

BYZANTINE GREEK SERIES • VOLUME 9

BARLAAM AND IOASAPH

JOHN OF DAMASCUS

ΙΣΤΟΡΙΑ ΨΥΧΩΦΕΛΗΣ

Barlaam and Ioasaph

Part One: The Teaching of Barlaam

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

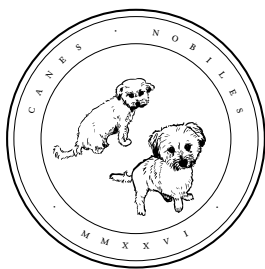


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Those led by the Spirit are sons of God, and the church hands down the lives of the martyrs and ascetics as a pattern; fearing the fate of the servant who buried his talent, the narrator tells a tale he heard from devout men of India. Thomas brought the faith there, churches were built, and the fame of Egypt's monks drew many to the desert. King Abenner, great in wealth and war but an idolater and childless, hears that Christians and monks preach openly and that even senators are turning monk. Enraged, he decrees that Christians abjure, devises tortures, and makes war on the monks; many yield, some leaders die as martyrs, and others hide in deserts and mountains.

«Ὅσοι πνεύματι Θεοῦ ἄγονται, οὗτοι εἰσὶν υἱοὶ Θεοῦ»,
as-many-as by-(the)-spirit of-God are-led these are sons of-God
 φησὶν ὁ θεῖος Ἀπόστολος· τὸ δὲ Πνεύματος Ἁγίου
says the divine Apostle the and of-Spirit Holy
 ἀξιωθῆναι καὶ υἱοὺς Θεοῦ γενέσθαι τῶν ὀρεκτῶν
to-be-deemed-worthy and sons of-God to-become of-the desirable-things
 ὑπάρχει τὸ ἔσχατον, καὶ οὗ γενομένοις πάσης θεωρίας
is the last and where (to-those)-having-come of-all contemplation
 ἀνάπαυσις, καθὼς γέγραπται. Τῆς οὖν ὑπερφυοῦς ταύτης
(is)-rest as it-is-written of-the then surpassing this
 καὶ τῶν ἐφετῶν ἀκροτάτης μακαριότητος ἡξιώθησαν
and of-the desired highest blessedness were-deemed-worthy
 ἐπιτυχεῖν οἱ ἀπ' αἰῶνος ἅγιοι διὰ τῆς τῶν ἀρετῶν
to-attain the from (the)-age saints through the of-the virtues
 ἐργασίας· οἱ μὲν μαρτυρικῶς ἀθλήσαντες καὶ μέχρις
working some indeed as-martyrs having-contended and unto
 αἵματος πρὸς τὴν ἁμαρτίαν ἀντικαταστάντες, οἱ δὲ
blood against the sin having-stood-firm others and
 ἀσκητικῶς ἀγωνισάμενοι, καὶ τὴν στενὴν βαδίσαντες
ascetically having-struggled and the narrow having-walked

ὁδὸν, καὶ μάρτυρες τῇ προαιρέσει γεινόμενοι. Ὡν τὰς
road and martyrs by-the choice having-become of-whom the
 ἀριστείας καὶ τὰ κατορθώματα, τῶν τε δι' αἵματος
feats-of-valor and the achievements of-those both through blood
 τελειωθέντων καὶ τῶν δι' ἀσκήσεως τὴν ἀγγελικὴν
perfected and of-those through discipline the angelic
 πολιτείαν μιμησαμένων, γραφῇ παραδιδόναι, καὶ ἀρετῆς
way-of-life having-imitated to-writing to-hand-down and of-virtue
 ὑπόδειγμα ταῖς μετέπειτα παραπέμπειν γενεαῖς, ἐκ τῶν
(a)-pattern to-the after to-pass-on generations from the
 θεηγόρων ἀποστόλων καὶ μακαρίων πατέρων ἢ τοῦ
God-speaking apostles and blessed fathers the —
 Χριστοῦ παρείληφεν ἐκκλησία, ἐπὶ σωτηρίᾳ τοῦ γένους
of-Christ has-received church for salvation of-the race
 ἡμῶν τοῦτο νομοθετησάντων. Ἡ γὰρ πρὸς ἀρετὴν φέρουσα
our this having-legislated the for to virtue leading
 ὁδὸς τραχεῖά τίς ἐστι καὶ ἀνάντης καὶ μάλιστα τοῖς
road rough some is and steep and especially for-those
 μήπω μεταθεμένοις ὅλους ἑαυτοὺς ἐπὶ τὸν Κύριον, ἀλλ' ἐκ
not-yet having-transferred whole themselves to the Lord but by
 τῆς τῶν παθῶν τυραννίδος ἔτι πολемуμένοις. Διὰ τοῦτο
the of-the passions tyranny still being-warred-upon because-of this
 καὶ πολλῶν δεόμεθα τῶν πρὸς αὐτὴν παρακαλούντων
also of-many we-need of-those to it exhorting
 ἡμᾶς, τοῦτο μὲν παραιέσεων, τοῦτο δὲ καὶ βίων
us in-one-way indeed of-exhortations in-another and also of-lives
 ἱστορίας τῶν ἐκεῖνην προωδευκότων· ὃ καὶ μᾶλλον
of-histories of-those that having-traveled-before which also rather
 ἀλύπως ἐφέλκεται πρὸς αὐτὴν καὶ μὴ ἀπογινώσκειν
painlessly draws to it and not to-despair
 παρασκευάζει τῆς πορείας τὸ δύσκολον. Ἐπεὶ καὶ τῷ
prepares of-the journey the difficulty since also to-the(-one)

μέλλοντι βαδίζειν ὁδὸν δύσπορον καὶ τραχεῖαν παραινῶν
being-about to-walk (a)-road hard-to-pass and rough exhorting
 μέν τις καὶ προτρεπόμενος ἦττον πείσειεν· ὑποδεικνύων
indeed one and urging less would-persuade showing
 δὲ πολλοὺς αὐτὴν ἤδη διελθόντας, εἶτα καὶ τῷ τέλει
and many it already having-passed-through then also-in the end
 καλῶς καταλύσαντας, οὕτω πείσειε μᾶλλον καὶ αὐτὸν
well having-ended thus would-persuade rather also him
 ἂν τῆς πορείας ἄψασθαι. Τούτῳ οὖν ἐγὼ στοιχῶν τῷ
— of-the journey to-take-hold-of this then I following the
 κανόνι, ἄλλως δὲ καὶ τὸν ἐπηρτημένον τῷ δούλῳ κίνδυνον
rule otherwise and also the hanging-over the servant danger
 ὑφορώμενος, ὅς, λαβὼν παρὰ τοῦ δεσπότου τὸ τάλαντον,
suspecting who having-received from the master the talent
 εἰς γῆν ἐκείνῳ κατάρυξε καὶ τὸ δοθὲν πρὸς ἐργασίαν
into (the)-earth it buried and the(-thing) given for work
 ἔκρυψε· ἀπραγμάτευτον, ἐξήγησιν ψυχωφελῇ ἕως ἐμοῦ
bid untraded (a)-narrative soul-profitng as-far-as me
 καταντήσασαν οὐδαμῶς σιωπήσομαι· ἣνπερ μοι ἀφηγήσαντο
having-come in-no-way I-will-keep-silent which to-me related
 ἄνδρες εὐλαβεῖς τῆς ἐνδοτέρας τῶν Αἰθιοπῶν χώρας,
men devout of-the inner of-the Ethiopians land
 οὕστινας Ἰνδοὺς οἶδεν ὁ λόγος καλεῖν, ἐξ ὑπομνημάτων
whom Indians knows the account to-call from records
 ταύτην ἀψεudῶν μεταφράσαντες. Ἔχει δὲ οὕτως.
it unlying having-translated it-has and thus
 Ἡ τῶν Ἰνδῶν λεγομένη χώρα πόρρῳ μὲν διάκειται τῆς
the of-the Indians called land far indeed lies —
 Αἰγύπτου, μεγάλη οὖσα καὶ πολυνάνθρωπος· περικλύζεται
from-Egypt great being and populous is-washed
 δὲ θαλάσσαις καὶ ναυσιπόροις πελάγεσι τῷ κατ' Αἴγυπτον
and by-seas and navigable deeps on-the toward Egypt

μέρος· ἐκ δὲ τῆς ἡπείρου προσεγγίζει τοῖς ὀρίοις Περσίδος,
side from and the mainland it-borders the borders of-Persia
 ἣτις πάλαι μὲν τῷ τῆς εἰδωλομανίας ἐμελαίνετο ζόφῳ, εἰς
which of-old indeed by-the of-the idol-madness was-darkened gloom to
 ἄκρον ἐκβεβαρβαρωμένη καὶ ταῖς ἀθέμοις ἐκδεδιητημένη
(the)-extreme barbarized and by-the lawless gone-stray
 τῶν πράξεων. Ὅτε δὲ «ὁ μονογενὴς τοῦ Θεοῦ Υἱὸς, ὁ
of-the deeds when and the only-begotten — of-God Son the(-one)
 ὢν εἰς τὸν κόλπον τοῦ πατρὸς», τὸ ἑαυτοῦ πλάσμα μὴ
being in the bosom of-the father the his-own creature not
 φέρων ὁρᾶν ἁμαρτίαν δουλόμενον, τοῖς οἰκείοις περὶ τοῦτο
enduring to-see by-sin enslaved by-the own about this
 σπλάγχνοις ἐπικαμφθεὶς, ὥφθη καθ' ἡμᾶς «ἁμαρτίας χωρὶς»,
compassions having-been-bent appeared like us of-sin without
 καὶ, τὸν τοῦ πατρὸς θρόνον μὴ ἀπολιπὼν, παρθένον ὥκησε
and the of-the father throne not having-left (a)-virgin dwelt-in
 δι' ἡμᾶς, ἵν' ἡμεῖς κατοικήσωμεν τοὺς οὐρανούς, τοῦ
because-of us that we might-dwell-in the heavens from-the
 τε παλαιοῦ πτώματος ἀνακληθῶμεν, καὶ τῆς ἁμαρτίας
both old fall might-be-recalled and from-the sin
 ἀπαλλαγῶμεν, τὴν προτέραν υἰοθεσίαν ἀπολαβόντες, καὶ,
be-freed the former adoption having-received-back and
 πᾶσαν μὲν τὴν διὰ σαρκὸς ὑπὲρ ἡμῶν τελέσας
all indeed the through flesh for us having-fulfilled
 οἰκονομίαν, σταυρόν τε καὶ θάνατον καταδεξάμενος καὶ τοῖς
dispensation (the)-cross both and death having-accepted and to-the
 ἐπουρανίοις παραδόξως ἐνοποιήσας τὰ ἐπίγεια, ἀναστὰς
heavenly-things wondrously having-united the earthly-things having-risen
 δὲ ἐκ νεκρῶν καὶ μετὰ δόξης εἰς οὐρανούς ἀναληφθεὶς
and from (the)-dead and with glory into (the)-heavens having-been-taken-up
 καὶ ἐν δεξιᾷ τῆς τοῦ Πατρὸς μεγαλωσύνης καθίσας,
and at (the)-right-hand of-the of-the Father majesty having-sat

τὸ παράκλητον Πνεῦμα τοῖς αὐτόπταις αὐτοῦ καὶ μύσταις,
the comforter Spirit to-the eyewitnesses his and initiates
 κατὰ τὴν ἐπαγγελίαν, ἐν εἶδει γλωσσῶν πυρίνων
according-to the promise in (the)-form of-tongues fiery
 ἐξαπέστειλε, καὶ ἔπεμψεν αὐτοὺς εἰς πάντα τὰ ἔθνη
sent-forth and sent them to all the nations
 φωτίσαι τοὺς ἐν σκότει τῆς ἀγνοίας καθήμενους καὶ
to-enlighten those in darkness of-the ignorance sitting and
 βαπτίζειν αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ
to-baptize them into the name of-the Father and of-the Son
 καὶ τοῦ Ἁγίου Πνεύματος, ὥς ἐντεῦθεν τοὺς μὲν αὐτῶν
and of-the Holy Spirit so-that from-then the indeed of-them
 τὰς ἐώας λήξεις, τοὺς δὲ τὰς ἐσπερίους λαχόντας
the eastern lots the(-others) and the western having-obtained
 περιέρχεσθαι, βόρειά τε καὶ νότια διαθέειν κλίματα,
to-go-around northern both and southern to-run-through regions
 τὸ προστεταγμένον αὐτοῖς πληροῦντας διάγγελμα· τότε
the commanded to-them fulfilling message then
 καὶ ὁ ἱερώτατος Θωμᾶς, εἷς ὑπάρχων τῆς δωδεκάριθμου
also the most-holy Thomas one being of-the twelve-numbered
 φάλαγγος τῶν μαθητῶν τοῦ Χριστοῦ, πρὸς τὴν τῶν
phalanx of-the disciples — of-Christ to the of-the
 Ἰνδῶν ἐξεπέμπετο, κηρύττων αὐτοῖς τὸ σωτήριον κήρυγμα.
Indians was-sent-out proclaiming to-them the saving proclamation
 «Τοῦ Κυρίου δὲ συνεργούντος καὶ τὸν λόγον βεβαιούντος
the Lord and working-with and the word confirming
 διὰ τῶν ἐπακολουθούντων σημείων», τὸ μὲν τῆς
through the following signs the indeed of-the
 δεισδαιμονίας ἀπηλάθη σκότος καὶ, τῶν εἰδωλικῶν
superstition was-driven-away darkness and from-the idolatrous
 σπονδῶν τε καὶ βδελυγμάτων ἀπαλλαγέντες, τῇ ἀπλανεῖ
libations both and abominations having-been-freed to-the unerring

προσετέθησαν πίστει, καὶ, οὕτω ταῖς ἀποστολικαῖς
they-were-added faith and thus by-the apostolic
 μεταπλασθέντες χερσὶ, Χριστῷ διὰ τοῦ βαπτίσματος
having-been-remolded hands to-Christ through the baptism
 ὠκειώθησαν, καὶ, ταῖς κατὰ μέρος προσθήκαις ἀξανάμενοι,
were-made-kin and by-the by part additions increasing
 προέκοπτον ἐν τῇ ἀμωμήτῳ πίστει, ἐκκλησίας τε ἀνὰ
advanced in the blameless faith churches and throughout
 πάσας ὠκοδόμουν τὰς χώρας.
all they-built the lands
 Ἐπεὶ δὲ καὶ ἐν Αἰγύπτῳ ἤρξατο μοναστήρια συνίστασθαι
since and also in Egypt began monasteries to-be-formed
 καὶ τὰ τῶν μοναχῶν ἀθροίζεσθαι πλήθη, καὶ τῆς ἐκείνων
and the of-the monks to-be-gathered multitudes and the of-those
 ἀρετῆς καὶ ἀγγελολομῆτου διαγωγῆς ἡ φήμη τὰ πέρατα
virtue and angel-imitating conduct the fame the ends
 διελάμβανε τῆς οἰκουμένης, καὶ εἰς Ἰνδοὺς ἦκε, πρὸς τὸν
reached-through of-the world and to Indians came to the
 ὅμοιον ζῆλον καὶ τούτους διήγειρεν, ὥς πολλοὺς αὐτῶν,
like zeal and these roused so-that many of-them
 πάντα καταλιπόντας, καταλαβεῖν τὰς ἐρήμους καὶ ἐν
all having-left to-occupy the deserts and in
 σώματι θνητῷ τὴν πολιτείαν ἀνελιφέναι τῶν ἀσωμάτων.
body mortal the way-of-life to-have-taken-up of-the bodiless
 Οὕτω καλῶς ἐχόντων τῶν πραγμάτων, καὶ χρυσαῖς
thus well faring the affairs and with-golden
 πτέρυξι, τὸ δὴ λεγόμενον, εἰς οὐρανούς πολλῶν
wings the indeed (being)-said into heavens many
 ἀνιπταμένων, ἀνίσταται τις βασιλεὺς ἐν τῇ αὐτῇ χώρᾳ,
flying-up rises-up some king in the same land
 Ἀβεννήρ τοῦνομα, μέγας μὲν γενόμενος πλούτῳ καὶ
Abenner by-name great indeed having-become in-wealth and

δυναστεία καὶ τῇ κατὰ τῶν ἀντικειμένων νίκη, γενναῖός
in-power and in-the against the opposing victory noble
 τε ἐν πολέμοις, καὶ μεγέθει σώματος ἅμα δὲ καὶ
both in wars and in-size of-body at-the-same-time and also
 προσώπου ὡραιότητι σεμνυνόμενος, πᾶσί τε τοῖς κοσμικοῖς
of-face in-beauty priding-himself in-all and the worldly
 καὶ θάττον μαραινομένοις προτερήμασις ἐγκαυχώμενος·
and more-quickly fading advantages boasting
 κατὰ ψυχὴν δὲ ἐσχάτῃ πιεζόμενος πτωχεία καὶ πολλοῖς
in soul and by-utmost being-pressed poverty and by-many
 κακοῖς συμπιγόμενος, τῆς ἑλληνικῆς ὑπάρχων μοίρας,
evils being-choked of-the Hellenic being portion
 καὶ σφόδρα περὶ τὴν δεισιδαίμονα πλάνην τῶν εἰδώλων
and exceedingly about the superstitious error of-the idols
 ἐπτοημένος. Πολλῇ δὲ συζῶν οὗτος τρυφῇ καὶ ἀπολαύσει
excited much and living-with this-one luxury and enjoyment
 τῶν ἡδέων καὶ τερπνῶν τοῦ βίου, καὶ ἐν οὐδενὶ τῶν
of-the pleasant and delightful(-things) of-the life and in nothing of-the
 θελημάτων καὶ ἐπιθυμιῶν αὐτοῦ ἀποστερούμενος, ἐν
wishes and desires his being-deprived one(-thing)
 εἶχε τὸ τὴν εὐφροσύνην αὐτῷ ἐγκόπτον καὶ μερίμναις
he-had the(-thing) the gladness for-him cutting-off and into-cares
 αὐτοῦ βάλλον τὴν ψυχὴν, τὸ τῆς ἀτεκνίας κακόν. Ἑρμῆς
his throwing the soul the of-the childlessness evil bereft
 γὰρ ὑπάρχων παίδων, διὰ φροντίδος εἶχε πολλῆς ὅπως,
for being of-children through care he-had much how
 τοῦ τοιούτου λυθεὶς δεσμοῦ, τέκνων κληθεῖη
from-the such having-been-loosed bond of-children he-might-be-called
 πατὴρ, πρᾶγμα τοῖς πολλοῖς εὐκταϊότατον.
father (a)-thing to-the many most-desirable

Τοιοῦτος μὲν ὁ βασιλεὺς, καὶ οὕτως ἔχων τῆς γνώμης· τὸ
such indeed the king and thus having of-the mind the
 δὲ εὐκλέεστατον γένος τῶν χριστιανῶν καὶ τὰ τῶν μοναχῶν
and most-glorious race of-the Christians and the of-the monks
 πλήθη παρ' οὐδὲν θέμενοι τὸ τοῦ βασιλέως σέβας, καὶ τὴν
multitudes at nothing having-set the of-the king majesty and the
 αὐτοῦ μὴ δεδουκότες ὅλως ἀπειλὴν, προέκοπτον τῇ τοῦ
his not fearing at-all threat advanced by-the —
 Χριστοῦ χάριτι, εἰς λόγου κρείττονα πληθύν ἐπιδιδόντες,
of-Christ grace to of-word greater multitude increasing
 καὶ βραχὺν μὲν ποιούμενοι τοῦ βασιλέως λόγον, τῶν
and short indeed making of-the king account of-the(-things)
 δὲ πρὸς θεραπείαν φερόντων Θεοῦ διαφερόντως ἐχόμενοι.
and to service leading of-God especially holding-to
 Καὶ διὰ τοῦτο πολλοὶ τῶν τὴν μοναδικὴν ἐπανηρημένων
and because-of this many of-those the monastic having-chosen
 τάξιν, πάντα μὲν ἐπίσης τὰ ἐνταῦθα τερπνὰ διέπτυνον,
order all indeed equally the here delights spat-upon
 πρὸς ἓν δὲ μόνον τοῦτο εἶχον ἐρωτικῶς, τὴν εὐσέβειαν,
to one and only this they-had passionately the piety
 καὶ τὸν ὑπὲρ Χριστοῦ θάνατον ἐδίψων, καὶ τῆς ἐκεῖθεν
and the for Christ death thirsted-for and the from-there
 ὠρέγοντο μακαριότητος. Ἐκήρυττον οὖν, οὐ φόβῳ τινὶ καὶ
longed-for blessedness proclaimed then not with-fear any and
 ὑποστολῇ, ἀλλὰ καὶ λίαν εὐπαρρήσιάστως τὸ τοῦ Θεοῦ
shrinking but also very boldly the — of-God
 σωτήριον ὄνομα, καὶ οὐδὲν ὃ τι μὴ Χριστὸς αὐτοῖς
saving name and nothing which ever not Christ to-them
 διὰ στόματος ἦν, τὴν τε ῥευστὴν καὶ εὐμάραντον φύσιν
through mouth was the both fleeting and quick-withering nature
 τῶν παρόντων καὶ τὸ πάγιον καὶ ἄφθαρτον τῆς μελλούσης
of-the present(-things) and the firm and imperishable of-the coming

ζωῆς φανερώς πᾶσιν ὑπεδείκνυνον, καὶ οἷονεὶ ἀφορμὰς
life openly to-all they-showed and as-it-were occasions
παρεῖχον καὶ σπέρματα πρὸς τὸ οἰκείους γενέσθαι Θεῷ καὶ
provided and seeds toward the own to-become to-God and
τῆς ἐν Χριστῷ κρυπτομένης ἀξιοθῆναι ζωῆς. Ἐντεῦθεν
of-the in Christ hidden to-be-deemed-worthy life thence
πολλοὶ, τῆς ἡδίστης ἐκείνης διδασκαλίας ἀπολαύοντες,
many the sweetest that teaching enjoying
τοῦ μὲν πικροῦ τῆς ἀπάτης ἀφίσταντο σκότους, τῷ
from-the indeed bitter of-the deceit departed darkness to-the
δὲ γλυκεῖ τῆς ἀληθείας φωτὶ προσετίθεντο· ὥς καὶ τινὰς
and sweet of-the truth light were-added so-that even some
τῶν ἐνδόξων καὶ τῆς συγκλήτου βουλῆς πάντα ἀποτίθεσθαι
of-the illustrious and of-the senatorial council all to-put-off
τὰ τοῦ βίου βάρη καὶ λοιπὸν γίνεσθαι μοναχοὺς.
the of-the life burdens and thenceforth to-become monks
Ὁ δὲ βασιλεὺς, ὥς ἤκουσε ταῦτα, ὀργῆς ὅτι πλείστης
the and king when he-beard these(-things) with-wrath as most
πληρωθεὶς καὶ τῷ θυμῷ ὑπερξέσας, δόγμα αὐτίκα
having-been-filled and by-the anger having-boiled-over (a)-decree at-once
ἐξέθετο, πάντα χριστιανὸν βιάζεσθαι τοῦ ἐξόμνυσθαι τὴν
he-issued every Christian to-be-forced of-the to-abjure the
εὐσέβειαν. Ὅθεν καινὰ μὲν κατ' αὐτῶν εἶδη βασάνων
piety whence new indeed against them kinds of-tortures
ἐπενόει καὶ ἐπετήδευε, καινοὺς δὲ τρόπους θανάτων
he-devised and contrived new and ways of-deaths
ἠπειλεῖ. Καὶ γράμματα κατὰ πᾶσαν τὴν ὑποτελῆ αὐτῷ
he-threatened and letters to all the subject to-him
χώραν ἐπέμπετο ἄρχουσι καὶ ἡγεμόσι, τιμωρίας κατὰ τῶν
land were-sent to-rulers and governors punishments against the
εὐσεβῶν καὶ σφαγὰς ἀδίκους ἀποφαίνόμενα. Ἐξαιρέτως δὲ
pious and slaughters unjust declaring especially and

κατὰ τῶν τοῦ μοναδικοῦ σχήματος λογάδων θυμομαχῶν,
against the of-the monastic habit chosen-men fighting-in-wrath
 ἄσπονδον ἤγειρε τὸν πρὸς αὐτοὺς καὶ ἀκήρυκτον πόλεμον.
truceless he-raised the against them and unheralded war
 Ταύτη τοι καὶ πολλοὶ μὲν τῶν πιστῶν τὴν διάνοιαν
thus indeed also many indeed of-the faithful the mind
 ἀνεσαλεύοντο, ἄλλοι δὲ, τὰς βασάνους μὴ δυνηθέντες
were-shaken others and the tortures not having-been-able
 ὑπενεγκεῖν, τῷ ἀθεμίτῳ αὐτοῦ εἰκὼν προστάγματι. Οἱ
to-endure to-the lawless his yielded command the
 δὲ τοῦ μοναχικοῦ τάγματος ἡγεμόνες καὶ ἀρχηγοὶ, οἱ
and of-the monastic order leaders and chiefs some
 μὲν, ἐλέγχοντες αὐτοῦ τὴν ἀνομίαν, τὸ διὰ μαρτυρίου
indeed reproving his the lawlessness the through martyrdom
 ὑπῆνεγκαν τέλος καὶ τῆς ἀλήκειας ἐπέτυχον μακαριότητος·
endured end and of-the unceasing attained blessedness
 οἱ δὲ ἐν ἐρημίαις καὶ ὄρεσιν ἀπεκρύπτοντο, οὐ δέει
others and in deserts and mountains hid not from-fear
 τῶν ὑπειλημένων βασάνων, ἀλλ' οἰκονομία τινὶ θειοτέρᾳ.
of-the threatened tortures but by-dispensation some more-divine

II · THE SATRAP IN THE DESERT

One of the king's chief satraps leaves his glory to live with the monks in the desert. The king hunts him down and reproaches him for preferring Jesus and a hard life to honor. The hermit asks that anger and desire leave the council and prudence and justice sit in it, and recounts how he came to despise what is not, man's creation, and the fall through envy and pleasure.

Τῆς τοιαύτης οὖν σκοτομήνης τὴν τῶν Ἰνδῶν καταλαβούσης,
of-the such then moonless-darkness the of-the Indians seizing
καὶ τῶν μὲν πιστῶν πάντοθεν ἐλαυνομένων, τῶν δὲ
and the indeed faithful from-everywhere being-driven the and
τῆς ἀσεβείας ὑπασπιστῶν κρατυνομένων, αἵμασί τε καὶ
of-the impiety shield-bearers being-strengthened with-bloods both and
κνίσαις τῶν θυσιῶν καὶ αὐτοῦ δὴ τοῦ ἀέρος μολυνομένου,
savors of-the sacrifices and itself indeed the air being-polluted
εἰς τῶν τοῦ βασιλέως, ἀρχισατράπης τὴν ἀξίαν, ψυχῆς
one of-the of-the king chief-satrap the rank of-soul
παραστήματι, μεγέθει τε καὶ κάλλει, καὶ πᾶσι ἄλλοις
in-steadfastness in-size both and in-beauty and in-all other(-things)
οἷς ὥρα σώματος καὶ γενναιότης ψυχῆς ἀνδρείας
by-which bloom of-body and nobility of-soul manly
χαρακτηρίζεσθαι πέφυκε, τῶν ἄλλων ἐτύγχανε διαφέρων. Τὸ
to-be-marked is-wont the others happened differing-from the
ἀσεβὲς οὖν ἐκεῖνο πρόσταγμα ἀκούσας οὗτος, χαίρειν εἰπὼν
impious then that command having-heard this-one farewell having-said
τῇ ματαίᾳ ταύτῃ καὶ κάτω συρομένη δόξῃ τε καὶ τρυφῇ,
to-the vain this and downward being-dragged glory both and luxury
ταῖς τῶν μοναχῶν λογάσιν ἑαυτὸν ἐγκατέμειξε, ὑπερόριος
with-the of-the monks chosen-bands himself mingled beyond-the-borders
γενόμενος ἐν ἐρήμοις τόποις, νηστείας τε καὶ ἀγρυπνίας
having-become in desert places in-fastings both and vigils

καὶ τῇ τῶν θείων λογίων ἐπιμελεῖ μελέτῃ τὰς αἰσθήσεις
and by-the of-the divine oracles diligent study the senses
 ἄριστα ἐκαθάρας, καὶ τὴν ψυχὴν, πάσης ἀπαλλάξας
excellently having-cleansed and the soul from-every having-freed
 ἐμπαθοῦς σχέσεως, τῷ τῆς ἀπαθείας φωτὶ κατελάμπρυνεν.
passionate disposition with-the of-the dispassion light made-radiant
 Ὁ δὲ βασιλεὺς, πάνυ τοῦτον φιλῶν καὶ διὰ τιμῆς ἄγων,
the and king greatly this-one loving and in honor holding
 ὡς ἤκουσε ταῦτα, ἤλγησε μὲν τὴν ψυχὴν ἐπὶ τῇ
when he-heard these(-things) was-pained indeed in-the soul at the
 τοῦ φίλου στερήσει, ἐξεκαύθη δὲ πλεον τῇ κατὰ τῶν
of-the friend loss was-inflamed and more with-the against the
 μοναζόντων ὀργῇ. Καὶ δὴ κατὰ ζήτησιν αὐτοῦ πανταχοῦ
monks wrath and indeed for search his everywhere
 ἀποστείλας, καὶ πάντα λίθον κινήσας, τὸ τοῦ λόγου, ὥστε
having-sent and every stone having-moved the of-the saying so-as
 τοῦτον ἐφευρεῖν, μετὰ οὖν χρόνον ἱκανὸν οἱ εἰς ἐπιζήτησιν
him to-find after then time considerable those for search
 αὐτοῦ πεμφθέντες, ὡς ἦσθοντο ἐν ἐρήμοις αὐτὸν τὰς
his sent when they-perceived in deserts him the
 οἰκῆσεις ἔχοντα, διερευνήσαντες καὶ συλλαβόμενοι, τῷ
dwellings having having-searched and having-seized to-the
 τοῦ βασιλέως παρέστησαν βήματι. Ἰδὼν δὲ αὐτὸν ἐν
of-the king presented tribunal having-seen and him in
 οὕτω πενιχρᾷ καὶ τραχυτάτῃ ἐσθῇτι τὸν λαμπροῖς ποτὲ
so poor and roughest garment the(-one) in-splendid once
 ἱματίοις ἡμφιεσμένον, καὶ τὸν πολλῇ συζῶντα τρυφῇ
garments clothed and the(-one) in-much living luxury
 τεταριχευμένον τῇ σκληρᾷ τῆς ἀσκήσεως ἀγωγῇ, καὶ
dried-out by-the hard of-the discipline regimen and
 τοῦ ἐρημικοῦ βίου ἐναργῶς περιεκείμενον τὰ γνωρίσματα,
of-the hermit life plainly wearing the marks

λύπης ὁμοῦ καὶ ὀργῆς ἐπεπλήρωτο, καὶ, ἐξ ἀμφοῖν
with-grief at-once and wrath was-filled and from both
 τὸν λόγον κεράσας, ἔφη πρὸς αὐτόν· «ὦ ἀνόητε καὶ
the speech having-mixed said to him O senseless and
 φρενοβλαβές, τίνος χάριν ἀντηλλάξω τῆς τιμῆς αἰσχύνην,
deranged of-what for-sake did-you-exchange for-the honor disgrace
 καὶ τῆς λαμπρᾶς δόξης τὴν ἀσχήμονα ταύτην ἰδέαν; Ὁ
and for-the splendid glory the unseemly this appearance the
 πρόεδρος τῆς ἐμῆς βασιλείας καὶ ἀρχιστράτηγος τῆς ἐμῆς
president of-the my kingdom and chief-general of-the my
 δυναστείας, παίγνιον μεираκίων σεαυτὸν καταστήσας, οὐ
power (a)-plaything of-youths yourself having-made not
 μόνον τῆς ἡμετέρας φιλίας καὶ παρῤῥησίας μακρὰν λήθην
only of-the our friendship and familiarity long forgetfulness
 πεποιηκώς, ἀλλὰ καὶ αὐτῆς κατεξαναστὰς τῆς φύσεως, καὶ
having-made but also itself having-risen-against the nature and
 μηδὲ τῶν ἰδίων τέκνων οἶκτον λαβὼν, πλουτόν τε καὶ
not-even on-the own children pity having-taken wealth both and
 πᾶσαν τὴν τοῦ βίου περιφάνειαν εἰς οὐδὲν λογισάμενος, τὴν
all the of-the life splendor as nothing having-reckoned the
 τοσαύτην ἀδοξίαν τῆς περιβλέπτου προέκρινας δόξης, ἵνα
so-great ignominy to-the admired you-preferred glory that
 τί σοι γένηται; καὶ τί ἐντεῦθεν κερδήσεις, ὅτι πάντων
what to-you may-come and what thence will-you-gain that of-all
 θεῶν τε καὶ ἀνθρώπων τὸν λεγόμενον προτετίμηκας
gods both and men the called you-have-honored-above
 Ἰησοῦν, καὶ τὴν σκληρὰν ταύτην καὶ δυσείμονα ἀγωγὴν
Jesus and the bard this and ill-clad regimen
 τῶν ἡδέων καὶ ἀπολαυστικῶν τοῦ γλυκυτάτου βίου;»
to-the pleasant and enjoyable of-the sweetest life

Τούτων ἀκούσας ὁ τοῦ Θεοῦ ἄνθρωπος ἐκείνος, χαριέντως
these(-things) having-heard the — of-God man that graciously
 ἅμα καὶ ὁμαλῶς ἀπεκρίνατο· «Εἰ λόγον πρὸς με
at-once and evenly answered if (an)-account with me
 συνᾶραι θέλεις, ὦ βασιλεῦ, τοὺς ἐχθρούς σου ἐκ μέσου
to-settle you-wish O king the enemies your out-of (the)-middle
 τοῦ δικαστηρίου ποιήσον, καὶ τηνικαῦτα ἀποκρινοῦμαί σοι
of-the tribunal make and then I-will-answer you
 περὶ ὧν ἂν ζητήσης μαθεῖν· ἐκείνων γὰρ συμπαρόντων
about what — you-may-seek to-learn those for being-present-with
 σοι, οὐδεὶς ἐμοὶ πρὸς σέ λόγος. Ἐκτὸς δὲ λόγου τιμῶρει,
you no to-me with you word outside and of-reason punish
 σφάττε, ποίει ὁ θέλεις· ἐμοὶ γὰρ ὁ κόσμος ἐσταύρωται,
slay do what you-wish to-me for the world has-been-crucified
 καὶ γὰρ τῷ κόσμῳ, φησὶν ὁ θεὸς καὶ ἐμὸς διδάσκαλος.»
and-I to-the world says the divine and my teacher
 Τοῦ δὲ βασιλέως εἰπόντος, «Καὶ τίνες οἱ ἐχθροὶ οὗτοι, οὓς
the and king having-said and who the enemies these whom
 ἐκ μέσου ποιῆσαί με προστάσεις»; φησὶν ὁ θεὸς ἀνὴρ·
out-of (the)-middle to-make me you-command says the divine man
 «Ὁ θυμὸς καὶ ἡ ἐπιθυμία· ταῦτα γὰρ ἐξ ἀρχῆς μὲν
the anger and the desire these for from (the)-beginning indeed
 συνεργοὶ τῆς φύσεως ὑπὸ τοῦ δημιουργοῦ παρήχθησαν, καὶ
co-workers of-the nature by the creator were-brought-forth and
 νῦν ὡσαύτως ἔχουσι «τοῖς μὴ κατὰ σάρκα πολιτευομένοις,
now likewise are for-those not according-to flesh living
 ἀλλὰ κατὰ πνεῦμα·» ἐν ὑμῖν δὲ, οἵτινες τὸ ὅλον ἐστὲ
but according-to spirit in you and who the whole are
 σάρκες, μηδὲν ἔχοντες τοῦ πνεύματος, ἀντίδικοι γεγόνασι,
fleshes nothing having of-the spirit adversaries have-become
 καὶ τὰ τῶν ἐχθρῶν καὶ πολεμίων διαπράττονται. Ἡ
and the(-deeds) of-the enemies and foes they-perform the

γὰρ ἐπιθυμία ἐν ὑμῖν, ἐνεργουμένη μὲν, ἡδονὴν ἐγείρει,
for desire in you being-active indeed pleasure arouses
 καταργουμένη δὲ, θυμόν. Ἀπέστω οὖν ταῦτα σήμερον ἀπὸ
being-quelled and anger let-be-away then these today from
 σοῦ, προκαθεξέσθωσαν δὲ εἰς ἀκρόασιν τῶν λεγομένων καὶ
you let-preside and for bearing of-the (things)-said and
 κρίσιν ἢ φρόνησις καὶ ἡ δικαιοσύνη. Εἰ γὰρ τὸν θυμόν καὶ
judgment the prudence and the justice if for the anger and
 τὴν ἐπιθυμίαν ἐκ μέσου ποιήσεις, ἀντεισάξεις δὲ τὴν
the desire out-of (the)-middle you-will-make you-will-bring-in-instead and the
 φρόνησιν καὶ τὴν δικαιοσύνην, φιλαλήθως πάντα λέξω σοι.»
prudence and the justice truthfully all I-will-say to-you
 Πρὸς ταῦτα ὁ βασιλεὺς ἔφη· «Ἴδου, εἶξας σου τῇ
to these(-things) the king said behold having-yielded your to-the
 ἀξιώσει, ἐκβαλῶ τοῦ συνεδρίου τὴν τε ἐπιθυμίαν καὶ
request I-will-cast-out of-the council the both desire and
 τὸν θυμόν, μεσάζειν δὲ τὴν φρόνησιν καὶ τὴν δικαιοσύνην
the anger to-mediate and the prudence and the justice
 ποιήσω. Λέγε μοι λοιπὸν ἀδεῶς πόθεν σοι ἡ τοσαύτη
I-will-make tell me henceforth fearlessly whence to-you the so-great
 ἐγένετο πλάνη, καὶ τὸ προτιμᾶν τὰ ἐν κεναῖς ἐλπίσι
came error and the to-prefer the(-things) in empty hopes
 τῶν ἐν χερσὶ βλεπομένων.»
to-the in hands seen
 Ἀποκριθεὶς δὲ ὁ ἐρημίτης εἶπεν· «Εἰ τὴν ἀρχὴν ζητεῖς, ὦ
answering and the hermit said if the beginning you-see O
 βασιλεῦ, πόθεν μοι γέγονε τῶν προσκαίρων μὲν ὑπεριδεῖν,
king whence to-me has-come the transient(-things) indeed to-disdain
 ὅλον δὲ ἑαυτὸν ταῖς αἰωνίοις ἐπιδοῦναι ἐλπίσω, ἀκουσον.
whole and myself to-the eternal to-give-over hopes hear
 Ἐν ἡμέραις ἀρχαίαις, ἔτι κομδῇ νέος ὑπάρχων, ἤκουσά τι
in days ancient still quite young being I-heard some

ῥήμα ἀγαθὸν καὶ σωτήριον, καί με κατ' ἄκρας ἡ τούτου
word good and saving and me from (the)-height the of-it
 δύναμις εἶλε, καὶ, ὥσπερ τις θεῖος σπόρος, ἡ τούτου
power seized and as some divine seed the of-it
 μνήμη, τῇ ἐμῇ φυτευθεῖσα καρδία, ἀχώριστος εἰς αἰὲν
memory in-the my having-been-planted heart inseparable for ever
 διετηρήθη ὥς καὶ ῥιζωθῆναι, καὶ ἐκβλαστήσαι, καὶ ὃν
was-kept so-that both to-take-root and to-sprout and which
 ὁρᾷς καρπὸν ἐνεγκεῖν ἐν ἐμοί. Ἡ δὲ τοῦ ῥήματος δύναμις
you-see fruit to-bear in me the and of-the word power
 τοιαύτη τις ἦν· «Ἔδοξε» φησί, «τοῖς ἀνοήτοις τῶν
such some was it-seemed says to-the senseless the(-things)
 ὄντων μὲν καταφρονεῖν ὥς μὴ ὄντων, τῶν μὴ ὄντων
being indeed to-despise as not being the(-things) not being
 δὲ ὥς ὄντων ἀντέχεσθαι τε καὶ περιέχεσθαι· ὁ μὴ
and as being to-hold-to both and to-cling-to the(-one) not
 γευσάμενος οὖν τῆς τῶν ὄντων γλυκύτητος, οὐ δυνήσεται
having-tasted then of-the of-the being(-things) sweetness not will-be-able
 τῶν μὴ ὄντων καταμαθεῖν τὴν φύσιν· μὴ καταμαθὼν δὲ,
of-the not being to-learn the nature not having-learned and
 πῶς αὐτῶν ὑπερόψεται»; Ὅντα μὲν οὖν ἐκάλεσεν ὁ
how them will-be-disdain being(-things) indeed then called the
 λόγος τὰ αἰώνια καὶ μὴ σαλευόμενα, μὴ ὄντα δὲ τὸν
word the eternal(-things) and not shaken not being and the
 ἐνταῦθα βίον καὶ τὴν τρυφήν καὶ τὴν ψευδομένην εὐημερίαν·
here life and the luxury and the false prosperity
 οἷς, ὦ βασιλεῦ, κακῶς φεῦ! ἡ σὴ προσήλωται καρδία.
to-which O king badly alas the your has-been-nailed heart
 Καὶ γὰρ ποτε τούτων ἀντειχόμεν· ἀλλ' ἡ τοῦ ῥήματος
and-I and once these clung-to but the of-the word
 δύναμις, νύτπουσά μου τὴν ψυχὴν ἀδιαλείπτως, ἐξήγειρε
power pricking my the soul unceasingly roused

τὸν ἡγεμόνα νοῦν εἰς ἐκλογὴν τοῦ κρείττονος· ὁ δὲ νόμος
the ruling mind to choice of-the better the and law
 τῆς ἁμαρτίας, ἀντιστρατευόμενος τῷ νόμῳ τοῦ νοός μου,
of-the sin warring-against the law of-the mind my
 καὶ, ὥς τισι σιδηροπέδαις δεσμῶν με, τῇ προσπαθείᾳ
and as with-some iron-fetters binding me by-the attachment
 τῶν παρόντων αἰχμάλωτον κατέιχεν. Ὅτε δὲ εὐδόκησεν
of-the present(-things) captive held when and was-pleased
 ἡ χρηστότης καὶ ἀγαθωσύνη τοῦ σωτῆρος ἡμῶν Θεοῦ
the kindness and goodness of-the savior our God
 ἐξελεῖσθαι με τῆς χαλεπῆς ἐκείνης αἰχμαλωσίας, ἐνίσχυσέ
to-deliver me from-the grievous that captivity strengthened
 μου τὸν νοῦν περιγενέσθαι τοῦ νόμου τῆς ἁμαρτίας, καὶ
my the mind to-overcome the law of-the sin and
 διήνοιξέ μου τοὺς ὀφθαλμοὺς διακρίνειν τὸ φαῦλον ἀπὸ τοῦ
opened my the eyes to-distinguish the base from the
 κρείττονος. Τότε δὴ τότε κατενόησα καὶ εἶδον, καὶ ἰδοὺ
better then indeed then I-perceived and saw and behold
 πάντα τὰ παρόντα ματαιότης καὶ προαίρεσις πνεύματος,
all the present(-things) vanity and choice of-wind
 καθὰ που καὶ Σολομῶν ὁ σοφώτατος ἐν τοῖς αὐτοῦ
as somewhere also Solomon the wisest in the his
 ἔφη συγγράμμασι· τότε περιηρέθη τῆς καρδίας μου
said writings then was-taken-away from-the heart my
 τὸ κάλυμμα τῆς ἁμαρτίας, καὶ ἡ ἐκ τῆς σωματικῆς
the veil of-the sin and the from the bodily
 παχύτητος ἐπικειμένη τῇ ψυχῇ μου ἀμαύρωσις διεσκεδάσθη,
grossness lying-upon the soul my dimness was-scattered
 καὶ ἔγνων εἰς ὃ γέγονα καὶ ὅτι δεῖ με πρὸς τὸν
and I-knew for what I-was-made and that must me to the
 δημιουργὸν ἀναβῆναι, διὰ τῆς τῶν ἐντολῶν ἐργασίας.»
creator to-go-up through the of-the commandments working

«Ὅθεν, πάντα καταλιπὼν, αὐτῷ ἠκολούθησα καὶ εὐχαριστῶ
whence all having-left him I-followed and I-give-thanks
 τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, ὅτι
 — *to-God through Jesus Christ the Lord our that*
 ἐρύσατό με τοῦ πηλοῦ καὶ τῆς πλυνθείας, καὶ τοῦ
be-rescued me from-the clay and the brick-making and from-the
 ἀπηνόους καὶ ὀλεθρίου ἄρχοντος τοῦ σκοτόυς τοῦ αἰῶνος
harsh and destructive ruler of-the darkness of-the age
 τούτου, καὶ ἔδειξέ μοι ὁδὸν σύντομον καὶ ῥαδίαν, δι'
this and showed to-me (a)-road short and easy through
 ἧς δυνήσομαι ἐν τῷ ὀστρακίνῳ τούτῳ σώματι τὴν
which I-will-be-able in the earthen this body the
 ἀγγελικὴν ἀσπάσασθαι πολιτείαν, ἥνπερ φθάσαι ζητῶν,
angelic to-embrace way-of-life which to-reach seeking
 τὴν στενὴν καὶ τεθλιμμένην εἰλόμην βαδίζειν ὁδὸν, πάνυ
the narrow and afflicted I-chose to-walk road greatly
 καταγνοὺς τῆς τῶν παρόντων ματαιότητος καὶ τῆς
having-condemned the of-the present(-things) vanity and the
 ἀστάτου φορᾶς τούτων καὶ περιφορᾶς, καὶ μὴ πειθόμενος
unstable motion of-these and revolution and not being-persuaded
 ἄλλο τι καλὸν ὀνομάζειν πρὸ τοῦ ὄντως καλοῦ,
other anything good to-name before the truly good
 οὐπερ σὺ ἐλεεινῶς, ὦ βασιλεῦ, διερρήγης τε καὶ διέστης.
from-which you pitifully O king were-torn-away both and stood-apart
 Ὅθεν καὶ ἡμεῖς διέστημέν σου καὶ διηρέθημεν, διὰ
whence also we stood-apart-from you and were-divided because-of
 τὸ εἰς σαφὴ καὶ ὠμολογημένην σέ τε καταπίπτειν
the into clear and acknowledged you both to-fall
 ἀπώλειαν καὶ πρὸς τὸν ἴσον κατενεχθῆναι καὶ ἡμᾶς
destruction and to the equal to-be-brought-down also us
 κίνδυνον ἀναγκάζειν. Ἔως μὲν γὰρ περὶ μόνην τὴν
danger to-compel as-long-as indeed for about only the

κοσμικὴν στρατείαν ἐξηταζόμεθα, οὐδὲν τῶν δεόντων
worldly service we-were-engaged nothing of-the needful
 ἡμεῖς ἐνελίπομεν· μαρτυρήσεις μοι καὶ αὐτὸς ὅτιπερ
we failed you-will-bear-witness to-me also yourself that-indeed
 οὐδὲ ῥαθυμίαν τινὰ οὐδὲ ἀμέλειαν ποτε ἐνεκλήθημεν·
not-even sloth any nor neglect ever we-were-charged-with
 ἐπεὶ δὲ καὶ αὐτὸ τῶν καλῶν τὸ κεφάλαιον ἀφελέσθαι
since and even itself of-the good(-things) the head to-take-away
 ἐφιλονείκησας ἡμᾶς, τὴν εὐσέβειαν, καὶ τὸν θεὸν ζημιῶσαι
you-strove us the piety and — God to-deprive
 τὴν ἐσχάτην ταύτην ζημίαν; τιμῶν τε διὰ τοῦτο καὶ
the last this loss of-honors both because-of this and
 φιλοτιμίας ἀναμνησέεις, πῶς οὐκ ἀμαθῶς ἔχειν σε τοῦ
of-favors you-remind how not ignorantly to-stand you of-the
 καλοῦ δικαίως ἂν εἴποιμι, ὅτι καὶ παραβάλλεις ὅλως αὐτὰ
good justly — I-would-say since also you-compare at-all them
 πρὸς ἄλληλα, εὐσέβειαν φημὶ πρὸς τὸν θεὸν καὶ φιλίαν
to one-another piety I-mean toward — God and friendship
 ἀνθρωπίνην καὶ δόξαν τὴν ἴσα παραρρέουσιν ὕδατι;
human and glory the equally flowing-by to-water
 πῶς δέ σοι καὶ κοινωνοὶ ἐσόμεθα ἐπὶ τούτῳ, καὶ οὐχί,
how and to-you also partners shall-we-be in this and not
 τοῦναντίον, καὶ φιλίαν καὶ τιμὴν, καὶ στοργὴν τέκνων καὶ
the-contrary both friendship and honor and affection of-children and
 εἴ τι ἄλλο μείζον ἦν, ἀρνησόμεθα; ὁρῶντές σε μᾶλλον,
if anything other greater was shall-we-deny seeing you rather
 ὦ βασιλεῦ, ἀγνωμονοῦντα πρὸς τὸν Θεόν, τὸν καὶ
O king being-ungrateful toward — God the(-one) also
 αὐτό σοι τὸ εἶναι καὶ τὸ ἀναπνεῖν παρεχόμενον, ὅς ἐστι
itself to-you the to-be and the to-breathe providing who is
 Χριστὸς Ἰησοῦς, ὁ κύριος τῶν πάντων, ὅς, συνάναρχος
Christ Jesus the Lord of-the all who co-beginningless

ὦν καὶ συναΐδιος τῷ πατρὶ καὶ τοὺς οὐρανοὺς τῷ λόγῳ
being and co-eternal with-the father both the heavens by-the word
 καὶ τὴν γῆν ὑποστήσας, τὸν ἄνθρωπόν τε χερσὶν οἰκείαις
and the earth having-established the man both with-hands own
 ἐδημοῦργησε καὶ ἀθανασία τοῦτον ἐτίμησε, καὶ βασιλέα
created and with-immortality him honored and king
 τῶν ἐπὶ γῆς κατεστήσατο, καθάπερ τινὰ βασιλεία τὸ
of-the(-things) on earth established as some palace the
 κάλλιστον ἀπάντων ἀποτάξας αὐτῷ, τὸν Παράδεισον. Ὁ
most-beautiful of-all having-assigned to-him — Paradise he
 δέ, φθόνῳ κλαπεῖς καὶ ἡδονῇ (φεῦ μοι!) δελεασθεῖς,
and by-envy having-been-cheated and by-pleasure alas me having-been-baited
 ἀθλίως τούτων ἐξέπεσε πάντων· καὶ ὁ πρὶν ζηλωτὸς
wretchedly from-these fell-away all and the(-one) before enviable
 ἐλεεινὸς ὥρατο καὶ δακρύων διὰ τὴν συμφορὰν ἄξιος.»
pitiable was-seen and of-tears because-of the misfortune worthy

The hermit says the Creator became man and died to restore us, yet the king spurns him; he will not deny his benefactor, fears no death, and has joined those who seek God. Remembering their friendship, the king spares his life and drives him out, and he returns to the desert sorry not to be a martyr. A beautiful son, Ioasaph, is born, and the king holds a great feast; the most eminent of some fifty-five astrologers foretells that the boy will prosper not in his father's kingdom but in a better one, and will embrace the Christian faith. The king shuts him in a separate palace among young attendants, hiding from him death, age, sickness, poverty, and Christ, and proclaims death for any monk found after three days.

«Ὁ πλάσας τοῖνυν ἡμᾶς καὶ δημιουργήσας φιλανθρώποις
the(-one) having-formed therefore us and having-created with-loving-mankind
 πάλιν ἰδὼν ὀφθαλμοῖς τὸ τῶν οἰκείων χειρῶν ἔργον,
again having-seen eyes the of-the own hands work
 τὸ θεὸς εἶναι μὴ μεταβαλὼν, ὅπερ ἦν ἀπ' ἀρχῆς,
the God to-be not having-changed what he-was from (the)-beginning
 ἐγένετο δι' ἡμᾶς ἀναμαρτήτως ὅπερ ἡμεῖς, καὶ σταυρὸν
became because-of us sinlessly what we also (a)-cross
 ἐκούσιως καὶ θάνατον ὑπομένεις, τὸν ἄνωθεν τῷ ἡμετέρῳ
willingly and death having-endured the from-above to-the our
 γένει βασκαίνοντα κατέβαλε πολέμιον, καὶ, ἡμᾶς τῆς
race begrudging he-cast-down enemy and us from-the
 πικρᾶς ἐκείνης αἰχμαλωσίας ἀνασωσάμενος, τὴν προτέραν
bitter that captivity having-rescued the former
 ἀπέδωκε φιλαγάθως ἐλευθερίαν, καὶ, ὅθεν διὰ τὴν
he-restored kindly freedom and whence because-of the
 παρακοὴν ἐκπεπτώκαμεν, ἐκεῖ πάλιν διὰ φιλανθρωπίαν
disobedience we-have-fallen there again because-of love-for-mankind
 ἡμᾶς ἐπανήγαγε, μείζονος ἡμᾶς ἢ πρότερον τιμῆς
us he-led-back of-greater us than before honor

ἀξιώσας. Τὸν δὴ τοιαῦτα δι' ἡμᾶς παθόντα
having-deemed-worthy the(-one) indeed such-things because-of us having-suffered
 καὶ τοιούτων ἡμᾶς πάλιν καταξιώσαντα, τοῦτον αὐτὸς
and of-such us again having-deemed-worthy this-one yourself
 ἀθετεῖς καὶ εἰς τὸν ἐκείνου σταυρὸν ἀποσκώπτεις; ὅλος δὲ
you-reject and at the his cross you-jeer whole and
 τῇ τρυφῇ τοῦ σώματος καὶ τοῖς ὀλεθρίοις προσηλωμένος
to-the luxury of-the body and to-the destructive nailed
 πάθει, θεοὺς ἀναγορεύεις τὰ τῆς ἀτιμίας καὶ αἰσχύνης
passions gods you-proclaim the of-the dishonor and shame
 εἰδῶλα; Οὐ μόνον σεαυτὸν τῆς τῶν οὐρανίων ἀγαθῶν
idols not only yourself from-the of-the heavenly goods
 συναφείας ἀλλότριον κατεσκεύασας, ἀλλὰ καὶ πάντας
union alien you-have-made but also all
 τοὺς πειθομένους τοῖς σοῖς προστάγμασι ταύτης ἤδη
those obeying the your commands from-this already
 ἀπέρρηξας, καὶ ψυχικῶ κινδύνῳ παρέδωκας.»
you-tore-away and to-soul's danger you-handed-over
 «Ἰσθι τοίνυν ὡς ἔγωγε οὐ πεισθήσομαί σοι, οὔτε μὴν
know therefore that I not will-be-persuaded by-you nor indeed
 κοινωνήσω σοι τῆς τοιαύτης εἰς τὸν Θεὸν ἀχαριστίας,
will-share with-you the such toward — God ingratitude
 οὐδὲ τὸν ἐμὸν εὐεργέτην καὶ σωτήρα ἀρνήσομαι, εἰ καὶ
nor the my benefactor and savior I-will-deny if even
 θηρίοις ἀναλώσεις, εἰ ξίφει καὶ πυρὶ παραδώσεις με, ἃ τῆς
to-beasts you-spend(-me) if to-sword and fire you-hand-over me which of-the
 σῆς ἐξουσίας ἐστίν. Οὔτε γὰρ θάνατον δέδοικα, οὔτε ποθῶ
your power are neither for death I-fear nor I-long-for
 τὰ παρόντα, πολλὴν αὐτῶν καταγνοὺς τὴν ἀσθένειαν
the present(-things) much their having-condemned the weakness
 καὶ ματαιότητα. Τί γὰρ αὐτῶν χρήσιμον, ἢ μόνιμον, ἢ
and vanity what for of-them useful or lasting or

διαρκές; καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ ἐν αὐτῷ τῷ εἶναι
enduring and not this only but also in itself the to-be
 πολλή συνυπάρχει αὐτοῖς ἢ ταλαιπωρία, πολλή ἢ λύπη,
much coexists with-them the wretchedness much the grief
 πολλή καὶ ἀδιάσπαστος ἢ μέριμνα. Τῇ γὰρ εὐφροσύνη
much and unbroken the care to-the for gladness
 αὐτῶν καὶ ἀπολαύσει πᾶσα συνέζευκται κατήφεια καὶ
their and enjoyment all is-yoked dejection and
 ὀδύνη· ὁ πλοῦτος αὐτῶν πτωχεία ἐστὶ, καὶ τὸ ὕψος αὐτῶν
pain the wealth their poverty is and the height their
 ταπεινώσις ἐσχάτη. Καὶ τίς ἐξαριθμήσει τὰ τούτων κακά;
abasement utmost and who will-number the of-these evils
 ἄπερ δι' ὀλίγων ῥημάτων ὑπέδειξε μοι ὁ ἐμὸς θεολόγος.
which through few words showed to-me the my theologian
 Φησὶ γάρ· «Ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται· καὶ μὴ
says for the world whole in the evil(-one) lies and not
 ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ, ὅτι πᾶν
love the world nor the(-things) in the world for all
 τὸ ἐν τῷ κόσμῳ ἢ ἐπιθυμία τῆς σαρκὸς καὶ ἢ ἐπιθυμία
the(-thing) in the world the desire of-the flesh and the desire
 τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου· καὶ ὁ κόσμος
of-the eyes and the boastfulness of-the life and the world
 παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα
passes-away and the desire its the(-one) and doing the will
 τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα.» Τοῦτο ἐγὼ ζητῶν τὸ θέλημα
— of-God remains into the age this I seeking the will
 τοῦ Θεοῦ τὸ ἀγαθόν, ἀφήκα πάντα, καὶ ἐκολληθῆν τοῖς
— of-God the good I-left all and was-joined to-those
 τὸν αὐτὸν κεκτημένοις πόθον καὶ τὸν αὐτὸν ἐκζητοῦσι θεόν·
the same having-acquired longing and the same seeking-out God
 ἐν οἷς οὐκ ἔστιν ἔρις ἢ φθόνος, λύπαι τε καὶ μέριμναι,
among whom not is strife or envy griefs both and cares

ἀλλὰ πάντες τὸν ἴσον τρέχουσι δρόμον, ἵνα καταλάβωσι
but all the equal run course that they-may-attain
 τὰς αἰωνίας μονὰς, ἃς ἡτοίμασεν ὁ πατὴρ τῶν φώτων
the eternal mansions which prepared the father of-the lights
 τοῖς ἀγαπῶσιν αὐτόν. Τούτους ἐγὼ γεννήτορας, τούτους
for-those loving him these I (as)-parents these
 ἀδελφοὺς, τούτους φίλους καὶ γνωστοὺς ἐκτησάμην· τῶν
brothers these friends and acquaintances acquired from-the
 δέ ποτέ μου φίλων καὶ ἀδελφῶν ἐμάκρυνα φυγαδεύων,
and once my friends and brothers I-went-far fleeing
 καὶ ἡυλίσθην ἐν τῇ ἐρήμῳ προσδεχόμενος τὸν Θεὸν, τὸν
and lodged in the desert awaiting — God the(-one)
 σώζοντά με ἀπὸ ὀλιγοψυχίας καὶ ἀπὸ καταγίδος.»
saving me from faintheartedness and from storm
 Τούτων εὐκαιρῶς οὕτω καὶ ἡδέως τῷ τοῦ Θεοῦ ἀνθρώπῳ
these(-things) opportunely thus and pleasantly by-the — of-God man
 ὑπαγορευθέντων, ὁ βασιλεὺς ἐκινεῖτο μὲν ὑπὸ τοῦ θυμοῦ,
having-been-spoken the king was-moved indeed by the anger
 καὶ πικρῶς αἰκίζειν τὸν ἅγιον ἠβούλετο, ὥκνει δὲ πάλιν καὶ
and bitterly to-torture the saint wished he-hesitated and again and
 ἀνεβάλλετο, τὸ αἰδέσιμον αὐτοῦ καὶ περιφανὲς εὐλαβούμενος.
put-off the venerable his and renowned respecting
 Ὑπολαβὼν δὲ ἔφη πρὸς αὐτόν· «Πανταχόθεν, ἄθλιε, τὴν
replying and said to him from-every-side wretch the
 σεαυτοῦ ἐκμελετήσας ἀπώλειαν, πρὸς ταύτην, ὡς ἔοικεν,
of-yourself having-studied ruin toward this as it-seems
 ὑπὸ τῆς τύχης συνελαυνόμενος, ἠκόνησας τὸν νοῦν ἅμα καὶ
by the fortune being-driven you-whetted the mind together and
 τὴν γλῶτταν· ὅθεν ἀσαφῆ τιὰ καὶ ματαίαν βαττολογίαν
the tongue whence obscure some and vain babbling
 διεξῆλθες. Καὶ, εἰ μὴ, κατ' ἀρχὰς τοῦ λόγου,
you-went-through and if not at (the)-beginnings of-the speech

ἐπηγγειλάμην σοι ἐκ μέσου τοῦ συνεδρίου τὸν θυμὸν
I-had-promised you out-of (the)-middle of-the council the anger
 ποιήσασθαι, νῦν ἂν πυρί σου τὰς σάρκας παρέδωκα.
to-make now — to-fire your the flesh I-would-have-handed-over
 Ἐπεὶ δὲ προλαβὼν τοιούτοις με κατησφαλίσω τοῖς
since and anticipating with-such me you-secured the
 ῥήμασιν, ἀνέχομαί σου τοῦ θράσους, τῆς προτέρας μου
words I-bear your the boldness of-the former my
 ἔνεκεν πρὸς σέ φιλίας. Ἀναστὰς οὖν, λοιπὸν φεῦγε ἐξ
for-the-sake toward you friendship having-arisen then henceforth flee from
 ὀφθαλμῶν μου, μηκέτι σε ὄψομαι καὶ κακῶς ἀπολέσω.»
eyes my no-more you I-shall-see and badly I-destroy(-you)
 Καὶ ἐξελθὼν ὁ τοῦ Θεοῦ ἄνθρωπος ἀνεχώρησεν εἰς τὴν
and having-gone-out the — of-God man withdrew into the
 ἔρημον, λυπούμενος μὲν ὅτι οὐ μεμαρτύρηκε, μαρτυρῶν
desert grieving indeed that not he-had-been-martyred being-martyred
 δὲ καθ' ἡμέραν τῇ συνειδήσει, καὶ ἀντιπαλαίων «πρὸς
and each day in-the conscience and wrestling against
 τὰς ἀρχὰς καὶ ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ
the principalities and powers against the world-rulers of-the
 σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς
darkness of-the age this against the spiritual(-hosts) of-the
 πονηρίας», ὥς φησιν ὁ μακάριος Παῦλος.
wickedness as says the blessed Paul
 Ἐκείνου μὲν οὖν ἀποδημήσαντος, πλεόν ὁ βασιλεὺς
that-one indeed then having-gone-away more the king
 ὀργισθεὶς διωγμὸν σφοδρότερον κατὰ τοῦ μοναχικοῦ
having-been-angered persecution more-violent against the monastic
 ἐκμελετᾷ τάγματος, πλείονος δὲ τιμῆς τοὺς τῶν εἰδώλων
plans order of-greater and honor the of-the idols
 ἀξιοῖ θεραπεύτας τε καὶ νεωκόρους. Ἐν τοιαύτῃ δὲ
deems-worthy servants both and temple-wardens in such and

ὄντος τοῦ βασιλέως πλάνη δεινῇ καὶ ἀπάτῃ, γεννᾶται
being the king error dreadful and deceit is-born
 αὐτῷ παιδίον, πάνυ εὐμορφότατον, καὶ ἐξ αὐτῆς τῆς
to-him (a)-child very most-shapely and from itself the
 ἐπανθούσης αὐτῷ ὠραιότητος τὸ μέλλον προσημαῖνον.
blooming on-him beauty the future foreshadowing
 Ἐλέγετο γὰρ μηδαμοῦ ἐν τῇ γῇ ἐκεῖνῃ τοιοῦτόν ποτε
it-was-said for nowhere in the land that such ever
 φανῆναι χαριέστατον καὶ περικαλλὲς παιδίον. Χαράς
to-have-appeared most-charming and very-beautiful child with-joy
 δὲ μεγίστης ἐπὶ τῇ γεννήσει τοῦ παιδὸς ὁ βασιλεὺς
and greatest at the birth of-the boy the king
 πλησθεὶς, τοῦτον μὲν Ἰωάσαφ ἐκάλεσεν, αὐτὸς δὲ πρὸς
having-been-filled this-one indeed Ioasaph called he and to
 τοὺς εἰδωλικοὺς ναοὺς ἀνοήτως ἀπῆει τοῖς ἀνοητοτέροις
the idol temples senselessly went-off to-the more-senseless
 αὐτῶν θεοῖς θύσων καὶ εὐχαριστηρίους ὕμνους ἀποδώσων,
than-them gods to-sacrifice and thanksgiving hymns to-render
 ἀγνοῶν τίς ὁ τῶν καλῶν ἀπάντων ἀληθῶς αἴτιος, πρὸς
not-knowing who the of-the good(-things) all truly cause to
 ὃν ἔδει τὴν πνευματικὴν ἀναφέρειν θυσίαν. Ἐκεῖνος
whom it-was-needful the spiritual to-offer sacrifice he
 οὖν, τοῖς ἀψύχοις καὶ κωφοῖς τὴν αἰτίαν τῆς τοῦ παιδὸς
then to-the soulless and dumb(-things) the cause of-the of-the boy
 γεννήσεως ἀνατιθεὶς, πανταχοῦ διέπεμπε συναγαγεῖν τὰ
birth ascribing everywhere sent-word to-gather the
 πλήθη εἰς τὰ τούτου γενέθλια. Καὶ ἦν ἰδεῖν πάντας
multitudes to the his birthday-feast and it-was(-possible) to-see all
 συρρέοντας τῷ φόβῳ τοῦ βασιλέως, ἐπαγομένους τε
flocking by-the fear of-the king bringing and
 τὰ πρὸς τὴν θυσίαν εὐτρεπισμένα, ὥς ἐκάστω ἡ χεὶρ
the(-things) for the sacrifice prepared as to-each the hand

εὐπόρει καὶ ἡ πρὸς τὸν βασιλέα εὖνοια εἶχε. Μάλιστα δὲ
 could and the toward the king goodwill had especially and
 αὐτοὺς ἠρέθιζε πρὸς φιλοτιμίαν αὐτὸς, ταύρους καταθύσαι
 them stirred to emulation he bulls to-sacrifice
 φέρων ὅτι πλείστους καὶ εὐμεγέθεις, καὶ, οὕτω πάνδημον
 bringing as most and very-large and thus public
 ἑορτὴν τελέσας, πάντας ἐφιλοτιμείτο δώροις ὅσοι τε
 feast having-held all he-honored with-gifts as-many-as both
 τῆς βουλῆς ἦσαν καὶ τῶν ἐν τέλει, καὶ ὅσοι περὶ
 of-the council were and of-those in office and as-many-as about
 τὸ στρατιωτικὸν, ὅσοι τε τῶν εὐτελῶν καὶ ἀσήμων.
 the army as-many-as and of-the humble and obscure
 Ἐν αὐτῇ δὲ τῇ τῶν γενεθλίων τοῦ παιδὸς ἑορτῇ
 in itself and the of-the birthday of-the boy feast
 συνῆλθον πρὸς τὸν βασιλέα ἐξ ἐπιλογῆς ἄνδρες
 came-together to the king by selection men
 ὥσῃ πεντηκονταπέντε, περὶ τὴν ἀστροθεάμονα τῶν
 about fifty-five in the star-gazing of-the
 Χαλδαίων ἐσχολακότες σοφίαν. Καὶ τούτους ἐγγυτάτω
 Chaldeans having-studied wisdom and these nearest
 παραστησάμενος ὁ βασιλεὺς ἀνηρώτα ἐξειπεῖν ἕκαστον τί
 having-set-beside the king asked to-declare each what
 μέλλει ἔσεσθαι τὸ γεννηθὲν αὐτῷ παιδίον. Οἱ δὲ, πολλὰ
 is-going to-be the born to-him child they and much
 διασκεψάμενοι, ἔλεγον μέγαν αὐτὸν ἔσεσθαι ἔν τε πλούτῳ
 having-considered said great him to-be in both wealth
 καὶ δυναστείᾳ, καὶ ὑπερβάλλειν πάντας τοὺς πρὸ αὐτοῦ
 and power and to-surpass all those before him
 βεβασιλευκότας. Εἰς δὲ τῶν ἀστρολόγων, ὁ τῶν σὺν αὐτῷ
 having-reigned one and of-the astrologers the of-the with him
 πάντων διαφορώτατος, εἶπεν ὥς, «Ἐξ ὧν με διδάσκουσιν
 all most-excellent said that from what me teach

οἱ τῶν ἀστέρων δρόμοι, ὦ βασιλεῦ, ἡ προκοπὴ τοῦ νυνὶ
the of-the stars courses O king the advance of-the now

γεννηθέντος σοι παιδὸς οὐκ ἐν τῇ σῇ ἔσται βασιλεία,
born to-you boy not in the your will-be kingdom

ἀλλ' ἐν ἐτέρᾳ κρείττονι καὶ ἀσυγκρίτως ὑπερβαλλούσῃ.
but in another better and incomparably surpassing

Δοκῶ δὲ καὶ τῆς παρὰ σοῦ διωκομένης αὐτὸν ἐπιλαβέσθαι
I-think and also of-the by you persecuted him to-lay-hold

τῶν χριστιανῶν θρησκείας, καὶ οὐκ ἔγωγε οἶμαι τοῦ
of-the Christians religion and not I think of-the

σκοποῦ ἐκείνον καὶ τῆς ἐλπίδος ψευστήσεσθαι.»
aim him and of-the hope to-be-cheated

Ταῦτα μὲν εἶπεν ὁ ἀστρολόγος, ὥσπερ ὁ πάλαι
these(-things) indeed said the astrologer as the of-old

Βαλαάμ, οὐ τῆς ἀστρολογίας ἀληθευούσης, ἀλλὰ τοῦ Θεοῦ
Balaam not the astrology speaking-true but — God

διὰ τῶν ἐναντίων τὰ τῆς ἀληθείας παραδεικνύντος,
through the opposites the(-things) of-the truth showing

ὥστε πᾶσαν τοῖς ἀσεβέσι πρόφασιν περιαιρεθῆναι· ὁ δὲ
so-that every for-the impious pretext to-be-taken-away the and

βασιλεὺς, ὡς ἤκουσε ταῦτα, καὶ βαρέως τὴν ἀγγελίαν
king when he-heard these(-things) also heavily the message

ἐδέξατο, λύπη δὲ τὴν εὐφροσύνην αὐτῷ διέκοπτεν.
received grief and the gladness for-him cut-short

Ἐν πόλει δὲ ὅμως ἰδιαζούσῃ παλάτιον δευμάμενος
in (a)-city and nevertheless set-apart (a)-palace having-built

περικαλλὲς καὶ λαμπρὰς οἰκίας φιλοτεχνήσας, ἐκεῖ τὸν παῖδα
very-beautiful and splendid houses having-wrought there the boy

ἔθετο κατοικεῖν, μετὰ τὴν συμπλήρωσιν τῆς πρώτης αὐτῷ
be-placed to-dwell after the completion of-the first for-him

ἡλικίας, ἀπρόϊτόν τε εἶναι παρεκελεύσατο, παιδαγωγούς
age not-going-out and to-be be-ordered tutors

αὐτῷ καὶ ὑπηρέτας καταστήσας, νέους τῇ ἡλικίᾳ καὶ τῇ
for-him and attendants having-appointed young in-the age and in-the
 ὁράσει ὠραιοτάτους, ἐπισκήψας αὐτοῖς μηδὲν τῶν τοῦ βίου
sight most-handsome having-charged them nothing of-the of-the life
 ἀνιαρῶν κατάδηλον αὐτῷ ποιήσασθαι, μὴ θάνατον, μὴ
grievous(-things) manifest to-him to-make not death not
 γῆρας, μὴ νόσον, μὴ πενίαν, μὴ ἄλλο τι λυπηρὸν καὶ
old-age not disease not poverty not other anything painful and
 δυνάμενον τὴν εὐφροσύνην αὐτῷ διακόπτειν, ἀλλὰ πάντα
able the gladness for-him to-cut-short but all
 τὰ τερπνὰ καὶ ἀπολαυστικά προτιθέναι, ἵνα τούτοις
the delightful(-things) and enjoyable to-set-before(-him) that in-these
 ὁ νοῦς αὐτοῦ τερπόμενος καὶ ἐντρυφῶν μηδὲν ὅλως περὶ
the mind his delighting and reveling nothing at-all about
 τῶν μελλόντων διαλογίζεσθαι ἰσχύσειε, μήτε μέχρι ψιλοῦ
the coming(-things) to-consider might-be-able nor as-far-as (a)-bare
 ῥήματος τὰ περὶ τοῦ Χριστοῦ καὶ τῶν αὐτοῦ δογμάτων
word the(-things) about — Christ and the his doctrines
 ἀκούσειεν. Τοῦτο γὰρ μάλιστα πάντων ἀποκρύψαι αὐτῷ
he-might-hear this for most of-all to-hide from-him
 διανοεῖτο, τὴν τοῦ ἀστρολόγου προαγόρευσιν ὑφορώμενος.
he-intended the of-the astrologer prediction suspecting
 Εἴ τινα δὲ τῶν ὑπηρετούντων αὐτῷ νοσήσαι συνέβη,
if any and of-the serving him to-fall-sick happened
 τοῦτον μὲν θάπτον ἐκβαλεῖν ἐκεῖθεν παρεκελεύετο, ἕτερον
this-one indeed quickly to-cast-out from-there be-ordered another
 δὲ ἀντ' αὐτοῦ σφριγῶντα καὶ εὐεκτοῦντα ἐδίδου, ἵνα
and in-place-of him vigorous and healthy he-gave that
 μηδὲν ὅλως ἀνώμαλον οἱ τοῦ παιδὸς ὀφθαλμοὶ θεάσαιντο.
nothing at-all irregular the of-the boy eyes might-behold

Ὁ μὲν οὖν βασιλεὺς οὕτω ταῦτα διανοεῖτό τε καὶ ἐποίει·
the indeed then king thus these(-things) intended both and did
 βλέπων γὰρ οὐχ ἑώρα, καὶ ἀκούων οὐ συνίει· μαθὼν
seeing for not he-saw and bearing not he-understood having-learned
 δέ τινας τῶν μοναζόντων ἔτι περισώζεσθαι, ὧν μηδὲ
and some of-the monks still to-survive of-whom not-even
 ἵχνος ὑπολελείφθαι ἑδόκει, θυμοῦ ὑπερεπίμπλατο καὶ
(a)-trace to-have-been-left seemed with-anger he-was-overfilled and
 ὀξύτατα κατ' αὐτῶν ἐκινεῖτο, κήρυκας τε ἀνὰ πᾶσαν
most-sharply against them was-moved heralds and throughout all
 τὴν πόλιν καὶ τὴν χώραν ἐκέλευε διαθέειν, ἐκβοῶντας
the city and the land he-ordered to-run-through proclaiming
 μηδαμοῦ τινὰ τὸ παράπαν μετὰ τρεῖς ἡμέρας τοῦ τῶν
nowhere anyone the at-all after three days of-the of-the
 μοναζόντων τάγματος εὐρεθῆναι· «Εἰ δέ τινες εὐρεθεῖν
monks order to-be-found if and any should-be-found
 μετὰ τὰς διωρισμένας ἡμέρας, τῷ διὰ πυρὸς καὶ ξίφους
after the appointed days to-the through fire and sword
 ὀλέθρῳ παραδοθήτωσαν· οὗτοι γὰρ» (φησὶν) «ἀναπειθουσι
destruction let-them-be-handed-over these for he-says persuade
 τὸν λαὸν ὡς θεῷ προσέχειν τῷ ἐσταυρωμένῳ.»
the people as to-God to-attend to-the crucified(-one)

A pious courtier, secretly a Christian, finds on a hunt a man with a crushed foot who calls himself a healer of words, and takes him home. Envious men tell the king the courtier has turned to the Christians and plots against his throne; the king tests him by saying he wishes to leave his throne for the monks, and the courtier, not seeing the trap, weeps and commends the plan. Seeing the king's anger, he consults the healer, who explains that the king suspects him of seeking the kingdom and bids him shave his head, put on haircloth, and offer at dawn to follow the king on that road. He does so, and the king, believing the charge false, honors him the more; but, angered again at the monks, he finds two on a hunt and asks why they defy his heralds.

