάλλων, ἵνα διὰ τοῦ λόγου, καὶ τῆς
to-admonish suggesting that through the word and the
ἐπιπλάστου εὐλαβείας προσδράμωσιν ὡς ποιμένι τῷ
feigned reverence they-may-run as to-a-shepherd to-the
λύκῳ αἱ ἄθλιαι, καὶ συνηθείας, καὶ παῤῥησίας λοιπὸν
wolf the wretched(-women) and of-familiarity and of-license thereafter
γενομένης, τότε τὸ πτῶμα ὁ πανάθλιος ὑποστήσεται.
having-arisen then the fall the all-wretched(-man) will-undergo

Φεύγοντες φεύγωμεν τοῦ μὴ βλέπειν, μηδὲ ἀκούειν καρποῦ
fleeing let-us-flee from-the not to-see nor to-hear of-fruit
οὗ μὴ γεύσασθαι λοιπὸν συνεταξάμεθα. Θαυμάζω γὰρ τοῦ
which not to-taste thereafter we-agreed I-marvel for —
Δαυῒδ τοῦ προφήτου ἰσχυροτέρους ἑαυτοὺς λογιζόμεθα,
than-David the prophet stronger ourselves we-reckon
ὅπερ ἀμήχανον. Οὕτως ὑψηλὸν καὶ μέγα τὸ τῆς ἁγνείας
which impossible so high and great the of-the purity
ἐγκώμιον, ὡς τολμῆσαί τινας τῶν Πατέρων ἀπάθειαν αὐτὴν
praise that to-have-dared some of-the Fathers dispassion it
προσαγορεῦσαι. Τινές φασιν ἀμήχανον λοιπὸν μετὰ γεῦσιν
to-call some say impossible thereafter after taste
ἁμαρτίας, ἁγνὸν ὀνομάζεσθαι. Ἐγὼ δὲ αὐτοὺς ἀνατρέπων
of-sin pure to-be-named I but them overturning
ἔφασκον· δυνατὸν καὶ ῥᾴδιον τῷ βουλομένῳ ἀγριέλαιον
said possible and easy for-the(-one) wishing a-wild-olive
εἰς καλλιέλαιον μετεγκεντρίσαι. Εἰ μὲν παρθένῳ τῷ
into a-cultivated-olive to-graft-over if indeed to-a-virgin the
σώματι αἱ κλεῖς τῶν ἄνω ἐπιστεύθησαν, δίκαια ἴσως
body the keys of-the-things above had-been-entrusted just-things perhaps
οἱ προλεχθέντες ἐδογμάτιζον· αἰσχυνέτω αὐτοὺς ὁ
the aforesaid decreed let-shame them the(-one)
πενθερὰν κτησάμενος, καὶ ἁγνὸς γενόμενος, καὶ τὰς
a-mother-in-law having-acquired and pure having-become and the
κλεῖς τῆς βασιλείας ἐπιφερόμενος. Πολύμορφος ὁ τῶν
keys of-the kingdom bearing many-formed the of-the
σωμάτων ὄφις· τοῖς μὲν ἀπείροις ἐνσπείρων τὸ ἐν
bodies serpent to-the indeed inexperienced sowing the in
πείρᾳ, καὶ γενέσθαι, καὶ παύσασθαι τοῖς δὲ ἐμπείροις
experience both to-come and to-stop to-the and experienced
ἐκ τῆς μνήμης πρὸς τὴν πεῖραν αὖθις προτρέπεται
from the memory toward the experience again urges

ὁ δείλαιος. Πολλοὶ τῶν προτέρων ἐκ τῆς τοῦ κακοῦ
the wretched(-one) many of-the former from the of-the evil
ἀγνωσίας ἀπολέμητοι ὑπάρχουσι. Τῶν δὲ δευτέρων ὡς ἐν
ignorance unassailed are of-the and second as in
πείρᾳ τοῦ μύσους τούτου γεγονότες, ὀχλήσεις λοιπόν, καὶ
experience of-the defilement this having-been troubles thereafter and
πολέμους ὑφίστανται πλὴν καὶ τοὐναντίον πολλάκις ἐστίν.
wars undergo but also the-opposite often is
Ὅτε ἐκ τῶν ὕπνων ἀγαθοὶ καὶ εἰρηνικοί τινες ἀνιστάμεθα, 6
when from the sleeps good and peaceful some we-rise
ὑπὸ ἁγίων ἀγγέλων τοῦτο λεληθότως ὑπομένομεν, καὶ
by holy angels this secretly we-undergo and
μάλιστα ὅταν μετὰ πολλῆς εὐχῆς καὶ νήψεως κοιμηθέντες
especially when with much prayer and watchfulness having-lain-down
τυγχάνωμεν· ἔστι δὲ ὅτε καὶ οὐκ ἀγαθοὶ τῶν ὕπνων
we-happen-to-be there-is and when also not good from-the sleeps
ἀνιστάμεθα, ὑπὸ πονηρῶν ἐνυπνίων τοῦτο παθόντες.
we-rise by evil dreams this having-suffered
Εἶδον τὸν ἀσεβῆ ὑπερυψούμενον, καὶ ἐπαιρόμενον, καὶ
I-saw the impious exalted and lifted-up and
ταρασσόμενον, καὶ μαινόμενον ἐν ἐμοί, ὡς τὰς κέδρους τοῦ
troubled and raging in me as the cedars of-the
Λιβάνου, καὶ παρῆλθον δι' ἐγκρατείας· καὶ ἰδοὺ οὐκ ἦν
Lebanon and I-passed-by through continence and behold not was
ὡς τὸ πρὶν ὁ θυμὸς αὐτοῦ· καὶ ἐζήτησα αὐτὸν ταπεινώσας
as the before the temper his and I-sought him having-humbled
μου τὸν λογισμόν, καὶ οὐχ εὑρέθη ἐν ἐμοὶ ὁ τόπος αὐτοῦ,
my the thought and not was-found in me the place his
ἢ τὸ ἴχνος αὐτοῦ. Ὅστις σῶμα ἐνίκησεν, οὗτος φύσιν
or the trace his whoever body conquered he nature
ἐνίκησεν· ὁ δὲ τὴν φύσιν νικήσας, πάντως ὑπὲρ
conquered the(-one) but the nature having-conquered surely beyond

φύσιν ἐγένετο· ὁ δὲ οὗτος γενόμενος ἠλαττώθη βραχύ
nature became the(-one) and this having-become was-made-lower short
τι παρ᾽ ἀγγέλοις, ἵνα μὴ εἴπω, οὐδέν. Οὐ θαῦμα τῷ
somewhat than angels that not I-say nothing not a-wonder for-the
ἀΰλῳ τὸν ἄϋλον μάχεσθαι· θαῦμα δέ, ὄντως θαῦμα, τὸ
immaterial the immaterial to-fight a-wonder but truly a-wonder the
ἔνυλον κατὰ τῆς ἐχθρᾶς ταύτης καὶ ἐπιβούλου ὕλης τοὺς
material against the hostile this and plotting matter the
ἀΰλους ἐχθροὺς τροπώσασθαι. Πολλὴν περὶ ἡμᾶς ὁ ἀγαθὸς
immaterial enemies to-rout much about us the good
Κύριος ποιούμενος καὶ ἐν τούτῳ τὴν ἐπιμέλειαν, τὴν
Lord making also in this the care the
τοῦ θήλεος ἀναισχυντίαν, ὥσπερ χαλινῷ τινι τῇ αἰδοῖ
of-the female shamelessness as with-a-bridle some with-the shame
ἐπεστόμισεν. Εἰ γὰρ ἐκεῖνο πρὸς τὸ ἄῤῥεν ηὐτομόλει, οὐκ
muzzled if for that toward the male had-deserted not
ἂν ἐσώθη πᾶσα σάρξ. Ἄλλο προσβολή, καὶ ἄλλο
— would-have-been-saved every flesh other a-suggestion and other
συνδυασμός, καὶ ἄλλο συγκατάθεσις, καὶ ἄλλο αἰχμαλωσία,
coupling and other consent and other captivity
καὶ ἕτερον πάλη, καὶ ἄλλο τὸ λεγόμενον πάθος ἐπὶ τῆς
and other struggle and other the called passion in the
ψυχῆς, παρὰ τοῖς τῶν πατέρων διακριτικοῖς εἶναι ὁρίζεται.
soul by the of-the fathers discerning(-ones) to-be is-defined
Προσβολὴν μὲν γὰρ οἱ μακάριοι εἶναι ὁρίζονται λόγον
suggestion indeed for the blessed(-ones) to-be define a-word
ψιλόν, ἢ εἰκόνα τοῦ τυχόντος νεοφανῶς ἐν τῇ καρδίᾳ
bare or an-image of-the chance-thing newly in the heart
ἐμφερομένην· συνδυασμὸν δέ, τὸ συλλαλῆσαι τῷ φανέντι
carried coupling and the to-converse with-the appeared
μετὰ πάθους, ἢ ἀπαθῶς· συγκατάθεσιν δὲ νεῦσιν ἐνήδονον
with passion or dispassionately consent and a-nod pleasurable

τῆς ψυχῆς πρὸς τὸ ὀφθὲν γινομένην· αἰχμαλωσίαν δὲ
of-the soul toward the seen happening captivity and
βιαίαν καὶ ἀκούσιον τῆς καρδίας ἀπαγωγήν, ἢ ἐπίμονον
a-forcible and unwilling of-the heart carrying-off or lasting
καὶ τῆς ἀρίστης ἡμῶν καταστάσεως ἀφανιστικὴν συνουσίαν
and of-the best our state destructive intercourse
πρὸς τὸ τυχόν. Πάλην δὲ ὁρίζονται εἶναι ἰσοσθενῆ
with the chance-thing struggle and they-define to-be equal-in-strength
πρὸς τὸν μαχόμενον δύναμιν, ἑκουσίως ἢ νικῶσαν, ἢ
with the fighter power willingly either conquering or
τὴν ἧττραν ὑπομένουσαν· πάθος δὲ κυρίως εἶναι λέγουσιν τὸ
the defeat undergoing passion but properly to-be they-say the
χρόνῳ μακρῷ ἐν τῇ ψυχῇ ἐμπαθῶς ἐμφωλεῦον, καὶ ὥσπερ
in-time long in the soul passionately lurking and as
εἰς ἕξιν αὐτὴν λοιπὸν ἐν τῇ πρὸς αὐτὸ συνηθείᾳ ἀγαγόν,
into habit it thereafter in the toward it familiarity having-brought
καὶ αὐθαιρέτως λοιπὸν ἐν αὐτῷ καὶ οἰκείως αὐτομολοῦσαν.
and of-its-own-choice thereafter in it and willingly deserting
Τούτων πάντων τὸ μὲν πρῶτον ἀναμάρτητον, τὸ δὲ 7
of-these all the indeed first sinless the and
δεύτερον οὐ πάντως, τὸ δὲ τρίτον πρὸς τὴν τοῦ
second not surely the and third according-to the of-the
ἀγωνιζομένου κατάστασιν· ἡ δὲ πάλη ἢ στεφάνων, ἢ
contender state the and struggle either of-crowns or
τιμωριῶν αἴτιος. Ἡ γὰρ αἰχμαλωσία ἑτέρως ἐν καιρῷ
of-punishments cause the for captivity otherwise at time
προσευχῆς, καὶ ἑτέρως ἐν ἑτέρῳ καιρῷ, καὶ ἄλλως ἐπὶ
of-prayer and otherwise at other time and otherwise at
μέσοις, καὶ ἄλλως ἐπὶ πονηροῖς ἐνθυμήμασι κρίνεται· τὸ δὲ
indifferent and otherwise at evil thoughts is-judged the but
πάθος ἀναμφιβόλως ἐν πᾶσιν, ἢ ἀντιζύγῳ μετανοίᾳ,
passion undoubtedly in all either to-counterbalancing repentance

ἢ τῇ μελλούσῃ κολάσει ὑπόκειται· ὁ τοίνυν τὸ
or to-the coming punishment is-subject the(-one) therefore the
πρῶτον ἀπαθῶς λογιζόμενος, πάντα τὰ ἔσχατα ὑφ' ἓν
first dispassionately reckoning all the last-things at once
περιέκοψεν. Ἔστι παρὰ τοῖς ἀκριβεστάτοις τῶν γνωστικῶν
cut-off there-is among the most-exact of-the knowledgeable
Πατέρων, καὶ ἑτέρα τις τούτων λεπτοτέρα ἔννοια, ὅπερ
Fathers also another some than-these subtler thought which
παραῤῥιπισμὸν νοός τινες ὀνομάζεσθαι λέγουσιν, ὅστις
fanning of-mind some to-be-called say which
χρόνου χωρίς, καὶ λόγου καὶ εἰκόνος ὀξυτέρως τὸ πάθος
of-time without and of-word and of-image more-swiftly the passion
τῷ πάσχοντι σημαίνειν πέφυκε. Θᾶττον οὐδὲν τοῦ τῶν
to-the sufferer to-signify is-wont quicker nothing than-the of-the
σωμάτων, ὀξύτερον ἢ ἀφανέστερον ἐν πνεύμασιν εἶναι
bodies sharper or more-hidden among spirits to-be
πέφυκε, μνήμῃ ψιλῇ καὶ ἀσυνδιάστῳ, ἀχρόνῳ τε καὶ
is-wont with-memory bare and uncoupled timeless both and
ἀφράστῳ, παρά τισι δὲ καὶ ἀγνώστῳ τὴν ἑαυτοῦ ἐν τῇ
ineffable in some and also unknown the own in the
ψυχῇ παρουσίαν ποιοῦντος. Εἴ τις τοίνυν τὴν τοιαύτην
soul presence making if anyone therefore the such
αὐτοῦ λεπτότητα διὰ πένθους καταλαβεῖν ἠδυνήθη,
its subtlety through mourning to-grasp was-able
οὗτος ἡμᾶς διδάξαι δύναται, πῶς τέ ἐστι καὶ ὀφθαλμῷ
he us to-teach can how both it-is also with-(the)-eye
μόνῳ, ψιλῇ τε θέᾳ καὶ ἁφῇ χειρός, καὶ μέλους
alone bare both with-sight and with-touch of-hand and of-melody
ἀκροάσει ἐκτὸς πάσης ἐννοίας, καὶ λογισμοῦ πορνεύων
with-hearing without all thought and reasoning fornicating
ψυχὴν ἐμπαθῶς. Τινές φασιν ἐκ τῶν λογισμῶν τῆς
in-soul passionately some say from the thoughts of-the

καρδίας τὸ σῶμα εἰς πάθη ἔρχεσθαι· τινὲς δὲ πάλιν τὸ
heart the body into passions to-come some and again the
ἔμπαλιν, ἐκ τῶν τοῦ σώματος αἰσθήσεων τοὺς πονηροὺς
reverse from the of-the body senses the evil
ἀποτίκτεσθαι λογισμούς· καὶ οἱ μὲν πρότεροί φασιν, ἐὰν
to-be-begotten thoughts and the indeed former say if
μὴ ὁ νοῦς προδράμῃ, οὐκ ἂν τὸ σῶμα ἐπακολουθήσειν·
not the mind runs-ahead not — the body would-follow
οἱ δὲ δεύτεροι τὴν τοῦ σωματικοῦ πάθους κακουργίαν
the and second the of-the bodily passion villainy
εἰς οἰκείαν συνηγορίαν φέρουσι λέγοντες· Πολλάκις ἐξ
for own advocacy bring saying often from
ἡδίστης ὄψεως ἢ χειρὸς ἁφῆς, ἢ εὐώδους ὀσφρήσεως, ἢ
sweetest sight or of-hand touch or fragrant smell or
ἀκοῆς ἡδυφωνίας οἱ λογισμοὶ ἐν τῇ καρδίᾳ τὴν εἴσοδον
hearing of-sweet-voice the thoughts in the heart the entry
λαμβάνουσιν. Περὶ τούτων ὁ δυνάμενος ἐν Κυρίῳ
receive about these the(-one) able in (the)-Lord
διδάξει. Πάνυ γὰρ τὰ τοιαῦτα τοῖς διὰ γνώσεως τὴν
will-teach very for the such(-things) for-those through knowledge the
πρακτικὴν μετερχομένοις ἀναγκαῖα καὶ ὠφέλιμα. Τοῖς γὰρ
practical-life pursuing necessary and profitable to-the for
ἐν ἁπλότητι καρδίας ἐργάταις τούτων λόγος οὐδείς· οὐ
in simplicity of-heart workers of-these account none not
γὰρ πάντων ἡ γνῶσις, οὐδὲ πάντων ἡ μακαρία ἁπλότης.
for of-all the knowledge nor of-all the blessed simplicity
ὁ θώραξ πρὸς τοὺς τῶν πονηρῶν δόλους· ἔνια μὲν τῶν
the breastplate against the of-the wicked tricks some indeed of-the
παθῶν ἐκ τῶν ἐντὸς ἐπὶ τὸ σῶμα προέρχονται· τινὰ
passions from the-things within to the body come-forth some
δὲ πάλιν τὸ ἔμπαλιν καὶ ἐν τοῖς μὲν ἐν κόσμῳ τὸ
and again the reverse and in those indeed in the-world the

δεύτερον· ἐν δὲ τοῖς μονήρη βίον μετιοῦσι τὸ πρότερον
second in and those solitary life pursuing the first
διὰ τὴν τῶν ὑλῶν ἀπορίαν. Ἐγὼ δὲ περὶ τούτου ἐκεῖνο
because-of the of-the materials lack I but about this that
λέγω· Ζητήσεις παρὰ κακοῖς σύνεσιν, καὶ οὐχ εὑρήσεις.
say you-will-seek among evil-men understanding and not you-will-find
Ὅταν πολλὰ πρὸς τὸν τῆς πηλοῦ σύζυγον δαίμονα
when much against the of-the clay consort demon
ἀγωνισάμενοι, τοῦτον ἐκ τῆς ἡμετέρας καρδίας διὰ
having-contended him from the our heart through
λίθων νηστείας, καὶ ξίφους ταπεινώσεως βασανίσαντες
stones of-fasting and sword of-humility having-tortured
ἐξελάσωμεν, τότε λοιπὸν ἐν τῷ σώματι ὥσπερ σκώληξ
we-drive-out then thereafter in the body as a-worm
τις ἐγκαθήμενος εἰς ἀλόγους τινὰς κινήσεις καὶ ἀκαίρους
some sitting to irrational some movements and untimely
ἡμᾶς γαργαλίζων ὁ δείλαιος μολύνειν βιάζεται. Τοῦτο δὲ
us tickling the wretched(-one) to-defile forces this and
μάλιστα πάσχειν εἰώθασι οἱ τῷ τῆς κενοδοξίας δαίμονι
especially to-suffer are-accustomed those to-the of-the vainglory demon
πειθόμενοι, διότι ἐν καρδίᾳ μηκέτι λογισμοὺς πορνικοὺς
obeying because in heart no-longer thoughts of-fornication
συνεχῶς λογιζόμενοι, τῇ κενοδοξίᾳ προσεπέλασεν. Καὶ
continually thinking to-the vainglory they-drew-near and
ὅτι τὸ εἰρημένον ἀψευδές, ὁπόταν ἡσυχίας τινὸς
that the-thing said true when stillness some
οὗτοι ἐπιλάβωνται, νουνεχῶς ἑαυτοὺς ἀνακρινάτωσαν·
they lay-hold-of wisely themselves let-them-examine
καὶ πάντως εὑρίσκουσι λογισμόν τινα κατὰ βάθους τῆς
and surely they-find a-thought some in depth of-the
καρδίας αὐτῶν, ὥσπερ τινὰ ὄφιν ἐν κόπρῳ κρυπτόμενον,
heart their as some serpent in dung hiding

καὶ ἐξ οἰκείας σπουδῆς καὶ προθυμίας τὸ κατόρθωμα
and from own zeal and eagerness the achievement
τὸ τῆς καρδιακῆς ποσῶς ἁγνείας κατορθωκότας
the of-the heart's in-some-measure purity to-have-achieved
ὑποτιθέμενον, μὴ νοοῦντες οἱ τάλανες τό· Τί γὰρ ἔχεις
suggesting not understanding the wretched(-ones) the what for have-you
ὃ οὐκ ἔλαβες δωρεάν, ἢ ἐκ Θεοῦ, ἢ ἐξ ἑτέρων
which not you-received as-a-gift either from God or from others'
συνεργίας καὶ εὐχῆς; Σκοπείτωσαν τοίνυν, καὶ πάσῃ
co-working and prayer let-them-look therefore and with-all
σπουδῇ τὸν προειρημένον ὄφιν τῆς ἑαυτῶν καρδίας διὰ
zeal the aforesaid serpent from-the own heart through
ταπεινοφροσύνης πολλῆς νεκρώσαντες ἀποπεμπέσθωσαν,
humility much having-killed let-them-send-away
ὅπως τούτου ἀπαλλοτριωθέντες, δυνήσωνται ἴσως ποτὲ
so-that from-this estranged they-may-be-able perhaps once
καὶ οὗτοι τοὺς δερματίνους χιτῶνας ἐκδύσασθαι, καὶ τὸν
also they the leathern tunics to-put-off and the
ἐπινίκιον τῆς ἁγνείας, εἷς ποτε τὰ ἁγνὰ νήπια, ὕμνον τῷ
victory-song of-the purity as once the pure infants hymn to-the
Κυρίῳ ᾄσαι· εἴπερ ἐκδυσάμενοι οὐ γυμνοὶ τῆς ἐκείνων
Lord to-sing if-indeed having-stripped not naked of-the their
ἀκακίας καὶ ταπεινώσεως φυσικῆς εὑρεθήσονται. Ἐπιτηρεῖ
innocence and humility natural they-will-be-found watches
καὶ αὐτὸς οὗτος ὁ δαίμων, καὶ πολλῷ πλέον τῶν ἄλλων
also himself this the demon and by-much more than-the others
τοὺς καιρούς, ὅταν μάλιστα οὐ δυνάμεθα σωματικῶς κατ'
the times when especially not we-can bodily against
αὐτοῦ εὔξασθαι· καὶ τότε πολεμεῖν ἡμᾶς δοκιμάζει ὁ
him to-pray and then to-war-against us tries the
ἀνόσιος. Συνέρχεται τοῖς μήπω κεκτημένοις προσευχὴν
unholy(-one) comes-together with-those not-yet having prayer

καρδίας ἀληθῆ ὁ ἐν τῇ σωματικῇ εὐχῇ σκυλμός, λέγω
of-heart true the in the bodily prayer effort I-mean
δή, ἔκτασις χειρῶν, στήθους τύψις, εἰς οὐρανοὺς εἰλικρινὴς
indeed stretching of-hands of-breast beating to heavens sincere
ἀνάβλεψις, στεναγμῶν θόρυβος, γονάτων συνεχὴς κλίσις,
looking-up of-groans noise of-knees continual bending
ἅπερ ποιεῖν διὰ τοὺς παρόντας οὐ δύναται πολλάκις.
which to-do because-of those present not one-can often
Διόπερ τότε πολεμεῖν οἱ δαίμονες δοκιμάζουσιν· οἱ
therefore then to-war the demons try those
δὲ μὴ ἰσχύοντες ἀκμὴν τῇ τοῦ νοὸς ἐμβριθείᾳ, καὶ
but not able yet with-the of-the mind weight and
ἀοράτῳ δυνάμει προσευχῆς ἀνθίστασθαι ἐξ ἀνάγκης
invisible power of-prayer to-resist from necessity
ἴσως ὑποχαλῶσι τοῖς πολεμοῦσιν αὐτούς· ἀποπήδησον,
perhaps give-way to-those warring-against them leap-away
εἰ δυνατόν, συντόμως, ἀποκρύβητι μικρὸν ἀγνώστως·
if possible quickly hide-yourself a-little unnoticed
ἀνάνευσον ὄμματι, εἰ δυνατὸν ψυχικῷ· εἰ δὲ μή, κἂν
look-up with-eye if possible of-(the)-soul if but not at-least
ἐξωτικῷ· σταύρωσον χεῖρας ἀκινήτως, ἵνα δὴ διὰ τοῦ
outward cross hands motionless that indeed through the
τύπου τὸν Ἀμαλὴκ αἰσχύνῃς καὶ νικήσῃς· βόησον πρὸς
figure — Amalek you-may-shame and conquer cry to
τὸν δυνάμενον σῶσαι, μὴ ἐν σεσοφισμένοις ῥήμασιν,
the(-one) able to-save not in sophisticated words
ἀλλ' ἐν ταπεινοῖς φθέγμασι πρὸ πάντων· Ἐλέησόν με,
but in lowly utterances before all-things have-mercy-on me
ὅτι ἀσθενής εἰμι, προοιμιαζόμενος. Τότε πειρασθήσῃ
for weak I-am beginning then you-will-experience
Ὑψίστου δυνάμεως· καὶ ἀοράτως ἀοράτους διώξεις
of-(the)-Most-High power and invisibly invisible(-ones) you-will-pursue

δι᾽ ἀοράτου βοηθείας. Ὁ οὕτως σεσυνηθικὼς
through invisible help the(-one) thus having-become-accustomed
πολεμεῖν, ταχέως καὶ τῇ ψυχῇ μόνῃ τοὺς ἐχθροὺς
to-war quickly also with-the soul alone the enemies
ἐκδιώκειν ἄρξεται· ἀντίδωρον γὰρ τοῦ προτέρου τὸ
to-drive-out will-begin a-gift-in-return for of-the first the
δεύτερον παρὰ Θεοῦ τοῖς ἐργάταις, καὶ δικαίως.
second from God to-the workers and justly
Ἐν συναθροίσει που εὑρεθείς, ἐπεσημηνάμην σπουδαῖον 8
in a-gathering somewhere being-found I-noticed a-zealous
ἀδελφὸν ὑπὸ πονηρῶν λογισμῶν ὀχληθέντα· καὶ τόπου
brother by evil thoughts troubled and a-place
ἁρμοδίου μὴ εὑρεθέντος εἰς ἀπόκρυφον προσευχῆς, εἰς τὴν
suitable not being-found for a-hidden-place of-prayer into the
τῆς γαστρὸς χρείαν εἰσπεπηδηκὼς ὡς ὑπ᾽ αὐτῆς νενυγμένος,
of-the belly need having-leapt as by it pricked
εὐτόνῳ εὐχῇ κατὰ τῶν πολεμίων ἐχρήσατο· ἐμοῦ δὲ ἐπὶ
with-vigorous prayer against the enemies he-used I and at
τῇ τοῦ τόπου ἀνοικειότητι αὐτὸν ἐπιμεμψαμένου, Ὑπὲρ
the of-the place unsuitability him having-blamed for
ἀκαθάρτων, φησίν, λογισμῶν διώξεως ἐν ἀκαθάρτῳ τόπῳ
of-unclean he-says of-thoughts driving-out in an-unclean place
προσηυξάμην καθαρισθῆναι ῥύπου. Πάντες μὲν οἱ δαίμονες
I-prayed to-be-cleansed of-filth all indeed the demons
σκοτοῦν τὸν νοῦν δοκιμάζουσιν· εἶθ᾽ οὕτως, τὰ αὐτοῖς
to-darken the mind try then thus the-things to-them
φίλα ὑποβάλλουσιν. Εἰ μὴ γὰρ ἐκεῖνος καμμύσει, οὐ
dear suggest if not for that-one closes-its-eyes not
συληθήσεται ὁ θησαυρός. Ὁ δὲ τῆς πορνείας πολλῷ πλέον
will-be-robbed the treasure the but of-the fornication by-much more
πάντων. Οὗτος πολλάκις τὸν ἡγεμόνα νοῦν συλλήσας,
than-all he often the ruling mind having-robbed

καὶ ἐπὶ ἀνθρώπων ποιεῖν προτρέπεται, καὶ παρασκευάζει,
even before men to-do urges and prepares
ἅπερ οἱ ἐξεστηκότες μόνοι ἐργάζονται. Ὅθεν μετὰ καιρὸν
what those out-of-their-minds alone do whence after a-time
τοῦ νοὸς ἐκνήφοντος οὐ μόνον τοὺς θεασαμένους, ἀλλὰ
the mind coming-to-sobriety not only those having-beheld but
καὶ ἑαυτοὺς ἐπὶ ταῖς ἑαυτῶν ἀσέμνοις πράξεσι, καὶ
also ourselves at the own unseemly deeds and
ὁμιλίαις ἢ σχήμασιν αἰσχυνόμεθα, καὶ τὴν πρώτην ἡμῶν
conversations or gestures we-are-ashamed and the former our
πώρωσιν ἐκθαμβούμεθα. Τοίνυν τινὲς πολλάκις ἐκ τῆς
hardness we-are-amazed-at therefore some often from the
τοιαύτης διακρίσεως τοῦ κακοῦ ἐπαύσαντο. Ἀποστρέφου
such discernment from-the evil ceased turn-from
τὸν πολέμιον τὸν μετὰ τὴν πρᾶξιν προσεύχεσθαί σε,
the enemy the(-one) after the deed to-pray you
ἢ θεοσεβεῖν, ἢ ἀγρυπνεῖν ἀνακόπτοντα· μνημονεύων τοῦ
or to-be-pious or to-keep-vigil checking remembering the(-one)
εἰπόντος· Διὰ τὸ τοὺς κόπους μοι παρέχειν τὴν
having-said because-of the the toils to-me providing the
ὑπὸ τῶν προλήψεων τυραννουμένην ψυχήν, ποιήσω τὴν
by the preconceptions tyrannized soul I-will-make the
ἐκδίκησιν αὐτῆς ἐκ τῶν ἐχθρῶν αὐτῆς. Τίς σῶμα ἐνίκησεν;
vengeance its on the enemies its who a-body conquered
Ὅστις καρδίαν συνέτριψεν. Τίς δὲ καρδίαν συνέτριψεν;
whoever a-heart crushed who and a-heart crushed
Ὃς ἑαυτὸν ἠρνήσατο. Πῶς γὰρ οὐ συνετρίβη, ὃς θελήματι
who himself denied how for not was-crushed who in-will
τέθνηκεν; Ἔστιν ἐμπαθὴς ἐμπαθοῦς ἐμπαθέστερος,
has-died there-is a-passionate(-man) than-a-passionate more-passionate
καὶ αὐτὴν τὴν τῶν ἑαυτοῦ μολυσμῶν ἐξαγόρευσιν μετὰ
even the-very the of-the own defilements confession with

ἡδυπαθείας ἐνηδόνως ποιούμενος. Οἱ ἐν καρδίᾳ ἀκάθαρτοι
self-indulgence pleasurably making the in heart unclean
καὶ αἰσχροὶ λόγοι ἐκ τοῦ ἀπατεῶνος τῆς καρδίας τοῦ
and shameful words from the deceiver of-the heart the
τῆς πορνείας δαίμονος πεφύκασι τίκτεσθαι· οὓς ἰᾶται
of-the fornication demon are-wont to-be-born which heals
ἐγκράτεια καὶ τὸ τούτους εἰς οὐδὲν ὅλως λογίζεσθαι·
continence and the them as nothing at-all to-reckon
ποίῳ δὲ ἐγὼ ἤθει καὶ τρόπῳ τὸν ἐμὸν τοῦτον φίλον
with-what but I manner and way the my this friend
δήσας κατὰ τὴν ἀκολουθίαν τῶν λοιπῶν δικάσω,
having-bound according-to the sequence of-the others I-will-judge
οὐκ ἐπίσταμαι· πρὶν γὰρ δήσω, λύεται· καὶ πρὶν δικάσω,
not I-know before for I-bind he-is-loosed and before I-judge
διαλλάσσομαι· καὶ πρὶν τιμωρήσω, κατακάμπτομαι. Πῶς
I-am-reconciled and before I-punish I-am-bent how
μισήσω ὃν φύσει ἀγαπᾷν πέφυκα; Πῶς ἐλευθερωθῶ
will-I-hate whom by-nature to-love I-am-wont how will-I-be-freed
ᾧ εἰς αἰῶνας συνδέδεμαι; Πῶς καταργήσω τὸ
to-whom for ages I-am-bound-together how will-I-abolish the(-thing)
καὶ σὺν ἐμοὶ ἀνιστάμενον; Πῶς δείξω ἄφθαρτον τὸ
also with me rising how will-I-show incorruptible the(-thing)
φθαρτὴν εἰληφὸς φύσιν; Τί εὔλογον εἴπω τῷ τὰ
corruptible having-received nature what reasonable shall-I-say to-the(-one) the
εὔλογα κεκτημένῳ διὰ τῆς φύσεως; Ἂν δήσω νηστείᾳ
reasonable-things having through the nature if I-bind with-fasting
τοῦτον, κατακρίνας τὸν πλησίον, αὐτῷ πάλιν παραδίδομαι.
him having-condemned the neighbor to-him again I-am-delivered
Ἂν τὸ κρίνειν παύσας τοῦτον νικήσω, ὑψωθεὶς τῇ
if the to-judge having-stopped him I-conquer exalted in-the
καρδίᾳ κατηνέχθην ἐν τούτῳ. Καὶ γὰρ καὶ σύνεργός ἐστι
heart I-was-brought-down in this and for both fellow-worker he-is

καὶ πολέμιος, καὶ βοηθὸς καὶ ἀντίδικος, καὶ ἀντιλήπτωρ
and foe and helper and adversary and supporter
καὶ ἐπίβουλος· θεραπευόμενος πολεμεῖ, καὶ τηκόμενος
and plotter tended he-wars and wasted
ἀτονεῖ, ἀναπαυόμενος ἀτακτεῖ, καὶ σαινόμενος οὐ φέρει·
he-weakens resting he-riots and fawned-on not he-bears
ἂν λυπήσω, ὅλως κινδυνεύσω· ἂν πλήξω, οὐκ ἔχω διὰ
if I-grieve-him at-all I-will-be-endangered if I-strike-him not I-have through
τίνος τὰς ἀρετὰς κτήσομαι· τὸν αὐτὸν καὶ ἀποστρέφομαι
whom the virtues I-will-acquire the same both I-turn-from
καὶ περιπτύσσομαι. Τί τὸ περὶ ἐμὲ μυστήριον; Τίς ὁ
and I-embrace what the about me mystery what the
λόγος τῆς ἐμῆς συγκράσεως; Πῶς ἑαυτῷ ἐχθρὸς καὶ φίλος
principle of-the my mixture how to-myself enemy and friend
καθέστηκα; Λέγε μοι σύ, λέγε μοι, ὦ ἡ ἐμὴ σύζυγος, ὦ ἡ
am-I tell me you tell me O the my spouse O the
ἐμὴ φύσις· οὐ γὰρ παρ᾽ ἄλλου μαθεῖν περὶ σοῦ δεήσομαι·
my nature not for from another to-learn about you I-shall-need
πῶς ἐκ σοῦ μείνω ἄτρωτος; πῶς δυνηθῶ τὸν
how from you may-I-remain unwounded how may-I-be-able the
φυσικὸν ἐκφυγεῖν κίνδυνον, ἐπειδὴ λοιπὸν ἐχθραίνειν πρός
natural to-flee danger since thereafter to-be-hostile toward
σε Χριστῷ συντέταγμαι; Πῶς σου τὴν τυραννίδα νικήσω,
you to-Christ I-have-agreed how your the tyranny will-I-conquer
ἐπειδὴ βιαστής σου γενέσθαι προῄρηται; Ἡ δὲ πρὸς
since your violent(-one) to-become I-have-chosen she but to
τὴν ἑαυτῆς ψυχὴν ἀποκρινομένη ἔλεγεν· Οὐ μή σοι μέντοι
the own soul answering said not — to-you however
φράσω, ὃ καὶ σὺ οὐκ ἐπίστασαι, ἀλλ᾽ ὃ ἅμα τῇ
I-will-tell what also you not know but what together with-the
γνώσει κατέχομεν. Ἐγὼ ἐν ἐμοὶ ἀγάπησιν πατέρα ἔχω, τῆς
knowledge we-hold I in me love father have of-the

μὲν ἔξωθεν πυρώσεως τὴν ἐμὴν θεραπείαν καὶ καθολικῶς
indeed outward burning the my tending and generally
ἄνεσιν, τῆς δὲ ἔσωθεν κινήσεως ἐκ προλαβούσης ἀνέσεως,
ease of-the and inward movement from preceding ease
καὶ γεγονότων πράξεων. Ἐγὼ συλλαβοῦσα τίκτω πτώματα·
and done deeds I having-conceived bear falls
ἐκεῖνα δὲ τεχθέντα πάλιν θάνατον δι᾽ ἀπογνώσεως
those and born again death through despair
τίκτουσιν· ἂν γνῷς τὴν ἐμὴν καὶ σὴν ἐναργῆ καὶ
beget if you-know the my and your manifest and
βαθεῖαν ἀσθένειαν, ἔδησάς μου τὰς χεῖρας· ἂν τὸν
deep weakness you-have-bound my the hands if the
λαιμὸν βασανίσῃς, ἔδησάς μοι τοὺς πόδας τοῦ μὴ
gullet you-torture you-have-bound my the feet from-the not
πόῤῥω βαδίζειν· ἂν ζευχθῇς ὑπακοῇ, ἐμοῦ ἀπεζεύχθης·
far to-walk if you-are-yoked to-obedience from-me you-were-unyoked
ἂν κτήσῃ ταπείνωσιν, ἐμοῦ τὴν κεφαλὴν ἀπέκοψας.
if you-acquire humility my the head you-cut-off
Πεντεκαιδέκατον ἔπαθλον, ὁ ἐν σαρκὶ ὤν, καὶ τοῦτο 9
fifteenth prize the(-one) in flesh being and this
εἰληφὼς ἀπέθανε, καὶ ἀνέστη· καὶ τῆς μελλούσης
having-received died and rose and of-the coming
ἀφθαρσίας τὸ προοίμιον ἤδη ἀπ᾽ ἐντεῦθεν ἐγνώρισεν.
incorruption the prelude already from here knew

Following the wise teachers, who rank the many-headed demon of avarice after the tyrant just described, John treats the disease briefly before its cure. Avarice is idol worship, the daughter of unbelief, a prophet of old age and famine; the avaricious man mocks the Gospels. Love scatters money, and one who claims to keep both deceives himself. Two mites bought the kingdom, so no one should gather for the poor's sake; avarice begins in the pretext of almsgiving and ends in hatred of the poor, and a man is merciful only until his money is gathered. The money-loving monk is free of listlessness, for he always remembers the apostle's word that the idle should not eat.

1 Πλεῖστοι ὅσοι τῶν σοφῶν διδασκάλων πεφύκασι μετὰ
most as-many-as of-the wise teachers are-wont after
τὸν προγεγραμμένον τύραννον τὸν παρόντα μυριοκέφαλον
the above-written tyrant the present ten-thousand-headed
δαίμονα φιλαργυρίας ἐντάττειν. Ἵνα μὴ οὖν τὴν τάξιν
demon of-avarice to-rank that not then the order
τῶν σοφῶν οἱ ἄσοφοι ἡμεῖς ἐναλλάξαιμεν, τούτῳ ὅρῳ καὶ
of-the wise the unwise we might-alter this rule and
κανόνι ἐξηκολουθήσαμεν. Διὸ περὶ τῆς νόσου, εἰ δοκεῖ,
canon we-followed therefore about the disease if it-seems-good
μικρά, εἶθ' οὕτως περὶ τῆς ὑγείας βραχέα διαλάβωμεν.
a-little then thus about the health briefly let-us-discourse
Φιλαργυρία ἐστὶν εἰδώλων προσκύνησις, ἀπιστίας θυγάτηρ,
avarice is of-idols worship of-unbelief daughter
ἀσθενειῶν προφασίστρια, γήρως μάντις, λιμῶν προμηνυτὶς
of-infirmities pretext-maker of-old-age prophet of-famines forewarner
ἀβροχίας ὑποβολεύς. Φιλάργυρός ἐστιν Εὐαγγελίων
of-drought prompter an-avaricious(-man) is of-(the)-Gospels
μυκτηριστής, καὶ ἑκούσιος παραβάτης. Ὁ κτησάμενος
mocker and willing transgressor the(-one) having-acquired

ἀγάπην, διεσκόρπισε χρήματα· ὁ δὲ τοῖς δύο λέγων
love scattered money the(-one) but with-the two saying
συζῆν, ἑαυτὸν ἠπάτησεν. Ὁ πενθῶν ἑαυτὸν καὶ τὸ
to-live himself deceived the(-one) mourning himself and the
σῶμα ἠρνήσατο· καὶ καιροῦ καλοῦντος, οὐδὲ τούτου
body denied and time calling not-even it
ἐφείσατο. Μὴ λέγε συνάγειν τῶν πτωχῶν ἕνεκα· δύο
spared not say to-gather of-the poor for-the-sake two
γὰρ λεπτὰ τὴν βασιλείαν ἠγόρασαν. Φιλόξενος καὶ
for mites the kingdom bought a-hospitable(-man) and
φιλάργυρος ἑαυτοῖς ὑπήντησαν· ὁ δὲ δεύτερος τὸν
an-avaricious(-man) each-other met the and second the
πρότερον ἀδιάκριτον ὠνόμασεν· ὁ νικήσας τὸ
first undiscerning named the(-one) having-conquered the
πάθος, μερίμνας περιέκοψεν· ὁ δὲ δεδεμένος οὐδέποτε
passion cares cut-off the(-one) but bound never
καθαρῶς προσεύξεται. Ἀρχὴ φιλαργυρίας ὑπόθεσις
purely will-pray beginning of-avarice pretext
ἐλεημοσύνης, τέλος δὲ ταύτης μῖσος πρὸς πένητας. Ἕως
of-almsgiving end and of-it hatred toward (the)-poor until
οὗ συνάξῃ, ἐλεήμων γίνεται· τῶν χρημάτων δὲ παρόντων,
— he-gathers merciful he-is the money and being-present
τὰς χεῖρας ἀπέσφιγξεν. Εἶδον πένητας τοῖς χρήμασιν ἐν
the hands he-clenched I-saw poor(-men) in-the money in
τῇ τῶν πτωχῶν τῷ πνεύματι πολιτείᾳ πλουτήσαντας· καί
the of-the poor in-the spirit way-of-life having-grown-rich and
γε τῆς προτέρας αὐτῶν πενίας ἐπελάθοντο· Φιλοχρήμων
at-least the former their poverty forgot a-money-loving
μοναχὸς ἀκηδίας ἀλλότριος, τοῦ ἀποστολικοῦ λόγου καθ᾽
monk of-listlessness a-stranger of-the apostolic word each

ὥραν μνημονεύων· Ὁ ἀργὸς μηδὲ ἐσθιέτω. Καί· Αἱ
hour remembering the(-one) idle not-even let-him-eat and the
χεῖρές μου διηκόνησαν ἐμοί, καὶ τοῖς σὺν ἐμοί.
hands my served me and those with me

2 Ἑκκαιδεκάτη πάλη· ἦν ὁ νικήσας ἢ ἀγάπην
sixteenth wrestling which the(-one) having-conquered either love
κέκτηται, ἢ μέριμναν περιέκοψεν.
has-acquired or care cut-off

XVII · POVERTY

Poverty is the putting off of cares, an unhindered traveler, and a stranger to grief; the non-possessing monk is master of the world, entrusts his care to God, and receives what comes as from the Lord's hand. Those under obedience are strangers to avarice, since they have given up even the body. The senseless poor lose both worlds; the birds do not gather. Job kept no trace of avarice and so stayed untroubled when stripped of all. Avarice is the root of all evils, and detachment is born of the taste of God and care for the account at death. Avarice, third in the fathers' chain of eight, has insensibility as her second offspring, and the step turns to it, then to sleep, vigil, and cowardice.

1 Ἀκτημοσύνη ἐστὶ φροντίδων ἀπόθεσις, ἀμεριμνία βίου,
poverty is of-cares putting-off freedom-from-care of-life
ὁδοιπόρος ἀνεμπόδιστος, πίστις ἐντολῶν, λύπης
a-traveler unhindered faith of-(the)-commandments of-grief
ἀλλότριος· ἀκτήμων μοναχὸς δεσπότης κόσμου, τῷ Θεῷ
a-stranger a-non-possessing monk master of-(the)-world — to-God
τὴν φροντίδα πιστεύων, καὶ διὰ πίστεως πάντας δούλους
the care entrusting and through faith all (as)-servants
κεκτημένος· οὐκ ἐρεῖ ἀνθρώπῳ περὶ χρείας αὐτοῦ· τὰ
having-acquired not will-tell a-man about need his the(-things)
δὲ ἐρχόμενα ὡς ἐκ χειρὸς Κυρίου δέξεται. Ἀκτήμων
but coming as from hand of-(the)-Lord he-will-receive a-non-possessing

ἐργάτης, ἀπροσπαθείας υἱός, τὰ προσόντα αὐτῷ ὡς
worker of-detachment a-son the(-things) belonging to-him as
μὴ ὄντα λογιζόμενος, ἀναχωρήσεως καταλαβούσης ἡγήσατο
not being reckoning withdrawal having-come counted
πάντα σκύβαλα Εἰ δὲ λυπεῖται ἔν τινι, οὔπω ἀκτήμων
all refuse if but he-grieves over anything not-yet non-possessing
γέγονεν. Ἀκτήμων ἀνὴρ ἐν προσευχῇ καθαρός, ὁ δὲ
he-has-become a-non-possessing man in prayer pure the(-one) but
φιλοκτήμων εἰκόνας ὕλης προσεύχεται· οἱ ἐν ὑποταγῇ
possession-loving images of-matter prays those in submission
διατρίβοντες, φιλαργυρίας ἀλλότριοι· ὅπου γὰρ καὶ τὸ
spending-time of-avarice strangers where for even the
σῶμα ἐξέδωκαν, τί λοιπὸν κέκτηται ἴδιον; Ἓν
body they-gave-up what further have-they-acquired own in-one-thing
οἱ τοιοῦτοι ἀδικεῖσθαι πεφύκασιν, εἰς μετάβασιν εὐχερεῖς
the such(-men) to-be-wronged are-wont to moving ready
καὶ ἕτοιμοι ὑπάρχοντες. Εἶδον ὕλην ὑπομονὴν μοναχοῖς ἐν
and prepared being I-saw matter patience for-monks in
τόπῳ γεννήσασαν. Ἐκείνων δὲ ἐγὼ τοὺς διὰ Κύριον
a-place having-begotten than-those but I the(-ones) because-of (the)-Lord
πελαζομένοις πλέον ἐμακάρισα. Ὁ γευσάμενος τῶν
drawing-near more I-blessed the(-one) having-tasted the(-things)
ἄνω, εὐχερῶς καταφρονεῖ τῶν κάτω· ὁ δὲ ἐκείνων
above easily despises the(-things) below the(-one) but of-those
ἄγευστος, ἐπὶ κτήμασιν ἀγάλλεται. Ἄλογος ἀκτήμων
untasting in possessions exults an-irrational non-possessing(-man)
δύο ἀδικεῖται· τῶν παρόντων ἀπεχόμενος, καὶ
doubly is-wronged from-the(-things) present abstaining and
τῶν μελλόντων στερούμενος. Μὴ οὖν φανῶμεν, ὦ
of-the(-things) to-come being-deprived not then let-us-appear O
μοναχοί, τῶν πετεινῶν ἀπιστότεροι. Οὐ γὰρ μεριμνῶσιν,
monks than-the birds more-faithless not for they-care

οὐδὲ συνάγουσιν· μέγας γὰρ ὁ ἀποκτώμενος εὐσεβῶς
nor gather great for the(-one) renouncing piously
χρήματα· ἅγιος δὲ ὁ ἀποκτώμενος τὸ ἑαυτοῦ θέλημα.
money holy but the(-one) renouncing the own will
Ὁ μὲν ἑκατονταπλασίονα ἢ διὰ χρημάτων, ἢ διὰ
the-one indeed hundredfold either through money or through
χαρισμάτων λήψεται· ὁ δὲ ζωὴν αἰώνιον κληρονομήσει·
gifts will-receive the-other and life eternal will-inherit
οὐκ ἐκλείψει κύματα θάλασσαν, οὐδὲ φιλάργυρον ὀργὴ καὶ
not will-forsake waves (the)-sea nor an-avaricious(-man) anger and
λύπη. Ὁ καταφρονήσας ὕλης, ἐλυτρώθη δικαιολογίας καὶ
grief the(-one) having-despised matter was-freed from-pleading and
ἀντιλογίας· ὁ δὲ φιλοκτήμων ὑπὲρ ῥαφίδος ἕως θανάτου
dispute the(-one) but possession-loving for a-needle to death
πυκτεύει· πίστις ἀκλινὴς περικόψει φροντίδας· θανάτου
boxes faith unswerving will-cut-off cares of-death
δὲ μνήμη ἀπαρνεῖται καὶ σῶμα. Οὐκ ἦν ἐν τῷ Ἰωβ
and remembrance denies even (the)-body not was in — Job
φιλαργυρίας ἴχνος· διὸ καὶ στερηθείς, ἀθόρυβος ἔμεινε.
of-avarice a-trace therefore also having-been-deprived untroubled he-remained
Ῥίζα πάντων τῶν κακῶν ἐστι καὶ λέγεται ἡ φιλαργυρία·
root of-all the evils is and is-called the avarice
μῖσος γάρ, καὶ κλοπάς, καὶ φθόνους, καὶ χωρισμούς, καὶ
hatred for and thefts and envies and separations and
ἔχθρας, καὶ ζάλας, καὶ μνησικακίας, καὶ ἀσπλαγχνίας, καὶ
enmities and storms and grudge-bearings and mercilessness and
φόνους αὕτη ἐποίησε. Διὰ μικροῦ πυρός τινες πολλὴν ὕλην
murders this made through small fire some much matter
κατέκαυσαν, καὶ διὰ μικρᾶς ἀρετῆς ὅλα τὰ παρόντα, καὶ τὰ
burned-up and through small virtue all the present and the
εἰρημένα ἔφυγον πάθη· αὕτη καλεῖται ἀπροσπάθεια. Ταύτην
said escaped passions this is-called detachment this

δὲ ἔτεκε πεῖρα καὶ γεῦσις γνώσεως Θεοῦ, καὶ φροντὶς
and bore experience and taste of-knowledge of-God and care
ἀπολογίας ἐξόδου. Οὐκ ἠγνόηται μὲν τῷ μετὰ
of-(the)-defense of-(the)-departure not has-been-unknown indeed to-the(-one) with
προσοχῆς ἀνεγνωκότι πάσης τῆς μητροκάκου ὁ λόγος. Φησὶ
attention having-read of-all the mother-of-evils the account it-says
γὰρ ἐν τῇ πονηρᾷ αὐτῆς καὶ ἐπαράτῳ τεκνογονίᾳ, δεύτερον
for in the evil her and accursed child-bearing second
αὐτῆς εἶναι ἀπόγονον, τὸν ἀναισθησίας λίθον· κεκώλυκε δέ
her to-be offspring the of-insensibility stone has-prevented but
με τὴν οἰκείαν αὐτῷ τάξιν ἀπονεῖμαι ὁ πολυκέφαλος τῆς
me the proper to-it order to-assign the many-headed of-the
εἰδωλολατρίας ὄφις. Τρίτην πῶς οὐκ οἶδα λαχὼν παρὰ
idolatry serpent third how not I-know having-obtained among
τοῖς διακριτικοῖς τῶν πατέρων ἐν τῇ τῶν ὀκτὼ ἁλύσει· ὃν
the discerning of-the fathers in the of-the eight chain which
συμμέτρως ἀποπεράναντες λέγειν λοιπὸν περὶ ἀναισθησίας
moderately having-finished to-speak thereafter about insensibility
βουλόμεθα, ὡς τρίτης ὑπαρχούσης τῆς ἐν γενέσει δευτέρας,
we-wish as third being the in birth second
μεθ' ἣν λοιπὸν καὶ περὶ ὕπνου καὶ ἀγρυπνίας· οὐ μὴν δὲ
after which thereafter also about sleep and vigil not truly and
ἀλλὰ καὶ περὶ τῆς νηπιώδους καὶ ἀνάνδρου δειλίας, βραχέα
but also about the childish and unmanly cowardice briefly
διαλάβωμεν· εἰσαγωγικῶν γὰρ τὰ τοιαῦτα νοσήματα.
let-us-discourse of-beginners for the such diseases
Ἑπτακαιδέκατον ἆθλον ὁ κτησάμενος, πρὸς οὐρανὸν 2
seventeenth prize the(-one) having-acquired toward heaven
ἀΰλως ὁδοιπορεῖ.
immaterially travels

XVIII · INSENSIBILITY

Insensibility is deadened feeling in body and spirit, grown from long neglect; callousness is ingrained negligence and the mother of forgetfulness. The callous man is a foolish philosopher who condemns himself: he discourses on death as though immortal, on temperance while fighting for his belly, and on meekness while growing angry. John has seen men weep at talk of judgment and hurry to table with tears still in their eyes. Scourging the stony maenad with the fear of the Lord and prayer, he makes her confess: her confederates laugh at the dead and stand insensible at the altar, and she has no single birth. She yields a little to vigil and meditation on judgment, but only prayer at the tombs, painted on the heart with the pen of fasting, conquers her.

1 Ἀναισθησία καὶ ἐπὶ σωμάτων καὶ ἐπὶ πνευμάτων ἐστὶν
insensibility both in bodies and in spirits is
νενεκρωμένη αἴσθησις, ἐκ χρονίας νόσου, καὶ ἀμελείας
deadened perception from long disease and negligence
εἰς ἀναισθησίαν καταλήξασα. Ἀναλγησία ἐστὶ πεποιωμένη
into insensibility having-ended callousness is ingrained
ἀμέλεια, ναρκῶσα ἔννοια· προλήψεως γέννημα, προθυμίας
negligence numbed thought of-preconception offspring of-eagerness
παγίς, ἀνδρείας βρόχος· κατανύξεως ἄγνοια· ἀπογνώσεως
a-snare of-courage a-noose of-compunction ignorance of-despair
θύρα, λήθης μήτηρ, καὶ μετὰ τόκον μητρὸς οἰκείας
a-door of-forgetfulness mother and after birth of-(its)-mother own
μήτηρ, διάκρισις φόβου· ἀνάλγητός ἐστιν ἄφρων φιλόσοφος
mother discernment of-fear a-callous(-man) is a-foolish philosopher
αὐτοκατάκριτος ἐξηγητής· αὐτεναντίος φιλολόγος, τυφλὸς
a-self-condemned expounder a-self-contradicting talker a-blind
διδάσκαλος τοῦ βλέπειν· περὶ τῆς τοῦ τραύματος ὑγιείας
teacher of-the seeing about the of-the wound health
διαλέγεται, καὶ τοῦτο ἐπικνήθων οὐ παύεται, κατὰ τοῦ

πάθους φθέγγεται· καὶ τὰ βλάπτοντα ἐσθίων οὐ
passion he-speaks and the(-things) harming eating not
παύεται· κατ᾽ αὐτοῦ προσεύχεται, καὶ εὐθέως ἐπὶ τὴν
ceases against it he-prays and immediately to the
αὐτοῦ ἐργασίαν πορεύεται· ἐπὶ τῇ τούτου ἐργασίᾳ κατ᾽
its practice goes at the its practice against
αὐτοῦ ὀργίζεται· καὶ τοὺς ἑαυτοῦ λόγους οὐκ αἰσχύνεται ὁ
it he-is-angry and the own words not is-ashamed-of the
τάλας. Κακῶς πράττω, βοᾷ, καὶ προθύμως ἐπίκειται·
wretched(-one) badly I-do he-cries and eagerly presses-on
τὸ στόμα κατ᾽ αὐτοῦ προσεύχεται, καὶ τὸ σῶμα ὑπὲρ
the mouth against it prays and the body for
αὐτοῦ ἀγωνίζεται. Περὶ θανάτου φιλοσοφεῖ, καὶ ὡς
it struggles about death he-philosophizes and as
ἀθάνατος διάκειται. Περὶ χωρισμοῦ στενάζει, καὶ ὡς
immortal is-disposed about separation he-groans and as
αἰώνιος νυστάζει. Περὶ ἐγκρατείας διαλέγεται, καὶ περὶ
everlasting slumbers about continence he-discourses and for
γαστριμαργίας ἀγωνίζεται. Περὶ κρίσεως ἀναγινώσκει, καὶ
gluttony struggles about judgment he-reads and
μειδιᾷν ἄρχεται περὶ κενοδοξίας, καὶ ἐν αὐτῇ τῇ ἀναγνώσει
to-smile begins about vainglory and in the-very the reading
κενοδοξεῖ· περὶ ἀγρυπνίας ἐκστηθίζει, καὶ τῷ ὕπνῳ
is-vainglorious about vigil he-recites-by-heart and in-the sleep
εὐθέως ἑαυτὸν καταβαπτίζει· τὴν προσευχὴν ἐγκωμιάζει,
immediately himself drowns the prayer he-praises
καὶ ὡς ἀπὸ μάστιγος ταύτης φεύγει· τὴν ὑπακοὴν
and as from a-whip it flees the obedience
μακαρίζει, καὶ πρῶτος αὐτὸς παρακούει. Τοὺς ἀπροσπαθεῖς
he-blesses and first himself disobeys the detached
ἐπαινεῖ, καὶ διὰ ῥάκος μνησικακῶν, καὶ πολεμῶν οὐκ
he-praises and because-of a-rag grudge-bearing and fighting not

αἰσχύνεται. Ὀργιζόμενος πικραίνεται, καὶ ἐπὶ τῇ πικρίᾳ
is-ashamed being-angry he-is-embittered and at the bitterness
πάλιν ὀργίζεται, καὶ τῇ ἥττῃ ἧτταν προστιθεὶς οὐκ
again is-angry and to-the defeat defeat adding not
αἰσθάνεται· κορεσθεὶς μεταμελεῖται, καὶ μικρὸν προβάς,
perceives having-been-sated he-repents and a-little having-gone-on
πάλιν τῷ κόρῳ προσέθηκε. Τὴν σιωπὴν μακαρίζει,
again to-the satiety added the silence he-blesses
καὶ διὰ πολυλογίας αὐτὴν ἐγκωμιάζει. Περὶ πραότητος
and through much-talk it praises about meekness
διδάσκει, καὶ ἐν αὐτῇ τῇ διδασκαλίᾳ πολλάκις ὀργίζεται,
he-teaches and in the-very the teaching often is-angry
καὶ ἐπὶ τῇ πικρίᾳ πάλιν ὀργίζεται· ἀνανήψας ἐστέναξε,
and at the bitterness again is-angry having-come-to-sobriety he-groaned
καὶ τὴν κεφαλὴν κινήσας πάλιν τοῦ πάθους ἔχεται.
and the head having-shaken again to-the passion clings
Τὸν γέλωτα ψέγει, καὶ μειδιῶν περὶ πένθους διδάσκει.
the laughter he-blames and smiling about mourning teaches
Ἑαυτὸν ὡς κενόδοξον ἐπί τινων καταμέμφεται, καὶ διὰ
himself as vainglorious before some he-blames and through
τοῦ ψόγου δόξαν ἑαυτῷ πραγματεύεται. Ἐμπαθῶς εἰς
the blame glory for-himself procures passionately into
πρόσωπον βλέπει, καὶ περὶ σωφροσύνης διαλέγεται. Τοὺς
(a)-face he-looks and about temperance discourses those
ἡσυχάζοντας ἐν κόσμῳ διατρίβων ἐπαινεῖ, καὶ ἑαυτὸν
keeping-stillness in (the)-world spending-time he-praises and himself
αἰσχύνων οὐ κατανοεῖ. Τοὺς ἐλεήμονας δοξάζει, καὶ τοὺς
shaming not perceives the merciful he-glorifies and the
πτωχοὺς ὀνειδίζει. Πάντοτε ἑαυτοῦ κατήγορος γίνεται, καὶ
poor reviles always of-himself accuser he-becomes and
εἰς συναίσθησιν ἐλθεῖν οὐ βούλεται, ἵνα μὴ εἴπω οὐ δύναται.
to awareness to-come not wishes that not I-say not is-able

Ἑώρακα ἐγὼ τοιούτους πολλοὺς περὶ ἐξόδου καὶ φοβερῶν 2
I-have-seen I such(-men) many about departure and fearful
κριτηρίων ἀκηκοότας καὶ δακρύοντας, καὶ ἔτι τῶν
tribunals having-heard and weeping and still the
δακρύων ἐν ὀφθαλμοῖς ὑπαρχόντων σπουδαίως ἐπὶ τὴν
tears in (their)-eyes being eagerly to the
τράπεζαν ἐβάδιζον. Καὶ τεθαύμακα πῶς καὶ πένθος
table they-went and I-have-marveled how even mourning
αὕτη ἡ δέσποινα καὶ ὀζοθήκη τροπώσασθαι ἠδυνήθη ἐξ
this the mistress and stench-box to-rout was-able from
ἀναλγησίας πολλῆς κρατυνομένη. Κατὰ τὴν δύναμιν
callousness much being-strengthened according-to the power
τὴν ψιλὴν τὴν προσοῦσάν μοι τῆς λιθώδους ταύτης, καὶ
the bare the present in-me of-the stony this and
ἀκροτόμου μαινάδος, καὶ μωρᾶς τοὺς δόλους, καὶ μώλωπας
flinty maenad and foolish the wiles and bruises
γεγύμνωκα. Ἐπὶ πολὺ γὰρ φιλολογεῖν πρὸς αὐτὴν οὐκ
I-have-laid-bare at length for to-talk with her not
ἀνέχομαι· ὁ δὲ δυνάμενος ἐν Κυρίῳ ἐκπειρασθῆναι τοῖς
I-endure the(-one) but able in (the)-Lord to-make-trial on-the
μώλωψι τὰ φάρμακα, μὴ κατοκνήσει· οὐ γὰρ αἰσχύνομαι
bruises the remedies not will-shrink-from not for I-am-ashamed
πρὸς ταῦτα ἀδυναμίαν προβαλλόμενος ὡς ὑπὸ ταύτης
toward these(-things) weakness pleading as by her
ἰσχυρῶς κατεχόμενος, οὐδέ γε τοὺς δόλους αὐτῆς καὶ
strongly held nor at-least the wiles her and
μηχανὰς ἐξ ἑαυτοῦ καταλαβέσθαι ἴσχυσα, εἰ μή γε
devices of myself to-grasp I-was-able if not at-least
αὐτήν που κατειληφὼς βίᾳ κεκράτηκε. Καὶ τὰ
her somewhere having-caught by-force has-held and the(-things)
προλεχθέντα βασανίσας αὐτὴν ὁμολογῆσαι πεποίηκα,
aforesaid having-tortured her to-confess I-have-made

μάστιγι φόβου Κυρίου, καὶ ἀδιαλείπτου προσευχῆς
with-(the)-whip of-fear of-(the)-Lord and unceasing prayer
μαστιγώσας αὐτήν. Διὸ καὶ ἔλεγεν ἡ τυραννὶς καὶ
having-whipped her therefore also said the tyrant and
κακοῦργος· Οἱ ἐμοὶ ὑπόσπονδοι νεκροὺς ὁρῶντες γελῶσιν·
evildoer the to-me bound-by-treaty (the)-dead seeing laugh
ἐν προσευχῇ παριστάμενοι, λιθώδεις ὅλοι καὶ σκληροὶ
in prayer standing stony wholly and hard
καὶ σκοτεινοὶ τυγχάνουσι· πρὸς τὴν ἱερὰν τράπεζαν
and darkened they-are at the holy table
παριστάμενοι ἀναισθητοῦσι τοῦ δώρου μεταλαμβάνοντες
standing they-feel-nothing the gift partaking-of
ὡς ψιλοῦ ἄρτου ἐπιγεύσει διάκεινται· ἐγὼ κατανυσσομένους
as of-plain bread with-a-taste they-are-disposed I those-pierced
ὁρῶσα μυκτηρίζω. Πάντα τὰ τικτόμενα ἐξ ἀνδρείας
seeing mock all the(-things) being-born from courage
καὶ πόθου ἀγαθὰ ἐγὼ ἀποκτείνειν ὑπὸ τοῦ ἐμὲ
and longing good(-things) I to-kill by the me
γεγεννηκότος πατρὸς μεμάθηκα. Ἐγὼ γέλωτος μήτηρ·
having-begotten father have-learned I of-laughter mother
ἐγὼ ὕπνου τροφός· ἐγὼ κόρου φίλη· ἐγὼ ψευδευλαβείᾳ
I of-sleep nurse I of-satiety friend I with-false-piety
συμπλέκομαι· ἐγὼ ἐλεγχομένη οὐ πονῶ· ἐγὼ οὖν ὁ
am-entwined I being-reproved not feel-pain I then the
τάλας τῆς μαινάδος τὸ λόγιον θαμβηθείς, ἠρώτων
wretched(-one) of-the maenad the oracle having-been-astounded-at asked
τοῦ ταύτην γεγεννηκότος τὸ ὄνομα μανθάνειν θέλων. Ἡ
of-the(-one) her having-begotten the name to-learn wishing she
δέ· Γέννησιν μίαν οὐ κέκτημαι· μικτὴ δέ πως καὶ ἄστατος
but birth one not I-have mixed but somehow and unstable
ἡ ἐμὴ καθέστηκα κύησις· ἐμὲ κρατύνει κόρος, ἐμὲ ηὔξησε
the my has-become conception me strengthens satiety me increased

χρόνος, ἐμὲ πεπαγίωκε συνήθεια πονηρά, ἐκείνην ὁ
time me has-fixed habit evil that(-one) the(-one)
κατέχων οὐκ ἐλευθερωθήσεταί μου. Ἐπίμενε μελετῶν ἐν
holding not will-be-freed from-me persevere meditating-on in
ἀγρυπνίᾳ πολλῇ κρίσιν αἰωνίαν, ἴσως μικρὸν ὑποχαλάσω
vigil much judgment eternal perhaps a-little I-will-relax
σοι. Ὅρα τὴν ἐμὴν αἰτίαν πόθεν ἐν σοὶ τίκτομαι· καὶ κατὰ
for-you see the my cause whence in you I-am-born and against
τῆς ἐμῆς ἀγωνίζου μητρός· οὐ γὰρ μίαν ἐν πᾶσι κέκτημαι.
the my struggle mother not for one in all I-have
Ἐν σοροῖς προσεύχου πυκνά· εἰκόνα τούτων ἀνεξάλειπτον
in tombs pray often an-image of-them indelible
ζωγραφῶν ἐν σῇ καρδίᾳ· ταύτης γὰρ μὴ γραφείσης
painting in your heart this for not having-been-drawn
γραφείῳ νηστείας, οὐ μή με νικήσῃς εἰς τὸν αἰῶνα.
with-(the)-pen of-fasting not — me you-will-conquer to the age

XIX · SLEEP, PRAYER, AND PSALMODY

Sleep is an image of death with many causes: nature, food, demons, and even extreme fasting; like much drinking, it hangs on habit and should be fought early. When the spiritual trumpet sounds, the demons gather unseen: some keep a monk in bed until the opening hymns end, others drown him in sleep at prayer, stir talk or shameful thoughts, lean him against the wall, or hurry or drag the chant. The man who knows he stands before God stands at prayer like an unmoved pillar. All can pray with the crowd, most with one like-minded companion, and few alone. Antony's angel taught that prayer admits no side work, and as the furnace tests gold, prayer tests a monk's zeal and love for God.

Ὕπνος ἐστὶ φύσεως ποσῶς σύστασις εἰκὼν θανάτου, 1
sleep is of-nature in-some-measure a-state an-image of-death
αἰσθήσεων ἀργία. Εἷς μὲν ὁ ὕπνος, πλείστας δὲ τὰς
of-(the)-senses idleness one indeed the sleep very-many but the

ὑποθέσεις, ὡς καὶ ἡ ἐπιθυμία ἔχει. Λέγω δὲ ἐκ φύσεως,
causes as also the desire has I-mean and from nature
ἐκ βρωμάτων, ἐκ δαιμόνων, ἢ τάχα που καὶ ἐξ
from foods from demons or perhaps somewhere also from
ἄκρας ἐπιτεταμένης νηστείας· ἐξ ἧς ἐξασθενοῦσα ἡ σάρξ,
extreme intense fasting from which growing-weak the flesh
δι' ὕπνου λοιπὸν ἑαυτὴν παραμυθεῖσθαι βούλεται, ὥσπερ
through sleep thereafter itself to-console wishes as
ἡ πολυποσία συνηθείᾳ ἤρτηται· οὕτως καὶ ἡ πολυϋπνία·
the much-drinking on-habit depends thus also the much-sleeping
διὸ ἐν ἀρχαῖς μάλιστα τῆς ὑποταγῆς κατ' αὐτῆς
therefore in (the)-beginnings especially of-the submission against it
ἀγωνισώμεθα. Χαλεπὸν γὰρ συνήθειαν μακρὰν ἰάσασθαι·
let-us-struggle hard for a-habit long to-heal
Ἐπιτηρήσωμεν καὶ εὑρήσομεν τῆς πνευματικῆς σάλπιγγος
let-us-watch and we-will-find the spiritual trumpet
σημαινούσης ὁρατῶς μὲν ἀθροιζομένους ἀδελφούς, ἀοράτως
sounding visibly indeed gathering brothers invisibly
δὲ συναγομένους τοὺς ἐχθρούς· διὸ οἱ μὲν ἐπὶ
and assembling the enemies therefore the-ones indeed at
τὴν κλίνην ἐπιστάντες μετὰ τὴν ἀνέγερσιν, πάλιν ἡμᾶς
the bed having-stood-by after the rising again us
ἐπὶ ταύτην ἀνακλιθῆναι ὑποτίθενται Μεῖνον, λέγοντες,
upon it to-lie-down suggest stay saying
ἄχρι συμπληρώσεως τῶν προοιμιακῶν ὕμνων, εἶθ' οὕτως
until completion of-the opening hymns then thus
ἐν τῇ ἐκκλησίᾳ πορεύσῃ. Οἱ δὲ ἐν τῇ προσευχῇ
in the church you-will-go the-others and in the prayer
παρισταμένους τῷ ὕπνῳ καταβαπτίζουσιν. Ἕτεροι τὴν
standing in-the sleep drown others the
γαστέρα παρὰ τὴν συνήθειαν ἐπιτεταμένως νύττουσιν·
belly beyond the custom intensely prick

ἄλλοι συντυχίας ποιεῖν ἐν τῷ Κυριακῷ προτρέπονται·
others conversations to-make in the Lord's-house urge
ἄλλοι τὸν νοῦν εἰς λογισμοὺς αἰσχροὺς ὑποσύρουσιν· ἕτεροι
others the mind into thoughts shameful drag-down others
δὲ τῷ τοίχῳ ἡμᾶς, ὡς ἐξατονήσαντας ἀνακλίνουσιν·
and against-the wall us as having-grown-exhausted lean
ἔστι δὲ ὅτε καὶ χάσμαις πλείοσι περιβάλλουσι· τινὲς μὲν
there-is and when also with-yawns many they-surround some indeed
αὐτῶν γέλωτα πολλάκις ἐν τῷ τῆς προσευχῆς καιρῷ
of-them laughter often in the of-the prayer time
γενέσθαι ἐποίησαν, ἵνα δι' ἐκείνου τὸν Θεὸν καθ' ἡμῶν
to-happen made that through it — God against us
εἰς ἀγανάκτησιν διεγείρωσιν· ἄλλοι σπεύδειν ἡμᾶς ἐν τῇ
to indignation they-may-rouse others to-hurry us in the
ἐκ ῥᾳθυμίας βιάζονται· ἄλλοι σχολαιότερον ψάλλειν ἐκ
from indolence force others more-slowly to-chant from
φιληδονίας προτρέπονται. Ἔστι δὲ ὅτε καὶ τῷ στόματι
love-of-pleasure urge there-is and when also at-the mouth
παρακαθήμενοι, κεκλεισμένον τοῦτο καὶ δυσάνοικτον
sitting-by shut it and hard-to-open
ἀπεργάζονται. Ὁ Θεῷ παρίστασθαι λογιζόμενος, ἐν
they-make the(-one) before-God to-stand reckoning in
αἰσθήσει καρδίας, ἐν προσευχῇ στύλος ἀκίνητος εὑρεθήσεται,
perception of-heart in prayer a-pillar unmoved will-be-found
ὑπ' οὐδενὸς τῶν προειρημένων ἐμπαιζόμενος. Ὁ ὄντως
by none of-the aforesaid being-mocked the(-one) truly
ὑπήκοος, πολλάκις ἐξαίφνης ἐπὶ προσευχὴν ὅλως φωτεινὸς
obedient often suddenly at prayer wholly radiant
καὶ ἀγαλλιώμενος γίνεται. Προπαρεσκευασμένος γὰρ ἦν
and exulting becomes prepared-beforehand for was
διὰ τῆς ἀνοθεύτου διακονίας καὶ προπεπυρωμένος ὁ
through the unadulterated service and fired-beforehand the

πύκτης. Πᾶσι μὲν δυνατὸν μετὰ πλήθους προσεύχεσθαι,
boxer for-all indeed possible with (a)-multitude to-pray
τοῖς πολλοῖς δὲ ἁρμόδιον μεθ' ὁμοψύχου μόνου. Ὀλίγων
for-the many but fitting with one-like-minded alone of-few
γὰρ λίαν ἡ μεμονωμένη προσευχή· μετὰ πλήθους ὑμνῶν,
for very the solitary prayer with (a)-multitude hymning
οὐ δυνήσῃ ἀΰλως προσεύξασθαι. Ἔστω δέ σοι εἰς
not you-will-be-able immaterially to-pray let-be and for-you for
ἐργασίαν νοὸς ἡ τῶν λεγομένων λογίων θεωρία, ἢ πάλιν
work of-mind the of-the spoken oracles contemplation or again
ὡρισμένη εὐχὴ ἐν τῇ ἀναμονῇ τοῦ στίχου τοῦ πλησίον.
a-set prayer in the waiting-for the verse of-the neighbor
Οὐδενὶ πρέπον ἐν προσευχῇ πάρεργον, μᾶλλον δὲ κάτεργον.
for-no-one fitting in prayer a-by-work rather but a-down-work
Τοῦτο γὰρ σαφῶς ἐπαίδευσεν ὁ κατὰ τὸν μέγαν Ἀντώνιον
this for clearly taught the of the great Antony
ἄγγελος. Δοκιμάζει μὲν γὰρ κάμινος χρυσόν, προσευχῆς
angel tests indeed for (the)-furnace gold of-prayer
δὲ παράστασις σπουδὴν καὶ ἀγάπην πρὸς Θεὸν μοναχῶν.
and standing zeal and love toward God of-monks
2 Ἐπαινετὸν ἔργον ὁ κτησάμενος, καὶ Θεῷ πλησιάζει,
praiseworthy work the(-one) having-acquired both to-God draws-near
καὶ δαίμονας δραπετεύει.
and demons puts-to-flight

As before earthly kings some stand unarmed and others with rods, shields, or swords, so men stand before God at the night office: some stretch out bare hands in prayer, some chant, some read, some fight sleep with handiwork, some think on death. God receives each by intention and power. Vigil purifies the mind, breaks burnings, frees from dreams, softens the heart, and guards against thoughts; the wakeful monk is a fisher of thoughts in the night's calm, and at the trumpet of prayer he says "Well done" where the idler says "Alas." Sleep is a crafty friend who retreats when we are sated and fights hardest in hunger and thirst. After prayer one should sit and watch the swarms of demons, and a soul that meditates on the Lord's word by day meets it again in sleep.