Ἐν δὲ τῷ μεταξύ συνέβη καὶ τι τοιοῦτον, ἐφ' ᾧ
 in and the meantime happened also some such(-thing) at which
 ἐπὶ πλείον χαλεπαίνων ἦν ὁ βασιλεὺς καὶ κατὰ τῶν
 on more being-vexed was the king and against the
 μοναζόντων ὀργιζόμενος.

monks being-angered

Ἄνθρω γάρ τις, τῶν ἐν τέλει τὰ πρῶτα φέρων, ἐν
 (a)-man for some of-those in office the first(-place) holding in
 τοῖς βασιλείοις ἐτύγχανε, τὸν μὲν βίον ἐπιεικῆς, εὐσεβῆς
 the palace happened the indeed life fair pious
 δὲ τὴν πίστιν· καὶ, τὴν ἑαυτοῦ σωτηρίαν, ὡς οἶόν
 and the faith and the of-himself salvation as possible
 τε, ἐμπορευόμενος, λανθάνων ἦν διὰ τὸν φόβον τοῦ
 (it-was) trading concealed was because-of the fear of-the
 βασιλέως. Ὅθεν τινὲς, τῆς εἰς τὸν βασιλέα παρρησίας
 king whence some of-the toward the king freedom-of-speech
 τούτῳ βασκῆναντες, διαβάλλειν αὐτὸν ἐμελέτων, καὶ τοῦτο
 him begrudging to-slander him planned and this
 αὐτοῖς διὰ φροντίδος ἦν.

to-them in care was

Καὶ δὴ ποτε πρὸς θήραν ἐξελθόντι τῷ βασιλεῖ μετὰ τῆς
and indeed once to hunting having-gone-out the king with the
 συνήθους αὐτῷ δορυφορίας, εἷς ἦν τῶν συνθηρευτῶν καὶ ὁ
usual for-him bodyguard one was of-the fellow-hunters also the
 ἀγαθὸς ἐκεῖνος ἀνὴρ. Περιπατοῦντι δὲ αὐτῷ κατὰ μόνας,
good that man walking and to-him by alone
 ἐκ θείας τοῦτο συμβὰν, ὡς οἶμαι, οἰκονομίας, εὕρισκε
from divine this happening as I-think dispensation finds
 ἄνθρωπον ἐν λόχῃ τι κατὰ γῆς ἐρριμμένον, καὶ
(a)-man in thicket some on (the)-ground thrown and
 δεινῶς τὸν πόδα ὑπὸ θηρίου συντετριμμένον, ὃς, ἰδὼν
terribly the foot by (a)-beast crushed who having-seen
 αὐτὸν παριόντα, ἐδυσώπει μὴ παραδραμεῖν, ἀλλ' οἰκτεῖραι
him passing-by implored not to-run-past but to-pity
 αὐτὸν τῆς συμφορᾶς, καὶ εἰς τὸν ἴδιον ἀπαγαγεῖν οἶκον,
him for-the misfortune and to the own to-take-away house
 ἅμα καὶ τοῦτο προστιθεῖς, ὡς «Οὐκ ἀνόνητός σοι καὶ
at-once also this adding that not unprofitable to-you and
 παντελῶς ἀνενέργητος» φησὶν «εὐρεθείην ἐγώ.» Ὁ δὲ
wholly useless says may-be-found I the and
 λαμπρὸς ἐκεῖνος ἀνὴρ λέγει αὐτῷ· «Ἐγὼ μὲν δι' αὐτοῦ
splendid that man says to-him I indeed through itself
 τοῦ καλοῦ τὴν φύσιν προσλήψομαί σε καὶ θεραπείας,
the good the nature will-take you and of-care
 ὅση δύναμις, ἀξιώσω· ἀλλὰ τίς ἢ ὄνησις, ἦν
as-much-as power will-deem-worthy but what the profit which
 παρὰ σοῦ μοι ἔσεσθαι ἔφησας»; Ὁ δὲ πένης ἐκεῖνος
from you to-me to-be you-said the and poor that
 καὶ ἀσθενὴς «Ἐγώ» φησὶν «ἄνθρωπός εἰμι θεραπευτῆς
and sick I says (a)-man am healer
 ῥημάτων· εἰ γὰρ ποτε ἐν ῥήμασι ἢ ὁμιλίαις πληγὴ
of-words if for ever in words or conversations (a)-wound

τις ἢ κάκωσις εὔρεθείη, καταλλήλοις φαρμάκοις ταῦτα
any or hurt should-be-found with-fitting remedies these

θεραπεύσω, τοῦ μὴ περαιτέρω τὸ κακὸν χωρῆσαι.»

I-will-heal of-the not further the evil to-spread

Ὁ μὲν οὖν εὐσεβὴς ἀνὴρ ἐκείνος τὸ λεχθὲν ἀντ’

the indeed then pious man that the(-thing) said for

οὐδενὸς ἡγήσατο, ἐκείνον δὲ διὰ τὴν ἐντολὴν

nothing considered that-one and because-of the commandment

ἀπαγαγεῖν οἴκαδε παρεκελεύσατο, καὶ τῆς προσηκούσης

to-take home be-ordered and of-the fitting

ἐπιμελείας οὐκ ἀπεστέρησεν.

care not deprived(-him)

Οἱ δὲ προμνημονευθέντες φθονεροὶ ἐκείνοι καὶ βάσκανοι,

the and aforementioned envious those and jealous

ἦν πάλαι ὧδιον κακίαν εἰς φῶς προενεγκόντες,

which long-since they-were-in-labor-with malice to light having-brought-forth

διαβάλλουσι τὸν ἄνδρα πρὸς τὸν βασιλέα, ὥς οὐ μόνον,

slander the man to the king that not only

τῆς αὐτοῦ φιλίας ἐπιλαθόμενος, ἡλόγησε τῆς πρὸς τοὺς

of-the his friendship having-forgotten he-disregarded the toward the

θεοὺς θεραπείας καὶ πρὸς χριστιανισμόν ἀπέκλινεν, ἀλλὰ

gods service and to Christianity turned but

καὶ δεινὰ κατὰ τῆς αὐτοῦ μελετᾶ βασιλείας, τὸν

also terrible(-things) against the his plots kingdom the

ὄχλον διαστρέφων καὶ ἐαυτῷ πάντας οἰκειούμενος. «Ἄλλ’

crowd perverting and to-himself all winning-over but

εἰ βούλει» φησί «βεβαιωθῆναι μηδὲν ἡμᾶς πεπλασμένον

if you-wish he-says to-be-assured nothing us fabricated

λέγειν, καλέσας αὐτὸν ἰδίως, εἰπὲ πειράζων βούλεσθαι

to-say having-called him privately say testing to-wish

σε, καταλιπόντα τὴν πάτριον θρησκείαν καὶ τὴν δόξαν

you having-left the ancestral religion and the glory

τῆς βασιλείας, χριστιανὸν γενέσθαι, καὶ τὸ μοναχικὸν
of-the kingdom (a)-Christian to-become and the monastic
 περιβαλέσθαι σχῆμα, ὃ πάλαι ἐδίωξας, ὡς οὐ καλῶς
to-put-on habit which formerly you-persecuted as not well
 δῆθεν τούτου γεγενημένου.» Οἱ γὰρ ταῦτα δεινῶς κατὰ
forsooth this having-been-done they for these(-things) terribly against
 τοῦ ἀνδρὸς σκηπτόμενοι ᾔδεισαν τῆς αὐτοῦ γνώμης τὴν
the man alleging knew of-the his mind the
 εὐκατάνυκτον προαίρεσιν, ὡς, εἰ τοιαῦτα παρὰ τοῦ βασιλέως
easily-moved choice that if such-things from the king
 ἀκούσειεν, ἐκείνῳ μὲν τὰ κρείττονα βουλευσαμένῳ γνώμην
he-should-bear to-that-one indeed the better having-counseled advice
 δώσειε μὴ ἀναβαλέσθαι πρὸς τὰ καλῶς βεβουλευμένα,
he-would-give not to-put-off to the well counseled(-things)
 καὶ ἐκ τούτου ἀληθῆ λέγοντες ἐκείνοι εὐρεθεῖεν.
and from this true saying those would-be-found
 Ὁ δὲ βασιλεὺς, τὴν τοῦ ἀνδρὸς πρὸς αὐτὸν εὖνοιαν
the and king the of-the man toward him goodwill
 ὁπόση μὴ ἀγνοῶν, ἀπίθανά τε ἡγείτο καὶ ψευδῆ
how-great not not-knowing unbelievable both thought and false
 τὰ λεγόμενα, καὶ, ὅτι μὴ ἀβασανίστως ταῦτα
the(-things) said and that not untested these(-things)
 προσδέχεσθαι δεῖ, δοκιμάσαι τὸ πρᾶγμα καὶ τὴν
to-accept it-is-necessary to-test the matter and the
 διαβολὴν διεσκέψατο. Καὶ, προσκαλεσάμενος αὐτὸν κατ'
slander he-considered and having-summoned him in
 ἰδίαν, ἔφη πειράζων· «Οἶδας, ὦ φίλε, ὅσα ἐνεδειξάμην
private said testing you-know O friend how-much I-showed-against
 τοῖς τε λεγομένοις μονάζουσι καὶ πασὶ τοῖς χριστιανοῖς.
the both so-called monks and all the Christians
 Νυνὶ δὲ, μετὰμελος ἐπὶ τούτῳ γενόμενος καὶ καταγνοὺς
now and regretful at this having-become and having-condemned

τῶν παρόντων, ἐκείνων βούλομαι γενέσθαι τῶν ἐλπίδων
the present(-things) of-those I-wish to-become of-the hopes
 ὧν λεγόντων αὐτῶν ἀκήκοα, ἀθανάτου τινὸς βασιλείας
whicb saying them I-have-beard immortal some kingdom
 εἰς ἄλλην βιοτὴν μελλούσης ἔσεσθαι· ἡ γὰρ παρούσα
in other life about to-be the for present
 θανάτῳ πάντως διακόπτεται. Οὐκ ἂν ἄλλως δὲ τοῦτο
by-death wholly is-cut-short not — otherwise and this
 κατορθωθῆναί μοι δοκῶ καὶ μὴ διαμαρτεῖν τοῦ σκοποῦ, εἰ
could-be-achieved for-me I-think and not to-miss the aim if
 μὴ χριστιανός τε γένωμαι, καὶ, χαίρειν εἰπὼν τῇ δόξῃ
not (a)-Christian both I-become and farewell having-said to-the glory
 τῆς ἐμῆς βασιλείας καὶ τοῖς λοιποῖς ἡδέσι καὶ τερπνοῖς
of-the my kingdom and to-the remaining pleasant and delightful(-things)
 τοῦ βίου, τοὺς ἀσκητὰς ἐκείνους καὶ μονάζοντας ζητήσας
of-the life the ascetics those and monks having-sought
 ὅπου ποτ' ἂν εἶεν, οὓς ἀδίκως ἀπήλασα, ἐκείνοις
wherever ever — they-might-be whom unjustly I-drove-away to-those
 ἐαυτὸν ἐγκαταμίξω. Πρὸς ταῦτα τί φῆς αὐτὸς, καὶ
myself I-shall-join to these(-things) what say you and
 ὁποῖαν δίδως βουλήν; εἰπέ, πρὸς αὐτῆς τῆς ἀληθείας.
what-kind you-give counsel say before itself the truth
 Οἶδα γὰρ ἀληθῆ καὶ εὐγνώμονα εἶναί σε ὑπὲρ πάντας.»
I-know for true and right-minded to-be you above all
 Ὁ δὲ ἀγαθὸς ἀνὴρ ἐκεῖνος, ὥς ταῦτα ἤκουσε, μηδόλως
the and good man that when these(-things) he-beard not-at-all
 τὸν ἐγκεκρυμμένον ἐπιγνούς δόλον, κατενύγη τὴν
the hidden having-recognized guile was-pierced in-the
 ψυχὴν, καὶ, δάκρυσι συγκεχυμένοις, ἀπλοϊκῶς ἀπεκρίνατο·
soul and with-tears poured-forth simply answered
 «Βασιλεῦ, εἰς τοὺς αἰῶνας ζῇτι· βουλήν γὰρ ἀγαθὴν
O-king for the ages live counsel for good

καὶ σωτήριον ἐβουλεύσω, ὅτι, καὶ δυσεύρετος ἡ τῶν
 and saving you-have-counseled that even-if hard-to-find the of-the
 οὐρανῶν βασιλεία, ἀλλ' ὅμως δεῖ ταύτην πάσῃ δυνάμει
 heavens kingdom but nevertheless must this with-all power
 ζητεῖν· «ὁ ζητῶν γάρ», φησὶν, «εὕρήσει αὐτήν·» ἡ δὲ
 to-seek the(-one) seeking for says will-find it the but
 τῶν παρόντων ἀπόλαυσις, καὶ τῷ φαινομένῳ τέρπη καὶ
 of-the present(-things) enjoyment even-if by-the seeming it-delights and
 ἡδύνη, ἀλλὰ καλὸν αὐτὴν ἀπώσασθαι· ἐν αὐτῷ γὰρ τῷ
 sweetens but good it to-thrust-away in itself for the
 εἶναι οὐκ ἔστι, καὶ οὓς εὐφραίνει ἑπταπλασίως αὐτὸς λυπεῖ.
 to-be not it-is and whom it-gladdens sevenfold again it-grieves
 Τά τε γὰρ ἀγαθὰ αὐτῆς τά τε λυπηρὰ σκιᾶς ἔστιν
 the both for good(-things) its the both painful(-things) than-shadow are
 ἀσθενέστερα, καὶ, ὡς ἵχνη νηὸς ποντοπορούσης ἢ ὀρνέου
 weaker and as tracks of-ship sea-crossing or of-bird
 τὸν ἀέρα διερχομένου, θάττον ἀφανίζονται. Ἡ δὲ τῶν
 the air passing-through more-quickly vanish the and of-the
 μελλόντων ἐλπίς, ἣν κηρύττουσιν οἱ χριστιανοὶ, βεβαία
 coming(-things) hope which proclaim the Christians sure
 ἐστὶ καὶ ἀσφαλεστάτη· θλίψιν δὲ ἔχει ἐν τῷ κόσμῳ.
 is and most-secure affliction and it-has in the world
 Ἀλλὰ τὰ μὲν ἡμέτερα νῦν ἡδέα, ὀλιγοχρόνια, ἐκεῖ δὲ
 but the indeed our now pleasant(-things) short-lived there and
 ὅλως οὐδὲν ἢ κόλασιν μόνον προξενούντα καὶ τιμωρίαν
 wholly nothing than punishment only procuring and penalty
 εἰς αἰῶνας μὴ λυομένην· τὸ γὰρ ἡδὺν τούτων, πρόσκαιρον,
 for ages not being-loosed the for sweet of-these transient
 τὸ δὲ ὀδυνηρὸν, διηνεκές· τῶν δὲ χριστιανῶν τὸ μὲν
 the and painful perpetual of-the and Christians the indeed
 ἐπίπονον, πρόσκαιρον, τὸ δὲ ἡδὺ καὶ χρήσιμον, ἀθάνατον.
 toilsome transient the and sweet and useful immortal

Κατευθυνθείη οὖν ἡ ἀγαθὴ τοῦ βασιλέως βουλή· καλὸν γάρ,
may-be-directed then the good of-the king counsel good for
 σφόδρα καλὸν τῶν φθαρτῶν τὰ αἰώνια ἀνταλλάξασθαι.»
exceedingly good for-the perishable(-things) the eternal to-take-in-exchange
 Ἦκουσε ταῦτα ὁ βασιλεὺς καὶ λίαν ἐδυσχέρανε· κατέσχε
heard these(-things) the king and very was-vexed he-restrained
 δὲ ὅμως τὴν ὀργὴν, καὶ οὐδὲν τέως τῷ ἀνδρὶ
and nevertheless the wrath and nothing for-the-time to-the man
 λελάληκεν.

said

Ὁ δὲ, συνετὸς ὢν καὶ ἀγχίνους, ἐπέγνω βαρέως δέξασθαι
he and prudent being and shrewd recognized heavily to-have-received
 τὸν βασιλέα τὰ ῥήματα αὐτοῦ καὶ ὅτι δόλῳ ἦν
the king the words his and that by-guile he-was
 αὐτὸν ἐκπειράζων. Ὑποστρέψας δὲ οἴκαδε ἡνιάτο καὶ
him testing having-retuned and home he-was-distressed and
 ἐδυσφόρει, ἀπορῶν τίνι τρόπῳ θεραπεύσει τὸν βασιλέα καὶ
was-troubled at-a-loss in-what way he-would-appease the king and
 ἐκφύγῃ τὸν ἐπηρητημένον αὐτῷ κίνδυνον. Ἀϋπνῶ δὲ ὅλην
escape the hanging-over him danger sleepless and all
 τὴν νύκτα διατελοῦντι ἐπὶ μνήμῃς ἦλθεν αὐτῷ ὁ τὸν
the night continuing into memory came to-him the(-one) the
 πόδα συντετριμμένος, καὶ, τοῦτον πρὸς ἑαυτὸν ἀγαγὼν,
foot crushed and this-one to himself having-brought
 ἔφη· «Μέμνημαί σου εἰρηκότος θεραπευτὴν ῥημάτων
said I-remember you having-said (a)-bealer of-words
 κεκακωμένων ὑπάρχειν σε.» Ὁ δὲ «Ναί», φησί· «καὶ, εἰ
hurt to-be you be and yes says and if
 χρήζεις, ἐπιδείξομαι τὰ τῆς ἐπιστήμης.» Ὑπολαβὼν
you-need I-will-show the(-things) of-the skill replying
 δὲ ὁ συγκλητικὸς ἀφηγήσατο αὐτῷ τὴν τε ἐξ ἀρχῆς
and the senator related to-him the both from (the)-beginning

πρὸς τὸν βασιλέα εὖνοιαν αὐτοῦ, καὶ ἣν ἐκέκτητο
 toward the king goodwill his and which he-had-acquired
 παρρησίαν, καὶ τὴν ἔναγχος προτεθείσαν αὐτῷ δολερὰν
 freedom-of-speech and the lately put-forward to-him guileful
 ὁμιλίαν, καὶ ὅπως αὐτὸς μὲν ἀγαθὰ ἀπεκρίνατο, ἐκείνος
 conversation and how he indeed good(-things) answered he
 δὲ δυσχερῶς δεξάμενος τὸν λόγον, τῇ τοῦ προσώπου
 and with-displeasure having-received the word by-the of-the face
 ἀλλοιώσει τὴν ἐνδομυχοῦσαν αὐτῷ ὀργὴν ἐνεδείξατο.
 change the lurking in-him wrath showed
 Ὁ δὲ πένης ἐκείνος καὶ ἀσθενὴς διασκεψάμενος ἔφη·
 the and poor that and sick having-considered said
 «Γνωστὸν ἔστω σοι, ἐνδοξότατε, πονηρὰν ἔχειν πρὸς
 known let-it-be to-you most-glorious (an)-evil to-have toward
 σὲ ὑπόληψιν τὸν βασιλέα, ὥς ὅτι κατασχεῖν αὐτοῦ τὴν
 you suspicion the king as that to-seize his the
 βασιλείαν ζητεῖς, καὶ πειράζων σε εἶπεν ἅπερ εἶπεν. Ἀναστὰς
 kingdom you-seek and testing you he-said what he-said having-arisen
 οὖν, καὶ κείρας σου τὴν κόμην, καὶ ἐκβαλὼν τὰ λαμπρὰ
 then and having-shorn your the hair and having-cast-off the splendid
 ἱμάτια ταῦτα, τρίχυνα δὲ ἀμφιασάμενος, ἅμα πρωὶ πρόσσελθε
 garments these hair-cloth and having-put-on with dawn approach
 τῷ βασιλεῖ. Τοῦ δὲ πυνθανομένου, «Τί σοι τὸ σχῆμα τοῦτο
 the king him and inquiring what to-you the habit this
 βούλεται»; ἀποκρίθητι. «Περὶ ὧν μοι χθὲς ὠμίλησας, ὦ
 means answer about what to-me yesterday you-spoke O
 βασιλεῦ, ἵδου πάρεμι ἐν ἐτοιμίῳ τοῦ ἀκολουθῆσαί σοι τὴν
 king behold I-am-here in readiness of-the to-follow you the
 ὁδὸν ἣν προεθυμήθης ὁδεῦσαι· εἰ γὰρ καὶ ποθεινὴ ἐστὶν ἡ
 road which you-were-eager to-travel if for even desirable is the
 τρυφή καὶ ἡδίστη, ἀλλὰ μή μοι γένοιτο μετὰ σὲ ταύτην
 luxury and most-pleasant yet not to-me may-it-be after you this

ἀναδέξασθαι· ἡ δὲ τῆς ἀρετῆς ὁδὸς, ἣν μέλλεις βαδίξειν,
to-take-up the but of-the virtue road which you-are-about to-walk
 καὶ δύσκολός ἐστι καὶ τραχεῖα, ἀλλὰ μετὰ σοῦ ὄντι
even-if hard is and rough but with you being
 ῥαδία μοι αὕτη καὶ εὐκολος καὶ ποθεινὴ· ὥς γὰρ κοινωνόν
easy to-me this and light and desirable as for partner
 με ἔσχες τῶν ἐνταῦθα καλῶν, οὕτω καὶ τῶν λυπηρῶν
me you-had of-the here good(-things) so also of-the painful(-things)
 ἔξεις, ἵνα καὶ τῶν μελλόντων συγκοινωνήσω σοι.»
you-will-have that also of-the coming(-things) I-may-share with-you
 Ὁ δὲ λαμπρὸς ἐκεῖνος ἀνὴρ, ἀποδεξάμενος τὰ ῥήματα
the and splendid that man having-accepted the words
 τοῦ ἀσθενοῦς, ἐποίησε καθὰ δὴ καὶ αὐτῷ λελάληκεν·
of-the sick(-man) did as indeed also to-him he-had-spoken
 ὃν ἰδὼν ὁ βασιλεὺς καὶ ἀκούσας, ἥσθη μὲν ἐπὶ
whom having-seen the king and having-heard was-pleased indeed at
 τούτῳ, ἀγάμενος λίαν τὴν εἰς αὐτὸν εὐνοίαν, ψευδῇ δὲ
this admiring greatly the toward him goodwill false and
 τὰ κατ' αὐτοῦ λαληθέντα γνοὺς, πλείονος αὐτὸν
the(-things) against him spoken having-known of-greater him
 τιμῆς καὶ τῆς εἰς αὐτὸν παρῥησίας ἀπολαύειν πεποίηκεν.
honor and of-the toward him freedom-of-speech to-enjoy made
 Κατὰ δὲ τῶν μοναζόντων ὀργῆς αὐθις ὑπερεπίμπλατο,
against and the monks with-wrath again he-was-overfilled
 ἐκείνων εἶναι ταῦτα λέγων τὰ διδάγματα, τὸ ἀπέχεσθαι
of-those to-be these saying the teachings the to-abstain
 τοὺς ἀνθρώπους τῶν τοῦ βίου ἡδέων καὶ ἀδῆλοις
the men from-the of-the life pleasant(-things) and on-unseen
 ὀνειροπολεῖσθαι ἐλπίσιν. Ἐξερχόμενος δὲ αὐθις εἰς θήραν,
to-dream hopes going-out and again to hunting
 ὁρᾷ δύο μοναχοὺς κατὰ τὴν ἔρημον διερχομένους, οὓς
he-sees two monks across the desert passing-through whom

κρατηθῆναι καὶ τῷ αὐτοῦ προσαχθῆναι ὀχήματι κελεύσας,
to-be-seized and to-the his to-be-brought chariot having-ordered
 ὀργίλως τε αὐτοῖς ἐνιδὼν, καὶ πῦρ, τὸ τοῦ λόγου,
angrily both on-them having-looked and fire the of-the saying
 πνεύσας, ἔφη· «Οὐκ ἠκούσατε, ὦ πλάνοι καὶ ἀπατεῶνες,
having-breathed said not have-you-heard O deceivers and cheats
 τῶν κηρύκων διαρρήδην βοώντων μή τινα τῆς ὑμῶν
the heralds expressly crying not any of-the your
 κακοδαιμονίας μετὰ τρεῖς ἡμέρας ἐν πόλει ἢ χώρα τῆς
wretchedness after three days in city or land of-the
 ἐμῆς εὑρεθῆναι ἐξουσίας, ἢ πάντως πυρίκαυστος ἔσται;»
my to-be-found power or wholly burned-by-fire he-will-be

V · THE PRINCE SEES SUFFERING

The monks say they were gathering food for a long road, and that those who hate the world do not fear death; they fled only to spare the king a greater condemnation. He burns them and orders every monk killed. Ioasaph, learned and handsome, wonders at his confinement, and a trusted tutor tells him of the persecution and the astrologers' prophecy. He begs his father to let him go out, and the king allows outings with every sorrow kept from his way; but one day the prince sees a maimed man and a blind man and learns that such sufferings befall men unforeseen, and his face changes.

Οἱ δὲ μοναχοί· «Ἴδου» (φησί) «καθὰ δὴ καὶ προσέταξας,
the and monks behold says as indeed also you-commanded
 ἐξερχόμεθά σου τῶν πόλεων καὶ τῶν χωρῶν· μακρὰς δὲ
we-are-going-out your from-the cities and the lands long and
 ἡμῖν τῆς ὁδοῦ προκειμένης τοῦ ἀπελθεῖν πρὸς τοὺς ἡμετέρους
for-us the road lying-before of-the to-go-away to the our

ἀδελφούς, ἐνδεῶς ἔχοντες τροφῆς, ταύτην ἐποριζόμεθα, τοῦ
brothers in-want being of-food this we-were-providing of-the
 ἔχειν τὰ ἐφόδια καὶ μὴ λιμοῦ παρανάλωμα γενέσθαι.»
to-have the provisions and not of-hunger (a)-waste to-become
 Ὁ δὲ βασιλεὺς ἔφη· «Ὁ θανάτου δεδοικὼς ἀπειλὴν οὐκ
the and king said the(-one) of-death fearing (the)-threat not
 ἀσχολεῖται εἰς πορισμὸν βρωμάτων.» Λέγουσιν οἱ μονασταί·
is-busied for providing of-foods say the monks
 «Καλῶς εἶπας, ὦ βασιλεῦ· οἱ θάνατον δεδοικότες διὰ
well you-said O king those death fearing in
 φροντίδος ἔχουσι πῶς αὐτὸν ἐκφύγωσι. Τίνες δέ εἰσιν
care have how it they-may-escape who and are
 οὗτοι; ἀλλ' ἢ οἱ τοῖς ῥευστοῖς προστετηκότες καὶ τούτοις
these but than those to-the fleeting attached and by-these
 ἐπτοημένοι, οὔτινες, μηδὲν ἀγαθὸν ἐλπίζοντες εὐρεῖν ἐκεῖθεν,
excited who no good hoping to-find from-there
 δυσασποσπάστως ἔχουσι τῶν παρόντων, καὶ διὰ τοῦτο
hard-to-tear-away are from-the present(-things) and because-of this
 δεδοίκασι θάνατον. Ἡμεῖς δὲ οἱ πάλοι μισήσαντες κόσμον
fear death we and who long-ago having-bated (the)-world
 καὶ τὰ ἐν κόσμῳ, καὶ τὴν στενὴν καὶ τεθλιμμένην
and the(-things) in (the)-world and the narrow and afflicted
 διὰ Χριστὸν βαδίζοντες ὁδόν, οὔτε θάνατον δεδοίκαμεν,
because-of Christ walking road neither death we-fear
 οὔτε τὰ παρόντα ποθοῦμεν, ἀλλὰ τῶν μελλόντων ἐφιέμεθα
nor the present(-things) long-for but the coming(-things) desire
 μόνον. Ἐπεὶ οὖν ὁ παρ' ὑμῶν ἐπαγόμενος ἡμῖν θάνατος
only since then the from you brought-upon us death
 διαβατήριον γίνεται τῆς αἰδίου ζωῆς καὶ κρείττονος,
(a)-crossing becomes to-the eternal life and better
 ποθητὸς ἡμῖν μᾶλλον ἢ φοβερός ἐστιν οὗτος.»
desirable to-us rather than fearful is this

Ἐφ' οἷς ἐξ ἀγχινοίας δῆθεν ὁ βασιλεὺς ἐπιλαβέσθαι
at which-things from shrewdness forsooth the king to-catch-out
 τῶν μοναχῶν βουλόμενος, ἔφη· «Τί δέ; οὐ πρὸ μικροῦ
the monks wishing said what and not before little
 εἴπατε ὑποχωρεῖν ὑμᾶς, καθὰ δὴ καὶ προσέταξα; καὶ,
did-you-say to-withdraw you as indeed also I-commanded and
 εἰ οὐ δεδοίκατε τὸν θάνατον, πῶς φυγῇ ἐχρήσασθε;
if not you-fear the death how flight have-you-used
 Ἴδου καὶ ταῦτα μάτην κομπάζοντες διεψεύσασθε.»
behold also in-these vainly boasting you-have-lied
 Ἀπεκρίθησαν οἱ μοναχοί· «Οὐ τὸν παρὰ σοῦ ἀπειλούμενον
answered the monks not the by you threatened
 θάνατον δεδοικότες φεύγομεν, ἀλλ' ἐλεοῦντές σε. Ἵνα
death fearing we-flee but pitying you that
 μὴ περισσοτέρας κατακρίσεως αἰτιοί σοι γενώμεθα,
not of-greater condemnation causes to-you we-may-become
 προεθυμήθημεν ὑποχωρεῖν· ἐπεὶ, τό γε εἰς ἡμᾶς ἦκον,
we-were-eager to-withdraw since as at-least to us coming
 οὐδόλως σου τὰς ἀπειλὰς ποτε δειλιῶμεν.»
not-at-all your the threats ever we-do-fear
 Πρὸς ταῦτα ὁ βασιλεὺς ὀργισθεὶς ἐκέλευσεν αὐτοὺς
at these(-things) the king having-been-angered ordered them
 πυρκαϊστοὺς γενέσθαι· καὶ ἐτελειώθησαν οἱ τοῦ Χριστοῦ
burned-by-fire to-be and were-perfected the — of-Christ
 θεράποντες διὰ πυρὸς, τῶν μαρτυρικῶν τυχόντες
servants through fire the martyrs' having-attained
 στεφάνων. Δόγμα τε ἐξέθετο, εἴ πού τις εὔρεθῇ μονάζων,
crowns (a)-decree and be-issued if anywhere any be-found monk
 ἀνεξετάστως φονεύεσθαι. Καὶ οὐδεὶς ὑπελείφθη ἐν ἐκείνῃ
without-inquiry to-be-slain and no-one was-left in that

τῇ χώρᾳ τοῦ τοιούτου τάγματος, εἰ μὴ οἱ ἐν ὄρεσι καὶ
the land of-the such order if not those in mountains and
 σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς ἑαυτοὺς κατακρύψαντες.
caves and the holes of-the earth themselves having-bidden
 Ταῦτα μὲν οὖν δὴ τοιαῦτα· ὁ δὲ τοῦ βασιλέως υἱὸς,
these(-things) indeed then indeed such the and of-the king son
 περὶ οὗ ὁ λόγος ἀπ' ἀρχῆς εἰπεῖν ὥρμηται, ἐν τῷ
about whom the account from (the)-beginning to-tell has-set-out in the
 κατασκευασθέντι αὐτῷ παλατίῳ ἀπρόιτος ὢν, τῆς ἐφήβου
built for-him palace not-going-out being the of-youth
 ἤψατο ἡλικίας, πᾶσαν τὴν Αἰθιοπῶν καὶ Περσῶν μετελθὼν
touched age all the of-Ethiopians and of-Persians having-pursued
 παιδείαν, οὐκ ἔλαττον τὴν ψυχὴν ἢ τὸ σῶμα εὐφυὲς ὢν
learning not less in-the soul than the body gifted being
 καὶ ὠραῖος, νουνεχὴς τε καὶ φρόνιμος καὶ πᾶσι διαλάμπων
and comely sensible both and prudent and with-all shining
 ἀγαθοῖς πλεονεκτήμασι, ζητήματά τε φυσικὰ πρὸς τοὺς
good advantages questions and natural to those
 διδάσκοντας αὐτὸν προβαλλόμενος, ὥς κακείνους θαυμάζειν
teaching him putting-forward so-that also-those to-marvel
 ἐπὶ τῇ τοῦ παιδὸς ἀγχινοῖᾳ καὶ συνέσει, ἐκπλήττεσθαι δὲ
at the of-the boy shrewdness and understanding to-be-amazed and
 καὶ τὸν βασιλέα τό τε χαριέστατον τοῦ προσώπου καὶ τὸ
also the king the both most-charming of-the face and the
 τῆς ψυχῆς κατάστημα. Ἐντολὰς τε ἐδίδου τοῖς συνοῦσιν
of-the soul bearing commandments and he-gave to-those being-with
 αὐτῷ, μηδὲν τὸ παράπαν τῶν τοῦ βίου ἀνιαρῶν αὐτῷ
him nothing the at-all of-the of-the life grievous(-things) to-him
 γνῶριμον θεῖναι, μηδ' ὅτι ὅλως θάνατος τὰ παρόντα
known to-make nor that at-all death the present
 τερπνὰ διαδέχεται. Κεναῖς δὲ ἐπερείδετο ἐλπίσι, καὶ, τοῦτο
delights succeeds on-empty and he-leaned hopes and this

δὴ τὸ τοῦ λόγου, εἰς οὐρανὸν τοξεύειν ἐπιχειρῶν. Πῶς
indeed the of-the saying at heaven to-shoot attempting how
γὰρ ἂν καὶ διέλαθεν ἀνθρωπίνῃ φύσει ὁ θάνατος; οὐ
for — also would-have-escaped human nature the death not
μέντοι οὐδὲ τῷ παιδὶ διέλαθε.

however not-even the boy it-did-escape

Πάσῃ γὰρ συνέσει κατάκομον ἔχων ἐκεῖνος τὸν λογισμὸν,
with-all for understanding luxuriant having that-one the reasoning
ἐσκόπει καθ' ἑαυτὸν τίνι λόγῳ αὐτόν τε ἀπρούτον εἶναι
considered by himself for-what reason him both not-going-out to-be
ὁ πατὴρ κατεδίκασε καὶ παντὶ τῷ βουλομένῳ τὴν εἰς
the father condemned and to-all the wishing the to
αὐτόν οὐ συγχωρεῖ εἴσοδον. Ἐγὼ γὰρ καθ' ἑαυτὸν μὴ
him not allows entrance he-knew for by himself not
ἄνευ τῆς τοῦ πατρὸς προσταγῆς τοῦτο εἶναι. Ὅμως
without the of-the father command this to-be nevertheless
ἡδεῖτο ἐρωτῆσαι αὐτόν· τοῦτο μὲν ἀπίθανον εἶναι
be-was-ashamed to-ask him this indeed improbable to-be
λέγων, μὴ τὰ συμφέροντα αὐτῷ τὸν πατέρα διανοεῖσθαι,
saying not the advantageous(-things) for-him the father to-intend
τοῦτο δὲ σκοπῶν, ὥς, εἰ κατὰ γνώμην τοῦ πατρὸς ἐστὶ τὸ
this and considering that if by mind of-the father is the
πράγμα, κἂν ἐρωτήσῃ, οὐκ ἂν αὐτῷ τὰ τῆς ἀληθείας
matter even-if he-ask not — to-him the(-things) of-the truth
γνωριῶ. Ὅθεν παρ' ἄλλων, καὶ μὴ παρὰ τοῦ

be-would-make-known whence from others and not from the
πατρὸς, ταῦτα μαθεῖν διέγνω. Ἐνα δὲ τῶν παιδαγωγῶν
father these(-things) to-learn he-resolved one and of-the tutors
προσφιλέστατον καὶ οἰκειότατον τῶν λοιπῶν κεκτημένος, ἐπὶ
dearest and most-intimate of-the others possessing on
πλεῖον οἰκειωσάμενος καὶ δωρεαῖς φιλοτίμοις δεξιωσάμενος,
more having-made-bis-own and with-gifts generous having-greeted

ἐπυνθάνετο παρ' αὐτοῦ τί ἂν βούλοιτο τῷ βασιλεῖ ἢ ἐν τῷ
he-inquired from him what — might-mean for-the king the in the
 περιτειχίσματι ἐκείνῳ τούτου κάθειρξις, καὶ ὥς «Εἰ τοῦτο»
enclosure that his confinement and that if this
 φησί «σαφῶς διδάξεις με, πρόκριτος πάντων ἔση
he-says clearly you-will-teach me preferred-above all you-will-be
 μοι, καὶ διαθήκην φιλίας διηνεκοῦς διαθήσομαί σοι.»
to-me and (a)-covenant of-friendship perpetual I-will-make with-you
 Ὁ δὲ παιδαγωγὸς, ἐχέφρων καὶ αὐτὸς ὑπάρχων, καὶ
the and tutor sensible also himself being and
 εἰδὼς τὴν τοῦ παιδὸς συνετὴν καὶ τελείαν φρόνησιν, καὶ
knowing the of-the boy intelligent and perfect prudence and
 ὥς οὐκ ἂν αὐτῷ γένοιτο κινδύνου πρόξενος, πάντα
that not — to-him he-would-become of-danger (a)-cause all
 αὐτῷ κατὰ μέρος διηγῆσατο, τὸν κατὰ τῶν χριστιανῶν
to-him by part related the against the Christians
 τεθέντα παρὰ τοῦ βασιλέως διωγμὸν καὶ ἐξαιρέτως κατὰ
decreed by the king persecution and especially against
 τῶν ἀσκητῶν, ὅπως τε ἀπηλάθησαν καὶ ἐξεβλήθησαν
the ascetics how both they-were-driven-away and were-cast-out
 τῆς περιχώρου ἐκείνης, οἷά τε γεννηθέντος αὐτοῦ
from-the surrounding-country that what-kind and having-been-born he
 οἱ ἀστρολόγοι προηγόρευσαν. «Ἴν' οὖν» φησί «μὴ,
the astrologers foretold that then he-says not
 ἀκούσας τῆς ἐκείνων διδαχῆς, ταύτην προκρίνης τῆς
having-beard the their teaching this you-prefer to-the
 ἡμετέρας θρησκείας, μὴ προσομιλεῖν σοι πολλοὺς, ἀλλ'
our religion not to-converse with-you many but
 εὐαριθμήτους, ὁ βασιλεὺς ἐπετηδεύσατο, ἐντολὰς ἡμῖν
easily-counted the king contrived commandments to-us
 δοὺς μηδέν σοι τῶν τοῦ βίου ἀνιαρῶν γνωρίσαι.»
having-given nothing to-you of-the of-the life grievous(-things) to-make-known

Ταῦτα ὡς ἤκουσεν ὁ νεανίας οὐδὲν ἕτερον προσέθετο
these(-things) when heard the young-man nothing other he-added
 λαλήσαι· ἥψατο δὲ τῆς καρδίας αὐτοῦ λόγος σωτήριος, καὶ
to-say touched and the heart his (a)-word saving and
 ἡ τοῦ Παρακλήτου χάρις τοὺς νοητοὺς αὐτοῦ ὀφθαλμοὺς
the of-the Paraclete grace the spiritual his eyes
 διανοίγειν ἐπεχείρησε, πρὸς τὸν ἀψευδῇ χειραγωγούσα
to-open set-about toward the unlying guiding
 θεὸν, ὡς προῖον ὁ λόγος δηλώσειε.

God as going-on the account will-show
 Συχνῶς δὲ τοῦ πατρὸς αὐτοῦ καὶ βασιλέως κατὰ θεὸν
often and the father his and king for sight
 τοῦ παιδὸς ἐρχομένου (ἀγάπη γὰρ ὑπερβαλλούση ἐφίλει
of-the boy coming with-love for surpassing he-loved
 αὐτόν), ἐν μιᾷ λέγει αὐτῷ ὁ υἱός· «Μαθεῖν τι
him on one(-day) says to-him the son to-learn something
 ἐπεθύμησα παρὰ σοῦ, ὦ δέσποτα καὶ βασιλεῦ, ἐφ' ᾧ
I-have-desired from you O master and king over which
 λύπη διηνεκῆς καὶ μέριμνα ἀδιάπαυστος κατεσθίει μου
grief perpetual and care unceasing devours my
 τὴν ψυχὴν.» Ὁ δὲ πατὴρ, ἐξ αὐτῶν τῶν ῥημάτων
the soul the and father from themselves the words
 ἀλγήσας τὰ σπλάγχνα, ἔφη· «Λέγε μοι, τέκνον
having-been-pained in-the bowels said tell me child
 ποθεινότατον, τίς ἢ συνέχουσά σε λύπη, καὶ θάττον αὐτὴν
most-beloved what the oppressing you grief and quickly it
 εἰς χαρὰν μεταμεῖψαι σπουδάσω.» Καὶ φησὶν ὁ παῖς· «Τίς
into joy to-change I-will-strive and says the boy what
 ὁ τρόπος τῆς ἐμῆς ἐνθάδε καθείρξεως, ὅτι ἐντὸς τειχέων
the manner of-the my here confinement that within walls
 καὶ πυλῶν συνέκλεισάς με, ἀπρόιτον πάντη καὶ ἀθέατον
and gates you-shut-in me not-going-out wholly and unseen

πᾶσί με καταστήσας»; Καὶ ὁ πατὴρ ἔφη· «Οὐ βούλομαι,
by-all me having-made and the father said not I-wish
 ὦ τέκνον, ἰδεῖν σέ τι τῶν ἀηδιζόντων τὴν καρδίαν σου
O child to-see you anything of-the grieving(-things) the heart your
 καὶ ἐγκοπτόντων σοι τὴν εὐφροσύνην. Ἐν τρυφῇ γὰρ
and cutting-short for-you the gladness in luxury for
 διηνεκεῖ καὶ χαρᾷ πάσῃ καὶ θυμηδία ζῆσαί σε τὸν ἅπαντα
perpetual and joy all and delight to-live you the whole
 διανοοῦμαι αἰῶνα.» «Ἄλλ', εὖ ἴσθι, ὦ δέσποτα», φησὶν ὁ
I-intend age but well know O master says the
 υἱὸς τῷ πατρί «τῷ τρόπῳ τούτῳ οὐκ ἐν χαρᾷ καὶ θυμηδία
son to-the father in-the manner this not in joy and delight
 ζῶ, ἐν θλίψει δὲ μᾶλλον καὶ στενοχωρία πολλῇ, ὥς καὶ
I-live in affliction and rather and distress much so-that also
 αὐτὴν τὴν βρῶσίν τε καὶ πόσιν ἀηδῇ μοι καταφαίνεσθαι
itself the eating both and drinking unpleasant to-me to-appear
 καὶ πικράν. Ποθῶ γὰρ ὁρᾶν πάντα τὰ ἔξω τῶν
and bitter I-long for to-see all the(-things) outside of-the
 πυλῶν τούτων. Εἰ οὖν βούλει ἐν ὀδύνῃ μὴ ζῆν με,
gates these if then you-wish in pain not to-live me
 κέλευσον προέρχεσθαι καθὼς βούλομαι, καὶ τέρπεσθαι τὴν
order to-go-out as I-wish and to-delight the
 ψυχὴν τῇ θέᾳ τῶν γενομένων τέως ἀθεάτων μοι.»
soul with-the sight of-the(-things) having-been hitherto unseen to-me
 Ἐλυπήθη ὁ βασιλεὺς ὥς ἤκουσε ταῦτα, καὶ διεσκόπει
was-grieved the king when he-heard these(-things) and considered
 ὥς, εἰ κωλύσει τῆς αἰτήσεως, πλείονος αὐτῷ ἀνίας καὶ
that if he-should-hinder the request of-greater to-him distress and
 μερίμνης πρόξενος ἔσται. Καὶ Ὁ Ἐγὼ σου, τέκνον», εἰπὼν
care cause he-will-be and I your child having-said
 «τὰ καταθύμια ποιήσω», ἵππους αὐτίκα ἐκλεκτοὺς καὶ
the desires will-do horses at-once choice and

δορυφορίαν τὴν βασιλεῖ πρέπουσαν εὐτρεπισθῆναι κελεύσας,
bodyguard the for-a-king fitting to-be-prepared having-ordered
 προέρχεσθαι αὐτὸν ὅτε βούλοιτο διωρίσατο, ἐπισκήψας
to-go-out him when he-wished he-determined having-charged
 τοῖς συνοῦσιν αὐτῷ μηδὲν ἀηδὲς εἰς συνάντησιν αὐτῷ
those being-with him nothing unpleasant into meeting him
 ἄγειν, ἀλλὰ, πᾶν ὃ τι καλὸν καὶ τέρψιν ἐμποιοῦν, τοῦτο
to-bring but all that ever good and delight producing this
 ὑποδεικνύειν τῷ παιδί, χοροὺς τε συγκροτεῖν ἐν ταῖς
to-show to-the boy choruses and to-assemble in the
 ὁδοῖς παναρμονίους κροτούντων ὥδᾶς καὶ ποικίλα θέατρα
roads all-harmonious striking songs and varied spectacles
 συνιστώντων, ὥστε τούτοις τὸν νοῦν αὐτοῦ ἀπασχολεῖσθαι
setting-up so-that by-these the mind his to-be-occupied
 καὶ ἐνηδύνεσθαι.

and to-take-delight

Ἀμέλει οὕτωςι συχνάζων ἐν ταῖς προόδοις ὁ τοῦ βασιλέως
in-fact thus frequenting in the outings the of-the king
 υἱός, εἶδεν ἐν μιᾷ τῶν ἡμερῶν, κατὰ λήθην τῶν ὑπηρετῶν,
son saw on one of-the days through forgetfulness of-the attendants
 ἄνδρας δύο, ὧν ὁ μὲν λελωβημένος, τυφλὸς δὲ ὁ
men two of-whom the one maimed blind and the
 ἕτερος ἦν· οὗς ἰδὼν, καὶ ἀηδισθεὶς τὴν ψυχὴν, λέγει
other was whom having-seen and having-been-disgusted in-the soul says
 τοῖς μετ' αὐτοῦ· «Τίνες οὗτοι, καὶ ποταπὴ ἡ δυσχερὴς
to-those with him who these and of-what-sort the unpleasant
 αὐτῶν θέα»; Οἱ δὲ, μὴ δυνάμενοι τὸ εἰς ὄρασιν αὐτοῦ
their sight they and not being-able the(-thing) to sight his
 ἐλθὼν ἀποκρύψαι, ἔφησαν· «Πάθη ταῦτά εἰσιν ἀνθρώπινα,
having-come to-conceal said sufferings these are human
 ἅτινα ἐξ ὕλης διεφθαρμένης καὶ σώματος κακοχύμου τοῖς
which from matter corrupted and body with-bad-humors to-the

βροτοῖς συμβαίνειν εἶωθε.» Καὶ φησὶν ὁ παῖς· «Πᾶσι τοῖς
 mortals to-happen are-wont and says the boy to-all the
 ἀνθρώποις ταῦτα εἶθισται συμβαίνειν»; Λέγουσιν ἐκείνοι·
 men these(-things) are-accustomed to-happen say they
 «Οὐ πᾶσιν, ἀλλ' οἷς ἂν ἐκτραπείῃ τὸ ὑγιεινὸν ἐκ
 not to-all but to-whom — might-be-turned-away the health from
 τῆς τῶν χυμῶν μοχθηρίας.» Αὐθις οὖν ἐπυνθάνετο ὁ παῖς·
 the of-the humors badness again then inquired the boy
 «Εἰ οὐ πᾶσι» φησί «τοῦτο τοῖς ἀνθρώποις συμβαίνειν
 if not to-all he-says this to-the men to-happen
 εἶωθεν, ἀλλὰ τισὶν, ἄρα γνωστοὶ καθεστήκασιν, οὓς
 is-wont but to-some then known have-been those-whom
 μέλλει ταῦτα καταλήψεσθαι τὰ δεινά; ἢ ἀδιορίστως
 is-about these(-things) to-overtake the terrible(-things) or indefinitely
 καὶ ἀπροόπτως ὑφίσταται»; Λέγουσιν ἐκείνοι· «Καὶ τίς
 and unforeseen it-befalls say they and who
 τῶν ἀνθρώπων τὰ μέλλοντα συνιδεῖν δύναται καὶ ἀκριβῶς
 of-the men the coming(-things) to-perceive is-able and accurately
 ἐπιγινῶναι; κρείττον γὰρ ἀνθρωπίνης φύσεως τοῦτο, καὶ
 to-know higher for than-human nature this and
 μόνοις ἀποκληρωθὲν τοῖς ἀθανάτοις θεοῖς.» Καὶ ἐπαύσατο
 to-alone allotted the immortal gods and ceased
 μὲν ὁ τοῦ βασιλέως υἱὸς ἐπερωτῶν, ὠδυνήθη δὲ τὴν
 indeed the of-the king son questioning was-pained and in-the
 καρδίαν ἐπὶ τῷ ὁραθέντι, καὶ ἡλλοιώθη ἡ μορφή
 heart at the(-thing) seen and was-altered the form
 τοῦ προσώπου αὐτοῦ τῷ ἀσυνήθει τοῦ πράγματος.
 of-the face his by-the unaccustomedness of-the thing

Soon after, the prince meets a decrepit old man and learns that old age and death come to all; he groans that life is bitter, broods on death, and hides it from his father. His tutor knows no teacher, since the king has killed or banished them. God sees him, and Barlaam, a wise monk and priest in the desert of Sennaar, learns of him by revelation, sails to India dressed as a merchant, and tells the tutor of a precious stone that gives light to the blind and drives out demons. It may be seen, he says, only by healthy eyes and a chaste body, which the tutor lacks and the prince has, and the tutor tells the prince.

Μετ' οὐ πολλὰς δὲ ἡμέρας αὖθις διερχόμενος ἐντυγχάνει
 after not many and days again passing-through he-meets
 γέροντι πεπαλαιωμένῳ ἐν ἡμέραις πολλαῖς, ἐρρίκνωμένῳ
 (an)-old-man grown-old in days many shriveled
 μὲν τὸ πρόσωπον, παρεμμένῳ δὲ τὰς κνήμας, συγκεκυφότη,
 indeed the face loosened and the shins bent-over
 καὶ ὅλως πεπολιωμένῳ, ἐστερημένῳ τοὺς ὀδόντας, καὶ
 and wholly grown-gray deprived-of the teeth and
 ἐγκεκομμένα λαλοῦντι. Ἐκπληξίς οὖν αὐτὸν λαμβάνει· καὶ
 broken(-words) speaking amazement then him seizes and
 δὴ, πλησίον τοῦτον ἀγαγὼν, ἐπηρώτα μαθεῖν τὸ τῆς θεας
 indeed near this-one having-brought he-asked to-learn the of-the sight
 παράδοξον. Οἱ δὲ συμπαρόντες εἶπον· «Οὗτος χρόνων ἤδη
 strangeness those and present said this-one of-years now
 πλείστων ὑπάρχει, καὶ, κατὰ μικρὸν μειουμένης αὐτῷ τῆς
 very-many is and by little being-lessened in-him the
 ἰσχῦος, ἐξασθενούντων δὲ τῶν μελῶν, εἰς ἣν ὁρᾷς ἔφθασε
 strength growing-weak and the limbs to which you-see he-has-come
 ταιλαιπωρίαν.» «Καὶ τί» φησί «τούτου τὸ τέλος»; Οἱ δὲ
 wretchedness and what he-says of-this the end they and
 εἶπον αὐτῷ· «Οὐδὲν ἄλλο ἢ θάνατος αὐτὸν διαδέξεται.»
 said to-him nothing other than death him will-succeed

«Ἀλλὰ καὶ πᾶσιν» ἔφη «τοῖς ἀνθρώποις τοῦτο πρόκειται;
but also to-all he-said the men this lies-ahead
 ἢ καὶ τοῦτο ἐνίοις αὐτῶν συμβαίνει»; Ἀπεκρίθησαν ἐκεῖνοι·
or also this to-some of-them happens answered they
 «Εἰ μὴ προλαβὼν ὁ θάνατος μεταστήσει τινὰ τῶν
if not anticipating the death will-remove anyone of-those
 ἐντεῦθεν, ἀδύνατον, τῶν χρόνων προβαινόντων, μὴ εἰς
from-here impossible the years advancing not into
 ταύτης ἐλθεῖν τὴν πείραν τῆς τάξεως.» Καὶ φησὶν ὁ
this to-come the trial of-the condition and says the
 παῖς· «Ἐν πόσοις οὖν ἔτεσι τοῦτο ἐπέρχεται τινι; καὶ
boy in how-many then years this comes-upon anyone and
 εἰ πάντως πρόκειται ὁ θάνατος, καὶ οὐκ ἔστι μέθοδος
if wholly lies-ahead the death and not there-is (a)-method
 τοῦτον παραδραμεῖν, καὶ μηδὲ εἰς ταύτην ἐλθεῖν τὴν
this to-run-past and not-even into this to-come the
 ταλαιπωρίαν»; Λέγουσιν αὐτῷ· «Ἐν ὀγδοήκοντα μὲν ἢ
wretchedness they-say to-him in eighty indeed or
 καὶ ἑκατὸν ἔτεσιν εἰς τοῦτο τὸ γῆρας κατανῶσω οἱ
also (a)-hundred years into this the old-age arrive the
 ἄνθρωποι, εἴτα ἀποθνήσκουσι, μὴ ἄλλως ἐνδεχομένον.
men then they-die not otherwise being-possible
 Χρέος γὰρ φυσικὸν ὁ θάνατός ἐστιν, ἐξ ἀρχῆς ἐπιτεθὲν
(a)-debt for natural the death is from (the)-beginning laid
 τοῖς ἀνθρώποις, καὶ ἀπαραίτητος ἢ τούτου ἐπέλευσις.»
on-the men and inexorable the its coming
 Ταῦτα πάντα ὥς εἶδε τε καὶ ἤκουσεν ὁ συνετὸς
these(-things) all when he-saw both and heard the understanding
 ἐκεῖνος καὶ φρόνιμος νεανίας, στενάξας ἐκ βάθους καρδίας,
that and prudent young-man having-groaned from (the)-depth of-heart
 ἔφη· «Πικρὸς ὁ βίος οὗτος καὶ πάσης ὀδύνης καὶ ἀηδίας
said bitter the life this and of-all pain and unpleasantness

ἀνάπλεως, εἰ ταῦτα οὕτως ἔχει. Καὶ πῶς ἀμεριμνήσει
 full if these(-things) thus are and how will-be-free-of-care
 τις τῇ προσδοκίᾳ τοῦ ἀδήλου θανάτου, οὗ ἡ ἔλευσις
 anyone with-the expectation of-the uncertain death whose the coming
 οὐ μόνον ἀπαραίτητος, ἀλλὰ καὶ ἄδηλος, καθὼς εἶπατε,
 not only inexorable but also uncertain as you-said
 ὑπάρχει»; Καὶ ἀπῆλθε ταῦτα στρέφων ἐν ἑαυτῷ, καὶ
 is and he-went-away these(-things) turning in himself and
 ἀπαύστως διαλογιζόμενος, καὶ πυκνὰς ποιούμενος περὶ τοῦ
 unceasingly reasoning and frequent making about the
 θανάτου τὰς ὑπομνήσεις, πόνοις τε καὶ ἀθυμίαις ἐκ τούτου
 death the remembrances in-pains both and despondencies from this
 συζῶν καὶ ἄπαυστον ἔχων τὴν λύπην. Ἐλεγε γὰρ ἐν ἑαυτῷ·
 living and unceasing having the grief he-said for in himself
 «Ἄρα ποτε με ὁ θάνατος καταλήψεται; καὶ τίς ἔσται ὁ
 then ever me the death will-overtake and who will-be the(-one)
 μνήμην μου ποιούμενος μετὰ θάνατον, τοῦ χρόνου πάντα
 memory my making after death the time all(-things)
 τῇ λήθῃ παραδιδόντος; καὶ εἰ ἀποθανὼν εἰς τὸ μὴ ὄν
 to-the forgetfulness handing-over and if having-died into the not being
 διαλυθήσομαι; ἢ ἔστι τις ἄλλη βιοτὴ καὶ ἕτερος κόσμος;»
 I-shall-be-dissolved or is some other life and another world
 Ταῦτα καὶ τὰ τούτοις ὅμοια ἀπαύστως διενθυμούμενος,
 these(-things) and the(-things) to-these like unceasingly pondering
 ὠχρίων κατετήκετο· κατ' ὄψιν δὲ τοῦ πατρὸς, ὅτε συνέβη
 growing-pale he-wasted-away in sight and of-the father when it-happened
 τοῦτον ἀφικέσθαι, προσεποιεῖτο τὸ ἱλαρὸν καὶ ἄλυπον, μὴ
 him to-come he-pretended the cheerful and untroubled not
 βουλόμενος εἰς γνώσιν τῷ πατρὶ τὰ αὐτῷ μελετώμενα
 wishing into knowledge to-the father the(-things) by-him pondered
 ἐλθεῖν. Ἐπόθει δὲ ἀκατασχέτῳ τινὶ πόθῳ καὶ ἐγλίχετο
 to-come he-longed and with-uncontainable some longing and yearned

ἐντυχεῖν τινὶ τῷ δυναμένῳ τὴν αὐτοῦ πληροφοροῦσαι
to-meet someone the(-one) able the his to-satisfy
 καρδίαν, καὶ λόγον ἀγαθὸν ταῖς αὐτοῦ ἀκοαῖς ἐνηχῆσαι.
heart and (a)-word good into-the his ears to-sound
 Τὸν προμνημονευθέντα δὲ παιδαγωγὸν αὖθις ἐπηρώτα, εἴ
the aforementioned and tutor again he-asked if
 πού τινα γινώσκει τὸν δυνάμενον αὐτῷ συμβαλέσθαι
anywhere anyone he-knows the(-one) able him to-help
 πρὸς τὸ ποθοῦμενον, καὶ τὸν νοῦν αὐτοῦ βεβαιῶσαι, δεινῶς
toward the desired(-thing) and the mind his to-make-firm terribly
 ἰλιγγιώντα ἐν τοῖς λογισμοῖς, καὶ μὴ δυνάμενον ἀποβαλέσθαι
being-dizzy in the reasonings and not able to-cast-off
 τὴν περὶ τούτων φροντίδα. Ὁ δὲ, τῶν προειρημένων
the about these(-things) care he and of-the(-things) said-before
 πάλιν ἐπιμνησθεῖς, ἔλεγεν· «Ἐἰπόν σοι καὶ πρότερον ὅπως
again having-remembered said I-told you also before how
 ὁ πατήρ σου τοὺς σοφοὺς ἐκείνους καὶ ἀσκητὰς αἰὲν περὶ
the father your the wise those and ascetics always about
 τῶν τοιούτων φιλοσοφούντας, οὓς μὲν ἀνεῖλεν, οὓς δὲ μετ'
the such-things philosophizing some indeed he-destroyed others and with
 ὀργῆς ἐδίωξε, καὶ οὐ γινώσκω νυνὶ τινὰ τοιοῦτον ἐν τῇ
wrath he-persecuted and not I-know now anyone such in the
 περιχώρῳ ταύτῃ.» Πολλοῦ δὲ ἐπὶ τούτοις ἄχθους ἐκείνος
surrounding-country this much and at these(-things) with-grief that-one
 πληρωθεῖς, καὶ τὴν ψυχὴν δεινῶς κατατρωθεῖς, ἑώρακε ἀνδρὶ
having-been-filled and in-the soul terribly having-been-wounded resembled (a)-man
 θησαυρὸν ἀπολέσαντι μέγαν καὶ εἰς τὴν αὐτοῦ ζήτησιν ὅλον
(a)-treasure having-lost great and on the its search whole
 αὐτοῦ τὸν νοῦν ἀσχολουμένῳ. Ἐντεῦθεν ἀγωνίᾳ διηνεκεῖ καὶ
his the mind occupying thenceforth in-struggle perpetual and

μερίμνη συνέζη, καὶ πάντα τὰ ἡδέα καὶ τερπνὰ τοῦ
care be-lived and all the pleasant and delightful(-things) of-the
 κόσμου ἦν ἐν ὀφθαλμοῖς αὐτοῦ ὡς ἄγος τι καὶ βδέλυγμα.
world were in eyes his as (a)-pollution some and abomination
 Οὕτως οὖν ἔχοντι τῷ νέῳ καὶ ποτνωμένῳ κατὰ
thus then being the young(-man) and yearning in
 ψυχὴν τὸ ἀγαθὸν εὑρεῖν, εἶδεν αὐτὸν ὁ πάντα βλέπων
soul the good to-find saw him the all seeing
 ὀφθαλμός, καὶ οὐ παρεῖδεν ὁ θέλων πάντας σωθῆναι
eye and not overlooked the(-one) wishing all to-be-saved
 καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, ἀλλὰ, τὴν συνήθη
and to knowledge of-truth to-come but the customary
 αὐτῷ φιланθρωπίαν καὶ ἐπὶ τούτῳ δείξας, ἐγνώρισεν
for-him love-for-mankind also in this having-shown made-known
 ὁδὸν ἣν ἔδει πορεύεσθαι τρόπῳ τοιῷδε.
(the)-road which it-was-needful to-travel in-manner such
 Ἐγένετο γὰρ κατ' ἐκεῖνον τὸν καιρὸν μοναχὸς τις, σοφὸς
there-was for at that the time (a)-monk some wise
 τὰ θεῖα, βίῳ τε καὶ λόγῳ κοσμούμενος, καὶ εἰς
in-the divine(-things) in-life both and in-word adorned and to
 ἄκρον πᾶσαν μοναχικὴν μετελθὼν πολιτείαν· ὅθεν μὲν
(the)-height all monastic having-pursued way-of-life whence indeed
 ὀρμώμενος καὶ ἐκ ποίου γένους οὐκ ἔχω λέγειν, ἐν
setting-out and from what-kind race not I-have to-say in
 πανερήμῳ δέ τινι τῆς Σενααρίτιδος γῆς τὰς οἰκίσεις
(a)-wilderness and some of-the Sennaarite land the dwellings
 ποιούμενος, καὶ τῆς ἱερωσύνης τετελειωμένος τῇ χάριτι.
making and in-the priesthood perfected by-the grace
 Βαρλαάμ ἦν ὄνομα τούτῳ τῷ γέροντι.
Barlaam was (the)-name to-this the old-man

Οὗτος οὖν ἀποκαλύψει τινὶ θεόθεν αὐτῷ γενομένη γνούς
this-one then by-revelation some from-God to-him having-come having-known
 τὰ κατὰ τὸν υἱὸν τοῦ βασιλέως, ἐξελθὼν τῆς
the(-things) concerning the son of-the king having-gone-out from-the
 ἐρήμου, πρὸς τὴν οἰκουμένην κατήλθε. Καὶ, ἀμείψας
desert to the inhabited-world went-down and having-changed
 τὸ ἑαυτοῦ σχῆμα, ἱμάτιά τε κοσμικὰ ἀμφιασάμενος, καὶ
the his-own habit garments both worldly having-put-on and
 νηὸς ἐπιβὰς, ἀφίκετο εἰς τὰ τῶν Ἰνδῶν βασιλεία, καὶ
of-ship having-embarked arrived at the of-the Indians realm and
 ἐμπόρου ὑποδὺς προσωπεῖον, τὴν πόλιν καταλαμβάνει,
of-(a)-merchant having-assumed (the)-mask the city reaches
 ἔνθα δὴ ὁ τοῦ βασιλέως υἱὸς τὸ παλάτιον εἶχε. Καὶ, ἡμέρας
where indeed the of-the king son the palace had and days
 διατρίψας ἐκεῖσε πολλὰς, ἠκριβολογήσατο τὰ κατ' αὐτὸν
having-spent there many he-inquired-exactly the(-things) about him
 καὶ τίνες οἱ τούτῳ πλησιάζοντες. Μαθὼν οὖν τὸν ἀνωτέρω
and who those to-him drawing-near having-learned then the above
 ῥηθέντα παιδαγωγὸν πάντων αὐτῷ μᾶλλον οἰκειότατον εἶναι,
mentioned tutor of-all to-him rather most-intimate to-be
 προσελθὼν αὐτῷ κατ' ἰδίαν, ἔφη· «Γινώσκειν σε βούλομαι,
having-approached him in private said to-know you I-wish
 κύριέ μου, ὅτι ἔμπορος ἐγὼ ἐκ μακρᾶς ἐλήλυθα χώρας,
lord my that (a)-merchant I from (a)-far have-come land
 καὶ ὑπάρχει μοι λίθος τίμιος, ᾧ παρόμοιος πώποτε οὐχ
and there-is to-me (a)-stone precious to-which like ever not
 εὔρεθι. Καὶ οὐδενὶ μέχρι τοῦ νῦν τοῦτον ἐφάνερωσα· σοὶ
was-found and to-no-one until the now this I-have-revealed to-you
 δὲ κατάδηλον ἤδη ποιῶ, συνετόν τε καὶ νουνεχῇ βλέπων σε
and manifest now I-make intelligent both and sensible seeing you
 ἄνδρα, ὡς ἂν εἰσαγάγῃς με πρὸς τὸν υἱὸν τοῦ βασιλέως,
(a)-man that — you-may-bring-in me to the son of-the king

καὶ ἐπιδώσω τοῦτον αὐτῷ. Πάντων γὰρ τῶν καλῶν
and I-shall-give this to-him than-all for the good(-things)
 ἄσυγκρίτως ὑπερέχει· δύναται καὶ τυφλοῖς τῇ καρδίᾳ
incomparably it-excels it-is-able also to-blind in-the heart
 φῶς δωρεῖσθαι σοφίας, κωφῶν δὲ ὦτα ἀνοίγειν, ἀλάοις
light to-grant of-wisdom of-deaf and ears to-open to-dumb
 τε φωνὴν διδόναι, καὶ ῥώσιν τοῖς νοσοῦσι παρέχειν· τοὺς
both voice to-give and strength to-the sick to-provide the
 ἄφρονας σοφίζει, δαίμονας διώκει, καὶ πᾶν ὃ τι καλὸν
senseless it-makes-wise demons it-drives-away and all that ever good
 καὶ ἐράσμιον ἀφθόνως χορηγεῖ τῷ κεκτημένῳ αὐτόν.»
and lovely ungrudgingly supplies to-the(-one) possessing it
 Λέγει πρὸς αὐτὸν ὁ παιδαγωγός· «Ὅρῳ σε ἄνθρωπον
says to him the tutor I-see you (a)-man
 σταθεροῦ καὶ βεβηκότος φρονήματος· τὰ δὲ ῥήματά
of-steady and settled mind the and words
 σου ἄμετρά σε καυχᾶσθαι ἐμφαίνουσι. Λίθους γὰρ
your beyond-measure you to-boast show stones for
 καὶ μαργαρίτας πολυτελεῖς καὶ πολυτίμους πῶς ἂν
and pearls costly and very-precious how —
 σοι διηγησαίμην ὅσους ἐώρακα; ἔχοντας δὲ τοιαύτας
to-you could-I-tell how-many I-have-seen having and such
 ὥς εἶρηκας δυνάμεις οὔτε εἶδον, οὔτε ἤκουσα. Ὅμως
which you-have-said powers neither I-saw nor I-heard nevertheless
 ὑπόδειξόν μοι αὐτόν, καὶ, εἴ ἐστι κατὰ τὸ ῥήμά σου,
show me it and if it-is according-to the word your
 θάπτον εἰσάγω τοῦτον πρὸς τὸν τοῦ βασιλέως υἱόν, καὶ
quickly I-bring-in this-one to the of-the king son and
 τιμὰς ὅτι μεγίστας καὶ δωρεὰς λήψῃ παρ' αὐτοῦ.
honors as greatest and gifts you-will-receive from him
 Πρὶν δὲ βεβαιωθῆναι μετ' αὐτῷ τῇ ἀψευδεὶ τῶν ὀφθαλμῶν
before and to-be-assured me by-the unlying of-the eyes

ὁράσει, ἀδύνατόν μοι τῷ ἐμῷ δεσπότῃ καὶ βασιλεῖ περὶ
sight impossible for-me to-the my master and king about
 πράγματος ἀφανοῦς ταῦτα δὴ τὰ ὑπέρογκα ἀπαγγέλλαι.»
(a)-matter unseen these indeed the excessive(-things) to-report
 Ὁ δὲ Βαρλαὰμ ἔφη· «Καλῶς εἶπας μὴτε ἑωρακέναι πώποτε
 — and Barlaam said well you-said neither to-have-seen ever
 μὴτε ἀκηκοέναι τοιαύτας δυνάμεις καὶ ἐνεργείας· ὁ γὰρ
nor to-have-heard such powers and workings the for
 πρὸς σέ μου λόγος οὐ περὶ τοῦ τυχόντος ἐστὶ πράγματος,
to you my word not about the chance is thing
 ἀλλὰ θαυμαστοῦ τινος καὶ μεγάλου. Ὅτι δὲ ἐζήτησας τοῦτον
but wonderful some and great that and you-sought this
 θεάσασθαι, ἄκουσον τῶν ἐμῶν ῥημάτων. Ὁ λίθος οὗτος ὁ
to-behold hear the my words the stone this the
 πολύτιμος μετὰ τῶν προειρημένων ἐνεργειῶν καὶ δυνάμεων,
very-precious with the aforesaid workings and powers
 ἔτι καὶ ταύτην κέκτηται τὴν ἰσχύν· οὐ δύναται θεάσασθαι
yet also this has the strength not is-able to-behold
 αὐτὸν ἐκ τοῦ προχείρου ὁ μὴ ἔχων ἐρρώμενιν μὲν
it from the ready(-hand) the(-one) not having strong indeed
 τὴν ὄρασιν καὶ ὑγιαίνουσιν, ἀγνὸν δὲ τὸ σῶμα καὶ πάντη
the sight and healthy chaste and the body and wholly
 ἀμόλυντον. Εἰ γάρ τις, μὴ τὰ δύο ταῦτα καλὰ ἔχων,
undefiled if for anyone not the two these good(-things) having
 προπετῶς ἐμβλέψει τῷ τιμίῳ λίθῳ τούτῳ, καὶ αὐτὴν δῆπου
rashly should-look-upon the precious stone this also itself surely
 ἦν ἔχει ὀπτικήν δύναμιν καὶ τὰς φρένας προσαπολέσειεν.
which he-has of-sight power and the wits would-lose-besides
 Ἐγὼ δὲ, οὐκ ἀμύητος τῆς ἰατρικῆς ἐπιστήμης ὑπάρχων,
I and not uninitiated in-the medical science being
 καθορῶ σου τοὺς ὀφθαλμοὺς μὴ ὑγιῶς ἔχοντας, καὶ
I-perceive your the eyes not healthily being and

δέδουκα μὴ καὶ ἥς ἔχεις ὀράσεως στέρησιν προξενήσω.

I-fear lest also which you-have of-sight (the)-loss I-cause

Ἀλλὰ τὸν υἱὸν τοῦ βασιλέως ἀκήκοα βίον μὲν ἔχειν

but the son of-the king I-have-beard (a)-life indeed to-have

σώφρονα, τοὺς ὀφθαλμοὺς δὲ ὡραίους καὶ ὑγιῶς ὁρῶντας·

temperate the eyes and beautiful and healthily seeing

τούτου χάριν ἐκείνῳ ὑποδείξαι τὸν θησαυρὸν τοῦτον

for-this sake to-that-one to-show the treasure this

τεθάρρηκα. Σὺ οὖν μὴ ἀμελῶς περὶ τούτου διατεθῆς,

I-have-taken-courage you then not carelessly about this be-disposed

μηδὲ πράγματος τοιούτου τὸν κύριόν σου ἀποστερήσης.»

nor of-thing such the lord your deprive

Ὁ δὲ πρὸς αὐτόν «Καὶ εἰ ταῦτα» φησὶν «οὕτως ἔχει,

he and to him and if these(-things) he-says thus are

μή μοι τὸν λίθον ὑποδείξῃς· ἐν ἀμαρτίαις γὰρ πολλαῖς

not to-me the stone show in sins for many

ὁ βίος μου ἐρρύπνεται· οὐχ ὑγιῶς δὲ καὶ τὴν ὄρασιν,

the life my has-been-soiled not healthily and also the sight

καθὼς εἶπας, κέκτημαι. Ἄλλ' ἐγὼ, τοῖς σοῖς πεισθεὶς

as you-said I-possess but I by-the your having-been-persuaded

ρήμασι, γνωρίσαι ταῦτα τῷ κυρίῳ μου καὶ βασιλεῖ

words to-make-known these(-things) to-the lord my and king

οὐκ ὀκνήσω.» Εἶπε ταῦτα, καὶ εἰσελθὼν κατὰ μέρος

not I-will-hesitate he-said these(-things) and having-gone-in by part

πάντα τῷ υἱῷ τοῦ βασιλέως ἀπήγγειλεν.

all to-the son of-the king reported

The prince, filled with joy, has Barlaam brought in and asks to see the stone. Barlaam will not show the mystery until he has tested him, and tells the parable of the sower; the prince promises to be good ground. Barlaam praises him for looking past outward poverty, like a king who leapt from his chariot to embrace two ragged ascetics. When his grandees sent his brother to rebuke him, the king sounded the trumpet of death at his brother's door, then asked why the brother blamed him for honoring God's heralds of death. He had the grandees price two gilded caskets and two tarred ones, opened them on stinking bones and on jewels and perfume, and taught them to judge by what lies within.

Ἐκεῖνος δὲ, ὡς ἤκουσε τὰ τοῦ παιδαγωγοῦ ῥήματα,
 he and when he-heard the of-the tutor words
 χαρᾶς τινος καὶ θυμηδίας πνευματικῆς ἤσθετο, τῇ αὐτοῦ
 joy some and gladness spiritual felt the his
 ἐμπνευσάσης καρδίᾳ, καὶ, ἔνθους ὥσπερ γενόμενος τὴν
 having-breathed-on heart and inspired as-it-were having-become in-the
 ψυχὴν, ἐκέλευσε θάττον εἰσαγαγεῖν τὸν ἄνδρα.
 soul he-ordered quickly to-bring-in the man
 Ὡς οὖν εἰσῆλθεν ὁ Βαρλαάμ, καὶ δέδωκεν αὐτῷ τὴν
 when then came-in — Barlaam and had-given to-him the
 πρέπουσαν εἰρήνην, ἐπέτρεψε αὐτὸν καθεσθῆναι, καὶ,
 fitting peace he-bade him to-be-seated and
 τοῦ παιδαγωγοῦ ὑποχωρήσαντος, λέγει ὁ Ἰωάσαφ τῷ
 the tutor having-withdrawn says — Ioasaph to-the
 γέροντι. «Ὑπόδειξόν μοι τὸν πολύτιμον λίθον, περὶ
 old-man show me the very-precious stone about
 οὗ μεγάλα τινὰ καὶ θαυμαστὰ λέγειν σε ὁ ἐμὸς
 which great some(-things) and wonderful to-say you the my
 παιδαγωγὸς διηγήσατο.»
 tutor related

Ὁ δὲ Βαρλαάμ οὕτως ἀπήρξατο τῆς πρὸς αὐτὸν
 — and Barlaam thus began the toward him
 διαλέξεως· «Οὐ δίκαιόν ἐστιν, ὦ βασιλεῦ, ψευδῶς τι
 discourse not just it-is O king falsely anything
 καὶ ἀπερισκέπτως πρὸς τὸ ὑπερέχον τῆς σῆς δόξης λέγειν
 and heedlessly to the eminence of-the your glory to-say
 με· πάντα γὰρ τὰ δηλωθέντα σοι παρ' ἐμοῦ ἀληθῆ
 me all for the(-things) shown to-you by me true
 εἰσι καὶ ἀναμφίλεκτα. Ἄλλ', εἰ μὴ πρότερον δοκιμὴν τῆς
 are and indisputable but if not first proof of-the
 σῆς λάβω φρονήσεως, οὐ θέμις τὸ μυστήριον φανερῶσαί
 your I-take prudence not lawful(-it-is) the mystery to-reveal
 σοι. Φησὶ γὰρ ὁ ἐμὸς δεσπότης· «Ἐξῆλθεν ὁ σπείρων
 to-you says for the my master went-out the(-one) sowing
 τοῦ σπεῖραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν,
 of-the to-sow the seed his and in the to-sow him
 ἃ μὲν ἔπεσε παρὰ τὴν ὁδὸν καὶ ἦλθε τὰ πετεινὰ καὶ
 some indeed fell by the road and came the birds and
 κατέφαγεν αὐτά· ἄλλα δὲ ἔπεσε παρὰ τὰ πετρῶδη, ὅπου
 devoured them others and fell by the rocky(-places) where
 οὐκ εἶχε γῆν πολλήν, καὶ εὐθέως ἐβλάστησε, διὰ τὸ μὴ
 not it-had earth much and immediately it-sprang-up because-of the not
 ἔχειν βάθος γῆς, ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ
 to-have depth of-earth (the)-sun and having-risen it-was-scorched and
 διὰ τὸ μὴ ἔχειν ρίζαν, ἐξηράνθη· ἄλλα δὲ ἔπεσεν ἐπὶ
 because-of the not to-have root it-withered others and fell upon
 τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά·
 the thorns and went-up the thorns and choked them
 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν
 others and fell upon the earth the good and gave fruit
 ἑκατοστεύοντα.» Εἰ μὲν οὖν γῆν εὕρω ἐν τῇ καρδίᾳ σου
 hundredfold if indeed then earth I-find in the heart your

καρποφόρον καὶ ἀγαθὴν, οὐκ ὀκνήσω τὸν θεῖον σπóρον
fruitful and good not I-will-hesitate the divine seed
 ἐμφυτεῦσαί σοι καὶ φανερώσαι τὸ μέγα μυστήριον· εἰ δὲ
to-plant in-you and to-reveal the great mystery if but
 πετρώδης αὕτη καὶ ἀκανθώδης ἐστὶ καὶ ὁδὸς πατουμένη
rocky this and thorny is and (a)-road trodden
 τῷ βουλομένῳ παντὶ, κρεῖττον μηδόλως τοῦτον δὴ τὸν
by-the wishing every(-one) better not-at-all this indeed the
 σωτήριον καταβαλεῖν σπóρον καὶ εἰς διαρπαγὴν αὐτὸν
saving to-cast seed and to plundering it
 θεῖναι τοῖς πετεινοῖς καὶ θηρίοις, ὧν ἔμπροσθεν ὅλως μὴ
to-put for-the birds and beasts of-whom before wholly not
 βαλεῖν τοὺς μαργαρίτας ἐντέταλμαι. Ἄλλα πέπεισμαι
to-cast the pearls I-have-been-commanded but I-am-persuaded
 περὶ σοῦ τὰ κρεῖττονα καὶ ἐχόμενα σωτηρίας, ὅτι καὶ
about you the better(-things) and holding salvation that also
 τὸν λίθον ὄψει τὸν ἀτίμητον, καὶ τῇ αἴγλῃ τοῦ
the stone you-will-see the priceless and in-the radiance of-the
 φωτὸς αὐτοῦ φῶς καὶ αὐτὸς ἀξιωθήσῃ γενέσθαι,
light its light also yourself you-will-be-deemed-worthy to-become
 καὶ καρπὸν ἐνέγκῃς ἑκατοστεύοντα. Διὰ σὲ γὰρ ἔργον
and fruit you-may-bear hundredfold because-of you for work
 ἐθέμην καὶ μακρὰν διήνυσσα ὁδὸν, τοῦ ὑποδείξαι σοι ἃ
I-made(-it) and long I-accomplished road of-the to-show you what
 οὐχ ἑώρακας πώποτε καὶ διδάξαι ἃ οὐκ ἀκήκοας.»
not you-have-seen ever and to-teach what not you-have-heard
 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰωάσαφ· «Ἐγὼ μὲν, πρεσβύτα
said and to him — Ioasaph I indeed old-man
 τίμιε, πόθῳ τινὶ καὶ ἔρωτι ἀκατασχέτῳ ζητῶ λόγον
honored with-longing some and love uncontainable seek (a)-word
 ἀκοῦσαι καινόν τινα καὶ ἀγαθόν, καὶ πῦρ ἐνδοθεν ἐν τῇ
to-bear new some and good and (a)-fire within in the

καρδία μου ἐκκέκασται δεινῶς φλέγον με καὶ παρορμῶν
 heart my has-been-kindled terribly burning me and urging
 μαθεῖν ἀναγκαίᾳς τινὰς συζητήσεις· οὐκ ἔτυχον δὲ μέχρι
 to-learn necessary some inquiries not I-met and until
 τοῦ νῦν ἀνθρώπου δυναμένου πληροφορησαί με περὶ
 the now (a)-man able to-satisfy me about
 τούτων. Εἰ δὲ τύχω σοφοῦ τινὸς καὶ ἐπιστήμονος, καὶ
 these(-things) if and I-meet wise someone and knowing and
 ἀκούσω λόγον σωτηρίας, οὔτε πετεινοῖς, ὥς οἶμαι, τοῦτον
 I-bear (a)-word of-salvation neither to-birds as I-think this
 ἐκδώσω οὔτε θηρίοις, οὔτε μὴν πετρώδης φανήσομαι, ὥς
 I-will-give-up nor to-beasts nor indeed rocky I-will-appear as
 ἔφης, οὔτε ἀκανθώδης, ἀλλὰ καὶ εὐγνωμόνως δέξομαι καὶ
 you-said nor thorny but also gratefully I-will-receive and
 εἰδημόνως τηρήσω. Σὺ δὲ, εἴ τι τοιοῦτον ἐπίστασαι,
 knowingly I-will-keep you and if anything such you-know
 μὴ διακρύψῃς ἀπ' ἐμοῦ, ἀλλ' ἀνάγγειλόν μοι. Ὡς γὰρ
 not hide(-it) from me but announce(-it) to-me when for
 ἤκουσα ἐκ μακρᾶς ἀφικέσθαι σε γῆς, ἥσθη μου ἡ
 I-heard from (a)-far to-have-come you land was-pleased my the
 ψυχὴ, καὶ εὐέλπῃς ἐγενόμην διὰ σοῦ τοῦ ποθομένου
 soul and hopeful I-became through you the desired(-thing)
 ἐπιτυχεῖν. Διὰ τοῦτο καὶ θᾶπτον εἰσήγαγόν σε πρὸς
 to-attain because-of this also quickly I-brought-in you to
 με καὶ προσηνῶς ἐδεξάμην, ὥσπερ τινὰ τῶν συνήθων
 me and kindly received as some of-the familiar
 μοι καὶ ἡλικιωτῶν, εἶπερ οὐ ψευσθήσομαι τῆς ἐλπίδος.»
 to-me and of-age-mates if-indeed not I-shall-be-cheated of-the hope
 Καὶ ὁ Βαρλαάμ ἔφη· «Καλῶς ἐποίησας τοῦτο καὶ ἀξίως
 and — Barlaam said well you-did this and worthily
 τῆς σῆς βασιλικῆς μεγαλοπρεπείας, ὅτι μὴ τῇ φαινομένῃ
 of-the your royal magnificence that not to-the apparent

προσέσχες εὐτελείᾳ, ἀλλὰ τῆς κεκρυμμένης ἐγένου ἐλπίδος.
you-attended poorness but of-the hidden you-became hope
 Ἦν γάρ τις βασιλεὺς μέγας καὶ ἔνδοξος, καὶ ἐγένετο,
there-was for some king great and glorious and it-happened
 διερχομένου αὐτοῦ ἐφ' ἄρματος χρυσοκολλήτου καὶ τῆς
passing-through him on (a)-chariot gold-inlaid and the
 βασιλεῖ πρεπούσης δορυφορίας, ὑπαντῆσαι δύο ἄνδρας,
for-a-king befitting bodyguard to-meet two men
 διερρώγοτα μὲν ἡμφιεσμένους καὶ ῥερωπώμενα, ἐκτετηκότας
torn indeed clothed and soiled(-things) wasted
 δὲ τὰ πρόσωπα καὶ λίαν κατωχρωμένους· ἦν δὲ γινώσκων
and the faces and very gone-pale was and knowing
 τούτους ὁ βασιλεὺς τῷ ὑπωπιασμῷ τοῦ σώματος καὶ
these the king by-the mortification of-the body and
 τοῖς τῆς ἀσκήσεως ἰδρώσι τὸ σαρκίον ἐκδεδαπανηκότας.
by-the of-the discipline sweats the flesh having-spent
 Ὡς οὖν εἶδεν αὐτοὺς, καταπηδήσας εὐθὺς τοῦ ἄρματος
when then he-saw them having-leapt-down at-once from-the chariot
 καὶ ἐπὶ τὴν γῆν πεσών, προσεκύνησε, καὶ ἀναστὰς
and upon the earth having-fallen he-bowed-down and having-arisen
 περιεπλάκη αὐτοῖς προσφιλέστατα κατασπαζόμενος. Οἱ
embraced them most-lovingly kissing the
 δὲ μεγιστᾶνες αὐτοῦ καὶ ἄρχοντες ἐδυσχέραναν ἐπὶ
and grantees his and rulers were-vexed at
 τούτῳ, ἀνάξια τῆς βασιλικῆς δόξης πεποιηκέναι αὐτὸν
this unworthy(-things) of-the royal glory to-have-done him
 νομίζοντες· μὴ τολμώντες δὲ κατὰ πρόσωπον ἐλέγχειν,
thinking not daring and to face to-reprove
 τὸν γνήσιον αὐτοῦ ἀδελφὸν ἔλεγον λαλῆσαι τῷ βασιλεῖ
the true his brother they-told to-speak to-the king
 μὴ τὸ ὕψος τοῦ διαδήματος οὕτως καθυβρίζειν. Τοῦ δὲ
not the height of-the diadem thus to-insult him and

εἰπόντος ταῦτα τῷ ἀδελφῷ καὶ καταμεμψαμένου τὴν
having-said these(-things) to-the brother and having-blamed the
 ἄκαιρον αὐτοῦ σμικρολογίαν, δέδωκεν αὐτῷ ἀπόκρισιν
untimely his pettiness gave him (an)-answer
 ὁ βασιλεὺς, ἣν οὐ συνῆκεν ὁ ἀδελφὸς αὐτοῦ. Ἔθος
the king which not understood the brother his custom
 γὰρ ἦν ἐκείνῳ τῷ βασιλεῖ, ὅταν ἀπόφασιν θανάτου κατὰ
for was for-that the king when (a)-sentence of-death against
 τινος ἐδίδου, κήρυκα εἰς τὴν αὐτοῦ θύραν ἀποστέλλειν
anyone he-gave (a)-herald to the his door to-send
 μετὰ σάλπιγγος τεταγμένης εἰς τοῦτο· καὶ τῇ φωνῇ
with (a)-trumpet appointed for this and by-the sound
 τῆς σάλπιγγος ἐκείνης ᾗσθοντο πάντες θανάτου ἔνοχον
of-the trumpet that perceived all of-death liable
 ἐκεῖνον ὑπάρχειν. Ἐσπέρας οὖν καταλαβούσης, ἀπέστειλεν
that-one to-be evening then having-come sent
 ὁ βασιλεὺς τὴν σάλπιγγα τοῦ θανάτου σαλπίζειν ἐπὶ
the king the trumpet of-the death to-sound at
 τῇ θύρᾳ τοῦ οἴκου τοῦ ἀδελφοῦ αὐτοῦ. Ὡς οὖν ἤκουσεν
the door of-the house of-the brother his when then heard
 ἐκεῖνος τὴν σάλπιγγα τοῦ θανάτου, ἀπέγνω τῆς ἑαυτοῦ
he the trumpet of-the death he-despaired-of the his-own
 σωτηρίας καὶ διέθετο τὰ κατ' αὐτὸν ὅλην τὴν νύκτα·
safety and disposed the(-things) about him all the night
 ἅμα δὲ πρωῒ, ἀμφιασάμενος μέλανα καὶ πενθήρη, μετὰ
with and dawn having-put-on black and mourning(-clothes) with
 γυναικὸς καὶ τέκνων ἀπέρχεται εἰς τὴν θύραν τοῦ παλατίου
wife and children goes-away to the door of-the palace
 κλαίων καὶ ὀδυρόμενος. Εἰσαγαγὼν δὲ αὐτὸν ὁ βασιλεὺς,
weeping and lamenting having-brought-in and him the king
 καὶ οὕτως ἰδὼν ὀλοφυρόμενον, ἔφη· «ὦ ἀσύνετε καὶ
and thus having-seen wailing said O senseless and

ἄφρον, εἰ σὺ οὕτως ἐδειλίασας τὸν κήρυκα τοῦ ὁμογενοῦς
foolish(-one) if you thus feared the herald of-the same-born
 καὶ ὁμοτίμου σου ἀδελφοῦ, πρὸς ὃν οὐδὲν ὅλως ἑαυτὸν
and equal-in-honor your brother against whom nothing at-all yourself
 ἡμαρτηκέναι γινώσκεις, πῶς ἐμοὶ μέμψιν ἐπήγαγες ἐν
to-have-sinned you-know how on-me blame you-did-bring in
 ταπεινώσει ἀσπασαμένῳ τοὺς κήρυκας τοῦ θεοῦ μου,
humility having-greeted the heralds — of-God my
 τοὺς εὐηχέστερον σάλπιγγος μνηνόντάς μοι τὸν θάνατον
the(-ones) more-resoundingly than-(a)-trumpet announcing to-me the death
 καὶ τὴν φοβερὰν τοῦ δεσπότου ὑπάντησιν, ᾧ
and the fearful of-the master meeting against-whom
 πολλὰ καὶ μεγάλα ἑμαυτὸν ἡμαρτηκέναι ἐπίσταμαι. Ἴδού
many and great(-things) myself to-have-sinned I-know behold
 τοίνυν τὴν σὴν ἐλέγχων ἄνοιαν τούτῳ δὴ τῷ τρόπῳ
therefore the your reproving folly in-this indeed the manner
 ἐχρησάμην, ὥσπερ οὖν καὶ τοὺς ὑποθεμένους σου τὴν
I-have-acted as then also those having-suggested to-you the
 κατ' ἐμοῦ μέμψιν θάττον ἀνοηταίνειν ἐλέγξω.»
against me blame quickly to-be-senseless I-will-prove
 «Καὶ οὕτω θεραπεύσας τὸν ἀδελφὸν αὐτοῦ καὶ ὠφελήσας
and thus having-bealed the brother his and having-benefited
 οἴκαδε ἀπέστειλεν. Ἐκέλευσε δὲ γενέσθαι ἐκ ξύλων
home he-sent he-ordered and to-be-made from wood
 βαλάντια τέσσαρα. Καὶ τὰ μὲν δύο περικαλύψας πάντοθεν
caskets four and the indeed two having-covered all-over
 χρυσίῳ, καὶ ὅσῳ νεκρῶν ὀδωδότα βαλὼν ἐν αὐτοῖς,
with-gold and bones of-corpses stinking having-put in them
 χρυσαῖς περόναις κατησφαλίσατο· τὰ δὲ ἄλλα πίσσῃ
with-golden clasps he-secured the and others with-pitch
 καταχρίσας καὶ ἀσφαλτώσας, ἐπλήρωσε λίθων τιμίων
having-smearred and having-tarred he-filled with-stones precious

καὶ μαργάρων πολυτίμων καὶ πάσης μυρεψικῆς εὐωδίας.
and pearls very-precious and all perfumer's fragrance
 Σχοινίοις τε τριχίνοις ταῦτα περισφίγξας, ἐκάλεσε τοὺς
with-cords and of-hair these having-bound he-called the
 μεμψαμένους αὐτῷ μεγιστᾶνας ἐπὶ τῇ τῶν ἀνδρῶν ἐκείνων
having-blamed him grandees at the of-the men those
 συναντήσῃ, καὶ προέθετο αὐτοῖς τὰ τέσσαρα βαλάντια,
meeting and set-before them the four caskets
 τοῦ ἀποτιμήσασθαι πόσου μὲν ταῦτα, πόσου δὲ
of-the to-appraise of-how-much indeed these of-how-much and
 ἐκεῖνα τιμῆματος εἶσιν ἄξια. Οἱ δὲ τὰ μὲν δύο τὰ
those value are worth they and the indeed two the
 κεχρυσωμένα τιμῆς ὅτι πλείστης εἶναι διωρίζοντο· «Ἐξεστι
gilded of-value as greatest to-be declared it-is-possible
 γὰρ» (φησὶν) «ἐν αὐτοῖς βασιλικά διαδήματα καὶ ζώνας
for says in them royal diadems and girdles
 ἀποκεῖσθαι· τὰ δὲ τῇ πίσσῃ κατακεχρισμένα καὶ τῇ
to-be-stored the and with-the pitch smeared and with-the
 ἀσφάλτῳ εὐτελοὺς τινὸς καὶ οἰκτροῦ τιμῆματος ὑπάρχει.»
tar of-cheap some and pitiable value are
 «Ὁ δὲ βασιλεὺς ἔφη πρὸς αὐτούς· «Οἶδα καὶ γὰρ τοιαῦτα
the and king said to them I-know also-I such-things
 λέγειν ὑμᾶς· τοῖς αἰσθητοῖς γὰρ ὀφθαλμοῖς τὴν αἰσθητὴν
to-say you with-the sensible for eyes the sensible
 ὄψιν κατανοεῖτε· καὶ μὴν οὐχ οὕτως δεῖ ποιεῖν· ἀλλὰ
sight you-perceive and yet not thus must-one do but
 τοῖς ἔνδον ὀμμασι τὴν ἐντὸς ἀποκειμένην χρῆ βλέπειν
with-the inner eyes the within stored(-thing) one-must see
 εἴτε τιμὴν εἴτε ἀτιμίαν.» Καὶ ἐκέλευσεν ἀνοιγῆναι τὰ
whether honor or dishonor and he-ordered to-be-opened the
 κεχρυσωμένα βαλάντια. Διανοιχθέντων δὲ, δεινὴ τις ἔπνευσε
gilded caskets having-been-opened and terrible some breathed

δυσωδία καὶ ἀηδεστάτη ώραθη θέα. Φησὶν οὖν ὁ βασιλεὺς·
stench and most-unpleasant was-seen sight says then the king
 «Οὗτος ὁ τύπος τῶν τὰ λαμπρὰ μὲν καὶ ἔνδοξα
this the type of-those the splendid(-things) indeed and glorious
 ἡμφιεσμένων, πολλῇ δὲ δόξῃ καὶ δυναστείᾳ σοβαρευομένων,
having-put-on in-much and glory and power swaggering
 καὶ ἔσωθεν ἀποζόντων νεκρῶν καὶ πονηρῶν ἔργων.»
and within reeking of-dead and evil works
 Εἶτα καὶ τὰ πεπισσωμένα καὶ κατησφαλωμένα κελεύσας
then also the pitched and tarred having-ordered
 ἀνακαλυφθῆναι, πάντας εὐφρανε τοὺς παρόντας τῇ
to-be-uncovered all he-gladdened those present with-the
 τῶν ἐν αὐτοῖς ἀποκειμένων φαιδρότητι καὶ εὐωδίᾳ.»
of-the(-things) in them stored brightness and fragrance
 «Ἔφη δὲ πρὸς αὐτούς· «Οἶδατε τίς ὅμοια ταῦτα; τοῖς
he-said and to them you-know to-what like these to-the
 ταπεινοῖς ἐκείνοις καὶ εὐτελεῖ περικειμένοις ἐνδύματα, ὧν
humble those and cheap wearing garments of-whom
 ὑμεῖς τὸ ἐκτὸς ὁρῶντες σχῆμα, ὕβριν ἡγήσασθε τὴν ἐμὴν
you the outward seeing appearance insult considered the my
 κατὰ πρόσωπον αὐτῶν ἐπὶ γῆς προσκύνησιν· ἐγὼ
to face their on (the)-ground obeisance I
 δὲ, τοῖς νοεροῖς ὁμμασι τὸ τίμιον αὐτῶν καὶ περικαλλές
and with-the spiritual eyes the precious their and very-beautiful
 κατανοήσας τῶν ψυχῶν, ἐνεδοξάσθην μὲν τῇ τούτων
having-perceived of-the souls I-was-glorified indeed by-the their
 προσψαύσει, παντὸς δὲ στεφάνου καὶ πάσης βασιλικῆς
touch than-every and crown and all royal
 ἀλουργίδος τιμιωτέρους αὐτοὺς ἡγησάμην.» Οὕτως οὖν
purple more-precious them I-considered thus then

αὐτοὺς ἡσχυνε, καὶ ἐδίδαξε μὴ τοῖς φαινομένοις πλανᾶσθαι,
them he-shamed and taught not by-the apparent(-things) to-be-deceived
 ἀλλὰ τοῖς νοουμένοις προσέχειν.»
but to-the understood(-things) to-attend

VIII · CREATION AND THE FALL

Ioasaph asks who Barlaam's master is: Jesus Christ, the Son of God, one God in three hypostases, who made the angels and the visible world. God formed man from dust with a rational soul in his image, set him in Paradise in Eden, and gave him one commandment. An angel fell through pride and became the Devil; envying man, he deceived the woman through the serpent and through her Adam, and they were exiled and condemned to death. God sent the flood and saved one just man, but men fell again into fate, idols, and shameful gods. Abraham alone knew the Creator from creation, and his people were led out of Egypt through the Red Sea.

«Κατ' ἐκείνον τοίνυν τὸν εὐσεβῆ καὶ σοφὸν βασιλέα καὶ
like that therefore the pious and wise king also
 σὺ πεποίηκας, τῇ ἀγαθῇ ἐλπίδι προσδεξάμενός με,
you have-done with-the good hope having-received me
 ἧς οὐ ψευσθήσῃ, ὥς ἔγωγε οἶμαι.»
of-which not you-will-be-cheated as I think
 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰωάσαφ· «Ταῦτα μὲν δὴ πάντα
said and to him — Ioasaph these(-things) indeed truly all
 καλῶς εἶπας καὶ εὐαρμόστως· ἀλλ' ἐκεῖνο θέλω μαθεῖν.
well you-said and fittingly but that I-wish to-learn
 τίς ἐστὶν ὁ σὸς δεσπότης, ὃν κατ' ἀρχὰς τοῦ λόγου
who is the your master whom at (the)-beginnings of-the speech
 περὶ τοῦ σπορέως ἐκείνου εἰρηκέναι ἔλεγες.»
about the sower that to-have-spoken you-said

Αὐθις οὖν ἀναλαβὼν τὸν λόγον ὁ Βαρλαάμ εἶπεν· «Εἰ
again then having-taken-up the speech — Barlaam said if
 τὸν ἐμὸν βούλει δεσπότην μαθεῖν, ὁ Κύριος ἐστὶν Ἰησοῦς
the my you-wish master to-learn the Lord is Jesus
 Χριστὸς, ὁ μονογενὴς υἱὸς τοῦ Θεοῦ, «ὁ μακάριος καὶ
Christ the only-begotten son — of-God the blessed and
 μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος
only potentate the king of-the reigning and Lord
 τῶν κυριευόντων, ὁ μόνος ἔχων ἀθανασίαν, φῶς
of-the lording the(-one) alone having immortality light
 οἰκῶν ἀπρόσιτον», ὁ σὺν Πατρὶ καὶ Ἁγίῳ Πνεύματι
dwelling-in unapproachable the(-one) with Father and Holy Spirit
 δοξαζόμενος. Οὐκ εἰμὶ γὰρ ἐγὼ τῶν τοὺς πολλοὺς τούτους
glorified not am for I of-those the many these
 καὶ ἀτάκτους ἀναγορευόντων θεοὺς, καὶ τὰ ἄψυχα ταῦτα
and disorderly proclaiming gods and the soulless these
 καὶ κωφὰ σεβομένων εἰδωλα· ἀλλ' ἓνα θεὸν γινώσκω καὶ
and dumb worshiping idols but one God I-know and
 ὁμολογῶ ἐν τρισὶν ὑποστάσεσι δοξαζόμενον, Πατρὶ φημὶ καὶ
confess in three hypostases glorified Father I-say and
 Υἱῷ καὶ Ἁγίῳ Πνεύματι, ἐν μιᾷ δὲ φύσει καὶ οὐσίᾳ, ἐν μιᾷ
Son and Holy Spirit in one but nature and essence in one
 δόξῃ καὶ βασιλείᾳ μὴ μεριζομένη. Οὗτος οὖν ὁ ἐν τρισὶν
glory and kingdom not divided this then the(-one) in three
 ὑποστάσεσιν εἰς θεὸς, ἀναρχὸς τε καὶ ἀτελεύτητος, αἰώνιος
hypostases one God beginningless both and endless eternal
 τε καὶ αἰδῖος, ἄκτιστος, ἄτρεπτός τε καὶ ἀσώματος,
both and everlasting uncreated unchangeable both and bodiless
 ἀόρατος, ἀπερίγραπτος, ἀπερινόητος, ἀγαθὸς καὶ δίκαιος
invisible uncircumscribed incomprehensible good and just
 μόνος, ὁ τὰ πάντα ἐκ μὴ ὄντων ὑποστησάμενος, τὰ
alone the(-one) the all(-things) from not being having-established the

τε ὁρατὰ καὶ τὰ ἀόρατα, πρῶτον μὲν δημιουργεῖ τὰς
both visible and the invisible first indeed creates the
 οὐρανίους δυνάμεις καὶ ἀοράτους, ἀναρίθμητά τινα πλήθη
heavenly powers and invisible countless some multitudes
 ἀλλὰ τε καὶ ἀσώματα, λειτουργικὰ πνεύματα τῆς τοῦ
immaterial both and bodiless ministering spirits of-the —
 Θεοῦ μεγαλειότητος· ἔπειτα τὸν ὁρώμενον κόσμον τοῦτον,
of-God majesty then the seen world this
 οὐρανὸν τε καὶ γῆν καὶ τὴν θάλασσαν, ὅνπερ καὶ
heaven both and earth and the sea which-indeed also
 φωτὶ φαιδρύνας κατεκόσμησεν, οὐρανὸν μὲν ἡλίῳ καὶ
with-light having-brightened he-adorned heaven indeed with-sun and
 σελήνῃ καὶ τοῖς ἀστροῖς, γῆν δὲ παντοίοις βλαστήμασι
moon and the stars earth and with-all-kinds-of plants
 καὶ διαφόροις ζώοις, τὴν τε θάλασσαν πάλιν τῷ
and various animals the and sea again with-the
 παμπλήθει τῶν νηκτῶν γένει. Ταῦτα πάντα, «αὐτὸς
very-numerous of-the swimming(-things) race these(-things) all he
 εἶπε, καὶ ἐγεννήθησαν, αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν.»
said and they-were-begotten he commanded and they-were-created
 «Εἶτα δημιουργεῖ τὸν ἄνθρωπον χερσὶν ἰδίαις, χοῦν μὲν
then he-creates the man with-hands own dust indeed
 λαβὼν ἀπὸ τῆς γῆς εἰς διάπλασιν τοῦ σώματος, τὴν δὲ
having-taken from the earth for (the)-forming of-the body the and
 ψυχὴν λογικὴν καὶ νοερὰν διὰ τοῦ οἰκείου ἐμφυσήματος
soul rational and intellectual through the own inbreathing
 αὐτῷ δούς, ἥτις κατ' εἰκόνα καὶ ὁμοίωσιν τοῦ Θεοῦ
to-him having-given which according-to image and likeness — of-God
 δεδημιουργῆσθαι γέγραπται· κατ' εἰκόνα μὲν, διὰ τὸ
to-have-been-created is-written according-to image indeed because-of the
 νοερὸν καὶ αὐτεξούσιον, καθ' ὁμοίωσιν δὲ διὰ τὴν
intellectual and self-determining according-to likeness and because-of the

τῆς ἀρετῆς κατὰ τὸ δυνατόν ὁμοίωσιν. Τοῦτον τὸν
of-the virtue according-to the possible likeness this the
 ἄνθρωπον αὐτεξουσιότητι καὶ ἀθανασία τιμήσας, βασιλέα
man with-self-determination and immortality having-honored king
 τῶν ἐπὶ γῆς κατέστησεν· ἐποίησε δὲ ἐξ αὐτοῦ
of-the(-things) on earth he-established he-made and from him
 τὸ θῆλυ, βοηθὸν αὐτῷ κατ' αὐτόν. Καὶ, φυτεύσας
the female (a)-helper for-him according-to him and having-planted
 παράδεισον ἐν Ἑδέμ κατὰ ἀνατολὰς, εὐφροσύνης καὶ
(a)-paradise in Eden toward (the)-east with-gladness and
 θυμηδίας πάσης πεπληρωμένον, ἔθετο ἐν αὐτῷ τὸν
delight all filled he-placed in it the
 ἄνθρωπον ὃν ἔπλασε, πάντων μὲν τῶν ἐκεῖσε θείων
man whom he-formed of-all indeed the there divine
 φυτῶν κελεύσας ἀκωλύτως μετέχειν, ἐνὸς δὲ μόνου θέμενος
plants having-ordered unbindered to-partake of-one and only having-set
 ἐντολὴν ὅλως μὴ γεύσασθαι, ὅπερ ξύλον τοῦ γινώσκειν
(a)-commandment wholly not to-taste which (the)-tree of-the knowing
 καλὸν καὶ πονηρὸν κέκληται, οὕτως εἰπών· Ἡ δ' ἂν
good and evil has-been-called thus having-said in-what and —
 ἡμέρα φάγητε ἀπ' αὐτοῦ, θανάτῳ ἀποθανεῖσθε.»
day you-eat from it by-death you-shall-die
 «Εἷς δὲ τῶν εἰρημένων ἀγγελικῶν δυνάμεων, μιᾶς στρατιᾶς
one and of-the said angelic powers of-one host
 πρωτοστάτης, οὐδόλως ἐν ἑαυτῷ παρὰ τοῦ δημιουργοῦ
front-rank-leader not-at-all in himself from the creator
 κακίας φυσικῆς ἐσχηκὼς ἵχνος, ἀλλ' ἐπ' ἀγαθῷ γενόμενος,
of-evil natural having-bad (a)-trace but for good having-been-made
 αὐτεξουσίῳ προαιρέσει ἐτράπη ἐκ τοῦ καλοῦ εἰς τὸ κακόν,
by-self-determined choice turned from the good to the evil
 καὶ ἐπήρθη τῇ ἀπονοίᾳ, ἀντᾶραι βουληθεὶς τῷ δεσπότῃ
and was-lifted-up by-the madness to-rise-against having-wished to-the master

καὶ θεῶ. Διὸ ἀπεβλήθη τῆς τάξεως αὐτοῦ καὶ τῆς ἀξίας,
and God wherefore he-was-cast-out of-the rank his and of-the dignity
καὶ, ἀντὶ τῆς μακαρίας δόξης ἐκείνης καὶ ἀγγελικῆς
and instead-of the blessed glory that and angelic
ὀνομασίας, Διάβολος ἐκλήθη καὶ Σατανᾶς προσωνόμασται.
naming Devil he-was-called and Satan has-been-named
Ἐρρύψε γὰρ αὐτὸν ὁ Θεὸς ὡς ἀνάξιον τῆς ἄνωθεν δόξης·
cast for him — God as unworthy of-the from-above glory
συναπεσπάσθη δὲ αὐτῷ καὶ συναπεβλήθη καὶ πλήθος
was-dragged-away-with and with-him and was-cast-out-with also (a)-multitude
πολὺ τοῦ ὑπ' αὐτὸν τάγματος τῶν ἀγγέλων, οἳ τινες,
great of-the under him order of-the angels who ever
κακοὶ γεγονότες τὴν προαίρεσιν, καὶ, ἀντὶ τοῦ ἀγαθοῦ τῇ
evil having-become the choice and instead-of the good the
ἀποστασία ἔξακολουθήσαντες τοῦ ἄρχοντος αὐτῶν, Δαίμονες
apostasy having-followed of-the ruler their Demons
ὠνομάσθησαν, ὡς πλάνοι καὶ ἀπατεῶνες. Ἄρνησάμενος οὖν
were-named as deceivers and cheats having-denied then
πάντη τὸ ἀγαθὸν ὁ Διάβολος, καὶ πονηρὰν προσλαβόμενος
wholly the good the Devil and evil having-taken-on
φύσιν, φθόνον ἀνεδέξατο πρὸς τὸν ἄνθρωπον, ὁρῶν ἑαυτὸν
nature envy he-conceived toward the man seeing himself
μὲν ἐκ τηλικαύτης ἀπορρίφεντα δόξης, ἐκείνον δὲ πρὸς
indeed from so-great cast-down glory that-one and to
τοιαύτην τιμὴν ἀναγόμενον, καὶ ἐμηχανήσατο ἐκβαλεῖν
such honor being-raised and he-contrived to-cast-out
αὐτὸν τῆς μακαρίας ἐκείνης διαγωγῆς.»
him from-the blessed that life
«Τὸν ὄφιν οὖν ἐργαστήριον τῆς ἰδίας πλάνης λαβόμενος,
the serpent then (as)-workshop of-the own deceit having-taken
δι' αὐτοῦ ὠμίλησε τῇ γυναικί, καὶ, πείσας αὐτὴν
through it he-spoke to-the woman and having-persuaded her

φαγῆν ἐκ τοῦ ἀπηγορευμένου ἐκείνου ξύλου ἐλπίδι
to-eat from the forbidden that tree by-hope
 θεώσεως, δι' αὐτῆς ἠπάτησε καὶ τὸν Ἀδὰμ, οὕτω
of-deification through her he-deceived also — Adam thus
 τοῦ πρωτοπλάστου κληθέντος. Καὶ φαγὼν ὁ πρῶτος
the first-formed having-been-called and having-eaten the first
 ἄνθρωπος τοῦ φυτοῦ τῆς παρακοῆς, ἐξόριστος γίνεται
man of-the plant of-the disobedience exiled becomes
 τοῦ παραδείσου τῆς τρυφῆς ὑπὸ τοῦ δημιουργοῦ, καί,
from-the paradise of-the delight by the creator and
 ἀντὶ τῆς μακαρίας ζωῆς ἐκείνης καὶ ἀνωλήθρου διαγωγῆς,
instead-of the blessed life that and indestructible life
 εἰς τὴν ἀθλίαν ταύτην καὶ ταλαίπωρον (φεῦ μοι!) βιοτήν
into the wretched this and miserable alas me life
 ἐμπίπτει, καὶ θάνατον τὸ τελευταῖον καταδικάζεται. »
falls and to-death the last is-condemned
 « Ἐντεῦθεν ἰσχὺν ὁ Διάβολος λαβὼν καὶ τῇ νίκῃ
thenceforth strength the Devil having-taken and in-the victory
 ἐγκαυχώμενος, πληθυνθέντος τοῦ γένους τῶν ἀνθρώπων,
boasting having-multiplied the race of-the men
 πᾶσαν κακίας ὁδὸν αὐτοῖς ὑπέθετο. Ὡς, ἐντεῦθεν διακόψαι
every of-evil road to-them he-suggested as thenceforth to-cut-short
 τὴν πολλὴν τῆς ἁμαρτίας φορὰν βουλόμενος, ὁ Θεὸς
the great of-the sin course wishing — God
 κατακλυσμὸν ἐπήγαγε τῇ γῇ, ἀπολέσας πᾶσαν ψυχὴν
(a)-flood brought-upon the earth having-destroyed every soul
 ζῶσαν· ἓνα δὲ μόνον εὐρὼν δίκαιον ἐν τῇ γενεᾷ
living one and alone having-found just in the generation
 ἐκείνῃ, τοῦτον σὺν γυναικὶ καὶ τέκνοις ἐν κιβωτῷ τινὶ
that this-one with wife and children in (an)-ark some
 περισώσας, μονώτατον εἰς τὴν γῆν κατέστησεν. »
having-saved alone on the earth he-established

«Ἦνίκα δὲ ἤρξατο πάλιν εἰς πλῆθος τὸ τῶν ἀνθρώπων
when and began again into multitude the of-the men
 γένος χωρεῖν, ἐπελάθοντο τοῦ Θεοῦ καὶ εἰς χεῖρον ἀσεβείας
race to-go they-forgot — of-God and into worse of-impiety
 προέκοψαν, διαφόροις δουλωθέντες ἁμαρτήμασι, καὶ δεινοῖς
advanced to-various enslaved sins and by-terrible
 καταφθαρέντες ἀτοπήμασι, καὶ εἰς πολυσχιδῇ πλάνην
corrupted outrages and into many-cleft error
 διαμερισθέντες. Οἱ μὲν γὰρ αὐτομάτως φέρεσθαι τὸ
divided some indeed for spontaneously to-be-borne the
 πᾶν ἐνόμισαν, καὶ ἀπρονόητα ἔδογμάτισαν, ὥς μηδενὸς
all thought and unprovided-for declared as no-one
 ἐφεσθηκότος δεσπότου· ἄλλοι εἰμαρμένην εἰσηγήσαντο,
presiding master others fate introduced
 τῇ γενέσει τὸ πᾶν ἐπιτρέψαντες· ἄλλοι πολλοὺς θεοὺς
to-the nativity the all having-entrusted others many gods
 κακοὺς καὶ πολυπαθεῖς ἐσεβάσθησαν, τοῦ ἔχειν αὐτοὺς τῶν
evil and much-suffering worshiped of-the to-have them of-the
 ἰδίων παθῶν καὶ δεινῶν πράξεων συνηγόρους, ὧν καὶ
own passions and terrible deeds advocates of-whom also
 μορφώματα τυπώσαντες ἀνεστήλωσαν ξόανα κωφὰ καὶ
shapes having-modeled they-set-up images dumb and
 ἀναίσθητα εἴδωλα, καὶ συγκλείσαντες ἐν ναοῖς προσεκύνησαν,
senseless idols and having-shut(-them) in temples worshiped
 λατρεύοντες τῇ κτίσει παρὰ τὸν κτίσαντα, οἱ μὲν τῷ
serving the creation beside the(-one) having-created some indeed the
 ἡλίῳ καὶ τῇ σελήνῃ καὶ τοῖς ἄστροις ἃ ἔθετο ὁ Θεὸς
sun and the moon and the stars which set — God
 πρὸς τὸ φαῦσιν παρέχειν τῷ περιγίῳ τούτῳ κόσμῳ,
for the light to-provide to-the round-the-earth this world
 ἄψυχά τε ὄντα καὶ ἀναίσθητα, τῇ προνοίᾳ τοῦ δημιουργοῦ
soulless both being and senseless by-the providence of-the creator

φωτιζόμενα καὶ διακρατούμενα, οὐ μὴν δὲ οἰκοθέν τι
lit and held-together not indeed and of-themselves anything
 δυνάμενα· οἱ δὲ τῷ πυρὶ καὶ τοῖς ὕδασι καὶ τοῖς λοιποῖς
able others and the fire and the waters and the other
 στοιχείοις τῆς γῆς, ἀψύχοις καὶ ἀναισθήτοις οὖσι· καὶ οὐκ
elements of-the earth soulless and senseless being and not
 ἡσχύνθησαν οἱ ἔμψυχοι καὶ λογικοὶ τὰ τοιαῦτα σέβεσθαι·
were-ashamed those ensouled and rational the such-things to-worship
 ἄλλοι θηρίοις καὶ ἑρπετοῖς καὶ κτήνεσι τετραπόδοις τὸ
others to-beasts and reptiles and cattle four-footed the
 σέβας ἀπένειμον, κτηνωδεστέρους τῶν σεβομένων ἑαυτοὺς
reverence assigned more-brutish than-the worshiped themselves
 ἀποδεικνύντες· οἱ δὲ ἀνθρώπων τινῶν αἰσχρῶν καὶ εὐτελῶν
showing others and of-men some shameful and cheap
 μορφώματα ἀνετυπώσαντο, καὶ τούτους θεοὺς ἐκάλεσαν,
shapes modeled and these gods called
 καὶ τοὺς μὲν αὐτῶν ἄρρένας, τινὰς δὲ θηλείας ὠνόμασαν,
and some indeed of-them male some and female named
 οὓς ἐκεῖνοι αὐτοὶ ἐξέθεντο μοιχοὺς εἶναι καὶ φονεῖς,
whom they themselves set-forth adulterers to-be and murderers
 ὀργίλους καὶ ζηλωτὰς καὶ θυμαντικούς, πατροκτόνους καὶ
wrathful and jealous and passionate parricides and
 ἀδελφοκτόνους, κλέπτας καὶ ἄρπαγας, χωλοὺς καὶ κυλλοὺς,
fratricides thieves and robbers lame and crippled
 καὶ φαρμακοὺς, καὶ μαινομένους, καὶ τούτων τινὰς μὲν
and sorcerers and madmen and of-these some indeed
 τετελευτηκότας, τινὰς δὲ κεκραυγμένους, καὶ κοπτομένους,
having-died some and thunderstruck and bewailed
 καὶ θρηνουμένους, καὶ δεδουλευκότας ἀνθρώποις, καὶ
and lamented and having-been-slaves to-men and
 φυγάδας γενομένους, καὶ εἰς ζῶα μεταμορφουμένους
fugitives having-become and into animals transformed

ἐπὶ πονηραῖς καὶ αἰσχραῖς μίξεσιν. Ὅθεν, λαμβάνοντες
for wicked and shameful couplings whence taking
οἱ ἄνθρωποι ἀφορμὰς ἀπὸ τῶν θεῶν αὐτῶν, ἀδεῶς
the men occasions from the gods their fearlessly
κατεμαίνοντο πάσῃ ἀκαθαρσίᾳ. Καὶ δεινὴ κατεῖχε σκότῳσις
were-defiled with-all uncleanness and terrible held darkening
τὸ γένος ἡμῶν ἐν ἐκείνοις τοῖς χρόνοις, καὶ «οὐκ ἦν
the race our in those the times and not there-was
ὁ συνίων, οὐκ ἦν ὁ ἐκζητῶν τὸν Θεόν.»
the(-one) understanding not there-was the(-one) seeking-out — God
«Ἀβραὰμ δέ τις ἐν ἐκείνῃ τῇ γενεᾷ μόνος εὐρέθη τὰς
Abraham and some in that the generation alone was-found the
αἰσθήσεις τῆς ψυχῆς ἐρρώμενας ἔχων, ὃς τῇ θεωρίᾳ
senses of-the soul strong having who by-the contemplation
τῶν κτισμάτων ἐπέγνω τὸν δημιουργόν. Κατανοήσας γὰρ
of-the creatures recognized the creator having-considered for
οὐρανὸν καὶ γῆν καὶ θάλασσαν, ἥλιον καὶ σελήνην καὶ
heaven and earth and sea sun and moon and
τὰ λοιπὰ, ἐθαύμασε τὴν ἐναρμόνιον ταύτην διακόσμησιν·
the rest be-marveled-at the harmonious this ordering
ἰδὼν δὲ τὸν κόσμον καὶ τὰ ἐν αὐτῷ πάντα, οὐκ
having-seen and the world and the(-things) in it all not
αὐτομάτως γεγενῆσθαι καὶ συντηρεῖσθαι ἐνόμισεν, οὔτε μὴν
spontaneously to-have-come-to-be and to-be-preserved he-thought nor indeed
τοῖς στοιχείοις τῆς γῆς ἢ τοῖς ἀψύχοις εἰδώλοις τὴν αἰτίαν
to-the elements of-the earth or to-the soulless idols the cause
τῆς τοιαύτης διακοσμήσεως προσανέθετο· ἀλλὰ τὸν ἀληθῆ
of-the such ordering ascribed but the true
θεὸν διὰ τούτων ἐπέγνω, καὶ αὐτὸν εἶναι δημιουργὸν τοῦ
God through these recognized and him to-be creator of-the
παντὸς καὶ συνοχέα συνῆκεν. Ἀποδεξάμενος δὲ τοῦτον τῆς
all and sustainer understood having-accepted and him for-the

εὐγνωμοσύνης καὶ ὀρθῆς κρίσεως, ὁ Θεὸς ἐνεφάνισεν αὐτὸν
right-mindedness and right judgment — God manifested himself
 αὐτῷ, οὐ καθὼς ἔχει φύσεως (Θεὸν γὰρ ἰδεῖν γεννητῇ
to-him not as he-is of-nature God for to-see by-begotten
 φύσει ἀδύνατον), ἀλλ' οἰκονομικαῖς τισὶ θεοφανείαις, ὡς
nature impossible but by-economic some theophanies as
 οἶδεν αὐτός· καὶ, τελεωτέραν γνῶσιν ἐνθείς αὐτοῦ τῇ
knows he and more-perfect knowledge having-put-in his the
 ψυχῇ, ἐδόξασε, καὶ οἰκεῖον ἔθετο θεράποντα, ὃς, καὶ κατὰ
soul glorified and own made servant who also by
 διαδοχὴν τοῖς ἐξ αὐτοῦ παραπέμψας τὴν εὐσέβειαν,
succession to-those from him having-handed-on the piety
 τὸν ἀληθῆ γνωρίζειν ἐδίδαξε θεόν. Διὸ καὶ εἰς πλῆθος
the true to-know taught God wherefore also into multitude
 ἄπειρον τὸ σπέρμα αὐτοῦ ἐλθεῖν ὁ δεσπότης εὐδόκησε,
boundless the seed his to-come the master was-pleased
 καὶ λαὸν περιούσιον αὐτῷ ὠνόμασε, καὶ δουλωθέντας
and (a)-people special for-himself named and enslaved
 αὐτοὺς ἔθνει Αἰγυπτίῳ καὶ Φαραῶ τινὶ τυράννῳ
them to-(a)-nation Egyptian and to-Pharaoh some tyrant
 σημείοις καὶ τέρασι φρικτοῖς καὶ ἐξαισιόις ἐξήγαγεν ἐκεῖθεν
with-signs and wonders fearful and extraordinary he-led-out from-there
 διὰ Μωσέως καὶ Ἀαρὼν, ἀνδρῶν ἁγίων καὶ χάριτι
through Moses and Aaron men holy and by-grace
 προφητείας δοξασθέντων· δι' ὧν καὶ τοὺς Αἰγυπτίους
of-prophecy glorified through whom also the Egyptians
 ἐκόλασεν ἀξίως τῆς αὐτῶν πονηρίας, καὶ τοὺς Ἰσραηλίτας
he-punished worthily of-the their wickedness and the Israelites
 (οὕτω γὰρ ὁ λαὸς ἐκεῖνος ὁ τοῦ Ἀβραὰμ ἀπόγονος
thus for the people that the — of-Abraham descendant
 ἐκέκλητο) διὰ ξηρὰν τὴν Ἐρυθρὰν Θάλασσαν διήγαγε,
had-been-called through dry the Red Sea he-led-across

διασχισθέντων τῶν ὑδάτων καὶ τεῖχος ἐκ δεξιῶν καὶ
having-been-cleft the waters and (a)-wall on (the)-right and
 τεῖχος ἐξ εὐωνύμων γεγενημένων· τοῦ δὲ Φαραὼ καὶ τῶν
(a)-wall on (the)-left having-become — and of-Pharaoh and the
 Αἰγυπτίων κατ' ἵχνος αὐτῶν εἰσελθόντων, ἐπαναστραφέντα
Egyptians in track their having-entered having-turned
 τὰ ὕδατα ἄρδην αὐτοὺς ἀπώλεσεν.»
the waters utterly them destroyed

IX · THE INCARNATION

God led his people through the desert, gave the law to Moses, and brought them into a good land, but death still ruled mankind under the Devil. The Son and Word of God became man of the Holy Spirit and the virgin Mary, perfect God and perfect man; he was baptized by John, worked wonders, and chose twelve apostles. Envious, the leaders of the Jews had him betrayed and crucified; he suffered in the flesh, descended to Hades, rose, ascended, and sent the Spirit, and the apostles baptized the nations. Ioasaph, lit within, embraces Barlaam and asks whether this is the stone, and Barlaam says it is the mystery hidden from the ages.