Τοῖς ἐπὶ γῆς βασιλεῦσιν οἱ μὲν ἄοπλοί τινες καὶ 1
to-the on earth kings the-ones indeed unarmed some and
γυμνοί, οἱ δὲ ῥάβδους κατέχοντες, οἱ δὲ θυρεούς,
naked the-others and rods holding the-others and shields
οἱ δὲ μαχαίρας παρίστανται· πολλὴ δέ τις ἡ διαφορὰ
the-others and swords stand-by much and some the difference
τῶν πρωτευόντων παρὰ τοὺς ἐσχάτους καὶ ἀσύγκριτος.
of-the foremost compared-with the last and incomparable
Οὗτοι γὰρ καὶ συγγενεῖς κυρίως, καὶ οἰκεῖοι τοῦ βασιλέως
these for both kinsmen properly and intimates of-the king
εἶναι πεφύκασι. Καὶ ταῦτα μὲν ἐν τούτοις· φέρε δὴ
to-be are-wont and these(-things) indeed in these come indeed
λοιπὸν καὶ ἡμεῖς ἴδωμεν πῶς τὴν ἡμετέραν παράστασιν
thereafter also we let-us-see how the our standing
πρὸς τὸν Θεὸν καὶ βασιλέα ποιούμεθα, ἔν τε ταῖς
before — God and king we-make in both the
ἑσπεριναῖς, καὶ ἡμεριναῖς, καὶ νυκτεριναῖς παραστάσεσι
evening and day and night standings
καὶ εὐχαῖς. Τινὲς μὲν γὰρ ἐν τῇ ἑσπερινῇ διανυκτερεύσει
and prayers some indeed for in the evening all-night-vigil

ἄϋλοι, καὶ γυμνοὶ πάσης φροντίδος, ἐπὶ προσευχὴν
immaterial and naked of-all care at prayer
τὰς χεῖρας ἐκτείνουσιν· ἕτεροι δέ, μετὰ ψαλμῳδίας ἐν
the hands stretch-out others and with psalmody in
ταύταις παρίστανται· ἄλλοι, τῇ ἀναγνώσει μᾶλλον
these stand others in-the reading rather
προσκαρτεροῦσι· τινὲς δέ, διὰ τοῦ ἔργου τῶν χειρῶν ἐξ
persevere some and through the work of-the hands from
ἀσθενείας ἀνδρείως τῷ ὕπνῳ μάχονται· ἄλλοι, τῇ τοῦ
weakness manfully against-the sleep fight others in-the of-the
θανάτου ἐννοίᾳ προσασχολούμενοι, διὰ ταύτης κατάνυξιν
death thought occupied through it compunction
προσλαβέσθαι βούλονται. Τούτων πάντων οἱ πρῶτοι καὶ
to-gain wish of-these all the first and
ἔσχατοι θεοφιλεῖ προσκαρτεροῦσι διανυκτερεύσει· οἱ δὲ
last God-loving persevere-in all-night-vigil the and
δεύτεροι, μοναχικῇ· οἱ δὲ τρίτοι ἐσχατωτέραν βαδίζουσιν
second monastic the and third a-lower walk
ὁδόν· πλὴν κατὰ τὸν λογισμὸν καὶ τὴν δύναμιν ὁ Θεὸς
road but according-to the thought and the power — God
τὰ δῶρα δέχεται καὶ λογίζεται· ἄγρυπνον ὄμμα ἥγνισεν
the gifts receives and reckons a-wakeful eye purified
νοῦν. Πλῆθος δὲ ὕπνου ἐπώρωσε ψυχήν· ὁ δὲ ὑπνώδης,
(the)-mind abundance and of-sleep hardened (the)-soul the and sleepy(-man)
ταύτης σύζυγος· ἀγρυπνία πυρώσεων θραῦσις· ἐνυπνιασμῶν
of-it a-yoke-fellow vigil of-burnings a-breaking from-dreams
λύτρωσις· κάθυγρος ὀφθαλμός, ἡπαλυμένη καρδία, λογισμῶν
deliverance a-moist eye a-softened heart of-thoughts
φυλακή, βρωμάτων χωνευτήριον, πνευμάτων δαμαστήριον,
a-guard of-foods a-furnace of-spirits a-tamer
γλώττης κολαστήριον, φαντασιῶν φυγαδευτήριον. Μοναχὸς
of-tongue a-punisher of-fantasies a-banisher a-monk

ἄγρυπνος, ἁλιευτὴς λογισμῶν, ἐν γαλήνῃ νυκτὸς εὐχερῶς
wakeful a-fisher of-thoughts in calm of-night easily
τούτους κατανοεῖν, καὶ ἀγρεύειν δυνάμενος· μοναχὸς
them to-observe and to-catch able a-monk
φιλόθεος σάλπιγγος προσευχῆς σημαινούσης λέγει· Εὖγε,
God-loving trumpet of-prayer sounding says well-done
εὖγε! Ὁ δὲ ῥᾳθυμος λέγει. Οἴμοι, οἴμοι! Τραπέζης
well-done the but indolent(-one) says woe-is-me woe-is-me of-table
ἑτοιμασία ἐδοκίμασε γαστριμάργους· καὶ προσευχῆς ἐργασία
preparation tested gluttons and of-prayer work
ἐδοκίμασε φιλοθέους· ὁ μὲν πρότερος ἰδὼν ἐκείνην,
tested God-lovers the indeed former having-seen it
σκιρτᾷ, ὁ δὲ δεύτερος σκυθρωπάζει· λήθης πρόξενος
leaps the and second scowls of-forgetfulness cause
ὕπνος πολύς· ἀγρυπνία δὲ μνήμην ἐκκαθαίρει· πλοῦτος
sleep much vigil but remembrance cleanses wealth
γεωργοῖς ἐν ἅλωνι καὶ ληνῷ συνάγεται· πλοῦτός
for-farmers on (the)-threshing-floor and wine-press is-gathered wealth
τε καὶ γνῶσις μοναχοῖς ἐν ἑσπεριναῖς, καὶ νυκτεριναῖς
both and knowledge for-monks in evening and night
παραστάσεσι, καὶ ἐργασίαις νοός· ὕπνος πολὺς σύμβιος
standings and workings of-mind sleep much a-companion
ἄδικος· τὸ ἥμισυ τῆς ζωῆς τῶν ῥᾳθύμων ἁφαρπάζων
unjust the half of-the life of-the indolent snatching
ἀπ᾽ αὐτῶν, ἢ καὶ πλέον. Ἀδόκιμος μοναχὸς ἐν συντυχίαις
from them or even more an-unproven monk in conversations
ἄγρυπνος, καὶ ὥρας εὐχῆς καταλαβούσης, τοὺς ὀφθαλμοὺς
wakeful and (the)-hour of-prayer having-come the eyes
ἐβαρήθη· μοναχὸς χαῦνος ἐν πολυλογίαις δόκιμος, καὶ
was-weighed-down a-monk slack in much-talk proven and
ἀναγνώσεως ἐνεχθείσης, ἐμβλέπειν ἀπὸ τοῦ ὕπνου οὐ
(a)-reading having-been-brought to-look-in from the sleep not

δύναται. Σάλπιγγος γινομένης νεκρῶν ἀνάστασις, καὶ
is-able (the)-trumpet sounding of-(the)-dead resurrection and
ἀργολογίας καταλαβούσης κοιμωμένων ἀνάνηψις· δόλιος
idle-talk having-come of-sleepers awakening a-crafty
φίλος τοῦ ὕπνου ὁ τύραννος· κορεσθέντων ἡμῶν πολλάκις
friend of-the sleep the tyrant having-been-sated us often
ὑποχωρεῖ· καὶ ἐν πείνῃ καὶ ἐν δίψῃ ἰσχυρῶς πολεμεῖ· ἔργον
he-withdraws and in hunger and in thirst strongly wars work
χειρῶν ἐν ταῖς εὐχαῖς βαστάζειν ὑποτίθεται· ἄλλως γὰρ
of-hands in the prayers to-carry he-suggests otherwise for
τὴν προσευχὴν τῶν ἀγρυπνούντων ἀφανίζειν οὐ δύναται·
the prayer of-the wakeful to-destroy not is-able
τοῖς εἰσαγωγικοῖς πρῶτον ἐν τῷ πολέμῳ ὑπεισέρχεται, ἵνα
with-the beginners first in the war he-creeps-in that
ῥᾳθυμῆσαι ἐκ προοιμίων ποιήσῃ, ἢ ἵνα τῷ τῆς πορνείας
to-be-indolent from (the)-outset he-may-make or that to-the of-the fornication
προευτρεπίσῃ δαίμονι. Ἕως οὗ τούτου ἐλευθερωθῶμεν,
he-may-prepare demon until — from-this we-are-freed
μετὰ πλήθους ψάλλειν μὴ παραιτησώμεθα· πολλάκις
with (the)-multitude to-chant not let-us-refuse often
γὰρ αἰδούμενοι, οὐ νυστάζομεν· ἐχθραίνει τοῖς λαγωοῖς
for being-ashamed not we-doze hates the hares
ὁ κύων, καὶ τῷ ὕπνῳ ὁ τῆς κενοδοξίας δαίμων. Μετὰ
the dog and the sleep the of-the vainglory demon after
μὲν τὴν ἡμέραν ὁ πράτης· μετὰ δὲ τὴν ψαλμῳδίαν
indeed the day the merchant after and the psalmody
ὁ ἐργάτης καθεσθεὶς τὸ κέρδος ψηφίζει· ἔκδεξαι μετὰ
the worker having-sat-down the profit counts wait after
προσευχὴν νηφόντως· καὶ τότε ὄψει ὁρμαθοὺς δαιμόνων
prayer soberly and then you-will-see swarms of-demons
ὡς πολεμηθέντας ὑφ᾽ ἡμῶν μετὰ τὴν προσευχὴν ταῖς
as having-been-warred-on by us after the prayer with-the

ἀτόποις ἡμᾶς φαντασίαις περιπείρειν δοκιμάζοντας·
strange us fantasies to-pierce trying
καθεσθεὶς τήρει, καὶ ὄψει τοὺς σεσυνηθικότας τὰς
having-sat-down watch and you-will-see those accustomed the
ἀπαρχὰς ἀφαρπάζειν τῆς ψυχῆς· ἔστι μὲν μετὰ τοὺς
first-fruits to-snatch of-the soul it-is-possible indeed after the
ὕπνους ἐκ συνεχείας μελετᾷν τὰ τῶν ψαλμῶν λόγια· ἔστι
sleeps from continuity to-meditate the of-the psalms oracles there-is
δὲ ὅτε οἱ δαίμονες ἡμῖν ταῦτα ὑποτίθενται, ἵνα πρὸς
and when the demons to-us these(-things) suggest that to
ὑπερηφανίαν ἀνεπάρωσι. Τὸ δὲ τρίτον λέγειν οὐκ ἤθελον,
pride they-may-lift-up the and third to-say not I-wished
πλήν τίς με λέγειν βεβίακε. Ψυχὴ λόγον Κυρίου
but someone me to-say has-forced a-soul (the)-word of-(the)-Lord
ἀδιαλείπτως μεθ᾽ ἡμέραν μελετῶσα, καὶ τῷ ὕπνῳ ἐν τούτῳ
unceasingly by day meditating also in-the sleep in it
ἐμφιλοχωρεῖν πέφυκεν. Ἀντιμισθία γὰρ κυρίως τοῦ προτέρου
to-linger is-wont a-reward for properly of-the former
τὸ δεύτερον πρὸς ἀποτροπὴν πνευμάτων καὶ φαντασμάτων.
the second for warding-off of-spirits and phantoms
Βαθμὸς εἰκοστός· ὁ τοῦτον εἰληφώς, φῶς ἐδέξατο ἐν 2
step twentieth the(-one) this having-received light received in
τῇ καρδίᾳ αὐτοῦ.
the heart his

In a community cowardice troubles a monk little; in solitude it is the offspring of vainglory and daughter of unbelief, a childish habit in an old soul. Fear is danger rehearsed beforehand; a proud soul, trusting in itself, fears noises and shadows. Mourners are free of it. One should go at unseasonable hours to the places that frighten, armed with prayer and the name of Jesus, the strongest weapon in heaven or on earth; cowardice yields as mourning grows. The servant of the Lord fears only his Master, while one who does not yet fear him fears his own shadow. At an unseen spirit the body trembles, at an angel the soul rejoices, so we should rise to prayer, for our guardian has come to pray with us.

1 Εἰ μὲν ἐν κοινοβίοις ἢ ἐν συνοδίαις τὴν ἀρετὴν μετέρχῃ,
if indeed in communities or in companies the virtue you-pursue
οὐ πάνυ ὑπὸ δειλίας πολεμεῖσθαι πέφυκας. Εἰ δὲ ἐν
not very by cowardice to-be-warred-on you-are-wont if but in
ἡσυχαστικωτέροις τόποις ἀγωνίζῃ, μή σου κυριεύσῃ τὸ
more-solitary places you-struggle lest over-you should-lord-it the
τῆς κενοδοξίας γέννημα, καὶ ἀπιστίας θυγάτηρ· δειλία
of-the vainglory offspring and of-unbelief daughter cowardice
ἐστὶ νηπιῶδες ἦθος ἐν γηραλέᾳ κενοδόξῳ ψυχῇ· δειλία
is a-childish character in an-aged vainglorious soul cowardice
ἐστὶν ἐκτροπὴ πίστεως ἐπὶ προσδοκίᾳ ἀδοκήτων· φόβος
is a-turning-away from-faith at expectation of-(the)-unexpected fear
ἐστὶ προμελετώμενος κίνδυνος. Ἢ πάλιν· φόβος ἐστὶ
is rehearsed-beforehand danger or again fear is
σύντρομος αἴσθησις καρδίας περὶ ἀδήλων συμφορῶν
a-trembling perception of-(the)-heart about unknown misfortunes
κλονουμένη, καὶ ἀσχάλλουσα· φόβος ἐστὶ πληροφορίας
shaken and distressed fear is of-assurance
στέρησις. Ὑπερήφανος ψυχή ἐστι δειλίας δούλη ἐφ' ἑαυτῇ
deprivation a-proud soul is of-cowardice a-slave on itself

πεποιθυῖα, καὶ κτύπους κτισμάτων καὶ σκιὰς δεδιῶσα. Οἱ
having-trusted and noises of-creatures and shadows fearing those
μὲν πενθοῦντες καὶ ἀπηλγηκότες, δειλίαν οὐ κέκτηνται·
indeed mourning and grown-insensible cowardice not have
ἔκστασιν δὲ πολλάκις δειλαινόμενοι ὑπομεμενήκασι· καὶ
derangement but often being-frightened have-undergone and
εἰκότως. Δικαίως γὰρ τοὺς ὑπερηφάνους ἐγκαταλιμπάνει
fittingly justly for the proud forsakes
Κύριος, ἵνα καὶ οἱ λοιποὶ παιδευθῶμεν μὴ ἐπαίρεσθαι·
(the)-Lord that also the rest may-be-taught not to-be-lifted-up
πάντες μὲν οἱ δειλιῶντες κενόδοξοι. Οὐ πάντες δὲ οἱ μὴ
all indeed the cowardly vainglorious not all but the not
δειλιῶντες ταπεινόφρονες, ἐπεὶ καὶ λῃσταὶ καὶ τυμβωρύχοι
cowardly humble-minded since even robbers and grave-robbers
οὐ δειλιαίνονται ὡς ἔτυχεν. Ἐν οἷς ἐκδειματοῦσθαι
not are-cowardly as it-happened in which to-be-terrified
εἴωθας τόποις, ἀωρίᾳ μὴ ὄκνει παραγίνεσθαι. Εἰ
you-are-accustomed places at-an-untimely-hour not shrink to-go if
δὲ ὑποχαλάσεις ὀλίγον, συγγηράσει σοι τοῦτο τὸ νηπιῶδες
but you-slacken a-little will-grow-old-with you this the childish
πάθος καὶ γελοῖον. Πορευόμενος, προσευχῇ ὁπλίζου·
passion and ridiculous going with-prayer arm-yourself
καταλαβών, τὰς χεῖρας διαπέτασον, Ἰησοῦ ὀνόματι
having-arrived the hands spread-out of-Jesus with-(the)-name
μάστιζε πολεμίους· οὐ γάρ ἐστιν ἐν τῷ οὐρανῷ καὶ ἐπὶ γῆς
flog (the)-enemies not for there-is in the heaven and on earth
ἰσχυρότερον ὅπλον· ἀπαλλαγεὶς τῆς νόσου ἀνύμνει τὸν
a-stronger weapon having-been-freed from-the disease hymn the(-one)
λυτρωσάμενον· εὐχαριστούμενος γὰρ εἰς αἰῶνα σκεπάσει σε·
having-redeemed being-thanked for to (the)-age he-will-shelter you
οὐδέποτε δυνήσῃ τὴν γαστέρα ὑφ' ἓν ἐμπλῆσαι· ὥσπερ
never you-will-be-able the belly at once to-fill as

οὐδὲ δειλίαν νικῆσαι· κατὰ τὸ μέτρον τοῦ πένθους
nor cowardice to-conquer according-to the measure of-the mourning
θᾶττον ὑποχωρήσει, καὶ κατὰ τὴν ἐκείνου ἔλλειψιν
more-quickly it-will-withdraw and according-to the its lack
δειλοὶ διαμένομεν· Ἔφριξάν μου τρίχες, καὶ σάρκες, ὁ
cowardly we-remain bristled my hairs and flesh —
Ἐλιφὰζ ἔφησε, τὴν τοῦ δαίμονος πανουργίαν διηγούμενος.
Eliphaz said the of-the demon villainy narrating
Ποτὲ μὲν ἡ ψυχή, ποτὲ δὲ τὸ σῶμα προεδειλίασε·
sometimes indeed the soul sometimes and the body was-first-afraid
καὶ τῷ ἑτέρῳ τοῦ πάθους μετέδωκεν. Ὅταν τῆς σαρκὸς
and to-the other of-the passion gave-a-share when the flesh
δειλανθείσης, ἐν τῇ ψυχῇ ὁ φόβος ὁ ἄκαιρος οὐκ εἰσέδυσε,
having-been-frightened in the soul the fear the untimely not entered
πλησίον ἡ τῆς νόσου ἀπαλλαγή· ὅταν δὲ ὄντως δειλίας
near the of-the disease deliverance when but truly from-cowardice
ἠλευθερώθημεν, οὐ τόπων σκοτία καὶ ἐρημία ἐνισχύει καθ'
we-have-been-freed not of-places darkness and desolation strengthens against
ἡμῶν τοὺς δαίμονας, ἀλλὰ ψυχῆς ἀκαρπία· ἔστι δὲ ὅτε καὶ
us the demons but of-soul barrenness there-is and when also
ἡ οἰκονομικὴ παίδευσις. Ὁ δοῦλος Κυρίου γενόμενος
the providential chastening the(-one) servant of-(the)-Lord having-become
τὸν οἰκεῖον Δεσπότην καὶ μόνον φοβηθήσεται· ὁ δὲ
the own Master and only will-fear the(-one) but
τοῦτον οὔπω φοβούμενος, τὴν ἑαυτοῦ σκιὰν πολλάκις
him not-yet fearing the own shadow often
πεφόβηται, ἐπιστάντος μὲν ἀοράτου πνεύματος φοβεῖται
has-feared having-come-upon indeed an-invisible spirit fears
τὸ σῶμα· ἐπιστάντος δὲ ἀγγέλου ἀγάλλεται ταπεινῶν ἡ
the body having-come-upon and an-angel exults of-(the)-humble the
ψυχή. Διὸ ἐκ τῆς ἐνεργείας τὴν παρουσίαν νοήσαντες,
soul therefore from the working the presence having-perceived

θᾶττον εἰς προσευχὴν ἀναπηδήσωμεν, συμπροσεύξασθαι
more-quickly to prayer let-us-leap-up to-pray-with
γὰρ ἡμῖν ὁ ἀγαθὸς ἡμῶν φύλαξ ἐλήλυθεν.
for us the good our guardian has-come

XXII · VAINGLORY

Some separate vainglory from pride and so count eight chief thoughts; Gregory the Theologian counts seven, and John agrees, since the two differ as boy from man. Vainglory scatters labors, waits like the ant for the harvest, and finds matter in fasting and in eating, in speech and in silence, like a caltrop that always lands point up. It reveals one brother's thoughts to another to make him seem a seer, urges a monk toward a bishopric, and sends the frivolous out to fall at visitors' feet. A seer saw its demon and pride's at his two sides, and learned that praise lifts the soul for pride to seize. Its cure begins with guarding the mouth and loving dishonor; grown, it gives birth to pride, as a worm grows wings.

Τινὲς μὲν ἰδιαιτέρῳ τάξει καὶ λόγῳ τὴν κενοδοξίαν παρὰ 1
some indeed in-a-separate order and account the vainglory from
τὴν ὑπερηφανίαν φιλοῦσιν ὁρίζειν· ὅθεν καὶ ὀκτὼ τοὺς τῆς
the pride like to-define whence also eight the of-the
κακίας λογισμοὺς πρωτεύοντας καὶ ἐπιτρόπους λέγουσιν
evil thoughts chief and governors say
εἶναι. Ὁ δὲ θεολόγος Γρηγόριος, καὶ ἕτεροι ἑπτὰ πάλιν
to-be the but theologian Gregory and others seven again
τούτους ἐξέδωκαν· οἷς ἔγωγε μάλιστα συντίθεσθαι
them set-out with-whom I most to-agree
πείθομαι. Τίς γὰρ κενοδοξίαν νικήσας ὑπερηφανίαν
am-persuaded who for vainglory having-conquered pride
κέκτηται; Τοσαύτην δὲ μόνον πρὸς ἀλλήλας τὴν διαφορὰν
has-acquired so-much and only toward each-other the difference
κέκτηνται, ὅσην ἔχει τῇ φύσει ὁ παῖς παρὰ τὸν
they-have as-much-as has in-the nature the boy compared-with the

ἄνδρα, καὶ ὁ σῖτος παρὰ τὸν ἄρτον· ἀρχὴ μὲν γὰρ
man and the wheat compared-with the bread beginning indeed for
τὸ πρότερον, τέλος δὲ τὸ δεύτερον. Οὐκοῦν περὶ ἀρχῆς
the former end and the second therefore about (the)-beginning
καὶ πληρώματος παθῶν τῆς ἀνοσίου οἰήσεως καιροῦ
and fulfillment of-passions of-the unholy conceit time
καλέσαντος, εἴπωμεν συντόμως. Ὁ γὰρ διὰ μήκους
having-called let-us-speak briefly the(-one) for through length
περὶ τούτων φιλοσοφεῖν ἐπιχειρῶν, ὅμοιός ἐστι τῷ
about these to-philosophize attempting like is to-the(-one)
περὶ ἀνέμων σταθμοῦ πολυπραγμονοῦντι εἰκῆ. Κενοδοξία
about of-winds weight busying-himself in-vain vainglory
ἐστὶ κατὰ μὲν τὸ εἶδος φύσεως ἐναλλαγή, καὶ ἠθῶν
is according-to indeed the form of-nature an-alteration and of-character
διαστροφή, καὶ παρατήρησις μέμψεως· κατὰ δὲ τὴν
a-perversion and a-watching for-blame according-to and the
ποιότητα, καμάτων σκορπιστήριον, ἱδρώτων ἀπώλεια,
quality of-labors a-scatterer of-sweats loss
θησαυροῦ ἐπιβουλή, ἀπιστίας ἔκγονος, ὑπερηφανίας
of-treasure a-plot of-unbelief offspring of-pride
πρόδρομος, ἐν λιμένι ναυάγιον, ἐν ἅλωνι μύρμηξ,
forerunner in harbor shipwreck on (the)-threshing-floor an-ant
λεπτὸς μὲν ὑπάρχων, παντὶ δὲ καμάτῳ καὶ καρπῷ
slight indeed being every but labor and fruit
ἐπιβουλεύων· ἀναμένει μύρμηξ τελεσθῆναι τὸν σῖτον, καὶ
plotting-against waits (the)-ant to-be-finished the wheat and
κενοδοξία συναχθῆναι τὸν πλοῦτον. Ὁ μὲν γὰρ χαίρει
vainglory to-be-gathered the wealth the-one indeed for rejoices
ἵνα κλέψῃ, ἡ δὲ ἵνα σκορπίσῃ· πνεῦμα ἀπογνώσεως
that it-may-steal the-other and that it-may-scatter (the)-spirit of-despair
χαίρει θεωροῦν πληθυνομένην κακίαν· πνεῦμα δὲ κενοδοξίας
rejoices seeing multiplying vice (the)-spirit and of-vainglory

πληθυνομένην ἀρετήν· θύρα γὰρ τοῦ προτέρου τὰ πλήθη
multiplying virtue a-door for of-the former the multitudes
τῶν τραυμάτων· τοῦ δὲ δευτέρου, ὁ πλοῦτος τῶν
of-the wounds of-the and second the wealth of-the
καμάτων. Ἐπιτήρει, καὶ μέχρι μνήματος τὴν ἀνοσίαν
labors watch and to (the)-tomb the unholy(-one)
ἀνθοῦσαν εὑρήσεις, ἐν ἱματίοις, καὶ μύροις, καὶ προπομπῇ,
flowering you-will-find in garments and perfumes and procession
καὶ ἀρώμασι, καὶ ἑτέροις. Πᾶσιν ἀφθόνως λάμπει ὁ
and spices and other(-things) on-all ungrudgingly shines the
ἥλιος, καὶ πᾶσιν ἐπιτηδεύμασιν ἐπιχαίρει κενοδοξία· οἷόν
sun and in-all pursuits rejoices vainglory for-instance
τι λέγω, νηστεύων κενοδοξῶ, καὶ καταλύων ἵνα
something I-say fasting I-am-vainglorious and breaking-the-fast that
μὴ γνωσθῶ, ὡς φρόνιμος πάλιν κενοδοξῶ. Λαμπρὰ
not I-may-be-known as prudent again I-am-vainglorious bright(-clothes)
περιβεβλημένος, ἡττῶμαι ταύτῃ, καὶ εὐτελῆ ἐξαλλάσσων,
having-put-on I-am-defeated by-it and cheap(-clothes) changing-into
πάλιν κενοδοξῶ· λαλῶν ἡττῶμαι, καὶ σιωπῶν πάλιν
again I-am-vainglorious speaking I-am-defeated and keeping-silent again
ἡττήθην. Ὡς ἂν ῥίψῃς ταύτην τὴν τρίβολον, ὀρθὸν τὸ
I-was-defeated as — you-throw this the caltrop upright the
κέντρον ἵσταται. Κενόδοξός ἐστιν εἰδωλολάτρης πιστός,
spike stands a-vainglorious(-man) is an-idolater faithful
Θεὸν μὲν τῷ δοκεῖν σεβόμενος, ἀνθρώποις δέ, καὶ οὐ Θεῷ,
God indeed in-the seeming revering men but and not God
ἀρέσκειν βουλόμενος. Κενόδοξός ἐστι πᾶς φιλενδείκτης·
to-please wishing vainglorious is every show-off
κενοδόξου νηστεία ἄμισθος, καὶ προσευχὴ ἄκαιρος·
of-a-vainglorious(-man) fasting unrewarded and prayer untimely
δι᾽ ἔπαινον γὰρ ἀνθρώπων ἀμφότερα ἐργάζεται·
because-of praise for of-men both he-works

κενόδοξος ἀσκητὴς ἀδικεῖται διπλῶς· καὶ τὸ σῶμα
a-vainglorious ascetic is-wronged doubly both the body
κατατήκων, καὶ μισθὸν μὴ λαμβάνων· τίς μὴ γελάσῃ
wasting and reward not receiving who not would-laugh-at
τὸν τῆς κενοδοξίας ἐργάτην, ἐν ταῖς ψαλμῳδίαις ἱστάμενον,
the of-the vainglory worker in the psalmodies standing
καὶ ὑπὸ ταύτης κινούμενον; Ποτὲ μὲν γελᾷν, ποτὲ δὲ
and by it moved sometimes indeed to-laugh sometimes and
ἐπὶ πάντων κλαίειν παρασκευάζει. Κρύπτει Κύριος ἐξ
before all to-weep it-makes hides (the)-Lord from
ὀφθαλμῶν ἡμῶν πολλάκις, καὶ ἅπερ κεκτήμεθα καλά.
eyes our often even what we-have good(-things)
Ἀνὴρ δὲ ἐπαινέτης, μᾶλλον δὲ πλανήτης, διὰ τοῦ ἐπαίνου
a-man but praiser rather but deceiver through the praise
τοὺς ὀφθαλμοὺς ἡμῶν ἀνέῳξε. Τούτων δὲ ἀνοιγέντων
the eyes our opened these and having-been-opened
ἄφαντος ὁ πλοῦτος ἐγένετο ἀφ' ἡμῶν· κολακευτής ἐστι
vanished the wealth became from us a-flatterer is
δαιμόνων διάκονος, ὑπερηφανίας χειραγωγός, κατανύξεως
of-demons a-servant of-pride a-guide of-compunction
ἐξολοθρευτής, καλῶν ἀφανιστής, πλάνος ὁδοῦ· Οἱ
a-destroyer of-good(-things) an-abolisher a-misleader of-(the)-road those
γὰρ μακαρίζοντες ὑμᾶς, πλανῶσιν ὑμᾶς, φησὶν ὁ προφήτης.
for blessing you mislead you says the prophet
2 Ὑψηλῶν μέν, τὸ ὑπενεγκεῖν γενναίως καὶ ἀσμένως ὕβριν.
of-(the)-lofty indeed the to-endure nobly and gladly insult
Ἁγίων δὲ καὶ ὁσίων, τὸ ἀβλαβῶς παρελθεῖν τὸν
of-(the)-holy and also of-(the)-devout the unharmed to-pass-by the
ἔπαινον. Εἶδον πενθοῦντας ἐπαινεθέντας, καὶ εἰς ὀργὴν
praise I-saw mourners having-been-praised and into anger
ἐξαφθέντας, καὶ ὡς ἐν πανηγύρει πάθος συναλλάξαντας.
having-been-inflamed and as at a-fair passion having-exchanged

Οὐδεὶς γινώσκει τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα
no-one knows the(-things) of-the man if not the spirit
τοῦ ἀνθρώπου. Αἰσχυνέσθωσαν οὖν καὶ φιμούσθωσαν οἱ
of-the man let-them-be-ashamed then and be-muzzled those
ἐπὶ πρόσωπον μακαρίζειν ἐπιχειροῦντες. Ὅταν ἀκούσῃς
to (the)-face to-bless attempting when you-hear
ὅτι ὁ πλησίον σου καὶ ὁ φίλος ἐλοιδόρησέ σε ἀπόντα,
that the neighbor your and the friend reviled you absent
ἢ παρόντα, τότε τὴν ἀγάπην ἔνδειξαι ἐπαινέσας αὐτόν·
or present then the love show having-praised him
μέγα τὸ ἀποσείσασθαι ἐκ τῆς ψυχῆς ἔπαινον ἀνθρώπων·
great the to-shake-off from the soul (the)-praise of-men
μεῖζον δέ, ἔπαινον δαιμόνων. Ταπεινοφροσύνην ἔδειξεν,
greater and (the)-praise of-demons humility showed
οὐχὶ ἑαυτὸν εὐτελίζων (πῶς γὰρ ἑαυτὸν οὐ βαστάσει;)
not himself disparaging how for himself not he-will-bear
ἀλλ᾽ ὁ παρ᾽ ἑτέρου ὀνειδισθείς, καὶ τὴν ἀγάπην
but the(-one) by another having-been-reproached and the love
αὐτοῦ μὴ μειώσας. Ἐπεσημηνάμην τὸν τῆς κενοδοξίας
his not having-lessened I-noticed the of-the vainglory
δαίμονα λογισμοὺς ἀδελφῷ ὑποβάλλοντα, καὶ ἑτέρῳ
demon thoughts to-a-brother suggesting and to-another
τούτους ἀποκαλύψαντα, κἀκείνῳ τὰ ἐγκάρδια αὐτοῦ
them having-revealed and-to-that(-one) the secrets-of-the-heart his
εἰπεῖν παρασκευάσαντα, καὶ ὡς προγνώστην λοιπὸν τοῦτον
to-tell having-prepared and as a-foreknower thereafter him
μακαρίζοντα. Ἔστι δὲ ὅτε καὶ αὐτῶν τῶν τοῦ σώματος
blessing there-is and when also the-very the of-the body
μελῶν ἐφαπτόμενος παλμοὺς ποιεῖν ὁ ἀνόσιος πέφυκεν.
members touching twitchings to-make the unholy(-one) is-wont
Μὴ παραδέξῃ αὐτόν, ἐπισκοπήν σοι, καὶ ἡγουμενείαν, καὶ
not accept him a-bishopric to-you and abbacy and

διδασκαλίαν ὑποβάλλοντα. Κόπος γὰρ κύνα ἀπὸ μακελλικῆς
teaching suggesting labor for a-dog from butcher's
τραπέζης διῶξαι. Ἐπὰν μικρόν τι εἰρηνικὴν ἴδῃ
table to-drive-away when a-little somewhat peaceful he-sees
ἔχοντας κατάστασιν, εὐθὺς ἐκ τῆς ἐρήμου εἰς τὸν
having state immediately from the desert into the
κόσμον παραγενέσθαι προτρέπεται, Ἄπελθε, λέγων, εἰς
world to-go he-urges go saying for
σωτηρίαν ἀπολλυμένων ψυχῶν. Ἄλλη μορφὴ Αἰθιόπων,
(the)-salvation of-perishing souls other (the)-form of-Ethiopians
καὶ ἑτέρα ἀνδριάντων· καὶ ἄλλος ὁ τῆς τῶν ἐν κοινοβίῳ
and other of-statues and other the of-the of-those in community
διατριβόντων κενοδοξίας τρόπος, παρὰ τὸν τῶν ἐν
living vainglory manner compared-with the(-one) of-those in
ἐρήμοις ὄντων. Κοσμικῶν ἐπιδημίας προλαμβάνει κενοδοξία,
deserts being of-worldlings (the)-arrivals anticipates vainglory
καὶ τοὺς κουφοτέρους εἰς ἀπαντὴν τῶν ἐρχομένων
and the more-frivolous to meeting of-the(-ones) coming
μοναχοὺς προτρέπεται ἐξελθεῖν, πρὸ τῶν ποδῶν ἐκείνων
monks urges to-go-out before the feet of-those
παρασκευάζει προσπίπτειν, καὶ ταπείνωσιν ὑποδύεται ἡ
it-makes(-them) to-fall and humility puts-on the(-one)
ὑπερηφανίας ἀνάπλεως· ἦθος καὶ φωνὴν καταστέλλει,
of-pride full (the)-manner and voice it-subdues
καὶ πρὸς τὰς χεῖρας τῶν ἐπιδημησάντων πρὸς τὸ λαβεῖν
and to the hands of-the(-ones) having-arrived for the to-receive
ἀποβλέπει, δεσπότας καλεῖ καὶ προστάτας, καὶ μετὰ
it-looks masters it-calls(-them) and patrons and after
Θεὸν τὴν ζωὴν χαριζομένους· εἰς τὴν τράπεζαν καθεσθέντας
God the life bestowing at the table having-sat-down
ἐγκρατεύεσθαι προτρέπεται· καὶ τοῖς κατωτέροις ἀνηλεῶς
to-be-abstinent it-urges and the inferiors mercilessly

ἐπιπλήττει· ἐν ψαλμῳδίᾳ σταθέντας τοὺς ῥᾳθύμους ἀνδρείους
rebukes in psalmody having-stood the indolent valiant
ἐποίησε· τοὺς ἀφώνους καλλιφώνους, καὶ τοὺς νυστακτὰς
it-made the voiceless fine-voiced and the drowsy
ἀγρύπνους. Τὸν ἐπὶ τοῦ κανόνος θωπεύει· καὶ τὰ πρωτεῖα
wakeful the(-one) over the canon it-flatters and the first-places
αὐτῷ χαρίσασθαι δυσωπεῖ, πατέρα καὶ διδάσκαλον καλεῖ,
to-him to-grant importunes father and teacher calls(-him)
ἄχρι τῆς τῶν ξένων ἀποδημίας· προτιμωμένους ὑπερηφάνους
until the of-the guests departure those-preferred proud
κατέστησε· καὶ καταφρονουμένους μνησικάκους ἔδειξε.
it-made and those-despised grudge-bearing showed
Κενοδοξία ἀντὶ τιμῆς πολλάκις ἀτιμίας ἐγένετο πρόξενος·
vainglory instead-of honor often of-dishonor became cause
ὀργισθεῖσι γὰρ τοῖς αὐτῆς μαθηταῖς αἰσχύνην μεγάλην
having-become-angry for on-the its disciples shame great
προσήγαγεν. Κενοδοξία τοὺς ὀξεῖς ἐπὶ ἀνθρώπων
brought vainglory the quick-tempered before men
πραεῖς εἰργάσατο· φυσικοῖς χαρίσμασιν ἐπιπηδᾷ μεγάλως
meek made on-natural gifts it-leaps greatly
Εἶδον δαίμονα τὸν ἑαυτοῦ ἀδελφὸν λυπήσαντα καὶ 3
I-saw a-demon the own brother having-grieved and
διώξαντα· ὀργιζομένου γάρ ποτέ τινος ἀδελφοῦ ἐν τῷ
having-driven-out being-angry for once a-certain brother in the
μεταξὺ κοσμικῶν παρουσία κατέλαβε, καὶ τῇ κενοδοξίᾳ
meantime of-worldlings a-visit came and to-the vainglory
ἐξ ὀργῆς μετεπράθη ὁ ἄθλιος· ὁμοθυμαδὸν γὰρ αὐταῖς
from anger was-sold-over the wretched(-one) together for them
δουλεῦσαι οὐκ ἠδύνατο. Ὁ κενοδοξίᾳ ἀπεμποληθεὶς
to-serve not he-was-able the(-one) to-vainglory having-been-sold
διπλοῦν τὸν βίον κέκτηται· ἐν μοναχοῖς μὲν διατρίβων τῷ
a-double the life has among monks indeed living in-the

σχήματι, ἐν κόσμῳ δὲ τῷ φρονήματι καὶ τῷ ἐνθυμήματι.
habit in (the)-world but in-the mind and in-the thought
Ἐὰν πρὸς τὴν ἄνω εὐαρέστησιν τρέχειν ἐπειγώμεθα, τῆς
if toward the above pleasing to-run we-hasten the
ἄνω δόξης πάντως καὶ γευσόμεθα. Ἐκείνης δὲ ὁ
above glory surely also we-will-taste that and the(-one)
γευσάμενος πάσης τῆς ἐπιγείου καταφρονήσει. Θαυμάζω γὰρ
having-tasted all the earthly will-despise I-marvel for
εἰ μὴ τῆς προτέρας τις γευσάμενος, πάσης τῆς δευτέρας
if not the former anyone having-tasted all the second
κατεφρόνησε. Πολλάκις ὑπὸ κενοδοξίας συληθέντες,
despised often by vainglory having-been-plundered
στραφέντες ἡμεῖς εὐφυεστέρως αὐτὴν ἐσυλήσαμεν. Εἶδόν
having-turned we more-cleverly it plundered I-saw
τινας ἐργασίας πνευματικῆς ἐκ κενοδοξίας ἀπαρξαμένους,
some work spiritual from vainglory having-begun
καὶ τῆς ἀρχῆς καταβληθείσης μωμητῆς, τὸ τέλος γέγονεν
and the beginning having-been-laid blameworthy the end has-become
ἐπαινετόν, διὰ τὸ μετενεχθῆναι τὴν ἔννοιαν. Ὁ ἐπὶ
praiseworthy because-of the to-be-changed the intention the(-one) on
φυσικοῖς πλεονεκτήμασι, λέγω δὴ ἀγχινοίᾳ, εὐμαθείᾳ,
natural advantages I-mean indeed quickness aptness
ἀναγνώσει, προφορᾷ εὐφυΐᾳ, καὶ τοῖς τοιούτοις πᾶσι τοῖς
reading delivery talent and the such all that
ἀπόνως προσοῦσιν ἡμῖν ἐπαιρόμενος, οὐδέποτε τῶν ὑπὲρ
without-toil belong to-us being-lifted-up never the beyond
φύσιν ἀγαθῶν ἐντεύξεται· Ὁ γὰρ ἐν ὀλίγῳ ἄπιστος,
nature good(-things) will-obtain the(-one) for in little faithless
καὶ ἐν πολλῷ ἄπιστος, καὶ κενόδοξος· δι᾽ ἀπάθειαν
also in much faithless and vainglorious because-of dispassion
ἀκροτάτην, καὶ πλοῦτον χαρισμάτων, καὶ θαυμάτων
highest and wealth of-gifts and of-miracles

ἐνέργειαν, καὶ προγνώσεως δύναμιν, τινὲς τὰ ἑαυτῶν
working and of-foreknowledge power some the own
σώματα εἰκῆ κατατρίβουσι· λαθόντες οἱ τάλανες,
bodies in-vain wear-out having-failed-to-notice the wretched(-ones)
ὡς οὐ πόνοι, ἀλλὰ μᾶλλον ταπείνωσις τῶν τοιούτων
that not toils but rather humility of-the such(-things)
μήτηρ καθέστηκεν. Ὁ δὲ χρεώστην ἑαυτὸν λογιζόμενος,
mother is the(-one) but a-debtor himself reckoning
ἀπροσδόκητον πλοῦτον καὶ αἰφνίδιον λήψεται. Μὴ πείθου
unexpected wealth and sudden will-receive not obey
τῷ λικμήτορι τῷ πρὸς ὠφέλειαν τῶν ἀκουόντων
the winnower the(-one) for (the)-benefit of-the(-ones) hearing
τὰς ἀρετὰς θριαμβεύειν ὑποβάλλοντι· Τί γὰρ ὠφελήσει
the virtues to-parade suggesting what for will-profit
ἄνθρωπος, ἐὰν ὅλον τὸν κόσμον κερδήσῃ, ἑαυτὸν δὲ
a-man if whole the world he-gains himself but
ζημιωθῇ; Οὐδὲν οὕτως ὡς ταπεινόν, καὶ ἀνόθευτον ἦθος,
he-loses nothing so as humble and unadulterated character
καὶ λόγος τοὺς ὁρῶντας οἰκοδομῆσαι δύναται· γίνεται γὰρ
and speech those seeing to-edify is-able it-becomes for
καὶ ἑτέροις ἐφόδιον τοῦ μηδέποτε ἐπαίρεσθαι· οὗ τί
also to-others provision for-the never to-be-lifted-up than-which what
ἂν ὠφελείας μεῖζον καθέστηκεν;
— of-benefit greater is
Ἐπεσημήνατό τις τῶν ὁρᾷν δυναμένων, καὶ διηγεῖτο 4
noticed someone of-those to-see able and related
βλέπων· Ὅτιπερ, φησίν, ἐν συνεδρίῳ μου καθημένου
seeing that he-says in an-assembly me sitting
ἐληλυθότες οἱ τῆς κενοδοξίας καὶ τῆς ὑπερηφανίας δαίμονες
having-come the of-the vainglory and of-the pride demons
ἐξ ἑκατέρωθέν μου ἐκάθηντο, καὶ ὁ μὲν ἔνυττέ μου τὴν
on each-side of-me sat and the-one indeed prodded my the

πλευρὰν τῷ δακτύλῳ αὐτοῦ τῷ κενοδόξῳ προτρεπόμενός
side with-the finger his the vainglorious urging
με λέγειν τινὰ θεωρίαν ἢ ἐργασίαν, ἣν πεποίηκα ἐν τῇ
me to-tell some contemplation or work which I-have-done in the
ἐρήμῳ. Ὡς δὲ τοῦτον ἀπεσεισάμην εἰπών· Ἀποστραφείησαν
desert when and him I-shook-off having-said may-they-be-turned
εἰς τὰ ὀπίσω καὶ καταισχυνθείησαν οἱ λογιζόμενοί μοι
to the back and be-put-to-shame those devising against-me
κακά· θᾶττον ὁ ἐξ εὐωνύμων πρὸς τὸ ἐμὸν οὖς ἔλεγεν·
evils quickly the(-one) on (the)-left to the my ear said
Εὖγε, εὖγε πεποίηκας· καὶ μέγας γέγονας, τὴν ἐμὴν
well-done well-done you-have-done and great you-have-become the my
ἀναιδεστάτην μητέρα νενικηκώς. Πρὸς ὃν ἐγὼ εὐθυβόλως
most-shameless mother having-conquered to whom I aptly
τὸ ἑξῆς τοῦ στίχου ἀναλαβὼν εἴρηκα· Ἀποστραφήτωσαν
the following of-the verse having-taken-up said let-them-be-turned-back
παραυτίκα αἰσχυνόμενοι οἱ λέγοντές μοι· Εὖγε, εὖγε
at-once being-ashamed those saying to-me well-done well-done
πεποίηκας. Ἐρωτήσαντί μοι τὸν αὐτὸν πῶς ἡ κενοδοξία
you-have-done having-asked to-me the same(-man) how the vainglory
μήτηρ ὑπερηφανίας, ἀπεκρίνατο· Οἱ μὲν ἔπαινοι ὑψοῦσι
mother of-pride he-answered the indeed praises exalt
καὶ φυσιοῦσιν· ὑψωθείσης δὲ τῆς ψυχῆς, τότε αὐτὴν
and puff-up having-been-exalted and the soul then it
ἡ ὑπερηφανία λαβοῦσα ἀναφέρει ἕως τῶν οὐρανῶν, καὶ
the pride having-taken carries-up to the heavens and
καταφέρει ἕως τῶν ἀβύσσων. Ἔστι δόξα ἐκ Κυρίου
carries-down to the abysses there-is glory from (the)-Lord
προσγινομένη· Τοὺς γὰρ δοξάζοντάς με δοξάσω, φησίν·
coming those for glorifying me I-will-glorify he-says
καὶ ἔστιν ἐκ διαβολικῆς παρασκευῆς ἐπακολουθοῦσα. Οὐαὶ
and there-is from devilish contrivance following woe

γάρ, φησίν, ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι.
for he-says when well you may-speak all the men
Ἐπιγνώσῃ σαφῶς τὴν προτέραν, ὁπόταν αὐτὴν ὡς βλάβην
you-will-recognize clearly the former when it as harm
λογιζόμενος πάσῃ μηχανῇ ταύτην ἀποστρέφῃ. Καὶ ὅπου
reckoning with-every device it you-turn-away and wherever
δ' ἂν πορεύῃ τὴν σεαυτοῦ πολιτείαν ἀποκρύπτῃς· τὴν δὲ
and — you-go the your-own way-of-life you-hide the and
δευτέραν, ὁπόταν κἂν τὸ τυχὸν πρὸς τὸν θεαθῆναι τοῖς
second when even-if the least toward the to-be-seen by-the
ἀνθρώποις ἐργάζῃ σχηματίζεσθαι ἡμᾶς τὴν οὐ προσοῦσαν
men you-do to-feign us the not present
ἡμῖν ἀρετὴν ἡ μιαρὰ ὑποτίθεται. Οὕτως γάρ, φησίν,
in-us virtue the foul(-one) suggests thus for it-says
λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως
let-shine the light your before the men that
ἴδωσι τὰ καλὰ ὑμῶν ἔργα, ὑποβάλλουσα.
they-may-see the good your works suggesting
Πολλάκις ὁ Κύριος τοὺς κενοδόξους δι' ἀτιμίας 5
often the Lord the vainglorious through dishonor
ἐπισυμβαινούσης εἰς ἀκενοδοξίαν κατέστησεν. Ἀρχὴ
befalling into freedom-from-vainglory brought beginning
ἀκενοδοξίας φυλακὴ στόματος, καὶ ἀτιμίας ἀγάπη·
of-freedom-from-vainglory guarding of-mouth and of-dishonor love
μεσότης δὲ ἀνακοπὴ πάντων τῶν νοουμένων τῆς κενοδοξίας
middle and a-cutting-off of-all the conceived of-the vainglory
ἐπιτηδευμάτων· τέλος δὲ (εἴπερ ἄρα καὶ ἔστι τῇ ἀβύσσῳ
practices end and if-indeed then also there-is to-the abyss
τέλος) τὸ τὰ πρὸς ἀτιμίαν συντελοῦντα ἐπὶ πλήθους
an-end the the(-things) toward dishonor contributing before (a)-multitude
ἐπιτηδεύειν ἀνεπαισθήτως. Μὴ κρύπτε σὴν αἰσχύνην διὰ
to-practice unfeelingly not hide your shame because-of

τὸ δοκεῖν μὴ διδόναι πρόσκομμα· λοιπὸν δὲ καὶ πρὸς
the seeming not to-give offense thereafter but also according-to
τὸ εἶδος τοῦ σφάλματος, οὐ τῇ αὐτῇ ἐμπλάστρῳ ἴσως
the kind of-the fault not the same plaster perhaps
χρήσασθαι χρή. Ὁπόταν ἡμεῖς τὴν δόξαν προσκαλούμεθα,
to-use one-must when we the glory summon
καὶ ὅταν ἀκλήτως ὑφ' ἑτέρων προπεμπομένη πρὸς ἡμᾶς
and when unsummoned by others sent to us
παραγίνηται. Ὅταν πρὸς κενοδοξίαν ἐπιτηδεύματά τινα
it-comes when for vainglory practices some
ποιεῖν ἐπιχειρήσωμεν, τοῦ ἑαυτῶν πένθους, καὶ τῆς
to-do we-attempt of-the own mourning and of-the
ἐν τῇ ἰδιαζούσῃ ἡμῶν προσευχῇ ἐμφόβου παραστάσεως
in the private our prayer fearful standing
ἐννοηθῶμεν συντόμως, καὶ πάντως ἐντρέψομεν τὴν
let-us-think quickly and surely we-will-shame the
ἀναιδῆ, εἴπερ ἄρα καὶ προσευχῆς ἀληθινῆς ἐπιμελούμεθα·
shameless(-one) if-indeed then also prayer true we-care-for
εἰ δὲ οὔ, τῆς ἑαυτῶν ἐξόδου συντόμως ἔννοιαν λάβωμεν. Εἰ
if but not of-the own departure quickly thought let-us-take if
δὲ μή, κἂν τὴν ἐπακολουθοῦσαν αἰσχύνην τῇ κενοδοξίᾳ
but not at-least the following shame on-the vainglory
φοβηθῶμεν· Ὁ γὰρ ὑψῶν ἑαυτόν, ταπεινωθήσεται
let-us-fear the(-one) for exalting himself will-be-humbled
πάντως, καὶ ἐνταῦθα πρὸ τοῦ μέλλοντος αἰῶνος· ὅταν οἱ
surely even here before the coming age when the
ἐπαινέται, μᾶλλον δὲ πλανῆται, ἐπαινεῖν ἡμᾶς ἄρξωνται,
praisers rather but deceivers to-praise us begin
τοῦ πλήθους τῶν ἀνομιῶν ἡμῶν κατὰ νοῦν συντόμως
the multitude of-the iniquities our in mind quickly
μνημονεύσωμεν, καὶ εὑρήσομεν ἑαυτοὺς ἀναξίους τῶν
let-us-remember and we-will-find ourselves unworthy of-the(-things)

λεγομένων ἢ πραττομένων. Εἰσὶ πάντως καὶ κενόδοξοι
said or done there-are surely also vainglorious(-ones)
ἔν τισιν αἰτήμασιν αὐτῶν εἰσακουσθῆναι παρὰ τοῦ Θεοῦ
in some requests their to-be-heard by — God
ὀφείλοντες, ὧν ὁ Κύριος προκαταλαμβάνειν τὰς εὐχὰς
deserving whose the Lord to-anticipate the prayers
καὶ τὰς δεήσεις πέφυκεν· ἵνα μὴ δι' εὐχῆς εἰληφότες
and the petitions is-wont that not through prayer having-received
τῇ ἑαυτῶν οἰήσει προσθήσουσιν· οὐ πάνυ οἱ ἁπλούστεροι
to-the own conceit they-add not very the simpler
τῷ ἰῷ τούτῳ περιπίπτειν πεφύκασι. Κενοδοξία γάρ
into-the poison this to-fall are-wont vainglory for
ἐστιν ἁπλότητος ἀποβολή, καὶ ἐπίπλαστος διαγωγή·
is of-simplicity a-casting-off and feigned conduct
σκώληξ πολλάκις αὐξηθεὶς πτεροφυήσας ἀνηνέχθη εἰς
a-worm often having-grown having-sprouted-wings was-carried-up to
ὕψος, καὶ κενοδοξία τελεσθεῖσα ὑπερηφανίαν ἔτεκε, τὴν
height and vainglory having-been-completed pride bore the
πάντων τῶν κακῶν ἀρχηγὸν καὶ τελειωτήν.
of-all the evils author and finisher

6 Ὁ τῆς νόσου ταύτης ἐκτός, ἔγγιστα τῆς σωτηρίας·
the(-one) of-the disease this outside very-near to-the salvation
ὁ δ' οὔ, πόῤῥω φανήσεται τῆς ἁγίων δόξης.
the(-one) and not far will-appear from-the of-(the)-saints glory

7 Βαθμὸς κβ′. Ὁ ταύτῃ μὴ ἁλούς, οὐ μὴ περιπέσῃ
step twenty-second the(-one) by-this not caught not — will-fall-into
τῇ ἐχθραινούσῃ Θεῷ ἀκεφάλῳ ὑπερηφανίᾳ.
the hostile to-God headless pride

Pride is the denial of God, a demons' invention, the mother of condemnation, and the agent of falls; it begins where vainglory ends and ends in denying God's help. A proud brother who told an elder he was not proud gave the clearest proof that he was. Gifts are no cause for boasting, since all that came after birth was given, and ten thousand deaths for Christ would not repay his blood. Pride is poverty imagining wealth, a pomegranate rotten within. Scourged, pride and vainglory confess that they beget all the passions and are powerless against sincere self-blame before the Lord; vainglory is pride's horse, and humility throws horse and rider into the sea.

1 Ὑπερηφανία ἐστὶ Θεοῦ ἄρνησις, δαιμόνων εὕρημα,
pride is of-God denial of-demons invention
ἐξουδένωσις ἀνθρώπων, κατακρίσεως μήτηρ, ἐπαίνων
contempt of-men of-condemnation mother of-praises
ἀπόγονος, ἀκαρπίας τεκμήριον, βοηθείας Θεοῦ
offspring of-barrenness a-proof of-help of-God
φυγαδευτήριον, ἐκστάσεως πρόδρομος, πτωμάτων πρόξενος,
banisher of-derangement forerunner of-falls cause
ἐπιληψίας ὑπόθεσις, θυμοῦ πηγή, ὑποκρίσεως θύρα,
of-epilepsy foundation of-temper spring of-hypocrisy door
δαιμόνων στήριγμα, ἁμαρτημάτων φύλαξ, ἀσπλαγχνίας
of-demons support of-sins guard of-mercilessness
πρόξενος, συμπαθείας ἄγνοια, λογοθέτης πικρός, δικαστὴς
cause of-compassion ignorance auditor bitter judge
ἀπάνθρωπος, Θεοῦ ἀντίπαλος, βλασφημίας ῥίζα, ἀρχὴ
inhuman of-God adversary of-blasphemy root beginning
ὑπερηφανίας, τέλος κενοδοξίας· μεσότης δὲ ἐξουδένωσις
of-pride end of-vainglory middle and contempt
τοῦ πλησίον, πόνων ἰδίων ἀναιδὴς ἐκπόμπευσις, ἔπαινος ἐν
of-the neighbor of-toils own shameless parading praise in
καρδίᾳ, ἐλέγχου μῖσος· τέλος ἄρνησις Θεοῦ βοηθείας, καὶ
heart of-reproof hatred end denial of-God of-help and

οἰκείας σπουδῆς ἔπαρσις. δαιμονιῶδες ἦθος. Ἀκούσωμεν
of-own zeal exaltation demonic character let-us-hear
πάντες οἱ τὸν βόθρον ἐκφυγεῖν βουλόμενοι, ἐξ εὐχαριστίας
all those the pit to-escape wishing from thanksgiving
πολλάκις τὸ πάθος τὴν νομὴν φιλεῖ προσλαμβάνεσθαι·
often the passion the pasture loves to-take
ἀναιδῶν γὰρ ἐκ προοιμίων Θεὸν ἀρνεῖσθαι οὐχ
shamelessly for from (the)-outset God to-deny not
ὑποτίθεται. Εἶδον εὐχαριστοῦντας τῷ Θεῷ στόματι, καὶ
suggests I-saw thanking — to-God with-(the)-mouth and
μεγαλαυχοῦντας τῷ φρονήματι· καὶ μαρτυρεῖ τοῦτο σοφῶς
boasting in-the mind and testifies this wisely
ὁ Φαρισαῖος ἐκεῖνος εἰρηκώς· Ὁ Θεός, εὐχαριστῶ σοι.
the Pharisee that having-said O God I-thank you
Ὅπου πτῶμα κατέλαβεν, ἐκεῖ ὑπερηφανία προεσκήνωσε·
where a-fall came there pride encamped-first
μηνυτὴς γὰρ τοῦ προτέρου τὸ δεύτερον. Ὑπόθου μοι
informer for of-the former the second suppose for-me
εἶναι δώδεκα πάθη τῆς ἀτιμίας. Τινὸς τετιμημένου
to-be twelve passions of-the dishonor someone honored
ἀκήκοα φήσαντος· Ἐὰν ἓν τούτων (λέγω δὴ τὴν
I-have-heard saying if one of-these I-mean indeed the
οἴησιν) ἀγαπήσῃς θελήματι, ἐκεῖνο ἀναπληρώσει τὸν τόπον
conceit you-love by-will that will-fill the place
τῶν ἕνδεκα. Ὑψηλόφρων μοναχὸς ἀντιλέγει σφοδρῶς.
of-the eleven a-high-minded monk contradicts vehemently
Ὁ δὲ ταπεινόφρων οὐδαμῶς ἀντιλέγειν ἐπίσταται. Οὐχ
the but humble-minded(-one) in-no-way to-contradict knows not
ὑποκλίνει κυπάρισσος εἰς γῆν περιπατεῖν· οὐδὲ μοναχὸς
bends (a)-cypress to earth to-walk nor a-monk
ὑψηλοκάρδιος ὑπακοὴν κτήσασθαι. Ἀνὴρ ὑψηλοκάρδιος τοῦ
high-hearted obedience to-acquire a-man high-hearted for-the

ἄρχειν ὀρέγεται· ἄλλως γάρ, ὡς ἔτυχεν, ἀπολέσθαι εἰς
to-rule longs otherwise for as it-happened to-perish to
τέλος οὐ δύναται· μᾶλλον δὲ οὐ βούλεται. Ὑπερηφάνοις
(the)-end not is-able rather but not wishes (the)-proud
Κύριος ἀντιτάσσεται. Τίς λοιπὸν τούτους ἐλεῆσαι δύναται;
(the)-Lord resists who thereafter them to-pity can
Ἀκάθαρτος παρὰ Κυρίῳ πᾶς ὑψηλοκάρδιος. Καὶ τίς
unclean before (the)-Lord every high-hearted(-man) and who
λοιπὸν τὸν τοιοῦτον ἀποκαθᾶραι δύναται; Παίδευσις μὲν
thereafter the such(-man) to-cleanse can correction indeed
ὑπερηφάνῳ πτῶμα· σκόλοψ δὲ δαίμων· ἐγκατάλειψις δὲ
for-a-proud(-man) a-fall a-thorn and (a)-demon abandonment and
ἔκτασις. Καὶ τὰ μὲν πρότερα πολλάκις καὶ ἄνθρωποι
derangement and the indeed former often also men
ὑπὸ τῶν ἀνθρώπων ἐθεραπεύθησαν· τὸ δὲ ἔσχατον παρ᾽
by the men were-healed the but last with
ἀνθρώποις ἀνίατον. Ὁ ἀποσειόμενος ἔλεγχον, τὸ πάθος
men incurable the(-one) shaking-off reproof the passion
ἐσήμανεν· ὁ δὲ προσδραμών, τοῦ δεσμοῦ λέλυται· εἰ
showed the(-one) but having-run-to(-it) from-the bond is-loosed if
χωρὶς ἑτέρου πάθους τις διὰ τούτου καὶ μόνου τῶν
without other passion someone through this and alone from-the
οὐρανῶν κατέπεσε, ζητητέον μήπως καὶ δίχα ἀρετῆς
heavens fell it-must-be-asked whether also without virtue
ἑτέρας ἐκ ταπεινώσεως εἰς οὐρανοὺς ἀναβαίνειν ἐνδέχεται.
other from humility to heaven to-ascend it-is-possible
Ὑπερηφανία ἐστὶ πλούτου καὶ ἱδρώτων ἀπώλεια· ἐκέκραξαν,
pride is of-wealth and of-sweats loss they-cried
καὶ οὐκ ἦν ὁ σώζων, πάντως, ὅτι μεθ᾽ ὑπερηφανίας·
and not was the(-one) saving surely because with pride

ἐκέκραξαν πρὸς Κύριον, καὶ οὐκ εἰσήκουσεν αὐτῶν,
they-cried to (the)-Lord and not he-heard them
πάντως, ὅτι τὰς αἰτίας καθ' ὧν ηὔχοντο, οὐκ ἀπέκοπτον.
surely because the causes against which they-prayed not they-cut-off
Ἀδελφὸν ὑπερηφανεύόμενον γέρων γνωστικώτατος 2
a-brother being-proud an-elder most-knowing
πνευματικῶς ἐνουθέτησεν, ὁ δὲ τυφλώττων φησί·
spiritually admonished the(-one) but being-blind says
Συγχώρησον, πάτερ, οὐκ εἰμὶ ὑπερήφανος. Ὁ δὲ πάνσοφος
forgive father not I-am proud the but all-wise
γέρων πρὸς αὐτόν· Καὶ ποίαν, φησί, τέκνον, ἀπόδειξιν
elder to him and what he-says child proof
σαφεστέραν ταύτης παρέχεις ἡμῖν τοῦ πάθους, ἀλλ' ἢ τὸ
clearer than-this do-you-give us of-the passion but — the
εἰπεῖν· Οὐκ εἰμὶ ὑπερήφανος; Πάνυ τοῖς τοιούτοις συνέρχεται
to-say not I-am proud very the such(-men) helps
ἡ ὑποταγή, καὶ παχυτέρα καὶ ἀτιμοτέρα διαγωγή· καὶ ἡ
the submission and a-coarser and more-dishonored conduct and the
τῶν ὑπὲρ φύσιν τῶν πατέρων κατορθωμάτων ἀνάγνωσις·
of-the beyond nature of-the fathers achievements reading
ἴσως κἂν οὕτως ἔσται τοῖς νοσοῦσι μικρὰ σωτηρίας ἐλπίς.
perhaps at-least thus will-be for-the sick a-small of-salvation hope
Αἰσχύνη ἐπ' ἀλλοτρίῳ κόσμῳ ἐπαίρεσθαι· ἄνοια δὲ ἐσχάτη,
a-shame in another's adornment to-be-lifted-up folly and utmost
ἐπὶ χαρίσμασι Θεοῦ φαντάζεσθαι. Ὅσα σοι κατορθώματα
in (the)-gifts of-God to-give-oneself-airs as-many to-you achievements
πρὸ τῆς σῆς γεννήσεως γεγόνασιν, ἐπὶ τούτοις μόνοις
before the your birth have-happened in these alone
ἐπαίρου· τὰ γὰρ μετὰ γέννησιν ὁ Θεὸς ἐδωρήσατο,
be-lifted-up the(-ones) for after birth — God gave
ὥσπερ καὶ τὴν γέννησιν· ὅσας ἐκτὸς τοῦ νοὸς ἀρετὰς
as also the birth as-many without the mind virtues

κατώρθωκας, αὗται καὶ μόναι σοῦ τυγχάνουσι· τὸν γὰρ
you-have-achieved these also alone yours are the for
νοῦν Θεὸς ὁ δωρησάμενος. Ὅσα ἐκτὸς τοῦ σώματος
mind God the(-one) having-given as-many without the body
ἐπεδείξω ἔπαθλα, ἐκ σῆς σπουδῆς καὶ μόνον γεγόνασι· τὸ
you-displayed prizes from your zeal and alone have-come the
γὰρ σῶμα, οὐ σόν, ἀλλὰ τοῦ Θεοῦ ποίημα· μὴ θάρσει ἕως
for body not yours but — of-God work not be-confident until
τὴν ἀπόφασιν δέξῃ, ὁρῶν ἐκεῖνον καὶ μετὰ τὴν ἐν τῷ
the verdict you-receive seeing that(-man) even after the in the
νυμφῶνι κατάκλισιν χεῖρας καὶ πόδας δεσμούμενον, καὶ
bridal-chamber reclining hands and feet being-bound and
εἰς τὸ σκότος τὸ ἐξώτερον ἐξοριζόμενον· μὴ ὑψαυχένει,
into the darkness the outer being-banished not hold-your-neck-high
γήϊνος ὤν· πολλοὶ γὰρ καὶ ἐξ οὐρανῶν ἐῤῥίφησαν ἅγιοι
earthy being many for even from heaven were-thrown holy
καὶ ἄϋλοι τυγχάνοντες. Ὅταν χώραν ἐν τοῖς ἑαυτοῦ
and immaterial being when room in the own
ἐργάταις ὁ δαίμων λήψεται· τότε ἂν τοῖς κατὰ τοὺς
workers the demon will-take then — to-them in the
ὕπνους, ἢ καὶ καθ' ὕπαρ ὡς ἐν σχήματι δῆθεν ἁγίου
sleeps or also in waking as in form supposedly of-a-holy
ἀγγέλου, ἢ καὶ μάρτυρός τινος ἐπιφαινόμενος, μυστηρίων
angel or also of-a-martyr some appearing of-mysteries
αὐτοῖς ἀποκάλυψιν, ἢ χαρισμάτων δωρεὰν ἐπιδίδωσιν, ἵνα
to-them revelation or of-gifts bestowal grants that
ἀπατηθέντες οἱ τάλανες τελείως τῶν φρενῶν ἐκπέσωσιν.
having-been-deceived the wretched(-ones) completely from-the wits they-may-fall
Εἰ καὶ μυρίους θανάτους ὑπὲρ Χριστοῦ ὑπομείνωμεν, οὐδὲ
if even ten-thousand deaths for Christ we-endure not-even
οὕτως τὸ δέον ἀνεπληρώσαμεν· ἄλλο γὰρ αἷμα Θεοῦ, καὶ
thus the due we-have-fulfilled other for blood of-God and

ἕτερον αἷμα δούλων, κατὰ τὸ ἀξίωμα, καὶ οὐ κατὰ τὴν
other blood of-servants in the dignity and not in the
οὐσίαν· συζητοῦντες ἑαυτοὺς ἀεί, καὶ ἀνακρίνοντες πρὸς τοὺς
essence examining ourselves always and comparing with the
πρὸ ἡμῶν πατέρας καὶ φωστῆρας, μὴ παυσώμεθα, καὶ τότε
before us fathers and luminaries not let-us-cease and then
εὑρήσομεν ἑαυτοὺς μηδὲ ὅλως ἴχνος ἀκριβοῦς πολιτείας
we-will-find ourselves not-even at-all (the)-track of-(an)-exact way-of-life
πατήσαντας· μηδὲ τὸ ἐπάγγελμα ὁσίως τηρήσαντας· ἀλλ᾽
having-trodden nor the vow piously having-kept but
ἔτι ἐν τῇ κοσμικῇ καταστάσει διατρίβοντας.
still in the worldly state living

Μοναχὸς κυρίως ἐστὶν ἀμετεώριστον ὄμμα ψυχῆς, καὶ 3
a-monk properly is an-undistracted eye of-soul and
ἀκίνητος σώματος αἴσθησις. Μοναχός ἐστιν ὁ τοὺς
unmoved of-body sense a-monk is the(-one) the
πολεμίους, δίκην θηρῶν, προσκαλούμενος, καὶ ἐρεθίζων
enemies like beasts calling-out and provoking
ἐν τῷ φεύγειν ἀπ᾽ αὐτοῦ. Μοναχός ἐστιν ἀδιάστατος
in the fleeing from him a-monk is unbroken
ἔκστασις, καὶ λύπη ζωῆς. Μοναχός ἐστιν ὁ ποιωθεὶς
ecstasy and grief of-life a-monk is the(-one) formed
ταῖς ἀρεταῖς, ὡς ἄλλος ταῖς ἡδοναῖς. Μοναχός ἐστιν
by-the virtues as another by-the pleasures a-monk is
ἄληκτον φῶς ἐν ὀφθαλμῷ καρδίας. Μοναχός ἐστιν ἄβυσσος
unceasing light in (the)-eye of-(the)-heart a-monk is an-abyss
ταπεινώσεως, ἐν αὐτῇ πᾶν πνεῦμα κρημνίσας καὶ
of-humility in it every spirit having-hurled-down and
ἀποπνίξας. Λήθην πταισμάτων τύφος ἐργάζεται· ἐκείνων
having-drowned forgetfulness of-failings conceit works of-them
γὰρ μνήμη ταπεινοφροσύνης πρόξενος. Ὑπερηφανία
for remembrance of-humility cause pride

ἐστὶν ἐσχάτη πενία ψυχῆς· πλοῦτον ἐν σκοτείᾳ οἰομένη οὐ
is utmost poverty of-soul wealth in darkness imagining not
μόνον προβαίνειν οὐκ ἐᾷ ἡ μιαρά, ἀλλὰ καὶ τοῦ ὕψους
only to-advance not allows the foul(-one) but also from-the height
ἀποῤῥίπτει. Ὑπερηφανία ἐστὶ ῥοιὰ ἔσωθεν σεσηπυῖα,
hurls-down pride is a-pomegranate within rotten
ἔξωθεν δὲ τῇ ὥρᾳ ἀποστίλβουσα. Μοναχὸς ὑπερήφανος
without but with-the bloom gleaming a-monk proud
οὐ δεηθήσεται δαίμονος· αὐτὸς γὰρ λοιπὸν ἑαυτῷ δαίμων
not will-need a-demon himself for thereafter to-himself demon
καὶ πολέμιος γέγονεν· ἀλλότριον μὲν τοῦ φωτὸς τὸ σκότος·
and enemy has-become foreign indeed to-the light the darkness
ἀλλότριος δὲ καὶ ὑπερήφανος παντοίας ἀρετῆς. Ἐν
foreign and also (the)-proud(-man) to-every-kind-of virtue in
ὑπερηφάνων καρδίαις γεννηθήσονται βλασφημίας ῥήματα·
of-(the)-proud hearts will-be-born of-blasphemy words
ἐν ταπεινῶν δὲ ψυχαῖς, οὐράνια θεωρήματα. Βδελύττεται
in of-(the)-humble but souls heavenly visions abhors
ἥλιον κλέπτης, ὑπερήφανος δὲ πραεῖς ἐξουδενώσει.
(the)-sun a-thief a-proud(-man) and (the)-meek will-despise
Ἔλαθον, πῶς οὐκ οἶδα, ἑαυτοὺς ὑπερηφάνων πλεῖστοι·
deceived how not I-know themselves of-(the)-proud very-many
καὶ δόξαντες ἀπαθεῖς εἶναι, τὴν οἰκείαν πενίαν ἐν ἐξόδῳ
and having-seemed dispassionate to-be the own poverty at departure
ἑωράκασιν. Ὁ ταύτῃ ἁλοὺς Κυρίου δεηθήσεται· ματαία
have-seen the(-one) by-this caught of-(the)-Lord will-have-need vain
γὰρ παρ᾽ ἐκείνῳ σωτηρία ἀνθρώπων. Κατείληφά που
for with him salvation of-men I-have-caught somewhere
τὴν ἀκέφαλον πλανῆτιν πέλουσαν ἐν τῇ ἐμῇ καρδίᾳ, καὶ ἐπὶ
the headless wanderer being in the my heart and on
τῶν ὤμων τῆς οἰκείας μητρὸς ὀχουμένην· ἃς παγιδεύσας
the shoulders of-the own mother riding whom having-snared

δεσμῷ ὑπακοῆς, καὶ μάστιγι εὐτελείας μαστιγώσας,
with-(the)-bond of-obedience and with-(the)-whip of-lowliness having-whipped
τὴν ἐν ἐμοὶ αὐτῶν εἴσοδον ἐξήταζον λέγειν· διὸ καὶ
the in me their entry I-questioned to-tell therefore also
μαστιζόμεναι ἔλεγον· Ἡμεῖς ἀρχὴν οὐκ ἔχομεν, οὐδὲ
being-whipped they-said we beginning not have nor
γέννησιν· ἄρχουσαι γὰρ καὶ γεννήτριαι πάντων τῶν παθῶν
birth rulers for and begetters of-all the passions
καθεστήκαμεν· πολεμεῖ δὲ ἡμᾶς οὐ μετρίως συντριμμὸς
we-are wars but us not moderately contrition
καρδίας ἐν ὑποταγῇ τικτόμενος· ἄρχεσθαι γὰρ ὑπ' οὐδενὸς
of-heart in submission born to-be-ruled for by no-one
σεσυνηθίκαμεν. Διὸ καὶ ἐν οὐρανοῖς ἄρχουσαι γεγονυῖαι,
we-are-accustomed therefore also in heaven rulers having-become
ἐκεῖθεν ἀπεστατήσαμεν· διὸ καὶ πάντων συλλήβδην
from-there we-revolted therefore also of-all in-sum
εἰπεῖν, τῶν ἀντιπραττόντων τῇ ταπεινοφροσύνῃ, ἡμεῖς
to-say the(-things) opposing the humility we
γεννήτριαι· πάντα γὰρ τὰ ἐκείνῃ συνεργοῦντα, ἡμῖν
begetters all for the(-things) it aiding us
ἀντίκεινται. Πλὴν ἐν οὐρανῷ ἰσχύσαμεν, καὶ ποῦ ἀπὸ
oppose but in heaven we-prevailed and where from
προσώπου ἡμῶν φεύξῃ; Ἡμεῖς πολλάκις ἐπ' ἀτιμίαις,
(the)-face our will-you-flee we often upon dishonors
καὶ ὑπακοῇ, καὶ ἀοργησίᾳ, καὶ ἀμνησικακίᾳ, καὶ
and obedience and freedom-from-anger and freedom-from-grudges and
διακονίᾳ ἐπακολουθεῖν πεφύκαμεν· ἡμῶν ἔκγονα πτώματα
service to-follow are-wont our offspring falls
πνευματικῶν· ὀργή, καταλαλιά, πικρία, θυμός, κραυγή,
of-spiritual(-men) anger slander bitterness temper clamor
βλασφημία, ὑπόκρισις, μῖσος, φθόνος, ἀντιλογία, ἰδιορυθμία,
blasphemy hypocrisy hatred envy contradiction self-will

ἀπείθεια. Ἕν ἐστι καὶ μόνον ἐν ᾧ ἐπιχειρεῖν οὐκ
disobedience one-thing is and only in which to-attack not
ἔχομεν δύναμιν· καὶ τοῦτο σοι μαστιζόμεναι λέγομεν·
we-have power and this to-you being-whipped we-tell
Ἐὰν ἑαυτὸν ἐνώπιον Κυρίου εἰλικρινῶς καταμέμψῃ, ἡμᾶς
if yourself before (the)-Lord sincerely you-blame us
ὡς ἀράχνην λελογίσῃ. Ἵππος μὲν γάρ, ὡς ὁρᾷς,
as a-spider's-web you-will-have-reckoned a-horse indeed for as you-see
ὑπερηφανίας κενοδοξία, ἐφ' ἣν ἐπιβέβηκα· ἡ δὲ ὁσία
of-pride vainglory on which I-am-mounted the but holy
ταπείνωσις, καὶ αὐτομεμψία καταγελάσονται ἵππου καὶ
humility and self-blame will-laugh-at (the)-horse and
τοῦ ἐπιβάτου αὐτοῦ· τὴν ἐπινίκιον ᾠδὴν ἐνηδόνως ᾄδουσαι·
the rider its the victory song sweetly singing
Ἄσωμεν τῷ Κυρίῳ, ἐνδόξως γὰρ δεδόξασται· ἵππον καὶ
let-us-sing to-the Lord gloriously for he-has-been-glorified horse and
ἀναβάτην ἔῤῥιψεν εἰς θάλασσαν, καὶ ἄβυσσον ταπεινώσεως.
rider he-threw into (the)-sea and (the)-abyss of-humility
4 Εἰκοστὸς τρίτος βαθμός· ὁ ἀναβεβηκὼς ἴσχυσεν, εἴπερ
twenty third step the(-one) having-climbed was-strong if-indeed
ἄρα καὶ ἀναβεβηκέναι δεδύνηται.
then also to-have-climbed has-been-able

XXIII · THOUGHTS OF BLASPHEMY

Pride's worst offspring is blasphemy, a thought hard to confess, which has driven many to despair. It strikes during the holy services and at the moment of the mysteries, and shows that the words are not ours but those of the demon fled from heaven, so no one should hold himself guilty of them. The unclean thoughts rise when prayer begins and vanish when it ends. The way to master them is to despise them and say, "Get behind me, Satan;" to argue with them is to try to seize lightning. The demon haunts simple souls, and those who stop judging their neighbors stop fearing blasphemy. A monk troubled for twenty years gave his thought in writing to an elder, who laid it on his own neck, and the passion vanished before the monk left the cell.