«Εἶτα θαύμασι μεγίστοις καὶ θεοφανείαις ἐπὶ χρόνοις
then with-wonders greatest and theophanies for years
 τεσσαράκοντα διαγαγὼν τὸν λαὸν ἐν τῇ ἐρήμῳ καὶ
forty having-led the people in the desert and
 ἄρτῳ οὐρανίῳ διατρέφων, νόμον δέδωκε πλαξὶ λιθίναις
with-bread heavenly nourishing (a)-law he-gave on-tablets stone
 θεόθεν γεγραμμένον, ὃνπερ ἐνεχείρισε τῷ Μωσῇ ἐπὶ
from-God written which he-entrusted — to-Moses on
 τοῦ ὄρους, τύπον ὄντα καὶ σκιαγραφίαν τῶν μελλόντων,
the mountain (a)-type being and (a)-sketch of-the coming(-things)
 τῶν μὲν εἰδώλων καὶ πάντων τῶν πονηρῶν ἀπάγοντα
from-the indeed idols and all the evil leading-away

πράξεων, μόνον δὲ διδάσκοντα τὸν ὄντως ὄντα θεὸν
deeds only and teaching the truly being God
 σέβεσθαι, καὶ τῶν ἀγαθῶν ἔργων ἀντέχεσθαι.»
to-worship and the good works to-hold-to
 «Τοιαύταις οὖν τερατουργίαις εἰσήγαγεν αὐτοὺς εἰς ἀγαθὴν
by-such then wonder-workings he-brought them into good
 τινα γῆν, ἥνπερ πάλαι τῷ πατριάρχῃ ἐκείνῳ Ἀβραὰμ
some land which long-ago to-the patriarch that Abraham
 ἐπηγγείλατο δώσειν αὐτοῦ τῷ σπέρματι. Καὶ μακρὸν
he-promised to-give his to-the seed and long
 ἂν εἴη διηγῆσασθαι ὅσα εἰς αὐτοὺς ἐνεδείξατο
— it-would-be to-relate how-many(-things) to them he-showed
 μεγάλα καὶ θαυμαστά, ἔνδοξά τε καὶ ἐξαισία, ὧν
great and wonderful glorious both and extraordinary of-which
 οὐκ ἔστιν ἀριθμὸς, δι' ὧν πάντων τοῦτο ἦν τὸ
not is number through which all this was the(-thing)
 σπουδαζόμενον πάσης ἀθέσμου λατρείας καὶ πράξεως τὸ
striven-for from-every lawless worship and deed the
 τῶν ἀνθρώπων ἀποσπάσαι γένος, καὶ εἰς τὴν ἀρχαίαν
of-the men to-tear-away race and to the ancient
 ἐπαναγαγεῖν κατάστασιν. Ἀλλὰ καὶ ἔτι τῇ αὐτονομίᾳ
to-bring-back condition but also still to-the self-rule
 τῆς πλάνης ἐδουλοῦτο ἡ φύσις ἡμῶν, καὶ ἐβασίλευε τῶν
of-the error was-enslaved the nature our and reigned-over the
 ἀνθρώπων ὁ θάνατος, τῇ τυραννίδι τοῦ Διαβόλου καὶ
men the death by-the tyranny of-the Devil and
 τῇ καταδίκῃ τοῦ αἵδου πάντας παραπέμπων.»
by-the condemnation — of-Hades all sending-on
 «Εἰς τοιαύτην οὖν συμφορὰν καὶ ταλαιπωρίαν ἐλθόντας
into such then misfortune and wretchedness having-come
 ἡμᾶς οὐ παρέιδεν ὁ πλάσας καὶ ἐκ τοῦ μὴ ὄντος
us not overlooked the(-one) having-formed and from the not being

εἰς τὸ εἶναι παραγαγὼν, οὐδὲ ἀφῆκεν εἰς τέλος ἀπολέσθαι
into the to-be having-brought nor let to (the)-end to-perish
 τὸ τῶν χειρῶν αὐτοῦ ἔργον, ἀλλ', εὐδοκία τοῦ Θεοῦ καὶ
the of-the hands his work but by-good-pleasure — of-God and
 Πατρὸς καὶ συνεργία τοῦ Ἁγίου Πνεύματος, «ὁ μονογενὴς
Father and by-co-working of-the Holy Spirit the only-begotten
 Υἱὸς καὶ Λόγος τοῦ Θεοῦ, ὁ ὢν εἰς τὸν κόλπον
Son and Word — of-God the(-one) being in the bosom
 τοῦ Πατρὸς», ὁ ὁμοούσιος τῷ Πατρὶ καὶ τῷ Ἁγίῳ
of-the Father the consubstantial with-the Father and the Holy
 Πνεύματι, ὁ προαιώνιος, ὁ ἀναρχος, ὁ ἐν ἀρχῇ
Spirit the before-the-ages the beginningless the(-one) in (the)-beginning
 ὢν, καὶ πρὸς τὸν Θεὸν καὶ Πατέρα ὢν, καὶ θεὸς ὢν,
being and with — God and Father being and God being
 συγκαταβαίνει τοῖς ἑαυτοῦ δούλοις συγκατάβασιν ἄφραστον
comes-down to-the his-own servants (a)-condescension unspeakable
 καὶ ἀκατάληπτον, καὶ, θεὸς ὢν τέλειος, ἄνθρωπος τέλειος
and incomprehensible and God being perfect man perfect
 γίνεται ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς ἁγίας
becomes from Spirit Holy and Mary the holy
 παρθένου καὶ θεοτόκου, οὐκ ἐκ σπέρματος ἀνδρὸς, ἢ
virgin and God-bearer not from seed of-man or
 θελήματος ἢ συναφείας, ἐν τῇ ἀχράντῳ μήτρᾳ τῆς παρθένου
will or union in the undefiled womb of-the virgin
 συλληφθεὶς, ἀλλ' ἐκ Πνεύματος Ἁγίου, καθὼς καὶ πρὸ
having-been-conceived but from Spirit Holy as also before
 τῆς συλλήψεως εἰς τῶν ἀρχαγγέλων ἀπεστάλη μηνύων τῇ
the conception one of-the archangels was-sent announcing to-the
 παρθένῳ τὴν ξένην σύλληψιν ἐκείνην καὶ τὸν ἄφραστον
virgin the strange conception that and the unspeakable
 τόκον. Ἀσπόρως γὰρ συνελήφθη ὁ Υἱὸς τοῦ Θεοῦ ἐκ
birth seedlessly for was-conceived the Son — of-God from

Πνεύματος Ἁγίου, καὶ συμπήξας ἑαυτῷ ἐν τῇ μήτρᾳ τῆς
Spirit Holy and having-joined to-himself in the womb of-the
 Παρθένου σάρκα ἐμψυχουμένην ψυχῇ λογικῇ τε καὶ νοερᾷ,
Virgin flesh ensouled with-soul rational both and intellectual
 προῆλθεν ἐν μιᾷ τῇ ὑποστάσει, δύο δὲ ταῖς φύσεσι, τέλειος
he-came-forth in one the hypostasis two and the natures perfect
 θεὸς καὶ τέλειος ἄνθρωπος, ἄφθορον τὴν παρθενίαν τῆς
God and perfect man uncorrupted the virginity of-the(-one)
 τεκούσης καὶ μετὰ τὸν τόκον φυλάξας, καὶ, ἐν πᾶσι
having-borne-(him) also after the birth having-kept and in all-things
 ὁμοιοπαθὴς ἡμῖν γενόμενος χωρὶς ἁμαρτίας, τὰς ἀσθενείας
like-in-suffering to-us having-become without sin the weaknesses
 ἡμῶν ἀνέλαβε καὶ τὰς νόσους ἐβάστασεν. Ἐπεὶ γὰρ δι'
our he-took-up and the diseases bore since for through
 ἁμαρτίας εἰσῆλθεν ὁ θάνατος εἰς τὸν κόσμον, ἔδει
sin entered the death into the world it-was-necessary
 τὸν λυτροῦσθαι μέλλοντα ἀναμάρτητον εἶναι καὶ μὴ
the(-one) to-redeem being-about sinless to-be and not
 τῷ θανάτῳ διὰ τῆς ἁμαρτίας ὑπεύθυνον. Ἐπὶ τριάκοντα
to-the death through the sin liable for thirty
 δὲ χρόνοις τοῖς ἀνθρώποις συναναστραφεὶς, ἐβαπτίσθη
and years with-the men having-lived he-was-baptized
 ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπὸ Ἰωάννου, ἀνδρὸς ἁγίου καὶ
in the Jordan river by John (a)-man holy and
 πάντων τῶν προφητῶν ὑπερκειμένου. Βαπτισθέντος δὲ
all the prophets surpassing having-been-baptized and
 αὐτοῦ, φωνὴ ἠνέχθη οὐρανόθεν ἐκ τοῦ Θεοῦ καὶ Πατρὸς,
him (a)-voice was-borne from-heaven from — God and Father
 λέγουσα· «Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητὸς, ἐν ᾧ
saying this is the son my the beloved in whom
 εὐδόκησα.» Καὶ τὸ Πνεῦμα τὸ Ἅγιον ἐν εἵδει περιστερᾶς
I-was-well-pleased and the Spirit the Holy in form of-(a)-dove

κατήλθεν ἐπ' αὐτόν. Καὶ ἀποτότε ἤρξατο σημεῖα ποιεῖν
came-down upon him and from-then he-began signs to-do
 μεγάλα καὶ θαυμαστὰ, νεκροὺς ἀνιστῶν, τυφλοὺς φωτίζων,
great and wonderful (the)-dead raising (the)-blind enlightening
 δαίμονας ἀπελαύνων, κωφοὺς καὶ κυλλοὺς θεραπεύων,
demons driving-out (the)-deaf and crippled healing
 λεπροὺς καθαρίζων, καὶ πανταχόθεν ἀνακαινίζων τὴν
lepers cleansing and on-all-sides renewing the
 παλαιωθεῖσαν ἡμῶν φύσιν, ἔργῳ τε καὶ λόγῳ παιδεύων
grown-old our nature by-deed both and by-word training
 καὶ διδάσκων τὴν τῆς ἀρετῆς ὁδὸν, τῆς μὲν φθορᾶς
and teaching the of-the virtue road from-the indeed corruption
 ἀπάγων, πρὸς δὲ τὴν ζωὴν ποδηγῶν τὴν αἰώνιον.»
leading-away to and the life guiding the eternal
 «Ὅθεν καὶ μαθητὰς ἐξελέξατο δώδεκα, οὓς καὶ ἀποστόλους
whence also disciples he-chose twelve whom also apostles
 ἐκάλεσε· καὶ κηρύττειν αὐτοῖς ἐπέτρεψε τὴν οὐράνιον
he-called and to-proclaim to-them he-entrusted the heavenly
 πολιτείαν, ἣν ἦλθεν ἐπὶ τῆς γῆς ἐνδείξασθαι, καὶ
way-of-life which he-came on the earth to-show and
 οὐρανοῦς τοὺς ταπεινοὺς ἡμᾶς καὶ ἐπιγείους τῇ αὐτοῦ
heavenly the lowly us and earthly by-the his
 οἰκονομία τελέσαι.»

dispensation to-make

«Φθόνῳ δὲ τῆς θαυμαστῆς αὐτοῦ καὶ θεοπρεποῦς πολιτείας
from-envy and of-the wonderful his and God-befitting way-of-life
 καὶ τῶν ἀπείρων θαυμάτων οἱ ἀρχιερεῖς καὶ ἀρχηγοὶ
and of-the boundless wonders the high-priests and leaders
 τῶν Ἰουδαίων, ἔνθα δὴ καὶ τὰς διατριβὰς ἐποίειτο,
of-the Jews where indeed also the stays he-made
 μανέντες, οἷσπερ τὰ προειρημένα θαυμαστὰ σημεῖα
having-gone-mad among-whom-indeed the aforesaid wonderful signs

καὶ τέρατα πεποιήκει, ἀμνημονήσαντες πάντων, θανάτῳ
and wonders he-had-done having-forgotten all to-death
 αὐτὸν κατεδίκασαν, ἓνα τῶν μαθητῶν αὐτοῦ εἰς προδοσίαν
him condemned one of-the disciples his to betrayal
 συναρπάσαντες· καὶ, κρατήσαντες αὐτὸν, τοῖς ἔθνεσιν
having-seized and having-arrested him to-the gentiles
 ἔκδοτον τὴν ζωὴν τῶν ἀπάντων ἐποίησαντο, ἐκουσία βουλῇ
handed-over the life of-the all they-made by-willing counsel
 ταῦτα καταδεξάμενου αὐτοῦ. Ἦλθε γὰρ δι' ἡμᾶς
these(-things) having-accepted him he-came for because-of us
 πάντα παθεῖν, ἵν' ἡμᾶς τῶν παθῶν ἐλευθερώσῃ. Πολλὰ
all to-suffer that us from-the sufferings he-might-free many(-things)
 δὲ εἰς αὐτὸν ἐνδειξάμενοι, σταυρῷ τὸ τελευταῖον
and on him having-shown(-against) to-(the)-cross the last
 κατεδίκασαν. Καὶ πάντα ὑπέμεινε τῇ φύσει τῆς σαρκὸς,
they-condemned(-him) and all he-endured in-the nature of-the flesh
 ἧς ἐξ ἡμῶν ἀνελάβετο, τῆς θείας αὐτοῦ φύσεως ἀπαθοῦς
which from us he-took-up the divine his nature impassible
 μεινάσης. Δύο γὰρ φύσεων ὑπάρχων, τῆς τε θείας καὶ
having-remained of-two for natures being the both divine and
 ἧς ἐξ ἡμῶν προσανελάβετο, ἡ μὲν ἀνθρωπεία
(the-one)-which from us he-took-up-besides the indeed human
 φύσις ἔπαθεν, ἡ δὲ θεότης ἀπαθῆς διέμεινε καὶ ἀθάνατος.»
nature suffered the and godhead impassible remained and immortal
 «Ἐσταυρώθη οὖν τῇ σαρκὶ ὁ κύριος ἡμῶν Ἰησοῦς
was-crucified then in-the flesh the Lord our Jesus
 Χριστὸς, ὢν ἀναμάρτητος· «ἁμαρτίαν γὰρ οὐκ ἐποίησεν,
Christ being sinless sin for not he-did
 οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ», καὶ οὐχ ὑπέκειτο
nor was-found guile in the mouth his and not he-was-subject
 θανάτῳ· διὰ τῆς ἁμαρτίας γὰρ, ὥς καὶ προεῖπον, ὁ
to-death through the sin for as also I-said-before the

θάνατος εἰσῆλθεν εἰς τὸν κόσμον· ἀλλὰ δι' ἡμᾶς ἀπέθανε
 death entered into the world but because-of us he-died
 σαρκί, ἵν' ἡμᾶς τῆς τοῦ θανάτου λυτρώσηται τυραννίδος.
 in-flesh that us from-the of-the death he-might-redeem tyranny
 Κατῆλθεν εἰς ᾄδου, καὶ, τοῦτον συντρίψας, τὰς ἀπ' αἰῶνος
 he-went-down into Hades and it having-crushed the from (the)-age
 ἐγκεκλεισμένας ἐκείσε ψυχὰς ἡλευθέρωσε. Τεθεῖς
 shut-in there souls he-freed having-been-placed
 ἐν τάφῳ τῇ τρίτῃ ἡμέρᾳ ἐξάνεστη, νικήσας τὸν
 in (a)-tomb on-the third day he-rose having-conquered the
 θάνατον καὶ ἡμῖν τὴν νίκην δωρησάμενος κατ' αὐτοῦ, καὶ,
 death and to-us the victory having-given against it and
 ἀφθαρτίσας τὴν σάρκα ὁ τῆς ἀφθαρσίας πάροχος,
 having-made-incorruptible the flesh the of-the incorruption provider
 ὥφθη τοῖς μαθηταῖς, εἰρήνην αὐτοῖς δωρούμενος καὶ δι'
 appeared to-the disciples peace to-them giving and through
 αὐτῶν παντὶ τῷ γένει τῶν ἀνθρώπων. Μεθ' ἡμέρας δὲ
 them to-all the race of-the men after days and
 τεσσαράκοντα εἰς οὐρανούς ἀνεφοίτησε, καὶ οὕτως ἐν
 forty into (the)-heavens he-went-up and thus at
 δεξιᾷ τοῦ Πατρὸς καθέζεται, ὃς καὶ μέλλει πάλιν
 (the)-right-hand of-the Father sits who also is-about again
 ἔρχεσθαι «κρῖναι ζῶντας καὶ νεκρούς», καὶ ἀποδοῦναι
 to-come to-judge (the)-living and (the)-dead and to-render
 ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Μετὰ δὲ τὴν ἔνδοξον αὐτοῦ
 to-each according-to the works his after and the glorious his
 εἰς οὐρανούς ἀνάληψιν, ἀπέστειλε τὸ πανάγιον Πνεῦμα ἐπὶ
 into (the)-heavens taking-up he-sent the all-holy Spirit upon
 τοὺς ἁγίους αὐτοῦ μαθητὰς ἐν εἵδει πυρὸς, καὶ ἤρξαντο ξέναις
 the holy his disciples in form of-fire and they-began in-strange
 γλώσσαις λαλεῖν, καθὼς τὸ Πνεῦμα ἐδίδου ἀποφθέγγεσθαι.
 tongues to-speak as the Spirit gave to-utter

Ἐντεῦθεν οὖν τῇ χάριτι αὐτοῦ διεσπάρησαν εἰς πάντα
thenceforth then by-the grace his they-were-scattered into all
 τὰ ἔθνη, καὶ ἐκήρυξαν τὴν ὀρθόδοξον πίστιν, βαπτίζοντες
the nations and proclaimed the orthodox faith baptizing
 αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ
them into the name of-the Father and of-the Son and of-the
 Ἁγίου Πνεύματος, διδάσκοντες τηρεῖν πάσας τὰς ἐντολὰς
Holy Spirit teaching to-keep all the commandments
 τοῦ Σωτῆρος. Ἐφώτισαν οὖν τὰ ἔθνη τὰ πεπλανημένα,
of-the Savior they-enlightened then the nations the gone- astray
 καὶ τὴν δεισιδαίμονα πλάνην τῶν εἰδώλων κατήργησαν.»
and the superstitious error of-the idols abolished
 «Κὰν μὴ φέρων ὁ ἐχθρὸς τὴν ἡτταν πολέμους καὶ νῦν
even-if not bearing the enemy the defeat wars also now
 καθ' ἡμῶν τῶν πιστῶν ἐγείρη, πείθων τοὺς ἄφρονας
against us the faithful raises persuading the foolish
 καὶ ἀσυνέτους ἔτι τῆς εἰδωλολατρείας ἀντέχεσθαι, ἀλλ'
and senseless still the idolatry to-bold-to but
 ἀσθενὴς ἡ δύναμις αὐτοῦ γέγονε, καὶ αἱ ῥομφαῖαι αὐτοῦ
weak the power his has-become and the swords his
 εἰς τέλος ἐξέλιπον τῇ τοῦ Χριστοῦ δυνάμει.»
to (the)-end have-failed by-the — of-Christ power
 «Ἰδοὺ σοι τὸν ἐμὸν δεσπότην, καὶ Θεὸν καὶ σωτήρα,
behold to-you the my master and God and savior
 δι' ὀλίγων ἐγνώρισα ῥημάτων· τελεώτερον δὲ
through few I-have-made-known words more-perfectly and
 γνωρίσεις, εἰ τὴν χάριν αὐτοῦ δέξῃ ἐν τῇ ψυχῇ σου
you-will-know(-him) if the grace his you-receive in the soul your
 καὶ δοῦλος αὐτοῦ καταξιωθῆς γενέσθαι.»
and servant his you-are-deemed-worthy to-become

Τούτων ὡς ἤκουσε τῶν ῥημάτων ὁ τοῦ βασιλέως υἱός, φῶς
these when heard the words the of-the king son light
 αὐτοῦ περιήστραιψε τὴν ψυχὴν· καὶ ἐξαναστὰς τοῦ θρόνου
his flashed-around the soul and having-risen-up from-the throne
 ἐκ περιχαρείας, καὶ περιπλακείς τῷ Βαρλαάμ, ἔφη· «Τάχα
from great-joy and having-embraced — Barlaam said perhaps
 οὗτός ἐστιν, ὡς ἐγὼ εἰκάζω, τιμώτατε τῶν ἀνθρώπων,
this is as I conjecture most-honored of-the men
 ὁ λίθος ἐκεῖνος ὁ ἀτίμητος, ὃν ἐν μυστηρίῳ εἰκότως
the stone that the priceless which in mystery fittingly
 κατέχεις, μὴ παντὶ τῷ βουλομένῳ τοῦτον δεικνύνων, ἀλλ’
you-hold not to-every the wishing(-one) it showing but
 οἷς ἔρρωνται τὰ τῆς ψυχῆς αἰσθητήρια. Ἴδου γὰρ, ὡς
to-whom are-strong the of-the soul senses behold for when
 ταῦτα τὰ ῥήματα ἐδεξάμην ταῖς ἀκοαῖς, φῶς γλυκύτατον
these the words I-received with-the ears light sweetest
 εἰσέδου μου τῇ καρδίᾳ, καὶ τὸ βαρὺ ἐκεῖνο τῆς λύπης
entered my the heart and the heavy that of-the grief
 κάλυμμα, τὸ πολὺν ἤδη χρόνον περικεείμενον τῇ καρδίᾳ
veil the(-one) much already time lying-around the heart
 μου, θάττον περιηρήθη. Εἰ οὖν καλῶς εἰκάζω, ἀνάγγελόν
my quickly was-taken-away if then well I-conjecture announce
 μοι· εἰ δὲ καὶ κρεῖττόν τι τῶν εἰρημένων
to-me if and also better something than-the(-things) said
 γινώσκεις, μὴ ἀναβάλλου ἐξ αὐτῆς φανερῶσαί μοι.»
you-know not put-off from the-very(-hour) to-reveal to-me
 Αὐθις οὖν ὁ Βαρλαάμ ἀπεκρίνατο· «Ναὶ μὴν, κύριέ
again then — Barlaam answered yes indeed lord
 μου καὶ βασιλεῦ, τοῦτό ἐστι τὸ μέγα μυστήριον τὸ
my and king this is the great mystery the(-one)
 ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν,
bidden from the ages and from the generations

ἐπ' ἐσχάτων δὲ τῶν χρόνων φανερωθὲν τῷ γένει
at (the)-last and of-the times revealed to-the race
 τῶν ἀνθρώπων, οὗ τὴν φανέρωσιν πάλαι τῇ τοῦ
of-the men whose the revelation long-ago by-the of-the
 θεοῦ πνεύματος χάριτι προήγγειλαν πολλοὶ προφῆται
divine spirit grace foretold many prophets
 καὶ δίκαιοι, πολυμερῶς καὶ πολυτρόπως μνηθέντες· καὶ
and just(-men) in-many-parts and in-many-ways initiated and
 μεγαλοφώνως καταγγείλαντες, καὶ πάντες τὴν ἐσομένην
loudly having-announced and all the to-be
 σωτηρίαν προορῶντες, ἐπόθουν θεάσασθαι ταύτην, καὶ
salvation foreseeing longed to-behold it and
 οὐκ ἐθέασαντο· ἀλλ' ἐσχάτῃ γενεᾷ αὕτη ἡξιώθη τὸ
not beheld(-it) but (the)-last generation this was-deemed-worthy the
 σωτήριον δέξασθαι. «Ὁ πιστεύσας οὖν καὶ βαπτισθεὶς
salvation to-receive the(-one) having-believed then and having-been-baptized
 σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται.»
will-be-saved the(-one) but having-disbelieved will-be-condemned

Ioasaph believes and asks about baptism, which Barlaam calls the root of the faith, cleansing every sin; he urges it without delay. Asked what the kingdom is, he says no tongue can tell it, and it is above all to come near the contemplation of the Trinity; the words of God made man are known from the Gospels. Barlaam teaches that at death the body returns to earth and the soul goes where God bids, and that Christ will come to judge. The body will rise incorruptible, the just go to eternal life with the angels, and the wicked to gehenna and outer darkness, estranged from God forever.

Ὁ δὲ Ἰωάσαφ ἔφη· «Πάντα τὰ εἰρημένα σοι
 — and Ioasaph said all the(-things) said by-you
 ἀνευδοιάστως πιστεύω, καὶ ὃν καταγγέλλεις δοξάζω θεόν.
 without-doubting I-believe and whom you-proclaim I-glorify God
 Μόνον ἀπλανῶς μοι ταῦτα σαφήνισον, καὶ τί με
 only unerringly to-me these(-things) make-clear and what me
 δεῖ ποιεῖν ἀκριβῶς διδάξον· ἀλλὰ καὶ τὸ βάπτισμα
 it-is-needful to-do exactly teach but also the baptism
 τί ἐστίν, ὃ τοὺς πιστεύοντας δέξασθαι ἔφησ, κατ'
 what is which those believing to-receive you-said in
 ἀκολουθίαν αὐτῷ πάντα μοι γνώρισον.»
 sequence to-it all to-me make-known
 Ἐκεῖνος δὲ πρὸς αὐτὸν ἀπεκρίνατο· «Τῆς ἁγίας ταύτης
 he and to him answered of-the holy this
 καὶ ἁμωμήτου τῶν χριστιανῶν πίστεως ρίζα ὥσπερ καὶ
 and blameless of-the Christians faith (the)-root as also
 ἀσφαλὲς ὑποβάθρα ἢ τοῦ θεοῦ βαπτίσματος ὑπάρχει
 (a)-secure foundation the of-the divine baptism is
 χάρις, πάντων τῶν ἀπὸ γενέσεως ἁμαρτημάτων κάθαρσιν
 grace of-all the from birth sins cleansing
 ἔχουσα, καὶ παντελεῇ ρύψιν τῶν ἀπὸ κακίας ἐπεισελθόντων
 having and complete washing of-the from evil having-entered-in

μολυσμάτων. Οὕτω γὰρ ὁ Σωτὴρ ἐνετείλατο δι'
defilements thus for the Savior commanded through
 ὕδατος ἀναγεννᾶσθαι καὶ Πνεύματος, καὶ εἰς τὸ ἀρχαῖον
water to-be-born-again and Spirit and to the ancient
 ἐπανάγεσθαι ἀξίωμα, δι' ἐντεύξεως δηλαδὴ καὶ τῆς
to-be-brought-back dignity through intercession namely and the
 σωτηρίου ἐπικλήσεως, ἐπιφοιτῶντος τῷ ὕδατι τοῦ Ἁγίου
saving invocation visiting the water the Holy
 Πνεύματος. Βαπτιζόμεθα τοίνυν, κατὰ τὸν λόγον τοῦ
Spirit we-are-baptized therefore according-to the word of-the
 Κυρίου, εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ
Lord into the name of-the Father and of-the Son and of-the
 Ἁγίου Πνεύματος· καὶ οὕτως ἐνοικεῖ τοῦ Ἁγίου Πνεύματος
Holy Spirit and thus dwells of-the Holy Spirit
 ἡ χάρις τῇ τοῦ βαπτισθέντος ψυχῇ, λαμπρύνουσα αὐτήν
the grace in-the of-the baptized soul illuminating it
 καὶ θεοειδῇ ἀπεργαζομένη, καὶ τὸ κατ' εἰκόνα καὶ καθ'
and God-like making and the according-to image and according-to
 ὁμοίωσιν αὐτῇ ἀνακαινίζουσα· καὶ λοιπὸν πάντα τὰ παλαιὰ
likeness in-it renewing and henceforth all the old
 τῆς κακίας ἔργα ἀπορρύψαντες, συνθήκην πρὸς Θεὸν δευτέρου
of-the evil works having-cast-away (a)-covenant with God of-(a)-second
 βίου καὶ ἀρχὴν καθαρωτέρας πολιτείας ποιούμεθα, ὥς
life and (a)-beginning of-purer way-of-life we-make so-that
 ἂν καὶ συγκληρονόμοι ἐσόμεθα τῶν πρὸς ἀφθαρσίαν
— also joint-heirs we-may-be of-those to incorruption
 ἀναγεννηθέντων καὶ τῆς αἰωνίου σωτηρίας ἐπιλαβομένων.
reborn and the eternal salvation having-laid-hold-of
 Χωρὶς δὲ βαπτίσματος οὐκ ἔστι τῆς ἀγαθῆς ἐλπίδος
without and baptism not it-is-possible the good hope
 ἐκείνης ἐπιτυχεῖν, κἂν πάντων τῶν εὐσεβῶν εὐσεβέστερός
that to-attain even-if than-all the pious more-pious

τις γένηται. Οὕτω γὰρ ὁ ἐπὶ σωτηρίᾳ τοῦ γένους ἡμῶν
anyone become thus for the for salvation of-the race our
 ἐνανθρωπήσας Θεὸς Λόγος εἶπεν· «Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ
having-become-man God Word said amen I-say to-you if not
 ἀναγεννηθῇτε δι' ὕδατος καὶ Πνεύματος, οὐ μὴ εἰσέλθῃτε
you-be-born-again through water and Spirit not not you-will-enter
 εἰς τὴν βασιλείαν τῶν οὐρανῶν.» Διὸ πρὸ πάντων ἀξιῶ
into the kingdom of-the heavens wherefore before all I-ask
 σε τῇ μὲν ψυχῇ δέξασθαι τὴν πίστιν, προσελθεῖν δὲ
you in-the indeed soul to-receive the faith to-come and
 εὐθὺς καὶ τῷ βαπτίσματι πόθῳ θερμοτάτῳ καὶ μηδόλῳ
at-once also to-the baptism with-longing hottest and not-at-all
 πρὸς τοῦτο ἀναβάλλεσθαι· ἐπικίνδυνον γὰρ ἡ ἀναβολή,
to this to-delay perilous for the delay
 διὰ τὸ ἄδηλον εἶναι τοῦ θανάτου τὴν προθεσμίαν.»
because-of the uncertain to-be of-the death the appointed-time
 Ὁ δὲ Ἰωάσαφ πρὸς αὐτὸν εἶπε· «Καὶ τις ἡ ἀγαθὴ ἐλπίς
— and Ioasaph to him said and what the good hope
 ἐκείνη, ἧς ἔφησ' χωρὶς βαπτίσματος μὴ ἐπιτυγχάνειν; τίς
that which you-said without baptism not to-attain what
 δέ ἐστιν ἢ περ βασιλείαν τῶν οὐρανῶν ἀποκαλεῖς; πόθεν δὲ
and is that-which kingdom of-the heavens you-call whence and
 τὰ τοῦ ἐνανθρωπήσαντος θεοῦ ῥήματα σὺ ἀκήκοας; τίς δὲ
the of-the having-become-man God words you have-heard what and
 ἡ τοῦ θανάτου ἄδηλος προθεσμία, περὶ ἧς μέριμνα πολλή,
the of-the death uncertain appointed-time about which care much
 τῇ καρδίᾳ μου ἐνσκήψασα, ἐν λύπαις καὶ ὀδύναϊς δαπανᾷ
the heart my having-fallen-on in griefs and pains consumes
 μου τὰς σάρκας, καὶ αὐτῶν δὴ τῶν ὀστέων καθάπτεται;
my the flesh and themselves indeed the bones fastens-on
 καὶ εἰ τεθνηξόμενοι εἰς τὸ μὴ ὄν διαλυθῶμεν οἱ ἄνθρωποι,
and if about-to-die into the not being we-are-dissolved the men

ἢ ἔστιν ἄλλη τις βιοτὴ μετὰ τὴν ἐντεῦθεν ἐκδημίαν;
or there-is other some life after the from-here departure

Ταῦτα καὶ τούτοις ἐπόμενα μαθεῖν ἐπεθύμουν.»

these(-things) and to-these following(-things) to-learn I-desired

Ὁ δὲ Βαρλαάμ τοιαύτας τούτοις ἐδίδου τὰς ἀποκρίσεις·

— *and Barlaam such to-these gave the answers*

«Ἡ μὲν ἀγαθὴ ἐλπίς, ἣν εἶρηκα, τῆς βασιλείας ἔστι

the indeed good hope which I-have-spoken-of of-the kingdom is

τῶν οὐρανῶν· αὕτη δὲ γλώσση βροτεία τὸ παράπαν

of-the heavens this and by-tongue mortal the at-all

ὑπάρχει ἀνέκφραστος· φησὶ γὰρ ἡ γραφή· «ἃ ὀφθαλμὸς

is inexpressible says for the scripture what eye

οὐκ εἶδε καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου

not saw and ear not heard and upon (the)-heart of-man

οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.»

not went-up what prepared — God for-those loving him

Ὅταν δὲ ἀξιωθῶμεν, τὸ παχὺ τοῦτο ἀποθέμενοι σαρκίον,

when and we-are-deemed-worthy the gross this having-put-off flesh

τῆς μακαριότητος ἐκείνης ἐπιτυχεῖν, τότε αὐτὸς, ὁ

of-the blessedness that to-attain then he the(-one)

καταξιώσας ἡμᾶς μὴ διαμαρτεῖν τῆς ἐλπίδος, διδάξει

having-deemed-worthy us not to-miss the hope will-teach

καὶ γνωριεῖ τῶν ἀγαθῶν ἐκείνων τὴν πάντα νοῦν

and will-make-known of-the goods those the all mind

ὑπερέχουσαν δόξαν, τὸ ἄφραστον φῶς, τὴν μὴ διακοπτομένην

surpassing glory the unspeakable light the not cut-short

ζωὴν, τὴν μετὰ Ἀγγέλων διαγωγὴν. Εἰ γὰρ ἀξιωθῶμεν

life the with Angels life if for we-are-deemed-worthy

Θεῷ συγγενέσθαι καθ' ὅσον ἐφικτὸν ἀνθρωπίνῃ φύσει,

with-God to-be by as-much attainable by-human nature

πάντα εἰσόμεθα παρ' αὐτοῦ ἃ νῦν οὐκ ἴσμεν. Τοῦτο γὰρ

all-things we-shall-know from him which now not we-know this for

ἐγὼ, ἐκ τῆς τῶν θεοπνεύστων γραφῶν μεμνημένος διδαχῆς,
I from the of-the God-inspired scriptures initiated teaching
 πάντων μάλιστα βασιλείαν οὐρανῶν τίθεμαι, τὸ πλησίον
of-all most kingdom of-heavens I-hold the near
 γενέσθαι τῇ θεωρίᾳ τῆς ἁγίας καὶ ζωαρχικῆς Τριάδος, καὶ
to-become to-the contemplation of-the holy and life-originating Trinity and
 τῷ ἀπροσίτῳ φωτὶ αὐτῆς ἐλλαμφθῆναι, τρανότερον τε καὶ
by-the unapproachable light its to-be-illuminated more-clearly both and
 καθαρώτερον καὶ ἀνακεκαλυμμένῳ προσώπῳ τὴν ἄρρητον
more-purely and with-unveiled face the ineffable
 αὐτῆς δόξαν κατοπτρίζεσθαι. Εἰ δὲ μὴ δυνατόν τὴν δόξαν
its glory to-behold-as-in-a-mirror if and not possible the glory
 ἐκεῖνην καὶ τὸ φῶς καὶ τὰ ἀπόρρητα ἀγαθὰ παραστήσαι
that and the light and the unspeakable goods to-present
 λόγῳ, θαυμαστὸν οὐδέν· οὐκ ἂν γὰρ ἦσαν μέγала καὶ
in-word wonderful nothing not — for they-would-be great and
 ἐξαίρετα, εἴ γε ἡμῖν, τοῖς ἐπιγείοις καὶ φθαρτοῖς καὶ
exceptional if at-least by-us the earthly and perishable and
 τὸ βαρὺ τοῦτο καὶ ἐμπαθὲς σαρκίον περικειμένοις, τῷ
the heavy this and passionate flesh wearing by-the
 λογισμῷ τε κατελαμβάνοντο καὶ τῷ λόγῳ παριστῶντο.
reasoning both they-were-grasped and by-the word were-presented
 Οὕτω μὲν οὖν δὴ περὶ τούτων εἰδὼς τῇ πίστει μόνῃ,
thus indeed then indeed about these(-things) knowing by-the faith alone
 δέχου ἀνενδοιάστως μηδὲν πεπλασμένον ἔχειν, καὶ δι'
receive without-doubting nothing fabricated to-have and through
 ἔργων ἀγαθῶν ἐπέιχθητι τῆς ἀθανάτου βασιλείας ἐκείνης
works good hasten the immortal kingdom that
 ἐπιλαβέσθαι, ἥσπερ ὅταν ἐπιτύχῃς, μαθήσῃ τὸ τέλειον.»
to-lay-hold-of which when you-attain you-will-learn the perfect

«Περὶ ὧν δὲ ἠρώτησας, πῶς ἡμεῖς τοὺς λόγους τοῦ
about what and you-asked how we the words of-the
 σαρκωθέντος Θεοῦ ἀκηκόαμεν, διὰ τῶν ἱερῶν Εὐαγγελίων
incarnate God have-beard through the holy Gospels
 ἴσθι πάντα τὰ τῆς θεανδρικῆς οἰκονομίας ἡμᾶς
know all the(-things) of-the divine-human dispensation us
 μεμαθηκέναι. Οὕτω γὰρ ἡ ἁγία δέλτος ἐκείνη κέκληται,
to-have-learned thus for the holy tablet that has-been-called
 ὡς ἅτε ἀθανασίαν καὶ ἀφθαρσίαν καὶ ζωὴν αἰώνιον καὶ
as since immortality and incorruption and life eternal and
 ἁμαρτιῶν ἄφεσιν καὶ βασιλείαν οὐρανῶν τοῖς θνητοῖς
of-sins remission and kingdom of-heavens to-the mortal
 ἡμῖν καὶ φθαρτοῖς καὶ ἐπιγείοις εὐαγγελιζομένη· ἦν περ
us and perishable and earthly announcing-as-good-news which
 γεγράφασιν «οἱ αὐτόπται καὶ ὑπηρέται τοῦ λόγου», οὓς
have-written the eyewitnesses and ministers of-the word whom
 ἀνωτέρω εἶρηκα, ὅτι μαθητὰς καὶ ἀποστόλους ὁ σωτὴρ
above I-said that (as)-disciples and apostles the savior
 ἡμῶν Χριστὸς ἐξελέξατο· καὶ παρέδωκεν ἡμῖν ἐγγράφως,
our Christ chose and they-handed-down to-us in-writing
 μετὰ τὴν ἔνδοξον τοῦ δεσπότης εἰς οὐρανοὺς ἀνοδὸν τῆς
after the glorious of-the master into (the)-heavens ascent of-the
 ἐπὶ γῆς αὐτοῦ πολιτείας, τὰς τε διδασκαλίας αὐτοῦ καὶ τὰ
on earth his way-of-life the both teachings his and the
 θαύματα, κατὰ τὸ ἐχχωροῦν γραφῇ παραδοῦναι. Οὕτω γὰρ
wonders as-far-as the possible to-writing to-hand-down thus for
 πρὸς τῷ τέλει τοῦ λόγου ὁ ἐξαίρετος τῶν θείων ἐκεῖνων
at the end of-the account the exceptional of-the divine those
 εὐαγγελιστῶν εἶρηκεν· «ἔστι» φησί «καὶ ἄλλα πολλὰ
evangelists has-said there-are he-says also other(-things) many

ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ
which did — Jesus which if they-be-written by one not-even
 αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.»
itself I-think the world to-contain the written books
 «Ἐν τούτῳ οὖν τῷ θειοτάτῳ εὐαγγελίῳ ἐμφέρεται τῆς τε
in this then the most-divine gospel is-contained of-the both
 σαρκώσεως, τῆς τε ἀναδείξεως, τῶν τε θαυμάτων, τῶν τε
incarnation of-the both manifestation of-the both wonders of-the both
 πραγμάτων αὐτοῦ, ἡ ἱστορία πνεύματι Θεοῦ γεγραμμένη,
deeds his the history by-spirit of-God written
 ἔπειτα καὶ περὶ τοῦ ἀχράντου πάθους οὐπερ ὑπέμεινε δι'
then also about the undefiled passion which endured because-of
 ἡμᾶς ὁ Κύριος, τῆς τε ἀγίας καὶ τριημέρου ἐγέρσεως,
us the Lord of-the both holy and third-day rising
 καὶ τῆς εἰς οὐρανούς ἀνόδου, πρὸς δὲ καὶ τῆς ἐνδόξου
and of-the into (the)-heavens ascent besides and also of-the glorious
 καὶ φοβεράς αὐτοῦ δευτέρας παρουσίας. Μέλλει γὰρ πάλιν
and fearful his second coming is-about for again
 ὁ υἱὸς τοῦ Θεοῦ ἐλθεῖν ἐπὶ τῆς γῆς, μετὰ δόξης ἀρρήτου
the son — of-God to-come on the earth with glory ineffable
 καὶ πλήθους τῆς οὐρανοῦ στρατιᾶς, κρῖναι τὸ γένος
and multitude of-the heavenly host to-judge the race
 ἡμῶν καὶ ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.»
our and to-render to-each according-to the works his
 «Τὸν γὰρ ἄνθρωπον ἐξ ἀρχῆς ὁ Θεὸς ἐκ
the for man from (the)-beginning — God from
 γῆς διαπλάσας, κατὰ δὴ καὶ προλαβὼν εἶπόν σοι,
earth having-formed as indeed also beforehand I-told you
 ἐνεφύσησεν εἰς αὐτὸν πνοήν, ἥτις ψυχὴ λογικὴ τε καὶ
breathed into him (a)-breath which soul rational both and
 νοερά προσαγορεύεται· ἐπεὶ δὲ θάνατον κατεκρίθημεν,
intellectual is-called since and to-death we-were-condemned

ἀποθνήσκομεν πάντες, καὶ οὐκ ἔστι τὸ ποτήριον τοῦτο
we-die all and not it-is-possible the cup this
 τινὰ τῶν ἀνθρώπων παραδραμεῖν· ἔστι δὲ ὁ θάνατος
any of-the men to-run-past is and the death
 χωρισμὸς ψυχῆς ἀπὸ τοῦ σώματος. Ἐκεῖνο μὲν οὖν τὸ
(a)-separation of-soul from the body that indeed then the
 ἐκ γῆς διαπλασθὲν σῶμα, χωρισθὲν τῆς ψυχῆς, εἰς
from earth formed body separated from-the soul into
 γῆν ὑποστρέφει ἐξ ἧσπερ καὶ ἐλήφθη καὶ φθειρόμενον
earth returns from which-indeed also it-was-taken and being-corrupted
 διαλύεται· ἡ δὲ ψυχὴ, ἀθάνατος οὖσα, πορεύεται ἔνθα
is-dissolved the and soul immortal being goes where
 κελεύει ὁ δημιουργὸς, μᾶλλον δὲ καθὼς αὐτὴ προητοίμασεν
commands the creator rather and as it prepared-beforehand
 ἑαυτῇ κατάλυμα ἔτι τῷ σαρκίῳ συνοῦσα. Καθὼς γάρ
for-itself lodging still with-the flesh being as for
 τις πολιτεύσεται ἐνταῦθα, μέλλει ἀπολαμβάνειν ἐκεῖθεν.
anyone lives here he-is-about to-receive from-there
 Εἶτα μετὰ πλείστους χρόνους ἐλεύσεται Χριστὸς ὁ
then after very-many years will-come Christ —
 Θεὸς ἡμῶν κρίναι τὸν κόσμον ἐν δόξῃ φοβερᾷ καὶ
God our to-judge the world in glory fearful and
 ἀνεκδιγητῶ, οὗ τῷ φόβῳ «αἱ δυνάμεις τῶν οὐρανῶν
indescribable at-whose the fear the powers of-the heavens
 σαλευθήσονται», καὶ πᾶσαι αἱ στρατιαὶ τῶν Ἀγγέλων
will-be-shaken and all the hosts of-the Angels
 τρόμῳ παρίστανται ἐνώπιον αὐτοῦ. Τότε «ἐν φωνῇ
in-trembling stand before him then at (the)-voice
 ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ ἀναστήσονται οἱ
of-(the)-archangel and at (the)-trumpet of-God will-rise the
 νεκροί», καὶ παραστήσονται τῷ φοβερῷ αὐτοῦ θρόνῳ.»
dead and will-stand-before the fearful his throne

«Ἦστι δὲ ἡ ἀνάστασις συνάφεια πάλιν ψυχῆς τε
 is and the resurrection (a)-joining again of-soul both
 καὶ σώματος. Αὐτὸ οὖν τὸ σῶμα, τὸ φθειρόμενον καὶ
 and body itself then the body the corrupted and
 διαλυόμενον, αὐτὸ ἀναστήσεται ἄφθαρτον. Καὶ μηδαμῶς
 dissolved itself will-rise incorruptible and in-no-way
 σοι ἀπιστίας λογισμὸς περὶ τούτου ἐπέλθῃ· οὐκ ἀδυνατεῖ
 to-you of-unbelief (a)-reasoning about this let-come not it-is-impossible
 γὰρ τῷ ἐξ ἀρχῆς ἐκ τῆς γῆς διαπλάσαντι
 for for-the(-one) from (the)-beginning from the earth having-formed
 αὐτὸ, εἴτα ἀποστραφὲν εἰς γῆν ἐξ ἧς ἐλήφθη, κατὰ
 it then having-retained to earth from which it-was-taken according-to
 τὴν τοῦ δημιουργοῦ ἀπόφασιν, αὐθις ἀναστήσαι. Εἰ γὰρ
 the of-the creator sentence again to-raise if for
 ἐννοήσεις πόσα ἐξ οὐκ ὄντων ἐποίησεν ὁ Θεός,
 you-consider how-many(-things) from not being made — God
 ἱκανὴ σοι ἔσται αὕτη ἀπόδειξις. Καὶ γὰρ γῆν λαβὼν
 sufficient to-you will-be this demonstration and for earth having-taken
 ἐποίησεν ἄνθρωπον, γῆν οὐκ οὐσαν πρότερον· πῶς οὖν ἡ
 be-made man earth not being before how then the
 γῆ γέγονεν ἄνθρωπος; πῶς δὲ αὕτη οὐκ οὐσα παρήγετο;
 earth became man how and this not being was-brought-forth
 ποίαν δὲ ὑποβάθραν ἔχει; πῶς δὲ ἐξ αὐτῆς παρήχθησαν
 what and foundation has-it how and from it were-brought-forth
 τὰ τῶν ἀλόγων ἄπειρα γένη, τὰ τῶν σπερμάτων, τὰ τῶν
 the of-the irrational boundless kinds the of-the seeds the of-the
 φυτῶν; Ἀλλὰ καὶ νῦν κατανόησον ἐπὶ τῆς γεννήσεως τῆς
 plants but also now consider at the birth the
 ἡμετέρας· οὐ σπέρμα βραχὺ ἐνίεται εἰς τὴν ὑποδεχομένην
 our not seed small is-sent into the receiving
 μήτραν αὐτό; πόθεν οὖν ἡ τοσαύτη τοῦ ζώου διάπλασις;
 womb it whence then the so-great of-the animal formation

Τῷ οὖν ταῦτα πάντα δημιουργήσαντι ἐκ μὴ
for-the(-one) then these(-things) all having-created from not
 ὄντων καὶ ἔτι δημιουργοῦντι οὐκ ἀδύνατον ἐκ γῆς τὰ
being and still creating not impossible from earth the
 νεκρωμένα καὶ διαφθαρέντα σώματα ἀναστήσαι, ἵνα
dead and corrupted bodies to-raise that
 ἕκαστος ἀπολάβῃ κατὰ τὰ ἔργα αὐτοῦ· «ἐργασίας γάρ»
each may-receive according-to the works his of-work for
 φησὶν «ὁ παρὼν καιρὸς, ὁ δὲ μέλλων ἀνταποδόσεως.»
he-says the present time the and coming of-recompense
 Ἐπεὶ ποῦ τὸ δίκαιον τοῦ Θεοῦ, εἰ μὴ ἀνάστασις
since where(-were) the justice — of-God if not resurrection
 ἦν; πολλοὶ γὰρ, δίκαιοι ὄντες, πολλὰ ἐν τῷ παρόντι
there-were many for just being many(-things) in the present
 βίῳ κακουχηθέντες καὶ τιμωρηθέντες βιαίως ἀνῆρέθησαν·
life having-been-afflicted and punished violently were-killed
 ἔνιοι δὲ, ἀσεβεῖς ὄντες καὶ παράνομοι, ἐν τρυφῇ καὶ
some and impious being and lawless in luxury and
 εὐημερίᾳ τὴν παροῦσαν ζωὴν ἀνάλωσαν· ὁ δὲ Θεὸς, ἐπειδὴ
prosperity the present life spent — and God since
 ἀγαθὸς ἐστὶ καὶ δίκαιος, ὥρισεν ἡμέραν ἀναστάσεως καὶ
good he-is and just appointed (a)-day of-resurrection and
 ἐτάσεως, ἵνα, ἀπολαβοῦσα ἕκαστη ψυχὴ τὸ ἴδιον σῶμα,
of-examination that having-received each soul the own body
 ὁ μὲν κακὸς, ἐνταῦθα τὰ ἀγαθὰ ἀπολαβὼν, ἐκεῖ περὶ
the indeed evil(-one) here the good(-things) having-received there for
 ὧν ἥμαρτε κολασθῇ, ὁ δὲ ἀγαθὸς, ἐνταῦθα τιμωρηθεὶς
what he-sinned be-punished the and good(-one) here having-been-punished
 περὶ ὧν ἥμαρτεν, ἐκεῖ τῶν ἀγαθῶν κληρονόμος γένηται·
for what he-sinned there of-the good(-things) heir may-become
 «Ἀκούσονται γάρ» φησὶν ὁ Κύριος, «οἱ ἐν τοῖς μνημείοις
will-bear for says the Lord those in the tombs

τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ ἐξελεύσονται οἱ
the voice of-the son — of-God and will-come-out those
 τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ
the good(-things) having-done to resurrection of-life those and
 τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως», ἡνίκα
the base(-things) having-practiced to resurrection of-judgment when
 καὶ θρόνοι τεθήσονται, καὶ ὁ παλαιὸς τῶν ἡμερῶν καὶ
also thrones will-be-set and the ancient of-the days and
 πάντων δημιουργὸς προκαθίσει, καὶ βίβλοι ἀνοιγήσονται
of-all creator will-preside and books will-be-opened
 πάντων ἡμῶν τὰς πράξεις, τοὺς λόγους, τὰς ἐνθυμήσεις
of-all us the deeds the words the thoughts
 ἐγγεγραμμένας ἔχουσαι, καὶ ποταμὸς πυρὸς ἔλκεται,
inscribed having and (a)-river of-fire is-drawn
 καὶ πάντα τὰ κεκρυμμένα ἀνακαλύπτονται. Οὐδεὶς ἐκεῖ
and all the hidden(-things) are-uncovered no-one there
 συνήγορος, ἢ πιθανότης ῥημάτων, ἢ ψευδὴς ἀπολογία,
advocate or persuasiveness of-words or false defense
 ἢ πλούτου δυναστεία, ἢ ἀξιομάτων ὄγκος, ἢ δώρων
or of-wealth power or of-dignities weight or of-gifts
 ἄφθονοι δόσεις, κλέψαι τὴν ὀρθὴν κρίσιν ἰσχύουσιν·
lavish givings to-steal the right judgment are-able
 ἀλλ' ὁ ἀδέκαστος ἐκεῖνος καὶ ἀληθινὸς δικαστὴς ζυγοῖς
but the incorruptible that and true judge with-scales
 δικαιοσύνης πάντα διακρινεῖ, καὶ πρᾶξιν καὶ λόγον καὶ
of-justice all will-discern both deed and word and
 διανόημα. Καὶ πορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς
thought and will-go those the good(-things) having-done into
 ζωὴν αἰώνιον, εἰς τὸ φῶς τὸ ἀνέκφραστον, μετὰ Ἀγγέλων
life eternal into the light the inexpressible with Angels
 εὐφραϊνόμενοι, τῶν ἀπορρήτων ἀγαθῶν ἀπολαύοντες, καὶ
rejoicing the unspeakable goods enjoying and

τῇ ἁγίᾳ Τριάδι καθαρῶς παριστάμενοι· οἱ δὲ τὰ φαῦλα
to-the holy Trinity purely standing-before those and the base(-things)
 πράξαντες καὶ πάντες οἱ ἄσεβεις καὶ ἁμαρτωλοὶ εἰς
having-practiced and all the impious and sinners into
 κόλασιν αἰώνιον, ἣτις γέεννα λέγεται καὶ σκότος ἐξώτερον
punishment eternal which gehenna is-called and darkness outer
 καὶ σκώληξ ἀκοίμητος καὶ βρυγμὸς ὀδόντων, καὶ ἄλλα
and (a)-worm sleepless and gnashing of-teeth and other
 μυρία κολαστήρια, μᾶλλον δὲ, τὸ πάντων χαλεπώτατον,
countless punishments rather and the of-all most-grievous
 τὸ ἀλλοτριωθῆναι ἀπὸ Θεοῦ καὶ ἀπερρίφθαι τοῦ
the to-be-estranged from God and to-have-been-cast-away from-the
 γλυκυτάτου προσώπου αὐτοῦ, καὶ τῆς δόξης ἐκείνης
sweetest face his and of-the glory that
 στερηθῆναι τῆς ἀνεκδιηγῆτου, καὶ τὸ παραδειγματισθῆναι
to-be-deprived the indescribable and the to-be-made-an-example
 ἐπὶ πάσης τῆς κτίσεως, καὶ τὸ αἰσχυνθῆναι αἰσχύνῃν
before all the creation and the to-be-shamed (with)-shame
 πέρας οὐκ ἔχουσιν. Μετὰ γὰρ τὸ δοθῆναι τὴν φρικτὴν
end not having after for the to-be-given the dread
 ἐκείνην ἀπόφασιν, πάντα ἄτρεπτα μενεῖ καὶ ἀναλλοιώτα,
that sentence all unchangeable will-remain and unaltered
 μήτε τῆς τῶν δικαίων φαιδρᾶς διαγωγῆς ἐχούσης τέλος,
neither the of-the just bright life having end
 μήτε τῆς τῶν ἁμαρτωλῶν ταλαιπωρίας καὶ κολάσεως
nor the of-the sinners wretchedness and punishment
 λαμβανούσης πέρας· οὔτε γὰρ κριτῆς μετ' ἐκείνων
taking end neither for judge after that-one
 ὑψηλότερος, οὔτε ἀπολογία δι' ἔργων δευτέρων, οὐ
higher nor defense through works second no

προθεσμία μεταποιήσεως, οὐκ ἄλλη τις μέθοδος τοῖς
appointed-time of-reform no other any method for-those
 κολαζομένοις, συνδιαιωνιζούσης αὐτοῖς τῆς τιμωρίας.»
being-punished lasting-forever-with them the punishment

XI • THE RESURRECTION

Barlaam says they must live holy lives to stand on the right hand. Ioasaph asks how unseen things can be believed, and Barlaam answers that the preachers confirmed their words by signs, and that Christ taught the resurrection and the judgment and raised Lazarus before rising himself, the firstfruits of the dead. He cites Paul on the resurrection, and Christ on the reward of a cup of cold water, the sheep and the goats, and confessing him before men. He recalls the rich man and Lazarus, and the kingdom likened to a king's wedding feast for his son.

«Τούτων οὕτως ἔχόντων, «ποταποὺς δεῖ ὑπάρχειν ἡμᾶς
these(-things) thus being of-what-sort must be we
 ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβέσι πολιτείαις», ἵνα
in holy conduct and pious ways-of-life that
 καταξιωθῶμεν ἐκφυγεῖν τὴν μέλλουσαν ἀπειλὴν καὶ
we-may-be-deemed-worthy to-escape the coming threat and
 σταθῆναι ἐκ δεξιῶν τοῦ υἱοῦ τοῦ Θεοῦ; αὕτη γὰρ ἡ
to-stand at (the)-right of-the son — of-God this for the
 στάσις τῶν δικαίων· τοῖς δὲ ἁμαρτωλοῖς ἡ ἐξ εὐωνύμων
standing of-the just to-the and sinners the at (the)-left
 ἀποκεκλήρωται παναθλία μερίς. Ἐκεῖθεν δὲ τοὺς μὲν
has-been-allotted all-wretched portion thence and the indeed
 δικαίους εὐλογημένους ἀποκαλῶν ὁ δεσπότης εἰς τὴν
just blessed calling the master into the
 ἀτελεύτητον βασιλείαν εἰσάγει, τοὺς δὲ ἁμαρτωλοὺς, μετ'
endless kingdom brings the and sinners with

ὀργῆς καὶ ἀρᾶς ἐκβαλὼν τοῦ προσώπου αὐτοῦ τοῦ
wrath and curse having-cast-out from-the face his the
 ἡμέρου καὶ γαληνοῦ, τὸ πάντων πικρότατον ἅμα
gentle and serene the(-thing) of-all most-bitter at-once
 καὶ χαλεπώτατον, εἰς κόλασιν ἐκπέμπει αἰώνιον.»
and most-grievous into punishment sends eternal
 Ὁ δὲ Ἰωάσαφ πρὸς αὐτὸν ἔφη· «Μεγάλα τινὰ καὶ
 — and Ioasaph to him said great some and
 θαυμαστὰ πράγματα λέγεις μοι, ἄνθρωπε, φόβου πολλοῦ καὶ
wonderful things you-tell me man of-fear much and
 τρόμου ἄξια, εἰ ταῦτά γε οὕτως ἔχει, καὶ ἔστι πάλιν,
trembling worthy if these(-things) at-least thus are and there-is again
 μετὰ τὸ ἀποθανεῖν καὶ εἰς τέφραν καὶ κόνιν διαλυθῆναι,
after the to-die and into ash and dust to-be-dissolved
 ἀνάστασις καὶ παλιγγενεσία, ἀμοιβαί τε καὶ εὐθύναι
resurrection and rebirth recompenses both and accountings
 τῶν βεβιωμένων. Ἀλλὰ τίς ἢ τούτων ἀπόδειξις; καὶ
of-the(-things) lived but what the of-these proof and
 πῶς, τὸ τέως μὴ θεαθὲν μαθόντες, οὕτως ἀραρότως καὶ
how the(-thing) as-yet not seen having-learned so firmly and
 ἀναμφιλέκτως ἐπιστεύσατε; Τὰ μὲν γὰρ ἤδη πραχθέντα
indisputably did-you-believe the indeed for already done(-things)
 καὶ ἔργοις φανερωθέντα, κἂν αὐτοὶ οὐκ εἶδετε, ἀλλὰ
and by-deeds made-manifest even-if yourselves not you-saw yet
 τῶν ἱστορησάντων ἠκούσατε· πῶς δὲ, καὶ περὶ τῶν
from-those having-recorded(-them) you-beard how and also about the
 μελλόντων τοιαῦτα μεγάλα καὶ ὑπέρογκα κηρύττοντες,
coming(-things) such great and excessive(-things) proclaiming
 ἀσφαλῆ τὴν περὶ αὐτῶν κέκτησθε πληροφορίαν;»
secure the about them do-you-possess assurance

Καὶ φησὶν ὁ Βαρλαάμ· «Ἐκ τῶν ἤδη πραχθέντων
and says — Barlaam from the already done(-things)
 ἐκτησάμην καὶ τῶν μελλόντων τὴν πληροφορίαν· οἱ γὰρ
I-acquired also of-the coming(-things) the assurance those for
 ταῦτα κηρύξαντες ἐν οὐδενὶ τῆς ἀληθείας διαμαρτόντες,
these(-things) having-proclaimed in nothing of-the truth having-missed
 ἀλλὰ σημεῖοις καὶ τέρασι καὶ ποικίλαις δυνάμεσι τὰ
but by-signs and wonders and various powers the(-things)
 λεχθέντα ἐμπεδωσάμενοι, αὐτοὶ καὶ περὶ τῶν μελλόντων
said having-confirmed they also about the coming(-things)
 εἰσηγήσαντο. Ὡς περ οὖν ἐνταῦθα οὐδὲν σκαιὸν καὶ
taught as then here nothing perverse and
 πεπλασμένον ἐδίδαξαν, ἀλλὰ πάντα φαιδρότερον ἡλίου
fabricated they-taught but all brighter than(-the)-sun
 ἔλαμβαν ὅσα τε εἶπον καὶ ἐποίησαν, οὕτως κακεῖ
shone as-many-as both they-said and did so also-there
 ἀληθινὰ ἐδογματίσαν· ἅτινα καὶ αὐτὸς ὁ κύριος ἡμῶν καὶ
true(-things) they-taught which also himself the Lord our and
 δεσπότης Ἰησοῦς Χριστὸς λόγῳ τε καὶ ἔργῳ ἐπιστώσατο.
master Jesus Christ by-word both and by-deed confirmed
 «Ἀμήν γάρ» φησί «λέγω ὑμῖν ὅτι ἔρχεται ὥρα, ἐν ᾗ
amen for he-says I-say to-you that comes (an)-hour in which
 πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς τοῦ
all those in the tombs will-bear the voice of-the
 υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται.» καὶ αὐθις·
son — of-God and those having-heard will-live and again
 «Ἐρχεται ὥρα, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς
comes (an)-hour when the dead will-bear the voice
 αὐτοῦ, καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες
his and will-come-forth those the good(-things) having-done
 εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς
to resurrection of-life those and the base(-things) having-practiced to

ἀνάστασιν κρίσεως·» καὶ πάλιν περὶ τῆς ἀναστάσεως φησὶ
resurrection of-judgment and again about the resurrection he-says
 τῶν νεκρῶν· «Οὐκ ἀνέγνωτε τὸ ῥήθην ὑμῖν ὑπὸ τοῦ
of-the dead not you-have-read the(-thing) spoken to-you by —
 Θεοῦ λέγοντος· Ἐγὼ εἰμὶ ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ
God saying I am — God of-Abraham and — God of-Isaac
 καὶ ὁ Θεὸς Ἰακώβ· οὐκ ἔστιν ὁ Θεὸς θεὸς νεκρῶν, ἀλλὰ
and — God of-Jacob not is — God God of-dead but
 ζώντων· ὥσπερ γὰρ συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται,
of-living as for are-gathered the tares and by-fire are-burned
 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου· ἀποστελεῖ
thus it-will-be at the consummation of-the age this will-send
 ὁ υἱὸς τοῦ Θεοῦ τοὺς Ἀγγέλους αὐτοῦ καὶ συλλέξουσιν πάντα
the son — of-God the Angels his and they-will-gather all
 τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, καὶ βαλοῦσιν
the stumbling-blocks and those doing the lawlessness and will-cast
 αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς
them into the furnace of-the fire there will-be the weeping
 καὶ ὁ βρυγμὸς τῶν ὀδόντων· τότε οἱ δίκαιοι ἐκλάμψουσιν
and the gnashing of-the teeth then the just will-shine-forth
 ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν·» Ταῦτα
as the sun in the kingdom of-the father their these(-things)
 εἰπὼν, προσέθετο· «Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω·»
having-said he-added the(-one) having ears to-hear let-him-hear
 «Τοιούτοις μὲν λόγοις καὶ ἑτέροις πλείοσι τὴν τῶν σωμάτων
with-such indeed words and other more the of-the bodies
 ἡμῶν ἀνάστασιν ὁ Κύριος ἐφάνερωσεν· ἔργῳ δὲ τοὺς λόγους
our resurrection the Lord made-manifest by-deed and the words
 ἐπιστάσας, πολλοὺς ἐγείρας νεκροὺς, πρὸς δὲ τῷ τέλει τῆς
he-confirmed many having-raised dead(-men) at and the end of-the
 ἐπὶ γῆς αὐτοῦ πολιτείας, καὶ τεταρταῖον ἤδη καταφθαρέντα
on earth his way-of-life also on-the-fourth-day already corrupted

καὶ ὀδωδότα Λάζαρόν τινα φίλον ἑαυτοῦ ἐκ τοῦ μνήματος
and stinking Lazarus some friend of-himself from the tomb
καλέσας, καὶ ζῶντα τὸν ἄπνουν παραστησάμενος. Ἐπὶ
having-called and living the breathless having-presented besides
τούτοις δὲ καὶ αὐτὸς ὁ Κύριος ἀπαρχὴ τῆς τελείας καὶ
these(-things) and also himself the Lord (the)-firstfruit of-the perfect and
μηκέτι θανάτῳ ὑποπιπτούσης ἀναστάσεως γέγονε, σαρκὶ
no-longer to-death falling-under resurrection became in-flesh
τοῦ θανάτου γευσάμενος, ἀναστὰς δὲ τριήμερος καὶ τῶν
of-the death having-tasted having-risen and on-the-third-day and of-the
νεκρῶν πρωτότοκος γενόμενος. Ἠγέρθησαν μὲν γὰρ καὶ
dead firstborn having-become were-raised indeed for also
ἄλλοι ἐκ τῶν νεκρῶν, ἀλλ' αὖθις ἀπέθανον καὶ οὐκ ἔφθασαν
others from the dead but again they-died and not they-attained
εἰκόνα τῆς μελλούσης ἀληθινῆς ἀναστάσεως παραστήσαι·
(an)-image of-the coming true resurrection to-present
μόνος δὲ αὐτὸς τῆς ἀναστάσεως ἐκείνης ἀρχηγὸς ἐγένετο,
alone and he of-the resurrection that leader became
πρῶτος τὴν ἀθάνατον ἐγερθεὶς ἀνάστασιν.»
first the immortal having-been-raised resurrection
«Ταῦτα καὶ οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται
these(-things) also those from (the)-beginning eyewitnesses and ministers
γενόμενοι τοῦ λόγου ἐκήρυξαν. Φησὶ γὰρ ὁ μακάριος
having-become of-the word proclaimed says for the blessed
Παῦλος, οὗ ἡ κλήσις οὐκ ἐξ ἀνθρώπων, ἀλλ' οὐρανόθεν
Paul whose the calling not from men but from-heaven
γένετο· «Γνωρίζω ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ
came I-make-known to-you brothers the gospel which
εὐηγγελισάμην ὑμῖν· παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ
I-preached to-you I-delivered for to-you among first(-things) what
καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν
also I-received that Christ died for the sins

ἡμῶν, κατὰ τὰς γραφάς· εἰ δὲ Χριστὸς κηρύσσεται, ὅτι
our according-to the scriptures if and Christ is-proclaimed that
 ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσί τινες ὅτι ἀνάστασις
from (the)-dead he-has-been-raised how say some that resurrection
 οὐκ ἔστιν; εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς
not there-is if for (the)-dead not are-raised not-even Christ
 ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις
has-been-raised if and Christ not has-been-raised vain the faith
 ἡμῶν, ἔτι ἔστέ ἐν ταῖς ἀνομίαις ὑμῶν· εἰ ἐν τῇ ζωῇ ταύτῃ
our still you-are in the lawlessnesses your if in the life this
 ἡλπικότες ἐσμέν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων
having-hoped we-are in Christ only more-pitiable of-all
 ἀνθρώπων ἐσμέν. Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν,
men we-are now but Christ has-been-raised from (the)-dead
 ἀπαρχὴ τῶν κεκοιμημένων γενόμενος· ἐπεὶ δὲ γὰρ δι'
(the)-firstfruit of-those having-fallen-asleep having-become since for through
 ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις
(a)-man the death also through (a)-man (the)-resurrection
 νεκρῶν· ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν,
of-(the)-dead as for in — Adam all die
 οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.» Καὶ
so also in — Christ all will-be-made-alive and
 μετ' ὀλίγα· «Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι
after few(-things) must for the perishable this to-put-on
 ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν·
incorruption and the mortal this to-put-on immortality
 ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν καὶ τὸ
when and the perishable this puts-on incorruption and the
 θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε πληρωθήσεται ὁ
mortal this puts-on immortality then will-be-fulfilled the
 λόγος ὁ γεγραμμένος· κατεπόθη ὁ θάνατος εἰς νίκος·
word the written was-swallowed-up the death into victory

ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ἄδη, τὸ νίκος;»
where your O-death the sting where your O-Hades the victory
 Καταργεῖται γὰρ τέλεον ἢ τοῦ θανάτου δύναμις τότε
is-abolished for completely the of-the death power then
 καὶ ἀφανίζεται, μηκέτι ὅλως ἐνεργοῦσα, ἀλλ' ἀθανασία
also vanishes no-longer at-all working but immortality
 λοιπὸν καὶ ἀφθαρσία δίδεται τοῖς ἀνθρώποις αἰώνιος.»
henceforth and incorruption is-given to-the men eternal
 «Ἔσται οὖν ἔσται ἀναμφιλέκτως ἢ τῶν νεκρῶν ἀνάστασις,
will-be then will-be indisputably the of-the dead resurrection
 καὶ τοῦτο ἀνενδοιάστως πιστεύομεν· ἀλλὰ καὶ ἀμοιβὰς
and this without-doubting we-believe but also recompenses
 καὶ εὐθύνas τῶν βεβιωμένων γινώσκομεν κατὰ τὴν
and accountings of-the(-things) lived we-know on the
 φοβερὰν ἡμέραν τῆς τοῦ Χριστοῦ παρουσίας, «δι' ἧς
fearful day of-the — of-Christ coming through which
 οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα
heavens being-set-on-fire will-be-dissolved and elements burning
 τήκεται», ὥς φησί τις τῶν θεηγόρων, «καινοὺς δὲ
melt as says one of-the God-speakers new and
 οὐρανοὺς καὶ καινὴν γῆν, κατὰ τὸ ἐπάγγελμα αὐτοῦ
heavens and new earth according-to the promise his
 προσδοκῶμεν.» Ὅτι γὰρ ἀμοιβαὶ καὶ εὐθύναι εἰσὶ τῶν
we-await that for recompenses and accountings are of-the
 ἔργων ἐκεῖ, καὶ οὐδὲν ὅλως τῶν ἀγαθῶν ἢ τῶν
works there and nothing at-all of-the good(-things) or of-the
 πονηρῶν παροφθήσεται, ἀλλὰ καὶ ἔργων καὶ ῥημάτων καὶ
evil will-be-overlooked but both of-works and of-words and
 ἐνθυμήσεων ἀνταποδόσεις ἀπόκεινται, δῆλον· φησὶ γὰρ
of-thoughts requitals are-laid-up (it-is)-clear says for
 ὁ Κύριος· «Ὅς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων
the Lord who ever gives-to-drink one of-the little(-ones) these

ποτήριον ψυχροῦν μόνον εἰς ὄνομα μαθητοῦ, οὐ μὴ
(a)-cup of-cold(-water) only in (the)-name of-(a)-disciple not not
 ἀπολέσῃ τὸν μισθὸν αὐτοῦ.» Καὶ πάλιν λέγει· «Ὅταν ἔλθῃ
will-lose the reward his and again he-says when comes
 ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ
the son of-the man in the glory his and all the
 ἅγιοι Ἄγγελοι μετ' αὐτοῦ, τότε συναχθήσονται ἔμπροσθεν
holy Angels with him then will-be-gathered before
 αὐτοῦ πάντα τὰ ἔθνη καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων,
him all the nations and he-will-separate them from one-another
 ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,
as the shepherd separates the sheep from the goats
 καὶ στήσῃ τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια
and will-set the indeed sheep at (the)-right his the and kids
 ἐξ εὐωνύμων· τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ·
at (the)-left then will-say the king to-those at (the)-right his
 Δεῦτε, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε
come the(-ones) blessed of-the father my inherit
 τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·
the prepared for-you kingdom from (the)-foundation of-(the)-world
 ἐπεινάσα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ
I-hungered for and you-gave me to-eat I-thirsted and
 ἐποτίσατέ με, ξένος ἤμην καὶ συνηγάγάτέ με, γυμνὸς καὶ
you-gave-drink me (a)-stranger I-was and you-took-in me naked and
 περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκεύασθέ με, ἐν φυλακῇ
you-clothed me I-was-sick and you-visited me in prison
 ἤμην καὶ ἦλθετε πρὸς με.» Τί τοῦτο λέγων; τὰς γινομένας
I-was and you-came to me what this saying the done
 παρ' ἡμῶν εἰς τοὺς δεομένους εὐποιᾶς ἑαυτῷ οἰκειοῦμενος.
by us to those in-need benefactions to-himself appropriating
 Καὶ ἐν ἑτέρῳ λέγει· «Πᾶς ὅστις ὁμολογήσῃ ἐν ἐμοί
and in another(-place) he-says everyone who will-confess in me

ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ γὰρ ἐν αὐτῷ
before the men I-will-confess also-I in him

ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.»

before the father my the in heavens

«Ἴδου διὰ πάντων τούτων καὶ ἄλλων πλειόνων ἐδήλωσε
behold through all these and others more he-showed

βεβαίαις εἶναι καὶ ἀσφαλεῖς τὰς ἀμοιβὰς τῶν ἀγαθῶν ἔργων·
sure to-be and secure the recompenses of-the good works

ἀλλὰ καὶ τῶν ἐναντίων εὐθύναις ἀποκεῖσθαι προκατήγγειλε
but also of-the contrary accountings to-be-laid-up he-foretold

διὰ παραβολῶν θαυμασίων καὶ ἑξαισίων, ὥς ἡ πηγή
through parables wonderful and extraordinary which the spring

τῆς σοφίας πανσόφως διηγήσατο· ποτὲ μὲν πλούσιόν
of-the wisdom all-wisely related at-one-time indeed rich

τινα παρεισάγων πορφύραν καὶ βύσσον ἐνδεδυμένον,
some(-man) introducing (in)-purple and fine-linen clothed

καὶ καθ' ἡμέραν λαμπρῶς εὐφραινόμενον, ἀμετάδοτον
and each day splendidly making-merry unsharing

δὲ καὶ ἀνγληῇ πρὸς τοὺς δεομένους ὑπάρχοντα, ὥς
and also merciless toward those in-need being so-that

καὶ πτωχόν τινα Λάζαρον ὀνόματι πρὸς τὸν πυλῶνα
also poor some(-man) Lazarus by-name at the gate

αὐτοῦ βεβλημένον παραβλέπειν, καὶ οὐδὲ αὐτῶν τῶν τῆς
his thrown to-overlook and not-even themselves the of-the

τραπέζης αὐτοῦ ψιχίων ἐπιδιδόναι αὐτῷ· ἀποθανόντων οὖν
table his crumbs to-give him having-died then

ἀμφοτέρων, ὁ μὲν πένης ἐκείνος καὶ ἡλκωμένος ἀπηνέχθη,
both the indeed poor that and ulcerated was-carried-off

φησὶν, εἰς τὸν κόλπον Ἀβραάμ, τὴν τῶν δικαίων συναυλίαν
he-says into the bosom of-Abraham the of-the just dwelling-together

οὕτω δηλώσας· ὁ δὲ πλούσιος παρεδόθη φλογὶ πικρᾶς
thus having-shown the and rich(-man) was-handed-over to-(the)-flame of-bitter

βασάνου ἐν τῷ ᾄδῃ· πρὸς ὃν Ἀβραὰμ ἔλεγεν· «Ἀπέλαβες
 torment in — Hades to whom Abraham said received
 σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ
 you the good(-things) your in the life your and Lazarus likewise the
 κακά· νῦν δὲ οὗτος μὲν παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι·»
 evil(-things) now and this-one indeed is-comforted you and are-in-anguish
 ἐτέρωθι δὲ παρεικάζων τὴν τῶν οὐρανῶν βασιλείαν
 elsewhere and likening the of-the heavens kingdom
 ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ,
 to-(a)-man king who made (a)-wedding-feast for-the son his
 τὴν μέλλουσαν εὐφροσύνην καὶ λαμπρότητα οὕτω δηλῶν.»
 the coming gladness and splendor thus showing

XII • THE FEAST AND THE PROPHETS

Christ spoke of feasts to men who knew only earthly things. Those who refused the wedding are those who stayed in idolatry or heresy, and the guest without a wedding garment the believer who stained it; the ten virgins' oil is good works, and midnight the unknown day. Every word and thought will be judged, as Christ and Paul teach, and Isaiah, another prophet, and David foretold the day of the Lord and the fire and the worm that do not end. Moved to tears, Ioasaph asks what he must do, and Barlaam cites Peter's call to repent and be baptized and urges him to answer God's call.

«Πρὸς ἀνθρώπους γὰρ ταπεινοὺς καὶ τὰ ἐπίγεια
 to men for lowly and the earthly(-things)
 φρονούντας τὸν λόγον ποιούμενος ἐκ τῶν συνήθων αὐτοῖς
 minding the speech making from the familiar to-them
 καὶ γνωρίμων ἐδίδου τὰς παραβολάς. Οὐ μέντοι δὲ γάμους
 and known(-things) he-gave the parables not however and weddings
 καὶ τραπέζας ἐν ἐκείνῳ παρεδήλου τῷ αἰῶνι εἶναι ἀλλὰ
 and tables in that he-indicated the age to-be but

τῇ αὐτῶν συγκαταβαίνων παχύτητι, τοιούτοις ὀνόμασι
to-the their condescending grossness such names
 κέχρηται, γνωρίσαι αὐτοῖς τὰ μέλλοντα βουλόμενος.»
he-has-used to-make-known to-them the coming(-things) wishing
 «Πάντας μὲν οὖν, φησὶ, συνεκάλεσεν ὁ βασιλεὺς ὑψηλῶ
all indeed then he-says called-together the king with-lofty
 κηρύγματι συνελθεῖν εἰς τοὺς γάμους καὶ ἐμφορηθῆναι τῶν
proclamation to-come-together to the wedding and to-be-filled with-the
 ἀπορρήτων ἀγαθῶν ἐκείνων· πολλοὶ δὲ τῶν κεκλημένων
unspeakable goods those many and of-those called
 ἀμελήσαντες οὐκ ἀπῆλθον, ἀλλ', ἀπασχολήσαντες ἑαυτοὺς,
having-neglected(-it) not went-off but having-occupied themselves
 οἱ μὲν εἰς ἀγροὺς, οἱ δὲ εἰς ἐμπορίας, οἱ δὲ εἰς
some indeed in fields others and in trades others and in
 νεονύμφους γυναῖκας, ἀπεστέρησαν ἑαυτοὺς τῆς λαμπρότητος
newly-wed wives deprived themselves of-the splendor
 τοῦ νυμφῶνος. Ἐκείνων δὲ ἐθελοντὶ ἀλλοτριωθέντων τῆς
of-the bridal-chamber those and willingly having-estranged-themselves from-the
 τερπνῆς εὐφροσύνης, ἄλλοι προσεκληθήσαν· καὶ ἐπλήσθη ὁ
delightful gladness others were-called-besides and was-filled the
 γάμος ἀνακειμένων. Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι
wedding with-guests having-come-in and the king to-behold
 τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον
the guests saw there (a)-man not clothed
 ἔνδυμα γάμου, καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς εἰσήλθες
(with-a)-garment of-wedding and says to-him friend how did-you-come-in
 ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφίμωθη. Τότε εἶπεν ὁ
here not having (a)-garment of-wedding he and was-silenced then said the
 βασιλεὺς τοῖς διακόνοις· Δῆσαντες αὐτοῦ χεῖρας καὶ πόδας,
king to-the servants having-bound his hands and feet

ἄρατε αὐτὸν, καὶ ἐμβάλετε εἰς τὸ σκότος τὸ ἐξώτερον·
take him and throw(-him) into the darkness the outer

ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.»
there will-be the weeping and the gnashing of-the teeth

Οἱ μὲν οὖν παραιτησάμενοι καὶ μηδὲν τῆς κλήσεως
those indeed then having-begged-off and not-at-all to-the calling

ὑπακούσαντες εἰσὶν οἱ μὴ προσδραμόντες τῇ τοῦ
having-hearkened are those not having-run to-the —

Χριστοῦ πίστει, ἀλλ' εἴτε τῇ εἰδωλολατρείᾳ, εἴτε αἰρέσει
of-Christ faith but whether in-the idolatry or in-beresy

τινὶ ἐμμέναντες· ὁ δὲ μὴ ἔχων τὸ τοῦ γάμου ἔνδυμα
some having-remained the(-one) and not having the of-the wedding garment

ἐστὶν ὁ πιστεύσας μὲν, πράξει δὲ ῥυπαραῖς τὸ
is the(-one) having-believed indeed by-deeds but foul the

νοητὸν ἔνδυμα κηλιδώσας, ὃς καὶ δικαίως ἐξεβλήθη τῆς
spiritual garment having-stained who also justly was-cast-out of-the

χαρᾶς τοῦ νυμφῶνος.»

joy of-the bridal-chamber

«Καὶ ἄλλην δὲ παραβολὴν ταύτη συνάδουσιν παρέθηκε,
and another and parable with-this agreeing he-set-forth

δέκα τινὰς παρθένους τυπώσας, ὧν αἱ μὲν πέντε ἦσαν
ten some virgins having-figured of-whom the indeed five were

φρόνιμοι, αἱ δὲ πέντε μωραῖ. «Αἷ τινες μωραῖ, λαβοῦσαι
wise the and five foolish which ever foolish(-ones) having-taken

τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον·
the lamps their not took with themselves oil

αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον.» διὰ τοῦ ἐλαίου τὴν
the and wise took oil through the oil the

τῶν ἀγαθῶν ἔργων κτήσιν σημαίνων. «Μέσης δὲ τῆς
of-the good works possession signifying in-middle and of-the

νυκτός» φησί, «κραυγὴ γέγονεν· Ἴδου ὁ νυμφίος ἔρχεται·
night he-says (a)-cry arose behold the bridegroom comes

ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ·» διὰ τοῦ μεσονυκτίου τὸ
go-out to meeting him through the midnight the
 ἄδηλον τῆς ἡμέρας ἐκείνης παραστήσας. «Τότε ἠγέρθησαν
uncertainty of-the day that having-presented then arose
 πᾶσαι αἱ παρθένοι ἐκεῖναι.» Αἱ μὲν οὖν ἔτοιμοι ἐξῆλθον
all the virgins those the indeed then ready went-out
 εἰς ἀπάντησιν τοῦ νυμφίου, καὶ «εἰσῆλθον μετ' αὐτοῦ εἰς
to meeting of-the bridegroom and went-in with him to
 τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.» αἱ δὲ ἀνέτοιμοι,
the wedding and was-shut the door the and unready
 ὡς εἰκότως μωρὰς ἐκάλεσε, σβεννυμένας τὰς λαμπάδας
whom fittingly foolish he-called being-quenched the lamps
 ἐαυτῶν ὀρώσαι, ἀπῆλθον ἀγοράσαι ἔλαιον. Παραγενόμεναι
their seeing went-off to-buy oil having-come
 δὲ κλεισθείσης ἤδη τῆς θύρας, ἔκραζον λέγουσαι· «Κύριε,
and having-been-shut already the door they-cried saying Lord
 κύριε, ἄνοιξον ἡμῖν. Ὁ δέ» φησὶν «ἀποκριθεὶς εἶπεν·
Lord open to-us he and he-says having-answered said
 «Ἀμήν, λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.»
amen I-say to-you not I-know you
 «Διὰ τούτων οὖν ἀπάντων δηλόν ἐστιν ἀνταπόδοσιν εἶναι
through these then all clear it-is recompense to-be
 οὐ μόνον τῶν ἐναντίων πράξεων, ἀλλὰ καὶ ῥημάτων καὶ
not only of-the contrary deeds but also of-words and
 αὐτῶν τῶν ἐνθυμήσεων. Εἶπεν γὰρ ὁ Σωτήρ· «Λέγω ὑμῖν
themselves the thoughts said for the Savior I-say to-you
 ὅτι πᾶν ῥῆμα ἄργον ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι,
that every word idle which ever speak the men
 ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως.» Καὶ αὖθις
they-will-render about it account in day of-judgment and again
 «Ὑμῶν δέ» φησί, «καὶ αἱ τρίχες τῆς κεφαλῆς ἡριθμημέναι
your and he-says even the hairs of-the head numbered

εἰσί·» διὰ τῶν τριχῶν τὰ λεπτότατα τῶν διαλογισμῶν
are through the hairs the finest of-the reasonings
 καὶ ἐνθυμήσεων παραδηλώσας. Συνωδὰ δὲ τούτοις καὶ ὁ
and thoughts having-indicated agreeing and with-these also the
 μακάριος διδάσκει Παῦλος· «Ζῶν γάρ» φησὶν «ὁ λόγος
blessed teaches Paul living for he-says the word
 τοῦ Θεοῦ καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν
— of-God and active and sharper beyond every sword
 δίστομον, καὶ διϊκνουμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ
two-edged and piercing as-far-as dividing of-soul both and
 πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων
spirit of-joints both and marrows and discerning of-thoughts
 καὶ ἐννοιῶν καρδίας· καὶ οὐκ ἔστι κτίσις ἀφανῆς ἐνώπιον
and intentions of-heart and not is creature hidden before
 αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραηλισμένα τοῖς ὀφθαλμοῖς
him all and naked and laid-bare to-the eyes
 αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.»

his to whom to-us the account
 «Ταῦτα καὶ οἱ προφήται πρὸ χρόνων πολλῶν τῇ τοῦ
these(-things) also the prophets before times many by-the of-the
 Πνεύματος λαμπόμενοι χάριτι ἀριδηλότατα κατήγγειλαν.
Spirit being-lit grace most-clearly announced
 Φησὶ γὰρ ὁ Ἡσαΐας· «Ἐγὼ τὰ ἔργα αὐτῶν καὶ
says for — Isaiah I the works their and
 τοὺς λογισμοὺς ἐπίσταμαι καὶ ἀνταποδώσω αὐτοῖς· ἰδοὺ
the reasonings know and will-repay them behold
 συναγαγεῖν ἔρχομαι πάντα τὰ ἔθνη καὶ τὰς γλώσσας, καὶ
to-gather I-come all the nations and the tongues and
 ἥξουσι, καὶ ὄψονται τὴν δόξαν μου· καὶ ἔσται ὁ οὐρανὸς
they-will-come and will-see the glory my and will-be the heaven
 καινὸς καὶ ἡ γῆ καινὴ, ἃ ἐγὼ ποιῶ μὲν ἐνώπιόν μου·
new and the earth new which I make indeed before me

καὶ ἥξει πᾶσα σὰρξ τοῦ προσκυνῆσαι ἐνώπιόν μου,
and will-come all flesh of-the to-worship before me
λέγει Κύριος, καὶ ἐξελεύσονται, καὶ ὄψονται τὰ κῶλα τῶν
says (the)-Lord and they-will-go-out and will-see the limbs of-the
ἀνθρώπων, τῶν παραβεβηκότων ἐν ἐμοί· ὁ γὰρ σκώληξ
men of-those having-transgressed against me the for worm
αὐτῶν οὐ τελευτήσκει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται,
their not will-die and the fire their not will-be-quenched
καὶ ἔσονται εἰς ὄρασιν πάσῃ σαρκί.» Καὶ αἰθίς περὶ τῆς
and they-will-be for sight to-all flesh and again about the
ἡμέρας ἐκείνης λέγει· «Καὶ εἰληθήσεται ὁ οὐρανὸς ὡς
day that he-says and will-be-rolled-up the heaven as
βιβλίον, καὶ πάντα τὰ ἄστρα πεσοῦνται ὡς φύλλα ἐξ
(a)-book and all the stars will-fall as leaves from
ἀμπέλου· ἰδοὺ γὰρ ἡμέρα Κυρίου ἔρχεται, ἀνίατος θυμοῦ
(a)-vine behold for (the)-day of-(the)-Lord comes incurable of-wrath
καὶ ὀργῆς, θεῖναι τὴν οἰκουμένην ὅλην ἔρημον καὶ τοὺς
and anger to-make the inhabited-world whole desert and the
ἀμαρτωλοὺς ἀπολέσαι ἐξ αὐτῆς· οἱ γὰρ ἀστέρες τοῦ
sinners to-destroy from it the for stars of-the
οὐρανοῦ καὶ ὁ Ὠρίων καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ
heaven and — Orion and all the order of-the heaven
τὸ φῶς αὐτῶν οὐ δώσουσι, καὶ σκοτισθήσεται τοῦ ἡλίου
the light their not will-give and will-be-darkened the sun
ἀνατέλλοντος, καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς· καὶ
rising and the moon not will-give the light its and
ἀπολῶ ὑβριν ἀνόμων καὶ ὑβριν ὑπερηφάνων
I-will-destroy (the)-insolence of-(the)-lawless and (the)-insolence of-(the)-proud
ταπεινώσω.» Καὶ πάλιν λέγει· «Οὐαὶ οἱ ἐπισπώμενοι τὰς
I-will-humble and again he-says woe those drawing the
ἀμαρτίας αὐτῶν ὡς σχοινίῳ μακρῷ καὶ ὡς ζυγοῦ ἱμάντι
sins their as with-rope long and as of-(a)-yoke with-strap

δαμάλεως τὰς ἀνομίας· Οὐαὶ οἱ λέγοντες τὸ πονηρὸν
of-(a)-beifer the lawlessnesses woe those saying the evil
 καλὸν καὶ τὸ καλὸν πονηρὸν, οἱ τιθέντες τὸ σκότος φῶς
good and the good evil those making the darkness light
 καὶ τὸ φῶς σκότος, οἱ τιθέντες τὸ πικρὸν γλυκὺ καὶ
and the light darkness those making the bitter sweet and
 τὸ γλυκὺ πικρὸν· οὐαὶ οἱ ἰσχύοντες ὑμῶν οἱ δυνάσται,
the sweet bitter woe those strong of-you the potentates
 οἱ κιρνῶντες τὸ σίκερα, οἱ δικαιοῦντες τὸν ἀσεβῆ
those mixing the strong-drink those justifying the impious
 ἔνεκεν δώρων καὶ τὸ δίκαιον τοῦ δικαίου αἴροντες,
for-the-sake-of gifts and the right of-the just(-man) taking-away
 οἱ ἐκκλίνοντες κρίσιν πτωχῶν καὶ ἀρπάζοντες κρίμα
those perverting (the)-judgment of-(the)-poor and seizing (the)-right
 πενήτων, ὥστε εἶναι αὐτοῖς χήραν εἰς ἀρπαγὴν καὶ
of-(the)-needy so-as to-be for-them (the)-widow for plunder and
 ὀρφανὸν εἰς προνομήν. Καὶ τί ποιήσουσι τῇ ἡμέρᾳ τῆς
(the)-orphan for spoil and what will-they-do on-the day of-the
 ἐπισκοπῆς; καὶ πρὸς τίνα καταφεύζονται τοῦ βοηθηθῆναι;
visitation and to whom will-they-flee of-the to-be-helped
 καὶ ποῦ καταλείψουσι τὴν δόξαν αὐτῶν τοῦ μὴ ἐμπεσεῖν
and where will-they-leave the glory their of-the not to-fall
 εἰς ἀπαγωγὴν; Ὃν τρόπον καυθήσεται καλάμη ὑπὸ
into captivity in-which way will-be-burned stubble by
 ἄνθρακος πυρὸς καὶ συγκαυθήσεται ὑπὸ φλογὸς ἀνημμένης,
coal of-fire and will-be-burned-up by flame kindled
 ἡ ῥίζα αὐτῶν ὡς χνουὺς ἔσται, καὶ τὸ ἄνθος αὐτῶν ὡς
the root their as chaff will-be and the flower their as
 κονιορτὸς ἀναβήσεται· οὐ γὰρ ἠθέλησαν τὸν νόμον Κυρίου
dust will-go-up not for they-wished the law of-(the)-Lord
 σαβαώθ, ἀλλὰ τὸ λόγιον τοῦ ἁγίου Ἰσραὴλ παρώξυναν.»
of-Sabaoth but the oracle of-the holy(-one) of-Israel they-provoked

«Τούτῳ συνάδων καὶ ἕτερος προφήτης φησὶν· «Ἐγγὺς
with-this agreeing also another prophet says near
 ἡ ἡμέρα Κυρίου ἡ μεγάλη, ἐγγὺς καὶ ταχυνὴ σφόδρα·
the day of-(the)-Lord the great near and swift exceedingly
 φωνὴ ἡ ἡμέρας Κυρίου πικρὰ καὶ σκληρὰ τέτακται·
(the)-voice the of-(the)-day of-(the)-Lord bitter and harsh is-appointed
 δυνατὴ ἡμέρα ὀργῆς ἡ ἡμέρα ἐκείνη, ἡμέρα θλίψεως
mighty (a)-day of-wrath the day that (a)-day of-affliction
 καὶ ἀνάγκης, ἡμέρα ταλαιπωρίας καὶ ἀφανισμοῦ, ἡμέρα
and of-distress (a)-day of-wretchedness and of-destruction (a)-day
 σκότους καὶ γνόφου, ἡμέρα νεφέλης καὶ ὀμίχλης, ἡμέρα
of-darkness and of-gloom (a)-day of-cloud and of-mist (a)-day
 σάλπιγγος καὶ κραυγῆς· καὶ ἐκθλίψω τοὺς πονηροὺς, καὶ
of-trumpet and of-shout and I-will-afflict the wicked and
 πορεύονται ὡς τυφλοὶ, ὅτι τῷ Κυρίῳ ἐξήμαρτον· καὶ
they-will-walk as blind because against-the Lord they-sinned and
 τὸ ἀργύριον αὐτῶν καὶ τὸ χρυσίον οὐ μὴ δύνηται ἐξελεῖσθαι
the silver their and the gold not not will-be-able to-deliver
 αὐτοὺς ἐν ἡμέρᾳ ὀργῆς Κυρίου· ἐν πυρὶ γὰρ ζήλου
them in (the)-day of-wrath of-(the)-Lord in fire for of-jealousy
 αὐτοῦ καταναλωθήσεται πᾶσα ἡ γῆ, διότι συντέλειαν
his will-be-consumed all the earth because (an)-end
 ποιήσει ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν.»
be-will-make upon all those inhabiting the earth
 «Πρὸς τούτοις καὶ Δαυὶδ ὁ βασιλεὺς καὶ προφήτης
besides these(-things) also David the king and prophet
 βοᾷ· «Ὁ Θεὸς ἐμφανῶς ἥξει, ὁ Θεὸς ἡμῶν, καὶ οὐ
cries — God manifestly will-come — God our and not
 παρασιωπήσεται· πῦρ ἐνώπιον αὐτοῦ καυθήσεται, καὶ
will-keep-silence fire before him will-burn and
 κύκλῳ αὐτοῦ καταιγὶς σφοδρά· προσκαλέσεται τὸν οὐρανὸν
around him (a)-storm violent he-will-call the heaven

ἄνω καὶ τὴν γῆν, τοῦ διακρίναι τὸν λαὸν αὐτοῦ.» Καὶ
above and the earth of-the to-judge the people his and
 αὐθις «Ἀνάστα» φησὶν, «ὁ Θεὸς, κρῖνον τὴν γῆν, ὅτι
again arise he-says O God judge the earth for
 ἐνθύμιον ἀνθρώπου ἐξομολογήσεταιί σοι· καὶ σὺ ἀποδώσεις
(the)-thought of-man will-confess to-you and you will-render
 ἐκάστω κατὰ τὰ ἔργα αὐτοῦ.»
to-each according-to the works his

«Πολλὰ δὲ καὶ ἕτερα τοιαῦτα ὃ τε ψαλμωδὸς καὶ πάντες οἱ
many and also other such-things the both psalmist and all the
 προφήται τῷ θεῷ πνεύματι μνηθέντες περὶ τῆς μελλούσης
prophets by-the divine spirit initiated about the coming
 κρίσεως καὶ ἀνταποδόσεως ἐκήρυξαν· ὧν τοὺς λόγους
judgment and recompense proclaimed whose the words
 καὶ ὁ Σωτὴρ ἀσφαλέστατα βεβαιώσας, ἐδίδασκεν ἡμᾶς
also the Savior most-securely having-confirmed taught us
 πιστεῖν ἀνάστασιν νεκρῶν καὶ ἀνταπόδοσιν τῶν
to-believe (the)-resurrection of-(the)-dead and recompense of-the(-things)
 βεβιωμένων, ζωὴν τε ἀτελεύτητον τοῦ μέλλοντος αἰῶνος.»
lived life and endless of-the coming age

Ὁ δὲ Ἰωάσαφ, κατανύξεως πολλῆς ἐπὶ τούτοις πληρωθεὶς,
— and Ioasaph with-compunction much at these(-things) having-been-filled
 σύνδακρυς ὅλος ἦν. Καὶ φησὶ πρὸς τὸν γέροντα· «Πάντα
in-tears whole was and says to the old-man all-things
 μοι σαφῶς ἐγνώρισας, καὶ ἀσφαλῶς διεξῆλθες τὴν
to-me clearly you-made-known and securely you-went-through the
 φρικτὴν ταύτην καὶ θαυμαστὴν διήγησιν. Τούτων οὖν
dread this and wonderful narrative these(-things) then
 προκειμένων ἡμῖν, τί χρὴ ποιεῖν, τοῦ ἐκφυγεῖν τὰς
lying-before us what must-one do of-the to-escape the

ἡτοιμασμέναις τοῖς ἁμαρτωλοῖς κολάσεις, καὶ ἀξιωθῆναι
 prepared for-the sinners punishments and to-be-deemed-worthy
 τῆς χαρᾶς τῶν δικαίων;»

of-the joy of-the just

Καὶ ὁ Βαρλαὰμ ἀπεκρίνατο· «Γέγραπται ὅτι διδάσκοντός
 and — Barlaam answered it-is-written that teaching

ποτε τοῦ Πέτρου τὸν λαὸν, ὃς καὶ κορυφαῖος ἐκλήθη τῶν
 once — Peter the people who also chief was-called of-the

ἀποστόλων, κατενύγησαν τῇ καρδίᾳ, καθάπερ καὶ σὺ
 apostles they-were-pierced in-the heart as also you

σήμερον, καὶ, εἰπόντων αὐτῶν «Τί ποιήσομεν»; ὁ Πέτρος
 today and having-said they what shall-we-do — Peter

ἔφη πρὸς αὐτούς· «Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος
 said to them repent and let-be-baptized each

ὑμῶν εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεὰν
 of-you for remission of-sins and you-will-receive the gift

τοῦ Ἁγίου Πνεύματος· ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ
 of-the Holy Spirit to-you for is the promise and

τοῖς τέκνοις ὑμῶν καὶ πᾶσι τοῖς εἰς μακρὰν ὅσους ἂν
 to-the children your and to-all those at (a)-distance as-many-as —

προκαλέσεται Κύριος ὁ θεὸς ἡμῶν.» Ἴδου οὖν καὶ ἐπὶ
 may-call (the)-Lord — God our behold then also upon

σὲ ἐξέχεε τὸ πλούσιον ἔλεος αὐτοῦ, καὶ προσεκαλέσατό
 you he-poured-out the rich mercy his and called

σε, τὸν μακρὰν αὐτοῦ τῇ γνώμῃ ὑπάρχοντα καὶ
 you the(-one) far from-him in-the mind being and

ἀλλοτρίοις λατρεύοντα οὐ θεοῖς, ἀλλὰ δαίμοσιν ὀλεθρίοις
 to-alien serving not gods but to-demons destructive

καὶ ξοάνους κωφοῖς καὶ ἀναισθητοῖς. Διὸ καὶ πρὸ
 and to-images dumb and senseless wherefore also before

πάντων πρόσελθε τῷ κεκληκότι, παρ' οὗ λήψῃ

all approach the(-one) having-called from whom you-will-receive

τῶν ὁρωμένων καὶ τῶν ἀοράτων ἀψευδῇ τὴν γνώσιν. Εἰ
of-the seen(-things) and of-the invisible unlying the knowledge if
 δὲ μετὰ τὸ κληθῆναι οὐ θέλεις ἢ βραδύνεις, δικαίᾳ Θεοῦ
and after the to-be-called not you-wish or you-delay by-just of-God
 κρίσει ἀπόκληρος ἔσῃ, τῷ μὴ θελῆσαι μὴ θεληθεῖς·
judgment disinherited you-will-be by-the not to-wish not having-been-wished
 οὕτω γὰρ καὶ ὁ αὐτὸς ἀπόστολος Πέτρος πρὸς τινα τῶν
thus for also the same apostle Peter to some of-the
 μαθητῶν λελάληκεν. Ἐγὼ δὲ πιστεύω ὅτι καὶ ὑπήκουσας
disciples has-spoken I and believe that also you-bearkened
 τῆς κλήσεως, καὶ ἔτι τρανότερον ὑπακούσας ἀρεῖς
to-the calling and still more-clearly having-bearkened you-will-take-up
 τὸν σταυρὸν καὶ ἀκολουθήσεις τῷ καλοῦντί σε Θεῷ καὶ
the cross and you-will-follow — calling you to-God and
 δεσπότη, ὃς προσκαλεῖταί σε ἀπὸ θανάτου εἰς ζωὴν
master who calls you from death to life
 καὶ ἀπὸ σκότους εἰς φῶς. Τῷ ὄντι γὰρ ἡ τοῦ Θεοῦ
and from darkness to light in-the reality for the — of-God
 ἄγνοια σκότος ἐστὶ καὶ θάνατος ψυχῆς, καὶ τὸ δουλεύειν
ignorance darkness is and death of-soul and the to-serve
 εἰδώλοις ἐπ' ὀλέθρῳ τῆς φύσεως πάσης μοι δοκεῖ εἶναι
idols for destruction of-the nature all to-me seems to-be
 ἀναισθησίας καὶ ἀφροσύνης ἐπέκεινα.»
of-senselessness and folly beyond

Barlaam likens idolaters to a fowler who freed a nightingale for three precepts, then broke them all for a pearl the bird said it held, larger than an ostrich egg. So men worship the work of their hands. The Lord calls Ioasaph to the one God, Father, Son, and Spirit: if he believes and is baptized he will be saved, and if not, his soul will go down to Hades and to the fire of gehenna.

«Οὓς τίνι ὁμοιώσω, καὶ ποταπὴν σοι εἰκόνα τῆς τούτων
whom to-what shall-I-likened and what-kind to-you image of-the their
 ἀβελτηρίας παραστήσω; Ἀλλὰ σοι παραθήσω ὑπόδειγμα
silliness shall-I-present but to-you I-will-set-before (an)-example
 παρὰ τινος ἀνδρὸς σοφωτάτου λεχθὲν πρὸς με.»
by some man most-wise spoken to me
 «Ἐλεγε γὰρ ὅτι ὅμοιοι εἰσὶν οἱ τῶν εἰδώλων προσκυνηταὶ
he-said for that like are the of-the idols worshippers
 ἀνθρώπων· ἰξευτῇ, ὃς κατέσχευεν ἐν τῶν σμικροτάτων
to-(a)-man fowler who caught one of-the smallest
 στρουθίων· ἀηδόνα τοῦτο καλοῦσι. Λαβὼν δὲ μάχαιραν
birds (a)-nightingale this they-call having-taken and (a)-knife
 τοῦ σφάζειν αὐτὸ καὶ φαγεῖν, ἐδόθη τῇ ἀηδονί φωνὴ
of-the to-slaughter it and to-eat was-given to-the nightingale (a)-voice
 ἔναρθρος. Καὶ φησὶ πρὸς τὸν ἰξευτήν· «Τί σοι ὄφελος,
articulate and it-says to the fowler what to-you (the)-profit
 ἀνθρώπε, τῆς ἐμῆς σφαγῆς; οὐ δύνησιν γὰρ δι' ἐμοῦ
man of-the my slaughter not you-will-be-able for through me
 τὴν σὴν ἐμπλήσαι γαστέρα. Ἀλλ' εἴ με τῶν δεσμῶν
the your to-fill belly but if me from-the bonds
 ἐλευθερώσεις, δώσω σοι ἐντολὰς τρεῖς, αἷς φυλάττων
you-free I-will-give you commandments three which keeping
 μεγάλα παρ' ὅλην σου τὴν ζωὴν ὠφεληθήσῃ.» Ὁ δὲ,
greatly through whole your the life you-will-be-profitd he and

θαμβηθεῖς τῇ ταύτης λαλιᾷ, ἐπηγγείλατο, εἰ καινόν
astonished at-the its speech promised if new
 τι παρ' αὐτῆς ἀκούσειε, θᾶπτον ἐλευθερώσαι τῆς
anything from it he-should-hear quickly to-free(-it) from-the
 κατοχῆς. Ἐπιστραφεῖσα δὲ ἡ ἀηδὼν λέγει τῷ ἀνθρώπῳ·
captivity having-turned and the nightingale says to-the man
 «Μηδέποτε τινος τῶν ἀνεφίκτων ἐπιχειρήσης ἐφικέσθαι,
never any of-the unattainable(-things) attempt to-attain
 καὶ μὴ μεταμελοῦ ἐπὶ πράγματι παρελθόντι, καὶ ἄπιστον
and not regret over (a)-thing past and (an)-incredible
 ῥήμα πώποτε μὴ πιστεύσης. Ταύτας δὲ τὰς τρεῖς
word ever not believe these indeed the three
 ἐντολὰς φύλαττε, καὶ εὖ σοι γένηται.» Ἀγάμενος δὲ ὁ
commandments keep and well to-you may-it-be having-admired and the
 ἀνὴρ τὸ εὐσύνοπτον καὶ συνετὸν τῶν ῥημάτων, λύσας
man the concise and intelligent of-the words having-loosed
 αὐτὴν τῶν δεσμῶν κατὰ τοῦ ἀέρος ἔξαπέστειλεν. Ἡ
it from-the bonds into the air he-sent-off the
 οὖν ἀηδὼν θέλουσα μαθεῖν εἰ ἐπέγνω ὁ ἀνὴρ τῶν
then nightingale wishing to-learn if had-recognized the man of-the
 λεχθέντων αὐτῷ ῥημάτων τὴν δύναμιν καὶ εἰ ἐκαρπώσατό
spoken to-him words the power and if he-had-reaped
 τινὰ ὠφέλειαν, λέγει πρὸς αὐτὸν ἱπταμένη ἐν τῷ ἀέρι·
any profit says to him flying in the air
 «Φεῦ σου τῆς ἀβουλίας, ἄνθρωπε! ὅποῖον θησαυρὸν
alas your of-the folly man what-kind treasure
 σήμερον ἀπώλεσας! ὑπάρχει γὰρ ἐν τοῖς ἐγκάτοις μου
today you-lost there-is for in the entrails my
 μαργαρίτης, ὑπερέχων τῷ μεγέθει στρουθοκαμήλου ὠόν.»
(a)-pearl surpassing in-the size of-ostrich (the)-egg
 Ὡς οὖν ἤκουσε ταῦτα ὁ ἰξευτής, συνεχύθη τῇ λύπῃ
when then heard these(-things) the fowler he-was-confounded by-the grief

μεταμελόμενος ὅτι ἐξέφυγεν ἡ ἀηδὼν ἐκείνη τὰς χεῖρας
regretting that had-escaped the nightingale that the hands
 αὐτοῦ· καὶ, πειρώμενος αὐτὴς κατασχεῖν αὐτήν, εἶπε· «Δεῦρο
his and trying again to-catch it said come
 ἐν τῷ οἴκῳ μου, καὶ, φιλοφρονησάμενός σε καλῶς, ἐντίμως
into the house my and having-shown-kindness-to you well honorably
 ἐξαποστελῶ.» Ἡ δὲ ἀηδὼν ἔφη αὐτῷ· «Νῦν ἔγνω ἰσχυρῶς
I-will-send-off(-you) the and nightingale said to-him now I-know strongly
 ἀνοηταίνειν σε· δεξάμενος γὰρ τὰ λεχθέντα σοι
to-be-senseless you having-received for the(-things) said to-you
 προθύμως καὶ ἡδέως ἀκούσας, οὐδεμίαν ἐξ αὐτῶν ὠφέλειαν
eagerly and gladly having-heard no from them profit
 ἐπεκτήσω. Εἰπόν σοι μὴ μεταμελεῖσθαι ἐπὶ πράγματι
you-gained I-told you not to-regret over (a)-thing
 παρελθόντι· καὶ ἰδοὺ συνεχύθης τῇ λύπῃ ὅτι σου τὰς
past and behold you-were-confounded by-the grief that your the
 χεῖρας ἐξέφυγον, μεταμελόμενος ἐπὶ πράγματι παρελθόντι.
hands I-escaped regretting over (a)-thing past
 Ἐνετειλάμην σοι μὴ ἐπιχειρεῖν τῶν ἀνεφίκτων ἐφικέσθαι,
I-commanded you not to-attempt the unattainable(-things) to-attain
 καὶ πειρᾷ κατασχεῖν με, μὴ δυνάμενος τῆς ἐμῆς ἐφικέσθαι
and you-try to-catch me not being-able the my to-attain
 πορείας. Πρὸς τούτοις δὲ καὶ ἄπιστον ῥῆμα μὴ
course besides these(-things) and also (an)-incredible word not
 πιστεύειν σοι διετειλάμην· ἀλλ' ἰδοὺ ἐπίστευσας ὑπάρχειν
to-believe you I-charged but behold you-believed to-be
 ἐν τοῖς ἐγκάτοις μου μαργαρίτην ὑπερβαίνοντα τὸ μέτρον
in the entrails my (a)-pearl exceeding the measure
 τῆς ἡλικίας μου, καὶ οὐκ ἐφρόνησας συνιέναι ὅτι ὅλη
of-the size my and not you-were-wise to-understand that whole

ἐγὼ οὐκ ἐφικνοῦμαι τῷ μεγέθει τῶν τοῦ στρουθομήλου
I not attain to-the size of-the of-the ostrich
 ὠῶν, καὶ πῶς μαργαρίτην τοιοῦτον ἐχώρησα ἐν ἐμοί.»
eggs and how (a)-pearl such I-did-hold in me
 «Οὕτως οὖν ἀνοηταίνουσι καὶ οἱ πεποιθότες ἐπὶ τοῖς
thus then are-senseless also those having-trusted in the
 εἰδώλοις· εἰργάσαντο γὰρ ταῦτα ταῖς χερσὶν αὐτῶν, καὶ
idols they-made for these with-the hands their and
 προσκυνοῦσιν ἃ ἐποίησαν οἱ δάκτυλοι αὐτῶν, λέγοντες·
worship what made the fingers their saying
 «Οὗτοι οἱ πλαστοουργοὶ ἡμῶν.» Πῶς οὖν πλαστοουργοὺς τοὺς
these the makers our how then makers those
 ὑπ' αὐτῶν δημιουργηθέντας καὶ διαπλασθέντας νομίζουσιν;
by them created and formed do-they-think
 Ἀλλὰ καὶ τηροῦντες αὐτὰ ἐν ἀσφαλείᾳ, τοῦ μὴ ὑπὸ κλεπτῶν
but also keeping them in safety of-the not by thieves
 συληθῆναι, φύλακας ἀποκαλοῦνται τῆς σφῶν σωτηρίας· καὶ
to-be-robbed guardians they-call of-the their salvation and
 τοι γε πόσης ταῦτα ἀφροσύνης, καὶ τὸ μὴ γνώσκειν
yet at-least of-how-much these(-things) folly and the not to-know
 ὅτι, οὐκ ἐξαρκοῦντες ἑαυτοὺς φυλάσσειν καὶ βοηθεῖν, πῶς
that not sufficing themselves to-guard and to-help how
 ἄλλοις γένοιντο φύλακες καὶ σωτῆρες; «Τί γάρ» φησὶν
to-others might-they-become guardians and saviors why for he-says
 «ἐκζητοῦσι περὶ τῶν ζώντων τοὺς νεκρούς»; Κατακενοῦσι
do-they-seek about the living the dead they-squander
 χρήματα, στήλας τοῖς δαίμοσι καὶ ἀγάλματα ἐγείρειν, καὶ
money pillars to-the demons and statues to-raise and
 φληναφοῦσιν ἀγαθῶν παρόχους αὐτοὺς ὑπάρχειν, αἰτοῦντες
babble of-goods providers them to-be asking
 παρ' αὐτῶν λαβεῖν ἅπερ οὔτε πώποτε ἐκτήσαντο, οὔτε
from them to-receive what neither ever they-possessed nor

μὴν ἔτι κτήσονται. Διὸ γέγραπται· «Ὅμοιοι αὐτοῖς
indeed still will-possess wherefore it-is-written like them
 γένουιντο οἱ ποιῶντες αὐτὰ καὶ πάντες οἱ πεποιθότες ἐπ’
may-become those making them and all those having-trusted in
 αὐτοῖς· οἵτινες», φησί «μισθωσάμενοι χρυσοχόον, ἐποίησαν
them who he-says having-hired (a)-goldsmith made
 χειροποίητα, καὶ κύβαντες προσεκύνησαν αὐτοῖς. Αἴρουσιν
handmade(-things) and having-stooped worshiped them they-lift
 αὐτὰ ἐπὶ τῶν ὤμων καὶ πορεύονται· ἐὰν δὲ θῶσιν αὐτὰ
them on the shoulders and go if and they-set them
 ἐπὶ τοῦ τόπου, μενεῖ ἐν αὐτῷ, οὐ μὴ κινηθῇ. Καὶ
on the place it-will-remain in it not not it-will-be-moved and
 ὅς ἂν βοήσῃ πρὸς αὐτὰ, οὐ μὴ εἰσακούσῃ αὐτοῦ, ἀπὸ
whoever — cries to them not not it-will-hear him from
 κακῶν οὐ μὴ σώσῃ αὐτόν. Διὸ αἰσχύνθητε αἰσχύνην
evils not not it-will-save him wherefore be-ashamed (with)-shame
 αἰώνιον, οἱ πεποιθότες ἐπὶ τοῖς γλυπτοῖς, οἱ λέγοντες
eternal those having-trusted in the carved(-images) those saying
 τοῖς χωνευτοῖς· Ὑμεῖς ἐστέ θεοὶ ἡμῶν. Ἔθυσαν γάρ»
to-the molten(-images) you are gods our they-sacrificed for
 φησί «δαίμονις καὶ οὐ Θεῷ, θεοῖς οἷς οὐκ ᾔδεισαν οἱ
he-says to-demons and not to-God to-gods whom not knew the
 πατέρες αὐτῶν· καινοὶ καὶ πρόσφατοι ἦκασιν, ὅτι γενεὰ
fathers their new and recent have-come for (a)-generation
 ἐξεστραμμένη ἐστὶ καὶ οὐκ ἔστι πίστις ἐν αὐτοῖς.»
perverted it-is and not is faith in them
 «Ἐκ ταύτης οὖν τῆς πονηρᾶς γενεᾶς καὶ ἀπίστου
from this then the evil generation and faithless
 προσκαλεῖταί σε Κύριος, λέγων σοι· «Ἐξελθε ἐκ μέσου
calls you (the)-Lord saying to-you come-out from (the)-midst
 αὐτῶν καὶ ἀφορίσθητι, καὶ ἀκαθάρτου μὴ ἅψῃ, ἀλλὰ σώθητι
their and be-separated and (the)-unclean not touch but be-saved

ἐκ τῆς γενεᾶς τῆς σκολιᾶς ταύτης· ἀνάστηθι καὶ πορεύου,
from the generation the crooked this arise and go
 ὅτι οὐκ ἔστι σοι αὕτη ἀνάπαυσις· ἡ γὰρ πολυαρχία
for not is to-you this rest the for rule-of-many
 τῶν παρ' ὑμῖν θεῶν καὶ ἄτακτον καὶ στασιῶδες καὶ
of-the among you gods (is)-both disorderly and factious and
 παντελῶς ἀνύπαρκτον.» Ἡμῖν δὲ οὐχ οὕτως ἐστίν, οὐδὲ
wholly nonexistent to-us but not thus it-is nor
 πολλοὶ θεοὶ καὶ κύριοι· ἀλλ' εἷς θεὸς ὁ πατὴρ, ἐξ οὗ
many gods and lords but one God the father from whom
 τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς κύριος Ἰησοῦς
the all(-things) and we to him and one Lord Jesus
 Χριστὸς, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ, «ὅς
Christ through whom the all(-things) and we through him who
 ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος ἀπάσης
is (the)-image — of-God the invisible firstborn of-all
 τῆς κτίσεως» καὶ πάντων τῶν αἰώνων, «ὅτι ἐν αὐτῷ
the creation and of-all the ages for in him
 ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ
were-created the all(-things) the(-things) in the heavens and the(-things)
 ἐπὶ τῆς γῆς, τὰ ὀρατὰ καὶ τὰ ἀόρατα, εἴτε Θρόνοι, εἴτε
on the earth the visible and the invisible whether Thrones or
 Κυριότητες, εἴτε Ἀρχαὶ, εἴτε Ἐξουσίαι· τὰ πάντα δι'
Dominions or Principalities or Powers the all(-things) through
 αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ
him came-to-be and without him came-to-be not-even one(-thing) which
 γέγονε»· καὶ ἐν Πνεῦμα Ἁγίον, ἐν ᾧ τὰ πάντα, τὸ
has-come-to-be and one Spirit Holy in whom the all(-things) the
 κύριον καὶ ζωοποιόν, θεὸν καὶ θεοποιούν, πνεῦμα ἀγαθόν,
lordly and life-giving God and deifying spirit good
 πνεῦμα εὐθές, πνεῦμα παράκλητον, πνεῦμα υἰοθεσίας.
spirit right spirit comforter spirit of-adoption

Τούτων θεὸς μὲν ἕκαστον καθ' ἑαυτὸ θεωρούμενον, ὡς ὁ
of-these God indeed each by itself contemplated as the
 Πατὴρ καὶ ὁ Υἱὸς, ὡς ὁ Υἱὸς καὶ τὸ Πνεῦμα τὸ Ἅγιον·
Father and the Son as the Son and the Spirit the Holy
 εἷς δὲ θεὸς ἐν τρισὶ, μία φύσις, μία βασιλεία, μία δύναμις,
one and God in three one nature one kingdom one power
 μία δόξα, μία οὐσία, διαιρετὴ ταῖς ὑποστάσεσι καὶ μόνον.
one glory one essence divisible by-the hypostases and only
 Εἷς γὰρ ὁ Πατὴρ, ᾧ καὶ ἴδιον ἡ ἀγεννησία· εἷς δὲ
one for the Father to-whom also proper the unbegottenness one and
 ὁ μονογενὴς Υἱὸς, καὶ ἴδιον αὐτῷ ἡ γέννησις· ἐν δὲ
the only-begotten Son and proper to-him the begetting one and
 τὸ Ἅγιον Πνεῦμα, καὶ ἴδιον αὐτῷ ἡ ἐκπόρευσις. Οὕτω
the Holy Spirit and proper to-it the procession thus
 γὰρ ἡμεῖς, ἐκ φωτὸς τοῦ Πατρὸς φῶς περιλαμφθέντες
for we by light of-the Father light having-been-illuminated
 τὸν Υἱὸν ἐν φωτὶ τῷ Ἁγίῳ Πνεύματι, μίαν δοξάζομεν
the Son in light the Holy Spirit one glorify
 θεότητα ἐν τρισὶν ὑποστάσεσι· καὶ αὐτὸς ἐστὶν ἀληθινὸς
godhead in three hypostases and he is true
 καὶ μόνος Θεός, ὁ ἐν Τριάδι γνωσκόμενος, «ὅτι ἐξ
and only God the(-one) in Trinity known for from
 αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα.»
him and through him and to him the all(-things)
 «Τούτου τῇ χάριτι τὰ κατὰ σέ γνοὺς καὶ γὰρ,
of-this-one by-the grace the(-things) about you having-known also-I
 ἀπεστάλην διδάξαι σε ἃ μεμάθηκα καὶ τετήρηκα ἐξ
was-sent to-teach you what I-have-learned and kept from
 ἀρχῆς εἰς τήνδε τὴν πολιάν. Εἰ οὖν πιστεύσεις καὶ
(the)-beginning to this the gray-hair if then you-believe and
 βαπτισθῇς, σωθήσῃ· εἰ δὲ ἀπιστήσῃς, κατακριθήσῃ.
are-baptized you-will-be-saved if but you-disbelieve you-will-be-condemned

Ταῦτα γὰρ ἃ σήμερον ὁρᾷς καὶ οἷς σεμνύνῃ, ἥ
these(-things) for which today you-see and in-which you-pride-yourself the
 τε δόξα καὶ τρυφή καὶ ὁ πλοῦτος καὶ πᾶσα ἡ τοῦ βίου
both glory and luxury and the wealth and all the of-the life
 ἀπάτη, ὅσον οὐπω παρέρχεται, ἐκβαλοῦσι δέ σε καὶ μὴ
deceit as-much not-yet passes-away they-will-cast-out and you even not
 βουλόμενον ἐντεῦθεν. Καὶ τὸ μὲν σῶμα κατακλεισθήσεται
wishing from-here and the indeed body will-be-shut-up
 σμικροτάτῳ μνήματι μονώτατον καταλειφθὲν, πάσης τε
in-smallest tomb all-alone left of-all and
 ἀποστερηθὲν φίλων καὶ συγγενῶν ἐταιρείας· οἰχήσεται
deprived of-friends and kinsmen of-company will-depart
 δὲ τὰ τερπνὰ τοῦ κόσμου, καὶ πολλὴ ἀηδία καὶ
and the delights of-the world and much unpleasantness and
 δυσώδης φθορὰ, ἀντὶ τῆς νυνὶ καλλονῆς καὶ εὐσμίας,
foul-smelling corruption instead-of the present beauty and fragrance
 περιχυθήσεται· τὴν δὲ ψυχὴν σου βαλοῦσιν ἐν τοῖς
will-be-poured-around the and soul your they-will-cast in the
 καταχθονίοις τῆς γῆς, ἐν τῇ καταδίκη τοῦ ᾗδου, ἕως τῆς
underground(-places) of-the earth in the condemnation — of-Hades until the
 τελευταίας ἀναστάσεως, ἡνίκα πάλιν ἀπολαβοῦσα ἡ ψυχὴ
last resurrection when again having-received the soul
 τὸ ἑαυτῆς σῶμα ἐκριφήσεται ἐκ προσώπου Κυρίου, καὶ
the its-own body will-be-cast-out from (the)-face of-(the)-Lord and
 παραδοθήσεται πυρὶ γεέννης ἀτελεύτητα φλογίζούσης.»
will-be-banded-over to-fire of-gebenna endlessly blazing
 «Ταῦτά σοι συμβήσεται καὶ πολλῶ τούτων χείρονα, εἰ
these(-things) to-you will-happen and much than-these worse if
 ἐμμένῃς τῇ ἀπιστίᾳ.»
you-remain in-the unbelief

«Εἰ δὲ προθύμως ὑπακούσεις τῷ καλοῦντί σε εἰς
 if but eagerly you-hearken to-the(-one) calling you to
 σωτηρίαν, καὶ, προσδραμὼν αὐτῷ πόθῳ καὶ χαρᾷ,
 salvation and having-run to-him with-longing and joy
 τῷ φωτὶ αὐτοῦ σημειωθήσῃ, καὶ ἀμεταστρεπτὶ αὐτῷ
 with-the light his you-will-be-marked and without-turning-back him
 ἀκολουθήσεις, πάντα μὲν ἀπαρνησάμενος, αὐτῷ δὲ μόνῳ
 will-follow all(-things) indeed having-renounced to-him and alone
 κεκολλημένος, ὁποίας τεύξῃ ἀσφαλείας καὶ εὐφροσύνης
 joined of-what-kind you-will-obtain security and gladness
 ἄκουσον· «Ἐὰν κάθῃ, ἄφοβος ἔσῃ· ἐὰν δὲ καθεύδῃς,
 hear if you-sit fearless you-will-be if and you-sleep
 ἡδέως ὑπνώσεις, καὶ οὐ φοβηθήσῃ πτόησιν ἐπελθοῦσαν,
 sweetly you-will-sleep and not you-will-fear terror coming-on
 οὐδὲ ὀρμὰς τῶν ἀσεβῶν δαιμόνων ἐπερχομένης»· ἀλλὰ
 nor onsets of-the impious demons coming-upon but
 πορεύῃ πεποιθὼς ὡς λέων, καὶ ζήσῃ «μετ' εὐφροσύνης καὶ
 you-will-go trusting as (a)-lion and will-live with gladness and
 ἀγαλλιάματος αἰωνίου· ἐπὶ γὰρ τῆς κεφαλῆς σου ἀγαλλιάσεις
 exultation eternal upon for the head your exultation
 καὶ αἶνεσις, καὶ εὐφροσύνη καταλήψεται σε· ἔνθα ἀπέδρα
 and praise and gladness will-overtake you where fled
 ὀδύνη, λύπη καὶ στεναγμός· τότε ραγήσεται πρῶϊμον τὸ φῶς
 pain grief and groaning then will-break-forth early the light
 σου, καὶ τὰ ἰάματά σου ταχὺ ἀνατελεῖ, καὶ προπορεύσεται
 your and the healings your quickly will-spring-up and will-go-before
 ἔμπροσθέν σου ἢ δικαιοσύνη σου, καὶ ἢ δόξα τοῦ Θεοῦ
 before you the righteousness your and the glory — of-God
 περιστελεῖ σε· τότε βοήσῃ, καὶ ὁ Θεὸς εἰσακούσεται
 will-wrap-around you then you-will-cry and — God will-hearken-to
 σου· ἔτι λαλοῦντός σου ἔρεῖ· Ἴδου πάρεμι· ἐγὼ γάρ εἰμι
 you still speaking you he-will-say behold I-am-here I for am

ὁ ἐξαλείφων τὰς ἀνομίας σου καὶ οὐ μνησθῶ· σὺ
the(-one) blotting-out the lawlessnesses your and not I-will-remember(-them) you
 δὲ μνήσθητι καὶ κριθῶμεν· λέγε σὺ τὰς ἀνομίας σου, ἵνα
and remember and let-us-be-judged tell you the lawlessnesses your that
 δικαιωθῇς. Καὶ ἐὰν ᾧσιν αἱ ἁμαρτίαι σου ὡς φοινικοῦν,
you-may-be-justified and if they-be the sins your as scarlet
 ὡς χιόνα λευκανῶ· ἐὰν δὲ ᾧσιν ὡς κόκκινον, ὡς ἔριον
as snow I-will-whiten(-them) if and they-be as crimson as wool
 λευκανῶ.» Τὸ γὰρ στόμα Κυρίου ἐλάλησε ταῦτα.»
I-will-whiten(-them) the for mouth of-(the)-Lord spoke these(-things)

XIV · THE COMMANDMENTS

Ioasaph believes, hates idols, and asks whether faith and baptism suffice. Barlaam says the baptized must shun sin and build works on faith, since faith without works is dead, and he sets Paul's works of the flesh against the fruit of the spirit. A soul that returns to sin takes in seven worse spirits, and baptism is not given twice. Christ bade the apostles teach all he commanded: the beatitudes, anger and lust judged in the heart, no oaths, the other cheek, love of enemies, treasure in heaven, no anxiety for the morrow, the narrow gate, and love of Christ above parents and children.