Χαλεπῆς ῥίζης καὶ μητρὸς χαλεπώτατον ἀπόγονον εἶναι
of-a-grievous root and mother most-grievous offspring to-be
ἐν τοῖς φθάσασιν ἀκηκόαμεν, λέγω δὴ τῆς μιαρᾶς
in the(-things) preceding we-have-heard I-mean indeed of-the foul
ὑπερηφανίας ἄῤῥητον τῆς βλασφημίας ἀπόγονον· διὸ
pride (the)-unspeakable of-the blasphemy offspring therefore
ἀναγκαῖον αὐτὸν εἰς μέσον ἀχθῆναι· οὐ γὰρ τῶν τυχόντων,
necessary it into (the)-open to-be-brought not for of-the ordinary
ἀλλά γε καὶ πολὺ πάντων χαλεπώτερος ἐχθρὸς καὶ
but at-least also much than-all more-grievous enemy and
πολέμιος καθέστηκε, καὶ τὸ δὴ χαλεπώτερον οὐδὲ
foe it-is and the indeed more-grievous not-even
εὐχερῶς ἐκφρασθῆναι καὶ ἐξομολογηθῆναι, ἢ στηλιτευθῆναι
easily to-be-expressed and to-be-confessed or to-be-exposed
πνευματικῷ ἰατρῷ δυνάμενος. Διὸ καὶ πολλοῖς πολλάκις
to-a-spiritual physician able therefore also in-many often
ἀπόγνωσιν καὶ ἀνελπιστίαν ἐγέννησεν· ὥσπερ σκώληξ ἐν
despair and hopelessness it-begot like a-worm in
ξύλῳ, πᾶσαν αὐτῶν τὴν ἐλπίδα ἐξαναλώσας ὁ ἀνόσιος.
wood all their the hope having-consumed the unholy(-one)

Οὗτος τοίνυν, οὗτος ὁ παμμίαρος φιλεῖ πολλάκις παρ᾽
this therefore this the all-foul(-one) loves often during
αὐτὰς τὰς ἁγίας συνάξεις, καὶ κατ᾽ αὐτὴν τὴν φρικτὴν τῶν
the-very the holy services and at the-very the awesome of-the
μυστηρίων ὥραν δυσφημεῖν τὸν Κύριον, καὶ τὰ τελούμενα
mysteries hour to-revile the Lord and the performed
ἅγια. Ὅθεν μάλιστα καὶ μανθάνομεν σαφῶς μὴ οὖσαν
holy(-things) whence especially also we-learn clearly not being
τὴν ἡμετέραν ψυχὴν τὴν τὰ ἄθεσμα, καὶ ἀκατάληπτα
the our soul the(-one) the lawless and incomprehensible
ἐκεῖνα, καὶ ἄῤῥητα λόγια ἔνδοθεν φθεγξαμένην· ἀλλὰ τὸν
those and unspeakable oracles within having-uttered but the
μισόθεον δαίμονα τὸν ἐκ τῶν οὐρανῶν δραπετεύσαντα·
God-hating demon the(-one) from the heavens having-fled
διὰ τὸ κἀκεῖ τὸν Κύριον βλασφημίας τῷ δοκεῖν
because-of the and-there the Lord blasphemies in-the seeming
βαλεῖν. Εἰ γὰρ ἐμοὶ οἱ ἄσεμνοι ἐκεῖνοι καὶ ἀπρεπεῖς
to-have-cast if for mine the indecent those and unseemly
λόγοι, πῶς τὸ δῶρον δεξάμενος προσκυνῶ; Πῶς λοιδορεῖν
words how the gift having-received do-I-worship how to-revile
καὶ εὐλογεῖν δύναμαι; Πολλοὺς ὁ ἀπατεὼν οὗτος καὶ
and to-bless can-I many the deceiver this and
ψυχοφθόρος εἰς ἔκστασιν φρενῶν ἤγαγε πολλάκις· οὐδεὶς
soul-destroyer into derangement of-wits led often no
γὰρ ἕτερος λογισμὸς οὕτως δυσεξαγόρευτος, ὡς αὐτὸς
for other thought so hard-to-confess as it
καθέστηκε· διὸ πολλάκις τοῖς πολλοῖς καὶ συνεγήρασεν.
is therefore often with-the many even it-grew-old
Οὐδὲν γὰρ οὕτως τοῖς δαίμοσι καὶ τοῖς λογισμοῖς ἰσχὺν
nothing for so to-the demons and the thoughts strength
καθ᾽ ἡμῶν δίδωσιν, ὡς τὸ τούτους ἀνεξαγορεύτους ἐν τῇ
against us gives as the them unconfessed in the

καρδίᾳ σιτίζεσθαι καὶ ἀποκρύπτεσθαι· μηδεὶς ἐπὶ λογισμοῖς
heart to-be-fed and to-be-hidden let-no-one for thoughts
βλασφημίας αὐτὸν αἴτιον εἶναι λογίσοιτο· καρδιογνώστης
of-blasphemy himself responsible to-be reckon knower-of-hearts
γάρ ἐστιν ὁ Κύριος, καὶ ἐπίσταται, οὐχ ἡμῶν, ἀλλὰ
for is the Lord and knows not ours but
τῶν ἐχθρῶν ἡμῶν εἶναι τὰ τοιαῦτα ῥήματα. Τὸ μεθύειν
of-the enemies our to-be the such words the to-be-drunk
αἴτιον τοῦ προσκόπτειν· καὶ τὸ ὑπερηφανεύεσθαι, αἴτιον
cause of-the stumbling and the to-be-proud cause
τῶν ἀπρεπῶν λογισμῶν, καὶ ἐκ μὲν τοῦ προσκόπτειν
of-the unseemly thoughts and from indeed the stumbling
ἀναίτιος ὁ προσκόψας, ἐκ δὲ τοῦ μεθύειν πάντως
blameless the(-one) having-stumbled from but the being-drunk surely
τιμωρηθήσεται. Ἐν προσευχῇ σταθέντων ἡμῶν οἱ
will-be-punished in prayer having-stood us the
ἀκάθαρτοι καὶ ἄῤῥητοι λογισμοὶ ἐκεῖνοι ἐπανέστησαν·
unclean and unspeakable thoughts those rose-up
καὶ τὴν προσευχὴν πληρωσάντων, εὐθέως ὑπεχώρησαν·
and the prayer having-finished immediately withdrew
τοῖς γὰρ μὴ μαχομένοις αὐτοῖς οὐ φιλοῦσι μάχεσθαι.
with-those for not fighting them not they-love to-fight
Οὐ μόνον τὸ Θεῖον, καὶ τὰ θεῖα πάντα ὁ ἄθεος
not only the Divine and the divine(-things) all the godless(-one)
βλασφημεῖ, ἀλλὰ αἰσχροτάτους τινὰς καὶ ἀπρεπεῖς λόγους
blasphemes but most-shameful certain and unseemly words
ἐν ἡμῖν φθέγγεται· ἵνα ἢ τὴν προσευχὴν καταλείψωμεν,
in us utters that either the prayer we-may-abandon
ἢ ἑαυτῶν ἀπογνῶμεν· πολλοὺς μὲν τῆς προσευχῆς
or of-ourselves despair many indeed from-the prayer
ἀνέκοψε, πολλοὺς δὲ τῶν μυστηρίων ἀπεχώρησε· τινῶν
he-cut-off many and from-the mysteries drove-away of-some

μὲν τὰ σώματα τῇ λύπῃ κατέτηξεν· ἄλλους δὲ διὰ
indeed the bodies with-the grief he-wasted others and through
νηστείας δεδάμακεν ὁ πονηρὸς οὗτος καὶ ἀπάνθρωπος
fasting has-subdued the wicked this and inhuman
τύραννος· καὶ οὐδεμίαν αὐτῆς τὴν ἄνεσιν δέδωκεν· οὐ
tyrant and no its the respite has-given not
μόνον τοῖς κατὰ κόσμον, ἀλλὰ καὶ τοῖς τὸν μοναδικὸν
only to-those in (the)-world but also to-those the monastic
βίον μετερχομένοις τοῦτο ἀπεργασάμενος, μηδεμίαν αὐτοῖς
life pursuing this having-done no to-them
λοιπὸν σωτηρίαν ἔχειν ὑποτιθέμενος, ἀλλὰ καὶ ἀπίστων
thereafter salvation to-have suggesting but also than-unbelievers
καὶ Ἑλλήνων πάντων ἐλεεινοτέρους εἶναι ἀποφαινόμενος.
and Pagans all more-pitiable to-be declaring

6 Ὁ πνεύματι βλασφημίας ὀχλούμενος, καὶ τούτου
the(-one) by-(the)-spirit of-blasphemy troubled and from-it
ἀπαλλαγῆναι βουλόμενος ἐπιγνώτω ἀκριβῶς, μὴ τὴν
to-be-freed wishing let-him-recognize exactly not the
ψυχὴν τὴν ἑαυτοῦ αἴτιον εἶναι τῶν τοιούτων λογισμῶν,
soul the own cause to-be of-the such thoughts
ἀλλὰ αὐτὸν ἀκάθαρτον δαίμονα, τόν ποτε πρὸς Κύριον
but the-very unclean demon the(-one) once to (the)-Lord
λέγοντα· Ταῦτα πάντα σοι δώσω, εἰ ἂν πεσὼν
saying these(-things) all to-you I-will-give if — having-fallen
προσκυνήσῃς μοι. Διὸ καὶ ἡμεῖς ἐξουθενοῦντες αὐτόν,
you-worship me therefore also we despising him
καὶ μηδόλως τὰ παρ᾽ αὐτοῦ λογιζόμενα εἰς μέτρον
and in-no-way the(-things) from him thought into account
ἔχοντες, εἴπωμεν· Ὕπαγε ὀπίσω μου, Σατανᾶ, Κύριον τὸν
taking let-us-say get behind me Satan (the)-Lord —
Θεόν μου προσκυνήσω, καὶ αὐτῷ μόνῳ λατρεύσω. Σοῦ δὲ
God my I-will-worship and him alone I-will-serve your and

ἐπιστρέψει ὁ πόνος καὶ ὁ λόγος ἐπὶ τὴν κεφαλήν σου,
will-return the toil and the word upon the head your
καὶ ἐπὶ τὴν κορυφήν σου, ἡ βλασφημία σου καταβήσεται
and upon the crown your the blasphemy your will-come-down
ἐν τῷ νῦν καὶ ἐν τῷ μέλλοντι αἰῶνι· ὁ ἐκτὸς
in the present and in the coming age the(-one) outside
τοῦ προειρημένου τρόπου τὸν τῆς βλασφημίας δαίμονα
the aforesaid way the of-the blasphemy demon
παλαῖσαι βουλόμενος, ὅμοιός ἐστι τῷ ἐν ταῖς αὐτοῦ
to-wrestle wishing like is to-the(-one) in the his
χερσὶν ἀστραπὴν κατασχεῖν δοκιμάζοντι· πῶς γὰρ καὶ
hands lightning to-hold trying how for even
καταλήψεται, ἢ ἀντείπῃ, ἢ παλαίσῃ τῷ ἐξαίφνης ἐν
will-be-seize or contradict or wrestle with-the(-one) suddenly in
τῇ καρδίᾳ δίκην ἀνέμου παρερχομένῳ καὶ ῥοπῆς, τάχιστα
the heart like wind passing and an-instant most-quickly
τὸν λόγον λέγοντι, καὶ εὐθέως ἀφαντουμένῳ; Πάντες
the word saying and immediately vanishing all
γὰρ οἱ πολέμιοι καὶ ἵστανται, καὶ προσπαλαίουσι, καὶ
for the enemies both stand and grapple and
χρονίζουσι, καὶ καιρὸν παρέχουσι τῷ κατ᾽ αὐτῶν
linger and time give to-the(-one) against them
παλαίειν βουλομένῳ· οὗτος δὲ οὔ, ἀλλὰ ἅμα τοῦ
to-wrestle wishing this but not but at-once with-the
φανῆναι ἀπέστη, καὶ ἅμα τοῦ προσλαλῆσαι παρῆλθε.
appearing withdrew and at-once with-the speaking passed-by
Πολλάκις ἐν τῇ τῶν ἁπλουστέρων ἀκεραιοτέρων διανοίᾳ ὁ 7
often in the of-the simpler purer mind the
τοιοῦτος δαίμων φιλοχωρεῖν εἴωθε, οἵτινες καὶ μάλιστα
such demon to-linger is-accustomed who also most
σφοδροτέρως τῶν ἄλλων θορυβοῦνται καὶ ταράττονται.
more-vehemently than-the others are-troubled and disturbed

Ἐν οἷς καὶ λέγομεν κυρίως, οὐκ ἐξ οἰήσεως, ἀλλ᾽ ἐκ
in whom also we-say properly not from conceit but from
φθόνου τῶν δαιμόνων τὸ πᾶν γίνεσθαι. Τοῦ κρίνειν
envy of-the demons the whole to-happen from-the to-judge
καὶ τοῦ κατακρίνειν τὸν πλησίον παυσώμεθα, καὶ
and from-the to-condemn the neighbor let-us-cease and
λογισμοὺς βλασφημίας οὐ φοβηθησόμεθα· ἀφορμὴ γὰρ καὶ
thoughts of-blasphemy not we-will-fear occasion for and
ῥίζα τοῦ δευτέρου τὸ πρότερον. Ὥσπερ ὁ ἐν οἴκῳ
root of-the second the first as the(-one) in a-house
κατακεκλεισμένος ὑπάρχων τῶν ἔξω παριόντων τοὺς
shut-up being of-those outside passing the
λόγους ἀκούει, αὐτὸς τούτους μὴ φθεγγόμενος· οὕτω καὶ
words hears himself them not uttering thus also
ἡ ψυχὴ ἐν ἑαυτῇ διάγουσα, τὰς τοῦ δαίμονος βλασφημίας
the soul in itself dwelling the of-the demon blasphemies
ἀκροωμένη ταράττεται, ἅπερ φθέγγεται δι᾽ αὐτῆς
hearing is-disturbed which he-utters through it
παρερχόμενος. Ὁ ἐξουθενώσας τοῦτον, τοῦ πάθους
passing the(-one) having-despised him from-the passion
ἠλευθέρωται· ὁ δὲ ἄλλως αὐτῷ παλαίειν σοφιζόμενος,
has-been-freed the(-one) but otherwise with-him to-wrestle contriving
εἰς τέλος ὑπόκειται· ὁ γὰρ λόγοις πνεύματα κρατῆσαι
to (the)-end is-subject the(-one) for with-words spirits to-master
βουλόμενος, ὅμοιός ἐστι τῷ ἀνέμους ἐγκλείοντι.
wishing like is to-the(-one) winds shutting-in

8 Μοναχὸς σπουδαῖος ὑπὸ τούτου ὀχλούμενος τοῦ δαίμονος
a-monk earnest by this troubled the demon
ἐπὶ εἰκοστὸν ἔτος τὰς ἑαυτοῦ σάρκας νηστείαις καὶ
for twentieth year the own flesh with-fasts and
ἀγρυπνίαις κατέτηξε. Καὶ ὡς οὐδεμιᾶς ὠφελείας ᾔσθετο
vigils wasted and when no benefit he-perceived

ἀπελθὼν καὶ τὸ πάθος ἐν χάρτῃ γεγραφώς, ἁγίῳ τινὶ
having-gone-away and the passion on paper having-written to-a-holy certain
ἀνδρὶ ἐπέδωκεν, ἐπὶ πρόσωπον κείμενος καὶ πρὸς αὐτὸν
man gave(-it) on (his)-face lying and to him
ἀνανεύειν μὴ δυνάμενος. Ὡς δὲ ἀνέγνω ὁ γέρων, ἐμειδίασε,
to-look-up not able when and read(-it) the elder he-smiled
καὶ ἀναστήσας τὸν ἀδελφὸν λέγει αὐτῷ· Ἐπίθες, τέκνον, τὴν
and having-raised the brother says to-him put child the
σὴν χεῖρα ἐπὶ τὸν ἐμὸν αὐχένα. Καὶ ὡς τοῦτο ὁ ἀδελφὸς
your hand on the my neck and when this the brother
πεποίηκε, λέγει ὁ μέγας· Ἐπὶ τὸν ἐμὸν τράχηλον, ἀδελφέ,
had-done says the great(-man) on the my neck brother
ἡ ἁμαρτία αὕτη, ὅσα ἔτη καὶ πεποίηκε, καὶ ποιήσει ἐν
the sin this as-many years both it-has-worked and will-work in
σοί, μόνον σὺ αὐτὴν εἰς μέτρον μηκέτι ἔχε. Καὶ διεβεβαιοῦτο
you only you it into account no-longer take and affirmed
ὁ τοιοῦτος, ὡς οὐ πρώην τῆς κέλλης τοῦ γέροντος
the such(-man) that not yet from-the cell of-the elder
ἐξεληλύθει, ἕως οὗ τὸ πάθος θᾶττον ἄφαντον γέγονεν· τούτου
he-had-come-out until — the passion quickly vanished became of-this
ἐν πείρᾳ γενόμενος ἐμοὶ διηγήσατο εὐχαριστῶν τῷ Χριστῷ.
in experience having-been to-me he-related thanking — Christ
Νίκην τοῦ πάθους ὁ εἰληφὼς ἀπώσατο ὑπερηφανίαν. 9
victory over-the passion the(-one) having-received thrust-away pride

Meekness runs before humility as morning light before the sun, and must be learned first. It is a mind unmoved in honor and dishonor, a rock above the sea of temper, the mother of love, and the dwelling of the Holy Spirit; the meek are filled with knowledge. Simplicity is an unvaried habit of soul, guilelessness a cheerful state free of scheming, and wickedness a demonic knowledge; the wicked man is the devil's namesake, so the Lord taught us to pray to be delivered from the evil one. Adam kept his simplicity while he did not see his nakedness, but simplicity grafted by toil onto wickedness is higher than simplicity by nature, for it bears humility. Paul the Simple is its pattern, and a fall has often taught the clever innocence.

1 Προτρέχει μὲν τοῦ ἡλίου τὸ πρωϊνὸν φῶς, πάσης δὲ
runs-before indeed the sun the morning light of-all and
ταπεινοφροσύνης πραΰτης πρόδρομος· διὸ καὶ τοῦ φωτὸς
humility meekness forerunner therefore also the light
ἀκούσωμεν, οὕτως αὐτὰς τῷ βαθμῷ κατατάττοντος·
let-us-hear thus them in-the step arranging
Μάθετε γὰρ ἀπ' ἐμοῦ, φησί, ὅτι πρᾶός εἰμι, καὶ ταπεινὸς τῇ
learn for from me he-says that meek I-am and humble in-the
καρδίᾳ. Οὐκοῦν θέμις πρὸ ἡλίου περὶ φωτὸς φωτισθῆναι·
heart therefore (it-is)-right before (the)-sun about light to-be-illumined
εἶθ' οὕτως τῷ ἡλίῳ ἐνατενίσαι τρανῶς. Οὐκ ἔστι γάρ,
then thus at-the sun to-gaze clearly not it-is-possible for
οὐκ ἔστι τὸν μὴ τοῦτο προγνόντα, ἐκεῖνον θεάσασθαι,
not it-is-possible the(-one) not this having-first-known that to-behold
ὡς ἡ τῶν λεγομένων διδάσκει ἀληθὴς κατάστασις. Πραΰτης
as the of-the (things)-said teaches true state meekness
ἐστὶν ἀμετάθετος νοὸς κατάστασις, ἐν τιμαῖς καὶ ἀτιμίαις
is an-unchanging of-mind state in honors and dishonors
ὡσαύτως ἔχουσα. Πραΰτης ἐστὶν ἐν ταραχαῖς τοῦ πλησίον
alike being meekness is in disturbances of-the neighbor

ἀνεπαισθήτως καὶ εἰλικρινῶς ὑπὲρ αὐτοῦ προσεύχεσθαι.
unfeelingly and sincerely for him to-pray
Πραΰτης ἐστὶν ὑπερκειμένη τῆς τοῦ θυμοῦ θαλάττης πέτρα,
meekness is standing-above the of-the temper sea a-rock
πάντα τὰ προσρήσσοντα κύματα διαλύουσα, καὶ οὐδαμῶς
all the breaking-against(-it) waves dissolving and in-no-way
κλόνον ὑπομένουσα. Πραΰτης ἐστὶν ὑπομονῆς στήριγμα,
shaking enduring meekness is of-patience support
ἀγάπης θύρα, μᾶλλον δὲ μήτηρ, διακρίσεως ὑπόθεσις·
of-love door rather but mother of-discernment foundation
Διδάξει γάρ, φησί, Κύριος πραεῖς ὁδοὺς αὐτοῦ· ἀφέσεως
will-teach for he-says (the)-Lord (the)-meek ways his of-forgiveness
πρόξενος· παῤῥησία ἐν προσευχῇ· Πνεύματος ἁγίου χωρίον·
cause boldness in prayer of-(the)-Spirit holy dwelling
Ἐπὶ τίνας γὰρ ἐπιβλέψω, ἀλλ' ἢ ἐπὶ τὸν πρᾶον καὶ
on whom for will-I-look but — on the meek and
ἡσύχιον; Πραΰτης ὑπακοῆς συνεργός, ἀδελφότητος ὁδηγός,
quiet meekness of-obedience co-worker of-brotherhood guide
μαινομένων χαλινός, θυμουμένων ἐκκοπή, καὶ χαρᾶς
of-(the)-raging bridle of-(the)-enraged cutting-off and of-joy
χορηγός, Χριστοῦ μίμημα, ἀγγέλων ἰδίωμα, δαιμόνων
supplier of-Christ imitation of-angels property of-demons
δεσμός, καὶ πικρίας θυρεός. Ἐν καρδίαις πραέων
bond and against-bitterness shield in hearts of-(the)-meek
ἐπαναπαύσεται Κύριος· ψυχὴ δὲ ταραχώδης διαβόλου
will-rest (the)-Lord a-soul but turbulent of-(the)-devil
καθέδρα. Οἱ πραεῖς κληρονομήσουσι γῆν· μᾶλλον δὲ
seat the meek will-inherit (the)-earth rather but
κατακυριεύσουσι γῆς· μεμηνότες δὲ ἄνδρες ἐκπορθοῦνται
will-master (the)-earth raging but men are-driven-out
ἀπὸ γῆς αὐτῶν. Ψυχὴ πραεῖα θρόνος ἁπλότητος· νοῦς δὲ
from land their a-soul meek throne of-simplicity a-mind but

ὀργίλος δημιουργὸς πονηρίας. Ψυχὴ ἠπία χωρήσει λόγους
angry maker of-wickedness a-soul gentle will-hold words
σοφίας, Ὁδηγήσει γὰρ Κύριος πραεῖς ἐν κρίσει, μᾶλλον
of-wisdom will-guide for (the)-Lord (the)-meek in judgment rather
δὲ ἐν διακρίσει. Ψυχὴ εὐθὴς σύμβιος ταπεινώσεως· ἡ δὲ
but in discernment a-soul upright companion of-humility the but
πονηρὰ ὑπερηφανίας νεανίς. Ψυχαὶ πραέων πλησθήσονται
wicked of-pride handmaid souls of-(the)-meek will-be-filled
γνώσεως· θυμώδης δὲ νοῦς σκότους καὶ ἀγνωσίας
with-knowledge a-hot-tempered but mind of-darkness and of-ignorance
σύνοικος. Θυμώδης καὶ εἴρων ἀλλήλοις ὑπήντησαν·
housemate a-hot-tempered(-man) and a-dissembler each-other met
καὶ οὐκ ἦν εὑρεῖν λόγον εὐθῆ ἐν διαλέξει αὐτῶν.
and not it-was-possible to-find (a)-word straight in conversation their
Ἀναπτύξας τὴν καρδίαν τοῦ προτέρου, εὑρήσεις μανίαν,
having-opened the heart of-the former you-will-find madness
τὴν δὲ τοῦ δευτέρου ψυχὴν ἐρευνήσας, θεωρήσεις πονηρίαν.
the and of-the second soul having-searched you-will-see wickedness
Ἁπλότης ἐστὶν ἕξις ψυχῆς ἀποίκιλος, πρὸς κακόνοιαν
simplicity is a-habit of-soul unvaried toward malice
γενομένη ἀκίνητος. Πονηρία ἐστὶν ἐπιστήμη, μᾶλλον
become immovable wickedness is knowledge rather
δὲ ἀσχημοσύνη δαιμονιώδης, ἀληθείας ἀποστερηθεῖσα,
but disgrace demonic of-truth deprived
καὶ τοὺς πολλοὺς λανθάνειν δοκοῦσα. Ὑπόκρισίς ἐστι
and the many to-escape thinking hypocrisy is
σώματος καὶ ψυχῆς ἐναντία κατάστασις ἐπινοίαις ἁπάσαις
of-body and of-soul contrary state with-schemes all
ἐμπεπλεγμένη· ἀκακία ἐστὶν ἱλαρὰ ψυχῆς κατάστασις
entwined innocence is a-cheerful of-soul state
ἐπινοίας πάσης ἀπηλλαγμένη. Εὐθύτης ἐστὶν ἀπερίεργος
from-scheming all freed uprightness is unmeddling

ἔννοια, ἀνόθευτον ἦθος, ἄπλαστος καὶ ἀπροκατασκεύαστος
thought unadulterated character unfeigned and unrehearsed
λόγος· ἀπόνηρός ἐστι καθαρὰ φύσις ψυχῆς, ὡς
speech (the)-guileless(-one) is pure nature of-soul as
πέφυκε κτισθεῖσα τὰς ἐντεύξεις πρὸς πάντας ποιουμένη.
it-was created the dealings with all making
Πονηρία ἐστὶν εὐθύτητος ἐναλλαγή, πεπλανημένη ἔννοια·
wickedness is of-uprightness perversion a-deluded thought
οἰκονομίας ψευδομένη· κεκολασμένοι ὅρκοι, συμπεπλεγμένοι
of-dispensation feigning punishable oaths entangled
λόγοι· βυθὸς καρδίας, ἄβυσσος δόλου, πεποιωμένον
words a-depth of-heart an-abyss of-guile ingrained
ψεῦδος, φυσικὴ λοιπὸν οἴησις, ταπεινώσεως ἀντίπαλος,
falsehood natural thereafter conceit of-humility adversary
μετανοίας ὑπόκρισις, πένθους μικρυσμός, ἐξομολογήσεως
of-repentance hypocrisy of-mourning diminishing of-confession
ἔχθρα, ἰδιογνωμόρυθμος, πτωμάτων πρόξενος, ἀναστάσεως
enmity self-willed of-falls cause to-rising
ἀντίθετος, ὕβρεων μειδιασμός, μεμωραμμένη κατήφεια,
opposed at-insults smiling foolish dejection
ἐπίπλαστος εὐλάβεια, δαιμονιώδης βίος.
feigned piety demonic life
Πονηρός ἐστι διαβόλου συνώνυμος καὶ συνόμιλος. Διὸ 2
a-wicked(-man) is of-(the)-devil namesake and companion therefore
καὶ Κύριος οὕτως αὐτὸν ἡμᾶς ὀνομάζειν ἐδίδαξε λέγοντας·
also (the)-Lord thus him us to-name taught saying
Ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Φύγωμεν ἀπὸ κρημνοῦ
deliver us from the evil(-one) let-us-flee from (the)-cliff
ὑποκρίσεως, καὶ ἀπὸ λάκκου ὑπουλότητος, ἀκούοντες τοῦ
of-hypocrisy and from (the)-pit of-deceit hearing the(-one)
λέγοντος ὅτι οἱ πονηρευόμενοι ἐξολοθρευθήσονται, καὶ
saying that those acting-wickedly will-be-destroyed and

ὡσεὶ λάχανα χλόης ταχὺ ἀποπεσοῦνται. Οἱ γὰρ τοιοῦτοι
like herbs of-grass quickly will-fall-away the for such(-men)
βοσκὴ δαιμόνων. Ὥσπερ ἀγάπη ὁ Θεὸς ὀνομάζεται, οὕτως
pasture of-demons as love — God is-named thus
καὶ εὐθύτης. Διὸ ὁ σοφὸς ἐν τοῖς Ἄσμασί φησι πρὸς
also uprightness therefore the wise(-man) in the Songs says to
τὴν καθαρὰν καρδίαν· Εὐθύτης ἠγάπησέ σε. Καὶ πάλιν ὁ
the pure heart uprightness loved you and again the
τούτου πατήρ· Χρηστὸς καὶ εὐθὺς ὁ Κύριος. Καὶ τοὺς
his father good and upright the Lord and the(-ones)
συνωνύμους αὐτοῦ σώζεσθαι λέγει· φησὶ γάρ· Τοῦ
named-like him to-be-saved he-says he-says for of-the(-one)
σώζοντος τοὺς εὐθεῖς τῇ καρδίᾳ. Καὶ πάλιν· Εὐθύτητας
saving the upright in-the heart and again uprightnesses
ψυχῶν εἶδε, καὶ ἐπεσκέψατο τὸ πρόσωπον αὐτοῦ. Πρῶτον
of-souls saw and visited the face his first
ἰδίωμα τῆς τῶν παίδων αὐξήσεως, ἁπλότης ἀποίκιλος, ἣν
property of-the of-the children growth simplicity unvaried which
ἕως εἶχεν Ἀδὰμ ἐκεῖνος, οὐκ εἶδε γύμνωσιν ψυχῆς αὐτοῦ·
while had Adam that not saw nakedness of-soul his
οὐδὲ ἀσχημοσύνην σαρκὸς αὐτοῦ. Καλὴ μὲν καὶ ἡ φύσει
nor shame of-flesh his good indeed also the by-nature
τισὶν ἐνυπάρχουσα ἁπλότης, καὶ μακαρία· οὐχ οὕτως δέ, ὡς
in-some existing simplicity and blessed not so but as
ἡ ἐκ πονηρίας δι' ἱδρώτων κατεγκεντρισθεῖσα· ἡ
the(-one) from wickedness through sweats grafted-in the-one
μὲν γὰρ ἀπὸ πολλῆς ποικιλίας καὶ παθῶν σκέπεται· ἡ
indeed for from much wiliness and passions is-sheltered the-other
δὲ ὑψηλοτάτης ταπεινοφροσύνης καὶ πραότητος γίνεται
and of-highest humility and meekness becomes
πρόξενος· καὶ τῇ μὲν οὐ πολὺς ὁ μισθός, τῇ δὲ
cause and for-the-one indeed not much the reward for-the-other and

ὑπερύμνητος. Πάντες οἱ τὸν Κύριον ἑαυτοῖς ἐπισπάσασθαι
highly-praised all those the Lord to-ourselves to-draw
βουλόμενοι, ἁπλῶς καὶ ἀπλάστως, καὶ ἀποικίλως, καὶ
wishing simply and unfeignedly and without-wiles and
ἀπονήρως ὡς διδασκάλῳ ἐν τοῖς μαθήμασιν ἀπεριέργως
without-malice as to-a-teacher in the lessons without-curiosity
προσέλθωμεν. Ἁπλοῦς γὰρ ὤν, καὶ ἀσύνθετος, ἁπλᾶς
let-us-approach simple for being and uncompounded simple
τινας καὶ ἀκεραίους τὰς ἑαυτῷ προσερχομένας ψυχὰς
certain and pure the to-him approaching souls
εἶναι βούλεται. Οὐκ ἔστι γὰρ ἁπλότητα ἀπηλλαγμένην
to-be he-wishes not it-is-possible for simplicity freed
ταπεινώσεως θεάσασθαί ποτε. Πονηρός ἐστι προβλέπτης,
from-humility to-behold ever a-wicked(-man) is a-seer
ψευδὴς ἐκ λόγων τοὺς λογισμούς, καὶ ἐκ σχημάτων
false from words the thoughts and from gestures
τὰ ἐγκάρδια λαμβάνειν φανταζόμενος· εἶδον εὐθεῖς
the secrets-of-the-heart to-grasp imagining I-saw upright(-men)
ἐκ πονηρῶν πονηρεύεσθαι μεμαθηκότας, καὶ πεφάντασμαι
from wicked(-men) to-act-wickedly having-learned and I-have-wondered
πῶς καὶ φύσεως ἰδίωμα καὶ προτέρημα οὕτως ταχέως
how both of-nature property and advantage thus quickly
ἀπολέσαι ἴσχυσαν. Ὅσα οἱ εὐθεῖς εὐχερῶς μεταπίπτουσι,
to-lose they-could as-much the upright easily change
τοσούτῳ δυσχερῶς οἱ ἐναντίοι μεταποιηθῆναι δύνανται.
so-much with-difficulty the opposite to-be-changed can
Ξενιτεία ἀληθὴς καὶ ὑποταγή, καὶ φυλακὴ χειλέων πολλὰ
exile true and submission and guarding of-lips much
πολλάκις ἴσχυσαν καὶ μετεποίησαν παραδόξως ἀνίατα.
often availed and transformed wonderfully incurable(-things)
Εἰ ἡ γνῶσις φυσιοῖ τοὺς πλείονας· μή πως ἡ ἰδιωτεία,
if the knowledge puffs-up the most not perhaps the plainness

καὶ ἡ ἀμαθία ταπεινοῦν συμμέτρως πέφυκεν. Ἀπόδειξις καὶ
and the ignorance to-humble moderately is-wont proof and
ὅρος ἐναργὴς καὶ τύπος ἡμῖν τῆς μακαρίας ἁπλότητος
definition clear and model for-us of-the blessed simplicity
ὁ τρισμακάριος Παῦλος γέγονεν ὁ ἁπλοῦς. Οὐδεὶς γάρ,
the thrice-blessed Paul has-become the simple no-one for
οὐδεὶς οὐδαμοῦ τοιαύτην προκοπὴν ἐν ὀλίγῳ οὐδὲ εἶδεν,
no-one anywhere such progress in little(-time) neither saw
οὐδὲ ἤκουεν, οὐδὲ ἰδεῖν δύναται πώποτε. Ἁπλοῦς μοναχός,
nor heard nor to-see can ever a-simple monk
ἄλογον λογικόν, ὑπήκοον, τὸ οἰκεῖον φορτίον
an-irrational(-animal) rational obedient the own burden
τελείως τῷ ἄγοντι ἀποθέμενος. Οὐκ ἀντείπει ζῷον
completely on-the(-one) leading having-put-down not will-contradict an-animal
τῷ δεσμοῦντι· οὐδὲ ψυχὴ εὐθὴς τῷ ἐπιστατοῦντι·
the(-one) binding nor a-soul upright the(-one) presiding
ἕπεται τῷ ἕλκοντι ὡς βούλεται, καὶ μέχρι θύσεως
it-follows the(-one) drawing as he-wishes and to slaughter
ἀντιλέγειν οὐκ ἐπίσταται. Δυσκόλως πλούσιοι εἰς βασιλείαν,
to-contradict not knows with-difficulty (the)-rich into (the)-kingdom
καὶ φρόνιμοι ἄφρονες εἰς ἁπλότητα εἰσελεύσονται. Πτῶμα
and (the)-prudent foolish into simplicity will-enter a-fall
πολλάκις δεινοὺς ἐσωφρόνισεν, ἀκούσιον αὐτοῖς σωτηρίαν
often clever(-men) sobered involuntary to-them salvation
καὶ ἀκακίαν κεχαρισμένον. Πάλαιε πλανᾷν σου τὴν
and innocence having-granted wrestle to-lead-astray your the
φρόνησιν, καὶ οὕτως ποιῶν εὑρήσεις σωτηρίαν, καὶ
prudence and thus doing you-will-find salvation and
εὐθύτητα ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. Ἀμήν.
uprightness in Christ Jesus the Lord our amen

To describe humility in words is to teach honey's sweetness to those who have never tasted it. Those led by the Spirit gather to read its inscription, and each defines it differently; John, gathering their crumbs, calls it a nameless grace of the soul, learned from Christ, meek and humble in heart. Repentance, mourning, and humility differ as leaven and flour from bread, yet are one three-stranded chain, marked by glad acceptance of dishonor, the death of temper, and distrust of one's own goods. Demons praised a wise brother, who answered that their going made him great and their staying made him humble. A monk wrote the virtues' names on his cell wall to answer his praising thoughts. Humility is an abyss no thief can reach.

Ὁ ἀγάπης Κυρίου κυρίως, καὶ ταπεινοφροσύνης 1
the(-one) of-love of-(the)-Lord properly and of-humility
πρεπόντως, καὶ μακαρίας ἁγνείας ἀληθῶς, καὶ ἐλλάμψεως
fittingly and of-blessed purity truly and of-illumination
Θεοῦ ἐναργῶς, καὶ φόβου αὐτοῦ ἀψευδῶς, καὶ πληροφορίας
of-God clearly and of-fear his unfeignedly and of-assurance
καρδίας εἰλικρινῶς αἴσθησιν καὶ ἐνέργειαν διὰ λόγου
of-heart sincerely (the)-perception and working through speech
ὁρατοῦ διηγεῖσθαι βουλόμενος, καὶ τοὺς ταύτης ἀγεύστους
visible to-describe wishing and those of-it untasting
ἐν ἐξηγήσεσι περὶ τῶν τοιούτων φωτίζειν δοκῶν,
in explanations about the such(-things) to-enlighten thinking
ὅμοιόν τι ποιεῖ ἀνδρί, τῷ τοὺς μὴ γευσαμένους
like something does to-a-man the(-one) those not having-tasted
μέλιτος πώποτε τὴν τούτου γλυκύτητα διὰ λόγων, καὶ
honey ever the its sweetness through words and
ὑποδειγμάτων διδάσκειν θέλοντι. Ἀλλ' ὁ μὲν δεύτερος εἰς
examples to-teach wishing but the indeed second in
μάτην φιλολογεῖ, ἵνα μὴ εἴπω βαττολογεῖ· ὁ δὲ πρότερος,
vain talks that not I-say babbles the and former

ἢ ἄπειρος τῆς ἑαυτοῦ διηγήσεως κατέστηκεν, ἢ ὑπὸ
either inexperienced of-the own account is or by
κενοδοξίας ὀξέως ἐμπαίζεται. Προέθηκεν ὁ λόγος θησαυρὸν
vainglory sharply is-mocked set-forth the discourse a-treasure
εἰς βάσανον ἐν ὀστρακίνοις σκεύεσι, μᾶλλον δὲ σώμασι,
for testing in earthen vessels rather but bodies
κατησφαλισμένον ὑπάρχοντα, παντὶ λόγῳ τῇ ποιότητι
secured being to-every word in-the quality
ἀγνώριστον διαμένοντα, μόνην δὲ τὴν ἄνωθεν ἐπιγραφὴν
unknowable remaining only and the from-above inscription
ἀκατάληπτον περικείμενον πολλὴν καὶ ἀπέραντον τοῖς
incomprehensible bearing much and endless to-those
λόγῳ ζητοῦσι τὴν ἔρευναν, καὶ τὸν μόχθον παρέχουσαν.
by-reason seeking the search and the toil providing
Εἶχε δὲ ἡ λέξις οὕτως· Ἡ ἁγία ταπείνωσις. Ὅσοι
had and the wording thus the holy humility as-many-as
Πνεύματι Θεοῦ ἄγονται, οὗτοι ἡμῖν εἰς τὸ νοερὸν τοῦτο
by-(the)-Spirit of-God are-led these with-us into the spiritual this
καὶ πάνσοφον συνεισιέτωσαν συνέδριον, πλάκας γνώσεως
and all-wise let-them-come-in council tablets of-knowledge
θεογράφους σὺν αὐτοῖς μετὰ χεῖρας νοερὰς ἐπιφερόμενοι·
God-written with them in hands spiritual carrying
καὶ συνελθύθαμεν καὶ συνεζητήκαμεν, καὶ βεβασανίκαμεν
and we-have-come-together and have-inquired and have-tested
τῆς τιμίας ἐπιγραφῆς τὴν δύναμιν. Καὶ ὁ μὲν ἔλεγε
of-the precious inscription the meaning and the-one indeed said
λήθην τῶν κατορθουμένων προσεχῆ· ἕτερος δὲ τὸ πάντων
forgetfulness of-the achievements constant another and the than-all
ἐσχατώτερον καὶ ἁμαρτωλότερον ἑαυτὸν λογίζεσθαι· ἄλλος
lower and more-sinful oneself to-reckon another
ἐπίγνωσιν νοὸς τῆς οἰκείας ἀσθενείας καὶ ἀδυναμίας·
recognition of-mind of-the own weakness and powerlessness

ἕτερος, τὸ προκαταλαμβάνειν τὸν πλησίον ἐν παροργισμοῖς
another the to-anticipate the neighbor in provocations
καὶ λύειν πρῶτον τὴν μῆνιν· ἕτερος πάλιν χάριτος
and to-dissolve first the wrath another again of-(the)-grace
Θεοῦ καὶ συμπαθείας ἐπίγνωσιν· ἄλλος συντετριμμένης
of-God and compassion recognition another of-a-contrite
ψυχῆς αἴσθησιν, καὶ θελήματος οἰκείου ἄρνησιν. Ἐγὼ δὲ
soul perception and of-will own denial I but
πάντων ἀκηκοώς, καὶ ἐν ἑαυτῷ ταῦτα ἐπεσκεμμένως
all having-heard and in myself these(-things) attentively
τε καὶ νηφόντως βεβασανικώς, τὴν μακαρίαν ἐκείνης
both and soberly having-tested the blessed its
αἴσθησιν δι' ἀκοῆς μανθάνειν οὐ δεδύνημαι. Διόπερ
perception through hearing to-learn not I-have-been-able therefore
καὶ ἔσχατος πάντων ὡς κύων ἐκ ψιχίων τραπέζης
also last of-all as a-dog from crumbs of-(the)-table
τῶν γνωστικῶν καὶ μακαρίων ἐκπιπτόντων αὐτῶν τοῦ
of-the knowing and blessed falling their from-the
στόματος συλλελεχὼς περὶ ταύτης ὁριζόμενος εἶπον·
mouth having-gathered about it defining I-said
Ταπεινοφροσύνη ἐστὶ ἀνώνυμος χάρις ψυχῆς, μόνοις
humility is a-nameless grace of-(the)-soul to-those-alone
εὐώνυμος· τοῖς τὴν πεῖραν εἰληφόσιν, ἄφραστος πλοῦτος
well-named to-those the experience having-received unspeakable wealth
Θεοῦ ὀνομασία, καὶ χορηγία. Μάθετε γάρ, φησίν, οὐκ ἀπ'
of-God name and gift learn for he-says not from
ἀγγέλου, οὐκ ἀπ' ἀνθρώπου, οὐκ ἀπὸ δέλτου, ἀλλ' ἀπ'
an-angel not from a-man not from a-book but from
ἐμοῦ, τοῦτ' ἔστιν, ἐκ τῆς ἐμῆς ἐν ὑμῖν ἐνοικειώσεως καὶ
me this is from the my in you indwelling and
ἐλλάμψεως, καὶ ἐνεργείας· ὅτι πρᾶός εἰμι καὶ ταπεινὸς
illumination and working that meek I-am and humble

τῇ καρδίᾳ, καὶ τῷ λογισμῷ, καὶ τῷ φρονήματι, καὶ
in-the heart and in-the thought and in-the mind and
εὑρήσετε ἀνάπαυσιν πολέμων, καὶ κουφισμὸν λογισμῶν
you-will-find rest from-wars and relief from-thoughts
ταῖς ψυχαῖς ὑμῶν. Ἄλλη τῆς ὁσίας ταύτης ἀμπέλου ἡ
for-the souls your other of-the holy this vine the
θέα ἐν χειμῶνι παθῶν ἔτι, καὶ ἄλλη ἐν ἔαρι λοιπὸν τῶν
sight in winter of-passions still and other in spring thereafter of-the
καρπῶν· καὶ ἑτέρα ἡ ἐν θέρει τῶν ἀρετῶν, εἰ καὶ εἰς
fruits and other the(-one) in summer of-the virtues if even into
μίαν πᾶσαι αὐτῆς αἱ θεωρίαι συντρέχουσιν τὴν εὐφροσύνην
one all its the views run-together the gladness
καὶ καρποφορίαν· ὅθεν καὶ οἰκεῖα ὡσπερεὶ τὰ σύμβολα
and fruitfulness whence also own as-it-were the signs
καὶ τὰ τεκμήρια τῶν καρπῶν κέκτηνται. Ὅταν μὲν γὰρ
and the proofs of-the fruits they-have when indeed for
ἐν ἡμῖν ὁ τῆς ὁσίας ταύτης ἐπανθεῖν βότρυς ἄρξηται,
in us the of-the holy(-one) this to-bloom cluster begins
μισοῦμεν εὐθέως μετὰ πόνου πᾶσαν ἀνθρωπίνην δόξαν
we-hate immediately with toil all human glory
καὶ εὐφημίαν· θυμὸν καὶ ὀργὴν ἐξ ἑαυτῶν ἐξορίζοντες.
and praise temper and anger from ourselves banishing
Προκοπτούσης δὲ λοιπὸν τῆς βασιλίδος ταύτης τῶν ἀρετῶν
advancing and thereafter the queen this of-the virtues
τῇ πνευματικῇ ἡλικίᾳ ἐν τῇ ψυχῇ, εἰς οὐδέν, μᾶλλον
in-the spiritual stature in the soul as nothing rather
εἰς βδέλυγμα, πάντα τὰ παρ᾽ ἡμῶν ἐκτελούμενα
as abomination all the(-things) by us accomplished
ἀγαθὰ λογιζόμεθα, πᾶσαν ἡμέραν προστιθέναι μᾶλλον τῷ
good we-reckon every day to-add rather to-the
φορτίῳ ἐν ἀγνώστῳ σκορπισμῷ ὑπολαμβάνοντες· τὴν δὲ
burden in unknown scattering supposing the and

τῶν ἐν ἡμῖν ἐπιδημούντων θείων χαρισμάτων περιουσίαν,
of-the in us dwelling divine gifts abundance
ὡς προσθήκην πλείονος κολάσεως, ὡς οὐκ ἀξίοις αὐτῶν
as addition of-greater punishment as not worthy of-them
ὑποπτεύομεν. Διὸ τότε καὶ μένει ὁ νοῦς ἄσυλος ἐν
we-suspect therefore then also remains the mind unplundered in
βαλαντίῳ μετριότητος ἑαυτὸν κατασφαλισάμενος, τοὺς
(the)-purse of-modesty itself having-secured the
κτύπους μόνον καὶ τὰ ἀθύρματα τῶν κλεπτῶν ἀκούων,
noises only and the games of-the thieves hearing
καὶ ὑπ᾽ οὐδενὸς τούτων ἐπηρεασθῆναι δυνάμενος, εἴπερ
and by none of-them to-be-harmed able if-indeed
μετριότης ἐστὶν ταμεῖον ἀνεπιχείρητον. Περὶ μὲν οὖν τῆς
modesty is a-storehouse unassailable about indeed then the
ἀνθηφορίας καὶ προκοπῆς βραχείας τοῦ ἀειθαλοῦς καρποῦ
flowering and advance slight of-the ever-blooming fruit
διὰ μικρολογίας φιλοσοφεῖν τετολμήκαμεν· τί δὲ λοιπὸν
through few-words to-philosophize we-have-dared what but thereafter
τὸ τέλειον ἔπαθλον τῆς ἱερᾶς, τὸν Κύριον οἱ τοῦ Κυρίου
the perfect prize of-the holy(-one) the Lord you of-the Lord
οἰκεῖοι ἐρωτήσατε. Περὶ μὲν οὖν τῆς ποσότητος τῆς
intimates ask about indeed then the quantity of-the
οὐσίας ταύτης λέγειν οὐ δυνατόν· περὶ δὲ τῆς ποιότητος
substance this to-speak not possible about and the quality
ἀδυνατώτερον φράσαι. Πλὴν δὲ περὶ τῆς ἰδιότητος κατὰ
more-impossible to-tell but and about the character according-to
τὴν ὑπεισελθοῦσαν ἡμῖν ἔννοιαν λέγειν ἐπιχειρήσομεν.
the having-entered us thought to-speak we-will-attempt
Μετάνοια, μεμεριμνημένη μέντοι, καὶ πένθος ἀφηγνισμένον 2
repentance careful however and mourning purified
πάσης κηλῖδος, καὶ ἡ πανόσιος εἰσαγομένων ταπείνωσις,
from-every stain and the all-holy of-beginners humility

τοσαύτην ἀπ᾽ ἀλλήλων τὴν διαφοράν, καὶ τὴν διάκρισιν
so-much from one-another the difference and the distinction
κέκτηνται, ὅσην ἔχει παρὰ τὸν ἄρτον ἡ ζύμη καὶ ὁ
have as-much-as has compared-with the bread the leaven and the
ἄλευρος. Συντρίβεται μὲν γὰρ ψυχὴ καὶ λεπτύνεται διὰ
flour is-crushed indeed for (the)-soul and ground-fine through
μετανοίας ἐναργοῦς· ἑνοῦται δέ πως, καὶ ἵν᾽ οὕτως εἴπω
repentance manifest is-united and somehow and that thus I-may-say
συμφύρεται Θεῷ δι᾽ ὕδατος πένθους ἀψευδοῦς· ἐξ οὗ
kneaded-together with-God through water of-mourning unfeigned from which
καὶ ἐξάψασα πῦρ Κυρίου ἀρτοποιεῖται καὶ στερεοῦται
also having-kindled (the)-fire of-(the)-Lord is-baked and made-firm
ἡ μακαρία ταπείνωσις ἡ ἄζυμος καὶ ἄτυφος· ὅθεν καὶ
the blessed humility the unleavened and unpuffed whence also
ὡς εἰς μίαν δύναμιν, καὶ ἐνέργειαν, καὶ συνθέουσα ἑαυτῇ
as into one power and working also running-together with-itself
ἡ πανόσιος αὕτη τρίσειρος ἅλυσις, μᾶλλον δὲ ἶρις,
the all-holy this three-stranded chain rather but rainbow
οἰκείας πως καὶ τὰς ἐργασίας, καὶ ἰδιότητας κέκτηται·
own somehow also the workings and properties has
καὶ ὅπερ ἂν θατέρας εἴποις ὑπάρχειν σύμβολον, τοῦτο
and what — of-one you-might-say to-be sign this
καὶ τῆς ἑτέρας εὕροις ἂν γινόμενον γνώρισμα. Διὸ
also of-the other you-would-find — being mark therefore
καὶ ἐν συντόμῳ τὸ εἰρημένον δι᾽ ἀποδείξεως
also in brief the(-thing) said through proof
κυρῶσαι πειράσομαι. Ἰδίωμα μὲν γὰρ τῆς καλῆς ταύτης
to-confirm I-will-try property indeed for of-the fair this
καὶ ἀξιαγάστου Τριάδος πρῶτον καὶ ἐξαίρετον ἀτιμίας
and admirable Triad first and chief of-dishonor
ὑποδοχὴ ἀσμενεστάτη, ὑπτίαις χερσὶ ψυχῆς προσδεχομένης
reception most-glad with-open hands (the)-soul receiving

καὶ περιπτυσσομένης ταύτην ὡς καταπαύουσαν καὶ
and embracing it as ending and
καταφλέγουσαν νόσους ψυχῆς, καὶ ἁμαρτίας μεγάλας·
burning-up diseases of-soul and sins great
δεύτερον δὲ ἀπ᾽ ἐκείνου θυμοῦ παντὸς ἀπώλεια, καὶ
second and from that of-temper all destruction and
μετριότης ἐν τῇ τούτου κατευνάσει· τρίτος δὲ βαθμὸς
modesty in the its lulling third and step
κάλλιστος, τῶν οἰκείων καλῶν ἀπιστία πιστή, καὶ διηνεκὴς
fairest of-the own goods distrust faithful and constant
μαθήσεως ὄρεξις. Τέλος μὲν νόμου καὶ προφητῶν,
of-learning desire end indeed of-(the)-law and of-(the)-prophets
Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι· τέλος
Christ for righteousness to-everyone the(-one) believing end
δὲ παθῶν ἀκαθάρτων κενοδοξία καὶ ὑπερηφανία παντὶ
and of-passions unclean vainglory and pride to-everyone
τῷ μὴ προσέχοντι· ὧν καθαιρέτις οὖσα ἡ νοερὰ
the(-one) not taking-heed of-which destroyer being the spiritual
αὕτη ἔλαφος φυλάττει τὸν ἑαυτῆς σύμβιον παντὸς ἰοῦ
this deer keeps the own companion from-every venom
θανατηφόρου ἀνεπίδηκτον. Ποῦ γὰρ ἐν αὐτῇ ὑποκρίσεως
deadly unbitten where for in it of-hypocrisy
ἰὸς ἐμφανίζεται; ποῦ καταλαλιᾶς; ποῦ ὄφις ἐν φωλεᾷ
venom appears where of-slander where a-serpent in (a)-den
κρύπτεται; καὶ οὐχὶ μᾶλλον ἐκ τῆς γῆς τῆς καρδίας
is-hidden and not rather from the earth of-the heart
δημοσιευόμενος θανατοῦται καὶ ἀναλίσκεται· οὐκ ἔστιν
being-exposed is-killed and consumed not is
ἐν τῇ ταύτῃ συναφείᾳ μίσους ἐμφάνεια, οὐκ ἀντιλογίας
in the this union of-hatred appearance not of-contradiction
εἶδος, οὐκ ἀπειθείας ὀσμή, εἰ μή που ὁ λόγος περὶ
form not of-disobedience smell if not perhaps the question about

πίστεως. Ὁ ταύτῃ νυμφικῶς ἑνωθείς, ἤπιος, προσηνής,
faith the(-one) to-this as-a-bride united gentle kindly
εὐκατάνυκτος, συμπαθής, ὑπὲρ ἅπαντα γαληνός, φαιδρός,
quick-to-compunction compassionate above all calm bright
εὐήνιος, ἄλυπος, ἄγρυπνος, ἄοκνος πέλει· καὶ τί δεῖ
docile griefless wakeful unslothful is and what need
πολλὰ λέγειν, ἀπαθής, εἴπερ Ἐν τῇ ταπεινώσει ἡμῶν
many(-things) to-say dispassionate if-indeed in the humility our
ἐμνήσθη ἡμῶν ὁ Κύριος, καὶ ἐλυτρώσατο ἡμᾶς ἐκ
remembered us the Lord and redeemed us from
τῶν ἐχθρῶν, καὶ τῶν παθῶν, καὶ τῶν μολυσμῶν ἡμῶν.
the enemies and the passions and the defilements our
Μοναχὸς ταπεινόφρων οὐ πολυπραγμονήσει ἀῤῥήτα·
a-monk humble-minded not will-pry-into unspeakable(-things)
ὁ δὲ ὑπερήφανος πολυπραγμονήσει κρίματα. Τινὰ
the(-one) but proud will-pry-into judgments a-certain(-one)
τῶν γνωστικωτάτων ἀδελφῶν ὀφθαλμοφανῶς οἱ δαίμονες
of-the most-knowing brothers visibly the demons
ἐμακάρισαν ἐπιστάντες· ὁ δὲ πάνσοφός φησι πρὸς
blessed having-appeared the(-one) but all-wise says to
αὐτούς· Εἰ μὲν τοῦ ἐπαινεῖν με ἐν τῇ ἐμῇ ψυχῇ
them if indeed from-the to-praise me in the my soul
ἐπαύσασθε, ἐκ τῆς ὑμῶν ὑποχωρήσεως μέγαν εἶναι ἑαυτὸν
you-ceased from the your withdrawal great to-be myself
νενόηκα· εἰ δὲ ἐπαινοῦντες οὐ παύεσθε, ἐκ τοῦ ὑμῶν
I-have-perceived if but praising not you-cease from the your
ἐπαίνου τὴν ἑαυτοῦ ἀκαθαρσίαν στοχάσομαι. Ἀκάθαρτος γὰρ
praise the own uncleanness I-will-infer unclean for
παρὰ Κυρίῳ πᾶς ὑψηλοκάρδιος. Ἤ οὖν ὑποχωρεῖτε, καὶ
before (the)-Lord every high-hearted(-man) either then withdraw and

ἰδοὺ μέγας γέγονα, ἢ ἐπαινεῖτε, καὶ δι᾽ ὑμῶν ταπείνωσιν
behold great I-have-become or praise and through you humility
κτῶμαι· καὶ καταπλαγέντες τὴν ἀπορίαν ἄφαντοι γεγόνασι.
I-acquire and astounded-at the dilemma vanished they-became
Μὴ ἔστω ἡ ψυχὴ λάκκος τοῦ ζωοποιοῦ τούτου νάματος, 3
not let-be the soul a-cistern of-the life-giving this stream
ποτὲ μὲν τοῦτο βρύουσα, ποτὲ δὲ πάλιν λήγουσα
sometimes indeed it gushing sometimes and again ceasing
ὑπὸ καύσωνος δόξης καὶ ἐπάρσεως· ἀλλὰ πηγὴ ἀπαθείας,
by (the)-heat of-glory and exaltation but a-spring of-dispassion
ποταμὸν πτωχείας ἐξ αὐτῆς διὰ παντὸς ἀναφέρουσα.
a-river of-poverty from itself through all(-time) sending-up
Γίνωσκε, ὦ φιλότης, ὡς αἱ κοιλάδες πληθύνουσι σῖτον
know O friend that the valleys multiply wheat
καὶ καρπὸν πνευματικὸν ἐν αὐταῖς. Κοιλάς ἐστι ψυχὴ
and fruit spiritual in them a-valley is a-soul
τεταπεινωμένη ἀνὰ μέσον ὀρέων, πόνων καὶ ἀρετῶν,
humbled in the-midst of-mountains of-toils and of-virtues
ἄτυφος ἀεὶ καὶ ἀκίνητος μένουσα. Οὐ νενήστευκα, οὐκ
unpuffed always and unmoved remaining not I-have-fasted not
ἠγρύπνικα, οὐκ ἐχαμεύνικα, ἀλλ᾽ ἐταπεινώθην, καὶ
I-have-kept-vigil not I-have-slept-on-the-ground but I-was-humbled and
ἔσωσέ με συντόμως ὁ Κύριος. Ἡ μὲν μετάνοια ἀνιστᾷ·
saved me quickly the Lord the indeed repentance raises
τὸ δὲ πένθος εἰς οὐρανοὺς κρούει· ἡ δὲ ὁσία ταπείνωσις
the and mourning at heaven knocks the and holy humility
ἀνοίγει. Ἐγὼ δὲ λέγω, καὶ προσκυνῶ Τριάδα ἐν μονάδι,
opens I and say and worship Trinity in unity
καὶ μονάδα ἐν Τριάδι. Πάντα μὲν τὰ ὁρώμενα
and unity in Trinity all indeed the(-things) seen
φωτίζει ὁ ἥλιος· πάντα δὲ τὰ λόγῳ πραττόμενα
lights the sun all and the(-things) with-reason done

κρατύνει ταπείνωσις. Μὴ παρόντος φωτός, πάντα ζοφώδη·
strengthens humility not being-present light all gloomy
καὶ μὴ παρούσης ταπεινοφροσύνης, πάντα ἡμῶν ἔωλα.
and not being-present humility all our stale
Εἷς ἐν πάσῃ τῇ κτίσει χῶρος ἅπαξ τεθέαται ἥλιον· καὶ
one in all the creation place once has-beheld (the)-sun and
εἷς λογισμὸς πολλάκις ταπείνωσιν τέτοκε. Μιᾷ καὶ μόνῃ
one thought often humility has-borne on-one and only
ἡμέρᾳ πᾶς ὁ κόσμος ἠγαλλίαται· καὶ μία αὕτη ἐστὶν
day all the world has-rejoiced and one this is
ἀρετὴ τοῖς δαίμοσι ἀμίμητος. Ἄλλο τὸ ἐπαίρεσθαι· καὶ
virtue to-the demons inimitable other the to-be-lifted-up and
ἕτερον τὸ μὴ ἐπαίρεσθαι, καὶ ἄλλο τὸ ταπεινοῦσθαι· ὁ
other the not to-be-lifted-up and other the to-be-humbled the-one
μὲν γὰρ κρίνει πᾶσαν ἡμέραν· ὁ δὲ οὐ κρίνει· οὐ
indeed for judges every day the-other and not judges not
μέντοι καὶ ἑαυτὸν κατακρίνει· ὁ δὲ ἀκαταδίκαστος ὢν
however also himself condemns the-other and uncondemned being
διὰ παντὸς ἑαυτὸν καταδικάζει. Ἄλλο τὸ ταπεινοφρονεῖν·
through all(-time) himself condemns other the to-be-humble-minded
καὶ ἄλλο τὸ ἀγωνίζεσθαι ταπεινοφρονεῖν· καὶ ἕτερον τὸ
and other the to-strive to-be-humble-minded and other the
ἐπαινεῖν τὸν ταπεινόφρονα. Τὸ μὲν πρῶτον τελείων· τὸ
to-praise the humble-minded the indeed first of-(the)-perfect the
δὲ δεύτερον ὑποτακτικῶν ἀληθινῶς· τὸ δὲ τρίτον, πάντων
and second of-(the)-obedient truly the and third of-all
πιστῶν. Ὁ τὰ ἔσω τεταπεινωκώς, ὑπὸ χειλέων
faithful the(-one) the(-things) within having-humbled by lips
οὐ κλέπτεται· ὃ γὰρ οὐκ ἔχει ὁ θησαυρός, οὐ προφέρει
not is-robbed what for not has the treasury not brings-out
ἡ θύρα. Μεμονωμένος ἵππος πολλάκις τρέχειν δοκεῖ,
the door alone a-horse often to-run seems

συναγελαζόμενος δὲ τότε τὴν ἑαυτοῦ ἐπέγνω νωθρότητα.
herded-together but then the own recognized sluggishness
Ἐὰν μηκέτι ἐν τοῖς φυσικοῖς ὁ λογισμὸς ἐναβρύνηται,
if no-longer in the natural(-gifts) the thought prides-itself
ἀρχῆς ὑγείας τεκμήριον· ἕως δὲ τῆς ὀζωδίας ἐκείνης
of-(the)-beginning of-health a-proof while but the stench that
ἐπαισθάνεται, ὀσμῆς μύρου οὐκ αἰσθάνεται. Οὐκ ἔτι
it-perceives (the)-smell of-perfume not it-perceives no longer
πλήξει, οὐ δικάσει, οὐκ ἄρξει, οὐ σοφισθήσεται ὁ ἐμὸς
will-strike not will-judge not will-rule not will-be-clever the my
ἐραστής, ἡ ὁσία ἔφησεν, ἄχρις ἂν ἐμοὶ συναφθῇ. Μετὰ
lover the holy(-one) said until — to-me he-is-joined after
γὰρ τὴν ἐμὴν συνάφειαν τούτῳ λοιπὸν νόμος οὐ κεῖται.
for the my union for-him thereafter law not is-laid-down
Τινὶ τῶν ἐπὶ τὴν μακαρίαν ταύτην σπουδαζόντων,
to-a-certain(-one) of-those for the blessed this striving
ἀνδρὶ ἀγωνιστῇ ἔπαινον ἐν καρδίᾳ οἱ ἀνόσιοι ὑπέσπειραν
man contender praise in (the)-heart the unholy sowed
δαίμονες· ὁ δὲ μηχανᾶται ἐκ θείας ἐμπνεύσεως
demons the(-one) but contrives from divine inspiration
πνευμάτων πονηρίαν νικῆσαι εὐσεβεῖ μεθοδείᾳ· καὶ δὴ
of-spirits (the)-wickedness to-conquer with-a-pious stratagem and indeed
ἀναστὰς κατατάττει ἐν τῷ τοίχῳ τῆς ἑαυτοῦ κέλλης τὰς
having-risen writes-up on the wall of-the own cell the
τῶν ὑψηλοτάτων ἀρετῶν προσηγορίας· λέγω δὲ τῆς τελείας
of-the highest virtues names I-mean and of-the perfect
ἀγάπης, τῆς ἀγγελικῆς ταπεινοφροσύνης, τῆς καθαρᾶς
love of-the angelic humility of-the pure
προσευχῆς, τῆς ἀφθάρτου ἁγνείας, καὶ τῶν τοιούτων.
prayer of-the incorruptible purity and of-the such(-things)
Ἡνίκα οὖν αὐτὸν οἱ λογισμοὶ ἐπαινεῖν ἤρχοντο, ἔλεγεν
when then him the thoughts to-praise began he-said

αὐτοῖς· Ἄγωμεν ἐπὶ τὸν ἔλεγχον, καὶ ἐρχόμενος λοιπὸν τὰς
to-them let-us-go to the test and coming thereafter the
προσηγορίας ἀνεγίνωσκε· καὶ ἐβόα αὐτῷ· Ὁπηνίκα ταύτας
names he-read and cried to-himself when these
κτήσῃ, γνῶθι ὅτι μακρὰν εἶ ἔτι ἀπὸ τοῦ Θεοῦ. Τίς μὲν
you-acquire know that far you-are still from — God what indeed
ἡ τοῦ ἡλίου δύναμις καὶ οὐσία, εἰπεῖν ἡμεῖς οὐ δυνάμεθα·
the of-the sun power and substance to-say we not can
ἐκ τῶν δὲ ἐνεργειῶν αὐτοῦ λοιπὸν καὶ ἰδιωμάτων τὴν
from the but workings its thereafter and properties the
ἐνοῦσαν αὐτῷ οὐσίαν πεφανερώκαμεν. Ταπεινοφροσύνη
being-in it substance we-have-shown humility
ἐστὶ σκέπη θεία, ἐπὶ ἀβλεψίᾳ τῶν οἰκείων κατορθωμάτων.
is a-shelter divine for blindness-to the own achievements
Ταπεινοφροσύνη ἐστὶν ἄβυσσος εὐτελείας πᾶσι κλέπταις
humility is an-abyss of-lowliness to-all thieves
οὖσα ἀνεπιχείρητος. Ταπεινοφροσύνη ἐστὶ πύργος ἰσχύος
being unassailable humility is a-tower of-strength
ἀπὸ προσώπου ἐχθροῦ. Οὐκ ὠφελήσει ἐχθρὸς ἐν αὐτῷ,
against (the)-face of-(the)-enemy not will-profit (the)-enemy in it
καὶ υἱός, μᾶλλον δὲ λογισμός, ἀνομίαν οὐ προσθήσει τοῦ
and (the)-son rather but thought lawlessness not will-add the
κακῶσαι αὐτόν, καὶ συγκόψαι ἀπὸ προσώπου αὐτοῦ τοὺς
to-harm it and to-cut-down from (the)-face its the
ἐχθροὺς αὐτοῦ, καὶ τοὺς μισοῦντας αὐτὸν τροπώσεται.
enemies its and those hating it it-will-rout

Humility's marks in the soul are an abundance of light, an untold love of prayer, and a heart that does not revile others' stumbles; it is the gate of the kingdom. Some reached it through the memory of past sins, some through Christ's passion, some through daily failings, temptations, or illness, and a few through God's gifts themselves. Saints feigned faults for lowliness' sake, one eating bread and cheese in public, another walking unclothed through the city, and the Lord took a towel to show its way. Many were saved without miracles, none without humility; it healed Manasseh and won David's pardon. Obedience and an upright heart are its road, and humility will not name her nameless begetter until God is gained.

Ἄλλα τὰ τῷ κτήτορι τούτῳ τῷ μεγάλῳ τοῦ οἰκείου 4
other the to-the possessor this the great of-the own
πλούτου ἐν τῇ ψυχῇ γνωριζόμενα ἰδιώματα, παρὰ πάντα
wealth in the soul made-known properties beside all
τὰ προδεδηλωμένα. Ἐκεῖνα γὰρ ἅπαντα, ἄτερ ἑνός,
the(-things) shown-before those for all without one
τοῖς ὁρῶσίν εἰσι τοῦ πλούτου σημαντικά· γνώσῃ καὶ
to-those seeing are of-the wealth indicative you-will-know and
οὐκ ἀπατηθήσῃ ἐν σεαυτῷ προσοῦσάν σοι τὴν ὁσίαν
not you-will-be-deceived in yourself present to-you the holy
ταύτην οὐσίαν, ἐν πλήθει φωτὸς ἀῤῥήτου, καὶ προσευχῆς
this substance in abundance of-light unspeakable and of-prayer
ἔρωτι ἀμυθήτῳ προκαταλήψεως τούτων, ἀλοιδόρητος
in-love untold by-anticipation of-these unreviling
καρδία ἐν πταίσμασιν ἀλλοτρίοις. Πρόδρομον τῆς λεχθείσης
a-heart in failings of-others forerunner of-the said(-one)
κενοδοξίας πάσης μῖσος. Ὁ ἑαυτὸν ἐπιγνοὺς ἐν πάσῃ
of-vainglory all hatred the(-one) himself having-known in all
αἰσθήσει ψυχῆς, ἐπὶ τὴν γῆν ἔσπειρεν· οὐκ ἔστι γὰρ
perception of-soul on the earth sowed not it-is-possible for

μὴ οὕτως σπείραντας ταπεινοφροσύνην ἀνθῆσαι· ὁ
not thus having-sown humility to-flower the(-one)
ἑαυτὸν ἐπιγνοὺς κατείληφε φόβου Κυρίου ἔννοιαν, διὰ
himself having-known has-grasped of-fear of-(the)-Lord (the)-thought through
δὲ ταύτης βαδίσας εἰς πύλην ἀγάπης ἔφθασε. Ταπείνωσίς
and it having-walked to (the)-gate of-love arrived humility
ἐστι βασιλείας πύλη, τοὺς πλησιάζοντας εἰσάγουσα. Διὰ
is of-(the)-kingdom gate those approaching leading-in through
ταύτης οἶμαι τὸν Κύριον εἰρηκέναι τὸν εἰσιόντα, ὅτι
it I-think the Lord to-have-said the(-one) entering that
καὶ εἰσελεύσεται καὶ ἐξελεύσεται ἀφόβως ἐκ τοῦ βίου,
both will-go-in and will-go-out fearlessly from the life
καὶ νομὴν εὑρήσει, καὶ χλόην ἐν τῷ παραδείσῳ· πάντες
and pasture will-find and grass in the paradise all
ὅσοι ἦλθον δι᾽ ἑτέρας ἐν τῷ σχήματι, κλέπται εἰσὶ
as-many-as came through another in the habit thieves are
τῆς ἑαυτῶν ζωῆς καὶ λησταί. Συζητοῦντες ἑαυτοὺς οἱ
of-the own life and robbers examining ourselves those
καταλαβεῖν βουλόμενοι, μὴ διαλίπωμεν, κἂν ἐν αἰσθήσει
to-attain wishing not let-us-cease and-if in perception
ψυχῆς τὸν πλησίον πάντα προῦχειν ἡμῶν οἰώμεθα ἐγγὺς τὸ
of-soul the neighbor all to-excel us we-think near the
ἔλεος. Ἀδύνατον ἐκ χιόνος προϊέναι φλόγα· ἀμηχανώτερον
mercy impossible from snow to-come-forth a-flame more-impracticable
δὲ ἐν ἑτεροδόξῳ ταπεινοφροσύνην ὑπάρχειν. Πιστῶν
and in a-heterodox humility to-exist of-(the)-faithful
καὶ εὐσεβῶν τὸ κατόρθωμα, καὶ τοῦτο τοῖς λοιπὸν
and pious the achievement and this for-those thereafter
κεκαθαρμένοις. Οἱ πλείους μὲν ἑαυτοὺς ἁμαρτωλοὺς καὶ
purified the most indeed ourselves sinners both
λέγομεν ἴσως καὶ ἔχομεν· ἀτιμία δὲ καρδίαν ἐδοκίμασεν·
we-call perhaps and we-hold dishonor but (the)-heart tested

οὐ παύσεται ὁ ἐπειγόμενος ἐπὶ τὸν λιμένα τοῦτον
not will-cease the(-one) hastening to the harbor this
τὸν ἀκύμαντον, τρόπους, καὶ λόγους, καὶ ἐννοίας, καὶ
the waveless ways and words and thoughts and
ἐπινοίας, καὶ ζητήσεις, καὶ ἐκζητήσεις, καὶ ἀγωγάς, καὶ
devices and inquiries and searchings and disciplines and
μηχανάς, καὶ εὐχάς, καὶ προσευχὰς ποιῶν, καὶ νοῶν, καὶ
means and vows and prayers making and thinking and
ἐπινοῶν, ἄχρις οὗ διὰ Θεοῦ συνεργίας καὶ ταπεινοτέρων
devising until — through of-God help and humbler
καὶ ἀτιμοτέρων ἀγωγῶν, τῆς ἀειχειμάστου οἰήσεως
and more-dishonored disciplines from-the ever-stormy of-conceit
θαλάσσης ἐλευθερώσῃ τὸ τῆς οἰκείας ψυχῆς σκάφος·
sea he-frees the of-the own soul boat
ὁ γὰρ ταύτης ἀπαλλαγείς, ἐπὶ πᾶσι τοῖς λοιποῖς
the(-one) for from-it freed in all the other
ἁμαρτήμασιν εὐαπολόγητος τελώνης γίνεται. Τινὲς γὰρ
sins well-defended (a)-tax-collector becomes some for
τὰ προγεγονότα κακά, καὶ μετὰ τὴν ἄφεσιν τούτων εἰς
the former evils even after the forgiveness of-them as
ὑπόθεσιν ταπεινοφροσύνης, ἕως τέλους ἐσχήκασι, δι᾽
foundation of-humility until (the)-end have-kept through
ἐκείνων τὸ μάταιον οἴημα κολαφίζοντες. Ἕτεροι δὲ τὸ
them the vain conceit buffeting others and the
τοῦ Χριστοῦ ἐννοοῦντες πάθος, ἑαυτοὺς ἀεὶ χρεώστας
— of-Christ pondering passion themselves always debtors
λογίζονται. Ἄλλοι διὰ τῶν καθημερινῶν ἐλλείψεων
reckon others through the daily shortcomings
ἑαυτοὺς εὐτελίζουσιν. Ἄλλοι ἐκ συμβατικῶν πειρασμῶν,
themselves belittle others from chance temptations
καὶ νόσων, καὶ πτωμάτων, τὴν τῶν χαρισμάτων μητέρα
and diseases and falls the of-the gifts mother

ᾠκειώσαντο. Εἰσὶ δέ τινες· εἴπερ καὶ νῦν εἰσιν, οὐκ
made-their-own there-are and some if-indeed also now there-are not
ἔχω λέγειν· οἱ δι᾽ αὐτῶν τῶν τοῦ Θεοῦ δωρεῶν κατὰ
I-can to-say those through the-very the — of-God gifts in
πρόσβασιν τούτων ἑαυτοὺς ταπεινοῦντες, ἀναξίους ἑαυτοὺς
increase of-them themselves humbling unworthy themselves
τοῦ τοιούτου πλούτου λογιζόμενοι, καὶ ὡς καθημέραν
of-the such wealth reckoning and as daily
τῷ ἑαυτοῦ χρέει προστιθέντες οὕτως διακείμενοι. Τοῦτο
to-the own debt adding thus disposed this
ταπείνωσις, τοῦτο ἡ μακαριότης· τοῦτο τὸ τέλειον
humility this the blessedness this the perfect
ἔπαθλον. Ὁπόταν τινὰ ἴδῃς ἢ ἀκούσῃς ἐν ὀλίγοις ἔτεσιν
prize when someone you-see or hear in few years
ὑψηλοτάτην ἀπάθειαν κτησάμενον, καὶ μὴ ἄλλην, ἀλλὰ
highest dispassion having-acquired and not another but
ταύτην αὐτὸν τὴν μακαρίαν σύντομον ὁδὸν πεζοπορήσαντα
this he the blessed short road having-walked
ὑπολάμβανε. Ἡ ἱερὰ ξυνωρίς, ἀγάπη καὶ ταπείνωσις·
suppose the holy pair love and humility
ἡ μὲν γὰρ ὑψοῖ, ἡ δὲ τοὺς ὑψωθέντας κρατοῦσα
the-one indeed for exalts the-other and those exalted holding
οὐδέποτε πίπτει. Ἄλλο συντριμμός, καὶ ἄλλο ἐπίγνωσις,
never falls other contrition and other recognition
καὶ ἄλλο ταπείνωσις. Συντριμμός ἐστι πτώματος γέννημα.
and other humility contrition is of-a-fall offspring
Ὁ γὰρ πίπτων συντρίβεται καὶ ἀπαρρήσίαστος ἐν
the(-one) for falling is-crushed and unassuming in
προσευχῇ μετ᾽ ἐπαινουμένης ἀναιδείας παρίσταται, ῥάβδῳ
prayer with praiseworthy shamelessness stands on-a-staff
ἐλπίδος ὡς συντεθλασμένος ἐπιστηριζόμενος, καὶ ἐν αὐτῇ
of-hope as crushed leaning and with it

τὸν κύνα τῆς ἀπογνώσεως διώκων. Ἐπίγνωσίς ἐστιν
the dog of-the despair driving-off recognition is
ἀσφαλὴς τῶν οἰκείων μέτρων, καὶ ψιλῶν πταισμάτων
sure of-the own measures and slightest failings
ἀρέμβαστος μνήμη καὶ κατάληψις. Ταπείνωσίς ἐστι
undistracted remembrance and grasp humility is
διδαχὴ Χριστοῦ νοερὰ νοητῶς τοῖς καταξιουμένοις ἐν τῷ
teaching of-Christ spiritual spiritually by-those deemed-worthy in the
ταμιείῳ τῆς ψυχῆς θαλαμευομένη, καὶ λόγοις αἰσθητοῖς
chamber of-the soul kept-in-the-bridal-chamber and to-words sensible
οὖσα ἀπρόσιτος. Ὁ ὅλως ὀσμῆς τοῦ τοιούτου μύρου ἐν
being inaccessible the(-one) at-all (the)-scent of-the such perfume in
ἑαυτῷ αἰσθέσθαι λέγων, καὶ ἐν καιρῷ ἐπαίνων, κἂν πρὸς
himself to-have-perceived saying and in (the)-time of-praises even for
βραχὺ τὴν καρδίαν κινούμενος· ἢ τὴν τῶν λόγων δύναμιν
a-moment the heart moved or the of-the words meaning
ἐπιστάμενος, μὴ πλανηθῇ πεπλάνηται· Μὴ ἡμῖν, Κύριε,
knowing not let-him-be-deceived he-has-been-deceived not to-us Lord
μὴ ἡμῖν, ἐν αἰσθήσει ψυχῆς τινος ἀκήκοα λέγοντος· ἀλλ' ἢ
not to-us in perception of-soul someone I-have-heard saying but —
τῷ ὀνόματί σου δὸς δόξαν. Ἐγίνωσκε γὰρ τὴν φύσιν, μὴ ὡς
to-the name your give glory he-knew for the nature not as
ἔτυχεν ἐξ ἑαυτῆς ἀβλαβῆ διαμένειν. Παρὰ σοὶ ὁ ἔπαινός
it-happened of itself unharmed to-remain with you the praise
μου ἐν ἐκκλησίᾳ μεγάλῃ, ἐν τῷ μέλλοντι. Πρὸ γὰρ ἐκείνου,
my in (the)-church great in the coming(-age) before for that
ταύτην ἀκινδύνως φέρειν οὐ δύναμαι. Εἰ τοῦτο ὅρος, καὶ
it without-danger to-bear not I-can if this definition and
λόγος, καὶ τρόπος ἐσχάτης ὑπερηφανίας καθέστηκε, τὸ τὰς
account and manner of-extreme pride is the the
μὴ προσούσας ἀρετάς, δόξης χάριν, ὑποκρίνεσθαι, οὐκ οὖν
not present virtues of-glory for-the-sake to-feign not then