Λέγει πρὸς αὐτὸν ὁ Ἰωάσαφ· «Πάντα σου τὰ ῥήματα
says to him — Ioasaph all your the words
 καλὰ καὶ θαυμαστά εἰσι, κἀγὼ ἐπίστευσα καὶ πιστεύω,
good and wonderful are and-I believed and believe
 πᾶσαν μὲν εἰδωλολατρείαν ἀπὸ καρδίας μισήσας· καὶ, πρὶν
all indeed idolatry from (the)-heart having-hated and before
 τοῦ εἰσελθεῖν γάρ σε πρὸς με, πλαγίως πως καὶ διστάζων
the to-come for you to me obliquely somehow and doubting
 πρὸς ταύτην διέκειτό μου ἡ ψυχὴ· νυνὶ δὲ τέλειον μῖσος
toward it was-disposed my the soul now and perfect hatred

ἐμίσησα, μαθὼν παρὰ σοῦ τὴν ματαιότητα τούτων καὶ
I-hated having-learned from you the vanity of-these and
 τὴν ἀφροσύνην τῶν αὐτοῖς λατρεόντων. Ποθῶ δὲ τοῦ
the folly of-those them serving I-long and of-the
 ἀληθινοῦ Θεοῦ δοῦλος γενέσθαι, εἴπερ οὐκ ἀπόσεταιί με
true God (a)-servant to-become if-indeed not he-will-thrust-away me
 τὸν ἀνάξιον διὰ τὰς ἐμὰς ἀνομίας, ἀλλὰ συγχωρήσει μοι
the unworthy because-of the my lawlessnesses but will-forgive me
 πάντα, φιλόανθρωπος ὢν καὶ εὖσπλαγχνος, καθὰ διδάσκεις,
all loving-mankind being and compassionate as you-teach
 καὶ ἀξιώσει με δοῦλον αὐτοῦ γενέσθαι. Ἦδη οὖν ἐτοίμως
and will-deem-worthy me (a)-servant his to-become already then ready
 ἔχω καὶ τὸ βάπτισμα δέξασθαι, καὶ πάντα ὅσα εἶπης
I-am also the baptism to-receive and all as-much-as you-tell
 μοι φυλάξαι. Τί δὲ χρή με ποιεῖν μετὰ τὸ βάπτισμα; καὶ
me to-keep what and must me do after the baptism and
 εἰ ἀρκεῖ τοῦτο μόνον πρὸς σωτηρίαν, τὸ πιστεῦσαι καὶ
if suffices this alone for salvation the to-believe and
 βαπτισθῆναι, ἢ καὶ ἄλλα τινα δεῖ προστιθέναι;»
to-be-baptized or also other some(-things) must-one add
 Καὶ φησὶ πρὸς αὐτὸν ὁ Βαρλαάμ· «Ἄκουσον τί δεῖ
and says to him — Barlaam hear what must-one
 ποιεῖν μετὰ τὸ βάπτισμα· πάσης μὲν ἀμαρτίας καὶ
do after the baptism from-every indeed sin and
 παντὸς πάθους ἀπέχεσθαι, ἐποικοδομεῖν δὲ ἐπὶ τῷ θεμελίῳ
every passion to-abstain to-build and on the foundation
 τῆς ὀρθοδόξου πίστεως τὴν τῶν ἀρετῶν ἐργασίαν, ἐπειδὴ
of-the orthodox faith the of-the virtues working since
 πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν, ὥσπερ καὶ ἔργα
faith without the works dead is as also works
 πίστεως δίχα. Φησὶ γὰρ ὁ Ἀπόστολος· «Ἐν πνεύματι
faith without says for the Apostle in spirit

περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε· φανερὰ
 walk and (the)-desire of-flesh not not you-will-fulfill manifest
 δέ ἐστι τὰ ἔργα τῆς σαρκὸς ἅτινά ἐστι, μοιχεῖαι, πορνείαι,
 and are the works of-the flesh which are adulteries fornications
 ἀκαθαρσαί, ἀσέλγεια, εἰδωλολατρίαι, φαρμακεῖαι, ἔχθραι,
 uncleannesses licentiousnesses idolatries sorceries enmities
 ἔρεις, ζῆλοι, θυμοὶ, ἐρίθειαι, διχοστασίαι, αἵρέσεις, φθόνοι,
 strifes jealousies angers rivalries dissensions heresies envies
 φόνοι, φιλαργυρίαι, λοιδορίαι, φιληδοναί, μέθαι, κῶμοι,
 murders loves-of-money slanders loves-of-pleasure drunkennesses revels
 ὑπερηφανία, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω
 arrogances and the(-things) like these which I-tell-beforehand
 ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες
 you as also I-said-before that those the such-things practicing
 βασιλείαν Θεοῦ οὐ κληρονομήσουσιν· ὁ δὲ καρπὸς
 (the)-kingdom of-God not will-inherit the and fruit
 τοῦ πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία,
 of-the spirit is love joy peace long-suffering
 χρηστότης, ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια»,
 kindness goodness faith meekness self-control
 ἁγιασμός ψυχῆς καὶ σώματος, ταπείνωσις καρδίας
 sanctification of-soul and body humility of-heart
 καὶ συντριβὴ, ἐλεημοσύνη, ἀμνησικακία, φιλανθρωπία,
 and contrition almsgiving freedom-from-grudges love-for-mankind
 ἀγρυπνία, μετάνοια ἀκριβῆς πάντων τῶν προγεγονότων
 vigilance repentance exact of-all the former
 σφαλμάτων, δάκρυον κατανύξεως, πένθος ὑπὲρ τε τῶν
 faults (the)-tear of-compunction mourning for both the
 ἰδίων ἁμαρτιῶν καὶ τῶν τοῦ πλησίον, καὶ τὰ τούτοις
 own sins and those of-the neighbor and the(-things) to-these
 ὅμοια, ἅτινα, ὥσπερ τινὲς βαθμίδες καὶ κλίμακες ἀλλήλων
 like which as some steps and ladders one-another

ἐχόμεναι καὶ ὑπ' ἀλλήλων συγκροτούμεναι, εἰς οὐρανὸν
holding and by one-another bound-together to heaven

τὴν ψυχὴν ἀναφέρουσιν.»

the soul carry-up

«Ἴδου τούτων ἐντετάλμεθα μετὰ τὸ βάπτισμα

behold these we-have-been-commanded after the baptism

ἀντέχεσθαι, τῶν δ' ἐναντίων ἀπέχεσθαι. Εἰ δὲ μετὰ

to-hold-to from-the and contrary(-things) to-abstain if and after

τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, τῶν προτέρων

the to-receive the knowledge of-the truth the former

αἰθῆς ἐπιλαβόμεθα νεκρῶν ἔργων, καὶ ὡς κύων ἐπὶ

again we-take-hold-of dead works and as (a)-dog to

τὸν ἴδιον ἔμετον ἐπιστρέψομεν, συμβήσεται ἡμῖν τὸ

the own vomit we-return will-happen to-us the(-thing)

ὑπὸ τοῦ Κυρίου εἰρημένον· «Ὅταν» γὰρ, φησί, «τὸ

by the Lord said when for he-says the

ἀκάθαρτον Πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου» (τῇ χάριτι

unclean Spirit goes-out from the man by-the grace

δηλαδὴ τοῦ βαπτίσματος), «διέρχεται δι' ἀνύδρων

namely of-the baptism it-passes through waterless

τόπων, ζητοῦν ἀνάπαυσιν», καὶ οὐχ εὕρισκει· μὴ φέρον

places seeking rest and not finds not bearing

δὲ ἐπὶ πολὺ ἄοικον καὶ ἀνέστιον περιπλανᾶσθαι, «λέγει·

and for long homeless and heartless to-wander it-says

Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ, ἐλθὼν,

I-will-return to the house my whence I-came-out and having-come

εὕρισκει σεσαρωμένον καὶ κεκοσμημένον», κενὸν δὲ καὶ

it-finds swept and adorned empty but and

σχολάζοντα, μὴ ὑποδεξάμενον τὴν ἐργασίαν τῆς χάριτος,

idle not having-received the working of-the grace

μηδὲ πληρώσαντα ἑαυτὸν τῷ πλούτῳ τῶν ἀρετῶν.

nor having-filled itself with-the wealth of-the virtues

«Τότε πορεύεται καὶ λαμβάνει μεθ' ἑαυτοῦ ἕτερα ἑπτὰ
then it-goes and takes with itself other seven
 Πνεύματα πονηρότερα ἑαυτοῦ· καὶ εἰσελθόντα κατοικεῖ ἐκεῖ·
Spirits more-wicked than-itself and having-entered dwell there
 καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν
and become the last(-things) of-the man that worse than-the
 πρώτων.» Τὸ γὰρ βάπτισμα τῶν μὲν προημαρτημένων
first the for baptism of-the indeed previously-committed
 πάντων τὰ χειρόγραφα, τῷ ὕδατι ἐνθάπτον, παντελεῖ
all the handwritings in-the water burying to-complete
 ἀφανισμῷ παραδίδωσι, καὶ εἰς τὸ ἐξῆς τείχος ἡμῖν ἐστίν
obliteration hands-over and for the following (a)-wall to-us is
 ἀσφαλὲς καὶ προπύργιον καὶ ὄπλον κραταῖον εἰς τὴν τοῦ
secure and bulwark and weapon mighty against the of-the
 ἐχθροῦ παράταξιν· οὐ μὴν δὲ ἀναιρεῖ τὸ αὐτεξούσιον,
enemy battle-array not indeed and it-does-abolish the self-determination
 οὔτε τῶν μετὰ τὸ βάπτισμα ἀμαρτανομένων ἔχει
nor for-the(-sins) after the baptism committed it-has
 συγχώρησιν, οὔτε δευτέρας κολυμβήθρας κατὰδυσιν. Ἐν
forgiveness nor of-(a)-second font immersion one
 γὰρ ὁμολογοῦμεν βάπτισμα· καὶ χρὴ πάσῃ φυλακῇ
for we-confess baptism and one-must with-all watchfulness
 τηρεῖν ἑαυτοὺς, μὴ δευτέροις ἐμπεσεῖν μολυσμοῖς, ἀλλὰ
keep ourselves not into-second to-fall defilements but
 τῶν ἐντολῶν ἐπιλαβέσθαι τοῦ Κυρίου. Εἰπὼν γὰρ πρὸς
the commandments to-lay-hold-of of-the Lord having-said for to
 τοὺς Ἀποστόλους, «Πορευθέντες μαθητεύσατε πάντα τὰ
the Apostles having-gone make-disciples-of all the
 ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ
nations baptizing them into the name of-the Father and
 τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος», οὐ μέχρι τούτου
of-the Son and of-the Holy Spirit not up-to this

ἔστη· ἀλλὰ προσέθετο, «διδάσκοντες αὐτοὺς τηρεῖν πάντα
be-stopped but added teaching them to-keep all

ὅσα ἐνετειλάμην ὑμῖν.»

as-much-as I-commanded you

«Ἐνετείλατο δὲ πτωχοὺς μὲν εἶναι τῷ πνεύματι,
be-commanded and poor indeed to-be in-the spirit

οὓς μακαρίζει καὶ τῆς βασιλείας τῶν οὐρανῶν ἀξίους
whom be-calls-blessed and of-the kingdom of-the heavens worthy

ἀποκαλεῖ. Εἴτα πενθεῖν ἐν τῷ παρόντι ὑποτίθεται βίω, ἵνα
calls then to-mourn in the present he-suggests life that

τῆς μελλούσης παρακλήσεως ἀξιωθῶμεν, πραεῖς τε
of-the coming consolation we-may-be-deemed-worthy meek both

εἶναι καὶ ἀεὶ πεινῶντας καὶ διψῶντας τὴν δικαιοσύνην,
to-be and always hungering and thirsting(-for) the righteousness

ἐλεήμονάς τε καὶ εὐμεταδότους, οἰκτίρμονας καὶ συμπαθεῖς,
merciful both and generous compassionate and sympathetic

καθαροὺς τῇ καρδίᾳ, ἀπεχομένους ἀπὸ παντὸς μολυσμοῦ
pure in-the heart abstaining from every defilement

σαρκὸς καὶ πνεύματος, εἰρηνοποιοὺς πρὸς τε τοὺς πλησίον
of-flesh and spirit peacemakers toward both the neighbors

καὶ πρὸς τὴν ἑαυτῶν ψυχὴν, ὑποτάξαντας δηλονότι τὸ
and toward the own soul having-subjected namely the

χειρὸν τῷ κρείττονι καὶ τὸν μεταξὺ αὐτῶν διηνεκὴ πόλεμον
worse to-the better and the between them perpetual war

ὀρθῇ κρίσει εἰρηνοποιήσαντας, ὑπομένειν τε πάντα διωγμὸν
by-right judgment having-made-peace to-endure and every persecution

καὶ πᾶσαν θλίψιν καὶ ὀνειδισμόν, ἕνεκεν δικαιοσύνης
and every affliction and reproach for-the-sake-of righteousness

ὑπὲρ τοῦ ὀνόματος αὐτοῦ ἡμῖν ἐπαγόμενον, ἵνα τῆς αἰωνίου
for the name his on-us brought that of-the eternal

χαρᾶς ἐν τῇ λαμπρᾷ τῶν δώρων διανομῇ ἀξιωθῶμεν.»

joy in the splendid of-the gifts distribution we-may-be-deemed-worthy

«Ἀλλὰ καὶ ἐν τῷ κόσμῳ οὕτως παρακελεύεται λάμπειν
but also in the world thus he-commands to-shine
 τὸ φῶς ἡμῶν ἔμπροσθεν τῶν ἀνθρώπων «ὅπως ἴδωσι»
the light our before the men that they-may-see
 φησί, «τὰ καλὰ ἔργα ὑμῶν, καὶ δοξάσωσι τὸν πατέρα
he-says the good works your and may-glorify the father
 ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.» Ὁ μὲν γὰρ τοῦ
your the(-one) in the heavens the indeed for —
 Μωσέως νόμος, ὁ πάλαι δοθεὶς τοῖς Ἰσραηλίταις,
of-Moses law the(-one) of-old given to-the Israelites
 «Οὐ φονεύσεις», λέγει, «οὐ μοιχεύσεις, οὐ κλέψεις,
not you-shall-murder says not you-shall-commit-adultery not you-shall-steal
 οὐ ψευδομαρτυρήσεις»· ὁ δὲ Χριστὸς φησὶν, «ὅτι πᾶς
not you-shall-bear-false-witness — and Christ says that every(-one)
 ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος
the(-one) being-angry with-the brother his without-cause liable
 ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ, μωρὲ, ἔνοχος ἔσται
will-be to-the judgment who and — says fool liable will-be
 εἰς τὴν γέενναν τοῦ πυρός»· καὶ ὅτι, «ἐὰν προσφέρῃς τὸ
to the gehenna of-the fire and that if you-offer the
 δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κακεὶ μνησθῇς ὅτι ὁ
gift your at the altar and-there you-remember that the
 ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν
brother your has something against you leave there the gift
 σου ἐπὶ τὸ θυσιαστήριον, καὶ ἀπελθὼν πρῶτον διαλλάγηθι
your before the altar and having-gone first be-reconciled
 τῷ ἀδελφῷ σου»· καὶ «ὅτι πᾶς ὁ ἐμβλέπων
to-the brother your and that every(-one) the(-one) looking-at
 γυναῖκα πρὸς τὸ ἐπιθυμῆσαι, ἤδη ἐμοίχευσεν αὐτήν
(a)-woman for the to-desire(-her) already committed-adultery-with her
 ἐν τῇ καρδίᾳ αὐτοῦ»· τὸν μολυσμὸν τῆς ψυχῆς καὶ τὴν
in the heart his the defilement of-the soul and the

τοῦ πάθους συγκατάθεσιν μοιχείαν καλέσας. Ἀλλὰ καὶ τοῦ
of-the passion assent adultery having-called but also the
 νόμου τὴν ἐπιорκίαν κωλύοντος, ὁ Χριστὸς οὐδὲ ὅλως
law the perjury forbidding — Christ not-even at-all
 ὁμνύειν, πλὴν τοῦ ναὶ καὶ τοῦ οὐ, ἐνετείλατο. «Ὁφθαλμὸν
to-swear except the yes and the no commanded eye
 ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος» ἐκεῖ ἐνταῦθα
for eye and tooth for tooth there here
 δέ· «Ὅστις σε ῥαπίσει εἰς τὴν δεξιὰν σιαγόνα, στρέψον
and whoever you strikes on the right cheek turn
 αὐτῷ» φησί, «καὶ τὴν ἄλλην· καὶ τῷ θέλοντί σοι
to-him he-says also the other and to-the(-one) wishing you
 κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ
to-sue and the tunic your to-take let to-him also the
 ἱμάτιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ'
cloak and whoever you compels (a)-mile one go with
 αὐτοῦ δύο· τῷ αἰτοῦντί σε δίδου, καὶ τὸν θέλοντα
him two to-the(-one) asking you give and the(-one) wishing
 ἀπὸ σου δανείσασθαι μὴ ἀποστραφῆς· ἀγαπάτε τοὺς
from you to-borrow not turn-away love the
 ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς
enemies your bless those cursing you well
 ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν
do to-those hating you and pray for those
 ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων, ὅπως γένησθε υἱοὶ
mistreating you and persecuting that you-may-become sons
 τοῦ πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς, ὅτι τὸν ἥλιον
of-the father your the(-one) in the heavens for the sun
 αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ
his he-makes-rise on evil and good and rains on
 δικαίους καὶ ἀδίκους. Μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἄφετε,
just and unjust not judge that not you-be-judged forgive

καὶ ἀφεθήσεται ὑμῖν. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς
and it-will-be-forgiven you not lay-up for-yourselves treasures
ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει καὶ ὅπου
on the earth where moth and rust destroys and where
κλέπται διορύσσουσι καὶ κλέπτουσι· θησαυρίζετε δὲ ὑμῖν
thieves dig-through and steal lay-up but for-yourselves
θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει
treasures in heaven where neither moth nor rust destroys
καὶ ὅπου κλέπται οὐ διορύσσουσιν, οὐδὲ κλέπτουσιν· ὅπου
and where thieves not dig-through nor steal where
γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία
for is the treasure your there will-be also the heart
ὑμῶν. Μὴ μερμινᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί
your not be-anxious for-the life your what you-may-eat and what
πῖντε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσηθε· οἶδε γὰρ
you-may-drink nor for-the body your what you-may-put-on knows for
ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρήζετε τούτων ἀπάντων.»
the father your the heavenly that you-need these all
Ὁ οὖν τὴν ψυχὴν δοὺς καὶ τὸ σῶμα, δώσει πάντως
the(-one) then the soul having-given and the body will-give surely
καὶ τροφήν καὶ ἔνδυμα, ὁ τὰ πετεινὰ τοῦ οὐρανοῦ
both food and clothing the(-one) the birds of-the heaven
τρέφει καὶ τὰ κρίνα τοῦ ἀγροῦ τοιαύτη κοσμῶν ὡραιότητι.
feeding and the lilies of-the field with-such adorning beauty
«Ζητεῖτε δέ» φησί «πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ
seek but he-says first the kingdom — of-God and
τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται
the righteousness his and these all will-be-added
ὑμῖν. Μὴ μερμινήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον
to-you not be-anxious for the morrow the for morrow
τὰ ἑαυτῆς μερμινήσει. Πάντα ὅσα ἂν θέλητε ἵνα
the(-things) of-itself will-be-anxious-for all as-many-as — you-wish that

ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς.

should-do to-you the men so also you do to-them

Εἰσέλθετε διὰ τῆς στενῆς πύλης, ὅτι πλατεῖα ἡ πύλη

enter through the narrow gate for wide the gate

καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν,

and spacious the road the(-one) leading to the destruction

καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· στενὴ καὶ

and many are those entering through it narrow and

τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ

afflicted the road the(-one) leading to the life and

ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν. Οὐ πᾶς ὁ λέγων

few are those finding it not every(-one) the(-one) saying

μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν

to-me Lord Lord will-enter into the kingdom of-the

οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου

heavens but the(-one) doing the will of-the father my

τοῦ ἐν οὐρανοῖς. Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ

the(-one) in heavens the(-one) loving father or mother above me

οὐκ ἔστι μου ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ

not is of-me worthy and the(-one) loving son or daughter above

ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν

me not is of-me worthy and who not takes the cross

αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος.»

his and follows after me not is of-me worthy

Ioasaph asks whether a lapse after baptism undoes everything. Barlaam answers that the Word gave repentance as a remedy: there is no second font, but tears and toil cleanse, and no sin conquers God's mercy, if one repents before death, since in Hades there is no repentance. He tells of the prodigal son and the lost sheep, and of Peter, who denied Christ, wept bitterly, and was restored by the threefold question. Repentance must loathe sin and weep, as David did. Yet falling is perilous, since many who fell never rose again, and whoever falls must rise at once. Ioasaph asks how one may keep pure after baptism, since repentance is hard.

«Ἴδὸν ταῦτα καὶ τὰ τούτοις ὅμοια ἐνετείλατο ὁ
 behold these(-things) and the(-things) to-these like commanded the
 Σωτὴρ τοῖς Ἀποστόλοις διδάσκειν τοὺς πιστοὺς· καὶ ταῦτα
 Savior to-the Apostles to-teach the faithful and these(-things)
 πάντα ὀφείλομεν φυλάττειν, εἴπερ ποθοῦμεν τῆς τελειότητος
 all we-ought to-keep if-indeed we-long-for the perfection
 ἐπιτυχεῖν καὶ τῶν ἀφθάρτων στεφάνων ἀξιωθῆναι τῆς
 to-attain and of-the incorruptible crowns to-be-deemed-worthy of-the
 δικαιοσύνης, οὓς ἀποδώσει Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁ
 righteousness which will-render (the)-Lord on that the day the
 δίκαιος κριτὴς πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.»
 just judge to-all those having-loved the appearing his
 Λέγει ὁ Ἰωάσαφ πρὸς τὸν γέροντα· «Ταύτης οὖν τῆς
 says — Ioasaph to the old-man this then the
 ἀκριβείας τῶν δογμάτων χρηζούσης καὶ τὴν ἀκραιβνῇ
 exactness of-the doctrines requiring and the pure
 ταύτην πολιτείαν, ἐὰν μετὰ τὸ βάπτισμα συμβῇ με ἐνὸς ἢ
 this way-of-life if after the baptism it-happen me one or
 δύο τῶν ἐντολῶν τούτων διαμαρτεῖν, ἄρα διαμαρτάνων
 two of-the commandments these to-fail-in then failing
 ἔσομαι ὅλου τοῦ σκοποῦ, καὶ ματαία ἔσται πᾶσα ἡ ἐλπίς;»
 shall-I-be of-whole the aim and vain will-be all the hope

Ὁ δὲ Βαρλαάμ ἔφη· «Μὴ οὕτως ὑπολάμβανε ταῦτα. Ὁ
 — and Barlaam said not thus suppose these(-things) the
 γὰρ ἐπὶ σωτηρίᾳ τοῦ γένους ἡμῶν ἐνανθρωπήσας Θεὸς
 for for salvation of-the race our having-become-man God
 Λόγος, εἰδὼς τὴν πολλὴν ἀσθένειαν καὶ ταλαιπωρίαν τῆς
 Word knowing the great weakness and wretchedness of-the
 φύσεως ἡμῶν, οὐδὲ ἐν τούτῳ τῷ μέρει ἀφήκεν ἡμᾶς
 nature our not-even in this the part left us
 ἀνιάτρευτα νοσεῖν· ἀλλ' ὡς πάνσοφος ἰατρὸς τῇ ὀλισθηρᾷ
 uncured to-be-sick but as all-wise physician with-the slippery
 ἡμῶν καὶ φιλαμαρτήμονι γνώμῃ συνέμιξε τὸ φάρμακον τῆς
 our and sin-loving will mixed the remedy of-the
 μετανοίας, κηρύξας ταύτην εἰς ἄφεσιν ἁμαρτιῶν. Μετὰ
 repentance having-proclaimed it for remission of-sins after
 γὰρ τὸ λαβεῖν ἡμᾶς τὴν ἐπίγνωσιν τῆς ἀληθείας, καὶ
 for the to-receive us the knowledge of-the truth and
 ἁγιασθῆναι δι' ὕδατος καὶ πνεύματος, πάσης τε ἁμαρτίας
 to-be-sanctified through water and spirit from-every both sin
 καὶ παντὸς ῥύπου ἀμογητὶ καθαρθῆναι, ἐὰν συμβῇ ἐν τισι
 and every filth effortlessly to-be-cleansed if it-happen in some
 παραπτώμασι ἡμᾶς ἁμαρτημάτων ἐμπεσεῖν, οὐκ ἔστι
 transgressions us of-sins to-fall not there-is
 μὲν διὰ βαπτίσματος δευτέρα ἀναγέννησις ἐν ὕδατι τῆς
 indeed through baptism (a)-second rebirth in water of-the
 κολυμβήθρας διὰ τοῦ πνεύματος ἐγγινομένη καὶ τελείως
 font through the spirit coming-about and perfectly
 ἡμᾶς ἀναχωνεύουσα· τοῦτο γὰρ τὸ δῶρημα ἅπαξ δέδοται·
 us recasting this for the gift once has-been-given
 ἀλλὰ διὰ μετανοίας ἐμπόνου καὶ θερμῶν δακρύων, κόπων
 but through repentance laborious and hot tears of-toils
 τε καὶ ἰδρώτων, γίνεται καθαρισμὸς καὶ συγχώρησις
 both and sweats comes-about cleansing and forgiveness

τῶν πταισμάτων διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν.
of-the stumbles because-of (the)-bowels of-mercy of-God our
 Βάπτισμα γὰρ ἐκλήθη καὶ ἡ τῶν δακρύων πηγὴ, κατὰ
baptism for was-called also the of-the tears spring by
 χάριν τοῦ δεσπότου, ἀλλὰ πόνου καὶ χρόνου δεόμενον· καὶ
grace of-the master but toil and time needing and
 πολλοὺς τῶν πολλῶν διεσώσατο πταισμάτων· καθότι οὐκ
many from-the many it-saved stumbles because not
 ἔστιν ἀμαρτία νικῶσα τὴν τοῦ Θεοῦ φιλανθρωπίαν, εἴπερ
there-is sin conquering the — of-God love-for-mankind if-indeed
 φθάσομεν μετανοῆσαι καὶ δάκρυσι πταισμάτων αἰσχος
we-anticipate(-death) to-repent and with-tears of-stumbles (the)-shame
 ἀπονούσθαι, καὶ μὴ προλαβὼν ὁ θάνατος ρερυπωμένους
to-wash-off and not anticipating(-us) the death soiled
 ἡμᾶς ἐκβαλεῖ τῶν ἐντεῦθεν· οὐκ ἔστι γὰρ ἐν τῷ
us will-cast-out from-the(-things) here not there-is for in —
 ᾗδῃ ἐξομολόγησις, οὐδὲ μετάνοια· ἕως δὲ ἐν τοῖς ζῶσιν
Hades confession nor repentance while and among the living
 ὦμεν, τοῦ θεμελίου τῆς ὀρθοδόξου πίστεως ἀρραγούς
we-are the foundation of-the orthodox faith unbroken
 διαμένοντος, καὶν τι τῆς δοκώσεως ἢ τῆς ἐνδομήσεως
remaining even-if anything of-the roofing or of-the inner-building
 παραλυθῇ, ἔξεστι τὸ σαθρωθὲν τοῖς πταίσμασι τῇ
be-loosened it-is-possible the(-thing) rotted by-the stumbles by-the
 μετανοίᾳ αὐθις ἀνακαινίσαι. Πλῆθος γὰρ οἰκτιρμῶν Θεοῦ
repentance again to-renew (the)-multitude for of-mercies of-God
 ἀριθμῆσαι καὶ μέγεθος ἐλέους αὐτοῦ μετρῆσαι ἀδύνατον·
to-number and (the)-greatness of-mercy his to-measure impossible
 ἀμαρτήματα δὲ οἵάπερ ἂν ᾧσι καὶ πταίσματα μέτρῳ
sins and of-whatever-sort — they-be and stumbles to-measure
 ὑπόκεινται καὶ ἀριθμητὰ εἶναι συμβαίνει. Τὰ οὖν μέτρῳ
are-subject and numerable to-be happens the then to-measure

καὶ ἀριθμῶ ὑποκείμενα πταίσματα ἡμῶν τὸ ἀμέτρητον
and number subject stumbles our the measureless
 ἔλεος καὶ τοὺς ἀναριθμήτους οἰκτιρμοὺς τοῦ Θεοῦ νικῆσαι
mercy and the countless compassions — of-God to-conquer
 οὐ δύναται. Διὸ οὐ προσετάχθημεν ἐπὶ τοῖς ἡμαρτημένοις
not are-able wherefore not we-were-commanded at the sins-committed
 ἀπογινώσκειν, ἀλλ' ἐπιγινώσκειν τὴν ἀγαθότητα τοῦ Θεοῦ,
to-despair but to-recognize the goodness — of-God
 καὶ καταγινώσκειν τῶν ἁμαρτημάτων ὧν ἡ ἄφεσις
and to-condemn the sins whose the remission
 πρόκειται διὰ φιλανθρωπίαν τοῦ Χριστοῦ, ὃς ὑπὲρ
lies-before(-us) because-of (the)-love-for-mankind — of-Christ who for
 τῶν ἁμαρτιῶν ἡμῶν τὸ ἴδιον ἐξέχεεν αἷμα.»
the sins our the own poured-out blood
 «Πολλαχόθεν δὲ τῆς γραφῆς διδασκόμεθα τὴν δύναμιν
from-many-places and of-the scripture we-are-taught the power
 τῆς μετανοίας, καὶ μάλιστα ἐκ τῶν προσταγμάτων καὶ
of-the repentance and especially from the commandments and
 παραβολῶν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. «Ἀπὸ τότε»
parables of-the Lord our Jesus Christ from then
 γὰρ, φησὶν «ἤρξατο ὁ Ἰησοῦς διδάσκειν καὶ λέγειν·
for he-says began — Jesus to-teach and to-say
 Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.»
repent has-drawn-near for the kingdom of-the heavens
 Ἀλλὰ καὶ ἐν παραβολῇ υἱόν τινα εἰσηγείται, λαβόντα τὴν
but also in (a)-parable (a)-son some he-introduces having-taken the
 τοῦ πατρὸς οὐσίαν καὶ εἰς χώραν ἀποδημήσαντα μακρὰν,
of-the father substance and to (a)-land having-gone-abroad far
 καὶ ἐκεῖ ἐν ἀσωτίᾳ πάντα καταναλώσαντα, εἶτα, λιμοῦ κατὰ
and-there in prodigality all having-spent then famine through
 τὴν χώραν ἐκείνην γενομένου, ἀπελθόντα καὶ κολληθέντα
the land that having-come having-gone-away and having-joined-himself

ἐνὶ τῶν πονηρῶν πολιτῶν τῆς πολυμαρτήτου χώρας
to-one of-the evil citizens of-the much-sinning land
 ἐκεῖνης· ὃς καὶ ἔπεμψεν αὐτὸν, φησὶν, εἰς τοὺς ἀγροὺς
that who also sent him he-says into the fields
 αὐτοῦ βόσκειν χοίρους· τὴν τραχυτάτην καὶ βδελυρὰν
his to-feed swine the roughest and loathsome
 ἀμαρτίαν οὕτω καλέσας. Πολλὰ οὖν μογήσας, καὶ εἰς
sin thus having-called many-things then having-toiled and into
 ἐσχάτην ἐληλακῶς ταλαιπωρίαν, ὥς μηδὲ τῆς βρομώδους
utmost having-come wretchedness so-as not-even with-the stinking
 τῶν χοίρων τροφῆς τὴν ἰδίαν ἰσχύειν ἐμπλήσαι γαστέρα,
of-the swine fodder the own to-be-able to-fill belly
 εἰς συναίσθησιν ὧς ποτε ἐλθὼν τῆς τοιαύτης αἰσχύνης,
to awareness late at-length having-come of-the such shame
 θρηνῶν ἑαυτὸν ἔλεγε· «Πόσοι μίσθιοι τοῦ πατρός μου
lamenting himself said how-many hired-men of-the father my
 περισσεύονται ἄρτων! ἐγὼ δὲ λιμῷ ἀπόλλυμαι. Ἀναστὰς
have-abundance of-loaves I and by-famine perish having-arisen
 πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ· πάτερ,
I-will-go to the father my and will-say to-him father
 ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκ εἰμὶ
I-sinned against the heaven and before you and not I-am
 ἄξιος κληθῆναι υἱός σου· ποίησόν με ὥς ἓνα τῶν μισθίων
worthy to-be-called son your make me as one of-the hired-men
 σου.» Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα αὐτοῦ. Ὁ δὲ,
your and having-arisen he-came to the father his he and
 πόρρωθεν ἰδὼν αὐτὸν, ἐσπλαγχνίσθη, καὶ προσδραμὼν
from-afar having-seen him was-moved-with-pity and having-run
 ἐνηγκαλίσατο καὶ συμπαθῶς κατεφίλησε· καὶ, τῆς προτέρας
embraced(-him) and compassionately kissed(-him) and of-the former

ἀξιώσας τιμῆς, ἑορτὴν χαρμόσυνον ἐπὶ τῇ αὐτοῦ
having-deemed(-him)-worthy honor (a)-feast joyful at the his
 ἀνευρέσει ἐποιήσατο, θύσας τὸν μόσχον τὸν σιτευτόν.»
finding made having-killed the calf the fatted
 «Ἴδου ταύτην τὴν παραβολὴν περὶ τῶν ἐξ ἁμαρτιῶν
behold this the parable about those from sins
 ὑποστρεφόντων καὶ ἐν μετανοίᾳ προσπιπτόντων ἡμῖν
returning and in repentance falling-down to-us
 ἐξηγήσατο. Ἀλλὰ καὶ ποιμένα τινα ἀγαθὸν αὐθις δηλοῖ
he-expounded but also (a)-shepherd some good again he-shows
 ἑκατὸν ἐσχικότα πρόβατα καὶ, τοῦ ἐνὸς ἀπολωλότος,
hundred having-had sheep and the one having-been-lost
 καταλιπόντα τὰ ἐνενηκονταεννέα, εἰς ἐπιζήτησιν τοῦ
having-left the ninety-nine in search of-the
 ἀλωμένου ἐξελεῖν, ἕως εὗρὼν αὐτὸ, καὶ τοῖς ὤμοις
straying to-go-out until having-found it and on-the shoulders
 ἀναλαβὼν, τοῖς ἀπλανέσι συγκατέμιξε, συγκαλέσας
having-taken-up with-the unstraying he-mingled(-it) having-called-together
 τοὺς φίλους καὶ τοὺς γείτονας εἰς εὐωχίαν ἐν τῇ τούτου
the friends and the neighbors to feasting at the its
 εὐρέσει. «Οὕτω» φησὶν ὁ Σωτὴρ «χαρὰ ἔσται ἐν οὐρανῷ
finding thus says the Savior joy will-be in heaven
 ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐνενηκονταεννέα
over one sinner repenting than over ninety-nine
 δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας.»
just(-ones) who not need have of-repentance
 «Ἀμέλει καὶ ὁ κορυφαῖος τῶν μαθητῶν Πέτρος, ἡ τῆς
indeed also the chief of-the disciples Peter the of-the
 πίστεως πέτρα, κατ' αὐτὸν τὸν καιρὸν τοῦ σωτηρίου πάθους,
faith rock at itself the time of-the saving passion
 πρὸς μικρὸν ἐγκαταλείφθεις οἰκονομικῇ τινι ἐγκαταλείψει,
for (a)-little having-been-forsaken by-providential some forsaking

ὥς ἂν γινῶ τῆς ἀνθρωπίνης ἀσθενείας τὸ εὐτελὲς
so-that — he-might-know of-the human weakness the cheapness
 καὶ ταλαίπωρον, ἀρνήσεως περιπέπτωκεν ἐγκλήματι· εἴτ',
and wretchedness of-denial fell-into (the)-charge then
 εὐθὺς μνησθεὶς τῶν τοῦ Κυρίου ῥημάτων, «ἐξελθὼν
at-once having-remembered the of-the Lord words having-gone-out
 ἔξω ἔκλαυσε πικρῶς» καὶ, τοῖς θερμοῖς ἐκείνοις δάκρυσιν
outside he-wept bitterly and with-the hot those tears
 τὴν ἡτταν ἀνακαλεσάμενος, ἑτεραλκεία τὴν νίκην εἰργάσατο.
the defeat having-recalled reversed the victory he-wrought
 Ἐμπειροπόλεμος γὰρ ὢν, εἰ καὶ πέπτωκεν, οὐκ ἐξελύθη,
experienced-in-war for being if even he-fell not he-was-undone
 οὐδ' ἀπέγνω ἑαυτόν· ἀλλ' ἀναποδίσας προσήγαγε πικρότατα
nor despaired-of himself but having-stepped-back offered most-bitter
 δάκρυα ἀπὸ καρδίας θλιβομένης· καὶ παραυτίκα ὁ πολέμιος
tears from heart afflicted and at-once the enemy
 θεασάμενος αὐτὰ, ὥσπερ ὑπὸ φλογὸς σφοδροτάτης τὰς
having-beheld them as by flame most-violent the
 ὄψεις φλεγόμενος, ἀπεπήδησε φεύγων μακρὰν καὶ δεινῶς
eyes being-burned leapt-away fleeing far and terribly
 ὀλολύζων. Ὁ δὲ κορυφαῖος κορυφαῖος ἦν αὖθις, ὥσπερ
howling the and chief chief was again as
 διδάσκαλος τῆς οἰκουμένης χειροτονηθεὶς, οὕτω δὴ καὶ
teacher of-the world ordained so indeed also
 μετανοίας ὑπογραμμὸς γενόμενος. Μετὰ δὲ τὴν θείαν
of-repentance (a)-pattern having-become after and the divine
 ἀνέγερσιν τρίτον προσειπὼν ὁ Χριστὸς, «Πέτρε, φιλεῖς
rising thrice having-addressed — Christ Peter do-you-love
 με»; τὸ τρισσὸν τῆς ἀρνήσεως διωρθώσατο, τοῦ Ἀποστόλου
me the threefold of-the denial set-right the Apostle
 ἀποκρινομένου· «Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε.»
answering yes Lord you know that I-love you

«Ἐκ πάντων οὖν τούτων καὶ ἄλλων πολλῶν καὶ ἀριθμοῦ
from all then these and others many and number
 ὑπερκειμένων παραδειγμάτων μανθάνομεν τὴν δύναμιν τῶν
exceeding examples we-learn the power of-the
 δακρύων καὶ τῆς μετανοίας· μόνον ὁ τρόπος ταύτης
tears and of-the repentance only the manner of-it
 ἀξιόλογος γενέσθω ἐκ διαθέσεως βδελυσσομένης τὴν
worthy let-it-be from (a)-disposition loathing the
 ἁμαρτίαν, μισούσης τε ταύτην καὶ καταγινωσκούσης,
sin hating both it and condemning
 δάκρυσιν δὲ κεκρημένης, καθὼς φησὶν ὁ προφήτης Δαυὶδ·
with-tears and using as says the prophet David
 «Ἐκοπίασα ἐν τῷ στεναγμῷ μου· λούσω καθ' ἐκάστην
I-labored in the groaning my I-will-wash by each
 νύκτα τὴν κλίνην μου· ἐν δάκρυσί μου τὴν στρωμνὴν μου
night the bed my with tears my the couch my
 βρέξω.» Καὶ λοιπὸν ὁ καθαρισμὸς τῶν ἁμαρτημάτων
I-will-wet and henceforth the cleansing of-the sins
 γενήσεται διὰ τοῦ αἵματος τοῦ Χριστοῦ, ἐν τῷ μεγέθει
will-come-about through the blood — of-Christ in the greatness
 τοῦ ἐλέους αὐτοῦ, καὶ τῷ πλήθει τῶν οἰκτιρμῶν τοῦ
of-the mercy his and the multitude of-the compassions —
 Θεοῦ τοῦ εἰπόντος, ὅτι, «ἐὰν ὦσιν αἱ ἁμαρτίαι ὑμῶν
of-God of-the(-one) having-said that if they-be the sins your
 ὡς φοινικοῦν, ὡς χιόνα λευκανῶ», καὶ τὰ ἐξῆς.»
as scarlet as snow I-will-whiten(-them) and the(-things) following
 «Ταῦτα μὲν οὖν οὕτως ἔχει καὶ οὕτως πιστεύομεν·
these(-things) indeed then thus are and thus we-believe
 χρὴ δὲ, μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας,
one-must and after the to-receive the knowledge of-the truth
 καὶ τῆς ἀναγεννήσεως καὶ υἰοθεσίας ἀξιωθῆναι, καὶ
and of-the rebirth and adoption to-be-deemed-worthy and

μυστηρίων γεύσασθαι θείων, πάση δυνάμει ἀσφαλιζεσθαι
of-mysteries to-taste divine with-all power to-secure(-oneself)
 τοῦ μὴ πίπτειν. Τὸ γὰρ πίπτειν οὐ πρέπει τῷ ἀθλητῇ,
of-the not to-fall the for to-fall not befits the athlete
 ἐπειδὴ πολλοὶ πεσόντες ἀναστῆναι οὐκ ἠδυνήθησαν· οἱ
since many having-fallen to-rise not were-able some
 μὲν, τοῖς πάθεσι θύραν ἀνοίξαντες, καὶ δυσάποσπάστως
indeed to-the passions (the)-door having-opened and inseparably
 αὐτοῖς προσμείναντες, οὐκ ἔτι ἴσχυσαν πρὸς μετάνοιαν
to-them having-remained no longer were-able to repentance
 παλινδρομῆσαι· οἱ δὲ, προαναρπασθέντες ὑπὸ τοῦ
to-run-back others and having-been-snatched-away by the
 θανάτου, καὶ μὴ φθάσαντες διὰ μεταγνώσεως ἑαυτοὺς
death and not having-anticipated(-it) through change-of-mind themselves
 τοῦ ρύπου τῆς ἁμαρτίας ἐκπλῦναι, κατεδικάσθησαν. Καὶ
of-the filth of-the sin to-wash-out were-condemned and
 διὰ τοῦτο ἐπικίνδυνον τὸ πίπτειν ἐν οἴωδήποτε πάθει·
because-of this perilous the to-fall in whatever passion
 ἐὰν δὲ συμβῇ πεσεῖν, εὐθὺς ἀναπηδήσαι χρῆ, καὶ στήναι
if and it-happen to-fall at-once to-leap-up one-must and to-stand
 πάλιν εἰς τὸν καλὸν ἀγῶνα· καὶ ὅσάκις ἂν τοῦτο συμβῇ,
again into the good contest and as-often-as — this happens
 κακεῖνο αὐτίκα ἔστω τὸ τῆς ἐγέρσεως καὶ στάσεως
also-that at-once let-be the(-thing) of-the rising and standing
 ἕως τῆς τελευτῆς. «Ἐπιστράφητε γὰρ πρὸς με, καὶ
until the end turn for to me and
 ἐπιστραφήσομαι πρὸς ὑμᾶς, λέγει Κύριος ὁ Θεός.»
I-will-turn to you says (the)-Lord — God
 Πρὸς ταῦτα ὁ Ἰωάσαφ εἶπε· «Πῶς οὖν τις φυλάξει
to these(-things) — Ioasaph said how then anyone will-keep
 ἑαυτὸν μετὰ τὸ βάπτισμα καθαρὸν ἀπὸ πάσης ἁμαρτίας;
himself after the baptism pure from every sin

Κἂν γὰρ ἔστιν, ὡς λέγεις, τοῖς πταίονσι μετάνοια,
 even-if for it-is as you-say for-those stumbling repentance
 ἀλλ' ἐν κόπῳ καὶ πόνῳ, κλαυθμῷ τε καὶ πένθει, ἅπερ
 but in toil and labor weeping both and mourning which
 οὐκ εὐκατόρθωτα τοῖς πολλοῖς εἶναί μοι δοκῶ· ἀλλὰ
 not easy-to-achieve for-the many to-be to-me I-seem but
 μᾶλλον ἤθελον εὑρεῖν ὁδὸν τοῦ φυλάττειν ἀκριβῶς τὰ
 rather I-would-wish to-find (a)-road of-the to-keep exactly the
 προστάγματα τοῦ Θεοῦ καὶ μὴ ἐκκλίνειν ἀπ' αὐτῶν, μηδὲ,
 commandments — of-God and not to-turn-aside from them nor
 μετὰ τὴν συγχώρησιν τῶν προτέρων κακῶν, παροργίζειν
 after the forgiveness of-the former evils to-provoke
 αὐθις τὸν γλυκύτατον δεσπότην καὶ Θεόν.»
 again the sweetest master and God

XVI • MARTYRS AND ASCETICS

Barlaam says it is hard to keep the commandments amid wealth and cares, since no one can serve two masters. The fathers therefore strove to keep their baptismal garment unstained: the martyrs by a baptism of blood, whose relics heal; and, when persecution ceased, others who fled to the deserts as martyrs in will. They lived in the open or in huts and caves, ate raw herbs and dry bread, some only on Sundays, prayed and watched like angels, and owned no gold. Envy and pride had no place among them, and each counted himself the least. Some live alone, others in scattered cells, meeting on Sundays for the mysteries.

Ὁ δὲ Βαρλαάμ ἔφη· «Καλῶς εἶπας ταῦτα, κύριέ μου
 — and Barlaam said well you-said these(-things) lord my
 βασιλεῦ· τοῦτο καὶ ἐμοὶ καταθύμιον ὑπάρχει. Ἄλλ' ἐργῶδές
 king this also to-me desirable is but laborious
 ἐστι καὶ κομιδῇ ἀδύνατον τὸ πυρὶ συναναστρεφόμενόν
 it-is and quite impossible the with-fire associating

τινα μὴ καπνίζεσθαι. Δυσκατόρθωτον οὖν καὶ λίαν ἄναντες
anyone not to-be-smoked hard-to-achieve then and very uphill(-it-is)
 δεδεμένον τοῖς τοῦ βίου πράγμασι καὶ ταῖς αὐτοῦ
bound to-the of-the life affairs and with-the its
 ἀσχολούμενον μερίμναις καὶ ταραχαῖς, πλούτῳ τε καὶ
busy cares and troubles in-wealth both and
 τρυφῇ συζώντα, ἀκλινῶς βαδίζειν τὴν ὁδὸν τῶν ἐντολῶν
luxury living unswervingly to-walk the road of-the commandments
 τοῦ Κυρίου, καὶ καθαρὸν ἑαυτὸν ἐκ τούτων περισώσασθαι.
of-the Lord and pure himself from these to-preserve
 Φησὶ γὰρ ὁ Κύριος· «Οὐδεὶς δύναται δυοὶ κυρίοις δουλεύειν·
says for the Lord no-one can two lords serve
 ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ τοῦ
either for the one he-will-hate and the other will-love or the
 ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε
one will-hold-to and the other will-despise not you-can
 Θεῷ δουλεύειν καὶ μαμωνᾷ.» Γράφει δὲ καὶ ὁ ἡγαπημένος
God serve and mammon writes and also the beloved
 αὐτοῦ μαθητῆς, Ἰωάννης ὁ εὐαγγελιστῆς καὶ θεολόγος,
his disciple John the evangelist and theologian
 ἐν τῇ κατ' αὐτὸν ἐπιστολῇ οὕτως· «Μὴ ἀγαπᾶτε τὸν
in the according-to him epistle thus not love the
 κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ· ἐάν τις ἀγαπᾷ τὸν
world nor the(-things) in the world if anyone loves the
 κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ, ὅτι
world not is the love of-the father in him for
 πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ
all the(-thing) in the world the desire of-the flesh and
 ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου,
the desire of-the eyes and the boastfulness of-the life
 οὐκ ἔστιν ἐκ τοῦ Πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστί.
not is from the Father but from the world is

Καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ
and the world passes-away and the desire its the(-one)
 δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα.»
and doing the will — of-God remains into the age
 «Ταῦτα οὖν οἱ θεῖοι καὶ θεοφόροι πατέρες ἡμῶν
these(-things) then the divine and God-bearing fathers our
 κατανοήσαντες, καὶ τοῦ Ἀποστόλου ἀκούσαντες, ὅτι «διὰ
having-considered and the Apostle having-beard that through
 πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τῶν
many afflictions must we enter into the kingdom of-the
 οὐρανῶν», ἔσπευσαν μετὰ τὸ ἅγιον βάπτισμα ἄμωμον
heavens hastened after the holy baptism blameless
 καὶ ἀκηλίδωτον τὸ τῆς ἀφθαρσίας διατηρῆσαι ἔνδυμα·
and unstained the of-the incorruption to-keep garment
 ὅθεν οἱ μὲν αὐτῶν καὶ ἕτερον προσέθεντο βάπτισμα
whence some indeed of-them also another added baptism
 προσλαβέσθαι, τὸ δι' αἵματος φημὶ καὶ διὰ μαρτυρίου·
to-take-on the through blood I-mean and through martyrdom
 βάπτισμα γὰρ καὶ τοῦτο ὠνόμασται, καὶ πάνυ γε
baptism for also this has-been-named and very at-least
 τιμιώτατον καὶ αἰδεσιμώτατον· δευτέροις γὰρ οὐ μολύνεται
most-honored and most-venerable by-second for not it-is-defiled
 ἀμαρτίας μολυσμοῖς· ὅπερ καὶ ὁ Κύριος ἡμῶν ὑπὲρ ἡμῶν
of-sin defilements which also the Lord our for us
 καταδεξάμενος, βάπτισμα εἰκότως ἐκάλεσεν. Ἐντεῦθεν αὐτοῦ
having-accepted baptism fittingly called thence his
 μιμηταὶ καὶ ζηλωταὶ γενόμενοι, πρότερον μὲν οἱ αὐτόπται
imitators and zealots having-become first indeed the eyewitnesses
 αὐτοῦ καὶ μαθηταὶ καὶ ἀπόστολοι, ἔπειτα δὲ καὶ πᾶς ὁ
his and disciples and apostles then and also all the
 τῶν ἁγίων μαρτύρων χορὸς, τοῖς θεραπευταῖς τῶν εἰδώλων
of-the holy martyrs choir to-the servants of-the idols

βασιλεῦσι καὶ τυράννοις ἑαυτοὺς ὑπὲρ τοῦ ὀνόματος τοῦ
to-kings and to-tyrants themselves for the name —
 Χριστοῦ ἐκδόντες, πᾶν εἶδος κολαστηρίων ὑπέμειναν,
of-Christ having-given-up every kind of-punishments endured
 θηρίοις προσομιλήσαντες καὶ πυρὶ καὶ ξίφεσι, καὶ, τὴν
with-beasts having-consorted and with-fire and swords and the
 καλὴν ὁμολογίαν ὁμολογήσαντες, τὸν δρόμον τετελεκότες
good confession having-confessed the course having-finished
 καὶ τὴν πίστιν τετηρηκότες, τῶν τῆς δικαιοσύνης ἐπέτυχον
and the faith having-kept the of-the righteousness attained
 βραβείων, τῶν Ἀγγέλων ὁμοδίαιτοι καὶ τοῦ Χριστοῦ
prizes of-the Angels table-companions and — of-Christ
 συγκληρονόμοι γενόμενοι· ὧν ἡ ἀρετὴ τοσοῦτον ἔλαμψεν,
joint-heirs having-become whose the virtue so-much shone
 ὥς εἰς πᾶσαν τὴν γῆν τὸν φθόγγον αὐτῶν ἐξελθεῖν καὶ
that into all the earth the sound their to-go-out and
 εἰς τὰ πέρατα τῆς οἰκουμένης τῶν κατορθωμάτων αὐτῶν
into the ends of-the world of-the achievements their
 ἀστράψαι τὴν λαμπρότητα. Τούτων, οὐ τὰ ῥήματα μόνον
to-flash the brilliance of-these not the words only
 καὶ τὰ ἔργα, ἀλλὰ καὶ αὐτὰ τὰ αἵματα καὶ τὰ ὀστέα
and the works but also themselves the bloods and the bones
 πάσης ἀγιότητος πλήρη ὑπάρχουσι, δαίμονας μὲν κατὰ
of-all holiness full are demons indeed by
 κράτος ἐλαύνοντα, ἀνιάτων δὲ νοσημάτων ἰάσεις τοῖς
force driving-out of-incurable and diseases healings to-those
 πίστει προσφαύουσι παρέχοντα· καὶ τὰ ἱμάτια δὲ καὶ εἴ
with-faith touching(-them) providing and the garments and also if
 τι ἄλλο τοῖς τιμίους αὐτῶν προσήγγισε σώμασι, τῇ
anything else to-the precious their drew-near bodies by-the

κτίσει πάση πάντοτέ ἐστιν αἰδέσιμα. Περὶ ᾧ πολὺς ἐστιν
creation all always is venerable about whom much is
 ὁ λόγος κατὰ μέρος τὰς αὐτῶν ἀριστείας διηγῆσασθαι.»
the account by part the their feats to-relate
 «Ἐπεὶ δὲ οἱ μὲν ἀπηνεῖς ἐκείνοι καὶ θηριώδεις τύραννοι
since and the indeed harsh those and beastlike tyrants
 κακοὶ κακῶς ἀπώλοντο, καὶ ὁ διωγμὸς ἔπαυσε, βασιλεῖς
evil evilly perished and the persecution ceased kings
 δὲ πιστοὶ ἀνὰ πᾶσαν τὴν οἰκουμένην ἐβασίλευσαν,
and faithful throughout all the world reigned
 διαδεξάμενοι ἕτεροι καὶ μιμησάμενοι τὸν ζῆλον ἐκείνων καὶ
having-succeeded others and having-imitated the zeal of-those and
 τὸν θεῖον πόθον, λέγω δὲ τῶν μαρτύρων, καὶ τῷ αὐτῷ
the divine longing I-mean and of-the martyrs and by-the same
 ἔρωτι τὰς ψυχὰς τρωθέντες, ἄριστα διεσκόπουν ἀρρύπαντον
love the souls wounded excellently considered(-how) undefiled
 τὴν ψυχὴν καὶ τὸ σῶμα τῷ Κυρίῳ παραστήσαι, πάσας τὰς
the soul and the body to-the Lord to-present all the
 τῶν παθῶν περικόψαντες ἐνεργείας, καὶ παντὸς μολυσμοῦ
of-the passions having-cut-off workings and from-every defilement
 σαρκὸς καὶ πνεύματος ἑαυτοὺς ἐκκαθάραντες. Ἐπεὶ δὲ
of-flesh and spirit themselves having-cleansed since and
 οὐκ ἄλλως τοῦτο, ἀλλὰ διὰ τῆς φυλακῆς τῶν ἐντολῶν
not otherwise this but through the keeping of-the commandments
 τοῦ Χριστοῦ κατορθοῦσθαι ἔγνωσαν, τὴν δὲ φυλακὴν τῶν
— of-Christ to-be-achieved they-knew the and keeping of-the
 ἐντολῶν καὶ τὴν ἐργασίαν τῶν ἀρετῶν δυσχερῶς ἐν μέσῳ
commandments and the working of-the virtues with-difficulty in (the)-midst
 τῶν τοῦ κόσμου θορύβων προσγίνεσθαι κατενόησαν, ἄλλον
of-the of-the world tumults to-come-about they-perceived other
 τινα βίον ξένον καὶ ἐνηλλαγμένον ἑαυτοῖς ἐπετηδεύσαντο,
some life strange and changed for-themselves they-practiced

καὶ, κατὰ τὴν θείαν φωνήν, πάντα καταλιπόντες, γονεῖς,
and according-to the divine voice all having-left parents
 τέκνα, φίλους, συγγενεῖς, πλοῦτον καὶ τρυφήν, καὶ πάντα
children friends kinsmen wealth and luxury and all
 τὰ ἐν τῷ κόσμῳ μισήσαντες, πρὸς τὰς ἐρήμους,
the(-things) in the world having-hated to the deserts
 ὥσπερ τινὲς φυγάδες ὥχοντο, «ὑστερούμενοι, θλιβόμενοι,
as some fugitives they-went being-in-want being-afflicted
 κακουχούμενοι, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ
being-ill-treated in wildernesses wandering and mountains and
 σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς», πάντων τῶν ἐπὶ γῆς
caves and the holes of-the earth from-all the on earth
 τερπνῶν τε καὶ ἀπολαυστικῶν ἑαυτοὺς μακρύναντες, καὶ
delights both and enjoyments themselves having-removed and
 αὐτοῦ δὲ τοῦ ἄρτου καὶ σκεπάσματος λίαν ἐνδεῶς ἔχοντες·
itself and the bread and covering very in-want being
 δύο ταῦτα πραγματευσάμενοι, ἵνα, μὴ ὁρῶντες τὰς ὕλας
two these(-things) having-worked-at that not seeing the materials
 τῶν παθῶν, προρρίζουσιν αὐτῶν τὰς ἐπιθυμίας ἐκ τῆς
of-the passions by-the-roots their the desires from the
 ψυχῆς ἀνασπάσῃ, καὶ, τὰς αὐτῶν ἐξαλείψαντες μνήμας,
soul they-might-pull-up and the their having-blotted-out memories
 ἔρωτα καὶ πόθον τῶν θείων καὶ οὐρανίων ἐν ἑαυτοῖς
love and longing of-the divine and heavenly(-things) in themselves
 ἐμφυτεύσωσι· πρὸς τούτοις, ἵνα, διὰ τῆς κακοπαθείας
might-implant besides these(-things) that through the hardship
 τὸ σαρκίον ἐκδαπανήσαντες καὶ μάρτυρες τῇ προαιρέσει
the flesh having-spent and martyrs by-the choice
 γενόμενοι, μὴ ἀποτύχωσι τῆς εὐκλείας τῶν δι' αἵματος
having-become not they-might-miss the glory of-those through blood
 τελειωθέντων, ἀλλὰ μιμηταὶ καὶ αὐτοὶ τῶν τοῦ Χριστοῦ
perfected but imitators also themselves of-the — of-Christ

παθημάτων, ὅσον τὸ ἐπ' αὐτοῖς, γενόμενοι, καὶ τῆς
sufferings as-far-as the(-thing) in them having-become also of-the
 ἀτελευτήτου βασιλείας συμμετοχοὶ ἔσονται.»
endless kingdom partakers they-will-be
 «Οὕτως οὖν ἄριστα διασκεψάμενοι, τὸν μονάδα καὶ ἡσύχιον
thus then excellently having-considered the solitary and quiet
 μετῆλθον βίον, τινὲς μὲν αἶθριοι διακαρτερήσαντες, τῷ
they-pursued life some indeed in-the-open having-endured in-the
 φλογμῷ τοῦ καύσωνος καὶ κρυμοῖς ἀγρίοις καὶ ὄμβροις
blaze of-the heat and in-frosts savage and rains
 καὶ παραχαῖς ἀνέμων ταλαιπωρούμενοι· οἱ δὲ, καλύβας
and in-turmoils of-winds suffering others and huts
 πηξάμενοι, ἢ σπηλαίοις καὶ ἄντροις ὑποκρυβέντες, διέζησαν.
having-fixed or in-caves and grottoes hidden lived
 Οὕτω δὲ τὴν ἀρετὴν μετερχόμενοι, πᾶσαν σαρκικὴν
thus and the virtue pursuing all fleshly
 παράκλησιν καὶ ἀνάπαυσιν εἰς τέλος ἀπηρνῆσαντο,
comfort and rest to (the)-end they-renounced
 λαχάνων ὠμῶν καὶ βοτανῶν, ἢ ἀκροδρύων, ἢ ἄρτου
of-vegetables raw and herbs or fruits or of-bread
 ξηροῦ καὶ πάνυ σκληροῦ, στοιχήσαντες διαίτῃ, μὴ τῇ
dry and very hard having-kept-to (a)-diet not in-the
 ποιότητι μόνον ἀποταξάμενοι τῶν ἡδέων, ἀλλὰ, τῷ
quality only having-renounced the pleasant(-things) but by-the
 περιόντι τῆς ἐγκρατείας, καὶ πρὸς τὴν ποσότητα τὸ
excess of-the self-control also to the quantity the
 φιλότιμον ἐαυτῶν παρατείναντες. Τοσοῦτον γὰρ καὶ αὐτῶν
ambition their having-stretched so-much for also themselves
 τῶν εὐτελῶν καὶ ἀναγκαιοτάτων μετελάμβανον βρωμάτων,
of-the cheap and most-necessary they-partook foods
 ὅσον ἀποζῆν μόνον. Οἱ μὲν γὰρ αὐτῶν, ὅλας τὰς
as-much-as to-live only some indeed for of-them whole the

τῆς ἑβδομάδος ἡμέρας ἄσιτοι διατελοῦντες, τῇ κυριακῇ
of-the week days without-food continuing on-the Lord's(-day)
 τροφῆς μετελάμβανον· οἱ δὲ δις τῆς ἑβδομάδος ταύτης
food partook others and twice in-the week this
 μεμνημένοι· ἄλλοι δὲ παρὰ μίαν, ἢ καὶ καθ' ἑσπέραν,
remembering others and every-other one(-day) or also by evening
 ἐσιτοῦντο ὅσον μόνον τροφῆς ἀπογεύεσθαι.»
ate as-much-as only food to-taste
 «Εὐχαῖς τε καὶ ἀγρυπνίαις μικροῦ πρὸς τὸν τῶν
in-prayers both and vigils almost with the of-the
 Ἀγγέλων παρημυλλήθησαν βίον, χαίρειν εἰπόντες χρυσοῦ
Angels they-vied life farewell having-said of-gold
 καὶ ἀργυρίου τῇ κτήσει παντάπασι, πράσεις τε καὶ
and of-silver to-the possession altogether sellings both and
 ἀγορασίας ἐπιλαθόμενοι εἶναι ὅλως ἐν ἀνθρώποις.»
buyings having-forgotten to-be at-all among men
 «Φθόνος δὲ καὶ ἔπαρσις, οἱ μάλιστα τοῖς ἀγαθοῖς ἔργοις
envy but and conceit which most the good works
 ἀκολουθεῖν εἰωθότες, οὐκ ἔσχον χώραν ἐν αὐτοῖς. Οὐδὲ
to-follow being-wont not had place in them not
 γὰρ ὁ ἐλάττων ἐν τοῖς τῆς ἀσκήσεως ἰδρῶσι κατὰ τοῦ
for the lesser in the of-the discipline sweats against the(-one)
 μᾶλλον διαλάμποντος βασκανίας λογισμὸν ὅλως ἐν ἑαυτῷ
more shining of-envy (a)-thought at-all in himself
 ὑπεδέχετο· οὐδ' αὖ πάλιν τὸν μεγάλα κατορθοῦντα
received nor in-turn again the(-one) great(-things) achieving
 κατὰ τῶν ἀσθενεστέρων πρὸς οἴησιν ἐπῆρεν ἢ ἀλαζονεία
against the weaker to conceit lifted the boastfulness
 ἢ ἐξουθενεῖν τὸν πλησίον, ἢ ἐγκαυχᾶσθαι τῇ ἀσκήσει, καὶ
or to-despise the neighbor or to-boast in-the discipline and
 μεγαλοφρονεῖν ἐπὶ τοῖς κατορθώμασιν, ἀπατήσασα. Ὅ
to-be-proud at the achievements having-deceived(-him) the(-one)

γὰρ τὸ πλεόν ἔχων εἰς ἀρετὴν, οὐ πόνοις ἰδίοις, ἀλλὰ
for the more having toward virtue not to-labors own but
 Θεοῦ δυνάμει, τὸ πᾶν ἐπιγράφων, ταπεινόφρονι γνώμῃ
of-God to-power the whole ascribing with-humble mind
 ἔπειθεν ἑαυτὸν μηδὲν ὅλως ἐργάζεσθαι, ἀλλὰ καὶ πλείονων
persuaded himself nothing at-all to-accomplish but also of-more
 ὀφειλέτην εἶναι, καθά φησιν ὁ Κύριος· «Ὅταν ποιήσητε
debtor to-be as says the Lord when you-do
 πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι, ἀχρεοὶ δοῦλοι
all the(-things) commanded you say that unprofitable servants
 ἐσμέν, ὅτι ὁ ὠφείλομεν ποιῆσαι πεποιήκαμεν.» Οἱ δὲ
we-are for what we-ought to-do we-have-done the(-ones) and
 πάλιν οὐδὲ ποιῆσαί ποτε τὰ διατεταγμένα ἔπειθον
again not-even to-have-done ever the(-things) commanded persuaded
 ἑαυτοὺς, ἀλλὰ πλείονα εἶναι τῶν ἤδη κατωρθωμένων
themselves but more to-be than-the already achieved(-things)
 τὰ ἐλλείποντα. Καὶ ὁ ἐλαττούμενος πάλιν ἐν τῇ
the lacking(-things) and the(-one) falling-short again in the
 ἀσκήσει, διὰ σωματικὴν ἴσως ἀσθενείαν, ἐξευτέλιξε
discipline because-of bodily perhaps weakness humbled
 ταλανίζων ἑαυτὸν, ῥαθυμία γνώμης, οὐχὶ φύσεως ἀσθενείᾳ,
bewailing himself by-sloth of-will not of-nature by-weakness
 τὸ ὑστέρημα λογιζόμενος. Οὕτως οὖν ἄλλος ἄλλου καὶ
the shortfall reckoning thus then one than-another and
 πάντες ἀπάντων ἦσαν μετριώτεροι.»
all than-all were more-moderate
 «Κενοδοξίας δὲ πάθος ἢ ἀνθρωπαρεσκείας ποῦ ἐν
of-vainglory and (the)-passion or of-man-pleasing where among
 ἐκεῖνοις; οἵτινες, τὴν οἰκουμένην φυγόντες, διὰ τοῦτο
those who the world having-fled because-of this
 οἰκοῦσι τὴν ἔρημον, οὐκ ἀνθρώποις, ἀλλὰ Θεῷ τὰ
inhabit the desert not to-men but to-God the

κατορθώματα δεικνύναι βουλόμενοι, παρ' οὗ καὶ τῶν
achievements to-show wishing from whom also of-the
 κατορθωμάτων τὰς ἀμοιβὰς ἐλπίζουσι· καλῶς ἐπιστάμενοι
achievements the recompenses they-hope well knowing
 ὅτι αἱ διὰ κενοδοξίαν ἐπιτελούμεναι ἀσκήσεις ἄμισθοι·
that the because-of vainglory performed disciplines (are)-unrewarded
 δι' ἔπαινον γὰρ ἀνθρώπων, καὶ οὐ διὰ τὸν Θεὸν
because-of praise for of-men and not because-of — God
 γίνονται· ὅθεν καὶ διπλῶς οἱ τοιοῦτοι ἀδικοῦνται, τὸ
they-are-done whence also doubly the such(-men) are-wronged the
 σῶμα κατατήκοντες καὶ μισθὸν μὴ λαμβάνοντες. Οἱ δὲ
body wasting and reward not receiving they but
 τῆς ἄνω δόξης ὀρεγόμενοι καὶ πρὸς ταύτην ἐπειγόμενοι,
the above glory reaching-for and to it hastening
 πάσης τῆς ἐπιγείου καὶ ἀνθρωπίνης κατεφρόνησαν.»
all the earthly and human(-glory) despised
 «Ἔχουσι δὲ τὰς οἰκίσεις οἱ μὲν ἐν παντελεῖ ἀναχωρήσει
they-have and the dwellings some indeed in complete withdrawal
 καὶ μονία τὸν ἀγῶνα διανύοντες, μακρύναντες ἑαυτοὺς
and solitude the contest accomplishing having-removed themselves
 τῆς τῶν ἀνθρώπων συναυλίας παρ' ὅλον αὐτῶν
from-the of-the men dwelling-together through whole their
 τὸν τῆς ζωῆς χρόνον καὶ Θεῷ πλησιάσαντες· οἱ
the of-the life time and to-God having-drawn-near others
 δὲ, πόρρωθεν ἀλλήλων τὰς οἰκίσεις πηξάμενοι, ταῖς
and far-apart from-one-another the dwellings having-fixed on-the
 κυριακαῖς εἰς ἐκκλησίαν μίαν φοιτῶσι, καὶ τῶν θείων
Lord's-days to church one they-go and of-the divine
 μυστηρίων κοινωνοῦσι, τῆς ἀναιμάκτου φημί θυσίας τοῦ
mysteries partake of-the bloodless I-mean sacrifice of-the
 ἀχράντου σώματος καὶ τοῦ τιμίου αἵματος τοῦ Χριστοῦ,
undefiled body and of-the precious blood — of-Christ

ἃ τοῖς πιστοῖς εἰς ἄφεσιν ἁμαρτιῶν, φωτισμόν τε καὶ
which to-the faithful for remission of-sins illumination both and
 ἁγιασμόν ψυχῆς καὶ σώματος, ὁ Κύριος ἐδωρήσατο· καὶ,
sanctification of-soul and body the Lord gave and
 ἐστιῶντες ἀλλήλους γυμνασίᾳ τῶν θείων λόγων καὶ ταῖς
feasting one-another with-(the)-exercise of-the divine words and with-the
 ἠθικαῖς παραινέσεσι, τοὺς τε κρυπτοὺς τῶν ἀντιπάλων
moral exhortations the both hidden of-the adversaries
 δημοσιεύοντες πολέμους, ὥστε μὴ ἀλῶναι τούτοις τινὰ
making-public wars so-that not to-be-caught by-these anyone
 τῆς πάλης ἀγνοοῦντα τὴν μέθοδον, οἵκαδε πάλιν ἕκαστος
of-the wrestling not-knowing the method home again each
 ἐπανέρχονται, τὸ τῆς ἀρετῆς μέλι τοῖς σίμβλοις τῶν
return the of-the virtue honey in-the hives of-the
 καρδιῶν φιλοτίμως ἐναποτιθέντες, καὶ γεωργοῦντες καρπὸν
hearts zealously depositing and cultivating fruit
 γλυκύτατον καὶ τῆς ἐπουρανίου τραπέζης ἐπάξιον.»
sweetest and of-the heavenly table worthy

Others live in communities under one superior, their wills slain by obedience, and Christ is among them. Blessed are those who forsook all for God. Barlaam and his companions imitate them, for the world takes back its gifts and leaves its lovers in gehenna. Its servants are like a man fleeing a unicorn who fell into a pit and clung to a plant gnawed by a white mouse and a black one; asps reared at his feet and a dragon gaped below, and he forgot them all for a drop of honey.