τοῦτο τεκμήριον βαθυτάτης ταπεινοφροσύνης καθέστηκε τὸ
this proof of-deepest humility is the
τὰς μὴ προσούσας ἡμῖν αἰτίας ἐπί τινων εὐτελείας χάριν
the not present in-us faults before some of-lowliness for-the-sake
σχηματίζεσθαι. Οὕτως ὁ τὸν ἄρτον καὶ τὸν τυρὸν μετὰ
to-pretend thus the(-one) the bread and the cheese in
χεῖρας εἰληφὼς πεποίηκεν· οὕτως ὁ τὴν ἑαυτοῦ ἐσθῆτα
hands having-taken did thus the(-one) the own clothing
ἐκδυσάμενος, καὶ ἀπαθῶς ὁ τῆς ἁγνείας ἐργάτης τὴν
having-stripped-off and dispassionately the of-the purity worker the
πόλιν περιπολήσας· οὐ μεριμνῶσιν οἱ τοιοῦτοι ἀνθρωπίνου
city having-walked-around not care the such(-men) about-human
προσκόμματος, λοιπὸν εἰληφότες δύναμιν διὰ προσευχῆς
offense thereafter having-received power through prayer
ἀοράτως πάντας πληροφορῆσαι. Ὁ τοῦ προτέρου
invisibly all to-satisfy the(-one) of-the former
ἐπιμελούμενος, τοῦ δευτέρου ἔνδειαν ἐσήμανεν. Ὅπου
taking-care of-the second lack showed where
γὰρ Θεὸς πρὸς αἴτησιν ἕτοιμος, πάντα ποιεῖν δυνάμεθα.
for God for asking ready all to-do we-can
Θέλε μᾶλλον ἀνθρώπους, καὶ μὴ Θεὸν λυπεῖν· χαίρει
wish rather men and not God to-grieve he-rejoices
γὰρ ὁρῶν ἡμᾶς ἀτιμίᾳ προστρέχοντας, ἵνα τὴν ματαίαν
for seeing us to-dishonor running that the vain
οἴησιν θλίψωμεν καὶ πλήξωμεν, καὶ ἀπολέσωμεν. Ξενιτεία
conceit we-may-crush and strike and destroy exile
ἀκροτάτη τῶν τοιούτων ἄθλων πρόξενος· μεγάλων γὰρ
utmost of-the such contests cause of-great(-men) for
ὄντως ἐξ οἰκείων φέρειν ἐμπαίζεσθαι. Μὴ θαμβηθῇς ἐπὶ
truly by one's-own to-bear to-be-mocked not be-amazed at
τοῖς εἰρημένοις· οὐδεὶς γὰρ κλίμακα ὑφ' ἕν ποτε
the(-things) said no-one for a-ladder at once ever

ἀνελθεῖν δεδύνηται. Ἐν τούτῳ γνώσονται πάντες, ὅτι Θεοῦ
to-climb has-been-able in this will-know all that of-God
μαθηταί ἐσμεν, οὐχ ὅτι τὰ δαιμόνια ἡμῖν ὑπακούουσιν,
disciples we-are not that the demons us obey
ἀλλ' ὅτι τὰ ὀνόματα ἡμῶν γέγραπται ἐν τῷ οὐρανῷ
but that the names our are-written in the heaven
τῆς ταπεινώσεως. Ἡ μὲν ἀκαρπία φύσει εἰς ὕψος
of-the humility the indeed barrenness by-nature to height
τοὺς τῶν λεγομένων κίτρων κλάδους ἀνυψοῦν πέφυκε·
the of-the so-called citrons branches to-raise is-wont
κατακαμφθέντες δὲ θᾶττον καρποφόροι γίνονται. Ὁ
bent-down but more-quickly fruitful become the(-one)
νουνεχῶς γνοὺς ἐπίσταται.
wisely having-understood knows
Κέκτηται ὁ τῆς ὁσίας ταύτης παρὰ Θεῷ βαθμὸς ἐν 5
has the of-the holy(-one) this with God step in
τριάκοντα καὶ ἐν ἑξήκοντα, καὶ ἐν ἑκατὸν τὴν ἀνάβασιν,
thirty and in sixty and in hundred the ascent
καὶ ἐν τῷ ἐσχάτῳ οἱ ἀπαθεῖς, ἐν δὲ τῷ μέσῳ οἱ ἀνδρεῖοι.
and in the last the dispassionate in and the middle the courageous
Ἐν δὲ τῷ πρώτῳ πάντες ἀνελθεῖν δύνανται· ὁ
in and the first all to-climb can the(-one)
γνοὺς ἑαυτὸν οὐδέποτε ἐμπαιχθεὶς ἐν τοῖς ὑπὲρ
having-known himself never mocked in the(-things) beyond
ἑαυτὸν ἐπιχειρήσειεν· ἀλλὰ βέβηκε λοιπὸν τὸν πόδα ἐπὶ
himself would-attempt but has-set thereafter the foot on
τὴν μακαρίαν ταύτην τρίβον. Δεδοίκασιν ὄρνεις ἱέρακος
the blessed this path fear birds of-a-hawk
εἶδος, ἐργάται δὲ ταύτης ἀντιλογίας ἦχον. Ἄνευ μὲν
(the)-form workers and of-it of-contradiction (the)-sound without indeed
προῤῥήσεων, καὶ ἐλλάμψεων, καὶ σημείων, καὶ τεράτων
prophecies and illuminations and signs and wonders

πολλοὶ τῆς σωτηρίας τετυχήκασιν· ἄνευ δὲ ταύτης οὐδεὶς
many the salvation have-obtained without but it no-one
ἐν τῷ νυμφῶνι εἰσελεύσεται. Τῶν μὲν γὰρ προτέρων
in the bridal-chamber will-enter of-the indeed for former
ἡ δευτέρα φύλαξ· ταύτης δὲ πολλάκις τὰ πρότερα, ἐν
the second guard of-it but often the former in
τοῖς κουφοτέροις ἀναιρετικὰ γεγόνασιν. Ὠκονόμησεν ὁ
the more-frivolous destructive have-become arranged the
Κύριος πρὸς τὸ ἡμᾶς καὶ μὴ θέλοντας ταπεινοῦσθαι
Lord for the us even not wishing to-be-humbled
καὶ τοῦτο· οὐδεὶς γὰρ τοὺς ἑαυτοῦ μώλωπας, ὡς ὁ
also this no-one for the own bruises as the
πλησίον ὁρᾷν δύναται· διόπερ ἀνάγκη ἡμᾶς, μὴ ἑαυτοῖς.
neighbor to-see can therefore necessity us not to-ourselves
ἀλλ' ἐκείνῳ τὴν τῆς ὑγιείας χάριν, καὶ Θεῷ διδόναι·
but to-him the of-the health thanks and to-God to-give
ὁ ταπεινόνους πάντοτε τὸ ἑαυτοῦ θέλημα ὡς πλάνον
the(-one) humble-minded always the own will as deceiver
βδελύττεται· καὶ ἐν τοῖς αἰτήμασιν αὐτοῦ τοῖς πρὸς
abhors and in the requests his the to
Κύριον, πίστει ἀδιστάκτῳ τὰ προσήκοντα μανθάνειν,
(the)-Lord with-faith undoubting the(-things) fitting to-learn
καὶ ὑπακούειν πέφυκεν· οὐ τῇ πολιτείᾳ προσέχων τῶν
and to-obey is-wont not to-the way-of-life attending of-the
διδασκάλων· ἀλλὰ Θεῷ ἀναθεὶς τὴν μέριμναν, τῷ καὶ
teachers but on-God having-laid the care the(-one) even
δι' ὄνου ἐπὶ τοῦ Βαλαὰμ τὰ χρειώδη διδάξαντι.
through an-ass with — Balaam the(-things) needful having-taught
Κἂν ἅπαντα ὁ τοιοῦτος ἐργάτης κατὰ Θεὸν καὶ ποιῇ,
even-if all the such worker according-to God both does
καὶ νοῇ, καὶ φθέγγηται, οὐδ' οὕτως ἑαυτῷ ἀποδίδωσι·
and thinks and speaks not-even so to-himself attributes(-it)

σκόλοψ καὶ βάρος τῷ ταπεινῷ τὸ οἰκειόπιστον· ὥσπερ
a-thorn and burden to-the humble(-man) the self-trust as
τῷ ὑπερηφάνῳ τὸ ἑτερόλεκτον. Ἐμοὶ δοκεῖ ἀγγέλου,
to-the proud(-man) the another's-word to-me it-seems of-an-angel
τὸ μὴ κλέπτεσθαι ἐφ' ἁμαρτήμασιν εἶναι, ἀκούοντι τοῦ
the not to-be-robbed over sins to-be hearing the
ἐπιγείου ἀγγέλου λέγοντος· Οὐδὲν ἐμαυτῷ σύνοιδα· ἀλλ'
earthly angel saying nothing against-myself I-know but
οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρίνων με,
not in this I-am-justified the(-one) but judging me
Κύριός ἐστιν· ὅθεν ὀφείλομεν διηνεκῶς ἑαυτοὺς κατακρίνειν
(the)-Lord is whence we-ought continually ourselves to-condemn
καὶ μέμφεσθαι, ἵνα διὰ τῆς ἑκουσίου εὐτελείας, τὰς
and to-blame that through the willing lowliness the
ἀκουσίους ἁμαρτίας ἀπολογηθησώμεθα· εἰ δὲ μή, πάντως
involuntary sins we-may-answer-for if but not surely
ἐν τῇ ἐξόδῳ χαλεπῶς ὑπὲρ αὐτῶν λογοθετησόμεθα.
at the departure grievously for them we-will-render-account
Ὁ παρὰ τὴν ἑαυτοῦ ἀξίαν τὰ ἐκ Θεοῦ αἰτήματα
the(-one) beneath the own worth the from God requests
αἰτούμενος, πάντως τῶν ὑπὲρ ἑαυτὸν τεύξεται· καὶ
asking surely the(-things) beyond himself will-obtain and
τοῦτο τελώνης μαρτυρεῖ, ἄφεσιν μὲν αἰτησάμενος,
this (the)-tax-collector witnesses forgiveness indeed having-asked
δικαιοσύνην δὲ κομισάμενος· μνήμην μόνην ὁ ληστὴς
righteousness but having-carried-off remembrance only the thief
ἐκεῖνος ἐν τῇ βασιλείᾳ ᾐτήσατο, καὶ ὅλον τὸν παράδεισον
that in the kingdom asked and whole the paradise
πρῶτος ἐκληρονόμησεν· Οὐκ ἔστιν ἐν τῇ κτίσει μικρὸν
first inherited not it-is-possible in the creation small
καὶ μέγα πῦρ θεάσασθαι τὴν φύσιν· καὶ οὐκ ἔστι
and great fire to-behold in-the nature and not it-is-possible

ἐν τῇ ἀνοθεύτῳ ταπεινοφροσύνῃ ὕλης εἶδος ἐναπομεῖναι
in the unadulterated humility of-matter form to-remain
τὸ σύνολον. Ἕως οὗ ἑκουσίως πταίωμεν, τοῦτο ἐν
at all while — willingly we-fail this in
ἡμῖν οὐ πρόσεστι, καὶ τοῦτο τὸ σημεῖον τῆς παρουσίας
us not is-present and this the sign of-the presence
αὐτοῦ. Γινώσκων ὁ Δεσπότης τῇ ἔξωθεν διαγωγῇ
its knowing the Master to-the outward conduct
συσχηματίζεσθαι τὴν τῆς ψυχῆς ἀρετήν, λαβὼν λεντίον
to-be-conformed the of-the soul virtue having-taken a-towel
ὑπέδειξεν ἡμῖν μέθοδον ὁδοῦ ταπεινώσεως· τοῖς γὰρ τοῦ
showed us (the)-method of-(the)-road of-humility to-the for of-the
σώματος ἐπιτηδεύμασιν ἐξομοιοῦται ἡ ψυχή, καὶ πρὸς
body practices is-assimilated the soul and according-to
ἃ πράττει, τυποῦται, καὶ πρὸς αὐτὰ σχηματίζεται.
what it-does is-molded and according-to them is-shaped
Ἀρχὴ ἀγγέλων τινὶ γέγονεν ὑψηλοφροσύνης ὑπόθεσις,
rule of-angels to-one became of-high-mindedness foundation
οὐ διὰ τοῦτο κομισαμένῳ αὐτήν. Ἄλλως ὁ ἐπὶ
not because-of this having-received it otherwise the(-one) on
θρόνου, καὶ ἄλλως ὁ ἐπὶ κοπρίας καθήμενος διάκειται.
a-throne and otherwise the(-one) on a-dunghill sitting is-disposed
Καὶ ἴσως διὰ τοῦτο ὁ μέγας ἐκεῖνος δίκαιος ἐν τῇ
and perhaps because-of this the great that just(-man) on the
κοπρίᾳ ἔξω τῆς πόλεως ἐκαθέζετο. Τότε γὰρ τὴν τελείαν
dunghill outside the city sat then for the perfect
ταπεινοφροσύνην κτησάμενος, εἶπεν ἐν αἰσθήσει ψυχῆς·
humility having-acquired he-said in perception of-soul
Ἐφαύλισα ἐμαυτὸν καὶ ἐτάκην· ἤγημαι δὲ ἐμαυτὸν γῆν
I-despised myself and wasted-away I-have-reckoned and myself earth
καὶ σποδόν. Εὑρίσκω Μανασσῆν ἐκεῖνον ἐν ἀνθρώποις
and ashes I-find Manasseh that among men

ὡς οὐδέν᾽ ἕτερον ἁμαρτήσαντα, καὶ τὸν ναὸν τοῦ Θεοῦ ἐν
as no other having-sinned and the temple — of-God with
εἰδώλοις, καὶ πᾶσαν τὴν θρησκείαν μολύναντα· ὑπὲρ οὗ εἰ
idols and all the worship having-defiled for whom if
πᾶς ὁ κόσμος νενήστευκεν, οὐδὲν ἂν ἄξιον ἀντεισενεγκεῖν
all the world had-fasted nothing — worthy to-offer-in-return
ἠδύνατο, ἀλλ᾽ ἴσχυσεν ἡ ταπείνωσις ἀνίατα ἰάσασθαι
could but availed the humility incurable(-things) to-heal
ἐν αὐτῷ· Ὅτι εἰ ἠθέλησας θυσίαν, ἔδωκα ἄν,
in him for if you-had-wished sacrifice I-would-have-given —
τῷ Θεῷ, φησὶν ὁ Δαυΐδ, ὁλοκαυτώματα, σώματα διὰ
— to-God says — David burnt-offerings bodies through
νηστείας, οὐκ εὐδοκήσεις. Θυσία τῷ Θεῷ, καὶ τὸ ἑξῆς
fasting not you-will-delight-in a-sacrifice — to-God and the(-rest) following
νενόηται πᾶσιν. Ἡμάρτηκα τῷ Κυρίῳ, ποτὲ ἡ μακαρία
is-understood by-all I-have-sinned against-the Lord once the blessed
ταπείνωσις πρὸς Θεὸν ὑπὲρ μοιχείας καὶ φόνου ἐβόησε,
humility to God for adultery and murder cried
καὶ θᾶττον ἤκουσε· Κύριος ἀφεῖλε τὸ ἁμάρτημά σου.
and quickly heard (the)-Lord has-taken-away the sin your
Ὁδὸν μὲν ταύτης καὶ ὑπόθεσιν τοὺς σωματικοὺς κόπους οἱ 6
road indeed of-it and foundation the bodily toils the
ἀείμνηστοι ὡρίσαντο Πατέρες· ἐγὼ δὲ λέγω ὑπακοὴν καὶ
ever-memorable defined Fathers I but say obedience and
εὐθύτητα καρδίας, αἳ καὶ φυσικῶς τῇ οἰήσει ἀντίκεινται·
uprightness of-heart which also naturally to-the conceit are-opposed
εἰ ἐξ ἀγγέλων δαίμονάς τινας αὕτη πεποίηκε, πάντως
if from angels demons some this has-made surely
ἐκείνη καὶ ἐκ δαιμόνων ἀγγέλους ποιῆσαι δύναται· διὸ
that also from demons angels to-make can therefore
οἱ πεσόντες θαρσείτωσαν. Σπεύσωμεν πάσῃ δυνάμει, ἐπὶ
the(-ones) having-fallen let-take-heart let-us-hasten with-all power to

τὴν ταύτης κορυφὴν ἀναβῆναι. Εἰ δὲ μή, κἂν ἐποχηθῆναι
the its summit to-climb if but not at-least to-be-carried
τοῖς ὤμοις. Εἰ δέ τι ὀκλάζομεν, τῶν ἀγκαλῶν γοῦν
on-the shoulders if but somewhat we-falter from-the arms at-least
αὐτῆς μὴ ἀποπέσωμεν· ὁ γὰρ ἐκεῖθεν ἀποπίπτων,
its not let-us-fall the(-one) for thence falling
θαυμάζω εἰ ἐπιτεύξεταί τινος αἰωνίου δωρεᾶς· νεῦρα ταύτης
I-wonder if he-will-obtain any eternal gift sinews of-it
καὶ ὁδοί, οὐ μέντοι καὶ σύμβολα, ἀκτημοσύνη, ξενιτεία,
and roads not however also signs poverty exile
ἀφανὴς σοφίας ἀποκρυφή, προφορὰ ἀποίκιλος, ἐλεημοσύνης
hidden of-wisdom concealment speech plain of-alms
ζήτησις, κρύψις εὐγενείας, παῤῥησίας ἐξορισμός, πολυλογίας
seeking hiding of-noble-birth of-boldness banishment of-much-talk
μακρυσμός· οὐδὲν γὰρ οὕτως ὡς πτωχὴ κατάστασις καὶ
removal nothing for so as a-poor state and
προσαιτῶν δίαιτα, ψυχὴν ταπεινῶσαι δεδύνηται πώποτε·
of-beggars living (the)-soul to-humble has-been-able ever
τότε γάρ, τότε φιλόσοφοι καὶ φιλόθεοι δεικνύμεθα, ὅτε
then for then lovers-of-wisdom and lovers-of-God we-are-shown when
δυνάμενοι ὑψοῦσθαι τὸ ὕψος ἀποφεύγομεν ἀνεπιστρόφως· εἰ
able to-be-exalted the height we-flee without-turning-back if
ὁπλίζῃ ποτὲ κατά τινος πάθους τοῦ οἵου δήποτε, ταύτην
you-arm ever against some passion the of-what-kind soever this
σύμμαχον ἐπίσπασαι· Ἐπὶ ἀσπίδα γὰρ καὶ βασιλίσκον
(as)-ally draw-in upon asp for and basilisk
ἐπιβήσεται, καὶ καταπατήσει λέοντα καὶ δράκοντα· ἐγὼ δὲ
she-will-tread and will-trample lion and dragon I but
λέγω, ἐπὶ ἁμαρτίαν καὶ ἀπόγνωσιν, καὶ τὸν διάβολον, καὶ
say upon sin and despair and the devil and
τὸν δράκοντα τοῦ σώματος. Ταπεινοφροσύνη ἐστὶ σίφων
the dragon of-the body humility is a-whirlwind

οὐράνιος ἐξ ἀβύσσου ἁμαρτημάτων εἰς οὐρανὸν ἀνενέγκαι
heavenly from (the)-abyss of-sins to heaven to-carry-up
ψυχὴν δυνάμενος· ἑώρακέ πού τις ἐν τῇ ἑαυτοῦ καρδίᾳ
(a)-soul able has-seen somewhere someone in the own heart
ταύτης κάλλος· καὶ θάμβει ληφθεὶς ἠρώτα τοῦ
its beauty and by-amazement seized asked of-the(-one)
τεκόντος μαθεῖν τὴν προσηγορίαν· ἡ δὲ φαιδρὸν αὐτῷ
having-borne(-her) to-learn the name she and brightly at-him
καὶ γαληνὸν ὑπομειδιάσασα, φησί· Καὶ πῶς τοῦ ἐμὲ
and calmly having-smiled says and how of-the(-one) me
γεγεννηκότος τὸ ὄνομα μαθεῖν ἐπείγῃ, καὶ οὗτός ἐστι
having-begotten the name to-learn do-you-hasten and he is
ἀνώνυμος; Οὐ μή σοι τοῦτο λέξω, ἕως οὗ Θεὸν κτήσῃ.
nameless not — to-you this I-will-tell until — God you-acquire
Αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
to-him the glory to the ages of-the ages amen
Πηγῆς μὲν μήτηρ ἄβυσσος καθέστηκε· διακρίσεως δὲ 7
of-a-spring indeed mother (the)-deep is of-discernment and
πηγὴ ταπείνωσις.
spring humility

XXVI · DISCERNMENT, 1–7

Discernment is, in beginners, true self-knowledge; in the middle, a spiritual sense that tells real good from natural good and its contrary; in the perfect, knowledge given by divine light. All demonic war comes from negligence, pride, or the demons' envy, and they dig three pits in every good work. The humbled passionate become physicians to others, like mired men warning passers-by. The monk's sea holds reefs, whirlpools, pirates, and waterspouts: temper, despair, vainglory, and pride. John sets out an alphabet for all and one for the perfect, and shows the demons besetting the sick. Asked which of the eight thoughts begets which, he cites the fathers, then concludes that humility destroys them all, and pleasure and wickedness beget all evil.

1 Διάκρισίς ἐστιν ἐν μὲν τοῖς εἰσαγομένοις, ἡ τῶν
discernment is in indeed the beginners the of-the(-things)
καθ' ἑαυτοὺς ἀληθὴς ἐπίγνωσις· ἐν τοῖς δὲ μέσοις ἡ
concerning themselves true recognition in the and middling the
τὸ κυρίως ἀγαθὸν ἐκ τοῦ φυσικοῦ, καὶ τοῦ ἐναντίου
the properly good from the natural and the contrary
ἀπταίστως διακρίνουσα νοερὰ αἴσθησις· ἐν τοῖς δὲ
unerringly distinguishing spiritual perception in the and
τελείοις, ἡ διὰ θείας ἐλλάμψεως ἐνυπάρχουσα γνῶσις,
perfect the through divine illumination indwelling knowledge
ἥτις καὶ τὰ ἐν ἄλλοις σκοτεινῶς ἐνυπάρχοντα τῷ
which also the(-things) in others darkly present with-the
ἑαυτῆς λύχνῳ καταφωτίζειν ἰσχύουσα. Ἢ τάχα καθολικῶς
own lamp to-illumine able or perhaps generally
τοῦτο καὶ ἔστι, καὶ γνωρίζεται διάκρισις, ἡ τοῦ θείου
this both is and is-known discernment the of-the divine
θελήματος ἀσφαλὴς κατάληψις ἐν παντὶ καιρῷ, καὶ τόπῳ,
will sure grasp in every time and place
καὶ πράγματι, ἥτις ἐνυπάρχει μόνοις τοῖς καθαροῖς τῇ
and matter which is-present only in-the pure in-the

καρδίᾳ, καὶ τῷ σώματι, καὶ τῷ στόματι. Ὁ μὲν τοὺς
heart and in-the body and in-the mouth the-one indeed the
τρεῖς εὐσεβῶς καθελὼν συγκαθεῖλε, καὶ τοὺς πέντε·
three piously having-overthrown overthrew-with(-them) also the five
ὁ δὲ ἐκείνων ἀμελῶν οὐδέτερον νικήσει. Διάκρισίς
the-other and them neglecting neither will-conquer discernment
ἐστι συνείδησις ἀμόλυντος, καὶ καθαρὰ αἴσθησις· μηδεὶς ἐν
is a-conscience undefiled and pure perception let-no-one in
τῇ μοναδικῇ πολιτείᾳ ὑπὲρ φύσιν τινὰ ἀκούων ἢ ὁρῶν,
the monastic way-of-life beyond nature something hearing or seeing
ἐξ ἀγνωσίας εἰς ἀπιστίαν περιπέσοι· ὅπου γὰρ ἐνδημήσει
from ignorance into unbelief fall where for will-dwell
ὁ ὑπὲρ φύσιν Θεός, ὑπὲρ φύσιν λοιπὸν τὰ πλεῖστα τῶν
— beyond nature God beyond nature thereafter the most of-the
πραγμάτων γίνονται. Ἐν τρισὶ τούτοις γενικωτάτοις τρόποις
things happen in three these most-general ways
πᾶς πόλεμος δαιμονιώδης ἐν ἡμῖν συνίσταται, ἢ ἐξ
every war demonic in us arises either from
ἀμελείας, ἢ ἐξ ὑπερηφανίας, ἢ ἐκ φθόνου τῶν δαιμόνων·
negligence or from pride or from envy of-the demons
καὶ ἐλεεινὸς μὲν ὁ πρῶτος· πανάθλιος ὁ δεύτερος· ὁ
and pitiable indeed the first all-wretched the second the
δὲ τρίτος τρισμακάριστος. Σκοπῷ καὶ κανόνι τῷ ἡμετέρῳ
and third thrice-blessed as-aim and rule the our
κατὰ Θεὸν συνειδότι πρὸς πάντα χρησώμεθα, ἵνα
according-to God conscience for all let-us-use that
γνόντες τὴν τῶν ἀνέμων πνοὴν πόθεν ἔρχεται, πρὸς αὐτὸ
having-known the of-the winds blowing whence it-comes to it
λοιπόν, καὶ τὰ ἱστία ἀνατείνωμεν. Ἐν πάσαις ἡμῶν ταῖς
thereafter also the sails we-may-spread in all our the
κατὰ Θεὸν ἐργασίαις τρεῖς ἡμῖν βοθύνους οἱ δαίμονες
according-to God works three for-us pits the demons

ὀρύσσουσι. Καὶ πρῶτον μὲν παλαίουσιν, ἵνα τὸ ἀγαθὸν
dig and first indeed they-wrestle that the good
κωλύσωσι γενέσθαι· δεύτερον δὲ μετὰ τὴν πρώτην αὐτῶν
they-may-prevent to-happen second and after the first their
ἥτταν, ἵνα μὴ κατὰ Θεὸν τὸ τυχὸν γένηται. Ὅταν δὲ
defeat that not according-to God the thing may-be-done when and
καὶ τούτου οἱ κλέπται τοῦ σκοποῦ ἀποτύχωσι, τότε λοιπὸν
also of-this the thieves of-the aim fail then thereafter
ἡσυχίως ἐπιστάντες ἐν τῇ ἡμετέρᾳ ψυχῇ μακαρίζουσιν
quietly standing-by in the our soul they-bless
ἡμᾶς, ὡς κατὰ Θεὸν ἐν πᾶσιν πολιτευομένους. Τοῦ
us as according-to God in all living of-the
μὲν προτέρου ἐχθρός, σπουδὴ καὶ μέριμνα θανάτου· τοῦ
indeed first enemy zeal and care of-death of-the
δὲ δευτέρου, ὑποταγὴ καὶ ἐξουδένωσις· τοῦ δὲ τρίτου, τὸ
and second submission and contempt of-the and third the
ἑαυτὸν διηνεκῶς καταμέμφεσθαι. Τοῦτο κόπος ἐστὶν ἐνώπιον
oneself continually to-blame this toil is before
ἡμῶν, ἕως οὗ εἰσέλθῃ εἰς τὸ ἁγιαστήριον ἡμῶν τὸ πῦρ
us until — enters into the sanctuary our the fire
τὸ τοῦ Θεοῦ. Οὐκ ἔσονται γὰρ λοιπὸν τότε προλήψεων ἐν
the — of-God not will-be for thereafter then of-preconceptions in
ἡμῖν ἀνάγκαι. Ὁ γὰρ Θεὸς ἡμῶν πῦρ καταναλίσκον πᾶσαν
us compulsions — for God our fire consuming all
πύρωσιν καὶ κίνησιν, καὶ πρόληψιν, καὶ πώρωσιν, τὴν
burning and movement and preconception and hardening the
ἐντὸς καὶ ἐκτὸς ὁρωμένην τε καὶ νοουμένην. Οἱ δαίμονες
within and without seen both and conceived the demons
τὸ ἐναντίον πάλιν τῶν εἰρημένων ποιεῖν πεφύκασιν.
the opposite again of-the(-things) said to-do are-wont
Ἐπὰν γὰρ τῆς ψυχῆς περιγένωνται, καὶ τὸ τοῦ νοὸς
when for the soul they-overcome and the of-the mind

φῶς περιτρέψωσιν, οὐκ ἔτι ἔσται ἐν ἡμῖν τοῖς ἀθλίοις,
light overturn not any-longer will-be in us the wretched
οὐ νῆψις, οὐ διάκρισις, οὐκ ἐπίγνωσις, οὐκ ἐντροπή· ἀλλ᾽
not sobriety not discernment not recognition not shame but
ἀναλγησία, καὶ ἀναισθησία, καὶ ἀδιακρισία, καὶ ἀβλεψία.
callousness and insensibility and indiscernment and blindness
Οἴδασι γὰρ τὰ εἰρημένα εὖ μάλα σαφῶς οἱ ἐκ 2
know for the(-things) said well very clearly those from
πορνείας ἀνανήψαντες, καὶ ἐκ παῤῥησίας ὑποσταλέντες,
fornication having-come-to-sobriety and from boldness having-drawn-back
καὶ οἱ ἐξ ἀναιδείας εἰς συναίσθησιν ἐληλυθότες· πῶς
and those from shamelessness to awareness having-come how
τε μετὰ τὴν νῆψιν τοῦ νοός, καὶ τῆς πωρώσεως,
both after the sobering of-the mind and of-the hardening
μᾶλλον δὲ πηρώσεως αὐτοῦ διάλυσιν, καὶ ἑαυτοὺς κατὰ
rather but maiming its dissolution also themselves in
νοῦν αἰδοῦνται, ἐφ᾽ οἷς πρώην ἐλάλουν καὶ ἔπραττον ἐν
mind are-ashamed at what formerly they-said and did in
τυφλώσει διάγοντες. Εἰ μὴ ὀψίσει καὶ σκοτάσει πρῶτον
blindness living if not evening-comes and darkness-falls first
ἐν τῇ ἡμέρᾳ τῆς ψυχῆς, οὐ μὴ οἱ κλέπται κλέψωσι,
in the day of-the soul not — the thieves will-steal
καὶ θύσωσι, καὶ ἀπολέσωσι. Κλοπή ἐστιν ἄγνωστος
and kill and destroy theft is unnoticed
αἰχμαλωσία ψυχῆς· θυσία ψυχῆς ἐστι λογικοῦ νοὸς
captivity of-soul killing of-soul is of-(the)-rational mind
θνῆσις ἐν πράξεσιν ἀτόποις περιπεσόντος· ἀπώλεια δὲ
death in deeds monstrous having-fallen destruction and
ἡ μετὰ τὴν ἀνομίαν ἑαυτοῦ ἀπόγνωσις. Μηδεὶς ἐπὶ ταῖς
the after the lawlessness of-oneself despair let-no-one in the
εὐαγγελικαῖς ἐντολαῖς ἀδυναμίαν προβάληται· εἰσὶ γὰρ
gospel commandments weakness plead there-are for

ψυχαὶ αἳ καὶ ὑπὲρ τὴν ἐντολὴν διεπράξαντο. Πείσει
souls which even beyond the commandment achieved will-persuade
σε πάντως τὸ εἰρημένον ὁ ὑπὲρ ἑαυτὸν τὸν
you surely the(-thing) said the(-one) beyond himself the
πλησίον ἀγαπήσας, καὶ ὑπὲρ τούτου τὴν ψυχὴν προθέμενος,
neighbor having-loved and for him the life having-laid-down
καίπερ ἐπιταγὴν Κυρίου εἰς τοῦτο μὴ κομισάμενος.
although (a)-command of-(the)-Lord for this not having-received
Θαρσείτωσαν οἱ τεταπεινωμένοι ἐμπαθεῖς· εἰ γὰρ καὶ ἐν
let-take-heart the humbled passionate(-ones) if for even in
πᾶσι τοῖς βοθύνοις περιπέσωσι, καὶ ἐν πάσαις ταῖς παγίσι
all the pits they-fall and in all the snares
βροχισθῶσι, καὶ πᾶσαν νόσον νοσήσωσιν· ἀλλά γε
are-caught and every disease suffer yet at-least
μετὰ τὴν ὑγείαν πᾶσι φωστῆρες, καὶ ἰατροί, καὶ λύχνοι,
after the health for-all luminaries and physicians and lamps
καὶ κυβερνῆται γίνονται, ἑκάστης νόσου τοὺς τρόπους
and pilots become of-each disease the ways
διδάσκοντες, καὶ τοὺς μέλλοντας πίπτειν, ἐκ τῆς οἰκείας
teaching and those about to-fall from the own
πείρας διασώζοντες· εἰ μὲν ἐκ προγεγενημένων προλήψεων
experience saving if indeed from former preconceptions
τυραννοῦνταί τινες καὶ διδάσκειν κἂν ψιλῷ λόγῳ δύνανται,
are-tyrannized some and to-teach even with-bare word are-able
διδάξωσιν. Ἴσως γάρ ποτε κἂν τοὺς οἰκείους λόγους
let-them-teach perhaps for sometime at-least the own words
αἰσχυνθέντες τῆς πρακτικῆς ἄρξωνται (μὴ μέντοι καὶ
having-been-ashamed-of the practice they-may-begin not however also
ἄρξωσι), καὶ γενήσεται καὶ ἐν αὐτοῖς ὅπερ ἐπὶ τινων ἐν
let-them-rule and will-happen also in them what in some in
βορβόρῳ κυλιομένων εἶδον γινόμενον· ἐμπεπηλωμένοι γὰρ
mud wallowing I-saw happening mired for

ὑπάρχοντες τὸν τρόπον τῆς ἐκεῖσε αὐτῶν καταποντίσεως
being the manner of-the there their sinking
τοὺς παρερχομένους ἐδίδασκον ὑπὲρ τῆς σωτηρίας αὐτῶν
those passing-by taught for the salvation their
τοῦτο πραγματευόμενοι, ὅπως μὴ κἀκεῖνοι τῇ αὐτῇ ὁδῷ
this doing that not those-too by-the same road
πέσωσι· καὶ μέντοι διὰ τὴν ἑτέρων σωτηρίαν, καὶ
may-fall and indeed because-of the of-others salvation also
αὐτοὺς ὁ παντοδύναμος τοῦ πηλοῦ ἐλυτρώσατο. Εἰ
them the almighty from-the mud redeemed if
δέ γε οἱ ἐμπαθεῖς ἑκουσίως ἑαυτοὺς ταῖς ἡδοναῖς
but at-least the passionate(-ones) willingly themselves to-the pleasures
ἐπιῤῥίπτουσι, σιωπῇ τὴν διδασκαλίαν ἐνδείξονται. Ὧν
throw by-silence the teaching they-will-show of-which
χάριν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν.
for-the-sake began — Jesus to-do both and to-teach
Χαλεπόν, ὄντως χαλεπὸν περαιούμεθα, ὦ μοναχοὶ ταπεινοί, 3
a-hard truly hard we-cross O monks humble
πέλαγος καὶ πολλῶν πνευμάτων, καὶ σπιλάδων, καὶ ἰλίγγων,
sea both many winds and reefs and whirlpools
καὶ πειρατῶν, καὶ σιφώνων, καὶ βραχῶν, καὶ θηρίων, καὶ
and pirates and waterspouts and shoals and beasts and
κυμάτων πεπληρωμένον. Σπιλάδα μὲν ἐπὶ ψυχῆς, τὸν ἄγριον
waves full-of reef indeed in (the)-soul the savage
θυμὸν καὶ αἰφνίδιον νοήσωμεν· ἴλιγγα δὲ τὴν ἀνελπιστείαν
temper and sudden let-us-understand whirlpool and the hopelessness
τὴν περικυκλοῦσαν τὸν νοῦν, καὶ τοῦτον αὐτὸν ἐν βυθῷ
the(-one) encircling the mind and it itself in (the)-depth
ἀπογνώσεως κατενέγκαι σπουδάζουσαν· βράχος δὲ τὴν
of-despair to-bring-down striving shoal and the
ἄγνοιαν, τὴν τὸ κακὸν ὡς καλὸν κατέχουσαν· θηρία δέ,
ignorance the(-one) the evil as good holding beasts and

τὸ βαρὺ τοῦτο καὶ ἄγριον σῶμα· πειρατὰς δὲ τοὺς τῆς
the heavy this and savage body pirates and the of-the
κενοδοξίας χαλεπωτάτους ὑπουργοὺς τοὺς τὸν φόρτον
vainglory most-grievous servants the(-ones) the cargo
ἡμῶν, καὶ τὸν κάματον τῶν ἀρετῶν ἁφαρπάζοντας· κῦμα
our and the labor of-the virtues snatching wave
δὲ τὴν πεφυσημένην καὶ ὀγκουμένην κοιλίαν, τὴν ἐκ τῆς
and the puffed-up and swollen belly the(-one) from the
ἰδίας ὁρμῆς τῷ θηρίῳ παραπέμπουσαν· σίφωνα δέ, τὴν
own impulse to-the beast delivering waterspout and the
ἐκ τοῦ οὐρανοῦ ῥιφεῖσαν ὑπερηφανίαν, τὴν ἀναφέρουσαν
from the heaven cast pride the(-one) carrying-up
ἡμᾶς λοιπὸν καὶ καταφέρουσαν ἕως τῶν ἀβύσσων.
us thereafter and carrying-down to the abysses

4 Γνώριμα καθεστήκασι τοῖς γράμματα παιδευομένοις, ποῖα
known are to-those letters being-taught which
μὲν εἰσαγομένων, ποῖα δὲ μέσων, ποῖα δὲ διδασκάλων
indeed of-beginners which and of-(the)-middling which and of-teachers
τυγχάνουσι τὰ μαθήματα. Πρόσχωμεν νουνεχῶς, μήπως
are the lessons let-us-take-heed wisely lest
ἐν τῇ μαθήσει χρονίσαντες ἔτι ἐν τοῖς εἰσαγωγικοῖς
in the learning having-spent-long still in the elementary
διατρίβωμεν ἐπαγγέλμασι· ὅπερ αἰσχύνῃ πᾶσι γνωρίζεται
we-linger professions which with-shame to-all is-known
γηραλέον ἰδέσθαι εἰς παιδευτήριον πορευόμενον.
an-old(-man) to-see to school going

5 Ἀρίστη πᾶσιν ἀλφάβητος αὕτη. Α ὑπακοή, Β νηστεία,
best for-all alphabet this Alpha obedience Beta fasting
Γ σάκκος, Δ σποδός, Ε δάκρυα, Ζ ἐξομολόγησις,
Gamma sackcloth Delta ashes Epsilon tears Zeta confession
Η σιωπή, Θ ταπείνωσις, Ι ἀγρυπνία, Κ ἀνδρεία,
Eta silence Theta humility Iota vigil Kappa courage

Λ ψύχος, Μ κόπος, Ν ταλαιπωρία, Ξ ἐξουδένωσις,
Lambda cold Mu toil Nu hardship Xi abasement
Ο συντριβή, Π ἀμνησικακία, Ρ συναδελφία, Σ
Omicron contrition Pi freedom-from-grudges Rho brotherliness Sigma
ἠπιότης, Τ πίστις ἁπλῆ καὶ ἀπερίεργος, Υ ἀμεριμνία
gentleness Tau faith simple and uncurious Upsilon freedom-from-care
κόσμου, Φ μῖσος ἄμισον γονέων, Χ ἀπροσπάθεια, Ψ
of-(the)-world Phi hatred unhating of-parents Chi detachment Psi
ἁπλότης σὺν ἀκακίᾳ, Ω ἑκούσιος εὐτέλεια. Κατάληψις
simplicity with innocence Omega willing lowliness grasp
καὶ ψῆφος προκοπτόντων, ἀκενοδοξία, ἀοργησία,
and reckoning of-(the)-advancing freedom-from-vainglory freedom-from-anger
εὐελπιστία, ἡσυχία, διάκρισις, κρίσεως μνήμη παγία,
good-hope stillness discernment of-judgment remembrance firm
εὐσπλαγχνία, φιλοξενία, νουθεσία σύμμετρος, προσευχὴ
compassion hospitality admonition measured prayer
ἀπαθής, ἀφιλαργυρία. Οὗτος ὅρος, λόγος τε καὶ νόμος
dispassionate freedom-from-avarice this (the)-definition account both and law
πνευμάτων καὶ σωμάτων ἐν σαρκὶ εὐσεβῶς τελειουμένων·
of-spirits and bodies in flesh piously being-perfected
ἀναιχμαλώτιστος Α καρδία, Β τετελειωμένη ἀγάπη,
uncaptive Alpha heart Beta perfected love
Γ ταπεινοφροσύνης πηγή, νοὸς Δ ἐκδημία Χριστοῦ,
Gamma of-humility spring of-mind Delta departure of-Christ
Ε ἐνδημία φωτός, καὶ Ζ προσευχῆς ἀσυλία, ἐλλάμψεως
Epsilon indwelling of-light and Zeta of-prayer inviolability of-illumination
Η Θεοῦ περιουσία, πόθος Θ θανάτου, μῖσος Ι ζωῆς,
Eta of-God abundance longing Theta for-death hatred Iota of-life
φυγὴ Κ σώματος, κόσμου Λ πρέσβυς, Θεοῦ Μ
flight Kappa from-(the)-body of-(the)-world Lambda ambassador of-God Mu
βιαστής, ἀγγέλων Ν συλλειτουργός, γνώσεως Ξ ἄβυσσος,
constrainer of-angels Nu fellow-minister of-knowledge Xi abyss

μυστηρίων Ο οἶκος, ἀῤῥήτων Π φύλαξ, ἀνθρώπων
of-mysteries Omicron house of-unspeakable(-things) Pi guard of-men
Ρ σωτήρ, δαιμόνων Σ Θεός, παθῶν Τ Κύριος, Δεσπότης
Rho savior of-demons Sigma god of-passions Tau lord master
Υ σώματος, φύσεως Φ ἐπίτροπος, ἁμαρτίας Χ ξένος,
Upsilon of-body of-nature Phi guardian of-sin Chi stranger
ἀπαθείας Ψ οἶκος, μιμητὴς Ω Δεσπότου, ἐκ βοηθείας
of-dispassion Psi house imitator Omega of-(the)-Master by (the)-help
Δεσπότου, οὐ μικρᾶς ἡμῖν, ὅτε τὸ σῶμα νοσεῖ, χρεία τῆς
of-(the)-Master not little for-us when the body is-sick need of-the
νήψεως. Χαμαὶ γὰρ οἱ δαίμονες θεασάμενοι ἡμᾶς καὶ μὴ
sobriety on-the-ground for the demons having-seen us and not
δυναμένους τέως ἐκ τῆς ἀτονίας ἀσκήσει καθ' ἑαυτὸν
able for-a-time from the weakness ascetic-practice by oneself
χρήσασθαι, χαλεπῶς τότε πολεμοῦν δοκιμάζουσιν. Ἐν μὲν
to-use grievously then to-war try in indeed
τοῖς κατὰ κόσμον ὁ τοῦ θυμοῦ, ἔστι δὲ ὅτε καὶ τῆς
those in (the)-world the(-demon) of-the temper there-is and when also of-the
βλασφημίας ὁ δαίμων ἐν τοῖς νοσοῦσι παρέπεται. Ἐν δὲ
blasphemy the demon on the sick attends in and
τοῖς ἔξω κόσμου, εἰ μὲν τῶν χρειῶν εὐποροῦσιν, ὁ
those outside (the)-world if indeed in-the necessities they-abound the(-demon)
τῆς γαστριμαργίας καὶ πορνείας· εἰ δὲ ἐν ἀπαρακλήτοις
of-the gluttony and fornication if but in comfortless
τισὶ καὶ ἀθλητικοῖς διατρίβουσι τόποις, ὁ τῆς ἀκηδίας
some and austere they-live places the of-the listlessness
καὶ ἀχαριστίας παρεδρεύει τύραννος· ἐπεσημηνάμην τὸν
and ingratitude sits-by tyrant I-noticed the
τῆς πορνείας λύκον ὀδύνας προστιθέντα τῷ κάμνοντι·
of-the fornication wolf pains adding to-the sufferer
καὶ ἐν αὐταῖς ταῖς ὀδύναις κινήσεις αὐτῷ καὶ ἐκκρίσεις
and in the-very the pains movements in-him and emissions

ποιοῦντα· καὶ ἦν ἔκπληκτόν τι γινόμενον ἰδέσθαι ἐν
causing and it-was astonishing something happening to-see in
ἀλγηδόσι σφοδραῖς τὴν σάρκα σφριγῶσαν καὶ μαινομένην.
pains violent the flesh swelling and raging
Καὶ ἐπέστρεψα καὶ εἶδον κατακειμένους, καὶ ἐπὶ τῆς
and I-turned and saw (men)-lying even on the
κλίνης αὐτῆς ὑπὸ τῆς θείας ἐνεργείας, ἢ ὑπὸ κατανύξεως
bed itself by the divine working or by compunction
παρακαλουμένους· καὶ μέντοι διὰ τῆς παρακλήσεως τὰς
comforted and indeed through the comfort the
ὀδύνας διεκρούοντο· ὡς οὕτως διακεῖσθαι, ὡς μὴ θέλειν
pains they-repelled so-as so to-be-disposed that not to-wish
αὐτοὺς τῆς νόσου ἀπαλλαγῆναί ποτε. Καὶ ἐπέστρεψα,
them from-the disease to-be-freed ever and I-turned
καὶ εἶδον κεκακωμένους, καὶ διὰ τῆς νόσου ὡς δι᾽
and saw (men)-afflicted and through the disease as through
ἐπιτιμίου τινὸς πάθους ψυχικοῦ ἀπαλλαγέντας, καὶ
a-penance some from-passion of-soul freed and
ἐδόξασα τὸν διὰ τῆς πηλοῦ πηλὸν ἐκκαθάραντα.
I-glorified the(-one) through the clay clay having-cleansed
Νοῦς νοερὸς πάντως καὶ νοερὰν αἴσθησιν περιβέβληται, ἵν᾽ 6
a-mind spiritual surely also spiritual perception has-put-on that
ἐν ἡμῖν, καὶ οὐκ ἐν ἡμῖν οὖσαν ἐκζητοῦντες μὴ παυσώμεθα·
in us and not in us being seeking not let-us-cease
ἐκείνης γὰρ φανερωθείσης, αἱ ἐκτὸς πάντως, τὰ
that for having-been-revealed the(-senses) outward surely the
οἰκεῖα ἐνεργεῖν οἰκείως παύσονται. Καὶ τοῦτό ἐστιν,
own(-works) to-work in-their-way will-cease and this is
ὃ γινώσκων τις σοφὸς ἔφησε, Καὶ θείαν αἴσθησιν
what knowing a-certain wise(-man) said and divine perception
εὑρήσεις. Βίος μοναδικὸς ἐν αἰσθήσει καρδίας γινέσθω, ἐν
you-will-find life monastic in perception of-heart let-be in

ἔργοις καὶ λόγοις καὶ ἐνθυμήμασι, καὶ κινήμασι. Εἰ δὲ
deeds and words and thoughts and movements if but
μή, οὐ μοναδικός, ἵνα μὴ λέγω, ἀγγελικός. Ἄλλο πρόνοια
not not monastic that not I-say angelic other providence
Θεοῦ, καὶ ἄλλο ἀντίληψις, καὶ ἄλλο φυλακή, καὶ ἕτερον
of-God and other help and other protection and other
ἔλεος Θεοῦ, καὶ ἄλλο παράκλησις. Καὶ τὸ μὲν ἐν πάσῃ
mercy of-God and other consolation and the-one indeed in all
τῇ φύσει, τὸ δὲ ἐν πιστοῖς καὶ μόνον, τὸ ἕτερον ἐν
the nature the-other and in (the)-faithful and only the other in
πιστοῖς, πιστοῖς ἀληθῶς· τὸ τέταρτον ἐν τοῖς δουλεύουσιν
(the)-faithful faithful truly the fourth in those serving
αὐτῷ· τὸ δὲ ἔσχατον, ἐν τοῖς ἀγαπῶσιν αὐτὸν ἐνδείκνυται.
him the and last in those loving him is-shown
Ἔστιν ὅτε τὸ ἑτέρου φάρμακον, ἑτέρου δηλητήριον γίνεται·
there-is when the of-one remedy of-another poison becomes
ἔστι δὲ ὅτε καὶ τὸ αὐτὸ τῷ αὐτῷ ἐν μὲν τῷ οἰκείῳ
there-is and when also the same to-the same in indeed the proper
καιρῷ προσφερόμενον, φάρμακον γίνεται· ἐν οὐ καιρῷ δὲ
time applied remedy becomes in not time but
πάλιν δηλητήριον γίνεται. Εἶδον ἀφυῆ ἰατρόν, ἄῤῥωστον
again poison becomes I-saw an-unskilled physician a-sick(-man)
συντεθλασμένον ἀτιμάσαντα, καὶ μηδὲν πλέον, εἰ μὴ
crushed having-dishonored and nothing more if not
τὴν ἀπόγνωσιν αὐτῷ προξενήσαντα. Καὶ εἶδον εὐφυῆ,
the despair to-him having-brought and I-saw a-skilled(-one)
πεφυσημένην καρδίαν δι᾽ ἀτιμίας χειρουργήσαντα, καὶ
a-puffed-up heart through dishonor having-operated-on and
πᾶσαν αὐτῆς τὴν ὀζωδίαν κενώσαντα. Ἑώρακα τὸν αὐτὸν
all its the stench having-emptied I-have-seen the same
ἄῤῥωστον, ποτὲ μὲν διὰ κάθαρσιν ῥύπου πιόντα
sick(-man) sometimes indeed because-of cleansing of-filth having-drunk

ὑπακοῆς ἴαμα καὶ κινούμενον, καὶ περιπατοῦντα καὶ μὴ
of-obedience (the)-remedy and moving and walking-about and not
ὑπνοῦντα· ποτὲ δὲ τὸν ὀφθαλμὸν τῆς ψυχῆς νοσοῦντα
sleeping sometimes and the eye of-the soul sick
καὶ ἀκίνητον καὶ ἡσυχάζοντα, καὶ ἐν σιωπῇ διατελοῦντα.
and motionless and keeping-still and in silence continuing
Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω. Τινές, πόθεν οὐκ οἶδα
the(-one) having ears to-hear let-him-hear some whence not I-know
(οὐδὲ γὰρ οἰήσει Θεοῦ δῶρα ζητεῖν καὶ πολυπραγμονεῖν
not-even for with-conceit of-God gifts to-seek and to-pry-into
μεμάθηκα), φύσει, ἵν' οὕτως εἴπω, περὶ τὸ ἐγκρατές, ἢ
I-have-learned by-nature that thus I-may-say toward the temperate or
περὶ τὸ ἡσυχαστικόν, ἢ καὶ ἁγνόν, ἢ ἀπαῤῥησίαστον, ἢ
toward the solitary or also chaste or unassuming or
πρᾶον, ἢ εὐκατάνυκτον ἐπιῤῥεπῶς ἔχουσι. Καί εἰσιν ἕτεροι
meek or compunctious inclined are and there-are others
αὐτὴν σχεδὸν τὴν ἑαυτῶν φύσιν πρὸς ταῦτα αὐτοῖς
the-very almost the own nature against these(-things) them
ἀντιπράττουσαν ἔχοντες, καὶ κατὰ δύναμιν ἑαυτοὺς
working-against having and according-to power themselves
βιαζόμενοι· εἰ καὶ ἐν καιρῷ ἡττῶνται, ἀλλ' ὅμως ὡς
forcing if even at times they-are-defeated but nevertheless as
βιαστὰς τῆς φύσεως, αὐτοὺς τῶν προτέρων μᾶλλον
forcers of-the nature them than-the former rather
ἀποδέχομαι. Μὴ μεγαλαύχει ἐπὶ ἀπόνῳ πλούτῳ, ἄνθρωπε·
I-approve not boast in toilless wealth man
τὴν γὰρ πολλήν σου βλάβην, καὶ ἀσθένειαν, καὶ ἀπώλειαν
the for great your harm and weakness and destruction
προγνοὺς ὁ δωροδότης τοῖς πλεονεκτήμασιν αὐτοῦ ἐκείνοις
having-foreseen the giver by-the advantages his those
τοῖς ἀμίσθοις κἂν ποσῶς σε διέσωσε. Καὶ αἱ ἐκ
the unearned at-least in-some-measure you saved and the from

νηπίου παιδεῖαι, καὶ ἀνατροφαί, καὶ τὰ ἐπιτηδεύματα
infancy educations and upbringings and the pursuits
συνέρχονται, ἢ καὶ ἀντιπράττουσιν, ἡμῖν αὐξήσασι πρὸς
help or also work-against us having-grown-up toward
τὴν ἀρετήν τε καὶ πρὸς τὴν μοναδικὴν πολιτείαν·
the virtue both and toward the monastic way-of-life
φῶς μὲν μοναχοῖς ἄγγελοι· φῶς δὲ πάντων ἀνθρώπων
light indeed for-monks angels light and of-all men
μοναδικὴ πολιτεία. Οὐκοῦν ἐν πᾶσι τύπος ἀγαθὸς γίνεσθαι
(the)-monastic way-of-life therefore in all a-model good to-become
ἀγωνιζέσθωσαν, μηδενὶ πρόσκομμα ἐν μηδενὶ διδόντες, ἐν
let-them-strive to-no-one offense in nothing giving in
οἷς ἂν ἐργάζωνται, ἢ ἀποφθέγγωνται. Εἰ γὰρ τὸ φῶς
what — they-do or utter if for the light
σκότος γίνεται, τὸ σκότος, ἤγουν, οἱ κατὰ κόσμον, πόσον
darkness becomes the darkness that-is those in (the)-world how-much
σκοτισθήσονται; Εἰ ἄρα ἐμοὶ πείθεσθε, οἱ πειθόμενοι, μᾶλλον
will-they-be-darkened if then me you-obey you obeying rather
δὲ οἱ βουλόμενοι, καλὸν ἡμᾶς μὴ ποικίλλειν ἑαυτούς,
but those wishing good us not to-diversify ourselves
καὶ τὴν ἀθλίαν ἡμῶν ψυχὴν διαμερίζειν, καὶ πολεμεῖν
and the wretched our soul to-divide and to-war
χιλίαις χιλιάσι, καὶ μυρίαις μυριάσιν ἐχθρῶν· οὐ γὰρ
with-a-thousand thousands and ten-thousand ten-thousands of-enemies not for
ἐξαρκέσομεν πάσας αὐτῶν τὰς πανουργίας καταμαθεῖν, ἢ
we-will-suffice all their the villainies to-learn or
ὅλως εὑρεῖν. Τῇ Τριάδι· τῇ ἁγίᾳ κατὰ τῶν τριῶν, διὰ
at-all to-find with-the Trinity the holy against the three through
τῶν τριῶν ὁπλισώμεθα. Εἰ δὲ μή, πολλοὺς κόπους ἑαυτοῖς
the three let-us-arm if but not many toils for-ourselves
προξενήσομεν· ὄντως ἐὰν καὶ ἐν ἡμῖν γένηται, ὁ
we-will-bring truly if also in us comes the(-one)

μεταστρέφων τὴν θάλασσαν εἰς ξηράν, διαβήσεται πάντως
turning the sea into dry-land will-cross surely
καὶ ὁ ἡμῶν Ἰσραήλ, ἤγουν νοῦς ὁρῶν Θεόν, αὐτὴν
also the our Israel that-is (the)-mind seeing God it
ἀκυμάντως, καὶ ὄψεται τοὺς Αἰγυπτίους ἐν τῷ ὕδατι τῶν
without-waves and will-see the Egyptians in the water of-the
δακρύων ἀποπνιγέντας· ἐκείνου δὲ ἐν ἡμῖν μὴ ἐνδημοῦντος,
tears drowned he but in us not dwelling
ἤχους κυμάτων αὐτῆς, ἤγουν τῆς σαρκὸς ταύτης τίς
(the)-roar of-waves its that-is of-the flesh this who
ὑποστήσεται; Ἐὰν ἀναστῇ ἐν ἡμῖν ὁ Θεὸς διὰ πράξεως,
will-withstand if arises in us — God through practice
διασκορπισθήσονται οἱ ἐχθροὶ αὐτοῦ, καὶ ἐὰν διὰ θεωρίας
will-be-scattered the enemies his and if through contemplation
προσπελάσωμεν αὐτῷ, Φεύξονται οἱ μισοῦντες αὐτὸν ἀπὸ
we-draw-near to-him will-flee those hating him from
προσώπου αὐτοῦ καὶ ἡμῶν. Ἱδρῶτι μᾶλλον, καὶ μὴ ψιλῷ
(the)-face his and ours by-sweat rather and not with-bare
λόγῳ, τὰ θεῖα μανθάνειν σπουδάσωμεν. Οὐ γὰρ
word the divine(-things) to-learn let-us-strive not for
λόγους, ἀλλ' ἔργα ἐν καιρῷ ἐξόδου χρεία ἐνδείξασθαι.
words but deeds at (the)-time of-departure (there-is)-need to-show
Οἱ θησαυρὸν κεκρυμμένον ἀκούσαντες ἐν τῷ τόπῳ,
those treasure hidden having-heard-of in the place
ζητοῦσι, καὶ ἐκ τῆς ζητήσεως τὸ εὑρεθὲν μετὰ πόνου
seek and from the search the(-thing) found with toil
φυλάττουσιν· οἱ γὰρ ἀπόνως πλουτήσαντες σκορπίζουσι.
they-guard those for without-toil having-grown-rich squander
Δυσχερὲς μὲν τὸ τῶν προλήψεων εὐχερῶς περιγενέσθαι·
difficult indeed the over-the preconceptions easily to-overcome
οἱ δὲ ἔτι ταύταις προστιθέναι μὴ παυόμενοι, ἢ ἑαυτῶν
those but still to-them to-add not ceasing either of-themselves

ἀπεγνώκασιν, ἢ οὐδὲν ἐκ τῆς ὑποταγῆς ὠφελήθησαν. Πλὴν
have-despaired or nothing from the submission were-profited yet
οἶδα, ὅτι ὁ Θεὸς πάντα δύναται· ἀδυνατεῖ δὲ αὐτῷ οὐδέν.
I-know that — God all can is-impossible and for-him nothing
7 Δυσδιάκριτόν μοί τινες θεώρημα ἐπηπόρησαν, καὶ τοὺς
a-hard-to-discern to-me some question raised and those
κατ᾽ ἐμὲ πάντας ὑπερβαῖνον, οὐδενὶ δὲ τῶν εἰς ἐμὲ
in my(-time) all surpassing in-none and of-the to me
ἐληλυθότων δέλτων περιεχόμενον λέγοντες. Ποῖοι τῶν
having-come books contained saying which of-the
ὀκτὼ λογισμῶν ἰδιαιτέρως ἀπόγονοι τυγχάνουσι; ἢ ποῖος
eight thoughts particularly offspring are or which
τοιούτων πέντε ἐκ τῶν τριῶν τῶν προστατῶν γεννήτωρ
of-such five from the three the chiefs begetter
καθέστηκεν; Ἐγὼ δὲ πρὸς τὴν ἀπορίαν ἐπαινέτην ἄγνοιαν
is I and to the difficulty praiseworthy ignorance
προβαλόμενος, παρὰ τῶν πανοσίων ἀνδρῶν ἔμαθον
putting-forward from the all-holy men learned
οὕτως. Μήτηρ μὲν πορνείας γαστριμαργία, ἀκηδίας δὲ
thus mother indeed of-fornication gluttony of-listlessness and
κενοδοξία· λύπη δὲ τῶν τριῶν τούτων γέννημα, ὥσπερ
vainglory grief and of-the three these offspring as
καὶ ὀργή· ὑπερηφανίας δὲ μήτηρ κενοδοξία. Ἐγὼ δὲ πάλιν
also anger of-pride and mother vainglory I and again
πρὸς τοὺς ἀειμνήστους ἐκείνους ἀποκρινόμενος ἔφασκον,
to the ever-memorable those answering said
λιπαρῶν μανθάνειν λοιπὸν καὶ τῶν ὀκτὼ γεννήματα,
entreating to-learn thereafter also of-the eight offspring
καὶ ποῖον ποίου ὑπάρχει κύημα. Ἐδίδασκον δὲ εὐμενῶς
and which of-which is offspring taught and kindly
οἱ ἀπαθεῖς λέγοντες, μὴ εἶναι τάξιν ἢ σύνεσιν
the dispassionate(-men) saying not to-be order or understanding

ἐν ἀσυνέτοις· πᾶσαν δὲ ἀταξίαν καὶ ἀκαταστασίαν· καὶ
in (the)-senseless all but disorder and confusion and
πιθόντες οἱ μακάριοι πιθανοῖς ὑποδείγμασιν ἔλεγον, εἰς
having-persuaded the blessed with-persuasive examples spoke into
μέσον προενεγκόντες πιθανὰς ἀποδείξεις καὶ πλείονας,
(the)-open having-brought-forward persuasive proofs and more
ἐξ ὧν τινα ἐν τῷ παρόντι λόγῳ συντάττομεν, ἵνα
of which some in the present discourse we-set-down that
ἐξ ἐκείνων λοιπὸν καὶ περὶ τῶν λοιπῶν φωτισθῶμεν.
from them thereafter also about the rest we-may-be-enlightened
Οἷόν τι λέγω· Ὁ γέλως, ὁ ἄκαιρος, ποτὲ μὲν
for-instance something I-say the laughter the untimely sometimes indeed
ἐκ πορνείας δαίμονος τίκτεται, ποτὲ δὲ ἐκ κενοδοξίας,
from of-fornication (the)-demon is-born sometimes and from vainglory
ὅταν τις ἐφ' ἑαυτῷ ἔνδοθεν σεμνύνηται ἀσέμνως· ποτὲ
when someone in himself within prides-himself unseemly sometimes
δὲ ἐκ τρυφῆς, ὁ ὕπνος ὁ πολύς. Ποτὲ μὲν ἐκ τρυφῆς,
and from luxury the sleep the much sometimes indeed from luxury
ποτὲ δὲ ἐκ νηστείας, ὅταν οἱ νηστεύοντες ἐπαίρωνται·
sometimes and from fasting when those fasting are-lifted-up
ποτὲ δὲ ἐξ ἀκηδίας, ποτὲ δὲ καὶ ἐκ φύσεως. Ἡ
sometimes and from listlessness sometimes and also from nature the
πολυλογία ποτὲ μὲν ἀπὸ γαστριμαργίας, ποτὲ δὲ ἀπὸ
much-talk sometimes indeed from gluttony sometimes and from
κενοδοξίας· ἡ ἀκηδία ποτὲ μὲν ἀπὸ τρυφῆς, ποτὲ δὲ
vainglory the listlessness sometimes indeed from luxury sometimes and
ἐξ ἀφοβίας Θεοῦ· ἡ βλασφημία ἔστιν μὲν κυρίως κύημα
from fearlessness of-God the blasphemy is indeed properly offspring
ὑπερηφανίας· πολλάκις δὲ καὶ ἐκ τοῦ κρῖναι ἐν τῷ αὐτῷ
of-pride often and also from the to-judge in the same
τὸν πλησίον, ἢ καὶ ἀπὸ φθόνου ἀκαίρου τῶν δαιμόνων· ἡ
the neighbor or also from envy untimely of-the demons the

σκληροκαρδία ἐστὶν ὅτε ἀπὸ κόρου, ἀπὸ ἀναισθησίας, ἀπὸ
hard-heartedness there-is when from satiety from insensibility from
προσπαθείας· πάλιν δὲ ἡ προσπάθεια ἔστι μὲν ὅτε ἀπὸ
attachment again and the attachment there-is indeed when from
πορνείας, ἢ φιλαργυρίας, ἢ γαστριμαργίας, ἢ κενοδοξίας,
fornication or avarice or gluttony or vainglory
καὶ ἐξ ἑτέρων πολλῶν· ἡ πονηρία πάλιν ἀπὸ οἰήσεως
and from others many the wickedness again from conceit
καὶ ὀργῆς. Ἡ ὑπόκρισις ἐξ αὐταρκείας καὶ ἰδιορυθμίας·
and anger the hypocrisy from self-sufficiency and self-will
τὰ δὲ τούτων ἐναντία ἐκ τῶν ἐναντίων γεννητόρων
the(-things) and of-these opposite from the opposite begetters
αὐτῶν ἀποτίκτονται. Καὶ ἵνα μὴ πολλὰ λέγω, ἐπιλείψει
their are-born and that not many(-things) I-say will-fail
με γὰρ ὁ χρόνος, ἤπερ τὸ καθ' ἓν ἐξετάζειν βούλομαι·
me for the time if the by one to-examine I-wish
κυρίως πάντων τῶν προειρημένων παθῶν ἀναιρέτις ἐστὶν
properly of-all the aforesaid passions destroyer is
ἡ ταπεινοφροσύνη, ἣν οἱ κτησάμενοι πάντα νενικήκασι.
the humility which those having-acquired all have-conquered
Γενήτρια πάντων τῶν κακῶν, ἡδονὴ καὶ πονηρία, ἃ
begetter of-all the evils pleasure and wickedness which
ὁ κατέχων οὐκ ὄψεται τὸν Κύριον· οὐδὲν δὲ ἡμᾶς ἐκ
the(-one) holding not will-see the Lord nothing and us from
τῆς προτέρας ἀποχὴ ἐκτὸς τῆς δευτέρας ὀνήσειε. Φόβου
the former abstinence without the second would-profit of-fear
Κυρίου ὑπόδειγμα ἐξ ἀρχόντων καὶ θηρίων ληψώμεθα.
of-(the)-Lord example from rulers and beasts let-us-take
Πόθου δὲ τοῦ πρὸς Θεὸν ὑπόδειγμα ὁ τῶν σωμάτων ἔρως
of-longing and the toward God example the of-the bodies love

τύπος γενέσθω σοι· οὐδὲν γὰρ τὸ κωλύον, καὶ ἐκ
a-model let-become for-you nothing for the(-thing) preventing even from
τῶν ἐναντίων ποιεῖσθαι ἡμᾶς τὰ τῶν ἀρετῶν ὑποδείγματα.
the opposites to-make us the of-the virtues examples

XXVI · DISCERNMENT, 8–13

The present generation shows the fathers' bodily toils without their gifts, for God appears to simplicity and humility, not to toil. A sick brother is to be tended as a wounded soldier, not judged. Vices hide in virtues as a frog in a drawn pail, gluttony in hospitality and fornication in love. Prayers go unanswered because they come too soon, are unworthy, or would puff up. Love outranks prayer, so a monk may leave his prayer to answer a brother. Thoughts are met by prayer against them, by answering them, or by despising them, the last the mark of the perfect. There is a time for everything. A demon waits at bedtime and a forerunner at waking, so the day's first-fruits belong to the Lord.

Πεπονήρευται χαλεπῶς ἡ παροῦσα γενεά, καὶ ὅλη 8
has-grown-wicked grievously the present generation and wholly
οἰήσεως καὶ ὑποκρίσεως πεπλήρωται· κόπους μὲν
with-conceit and hypocrisy is-filled toils indeed
σωματικοὺς κατὰ τοὺς ἀρχαίους πατέρας ἡμῶν ἴσως
bodily like the ancient fathers our perhaps
ἐπιδεικνυμένη· τῶν δὲ χαρισμάτων αὐτῶν οὐκ ἀξιουμένη,
displaying of-the but gifts their not deemed-worthy
καίπερ οἶμαι, οὔποτε ὡς νῦν ἡ φύσις χαρισμάτων
although I-think never as now the nature gifts
ἐδέετο· καὶ εἰκότως πεπόνθαμεν· οὐ γὰρ κόποις, ἀλλ'
needed and fittingly we-have-suffered not for toils but
ἁπλότητι καὶ ταπεινώσει ὁ Θεὸς ἐμφανίζεται. Εἰ καὶ
to-simplicity and humility — God is-manifested if even
ἡ δύναμις Κυρίου ἐν ἀσθενείᾳ τελειοῦται, ὅμως οὐ
the power of-(the)-Lord in weakness is-perfected nevertheless not

κωλύσει Κύριος ἐργάτην ταπεινόφρονα. Ὁπόταν τινὰ τῶν
will-binder (the)-Lord a-worker humble-minded when one of-the
ἀθλητῶν ἡμῶν κακούμενον σωματικῶς θεασώμεθα, μὴ
athletes our afflicted bodily we-see not
ἐκ πονηρίας τὸ κρῖμα τῆς αὐτοῦ ἀσθενείας μανθάνειν
from malice the judgment of-the his weakness to-learn
σπουδάσωμεν· μᾶλλον δὲ ἁπλῇ καὶ ἀπονήρῳ ἀγάπῃ,
let-us-be-eager rather but with-simple and guileless love
ὡς οἰκεῖον μέλος, καὶ ὡς στρατιώτην ἐκ τοῦ πολέμου
as (our)-own member and as a-soldier from the war
πληγέντα δεξάμενοι θεραπεύσωμεν. Ἔστιν ἀσθένεια διὰ
wounded having-received let-us-tend there-is sickness because-of
καθαρισμὸν πταισμάτων, καὶ ἔστι διὰ τὸ ταπεινωθῆναι
cleansing of-failings and there-is because-of the to-be-humbled
τὸ φρόνημα. Ὁ ἀγαθὸς ἡμῶν καὶ πανάγαθος Δεσπότης
the mind the good our and all-good Master
καὶ Κύριος, ὁπόταν πολλάκις τινὰς ὀκνηροτέρους περὶ
and Lord when often some more-sluggish in
τὴν ἄσκησιν θεάσηται, δι᾽ ἀσθενείας λοιπόν, ὥσπερ
the discipline sees through sickness thereafter as
δι᾽ ἀνετωτέρας ἀσκήσεως τὴν σάρκα ταπεινοῖ· ἔστι
through a-gentler discipline the flesh humbles there-is
δὲ ὅτε καὶ τὴν ψυχὴν λογισμῶν πονηρῶν καὶ παθῶν
and when also the soul from-thoughts wicked and passions
ἐκκαθαίρει. Πάντα ἡμῖν τὰ συμβαίνοντα, ἤτε ὁρατά,
he-cleanses all to-us the(-things) happening whether visible
ἤτε ἀόρατα, ἔστι καὶ καλῶς, καὶ ἐμπαθῶς, καὶ μέσως
or invisible it-is-possible both well and passionately and in-between
καταδέξασθαι. Εἶδον τρεῖς ἀδελφοὺς ζημιωθέντας· καὶ ὁ
to-receive I-saw three brothers having-suffered-loss and the-one
μὲν ἠγανάκτει, ὁ δὲ ἔμεινεν ἄλυπος, ὁ δὲ πολλὴν
indeed was-indignant the-other and remained ungrieved the-other and much

τὴν χαρὰν προσελάβετο. Εἶδον παρὰ γεωργοῖς ἓν σπέρμα
the joy received I-saw among farmers one seed
παρ᾽ ἀμφοτέροις καταβαλλόμενον, ἀλλὰ σκοπὸν οἰκεῖον
by both sown but aim own
ἕκαστος ἐκέκτητο· ὁ μέν, ἵνα τὰ ἑαυτοῦ ἀποδώσει
each had the-one indeed that the own he-may-repay
χρέη· ὁ δὲ ἵνα πλοῦτον ἑαυτῷ θησαυρίσῃ· ὁ
debts the-other and that wealth for-himself he-may-store-up the-other
δὲ ἵνα δώροις τὸν Δεσπότην τιμήσῃ· ὁ δὲ ἕτερος,
and that with-gifts the Master he-may-honor the-other and another
ἵνα ἐπὶ τῇ καλοεργίᾳ τὸν παρὰ τῶν παρερχομένων ἐν
that for the good-work the from those passing on
τῇ ὁδῷ τοῦ βίου ἔπαινον θηράσῃ· ὁ δὲ ἵνα αὐτὸν
the road of-the life praise he-may-hunt the-other and that him
ἑαυτοῦ ἐχθρὸν ζηλώσαντα θλίψῃ· ὁ δέ, ἵνα μὴ ὡς
his enemy having-envied he-may-vex the-other and that not as
ἀργὸς παρὰ τῶν ἀνθρώπων ὀνειδίζηται. Αὗται αἱ τῶν
idle by the men he-may-be-reproached these the of-the
γεωργῶν τοῦ σπόρου προσηγορίαι· νηστεία, ἀγρυπνία,
farmers of-the seed names fasting vigil
ἐλεημοσύνη, διακονίαι, καὶ τὰ ὅμοια. Τοὺς δὲ σκοποὺς
almsgiving services and the(-things) like the but aims
προθύμως ἐν Κυρίῳ οἱ ἀδελφοὶ βασανίσουσιν, ὥσπερ ὕδωρ
eagerly in (the)-Lord the brothers will-test as water
ἐκ πηγῶν ἀπαντλοῦντες, ἔστιν ὅτε λεληθότως, καὶ τὸν
from springs drawing there-is when unnoticed also the
λεγόμενον βάτραχον συνηντλήσαμεν. Οὕτως καὶ τὰς ἀρετὰς
so-called frog we-drew-up-with(-it) thus also the virtues
μετερχόμενοι πολλάκις συμπεπλεγμένας αὐταῖς ἀφανῶς τὰς
pursuing often entwined with-them unseen the
κακίας μετερχόμεθα· οἷόν τι λέγω· τῇ ξενοδοχίᾳ
vices we-pursue for-instance something I-say with-the hospitality

ἡ γαστριμαργία συμπέπλεκται· τῇ ἀγάπῃ ἡ πορνεία·
the gluttony is-entwined with-the love the fornication
τῇ διακρίσει ἡ δεινότης· τῇ φρονήσει ἡ πονηρία·
with-the discernment the cunning with-the prudence the wickedness
τῇ πραΰτητι ἡ ὑπουλότης, καὶ νωθρότης, καὶ ὀκνηρία,
with-the meekness the deceit and sluggishness and slackness
καὶ ἀντιλογία, καὶ ἰδιορυθμία, καὶ ἀνηκοΐα· τῇ σιωπῇ
and contradiction and self-will and disobedience with-the silence
τῆς διδασκαλίας ὁ ὄγκος· τῇ χαρᾷ οἴησις· τῇ ἐλπίδι
of-the teaching the pomp with-the joy conceit with-the hope
ἡ ὀκνηρία· τῇ ἀγάπῃ πάλιν τὸ κατακρίνειν· τῇ
the slackness with-the love again the condemning with-the
ἡσυχίᾳ ἡ ἀκηδία καὶ ὀκνηρία· τῇ ἁγνείᾳ ἡ πικρία· τῇ
stillness the listlessness and slackness with-the purity the bitterness with-the
ταπεινοφροσύνῃ ἡ παῤῥησία· τούτοις δὲ πᾶσιν, ὥσπερ
humility the license these and all as
κοινὸν κολλύριον, μᾶλλον δὲ δηλητήριον ἡ κενοδοξία
a-common salve rather but poison the vainglory
συνέπεται. Μὴ λυπηθῶμεν αἰτούμενοι τὸν Κύριον αἰτήματα,
accompanies not let-us-grieve asking the Lord requests
καὶ ἐπὶ χρόνους μὴ εἰσακουόμενοι. Ἐβούλετο γὰρ Κύριος
and for years not being-heard wished for (the)-Lord
πάντας ἀνθρώπους ἐν μιᾷ καιροῦ ῥοπῇ ἀπαθεῖς γενέσθαι.
all men in one of-time instant dispassionate to-become
Πάντες οἱ αἰτούμενοι ἐκ Θεοῦ τὰ αἰτήματα, καὶ μὴ
all the(-ones) asking from God the requests and not
λαβόντες, διὰ μίαν τούτων τῶν αἰτιῶν πάντως οὐ
having-received because-of one of-these the causes surely not
κομίζονται, ἢ ὅτι πρὸ καιροῦ αἰτοῦσιν, ἢ ὅτι ἀναξίως
receive either because before time they-ask or because unworthily
αἰτοῦσι, καὶ κενοδόξως, ἢ ὅτι λαμβάνοντες ἐπαρθῆναι
they-ask and vainglorously or because receiving to-be-lifted-up

ἔμελλον, ἢ ἀμελεῖν λοιπὸν μετὰ τὸν τοῦ αἰτήματος κτῆσιν.
they-would or to-neglect thereafter after the of-the request acquiring
Ὅτι μὲν ἀναχωροῦσιν οἱ δαίμονες, καὶ τὰ πάθη ἐκ τῆς
that indeed withdraw the demons and the passions from the
ψυχῆς, ἢ καιρῷ τινι, ἢ διηνεκῶς, οὐδεὶς ἀμφιβάλλει,
soul either for-time some or permanently no-one doubts
οἶμαι. Τὸ δὲ ἐκ πόσων τρόπων ἡ τούτων ἀναχώρησις
I-think the but in how-many ways the of-them withdrawal
ἐξ ἡμῶν γίνεται ὀλίγοι ἐπίστανται. Ἀνεχώρησαν τὰ πάθη
from us happens few know withdrew the passions
ἔκ τινων οὐ μόνον πιστῶν, ἀλλὰ καὶ ἀπίστων, ἐκτὸς
from some not only faithful but also unbelievers except
ἑνός, ἐκεῖνο μόνον καταλιπόντα αὐτοῖς ὡς κακόν τι
one that alone having-left in-them as evil some
πρωτεῦον, καὶ τὸν τόπον πάντων ἀναπληροῦν, εἴπερ
chief and the place of-all filling if-indeed
τοιαύτην κέκτηται τὴν βλάβην, ὡς καὶ ἐξ οὐρανοῦ
such it-has the harm as even from heaven
κατενέγκαι. Ἀναλίσκεται ὕλη πυρὶ θείῳ δαπανωμένη, καὶ
to-bring-down is-consumed matter by-fire divine devoured and
τῆς ψυχῆς ἐκριζουμένη. Ὑποχωροῦσι δαίμονες ἑκουσίως,
from-the soul uprooted withdraw demons willingly
ἀμεριμνῆσαι παρασκευάζοντες, καὶ αἰφνίδιον τὴν ἀθλίαν
to-be-careless contriving and suddenly the wretched
ψυχὴν ἁρπάζοντες, καὶ εἰς ἄκρον ποιωθῆναι τοῖς πάθεσι
soul seizing and to (the)-utmost to-be-habituated to-the passions
παρασκευάζοντες, ὡς ἐντεῦθεν αὐτεπίβουλον οὖσαν λοιπὸν
contriving so-that thenceforth self-plotting being thereafter
καὶ αὐτοπολέμιον. Οἶδα καὶ ἄλλην ὑποχώρησιν τῶν θηρίων
and self-warring I-know also another withdrawal of-the beasts
μετὰ τὸ τελείως συνηθίσαι τὴν ψυχήν, καὶ ὑπόδειγμα
after the completely to-have-habituated the soul and example

τοῦ εἰρημένου τὰ νήπια· μετὰ γὰρ τὴν μακρὰν
of-the(-thing) said the infants after for the long
συνήθειαν, καὶ χωρὶς μαζοῦ, ἐκ τῶν οἰκείων δακτύλων
habit even without breast from the own fingers
θηλάζουσιν. Οἶδα καὶ πέμπτην ἐν τῇ ψυχῇ ἀπάθειαν, ἔτι
suck I-know also a-fifth in the soul dispassion still
ἐξ ἁπλότητος πολλῆς καὶ ἀκεραιότητος ἐπαινουμένους
from simplicity much and innocence praised
συνισταμένη. Δικαία γὰρ ἡ βοήθεια τοῖς τοιούτοις παρὰ
arising just for the help for-the such(-ones) from
Θεοῦ τοῦ σώζοντος τοὺς εὐθεῖς τῇ καρδίᾳ, καὶ
God the(-one) saving the upright in-the heart and
ἀνεπαισθήτως αὐτοὺς τῶν κακῶν ἀπαλλάττοντες· εἴπερ
imperceptibly them from-the evils freeing if-indeed
καὶ τὰ νήπια ἐκδυθέντα οὐ πάνυ γινώσκουσι. Κακία μέν,
also the infants stripped not very know vice indeed
ἢ πάθος φυσικῶς ἐν τῇ φύσει οὐ πέφυκεν· οὐκ ἔστι γὰρ
or passion naturally in the nature not exists not is for
κτιστὴς παθῶν ὁ Θεός· ἀρεταὶ δὲ φύσει καὶ πολλαὶ
creator of-passions — God virtues but by-nature and many
ἐν ἡμῖν παρ᾽ αὐτοῦ γεγόνασιν, ἐξ ὧν εἰσι καὶ αὗται
in us by him have-been-made of which are also these
σαφῶς· ἡ ἐλεημοσύνη, εἴπερ καὶ Ἕλληνες συμπαθοῦσιν·
clearly the almsgiving if-indeed even Pagans feel-compassion
ἡ ἀγάπη, εἴπερ καὶ τὰ ἄλογα ζῶα πολλάκις ἐπὶ τῇ
the love if-indeed even the irrational animals often at the
στερήσει ἀλλήλων ἐδάκρυσαν. Ἡ πίστις· πάντες γὰρ ἐξ
loss of-one-another wept the faith all for from
ἑαυτῶν ταύτην ἀποτίκτομεν· ἐλπίς, ἐπεὶ καὶ δανειζόμενοι,
ourselves it bring-forth hope since also lending
καὶ πλέοντες, καὶ σπείροντες πλουτῆσαι ἐλπίζομεν.
and sailing and sowing to-grow-rich we-hope

Εἰ τοίνυν, ὡς ἀποδέδεικται, ἡ ἀγάπη φύσει καὶ ἀρετὴ ἐν 9
if therefore as has-been-shown the love by-nature also virtue in
ἡμῖν καθέστηκε, σύνδεσμος δὲ καὶ πλήρωμα νόμου αὕτη,
us is bond and also fulfillment of-(the)-law this
οὐκοῦν οὐ πόῤῥω τῆς φύσεως αἱ ἀρεταὶ καθεστήκασι,
then not far from-the nature the virtues are
καὶ αἰσχυνθείησαν οἱ ἀδυναμίαν ἐπὶ τῇ τούτων
and let-be-ashamed those weakness in the of-them
ἐργασίᾳ προβαλλόμενοι. Ὑπὲρ φύσιν ἁγνεία, ἀοργησία,
practice pleading beyond nature purity freedom-from-anger
ταπεινοφροσύνη, προσευχή, ἀγρυπνία, νηστεία, κατάνυξις
humility prayer vigil fasting compunction
διηνεκής. Τούτων τῶν μὲν ἄνθρωποι, τῶν δὲ ἄγγελοι,
constant of-these of-some indeed men of-others and angels
τῶν δὲ αὐτὸς ὁ Θεὸς Λόγος καθέστηκε διδάσκαλος
of-others and himself — God (the)-Word is teacher
καὶ δοτήρ· συγκρίσει κακῶν δεῖ ἡμᾶς τὸ κουφότερον
and giver in-comparison of-evils it-is-necessary us the lighter
ἐκλέξασθαι. Οἷον πολλάκις ἐν προσευχῇ παρισταμένων
to-choose for-instance often in prayer standing
ἡμῶν, πρὸς ἡμᾶς ἀδελφοὶ παρεγένοντο· καὶ δυοῖν θάτερον,
us to us brothers came and of-two one
ἢ τὴν προσευχὴν καταλιπεῖν, ἢ τὸν ἀδελφὸν ἀναπόκριτον
either the prayer to-leave or the brother unanswered
ἀπελθόντα λυπῆσαι. Μείζων ἀγάπη προσευχῆς· ἡ μὲν
going-away to-grieve greater love than-prayer the-one indeed
γὰρ μερική, ἡ δὲ περιεκτικὴ πασῶν καθέστηκε. Πάλαι
for partial the-other and embracing all is long-ago
ἐν πόλει ἢ κώμῃ παραγενόμενός ποτε, ἔτι νέος ὤν, ὑπὸ
in a-city or village having-come once still young being by
λογισμῶν γαστριμαργίας καὶ κενοδοξίας ὁμοθυμαδὸν ἐπὶ
thoughts of-gluttony and vainglory together at

τραπέζης καθήμενος κατελήφθην, καὶ μέντοι τὴν ἀπόγονον
table sitting I-was-caught and indeed the offspring
τῆς κοιλιομανίας δεδοικώς, τῇ κενοδοξίᾳ ἡττήθην μᾶλλον.
of-the belly-madness having-feared by-the vainglory I-was-defeated rather
Ἔγνων ἐγὼ τὸν τῆς γαστριμαργίας δαίμονα πολλάκις,
I-knew I the of-the gluttony demon often
τὸν τῆς κενοδοξίας νικήσαντα ἐν τοῖς νέοις· καὶ εἰκότως·
the of-the vainglory having-conquered in the young and fittingly
παρὰ μὲν τοῖς ἐν κόσμῳ ῥίζα πάντων τῶν κακῶν ἡ
among indeed those in (the)-world root of-all the evils the
φιλαργυρία, παρὰ δὲ μοναχοῖς ἡ γαστριμαργία· ἔστι
avarice among but monks the gluttony there-is
παρὰ τοῖς πνευματικοῖς πολλάκις τινὰ εὐτελέστατα πάθη
among the spiritual often some very-slight passions
ἐκ Θεοῦ οἰκονομικῶς καταλιμπανόμενα· ἵνα δι' εὐτελῶν
by God providentially left that through slight
τινῶν, καὶ ἀναμαρτήτων ἑαυτοὺς λίαν καταμεμφόμενοι,
certain and sinless(-things) themselves greatly blaming
πλοῦτον ἄσυλον ταπεινοφροσύνης κτήσωνται· οὐκ ἔστι
wealth unplundered of-humility they-may-acquire not it-is-possible
ἐν προοιμίοις ταπείνωσιν κτήσασθαι ἀνυποτάκτως διάγοντα,
in (the)-beginnings humility to-acquire unsubmissively living
εἴπερ πᾶς ὁ ἰδιορύθμως τέχνην μεμαθηκὼς φαντάζεται.
if-indeed every one on-his-own a-craft having-learned gives-himself-airs
10 Ἐν δυσὶν ἁπάσαις γενικωτάταις ἀρεταῖς οἱ Πατέρες
in two in-all most-general virtues the Fathers
τὴν πρακτικὴν ὁρίζονται, καὶ εἰκότως. Ἡ μὲν γὰρ
the practical(-life) define and fittingly the-one indeed for
ἀναιρετικὴ τῶν ἡδονῶν καθέστηκεν· ἡ δὲ τὴν
destructive of-the pleasures is the-other and the
ἀναίρεσιν ταπεινοφροσύνη κατησφαλίσατο. Διὰ τοῦτο
destruction humility secured because-of this

τὸ πένθος διπλοῦν, ὡς τῆς ἁμαρτίας ἀναιρετικόν, καὶ
the mourning double as of-the sin destructive and
τῆς ταπεινοφροσύνης ποιητικόν· εὐσεβῶν μέν, τὸ παντὶ
of-the humility productive of-(the)-pious indeed the to-everyone
αἰτοῦντι διδόναι, εὐσεβεστέρων δὲ καὶ τῷ μὴ αἰτοῦντι.
asking to-give of-(the)-more-pious and even to-the(-one) not asking
Τὸ δὲ ἀπὸ τοῦ αἴροντος μὴ ἀπαιτεῖν δυναμένους
the but from the(-one) taking not to-demand-back able
μάλιστα, τάχα τῶν ἀπαθῶν καὶ μόνων ἴδιον καθέστηκεν.
especially perhaps of-the dispassionate and alone property is
Ἐν πᾶσι τοῖς πάθεσι καὶ ταῖς ἀρεταῖς ἑαυτοὺς ἐκζητοῦντες 11
in all the passions and the virtues ourselves examining
μὴ παυσώμεθα, ποῦ τυγχάνομεν ἐν ἀρχῇ, ἐν μεσότητι,
not let-us-cease where we-are in (the)-beginning in (the)-middle
ἢ ἐν τέλει. Πάντες οἱ πρὸς ἡμᾶς δαιμόνων πόλεμοι,
or in (the)-end all the against us of-demons wars
ἐκ τριῶν τούτων αἰτιῶν συνίστανται· ἐκ φιληδονίας, ἢ
from three these causes arise from love-of-pleasure or
ἐκ ὑπερηφανίας, ἢ ἐκ φθόνου αὐτῶν. Οἱ μὲν ἔσχατοι
from pride or from envy their the indeed last
μακάριοι· οἱ δὲ μέσοι πανάθλιοι· οἱ δὲ πρότεροι ἀχρεῖοι
blessed the and middle all-wretched the and first useless
ἕως τέλους τυγχάνουσι. Ἔστι τις αἴσθησις, μᾶλλον δὲ
to (the)-end are there-is a-certain perception rather but
ἕξις, φερέπονος λεγομένη, ὑφ' ἧς ὁ ἁλοὺς οὐκ ἔτι
habit toil-bearing called by which the(-one) caught not any-longer
δειλιάσει, ἢ ἀποστραφεῖ πόνου ποτέ· ταύτῃ τῇ ἀοιδίμῳ αἱ
will-shrink or turn-away from-toil ever by-this the celebrated the
τῶν μαρτύρων ψυχαὶ κρατηθεῖσαι τῶν βασάνων εὐχερῶς
of-the martyrs souls held the tortures easily
κατεφρόνησαν. Ἄλλο φυλακὴ λογισμῶν, καὶ ἕτερον νοὸς
despised other guarding of-thoughts and other of-mind

τήρησις, καθόσον ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν, κατὰ
watching as-far-as are-distant east from west by
τοσοῦτον ὑψηλοτέρα τῆς προτέρας ἡ δευτέρα, εἰ καὶ
so-much higher than-the former the second if even
μοχθηροτέρα ὑπάρχοι. Ἄλλο προσεύχεσθαι κατὰ λογισμῶν,
more-toilsome it-be other to-pray against thoughts
καὶ ἄλλο ἀντιφθέγγεσθαι τούτοις· καὶ ἕτερον ἐξουθενεῖν,
and other to-answer them and other to-despise
καὶ ὑπερτίθεσθαι τούτους. Καὶ τῷ μὲν προτέρῳ τρόπῳ
and to-set-aside them and to-the indeed first way
μαρτυρεῖ ὁ εἰπών· Ὁ Θεός, εἰς τὴν βοήθειάν μου
testifies the(-one) having-said O God to the help my
πρόσχες, καὶ τὰ ὅμοια. Τῷ δὲ δευτέρῳ ὁ
attend and the(-things) like to-the and second the(-one)
φήσας· Καὶ ἀποκριθήσομαι τοῖς ὀνειδίζουσίν μοι λόγον
having-said and I-will-answer to-those reproaching me a-word
ἀντιῤῥητικόν. Καὶ πάλιν· Ἔθου ἡμᾶς εἰς ἀντιλογίαν τοῖς
of-rebuttal and again you-made us for contradiction to-the
γείτοσιν ἡμῶν. Τοῦ δὲ τρίτου μάρτυς ὁ μελῳδήσας·
neighbors our of-the and third witness the(-one) having-sung
Ἐκωφώθην, καὶ οὐκ ἤνοιξα τὸ στόμα μου, καὶ ἐθέμην αὐτῷ
I-was-dumb and not I-opened the mouth my and I-set for-it
φυλακὴν ἐν τῷ συστῆναι τὸν ἁμαρτωλὸν ἐναντίον μου. Καὶ
a-guard in the to-stand the sinner before me and
πάλιν· Ὑπερήφανοι παρηνόμουν ἕως σφόδρα· ἀπὸ δὲ τῆς
again (the)-proud transgressed to excess from but the
σῆς θεωρίας ἐγὼ οὐκ ἐξέκλινα. Τούτων ὁ μὲν μέσος τῷ
your contemplation I not turned-aside of-these the indeed middle the
προτέρῳ πολλάκις κέχρηται, διὰ τὸ ἀπαρασκεύαστον· ὁ
first often has-used because-of the unpreparedness the
δὲ πρότερος οὔπω τῷ δευτέρῳ τρόπῳ ἰσχύει τοὺς ἐχθροὺς
and first not-yet by-the second way is-able the enemies

ἀπώσασθαι· ὁ δὲ τρίτος εἰς ἅπαν δαιμόνων κατέπτυσεν.
to-repel the and third in all on-demons spat
Ἀμήχανον φυσικῶς τὸ ἀσώματον ὑπὸ τοῦ σώματος ὁρίζεσθαι·
impossible naturally the bodiless by the body to-be-bounded
πάντα δὲ δυνατὰ τῷ κτισαμένῳ Θεῷ. Ὥσπερ οἱ τῇ
all but possible to-the having-created God as those in-the
αἰσθήσει τῆς ὀσφρήσεως ὑγιῶς διακείμενοι τὸν ἀρώματα
sense of-the smell healthily disposed the(-one) perfumes
λεληθότως κατέχοντα ἐπιγινώσκειν δύνανται· οὕτως καὶ ψυχὴ
secretly holding to-recognize are-able thus also a-soul
καθαρὰ τὴν εὐωδίαν, ἣν καὶ αὐτὴ ἐκ Θεοῦ προσεκτήσατο,
pure the fragrance which also itself from God acquired
τήν τε δυσωδίαν, ἧς ἀπαλλαγεῖσα τελείως καθέστηκεν,
the and stench from-which freed completely it-is
ἐν ἑτέροις ὑπάρχουσαν γνωρίζειν, ἀνεπαισθήτως ἑτέρων,
in others being to-recognize unnoticed by-others
πέφυκεν. Οὐ πάντες μὲν ἀπαθεῖς γενέσθαι δυνατόν· πάντες
is-wont not all indeed dispassionate to-become possible all
δὲ σωθῆναι καὶ Θεῷ διαλλαγῆναι οὐκ ἀδύνατον. Μή σου
but to-be-saved and to-God to-be-reconciled not impossible not over-you
κατακυριεύσωσιν οἱ ἀλλόφυλοι ἐκεῖνοι, οἱ τὰς τοῦ
let-lord-it the foreigners those the(-ones) the —
Θεοῦ ἀῤῥήτους οἰκονομίας ἢ ὀπτασίας ἐν τοῖς ἀνθρώποις
of-God unspeakable dispensations or visions among the men
γινομένας πολυπραγμονεῖν βουλόμενοι, καὶ προσωπολήπτην
happening to-pry-into wishing and partial
τὸν Κύριον εἶναι λεληθότως ὑποβάλλοντες· οἰήσεως
the Lord to-be secretly suggesting of-conceit
γὰρ ἀπόγονοι καὶ εἰσὶ καὶ γνωρίζονται. Ἔστι δαίμων
for offspring both are and are-known there-is a-demon
φιλαργυρίας πολλάκις ταπείνωσιν ὑποκρινόμενος· καὶ ἔστι
of-avarice often humility feigning and there-is

δαίμων κενοδοξίας πρὸς ἐλεημοσύνην προτρεπόμενος, ὥσπερ
a-demon of-vainglory to almsgiving urging as
καὶ φιληδονίας. Ἐὰν ἀμφοτέρων τοίνυν καθαρεύσωμεν, ἐν
also of-love-of-pleasure if of-both therefore we-are-clean in
παντὶ τόπῳ ἐλεεῖν μὴ παυσώμεθα. Τινὲς μὲν ἔφησαν
every place to-show-mercy not let-us-cease some indeed said
δαίμονας δαίμοσιν ἀντιπράττειν· ἐγὼ δὲ ἔγνωκα πάντας
demons to-demons to-work-against I but have-known all
τὴν ἡμῶν ζητοῦντας ἀπώλειαν.
the our seeking destruction

12 Πάσης πνευματικῆς ἐργασίας ὁρωμένης τε καὶ νοουμένης
every spiritual work seen both and conceived
προηγεῖται πρόθεσις οἰκεία, καὶ πόθος ἄριστος, μετὰ
precedes purpose own and longing best with
συνεργίας Θεοῦ γινόμενα. Τῶν γὰρ προτέρων μὴ
(the)-help of-God happening the for former not
καταβληθέντων, τὸ δεύτερον ἐπακολουθεῖν οὐ πέφυκεν. Εἰ
laid-down the second to-follow not is-wont if
καιρὸς ἐν παντὶ πράγματι τῶν ὑπὸ τὸν οὐρανόν,
(there-is)-a-time in every thing of-the(-things) under the heaven
καθώς φησιν ὁ Ἐκκλησιαστής, ἐν τοῖς πᾶσι δὲ καὶ
as says the Preacher in the all and also
τὰ τῆς ἡμετέρας πολιτείας ἱερᾶς καθεστήκασι πράγματα·
the of-the our way-of-life holy are things
οὐκοῦν σκοπήσωμεν, εἰ δοκεῖ, καὶ ἐν ἑκάστῳ καιρῷ
then let-us-consider if it-seems-good and in each time
τὰ τῷ καιρῷ οἰκεῖα ζητήσωμεν· καιρὸς γὰρ πάντως
the(-things) to-the time proper let-us-seek a-time for surely
ἐν τοῖς ἀγωνιζομένοις ἐστὶν ἀπαθείας, διὰ τὴν τῶν
among the strivers is of-dispassion because-of the of-the
ἀγωνιζομένων λέγω νηπιότητα. Καιρὸς δακρύων, καὶ
strivers I-mean childishness a-time of-tears and

καιρὸς σκληροκαρδίας· καιρὸς ὑποταγῆς, καὶ καιρὸς τοῦ
a-time of-hardness-of-heart a-time of-submission and a-time of-the
ἐπιτάττειν· καιρὸς νηστείας, καὶ καιρὸς μεταλήψεως· καιρὸς
commanding a-time of-fasting and a-time of-partaking a-time
πολέμου, σώματος ἐχθροῦ, καὶ καιρὸς θανάτου πυρώσεως·
of-war of-(the)-body enemy and a-time of-death of-burning
καιρὸς χειμῶνος ψυχῆς, καὶ καιρὸς γαλήνης νοός· καιρὸς
a-time of-storm of-soul and a-time of-calm of-mind a-time
λύπης καρδιακῆς, καὶ καιρὸς χαρᾶς πνευματικῆς· καιρὸς
of-grief of-heart and a-time of-joy spiritual a-time
διδασκαλίας, καὶ καιρὸς ἀκροάσεως· καιρὸς μολυσμῶν,
of-teaching and a-time of-hearing a-time of-defilements
ἴσως διὰ τὴν οἴησιν, καιρὸς καθάρσεως, διὰ τὴν
perhaps because-of the conceit a-time of-cleansing because-of the
ταπείνωσιν· καιρὸς πάλης, καὶ ἀσφαλοῦς ἀνέσεως· καιρὸς
humility a-time of-wrestling and of-secure respite a-time
ἡσυχίας, καὶ καιρὸς ἀπερισπάστου περισπασμοῦ· καιρὸς
of-stillness and a-time of-undistracted distraction a-time
προσευχῆς ἀεννάου, καὶ καιρὸς διακονίας ἀνυποκρίτου. Μὴ
of-prayer unceasing and a-time of-service unfeigned not
τοίνυν πρὸ καιροῦ ἐξ ὑπερηφάνου προθυμίας ἀπατώμενοι
therefore before time from proud eagerness deceived
τὰ τοῦ καιροῦ ζητήσωμεν· μὴ ἐν χειμῶνι τὰ τοῦ
the(-things) of-the time let-us-seek not in winter the(-things) of-the
θέρους· μὴ ἐν σπόρῳ τὰ τῶν δραγμάτων, ἐπειδὴ καιρὸς
summer not in sowing the(-things) of-the sheaves since a-time
τοῦ σπεῖραι πόνους, καὶ καιρὸς τοῦ θερίσαι τὰς χάριτας
of-the sowing toils and a-time of-the reaping the graces
τὰς ἀῤῥήτους. Εἰ δὲ μή γε, οὐδὲ ἐν τῷ καιρῷ τὰ
the unspeakable if but not at-least not-even in the time the(-things)
τοῦ καιροῦ οἰκεῖα κομισόμεθα. Τινὲς πρὸ τῶν καμάτων,
of-the time proper we-will-receive some before the labors

τινὲς ἐν τοῖς καμάτοις, τινὲς μετὰ τοὺς καμάτους, τινὲς ἐν
some in the labors some after the labors some in
τῷ θανάτῳ τὰς ὁσίας ἀμοιβὰς παρὰ τοῦ Θεοῦ τῶν οἰκείων
the death the holy rewards from — God for-the own
κόπων κατ᾽ οἰκονομίαν ἄῤῥητον ἐκομίσαντο. Ζητητέον
toils by dispensation unspeakable received it-must-be-asked
τίς τούτων τοῦ ἑτέρου ταπεινότερος καθέστηκεν.
which of-these than-the other humbler is

13 Ἔστιν ἀπόγνωσις ἐκ πλήθους ἁμαρτημάτων, καὶ
there-is despair from (the)-multitude of-sins and
συνειδότος βάρους, καὶ ἀφορήτου λύπης διὰ τὸ
of-conscience weight and unbearable grief because-of the
ὑπερβαπτισθῆναι τῷ πλήθει τῶν τραυμάτων τὴν ψυχήν,
to-be-overwhelmed by-the multitude of-the wounds the soul
καὶ τῷ βάρει αὐτῶν, εἰς τὸν ἀπογνώσεως βυθὸν
and by-the weight their into the of-despair depth
καταποντίζεσθαι· καὶ ἔστιν ἀπόγνωσις ἐξ ὑπερηφανίας
to-be-sunk and there-is despair from pride
καὶ οἰήσεως ἡμῖν ἐπισυμβαίνουσα, λογιζόμενον ἑαυτὸν ὡς
and conceit to-us happening reckoning oneself as
ἀνάξιον ὄντα τοῦ συμβεβηκότος πτώματος· τοῦτο δὲ ὁ
unworthy being of-the having-happened fall this and the(-one)
παρατηρῶν ἐν ἀμφοτέροις εὑρήσει τὸ ἰδίωμα· τὸν μὲν
observing in both will-find the mark the-one indeed
ἐν ἀδιαφορίᾳ ἑαυτὸν λοιπὸν ἐκδεδωκότα· τὸν δὲ τῆς
in indifference himself thereafter having-given-over the-other and to-the
ἀσκήσεως ἐν ἀπογνώσει ἐχόμενον, ὅπερ ἀσύμφωνον· ἀλλὰ
discipline in despair clinging which incongruous but
τὸν μὲν ἐγκράτεια, καὶ εὐελπιστία· τὸν δὲ ταπείνωσις,
the-one indeed continence and good-hope the-other and humility
καὶ τὸ μηδένα κρίνειν ἰατρεύειν πεφύκασιν. Οὐ δεῖ
and the no-one to-judge to-heal are-wont not it-is-needful

θαμβεῖσθαι ἡμᾶς ἢ ξενίζεσθαι ὁρῶντας πονηρὰ μέν τινας
to-be-amazed us or to-be-surprised seeing wicked indeed some
ἐργαζομένους ἔργα, ἀγαθοὺς δὲ λόγους προφέροντας· ἐπεὶ
working deeds good but words offering since
καὶ τὸν ἐν τῷ παραδείσῳ ὄφιν ἐκεῖνον ἡ οἴησις ἀπώλεσεν
also the in the paradise serpent that the conceit destroyed
ὑψώσασα, τύπος σοι καὶ κανὼν ἔστω οὗτος ἐν πάσαις
having-exalted a-model for-you and rule let-be this in all
σου ταῖς ἐγχειρήσεσι, καὶ πολιτείαις, ὑποτακτικαῖς τε καὶ
your the undertakings and ways-of-life submissive both and
ἀνυποτάκτοις, ὁρωμέναις τε καὶ νοουμέναις, εἰ κατὰ
unsubmissive seen both and conceived whether according-to
Θεὸν κυρίως καθεστήκασι· λέγω δή, ὁπόταν τὸ οἱονοῦν
God properly they-are I-mean indeed when the whatever
ἐπιτηδεύωμεν, οἱ εἰσαγόμενοι λέγω, ἐγχείρημα, καὶ μὴ
we-pursue we beginners I-mean undertaking and not
ἐκ τῆς τούτου ἐργασίας ταπείνωσιν, ἧς κεκτήμεθα,
from the its working humility than-what we-have
προσλαμβάνωμεν πλέον ἐν ψυχῇ, οὐ δοκεῖ μοι κατὰ
we-gain more in soul not seems to-me according-to
Θεὸν ἡμᾶς αὐτὸ κατεργάζεσθαι, εἰ μικρὸν ἢ μέγα
God us it to-accomplish whether small or great
καθέστηκεν. Ἐν μὲν γὰρ ἡμῖν τοῖς νηπιωδεστέροις αὕτη
it-is in indeed for us the more-childish this
ἡ τοῦ Κυριακοῦ θελήματος πληροφορία· ἐν δὲ μέσοις,
the of-the Lord's will assurance in and (the)-middling
ἡ τῶν πολέμων ἴσως ἀναχώρησις· ἐν δὲ τελείοις, ἡ τοῦ
the of-the wars perhaps withdrawal in and (the)-perfect the of-the
θείου φωτὸς προσθήκη καὶ περιουσία. Τὰ μὲν μικρὰ
divine light increase and abundance the indeed small(-things)
παρὰ τοῖς μεγάλοις, ἴσως οὐ μικρά· τὰ δὲ μεγάλα
with the great perhaps not small the and great(-things)

παρὰ τοῖς μικροῖς οὐ πάντως τέλεια. Ἀὴρ μὲν καθαρθεὶς
with the small not altogether perfect air indeed cleared
νεφελῶν, φαιδρὸν ὑπέδειξεν ἥλιον· καὶ ψυχὴ προλήψεων
of-clouds bright showed (the)-sun and a-soul of-preconceptions
ἀφέσεως ἀξιωθεῖσα πάντως θεῖον φῶς ἑώρακεν. Ἄλλο
forgiveness deemed-worthy surely divine light has-seen other
ἁμαρτία, καὶ ἄλλο ἀργία, καὶ ἄλλο ἀμέλεια· καὶ ἕτερον
sin and other idleness and other negligence and other
πάθος, καὶ ἄλλο πτῶμα. Ὁ δυνάμενος ἐν Κυρίῳ
passion and other fall the(-one) able in (the)-Lord
ζητεῖν, ζητείτω σαφῶς. Τινὲς τὸ θαυματουργικὸν καὶ
to-inquire let-him-inquire clearly some the wonder-working and
ὁρώμενον ἐν τοῖς πνευματικοῖς χαρίσμασιν ὑπὲρ πάντα
visible in the spiritual gifts above all
μακαρίζουσιν, ἀγνοοῦντες πολλὰ εἶναι τούτου ὑπέρτερα
bless not-knowing many(-things) to-be than-this higher
καὶ ἀπόκρυφα· διὸ καὶ μένουσιν ἄπτωτα. Ὁ μὲν
and hidden therefore also they-remain safe-from-falling the(-one) indeed
τελείως καθαρθείς, αὐτήν, ἢ καὶ οὐκ αὐτὴν τὴν ψυχήν, ἐν
completely cleansed the-very or even not the-very the soul in
ποίοις διάκειται τοῦ πλησίον ὁρᾷ. Ὁ δὲ προκόπτων
what(-state) is of-the neighbor sees the(-one) but advancing
ἔτι, διὰ τοῦ σώματος ταύτην τεκμαίρεται. Πῦρ μικρὸν
still through the body it infers fire small
πολλάκις πᾶσαν τὴν ὕλην ἐκάθηρεν, ὥσπερ καὶ ὀπὴ
often all the matter cleansed as also a-hole
μικρὰ ὅλον τὸν κόπον διέφθειρεν. Ἔστιν ἀνάπαυσις τῇ
small whole the labor destroyed there-is rest to-the
ἐχθρᾷ τὴν τοῦ νόου δύναμιν διυπνίζουσα, καὶ πύρωσιν
hostile(-flesh) the of-the mind power rousing and burning
μὴ διεγείρουσα· καὶ ἔστι πολλὴ κατάτηξις ἴσως, καὶ τὰς
not arousing and there-is much wasting perhaps also the

κινήσεις κινήσασα, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς,
movements having-stirred that not trusting we-may-be in ourselves
ἀλλ' ἐπὶ τῷ ἀγνώστως τὴν ζῶσαν θανατοῦντι.
but in the(-one) unknowably the(-flesh) living putting-to-death
Ὅταν τινὰς ἡμᾶς κατὰ Κύριον ἀγαπῶντας ὀψόμεθα,
when some us according-to (the)-Lord loving we-see
ἐν ἐκείνοις μάλιστα τὸ ἁπαῤῥησίαστον φυλάξωμεν· οὐδὲν
with them most the unassuming(-manner) let-us-keep nothing
γὰρ οὕτως διαλύει ἀγάπην, ὡς ἡ παῤῥησία πέφυκε, καὶ
for so dissolves love as the license is-wont and
μῖσος ἐργάζεσθαι. Νοερὸν καὶ λίαν περικαλλὲς τὸ τῆς
hatred to-work spiritual and very beautiful the of-the
ψυχῆς ὄμμα, καὶ πᾶσαν ἰδέαν μετὰ τὰς ἀσωμάτους οὐσίας
soul eye and every form after the bodiless beings
ὑπεραῖρον· ὅθεν καὶ ἐμπαθεῖς πολλάκις τὰ ἐν ἑτέραις
surpassing whence even passionate(-men) often the in other
ψυχαῖς ἐξ ἀγάπης πολλῆς τῆς πρὸς αὐτὰς νοήματα
souls from love much the toward them thoughts
ἐπιγνῶναι ἠδυνήθησαν· καὶ μάλιστα ὅτε ὑπὸ τῆς πηλοῦ
to-recognize were-able and especially when by the clay
μὴ καταποντίζονται ῥυπούμενοι· εἰ οὐδὲν τῷ ἀΰλῳ
not they-are-sunk being-defiled if nothing to-the immaterial
φύσει ὡς τὸ ἔνυλον ἀνθέστηκεν· ὁ ἀναγινώσκων
by-nature as the material is-opposed the(-one) reading
νοείτω· αἱ παρατηρήσεις ἐν μὲν τοῖς κατὰ κόσμον
let-him-understand the observances in indeed those in (the)-world
ἀνθεστήκασι τῇ τοῦ Θεοῦ προνοίᾳ· ἐν ἡμῖν δὲ τῇ νοερᾷ
are-opposed to-the — of-God providence in us but to-the spiritual
γνώσει. Οἱ μὲν τῇ ψυχῇ ἀσθενεῖς ἐκ τῶν τοῦ σώματος
knowledge the indeed in-the soul weak from the of-the body
περιστάσεων, καὶ κινδύνων, καὶ τῶν ἐκτὸς περισπασμῶν,
circumstances and dangers and the outward distractions

τὴν πρὸς αὐτοὺς ἐπίσκεψιν τοῦ Κυρίου γνωριζέτωσαν· οἱ
the toward them visitation of-the Lord let-them-recognize the
δὲ τέλειοι ἐκ τῆς τοῦ Πνεύματος παρουσίας, καὶ τῆς τῶν
and perfect from the of-the Spirit presence and the of-the
χαρισμάτων προσθήκης· ἔστι δαίμων ἐπὰν ἐν τῇ κλίνῃ
gifts increase there-is a-demon when on the bed
ἀναπέσωμεν, πρὸς ἡμᾶς παραγενόμενος, καὶ πονηραῖς
we-lie-down to us coming and with-wicked
ἡμᾶς καὶ ῥυπαραῖς κατατοξεύων ἐνθυμήσεσιν, ἵνα τῇ
us and filthy shooting thoughts that through-the
ὀκνηρίᾳ εἰς προσευχὴν τότε κατ᾽ αὐτοῦ μὴ ὁπλισάμενοι ἐν
sloth to prayer then against him not having-armed in
ῥυπαραῖς ἐννοίαις ἀφυπνώσαντες, ῥυπαρὰ καὶ τὰ ἐνύπνια
filthy thoughts having-fallen-asleep filthy also the dreams
κτησώμεθα. Ἔστιν πνευμάτων, πρόδρομος καλούμενος,
we-may-have there-is of-spirits a-forerunner called
ἐξ ὕπνου ἡμᾶς εὐθέως δεχόμενος, καὶ τὴν πρωτόνοιαν
from sleep us immediately receiving and the first-thought
ἡμῶν καταμολύνων. Δίδου σῆς ἡμέρας ἀπαρχὰς Κυρίῳ.
our defiling give of-your day (the)-first-fruits to-(the)-Lord
Τοῦ γὰρ προποιοῦντος ἔσται. Ἀξιάκουστόν μοι λόγον
of-the(-one) for acting-first it-will-be worth-hearing to-me a-word
ἐργάτης ἄριστος ἔφρασεν. Ἐξ αὐτῆς γάρ, μοὶ ἔφη, τῆς
a-worker excellent told from the-very for to-me he-said the
πρωΐας τὸν ἅπαντά μου δρόμον τῆς ἡμέρας προεπίσταμαι.
morning the whole my course of-the day I-foreknow
Πολλαὶ καὶ τῆς εὐσεβείας καὶ ἀπωλείας αἱ ὁδοιπορίαι·
many both of-the piety and of-destruction the journeys
διόπερ πολλάκις ὁ τῷ ἑτέρῳ ἀντιτασσόμενος, ἄλλῳ
therefore often the(-one) to-the one opposed with-another
γνησίως συνέρχεται, καὶ ὁ τῶν ἀμφοτέρων σκοπός ἐστι
genuinely agrees and the of-the both aim is

Κυρίῳ εὐάρεστος. Παλαίουσι μὲν οἱ δαίμονες ἐπὶ τοῖς
to-(the)-Lord well-pleasing wrestle indeed the demons in the
συμβαίνουσιν ἡμῖν πειρασμοῖς ἢ λέξαι ἡμᾶς ἢ πράξαι
happening to-us temptations either to-say us or to-do
ἄτοπον. Καὶ ὅταν μὴ ἰσχύσωσιν, ἠρέμα ἐπιστάντες
something-monstrous and when not they-prevail quietly standing-by
ὑπερήφανον ἡμῖν εὐχαριστίαν πρὸς Θεὸν ὑποτίθενται· οἱ
a-proud to-us thanksgiving toward God suggest those
μὲν τὰ ἄνω φρονήσαντες, χωριζόμενοι ἄνω μερικῶς
indeed the(-things) above having-minded departing above in-part
ἀνέρχονται· οἱ δὲ τὰ κάτω, κάτω πάλιν πορεύονται·
go-up those and the(-things) below below again go
τῶν γὰρ χωριζομένων οὐδὲν λοιπὸν μέσον ἵσταται. Ἓν τῶν
of-the for departing nothing thereafter between stands one of-the
κτισμάτων ἐν ἑτέρῳ καὶ οὐκ ἐν ἑαυτῷ τὸ εἶναι εἴληφε·
creatures in another and not in itself the being has-received
καὶ θαῦμα πῶς ἐκτὸς τοῦ ἐν ᾧ τὸ εἶναι ἐκομίσατο,
and a-wonder how outside of-that in which the being it-received
συνίστασθαι πέφυκε. Τὰς μὲν εὐσεβεῖς θυγατέρας αἱ
to-subsist it-is-able the indeed pious daughters the
μητέρες τίκτουσι, τὰς δὲ μητέρας ὁ Κύριος, καὶ ἐπὶ τῶν
mothers bear the but mothers the Lord and in the
ἐναντίων τῷ προειρημένῳ κανόνι ὁρίσαι οὐκ ἄσοφον.
opposites by-the aforesaid rule to-define not unwise
Δειλὸς εἰς πόλεμον μὴ ἐξιέτω, Μωυσῆς, μᾶλλον δὲ Θεὸς
a-coward to war not let-go-out Moses rather but God
παρακελεύεται, μήπως γένηται ἡ ἐσχάτη πλάνη τῆς ψυχῆς
commands lest become the last delusion of-the soul
ὑπὲρ τὴν πρώτην πτῶσιν τοῦ σώματος, καὶ εἰκότως.
beyond the first fall of-the body and fittingly

Φῶς μὲν τῶν τοῦ σώματος πάντων ἄρθρων οἱ αἰσθητοὶ
light indeed of-the of-the body all members the bodily
ὀφθαλμοί· φῶς δὲ νοερὸν ἀρετῶν τῶν θείων διάκρισις.
eyes light and spiritual of-virtues the divine discernment

XXVI · DISCERNMENT, 14–19

The section turns to discerning God's will. Some matters must be done at once, others with deliberation. The surest way is to ask the fathers in humility and take their answer as from God's mouth, even from men not very spiritual; others have learned it by praying for set days stripped of preference, or from the troubles or the help that follow a plan. God often hides his will lest we learn it and disobey. The demons urge tasks beyond our strength so that we abandon those within it. Some saints feigned passions to deceive the demons, one entering a brothel to draw a harlot to the ascetic life. A wise man once broke a sinful bond by sowing enmity, and demons offer scriptural interpretation to lead the vainglorious into heresy.

14 Ὃν τρόπον ἐπιποθεῖ ἡ ἔλαφος φλεγομένη τὰ νάματα,
in-what way longs-for the deer burning the streams
οὕτως παρὰ μοναχοῖς ἐπιποθεῖται ἡ τοῦ θείου καὶ
thus among monks is-longed-for the of-the divine and
ἀγαθοῦ θελήματος κατάληψις· οὐ μὴν δὲ ἀλλὰ καὶ τοῦ
good will grasp not truly and but also of-the
συγκεκραμένου, ἔτι δὲ καὶ τοῦ ἐναντίου ἡ ἐπίγνωσις.
mixed still and also of-the contrary the recognition
Περὶ ὧν πολὺ ἡμῖν ὄντως ὁ λόγος καὶ δυσερμήνευτος·
about which much for-us truly the discourse and hard-to-explain
καὶ ποῖά τε τῶν πραγμάτων, καθ' ἡμᾶς ἀνυπερθέτως
and which both of-the things concerning us without-delay
ὀφείλουσι γίνεσθαι· καὶ πάσης ἀναμονῆς ὀξυτέρως, κατὰ
ought to-be-done and than-all waiting more-swiftly according-to
τὸν λέγοντα· Οὐαὶ ὁ ἀναβαλλόμενος ἡμέραν ἐξ
the(-one) saying woe the(-one) putting-off day from

ἡμέρας, καὶ καιρὸν ἐκ καιροῦ. Ποῖα δὲ πάλιν μετὰ
day and time from time which and again with
ἐπιεικείας καὶ περισκέψεως· ὡς παραινεῖ ὁ εἰρηκώς,
forbearance and circumspection as advises the(-one) having-said
Μετὰ κυβερνήσεως γίνεται πόλεμος, καὶ πάλιν· Πάντα
with guidance is-made war and again all(-things)
εὐσχημόνως, καὶ κατὰ τάξιν γινέσθω. Οὐκ ἔστι γάρ,
decently and in order let-be-done not it-is-possible for
οὐκ ἔστι τῶν τυχόντων τὰ τοιάδε δυσδιάκριτα
not it-is-possible for-the ordinary the such hard-to-discern(-things)
θᾶττον εὐκρινῶς διαγνῶναι, εἴπερ καὶ ὁ θεοφόρος, καὶ τὸ
quickly distinctly to-discern if-indeed even the God-bearer and the
πνεῦμα ἐν ἑαυτῷ λαλοῦν ἔχων, τοῦτο πολλάκις φαίνεται
spirit in himself speaking having this often appears
προσευχόμενος· καὶ ποτὲ μὲν λέγων· Δίδαξόν με τοῦ
praying and sometimes indeed saying teach me the
ποιεῖν τὸ θέλημά σου, ὅτι σὺ εἶ ὁ Θεός μου· ποτὲ δὲ
to-do the will your for you are — God my sometimes and
πάλιν· Ὁδήγησόν με ἐπὶ τὴν ἀλήθειάν σου· καὶ πάλιν·
again guide me in the truth your and again
Γνώρισόν μοι, Κύριε, ὁδόν, ἐν ᾗ πορεύσομαι, ὅτι πρὸς
make-known to-me Lord (the)-way in which I-shall-walk for to
σὲ ἀπὸ πάσης μερίμνης βιωτικῆς, καὶ πάθους τὴν ψυχήν
you from all care worldly and passion the soul
μου ἦρα καὶ ὕψωσα. Ὅσοι τὸ τοῦ Κυρίου μαθεῖν
my I-lifted and raised as-many-as the of-the Lord to-learn
ἠβουλήθησαν θέλημα, ἐν αὐτοῖς θανεῖν κεχρεωστήκασιν·
wished will in themselves to-die are-bound
πίστει τοίνυν καὶ ἀπονήρῳ ἁπλότητι προσευξάμενοι,
with-faith therefore and guileless simplicity having-prayed
καὶ ψυχὰς πατέρων ἢ καὶ ἀδελφῶν ἐν ταπεινώσει
and (the)-souls of-fathers or also brothers in humility

καὶ ἀνενδοιάστῳ καρδίᾳ ἐρωτήσαντες, ὡς ἐκ Θεοῦ
and undoubting heart having-asked as from of-God
στόματος τὰ παρ᾽ αὐτῶν συμβουλευόμενα δεχέσθωσαν·
mouth the(-things) by them counseled let-them-receive
εἰ καὶ ἐναντία τῷ ἑαυτῶν σκοπῷ τὰ εἰρημένα
if even contrary to-the own aim the(-things) said
τυγχάνουσιν, εἰ καὶ μὴ πάνυ πνευματικοὶ οἱ ἐρωτηθέντες
are if even not very spiritual those asked
καθεστήκασιν· οὐκ ἔστι γὰρ ἄδικος ὁ Θεὸς ψυχὰς πίστει
are not is for unjust — God souls with-faith
καὶ ἀκακίᾳ ἑαυτὰς τῇ τοῦ πλησίον συμβουλῇ καὶ κρίσει
and innocence themselves to-the of-the neighbor counsel and judgment
ταπεινωσάσας ἀπατῆσαι, κἂν ἄλογοι οἱ ἐρωτηθέντες
having-humbled to-deceive even-if irrational those asked
τυγχάνωσιν· ἀλλ᾽ ὁ λαλῶν ἄϋλος καὶ ἀόρατος.
are but the(-one) speaking immaterial and invisible
15 Πολλῆς ταπεινοφροσύνης ἀνάπλεοι καθεστήκασιν, οἱ τῷ
of-much humility full are those the
προειρημένῳ ἡμῖν ἀνενδοιάστως στοιχοῦντες κανόνι. Εἰ
aforesaid by-us undoubtingly following rule if
γὰρ ἐν ψαλτηρίῳ τὸ ἑαυτοῦ τις ἤνοιγε πρόβλημα,
for in (the)-psaltery the own someone opened question
πόσον οἴεσθε λογικὸν νοῦν καὶ ψυχὴν νοερὰν ἀψύχου
how-much do-you-think a-rational mind and soul spiritual from-a-lifeless
διαφέρειν ἀποφθέγματος; Πολλοὶ οἱ μήπω τὸ τέλειον
to-differ utterance many those not-yet the perfect
τοῦτο καὶ κοῦφον ἀγαθὸν τὸ προειρημένον ἐξ αὐταρεσκείας
this and light good the aforesaid from self-complacency
κατειληφότες· ἀλλ᾽ ἐξ ἑαυτῶν καὶ ἐν ἑαυτοῖς τὸ τοῦ
having-grasped but from themselves and in themselves the of-the
Κυρίου καταλαβεῖν εὐάρεστον ἐπιχειρήσαντες, ποικίλας ἡμῖν
Lord to-grasp good-pleasure having-attempted various to-us

λίαν καὶ πλείστας τὰς περὶ τούτου κρίσεις ὑφηγήσαντο.
very and very-many the about this judgments set-forth
Ἀπέστησάν τινες τῶν συζητητῶν πάσης προσπαθείας,
removed some of-the inquirers from-all attachment
τὸν ἑαυτὸν λογισμὸν ἐπὶ ταῖς ἑκατέραις βουλαῖς τῆς
the own thought in the each counsels of-the
ψυχῆς, λέγω δὴ τῇ ἐπιχειρουμένῃ καὶ τῇ ἀντιλεγούσῃ,
soul I-mean indeed the attempted and the opposing
καὶ γυμνὸν τὸν ἑαυτὸν νοῦν οἰκείου θελήματος ἐν ζεούσῃ
and naked the own mind of-own will in fervent
δεήσει ἐπὶ ῥητὰς ἡμέρας παραστήσαντες τῷ Κυρίῳ τῆς
supplication for set days having-presented to-the Lord the
ἐπιγνώσεως τοῦ θελήματος αὐτοῦ ἐπέτυχον· ἢ νοὸς
knowledge of-the will his obtained either (the)-mind
νοεροῦ νοερῶς τῷ ἡμετέρῳ νοΐ συλλαλήσαντος, ἢ τῆς
spiritual spiritually with-the our mind having-conversed or the
μιᾶς ἐννοίας τελέως τῆς ψυχῆς ἐξαφανισθείσης. Ἄλλοι
one thought completely from-the soul having-vanished others
ἐκ τῆς ἐπακολουθείσης τῷ ἐγχειρήματι θλίψεως καὶ
from the following on-the undertaking affliction and
διασκεδασμοῦ τοῦτο θεῖον εἶναι κατέλαβον κατὰ τὸν
scattering this divine to-be grasped according-to the(-one)
εἰπόντα· Ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, καὶ ἅπαξ, καὶ
having-said we-wished to-come to you both once and
δίς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. Ἕτεροι τὸ ἐναντίον
twice and hindered us — Satan others the opposite
πάλιν ἐκ τῆς ἀπροσδοκήτου ἐν τῷ πράγματι συνεργίας
again from the unexpected in the matter help
τοῦτο Θεῷ εὐαπόδεκτον ᾔσθοντο, λέξαντες ἐκεῖνο, τό,
this to-God acceptable perceived having-said that —
Παντὶ τῷ προαιρουμένῳ τὸ ἀγαθὸν συνεργεῖ ὁ Θεός.
with-everyone the(-one) choosing the good works-together — God

Ὁ Θεὸν ἐν ἑαυτῷ διὰ φωτισμοῦ κτησάμενος, καὶ ἐν
the(-one) God in himself through illumination having-acquired both in
τοῖς κατεπείγουσι, καὶ ἐν τοῖς ἀναμένουσι πράγμασι τῷ
the urgent and in the waiting matters by-the
δευτέρῳ τρόπῳ οὐ μέντοι χρόνῳ πληροφορεῖσθαι πέφυκε.
second way not however in-time to-be-assured is-wont
Τὸ ἐνδοιάζειν ἐν ταῖς κρίσεσι, καὶ ἀπληροφόρητον ἐπὶ πολὺ
the to-hesitate in the judgments and unassured for long
διαμένειν, ἀφωτίστου καὶ φιλοδόξου ψυχῆς τεκμήριον.
to-remain of-an-unenlightened and glory-loving soul proof
Οὐκ ἔστιν ὁ Θεὸς ἄδικος, ὡς τοῖς μετὰ ταπεινώσεως
not is — God unjust so-as on-those with humility
κρούουσιν ἀποκλείσασθαι· ὁ σκοπὸς ἐν πᾶσι ζητεῖται παρὰ
knocking to-shut the aim in all is-sought by
Κυρίου, καὶ ἐν τοῖς κατεπείγουσι, καὶ ἐν τοῖς ἀναβάλλεσθαι
(the)-Lord both in the urgent and in the to-be-deferred
ὀφείλουσι. Πάντα γὰρ τὰ καθαρὰ προσπαθείας καὶ
owing all for the(-things) pure of-attachment and
παντὸς μολυσμοῦ, κυρίως διὰ Κύριον, καὶ οὐ δι᾽
every defilement properly because-of (the)-Lord and not because-of
ἕτερόν τινα γινόμενα, εἰ καὶ οὐ πάντως ἀγαθά, ἀλλ᾽ ὅμως
other any done if even not altogether good but nevertheless
καὶ εἰς ἀγαθὸν ἡμῖν λογισθήσονται. Ἡ γὰρ ὑπὲρ ἑαυτῶν
also as good to-us will-be-reckoned the for beyond ourselves
ζήτησις, οὐκ ἀκίνδυνον κέκτηται τέλος. Ἄῤῥητον τὸ περὶ
seeking not safe has end unspeakable the concerning
ἡμᾶς τοῦ Κυρίου κρῖμα. Πολλάκις γὰρ τὸ ἑαυτοῦ θέλημα
us of-the Lord judgment often for the own will
οἰκονομικῶς ἐξ ἡμῶν ἀποκρύψαι βούλεται, ἐπιστάμενος, ὡς
providentially from us to-hide he-wishes knowing that
καὶ μαθόντες αὐτὸ τούτου παρηκούομεν· καὶ λοιπὸν πλείους
even having-learned it this we-would-disobey and thereafter more

πληγὰς ληψόμεθα. Ἀπήλλακται εὐθὴς καρδία ποικιλίας
blows we-will-receive is-freed (an)-upright heart from-(the)-intricacy
πραγμάτων, ἀκινδύνως πλέουσα ἐν πλοίῳ ἀκακίας.
of-things safely sailing in (the)-ship of-innocence
Εἰσὶν ἀνδρεῖαι ψυχαὶ ἔρωτι καὶ ταπεινότητι καρδίας ἐν ταῖς 16
there-are courageous souls from-love and lowliness of-heart in the
ὑπὲρ ἑαυτοὺς ἐργασίαις ἐπιχειροῦσαι· καὶ εἰσὶν ὑπερήφανοι
beyond themselves works engaging and there-are proud
καρδίαι τὸ αὐτὸ διαπράττουσαι. Σκοπὸς γὰρ πολλάκις
hearts the same doing aim for often
τοῖς ἐχθροῖς ἡμῶν τὰ ὑπὲρ δύναμιν ἡμῖν ὑποτίθεσθαι·
to-the enemies our the(-things) beyond power to-us to-suggest
ἵνα δι' ἐκείνων κατολιγωρήσαντες, καὶ τῶν κατὰ
that through them having-lost-heart also from-the(-things) within
δύναμιν ἀποπέσωμεν, καὶ ποιήσωμεν γελοῖον τοῖς ἐχθροῖς
power we-may-fall-away and make a-laughingstock to-the enemies
ἡμῶν ἑαυτοὺς μέγιστον. Εἶδον καὶ ἀσθενεῖς ψυχὰς καὶ
our ourselves greatest I-saw also weak souls and
σώματα διὰ πλῆθος πταισμάτων ἐν τοῖς ὑπὲρ
bodies because-of (the)-multitude of-failings in the(-things) beyond
ἑαυτὰς ἐπιχειρησάσας, καὶ μὴ ὑπενεγκάσας, αἷς ἔγωγε
themselves having-undertaken and not having-endured for-whom I
ποσότητι ταπεινώσεως, καὶ οὐ καμάτων, τὴν μετάνοιαν
by-quantity of-humility and not of-labors the repentance
παρὰ Θεῷ ἔφρασα κρίνεσθαι. Ἔστιν ὅταν ἡ ἀνατροφὴ
with God I-said to-be-judged there-is when the upbringing
τῶν ἐσχάτων κακῶν αἴτιος τυγχάνει· ἔστιν ὅτε καὶ ἡ
of-the utmost evils cause is there-is when also the
συνδιαγωγή· πλὴν πολλάκις καὶ ἡ διεστραμμένη ψυχὴ
company but often also the perverse soul
αὐταρκεῖ ἑαυτῇ πρὸς ἀπώλειαν. Ὁ χωρισθείς, τῶν δύο,
suffices for-itself for destruction the(-one) separated from-the two

καὶ τοῦ τρίτου ἴσως ἀπήλλακται. Ὁ δὲ τὸ τρίτον ἔχων,
also from-the third perhaps is-freed the(-one) but the third having
ἐν παντὶ τόπῳ ἀδόκιμος· οὐδεὶς γὰρ τόπος τοῦ οὐρανοῦ
in every place unproven no for place than-the heaven
ἀσφαλέστερος. Ἐν τοῖς μὲν κακοθελῶς ἡμῖν μαχομένοις
safer with the indeed ill-willingly with-us fighting
ἀπίστοις, ἢ κακοπίστοις μετὰ πρώτην καὶ δευτέραν νουθεσίαν
unbelievers or heretics after (the)-first and second admonition
παυσώμεθα. Ἐν δὲ τοῖς τὴν ἀλήθειαν μαθεῖν βουλομένοις, τὸ
let-us-stop with but those the truth to-learn wishing the
καλὸν ποιοῦντες ἕως αἰῶνος μὴ ἐκκακῶμεν. Πλὴν καὶ πρὸς
good doing to (the)-age not let-us-lose-heart but also for
τὸν στηριγμὸν ἡμῶν τῆς καρδίας ἐν ἀμφοτέροις χρησώμεθα.
the strengthening our of-the heart in both let-us-use(-it)
Ἄλογος λίαν ὁ ὑπὲρ φύσιν ἐν τοῖς ἁγίοις ἀκούων ἀρετάς,
senseless very the(-one) beyond nature in the saints hearing virtues
καὶ ἑαυτοῦ ἀπολεγόμενος. Μᾶλλον δὲ δυοῖν θάτερόν σε
and of-himself despairing rather but of-two one you
ἀρίστως παιδεύουσιν, ἢ πρὸς πολλὴν σεαυτοῦ ἐπίγνωσιν·
excellently they-teach either to much of-yourself recognition
καὶ τῆς ἐνούσης σοι ἀσθενείας φανέρωσιν ἐπιστρέψουσι
and of-the present in-you weakness disclosure they-will-turn(-you)
διὰ τῆς τρισοσίου ταπεινώσεως. Εἰσὶν ἀκάθαρτοι πονηρῶν
through the thrice-holy humility there-are unclean than-wicked
πονηρότεροι δαίμονες, οἳ τὴν ἁμαρτίαν ἡμᾶς κατεργάζεσθαι
more-wicked demons who the sin us to-commit
μόνους οὐ συμβουλεύουσιν· ἀλλὰ κοινωνοὺς ἡμᾶς πρὸς τὸ
alone not advise but partners us in the
κακόν, καὶ ἑτέρους ἔχειν συμβουλεύουσιν, ἵνα χαλεπωτέραν
evil also others to-have advise that harsher
ἡμῖν τὴν κόλασιν ποιήσωσιν. Ἑώρακα συνήθειαν πονηρὰν
for-us the punishment they-may-make I-have-seen a-habit evil

ἐξ ἑτέρου μεμαθηκότα ἕτερον· καὶ μέντοι ὁ μὲν
from one having-learned another and indeed the(-one) indeed
διδάξας εἰς συναίσθησιν ἐληλυθὼς μετανοεῖν ἤρξατο,
having-taught to awareness having-come to-repent began
καὶ τοῦ κακοῦ ἐπαύσατο· διὰ δὲ τῆς τοῦ μαθητοῦ
and from-the evil ceased through but the of-the disciple
ἐργασίας ἀνίσχυρος αὐτοῦ ἡ μετάνοια γέγονε. Πολλή,
practice powerless his the repentance became great
ὄντως πολλὴ καὶ δυσκατάληπτος ἡ τῶν πνευμάτων
truly great and hard-to-grasp the of-the spirits
πονηρία, καὶ ὀλίγοις ὁρατή· οἶμαι δὲ οὐδὲ ὀλίγοις
wickedness and to-few visible I-think and not-even to-few
πᾶσα. Πῶς δὲ τρυφῶντες καὶ κορεννύμενοι ἀγρυπνοῦμεν
all how and luxuriating and sated do-we-keep-vigil
νηφόντως. νηστεύοντες δὲ καὶ ταλαιπωροῦντες τῷ ὕπνῳ
soberly fasting but and toiling by-the sleep
ἐλεεινῶς καταφερόμεθα, ἢ ἡσυχάζοντες σκληρυνόμεθα, καὶ
pitiably we-are-borne-down or keeping-stillness we-are-hardened and
συνδιάγοντες κατανυσσόμεθα; Λιμώττοντες καθ' ὕπνους
living-in-company we-are-pierced starving in sleep
πειραζόμεθα, καὶ ἐμφορούμενοι ἀπείραστοι διαμένομεν·
we-are-tempted and filled untempted we-remain
ἐν ἐνδείᾳ σκοτεινοί τινες καὶ ἀκατάνυκτοι γιγνόμεθα·
in want darkened some and uncompunctious we-become
ἐν οἰνοποσίᾳ δὲ ἱλαροὶ καὶ εὐκατάνυκτοι; πρὸς ταῦτα
in wine-drinking but cheerful and compunctious to these(-things)
ὁ δυνάμενος ἐν Κυρίῳ φωτίσει ἀφωτίστους. Ἡμεῖς
the(-one) able in (the)-Lord will-enlighten (the)-unenlightened we
γὰρ ἀφώτιστοι πρὸς τὰ τοιάδε τυγχάνομεν· πλὴν ἐκεῖνο
for unenlightened toward the such(-things) are but that
λέγομεν, ὅτι οὐ πάντοτε ἐκ δαιμόνων ἡ τοιαύτη μεταβολὴ
we-say that not always from demons the such change

γίνεται. Ἀλλ᾽ ἔστιν ὅτε καὶ ἐκ τῆς συγκράσεως τῆς
comes but there-is when also from the constitution the(-one)
δοθείσης μοι ταύτης, καὶ περιδεθείσης μοι, πῶς οὐκ οἶδα,
given to-me this and bound-around me how not I-know
ῥυπαρᾶς καὶ λιχνώδους παχύτητος. Περὶ τοῦ δυσδιακρίτου
of-filthy and greedy grossness about the hard-to-discern
τῆς τυχούσης τῶν προειρημένων μεταπτώσεως εἰλικρινῶς
of-the chance of-the aforesaid change sincerely
καὶ ταπεινῶς τὸν Κύριον δυσωπήσωμεν· κἂν μετὰ τὴν
and humbly the Lord let-us-entreat and-if after the
ἱκεσίαν, καὶ τὸν ταύτης χρόνον ὡσαύτως εὕρωμεν ἐνεργοῦν
supplication and the its time likewise we-find operating
τὸ γινόμενον, γνωσόμεθα ὡς οὐκ ἐκ δαιμόνων, ἀλλὰ
the(-thing) happening we-will-know that not from demons but
φύσεώς ἐστι τὸ γινόμενον. Πολλάκις δὲ καὶ θεία
of-nature is the(-thing) happening often and also divine
οἰκονομία διὰ τῶν ἐναντίων εὐεργετεῖν ἡμᾶς βούλεται,
dispensation through the opposites to-benefit us wishes
διὰ πάντων τὴν οἴησιν ἡμῶν καταστέλλουσα. Χαλεπὸν
through all the conceit our subduing hard
μὲν τὸν περὶ κριμάτων βυθὸν περιεργάζεσθαι· ἐν πλοίῳ
indeed the of judgments depth to-pry-into in a-ship
γὰρ οἰήσεως περίεργοι πλέουσιν.
for of-conceit (the)-curious sail

17 Ἤρετό τίς τινα τῶν βλέπειν δυναμένων, τί δήποτε
asked someone one of-those to-see able why ever
γινώσκων ὁ Θεός τινων τὰ πταίσματα, τούτους χαρίσμασι
knowing — God of-some the failings them with-gifts
καὶ τέρασι κατεκόσμησεν. Ὁ δέ φησιν· Ἵνα καὶ λοιποὺς
and wonders adorned he and says that also (the)-other
πνευματικοὺς ἀσφαλίσηται· καὶ τὸ αὐτεξούσιον δείξῃ καὶ
spiritual(-ones) he-might-secure and the free-will show and

ἀναπολογήτους ἐν τῇ κρίσει τοὺς πεπτωκότας ποιήσῃ.
without-excuse in the judgment those having-fallen make
Ὁ μὲν νόμος ὡς ἀτελής, Πρόσεχε σεαυτῷ. Ὁ δὲ Κύριος
the indeed law as imperfect attend to-yourself the but Lord
ὡς ὑπερτελής, καὶ τὴν τοῦ ἀδελφοῦ ἡμῖν διόρθωσιν
as more-than-perfect also the of-the brother to-us correction
προσπεφώνηκεν εἰπών· Ἐὰν ἁμαρτήσει ὁ ἀδελφός σου,
has-enjoined having-said if sins the brother your
καὶ τὰ ἑξῆς. Εἰ μὲν καθαρός σου ὁ ἔλεγχος καὶ
and the(-things) following if indeed pure your the reproof and
ταπεινός, μᾶλλον δὲ ὑπόμνησις, τὸ τοῦ Κυρίου
humble rather but reminder the(-command) of-the Lord
ποιεῖν μὴ παραιτήσῃ, καὶ μάλιστα ἐν τοῖς δεχομένοις·
to-do not refuse and especially with those receiving(-it)
εἰ δὲ οὔπω πέφθακας, κἂν τὴν νομικὴν ἄσκει λατρείαν.
if but not-yet you-have-attained at-least the legal practice worship
Μὴ θαμβοῦ καὶ τοὺς σοὺς προσφιλεῖς ἐχθραίνοντάς σοι
not be-amazed even the your friends hostile to-you
θεώμενος· δαιμόνων γὰρ ἐργαλεῖα οἱ κουφότεροι, καὶ
seeing of-demons for tools the more-frivolous and
μάλιστα ἐν τοῖς ἐχθροῖς αὐτῶν. Θαυμάζειν μοι ἐφ᾽
especially against the enemies their to-wonder to-me at
ἑνὶ τῶν ἐν ἡμῖν λίαν ὑπέρχεται· πῶς τε ἐπὶ ταῖς
one(-thing) of-the(-things) in us greatly comes how and in the
ἀρεταῖς Θεὸν τὸν παντοδύναμον, καὶ ἀγγέλους, καὶ ἁγίους
virtues God the almighty and angels and saints
εἰς συνεργίαν ἔχοντες, ἐπὶ δὲ τοῖς ἐναντίοις τὸν πονηρόν,
for help having in but the opposites the evil
καὶ μόνον δαίμονα, εὐπρεπεστέρως καὶ ὀξυτέρως πρὸς τὰ
and only demon more-becomingly and more-quickly to the
πάθη καμπτόμεθα. Περὶ μὲν τούτου ἐγὼ εἰς ἀκρίβειαν
passions we-bend about indeed this I to exactness

λέγειν οὐ δύναμαι, οὐδὲ βούλομαι. Τὰ μὲν γεγονότα
to-speak not can nor wish the(-things) indeed made
πάντα, εἰ οὕτω καθ' ὃ γεγόνασι φύσεως ἔχουσι, πῶς
all if thus as which they-were-made (in)-nature are how
τε εἰκών εἰμι τοῦ Θεοῦ, καὶ τῇ πηλῷ συμφύρομαι;
and (an)-image I-am — of-God and with-the clay I-am-mixed
ὥς φησιν ὁ μέγας Γρηγόριος. Εἰ δὲ ἑτέρως πώς τινα
as says the great Gregory if but otherwise somehow some
τῶν κτισθέντων παρ' ὃ γέγονε καθέστηκε,
of-the(-things) created contrary-to what it-was-made is
πάντως τῆς ἑαυτοῦ συγγενείας ἀπλήστως ὀρέγεται; Ἐν
surely for-the own kin insatiably longs with
πάσῃ τις μηχανῇ χρησάτω, ἵν' οὕτως εἴπω, ὅπως ἐν
every one device let-use that thus I-may-say that on
τῷ θρόνῳ τοῦ Θεοῦ τὴν πηλὸν ἀνενέγκας ἐνθρονιάσῃ.
the throne — of-God the clay having-carried-up he-may-enthrone
18 Οὐκοῦν μηδεὶς πρὸς τὴν ἀνάβασιν προφασιζέσθω· ἡ γὰρ
therefore let-no-one for the ascent make-excuses the for
ὁδὸς καὶ ἡ θύρα ἠνέῳκται· ἡ μὲν τῶν κατορθωμάτων τῶν
road and the door has-been-opened the indeed of-the achievements of-the
πνευματικῶν πατέρων ἀκρόασις τὸν νοῦν καὶ τὴν ψυχὴν
spiritual fathers hearing the mind and the soul
πρὸς ζῆλον διυπνίζουσιν· ἡ δὲ διδασκαλικὴ ἀκρόασίς ἐστι
to zeal rouse the and teaching hearing is
σκοτίας λύχνος, πεπλανημένων ἐπάνοδος, μυωπαζόντων
in-darkness a-lamp of-(the)-strayed return of-(the)-short-sighted
φωτισμός. Διακριτικός ἐστιν ὑγιείας εὑρετής, καὶ νόσου
illumination a-discerning(-man) is of-health finder and of-disease
καθαιρέτης. Κατὰ δύο τρόπους πάντες οἱ λεγόμενοι
destroyer in two ways all those called
μικροθαύμαστοι τοῦτο πάσχειν πεφύκασι· ἢ ἀγνωσίας
easily-amazed this to-suffer are-wont either of-ignorance

ἐσχάτης χάριν, ἢ σκοπῷ ταπεινοφροσύνης τὰ τοῦ
utmost for-the-sake or with-aim of-humility the(-things) of-the
πλησίον μεγαλύνοντες καὶ ἐπαίροντες. Ἀγωνισώμεθα μὴ
neighbor magnifying and exalting let-us-strive not
μόνον παλαίειν, ἀλλὰ πολεμεῖν τοὺς δαίμονας· ὁ μὲν
only to-wrestle but to-make-war-on the demons the(-one) indeed
γὰρ ποτὲ μὲν βάλλει, ποτὲ δὲ βάλλεται. Οἱ δὲ πάντοτε
for sometimes indeed throws sometimes and is-thrown those but always
τὸν ἐχθρὸν διώκουσιν. Ὁ νικήσας τὰ πάθη τιτρώσκει
the enemy pursue the(-one) having-conquered the passions wounds
δαίμονας· τὰ πάθη μὲν ὑποκρινόμενος ἔχειν, διὰ τούτου
demons the passions indeed pretending to-have through this
δὲ ἀπατῶν τοὺς ἐχθροὺς αὐτοῦ, καὶ μένων ἀπολέμητος ἐξ
and deceiving the enemies his and remaining unassailed by
αὐτῶν. Ἠτιμάσθη ποτέ τις τῶν ἀδελφῶν, καὶ μηδ' ὅλως
them was-dishonored once one of-the brothers and not at-all
κινηθεὶς τῇ καρδίᾳ, κατὰ νοῦν προσευξάμενος· εἶθ' οὕτως
moved in-the heart in mind having-prayed then thus
ἀποδύρεσθαι ἐπὶ ταῖς ἀτιμίαις ἤρξατο δι' ἐπιπλάστου
to-lament over the dishonors began through feigned
πάθους τὴν ἑαυτοῦ ἀπάθειαν ἀποκρυψάμενος. Ἕτερος τῶν
passion the own dispassion having-hidden another of-the
ἀδελφῶν εἰς προκαθεδρίαν ὢν εἰς ἅπαν ἀνόρεκτος, ὑπὲρ
brothers for precedence being in all without-desire for
ταύτης τὸν πονοῦντα ὑπεκρίνατο. Πῶς δέ σοι φράσω τὴν
it the(-one) toiling pretended how and to-you shall-I-tell the
ἐκείνου ἁγνείαν, τοῦ ἐν πορνείῳ τῷ δοκεῖν ἁμαρτίας
of-that(-man) purity of-the(-one) in a-brothel in-the seeming sin
ἕνεκα εἰσπηδήσαντος, τὴν δὲ πόρνην πρὸς ἄσκησιν
for-the-sake having-leapt the and harlot to ascetic-life
ἀνασπάσαντος; Τίνι πάλιν τῶν ἡσυχαζόντων βότρυν
having-drawn-up to-one again of-those keeping-stillness a-cluster

τις προσκεκόμικε πρωΐ λίαν· ὁ δὲ μετὰ τὴν τοῦ
someone brought early very he and after the of-the(-one)
προσαγηοχότος ἄφιξιν ὀξείᾳ ὁρμῇ τινι ἀνορέκτως τοῦτον
having-brought going with-a-sharp impulse some without-appetite it
βέβρωκε, τοῖς δαίμοσι γαστρίμαργον ἑαυτὸν ἐμφανίζων;
ate to-the demons a-glutton himself showing
ἄλλος πάλιν μικρὰ ἀπολωλεκὼς θαλλία, ἅπασαν τὴν
another again small having-lost palm-leaves all the
ἡμέραν ἐποίει ἑαυτὸν ἀλγυνόμενον· πολλὴ τοῖς τοιούτοις
day made himself grieving much for-the such
νήψεως χρεία καθέστηκε, μήπως ἐμπαίζειν ἐπιχειρήσαντες,
of-sobriety need is lest to-mock having-attempted
εἰς ἐμπαιγμὸν καταλήξωσιν. Οὗτοι γὰρ ὄντως περὶ ὧν
into mockery they-end these for truly about whom
τις ἔφησεν, Ὡς πλάνοι τυγχάνουσι καὶ ἀληθεῖς.
someone said as deceivers they-are and true

19 Εἴ τις σῶμα στῆσαι βούληται ἁγνὸν τῷ Κυρίῳ,
if anyone (a)-body to-present wishes pure to-the Lord
καὶ καρδίαν καθαρὰν ἐπιδείξασθαι αὐτῷ, τηρησάτω
and (a)-heart pure to-show to-him let-him-keep
ἀοργησίαν καὶ ἐγκράτειαν· τούτων γὰρ χωρίς, πᾶς
freedom-from-anger and continence these for without all
κόπος ἡμῶν ἀνόνητος. Ὥσπερ διάφορα τῶν ὀφθαλμῶν
toil our useless as different of-the eyes
τὰ φῶτα, οὕτως πολλαὶ καὶ διάφοροι τοῦ νοητοῦ ἡλίου
the lights thus many and different of-the spiritual sun
αἱ ἐν ψυχῇ γινόμεναι ἐπισκιάσεις· ἄλλη μὲν γάρ, ἡ
the in (the)-soul happening overshadowings other indeed for the(-one)
διὰ τῶν σωματικῶν δακρύων, καὶ ἄλλη ἡ διὰ
through the bodily tears and other the(-one) through
τῶν ψυχικῶν· ἑτέρα ἡ διὰ τῶν τοῦ σώματος
the of-the-soul other the(-one) through the of-the body

ὀφθαλμῶν, καὶ ἑτέρα διὰ τῶν νοερῶν· ἄλλη ἡ
eyes and other through the spiritual other the(-one)
ἐξ ἀκοῆς λόγου, καὶ ἑτέρα ἡ ἰδιαιτέρως κινουμένη
from hearing of-(the)-word and other the particularly moving
ἐν τῇ ψυχῇ ἀγαλλίασις· ἄλλη ἡ ἐξ ἡσυχίας, καὶ
in the soul exultation other the(-one) from stillness and
ἑτέρα ἡ ἐξ ὑπακοῆς. Πρὸς τούτοις πᾶσιν ἄλλη
other the(-one) from obedience beside these all other
ἡ δι᾽ ἐκστάσεως τὸν νοῦν ἐν φωτὶ τῷ Χριστῷ
the(-one) through ecstasy the mind in light — Christ
παριστῶσα ἀῤῥήτως καὶ ἀφράστως. Εἰσὶν ἀρεταὶ καὶ
presenting unspeakably and inexpressibly there-are virtues and
εἰσὶ μητέρες ἀρετῶν. Ὁ ἐχέφρων τοίνυν ἐπὶ τῇ τῶν
there-are mothers of-virtues the sensible(-man) therefore for the of-the
μητέρων μᾶλλον ἀγωνίζεται κτήσει· τῶν μὲν μητέρων
mothers rather strives acquiring of-the indeed mothers
Θεὸς αὐτὸς ἐν ἰδίᾳ ἐνεργείᾳ διδάσκαλος· τῶν δὲ θυγατέρων
God himself in own working teacher of-the and daughters
πλεῖστοι. Πρόσχωμεν μήπως τὴν τῆς τρυφῆς ἔνδειαν
very-many let-us-take-heed lest the of-the luxury lack
διὰ πολυυπνίας ἀναπληρῶμεν· ἔργον γὰρ ἀφρόνων
through much-sleep we-make-up work for of-fools
τοῦτο, ὥσπερ καὶ τὸ ἔμπαλιν. Εἶδον ἐργάτας κατά τινα
this as also the reverse I-saw workers by some
περίστασιν μικρὸν τῇ γαστρὶ ὑποχαλάσαντας· θᾶττον
circumstance a-little to-the belly having-yielded quickly
δὲ οἱ ἀνδρεῖοι διὰ παννυχίου στάσεως τὴν τάλαιναν
but the courageous through all-night standing the wretched(-one)
ἐβασάνισαν, καὶ τὸν κόρον τοῦ λοιποῦ μετὰ χαρᾶς
tortured and the satiety for-the future with joy
ἀποστρέφεσθαι ἐπαίδευσαν. Παλαίει μὲν ὁ τῆς
to-turn-from taught wrestles indeed the(-demon) of-the

φιλαργυρίας ὀξέως τοῖς ἀκτήμοσιν· ὅταν δὲ μὴ ἰσχύσῃ,
avarice sharply with-the non-possessing when but not he-prevails
τότε λοιπὸν τοὺς πτωχοὺς εἰς ἀφορμὴν προβαλλόμενος,
then thereafter the poor as pretext putting-forward
ὑλικοὺς πάλιν τοὺς ἀΰλους ἀνέπεισε γενέσθαι. Ἀθυμοῦντες
material again the immaterial persuaded to-become despondent
μέν, τῆς πρὸς τὸν Πέτρον ἐντολῆς τοῦ Κυρίου ἐννοοῦντες
indeed the to — Peter command of-the Lord pondering
μὴ παυσώμεθα, τοῦ συγχωρεῖν ἑβδομηκοντάκις ἑπτὰ
not let-us-cease from-the to-forgive seventy-times seven
τῷ ἁμαρτάνοντι. Ὃς γὰρ ἑτέρῳ ἐνετείλατο, πάντως
the(-one) sinning he-who for another commanded surely
καὶ αὐτὸς πολλῷ πλέον ποιήσειεν. Ἐπαιρόμενοι δέ, τὸ
also himself much more would-do being-lifted-up but the
σύμπαν τοῦ εἰρηκότος μὴ παυσώμεθα ἐννοούμενοι.
whole of-the(-one) having-said not let-us-cease pondering
Ὅστις τελέσει πάντα τὸν πνευματικὸν νόμον, πταίσει δὲ
whoever fulfills all the spiritual law fails but
ἐν ἑνὶ πάθει, τοῦτ' ἔστι, ἐν ὑψηλοφροσύνῃ, γέγονε πάντων
in one passion this is in high-mindedness has-become of-all
ἔνοχος. Εἰσί τινες πνευματικῶν πονηρῶν καὶ φθονερῶν
guilty there-are some of-spirits wicked and envious
καταστάσεις ἑκουσίως τῶν ἁγίων ὑποχωροῦσαι, ἵνα μὴ
states willingly from-the saints withdrawing that not
ἐπὶ τοῖς ἀνικήτοις πολέμοις πρόξενοι στεφάνων τοῖς
in the unconquered wars causes of-crowns to-those
ὀχλουμένοις γένωνται. Μακάριοι μὲν οἱ εἰρηνοποιοί, καὶ
troubled they-may-become blessed indeed the peacemakers and
οὐδεὶς ὁ ἀντιλέγων. Ἐγὼ δὲ ἑώρακα καὶ ἐχθροποιοὺς
no-one the(-one) contradicting I but I-have-seen also enemy-makers
μακαρίους· δύο τινὲς πρὸς ἀλλήλους σχέσιν πορνικὴν
blessed two certain(-people) toward each-other a-relation lustful

ἐκέκτητο· τῶν δὲ γνωστικωτάτων τις ἀνὴρ δοκιμώτατος,
had of-the and most-knowing one man most-proven
διάκονος πρὸς ἑκατέρους μίσους ἐγένετο, ἐκείνῳ μέν,
servant toward both of-hatred became to-that(-one) indeed
τοῦτον διαβάλλων ὡς λοιδοροῦντα αὐτόν· τούτῳ δὲ πάλιν
this(-one) slandering as reviling him to-this(-one) and again
ἐκεῖνον ὁμοίως· καὶ ἠδυνήθη ὁ σοφὸς δαιμόνων κακίαν
that(-one) likewise and was-able the wise(-man) of-demons (the)-malice
ἀνθρωπίνῃ πανουργίᾳ διακρούσασθαι, καὶ μῖσος ἐργάσασθαι
with-human cunning to-repel and hatred to-work
πορνείαν λῦον. Ἔστιν ὁ διὰ ἐντολήν, ἐντολὴν
fornication dissolving there-is one-who because-of a-commandment a-commandment
παρακρουόμενος. Εἶδον γὰρ κατὰ Θεὸν νέους ἑαυτοῖς
sets-aside I-saw for according-to God young(-men) to-each-other
προσκειμένους· καὶ μέντοι διὰ τὴν ἑτέρων βλάβην
attached and indeed because-of the of-others harm
καὶ συνείδησιν, ἀλλήλους πληροφορήσαντες, πρὸς χρόνον
and conscience each-other having-assured for a-time
ἐμάκρυναν. Ὡς ἐναντία γάμος καὶ ἐξόδιον, οὕτως ἀσύμφωνα
kept-apart as opposite wedding and funeral thus incompatible
ὑπερηφανία καὶ ἀπόγνωσις. Καὶ ἔστιν ἐξ ἀκαταστασίας
pride and despair and it-is-possible from (the)-unruliness
δαιμόνων, ἀμφότερα ὁμοθυμαδὸν θεάσασθαι. Εἰσί τινες
of-demons both together to-see there-are some
τῶν ἀκαθάρτων δαιμόνων τὴν τῶν θείων Γραφῶν ἑρμηνείαν
of-the unclean demons the of-the divine Scriptures interpretation
ἐν προοιμίοις ἡμῖν ὑφηγούμενοι· τοῦτο δὲ μάλιστα φιλοῦσι
in (the)-beginnings to-us expounding this and especially they-love
ποιεῖν ἐν ταῖς τῶν κενοδόξων καρδίαις, καὶ μάλιστα τῶν
to-do in the of-the vainglorious hearts and especially of-those
τὴν ἔξω παίδευσιν ἐξησκημένων, ἵνα κατὰ μικρὸν αὐτοὺς
the outside learning having-trained-in that by little them

ἀπατῶντες εἰς αἱρέσεις καὶ βλασφημίας καταγάγωσιν. Ἐκ
deceiving into heresies and blasphemies they-may-lead-down from
τῆς ἐν τῇ ψυχῇ κατὰ τὸν καιρὸν τῆς ὑφηγήσεως, ταραχῆς
the in the soul at the time of-the expounding turmoil
καὶ χαρᾶς διακεχυμένης καὶ ἀσέμνου τὴν τῶν δαιμόνων
and joy dissolute and unseemly the of-the demons
θεολογίαν, μᾶλλον δὲ θεομαχίαν ἐπιγνωσόμεθα.
theology rather but fighting-against-God we-will-recognize

XXVI · DISCERNMENT, 20–24

Created things have an end, but virtue has none: love never ceases, and even the angels advance from glory to glory. God made no evil; we turned nature's gifts, the seed, anger, zeal, and the desire for glory, into passions. Christ fled Herod, so the rash should not throw themselves into temptation. Asked which spirits humble the mind and which exalt it, John pleads ignorance, and his questioner teaches him that the demons of fornication, anger, and gluttony do not lift the mind, while avarice and love of rule add evil to evil. The lustful are healed by men, the wicked by angels, the proud by God, and only the perfect know which thought is from conscience, which from God, and which from the demons.