«Ἄλλοι δὲ κοινοβιακὸν μετέρχονται βίον· οἵτινες, πλήθι
others and (the)-coenobitic pursue life who multitudes
 πολυάνθρωπα ἐπὶ τὸ αὐτὸ ἄθροισθέντες, ὕφ' ἐνὶ
populous in the same(-place) gathered under one
 ταξιάρχῃ καὶ προεστώτι, τῷ πάντων διαφορωτάτῳ, ἑαυτοὺς
commander and superior the of-all most-excellent themselves
 ἔταξαν, πᾶν θέλημα ἑαυτῶν μαχαίρᾳ τῆς ὑπακοῆς
placed every will their-own with-(the)-sword of-the obedience
 ἀποσφάζαντες· καὶ δούλους ὠνητοὺς ἑαυτοὺς ἐκουσίως
having-slaughtered and slaves bought themselves willingly
 λογισάμενοι, οὐκ ἔτι ἑαυτοῖς ζῶσιν, ἀλλ' ὧ διὰ
having-reckoned no longer for-themselves they-live but for-him-whom because-of
 τὸν τοῦ Χριστοῦ πόθον ἑαυτοὺς καθυπέταξαν· οἰκειότερον
the — of-Christ longing themselves they-subjected more-properly
 δὲ μᾶλλον εἰπεῖν, ζῶσιν οὐκ ἔτι ἑαυτοῖς, ζῇ δὲ ἐν αὐτοῖς
and rather to-say they-live no longer to-themselves lives and in them
 ὁ Χριστὸς, ὧ ἠκολούθησαν πάντα ἀπαρνησάμενοι. Τοῦτο
— Christ whom they-followed all having-renounced this
 γάρ ἐστιν ἀναχώρησις, κόσμον ἐκούσιον μίσος, καὶ
for is withdrawal from-(the)-world willing hatred and
 ἄρνησις φύσεως πόθῳ τῶν ὑπὲρ φύσιν.»
denial of-nature from-longing for-the(-things) beyond nature

«Οὗτοι τοίνυν ὡς Ἄγγελοι ἐπὶ τῆς γῆς πολιτεύονται,
these therefore as Angels on the earth live
 ψαλμοὺς καὶ ὕμνους ὁμοθυμαδὸν τῷ Κυρίῳ ᾄδοντες,
psalms and hymns with-one-mind to-the Lord singing
 καὶ ὁμολογηταὶ τοῖς ἄθλοις τῆς ὑπακοῆς χρηματίζοντες·
and confessors by-the contests of-the obedience being-called
 ἐφ' οἷς καὶ τὸ δεσποτικὸν πληροῦται λόγιον. Φησὶ γάρ·
over whom also the Lord's is-fulfilled saying says for
 «Ὅπου εἰσὶ δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα,
where are two or three gathered into the my name
 ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.» Οὐκ εἰς τοῦτο τὸ μέτρον τὴν
there I-am in (the)-midst of-them not to this the measure the
 ἐπὶ τῷ ὀνόματι αὐτοῦ συναγωγὴν περικλείσας, ἀλλὰ διὰ
in the name his gathering having-confined but through
 τῶν δύο ἢ τριῶν ἀδιόριστον τὸν ἀριθμὸν δηλώσας. Εἴτε
the two or three indefinite the number having-shown whether
 γὰρ ὀλίγοι, εἴτε πολλοὶ διὰ τὸ ἅγιον αὐτοῦ συναχθῶσιν
for few or many because-of the holy his be-gathered
 ὄνομα, αὐτῷ διαπύρῳ λατρεύοντες πόθῳ, ἐκεῖ παρῆναι
name him with-fiery serving longing there to-be-present
 τοῦτον πιστεύομεν ἐν μέσῳ τῶν αὐτοῦ δούλων.»
him we-believe in (the)-midst of-the his servants
 «Τούτοις τοῖς τύποις καὶ ταῖς τοιαύταις ἀγωγαῖς οἱ γήϊνοι
by-these the patterns and by-the such regimens the earthly
 καὶ χοῖκοι τὸν βίον ἐξήλωσαν τῶν οὐρανίων, ἐν νηστεαῖς
and of-dust the life emulated of-the heavenly(-ones) in fastings
 καὶ εὐχαῖς καὶ ἀγρυπνίαις, ἐν δάκρυσιν θερμοῖς καὶ
and prayers and vigils in tears hot and
 ἀμετεωρίστω πένθει, ἐν ξενιτείᾳ καὶ μνήμῃ θανάτου, ἐν
undistracted mourning in exile and remembrance of-death in
 πραότητι καὶ ἀοργησίᾳ, ἐν σιωπῇ χειλέων, ἐν ἀκτημοσύνῃ
meekness and freedom-from-anger in silence of-lips in poverty

καὶ πτωχεία, ἐν ἀγνείᾳ καὶ σωφροσύνῃ, ἐν ταπεινόφρονι
and beggary in chastity and temperance in humble
 γνώμῃ καὶ ἡσυχίᾳ, ἐν ἀγάπῃ τελείᾳ πρὸς τὸν Θεὸν καὶ τὸν
mind and quiet in love perfect toward — God and the
 πλησίον, τὸν παρόντα ἐκτελέσαντες βίον καὶ Ἄγγελοι τοῖς
neighbor the present having-completed life and Angels in-the
 τρόποις γενόμενοι. Ὅθεν Θεὸς θαύμασι καὶ σημείοις καὶ
ways having-become whence God with-wonders and signs and
 ποικίλαις δυνάμεσιν αὐτοὺς κατεκόσμησε, καὶ τὸν φθόγγον
various powers them adorned and the sound
 τῆς θαυμαστῆς αὐτῶν πολιτείας εἰς τὰ πέρατα διηχεῖσθαι
of-the wonderful their way-of-life to the ends to-resound
 τῆς οἰκουμένης πεποίηκε. Καὶ εἶπερ σοι τὸν βίον ἐνὸς
of-the world has-made and if-indeed to-you the life of-one
 αὐτῶν ἐπὶ στόματος φέρων κατὰ μέρος διηγῆσομαι, ὃς
of-them on mouth bearing by part I-relate who
 καὶ ἀρχηγὸς γεγενῆσθαι τῆς κατὰ μοναχοὺς πολιτείας
also founder to-have-become of-the among monks way-of-life
 λέγεται (Ἀντώνιος δὲ ὄνομα αὐτῷ), γνώσῃ πάντως
is-said Antony and (the)-name to-him you-will-know surely
 ἐκ τοῦ ἐνὸς δένδρου τῶν ὁμογενῶν καὶ ὁμοειδῶν καρπῶν
from the one tree of-the same-kind and same-form fruits
 τὴν γλυκύτητα, καὶ οἶαν ἐκεῖνος ἔθετο τῆς ἀσκήσεως
the sweetness and what-sort he laid of-the discipline
 ὑποβάθραν, οἶαν δὲ τὴν ὀροφὴν ἐπήξατο, καὶ ὁποῖων
(the)-foundation what-sort and the roof he-fixed and of-what-sort
 ἡξιώθη παρὰ τοῦ Σωτῆρος τυχεῖν χαρισμάτων.
he-was-deemed-worthy from the Savior to-attain gifts
 Πολλοὶ δὲ καὶ ἄλλοι μετ' ἐκεῖνον τὸν ἴσον ἀγωνισάμενοι
many and also others after him the equal having-contended
 ἀγῶνα τῶν ὁμοίων ἔτυχον στεφάνων τε καὶ γερῶν.»
contest the like attained crowns both and honors

«Μακάριοι οὗτοι καὶ τρισμακάριοι, οἱ τὸν Θεὸν
blessed these and thrice-blessed who — God
 ἀγαπήσαντες, καὶ διὰ τὴν ἀγάπην αὐτοῦ
having-loved and because-of the love his
 καταφρονήσαντες πάντων. Ἐδάκρυσαν γὰρ πενθοῦντες
having-despised all they-wept for mourning
 ἡμέρας καὶ νυκτὸς, ἵνα τῆς ἀλήκτου τύχωσι
by-day and by-night that the unceasing they-might-attain
 παρακλήσεως· ἐταπείνωσαν ἑαυτοὺς ἐκουσίως, ἵν' ἐκεῖ
consolation they-humbled themselves willingly that there
 ὑψωθῶσι· κατέτξαν τὰς ἑαυτῶν σάρκας πείνη τε καὶ
they-be-exalted they-wasted the their-own flesh with-hunger both and
 δίψη καὶ ἀγρυπνία, ἵν' ἐκεῖ διαδέξηται αὐτοὺς ἡ τρυφή καὶ
thirst and vigil that there may-receive them the delight and
 ἀγαλλίας τοῦ παραδείσου· σκηνώμα γεγόνασι τοῦ Ἁγίου
exultation of-the paradise (a)-tabernacle they-have-become of-the Holy
 Πνεύματος τῇ καθαρότητι τῆς καρδίας, καθὼς γέγραπται·
Spirit by-the purity of-the heart as it-is-written
 «Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω»· ἐσταύρωσαν
I-will-dwell in them and I-will-walk-among(-them) they-crucified
 ἑαυτοὺς τῷ κόσμῳ, ἵν' ἐκ δεξιῶν τοῦ σταυρωθέντος
themselves to-the world that at (the)-right of-the crucified(-one)
 σταθῶσι· περιεζώσαντο τὰς ὀσφύας αὐτῶν ἐν ἀληθείᾳ,
they-may-stand they-girded the loins their in truth
 καὶ ἐτοιμοὺς ἔσχον αἰεὶ τὰς λαμπάδας, προσδοκῶντες τὴν
and ready they-had always the lamps awaiting the
 ἔλευσιν τοῦ ἀθανάτου νυμφίου. Νοερούς γὰρ κτησάμενοι
coming of-the immortal bridegroom spiritual for having-acquired
 ὀφθαλμοὺς, προεώραν διηνεκῶς τὴν φρικτὴν ὥραν ἐκείνην,
eyes they-foresaw continually the dread hour that
 τὴν τε θεωρίαν τῶν μελλόντων ἀγαθῶν καὶ τῆς αἰωνίου
the both contemplation of-the coming goods and of-the eternal

κολάσεως ἀχώριστον τῆς ἐαυτῶν ἔσχον καρδίας· καὶ
punishment inseparable from-the their-own they-had heart and
 ἐσπούδασαν καμῖν, ἵνα τῆς αἰδίου δόξης μὴ ἀποτύχωσι.
strove to-labor that of-the everlasting glory not they-might-miss
 Γεγόνασιν ἀπαθείς ὥσπερ Ἄγγελοι· καὶ νῦν μετ' ἐκείνων
they-have-become dispassionate as Angels and now with those
 χορεύουσιν, ὧν καὶ τὸν βίον ἐμμήσαντο. Μακάριοι οὗτοι
dance whose also the life they-imitated blessed these
 καὶ τρισμακάριοι, ὅτι ἀπλανέσι τοῖς τοῦ νοὸς ὀφθαλμοῖς
and tbrace-blessed for with-unerring the of-the mind eyes
 κατενόησαν τὴν τῶν παρόντων ματαιότητα, καὶ τῆς
they-perceived the of-the present(-things) vanity and of-the
 ἀνθρωπίνης εὐπραγίας τὸ ἄστατον καὶ ἀνώμαλον, καὶ,
human prosperity the instability and unevenness and
 ταύτην ἀπαρνησάμενοι, τὰ αἰώνια ἐαυτοῖς ἐθησαύρισαν
it having-renounced the eternal for-themselves treasured
 ἀγαθὰ, καὶ τῆς μηδέποτε διαπιπτούσης μήτε θανάτω
goods and the never failing nor by-death
 διακοπτομένης ἐπελάβοντο ζωῆς.»
cut-short laid-bold-of life
 «Τούτους οὖν τοὺς θαυμασίους καὶ ἁγίους ἄνδρας καὶ
these then the wonderful and holy men also
 ἡμεῖς οἱ εὐτελεῖς καὶ ἀνάξιοι μιμεῖσθαι σπουδάζομεν,
we the lowly and unworthy to-imitate strive
 οὐκ ἐφικνούμεθα δὲ τῷ ὕψει τῆς οὐρανοπολίτου αὐτῶν
not we-attain but to-the height of-the heaven-dwelling their
 διαγωγῆς· ἀλλὰ, κατὰ τὸ ἐνὸν τῆς ἀσθενοῦς ἡμῶν καὶ
life but according-to the possible of-the weak our and
 ταλαιπώρου δυνάμεως, τὸν βίον αὐτῶν χαρακτηρίζομεν καὶ
wretched power the life their we-copy and
 τὸ σχῆμα περιβεβλήμεθα, κὰν τῶν ἔργων διαμαρτάνωμεν.
the habit we-have-put-on even-if the works we-fail-in

Πρόξενον γὰρ ἀναμαρτησίας τὸ θεῖον ἐπάγγελμα τοῦτο,
 (a)-promoter for of-sinlessness the divine profession this
 καὶ συνεργὸν τῆς ἐκ τοῦ θεοῦ βαπτίσματος δοθείσης ἡμῖν
 and co-worker of-the from the divine baptism given to-us
 ἀφθαρσίας ἐπιστάμεθα. Καὶ, τοῖς λόγοις ἐπόμενοι τῶν
 incorruption we-know and the words following of-the
 μακαρίων ἐκείνων, πάνυ καταγινώσκομεν τῶν φθαρτῶν
 blessed(-ones) those greatly we-condemn the perishable
 τούτων καὶ ἐπικήρων τοῦ βίου πραγμάτων, ἐν οἷς
 these and transitory of-the life affairs in which
 οὐδέν ἐστιν εὐρεῖν βέβαιον, οὐδὲ ὀμαλὸν, οὐδὲ ἐπὶ τῶν
 nothing is to-find firm nor level nor on the
 αὐτῶν ἱστάμενον· ἀλλὰ «ματαιότης ἐστὶ τὰ πάντα
 same(-things) standing but vanity are the all(-things)
 καὶ προαίρεσις πνεύματος», πολλὰς ἐν ἀτόμῳ φέροντα
 and choosing of-wind many in (an)-instant bearing
 τὰς μεταβολὰς· ὀνείρων γὰρ καὶ σκιᾶς, καὶ αὔρας κατὰ
 the changes than-dreams for and shadow and breeze through
 τὸν ἀέρα πνεούσης, εἰσὶν ἀσθενέστερα· μικρὰ καὶ πρὸς
 the air blowing they-are weaker small and for
 ὀλίγον ἢ χάρις, καὶ οὐδὲ χάρις· ἀλλὰ πλάνη τις καὶ
 (a)-little the grace and not-even grace but deceit some and
 ἀπάτη τῆς τοῦ κόσμου κακίας, ὅνπερ μὴ ἀγαπᾷν ὅλως,
 delusion of-the of-the world evil which not to-love at-all
 μισεῖν δὲ μᾶλλον ἐκ καρδίας δεδιδάγμεθα.»
 to-hate but rather from (the)-heart we-have-been-taught
 «Καὶ ἔστι γε κατὰ ἀλήθειαν μισητὸς οὗτος καὶ
 and is at-least in truth hateful this and
 ἀπευκταῖος· ὅσα γὰρ δωρεῖται τοῖς φίλοις αὐτοῦ, μετ’
 abominable what for it-gives to-the friends its with
 ὀργῆς αὐθις αὐτὰ ἀφαρπάζει, γυμνοὺς δὲ παντὸς ἀγαθοῦ
 wrath again them it-snatches-away naked and of-every good

καὶ αἰσχύνην ἡμφιεσμένους, φορτία τε περικειμένους
and (with)-shame clothed burdens and wearing
 βαρέα, τῇ αἰωνία παραπέμπει θλίψει· οὓς δ' αὖ
heavy to-the eternal it-sends-on affliction those and in-turn
 πάλιν ὑψοῖ τῇ ἐσχάτῃ θάττον ταπεινοῖ ταλαιπωρία,
again it-exalts to-the utmost quickly it-humbles wretchedness
 ὑποποδίους αὐτοὺς τιθεῖς καὶ ἐπίχαρμα πάντων τῶν
under-foot them putting and (a)-laughing-stock of-all the
 ἐχθρῶν αὐτῶν. Τοιαῦται οὖν αἱ χάριτες αὐτοῦ· τοιαῦτα
enemies their such then the graces its such
 τὰ δωρήματα αὐτοῦ. Ἐχθρὸς γάρ ἐστι τῶν φίλων αὐτοῦ,
the gifts its enemy for it-is of-the friends its
 καὶ ἐπίβουλος πάντων τῶν ποιούντων αὐτοῦ τὰ θελήματα,
and plotter-against of-all those doing its the wills
 καὶ καταράσσων δεινῶς τοὺς ἐπηρειδομένους ἐπ' αὐτὸν,
and dashing-down terribly those leaning on it
 καὶ ἐκνευρίζων τοὺς ἐπ' αὐτῷ πεποιθότας. Συνθήκας
and enervating those in it trusting covenants
 τίθησι μετὰ τῶν ἀφρόνων καὶ ἐπαγγελίας ψευδεῖς, ἵνα
it-makes with the foolish and promises false that
 μόνον αὐτοὺς ἐπισπάσῃται· ἐκείνων δὲ ἀγνωμονησάντων,
only them it-may-draw-in of-those and having-proved-ungrateful
 ἀγνώμων αὐτὸς καὶ ψευδὴς διαδείκνυται, μηδὲν ὦν
ungrateful itself and false is-shown nothing of-what
 συνέθετο ἀποπληρῶν. Σήμερον γὰρ βρώμασιν ἡδέσι τὸν
it-agreed fulfilling today for with-foods sweet the
 φάρυγγα αὐτῶν καταλεάνας, κατάβρωμα τοῖς ἐχθροῖς
gullet their having-smoothed food for-the enemies
 ὅλους αὐτοὺς αὔριον τίθησι. Σήμερον βασιλέα τινὰ
whole them tomorrow it-makes today king someone
 δείκνυσι, καὶ αὔριον δουλείᾳ τινὶ πονηρᾷ παραδίδωσι·
it-shows and tomorrow to-slavery some evil hands-over

σήμερον μυρίοις εὐθηνούμενον ἀγαθοῖς, αὔριον προσαίτην
today with-countless abounding goods tomorrow (a)-beggar
 καὶ οἰκοτρίβων οἰκότριβα. Σήμερον στέφανον δόξης
and of-household-slaves (a)-household-slave today (a)-crown of-glory
 αὐτοῦ τῇ κορυφῇ ἐπιτίθισιν· αὔριον τὸ πρόσωπον τῇ
his to-the head it-puts-on tomorrow the face to-the
 γῇ καταράσσει. Σήμερον κοσμεῖ τὸν τράχηλον αὐτοῦ
earth dashes-down today it-adorns the neck his
 λαμπραῖς ἀξιομάτων τιμαῖς· αὔριον ταπεινοῖ σιδηροῖς
with-splendid of-dignities honors tomorrow it-humbles with-iron
 κλοιοῖς δεσμούμενον. Ποθητὸν πρὸς μικρὸν τοῖς πᾶσι
collars bound desirable for (a)-little to-the all
 τοῦτον ἐργάζεται, μισητὸν δὲ μετ' ὀλίγον ἰσχυρῶς καὶ
this-one it-makes hateful and after little(-while) strongly and
 ἐβδελυγμένον. Σήμερον εὐφραίνει, καὶ αὔριον θρήνοις αὐτὸν
abominated today it-gladdens and tomorrow with-laments him
 καὶ κοπετοῖς κατατῆκει. Ὅποιον δὲ τούτων καὶ τὸ τέλος
and wailings wastes what-sort and of-these also the end
 ἐπιτίθισιν ἄκουσον· οἰκήτορας γεέννης τοὺς ἡγαπηκότας
it-puts hear inhabitants of-gehenna those having-loved
 αὐτὸν ἐλεεινῶς ἀπεργάζεται. Τοιαύτην ἔχει γνώμην αἰεὶ,
it pititably it-makes such it-has (a)-mind always
 τοιαύτην πρόθεσιν ἀτεχνῶς. Οὔτε τοὺς παρελθόντας θρηνεῖ,
such (a)-purpose simply neither those having-passed it-laments
 οὔτε τοὺς καταλειφθέντας οἰκτεῖρει. Ἐκείνους γὰρ δεινῶς
nor those left it-pities those for terribly
 ἀπατήσας καὶ τοῖς ἄρκυσιν αὐτοῦ κατακλείσας, πρὸς
having-deceived and in-the nets its having-shut-in to
 τούτους αὖθις τὰ τῆς ἐπιστήμης μετενεγκεῖν πειρᾶται,
these again the(-things) of-the skill to-transfer it-tries
 μὴ θέλων τινὰ τῶν χαλεπῶν αὐτοῦ ἐκφυγεῖν παγίδων.»
not wishing anyone of-the grievous its to-escape snares

«Τοὺς μὲν οὖν τοιούτῳ δουλεύοντας ἀπηνεῖ καὶ πονηρῷ
those indeed then to-such serving harsh and evil
 δεσπότῃ τοῦ ἀγαθοῦ καὶ φιλανθρώπου φρενοβλαβῶς
master from-the good and loving-mankind madly
 ἑαυτοὺς μακρύναντας, εἰς τὰ παρόντα δὲ κεκηνότας
themselves having-removed to the present and gaping
 πράγματα καὶ τούτοις προστετηκότας, μηδόλως τῶν
affairs and to-these attached not-at-all of-the
 μελλόντων λαμβάνοντας ἔννοιαν, καὶ εἰς μὲν τὰς σωματικὰς
coming(-things) taking thought and to indeed the bodily
 ἀπολαύσεις ἀδιαλείπτως ἐπειγομένους, τὰς δὲ ψυχὰς
enjoyments unceasingly hastening the and souls
 ἐῶντας λιμῷ κατατήκεσθαι καὶ μυρίοις ταλαιπωρεῖσθαι
allowing by-hunger to-waste and by-countless to-be-afflicted
 κακοῖς, ὁμοίους εἶναι δοκῶ ἀνδρὶ φεύγοντι ἀπὸ προσώπου
evils like to-be I-think to-(a)-man fleeing from (the)-face
 μαινομένου μονοκέρωτος, ὅς, μὴ φέρων τὸν ἦχον τῆς
of-(a)-raging unicorn who not bearing the sound of-the
 αὐτοῦ βοῆς καὶ τὸν φοβερὸν αὐτοῦ μυκηθμὸν, ἀλλ' ἰσχυρῶς
its cry and the fearful its bellowing but strongly
 ἀποδιδράσκων τοῦ μὴ γενέσθαι τούτου κατάβρωμα, ἐν
running-away of-the not to-become of-this (the)-food in
 τῷ τρέχειν αὐτὸν ὀξέως μεγάλῳ τινὶ περιπέπτωκε βόθρῳ·
the to-run him swiftly into-great some fell pit
 ἐν δὲ τῷ ἐμπίπτειν αὐτῷ, τὰς χεῖρας ἐκτείνας, καὶ
in and the to-fall-in into-it the hands having-stretched and
 φυτοῦ τινὸς δραξάμενος, κραταιῶς τοῦτο κατέσχε, καὶ
plant some having-grasped mightily this held and
 ἐπὶ βάσειώς τινος τοὺς πόδας στηρίζας, ἔδοξεν ἐν εἰρήνῃ
on footing some the feet having-fixed thought in peace
 λοιπὸν εἶναι καὶ ἀσφαλείᾳ. Βλέψας δὲ ὁρᾷ δύο μῦας,
henceforth to-be and safety having-looked and he-sees two mice

λευκὸν μὲν τὸν ἕνα, μέλανα δὲ τὸν ἕτερον, διεσθίοντας
white indeed the one black and the other gnawing
 ἀπαύστως τὴν ῥίζαν τοῦ φυτοῦ, οὗ ἦν ἐξηρτημένος,
unceasingly the root of-the plant by-which he-was hanging
 καὶ ὅσον οὐπω ἐγγίζοντας ταύτην ἐκτεμεῖν. Κατανοήσας
and as-much not-yet nearing it to-cut-through having-considered
 δὲ τὸν πυθμένα τοῦ βόθρου, δράκοντα εἶδε φοβερὸν τῇ
and the bottom of-the pit (a)-dragon he-saw fearful in-the
 θέᾳ, πῦρ πνέοντα καὶ δριμύτατα βλοσυροῦντα, τὸ στόμα
sight fire breathing and most-fiercely glaring the mouth
 τε δεινῶς περιχάσκοντα καὶ καταπιεῖν αὐτὸν ἐπειγόμενον.
both terribly gaping and to-swallow him hastening
 Ἀτενίσας δὲ αὖθις τῇ βάσει ἐκείνῃ, ἐφ' ἣ τοὺς πόδας
having-gazed and again at-the footing that on which the feet
 εἶχεν ἐρηρτισμένους, τέσσαρας εἶδε κεφαλὰς ἀσπίδων τοῦ
he-had planted four he-saw heads of-asps from-the
 τοίχου προβεβληκυίας, ἐφ' οὗ ἐπεστήρικτο. Ἀναβλέψας
wall projecting on which he-was-propped having-looked-up
 δὲ τοὺς ὀφθαλμοὺς, ὁρᾷ ἐκ τῶν κλάδων τοῦ φυτοῦ
and the eyes he-sees from the branches of-the plant
 ἐκείνου μικρὸν ἀποστάζον μέλι. Ἐάσας οὖν διασκέψασθαι
that (a)-little dripping honey having-let-go then to-consider
 περὶ τῶν περιεχουσῶν αὐτῷ συμφορῶν, ὅπως ἔξωθεν μὲν
about the surrounding him misfortunes how outside indeed
 ὁ μονόκερος δεινῶς ἐκμανεῖς ζητεῖ τοῦτον καταφαγεῖν,
the unicorn terribly maddened seeks him to-devour
 κάτωθεν δὲ ὁ πικρὸς δράκων κέχηνε καταπιεῖν, τὸ
below and the bitter dragon gapes to-swallow the
 δὲ φυτὸν ὃ περιεδέδρακτο ὅσον οὐπω ἐκκόπτεσθαι
and plant which he-had-grasped as-much not-yet to-be-cut-off
 ἔμελλε, τοὺς τε πόδας ἐπ' ὀλισθηρᾷ καὶ ἀπίστῳ βάσει
was-about the both feet on slippery and untrustworthy footing

ἐπεστήρικτο· τῶν τοσούτων οὖν καὶ τοιούτων φρικτῶν
 he-had-propped the so-many then and such dread
 θαυμάτων ἀλογίστως ἐπιλαθόμενος, ὅλω νοῦ μέλιτος
 sights thoughtlessly having-forgotten with-whole mind of-honey
 ἐκείνου τοῦ μικροῦ γέγονε τῆς ἡδύτητος ἐκκρεμής.»
 that the little became of-the sweetness hanging

XVIII · THE THREE FRIENDS

Barlaam explains the parable: the unicorn is death, the pit the world, the plant life wasted by day and night, the asps the body's four elements, the dragon Hades, and the honey the world's sweetness. He tells of a man with three friends, two loved and one neglected; summoned to account for a debt of ten thousand talents, he was given two rags by the first, a short escort by the second, and the third promised to plead for him before the king. The friends are wealth, family, and good works. He then tells of a city that made a stranger king for a year and then exiled him naked to an island.

«Αὕτη ἡ ὁμοίωσις τῶν τῇ ἀπάτῃ τοῦ παρόντος
 this the likeness of-those to-the deceit of-the present
 προστετηκότων βίου, ἥσπερ τὴν σαφήνειαν αὐτίκα λέξω
 attached life of-which the explanation at-once I-will-tell
 σοι. Ὁ μὲν μονόκερως τύπος ἂν εἴη τοῦ θανάτου, τοῦ
 you the indeed unicorn (the)-type — would-be of-the death the(-one)
 διώκοντος αἰὲ καὶ καταλαβεῖν ἐπείγομένου τὸ Ἀδαμιαῖον
 pursuing always and to-overtake hastening the Adamic
 γένος· ὁ δὲ βόθρος ὁ κόσμος ἐστὶ πλήρης ὑπάρχων
 race the and pit the world is full being
 παντοίων κακῶν καὶ θανατηφόρων παγίδων· τὸ φυτὸν
 of-all-kinds-of evils and death-bearing snares the plant
 δὲ τὸ ὑπὸ τῶν δύο μυῶν ἀπαύστως συγκοπτόμενον,
 and the(-one) by the two mice unceasingly being-cut

ὁ περιεδέδρακτο, ὁ διάυλος ὑπάρχει τῆς ἐκάστου ζωῆς,
which he-had-grasped the course is of-the each life
ὁ δαπανώμενος καὶ ἀναλίσκόμενος διὰ τῶν ὥρων τοῦ
the(-one) being-spent and consumed through the hours of-the
ἡμερονυκτίου καὶ τῇ ἐκτομῇ κατὰ μικρὸν προσεγγίζων·
day-and-night and to-the cutting by little approaching
αἱ δὲ τέσσαρες ἀσπίδες τὴν ἐπὶ τεσσάρων σφαλερῶν καὶ
the and four asps the on four unsteady and
ἀστάτων στοιχείων σύστασιν τοῦ ἀνθρωπείου σώματος
unstable elements composition of-the human body
αἰνίττονται, ὧν ἀτακούντων καὶ ταραττομένων ἢ τοῦ
signify which being-disordered and disturbed the of-the
σώματος καταλύεται σύστασις. Πρὸς τούτοις καὶ ὁ
body is-dissolved composition besides these(-things) also the
πυρώδης ἐκεῖνος καὶ ἀπηνὴς δράκων τὴν φοβερὰν εἰκονίζει
fiery that and harsh dragon the fearful pictures
τοῦ ᾄδου γαστέρα, τὴν μαϊμάσσουσιν ὑποδέξασθαι τοὺς
— of-Hades belly the(-one) eager to-receive those
τὰ παρόντα τερπνὰ τῶν μελλόντων ἀγαθῶν προκρίνοντας.
the present delights than-the coming goods preferring
Ὁ δὲ τοῦ μέλιτος σταλαγμὸς τὴν γλυκύτητα ἐμφαίνει τῶν
the and of-the honey drop the sweetness shows of-the
τοῦ κόσμου ἡδέων, δι' ἧς ἐκεῖνος ἀπατῶν τοὺς ἑαυτοῦ
of-the world pleasures through which it deceiving the its-own
φίλους, οὐκ ἔα τῆς σφῶν προνοήσασθαι σωτηρίας.»
friends not allows the their to-provide-for salvation
Ταύτην ὁ Ἰωάσαφ λίαν ἀποδεξάμενος τὴν παραβολὴν,
this — Ioasaph greatly having-accepted the parable
ἔφη· «Ὡς ἀληθὴς ὁ λόγος οὗτος καὶ πάνν ἄρμοδιώτατος!
said how true the account this and very most-fitting
Μὴ οὖν ὀκνήσης τοιούτους αἰεὶ μοι τύπους ὑποδεικνύειν,
not then hesitate such always to-me figures to-show

ἵνα γινῶ ἀκριβῶς ὁποῖος ὑπάρχει ὁ καθ' ἡμᾶς βίος,
that I-may-know exactly of-what-sort is the among us life
 καὶ τίνων τοῖς ἑαυτοῦ φίλοις πρόξενος γίνεται.»
and of-what to-the its-own friends (the)-cause it-becomes
 Ὁ δὲ γέρων εἶπεν· «Ὅμοιοι αὐθις εἰσὶν οἱ ἐρασθέντες τῶν
the and old-man said like again are those having-loved the
 τοῦ βίου τερπνῶν καὶ τῇ τούτου γλυκανθέντες ἡδύτητι,
of-the life delights and by-the its sweetened sweetness
 τῶν μελλόντων τε καὶ μὴ σαλευομένων τὰ ρευστὰ καὶ
the coming(-things) both and not shaken the fleeting and
 ἀσθενῇ προτιμήσαντες, ἀνθρώπῳ τινὶ τρεῖς ἐσχηκότι φίλους,
weak having-preferred to-(a)-man some three having-had friends
 ὧν τοὺς μὲν δύο περιπαθῶς ἐτίμα, καὶ σφοδρῶς
of-whom the indeed two passionately he-honored and vehemently
 τῆς αὐτῶν ἀγάπης ἀντείχετο, μέχρι θανάτου ὑπὲρ αὐτῶν
to-the their love clung as-far-as death for them
 ἀγωνιζόμενος καὶ προκινδυνεύειν αἰρούμενος· πρὸς δὲ τὸν
struggling and to-face-danger-first choosing toward and the
 τρίτον πολλῇ ἐφέρετο καταφρονήσει, μήτε τιμῆς, μήτε τῆς
third with-much he-was-borne contempt neither of-honor nor of-the
 προσηκούσης αὐτὸν πώποτε ἀξιώσας ἀγάπης, ἀλλ'
fitting him ever having-deemed-worthy love but
 ἢ μικράν τινα καὶ οὐδαμνὴν εἰς αὐτὸν προσποιούμενος
than small some and worthless toward him pretending
 φιλίαν. Καταλαμβάνουσιν οὖν ἐν μιᾷ φοβεροὶ τινες καὶ
friendship overtake then on one(-day) fearful some and
 ἐξαίσιοι στρατιῶται, σπεύδοντες ταχύτητι πολλῇ πρὸς
extraordinary soldiers hastening with-speed much to
 τὸν βασιλέα τοῦτον ἀγαγεῖν, λόγον ἀποδώσοντα ὑπὲρ
the king him to-bring account to-render for
 ὀφειλῆς μυρίων ταλάντων. Στενοχωρούμενος δὲ, ἐκείνος
(a)-debt of-ten-thousand talents being-distressed and he

ἐζήτει βοηθόν, τὸν συναντιλαβέσθαι αὐτῷ ἐν τῇ φρικτῇ
 sought (a)-helper the(-one) to-help-with him in the dread
 τοῦ βασιλέως λογοθεσία δυνάμενον.»

of-the king reckoning able

«Δραμὼν οὖν πρὸς τὸν πρῶτον αὐτοῦ καὶ πάντων
 having-run then to the first his and of-all

γνησιώτατον φίλον, λέγει· «Οἶδας, ὦ φίλε, ὥς ἀεὶ
 truest friend says you-know O friend how always

ἐθέμην τὴν ψυχὴν μου ὑπὲρ σοῦ νυνὶ δὲ χρήζω βοηθείας
 I-laid-down the soul my for you now and I-need help

ἐν τῇ ἡμέρᾳ ταύτῃ τῆς κατεχούσης με ἀνάγκης. Πόσων
 in the day this of-the gripping me necessity how-much

οὖν ἐπαγγέλλῃ συναντιλαβέσθαι μοι νῦν; καὶ τίς ἢ παρὰ
 then do-you-promise to-help me now and what the from

σοῦ προσγινομένη μοι ἐλπίς, προσφιλέστατε;»

you coming to-me hope dearest

«Ἀποκριθεὶς οὖν ἐκεῖνος ἔφη· «Οὐκ εἰμί σου φίλος,
 having-answered then he said not I-am your friend

ἄνθρωπε· οὐκ ἐπίσταμαι τίς εἶ. Ἄλλους γὰρ ἔχω
 man not I-know who you-are others for I-have

προσφιλεῖς, μεθ' ὧν δεῖ με σήμερον εὐφραίνεσθαι, καὶ
 dear(-ones) with whom must me today make-merry and

φίλους αὐτοὺς εἰς τὸ ἐξῆς κτήσασθαι. Παρέχω δέ σοι
 friends them for the following to-acquire I-provide and you

ἰδοὺ ῥάκια δύο, τοῦ ἔχειν σε ταῦτα ἐν τῇ ὁδῷ ἣ
 behold rags two of-the to-have you these on the road on-which

πορεύῃ, ἅτινα οὐδέν σε τὸ παράπαν ὠφελήσουσι. Καὶ
 you-go which nothing you the at-all will-profit and

μηδεμίαν ἄλλην παρ' ἐμοῦ προσδοκήσης ἐλπίδα.»

no other from me expect hope

«Τούτων ἀκούσας ἐκεῖνος καὶ ἀπογνοὺς ἦν ἐξ αὐτοῦ
these(-things) having-heard be and having-despaired-of which from him
 βοήθειαν ἤλπιζε, πρὸς τὸν ἕτερον πορεύεται φίλον, καὶ
help be-hoped to the other goes friend and
 φησί· «Μέμνησαι, ὦ ἐταῖρε, ὅσης ἀπήλανσας παρ' ἐμοῦ
says remember O companion how-much you-enjoyed from me
 τιμῆς καὶ εὐγνωμοσύνης· σήμερον δὲ, θλίψει περιπεσὼν
honor and kindness today and into-affliction having-fallen
 καὶ συμφορᾷ μεγίστῃ, χρήζω συνεργοῦ. Πόσον οὖν ἰσχύεις
and misfortune greatest I-need (a)-belper how-much then can-you
 μοι συγκοπιάσαι; ἐξ αὐτῆς γνώρισόν μοι.»
with-me to-toil-together from it make-known to-me
 «Ὁ δὲ φησὶν· «Οὐ σχολάζω σήμερον συναγωνίσασθαί
he and says not I-have-leisure today to-struggle-with
 σοι· μερίμναις γὰρ καὶ περιστάσεσι περιπεσὼν,
you in-cares for also-I and difficulties having-fallen
 ἐν θλίψει εἰμί. Μικρὸν δ' ὅμως συνοδεύσω σοι, κἂν
in affliction am (a)-little but nevertheless I-will-go-along-with you even-if
 μηδὲν ὠφελήσω σε· καὶ, θάττον ὑποστρέψας οἴκαδε, ταῖς
nothing I-profit you and quickly having-retuned home with-the
 ἰδίαις ἔσομαι ἀσχολούμενος μερίμναις.»
own I-shall-be busy cares
 «Κεναῖς οὖν κακεῖθεν ὑποστρέψας χερσὶν ὁ ἄνθρωπος
with-empty then also-from-there having-retuned hands the man
 καὶ πάντοθεν ἀπορούμενος, ἐταλάνιζεν ἑαυτὸν τῆς ματαιίας
and from-all-sides at-a-loss bewailed himself for-the vain
 ἐλπίδος τῶν ἀγνωμόνων αὐτοῦ φίλων, καὶ τῶν ἀνονήτων
hope of-the ungrateful his friends and the profitless
 ταλαιπωριῶν ὧν ὑπὲρ τῆς ἐκείνων ἀγάπης ὑπέστη.
hardships which for the their love he-underwent

«Ἀπέρχεται λοιπὸν πρὸς τὸν τρίτον φίλον αὐτοῦ,
be-goes-off henceforth to the third friend his
 ὃν οὐδέποτε ἐθεράπευσεν, οὐδὲ κοινωνὸν τῆς ἑαυτοῦ
whom never he-had-courted nor partner of-the his-own
 εὐφροσύνης προσεκαλέσατο· καὶ φησὶ πρὸς αὐτὸν
gladness had-invited and says to him
 κατησχυμένῳ τε καὶ κατηφιῶντι τῷ προσώπῳ· «Οὐκ
with-ashamed both and downcast the face not
 ἔχω στόμα διᾶραι πρὸς σέ, γινώσκων ἀκριβῶς ὅτι οὐ
I-have (a)-mouth to-open to you knowing exactly that not
 μέμνησαί μου πώποτε εὐεργετήσαντός σε, ἢ προσφιλῶς
you-remember me ever having-benefited you or kindly
 διατεθέντος σοι. Ἄλλ' ἐπεὶ συμφορά με κατέλαβε
having-been-disposed to-you but since misfortune me has-overtaken
 χαλεπωτάτῃ, οὐδαμόθεν δὲ τῶν λοιπῶν μου φίλων εὔρον
most-grievous from-nowhere and of-the remaining my friends I-found
 σωτηρίας ἐλπίδα, παρεγενόμην πρὸς σέ, δυσωπῶν, εἰ
of-safety hope I-have-come to you imploring if
 ἔστι σοι ἰσχύς, μικράν τινα βοήθειαν παρασχεῖν μοι.
there-is to-you strength small some help to-provide me
 Μὴ οὖν ἀπαγορεύσης, μηνίσας μου τῆς ἀγνωμοσύνης.»
not then refuse having-resented my the ingratitude
 «Ὁ δέ φησι ἱλαρῶ καὶ χαρίεντι προσώπῳ· «Ναὶ
be and says with-cheerful and gracious face yes
 δὴ φίλον ἐμὸν γνησιώτατον ὁμολογῶ σε ὑπάρχειν· καὶ,
indeed friend my truest I-confess you to-be and
 τῆς μικρᾶς ἐκείνης μεμνημένος σου εὐποιΐας, σὺν τόκῳ
the small that remembering your kindness with interest
 σήμερον ἀποδώσω σοι. Μὴ φοβοῦ τοίνυν, μηδὲ δέδιθι·
today I-will-repay to-you not fear therefore nor be-afraid
 ἐγὼ σου γὰρ προπορεύσομαι, ἐγὼ δυσωπήσω ὑπὲρ σοῦ
I you for will-go-before I will-entreat for you

τὸν βασιλέα, καὶ οὐ μὴ παραδῶ σε εἰς χεῖρας ἐχθρῶν
the king and not not I-will-hand-over you into hands of-enemies
 σου. Θάρσει οὖν, προσφιλέστατε, καὶ μὴ λυποῦ.»

your take-courage then dearest and not grieve
 «Τότε κατανυγείς ἐκεῖνος ἔλεγε μετὰ δακρύων· «Οἶμοι! τί
then pierced he said with tears alas what
 πρῶτον θρηνήσω, καὶ τί κλαύσομαι πρῶτον; τῆς ματαίας
first shall-I-lament and what shall-I-weep-for first the vain
 μου καταγνώσομαι προσπαθείας εἰς τοὺς ἀμνήμονας καὶ
my shall-I-condemn attachment to the unmindful and
 ἀχαρίστους καὶ ψευδεῖς φίλους ἐκείνους; ἢ τὴν φρενοβλαβῇ
ungrateful and false friends those or the deranged
 ταλανίσω ἀγνωμοσύνην, ἥνπερ τῷ ἀληθεῖ τούτῳ καὶ
shall-I-bewail ingratitude which to-the true this and
 γνησίῳ ἐνεδειξάμην φίλῳ;»

genuine I-showed friend
 Ὁ δὲ Ἰωάσαφ, καὶ τοῦτον μετὰ θαύματος δεξάμενος τὸν
— and Ioasaph also this with wonder having-received the
 λόγον, τὴν σαφήνειαν ἐζητεῖ. Καὶ φησὶν ὁ Βαρλαάμ· «Ὁ
account the explanation sought and says — Barlaam the
 πρῶτος φίλος ἂν εἴη ἢ τοῦ πλούτου περιουσία καὶ
first friend — would-be the of-the wealth abundance and
 ὁ τῆς φιλοχρηματίας ἔρως, ἐφ' ᾧ μυρίοις ὁ ἄνθρωπος
the of-the love-of-money love for which in-countless the man
 περιπίπτει κινδύνους, καὶ πολλὰς ὑπομένει ταλαιπωρίας·
falls dangers and many endures hardships
 ἐλθούσης δὲ τῆς τελευταίας τοῦ θανάτου προθεσμίας,
having-come and of-the last of-the death appointed-time
 οὐδὲν ἐκ πάντων ἐκείνων, εἰ μὴ τὰ πρὸς κηδείαν
nothing from all those if not the for burial
 ἀνόνητα ράκια, λαμβάνει. Δεύτερος δὲ φίλος κέκληται
profitless rags he-takes (the)-second and friend has-been-called

γυνή τε καὶ τέκνα, καὶ οἱ λοιποὶ συγγενεῖς τε καὶ οἰκεῖοι,
wife both and children and the remaining kinsmen both and intimates
 ὧν τῇ προσπαθείᾳ κεκολλημένοι δυσάποσπαστος
of-whom to-the attachment glued inseparably
 ἔχομεν, αὐτῆς τῆς ψυχῆς καὶ τοῦ σώματος ἕνεκεν τῆς
we-are itself the soul and the body for-the-sake-of the
 αὐτῶν ὑπερορῶντες ἀγάπης· οὐδεμιᾶς δέ τις ἐξ αὐτῶν
their disregarding love none and anyone from them
 ἀπόνωτο ὠφελείας τῇ ὥρᾳ τοῦ θανάτου· ἀλλ' ἢ μόνον
enjoyed of-profit in-the hour of-the death but than only
 μέχρι τοῦ μνήματος συνοδεύουσιν αὐτῷ παρεπόμενοι, εἴτ',
as-far-as the tomb they-go-with him following then
 εὐθὺς ἐπαναστραφέντες, τῶν ιδίων ἔχονται μερμυῶν καὶ
at-once having-turned-back the own hold-to cares and
 περιστάσεων, οὐκ ἔλαττον λήθῃ τὴν μνήμην, ἢ τὸ
difficulties not less with-forgetfulness the memory than the
 σῶμα τοῦ ποτὲ προσφιλοῦς καλύψαντες τάφῳ. Ὁ δ'
body of-the once dear having-covered with-(a)-grave the and
 αὖ τρίτος φίλος ὁ παρεωραμένος καὶ φορτικὸς, ὁ μὴ
again third friend the overlooked and burdensome the not
 προσιτὸς, ἀλλὰ φευκτὸς καὶ οἶον ἀποτρόπαιος, ὁ τῶν
approachable but to-be-shunned and as-it-were averted the of-the
 ἀρίστων ἔργων χορὸς καθέστηκεν, οἶον πίστις, ἐλπίς,
best works choir is such-as faith hope
 ἀγάπη, ἐλεημοσύνη, φιланθρωπία, καὶ ὁ λοιπὸς τῶν ἀρετῶν
love almsgiving love-for-mankind and the remaining of-the virtues
 ὁμιλος, ὁ δυνάμενος προπορεύεσθαι ἡμῶν ἐξερχομένων
company the(-one) able to-go-before us going-out
 τοῦ σώματος, ὑπὲρ ἡμῶν τε δυσωπῆσαι τὸν Κύριον, καὶ
of-the body for us both to-treat the Lord and
 τῶν ἐχθρῶν ἡμᾶς λυτρούμενος καὶ δεινῶν φορολόγων,
from-the enemies us redeeming and terrible tax-gatherers

τῶν λογοθέσιον ἡμῖν πικρὸν ἐν τῷ ἀέρι κινούντων, καὶ
those (a)-reckoning for-us bitter in the air moving and
 χειρώσασθαι πικρῶς ζητούντων. Οὗτός ἐστιν ὁ εὐγνώμων
to-subdue(-us) bitterly seeking this is the grateful
 φίλος καὶ ἀγαθός, ὁ καὶ τὴν μικρὰν ἡμῶν εὐπραγίαν
friend and good the(-one) also the small our good-deed
 ἐπὶ μνήμης φέρων καὶ σὺν τόκῳ ἡμῖν πᾶσαν ἀποδιδούς.»
in memory bearing and with interest to-us all repaying
 Αὐθις οὖν ὁ Ἰωάσαφ· «Εὖ σοι γένοιτο παρὰ Κυρίου
again then — Ioasaph well to-you may-it-be from (the)-Lord
 τοῦ Θεοῦ, ὦ σοφώτατε τῶν ἀνθρώπων! εὐφρανas γάρ
— God O wisest of-the men you-gladdened for
 μου τὴν ψυχὴν τοῖς καταλλήλοις σου καὶ ἀρίστοις
my the soul with-the fitting your and best
 ῥήμασι. Τοιγαροῦν ἀνατύπωσόν μοι καὶ ἔτι εἰκόνα
words therefore depict for-me also further (an)-image
 τῆς ματαιότητος τοῦ κόσμου, καὶ πῶς ἂν τις ἐν εἰρήνῃ
of-the vanity of-the world and how — anyone in peace
 καὶ ἀσφαλείᾳ τοῦτον διέλθοι.»
and safety it might-pass-through
 Ἄναλαβὼν δὲ τὸν λόγον ὁ Βαρλαάμ ἔφη· «Ἄκουσον
having-taken-up and the speech — Barlaam said bear
 καὶ τούτου δὴ τοῦ προβλήματος ὁμοίωσιν. Πόλιν
also of-this indeed the problem (a)-likeness city
 τινὰ μεμάθηκα μεγάλην, ἣς οἱ πολῖται τοιαύτην
some I-have-learned great whose the citizens such
 ἐσχέκεσαν ἔκπαλαι συνήθειαν, τὸ ἐπιλαμβάνεσθαι ξένου
had from-of-old custom the to-take-hold-of stranger
 τινὸς καὶ ἀγνώστου ἀνδρὸς, μηδὲν τῶν νόμων τῆς
some and unknown man nothing of-the laws of-the
 πόλεως καὶ παραδόσεων ὅλως ἐπισταμένον, καὶ τοῦτον
city and traditions at-all knowing and him

βασιλέα καθιστᾶν ἑαυτοῖς, πάσης ἀπολαύοντα ἐξουσίας
king to-make for-themselves all enjoying power
 καὶ τῶν αὐτοῦ θελημάτων ἀκωλύτως ἐχόμενον, ἄχρι
and the his wishes unbinderedly holding until
 συμπληρώσεως ἐνιαυσιαίου χρόνου. Ἐἴτ', ἐξαίφνης ἐν
(the)-completion of-(a)-yearly time then suddenly in
 πάσῃ αὐτοῦ τυγχάνοντος ἀμεριμνία, τρυφώντος τε
all his being freedom-from-care luxuriating both
 καὶ σπαταλῶντος ἀδεῶς, καὶ συνδιαωνίζειν αὐτῷ τὴν
and living-riotously fearlessly and to-last-forever-with him the
 βασιλείαν εἰσαεὶ δοκοῦντος, ἐπεγειρόμενοι κατ' αὐτοῦ,
kingdom forever thinking rising-up against him
 καὶ τὴν βασιλικὴν ἀφελόμενοι στολὴν, γυμνόν τε ἀνὰ
and the royal having-taken-away robe naked both through
 πᾶσαν θριαμβεύσαντες τὴν πόλιν, ἐξόριστον ἔπεμπον εἰς
all having-paraded the city exiled they-sent to
 μακρὰν ἀπωκισμένην καὶ μεγάλην τινὰ νῆσον, ἐν ᾗ,
far removed and great some island in which
 μήτε διατροφῆς εὐπορῶν μήτε ἐνδυμάτων, ἐν λιμῷ καὶ
neither of-food having-plenty nor of-clothes in hunger and
 γυμνότητι δεινῶς κατετρύχετο, τῆς παρ' ἐλπίδα δοθείσης
nakedness terribly he-was-worn-out the beyond hope given
 αὐτῷ τρυφῆς καὶ θυμηδίας εἰς λύπην αὖθις καὶ παρ'
to-him luxury and delight into grief again and beyond
 ἐλπίδα πᾶσαν καὶ προσδοκίαν μεταμειφθείσης.»
hope all and expectation having-been-changed

One such king, warned by a wise counselor, sent his treasure ahead to the island and lived there in plenty: the city is this world, and Barlaam the counselor. He tells how he saw all human life swept off like a torrent into the sea and hated his own wasted years, turned to fear God, and learned of the two dwellings after death, one for those who love God, the other for the Devil.

«Κατὰ τὸ παρακολουθήσαν τοῖνυν ἔθος τῶν πολιτῶν
according-to the prevailing therefore custom of-the citizens
 ἐκείνων, προεχειρίσθη τις ἀνὴρ εἰς τὴν βασιλείαν
those was-chosen some man to the kingship
 συνέσει πολλῇ τὸν λογισμὸν κατάκομον ἔχων,
with-understanding much the reasoning luxuriant having
 ὃς αὐτίκα μὴ συναρπασθεὶς τῇ ἐξαίφνης αὐτῷ
who immediately not having-been-carried-away by-the suddenly on-him
 προσπεσούσῃ εὐθηνίᾳ, μηδὲ τῶν προβεβασιλευκότων καὶ
having-fallen abundance nor of-those having-reigned-before and
 ἀθλίως ἐκβληθέντων τὴν ἀμεριμνίαν ζηλώσας, ἐμμέριμον
wretchedly cast-out the freedom-from-care having-emulated full-of-care
 εἶχε καὶ ἐναγώνιον τὴν ψυχὴν πῶς ἂν τὰ κατ' αὐτὸν εὖ
had and anxious the soul how — the(-things) about him well
 διάθοιτο. Τῇ συχνῇ δὲ μελέτῃ ἀκριβωσάμενος, ἔγνω διὰ
he-might-arrange by-the frequent and study having-ascertained he-knew through
 τινος σοφωτάτου συμβούλου τὴν συνήθειαν τῶν πολιτῶν,
some most-wise counselor the custom of-the citizens
 καὶ τὸν τόπον τῆς διηνεκοῦς ἐξορίας· ὅπως τε χρὴ
and the place of-the perpetual exile how and one-must
 ἑαυτὸν ἀσφαλίσασθαι ἀπλανῶς ἐδιδάχθη. Ταῦτ' οὖν ὡς
himself secure unerringly he-was-taught these(-things) then when
 ἔγνω, καὶ ὅτι δεῖ αὐτὸν ὅσον οὐπω ἐκείνην καταλαμβάνειν
he-knew and that must be as-much not-yet that to-reach

τὴν νῆσον, τὴν δ' ἐπύκλητον ταύτην καὶ ἀλλοτρίαν
the island the and called-in this and alien
 βασιλείαν ἀλλοτρίοις αὐθις καταλιμπάνειν, ἀνοίξας τοὺς
kingship to-strangers again to-leave having-opened the
 θησαυροὺς αὐτοῦ ὧν περ τέως ἀνειμένην εἶχε καὶ
treasures his of-which for-the-time free be-had and
 ἀκώλυτον τὴν χρῆσιν, καὶ λαβὼν χρημάτων πλῆθος,
unbinderd the use and having-taken of-money (a)-multitude
 χρυσοῦ τε καὶ ἀργύρου καὶ λίθων τιμίων ἀδρότατον ὄγκον,
of-gold both and of-silver and of-stones precious (a)-very-great mass
 πιστοτάτοις παραδοὺς οἰκέταις, εἰς ἐκείνην προέπεμψεν,
to-most-trusty having-banded-over servants to that he-sent-ahead
 εἰς ἣν ἔμελλεν ἀπάγεσθαι, νῆσον. Συντελεσθέντος δὲ τοῦ
to which he-was-about to-be-led island having-been-completed and the
 ἐμπροθέσμου ἐνιαυτοῦ, στασιάσαντες οἱ πολῖται γυμνὸν
appointed year having-revolted the citizens naked
 αὐτὸν, ὥς καὶ τοὺς πρὸ αὐτοῦ, τῇ ἐξορίᾳ παρέπεμψαν.
him as also those before him to-the exile sent-off
 Οἱ μὲν οὖν λοιποὶ ἀνόητοι καὶ πρόσκαιροι βασιλεῖς δεινῶς
the indeed then other senseless and temporary kings terribly
 ἐλίμωπτον· ὁ δὲ, τὸν πλοῦτον προαποθέμενος ἐκείνον,
starved the(-one) and the wealth having-stored-ahead that
 εὐθηνίᾳ διηνεκεῖ συζῶν καὶ τρυφὴν ἀδάπανον ἔχων, φόβον
in-abundance perpetual living and luxury costless having fear
 τε παντάπασιν ἀποσεισάμενος τῶν ἀτάκτων καὶ πονηρῶν
both altogether having-shaken-off of-the disorderly and wicked
 πολιτῶν, τῆς σοφωτάτης ἑαυτὸν ἐμακάριζεν εὐβουλίας.»
citizens for-the most-wise himself called-blessed good-counsel
 «Πόλιν οὖν νόει μοι τὸν μάταιον τοῦτον καὶ ἀπατεῶνα
(the)-city then understand for-me the vain this and deceitful
 κόσμον, πολίτας δὲ τὰς ἀρχὰς καὶ τὰς ἐξουσίας τῶν
world (the)-citizens and the principalities and the powers of-the

δαιμόνων, τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος
demons the world-rulers of-the darkness of-the age
 τούτου, τοὺς δελεάζοντας ἡμᾶς τῷ λείῳ τῆς ἡδονῆς,
this those enticing us with-the smoothness of-the pleasure
 καὶ ὡς περὶ ἀφθάρτων ὑποτιθεμένους διανοεῖσθαι τῶν
and as about imperishable(-things) suggesting to-think of-the
 φθαρτῶν καὶ ἐπικήρων, ὡς ἅτε συνδιαιωνιζούσης ἡμῖν καὶ
perishable and transitory(-things) as since lasting-forever-with us and
 ἀθάνατα τῆς τούτων συνυπαρχούσης ἀπολαύσεως. Οὕτως οὖν
immortal of-the their coexisting enjoyment thus then
 ἀπατηθέντων ἡμῶν καὶ μηδεμίαν περὶ τῶν μονίμων ἐκείνων
having-been-deceived us and no about the abiding those
 καὶ αἰωνίων βουλευσαμένων, μήτε τι ταμειυσαμένων
and eternal(-things) having-counseled nor anything having-stored
 ἑαυτοῖς εἰς τὸν ἐκείθεν βίον, αἰφνίδιος ἡμῖν ἐφίσταται
for-ourselves for the from-there life sudden upon-us comes
 ὄλεθρος ὁ τοῦ θανάτου. Τότε δὴ τότε γυμνοὺς ἡμᾶς
destruction the of-the death then indeed then naked us
 τῶν ἐντεῦθεν οἱ πονηροὶ καὶ πικροὶ δεξάμενοι πολῖται
of-the(-things) here the wicked and bitter having-received citizens
 τοῦ σκότους, ὡς ἐκείνοις τὸν ἅπαντα προσαναλώσαντας
of-the darkness as for-them the whole having-spent
 χρόνον, ἀπάγουσιν «εἰς γῆν σκοτεινὴν καὶ γνοφερὰν, εἰς
time they-lead-off to (a)-land dark and gloomy to
 γῆν σκότους αἰωνίου, οὗ οὐκ ἔστι φέγγος, οὐδὲ ὄρῳ ζῶην
(a)-land of-darkness eternal where not is light nor to-see (the)-life
 βροτῶν,» Σύμβουλον δὲ ἀγαθόν, τὸν τάληθῇ πάντα
of-mortals (the)-counselor and good the(-one) the-true(-things) all
 γνωρίσαντα καὶ τὰ σωτήρια διδάξαντα ἐπιτηδεύματα τῷ
having-made-known and the saving having-taught practices to-the
 συνετῷ καὶ σοφωτάτῳ βασιλεῖ, τὴν ἐμὴν ὑπολάμβανε εὐτελεῇ
intelligent and most-wise king the my take cheap

χθαμαλότητα, ὃς τὴν ἀγαθὴν ὁδὸν καὶ ἀπλανῇ ὑποδείξαι
lowliness who the good road and unerring to-show
 σοι ἦκω, τοῖς αἰωνίοις μὲν καὶ ἀτελευτήτοις ἐνάγων
you have-come to-the eternal indeed and endless(-things) leading
 κακεῖσε πάντα συμβουλεύων ἀποθέσθαι, ἀπάγων δὲ τοῦ
and-there all counseling to-store-up leading-away and from-the
 πλάνου κόσμου τούτου, ὅνπερ καὶ γὰρ δυστυχῶς ἐφίλουν, καὶ
deceitful world this which also-I unhappily loved and
 τῶν αὐτοῦ ἀντειχόμεν τερπνῶν τε καὶ ἀπολαυστικῶν.»
the its clung-to delights both and enjoyments
 «Κατανοήσας δὲ τοῖς ἀπλανέσι τοῦ νοὸς ὀφθαλμοῖς
having-perceived and with-the unerring of-the mind eyes
 πῶς ἐν τούτοις πᾶς ὁ τῶν ἀνθρώπων κατατρίβεται
how in these all the of-the men is-worn-away
 βίος, τῶν μὲν παραγινομένων, τῶν δὲ ἀπαιρόντων,
life some indeed arriving others and departing
 καὶ μηδενὸς ἔχοντος τὸ στάσιμόν τε καὶ βέβαιον, μήτε
and no-one having the stability both and firmness neither
 τῶν πλουτούντων ἐν τῷ πλούτῳ, μήτε τῶν δυνατῶν
of-the rich in the wealth nor of-the mighty
 ἐν τῇ ἰσχυί, μήτε τῶν σοφῶν ἐν τῇ σοφίᾳ, μηδ' αὖ
in the strength nor of-the wise in the wisdom nor again
 τῶν εὐημερούντων ἐν τῇ εὐημερίᾳ, μήτε τῶν τρυφάντων
of-the prosperous in the prosperity nor of-the luxurious
 ἐν τῇ σπατάλῃ, μήτε τῶν ἀσφαλῶς δοκούντων βιοῦν
in the wantonness nor of-those securely seeming to-live
 ἐν τῇ ματαίᾳ αὐτῶν καὶ ἀδρανεστάτῃ ἀσφαλείᾳ, μήτε
in the vain their and feeblest security nor
 ἐν ἄλλῳ τινὶ τῶν ἐνταῦθα ἐπαινουμένων, ἀλλ'
in other any of-the(-things) here praised but
 ἔοικε τὸ πρᾶγμα χειμάρρων παρόδῳ ἀμετρήτῳ
resembles the thing of-torrents to-(the)-passage to-(the)-immeasurable

θαλάσσης ἐμπίπτοντων βυθῷ (ῥευστὰ γὰρ οὕτως εἰσὶ τὰ
of-(the)-sea falling-into depth fleeting for thus are the
 παρόντα πάντα καὶ πρόσκαιρα), συνῆκα ὥς τὰ τοιαῦτα
present(-things) all and transitory I-understood that the such-things
 μάταια σύμπαντα καὶ ὄνησις αὐτῶν οὐδεμία, ἀλλ', ὥσπερ
vain all and profit of-them none but as
 τὰ πρότερον πάντα λήθη κέκρυπται, εἴτε δόξαν
the(-things) before all by-forgetfulness are-bidden whether glory
 εἴποις, εἴτε βασιλείαν, εἴτε ἀξιομάτων λαμπρότητας,
you-might-say or kingship or of-dignities splendors
 εἴτε δυναστείας ὄγκον, εἴτε τυράννων θρασύτητα, εἴτε
or of-power mass or of-tyrants boldness or
 τι τῶν τοιούτων, οὕτως καὶ τὰ ἐνεστώτα εἰς τοὺς
anything of-the such-things so also the present(-things) for the
 ἑξῆς καὶ μετέπειτα χρόνους ἀμαυρωθήσεται. Ὡν περ καὶ γὰρ
following and later times will-be-darkened of-which also-I
 εἰς ὑπάρχων τῇ συνήθει πάντως ἀλλοιωῶσι ὑποπεσοῦμαι,
one being by-the customary surely change shall-fall-under
 καὶ καθὼς οἱ πρὸ ἐμοῦ δι' αἰῶνος τέρπεσθαι τοῖς
and as those before me through (the)-age to-delight in-the
 παροῦσιν οὐ συνεχωρήθησαν, οὕτως ἔσται καὶ ἐπ' ἐμοί.
present(-things) not were-allowed so it-will-be also with me
 Κατεῖδον γὰρ οἷα τοὺς ἀνθρώπους ὁ τύραννος οὕτως
I-perceived for what-things the men the tyrant this
 καὶ παραχώδης κατεργάζεται κόσμος, μετατιθεὶς αὐτοὺς
and turbulent works world transferring them
 ἐντεῦθεν κακεῖθεν, οὓς μὲν ἐκ πλούτου πρὸς πενίαν,
hither and-thither some indeed from wealth to poverty
 οὓς δὲ ἐκ πενίας εἰς δόξαν, τούτους μὲν ὑπεξάγων τοῦ
others and from poverty to glory these indeed leading-out of-the
 βίου, ἄλλους δὲ αὖθις ἀντεισάγων, τινὰς μὲν σοφοὺς
life others and again bringing-in-instead some indeed wise

καὶ συνετοὺς ἀποδοκιμάζων, ἀτίμους τε καὶ εὐτελείς τοὺς
and intelligent rejecting dishonored both and cheap the
τιμίους καὶ περιφανεῖς ἐργαζόμενος, ἄλλους δὲ ἀσόφους τε
honored and illustrious making others and unwise both
καὶ ἀσυνέτους ἐπὶ θρόνου καθίζων δόξης, τιμίους τε τοὺς
and unintelligent on (the)-throne seating of-glory honored and the
ἀτίμους καὶ ἀφανεῖς πᾶσι δεικνύων. Καὶ ἔστιν ἰδεῖν τὸ
dishonored and obscure to-all showing and it-is(-possible) to-see the
τῶν ἀνθρώπων γένος μὴδόλως κατὰ πρόσωπον τῆς αὐτοῦ
of-the men race not-at-all in face of-the its
ἀπηνόους τυραννίδος ἔχον στάσιν· ἀλλ', ὥς ὅταν περιστερὰ,
harsh tyranny having standing but as when (a)-dove
φεύγουσα αἰτὸν εἴτε ἰέρακα, τόπους ἐκ τόπων ἀμείβη,
fleeing (an)-eagle or (a)-hawk places from places changes
νῦν μὲν τούτῳ τῷ δένδρῳ, αὖθις ἐκείνῳ τῷ θάμνῳ, εἴτ'
now indeed on-this the tree again on-that the bush then
εὐθὺς τρώγλαις τῶν πετρῶν καὶ παντοίαις ἀκάνθαις ἑαυτὴν
at-once on-holes of-the rocks and all-kinds-of thorns herself
προσαράσσουσα, καὶ οὐδαμοῦ εὐρίσκουσα προσφύγιον
dashng and nowhere finding refuge
ἀσφαλές, ἐν σάλῳ καὶ ταλαντώσει ταλαιπωρεῖται διηνεκεῖ,
safe in tossing and swaying is-afflicted perpetual
οὕτως εἰσὶν οἱ τοῖς παροῦσιν ἐπτοημένοι, ὅφ' ὀρμῆς
thus are those by-the present(-things) excited by impulse
μὲν ἀλογίστου ἀθλίως ποιοῦντες, μὴδόλως δέ τι
indeed unreasoning wretchedly toiling not-at-all and anything
ἔχοντες βέβαιον ἢ ἀσφαλές, μήτ' ἐπιστάμενοι εἰς ὅποιον
having firm or safe nor knowing to what-sort
καταντῶσι τέλος, καὶ ποῦ τούτους ὁ μάταιος ἄγει βίος,
they-arrive end and where them the vain leads life
ὧ καθυπέταξαν ἑαυτοὺς λίαν δυστυχῶς καὶ ἀθλίως,
to-which they-subjected themselves very unbappily and wretchedly

πονηρὰ μὲν ἐλόμενοι ἀντὶ ἀγαθῶν, μετελθόντες δὲ
evil(-things) indeed having-chosen instead-of good(-things) having-pursued and
 κακίαν ἀντὶ χρηστότητος, ἢ τίς ὁ τὰς ψυχρὰς
evil instead-of goodness or who the(-one) the cold
 τῶν πολλῶν καὶ μοχθηρῶν αὐτῶν καμάτων διαδεξάμενος
of-the many and grievous their toils having-succeeded-to
 ἐπικαρπίας, εἴτε οἰκείος, εἴτε ἀλλότριος· καὶ πολλάκις
fruits whether kinsman or stranger and often
 οὐδὲ φίλος ὅλως ἢ γνωστός, ἀλλ' ἐχθρὸς καὶ πολέμιος.»
not-even friend at-all or acquaintance but enemy and foe
 «Ταῦτα πάντα καὶ τὰ τούτοις ἐπόμεινα διακρίνας
these(-things) all and the(-things) to-these following having-discerned
 ἐν τῷ τῆς ψυχῆς κριτηρίῳ, ἐμίσησα τὸν σύμπαντά μου
in the of-the soul tribunal I-hated the whole my
 βίον τὸν ἐν τοῖς ματαίοις ἀναλωθέντα, ὃν διήγαγον
life the(-one) on the vain(-things) spent which I-passed
 τοῖς περὶ γῆν πόνοις προστετηκώς.»
to-the about earth toils attached
 «Ἀποβαλλομένῳ δέ μοι τῆς ψυχῆς τὴν τούτων
casting-off and to-me from-the soul the of-these
 προσπάθειαν καὶ ἀπορρίψαντι κατέφανη τὰ τῷ ὄντι
attachment and having-cast-away there-appeared the in-the reality
 ἀγαθὰ, τὸ φοβεῖσθαι τὸν Θεὸν καὶ ποιεῖν αὐτοῦ τὸ
good(-things) the to-fear — God and to-do his the
 θέλημα. Τοῦτο γὰρ ἔγνω πάντων τῶν ἀγαθῶν κεφάλαιον
will this for I-knew of-all the goods (the)-head
 ὑπάρχειν· τοῦτο καὶ ἀρχὴ σοφίας λέγεται καὶ σοφία
to-be this also beginning of-wisdom is-called and wisdom
 τετελειωμένη· ζωὴ γάρ ἐστιν ἄλυπος καὶ ἀνεπηρέαστος τοῖς
perfected life for is untroubled and unmolested for-those
 ἀντεχομένοις αὐτῆς, καὶ τοῖς ἐπερειδομένοις ἐπ' αὐτὴν ὡς
holding-to it and for-those leaning on it as

ἐπὶ Κύριον ἀσφαλῆς. Ἐπιστήσας οὖν μου τὸν λογισμὸν
 on (the)-Lord safe having-set then my the reasoning
 τῇ ἀπλανεστάτῃ ὁδῷ τῶν ἐντολῶν τοῦ Κυρίου, καὶ
 on-the most-unerring road of-the commandments of-the Lord and
 γνοὺς ἀκριβῶς μηδὲν ἐν αὐτῇ σκολιὸν ἢ στραγγαλιῶδες
 having-known exactly nothing in it crooked or tortuous
 ὑπάρχειν, μήτε φαράγγων καὶ σκοπέλων, ἀκανθῶν τε καὶ
 to-be neither of-ravines and crags of-thorns both and
 τριβόλων πεπληρωμένην, ἀλλ' ὅλην λείαν καθεστηκέναι
 thistles filled but whole smooth to-be
 καὶ ὁμαλὴν, τέρπουσαν μὲν τοὺς ὀφθαλμοὺς τῶν αὐτὴν
 and even delighting indeed the eyes of-those it
 ὁδεύοντων ταῖς φανοτάταις θεωρίαις, ὠραῖζουσιν δὲ τοὺς
 traveling with-the brightest contemplations beautifying and the
 πόδας, καὶ ὑποδύουσιν τὴν ἐτοιμασίαν τοῦ εὐαγγελίου
 feet and shoeing(-them-with) the preparation of-the gospel
 τῆς εἰρήνης τοῦ ἀσφαλῶς τε καὶ συντόμως βαδίζειν·
 of-the peace of-the safely both and quickly to-walk
 ἥνπερ πάντων δικαίως προέκρινα, καὶ οἰκοδομεῖν ἡρξάμην
 which above-all justly I-preferred and to-build I-began
 τὴν πεσοῦσάν μου τῆς ψυχῆς καὶ φθαρεῖσαν οἰκίαν.»
 the fallen my of-the soul and ruined house
 «Οὕτως μου τὰ κατ' ἑμαυτὸν διατιθεμένου καὶ τὸ
 thus me the(-things) about myself arranging and the
 σφαλερὸν τοῦ νοὸς ἐπανορθοῦντος, ῥημάτων ἀκήκοα σοφοῦ
 unsteady of-the mind setting-right words I-heard of-wise
 τινὸς διδασκάλου τοιαῦτά μοι ἐμβοῶντος· «Ἐξέλθετε»
 some teacher such-things to-me crying come-out
 ἔφη «πάντες οἱ ποθοῦντες σωθῆναι· ἀποχωρίσθητε τῆς
 he-said all those longing to-be-saved separate-yourselves from-the
 ματαιότητος τοῦ κόσμου· παράγει γὰρ τὸ σχῆμα αὐτοῦ
 vanity of-the world passes-away for the form its

μικρὸν ὅσον, καὶ ἰδοὺ οὐκ ἔσται. Ἐξέλθετε ἀμεταστρεπτί,
 (a)-little as-much and behold not it-will-be come-out without-turning-back
 μὴ προῖκα δὲ καὶ ἀμισθί, ἀλλ' ἐφόδια φερόμενοι ζωῆς
 not gratis but and without-pay but provisions carrying of-life
 αἰωνίου· μακρὰν γὰρ μέλλετε βαδίζειν ὁδὸν, πολλῶν
 eternal long for you-are-about to-walk road of-many
 ἔχουσιν χρεῖαν τῶν ἐντεῦθεν ἐφοδίων. Καὶ καταλαμβάνετε
 having need of-the from-here provisions and you-reach
 τὸν αἰώνιον τόπον χώρας ἔχοντα δύο, πολλὰς ἐν ἑαυταῖς
 the eternal place lands having two many in themselves
 μονὰς ἐχούσας, ὧν τὴν μὲν μίαν ἡτοίμασεν ὁ Θεὸς
 mansions having of-which the indeed one prepared — God
 τοῖς ἀγαπῶσιν αὐτὸν καὶ τὰς αὐτοῦ φυλάττουσιν
 for-those loving him and the his keeping
 ἐντολὰς, παντοίων οὖσαν ἀγαθῶν πεπληρωμένην, ἥσπερ
 commandments of-all-kinds being goods filled of-which
 οἱ ἀξιωθέντες ἐν ἀφθαρσίᾳ ζήσονται διηνεκεί, τῆς
 those deemed-worthy in incorruption will-live perpetual the
 ἀνωλέθρου ἀπολαύοντες ἀθανασίας, ἔνθα «ἀπέδρα ὁδύνη,
 indestructible enjoying immortality where fled pain
 λύπη καὶ στεναγμός»· ἡ δὲ δευτέρα, σκότους οὖσα μεστή
 grief and groaning the and second of-darkness being full
 καὶ θλίψεως καὶ ὁδύνης, τῷ Διαβόλῳ ἡτοίμασται καὶ
 and of-affliction and pain for-the Devil has-been-prepared and
 τοῖς Ἀγγέλοις αὐτοῦ, ἐν ᾗ βληθήσονται καὶ οἱ δι'
 for-the Angels his into which will-be-cast also those through
 ἔργων ποιηρῶν ἑαυτοῖς ταύτην προξενήσαντες, οἱ τῶν
 works evil for-themselves it having-procured those for-the
 ἀφθάρτων καὶ αἰωνίων τὰ παρόντα ἀνταλλαζάμενοι καὶ
 imperishable and eternal(-things) the present(-things) having-exchanged and
 ὅλους ἑαυτοὺς κατὰβρωμα τοῦ αἰωνίου πυρὸς ποιησάμενοι.»
 whole themselves food of-the eternal fire having-made

«Ταύτης ἐγὼ τῆς φωνῆς ἀκούσας καὶ τὸ ἀψευδὲς αὐτῆς
this I the voice having-heard and the unlying its
 ἐπιγνοὺς, ἐκείνο καταλαβεῖν τὸ κατάλυμα ἔργον ἐθέμην,
having-recognized that to-reach the lodging (a)-task I-made
 τὸ πάσης μὲν ἀπηλλαγμένον ὀδύνης τε καὶ λύπης,
the(-one) from-all indeed freed pain both and grief
 τοσαύτης δὲ ἀσφαλείας καὶ τοιούτων ἀγαθῶν πλήρες
of-so-much and security and of-such goods full
 ὑπάρχον, ὧν ἡ γνώσις νυνὶ μὲν ἐκ μέρους ἐστὶν ἐν
being of-which the knowledge now indeed in part is in
 ἐμοὶ, νηπίῳ τε ὄντι τὴν πνευματικὴν ἡλικίαν, καὶ ὡς
me (a)-child both being the spiritual age and as
 δι' ἐσόπτρων καὶ αἰνιγμάτων τὰ ἐκεῖθεν βλέποντι·
through mirrors and riddles the(-things) there seeing
 ὅτε δὲ ἔλθῃ τὸ τέλειον, καὶ ἐπιγνώσομαι πρόσωπον
when and comes the perfect and I-shall-know face
 πρὸς πρόσωπον, τότε τὸ ἐκ μέρους καταργηθήσεται.
to face then the(-thing) in part will-be-abolished
 «Εὐχαριστῶ τοῖνυν τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ
I-give-thanks therefore — to-God through Jesus Christ the
 κυρίου ἡμῶν· ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς
Lord our the for law of-the spirit of-the life
 ἐν Χριστῷ Ἰησοῦ ἡλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς
in Christ Jesus freed me from the law of-the
 ἀμαρτίας καὶ τοῦ θανάτου», καὶ διήνοιξέ μου τοὺς
sin and of-the death and opened my the
 ὀφθαλμοὺς ἀπλανῶς κατιδεῖν ὅτι «τὸ φρόνημα τῆς σαρκὸς
eyes unerringly to-perceive that the mind of-the flesh
 θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη.»
(is)-death the and mind of-the spirit life and peace

Barlaam counsels Ioasaph to treasure up wealth in the age to come by giving to the poor, as Daniel counseled the king of Babylon and Christ taught. Asked whether this renunciation is old, he cites Christ's word to a rich man and the camel and the needle, which the saints obeyed. Few follow it, being slaves of wealth and pleasure; a theologian cries with the psalm, sons of men, how long. Christ's light shines on all like the sun, but each partakes as he will, and Barlaam defines free will, deliberation, judgment, and choice. As springs differ, some sweet and some salty, some gushing and some dripping, so choices differ: some swift and hot, others sluggish and cold, some bent on good and some on evil.