20 Τάξιν μὲν καὶ ἀρχήν, τινὰ δὲ καὶ τέλος παρὰ τοῦ
order indeed and beginning some and also end from the(-one)
πεποιηκότος τὰ γεγονότα ἐσχήκασιν, ἡ δὲ ἀρετὴ
having-made the(-things) made have-received the but virtue
ἀπέραντον τὸ πέρας κέκτηται· Πάσης γάρ, φησὶν ὁ
unbounded the bound has of-all for says the
Ὑμνῳδός, συντελείας εἶδον πέρας· πλατεῖα δὲ καὶ
Psalmist consummation I-saw (an)-end broad but and
ἀπέραντος ἡ ἐντολή σου σφόδρα. Εἰ πορεύσονταί
boundless the commandment your exceedingly if will-go
τινες καλοὶ ἐργάται ἐκ δυνάμεως πρακτικῆς εἰς δύναμιν
some good workers from strength of-practice to strength

θεωρίας, καὶ ἡ ἀγάπη οὐδέποτε λήγει· καὶ Ὁ Κύριος
of-contemplation and the love never ceases and the Lord
φυλάξει τὴν εἴσοδον τοῦ φόβου σου, καὶ τὴν ἔξοδον
will-guard the entrance of-the fear your and the exit
τῆς ἀγάπης σου, οὐκοῦν ἀπέραντος τὸ ταύτης πέρας,
of-the love your then unbounded the its bound
ἐν ᾗ προκόπτοντες οὐδέποτε καταλήξομεν· οὐ κατὰ
in which advancing never we-will-cease not in
τὸν παρόντα, οὐ κατὰ τὸν μέλλοντα αἰῶνα φωτὶ φῶς
the present not in the coming age to-light light
γνώσεως προσλαμβάνοντες· εἰ καὶ ξένον πως τοῖς πολλοῖς
of-knowledge adding if even strange somehow to-the many
τὸ λεγόμενον, ὅμως κατὰ τὴν προλεχθεῖσαν ἡμῖν
the(-thing) said nevertheless according-to the aforesaid by-us
ἀπόδειξιν, ὦ μάκαρ, οὐδὲ γὰρ τὰς νοερὰς οὐσίας ἔγωγε
proof O blessed(-one) not-even for the spiritual beings I
ἀπροκόπους εἶναι εἴποιμι ἄν, δόξαν δὲ μᾶλλον δόξῃ ἀεὶ
without-progress to-be would-say — glory but rather to-glory always
προσλαμβανούσας, καὶ γνῶσιν ἐπὶ γνώσει ὁρίζομαι. Μὴ
adding and knowledge upon knowledge I-define not
θαυμάσῃς εἴπερ καὶ ἀγαθὰ ἡμῖν οἱ δαίμονες πολλάκις
marvel if-indeed even good to-us the demons often
νοήματα ὑποβάλλουσι καὶ τούτοις νοερῶς ἀντιλέγουσι·
thoughts suggest and them spiritually contradict
σκοπὸς γὰρ τοῖς ἐχθροῖς ἡμῶν ἐν τούτῳ πεῖσαι ἡμᾶς, ὡς
aim for to-the enemies our in this to-persuade us that
καὶ τὰ ἐγκάρδια ἡμῶν ἐνθυμήματα γινώσκουσι. Μὴ θέλε
even the heart's our thoughts they-know not wish
εἶναι πικρὸς δικαστὴς τῶν λόγῳ μεγάλα διδασκόντων,
to-be a-bitter judge of-those by-word great(-things) teaching
ὁρῶν αὐτοὺς τὴν πρακτικὴν ὀκνηροτέρους διακειμένους·
seeing them in-the practice rather-sluggish disposed

πολλάκις γὰρ τὴν τοῦ ἔργου ἔλλειψιν ἀνεπλήρωσεν ἡ
often for the of-the deed lack made-up the
τοῦ λόγου ὠφέλεια. Οὐ πάντες πάντως πάντα ἐπίσης
of-the word benefit not all altogether all(-things) equally
κεκτήμεθα· ἐν ἐνίοις μὲν γὰρ ὁ λόγος τὸ ἔργον· ἐν ἑτέροις
we-have in some indeed for the word the deed in others
δὲ πάλιν τὸ δεύτερον τὸ πρῶτον πλεονεκτεῖ. Κακὸν μὲν
and again the second the first surpasses evil indeed
ὁ Θεὸς οὔτε πεποίηκεν, οὔτε δεδημιούργηκεν. Ἠπατήθησαν
— God neither has-made nor has-fashioned were-deceived
δέ τινες φήσαντες φυσικὰ εἶναί τινα τῶν παθῶν ἐν ψυχῇ,
and some having-said natural to-be some of-the passions in (the)-soul
ἀγνοήσαντες ὅτι τὰ συστατικὰ τῆς φύσεως ἰδιώματα ἡμεῖς
not-knowing that the constitutive of-the nature properties we
εἰς πάθη μετηνέγκαμεν. Οἷον, φύσει ἐν ἡμῖν ἡ σπορὰ
into passions have-turned for-example by-nature in us the seed
διὰ τὴν τεκνογονίαν, μετεποιήσαμεν δὲ ἡμεῖς αὐτὴν
because-of the child-bearing changed but we it
εἰς πορνείαν. Φύσει ὁ θυμὸς ἐν ἡμῖν κατὰ τοῦ ὄφεως,
into fornication by-nature the temper in us against the serpent
κεχρήμεθα δὲ αὐτῷ ἡμεῖς κατὰ τοῦ πλησίον. Ἐν ἡμῖν ὁ
have-used but it we against the neighbor in us the
ζῆλος διὰ τὸ τὰς ἀρετὰς ζηλοῦν, ἡμεῖς δὲ ἐπὶ τῷ κακῷ
zeal because-of the the virtues to-emulate we but in the evil
ζηλοῦμεν. Φύσει τῇ ψυχῇ τὸ τῆς δόξης ἐπιθυμεῖν, ἀλλὰ
emulate by-nature in-the soul the the glory to-desire but
τῆς ἄνω· φύσει τὸ ὑπερηφανεύεσθαι, ἀλλὰ κατὰ τῶν
the above by-nature the to-be-proud but against the
δαιμόνων. Ὁμοίως ἡ χαρά, ἀλλὰ διὰ τὸν Κύριον καὶ
demons likewise the joy but because-of the Lord and
τὴν τοῦ πλησίον εὐπραγίαν· εἰλήφαμεν καὶ μνησικακίαν,
the of-the neighbor well-being we-have-received also grudge-bearing

ἀλλὰ κατὰ τῶν ἐχθρῶν τῆς ψυχῆς. Εἰλήφαμεν ἔφεσιν
but against the enemies of-the soul we-have-received desire
τροφῆς, οὐ μέντοι ἀσωτίας. Ἄοκνος ψυχὴ ἐξήγειρε καθ'
for-food not however for-profligacy an-unslothful soul roused against
ἑαυτῆς δαίμονας, πληθυνθέντων δὲ πολέμων, ἐπληθύνθησαν
itself demons multiplied and wars were-multiplied
καὶ στέφανοι. Ὁ μὴ πληττόμενος ὑπὸ πολεμίων, οὐ
also crowns the(-one) not struck by enemies not
πάντως στεφανωθήσεται. Ὁ δὲ ἐπὶ τοῖς συμβατικοῖς
surely will-be-crowned the(-one) but in the chance
πτώμασι μὴ ἀποκάμνων, ὑπὸ ἀγγέλων ὡς πολεμιστὴς
falls not growing-weary by angels as a-warrior
εὐφημηθήσεται. Τρεῖς μέν τις νύκτας ἐν γῇ πεποιηκὼς
will-be-praised three indeed one nights in (the)-earth having-spent
ἀνεβίω εἰς ἅπαν· ὁ δὲ τρεῖς ὥρας νενικηκὼς οὐκ
came-to-life in all the(-one) and three hours having-conquered not
ἀποθανεῖται λοιπόν. Ἐὰν κατ' οἰκονομικὴν παίδευσιν, μετὰ
will-die thereafter if by providential chastening after
τὴν ἀνατολὴν αὐτοῦ ἐν ἡμῖν, Ὁ ἥλιος ἔγνω τὴν δύσιν
the rising his in us the sun knew the setting
αὐτοῦ, πάντως ἔθετο σκότος ἀποκρυφὴν αὐτοῦ, καὶ ἐγένετο
his surely he-made darkness hiding-place his and it-became
νύξ· ἐν αὐτῇ λοιπὸν διελεύσονται πρὸς ἡμᾶς οἱ πρώην
night in it thereafter will-pass to us the formerly
ἀναχωρήσαντες ἄγριοι σκύμνοι, καὶ πάντα τὰ θηρία τοῦ
withdrawn wild whelps and all the beasts of-the
δρυμοῦ τῶν ἀκανθωδῶν παθῶν, ὠρυόμενοι ἁρπάσαι τὴν
thicket of-the thorny passions roaring to-snatch the
ἐν ἡμῖν ἐλπίδα, καὶ ζητοῦντες παρὰ τοῦ Θεοῦ τῶν παθῶν
in us hope and seeking from — God of-the passions
βρῶσιν αὐτοῖς, ἢ δι' ἐννοίας, ἢ διὰ πράξεως,
food for-themselves either through thought or through deed

ἀνέτειλεν ἡμῖν διὰ σκοτεινῆς ταπεινώσεως πάλιν ὁ
rose for-us through dark humility again the
ἥλιος· καὶ πρὸς ἑαυτὰ τὰ θηρία συνήχθησαν, καὶ εἰς τὰς
sun and to themselves the beasts gathered and into the
μάνδρας αὐτῶν, ἤγουν φιληδόνους καρδίας καταστήσονται,
dens their that-is pleasure-loving hearts they-will-settle
καὶ οὐκ ἐν ἡμῖν. Τότε ἐροῦσιν ἐν τοῖς δαίμοσιν·
and not in us then they-will-say among the demons
Ἐμεγάλυνε Κύριος τοῦ ποιῆσαι μετ᾽ αὐτῶν ἔλεος πάλιν·
magnified (the)-Lord the to-do with them mercy again
ἡμεῖς δὲ πρὸς αὐτούς· Ἐμεγάλυνε Κύριος τοῦ ποιῆσαι μεθ᾽
we and to them magnified (the)-Lord the to-do with
ἡμῶν, ἐγενήθημεν εὐφραινόμενοι. Ὑμεῖς δὲ διωκόμενοι· Ἰδοὺ
us we-became rejoicing you but pursued behold
Κύριος κάθηται ἐπὶ νεφέλης κούφης, πάντως ψυχῆς γηΐνης
(the)-Lord sits on a-cloud light surely (the)-soul earthly
πάσης ἐπιθυμίας ὑψωθείσης, καὶ ἥξει εἰς Αἰγυπτίαν,
from-all desire raised and will-come into (an)-Egyptian
καρδίαν τὴν πρώην ἐσκοτισμένην, καὶ σεισθήσονται τὰ
heart the(-one) formerly darkened and will-be-shaken the
χειροποίητα εἴδωλα, καὶ ἐνθυμήματα τοῦ νοός. Εἰ Χριστὸς
handmade idols and thoughts of-the mind if Christ
ἀπὸ Ἡρώδου σωματικῶς φεύγει, καίπερ πάντα δυνάμενος,
from Herod bodily flees although all able
παιδευέσθωσαν οἱ προπετεῖς, μὴ ἑαυτοὺς τοῖς πειρασμοῖς
let-be-taught the rash not themselves to-the temptations
ἐπιῤῥίπτειν· Μὴ δῴης γάρ, φησίν, εἰς σάλον τὸν πόδα σου,
to-throw not give for it-says to tottering the foot your
καὶ οὐ νυστάξει ὁ φυλάσσων σε ἄγγελος. Συμπλέκεται
and not will-slumber the guarding you angel is-entwined
τῇ ἀνδρείᾳ ἡ τύφωσις, ὥσπερ ὁ λεγόμενος σμίλαξ
with-the courage the conceit as the so-called bindweed

τῇ κυπαρίσσῳ. Ἔργον ἡμῖν ἔστω ἀένναον, μὴ ψιλῇ
with-the cypress work for-us let-be unceasing not with-bare
ἐννοίᾳ λογίζεσθαι ἡμᾶς τὸ οἱονοῦν κεκτῆσθαι ἀγαθόν·
thought to-reckon us the whatever to-have good
ἀλλὰ τοῦτο ἀκριβῶς ἐκζητοῦν ἰδίωμα σκοπήσωμεν, εἰ
but this exactly seeking property let-us-consider whether
ἐν ἡμῖν ἐστι. Καὶ τότε πάντως ἐλλείποντας ἑαυτοὺς
in us it-is and then surely lacking ourselves
νοήσομεν· ζήτει καὶ τῶν παθῶν ἀπαύστως τὰ τεκμήρια,
we-will-perceive seek also of-the passions ceaselessly the proofs
καὶ τότε πολλὰ ἐνόντα σοι συνήσεις, ἅπερ ἐν νόσοις
and then many present in-you you-will-understand which in diseases
μὲν ὄντες διαγνῶναι οὐ δυνάμεθα, ἢ δι' ἀσθένειαν,
indeed being to-discern not we-can either because-of weakness
ἢ διὰ βαθεῖαν προκατάληψιν.
or because-of deep preoccupation
Πρόθεσιν κρίνει ὁ Θεός. Ἐν δὲ τοῖς κατὰ δύναμιν 21
intention judges — God in but the(-things) within power
τὴν ἐργασίαν φιλανθρώπως μέντοι ζητεῖ. Μέγας ὁ
the work lovingly however he-seeks great the(-one)
μηδὲν κατὰ δύναμιν ἐλλείπων· μείζων δὲ ὁ ἐν
in-nothing within power falling-short greater but the(-one) in
ταπεινώσει ἐν τοῖς ὑπὲρ δύναμιν ἐπιχειρῶν. Πολλάκις
humility in the(-things) beyond power attempting often
οἱ δαίμονες τὰ κουφότερα, καὶ συμφέροντα ἡμᾶς
the demons the(-things) lighter and profitable us
κωλύουσι διαπράττεσθαι, τὰ δὲ μοχθηρότερα μετελθεῖν
prevent to-do the(-things) but more-toilsome to-pursue
μᾶλλον προτρέπονται. Εὑρίσκω Ἰωσὴφ ἐκεῖνον δι'
rather urge I-find Joseph that because-of
ἀποστροφὴν ἁμαρτίας, καὶ οὐ δι' ἔνδειξιν ἀπαθείας
turning-away from-sin and not because-of display of-dispassion

μακαριζόμενον. Ζητητέον ἡμῖν ἐν ποίαις καὶ πόσαις
blessed it-must-be-asked by-us in what and how-many
ἁμαρτίαις ἡ ἀποστροφὴ στέφανον κέκτηται. Ἄλλο τὸ
sins the turning-away a-crown has other the
ἀποστρέφεσθαι τὴν σκιάν· ὑψηλότερον δὲ τὸ προστρέχειν
to-turn-from the shadow higher but the to-run-to
τῷ ἡλίῳ. Τὸ σκοτοῦσθαι αἴτιον τοῦ προσκόπτειν· τὸ δὲ
the sun the to-be-darkened cause of-the stumbling the and
προσκόπτειν τοῦ πίπτειν· τὸ δὲ πίπτειν τοῦ θνήσκειν.
stumbling of-the falling the and falling of-the dying
Ἐξ οἴνου οἱ σκοτισθέντες, ἐνίψαντο πολλάκις ὕδατι·
from wine those darkened washed often with-water
οἱ δὲ ἐκ παθῶν σκοτισθέντες, ἐνίψαντο δάκρυσιν. Ἄλλο
those but from passions darkened washed with-tears other
θόλωσις, καὶ ἄλλο ἐπίχυσις, καὶ ἕτερον τύφλωσις· καὶ τὴν
clouding and other film and other blindness and the
μὲν προτέραν ἰάσατο ἐγκράτεια· τὴν δὲ δευτέραν ἡσυχία·
indeed first healed continence the and second stillness
τὴν δὲ τρίτην ὑπακοή, καὶ ὁ Θεὸς ὑπήκοος γεγονώς.
the and third obedience and — God obedient having-become
Ἡμεῖς ἐκ δύο τῶν τὰ κάτω καθαιρόντων προσφυῶς
we from two of-those the(-things) below cleansing aptly
τὰ δύο τῶν τὰ ἄνω φρονούντων, ὡς ἐν ὑποδείγμασιν
the two of-those the(-things) above minding as in examples
ὑπειλήφαμεν. Κναφεῖον μὲν τὸ κατὰ Κύριον κοινόβιον·
have-taken a-fuller's-shop indeed the according-to (the)-Lord community
τὸ τὸν ῥύπον, καὶ τὴν παχύτητα, καὶ τὴν ἀμορφίαν
the(-one) the filth and the grossness and the ugliness
τῆς ψυχῆς ἀποξέον, εἰρηκότες. Βαφεῖον δ' ἂν εἴη ἡ
of-the soul scouring-off having-called a-dyer's-shop and — would-be the
ἀναχώρησις τοῖς τὴν λαγνείαν, καὶ μνησικακίαν, καὶ
withdrawal for-those the lust and grudge-bearing and

θυμὸν ἀποθεμένοις, καὶ ἐξ ἐκείνου λοιπὸν πρὸς ἡσυχίαν
temper having-put-off and from that thereafter to stillness
μετερχομένοις. Τινὲς τὸ τοῖς αὐτοῖς περιπίπτειν πτώμασιν
passing some the into-the same to-fall falls
ἐξ ἐλλείψεως τῆς ἁρμοζούσης, καὶ ἀντισηκούσης μετανοίας
from lack of-the fitting and counterbalancing repentance
τῷ προτέρῳ φασί. Ζητητέον δὲ εἰ πᾶς ὁ μὴ πεσὼν
to-the former say it-must-be-asked but whether every one not having-fallen
τῷ ἑαυτῷ εἴδει, ἄρα καὶ ἀξίως μετενόησε. Πεπτώκασι
in-the own kind then also worthily repented have-fallen
τοῖς αὐτοῖς τινες, ἢ τῶν προτέρων ἐν λήθης βυθῷ
into-the same some either of-the former(-ones) in of-forgetfulness depth
καταχωσθέντες, ἢ τὸν Θεὸν ἐκ φιληδονίας φιλάνθρωπον
having-been-buried or — God from love-of-pleasure merciful
ὑπολαμβάνοντες· ἢ τῆς ἑαυτῶν σωτηρίας ἀπολεγόμενοι.
supposing or of-the own salvation despairing
Οὐκ οἶδα εἰ μήπω μέ τις καταμέμφεσθαι ἤμελλεν, ἐπεὶ
not I-know if not-yet me anyone to-blame would since
ἂν εἶπον, ὅτιπερ τὸν ἐχθρὸν τοῦτον λοιπὸν δῆσαι μὴ
— I-would-say that the enemy this thereafter to-bind not
ἰσχύοντες, τῇ τῆς συνηθείας ἰσχύϊ τυραννοῦντα αὐτούς.
being-able by-the of-the habit strength tyrannizing them
Ἐρευνητέον πῶς ἀσώματος οὖσα ἡ ψυχή, τοὺς πρὸς 22
one-must-search how bodiless being the soul the(-spirits) with
αὐτὴν ὁμοουσίους ἐπιδημοῦντας, ὡς ἔχουσι φύσεως ὁρᾷν
it consubstantial dwelling as they-are (in)-nature to-see
οὐ πέφυκε· μήπως ἄρα διὰ τὴν ζεῦξιν, ἣν ὁ
not is-able perhaps then because-of the yoking which the(-one)
δήσας μόνος ἐπίσταται; Βουλομένῳ μαθεῖν φράζε δή,
having-bound alone knows to-one-wishing to-learn tell indeed
φράζε, τίς με γνωστικὸς ἐπύθετο, ποῖοι τῶν πνευμάτων
tell someone me knowing asked which of-the spirits

ταπεινοῦν, ποῖοι δὲ ὑψοῦν ἐπὶ ταῖς ἁμαρτίαις πεφύκασι
to-humble which and to-exalt at the sins are-wont
τὸν νοῦν. Κἀμοῦ πρὸς τὸ σκέμμα δυσχεράνατος, καὶ
the mind I-too at the question being-at-a-loss and
τὴν ἄγνοιαν βεβαιωσαμένου ὅρκῳ, ὁ μανθάνων
the ignorance having-affirmed with-an-oath the(-one) learning
ἐδίδαξεν. Ἐν ὀλίγοις, φησί, διακρίσεως ζύμην σοι δεδωκὼς
taught in few(-words) he-says of-discernment leaven to-you having-given
καταλείψω ζητεῖν ἐμπόνως· ὁ τῶν σωμάτων, καὶ
I-will-leave(-you) to-seek laboriously the(-demon) of-the bodies and
ὁ τῆς ὀργῆς, καὶ ὁ τῆς κοιλιομανίας· ὁ
the(-demon) of-the anger and the(-demon) of-the belly-madness the(-demon)
τῆς ἀκηδίας, ὁ ὕπνου οὐ πεφύκασί πως ἐπαίρειν
of-the listlessness the(-demon) of-sleep not are-wont somehow to-lift-up
τὸ τοῦ νοὸς κέρας. Ὁ δὲ τῆς φιλαργυρίας, φιλαρχίας
the of-the mind horn the(-demon) but of-the avarice love-of-rule
τε καὶ πολυλογίας, καὶ ἕτεροι πλείους κακῷ κακὸν
both and much-talk and others more to-evil evil
εἰώθασιν ἐπισυνάπτειν. Διὸ καὶ ὁ τοῦ κρίνειν,
are-accustomed to-join therefore also the(-demon) of-the judging
τούτοις παραπλήσιος καθέστηκεν. Εἴ τις πρὸς κοσμικοὺς
to-these similar is if anyone to worldlings
ἢ παρεγένετο, ἢ ἐδέξατο, καὶ ἐπὶ τῷ αὐτῶν μετὰ τὴν
either came or received(-them) and at the their after the
ὥραν ἢ ἡμέραν χωρισμῷ λύπης βέλος ἐδέξατο, καὶ μὴ
hour or day parting of-grief an-arrow received and not
μᾶλλον χαρᾶς ὡς ἐμποδίου παγίδος ἀπαλλαγείς, οὗτος
rather of-joy as of-a-hindering snare freed this(-man)
ἢ ὑπὸ κενοδοξίας ἢ ὑπὸ πορνείας ἐμπαίζεται. Τὸ πόθεν
either by vainglory or by fornication is-mocked the whence
ὁ ἄνεμος πνεῖ πρὸ πάντων ζητήσωμεν· μήπως εὑρεθῶμεν
the wind blows before all let-us-seek lest we-be-found

ἐναντίως τὰ ἱστία ἐκτείνοντες· παρακάλει ἐξ ἀγάπης
contrarily the sails spreading comfort from love
γέροντας πρακτικοὺς οἵτινες κατέτριψαν τὰ σώματα
elders practiced who wore-out the bodies
αὐτῶν ἐν ἀσκήσει, μικρὰν ἀνάπαυσιν αὐτοῖς παρεχόμενος.
their in ascetic-practice small rest to-them providing
Ἀνάγκαζε νέους ἐγκρατεύεσθαι, οἵτινες κατέτριψαν τὰς
compel young(-men) to-be-abstinent who wore-out the
ψυχὰς αὐτῶν ἐν ἁμαρτίαις, μνήμην κολάσεως αὐτοῖς
souls their in sins remembrance of-punishment to-them
διηγούμενος. Τῶν οὐκ ἐνδοχομένων ἐστίν, ὅπερ ἐν
relating of-the(-things) not possible it-is which in
ἑτέρῳ εἰρήκαμεν, εὐθέως ἐν προοιμίοις εἰς ἅπαν
another(-place) we-have-said immediately in (the)-beginnings in all
γαστριμαργίας καὶ κενοδοξίας ἡμᾶς καθαρεύειν· ἀλλὰ
of-gluttony and vainglory us to-be-clean but
μὴ θελήσωμεν διὰ τρυφῆς τῇ κενοδοξίᾳ μάχεσθαι·
not let-us-wish through luxury with-the vainglory to-fight
ἥττα γὰρ γαστριμαργίας κενοδοξίαν, τοῖς εἰσαγωγικοῖς
defeat for of-gluttony vainglory in-the beginners
λέγω, ἀποτίκτει. Μᾶλλον δὲ δι' ἐνδείας κατ' αὐτῆς
I-mean brings-forth rather but through want against it
πρεσβεύσωμεν. Ἐλεύσεται γὰρ ὥρα, καὶ νῦν ἐστι τοῖς
let-us-plead will-come for (the)-hour and now is for-those
βουλομένοις, ἵνα ὑποτάξῃ Κύριος καὶ ταύτην ὑπὸ τοὺς
wishing that may-subject (the)-Lord also it under the
πόδας ἡμῶν. Οὐ τοῖς αὐτοῖς οἱ νέοι καὶ οἱ γεγηρακότες
feet our not by-the same the young and the aged
προσερχόμενοι πολεμοῦνται πάθεσι. Πολλάκις γὰρ εἰς ἅπαν
approaching are-warred-on passions often for in all
ἐναντίας τὰς νόσους κέκτηνται. Διὰ τοῦτο μακαρία, ἡ
opposite the diseases they-have because-of this blessed the

μακαρία ταπείνωσις, ὅτι νέοις καὶ γεγηρακόσιν ἀσφαλὴς
blessed humility because for-young and aged sure
καὶ δυνατὴ γίγνεται μετάνοια. Μὴ θορυβήσω ἐν τῷ λέγειν
and possible becomes repentance lest I-disturb in the saying
ἔρχομαι. Σπάνιοι γάρ, πλὴν εἰσὶ ψυχαὶ εὐθεῖς καὶ ἀπόνηροι,
I-come rare for yet are souls upright and guileless
κακίας, καὶ ὑποκρίσεως, καὶ κακεντρεχείας ἀπηλλαγμέναι,
from-malice and hypocrisy and knavery freed
αἷς πάντη ἡ τῶν ἀνθρώπων συνδιατριβὴ ἀντίκειται
to-which wholly the of-the men company is-opposed
δυναμέναις μετὰ τοῦ ὁδηγοῦντος ἐκ τῆς ἡσυχίας, ὥσπερ
able with the guide from the stillness as
ἐκ λιμένος, εἰς οὐρανὸν ἀνέρχεσθαι, καὶ τῶν κοινοβιακῶν
from harbor to heaven to-go-up and of-the community
θορύβων, καὶ σκανδάλων διαμεῖναι ἀνενδεεῖς καὶ ἀπείρατοι.
tumults and offenses to-remain without-need and untried
Λάγνους μὲν ἄνθρωποι, πονηροὺς δὲ ἄγγελοι, ὑπερηφάνους
(the)-lustful indeed men (the)-wicked and angels (the)-proud
δὲ Θεὸς ἰάσασθαι πέφυκεν. Εἶδος ἀγάπης πολλάκις
and God to-heal is-wont a-form of-love often
ἴσως γέγονε καὶ τοῦτο, τὸ τῷ πλησίον καταλιμπάνειν
perhaps has-been also this the to-the neighbor to-leave(-it)
παραβάλλοντι πρὸς ἡμᾶς ποιεῖν, καθὼς βούλεται, ἐν
coming to us to-do as he-wishes in
ἅπασιν, ἡμῶν μέντοι ἱλαρότητα πᾶσαν ἐπιδεικνυμένων,
all us however cheerfulness all showing
ζητητέον πῶς καὶ ἕως τίνος, καὶ πότε, καὶ ἢ
it-must-be-asked how and until what(-point) and when and whether
ἄρα ἀναλυτικὴ ἡ μεταμέλεια τῶν καλῶν, ὥσπερ τῶν
then undoing the regret of-the good(-things) as of-the
κακῶν. Διακρίσει πολλῇ χρησώμεθα, πότε μὲν ἵστασθαι,
evil(-things) discernment much let-us-use when indeed to-stand

καὶ ἐν ποίοις, καὶ ἕως τίνος προσπαλαίειν ταῖς τῶν
and in what(-things) and until what(-point) to-grapple with-the of-the
παθῶν ὕλαις ὀφείλομεν. Ἔστι γὰρ καὶ φυγεῖν προκρῖναι
passions materials we-ought it-is-possible for also to-flee to-prefer
διὰ τὴν ἀσθένειαν, ἵνα μὴ ἀποθάνωμεν. Ἴδωμεν καὶ
because-of the weakness that not we-die let-us-see and
φυλάξωμεν (ἴσως γὰρ καὶ ἐν καιρῷ διὰ πικρίας χολὴν
watch perhaps for also in time through bitterness bile
κενῶσαι δυνάμεθα), ποῖοι μὲν τῶν δαιμόνων ὑψοῦσι,
to-empty we-can which indeed of-the demons exalt
ποῖοι δὲ ταπεινοῦσι, καὶ ποῖοι σκληρύνουσι, ποῖοι δὲ
which and humble and which harden which and
παρακαλοῦσι, καὶ ποῖοι μὲν σκοτίζουσι, ποῖοι δὲ πάλιν
comfort and which indeed darken which and again
φωτισμὸν ὑποκρίνονται, καὶ ποῖοι μὲν νωθρούς, ποῖοι
illumination feign and which indeed sluggish which
δὲ κακεντρεχεῖς, ποῖοι δὲ σκυθρωπούς, καὶ ποῖοι ἱλαροὺς
and knavish which and gloomy and which cheerful
ἡμᾶς ἀπεργάζονται. Μὴ θαμβηθῶμεν ἐν τῷ σταδίῳ ἐν
us make not let-us-be-amazed in the stadium in
προοιμίοις ἑαυτοὺς ἐμπαθεστέρους τῆς ἐν τῷ κόσμῳ
(the)-beginnings ourselves more-passionate than-the in the world
ἡμῶν διαγωγῆς ὁρῶντες. Δεῖ γὰρ τὰ αἴτια πάντα
our life seeing it-is-necessary for the causes all
κινηθῆναι. Εἶθ' οὕτως τὴν ὑγείαν ἡμῖν προσγενέσθαι, εἰ καὶ
to-be-stirred then thus the health to-us to-come if even
τάχα που τὰ θηρία κρυπτόμενα οὐκ ἐβλέποντο. Ὅτε
perhaps somewhere the beasts hidden not were-seen when
κατά τινα σύμβασιν λοιπὸν οἱ τελειότητι πλησιάζοντες,
by some chance thereafter those to-perfection drawing-near
ἔν τινι ψιλῷ τοῖς δαίμοσι ἡττηθῶσι, πάσῃ μηχανῇ
in something slight by-the demons are-defeated every device

χρῶνται συντόμως τοῦτο ἐξ αὐτῶν ἑκατονταπλάσιον
they-use quickly this from them hundredfold
ἀφαρπάσασθαι. Ὥσπερ οἱ ἄνεμοι, ποτὲ μὲν τὴν
to-snatch-back as the winds sometimes indeed the
ἐπιπολήν, διὰ τὸ γαληνόν, ποτὲ δὲ τὸν βυθὸν τῆς
surface because-of the calm sometimes and the depth of-the
θαλάσσης ταράττειν εἰώθασιν· οὕτως μοι νόει καὶ ἐπὶ
sea to-trouble are-accustomed thus for-me understand also in
τῶν σκοτεινῶν ἀνέμων, τῶν μὲν γὰρ ἐμπαθῶν αὐτὴν
the dark winds of-the indeed for passionate the-very
τὴν τῆς καρδίας αἴσθησιν ταράσσειν πεφύκασι· τῶν δὲ
the of-the heart perception to-trouble they-are-wont of-those and
ἤδη προκοψάντων, τὴν ἐπιπολὴν τοῦ νοός.
already advanced the surface of-the mind

23 Διὸ οὗτοι καὶ θᾶττον τῆς οἰκείας γαλήνης ἐπαισθάνονται,
therefore these also more-quickly the own calm perceive
ἀμολύντου διαμεινάσης. Τελείων τὸ ἐπιγνῶναι ἀεὶ ἐν
unsullied having-remained of-(the)-perfect the to-recognize always in
τῇ ψυχῇ, ποία μὲν τοῦ συνειδότος, ποία δὲ Θεοῦ, καὶ
the soul which indeed of-the conscience which and of-God and
ποία δαιμόνων ἔννοια. Οὐ γὰρ πάντα ἐναντία ἐκ
which of-demons thought not for all contrary(-things) from
προοιμίων ὑποτίθενται οἱ δαίμονες. Διὸ καὶ σκοτεινὸν
(the)-outset suggest the demons therefore also obscure
ὄντως τὸ πρόβλημα.
truly the problem

24 Ἐν δυσὶν ὄμμασιν αἰσθητοῖς φωτίζεται τὸ σῶμα, καὶ
in two eyes bodily is-lit the body and
ἐν νοητῇ, καὶ ὁρατῇ διακρίσει ὀφθαλμοὶ τῆς καρδίας
in spiritual and visible discernment (the)-eyes of-the heart
λαμπρύνονται.
are-brightened

The section gathers the teaching into short sayings. Faith is the mother of renunciation, hope the door of detachment, the love of God the ground of exile. A run of similes follows: as a serpent sheds its skin only in a narrow hole, the old man is put off only on the narrow road of fasting and dishonor; as water washes out letters, tears wash out failings; as a ship with a good pilot reaches harbor, a soul with a good shepherd goes up easily to heaven, even after much evil. Many have gained forgiveness quickly, but no one dispassion. The step ends on a chain of begettings, from perception through repentance, labors, and fear to love, humility, and dispassion, God's indwelling in the pure in heart.

Πίστις βεβαία ἀποταγῆς μήτηρ· τὸ δὲ ἐναντίον πρόδηλον. 25
faith firm of-renunciation mother the and opposite manifest

Ἐλπὶς ἀκλινὴς ἀπροσπαθείας θύρα· τὸ δὲ ἐναντίον 26
hope unswerving of-detachment door the and opposite
πρόδηλον.
manifest

Ἀγάπη Θεοῦ, ξενιτείας ὑπόθεσις· τὸ δὲ ἐναντίον πρόδηλον. 27
love of-God of-exile foundation the and opposite manifest

Ὑποταγὴν ἔτεκεν ἑαυτοῦ κατάγνωσις, καὶ ὑγείας ὄρεξις. 28
submission bore of-oneself condemnation and of-health desire

Ἐγκράτεια μήτηρ ὑγείας· ἐγκρατείας μήτηρ, θανάτου 29
continence mother of-health of-continence mother of-death
ἔννοια καὶ μνήμη παγία χολῆς καὶ ὄξους Δεσπότου
thought and remembrance firm of-(the)-gall and vinegar of-(the)-Master
καὶ Θεοῦ.
and God

Σωφροσύνης βοηθός ἐστι, καὶ ὑπόθεσις ἡσυχία· πυρώσεως 30
of-temperance helper is and foundation stillness of-burning
θραῦσις νηστεία.
breaking fasting

31 Λογισμῶν τε πονηρῶν καὶ αἰσχρῶν συντριμμὸς διανοίας
of-thoughts both wicked and shameful contrition of-mind
ἀντίπαλος· πίστις καὶ ξενιτεία θάνατος φιλαργυρίας.
adversary faith and exile death of-avarice

32 Συμπάθεια δὲ καὶ ἀγάπη προέδωκαν σῶμα.
compassion but and love gave-up (the)-body

33 Προσευχὴ ἐκτενής, ὄλεθρος ἀκηδίας·
prayer intense destruction of-listlessness

34 Μνήμη δὲ κρίσεως προθυμίας πρόξενος.
remembrance and of-judgment of-eagerness cause

35 Θυμοῦ ἴαμα, ἀτιμίας ἀγάπη· ὑμνῳδία δὲ καὶ συμπάθεια
of-temper remedy of-dishonor love hymnody and also compassion
καὶ ἀκτημοσύνη λύπης πνιγμοσύνη.
and poverty of-grief strangling

36 Ἀπροσπάθεια δὲ αἰσθητῶν, θεωρία νοητῶν.
detachment but from-sensible(-things) contemplation of-spiritual(-things)

37 Σιωπὴ καὶ ἡσυχία κενοδοξίας πολέμιοι. Εἰ δὲ μέσος
silence and stillness of-vainglory enemies if but middling
ὑπάρχεις, ἀτιμίαν μέτελθε.
you-are dishonor pursue

38 Ὑπερηφανίαν ὁρωμένην ἰάσονται σκυθρωπαὶ καταστάσεις·
pride visible will-heal gloomy states
ἀόρατον δὲ ὁ πρὸ αἰώνων ἀόρατος.
invisible but the(-one) before (the)-ages invisible

39 Πάντων θηρίων αἰσθητῶν ἀναιρετικὴ ἔλαφος, νοητῶν
of-all beasts sensible destroyer (the)-deer of-spiritual(-ones)
δέ, ἡ ταπείνωσις.
but the humility

40 Ἔνεστι διὰ τῶν κατὰ φύσιν πάντων ἡμῶν ἐναργῶς
it-is-possible through the(-things) according-to nature all us clearly
τὰ νοητὰ παιδεύεσθαι. Ὥσπερ ὄφιν ἀδύνατον τὴν
the spiritual(-things) to-be-taught as a-serpent impossible the

ἑαυτοῦ παλαιότητα ἐκδύσασθαι, μὴ ἐν στενῇ ὀπῇ εἰσδύντα·
own oldness to-put-off not in narrow hole having-crept
οὕτως καὶ ἡμᾶς τὰς παλαιὰς προλήψεις, καὶ τὴν τῆς
thus also us the old preconceptions and the of-the
ψυχῆς παλαιότητα, καὶ τὸν τοῦ παλαιοῦ ἀνθρώπου
soul oldness and the of-the old man
χιτῶνα, οὐ μὴ ἀποβάλωμεν, ἐὰν μὴ τῆς στενῆς, καὶ
tunic not — we-shall-cast-off if not the narrow and
τεθλιμμένης νηστείας, καὶ ἀτιμίας ὁδὸν παρέλθωμεν.
straitened of-fasting and dishonor road we-pass
Ὥσπερ τὰ πολύσαρκα τῶν ὀρνίθων εἰς οὐρανὸν πετασθῆναι 41
as the fleshy of-the birds to heaven to-fly
ἀδύνατον· οὕτω καὶ τὸν τὴν ἑαυτοῦ σάρκα θεραπεύοντα.
impossible thus also the(-one) the own flesh pampering
Ξηρανθεὶς βόρβορος οὐκ ἔτι χοίρους θεραπεύει, καὶ 42
dried mud no longer swine serves and
μαρανθεῖσα σὰρξ οὐκ ἔτι δαίμονας ἀναπαύει.
withered flesh no longer demons gives-rest
Ὥσπερ σχιδάκων πλῆθος πολλάκις συμπνίγει φλόγα, καὶ 43
as of-kindling abundance often smothers flame and
ἀποσβέννυσι, πλῆθος καπνοῦ ἐργασάμενον· οὕτω πολλάκις
quenches abundance of-smoke having-made thus often
καὶ λύπη ὑπέρμετρος καπνώδη καὶ σκοτεινὴν τὴν ψυχὴν
also grief excessive smoky and dark the soul
ἐργάζεται, καὶ τὸ ὕδωρ τῶν δακρύων ἀποξηραίνει.
makes and the water of-the tears dries-up
Ὥσπερ τυφλὸς τοξότης ἀδόκιμος· οὕτως μαθητὴς ἀντίλογος 44
as a-blind archer unproven thus a-disciple contradicting
ἀπόλλυται.
perishes

45 Ὥσπερ σίδηρος δόκιμος, καὶ τὸν ἀδόκιμον ὀξῦναι δύναται·
as iron tempered also the untempered to-sharpen can
οὕτως ἀδελφὸς πρόθυμος τὸν ῥᾴθυμον πολλάκις ἔσωσεν.
thus a-brother eager the indolent often saved

46 Ὥσπερ τὰ ὠὰ ἐν κόλπῳ θαλπόμενα ζωογονοῦνται· οὕτως
as the eggs in bosom warmed are-quickened thus
καὶ λογισμοὶ μὴ φανερούμενοι, εἰς ἔργα προφαίνουσι.
also thoughts not disclosed into deeds break-forth

47 Ὥσπερ ἵπποι τρέχοντες ἀλλήλοις ἁμιλλῶνται· οὕτως
as horses running each-other rival thus
συνοδία ἀγαθὴ ἑαυτὴν διεγείρει.
company good itself rouses

48 Ὥσπερ αἱ νεφέλαι ὑποκρύπτουσι τὸν ἥλιον· οὕτως αἱ
as the clouds hide the sun thus the
πονηραὶ ἔννοιαι σκοτίζουσι, καὶ ἀπολλύουσι τὸν νοῦν.
wicked thoughts darken and destroy the mind

49 Ὥσπερ ὁ τὴν ἀπόφασιν εἰληφώς, καὶ πρὸς τὴν
as the(-one) the sentence having-received and to the
καταδίκην πορευόμενος, οὐ λαλεῖ περὶ θεάτρων· οὕτως
condemnation going not talks about theaters thus
οὐδὲ ὁ ἐν ἀληθείᾳ πενθῶν, γαστέρα θεραπεύσει ποτέ.
not-even the(-one) in truth mourning (the)-belly will-pamper ever

50 Ὥσπερ πένητες θησαυροὺς βασιλικοὺς ὁρῶντες ἐπὶ πλεῖον
as paupers treasures royal seeing for more
τὴν ἑαυτῶν πτωχείαν ἐπιγινώσκουσιν· οὕτως καὶ ψυχὴ τὰς
the own poverty recognize thus also a-soul the
μεγάλας τῶν πατέρων ἀρετὰς ἀναγινώσκουσα, πάντως
great of-the fathers virtues reading surely
ταπεινότερον ποιεῖται τὸ ἑαυτῆς φρόνημα.
humbler makes the own mind

Ὥσπερ καὶ μὴ βουλόμενος ὁ σίδηρος ὑπακούει τῷ 51
as even not wishing the iron obeys the
μαγνίτῃ· οὕτω καὶ οἱ ποιωθέντες ταῖς προλήψεσι,
magnet thus also those habituated to-the preconceptions
τυραννοῦνται ὑπ᾽ αὐτῶν.
are-tyrannized by them

Ὥσπερ τὸ ἔλαιον καὶ μὴ βουλομένην ἡμεροῖ τὴν θάλασσαν· 52
as the oil even not willing calms the sea
οὕτως καὶ ἡ νηστεία, καὶ ἀκουσίας κατασβεννύει τὰς τοῦ
thus also the fasting even involuntary quenches the of-the
σώματος πυρώσεις.
body burnings

Ὥσπερ στενούμενον ὕδωρ εἰς ὕψος ἀνατρέχει· οὕτω 53
as confined water to height runs-up thus
πολλάκις καὶ ψυχὴ ὑπὸ κινδύνων στενωθεῖσα πρὸς Θεὸν
often also a-soul by dangers confined to God
διὰ μετανοίας ἀνῆλθε καὶ ἐσώθη.
through repentance went-up and was-saved

Ὥσπερ ὁ ἀρώματα βαστάζων, καὶ μὴ θέλων ἐκ τῆς 54
as the(-one) perfumes carrying even not wishing by the
ὀσμῆς ἐλέγχεται· οὕτως καὶ ὁ Πνεῦμα Κυρίου ἔχων,
smell is-exposed thus also the(-one) (the)-Spirit of-(the)-Lord having
ἐκ τῶν αὐτοῦ λόγων καὶ τῆς ταπεινώσεως γνωρίζεται.
from the his words and the humility is-recognized

Ὥσπερ τὰ πνεύματα ταράσσουσιν ἄβυσσον· οὕτω καὶ ὁ 55
as the winds trouble (the)-abyss thus also the
θυμὸς πλέον πάντων ταράττει τὴν διάνοιαν.
temper more than-all troubles the mind

56 Ὥσπερ ἃ ὀφθαλμὸς οὐκ εἶδεν, οὐδὲ σφοδρῶς ἐξ ἀκοῆς
as what (the)-eye not saw not-even vehemently from hearing
ἐπιθυμεῖ γεύσασθαι· οὕτως καὶ οἱ ἁγνοὶ τῷ σώματι,
it-desires to-taste thus also the pure in-the body
πολὺν ἐκ τούτου κουφισμὸν κέκτηνται.
much from this relief have

57 Ὥσπερ ὅπλα βασιλικὰ ἐν τόπῳ κείμενα ὁρῶντες οἱ
as arms royal in (a)-place lying seeing the
κλέπται, οὐχ, ὡς ἔτυχεν, ἐκεῖ ἐπιβαίνουσιν· οὕτως καὶ
thieves not as it-happened there enter thus also
ὁ τῇ καρδίᾳ προσευχὴν προσάψας, οὐχ, ὡς ἔτυχεν,
the(-one) to-the heart prayer having-fastened not as it-happened
ὑπὸ τῶν νοητῶν λῃστῶν κλέπτεται.
by the spiritual robbers is-robbed

58 Ὥσπερ οὐ τίκτει πῦρ χιόνα· οὕτως οὐδὲ ὁ τὴν
as not begets fire snow thus not-even the(-one) the
ἐνταῦθα ζητῶν τιμήν, τῆς ἐκεῖθεν ἀπολαύσει.
here seeking honor the there will-enjoy

59 Ὥσπερ εἷς σπινθὴρ πολλάκις πυρὸς πολλὴν ὕλην
as one spark often of-fire much matter
κατέκαυσεν· οὕτως καὶ ἓν ἀγαθὸν εὑρίσκεται πλῆθος
burned-up thus also one good is-found (a)-multitude
πταισμάτων μεγάλων ἐξαλεῖψαι.
of-failings great to-wipe-out

60 Ὡς οὐκ ἔστι χωρὶς ὅπλου θηρία ἀπολέσαι, οὕτως
as not it-is-possible without weapon beasts to-destroy thus
οὐδὲ χωρὶς ταπεινώσεως ἀοργησίαν κτήσασθαι.
not-even without humility freedom-from-anger to-acquire

61 Ὡς οὐκ ἔστι ζῆν κατὰ φύσιν ἄνευ βρώσεως, οὕτως
as not it-is-possible to-live according-to nature without food thus
οὐκ ἔστιν ἕως ἐξόδου κἂν πρὸς ῥοπὴν ἀμελῆσαι.
not it-is-possible until departure even for an-instant to-be-negligent

Ὥσπερ ἀκτὶς ἡλίου δι᾽ ὀπῆς εἰσελθοῦσα ἐν οἴκῳ πάντα 62
as (a)-ray of-sun through (a)-hole having-entered in a-house all
φωτίζει, ὡς καὶ τὸν λεπτότατον ὁρᾷν τότε κονιορτὸν
lights so-that even the finest to-see then dust
πετόμενον· οὕτως καὶ ὁ φόβος Κυρίου ἐν καρδίᾳ
flying thus also the fear of-(the)-Lord in (the)-heart
γενόμενος πάντα αὐτῇ τὰ αὐτῆς ἁμαρτήματα ὑποδείκνυσιν.
having-come all to-it the its sins shows
Ὥσπερ οἱ λεγόμενοι καρκῖνοι εὐεπιχείρητοι τυγχάνουσιν, 63
as the so-called crabs easy-to-catch are
διὰ τό, ποτὲ μὲν ἔμπροσθεν βαίνειν, ποτὲ δὲ
because-of the sometimes indeed forward to-walk sometimes and
ὄπισθεν· οὕτως καὶ ψυχή, ποτὲ μὲν γελῶσα, ποτὲ δὲ
backward thus also a-soul sometimes indeed laughing sometimes and
πενθοῦσα, ποτὲ δὲ τρυφῶσα, οὐδὲν ὠφελῆσαι δύναται.
mourning sometimes and luxuriating nothing to-profit can
Ὥσπερ οἱ ὑπνώττοντες εὐχερῶς συλῶνται· οὕτως καὶ 64
as those sleeping easily are-robbed thus also
οἱ πλησίον κόσμου τὴν ἀρετὴν μετερχόμενοι.
those near (the)-world the virtue pursuing
Ὥσπερ ὁ λέοντι μαχόμενος ἐὰν ῥεφθῇ τὸ ὄμμα, 65
as the(-one) with-a-lion fighting if he-turns the eye
εὐθέως ἀπόλλυται· οὕτως καὶ ὁ τῇ ἑαυτοῦ σαρκὶ
immediately perishes thus also the(-one) with-the own flesh
μαχόμενος ἐὰν ταύτην ἀναπαύσῃ.
fighting if it he-rests
Ὥσπερ οἱ εἰς κλίμακα ἀναβαίνοντες σαθρὰν κινδυνεύουσιν· 66
as those onto a-ladder climbing rotten are-endangered
οὕτως πᾶσα τιμή, καὶ δόξα, καὶ δυναστεία τῇ
thus all honor and glory and power to-the
ταπεινοφροσύνῃ ἀντίκεινται.
humility are-opposed

67 Ὡς ἀδύνατον τὸν πεινῶντα μὴ μνημονεύειν ἄρτου·
as impossible the(-one) hungering not to-remember bread
οὕτως ἀμήχανον σωθῆναι τὸν ἐξόδου καὶ κρίσεως μὴ
thus impossible to-be-saved the(-one) departure and judgment not
μνημονεύοντα.
remembering

68 Ὥσπερ τὸ ὕδωρ τὰ γράμματα· οὕτως τὸ δάκρυον τὰ
as the water the letters thus the tear the
πταίσματα ἐξαλείφειν δύναται.
failings to-wipe-out can

69 Ὥσπερ τινὰ τῶν γραμμάτων, ἀποροῦντες ὕδατος, δι᾽
as some of-the letters lacking water through
ἑτέρων τρόπων ἀπαλείφομεν· οὕτως εἰσὶ καὶ ψυχαὶ
other ways we-erase thus there-are also souls
ἀποροῦσαι δακρύων, καὶ διὰ λύπης, καὶ στεναγμοῦ, καὶ
lacking tears and through grief and groaning and
σκυθρωπότητος πολλῆς ταῦτα ἐκλεαίνουσι, καὶ ἀποξέουσιν.
gloominess much these smooth-away and scrape-off

70 Ὥσπερ πλῆθος κόπρου πλῆθος σκωλήκων ἐργάζεται·
as abundance of-dung abundance of-worms makes
οὕτως πλῆθος βρωμάτων πλῆθος πτωμάτων, καὶ πονηρῶν
thus abundance of-foods abundance of-falls and wicked
λογισμῶν, καὶ ἐνυπνίων ἐργάζεται.
thoughts and dreams makes

71 Ὥσπερ ὁ τοὺς πόδας πεδηθεὶς βαδίζειν εὐχερῶς
as the(-one) the feet fettered to-walk easily
οὐ δύναται· οὕτως καὶ οἱ θησαυρίζοντες χρήματα, εἰς
not can thus also those storing-up money to
οὐρανὸν ἀνελθεῖν οὐκ ἰσχύουσιν.
heaven to-go-up not are-able

Ὥσπερ ζεούσης τῆς πληγῆς εὐΐατος καθέστηκεν· οὕτως 72
as while-fresh the wound easy-to-heal is thus
τὰ χρόνια τραύματα τῆς ψυχῆς τοὐναντίον πάσχουσι, καὶ
the chronic wounds of-the soul the-opposite suffer and
δυσκόλως ἰῶνται ὅτε καὶ ἰαθήσονται.
hardly are-healed when even they-will-be-healed
Ὡς οὐ δυνατὸν τὸν ἀποθνήσκοντα βαδίζειν, οὕτως 73
as not possible the(-one) dying to-walk thus
ἀδύνατον ἀπογνόντα σωθῆναι.
impossible one-having-despaired to-be-saved
Ὁ πίστιν μὲν ὀρθὴν κεκτῆσθαι λέγων, ἁμαρτίας δὲ 74
the(-one) faith indeed right to-have saying sins but
διαπραττόμενος, ὅμοιός ἐστι προσώπῳ ὀφθαλμοὺς μὴ
committing like is to-a-face eyes not
ἔχοντι.
having
Ὁ πίστιν μὴ ἔχων, καλὰ δὲ ἴσως τινὰ ἐργαζόμενος, 75
the(-one) faith not having good(-things) but perhaps some working
ὅμοιός ἐστι τῷ ὕδωρ ἀντλοῦντι, καὶ εἰς πίθον
like is to-the(-one) water drawing and into (a)-jar
τετρημένον βάλλοντι.
pierced putting
Ὥσπερ πλοῖον, ἀγαθὸν κυβερνήτην ἔχων ἀκινδύνως εἰς 76
as a-ship good pilot having without-danger into
λιμένα, Θεοῦ συνεργοῦντος, εἰσέρχεται· οὕτως καὶ ψυχὴ
harbor God working-with enters thus also a-soul
ἀγαθὸν ποιμένα ἔχουσα εὐχερῶς εἰς οὐρανὸν ἀνέρχεται,
good shepherd having easily to heaven goes-up
καὶ πολλὰ κακὰ διαπραξαμένη καθέστηκεν.
even many evils having-done is

77 Ὥσπερ μὴ ἔχων ὁδηγὸν εὐχερῶς ἐν τῇ ὁδῷ πλανᾶται, κἂν
as not having (a)-guide easily on the road goes-astray even-if
λίαν φρόνιμος καθέστηκεν· οὕτως καὶ ὁ αὐτεξουσίως
very prudent he-is thus also the(-one) self-willedly
τὴν μοναδικὴν ὁδὸν πορευόμενος, εὐχερῶς ἀπόλλυται, κἂν
the monastic road traveling easily perishes even-if
πᾶσαν τὴν σοφίαν τοῦ κόσμου ἐπίσταται.
all the wisdom of-the world he-knows

78 Ὁπόταν τις τὸ σῶμα ἀσθενὴς ᾖ, καὶ χαλεπὰ πταίσματα
when anyone the body weak is and grievous failings
πεπραχώς, τὴν ὁδὸν τῆς ταπεινώσεως, καὶ τῶν αὐτῆς
having-committed the road of-the humility and of-the its
ἰδιωμάτων ὁδευέτω· ἄλλην γὰρ σωτηρίαν οὐχ εὑρήσει.
properties let-him-walk other for salvation not he-will-find

79 Ὡς οὐκ ἔστι τὸν μακρὰν νενοσηκότα νόσον, ἐν μιᾷ
as not it-is-possible the(-one) long having-been-sick (a)-disease in one
ῥοπῇ τὴν ὑγείαν κτήσασθαι· οὕτως οὐκ ἔστιν ἐξαίφνης
turn the health to-acquire thus not it-is-possible suddenly
παθῶν ἢ πάθους περιγενέσθαι.
passions or passion to-overcome

80 Παντὸς πάθους, καὶ πάσης ἀρετῆς ἔχε σημεῖον τῆς
of-every passion and every virtue have (a)-sign of-the
ποσότητος αὐτοῦ, καὶ γνώσεις τὴν ἑαυτοῦ προκοπήν.
quantity its and you-will-know the own progress

81 Ὥσπερ οἱ χρυσίῳ πηλὸν καταλλάττοντες ζημιοῦνται·
as those for-gold clay exchanging suffer-loss
οὕτως καὶ οἱ τῶν σωματικῶν χάριν τὰ πνευματικὰ
thus also those of-the bodily(-things) for-the-sake the spiritual(-things)
θριαμβεύοντες καὶ διηγούμενοι.
parading and relating

Ἄφεσιν μὲν συντόμως πολλοί, ἀπάθειαν δὲ οὐδεὶς 82
forgiveness indeed quickly many dispassion but no-one
ἐκτήσατο· τοῦτο γὰρ χρόνου, καὶ πόθου πολλοῦ, καὶ
acquired this for of-time and of-longing much and
Θεοῦ.
of-God

Ζητήσωμεν ποῖα μὲν ἐν τῷ σπόρῳ, ποῖα δὲ τῇ 83
let-us-seek which indeed in the sowing which and in-the
χλόῃ, ποῖα δὲ ἐν τῷ ἀμήτῳ ἡμῖν θηρία ἢ πετεινὰ
grass which and in the harvest us beasts or birds
ἐπιβουλεύουσιν, ἵνα καὶ τὰ θήρατρα ἁρμόζοντα στήσωμεν.
plot-against that also the traps fitting we-may-set

Ὥσπερ οὐ δίκαιον τὸν πυρέττοντα ἑαυτὸν διαχειρίσασθαι· 84
as not just the(-one) feverish himself to-kill
οὕτως ἕως ἐσχάτης ἀναπνοῆς μὴ ἀπογνῶναί ποτε.
thus until last breath not to-despair ever

Ὥσπερ ἄσεμνον τόν, τὸν ἑαυτοῦ πατέρα θάψαντα, εἶτα ἐκ 85
as unseemly the(-one) the own father having-buried then from
τῆς κηδείας ὑποστρέψαντα, εἰς γάμον πορεύεσθαι· οὕτως
the funeral having-returned to (a)-wedding to-go thus
ἀνοίκειον τοῖς πενθοῦσιν ἐπὶ πταίσμασι, τιμὴν ἢ ἀνάπαυσιν
unfitting for-those mourning over failings honor or rest
ἢ δόξαν ἐν τῷ παρόντι αἰῶνι ἐκζητῆσαι παρὰ ἀνθρώπων.
or glory in the present age to-seek from men

Ὥσπερ ἄλλα τὰ τῶν πολιτῶν, καὶ ἕτερα τὰ τῶν καταδίκων 86
as other the of-the citizens and other the of-the condemned
οἰκητήρια· οὕτως πάντῃ ὀφείλει ἐνηλλαγμένη εἶναι ἡ τῶν
dwellings thus wholly ought changed to-be the of-those
πενθούντων εὐθύνας παρὰ τοὺς ἀνευθύνους κατάστασις.
mourning accounts compared-with the unaccountable state

87 Ὥσπερ τὸν εἰς πρόσωπον ἑαυτοῦ λαβόντα πληγὰς
as the in (the)-face his having-received blows
χαλεπὰς στρατιώτην ἐν τῷ πολέμῳ, οὐ κελεύει βασιλεὺς
grievous soldier in the war not orders (the)-king
τῆς στρατείας ῥίπτεσθαι, ἀλλὰ καὶ μᾶλλον προκόπτειν·
from-the army to-be-thrown-out but even rather to-advance
οὕτως καὶ μοναχὸν πολλοὺς κινδύνους ἐκ δαιμόνων
thus also a-monk many dangers from demons
ὑπομένοντα ὁ ἐπουράνιος βασιλεὺς στεφανοῖ.
enduring the heavenly king crowns

88 Αἴσθησις ψυχῆς ἰδίωμα αὐτῆς· ἁμαρτία δὲ αἰσθήσεως
perception of-soul property its sin and of-perception
κολαφισμός.
buffeting

89 Αἴσθησις γεννᾷ κακοῦ ἢ κατάπαυσιν, ἢ μείωσιν·
perception begets of-evil either cessation or lessening
συναίσθησις δὲ γέννημα συνειδήσεως. Συνείδησις δέ ἐστι
awareness and offspring of-conscience conscience and is
λόγος καὶ ἔλεγχος τοῦ ἡμετέρου φύλακος τοῦ ἐκ
(the)-word and reproof of-the our guardian the(-one) from
βαπτίσματος παραδοθέντος ἡμῖν. Διόπερ οὐδὲ τοσοῦτον
baptism given to-us therefore not-even so-much
τοὺς ἀφωτίστους εὑρίσκομεν τυπτομένους ἐπὶ ταῖς κακαῖς
the unenlightened we-find struck at the evil
πράξεσιν ἐν τῇ ἑαυτῶν ψυχῇ· ἀλλ᾽ ἀμυδρῶς πως.
deeds in the own soul but dimly somehow

90 Μείωσις μὲν κακοῦ τίκτει ἀποχὴν κακοῦ· ἀποχὴ δὲ
lessening indeed of-evil begets abstinence of-evil abstinence and
κακοῦ, ἀρχὴ μετανοίας· ἀρχὴ δὲ μετανοίας ἀρχὴ
of-evil beginning of-repentance beginning and of-repentance beginning
σωτηρίας· ἀρχὴ δὲ σωτηρίας πρόθεσις ἀγαθή.
of-salvation beginning and of-salvation purpose good

Πρόθεσις δὲ ἀγαθὴ γεννήτρια πόνων· πόνων δὲ ἀρχή, 91
purpose and good begetter of-toils of-toils and beginning
ἀρεταί· ἀρχὴ δὲ ἀρετῶν ἄνθος· ἄνθος δὲ ἀρετῆς ἐργασία·
virtues beginning and of-virtues flower flower and of-virtue practice
ἀρετῆς δὲ γέννημα συνέχεια· συνεχεστέρας δὲ μελέτης
of-virtue and offspring continuance of-more-continuous and practice
καρπὸς καὶ γέννημα, ἕξις· ἕξεως δὲ τόκος ποίωσις·
fruit and offspring habit of-habit and offspring (second)-nature
καλοῦ δὲ ποίωσις γεννήτρια φόβου.
of-good and (second)-nature begetter of-fear
Φόβος δὲ τίκτει τήρησιν ἐνταλμάτων, ἐπουρανίων λέγω 92
fear and begets keeping of-commandments heavenly I-mean
δὴ καὶ ἐπιγείων· ἐνταλμάτων φυλακὴ ἀγάπης τεκμήριον·
indeed also earthly of-commandments keeping of-love proof
ἀγάπης δὲ ἀρχὴ πλῆθος ταπεινώσεως.
of-love and beginning abundance of-humility
Πλῆθος δὲ ταπεινώσεως θυγάτηρ ἀπαθείας· ταύτης δὲ 93
abundance and of-humility daughter of-dispassion of-this and
κτῆσις ἀγάπης πλήρωμα· εἴτ᾽ οὖν Θεοῦ τελεία ἐνοίκησις τοῖς
acquiring of-love fulfillment that is of-God perfect indwelling in-those
δι᾽ ἀπαθείας καθαροῖς τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν
through dispassion pure in-the heart because they — God
ὄψονται· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
will-see to-him the glory to the ages of-the ages amen

Those still enslaved to the passions write about stillness with fear, lest a dog snatch a soul like bread from the table. Stillness of body is the ordering of habits and senses; stillness of soul is the ordering of thoughts, kept by a watchman at the heart's door. The solitary watches his mind as a cat watches a mouse. The passionate man who takes up stillness is like one who leaps from a ship onto a plank; the slack solitary blames the demons for leaving his cell and becomes one himself. The mind that prays speaks into the King's ear, the mouth that prays falls before him in front of the whole court. John invites the reader to sell all, take up the cross, and follow into stillness, the life of the angels.

1 Ἡμεῖς ὥσπερ ἀεὶ ὠνήσιμοί τινες τῶν ἀνοσίων παθῶν
we as always bought(-slaves) some of-the unholy passions
ὑπάρχοντες, καὶ δοῦλοι ὑπόσπονδοι γενόμενοι ἐκ τούτου
being and slaves bound-by-treaty having-become from this
καὶ τοὺς δόλους καὶ τρόπους καὶ τὰς ἐπιταγάς, καὶ τὰς
also the wiles and ways and the commands and the
πανουργίας ποσῶς ἐπιστάμεθα τῶν δεσποσάντων τῆς
villainies in-some-measure we-know of-the having-ruled the
ἀθλίας ἡμῶν ψυχῆς Πνευμάτων. Ἕτεροι γὰρ ὑπάρχουσι,
wretched our soul Spirits others for are
οἱ δι' ἐνεργείας πνεύματος ἁγίου, καὶ τῆς τούτων
the(-ones) through (the)-working of-(the)-spirit holy and the from-them
ἀπαλλαγῆς εἰς τὰς μηχανὰς αὐτῶν φωτισθέντες. Ἄλλος
deliverance into the devices their enlightened other
μὲν γὰρ ὁ ἐκ τῆς ἐν τῇ νόσῳ ὀδύνης τὴν τῆς ὑγείας
indeed for the(-one) from the in the disease pain the of-the health
στοχαζόμενος ἀνάπαυσιν, καὶ ἕτερος ὁ ἐκ τῆς ἐν τῇ
conjecturing rest and other the(-one) from the in the
ὑγείᾳ εὐθυμίας τὴν ἐν τῇ νόσῳ ἀθυμίαν καταλαμβανόμενος
health cheer the in the disease dejection grasping

καὶ τεκμαιρόμενος. Τοίνυν ἡμεῖς ὡς ἀσθενεῖς δεδοίκαμεν
and inferring therefore we as weak fear
ὑμῖν νῦν περὶ τοῦ τῆς ἡσυχίας λιμένος ἐν τῷ λόγῳ
to-you now about the of-the stillness harbor in the discourse
φιλοσοφεῖν, ἐπιστάμενοι ἀεὶ παρίστασθαί τινα κύνα ἐν τῇ
to-philosophize knowing always to-stand-by a-certain dog at the
τραπέζῃ τῆς καλῆς συνοδίας, καὶ ἄρτον, ἤγουν ψυχήν, ἐκ
table of-the good company and bread that-is a-soul from
ταύτης ἀφαρπάζειν δοκιμάζοντα. Καὶ τοῦτον τῷ στόματι
it to-snatch trying and it in-the mouth
ἐπιφερόμενον λοιπὸν ἀποτρέχοντα, καὶ καθ' ἡσυχίαν τοῦτον
carrying thereafter running-off and in quiet it
ἐσθίοντα. Διὸ ἵνα μὴ τούτῳ χώραν τῷ κυνὶ διὰ
eating therefore that not to-this room the dog through
τοῦ ἡμετέρου δῶμεν λόγου, καὶ ἀφορμὴν τοῖς ζητοῦσι,
the our we-may-give discourse and occasion to-those seeking(-it)
οὐ θέμις ἡγησάμεθα τοῖς ἐν τῷ πολέμῳ τυγχάνουσιν
not right we-thought to-the in the war being
ἐμψύχοις τοῦ βασιλέως ἡμῶν πολεμισταῖς, περὶ εἰρήνης νῦν
living of-the king our warriors about peace now
διαλέγεσθαι. Ἐκεῖνο δὲ μόνον λέγομεν, ὅτι τοῖς εὐτόνως
to-discourse that but only we-say that for-those vigorously
πολεμοῦσιν, οἱ τῆς εἰρήνης καὶ γαλήνης περιεπλάκησαν
fighting the of-the peace and calm were-woven
στέφανοι. Ὡς ἐν διακρίσεως οὖν τύπῳ, εἰ δοκεῖ, μικρὰ
crowns as in of-discernment then outline if it-seems-good a-little
νῦν λέγωμεν, ὅσον μὴ λυπῆσαί τινας ὡς ἀγύμναστον τὸν
now let-us-say so-as not to-grieve some as unexamined the
περὶ τούτων λόγον ἐν τῷ μεταξὺ καταλείψαντες.
about these discourse in the meantime having-left

2 Ἡσυχία μὲν σώματός ἐστιν ἠθῶν καὶ αἰσθήσεων ἐπιστήμη
stillness indeed of-body is of-habits and of-senses knowledge
καὶ κατάστασις· ἡσυχία δὲ ψυχῆς, λογισμῶν ἐπιστήμη
and ordering stillness and of-soul of-thoughts knowledge
καὶ ἀσύλητος ἔννοια. Ἡσυχίας φίλος, ἀνδρεῖός τις
and unplundered mind of-stillness friend courageous a-certain
καὶ ἀπότομος λογισμός, ἐν θύρᾳ καρδίας ἀνυστάκτως
and severe thought at (the)-door of-(the)-heart unsleeping
ἱστάμενος, καὶ τοὺς προσερχομένους, ἢ κτείνων, ἢ
standing and those approaching either killing or
ἀποσειόμενος. Ὁ ἐν αἰσθήσει καρδίας ἡσυχάζων,
shaking-off the(-one) in perception of-heart keeping-stillness
γινώσκει τὸ εἰρημένον· ὁ δὲ νήπιος ἔτι ὤν, τούτου
knows the(-thing) said the(-one) but infant still being of-this
ἄγευστος καὶ ἄγνωστος πέλει. Ἡσυχαστὴς γνωστικὸς οὐ
untasting and ignorant is a-solitary knowing not
δεηθήσεται λόγων· τοὺς γὰρ λόγους τῶν ἔργων φωτίζεται.
will-need words the for words of-the deeds he-is-enlightened
Ἀρχὴ μὲν ἡσυχίας τὸ ἀποσείεσθαι κτύπους, ὡς τὸν βυθὸν
beginning indeed of-stillness the to-shake-off noises as the depth
ταράσσοντας· τέλος δὲ ταύτης, τὸ μὴ δεδιέναι θορύβους·
troubling end and of-it the not to-fear disturbances
ἀλλ' ἀναισθητεῖν ἐν τούτοις. Προερχόμενος, ὁ λόγῳ
but to-be-insensible in them going-out the(-one) in-speech
οὐ προερχόμενος, ἤπιος, ἀγάπης ὅλος οἶκος· δυσκίνητος
not going-out gentle of-love wholly a-house slow-moving
πρὸς λόγον, ἀκίνητος πρὸς θυμὸν πέφυκεν εἶναι. Τὸ δὲ
to speech unmoved to temper is-wont to-be the and
ἐναντίον πρόδηλον· ἡσυχαστής ἐστιν ὁ τὸ ἀσώματον
opposite manifest a-solitary is the(-one) the bodiless
ἐν σωματικῷ οἴκῳ περιορίζειν φιλονεικῶν, τὸ παράδοξον·
in bodily house to-confine striving the paradox

τηρεῖ μὲν μῦν ἡ τούτου θηρεύτρια· μῦν δὲ νοητόν,
watches indeed a-mouse the its huntress a-mouse and spiritual
ἡσυχαστοῦ ἔννοια. Μὴ ἔστω σοι ἀπόβλητον τὸ προλεχθὲν
of-a-solitary mind not let-be to-you contemptible the aforesaid
ὑπόδειγμα· εἰ δὲ μή, οὔπω ἡσυχίαν ἐγνώρισας. Οὐχ οὕτως
example if but not not-yet stillness you-have-known not so
μοναχὸς, ὡς μοναχὸς μοναχῷ. Ὁ μοναχὸς νήψεως πολλῆς,
a-monk as a-monk with-a-monk the monk sobriety much
καὶ ἀρεμβάστου νοὸς δέεται· τῷ μὲν προτέρῳ πολλάκις
and undistracted mind needs the indeed former often
ἐβοήθησεν ἕτερος· τῷ δὲ δευτέρῳ συνήργησεν ἄγγελος·
helped another the and second assisted an-angel
νοερὰς δυνάμεις συλλειτουργοῦσι, καὶ φιλοχωροῦσιν ἐν
spiritual powers minister-with and love-to-dwell in
ψυχικῷ ἡσυχαστῇ. Τὸ δὲ ἐναντίον σιωπήσω σοι·
inward solitary the and opposite I-will-keep-silent to-you
δογμάτων βυθὸς βαθύς, νοῦς δὲ ἡσυχαστοῦ ἅλλεται
of-doctrines (the)-depth deep (the)-mind and of-a-solitary leaps
οὐκ ἀκινδύνως ἐν αὐτοῖς· οὐκ ἀσφαλὲς μετ' ἐσθῆτος
not without-danger in them not safe with clothing
νήχεσθαι· οὐδὲ πάθος ἔχοντα θεολογίας ἅπτεσθαι. Κέλλη
to-swim nor passion having theology to-touch (the)-cell
μὲν ἡσυχαστοῦ περιορισμὸς σώματος, ἔνδοθεν ἔχουσα
indeed of-a-solitary confinement of-body within having
οἶκον γνώσεως. Ὁ ψυχικὸν πάθος νοσῶν, καὶ ἡσυχίαν
a-house of-knowledge the(-one) of-soul passion sick and stillness
ἐπιχειρῶν ὅμοιός ἐστι τῷ ἐν τῷ πελάγει ἐκ τῆς
attempting like is to-the(-one) in the sea from the
νηὸς ἐκπηδήσαντι, καὶ ἐν σανίδι ἐπὶ τὴν γῆν ἀκινδύνως
ship having-leapt and on a-plank to the land without-danger
φθάνειν δοκοῦντι· ὅσοι τῇ πηλῷ μάχονται, τούτοις
to-reach thinking as-many-as with-the clay fight to-them

ἐν καιρῷ οἰκείῳ ἡ ἡσυχία συντρέχεται, εἴπερ καὶ τὸν
in time proper the stillness is-fitting if-indeed also the(-one)
ἐφοδηγοῦντα κέκτηνται· τὸ γὰρ μεμονωμένον ἀγγελικῆς
guiding they-have the for solitary(-life) angelic
ἰσχύος δέεται· ἐμοὶ λόγος περὶ ὄντως ἡσυχαστῶν
strength needs to-me (the)-discourse about truly solitaries
σώματι καὶ πνεύματι. Ἡσυχαστὴς ἀπορῥᾳθυμήσας λαλήσει
in-body and spirit a-solitary having-grown-slack will-speak
ψεύδη, τοὺς ἀνθρώπους αὐτὸν τῆς ἡσυχίας παῦσαι
lies the men him from-the stillness to-stop
διὰ τῶν αἰνιγμάτων προτρεπόμενος. Καταλείψας τὴν
through the riddles urging having-left the
κέλλαν, αἰτιᾶται δαίμονας, λέληθε δὲ αὐτὸς ἑαυτῷ
cell he-blames demons escapes-notice but himself to-himself
δαίμων γενόμενος. Εἶδον ἡσυχαστάς, καὶ τὴν φλεγομένην
a-demon having-become I-saw solitaries and the burning
αὐτῶν πρὸς Θεὸν ἐπιθυμίαν διὰ τῆς ἡσυχίας ἀπληρώτως
their toward God desire through the stillness insatiably
πληρώσαντας· καὶ πῦρ πυρί, καὶ ἔρωτι ἔρωτα, καὶ
having-filled and fire from-fire and from-love love and
πόθῳ πόθον γεννήσαντας. Ἡσυχαστής ἐστι τύπος
from-longing longing having-begotten a-solitary is an-image
ἀγγέλου ἐπίγειος χάρτῃ πόθου καὶ σπουδῆς γράμμασι τὴν
of-an-angel earthly on-paper of-longing and zeal with-letters the
ἑαυτοῦ προσευχὴν ῥᾳθυμίας καὶ ὀλιγωρίας ἐλευθερώσας.
own prayer from-indolence and negligence having-freed
Ἡσυχαστής ἐστιν ὁ βοήσας ἐναργῶς· Ἑτοίμη ἡ
a-solitary is the(-one) having-cried clearly ready the
καρδία μου, ὁ Θεός. Ἡσυχαστής ἐστιν ἐκεῖνος ὁ εἰπών·
heart my O God a-solitary is that(-one) the having-said
Ἐγὼ καθεύδω, καὶ ἡ καρδία μου ἀγρυπνεῖ. Κλεῖε μὲν
I sleep and the heart my keeps-watch shut indeed

θύραν κέλλης σώματι· καὶ θύραν γλώσσης φθέγμασι, καὶ
(the)-door of-(the)-cell to-(the)-body and (the)-door of-(the)-tongue to-words and
ἔνδον πύλην πνεύμασι. Γαλήνη μέν, καὶ μεσημβρία ἡλίου
within (the)-gate to-spirits calm indeed and noon of-sun
ὑπομονὴν ναύτου ἤλεγξεν· ἀπορία δὲ χρειῶν, καρτερίαν
(the)-patience of-a-sailor tested lack and of-necessities (the)-endurance
ἡσυχαστοῦ ἐφανέρωσεν· ὁ μὲν ἀθυμῶν νήχεται ὕδασιν·
of-a-solitary revealed the-one indeed despondent swims in-waters
ὁ δὲ ἀκηδιῶν φύρεται πλήθεσι. Μὴ φοβοῦ κτύπων
the-other and listless mingles with-crowds not fear of-noises
ἀθύρματα· δειλίαν γὰρ πένθος οὐκ ἐπίσταται οὐδὲ πτύρεται.
playthings cowardice for mourning not knows nor is-scared
Ὧν ὁ νοῦς μεμάθηκεν ἀληθῶς εὔχεσθαι, οὗτοι κυρίῳ
whose the mind has-learned truly to-pray these to-(the)-lord
ἐνωπίως ἐνωπίῳ λαλοῦσιν, ὡς πρὸς τὸ οὖς τοῦ βασιλέως.
face to-face speak as into the ear of-the king
Ὧν τὸ στόμα εὔχεται, οὗτοι ἐπὶ πάσης τῆς συγκλήτου
whose the mouth prays these before all the senate
αὐτῷ προσπίπτουσιν. Ὅσοι ἐν κόσμῳ διατρίβουσιν, οὗτοι
to-him fall-down as-many-as in (the)-world live these
ἐν μέσῳ τοῦ θορύβου παντὸς τοῦ δήμου τὸν βασιλέα
in (the)-midst of-the tumult of-all the people the king
ἱκετεύουσιν. Εἰ τὴν τέχνην ἐπισταμένως μεμάθηκας, οὐκ
petition if the art skillfully you-have-learned not
ἀγνοεῖς τὸ λεγόμενον. Καθεζόμενος ἐφ' ὕψους
you-are-ignorant-of the(-thing) said sitting on high
τήρει, εἰ ἄρα καὶ ἐπίστασαι, καὶ τότε ὄψει πῶς,
watch if then also you-know and then you-will-see how
καὶ πότε, καὶ πόθεν· καὶ πόσοι, καὶ ποῖοι κλέπται
and when and whence and how-many and what-kind-of thieves
εἰσελθεῖν, καὶ κλέψαι τοὺς βότρυας ἔχονται. Ἀποκαμὼν
to-enter and to-steal the clusters undertake having-grown-weary

ὁ σκοπός, ἀναστὰς προσεύχεται, καὶ πάλιν καθίσας τῆς
the watchman having-risen prays and again having-sat to-the
προτέρας ἐργασίας ἀνδρείως ἔχεται.
former work manfully holds

3 Ἠβούλετό τις ἐν πείρᾳ περὶ τούτων γεγονὼς λεπτῶς
wished one in experience about these having-been finely
καὶ ἠκριβωμένως εἰπεῖν· ἀλλὰ πεφόβηται, μήπως καὶ τοῖς
and exactly to-speak but he-has-feared lest also in-the
ἐργάταις ῥᾳθυμίαν ἐμποιήσῃ, καὶ τοὺς προαιρουμένους τῷ
workers indolence he-produce and those choosing(-it) by-the
κτύπῳ τῶν λόγων ἀποσοβήσῃ. Ὁ περὶ ἡσυχίας λεπτῶς
noise of-the words frighten-away the(-one) about stillness finely
καὶ γνωστικῶς ἐξηγούμενος, διήγειρε καθ' ἑαυτοῦ δαίμονας·
and knowingly expounding roused against himself demons
οὐδεὶς γὰρ ἕτερος τὰς τούτων ἀσχημοσύνας θριαμβεῦσαι
no-one for other the their disgraces to-expose
δύναται. Ὁ ἡσυχίαν καταλαβὼν ἔγνω βυθὸν μυστηρίων,
can the(-one) stillness having-attained knew (the)-depth of-mysteries
οὐ κατελήλυθε δὲ ἐν τούτῳ εἰ μὴ πρώην τοὺς τῶν κυμάτων
not he-has-gone-down but in it if not first the of-the waves
θορύβους καὶ πνευμάτων ἀνέμους, καὶ εἶδε καὶ ἤκουσεν·
tumults and of-spirits winds both saw and heard
ἴσως καὶ ἐῤῥαντίσθη. Κυροῖ τὸ εἰρημένον Παῦλος· εἰ μὴ
perhaps even was-spattered confirms the(-thing) said Paul if not
γὰρ ἐν παραδείσῳ ὡς ἐν ἡσυχίᾳ ἡρπάγη, οὐκ ἂν ἄῤῥητα
for in paradise as in stillness he-was-caught-up not — unspeakable
ῥήματα ἀκοῦσαι ἠδύνατο. Τῆς ἡσυχίας τὸ οὖς δέξεται παρὰ
words to-hear he-could of-the stillness the ear will-receive from
Θεοῦ ἐξαίσια. Διὸ καὶ ἐν τῷ Ἰὼβ αὕτη ἡ πάνσοφος
God wonders therefore also in — Job she the all-wise
ἔλεγε· Πότερον οὐ δέξεταί μου τὸ οὖς ἐξαίσια παρ' αὐτοῦ.
said whether not will-receive my the ear wonders from him

Ἡσυχαστής ἐστιν ὁ οὕτως φεύγων ἀμίσως, ὡς ἕτερος
a-solitary is the(-one) so fleeing without-hatred as another
προστρέχων ῥᾳθύμως ἐκκοπὴν γλυκύτητος Θεοῦ λαβεῖν μὴ
running-to indolently cutting-off of-sweetness of-God to-receive not
βουλόμενος. Ἀπελθὼν σκόρπισόν σου συντόμως· τὸ γάρ,
wishing having-gone scatter your quickly the for
Πώλησόν σου, χρόνου, τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς,
sell your of-time the possessions and give to-(the)-poor
ἵνα δι᾽ εὐχῆς πρὸς τὴν ἡσυχίαν συνδράμωσι· ἆρον τὸν
that through prayer to the stillness they-may-help take-up the
σταυρόν σου, διὰ τῆς ὑπακοῆς τοῦτον βαστάζων· καὶ τὸ
cross your through the obedience it carrying and the
βάρος τῆς ἐκκοπῆς τοῦ σοῦ θελήματος ἰσχυρῶς ὑπομένων·
weight of-the cutting-off of-the your will strongly enduring
καὶ δεῦρο λοιπόν, ἀκολούθει μοι πρὸς τὴν συνάφειαν τῆς
and come thereafter follow me to the union of-the
μακαριωτάτης ἡσυχίας, καὶ διδάξω σε νοερῶν δυνάμεων
most-blessed stillness and I-will-teach you of-spiritual powers
ὁρωμένην ἐργασίαν καὶ πολιτείαν· οὐ κορεσθήσονται αὗται
visible work and way-of-life not will-be-sated these
εἰς αἰῶνα αἰώνων αἰνοῦσαι τὸν Ποιητήν, οὐδὲ ὁ ἐν
to age of-ages praising the Maker nor the(-one) in
οὐρανῷ ἡσυχίας εἰσελθὼν ὑμνῶν τὸν Κτίσαντα. Οὐ
heaven of-stillness having-entered hymning the Creator not
φροντίσουσι περὶ ὕλης οἱ ἄϋλοι, οὐδὲ περὶ τροφῆς οἱ
will-care about matter the immaterial nor about food the
ἔνυλοι ἄϋλοι· οὐκ αἰσθήσονται οἱ πρότεροι βρώσεως,
material immaterial(-ones) not will-feel the former food
οὐδὲ δεηθήσονται οἱ δεύτεροι ὑποσχέσεως. Οὐ φροντίσουσιν
nor will-need the second promise not will-care
ἐκεῖνοι περὶ χρημάτων καὶ κτημάτων, οὐδὲ οὗτοι περὶ
those about money and possessions nor these about

κακώσεως πνευμάτων. Οὐ πρόσεστι τοῖς ἄνω ἔφεσις
harm of-spirits not is-present in-those above desire
ὁρατῆς κτίσεως· οὐδὲ τοῖς κάτω, ἄνω ἐπιθυμίᾳ αἰσθητῆς
of-visible creation nor in-those below above by-desire of-sensible
ὄψεως· οὔποτε παύσονται τῇ ἀγάπῃ προκόπτοντες
sight never will-cease in-the love advancing
ἐκεῖνοι· οὐδὲ οὗτοι καθημέραν ἐκείνοις ἁμιλλώμενοι. Οὐκ
those nor these daily with-those vying not
ἄγνωστος παρ᾽ ἐκείνοις τῆς προκοπῆς ὁ πλοῦτος, οὐδὲ
unknown with those of-the progress the wealth nor
τούτοις τῆς ἀναβάσεως ὁ ἔρως· οὐ σταθήσονται μέχρι
with-these of-the ascent the love not they-will-stop until
τὰ Σεραφὶμ φθάσωσιν· οὐδὲ κοπάσονται, ἄχρις ἄγγελοι
the Seraphim they-reach nor will-tire until angels
γένωνται. Μακάριος ὁ ἐλπίζων· τρισμακάριος ὁ
they-become blessed the(-one) hoping thrice-blessed the(-one)
μέλλων ἄγγελος ὁ καταλαβών.
about(-to-be) an-angel the(-one) having-attained

The section sorts the solitaries by their reasons: some enter stillness from weakness of tongue, from temper, or from self-will, some to grow zealous or to punish themselves, some for glory, and a few for the love of God. John lists the signs of true stillness and of right obedience, and warns that the demon of listlessness prepares the way for fornication. Stillness is the laying aside of thoughts and even of reasonable cares; George the Arsilaite taught that vainglory comes in the morning, listlessness at noon, and the belly's tyrants at evening. The memory of Jesus is to be united to the breath, and Arsenius, who sent visitors away, is the model. A solitary's might is the abundance of prayer.

Εἰσὶ (καὶ τοῦτο πᾶσι γνώριμον) ἐν πάσαις ταῖς τῶν 4
there-are and this to-all known in all the of-the
ἐπιστημῶν καταστάσεσι, γνωμῶν καὶ βουλῶν διαφοραί·
sciences states of-opinions and counsels differences
οὐ γὰρ πάντων πάντα τὰ τέλεια δι' ἔνδειαν σπουδῆς,
not for of-all all the perfect because-of lack of-zeal
ἢ καὶ δι' ἀπορίαν δυνάμεως. Εἰσὶν οἱ ἐπὶ τὸν
or also because-of want of-power there-are those-who into the
λιμένα τοῦτον, μᾶλλον δὲ τὸ πέλαγος ἢ τάχα τὸν βυθόν,
harbor this rather but the sea or perhaps the depth
εἰσερχόμενοι δι' ἀσθένειαν τοῦ ἑαυτῶν στόματος, καὶ
entering because-of weakness of-the own mouth and
σώματος διὰ πρόληψιν· ἕτεροι ἀκρατῶς πρὸς θυμὸν
of-body because-of preconception others incontinently toward temper
ἔχοντες, καὶ μετὰ πλήθους κρατῆσαι τοῦτον μὴ δυνάμενοι
being and with (the)-crowd to-master it not able
οἱ τάλανες· ἄλλοι ἰδιορυθμίᾳ μᾶλλον, ἢ ὁδηγίᾳ ἐξ
the wretched others by-self-will rather than guidance from
οἰκήσεως πλέειν σκεψάμενοι· ἕτεροι μὴ δυνάμενοι ἐν
conceit to-sail having-decided others not able in

μέσῳ τῆς ὕλης τῶν ὑλῶν ἀπέχεσθαι· τινὲς μέν, ἵνα
(the)-midst of-the matter from-the materials to-abstain some indeed that
σπουδαῖοι ἐκ τῆς ἰδιάσεως γένωνται· ἄλλοι ἵνα ἀγνώστως
zealous from the solitude they-may-become others that unknown
ἑαυτοὺς ὑπὲρ εὐθυνῶν αἰκίσωσι· τινὲς δέ, ἵνα διὰ
themselves for offenses they-may-torment some and that through
ταύτης δόξαν ἑαυτοῖς περιποιήσωνται. Εἰσὶ δὲ ἕτεροι
it glory for-themselves they-may-procure there-are and others
(εἰ ἄρα ἐλθὼν ὁ Υἱὸς τοῦ ἀνθρώπου εὑρήσει τοιούτους
if indeed having-come the Son of-the man will-find such
ἐπὶ τῆς γῆς) διὰ τρυφὴν καὶ δίψαν τῆς τοῦ Θεοῦ
on the earth because-of delight and thirst of-the — of-God
ἀγάπης, καὶ γλυκύτητος τῇ ὁσίᾳ ταύτῃ συζευχθέντες, οὐ
love and sweetness to-the holy(-one) this having-been-yoked not
πρότερον τοῦτο ποιήσαντες πρὶν πάσῃ ἀκηδίᾳ ἀποστάσιον
before this having-done before to-all listlessness (a)-bill-of-divorce
δεδώκασι. Ταύτης γὰρ ἡ συνάφεια, πορνεία παρὰ τῇ
they-have-given of-this for the union fornication with the
προτέρᾳ κρίνεται· κατὰ τὴν γνῶσιν τὴν ψιλὴν τὴν
former is-judged according-to the knowledge the bare the
δοθεῖσάν μοι, ὡς οὐ σοφὸς ἀρχιτέκτων κλίμακα ἀναβάσεως
given to-me as not a-wise master-builder a-ladder of-ascent
πεπελέκηκα· ἕκαστος δὲ λοιπὸν βλεπέτω ἐν ποίᾳ βαθμίδι
I-have-hewn each and thereafter let-him-see on what rung
ἕστηκεν, ἐξ ἰδιορυθμίας, διὰ δόξαν ἀνθρώπων, δι᾽
he-stands from self-will because-of glory of-men because-of
ἀσθένειαν γλώσσης· δι᾽ ἀκρασίαν θυμοῦ, διὰ πλῆθος
weakness of-tongue because-of incontinence of-temper because-of abundance
προσπαθείας, ἵνα εὐθύνας τίσωσιν, ἵνα σπουδαῖοι γένωνται,
of-attachment that penalties they-may-pay that zealous they-may-become
ἵνα πῦρ πυρὶ προσλάβωνται. Ἔσονται οἱ ἔσχατοι πρῶτοι,
that fire to-fire they-may-add will-be the last first

καὶ οἱ πρῶτοι ἔσχατοι. Αἱ μὲν ἑπτὰ τῆς ἑβδόμης, τοῦ νῦν
and the first last the indeed seven of-the seventh(-age) of-the present
εἰσιν ἐργασίαι· αἱ μὲν δεκταί, αἱ δὲ ἄδεκτοι· ἡ δὲ
are works the-ones indeed acceptable the-others and unacceptable the and
ὀγδόη δηλονότι τοῦ μέλλοντος αἰῶνος σημαντικὴ ὑπάρχει.
eighth clearly of-the coming age indicative is
Ἐπιτήρει, ὦ μοναχέ, μεμονωμένε θηρίων ὥρας· εἰ δὲ μή,
watch O monk solitary of-beasts (the)-hours if but not
οὐ δυνήσῃ ἁρμοζούσας τὰς παγίδας ἱστᾶν, εἰ ἀπέστη
not you-will-be-able fitting the snares to-set if departed
τελείως ἡ τὸ ἀποστάσιον λαβοῦσα, περιττὸν τὸ ἔργον·
completely she the bill-of-divorce having-received superfluous the work
εἰ δὲ ἔτι προπετεύεται, οὐ γινώσκω πῶς ἡσυχάσω. Τί
if but still she-is-forward not I-know how I-shall-keep-stillness why
δή ποτε οὐ τοσοῦτοι παρὰ τοῖς ὁσίοις Ταβεννησιώταις
indeed ever not so-many among the holy Tabennesiotes
οἱ φωστῆρες, ὅσοι παρὰ τοῖς Σκητιώταις γεγόνασιν;
the luminaries as-many-as among the Sketiotes have-been
Ὁ νοῶν νοείτω· ἐγὼ γὰρ λέγειν οὐ δύναμαι,
the(-one) understanding let-him-understand I for to-say not can
μᾶλλον δὲ οὐ βούλομαι. Οἱ μὲν τὰ πάθη μειοῦντες,
rather but not wish those indeed the passions lessening
οἱ δὲ ψάλλοντες, καὶ τὸ πλεῖστον ἐν τῇ προσευχῇ
those and chanting and the most in the prayer
καρτεροῦντες· οἱ δὲ τῇ θεωρίᾳ ἀτενίζοντες διάγουσι,
persevering those and on-the contemplation gazing live
κατὰ τὸν τῆς κλίμακος τρόπον ζητηθήτω τὸ πρόβλημα·
according-to the of-the ladder manner let-be-examined the problem
ὁ χωρῶν, ἐν Κυρίῳ χωρείτω.
the(-one) able in (the)-Lord let-him-receive(-it)

5 Εἰσὶ ῥάθυμοι ψυχαὶ ἐν κοινοβίῳ παραγενόμεναι, καὶ
there-are indolent souls in (a)-community having-come and
τῶν ὑλῶν τῆς ἑαυτῶν ῥᾳθυμίας εὐπορήσασαι, εἰς τελείαν
in-the materials of-the own indolence having-abounded into complete
ἀπώλειαν κατήντησαν. Καὶ εἰσὶ πάλιν, οἱ τὴν ἑαυτῶν
destruction came and there-are again those-who the own
ῥᾳθυμίαν διὰ τῆς ἑτέρων συνδιαγωγῆς ἀπεδύσαντο·
indolence through the of-others company stripped-off
οὐ μόνον δὲ ἐπὶ ἀμελεστέρων, ἀλλὰ καὶ ἐπὶ
not only and in-the-case-of more-negligent but also in-the-case-of
σπουδαίων πολλάκις τὸ αὐτὸ γέγονε. Τῷ αὐτῷ κανόνι καὶ
zealous often the same has-happened the same rule also
ἐπὶ τῆς ἡσυχίας χρησώμεθα λέγοντες, πολλοὺς δοκίμους
in the stillness let-us-use saying many proven
δεξαμένη, ἀπεδοκίμασε διὰ τῆς ἰδιορυθμίας, φιληδόνους
having-received it-rejected through the self-will pleasure-loving
αὐτοὺς ἐλέγξασα· ἑτέρους δὲ λαβοῦσα τῷ φόβῳ καὶ τῇ
them having-exposed others and having-taken by-the fear and the
μερίμνῃ τῆς τοῦ ἑαυτῶν κρίματος βασταγῆς, σπουδαίους
care of-the of-the own judgment bearing zealous
τινάς, καὶ ζέοντας εἰργάσατο. Μηδεὶς ὑπὸ θυμοῦ καὶ
some and fervent made let-no-one by temper and
οἰήσεως, ὑποκρίσεώς τε καὶ μνησικακίας ὀχλούμενος,
conceit hypocrisy both and grudge-bearing troubled
ἴχνος ἡσυχίας ἰδεῖν τολμῆσαι μήπως ἔκστασιν, καὶ μόνον
(the)-track of-stillness to-see dare lest derangement also only
κερδήσῃ. Εἰ δέ τις τούτων καθαρός, αὐτὸς λοιπὸν γνώσεται
he-gain if but anyone of-these pure himself thereafter will-know
τὸ συμφέρον, οἶμαι δὲ οὐδ' αὐτός· τῶν λόγῳ τὴν
the(-thing) profitable I-think but not-even himself of-those by-reason the
ἡσυχίαν μετερχομένων σημεῖα, καὶ στάδια, καὶ τεκμήρια
stillness pursuing signs and stages and proofs

ταῦτα· νοῦς ἀκύμαντος, ἔννοια ἡγνισμένη, ἁρπαγὴ πρὸς
these a-mind waveless thought purified rapture to
Κύριον, κολάσεων παράστασις, θανάτου ἔπειξις, προσευχὴ
(the)-Lord of-punishments presence of-death urgency prayer
ἀκόρεστος, φυλακὴ ἄσυλος, πορνείας θνῆσις, προσπαθείας
insatiable guard unplundered of-fornication death of-attachment
ἄγνοια, θάνατος κόσμου, γαστριμαργίας ἀνορεξία, θεολογίας
ignorance death to-(the)-world of-gluttony loss-of-appetite of-theology
ὑπόθεσις, διακρίσεως πηγή, δάκρυον ὑπόσπονδον, πολυλογίας
foundation of-discernment spring tear bound-by-treaty of-much-talk
ἀπώλεια, καὶ εἴτι τῶν τοιούτων, οἷς τὰ πλήθη φιλεῖ
destruction and whatever of-the such(-things) to-which the crowds are-wont
ἀντικεῖσθαι. Τοῖς δὲ οὐ λόγῳ ταύτην μετερχομένοις, αὕτη,
to-be-opposed to-those but not by-reason it pursuing this
τοῦ πλούτου ἡ πενία ὀργῆς· αὔξησις μνησικακίας ἀποθήκη,
of-the wealth the poverty of-anger increase of-grudge-bearing storehouse
ἀγάπης μείωσις, τύφου πρόσληψις, καὶ τὸ ἑξῆς
of-love lessening of-conceit gaining and the(-rest) following
σιωπήσομαι. Ἐπεὶ δὲ οὕτως ὁ λόγος κατέδραμεν, ἀνάγκη
I-will-pass-over since and thus the discourse has-run-on necessary
καὶ περὶ τῶν ἐν ὑποταγῇ ἐνταῦθα ἐνθέσθαι, καὶ μάλιστα,
also about those in submission here to-insert and especially
πρὸς αὐτοὺς γὰρ καὶ ὁ λόγος ὡς ἐπιπολὺ ἀποτείνεται.
to them for also the discourse as for-the-most-part is-addressed
Τῶν νομίμως, ἀμοιχεύτως καὶ ἀμολύντως τῇ κοσμίῳ ταύτῃ 6
of-those lawfully without-adultery and undefiled to-the orderly this
(ὑποταγῇ) καὶ εὐρεπεῖ συζευχθέντων, ταῦτα τὰ τεκμήρια
submission and comely wedded these the proofs
καὶ εἰσί, καὶ ὁρίζονται παρὰ τοῖς θεοφόροις Πατράσιν,
both are and are-defined by the God-bearing Fathers
ἰδίῳ μέντοι καιρῷ τελειούμενα· πλὴν ὅτι καθημέραν
in-its-own however time perfected except that daily

προσενηνόχαμεν προσθήκην, καὶ προκοπὴν λαμβάνοντες.
we-have-offered increase and progress receiving
Ταπεινώσεως εἰσαγωγικῆς αὔξησις, θυμοῦ μείωσις· πῶς γὰρ
of-humility elementary increase of-temper lessening how for
καὶ μὴ γεννήσεται τῆς χολῆς κενουμένης, σκοτισμῶν ἔλλειψις,
also not will-it-be-born the bile being-emptied of-darkenings lack
ἀγάπης πρόσληψις, παθῶν ἀλλοτρίωσις, μίσους λύτρωσις,
of-love gaining from-passions estrangement from-hatred deliverance
ἐξ ἐλέγχου λαγνείας μείωσις, ἀκηδίας ἄγνοια, σπουδῆς
from reproof of-lust lessening of-listlessness ignorance of-zeal
πρόσληψις, συμπαθείας ἀγάπη, ὑπερηφανίας ξενιτεία, τὸ
gaining of-compassion love from-pride exile the
πᾶσι ζητητέον, καὶ ὀλίγοις εὑρητέον, κατόρθωμα· ὕδατος
by-all it-must-be-asked and by-few to-be-found achievement water
μὴ παρόντος ἐν πηγῇ ἀνοίκειον τὸ ὄνομα. Καὶ τὸ ἑξῆς
not being-present in a-spring unfitting the name and the(-rest) following
νενόηται τοῖς νοῦν ἔχουσι· νεᾶνις μὲν μὴ φυλάξασα κοίτην,
is-understood by-those sense having a-maiden indeed not having-kept (the)-bed
ἐμίανε σῶμα· καὶ ψυχὴ μὴ φυλάξασα συνθήκην, ἐμίανε
defiled (the)-body and a-soul not having-kept (the)-covenant defiled
πνεῦμα· καὶ τῇ μὲν ἀκολουθεῖ ψόγος, μῖσος, μάστιγες,
(the)-spirit and the-one indeed follows blame hatred blows
χωρισμοί, τὸ πάντων ἐλεεινότατον· τῇ δέ, μολυσμοί,
separations the of-all most-pitiable the-other and defilements
θανάτου λήθη, κοιλίας ἀπληστία, ὀφθαλμῶν ἀκράτεια,
of-death forgetfulness of-belly insatiability of-eyes incontinence
κενοδοξίας ἐργασία, ὕπνου ἀχορτασία, σκληροκαρδία,
of-vainglory working of-sleep insatiability hardness-of-heart
ἀναισθησία, λογισμῶν ἀποθήκη, καὶ συγκαταθέσεως
insensibility of-thoughts storehouse and of-consent
προσθήκη, αἰχμαλωσία καρδίας, ταραχῆς ἐργασία, ἀνηκοΐα,
increase captivity of-heart of-turmoil working disobedience

ἀντιλογία, προσπάθεια, ἀπιστία, ἀπληροφορία, πολυλογία,
contradiction attachment unbelief uncertainty much-talk
παῤῥησία, ἡ πάντων χαλεπωτέρα· τὸ δὲ πάντων
license the of-all worse the but of-all
ἐλεεινότερον, ἀκατάνυκτος καρδία, ἣν διαδέχεται ἐν τοῖς
more-pitiable uncompunctious heart which succeeds in those
μὴ προσέχουσιν ἡ ἀναλγησία, ἡ μήτηρ τῶν πτωμάτων.
not attending the callousness the mother of-the falls
Καὶ πνευμάτων τοῖς μὲν ἡσυχάζουσιν οἱ πέντε· τοῖς δὲ 7
and of-spirits with-those indeed keeping-stillness the five with-those and
ὑποτασσομένοις, οἱ τρεῖς τῶν ὀκτὼ προσπαλαίουσιν. Ὁ
in-submission the three of-the eight grapple the(-one)
ἡσυχάζων, καὶ ἀκηδίᾳ πολεμῶν ζημιοῦται πολλάκις·
keeping-stillness and with-listlessness warring suffers-loss often
καιρὸν γὰρ προσευχῆς καὶ θεωρίας ἐν ταῖς πρὸς αὐτὴν
(the)-time for of-prayer and contemplation in the against it
μηχαναῖς ἐξαναλώσει, καὶ πάλαις· ῥᾳθυμήσαντί μοί ποτε
devices he-will-spend and wrestlings having-grown-slack me once
ἐν τῇ κέλλῃ καθεζομένῳ, καὶ ταύτην σχεδὸν καταλιμπάνειν
in the cell sitting and it almost to-leave
λογιζομένῳ, ἄνδρες τινὲς παραβαλόντες, ἱκανῶς ὡς
thinking men certain having-visited greatly as
ἡσυχαστήν με ἐμακάρισαν· καὶ θᾶττον ὁ τῆς ῥᾳθυμίας
a-solitary me blessed and quickly the of-the indolence
λογισμὸς ὑπὸ τῆς κενοδοξίας ἐχώρησε, καί γε τεθαύμακα
thought before the vainglory gave-way and at-least I-have-marveled
πῶς πᾶσιν ἐναντιοῦται τοῖς πνεύμασιν ὁ τρίβολος δαίμων.
how to-all is-opposed the spirits the three-pronged demon
Ὅρα καθ᾽ ὥραν τοῦ σοῦ συζύγου τοὺς ῥιπισμούς, καὶ
see each hour of-the your yoke-fellow the gusts and
παραριπισμούς, καὶ ῥοπάς, καὶ τροπάς, τὸ πῶς καὶ ποῦ τὴν
cross-gusts and swings and turns the how and where the

ῥοπὴν κέκτηνται. Ὁ διὰ Πνεύματος ἁγίου γαλήνην
inclination they-have the(-one) through (the)-Spirit holy calm
κτησάμενος, οὐκ ἀγνοεῖ τὸ θεώρημα. Ἔργον ἡσυχίας
having-acquired not is-ignorant-of the observation work of-stillness
ἀμεριμνία προηγουμένη πάντων τῶν πραγμάτων εὐλόγων
freedom-from-care first of-all the things reasonable
καὶ ἀλόγων. Ὁ γὰρ τοῖς προτέροις ἀνοίγων, ἐν τοῖς
and unreasonable the(-one) for to-the former opening in the
δευτέροις πάντως περιπεσεῖται. Δεύτερον προσευχὴ ἄοκνος·
latter surely will-fall second prayer unslothful
καὶ τρίτον ἐργασία καρδίας ἄσυλος. Ἀδύνατον τὸν
and third work of-heart unplundered impossible the(-one)
μὴ γράμματα μεμαθηκότα φυσικῶς ἐν δέλτοις μελετᾷν·
not letters having-learned naturally in books to-study
ἀδυνατώτερον δέ, τοὺς μὴ τὸ πρότερον κτησαμένους τὰ δύο,
more-impossible and those not the first having-acquired the two
λόγῳ μετελθεῖν. Μετερχόμενος τὸ μέσον, ἐν μέσοις
by-reason to-pursue pursuing the middle among middle(-ones)
γέγονα· καὶ ἐφώτιζε διψῶντα· καὶ ἰδοὺ πάλιν ἦν ἐν
I-have-been and he-enlightened (me)-thirsting and behold again I-was among
ἐκείνοις· τί μὲν ἦν πρὸ τῆς ὁρατῆς ἐν αὐτῷ μορφῆς
them what indeed he-was before the visible in him form
διδάσκειν οὐκ ἠδύνατο· οὐδὲ γὰρ ἠφίετο ὁ ἄρχων· πῶς δὲ
to-teach not he-could nor for was-permitted the ruler how and
νῦν πέλει ἠρώτων λέγειν· ἐν τοῖς ἰδίοις μὲν ἔλεγεν, ἀλλ᾽
now he-is I-asked to-say in the own(-things) indeed he-said but
οὐκ ἐν τούτοις. Ἐγὼ δέ· Τίς ἡ δεξιὰ στάσις καὶ καθέδρα
not in these I and what the right standing and sitting
ἐπὶ τοῦ αἰτίου; Ἀδύνατον, ἔφη, ἀκοῇ μυσταγωγεῖσθαι
on the cause impossible he-said by-hearing to-be-initiated
ταῦτα. Πρὸς ὃ δέ με ὁ πόθος εἵλκε, προσαγαγεῖν τῷ
these(-things) to what and me the longing drew to-bring at-the

καιρῷ ἐκείνῳ ἠρώτων, οὔπω ἔφραζεν ἥκειν τὴν ὥραν,
time that I-asked not-yet he-said to-have-come the hour
δι᾽ ἔλλειψιν πυρὸς ἀφθαρσίας. Ταῦτα εἴτε σὺν τῷ
because-of lack of-fire of-incorruption these(-things) whether with the
χοῒ οὐκ οἶδα· εἴτε τούτου χωρίς, λέγειν εἰς ἅπαν οὐκ ἔχω.
dust not I-know or it without to-say in all not I-can
Χαλεπὸν τὸν τῆς μεσημβρίας ἀποτινάξασθαι ὕπνον ἐν ταῖς
hard the of-the noon to-shake-off sleep in the
θεριναῖς μάλιστα ὥραις· τότε γὰρ καὶ μόνον ἴσως τὸ τῶν
summer especially seasons then for also only perhaps the of-the
χειρῶν οὐκ ἀπόβλητον ἔργον. Ἔγνων τὸν ἀκηδίας δαίμονα
hands not contemptible work I-knew the of-listlessness demon
προποιοῦντα καὶ προοδοποιοῦντα τὸν τῆς πορνείας,
preparing and paving-the-way for-the(-demon) of-the fornication
ἵνα ἰσχυρῶς τὸ σῶμα ἑλκύσας, καὶ τῷ ὕπνῳ βαπτίσας,
that strongly the body having-dragged and in-the sleep having-drowned
ὥσπερ τοὺς μολυσμοὺς ἐν τοῖς ἡσυχάζουσιν ἐργάσηται.
as the defilements in the solitaries he-may-work
Ἐὰν ἀντιστῇς αὐτοῖς ἰσχυρῶς, πολεμήσουσί σε πάντως
if you-resist them strongly they-will-war-on you surely
κραταιῶς, ἵν᾽ ὡς μηδὲν ὠφελοῦντα, παύσωσι τῶν
mightily that as nothing profiting they-may-stop(-you) from-the
ἀγώνων. Οὐδὲν δὲ τὴν τῶν δαιμόνων ἧτταν, ὡς ὅπερ
struggles nothing but the of-the demons defeat as that
αὐτῶν πρὸς ἡμᾶς χαλεπὸς πόλεμος ἐνδείξασθαι δύναται.
their against us grievous war to-show can
Ἐν ταῖς προόδοις τὰ συναχθέντα φύλαττε· τῆς θύρας
in the outings the(-things) gathered guard the door
γὰρ ἀνοιγομένης αἱ κατάκλειστοι ὄρνις πέτανται. Καὶ
for opening the shut-in birds fly-off and

τότε λοιπόν, οὐδὲν τῆς ἡσυχίας ὠφελήθημεν. Μικρὰ θρὶξ
then thereafter nothing from-the stillness we-have-profited small a-hair
ταράσσει ὀφθαλμόν, καὶ μικρὰ φροντὶς ἀφανίζει ἡσυχίαν.
troubles (the)-eye and small care destroys stillness

8 Ἡσυχία γάρ ἐστιν ἀπόθεσις νοημάτων καὶ ἄρνησις εὐλόγων
stillness for is putting-off of-thoughts and denial of-reasonable
φροντίδων. Ὁ ὄντως ἡσυχίαν κατειληφώς, οὐδὲ τῆς
cares the(-one) truly stillness having-attained not-even of-the
ἑαυτοῦ σαρκὸς φροντίσει· ἀψευδὴς γάρ ἐστιν ὁ
own flesh will-take-thought unlying for is the(-one)
ἐπαγγειλάμενος. Ὁ νοῦν καθαρὸν παραστῆσαι τῷ Θεῷ
having-promised the(-one) (a)-mind pure to-present — to-God
βουλόμενος, καὶ φροντίσαι δονούμενος, ὅμοιός ἐστι τῷ
wishing and by-cares shaken like is to-the(-one)
τοὺς ἑαυτοῦ πόδας ἰσχυρῶς πεδήσαντι, καὶ ὀξέως βαδίζειν
the own feet tightly having-fettered and quickly to-walk
δοκιμάζοντι. Σπάνιοι μὲν οἱ τὴν κατὰ κόσμον φιλοσοφίαν
trying rare indeed those the in (the)-world philosophy
εἰς ἄκρον παιδευόμενοι· ἐγὼ δὲ λέγω, βραχύτεροι οἱ τὴν
to (the)-utmost trained I but say fewer those the
τῆς ὄντως ἡσυχίας φιλοσοφίαν ἐπιστάμενοι· ὁ οὔπω
of-the truly stillness philosophy knowing the(-one) not-yet
Θεὸν γνούς, εἰς ἡσυχίαν ἀδόκιμος, καὶ πολλοὺς κινδύνους
God having-known for stillness unfit and many dangers
ὑφιστάμενος. Ἡσυχία ἀπείρους ἀποπνίγει· ἄγευστοι γὰρ
undergoing stillness (the)-inexperienced chokes untasting for
γλυκύτητος Θεοῦ ὑπάρχουσιν, εἰς αἰχμαλωσίας, καὶ κλοπάς,
of-(the)-sweetness of-God they-are in captivities and thefts
καὶ ἀκηδίας, καὶ ῥεμβασμοὺς τὸν καιρὸν ἐξαναλίσκοντες.
and listlessness and wanderings the time spending
Ὁ προσευχῆς κάλλος ἁψάμενος, φεύξεται ὄχλους ὡς
the(-one) of-prayer (the)-beauty having-touched will-flee crowds as

ὄναγρος· τίς γὰρ εἰ μὴ αὕτη, εἴασεν ὄνον ἄγριον ἐλεύθερον
a-wild-ass who for if not this let (the)-ass wild free
πάσης συνουσίας ἀνθρώπων; Ὁ τὰ πάθη περικείμενος,
from-all company of-men the(-one) the passions wearing
καὶ τῇ τούτων ἀδολεσχίᾳ ἐν ἐρήμῳ διατρίβει, ὡς καὶ
also in-the their chatter in (the)-desert lives as also
γέρων μοι ἅγιος τὸ τοιοῦτον ἐφθέγξατο, καὶ ἐδίδαξε,
an-elder to-me holy the such(-thing) uttered and taught
Γεώργιον λέγω τὸν Ἀρσιλαΐτην, ὃν καὶ ἡ σὴ τιμιότης
George I-mean the Arsilaite whom also the your reverence
οὐδ' ὅλως ἠγνόησεν· οὗτος ἀχρείαν ψυχήν ποτε στοιχειῶν,
not at-all was-ignorant-of he a-useless soul once instructing
καὶ ποδηγῶν πρὸς ἡσυχίαν ἔλεγε.
and guiding to stillness said

Τῇ μὲν πρωΐᾳ, φησίν, ἐπεσημηνάμην ὡς ἐπίπαν τοὺς 9
in-the indeed morning he-says I-noticed as a-rule the
τῆς κενοδοξίας καὶ ἐπιθυμίας ἐπιδημεῖν δαίμονας· τῇ
of-the vainglory and desire to-come demons in-the
δὲ μεσημβρίᾳ τοὺς ἀκηδίας, καὶ λύπης, καὶ ὀργῆς·
and noon those of-listlessness and grief and anger
τῇ δὲ ἑσπέρᾳ τοὺς φιλοκόπρους καὶ τυράννους τῆς
in-the and evening the dung-loving and tyrants of-the
γαστρός· κρείσσων ὑποτακτικὸς πτωχὸς ὑπὲρ ἡσυχαστὴν
belly better a-submissive poor(-man) than a-solitary
περισπώμενον. Ὁ λόγῳ τὴν ἡσυχίαν μετιών, καὶ τὸ
distracted the(-one) by-reason the stillness pursuing and the
αὐτῆς κέρδος καθ' ἡμέραν μὴ καθορῶν, ἢ οὐ λόγῳ
its gain each day not seeing either not by-reason
ἡσύχασεν, ἢ οἰήσει κλέπτεται. Ἡ ἡσυχία ἐστὶ ἀδιάσπαστος
kept-stillness or by-conceit is-robbed the stillness is undistracted
Θεῷ λατρεία, καὶ παράστασις· ἡ Ἰησοῦ μνήμη ἑνωθήτω
to-God worship and standing the of-Jesus remembrance let-be-united

τῇ πνοῇ σου καὶ τότε γνώσῃ ἡσυχίας ὠφέλειαν.
with-the breath your and then you-will-know of-stillness (the)-benefit
Πτῶμα μὲν ὑπηκόῳ τὸ οἰκεῖον θέλημα· ἡσυχίῳ δὲ
a-fall indeed for-an-obedient(-man) the own will for-a-solitary and
προσευχῆς διάστασις. Ἐὰν ἐπιχαίρῃ παρουσίαις ἐν κέλλῃ,
from-prayer interruption if you-rejoice-in visits in (the)-cell
γίνωσκε σεαυτὸν ἀκηδίᾳ μόνῃ, καὶ οὐ Θεῷ σχολάζοντα.
know yourself to-listlessness alone and not to-God devoting
Ὑπογραμμός σοι ἔστω προσευχῆς, ἡ ἀδικουμένη χήρα
model for-you let-be of-prayer the wronged widow
ἀπὸ τοῦ ἀντιδίκου αὐτῆς· ἡσυχίας δὲ τύπος ὁ μέγας καὶ
by the adversary her of-stillness and model the great and
ἰσάγγελος ἡσυχαστὴς Ἀρσένιος. Μέμνησο ἐν τῇ μονίᾳ τῆς
angel-like solitary Arsenius remember in the solitude of-the
τοῦ ἰσαγγέλου τούτου ἡσυχαστοῦ διαγωγῆς, καὶ ὅρα ὡς καὶ
of-the angel-like this solitary life and see how also
παραβάλλοντας πολλάκις ἀπεπέμψατο, ἵνα μὴ τὸ μεῖζον
visitors often he-sent-away that not the greater
ἀπολέσῃ. Ἔγνων τοὺς δαίμονας τοῖς λόγῳ ἡσυχάζουσι
he-lose I-knew the demons to-those by-reason keeping-stillness
τοὺς ἀλόγους τῶν γυρευτῶν παραβάλλειν συχνότερον
the senseless of-the wanderers to-visit more-often
ἀναπείθοντας, ἵνα τοῖς ἐργάταις, κἂν δι᾽ ἐκείνων
persuading that the workers at-least through them
μικρὸν ἐμποδίσαι δυνηθῶσι. Σημείου τοὺς τοιούτους,
a-little to-binder they-may-be-able mark the such
ὦ οὗτος, καὶ μὴ παραιτοῦ λυπεῖν εὐσεβῶς ῥᾳθύμους·
O you and not refuse to-grieve piously (the)-indolent
ἴσως γὰρ ἐκ τῆς λύπης τοῦ γυρεύειν παύσονται.
perhaps for from the grief from-the wandering they-will-cease
Ὅρα μὴ τοῦ προειρημένου σκοποῦ χάριν εἰκῇ λυπήσῃς
see not of-the aforesaid aim for-the-sake rashly you-grieve

ψυχήν, ὕδωρ ἐκ δίψης ἐρχομένην παρὰ σοῦ ἀρύσασθαι.
a-soul water from thirst coming from you to-draw
Ἐν παντὶ δὲ λύχνου σοι δέον· βίος ἡσυχαζόντων,
in all and of-a-lamp for-you needful (the)-life of-solitaries
μᾶλλον δὲ μοναζόντων κατὰ συνείδησιν καὶ αἴσθησιν
rather but of-monks according-to conscience and perception
γινέσθω· ὁ λόγῳ τρέχων τὰ ἐπιτηδεύματα, καὶ τὰ
let-be the(-one) by-reason running the pursuits and the
ἀποφθέγματα, καὶ τὰ ἐνθυμήματα, καὶ τὰ διαβήματα, καὶ
utterances and the thoughts and the steps and
τὰ κινήματα πάντα κατὰ Κύριον, καὶ διὰ Κύριον
the movements all according-to (the)-Lord and because-of (the)-Lord
αὐτῷ ἐπιτηδευόμενα ἐν αἰσθήσει ψυχῆς, καὶ προσώπῳ
by-him pursued in perception of-soul and (the)-presence
Κυρίου ἐργάζεται· εἰ δὲ κλέπτεται, οὔπω κατὰ ἀρετὴν
of-(the)-Lord works if but be-is-robbed not-yet according-to virtue
πολιτεύεται. Ἀνοίξω, φησί τις, ἐν ψαλτηρίῳ τὸ πρόβλημά
lives I-will-open says one on (the)-psaltery the problem
μου, καὶ τὸ βούλημά μου, διὰ τὸ ἀτελὲς ἔτι τῆς
my and the counsel my because-of the imperfection still of-the
διακρίσεως· ἐγὼ δὲ ἀνοίσω διὰ προσευχῆς τὸ θέλημά
discernment I but will-offer-up through prayer the will
μου, κἀκεῖθεν τὴν πληροφορίαν μου ἐκδέξομαι. Πίστις
my and-thence the assurance my I-will-await faith
πτερὸν προσευχῆς· τοῦτο γὰρ μὴ ἔχουσα, πάλιν εἰς
(the)-wing of-prayer this for not having again into
κόλπον μου ἀποστραφήσεται· πίστις ἐστὶν ἀνενδοίαστος
(the)-bosom my it-will-return faith is undoubting
ψυχῆς στάσις, ὑπὸ οὐδεμιᾶς ἐναντιότητος κλονουμένη.
of-soul standing by no adversity shaken
Πιστός ἐστιν, οὐχ ὁ οἰόμενος Θεὸν δύνασθαι, ἀλλ'
faithful is not the(-one) thinking God to-be-able but

ὁ πιστεύων πάντων τεύξεται. Πίστις ἐστὶ ἀνελπίστων
the(-one) believing all he-will-obtain faith is of-hopeless(-things)
πρόξενος, καὶ τοῦτο ὁ λῃστὴς ἀπέδειξε. Πίστεως μήτηρ
cause and this the thief showed of-faith mother
μόχθος, καὶ εὐθὴς καρδία· ἡ μὲν γὰρ ἀδίστακτον
toil and (an)-upright heart the-one indeed for undoubting
ποιεῖ· ὁ δὲ δημιουργεῖ· ἡσυχαστῶν μήτηρ πίστις· εἰ μὴ
makes the-other and builds of-solitaries mother faith if not
γὰρ πιστεύσει, πῶς ἡσυχάσει; ἐν εἱρκτῇ πεδηθείς, φόβον
for he-will-believe how will-he-keep-stillness in prison fettered (the)-fear
κολάζοντος δέδοικε. Ὁ δὲ ἐν κέλλῃ ἠρεμῶν φόβον
of-(the)-punisher fears the(-one) but in (the)-cell resting fear
Κυρίου τέτοκεν. Οὐχ οὕτως ὁ πρότερος τὸ δικαστήριον,
of-(the)-Lord has-begotten not so the former the court
ὡς ὁ δεύτερος τὸ τοῦ κριτοῦ κριτήριον δέδοικεν.
as the second the of-the judge tribunal fears
10 Φόβου σοι πολλοῦ καθ' ἡσυχίαν χρή, ὦ θαυμάσιε·
fear for-you much in stillness is-needed O admirable(-one)
οὐδὲν γὰρ οὕτως ἀκηδίαν ἐκδιώκειν δύναται. Ἀτενίζει μὲν
nothing for thus listlessness to-drive-out can watches indeed
κατάκριτος διὰ παντός, πότε ἐν τῷ δεσμωτηρίῳ ὁ κριτὴς
a-condemned(-man) through all(-time) when in the prison the judge
παραγίνεται· ὁ δὲ ὄντως ἐργάτης, πότε ὁ κατεπείγων
comes the and truly worker when the urging(-one)
ἐλεύσεται. Δεδέσμευται τῷ προτέρῳ φορτίον λύπης· τῷ
will-come is-bound on-the former a-load of-grief on-the
δὲ δευτέρῳ πηγὴ δακρύων. Ἐὰν κτήσῃ ὑπομονῆς ῥάβδον,
and second a-spring of-tears if you-acquire of-patience (the)-staff
θᾶττον ὑπολήξουσιν οἱ κύνες ἀναιδεύεσθαι. Ὑπομονή ἐστιν
quickly will-cease the dogs to-be-shameless patience is
ἄθραυστος πόνος ψυχῆς, ὑπ' εὐλόγων, κτύπων μηδαμῶς
unbroken toil of-soul by reasonable noises in-no-way

σαλευομένη. Ὑπομονητικός ἐστιν ἐργάτης ἄπτωτος, καὶ διὰ
shaken a-patient(-man) is a-worker unfallen and through
πτωμάτων τὴν νίκην ποιούμενος. Ὑπομονή ἐστιν ὁρισμὸς
falls the victory making patience is a-limit
θλίψεως καθ' ἡμέραν ἐκδεχόμενος. Ὑπομονή ἐστι προφάσεων
of-affliction each day awaiting patience is of-pretexts
ἐκκοπή, καὶ οἰκεία προσοχή· οὐχ οὕτως τῆς ἑαυτοῦ τροφῆς,
cutting-off and own attention not so the own food
ὡς ὑπομονῆς, ὁ ἐργάτης δέεται. Ἐπὶ μὲν γὰρ τῆς δευτέρας
as patience the worker needs by indeed for the second
λήψεται στέφανον· ἐπὶ δὲ τῆς προτέρας ὄλεθρον κομίσεται.
he-will-receive a-crown by but the former ruin he-will-get
Ὑπομονητικὸς ἀνὴρ πρὸ μνήματος τέθνηκε, μνῆμα ἑαυτοῦ
a-patient man before (the)-tomb has-died (a)-tomb his
τὴν κέλλαν ποιησάμενος. Ὑπομονὴν ἔτεκεν ἐλπὶς καὶ
the cell having-made patience bore hope and
πένθος· ὁ γὰρ τῶν δύο χωρίς, ἀκηδίας δοῦλος.
mourning the(-one) for the two without listlessness slave
Γινώσκειν δεῖ τὸν τοῦ Χριστοῦ παλαιστήν, ποίους μὲν 11
to-know it-is-necessary the — of-Christ wrestler which indeed
τῶν ἐχθρῶν ἐκ μακρόθεν διώκειν, ποίους σὲ προσπαλαίειν
of-the enemies from afar to-drive-off which you to-grapple
συγχωρεῖν. Ποτὲ μὲν ἡ πάλη στέφανον προεξένησε·
to-allow sometimes indeed the wrestling a-crown brought
ποτὲ δὲ ἡ παραίτησις ἀδοκίμους πεποίηκεν· οὐ λόγῳ
sometimes and the refusal unproven has-made not by-word
τὰ τοιάδε ἐφικτὸν παιδεύεσθαι· οὐ γὰρ πάντες τοῖς
the such(-things) possible to-be-taught not for all by-the
αὐτοῖς, οὐδὲ ὡσαύτως πεποιώμεθα ἕνα· τῶν πνευμάτων
same nor alike are-formed one of-the spirits
ἐπιτήρει νηφόντως, ἐπειδὴ καὶ αὐτός σε πολεμεῖ ἀπαύστως
watch soberly since also it you wars-on ceaselessly

ἐν στάσει, καὶ μεταβάσει, καὶ καθέδρᾳ, καὶ κινήσει, καὶ
in standing and moving and sitting and motion and
ἀνακλίσει, καὶ εὐχῇ, καὶ ὕπνῳ. Οἱ μὲν τῶν ἐν τῷ
lying-down and prayer and sleep those indeed of-the(-ones) in the
δρόμῳ τῆς ἡσυχίας καθεζομένων· Προωρώμην τὸν Κύριόν
course of-the stillness sitting I-foresaw the Lord
μου ἐνώπιόν μου διὰ παντός, ἐν ἑαυτοῖς ἐργασίαν
my before me through all(-time) in themselves (as)-work
κατέχουσιν. Οὐ γὰρ πάντες οἱ ἄρτοι τῆς πνευματικῆς τοῦ
hold not for all the loaves of-the spiritual of-the
οὐρανίου σίτου ἐργασίας, μονοειδεῖς ὑπάρχουσι. Ἕτεροι δέ·
heavenly wheat work uniform are others and
Ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν· ἄλλοι·
in the patience your you-will-gain the souls your others
Γρηγορεῖτε, καὶ προσεύχεσθε· ἕτεροι· Ἑτοίμαζε εἰς τὴν
watch and pray others prepare for the
ἔξοδον τὰ ἔργα σου· ἄλλοι· Ἐταπεινώθην, καὶ ἔσωσέ με·
departure the works your others I-was-humbled and saved me
τινὲς μέν· Οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς
some indeed not worthy the sufferings of-the present time compared-with
τὴν μέλλουσαν δόξαν· ἄλλοι πάλιν· Μήποτε ἁρπάσῃ, καὶ οὐ
the coming glory others again lest be-snatch and not
μὴ ᾖ ὁ ῥυόμενος, διὰ παντὸς σκέπτονται. Πάντες
— there-be the(-one) delivering through all(-time) consider all
μὲν τρέχουσιν. Εἷς δὲ τούτων λαμβάνει τὸ βραβεῖον.
indeed run one but of-these receives the prize
Ἀκόπως, οὐ μόνον ἐγρηγορώς, ἀλλὰ καὶ καθεύδων ὁ
without-toil not only awake but also sleeping the(-one)
προκόψας ἐργάζεται. Ὅθεν τινὲς καὶ ἐν αὐτοῖς τοῖς ὕπνοις
having-advanced works whence some even in the-very the sleeps
τοὺς δαίμονας προσερχομένους ἀτιμάζουσι, καὶ ἀκόλαστα
the demons approaching dishonor and licentious

γύναια περὶ σωφροσύνης νουθετοῦσι. Μὴ ἀνάμενε, μηδὲ
women about temperance admonish not wait-for nor
προπαρασκευάζου παρουσίας· ἁπλῆ γὰρ ὅλη καὶ ἄδετος
prepare-for visits simple for wholly and unbound
τῆς ἡσυχίας ἡ κατάστασις. Οὐδεὶς θέλων οἰκοδομῆσαι
of-the stillness the state no-one wishing to-build
πύργον, καὶ κέλλαν ἡσυχίας ἐπιχειρεῖ, εἰ μὴ πρότερον
a-tower and a-cell of-stillness undertakes if not first
καθήσας ψηφίσει καὶ ψηλαφήσει, διὰ προσευχῆς,
having-sat-down he-counts and feels through prayer
εἰ ἔχει τὰ πρὸς ἀπαρτισμὸν ἰδιώματα, μήποτε
whether he-has the(-things) for completion qualities lest
γένηται μετὰ τὴν τοῦ θεμελίου καταβολὴν γελοῖον τοῖς
he-become after the of-the foundation laying a-laughingstock to-the
ἐχθροῖς αὐτοῦ, καὶ ἐμπόδιον ἑτέροις ἐργάταις· σκόπει τὴν
enemies his and a-hindrance to-other workers examine the
ἐπιδημοῦσαν ἡδύτητα, μήπως ἐκ πικρῶν ἰατρῶν, μᾶλλον
arriving sweetness lest from bitter physicians rather
δὲ ἐπιβούλων δολίως συνεκράθη. Νύκτωρ μὲν τὰ πολλὰ
but plotters deceitfully it-was-mixed by-night indeed the most
τῇ προσευχῇ δίδου, τὰ δὲ βραχέα τῇ ψαλμῳδίᾳ· ἡμέρας
to-the prayer give the and little to-the psalmody by-day
δὲ πρὸς τὴν σὴν πάλιν παρασκευάζου δύναμιν· οὐ
and according-to the your again prepare strength not
μετρίως φωτίζειν καὶ ἐπισυνάγειν τὸν νοῦν ἡ ἀνάγνωσις
moderately to-enlighten and to-gather the mind the reading
πέφυκε· λόγοι γὰρ Πνεύματος ἁγίου ὑπάρχουσι, καὶ τοὺς
is-wont words for of-(the)-Spirit holy they-are and those
μετερχομένους πάντως ῥυθμίζουσιν· ἔστω σοι ἐργάτῃ ὄντι
pursuing(-them) surely they-order let-be to-you a-worker being
τὰ ἀναγινωσκόμενα πρακτικά· τούτων γὰρ ἡ ἐργασία
the(-things) read practical of-these for the practice

περιττὴν ποιεῖ τὴν τῶν λοιπῶν ἀνάγνωσιν· πόνοις μᾶλλον,
superfluous makes the of-the rest reading by-toils rather
καὶ μὴ δέλτοις τοὺς τῆς ὑγείας λόγους φωτίζεσθαι ζήτει·
and not books the of-the health words to-be-enlightened seek
ἀλλοτριονόους πρὸ δυνάμεως πνευματικῆς, μὴ μετέρχου
alien-minded before strength spiritual not pursue
λόγους. Σκότους γὰρ ὄντα ῥήματα, τοὺς ἀδυνάτους
words of-darkness for being words the weak
σκοτίζουσι· μία κύλιξ πολλάκις γεῦσιν οἴνου ἐσήμανε· καὶ
they-darken one cup often (the)-taste of-wine showed and
εἷς λόγος ἡσυχαστοῦ τοῖς γεύσασθαι δυναμένοις πᾶσαν
one word of-a-solitary to-those to-taste able all
αὐτοῦ τὴν ἔνδον ὑπέδειξεν ἐργασίαν, καὶ κατάστασιν.
his the inward showed work and state
Ἄρεπτον ψυχῆς ὄμμα κέκτησο πρὸς οἴησιν· οὐ γάρ ἐστιν
unswerving of-soul (an)-eye have against conceit not for is
ἐν κλοπαῖς τι ταύταις ὀλεθριώτερον. Φείδου τῆς
among thefts anything these more-destructive spare the
γλώσσης προϊών· οἶδε γὰρ συντόμως πολλοὺς καμάτους
tongue going-out it-knows for quickly many labors
σκορπίζειν. Ἀπερίεργον ἄσκει κατάστασιν· μολύνειν γὰρ
to-scatter an-uncurious practice state to-defile for
τὴν ἡσυχίαν περιεργία ὡς οὐκ ἄλλο τι δύναται.
the stillness curiosity as not other anything can
Τοῖς παραβάλλουσι τὰ χρειώδη παράβαλλε, σώματι
to-those visiting the(-things) needful offer to-body
λέγω καὶ πνεύματι· εἰ μὲν σοφώτεροι καθεστήκασι διὰ
I-mean and spirit if indeed wiser they-are through
σιωπῆς τὴν φιλοσοφίαν ἐπιδειξώμεθα. Εἰ δὲ ἀδελφοὶ
silence the philosophy let-us-show if but brothers
τῇ καταστάσει, συμμέτρως τὴν θύραν ἀνοίξωμεν. Πλὴν
in-the state moderately the door let-us-open but

ἄμεινον πάντας ὑπερέχειν λογίζεσθαι. Βουλόμενόν με πάντῃ
better all to-excel to-reckon wishing me altogether
ἀποτρέπειν ἐν ταῖς συνάξεσι τὸ τοῦ σώματος ἔργον
to-turn-away in the services the of-the body work
τοῖς ἔτι νηπιώδεσιν, ἐπέσχεν ὁ τὴν ψάμμον ἐν τῇ
from-the still childish restrained the(-one) the sand in the
ἀναβολίδι παννυχὶ φέρων. Ὥσπερ ἐναντιοῦται τῷ λόγῳ
cloak all-night carrying as is-opposed to-the account
τῶν δογμάτων τῆς ἁγίας καὶ ἀκτίστου, καὶ προσκυνητῆς
of-the doctrines of-the holy and uncreated and worshipful
Τριάδος τὰ περὶ τῆς ἐνσάρκου οἰκονομίας τοῦ ἑνὸς
Trinity the(-things) about the incarnate dispensation of-the one
τῆς αὐτῆς πανυμνήτου μονάδος· τὰ μὲν γὰρ ἐκεῖ
of-the same all-praised unity the(-things) indeed for there
πληθυντικά, ἐν τούτῳ ὑπάρχουσι ἑνικά· τὰ δὲ ἐκεῖ
plural in this are singular the(-things) and there
ἑνικά, ἐνταῦθά εἰσι πληθυντικά· οὕτως ἕτερα τὰ τῇ
singular here are plural thus other the(-things) to-the
ἡσυχίᾳ, καὶ ἄλλα τὰ τῇ ὑπακοῇ πρέποντα ἐπιτηδεύματα.
stillness and other the to-the obedience fitting practices
Ὁ μὲν θεῖός φησιν Ἀπόστολος· Τίς ἔγνω νοῦν Κυρίου;
the indeed divine says Apostle who knew (the)-mind of-(the)-Lord
ἐγὼ δὲ λέγω· Τίς ἔγνω νοῦν ἀνθρώπου ἡσυχαστοῦ
I but say who knew (the)-mind of-a-man solitary
σώματι καὶ πνεύματι;
in-body and spirit
Κράτος βασιλεῖ πλοῦτος καὶ πλῆθος· κράτος δὲ ἡσυχαστῇ 12
might for-a-king wealth and abundance might but for-a-solitary
προσευχῆς πλῆθος.
of-prayer abundance

Prayer is the union of man with God, the world's support, the mother of tears, and the mirror of progress. Whoever goes to stand before the King must wear a garment woven of forgiveness, pray without elaborate words, as the publican did, and begin with thanksgiving, then confession, then request. One word gathers the mind where many scatter it, and the wandering mind must be shut up again in the words. Prayer begins by driving off suggestions and ends in rapture to the Lord. The fire that comes into the heart burns those not yet cleansed and illumines the perfect, so that some leave prayer as from a furnace and others clothed in light. Prayer's teacher is God alone, who gives prayer to the one who prays.

1 Προσευχή ἐστι κατὰ μὲν τὴν αὐτῆς ποιότητα
prayer is according-to indeed the its quality
συνουσία καὶ ἕνωσις ἀνθρώπου καὶ Θεοῦ· κατὰ δὲ
converse and union of-man and God according-to and
τὴν ἐνέργειαν, κόσμου σύστασις· Θεοῦ καταλλαγή,
the working of-(the)-world upholding with-God reconciliation
δακρύων μήτηρ καὶ πάλιν θυγάτηρ, ἁμαρτημάτων ἱλασμός,
of-tears mother and again daughter for-sins propitiation
πειρασμῶν γέφυρα, θλίψεων μεσότοιχον, πολέμων
over-temptations a-bridge against-afflictions a-wall of-wars
θραῦσις, ἀγγέλων ἔργον, ἀσωμάτων πάντων τροφή· ἡ
breaking of-angels work of-bodiless(-beings) all food the
μέλλουσα εὐφροσύνη, ἀπέραντος ἐργασία, ἀρετῶν πηγή,
coming gladness unending work of-virtues spring
χαρισμάτων πρόξενος, προκοπὴ ἀόρατος, τροφὴ ψυχῆς,
of-gifts cause progress invisible food of-soul
νοῦ φωτισμός, ἀπογνώσεως πέλυξ, ἐλπίδος ἀπόδειξις,
of-mind illumination for-despair an-axe of-hope proof
λύπης λύσις, πλοῦτος μοναχῶν, ἡσυχαστῶν θησαυρός,
of-grief dissolving wealth of-monks of-solitaries treasure

θυμοῦ μείωσις, ἔσοπτρον προκοπῆς, μέτρων ἐμφάνεια,
of-temper lessening mirror of-progress of-measures showing
καταστάσεως δήλωσις, τῶν μελλόντων μηνυτής,
of-state revealing of-the(-things) coming herald
κλέους σημασία. Προσευχή ἐστι τῷ ὄντως εὐχομένῳ
of-glory signal prayer is for-the(-one) truly praying
δικαστήριον καὶ κριτήριον, καὶ βῆμα Κυρίου, πρὸ τοῦ
(a)-court and tribunal and judgment-seat of-(the)-Lord before the
βήματος μέλλοντος· ἀναστάντες ἀκούσωμεν, τῆς ἱερᾶς
judgment-seat coming having-risen let-us-hear the holy
ταύτης βασιλίσσης τῶν ἀρετῶν πρὸς ἡμᾶς ὑψηλῇ τῇ
this queen of-the virtues to us with-lofty the
φωνῇ βοώσης καὶ λεγούσης· Δεῦτε πρός με, πάντες οἱ
voice crying and saying come to me all the(-ones)
κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς· ἄρατε
laboring and having-been-burdened I-too will-give-rest you take-up
τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ εὑρήσετε ἀνάπαυσιν ταῖς
the yoke my upon you and you-will-find rest for-the
ψυχαῖς ὑμῶν, καὶ ἴασιν ταῖς πληγαῖς ὑμῶν. Ὁ γὰρ ζυγός
souls your and healing for-the wounds your the for yoke
μου χρηστός, καὶ πταισμάτων μεγάλων ἰαματικὸς ὑπάρχει.
my kind and of-failings great healing is
Ὅσοι βασιλεῖ, καὶ Θεῷ παραστῆναι, καὶ συλλαλῆσαι
as-many-as to-(the)-king and God to-stand and to-converse
πορευόμεθα, μὴ ἀπαρασκεύαστοι τὸν δρόμον ποιησώμεθα,
we-go not unprepared the journey let-us-make
μήπως θεασάμενος ἡμᾶς μακρόθεν μὴ ἔχοντας ὅπλα
lest having-seen us from-afar not having arms
καὶ στολὴν βασιλικῆς παραστάσεως, τοῖς ὑπηρέταις καὶ
and dress of-royal audience the servants and
λειτουργοῖς ἐπιτρέψῃ πόῤῥω που τοῦ αὐτοῦ προσώπου
ministers he-order far somewhere from-the his face

δεθέντας ἐξορίζεσθαι, καὶ τὰς ἡμῶν δεήσεις εἰς πρόσωπον
bound to-be-banished and the our petitions into (the)-face
ἡμῶν διαῤῥησσομένας ἀντιπέμπεσθαι. Ἔστω ὁ σὸς χιτὼν
our torn-up to-be-thrown-back let-be the your tunic
τῆς ψυχῆς ἐνώπιον Κυρίου παρασταθῆναι πορευομένῳ ὅλος
of-the soul before (the)-Lord to-stand going wholly
νήματι, μᾶλλον δὲ λύματι ἀμνησικακίας ἐξυφασμένος.
with-thread rather but with-loosing of-freedom-from-grudges woven
Εἰ δὲ μή, οὐδὲν τῆς προσευχῆς ὠφεληθήσῃ. Ἔστω
if but not nothing from-the prayer you-will-profit let-be
σοι ὅλον τὸ τῆς δεήσεως ἀποίκιλον· ἑνὶ γὰρ λόγῳ
for-you wholly the of-the petition unvaried with-one for word
τελώνης, καὶ ἄσωτος τὸν Θεὸν διήλλαξαν· μία μὲν
(the)-tax-collector and (the)-prodigal — God reconciled one indeed
ἡ τῶν παρισταμένων παράστασις· πολὺ δὲ ἐν αὐτῇ
the of-those standing standing much but in it
τὸ ποικίλον, καὶ τὸ διάφορον κέκτηται· οἱ μὲν ὡς
the variety and the difference it-has some indeed as
φίλῳ καὶ Δεσπότῃ ἐντυγχάνουσι, τῆς ἑτέρων λοιπόν,
to-a-friend and Master petition for-the of-others thereafter
καὶ οὐ τῆς αὐτῶν ἀντιλήψεως ἕνεκα, τὸν ὕμνον, καὶ
and not the their-own help for-the-sake the hymn and
τὴν ἱκεσίαν προσάγοντες· ἄλλοι πλοῦτον καὶ δόξαν, καὶ
the supplication offering others wealth and glory and
παῤῥησίαν πλείονα ἐπιζητοῦντες· ἕτεροι τοῦ ἀντιδίκου
boldness greater seeking others from-the adversary
τοῦ ἑαυτῶν εἰς τέλεον ἀπαλλαγῆναι αἰτοῦντες· τινὲς μὲν
the own to completion to-be-freed asking some indeed
ἀξίαν τινὰ λήψεσθαι δυσωποῦντες· ἄλλοι τελείαν τὴν τοῦ
rank some to-receive entreating others complete the of-the
χρέους ἀμεριμνίαν· τινὲς μὲν φυλακῆς ἐλευθερίαν· ἄλλοι
debt freedom-from-care some indeed from-prison freedom others

δὲ ἐγκλημάτων λύσιν. Πρὸ πάντων ἐν τῷ τῆς ἡμετέρας
and of-charges release before all on the of-the our
δεήσεως χάρτῃ εὐχαριστίαν εἰλικρινῆ κατατάξωμεν.
petition paper thanksgiving sincere let-us-set-down
Δεύτερον δὲ στίχον, ἐξομολόγησιν, καὶ συντριμμὸν ψυχῆς
second and line confession and contrition of-soul
ἐν ἀναισθήσει· εἶθ' οὕτως τὴν αἴτησιν ἡμῶν τῷ Παμβασιλεῖ
in insensibility then thus the request our to-the King-of-all
γνωρίσωμεν. Ἄριστος γὰρ ὁ εἰρημένος προσευχῆς τρόπος,
let-us-make-known best for the said of-prayer manner
ὥς τινι τῶν ἀδελφῶν ὑπὸ ἀγγέλου Κυρίου δεδήλωται. Εἰ
as to-one of-the brothers by (an)-angel of-(the)-Lord it-has-been-shown if
μὲν ὑπεύθυνος γέγονάς ποτε ὁρατῷ δικαστῇ, οὐ δεηθήσῃ
indeed answerable you-have-been ever to-a-visible judge not you-will-need
ἑτέρου τύπου ἐν τῇ παραστάσει τῆς προσευχῆς σου. Εἰ δὲ
other model in the standing of-the prayer your if but
οὐδέπω, οὐδὲ παρέστηκας, οὐδὲ ἐξεταζομένους ἐθεάσω,
never not-even you-have-stood nor (men)-examined you-have-seen
κἂν ἐκ τῆς πρὸς ἰατροὺς τῶν νοσούντων ἱκεσίας, τὸ
at-least from the to physicians of-the sick supplication the
τοιοῦτον παιδεύθητι, ἡνίκα ὑπ' αὐτῶν μέλλουσι τέμνεσθαι,
such(-thing) be-taught when by them they-are-about to-be-cut
ἢ καίεσθαι. Μὴ σοφίζου ἐν εὐχῆς σου ῥήμασι· παίδων
or to-be-burned not be-clever in of-prayer your words of-children
γὰρ πολλάκις ἁπλᾶ ψελλίσματα καὶ ἀποίκιλα τὸν Πατέρα
for often simple lispings and plain the Father
αὐτῶν, τὸν ἐν τοῖς οὐρανοῖς ἐθεράπευσαν. Μὴ πολυλογεῖν
their the(-one) in the heavens pleased not to-say-much
ἐπιχείρει, ἵνα μὴ πρὸς ζήτησιν λόγων διασκεδασθῇ ὁ
attempt that not in seeking of-words be-scattered the
νοῦς. Εἷς λόγος τελωνικὸς τὸν Θεὸν ἐξιλεώσατο· καὶ
mind one word of-(the)-tax-collector — God propitiated and

ἓν ῥῆμα πιστὸν τὸν λῃστὴν διέσωσε. Πολυλογία μὲν
one saying faithful the thief saved much-talk indeed
πολλάκις ἐν προσευχῇ τὸν νοῦν, καὶ ἐφάντασε καὶ
often in prayer the mind both filled-with-fancies and
διέχυσε. Μονολογία δὲ πολλάκις τὸν νοῦν συνάγειν πέφυκε·
dissipated a-single-word but often the mind to-gather is-wont
καθηδυνόμενος, ἢ κατανυσσόμενος ἐν λόγῳ προσευχῆς,
delighted or pierced in a-word of-prayer
μένε ἐν αὐτῷ· ὁ γὰρ φύλαξ ἡμῶν τότε ὑπάρχει ὁ
remain in it the for guardian our then is the(-one)
συμπροσευχόμενος ἡμῖν· μὴ παῤῥησιάζου, κἂν καθαρότητα
praying-with us not be-forward even-if purity
κέκτησαι· ταπεινοφροσύνῃ δὲ μᾶλλον πολλῇ πρόσελθε,
you-have with-humility but rather much approach
καὶ πλεῖον παῤῥησιασθήσῃ· κἂν πᾶσαν τὴν κλίμακα τῶν
and more you-will-have-boldness even-if all the ladder of-the
ἀρετῶν ἀναβέβηκας, ὑπὲρ ἀφέσεως ἁμαρτιῶν προσεύχου·
virtues you-have-climbed for forgiveness of-sins pray
ἀκούων Παύλου περὶ ἁμαρτωλῶν βοῶντος· Ὧν πρῶτος
hearing Paul about sinners crying of-whom first
εἰμὶ ἐγώ. Ἐξαρτύειν ὄψα ἔλαιον καὶ ἅλες πεφύκασι·
am I to-season dishes oil and salt are-wont
πτεροῦν δὲ προσευχὴν σωφροσύνη καὶ δάκρυα. Ἐὰν
to-give-wings and to-prayer temperance and tears if
πᾶσαν πραΰτητα καὶ ἀοργησίαν ἀμφιάσῃ· οὐ πολλὰ
all meekness and freedom-from-anger you-put-on not much
κοπωθήσῃ ἐλευθεροῦν αἰχμαλωσίας τὸν νοῦν σου. Ἕως
you-will-toil to-free from-captivity the mind your while
οὗ προσευχὴν ἐναργῆ οὐ κεκτήμεθα τοῖς γυμνάζουσι τὰ
— prayer clear not we-have to-those training the
νήπια βαδίζειν ἐν προοιμίοις ἐοίκαμεν. Πύκτευε ἀναφέρειν,
infants to-walk in (the)-beginnings we-are-like struggle to-lift-up

μᾶλλον δὲ ἀποκλείειν τὴν ἔννοιαν ἐν τοῖς τῆς προσευχῆς
rather but to-shut-in the thought in the of-the prayer
ῥήμασι, κἂν ἐξατονήσασα διὰ τὸ νηπιῶδες πέσῃ, πάλιν
words and-if growing-weak because-of the childishness it-falls again
αὐτὴν εἰσάγαγε· ἴδιον γὰρ τοῦ νοὸς τὸ ἄστατον. Δυνατὸν
it bring-in property for of-the mind the instability possible
δὲ τοῦτον στῆσαι τῷ πάντα δυναμένῳ ἱστᾷν. ἐὰν
but it to-steady for-the(-one) all able to-steady if
ἀνελλιπῶς τὸν ἀγῶνα κέκτησαι, ἐπιδημήσῃ καὶ ἐν σοὶ
unfailingly the struggle you-keep will-come also in you
ὁ τὴν θάλατταν τοῦ νοὸς περιορίζων· καὶ ἐρεῖ πρὸς
the(-one) the sea of-the mind bounding and will-say to
αὐτὴν ἐν τῇ προσευχῇ σου· Μέχρι τούτου ἐλεύσῃ, καὶ
it in the prayer your to this you-will-come and
οὐχ ὑπερβήσῃ. Ἀδύνατον πνεῦμα δεσμεῖν· ὅπου δὲ ὁ τοῦ
not you-will-pass impossible spirit to-bind where but the of-the
πνεύματος κτίστης, πάντα ὑποτέτακται. Εἰ μὲν ἥλιόν ποτε
spirit creator all is-subjected if indeed (the)-sun ever
τεθέασαι, δυνήσῃ αὐτῷ καὶ συλλαλῆσαι πρεπόντως·
you-have-seen you-will-be-able with-him also to-converse fittingly
ὃ γὰρ οὐχ ἑώρακας, πῶς ἐντυγχάνειν ἀψευδῶς δύνασαι;
what for not you-have-seen how to-converse truly can-you
Ἀρχὴ μὲν προσευχῆς προσβολαὶ μονολογίστως διωκόμεναι 2
beginning indeed of-prayer suggestions by-a-single-word driven-off
ἐκ προοιμίων αὐτῶν. Μεσότης τὸ ἐν τοῖς λεγομένοις
from (the)-outset their middle the in the(-things) said
ἢ νοουμένοις μόνοις εἶναι τὴν διάνοιαν. Τὸ δὲ ταύτης
or thought alone to-be the mind the and its
τέλειον ἁρπαγὴ πρὸς Κύριον. Ἄλλη ἡ ἀγαλλίασις ἡ
perfection rapture to (the)-Lord other the exultation the(-one)
ἐν προσευχῇ τοῖς ἐν συνοδίᾳ διάγουσιν ἐπισυμβαίνουσα,
in prayer to-those in company living coming

καὶ ἑτέρα ἡ τοῖς καθ᾽ ἡσυχίαν προσευχομένοις
and other the(-one) to-those in stillness praying
προσγινομένη. Ἡ μὲν γὰρ ἴσως πεφάνταται μικρόν·
coming the-one indeed for perhaps is-fancied a-little
ἡ δὲ ὅλη ταπεινοφροσύνης πεπλήρωται. Ἐὰν ἀεὶ
the-other and wholly with-humility is-filled if always
γυμνάζῃς τὸν νοῦν μὴ μακρύνειν, καὶ ἐν τῇ τῆς τραπέζης
you-train the mind not to-wander-far even at the of-the table
παραθήκῃ πλησίον σου γενήσεται· εἰ δὲ ἀκωλύτως
serving near you it-will-be if but unchecked
πλάζεται, οὐδέποτέ σοι παραμένειν πέφυκεν· ὁ μὲν
it-wanders never with-you to-remain it-is-wont the indeed
μέγας τῆς μεγάλης καὶ τελείας προσευχῆς ἐργάτης φησί·
great of-the great and perfect prayer worker says
Θέλω εἰπεῖν πέντε λόγους τῷ νοΐ μου, καὶ τὰ ἑξῆς.
I-wish to-speak five words with-the mind my and the(-rest) following
Νηπιωδεστέρων δὲ τὸ τοιοῦτον ἀλλότριον· διόπερ ἡμεῖς
of-(the)-more-childish but the such(-thing) foreign therefore we
μετὰ τῆς ποιότητος, καὶ τοῦ πλήθους τῆς ποσότητος ὡς
with the quality also the abundance of-the quantity as
ἀτελεῖς δεόμεθα· τὸ γὰρ δεύτερον τοῦ προτέρου πρόξενον·
imperfect need the for second of-the first cause
διδοὺς γάρ, φησίν, εὐχὴν καθαρὰν τῷ ἀόκνως εὐχομένῳ
giving for it-says prayer pure to-the(-one) unslothfully praying
ῥυπαρῶς καὶ πεπονημένως· ἄλλο ῥύπος προσευχῆς, καὶ
impurely and laboriously other defilement of-prayer and
ἄλλο ἀφανισμός, καὶ ἄλλο κλοπή, καὶ ἕτερον μῶμος.
other destruction and other theft and other blemish
Ῥύπος ἐστὶ Θεῷ παρίστασθαι, καὶ ἀτόπους ἐννοίας
defilement is before-God to-stand and monstrous thoughts
φαντάζεσθαι· ἀφανισμός ἐστι, τὸ εἰς φροντίδας ἀνωφελεῖς
to-picture destruction is the into cares useless

αἰχμαλωτίζεσθαι· κλοπή ἐστι τὸ ἀνεπαισθήτως τὴν ἔννοιαν
to-be-taken-captive theft is the unnoticed the thought
ῥέμβεσθαι· μῶμός ἐστι προσβολὴ ἡ οἱαοῦν τότε πρὸς
to-wander blemish is suggestion the whatever then to
ἡμᾶς ἐγγίζουσα. Εἰ μὲν οὐ κατὰ μόνας τυγχάνωμεν τῷ
us approaching if indeed not by ourselves we-are at-the
καιρῷ τῆς παραστάσεως, ἔνδοθεν τὸ σχῆμα τῆς ἱκεσίας
time of-the standing within the form of-the supplication
ἀνατυπώσωμεν. Εἰ δὲ οὐ πάρεισι τῶν ἐπαίνων οἱ ὑπηρέται,
let-us-shape if but not are-present of-the praises the servants
καὶ τὸ ἔξωθεν εἶδος εἰς πρεσβείαν τυπώσωμεν. Ἐν τοῖς
also the outward form for intercession let-us-shape in the
γὰρ ἀτελέσι πολλάκις ὁ νοῦς τῷ σώματι συσχηματίζεται·
for imperfect often the mind to-the body is-conformed
πάντες μέν, ἐπὶ πλείω δὲ οἱ τὴν ἄφεσιν τοῦ χρέους
all indeed in greater(-measure) but those the forgiveness of-the debt
λαβεῖν πρὸς βασιλέα πορευόμενοι, ἀμυθήτου συντριμμοῦ
to-receive to (the)-king going of-untold contrition
δέονται. Ἐὰν ἐν εἱρκτῇ ἔτι τυγχάνωμεν, ἀκούσωμεν
need if in prison still we-are let-us-hear
τοῦ λέγοντος Πέτρῳ· Ζῶσαι λέντιον ὑπακοῆς, καὶ
the(-one) saying to-Peter gird-on (the)-towel of-obedience and
ἀπόδυσαι τὰ θελήματά σου, καὶ γυμνὸς τούτων πρόσελθε
strip-off the wills your and naked of-them approach
Κυρίῳ ἐν προσευχῇ σου· τὸ αὐτοῦ μόνου ἐπικαλούμενος
(the)-Lord in prayer your the his alone invoking
θέλημα, καὶ τότε λήψῃ Θεὸν τὸν τῆς σῆς ψυχῆς
will and then you-will-receive God the(-one) of-the your soul
κατέχοντα οἴακα, καὶ ἀκινδύνως κυβερνῶντά σε· ἀναστὰς
holding (the)-helm and safely steering you having-risen
ἐκ φιλοκοσμίας καὶ φιληδονίας, ἀπόῤῥιψε φροντίδας·
from love-of-the-world and love-of-pleasure throw-off cares

ἀπόδυσαι ἐννοίας· ἀπάρνησαι σῶμα· οὐδὲν γὰρ ἕτερόν
strip-off thoughts renounce (the)-body nothing for other
ἐστι προσευχή, εἰ μὴ κόσμου ὁρατοῦ καὶ ἀοράτου
is prayer if not from-(the)-world visible and invisible
ἀλλοτρίωσις. Τί γάρ μοι ὑπάρχει ἐν τῷ οὐρανῷ; Οὐδέν.
estrangement what for to-me is in the heaven nothing
Καὶ παρὰ σοῦ τί ἠθέλησα ἐπὶ τῆς γῆς; Οὐδέν, ἀλλ' ἢ
and from you what did-I-wish on the earth nothing but —
ἀπερισπάστως διὰ παντὸς ἐν προσευχῇ προσκολλᾶσθαί
undistractedly through all(-time) in prayer to-cling
σοι. Τισὶ μὲν πλοῦτος, ἑτέροις δόξα, ἄλλοις δὲ κτῆσις
to-you to-some indeed wealth to-others glory to-others and possession
ἐραστὴ καθέστηκεν· Ἐμοὶ δὲ τὸ προσκολλᾶσθαι τῷ Θεῷ
beloved is to-me but the to-cling — to-God
ἐπιθύμητόν ἐστι, καὶ τίθεσθαι ἐν αὐτῷ τὴν ἐλπίδα τῆς
desirable is and to-place in him the hope of-the
ἀπαθείας μου. Πίστις προσευχὴν ἐπτέρωσε· χωρὶς γὰρ
dispassion my faith prayer gave-wings-to without for
ταύτης εἰς οὐρανὸν πετασθῆναι οὐ δύναται. Αἰτήσωμεν οἱ
it to heaven to-fly not it-can let-us-ask we
ἐμπαθεῖς ἐπιμόνως τὸν Κύριον· πάντες γὰρ οἱ ἐμπαθεῖς
passionate(-ones) persistently the Lord all for the passionate(-ones)
ἐξ ἐμπαθείας εἰς ἀπάθειαν προέκοψαν. Εἰ καὶ μὴ τὸν Θεὸν
from passion to dispassion advanced if even not — God
φοβεῖται ὁ κριτής, ἀλλά γε διὰ τὸ κόπους αὐτῷ
fears the judge yet at-least because-of the trouble to-him
παρέχειν δι' ἁμαρτίας, καὶ πταίσματος χηρεύσασαν ἐξ
to-give through sin and failing widowed from
αὐτοῦ ψυχήν, ποιήσει τὴν ἐκδίκησιν αὐτῆς ἐκ τοῦ ἀντιδίκου
him a-soul he-will-do the vindication her from the adversary
αὐτῆς σώματος, καὶ τῶν πολεμίων αὐτοῦ πνευμάτων.
her body and the hostile its spirits

Τοὺς μὲν εὐγνώμονας ὁ ἀγαθὸς ἡμῶν πραγματευτὴς
the indeed grateful the good our merchant
διὰ τῆς συντόμου τοῦ αἰτήματος παροχῆς, πρὸς τὴν
through the quick of-the request granting to the
ἑαυτοῦ ἀγάπην ἐφέλκεται· τὰς δὲ ἀγνώμονας τῶν κυνῶν
own love draws the but ungrateful of-the dogs
ψυχὰς διὰ τῆς πείνης καὶ τῆς τοῦ αἰτήματος δίψης πρὸς
souls through the hunger and the of-the request thirst by
αὐτὸν παρακαθέζεσθαι διὰ προσευχῆς παρασκευάζει. Ὁ
him to-sit through prayer he-makes the
γὰρ ἀγνώμων κύων κομισάμενος ἄρτον εὐθέως ἀναχωρεῖ
for ungrateful dog having-got bread immediately leaves
τοῦ δεδωκότος. Μὴ λέγε χρονίζων ἐν τῇ δεήσει μηδὲν
the(-one) having-given not say spending-long in the petition nothing
κατωρθωκέναι· ἤδη γὰρ καὶ κατώρθωκας. Τί γὰρ καὶ
to-have-achieved already for also you-have-achieved what for even
ὑψηλότερον ἀγαθὸν τοῦ τῷ Κυρίῳ προσκολλᾶσθαι, καὶ
higher good than-the to-the Lord to-cling and
ἐν τῇ πρὸς αὐτὸν ἑνώσει ἀδιαλείπτως προσκαρτερεῖν.
in the with him union unceasingly to-persevere
Οὐχ οὕτως κατάκριτος δέδοικε τῆς ἑαυτοῦ τιμωρίας
not so a-condemned(-man) fears of-the own punishment
τὴν ἀπόφασιν, ὡς ὁ προσευχῆς ἐπιμελούμενος τὴν
the sentence as the(-one) prayer caring-for the
ταύτης παράστασιν. Ὅθεν εἰ σοφός τις καὶ ἀγχίνους
its standing whence if wise anyone and quick-witted
ὑπάρχει ἐκ τῆς ἐκείνης μνήμης, πᾶσαν λοιδορίαν, καὶ
is from the of-that remembrance all reviling and
ὀργήν, καὶ μέριμναν, καὶ ἀσχολίαν, καὶ θλῖψιν, καὶ κόρον,
anger and care and business and affliction and satiety
καὶ πειρασμόν, καὶ λογισμὸν ὑποστρέφεσθαι δύναται.
and temptation and thought to-turn-back can

Προπαρασκευάζου διὰ ἀεννάου ἐν ψυχῇ προσευχῆς πρὸς
prepare-beforehand through unceasing in soul prayer for
τὴν παράστασιν τῆς σῆς ἱκεσίας, καὶ συντόμως προκόψεις.
the standing of-the your supplication and quickly you-will-advance
3 Ἑώρακα ἐν ὑπακοῇ ἐξαστράπτοντας, καὶ τῆς κατὰ νοῦν
I-have-seen in obedience shining and the in mind
ὅση δύναμις μνήμης Θεοῦ μὴ ἀμελοῦντας ἀθρόον ἐπὶ
as-far-as possible remembrance of-God not neglecting at-once at
προσευχὴν παρασταθέντας, καὶ συντόμως τοῦ ἑαυτῶν
prayer having-stood and quickly the own
νοὸς περιγενομένους καὶ κρουνηδὸν δάκρυα προχεομένους.
mind mastering and in-streams tears pouring-forth
Προπαρεσκευασμένοι γὰρ ὑπὸ τῆς ὁσίας ὑπακοῆς ἐτύγχανον·
prepared-beforehand for by the holy obedience they-were
τῇ μὲν μετὰ πλήθους ψαλμῳδίᾳ, αἰχμαλωσίαι καὶ ῥεμβασμοὶ
the indeed with (a)-crowd psalmody captivities and wanderings
παρέπονται· τῇ δὲ ἰδιαζούσῃ οὐχ οὕτως· ἀλλὰ τῇ μὲν
attend the but private not thus but the-one indeed
ἀκηδίᾳ πολεμεῖ, τῇ δὲ προθυμίᾳ συνεργεῖ. Ἀγάπην μὲν
listlessness wars-on the-other and eagerness helps love indeed
στρατευομένου πρὸς βασιλέα ἀνέδειξε πόλεμος· ἀγάπην
of-a-soldier toward (the)-king showed war love
δὲ μοναχοῦ πρὸς Θεὸν ἤλεγξε προσευχῆς καιρὸς καὶ
and of-a-monk toward God tested of-prayer (the)-time and
παράστασις· τὴν σεαυτοῦ κατάστασιν, ἡ σὴ προσευχὴ
standing the your-own state the your prayer
ἐμφανίσει σοι· ἔσοπτρον γὰρ αὐτὴν τοῦ μοναχοῦ οἱ
will-show to-you (a)-mirror for it of-the monk the
θεολόγοι ἐκεῖνοι ἐκδεδώκασιν· ὁ τὸν τυχὸν μετερχόμενος
theologians those have-declared the(-one) the chance pursuing
ἔργον καὶ προσευχῆς ὥρας καταλαμβανομένης ἐν αὐτῷ
work and of-prayer (the)-hour arriving in it

προσασχολούμενος, ὑπὸ δαιμόνων ἐμπαίζεται. Σκοπὸς γὰρ
occupied by demons is-mocked aim for
τοῖς κλέπταις ὥραν δι᾽ ὥρας ἐξ ἡμῶν ἀποσυλῆσαι.
to-the thieves hour by hour from us to-steal
Μὴ παραιτούμενος, καὶ ὑπὲρ ψυχῆς προσεύχεσθαι, κἂν
not refusing even for (a)-soul to-pray even-if
προσευχὴν μὴ κέκτησαι· ἡ γὰρ πίστις πολλάκις τοῦ
prayer not you-have the for faith often of-the(-one)
αἰτοῦντος καὶ τὸν εὐχόμενον μετὰ συντριμμοῦ ἔσωσε.
asking also the(-one) praying with contrition saved
Μὴ ἐπαίρου ὑπὲρ ἄλλων δεόμενος καὶ εἰσακουόμενος·
not be-lifted-up for others praying and being-heard
ἡ γὰρ ἐκείνων πίστις ἐνήργησε καὶ ἴσχυσε. Παῖς μὲν
the for their faith worked and prevailed (a)-boy indeed
πᾶς πᾶσαν, ἥνπερ ἐκ τοῦ παιδοτρίβου μεμάθηκε σοφίαν,
every all which from the trainer be-has-learned wisdom
καθ᾽ ἡμέραν ἀπαραλείπτως ὑπ᾽ αὐτοῦ ἐκζητηθήσεται·
each day without-omission by him will-be-required
νοῦς δὲ πᾶς, ἥνπερ δύναμιν ἐκ Θεοῦ εἴληφεν, ἐν
(a)-mind and every which power from God it-has-received in
πάσῃ προσευχῇ ἀπαιτηθήσεται· διὸ προσεκτέον, ὅταν
every prayer will-be-demanded therefore one-must-take-heed when
νηφόντως προσεύξῃ, θᾶττον εἰς ὀργὰς πολεμηθήσῃ. Σκοπὸς
soberly you-pray quickly to anger you-will-be-attacked aim
γὰρ οὗτος τῶν ἐχθρῶν ἡμῶν· πᾶσαν μὲν ἀρετήν, ἐπὶ
for this of-the enemies our all indeed virtue in
πλείω δὲ τὴν προσευχὴν αἰσθήσει πολλῇ ποιησώμεθα
greater(-measure) but the prayer with-perception much let-us-make
πάντοτε· τότε ψυχὴ ἐν αἰσθήσει προσεύχεται, ὅταν
always then (the)-soul in perception prays when
θυμοῦ κρείττων γένηται· τὰ πολλαῖς ἱκεσίαις καὶ
than-temper stronger it-becomes the(-things) by-many supplications and

χρόνοις περιποιούμενα μόνιμα. Ὁ κύριον κτησάμενος,
years acquired lasting the(-one) (the)-lord having-acquired
οὐκ ἔτι ἑαυτοῦ ἐν προσευχῇ τὸν μῦθον ὑφηγήσεται·
not any-longer his-own in prayer the word will-lead
τὸ γὰρ πνεῦμα τότε ἐντυγχάνει ὑπὲρ αὐτοῦ ἐν ἑαυτῷ
the for spirit then intercedes for him in himself
στεναγμοῖς ἀλαλήτοις. Πᾶσαν αἰσθητὴν φαντασίαν ἐν
with-groanings unutterable every sensible image in
τῇ προσευχῇ μὴ προσδέξῃ, ἵνα μὴ ἔκστασιν ὑποστῇς·
the prayer not accept that not derangement you-suffer
ἀπαλλαγὴ ἀμφιβολίας, ἀδήλου δήλωσις ἄσειστος.
release of-doubt of-(the)-unclear making-clear unshaken
4 Ἐλεήμων γίνου σφόδρα προσευχῆς ἐπιμελούμενος· ἐν αὐτῇ
merciful be very prayer caring-for in it
γὰρ μοναχοὶ τὰ ἑκατονταπλασίονα λήψονται· τὸ δὲ ἑξῆς
for monks the hundredfold will-receive the and following
ἐν τῷ ἑξῆς. Πῦρ μὲν ἐπιδημῆσαν ἐν καρδίᾳ προσευχὴν
in the following(-age) fire indeed having-come in (the)-heart prayer
ἀνέστησε· ταύτης διεγερθείσης, καὶ εἰς οὐρανὸν ἀναληφθείσης
raised it having-been-roused and to heaven having-been-taken-up
πυρὸς ἐν ἀνωγέῳ ψυχῆς κατάβασις γέγονε. Φασὶ μέν
of-fire in (the)-upper-room of-(the)-soul descent happened say indeed
τινες κρεῖττον εἶναι προσευχὴν μνήμης ἐξόδου·
some better to-be prayer than-(the)-remembrance of-departure
ἐγὼ δὲ μιᾶς ὑποστάσεως δύο οὐσίας ὑμνῶ. Ἵππος
I but of-one hypostasis two natures hymn a-horse
μὲν δόκιμος κατὰ πρόσβασιν διαθερμαίνεσθαι, καὶ τῷ
indeed proven by degrees to-warm-up and to-the
δρόμῳ προστιθέναι πέφυκε· δρόμον δὲ νοῶ, ὑμνῳδίαν·
running to-add is-wont running and I-understand hymnody
ἵππον δὲ τὸν ἀνδρεῖον νοῦν· πόῤῥωθεν ὁ τοιοῦτος
horse and the courageous mind from-afar the such(-one)

ὀσφραίνεται πολέμου, καὶ προπαρασκευασθεὶς μένει λοιπὸν
smells battle and prepared-beforehand remains thereafter
εἰς ἅπαν ἀνίκητος. Χαλεπὸν ἐκ στόματος διψῶντος
in all unconquered hard from (the)-mouth of-a-thirsty(-man)
ὕδωρ ἀφαρπάσαι· χαλεπώτερον δὲ ψυχὴν μετὰ κατανύξεως
water to-snatch harder and a-soul with compunction
προσευχομένην, πρὶν τῆς ταύτης περαιώσεως ἑαυτὴν τῆς
praying before the its completion itself from-the
παραστάσεως, τῆς πολυποθήτου ἀποκόψαι· μὴ ἀποπηδήσῃς
standing the much-longed-for to-cut-off not leap-away
ἄχρις οὗ τὸ πῦρ καὶ τὸ ὕδωρ οἰκονομικῶς ὑπολήξαντα ἴδῃς·
until — the fire and the water providentially subsided you-see
οὐ γὰρ λήψῃ καιρὸν τοιοῦτον πρὸς ἄφεσιν πταισμάτων
not for you-will-get a-time such for forgiveness of-failings
ἴσως ἐν πάσῃ τῇ ζωῇ σου· ὁ προσευχῆς γευσάμενος,
perhaps in all the life your the(-one) prayer having-tasted
ὑπὸ λόγου ἑνὸς πολλάκις προερχομένου, τὸν νοῦν ἐμόλυνε,
by a-word one often coming-forth the mind defiled
καὶ ἐν προσευχῇ παραστάς, τὸ ποθούμενον οὐχ εὗρε
and in prayer having-stood the(-thing) longed-for not found
συνήθως· ἄλλο ἐπισκοπεῖν συχνοτέρως τῇ καρδίᾳ· καὶ
as-usual other to-watch-over more-frequently the heart and
ἄλλο ἐπισκοπεῦσαι καρδίας διὰ νοὸς ἄρχοντος, καὶ
other to-oversee (the)-heart through mind ruling and
ἀρχιερέως λογικὰς θυσίας Χριστῷ προσάγοντος· τοὺς μέν,
high-priest rational sacrifices to-Christ offering some indeed
ὥς φησί τις τῶν θεολογίας προσηγορίαν λαχόντων, τὸ
as says one of-those of-theology (the)-name having-obtained the
ἅγιον καὶ ὑπερουράνιον πῦρ ἐπιδημοῦν καταφλέγει, διὰ
holy and supercelestial fire coming burns-up because-of
τὸ ἔτι ἐλλιπὲς τῆς καθάρσεως· τοὺς δὲ πάλιν φωτίζει
the still deficiency of-the cleansing others and again it-illumines

διὰ τὸ μέτρον τῆς τελειότητος· τὸ αὐτὸ γὰρ πῦρ
because-of the measure of-the perfection the same for fire
καταναλίσκον καὶ φωτίζον φῶς ὀνομάζεται· ὅθεν καί τινες
consuming and illumining light is-called whence also some
ἐκ προσευχῆς ἐξιόντες ὡς ἀπὸ πυρὸς καμίνου ποιοῦνται
from prayer going-out as from (a)-fiery furnace make
τὴν ἔξοδον· κουφισμὸν ῥύπου τινὸς καὶ ὕλης αἰσθόμενοι·
the exit relief of-filth some and of-matter having-felt
ἕτεροι δὲ ὡς ἐκ φωτὸς πεφωτισμένοι, καὶ διπλοΐδα
others and as from light illumined and a-double-cloak
ταπεινώσεως, καὶ ἀγαλλιάσεως ἠμφιεσμένοι. Οἱ γὰρ ἐκτὸς
of-humility and exultation clothed-in those for without
τῶν δύο τούτων ἐνεργειῶν ἐκ προσευχῆς ἐξεληλυθότες
the two these workings from prayer having-come-out
σωματικῶς, ἵνα μὴ εἴπω, Ἰουδαϊκῶς προσηύξαντο, καὶ οὐ
bodily that not I-say in-Jewish-fashion prayed and not
πνευματικῶς. Εἰ σῶμα σώματος προσψαῦον ἀλλοιοῦται
spiritually if a-body a-body touching is-altered
τῇ ἐνεργείᾳ, πῶς δ' ἂν καὶ οὐκ ἀλλοιωθήσεται ὁ
in-the working how and — also not he-will-be-altered the(-one)
Θεοῦ σώματος ἀθώοις χερσὶ προσψαύων;
of-God (the)-body with-innocent hands touching
5 Ἔστι κατὰ τὸν ἐπὶ γῆς βασιλέα, καὶ τὸν ἡμέτερον
it-is-possible like the on earth king also the our
πανάγαθον βασιλέα θεάσασθαι, ποτὲ μὲν δι' ἑαυτοῦ,
all-good king to-see sometimes indeed through himself
ποτὲ δὲ διὰ φίλου· ἄλλοτε δὲ διὰ δούλου· ἔστι δὲ
sometimes and through a-friend at-other-times and through a-servant there-is and
ὅτε καὶ ἀγνώστως τὰς αὐτοῦ δωρεὰς τοῖς στρατιώταις
when also unknown the his gifts to-the soldiers
αὐτοῦ χαριζόμενον· λοιπὸν δὲ καὶ κατὰ τὸν χιτῶνα
his bestowing thereafter and also according-to the tunic

τῆς προσούσης ἡμῖν ταπεινώσεως· ὥσπερ τῷ ἐπὶ γῆς
of-the present in-us humility as to-the on earth
βασιλεῖ ὁ αὐτῷ παριστάμενος, καὶ τὸ πρόσωπον
king the(-one) by-him standing and the face
τὸ οἰκεῖον ἀποστρέφων, καὶ τοῖς ἐχθροῖς τοῦ δεσπότου
the own turning-away and with-the enemies of-the master
διαλεγόμενος βδελυκτός· οὕτως ὑπὸ Κυρίου βδελύσσεται
conversing abominable thus by (the)-Lord is-abhorred
ὁ ἐν προσευχῇ παριστάμενος, καὶ ἀκαθάρτους
the(-one) in prayer standing and unclean
λογισμοὺς προσλαμβανόμενος ἐρχομένου τοῦ κυνὸς τῷ
thoughts entertaining coming the dog with-the
ὅπλῳ δίωκε· καὶ ὁσάκις ἀναιδεύεται, μὴ ἐνδώσεις
weapon drive(-it)-off and as-often-as it-is-shameless not you-shall-yield
αὐτῷ· αἴτει διὰ πένθους, ζήτει δι᾽ ὑπακοῆς· κροῦε
to-it ask through mourning seek through obedience knock
διὰ μακροθυμίας· οὐ γὰρ οὕτως αἰτῶν λαμβάνει, καὶ
through long-suffering not for thus asking receives and
ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.
the(-one) seeking finds and to-the(-one) knocking it-will-be-opened
Φυλάττου μή, ὡς ἔτυχεν, ὑπὲρ εὔξασθαι θήλεως ἐν
beware lest as it-happened for to-pray a-woman in
προσευχῇ σου, μήπως ἐκ δεξιῶν συληθήσῃ. Μὴ θέλε τὰς
prayer your lest from (the)-right you-be-robbed not wish the
σωματικὰς πράξεις ἐξαγορεύειν, ὥς εἰσιν, ἵνα μὴ ἑαυτῷ
bodily deeds to-confess as they-are that not to-yourself
ἀντεπίβουλος γίνῃ. Μὴ γένηταί σοι ὁ τῆς προσευχῆς
a-plotter you-become not let-become for-you the of-the prayer
καιρός, σκέψεως ἀναγκαίων καὶ πνευματικῶν πραγμάτων
time of-consideration of-necessary and spiritual matters
ὥρα. Εἰ δὲ μὴ τὸ κρεῖττον ἐκλάπῃς, ὁ κρατῶν
an-hour if but not the better you-are-robbed-of the(-one) holding

ἀπαύστως τὴν τῆς προσευχῆς βακτηρίαν, οὐ προσκόψει. Εἰ
ceaselessly the of-the prayer staff not will-stumble if
δὲ καὶ συμβῇ, ὅμως οὐ πεσεῖται εἰς τέλος· προσευχὴ γάρ
but even it-happens nevertheless not will-fall to (the)-end prayer for
ἐστι Θεοῦ τυραννὶς εὐσεβής, τὴν ταύτης ὠφέλειαν ἐκ τῶν
is of-God coercion pious the its benefit from the
δαιμονικῶν ἐμποδίων ἐν καιρῷ συνάξεως τεκμαιρόμεθα.
demonic hindrances at (the)-time of-service we-infer
Τὸν δὲ ταύτης καρπὸν ἐκ τῆς τοῦ ἐχθροῦ ἥττης· Ἐν
the and its fruit from the of-the enemy defeat in
τούτῳ γὰρ ἔγνων, ὅτι τεθέληκάς με, ὅτι οὐ μὴ ἐπιχάρῃ ἐν
this for I-knew that you-have-favored me that not — will-rejoice in
καιρῷ πολέμου ὁ ἐχθρός μου ἐπ' ἐμέ. Ἐκέκραξα, φησὶν ὁ
(the)-time of-war the enemy my over me I-cried says the
Ψάλλων, ἐν ὅλῃ καρδίᾳ μου· τοῦτ' ἔστι, σώματι, καὶ ψυχῇ,
Psalmist with whole heart my this is with-body and soul
καὶ πνεύματι. Ὅπου γάρ εἰσι δύο οἱ ἔσχατοι συνειλεγμένοι,
and spirit where for are two the last gathered
ἐκεῖ ἐστιν ὁ Θεὸς ἐν μέσῳ αὐτῶν. Οὐδὲ τὰ κατὰ
there is — God in (the)-midst of-them neither the(-things) of
σῶμα, οὐδὲ τὰ κατὰ πνεῦμα πάντα ὅμοια. Τισὶ
body nor the(-things) of spirit all alike for-some
μὲν γὰρ τὸ σύντομον· τισὶ δὲ τὸ σχολαιότερον ἐν τῇ
indeed for the quick for-some and the slower in the
ψαλμῳδίᾳ συνέρχεται· οἱ μὲν γὰρ τῇ αἰχμαλωσίᾳ,
psalmody helps the-ones indeed for with-the captivity
οἱ δὲ τῇ ἀμαθίᾳ λέγουσι πολεμεῖν. Ἐὰν ἀδιαλείπτως
the-others and with-the ignorance say to-war if unceasingly
κατὰ τῶν σῶν ἐχθρῶν ἐντυγχάνῃς τῷ βασιλεῖ, ἡνίκα πρὸς
against the your enemies you-petition the king when to
σὲ παραγίνωνται, θάρσει, οὐ κοπιάσεις· αὐτοὶ γὰρ ἐφ'
you they-come take-heart not you-will-toil they for of

ἑαυτοῖς συντόμως σου ἀποστήσονται· οὐ γὰρ θέλουσιν οἱ
themselves quickly from-you will-depart not for wish the
ἀνόσιοι καθορᾷν σε στέφανον λαμβάνειν διὰ προσευχῆς
unholy to-see you a-crown receiving through prayer
ἐκ τῆς πρὸς αὐτοὺς μάχης· πρὸς δὲ τούτοις, καὶ ὡς
from the against them battle besides and these also as
ἀπὸ πυρὸς μαστιζόμενοι ὑπὸ τῆς προσευχῆς φεύξονται.
by fire scourged by the prayer they-will-flee
Ἀνδρείαν κτῆσαι πᾶσαν, καὶ ἕξεις Θεὸν διδάσκαλον
courage acquire all and you-will-have God (as)-teacher
προσευχῆς σου. Οὐκ ἔστι τὸ βλέπειν, διὰ λόγου
of-prayer your not it-is-possible the seeing through word
μανθάνειν, τῇ φύσει γὰρ ἕπεται· οὐδὲ προσευχῆς κάλλος
to-learn the nature for follows nor of-prayer (the)-beauty
δι᾽ ἑτέρας διδαχῆς· αὐτὴ γὰρ ἐφ᾽ ἑαυτῆς διδάσκαλον τὸν
through other teaching it for in itself (as)-teacher —
Θεὸν ἔχει τὸν διδάσκοντα ἄνθρωπον γνῶσιν, καὶ διδόντα
God has the(-one) teaching man knowledge and gives
εὐχὴν τῷ εὐχομένῳ, καὶ εὐλογοῦντα ἔτη δικαίων.
*prayer to-the(-one) praying and blesses (the)-years of-(the)-just

From the pit of ignorance John dares to speak of the earthly heaven. Dispassion is the heaven of the mind, which counts the demons' tricks as toys; the dispassionate man has made his flesh incorruptible and his senses subject to his mind. One dispassionate man exceeds another, and the Syrian asked God to hold back the waves of his grace. Every vice has its measure in an opposite virtue, and the mark of holy dispassion is to say that the evil one came and went unnoticed. Dispassion is the palace of the heavenly King: all should run to reach its bridal chamber, or a mansion near it, or at least get within the wall. It raises the poor mind from the dunghill of the passions, and love seats him with the holy angels.

1 Ἰδοὺ λοιπὸν καὶ ἡμεῖς οἱ τεθέντες ἐν λάκκῳ
behold thereafter also we the(-ones) having-been-placed in (a)-pit
ἀγνωσίας βαθυτάτῳ καὶ σκοτεινοῖς πάθεσι, καὶ σκιᾷ
of-ignorance deepest and dark passions and (the)-shadow
θανάτου τούτου τοῦ σώματος, περὶ τοῦ ἐπιγείου οὐρανοῦ
of-death this of-the body about the earthly heaven
ἐκ θρασύτητος φιλοσοφεῖν ἀρχόμεθα. Ἔχει μὲν γὰρ τὸ
from rashness to-philosophize begin has indeed for the
στερέωμα τοὺς ἀστέρας κάλλος, ἡ δὲ ἀπάθεια τὰς ἀρετὰς
firmament the stars (as)-beauty the and dispassion the virtues
κόσμον· οὐδὲν γὰρ ἕτερόν τι ἔγωγε ἀπάθειαν ὑπείληφα
(as)-adornment nothing for other anything I dispassion have-taken
εἶναι· ἀλλ' ἢ ἐγκάρδιον νοὸς οὐρανόν, τὰς τῶν δαιμόνων
to-be but — (the)-inward of-mind heaven the of-the demons
πανουργίας, ἀθύρματα λοιπὸν λογιζόμενον. Ἀπαθὴς μὲν
villainies games thereafter reckoning dispassionate indeed
οὖν κυρίως καὶ ὑπάρχει, καὶ γνωρίζεται, ὁ τὴν
then properly both is and is-known the(-one) the
σάρκα μὲν ἄφθαρτον ποιήσας, τὸν δὲ νοῦν τῆς κτίσεως
flesh indeed incorruptible having-made the and mind of-the creation

ἀνυψώσας, τὰς δὲ πάσας αἰσθήσεις τούτῳ ὑποτάξας·
having-raised-above the and all senses to-it having-subjected
τῷ δὲ προσώπῳ Κυρίου τὴν ψυχὴν παραστήσας ὑπὲρ
to-the and face of-(the)-Lord the soul having-presented beyond
τὴν ἑαυτῆς ἰσχὺν πρὸς αὐτὸν ἀεὶ ἐπεκτεινομένης. Τινὲς
the own strength toward him always reaching-forth some
δὲ πάλιν ἀπάθειαν εἶναι ὁρίζονται ἀνάστασιν ψυχῆς πρὸ
and again dispassion to-be define resurrection of-soul before
τοῦ σώματος· ἄλλοι δὲ ἐπίγνωσιν Θεοῦ τελείαν, ἀγγέλων
the body others and knowledge of-God perfect (than)-angels
δευτέραν· αὕτη οὖν ἡ τελεία τῶν τελείων ἀτέλεστος
second this then the perfect of-the perfect unending
τελειότης καθά μοί τις αὐτῆς γευσάμενος ὑφηγήσατο,
perfection as to-me one of-it having-tasted explained
οὕτω λοιπὸν τὸν νοῦν ἁγιάζει, καὶ τῶν ὑλῶν ἀφαρπάζει,
so thereafter the mind sanctifies and from-the materials snatches
ὡς τὸ πολὺ τῆς ἐν σαρκὶ ζωῆς, μετὰ τὴν κατάληψιν
that the most of-the in flesh life after the attaining
μέντοι τοῦ οὐρανίου λιμένος, ἐν οὐρανῷ ἐξεστηκότα αὐτὸν
indeed of-the heavenly harbor in heaven rapt it
πρὸς θεωρίαν ἀνυψοῖ· περὶ οὗ καί φησί που ὁ
to contemplation raises about whom also says somewhere the(-one)
πεῖραν ἴσως εἰληφώς, ὅτι τοῦ Θεοῦ οἱ κραταιοὶ τῆς γῆς
experience perhaps having-had that — of-God the mighty of-the earth
σφόδρα ἐπήρθησαν· τοιοῦτον ἔγνωμεν καὶ τὸν Αἰγύπτιον,
exceedingly were-exalted such we-knew also the Egyptian
τὸν μὴ ἐῶντα τὰς ἑαυτοῦ χεῖρας ἐπὶ πολὺ τεταμένας
the(-one) not letting the own hands for long stretched
ἐν προσευχῇ, ἡνίκα ἂν μετά τινων προσηύχετο.
in prayer when — with others he-prayed

2 Ἔστιν ἀπαθής, καὶ ἔστιν ἀπαθοῦς ἀπαθέστερος.
there-is a-dispassionate and there-is than-a-dispassionate more-dispassionate
Ὁ μὲν γὰρ ἰσχυρῶς μισεῖ τὰ πονηρά, ὁ
the-one indeed for strongly hates the(-things) evil the-other
δὲ ἀπλείστως πλουτεῖ ἐν ἀρεταῖς, καὶ ἡ ἀγνεία
and insatiably is-rich in virtues and the purity
ἀπάθεια λέγεται, καὶ εἰκότως. Προοίμιον γὰρ τῆς κοινῆς
dispassion is-called and fittingly prelude for of-the common
ἀναστάσεως καὶ ἀφθαρσίας φθαρτῶν. Ἀπάθειαν ἔδειξεν
resurrection and incorruption of-corruptible(-beings) dispassion showed
ὁ εἰπών· Νοῦν Κυρίου κέκτημαι. Ἀπάθειαν ἔδειξεν
the(-one) having-said (the)-mind of-(the)-Lord I-have dispassion showed
ὁ εἰπὼν Αἰγύπτιος, μὴ φοβεῖσθαι τὸν Κύριον. Ἀπάθειαν
the having-said Egyptian not to-fear the Lord dispassion
ἔδειξεν ὁ ἀνθυποστρέψαι τὰ πάθη εὐξάμενος. Τίς πρὸ
showed the(-one) to-return the passions having-prayed who before
τῆς μελλούσης λαμπρότητος, ὡς ὁ Σύρος ἐκεῖνος ἀπαθείας
the coming glory as the Syrian that of-dispassion
ἠξίωται; Ὁ μὲν γὰρ Δαυῒδ ὁ περίφημος ἐν
has-been-deemed-worthy — indeed for David the famous among
προφήταις· Ἄνες μοι, φησὶν πρὸς Κύριον, ἵνα ἀναψύξω.
prophets loose me he-says to (the)-Lord that I-may-be-refreshed
Ὁ δὲ τοῦ Θεοῦ ἀθλητής· Ἄνες τὰ κύματα τῆς χάριτός
the but — of-God athlete loose the waves of-the grace
σου. Ἀπάθειαν ἔχει ψυχή, ἡ οὕτως ποιωθεῖσα ταῖς
your dispassion has a-soul the(-one) so formed by-the
ἀρεταῖς, ὡς οἱ ἐμπαθεῖς ταῖς ἡδοναῖς. Εἰ τοῦτο ὅρος
virtues as the passionate by-the pleasures if this (the)-definition
γαστριμαργίας, τό, καὶ μὴ ὀρεγόμενον βιάζεσθαι, τοῦτο
of-gluttony the even not desiring to-force(-oneself) this
πάντως ὅρος ἐγκρατείας, τὸ καὶ πεινῶσαν τὴν
surely (the)-definition of-continence the even hungry the

φύσιν ἀνυπεύθυνον οὖσαν ἐπικρατεῖν. Εἰ τοῦτο ὅρος
nature blameless being to-master if this (the)-definition
λαγνείας, τό, καὶ ἐπὶ ζώοις καὶ ἀψύχοις μαίνεσθαι· τοῦτο
of-lust the even at animals and lifeless(-things) to-rage this
ὅρος ἁγνείας, τό, ἐπὶ πᾶσιν ὡς ἀψύχοις τῇ αἰσθήσει
(the)-definition of-purity the toward all as lifeless in-the perception
διακεῖσθαι. Εἰ τοῦτο φιλαργυρίας πέρας, τό, μηδέποτε τοῦ
to-be-disposed if this of-avarice (the)-limit the never from-the
συναθροίζειν παύεσθαι, ἢ κορέννυσθαι· τοῦτο ἀκτημοσύνης,
gathering to-cease or to-be-sated this of-poverty
τό, μηδὲ τοῦ σώματος φείσασθαι τοῦ ἰδίου. Εἰ τοῦτο
the not-even the body to-spare the own if this
ἀκηδίας πέρας, τό, ἐν πάσῃ ὑπάρχοντα ἀνέσει ὑπομονὴν
of-listlessness (the)-limit the in all being ease patience
μὴ κεκτῆσθαι· τοῦτο ὑπομονῆς, τό, ἐν θλίψει ὄντα, ἄνεσιν
not to-have this of-patience the in affliction being ease
ἔχειν λογίζεσθαι. Εἰ τοῦτο ὀργῆς πέλαγος, τὸ καὶ μηδενὸς
to-have to-reckon if this of-anger (the)-sea the even no-one
παρόντος θηριοῦσθαι· τοῦτο μακροθυμίας τοῦ ἀπόντος,
being-present to-grow-savage this of-long-suffering the absent
τοῦ λοιδοροῦντος καὶ παρόντος ὡσαύτως γαληνιᾷν. Εἰ
the reviler and present alike to-be-calm if
τοῦτο κενοδοξίας ὕψος, τὸ καὶ μηδενὸς παρόντος τοῦ
this of-vainglory (the)-height the even no-one being-present of-the(-one)
ἐπαινεῖν ὀφείλοντος κενοδοξίας ἔργα σχηματίζεσθαι, τοῦτο
to-praise obliged of-vainglory works to-put-on this
πάντως ἀκενοδοξίας εἶδος, τὸ μηδέποτε ἐν παρουσίαις
surely of-freedom-from-vainglory (the)-form the never in presences
τὴν ἔννοιαν κλέπτεσθαι. Εἰ τοῦτο εἶδος ἀπωλείας,
the thought to-be-robbed if this (the)-form of-destruction
εἴγουν ὑπερηφανίας τὸ ἐν εὐτελεῖ σχήματι ἐπαίρεσθαι,
that-is of-pride the in humble dress to-be-lifted-up

τοῦτο σωτηριῶδες ταπεινώσεως τεκμήριον, τὸ ἐν ὑψηλοῖς
this saving of-humility proof the in lofty
ἐγχειρήμασι, καὶ κατορθώμασι ταπεινὸν ἔχειν φρόνημα. Καὶ
undertakings and achievements humble to-have mind and
εἰ τοῦτο ἐμπαθείας παντελοῦς τεκμήριον, τὸ πᾶσι τοῖς
if this of-passion complete proof the to-all the(-things)
ὑπὸ δαιμόνων ὑποσπειρομένοις σχεδὸν ὀξέως ὑπείκειν. Ἐγὼ
by demons sown almost quickly to-yield I
τοῦτο τῆς ἁγίας ἀπαθείας ὑπείληφα γνώρισμα, τὰ δύνασθαι
this of-the holy dispassion have-taken (as)-mark the to-be-able
ἐναργῶς λέγειν· Ἐκκλίνοντος ἀπ' ἐμοῦ τοῦ πονηροῦ, οὐκ
clearly to-say turning-away from me the wicked(-one) not
ἐγίνωσκον, οὐδὲ πῶς ἐλήλυθεν, οὐδὲ τίνος ἕνεκα, οὐδὲ
I-knew nor how he-has-come nor what for nor
πῶς ἀπελήλυθεν, ἀλλ' ὅλος λοιπὸν ἀναισθήτως πρὸς τὰ
how he-has-gone but wholly thereafter insensibly toward the
τοιαῦτα ἔχω· ἡνωμένος ὅλος ὤν, καὶ ἀεὶ ἐσόμενος Θεῷ.
such(-things) I-am united wholly being and always going-to-be to-God
3 Ὁ τοιαύτης καταστάσεως ἠξιωμένος, ἔτι ὢν ἐν σαρκί,
the(-one) of-such state deemed-worthy still being in flesh
αὐτὸν τὸν ἐνοικοῦντα ἀεὶ ἐν ἅπασι λόγοις, καὶ ἔργοις,
him the(-one) dwelling(-within) always in all words and deeds
καὶ διανοήμασιν ἔχει κυβερνῶντα. Ὅθεν λοιπὸν καὶ ὡς
and thoughts has steering whence thereafter also as
φωνῆς τινος, τῆς τοῦ Κυρίου βουλήσεως ἔνδον διὰ
a-voice some the of-the Lord will within through
φωτισμοῦ ἀντιλαμβάνεται, πάσης διδασκαλίας ἀνθρωπίνης
illumination he-perceives than-all teaching human
ὑψηλότερος γενόμενος· Πότε ἥξω, καὶ ὀφθήσομαι τῷ
higher having-become when shall-I-come and appear before-the
προσώπῳ τοῦ Θεοῦ; οὐ γὰρ φέρω λοιπὸν τοῦ πόθου τὴν
face — of-God not for I-bear thereafter of-the longing the

ἐνέργειαν· ἀλλὰ ζητῶ, ὅπερ ἀθάνατον κάλλος πρὸ τῆς
force but I-seek that-which immortal beauty before the
πηλοῦ μοι δέδωκας. Ὁ ἀπαθής, τί δεῖ πολλὰ
clay to-me you-have-given the dispassionate(-man) what need many(-things)
λέγειν; ζῇ μὲν οὐκ ἔτι αὐτός, ζῇ δὲ ἐν αὐτῷ ὁ Χριστός,
to-say lives indeed no longer himself lives but in him — Christ
καθά φησιν ὁ τὸν ἀγῶνα τὸν καλὸν ἀγωνισάμενος,
as says the(-one) the fight the good having-fought
καὶ τὸν δρόμον τετελεκώς, καὶ τὴν πίστιν τετηρηκὼς
and the course having-finished and the faith having-kept
ὀρθόδοξον. Οὐ συνίσταται διάδημα βασιλέως ἐξ ἑνὸς
orthodox not is-made (the)-diadem of-a-king from one
λίθου, καὶ οὐ τελειοῦται ἀπάθεια, ἂν μιᾶς ἀρετῆς καὶ τῆς
stone and not is-perfected dispassion if one virtue even the
τυχούσης ἀμελήσωμεν· ἀπάθειαν μὲν νοήσεις, τὸ τοῦ
least we-neglect dispassion indeed you-will-understand the of-the
ἐπουρανίου βασιλέως ἐν οὐρανοῖς παλάτιον. Πολλὰς δὲ
heavenly king in heaven palace (the)-many and
μονὰς τὰς ἔνδον τῆς πόλεως ταύτης κατασκηνώσεις. Τεῖχος
mansions the within the city this dwellings (the)-wall
τὴν Ἰερουσαλήμ, τὴν τῶν πταισμάτων ἄφεσιν. Δράμωμεν,
— Jerusalem the of-the failings forgiveness let-us-run
ἀδελφοί, τῆς ἐν τῷ νυμφῶνι τοῦ παλατίου εἰσόδου τυχεῖν·
brothers the in the bridal-chamber of-the palace entry to-obtain
εἰ δὲ ἔκ τινος ἢ φορτίου προλήψεως, ὢ τῆς συμφορᾶς!
if but by some or burden preconception oh the misfortune
ἢ χρόνου προκατελήφθημεν, κἂν μονήν τινα πέριξ τοῦ
or time we-have-been-overtaken at-least a-mansion some around the
νυμφῶνος προφθάσωμεν. Εἰ δὲ ἔτι ὀκλάζομεν, ἢ παρειμένοι
bridal-chamber let-us-reach if but still we-falter or slack
τυγχάνομεν, κἂν ἐντὸς τοῦ τείχους παντὶ τρόπῳ γενώμεθα·
we-are at-least within the wall by-every way let-us-be

ὁ γὰρ πρὸ τέλους ἐκεῖ μὴ εἰσελθών, μᾶλλον δὲ μὴ
the(-one) for before (the)-end there not having-entered rather but not
ὑπερβεβηκὼς ἐν ἐρημίᾳ αὐλισθήσεται. Διὰ τοῦτό τις
having-crossed in (the)-desert will-lodge because-of this one
ηὔχετο λέγων· Ἐν τῷ Θεῷ μου ὑπερβήσομαι τεῖχος. Καὶ
prayed saying in — God my I-shall-leap (a)-wall and
ἕτερος ὡς ἐκ προσώπου τοῦ Θεοῦ φησιν· Οὐχ αἱ ἁμαρτίαι
another as from (the)-person — of-God says not the sins
ὑμῶν εἰσιν αἱ διαχωρίζουσαι ἀνὰ μέσον ὑμῶν καὶ
your are the(-things) dividing in the-midst of-you and
ἐμοῦ; Διακόψωμεν, ὦ φίλοι, τὸ μεσότειχον τοῦ φραγμοῦ,
me let-us-break-through O friends the dividing-wall of-the fence
ὅπερ διὰ παρακοῆς κακῶς ᾠκοδομήσαμεν· λάβωμεν
which through disobedience wickedly we-built let-us-receive
ἐντεῦθεν λύσιν τοῦ χρέους, διότι οὐκ ἔστιν ἐν τῷ ᾅδῃ
here release of-the debt because not is in — Hades
ὁ δυνάμενος ἰάσασθαι. Σχολάσωμεν, ἀδελφοί, καὶ γὰρ
the(-one) able to-heal let-us-be-still brothers and for
σχολασταὶ ἀπεγράφημεν· οὐκ ἔστι πτῶμα, οὐκ ἔστι
(men)-of-leisure we-were-enrolled not it-is-possible a-fall not it-is-possible
καιρόν, οὐκ ἔστι φορτίον προφασίσασθαι· ὅσοι γὰρ
time not it-is-possible burden to-plead as-many-as for
ἔλαβον τὸν Κύριον διὰ λούτρου παλιγγενεσίας, ἔδωκε
received the Lord through (the)-bath of-regeneration he-gave
αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, εἰπών· Σχολάσατε
them power children of-God to-become having-said be-still
καὶ γνῶτε, ὅτι ἐγώ εἰμι ὁ Θεός, καὶ ἡ ἀπάθεια. Αὐτῷ
and know that I am — God and the dispassion to-him
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the glory to the ages of-the ages amen

Ἀνιστᾷ μὲν ἀπὸ γῆς εἰς οὐρανὸν πένητα νοῦν· καὶ ἀπὸ 4
raises indeed from earth to heaven (the)-poor mind and from
κοπρίας παθῶν ἐγείρει πτωχὸν ἡ μακαρία ἀπάθεια· ἡ δὲ
(the)-dunghill of-passions lifts (the)-beggar the blessed dispassion the and
πανύμνητος ἀγάπη ποιεῖ αὐτὸν τοῦ καθίσαι μετὰ ἀρχόντων,
all-praised love makes him the to-sit with princes
ἁγίων ἀγγέλων, μετὰ ἀρχόντων λαοῦ Κυρίου.
holy angels with princes of-(the)-people of-(the)-Lord

XXX · FAITH, HOPE, AND LOVE

After all that has been said these three remain, faith, hope, and love, and love is greatest, for God is called love. Love is likeness to God, the soul's intoxication, and an abyss of long-suffering; blessed is the man who loves God as a madman loves his beloved, and no mother clings to her nursing child as a son of love clings to the Lord. A soul mingled with God's love shines outwardly, as Moses did. Hope is the wealth of unseen wealth and the door of love. John asks love how Jacob saw her on the ladder; she answers that he cannot learn her beauty until freed of grossness, and that the ladder itself teaches the ascent, with her at its top.

Νυνὶ δὲ λοιπόν, μετὰ πάντα τὰ προειρημένα, μένει 1
now and thereafter after all the(-things) aforesaid remain
τὰ τρία ταῦτα, τὰ τὸν σύνδεσμον πάντων ἐπισφίγγοντα
the three these which the bond of-all tighten
καὶ κρατοῦντα, πίστις, ἐλπίς, ἀγάπη· Μείζων δὲ πάντων
and hold faith hope love greater but of-all
ἡ ἀγάπη· Θεὸς γὰρ ὀνομάζεται. Πλὴν ἔγωγε τὴν μὲν
the love God for it-is-named but I the-one indeed
ἀκτῖνα ὁρῶ, τὴν δὲ φῶς, τὴν δὲ κύκλον· πάντα δὲ ἓν
(a)-ray see the-other and light the-other and disk all but one
ἀπαύγασμα καὶ μίαν λαμπρότητα. Ἡ μὲν γὰρ πάντα
radiance and one brightness the-one indeed for all

δύναται καὶ ποιεῖν, καὶ δημιουργεῖν· τὴν δὲ ἔλεος Θεοῦ
can both to-do and to-create the-other and (the)-mercy of-God
περικυκλοῖ, καὶ ἀκαταίσχυντον ποιεῖ· ἡ δὲ οὐδὲ πίπτει
surrounds and unashamed makes the-other and neither falls
οὐδ' ἑστήκει τοῦ θέειν· οὐδὲ τὸν τρωθέντα ἠρεμεῖν
nor stands-still from-the running nor the(-one) wounded to-rest
λοιπὸν τῆς μακαρίας μανίας ἐᾷ. Ὁ περὶ ἀγάπης
thereafter from-the blessed madness allows the(-one) about (the)-love
Θεοῦ λέγειν βουλόμενος, περὶ Θεοῦ λέγειν ἐπεχείρησε.
of-God to-speak wishing about God to-speak has-undertaken
Περὶ Θεοῦ δὲ λόγος διεξιέναι, σφαλερὸν καὶ ἐπικίνδυνον
about God and (a)-discourse to-go-through hazardous and dangerous
τοῖς μὴ προσέχουσιν. Ὁ περὶ ἀγάπης λόγος, ἀγγέλοις
for-those not taking-heed the about love discourse to-angels
γνώριμος· κἀκείνοις κατὰ τὴν ἐνέργειαν τῆς ἐλλάμψεως·
known and-to-them according-to the working of-the illumination
Ἀγάπη ὁ Θεός ἐστιν, ὁ ὅρον δὲ τούτου λέγειν
love — God is the(-one) (a)-definition but of-this to-state
βουλόμενος, ἐν ἀβύσσῳ τυφλώττων τὸν ψάμμον μετρεῖ.
wishing in (the)-abyss being-blind the sand measures
2 Ἀγάπη κατὰ μὲν ποιότητα ὁμοίωσις Θεοῦ, καθ'
love according-to indeed quality likeness of-God as-far
ὅσον βροτοῖς ἐφικτόν. Κατὰ δὲ ἐνέργειαν μέθη
as to-mortals attainable according-to and working intoxication
ψυχῆς· κατὰ δὲ τὴν ἰδιότητα πηγὴ πίστεως, ἄβυσσος
of-soul according-to and the property spring of-faith abyss
μακροθυμίας, θάλασσα ταπεινώσεως· ἀγάπη ἐστὶ κυρίως
of-long-suffering sea of-humility love is properly
ἀπόθεσις παντοίας ἐναντίας ἐννοίας· εἴπερ ἡ ἀγάπη οὐ
putting-off of-every-kind contrary thought if-indeed the love not
λογίζεται τὸ κακόν. Ἀγάπη, καὶ ἀπάθεια, καὶ υἱοθεσία,
reckons the evil love and dispassion and adoption

τοῖς ὀνόμασι, καὶ μόνοις διακέκριται. Ὡς φῶς, καὶ πῦρ,
by-the names and alone are-distinguished as light and fire
καὶ φλὸξ εἰς μίαν συντρέχουσιν ἐνέργειαν, οὕτω καὶ
and flame into one run-together working thus also
περὶ τούτων νόει. Κατὰ τὸ μέτρον τῆς ἐλλείψεως
about these understand according-to the measure of-the lack
ἐνυπάρχει φόβος· ὁ γὰρ φόβου χωρὶς ἀγάπης
is-present fear the(-one) for fear without with-love
πεπλήρωται, ἢ τὴν ψυχὴν νενέκρωται· οὐδὲν τὸ
is-filled or the soul has-deadened nothing the(-thing)
δυσχερὲς ἀπὸ τῶν ἀνθρωπίνων καὶ πόθου, καὶ φόβου,
difficult from the(-things) human both of-longing and fear
καὶ σπουδῆς, καὶ ζήλου, καὶ δουλείας, καὶ ἔρωτος Θεοῦ
and zeal and jealousy and service and love for-God
παραθεῖναι εἰκόνας. Μακάριος ὅστις τοιοῦτον πρὸς Θεὸν
to-set-forth images blessed whoever such toward God
ἐκτήσατο ἔρωτα, οἷον μανικὸς ἐραστὴς πρὸς τὴν ἑαυτοῦ
has-acquired love as a-mad lover toward the own
ἐρωμένην κέκτηται. Μακάριος ὁ οὕτως φοβηθεὶς τὸν
beloved has blessed the(-one) so having-feared the
Κύριον, ὡς δικαστὴν κατάδικοι δεδοίκασι· μακάριος ὁ
Lord as a-judge (the)-condemned fear blessed the(-one)
οὕτως σπουδαῖος γενόμενος ἐν τῇ ὄντως σπουδῇ, ὡς
so zealous having-become in the truly zeal as
εὐγνώμονες δοῦλοι πρὸς τὸν οἰκεῖον κύριον. Μακάριος
grateful slaves toward the own master blessed
ὃς οὕτως ζηλωτὴς ἐν ἀρεταῖς γέγονεν, ὡς οἱ περὶ
who so jealous in virtues has-become as those over
τὰς ἑαυτῶν ὁμοζύγους ἐκ ζήλου νήφοντες. Μακάριος
the own wives from jealousy watchful blessed
ὁ οὕτως Κυρίῳ ἐν προσευχῇ παριστάμενος, ὡς
the(-one) so before-(the)-Lord in prayer standing as

ὑπηρέται βασιλεῖ παρεστήκασι. Μακάριος ὁ Κύριον,
servants before-a-king stand blessed the(-one) (the)-Lord
ὡς ἀνθρώπους ἀποθεραπεύειν ἀνελλιπῶς ἀγωνιζόμενος·
as men to-serve unfailingly striving
οὐχ οὕτως μήτηρ ὑπομαζίῳ ὡς ἀγάπης υἱὸς τῷ Κυρίῳ
not so a-mother to-(her)-nursling as of-love a-son to-the Lord
προσκολλᾶσθαι πέφυκε πάντοτε. Ὁ ὄντως ἐρῶν ἀεὶ
to-cling is-wont always the(-one) truly loving always
τὸ τοῦ φιλουμένου πρόσωπον φαντάζεται, καὶ τοῦτο ἔνδον
the of-the beloved face pictures and it within
ἐνηδόνως περιπτύσσεται ὁ τοιοῦτος. Οὐκ ἔτι οὐδὲ καθ’
delightedly embraces the such(-one) no longer even in
ὕπνους ἠρεμεῖν τοῦ πόθου δύναται· ἀλλὰ κἀκεῖσε πρὸς
sleep to-rest from-the longing he-can but and-there with
τὸ ποθούμενον ἀδολεσχεῖ. Οὕτως ἐπὶ σωμάτων, οὕτως
the(-one) longed-for he-converses thus in bodies thus
ἐπὶ ἀσωμάτων πέφυκε γίνεσθαι. Τρωθείς τις περὶ ἑαυτοῦ
in bodiless(-things) it-is-wont to-happen wounded one about himself
ἔλεγεν, ὅπερ θαυμάζω, ὡς Ἐγὼ καθεύδω διὰ τὴν χρείαν
said which I-marvel-at that I sleep because-of the need
τῆς φύσεως, ἡ δὲ καρδία μου ἀγρυπνεῖ διὰ τὸ πλῆθος
of-the nature the but heart my keeps-watch because-of the abundance
τοῦ ἔρωτος. Σημειωτέον σοι, ὦ πισυνέ, ὅτι περ μετὰ
of-the love (it-is)-to-be-noted by-you O faithful(-one) that indeed with
τούτων θηρίων παρὰ τῆς ἐλάφου ψυχῆς ὄλεθρον, τότε
these of-beasts by the deer soul destruction then
ἐπιποθεῖ καὶ ἐκλείπει πρὸς Κύριον πυρὶ τῆς ἀγάπης, ὡς
longs and faints for (the)-Lord by-fire of-the love as
ὑπὸ ἰοῦ βαλλομένη. Ἡ μὲν τῆς πείνης ἐνέργεια ἄδηλός
by venom struck the indeed of-the hunger working unclear
τις καὶ ἀσήμαντος· ἡ δὲ τῆς δίψης ἐπιτατική τις καὶ
somewhat and indistinct the but of-the thirst intense somewhat and

προφανής, καὶ τοῦ φλογμοῦ πᾶσι σημαντική· διὰ τοῦτό
manifest and of-the burning to-all indicative because-of this
φησιν ὁ Θεὸν ποθῶν· Ἐδίψησεν ἡ ψυχή μου πρὸς τὸν
says the(-one) God longing-for thirsted the soul my for —
Θεόν, τὸν ἰσχυρόν, τὸν ζῶντα. Εἰ πρόσωπον φιλουμένου
God the mighty the living if (the)-face of-a-beloved
ἐναργῶς ὅλους ἡμᾶς μεταβάλλει, καὶ φαιδρούς, καὶ
clearly wholly us changes and bright and
ἱλαρούς, καὶ ἀλύπους ἀπεργάζεται· τί ἂν καὶ οὐ ποιήσει
cheerful and griefless makes what — also not will-do
πρόσωπον Δεσπότου ἐν καθαρᾷ ψυχῇ ἐπιδημίαν ἀοράτως
(the)-face of-(the)-Master in (a)-pure soul dwelling invisibly
ποιουμένου; Ὁ μὲν φόβος ὅταν αἰσθήσει ψυχῆς γένηται,
making the indeed fear when (to)-perception of-soul comes
ἐκτήκειν καὶ κατεσθίειν τὴν ῥυπαρίαν πέφυκε. Καθήλωσον
to-melt and to-consume the filth is-wont nail
γάρ, φησίν, ἐκ τοῦ φόβου σου τὰς σάρκας μου. Ἡ δὲ
for it-says with the fear your the flesh my the but
ὁσία ἀγάπη ἐνίους μὲν κατεσθίειν εἴωθε, κατὰ τὸν
holy love some indeed to-consume is-accustomed according-to the(-one)
εἰπόντα· Ἐκαρδίωσας ἡμᾶς, ἐκαρδίωσας. Ποτὲ δέ τινας
having-said you-ravished us you-ravished sometimes and some
λαμπρύνειν, καὶ ἀγαλλιᾶσθαι ποιεῖ. Ἐπ᾽ αὐτῷ γάρ φησιν·
to-brighten and to-exult makes in him for it-says
Ἤλπισεν ἡ καρδία μου καὶ ἐβοηθήθην, καὶ ἀνέταλεν ἡ
hoped the heart my and I-was-helped and flourished the
σάρξ μου· καὶ καρδίας εὐφραινομένης, πρόσωπον θάλλει.
flesh my and (the)-heart rejoicing (the)-face blooms
Ὅταν λοιπὸν ὅλος ὁ ἄνθρωπος οἷόν πως συνανακραθῇ 3
when thereafter wholly the man as it-were is-blended
τῇ τοῦ Θεοῦ ἀγάπῃ, τότε καὶ ἐκτὸς τοῦ ἐν τῷ
with-the — of-God love then also outwardly the in the

σώματι ὡς δι᾽ ἐσόπτρου τινὸς τὴν τῆς ψυχῆς δείκνυσι
body as through a-mirror some the of-the soul shows
λαμπρότητα· οὕτως δοξάζεται Μωϋσῆς ὁ θεόπτης ἐκεῖνος.
brightness thus is-glorified Moses the God-seer that
Οἱ τοιοῦτον ἰσάγγελον κατειληφότες, πολλάκις τροφῆς
those such angel-like(-state) having-attained often food
σωματικῆς ἐπιλανθάνονται. Οἶμαι δὲ οὐδὲ συχνότερον
bodily forget I-think and not-even more-often
ταύτης ὀρέγονται. Καὶ οὐ θαῦμα· εἴπερ καὶ πόθος ἐναντίος
it they-desire and no wonder if-indeed even (a)-desire contrary
πολλάκις τροφὴν διεκρούσατο, οἶμαι τῶν ἀφθάρτων τούτων
often food repelled I-think of-the incorruptible these
λοιπόν, μηδέ, ὡς ἔτυχε, τὸ σῶμα νοσηλεύεσθαι· ἡγνίσθη
thereafter not-even as chanced the body to-fall-sick was-purified
γὰρ καὶ τρόπον τινὰ ἐφθαρτοποιήθη διὰ φλογὸς
for and (in)-a-manner certain was-made-incorruptible through (the)-flame
ἁγνείας διακοψάσης φλόγα. Οἶμαι μηδὲ αὐτὴν βρῶσιν,
of-purity cutting-off (the)-flame I-think not-even the-very food
ἣν προσίενται λοιπὸν μεθ᾽ ἡδύτητος προσίεσθαι. Ὕδωρ
which they-take thereafter with pleasure to-take water
μὲν γὰρ ὑπόγειον ῥίζαν φυτοῦ, τούτων δὲ ψυχὴν πῦρ
indeed for underground (the)-root of-a-plant their but soul fire
οὐρανίον τρέφειν πέφυκεν· αὔξησις φόβου ἀρχὴ ἀγάπης·
heavenly to-feed is-wont increase of-fear beginning of-love
τέλος δὲ ἁγνείας ὑπόθεσις θεολογίας. Ὁ Θεῷ τελείως
end and of-purity foundation of-theology the(-one) to-God perfectly
τὰς αἰσθήσεις ἑνώσας τοὺς λόγους αὐτοῦ μυσταγωγεῖται
the senses having-united the words his is-initiated-in
ὑπ᾽ αὐτοῦ· τούτων γὰρ μὴ συναφθέντων χαλεπὸν περὶ Θεοῦ
by him these for not united hard about God
διαλέγεσθαι. Ἐνούσιος μὲν λόγος τελειοῖ ἁγνείαν, παρουσίᾳ
to-discourse (the)-essential indeed word perfects purity by-presence

ἑαυτοῦ νεκρώσας τὸν θάνατον· τούτου δὲ νεκρωθέντος,
his-own having-slain the death this and slain
ὁ τῆς θεολογίας μαθητὴς πεφώτισται. Ὁ λόγος Κυρίου
the of-the theology disciple is-enlightened the word of-(the)-Lord
ὁ ἐκ Κυρίου ἁγνὸς διαμένων εἰς αἰῶνα αἰῶνος· ὁ
the(-one) from (the)-Lord pure remaining to age of-age the(-one)
γὰρ Θεὸν μὴ γνοὺς στοχαστικῶς ἀποφθέγγεται· ἁγνεία
for God not having-known conjecturally speaks purity
μαθητὴν θεολόγον εἰργάσατο δι' ἑαυτοῦ κρατύναντα
a-disciple (a)-theologian made through himself establishing
τῆς τριάδος τῶν τριῶν τὰ δόγματα. Ὁ ἀγαπῶν τὸν
of-the trinity of-the three the doctrines the(-one) loving the
Κύριον, τὸν ἀδελφὸν αὐτοῦ προηγάπησεν. Ἀπόδειξις γὰρ
Lord the brother his has-loved-first proof for
τοῦ προτέρου τὸ δεύτερον. Ὁ ἀγαπῶν τὸν πλησίον
of-the former the second the(-one) loving the neighbor
οὐδέποτε καταλαλούντων ἀνέξεται· ὡς ἀπὸ πυρὸς μᾶλλον
never slanderers will-bear as from fire rather
δὲ ἀποφεύξεται. Ὁ λέγων Κύριον ἀγαπᾷν καὶ τῷ
but he-will-flee the(-one) saying (the)-Lord to-love and with-the
ἀδελφῷ αὐτοῦ ὀργιζόμενος, ὅμοιός ἐστι τῷ καθ'
brother his being-angry like is to-the(-one) in
ὕπνους τρέχοντι. Κράτος ἀγάπης ἐλπίς, δι' αὐτῆς γὰρ
sleep running strength of-love hope through it for
τὸν τῆς ἀγάπης μισθὸν ἀπεκδεχόμεθα. Ἐλπίς ἐστιν ἀδήλου
the of-the love reward we-await hope is of-unseen
πλούτου πλοῦτος· ἐλπίς ἐστιν ἀνενδοίαστος πρὸ θησαυροῦ
wealth wealth hope is undoubted before treasure
θησαυρός· αὕτη κόπων ἀνάπαυλαι, αὕτη ἀγάπης θύρα, αὕτη
treasure this of-toils rests this of-love door this
ἀναιρεῖ ἀπόγνωσιν, αὕτη τῶν ἀπόντων εἰκών· ἐλπίδος
destroys despair this of-the(-things) absent image of-hope

ἔλλειψις, ἀγάπης ἀφανισμός, ταύτῃ δέδενται πόνοι, ταύτῃ
lack of-love destruction to-it are-bound labors on-it
κρέμανται κόποι· ταύτην κυκλοῖ ἔλεος. Εὔελπις μοναχός,
hang toils it surrounds mercy a-hopeful monk
ἀκηδίας σφάκτης, ἐν μαχαίρᾳ ταύτης, ἐκείνην τροπούμενος.
of-listlessness slayer with (the)-sword of-it it routing
Ἐλπίδα τίκτει δώρων Κυρίου πεῖρα· ὁ γὰρ ἄπειρος
hope begets of-gifts of-(the)-Lord experience the(-one) for inexperienced
οὐκ ἀδίστακτος μένει. Ἐλπίδα λύει θυμός· ἡ μὲν
not undoubting remains hope dissolves temper the-one indeed
γὰρ οὐ καταισχύνει· ἀνὴρ δὲ θυμώδης οὐκ εὐσχήμων.
for not puts-to-shame a-man but hot-tempered not comely
4 Ἀγάπη προφητείας χορηγός· ἀγάπη τεράτων παρεκτική·
love of-prophecy supplier love of-wonders producer
ἀγάπη ἐλλάμψεως ἄβυσσος. Ἀγάπη πηγὴ πυρός· ὅσον
love of-illumination abyss love spring of-fire as-much-as
ἀναβλύσει, τοσοῦτον τὸν διψῶντα καταφλέξει· ἀγάπη
it-will-gush so-much the(-one) thirsting it-will-burn love
ἀγγέλων στάσις· ἀγάπη προκοπὴ τῶν αἰώνων. Ἀπάγγειλον
of-angels stability love progress of-the ages tell
ἡμῖν, ὦ καλὴ ἐν ἀρεταῖς, ποῦ ποιμαίνεις τὰ πρόβατά
us O fair(-one) among virtues where you-pasture the sheep
σου, ποῦ κατασκηνοῖς ἐν μεσημβρίᾳ; φώτισον ἡμᾶς,
your where you-dwell at noon enlighten us
πότισον ἡμᾶς, ὁδήγησον ἡμᾶς, χειραγώγησον ἡμᾶς, ἐπειδὴ
give-drink us guide us lead us since
λοιπὸν ἀναβαίνειν πρὸς σὲ βουλόμεθα. Σὺ γὰρ δεσπόζεις
thereafter to-ascend to you we-wish you for rule
πάντων. Νῦν δέ μου ψυχὴν κεκαρδίωκας, καὶ οὐ δύναμαι
all now and my soul you-have-ravished and not I-can
κατέχειν σου τὴν φλόγα, ὅθεν ὑμνήσας σε πορεύομαι·
to-contain your the flame whence having-hymned you I-go

Σὺ δὲ δεσπόζεις τοῦ κράτους τῆς θαλάσσης, τὸν δὲ
you and rule the might of-the sea the and
σάλον τῶν κυμάτων αὐτῆς σὺ καταπραΰνεις, καὶ νεκροῖς·
surge of-the waves its you calm and put-to-death
σὺ ταπεινοῖς ὡς τραυματίαν ὑπερήφανον λογισμόν· ἐν τῷ
you humble as a-wounded(-one) proud thought with the
βραχίονι τῆς δυνάμεώς σου διεσκόρπισας τοὺς ἐχθρούς
arm of-the power your you-scattered the enemies
σου, καὶ ἀπολεμήτους τοὺς σοὺς ἐραστὰς ἀπεργάζῃ. Πῶς
your and unassailed the your lovers you-make how
δὲ ὁ Ἰακὼβ ἐπὶ τὴν κλίμακά σε ἐστηριγμένην τεθέαται
and — Jacob on the ladder you set-firm has-seen
μαθεῖν ἐπείγομαι. Τί δὲ ἄρα τὸ εἶδος τῆς τοιαύτης
to-learn I-hasten what and then the form of-the such
ἀνόδου ἐρωμένῳ φράσον· τίς δὲ ὁ τρόπος καὶ ὁ ἔρανός
ascent to-(your)-lover tell what and the manner and the collection
σου τῆς τῶν βαθμῶν ἐκείνης συνθέσεως, ἃς ἀναβάσεις
your of-the of-the steps that arrangement which ascents
ἐν τῇ καρδίᾳ αὐτοῦ διέθετο ὁ σὸς ἐραστής· τίς δὲ ὁ
in the heart his set the your lover what and the
ἀριθμὸς τούτων ἐδίψων γνῶναι· ὅσος δὲ ἄρα τοῦ δρόμου
number of-them I-thirsted to-know how-long and then of-the course
χρόνος. Τοὺς γὰρ χειραγωγοὺς ἀπήγγειλεν ὁ μαθών
(the)-time the for guides announced the(-one) having-learned
σου τὴν πάλην καὶ τὴν ὅρασιν· οὐδὲν δὲ ἕτερον φωτίζειν
your the wrestling and the vision nothing but other to-enlighten
βεβούληται, μᾶλλον δὲ δεδύνηται, εἰ δέοι με λέγειν
has-wished rather but has-been-able if it-must me to-say
οἰκειότερον. Ἡ δὲ ὥσπερ ἐξ οὐρανοῦ μοι φανεῖσα,
more-properly she and as-if from heaven to-me having-appeared
ἡ βασίλισσα αὕτη, καὶ ὡς ἐν ὠτί μου ψυχῆς τοῦτο
the queen this and as in (the)-ear my of-soul this

προσομιλοῦσα ἔλεγεν· Ἐὰν μὴ λυθῇς, ὦ ἐραστά, τῆς
conversing said if not you-are-freed O lover from-the
παχύτητος, ἐμὴν ὥραν, ὡς ἔστι, μανθάνειν οὐ δύνασαι.
grossness my beauty as it-is to-learn not you-can
Ἡ δὲ κλίμαξ τὴν τῶν ἀρετῶν σε διδασκέτω πνευματικὴν
the but ladder the of-the virtues you let-teach spiritual
σύνθεσιν· ἐπ᾽ αὐτῆς διεστήριγμαι ἐγὼ τῆς κορυφῆς, καθὰ
arrangement on it am-set I at-the summit as
ὁ μέγας μου μύστης ἔφησε. Νῦν δὲ μένει τὰ τρία ταῦτα,
the great my initiate said now and remain the three these
πίστις, ἐλπίς, ἀγάπη· μείζων δὲ πάντων ἡ ἀγάπη.
faith hope love greater but of-all the love

XXX · A BRIEF EXHORTATION

The closing exhortation bids the brothers climb eagerly, setting ascents in their hearts and hearing the call to go up to the mountain of the Lord, who makes their feet like a deer's. They are to run until they come to the unity of faith and the full stature of Christ, who was baptized at thirty and so took the thirtieth step of the spiritual ladder. Love is God: to him be hymn, might, and strength, in whom is the cause of all good things, and was, and will be to boundless ages.

5 Ἀναβαίνετε, ἀναβαίνετε, ἀναβάσεις προθύμως ἐν καρδίᾳ
ascend ascend ascents eagerly in (the)-heart
τιθέμενοι, ἀδελφοί, τοῦ φάσκοντος ἀκούοντες· Δεῦτε,
setting brothers the(-one) saying hearing come
ἀναβῶμεν εἰς τὸ ὄρος Κυρίου· καὶ εἰς τὸν οἶκον τοῦ
let-us-go-up to the mountain of-(the)-Lord and to the house —
Θεοῦ ἡμῶν τοῦ καταρτίζοντος τοὺς πόδας ἡμῶν ὡσεὶ
of-God our the(-one) making the feet our like
ἐλάφου, καὶ ἐπὶ τὰ ὑψηλὰ ἱστῶντος, τοῦ νικῆσαι ἐν τῇ
(a)-deer's and on the heights sets(-us) for-the to-conquer in the

ὁδῷ αὐτοῦ. Δράμετε, δυσωπῶ, μετ᾽ ἐκείνου τοῦ λέγοντος·
way his run I-entreat with that(-one) the(-one) saying
Σπουδάσωμεν ἕως οὗ καταντήσωμεν εἰς τὴν ἑνότητα
let-us-hasten until — we-attain to the unity
πάντες τῆς πίστεως, καὶ τῆς ἐπιγνώσεως τοῦ Θεοῦ
all of-the faith and of-the knowledge — of-God
εἰς ἄνδρα τέλειον εἰς μέτρον ἡλικίας τοῦ πληρώματος
to a-man perfect to (the)-measure of-stature of-the fullness
τοῦ Χριστοῦ, ὃς τριακονταέτης τῇ ὁρωμένῃ ἡλικίᾳ
— of-Christ who thirty-years-old in-the visible age
βαπτισθείς, τὸν τριακοστὸν βαθμὸν ἐν τῇ νοερᾷ κλίμακι
baptized the thirtieth step on the spiritual ladder
ἐκληρώσατο· εἴπερ ἡ ἀγάπη ἐστὶν ὁ Θεός· ᾧ ὕμνος,
attained if-indeed the love is — God to-whom hymn
ᾧ κράτος, ᾧ σθένος· ᾧ τὸ πάντων ἀγαθῶν
to-whom might to-whom strength in-whom the of-all goods
αἴτιον ἔνεστι, καὶ ἦν, καὶ ἔσται εἰς ἀορίστους αἰῶνας.
cause is and was and will-be to boundless ages