«Καὶ καθάπερ οὖν ἐγὼ, τῶν παρόντων ἐπιγνοὺς τὴν
 and just-as then I of-the present(-things) having-recognized the
 ματαιότητα, τέλειον αὐτὰ ἐμίσησα μῖσος, οὕτω δὲ καὶ
 vanity (with)-perfect them hated hatred so indeed also
 σὲ γινώσκειν περὶ τούτων συμβουλεύω, ἵνα ὡς ἀλλοτρίοις
 you to-know about these(-things) I-counsel that as alien(-things)
 διατεθῆς αὐτοῖς καὶ θάπτον παρερχομένοις, ἀφελόμενος
 you-be-disposed to-them and quickly passing-by having-taken
 δ' ἐντεῦθεν πάντα, θησαυρίσης σεαυτῷ ἐν τῷ ἀφθάρτῳ
 and from-here all you-may-treasure for-yourself in the incorruptible
 αἰῶνι θησαυρὸν ἀσύλητον, πλοῦτον ἀδαπάνητον, ἔνθα
 age (a)-treasure un plundered wealth unspent where
 σε δεῖ ἀνυπερθέτως πορευθῆναι, ἵνα, ὅταν ἀπέλθῃς, οὐχ
 you must without-delay go that when you-depart not
 ὑστερούμενος ἔσῃ, ἀλλὰ πλούτῳ βριθῶν, καθάπερ σοι
 lacking you-will-be but with-wealth laden as to-you
 τὴν τούτων ἀνεθέμην ἀνωτέρω καταλληλοτάτην εἰκόνα.»
 the of-these I-set-forth above most-fitting image

Λέγει δὲ ὁ Ἰωάσαφ τῷ γέροντι· «Πῶς οὖν δυνήσομαι
says and — Ioasaph to-the old-man how then shall-I-be-able
 θησαυροὺς χρημάτων καὶ πλούτου ἐκεῖσε προπέμπειν, ὥς
treasures of-money and wealth there to-send-ahead so-that
 ἂν ἄσυλον αὐτῶν καὶ ἀνώλεθρον τὴν ἀπόλαυσιν ἀπελθὼν
— unplundered of-them and indestructible the enjoyment having-gone
 εὔρω; πῶς δὲ δείξω τὸ πρὸς τὰ παρόντα μου μῖσος,
I-may-find how and shall-I-show the toward the present(-things) my hatred
 καὶ τῶν αἰωνίων ἀνθέξομαι; μάλα σαφήνισόν μοι.»
and the eternal(-things) shall-I-bold-to very make-clear to-me
 Καὶ φησὶν ὁ Βαρλαάμ· «Ἢ μὲν τοῦ πλούτου τούτου
and says — Barlaam the indeed of-the wealth this
 πρὸς τὸν αἰώνιον τόπον προπομπὴ ταῖς χερσὶ γίνεται
to the eternal place sending-ahead by-the hands comes-about
 τῶν πενήτων. Φησὶ γάρ τις τῶν προφητῶν, Δανιὴλ
of-the poor says for one of-the prophets Daniel
 ὁ σοφώτατος, τῷ βασιλεῖ Βαβυλῶνος· «Διὰ τοῦτο,
the wisest to-the king of-Babylon because-of this
 βασιλεῦ, ἡ βουλή μου ἀρεσάτω σοι καὶ τὰς ἀμαρτίας
O-king the counsel my let-please you and the sins
 σου ἐν ἐλεημοσύναις λύτρωσαι καὶ τὰς ἀδικίας σου ἐν
your by almsgivings redeem and the iniquities your by
 οἰκτιρμοῖς πενήτων.» Λέγει δὲ καὶ ὁ Σωτὴρ· «Ποιήσατε
mercies of-(the)-poor says and also the Savior make
 ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵν', ὅταν
for-yourselves friends from the mammon of-the unrighteousness that when
 ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.»
you-fail they-may-receive you into the eternal tents
 Καὶ πολλὴν ἄνω τε καὶ κάτω λόγον ὁ Δεσπότης τῆς
and much above both and below account the Master of-the

ἐλεημοσύνης καὶ μεταδόσεως τῶν πενήτων ποιεῖται,
almsgiving and sharing with-the poor makes
 καθὼς ἐν τῷ εὐαγγελίῳ μαρτάνομεν.»
as in the gospel we-learn
 «Οὕτως μὲν οὖν ἀσφαλέστατα λίαν ἐκείσε προπέμψεις
thus indeed then most-securely very there you-will-send-ahead
 πάντα ταῖς τῶν δεομένων χερσίν· ὅσα γὰρ εἰς τούτους
all by-the of-the needy hands what for to these
 ποιήσεις, ἐαυτῷ ὁ Δεσπότης οἰκειούμενος πολυπλασιῶς
you-will-do to-himself the Master appropriating manifold
 σε ἀνταμείβεται· νικᾷ γὰρ ἀεὶ ταῖς τῶν δωρεῶν
you will-repay he-conquers for always by-the of-the gifts
 ἀντιδόσει τοὺς ἀγαπῶντας αὐτόν. Τούτῳ μὲν οὖν τῷ
returns those loving him in-this indeed then the
 τρόπῳ τέως τοὺς θησαυροὺς τοῦ σκότους τοῦ αἰῶνος
manner meanwhile the treasures of-the darkness of-the age
 τούτου συλήσας, ᾧ τεταλαιπώρηκας πολὺν ἤδη
this having-plundered in-which you-have-suffered much already
 χρόνον ἐκδουλεύων, καλῶς ἐκ τούτων πρὸς τὸ μέλλον
time slaving well from these for the future
 ἐφοδιασθήσῃ, καὶ τοῦ ἀλλοτρίου ἀφελόμενος σεαυτῷ
you-will-be-provisioned and from-the alien having-taken for-yourself
 πάντα προαποθήσῃ, διὰ τῶν ῥευστῶν τούτων καὶ
all you-will-store-ahead through the fleeting these and
 προσκαίρων τὰ ἐστῶτα καὶ μένοντα ἐξωνησάμενος·
transitory(-things) the standing and abiding(-things) having-bought
 ἔπειτα, τοῦ Θεοῦ συνεργοῦντός σοι, κατανοήσεις τὸ
then — God working-with you you-will-perceive the
 ἄστατον τοῦ κόσμου καὶ ἀνώμαλον, καὶ, χαίρειν πᾶσιν
instability of-the world and unevenness and farewell to-all
 εἰπὼν, πρὸς τὸ μέλλον μεθορμισθήσῃ, παραδραμὼν μὲν
having-said to the future you-will-change-anchorage having-run-past indeed

τὰ παρatreχόντα, τοῖς ἐλπίζομένοις δὲ καὶ ἱσταμένοις
the passing(-things) to-the hoped-for and also standing(-things)
 προστεθήσῃ, καὶ τὸ σκότος μὲν ἀπολιπὼν σὺν τῇ σκιᾷ
you-will-be-added and the darkness indeed having-left with the shadow
 τοῦ θανάτου, μισήσας δὲ τὸν κόσμον καὶ κοσμοκράτορα,
of-the death having-hated and the world and (the)-world-ruler
 καὶ τὴν φθειρομένην σάρκα ἐχθρὰν ἑαυτῷ λογισάμενος,
and the perishing flesh hostile to-yourself having-reckoned
 τῷ φωτὶ προσδράμῃς τῷ ἀπροσίτῳ, καὶ, τὸν σταυρὸν ἐπ’
to-the light you-may-run the unapproachable and the cross on
 ὤμων ἄρας, ἀκολουθήσεις αὐτῷ ἀμεταστρεπτί, ἵνα καὶ
shoulders having-taken you-will-follow him without-turning-back that also
 σὺν αὐτῷ δοξασθῇς καὶ τῆς οὐκ ἔτι μεταπιπτούσης
with him you-may-be-glorified and of-the no longer changing
 ζωῆς οὐδὲ ἀπατηλῆς ἀναδειχθῇς κληρονόμος.»

life nor deceitful be-shown heir
 Ὁ δὲ Ἰωάσαφ «Τὸ πάντων οὖν» φησὶν, «ὑπεριδεῖν
 — and Ioasaph the all(-things) then he-says to-disdain
 καὶ ἐπίπονον οὕτως ἀναλαβέσθαι βίον, καθάπερ εἴρηκας
and laborious thus to-take-up (a)-life as you-said
 ἀνωτέρω, παράδοσίς ἐστιν ἀρχαία ἐκ τῆς τῶν Ἀποστόλων
above (a)-tradition is ancient from the of-the Apostles
 κατιούσα διδαχῆς; ἢ ἔναγχος ὑμῖν ἐπινενόηται τῇ τοῦ
descending teaching or lately by-you has-been-devised by-the of-the
 νοὸς ὑμῶν ἐπιστήμῃ, ὥς κρεῖττον ἐκλεξαμένοις τοῦτο;»
mind your knowledge as better having-chosen this

Πρὸς ὃν ὁ γέρων ἔφη «Οὐ νόμον προσφάτως εἰσενεχθέντα
to whom the old-man said not (a)-law recently brought-in
 διδάσκω σε (μὴ γένοιτο!), ἀλλ’ ἐκπαλαι δοθέντα ἡμῖν.
I-teach you not may-it-be but from-of-old given to-us
 Εἶπεν γὰρ ὁ Κύριος πλουσίῳ τινὶ ἐπερωτήσαντι
said for the Lord to-rich some(-man) having-asked

αὐτόν, «Τί ποιήσας ζωὴν αἰώνιον κληρονομήσω»; καὶ
him what having-done life eternal shall-I-inherit and
 καυχωμένῳ πάντα φυλάξαι τὰ γεγραμμένα ἐν τῷ
boasting all to-have-kept the(-things) written in the
 νόμῳ· «Ἐν σοι» φησὶν, «ὕστερεῖ ὕπαγε, ὅσα ἔχεις
law one(-thing) to-you he-says is-lacking go as-much-as you-have
 πώλησον καὶ δὸς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν
sell and give to(-the)-poor and you-will-have treasure in
 οὐρανοῖς· καὶ δεῦρο ἀκολουθεῖ μοι, ἄρας τὸν σταυρόν.
heavens and come follow me having-taken-up the cross
 Ὁ δὲ ταῦτα ἀκούσας περίλυπος ἐγένετο· ἦν γὰρ
he and these(-things) having-heard very-grieved became he-was for
 πλούσιος σφόδρα. Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον
rich exceedingly having-seen and him — Jesus very-grieved
 γενόμενον, εἶπε· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες
having-become said how with-difficulty those the riches having
 εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ! εὐκοπώτερον
will-enter into the kingdom — of-God easier
 γάρ ἐστι κάμηλον διὰ τρυμαλιᾶς ραφίδος διελθεῖν, ἢ
for it-is (a)-camel through (the)-eye of-(a)-needle to-go-through than
 πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.»
(a)-rich(-man) into the kingdom — of-God to-enter
 «Ταύτης οὖν τῆς ἐντολῆς πάντες ἀκούσαντες οἱ ἅγιοι
this then the commandment all having-heard the saints
 ἀποχωρισθῆναι πάντα τῆς τοιαύτης τοῦ πλούτου
to-be-separated wholly from-the such of-the wealth
 δυσκολίας ἐφρόντισαν· καὶ πάντα σκορπίσαντες, καὶ
difficulty took-care and all having-scattered and
 διὰ τῆς τῶν πενήτων διαδόσεως πλοῦτον ἑαυτοῖς
through the of-the poor distribution wealth for-themselves
 αἰώνιον προαποθέμενοι, ἤραν τὸν σταυρόν καὶ τῷ Χριστῷ
eternal having-stored-ahead took-up the cross and — to-Christ

ἠκολούθησαν, οἱ μὲν μαρτυρικῶς, καθὰ δὴ καὶ εἶπόν
 followed some indeed as-martyrs as indeed also I-told
 σοι, τελειωθέντες, οἱ δὲ ἀσκητικῶς ἀγωνισάμενοι, καὶ
 you perfected others and ascetically having-contended and
 μηδὲν ἐκείνων ἀπολιπόντες τῇ ἀγωγῇ τῆς ἀληθινῆς
 nothing of-those falling-short in-the regimen of-the true
 ταύτης φιλοσοφίας.»

this philosophy

«Ἐντολὴν οὖν ταύτην εἶναι γίνωσκε Χριστοῦ τοῦ
 (a)-commandment then this to-be know of-Cbrist the
 βασιλέως ἡμῶν καὶ Θεοῦ, ἀπάγουσαν ἡμᾶς τῶν
 king our and God leading-away us from-the
 φθαρτῶν καὶ τῶν αἰδίων μετόχους ἐργαζομένην.»
 perishable(-things) and of-the everlasting(-things) partakers making
 «Παλαιᾶς οὖν» φησὶν ὁ Ἰωάσαφ, «καὶ οὕτως ἀναγκαίαις
 ancient then says — Ioasaph and so necessary
 οὔσης τῆς τοιαύτης φιλοσοφίας, πῶς οὐ πολλοὶ ζηλοῦσι
 being the such philosophy how not many emulate
 σήμερον τουτονὶ τὸν βίον;»

today this the life

Ὁ δὲ γέρων ἔφη· «Πολλοὶ μὲν ἐζήλωσαν καὶ ζηλοῦσιν,
 the and old-man said many indeed have-emulated and emulate
 οἱ πλείστοι δὲ ὀκνοῦσι καὶ ἀναδύονται. Ὀλίγοι γὰρ, καθά
 the most and shrink and draw-back few for as
 φησιν ὁ Κύριος, οἱ τῆς στενῆς ὁδοῦ καὶ τεθλιμμένης
 says the Lord the of-the narrow road and afflicted
 ὁδοιπόροι, τῆς ἀνειμένης δὲ καὶ πλατείας οἱ πλείους. Οἱ
 travelers of-the loose but and broad the more those
 γὰρ καθάπαξ ὑπὸ φιλοχρηματίας καὶ τῶν τῆς φιληδονίας
 for once-for-all by love-of-money and the of-the love-of-pleasure
 κακῶν ἀλόντες, τῇ κενῇ δὲ καὶ ματαίᾳ προστετηκότες
 evils caught to-the empty and also vain attached

δόξῃ, δυσάποσπástως αὐτῶν ἔχουσιν, ὥς ἅτε δούλους
glory inseparably from-them are as since slaves
 ἑαυτοὺς ἐκούσιως ἀπεμπολήσαντες ἀλλοτρίῳ δεσπότῃ, καὶ
themselves willingly having-sold to-(an)-alien master and
 ἀπ' ἐναντίας ἰστάμενοι τῷ ταῦτα ἐπιτάττοντι Θεῷ, καὶ
from opposite standing — these(-things) commanding to-God and
 δέσμοι αὐτῷ κατεχόμενοι. Ψυχὴ γὰρ καθάπαξ ἀπογνοῦσα
prisoners by-him held (a)-soul for once-for-all having-despaired
 τῆς οἰκείας σωτηρίας, τὰς ἡνίας αὐτῆς ἐνδοῦσα ταῖς
of-the own salvation the reins its having-yielded to-the
 ἀλόγοις ἐπιθυμίαις, πανταχοῦ περιφέρεται. Διὰ τοῦτο
irrational desires everywhere is-carried-about because-of this
 ὀλοφυρόμενος ὁ Προφήτης τὴν περικεχυμένην ἄνοιαν
lamenting the Prophet the poured-around folly
 ταῖς τοιαύταις ψυχαῖς, καὶ τῆς ἐπικειμένης αὐταῖς
on-the such souls and the lying-on them
 ἀχλὺς τὴν παχύτητα θρηνῶν, ἔλεγεν· «Υἱοὶ ἀνθρώπων,
mist the thickness bewailing said sons of-men
 ἕως πότε βαρυκάρδιοι; ἵνατί ἀγαπᾶτε ματαιότητα καὶ
until when heavy-hearted why do-you-love vanity and
 ζητεῖτε ψεῦδος»; Ὅτω τις καὶ τῶν ἡμετέρων σοφῶν
seek falsehood with-whom one also of-the our wise
 διδασκάλων, θεολογικώτατος ἀνὴρ, συνάδων, καὶ τινα
teachers most-theological man agreeing and some(-things)
 παρ' ἑαυτοῦ προστιθεὶς, ἐκβοᾷ πᾶσιν ὥς ἐξ ἀπόπτου τινὸς
from himself adding cries to-all as from lofty some
 καὶ ὑψηλοτάτης περιωπῆς· «Υἱοὶ ἀνθρώπων, ἕως πότε
and highest lookout sons of-men until when
 βαρυκάρδιοι; ἵνατί ἀγαπᾶτε ματαιότητα καὶ ζητεῖτε ψεῦδος;
heavy-hearted why do-you-love vanity and seek falsehood
 μέγα τι τὸν ἐνταῦθα βίον καὶ τὴν τρυφὴν καὶ τὸ μικρὸν
great something the here life and the luxury and the small

δοξάριον καὶ τὴν ταπεινὴν δυναστείαν καὶ τὴν ψευδομένην
little-glory and the lowly power and the false
 εὐημερίαν ὑπολαμβάνοντες, ἃ μὴ τῶν ἐχόντων μᾶλλον
prosperity supposing which not of-those having(-them) rather
 ἐστὶν ἢ τῶν ἐλπισάντων, οὐδὲ τούτων μᾶλλον ἢ
are than of-those having-hoped nor of-these rather than
 τῶν οὐδὲ προσδοκῶντων, ὥσπερ χοῦς ὑπὸ λαίλαπος
of-those not-even having-expected as dust by whirlwind
 ἄλλοτε εἰς ἄλλους ῥιπιδόμενα καὶ μεταρρίπτομενα, ἢ
at-one-time to others being-fanned and being-tossed or
 ὥσπερ καπνὸς διαρρέοντα, καὶ ὡς ὄναρ παίζοντα, καὶ
as smoke flowing-away and as (a)-dream playing and
 ὡς σκιά μὴ κρατούμενα, οὔτε ἀπόντα δυσέλπιστα τοῖς
as (a)-shadow not being-grasped neither absent hard-to-hope-for for-those
 οὐ κεκτημένοις, οὔτε παρόντα πιστὰ τοῖς ἔχουσιν.»
not having(-them) nor present trustworthy for-those having(-them)
 «Οὕτως οὖν τοῦ Σωτῆρος ἐντελλομένου, τῶν προφητῶν
thus then the Savior commanding the prophets
 τε καὶ Ἀποστόλων κηρυττόντων, καὶ τῶν ἁγίων πάντων
both and Apostles proclaiming and the saints all
 ἔργῳ τε καὶ λόγῳ εἰς τὴν τῆς ἀρετῆς συνωθούντων ἡμᾶς
by-deed both and by-word into the of-the virtue thrusting us
 ἀπλανεστάτην ὁδὸν, κἂν ὀλίγοι οἱ ταύτην ὁδεύοντες,
most-unerring road even-if few those it having-traveled
 πλείους δὲ οἱ τὴν εὐρύχωρον καὶ πρὸς ἀπώλειαν ἄγουσαν
more and those the spacious and to destruction leading
 προκρίνοντας, οὐκ ἐκ τούτου ἢ πολιτεία τῆς ἐνθέου ταύτης
preferring not from this the way-of-life of-the inspired this
 κατασμικρυνθήσεται φιλοσοφίας, ἀλλὰ, καθάπερ ὁ ἥλιος,
will-be-diminished philosophy but as the sun
 εἰς φαῦσιν πᾶσι ἀνατέλλων, ἀφθόνως αὐτοῦ τὰς ἀκτῖνας
for light to-all rising ungrudgingly its the rays

προπέμπει πάντας φωτίζεσθαι προτρεπόμενος, οὕτω καὶ ἡ
sends-forth all to-be-enlightened urging so also the
 ἀληθῆς φιλοσοφία τοὺς αὐτῆς ἑραστὰς ἡλίου δίκην
true philosophy the its lovers of-(the)-sun in-(the)-manner
 φωταγωγεῖ καὶ περιθάλλει καὶ λαμπροὺς ἀποδείκνυσιν.
illuminates and warms and splendid shows
 Εἰ δέ τινες, μύσαντες τοὺς ὀφθαλμοὺς, κατιδεῖν αὐτοῦ
if but some having-shut the eyes to-look-upon its
 τὸ φέγγος οὐ θελήσουσιν, οὔτε μεμπτέος παρὰ τοῦτο
the light not will-wish neither (is)-to-be-blamed for this
 ὁ ἥλιος, οὔτε τοῖς λοιποῖς παροπτέος, οὔτε μὴν ἡ δόξα
the sun nor by-the others to-be-overlooked nor indeed the glory
 τῆς αὐτοῦ λαμπρότητος διὰ τῆς ἐκείνων ἀτμασθήσεται
of-the its splendor through the their will-be-dishonored
 ἀβελτηρίας· ἀλλ' ἐκεῖνοι μὲν τοῦ φωτὸς ἑαυτοὺς
folly but they indeed of-the light themselves
 ἀποστερήσαντες, ὡς τυφλοὶ ψηλαφήσουσι τοίχον, πολλοῖς
having-deprived as blind will-grope-for (the)-wall into-many
 δὲ ἐμπεσοῦνται βόθροις, καὶ πολλαῖς ἐκκεντηθήσονται
and will-fall pits and by-many will-be-pricked
 τὰς ὄψεις ἀκάνθαις, ὁ δὲ ἥλιος ἐπὶ τῆς ἰδίας ἰστάμενος
the eyes thorns the and sun on the own standing
 λαμπρότητος φωτιεῖ τοὺς ἀνακεκαλυμμένῳ προσώπῳ
splendor will-illuminate those with-unveiled face
 τὸ φέγγος αὐτοῦ κατοπτριζομένους. Τὸν αὐτὸν δὴ
the light its beholding in-the same indeed
 τρόπον καὶ τὸ τοῦ Χριστοῦ φῶς φαίνει μὲν πᾶσι
manner also the — of-Christ light shines indeed to-all
 πλουσιῶς, μεταδιδὼν ἡμῖν τῆς αὐτοῦ λαμπηδόνης· μετέχει
richly sharing with-us the its brilliance partakes
 δὲ ἕκαστος καθ' ὅσον ἐφέσεως ἔχει καὶ προθυμίας· οὔτε
and each by as-much of-desire he-has and of-eagerness neither

γὰρ ἀποστερεῖ τινὰ τῶν βουλομένων αὐτῷ ἐνατενίζειν ὁ
for deprives anyone of-those wishing on-him to-gaze the
 ἥλιος τῆς δικαιοσύνης, οὔτε μὴν βιάζεται τοὺς ἐκουσίως
sun of-the righteousness nor indeed forces those willingly
 τὸ σκότος ἐκλεγόμενους· ἀλλὰ τῇ ἰδίᾳ ἕκαστος ἐφείται
the darkness choosing but to-the own each is-left
 αὐτεξουσίῳ προαίρεσει, ἕως ἐν τῷ παρόντι βίῳ ἐστί.»
self-determined choice while in the present life he-is
 Τοῦ δὲ Ἰωάσαφ πυθομένου τί τὸ αὐτεξούσιον καὶ τί
— and Ioasaph having-asked what the self-determination and what
 προαίρεσις, φησὶν ὁ γέρων· «Αὐτεξουσιότης μὲν ἐστὶ
choice says the old-man self-determination indeed is
 ψυχῆς λογικῆς θέλησις, ἀκωλύτως κινουμένη πρὸς ὅπερ
of-soul rational (a)-willing unhinderedly moved toward whatever
 ἂν βούλοιτο, εἴτε ἀρετὴν εἴτε κακίαν, οὕτως ὑπὸ τοῦ
— it-may-wish whether virtue or vice thus by the
 δημιουργοῦ γενομένης. Αὐτεξουσιότης αὖθις ἐστὶ νοεῖας
creator having-been-made self-determination again is of-intellectual
 ψυχῆς κίνησις αὐτοκρατῆς. Προαίρεσις δὲ ἐστὶν ὄρεξις
soul (a)-motion self-governing choice and is (a)-desire
 βουλευτικὴ τῶν ἐφ' ἡμῖν, ἣ βούλευσις ὀρεκτικὴ
deliberative of-the(-things) up-to us or deliberation desiring
 τῶν ἐφ' ἡμῖν· τοῦ γὰρ προκριθέντος ἐκ τῆς
of-the(-things) up-to us the(-thing) for preferred from the
 βουλῆς ἐφιέμεθα προαιρούμενοι. Βουλὴ δὲ ἐστὶν ὄρεξις
counsel we-aim-at choosing counsel and is (a)-desire
 ζητητικὴ περὶ τῶν ἐφ' ἡμῖν πρακτικῶν γινομένη· βουλεύεται
inquiring about the up-to us practical(-things) coming-about deliberates
 γὰρ τις, εἰ ὥφειλε μετελθεῖν τὸ πρᾶγμα ἢ οὔ. Εἴτα
for one whether he-ought to-pursue the matter or not then
 κρίνει τὸ κρεῖττον, καὶ γίνεται κρίσις. Εἴτα διατίθεται καὶ
he-judges the better and comes-about judgment then he-is-disposed and

ἀγαπᾷ τὸ ἐκ τῆς βουλῆς κριθέν, καὶ λέγεται γνώμη·
loves the(-thing) from the counsel judged and it-is-called (an)-opinion
 ἐὰν γὰρ κρίνῃ, καὶ μὴ διατεθῇ πρὸς τὸ κριθέν,
if for he-judges and not is-disposed toward the(-thing) judged
 ἤγουν ἀγαπήσῃ αὐτὸ, οὐ λέγεται γνώμη. Ἐῖτα μετὰ τὴν
that-is loves it not it-is-called (an)-opinion then after the
 διάθεσιν, γίνεται προαίρεσις, ἤγουν ἐπιλογή· προαίρεσις
disposition comes-about choice that-is selection choice
 γάρ ἐστι δύο προκειμένων τὸ ἐν αἰρεῖσθαι, καὶ ἐκλέγεσθαι
for is two lying-before the one to-take and to-select
 τοῦτο πρὸ τοῦ ἑτέρου. Καὶ τοῦτο φανερόν, ὅτι βουλή
this before the other and this (is)-clear that counsel
 ἐστι μετ' ἐπικρίσεως ἢ προαίρεσις, καὶ ἐξ αὐτῆς τῆς
is with decision the choice and from very the
 ἐτυμολογίας· προαιρετὸν γάρ ἐστι τὸ ἕτερον πρὸ τοῦ ἑτέρου
etymology chosen for is the one before the other
 αἰρετόν· οὐδεὶς δὲ προκρίνει τι μὴ βουλευσάμενος, οὐδὲ
taken no-one and prefers anything not having-deliberated nor
 προαιρεῖται μὴ προκρίνας. Ἐπειδὴ γὰρ οὐ πάντα τὰ
chooses not having-preferred since for not all the(-things)
 δόξαντα ἡμῖν εὖ ἔχειν εἰς ἔργον ἀγαγεῖν προθυμούμεθα,
having-seemed to-us well to-be into deed to-bring we-are-eager
 τότε προαίρεσις, καὶ προαιρετὸν γίνεται τὸ προκριθέν
then choice and chosen becomes the(-thing) preferred
 ἐκ τῆς βουλῆς, ὅταν προσλάβῃ τὴν ὄρεξιν. Καὶ οὕτω
from the counsel when it-takes-on the desire and thus
 συνάγεται προαίρεσιν εἶναι ὄρεξιν βουλευτικὴν τῶν ἐφ'
it-is-concluded choice to-be (a)-desire deliberative of-the(-things) up-to
 ἡμῖν· τοῦ γὰρ προκριθέντος ἐκ τῆς βουλῆς ἐφίεμεθα
us the(-thing) for preferred from the counsel we-aim-at
 προαιρούμενοι. Πᾶσα γὰρ βουλή πράξεως ἕνεκα καὶ
choosing all for counsel of-action (is)-for-the-sake and

διὰ πράξιν· καὶ οὕτω πάσης μὲν προαιρέσεως βουλὴ
because-of action and thus every indeed choice counsel
 ἡγείται, πάσης δὲ πράξεως προαίρεσις. Διὰ τοῦτο οὐ
leads every and action choice because-of this not
 μόνον αἱ πράξεις, ἀλλὰ καὶ τὰ κατὰ διάνοιαν, ἅτινα
only the actions but also the(-things) in thought which
 τὰς προαιρέσεις παριστῶσι, καὶ στεφάνους καὶ κολάσεις
the choices present both crowns and punishments
 προξενοῦσιν. Ἀρχὴ γὰρ ἀμαρτίας καὶ δικαιοπραγίας
procure (the)-beginning for of-sin and of-righteous-dealing
 προαίρεσις ἐστὶν ἐν τοῖς ἐφ' ἡμῖν καταγομένη· ὧν
choice is in the(-things) up-to us classed whose
 γὰρ αἱ ἐνέργειαι ἐφ' ἡμῖν, τούτων καὶ αἱ πράξεις
for the activities (are)-up-to us of-these also the actions
 αἱ κατὰ τὴν ἐνέργειαν ἐφ' ἡμῖν· ἐφ' ἡμῖν δὲ αἱ
the(-ones) according-to the activity (are)-up-to us up-to us and the
 κατὰ τὴν ἀρετὴν ἐνέργειαι, ἐφ' ἡμῖν ἄρα καὶ αἱ
according-to the virtue activities (are)-up-to us therefore also the
 ἀρεταί· κυρίως γὰρ ἐφ' ἡμῖν ἐστὶ τὰ ψυχικὰ πάντα καὶ
virtues properly for up-to us are the soul's(-things) all and
 περὶ ὧν βουλευόμεθα. Οὕτως αὐτεξουσίως βουλευομένων
about which we-deliberate thus self-determinedly deliberating
 τῶν ἀνθρώπων καὶ αὐτεξουσίως προαιρουμένων, καθ' ὅσον
the men and self-determinedly choosing by as-much
 ἂν τις προαιρῇται, κατὰ τοσοῦτον καὶ μετέχει τοῦ θεοῦ
— anyone chooses by so-much also he-partakes of-the divine
 φωτὸς καὶ προκόπτει ἐν τοῖς τῆς φιλοσοφίας ἐπιτηδεύμασι·
light and advances in the of-the philosophy pursuits
 διαφοραὶ γὰρ προαιρέσεως εἰσὶ. Καὶ καθάπερ τινὲς
differences for of-choice there-are and as some
 πηγαὶ ὑδάτων ἐκ τῶν τῆς γῆς λαγόνων ἀναπεμπόμεναι,
springs of-waters from the of-the earth flanks sent-up

αἱ μὲν ἐπιπολαίως τῆς γῆς ἐκβλύζουσιν, αἱ δὲ μικρόν
some indeed at-the-surface of-the earth gush-forth others and (a)-little
 τι βαθύτερον, αἱ δὲ λίαν βαθέως, τούτων δὲ τῶν
some deeper others and very deeply of-these and the
 ὑδάτων τὰ μὲν προσεχῶς ἐκβλύζοντα καὶ τῇ γεύσει
waters some indeed nearby gushing-forth also to-the taste
 γλυκέα, τὰ δὲ βαθέως ἐξερχόμενα καὶ ἀλμυρίζοντα ἢ
sweet others and deeply coming-out and salty or
 θειαφίζοντα, καὶ τὰ μὲν ἀφθόνως ἐκδιδόμενα, τὰ δὲ
sulfurous and some indeed abundantly given-forth others and
 κατὰ μικρὸν στάζοντα· οὕτως καὶ ἐπὶ τῶν προαιρέσεων
by little dripping so also in the choices
 νόει, τὰς μὲν ταχείας εἶναι καὶ λίαν θερμοτάτας, τὰς
understand some indeed swift to-be and very hottest others
 δὲ νωθὰς καὶ ψυχρὰς, καὶ τὰς μὲν ὅλως ἐπὶ τὰ
and sluggish and cold and some indeed wholly toward the
 καλὰ τὴν ῥοπὴν κεκτημένας, τὰς δὲ πρὸς τὸ ἐναντίον
good(-things) the inclination having others and to the contrary
 πάσῃ δυνάμει ἀποκλινούσας. Κατὰ γοῦν τὰς αὐτῶν
with-all power turning-aside according-to at-any-rate the their
 διαθέσεις, καὶ αἱ πρὸς τὰς πράξεις ἀκολουθοῦσιν ὁρμαί.»
dispositions also the toward the actions follow impulses

Ioasaph asks whether others teach these things, and Barlaam says none in this land, his father having killed them, though the faith shines elsewhere. He hopes the prince may save his father, and tells of a good but idolatrous king who, walking with a pious counselor at night, saw a poor man in a cave whose wife sang and danced for him. The king marveled that they found such joy; the counselor said that to those who know eternal glory their own life seems more wretched still, and he explained the kingdom and the way to it. The king bade him remind him daily, and lived piously thereafter. Such counsel might open his father's eyes too; Ioasaph resolves to leave the world.

Λέγει δὲ ὁ Ἰώασαφ πρὸς τὸν γέροντα· «Εἰσὶν οὖν καὶ
 says and — Ioasaph to the old-man are then also
 ἕτεροί τινες νῦν οἱ κατὰ ταῦτα κηρύττοντες ὥσπερ
 other some now those according-to these(-things) proclaiming as
 σύ; ἢ μόνος εἶ σήμερον ὁ ταῦτα διδάσκων, καὶ
 you or alone are-you today the(-one) these(-things) teaching and
 οὕτως μισητὸν τὸν παρόντα βίον διηγούμενος;»
 so hateful the present life describing
 Ὁ δὲ ἀποκριθεὶς εἶπεν· «Ἐν τῇ καθ' ὑμᾶς δυστυχεστάτῃ
 he and having-answered said in the among you most-unhappy
 χώρᾳ ταύτῃ οὐδένα γινώσκω. Ἡ γὰρ τοῦ σοῦ πατρὸς
 land this no-one I-know the for of-the your father
 τυραννὶς μυρίοις τούτους θανάτοις περιέβαλε, καὶ ἔργον
 tyranny with-countless these deaths encompassed and (a)-task
 ἔθετο μὴ τὸ σύνολον ἀκούεσθαι ἐν ὑμῖν τὸ τῆς θεογνωσίας
 made not the at-all to-be-heard among you the of-the knowledge-of-God
 κήρυγμα. Ἐν πάσαις δὲ ταῖς λοιπαῖς γλώσσαις ᾄδεται
 proclamation in all and the other tongues are-sung
 ταῦτα καὶ δοξάζεται, οἷς μὲν ὀρθοτάτῳ λόγῳ, ἄλλοις
 these(-things) and glorified by-some indeed with-most-right word by-others

δὲ διεστραμμένως, τοῦ πολεμίου τῶν ἡμετέρων ψυχῶν
and pervertedly the enemy of-the our souls
 ἐκκλίνειν αὐτοὺς τῆς εὐθείας ποιησαμένου καὶ ἀλλοτρίαις
to-turn-aside them from-the straight having-made and into-alien
 καταμερισαμένου δόξαις, καὶ ῥήσεϊς τινὰς τῶν γραφῶν
having-divided opinions and sayings some of-the scriptures
 ἄλλως καὶ οὐ κατὰ τὸν ἐγκείμενον νοῦν μεθερμηνεύειν
otherwise and not according-to the lying-within sense to-interpret
 διδάξαντος. Μία δέ ἐστιν ἡ ἀλήθεια, ἡ κηρυχθεῖσα διὰ
having-taught one and is the truth the(-one) proclaimed through
 τῶν ἐνδόξων Ἀποστόλων καὶ τῶν θεοφόρων πατέρων, καὶ
the glorious Apostles and the God-bearing fathers and
 ἐν τῇ καθολικῇ ἐκκλησίᾳ τῇ ἀπὸ περάτων ἕως περάτων
in the catholic church the(-one) from ends to ends
 τῆς οἰκουμένης ἡλίου φαιδρότερον διαλάμπουσα, ἥσπερ
of-the world than-(the)-sun more-brightly shining of-which
 ἐγὼ κήρυξ καὶ διδάσκαλος ἀπεστάλην σοι.»
I herald and teacher was-sent to-you
 Εἶπε δὲ ὁ Ἰωάσαφ πρὸς αὐτόν· «Οὐδὲν οὖν τούτων ὁ
said and — Ioasaph to him nothing then of-these the
 ἐμὸς μεμάθηκε πατήρ;»
my has-learned father
 Καὶ φησὶν ὁ γέρων· «Τρανῶς μὲν καὶ προσηκόντως
and says the old-man clearly indeed and fittingly
 οὐδὲν μεμάθηκε· βύων γὰρ τὰς αἰσθήσεις, τὸ ἀγαθὸν
nothing he-has-learned stopping for the senses the good
 ἐκὼν οὐ προσδέχεται, πρὸς τὸ κακὸν αὐτοπροαιρέτως τὴν
willingly not he-receives toward the evil by-own-choice the
 ῥοπὴν κεκτημένος.» «Ἄλλ' ἤθελον» φησὶν ὁ Ἰωάσαφ,
inclination having but I-would-wish says — Ioasaph
 «κάκῃν ταῦτα μνηθῆναι.»
also-him these(-things) to-be-initiated-in

Ὁ δὲ γέρων «Τὰ παρὰ ἀνθρώποις» εἶπεν, «ἀδύνατα,
the and old-man the(-things) with men be-said impossible
 παρὰ τῷ Θεῷ πάντα δυνατά ἐστι. Τί γὰρ οἶδας
with — God all possible are what for do-you-know
 εἰ σὺ σώσεις τὸν πατέρα σου, καὶ τρόπῳ θαυμασίῳ
if you will-save the father your and in-(a)-manner wonderful
 γεννήτωρ τοῦ σοῦ χρηματίσεις γεννήτορος;»
begetter of-the your will-be-called begetter
 «Ἀκήκοα γὰρ βασιλέα τινὰ γεγονέναι πάνυ καλῶς τὴν
I-have-heard for (a)-king some to-have-been very well the
 ἑαυτοῦ οἰκονομοῦντα βασιλείαν, πρῶως τε καὶ ἡπίως τῷ
his-own managing kingdom gently both and mildly the
 ὑπ' αὐτὸν κεκρημένον λαῷ, ἐν τούτῳ δὲ μόνῳ σφαλλόμενον,
under him treating people in this and alone erring
 τῷ μὴ πλουτεῖν τὸν τῆς θεογνωσίας φωτισμὸν, ἀλλὰ τῇ
in-the not to-be-rich-in the of-the knowledge-of-God illumination but by-the
 πλάνῃ τῶν εἰδώλων κατέχεσθαι. Εἶχε δέ τινα σύμβουλον
error of-the idols to-be-held be-had and some counselor
 ἀγαθὸν καὶ παντοίως κεκοσμημένον τῇ τε πρὸς τὸν
good and in-every-way adorned with-the both toward —
 Θεὸν εὐσεβείᾳ καὶ τῇ λοιπῇ πάσῃ ἐναρέτῳ σοφίᾳ· ὃς,
God piety and with-the remaining all virtuous wisdom who
 ἀχθόμενος καὶ δυσχεραίνων ἐπὶ τῇ πλάνῃ τοῦ βασιλέως
being-grieved and vexed at the error of-the king
 καὶ βουλόμενος αὐτὸν περὶ τούτου ἐλέγξαι, ἀνεχαιτίζετο
and wishing him about this to-reprove was-checked
 τῆς ὀρμῆς, δεδουκῶς μὴ κακῶν πρόξενος ἑαυτῷ τε καὶ
from-the impulse fearing lest of-evils (the)-cause to-himself both and
 τοῖς αὐτοῦ ἐταίροις γένοιτο καὶ τὴν γινομένην δι'
to-the his companions he-might-become and the coming-about through

αὐτοῦ πολλῶν ὠφέλειαν περικόψειεν. Ἐζήτει δὲ ὅμως
him of-many profit might-cut-off he-sought and nevertheless
 καιρὸν εὐθετον τοῦ ἐλκῦσαι αὐτὸν πρὸς τὸ ἀγαθόν.
(a)-time suitable of-the to-draw him to the good
 Φησὶν οὖν ἐν μιᾷ νυκτὶ πρὸς αὐτὸν ὁ βασιλεύς· «Δεῦρο δὴ,
says then on one night to him the king come indeed
 ἐξέλθωμεν καὶ ἐμπεριπατήσωμεν τὴν πόλιν, εἴ ποὺ τι
let-us-go-out and walk-about the city if anywhere anything
 τῶν ὠφελούντων ὀψόμεθα.» Ἐμπεριπατούντων δὲ αὐτῶν τὴν
of-the profitable we-shall-see walking-about and they the
 πόλιν, εἶδον φωτὸς αὐγὴν ἀπὸ τινος τρυμαλιᾶς λάμπουσιν·
city they-saw of-light (a)-gleam from some crack shining
 καὶ, ταύτῃ τοὺς ὀφθαλμοὺς ἐπιβαλόντες, βλέπουσιν ὑπόγειόν
and on-this the eyes having-cast they-see underground
 τι ἀντρῶδες οἶκημα, ἐν ᾧ προῦκαθέζετο ἀνὴρ ἐσχάτη
some cave-like dwelling in which sat (a)-man in-utmost
 συζῶν πενία καὶ εὐτελὴ τινα περικείμενος ράκια. Παρίστατο
living poverty and cheap some wearing rags stood-by
 δὲ ἡ γυνὴ αὐτοῦ οἶνον κινῶσα. Τοῦ δὲ ἀνδρὸς τὴν
and the wife his wine mixing the and man the
 κύλικα ἐπὶ χεῖρας λαβόντος, λιγυρὸν ᾄδουσα μέλος ἐκείνη,
cup into hands having-taken clear singing (a)-song she
 τέρψιν αὐτῷ ἐνεποίει ὀρχουμένη, καὶ τὸν ἄνδρα ἐγκωμίους
delight in-him produced dancing and the husband with-praises
 καταθέλγουσα. Οἱ περὶ τὸν βασιλέα τοῖνυν, ἐπὶ ὥραν
charming those about the king therefore for (an)-hour
 ἱκανὴν ταῦτα κατανοοῦντες, ἐθαύμαζον ὅτι, τοιαύτη
considerable these(-things) watching marveled that by-such
 πιεζόμενοι πενία ὥς μήτε οἴκου εὐπορεῖν μήτ' ἐσθίητος,
being-pressed poverty so-that neither house to-have nor clothing
 οὕτως εὐθύμως τὸν βίον διηγόν. Καὶ φησὶν ὁ βασιλεὺς
so cheerfully the life they-passed and says the king

τῷ πρωτοσυμβούλῳ αὐτοῦ· «ὦ τοῦ θαύματος, φίλε,
to-the chief-counselor his O the wonder friend
 ὅτι ἐμοί τε καὶ σοὶ οὐδὲ οὕτως ὁ καθ' ἡμᾶς ποτὲ
that to-me both and to-you not-even so the among us ever
 ἤρεσε βίος, τοσαύτῃ δόξῃ καὶ τρυφῇ περ διαλάμπων, ὥς
pleased life with-so-much glory and luxury though shining as
 ἢ εὐτελὲς αὕτη καὶ ταλαίπωρος ζωὴ τούτους δὴ τοὺς
the cheap this and wretched life these indeed the
 ἀνοήτους τέρπει, καὶ ἡδύνει λείος αὐτοῖς καὶ προσηνὴς
senseless delights and sweetens smooth to-them and gentle
 ὁ τραχὺς οὗτος καὶ ἀπευκταῖος βίος καταφαινόμενος!»
the rough this and abominable life appearing
 «Εὐκαίρου δὲ δραξάμενος ὁ πρωτοσύμβουλος ὥρας,
timely and having-seized the chief-counselor hour
 ἔφη· «Ἀλλὰ σοί γε, βασιλεῦ, πῶς ἡ τούτων φαίνεται
said but to-you at-least O-king how the of-these appears
 βιοτή»; «Πάντων» φησὶν ὁ βασιλεὺς, «ὧν πώποτε
life of-all says the king which ever
 εἶωρακα ἀηδεστάτῃ καὶ δυστυχεστάτῃ, βδελυκτῇ τε καὶ
I-have-seen most-unpleasant and most-unhappy loathsome both and
 ἀποτρόπαιος.» Τότε λέγει πρὸς αὐτὸν ὁ πρωτοσύμβουλος·
abominable then says to him the chief-counselor
 «Οὕτως οὖν, εὖ ἴσθι, βασιλεῦ, καὶ πολλῷ χαλεπώτερος ὁ
thus then well know O-king also much more-grievous the
 καθ' ἡμᾶς λελόγισται βίος τοῖς ἐπόπταις καὶ μύσταις τῆς
among us is-reckoned life to-the beholders and initiates of-the
 αἰδίου δόξης ἐκείνης καὶ τῶν πάντα νοῦν ὑπερβαίνοντων
everlasting glory that and of-the all mind surpassing
 ἀγαθῶν· αἱ τε χρυσῷ καταστίλβουσαι οἰκίαι καὶ τὰ λαμπρὰ
goods the both with-gold gleaming houses and the splendid
 ταῦτα ἐνδύματα, καὶ ἡ λοιπὴ τοῦ βίου τούτου τρυφή,
these garments and the remaining of-the life this luxury

σκυβάλων τε καὶ ἀμαρῶν εἰσὶν ἀηδέστερα τοῖς ὀφθαλμοῖς
than-dung both and refuse are more-unpleasant to-the eyes
 τῶν εἰδόντων τὰ ἀνεκδιήγητα κάλλη τῶν ἐν οὐρανοῖς
of-those knowing the indescribable beauties of-the in heavens
 ἀχειροτεύκτων σκηνομάτων, τῆς θεοῦφάντου τε στολῆς
not-hand-made tabernacles of-the God-woven both robe
 καὶ τῶν ἀφθάρτων διαδημάτων, ἃ ἡτοίμασεν ὁ θεὸς
and of-the incorruptible diadems which prepared — God
 τοῖς ἀγαπῶσιν αὐτὸν, ὁ πάντων δημιουργὸς καὶ κύριος.
for-those loving him the of-all creator and Lord
 Ὃν τρόπον γὰρ ἀνοηταίνειν ἡμῖν οὗτοι ἐλογίσθησαν,
in-what manner for to-be-senseless to-us these were-reckoned
 πολλῶ πλέον ἡμεῖς, οἱ τῷ κόσμῳ περιπλανώμενοι καὶ
much more we those in-the world wandering and
 αὐταρεσκούντες ἐν τῇ ψευδομένῃ ταύτῃ δόξῃ καὶ ἀνοήτῳ
self-satisfied in the false this glory and senseless
 τρυφῇ, θρήνων ἐσμέν ἄξιοι καὶ δακρύν ἐν ὀφθαλμοῖς
luxury of-laments are worthy and of-tears in (the)-eyes
 τῶν γευσάμενων τῆς γλυκύτητος τῶν ἀγαθῶν ἐκείνων.»
of-those having-tasted the sweetness of-the goods those
 «Ὁ δὲ βασιλεὺς τούτων ἀκούσας, καὶ ἐνεὸς ὥσπερ
the and king these(-things) having-heard and dumbstruck as-it-were
 γενόμενος, ἔφη· «Τίνες οὖν ἐκεῖνοι εἰσὶν οἱ κρεῖττονα
having-become said who then those are those better
 τῆς καθ' ἡμᾶς κεκτημένοι ζωῆν»; «Πάντες» φησὶν ὁ
than-the among us having-acquired life all says the
 πρωτοσύμβουλος, «οἱ τὰ αἰώνια προτιμήσαντες τῶν
chief-counselor those the eternal(-things) having-preferred to-the
 προσκαίρων.» Αὐθις οὖν τοῦ βασιλέως μαθεῖν ζητούντος τίνα
transitory again then the king to-learn seeking what
 τὰ αἰώνια, φησὶν ὁ ἀνὴρ· «Βασιλεία ἀδιάδοχος, καὶ ζωὴ
the eternal(-things) says the man (a)-kingdom without-successor and life

μὴ ὑποκειμένη θανάτῳ, καὶ πλοῦτος μηδέποτε ὑφορώμενος
not subject to-death and wealth never suspecting
 πενίαν, χαρά τε καὶ εὐφροσύνη πάσης ἀμέτοχος λύπης καὶ
poverty joy both and gladness of-all without-share grief and
 ἀχθηδόνας, καὶ εἰρήνη διηνεκὴς ἐλευθέρα πάσης ἔχθρας καὶ
vexation and peace perpetual free of-all enmity and
 φιλονείκίας. Τούτων οἱ καταξιωθέντες ἀπολαύειν, μακάριοι,
contention these those deemed-worthy to-enjoy (are)-blessed
 καὶ τοῦτο πολλάκις· ἄλυπον γὰρ καὶ ἄμοχθον ζήσουσιν
and this many-times untroubled for and toiless they-will-live
 εἰς αἰῶνας ζῶν, πάντων τῶν ἡδέων καὶ τερπνῶν τῆς
for ages (a)-life all the pleasant and delightful(-things) of-the
 τοῦ Θεοῦ βασιλείας ἀμογητὶ ἀπολαμβάνοντες, καὶ τῷ Χριστῷ
— of-God kingdom effortlessly enjoying and — with-Christ
 ἀτελεύτητα συμβασιλεύοντες.» Καί «Τίς ἄξιος τούτων
endlessly co-reigning and who (is)-worthy these
 ἐπιτυχεῖν»; εἰπόντος τοῦ βασιλέως, ἐκεῖνος ἀπεκρίνατο·
to-attain having-said the king he answered
 «Πάντες οἱ τῆς ἐκείσε ἀπαγούσης ὁδοῦ δραξάμενοι·
all those of-the there leading road having-grasped
 ἀκώλυτος γὰρ ἡ εἴσοδος τοῖς θελήσασιν μόνον.» Ὁ δὲ
unbindered for the entrance for-those having-wished only the and
 βασιλεὺς «Καὶ τίς» φησὶν, «ἡ ἐκείσε φέρουσα τρίβος»;
king and what he-says the there bearing path
 Πρὸς ὃν ἔφη ὁ λαμπρὸς τὴν ψυχὴν ἐκεῖνος· «Τὸ
to whom said the splendid in-the soul that-one the
 γινώσκειν τὸν μόνον ἀληθινὸν Θεόν, καὶ Ἰησοῦν Χριστὸν τὸν
to-know the only true God and Jesus Christ the
 μονογενῆ αὐτοῦ υἱόν, καὶ τὸ Ἅγιον καὶ ζωοποιὸν Πνεῦμα.»
only-begotten his son and the Holy and life-giving Spirit

«Ὁ τοίνυν βασιλεὺς, τῆς ἀλουργίδος σύνεσιν ἔχων ἀξίαν,
the therefore king of-the purple understanding having worthy
 ἔφη πρὸς αὐτόν· «Καὶ τί τὸ κωλύσαι σε μέχρι τοῦ νῦν
said to him and what the to-have-hindered you until the now
 μὴ γνωρίσαι μοι περὶ τούτων; οὐκ ἀναβολῆς γὰρ καὶ
not to-make-known to-me about these(-things) not of-delay for and
 ὑπερθέσεως ἄξιά μοι δοκεῖ ὑπάρχειν ταῦτα, εἴ γε ἀληθῆ
postponement worthy to-me seem to-be these(-things) if at-least true
 τυγχάνει· εἰ δὲ ἀμφίβολά ἐστιν, ἐμπόνως δεῖ ζητῆσαι
they-happen-to-be if but doubtful they-are laboriously one-must seek
 μέχρις οὗτου τὸ ἀναμφίλεκτον εὔροιμι.» «Οὐκ ἀμελεία» φησὶν
until which the indisputable I-might-find not by-neglect says
 ὁ ἀνὴρ, «ἢ ῥαθυμία συνεχόμενος, περὶ τούτων ὥκνησά σοι
the man or by-sloth held about these(-things) I-hesitated to-you
 γνωρίσαι, ἀληθῆ περ ὄντα καὶ πάντη ἀναμφίλεκτα, ἀλλὰ
to-make-known true though being and wholly indisputable but
 τὸ ὑπερέχον αἰδούμενος τῆς σῆς δόξης, μὴ ποτε ὀχληρότερός
the eminence revering of-the your glory lest ever more-troublesome
 σοι φανείην. Εἰ οὖν προστάσεις τῷ σῷ οἰκέτῃ
to-you I-should-appear if then you-command to-the your servant
 ὑπομνήσκειν σοι εἰς τὸ ἐξῆς περὶ τούτων, τῷ σῷ ἔσομαι
to-remind you for the following about these(-things) to-the your I-shall-be
 καθυπηρετῶν προστάγματι.» «Ναί», φησὶν ὁ βασιλεὺς·
serving command yes says the king
 «μὴ καθ' ἡμέραν μόνον, ἀλλὰ καὶ ἐφ' ἐκάστης ὥρας τὴν
not each day only but also at each hour the
 τούτων μνήμην διηνεκῶς ἀνακαίνιζε· οὐκ ἀμελῶς γὰρ χρῆ
of-these memory continually renew not carelessly for one-must
 τούτοις προσέχειν, ἀλλὰ καὶ λίαν θερμῶς καὶ σπουδαίως.»
to-these attend but also very warmly and earnestly

«Ἀκηκόαμεν οὖν» φησὶν ὁ Βαρλαάμ, «εὐσεβῶς τὸν
we-have-heard then says — Barlaam piously the
 βασιλέα τοῦτον ζῆσαι τὸ ἐξῆς, καὶ, ἀκυμάντως τὸν
king this to-have-lived the following and unruffled the
 παρόντα διανύσαντα βίον, τῆς μελλούσης μὴ ἀποτυχεῖν
present having-completed life the coming not to-miss
 μακαριότητος. Εἰ τοῖνυν καὶ τῷ σῷ πατρὶ τοιαῦτά τις
blessedness if therefore also to-the your father such-things anyone
 ἐν ἐπιτηδείῳ προσυπομνήσει καιρῷ, τάχα συνήσει
in suitable reminding time perhaps he-will-understand
 καὶ γνώσεται ὅσοις συνεσχέθη κακοῖς, καὶ, τούτων
and will-know by-how-many he-has-been-held evils and from-these
 ἐκκλίνας, ἐκλέγεται τὸ ἀγαθόν· ἐπεὶ τό γε νῦν ἔχον
having-turned-aside will-choose the good since the at-least now being
 «τυφλὸς ἐστὶ, μυωπάζων», τοῦ ἀληθινοῦ φωτὸς ἑαυτὸν
blind he-is short-sighted of-the true light himself
 ἀποστερήσας, αὐτομολῶν δὲ πρὸς τὸ τῆς ἀσεβείας σκότος.»
having-deprived deserting and to the of-the impiety darkness
 Εἶπε δὲ ὁ Ἰωάσαφ πρὸς αὐτόν· «Τὰ μὲν τοῦ ἐμοῦ
said and — Ioasaph to him the(-things) indeed of-the my
 πατρὸς ἄγοιτο Κύριος καθὼς κελεύει· αὐτῷ γὰρ, καθὰ
father may-lead (the)-Lord as he-commands to-him for as
 δὴ καὶ εἶπας, πάντα δυνατὰ καθέστηκεν τὰ παρὰ
indeed also you-said all possible are the(-things) with
 ἀνθρώποις ἀδύνατα· ἐγὼ δὲ, διὰ τῶν σῶν ἀνυπερβλήτων
men impossible I and through the your unsurpassable
 ῥημάτων, τῆς τῶν παρόντων καταγνοῦς ματαιότητος,
words of-the of-the present(-things) having-condemned vanity
 ἀποστήναι μὲν τούτων πάντα διανενόημαι, καὶ μετὰ σοῦ
to-stand-away indeed from-these wholly I-have-resolved and with you
 τὸ λοιπὸν τῆς ζωῆς μου διανύσαι, ἵνα μὴ διὰ τῶν
the rest of-the life my to-complete that not through the

προσκαίρων τούτων καὶ ῥευστῶν τῆς τῶν αἰωνίων καὶ
transitory these and fleeting from-the of-the eternal and
 ἀφθάρτων ἐκπέσω ἀπολαύσεως.»
incorruptible(-things) I-fall-away enjoyment

XXII · THE POOR MAN'S DAUGHTER

Barlaam likens him to a youth who fled a rich marriage and lodged with a poor old man, whose daughter thanked God for small gifts and for the great ones: his image, reason, life, and the mysteries. He asked to marry her, and when her father would not part with her, he stayed with them and put on poor clothes; the father, finding him steadfast, showed him great treasure and made him his heir. Barlaam prays that God may enlighten Ioasaph. Asked about God's glory and power, he says no tongue can tell them, but God is known through his works, and none can add to his own stature or renew what grows old.

Πρὸς ὃν ὁ γέρων ἀπεκρίνατο· «Εἰ τοῦτο ποιήσεις, ὅμοιος
to whom the old-man answered if this you-will-do like
 ἔσῃ νεανίσκῳ τινὶ φρονιμωτάτῳ, περὶ οὗ ἀκήκοα
you-will-be to-(a)-youth some most-prudent about whom I-have-heard
 πλουσίων γεγενέναι καὶ ἐνδόξων γονέων· ᾧτινι ὁ πατήρ
of-rich to-have-been-born and glorious parents for-whom the father
 μνηστευσάμενος τὴν θυγατέρα τινὸς τῶν εὐγενεία καὶ
having-betrothed the daughter of-some of-those in-nobility and
 πλούτῳ διαφερόντων λίαν ὠραιотάτην, κοινολογησάμενος
wealth excelling very most-beautiful having-conferred
 δὲ πρὸς τὸν παῖδα περὶ τοῦ γάμου, καὶ ὅπως ἦν αὐτῷ
and with the son about the marriage and how were by-him
 μελετώμενα ἀπαγγείλας, ἀκούσας ἐκεῖνος, καὶ ὡς ἀπηχέ-
planned(-things) having-reported having-heard he and as dissonant
 τι καὶ ἄτοπον ἀποσεισάμενος τὸ πρᾶγμα, φυγὰς ᾧχετο
something and absurd having-shaken-off the thing (a)-fugitive went

καταλιπὼν τὸν πατέρα. Πορευόμενος δὲ ξενίζεται ἐν οἰκίᾳ
having-left the father traveling and he-is-lodged in (the)-house
 γηραιοῦ τινὸς πένητος, τοῦ καύσωνος τῆς ἡμέρας ἑαυτὸν
of-old some poor(-man) from-the beat of-the day himself
 διαναπαύων. Ἡ δὲ θυγάτηρ τοῦ πένητος, μονογενὴς οὔσα
resting the and daughter of-the poor(-man) only-begotten being
 καὶ παρθένος, καθεζομένη πρὸ τῶν θυρῶν, εἰργάζετο μὲν
and (a)-virgin sitting before the doors worked indeed
 ταῖς χερσὶ, τῷ δὲ στόματι ἀσιγήτως τὸν Θεὸν εὐλόγει
with-the hands with-the and mouth unceasingly — God blessed
 εὐχαριστοῦσα αὐτῷ ἐκ βαθέων ψυχῆς. Τῶν ταύτης δὲ ὕμνων
giving-thanks to-him from (the)-depths of-soul the her and hymns
 ἀκούσας, ὁ νέος ἔφη· «Τί σου, γύναι, τὸ ἐπιτήδευμα;
having-heard the young(-man) said what your woman the practice
 χάριν δὲ τίνος, οὕτω περ οὔσα εὐτελεῖς καὶ πτωχή, ὡς ἐπὶ
for-the-sake and of-what thus though being cheap and poor as at
 τισι μεγάλοις δωρημάσιν εὐχαριστεῖς, τὸν δοτῆρα ὑμνοῦσα;»
some great gifts you-give-thanks-to the giver hymning
 «Ἡ δὲ πρὸς αὐτὸν ἀπεκρίνατο· «Οὐκ οἶσθα ὅτι, καθάπερ
she and to him answered not you-know that just-as
 φάρμακον μικρὸν ἐκ μεγάλων νοσημάτων πολλάκις ῥύεται
(a)-remedy small from great diseases often rescues
 τὸν ἄνθρωπον, οὕτω δὴ καὶ τὸ ἐπὶ τοῖς μικροῖς
the man so indeed also the at the small(-things)
 εὐχαριστεῖν τῷ Θεῷ μεγάλων πρόξενον γίνεται; Ἐγὼ
to-give-thanks — to-God of-great (the)-cause becomes I
 τοίνυν, θυγάτηρ οὔσα γέροντος πτωχοῦ, εὐχαριστῶ ἐπὶ
therefore daughter being of-(an)-old-man poor give-thanks for
 τοῖς μικροῖς τούτοις καὶ εὐλογῶ τὸν Θεόν, εἰδυῖα ὡς ὁ
the small these and bless — God knowing that the(-one)
 ταῦτα δούς καὶ μείζονα δύναται δοῦναι. Καὶ ταῦτα
these(-things) having-given also greater is-able to-give and these(-things)

μὲν περὶ τῶν ἔξωθεν καὶ οὐχ ἡμετέρων, ἐξ ὧν οὔτε τοῖς
indeed about the outward and not our(-things) from which neither to-those
 πολλὰ κεκτημένοις τι προσγίνεται κέρδος (ἵνα μὴ εἶπω
many having-acquired anything accrues gain that not I-say
 ὅτι καὶ ζημία πολλάκις), οὔτε τοῖς ἐλάττονα λαβοῦσιν
that also loss often nor to-those less having-received
 ἐπέρχεται βλάβη, τὴν αὐτὴν ἀμφοτέρων ὁδεόντων ὁδὸν
comes harm the same both traveling road
 καὶ πρὸς τὸ αὐτὸ ἐπειγομένων τέλος· ἐν δὲ τοῖς
and to the same hastening end in and the
 ἀναγκαιοτάτοις καὶ καιριωτάτοις πολλῶν ἀπήλαυσα καὶ
most-necessary and most-vital many I-have-enjoyed and
 μεγίστων τοῦ δεσπότου μου δωρημάτων, οὐμενοῦν ἐχόντων
greatest of-the master my gifts not-indeed having
 ἀριθμὸν ἢ εἰκασμῶ ὑποπιπτόντων. Κατ' εἰκόνα γὰρ
number or under-conjecture falling according-to image for
 Θεοῦ γεγένημαι καὶ τῆς αὐτοῦ γνώσεως ἡξιῶμαι, καὶ
of-God I-have-been-made and of-the his knowledge deemed-worthy and
 λόγῳ παρὰ πάντα τὰ ζῶα κεκόσμημαι, καὶ ἐκ θανάτου
with-reason beyond all the animals adorned and from death
 πρὸς τὴν ζωὴν ἀνακέκλημαι «διὰ σπλάγχνα ἐλέους
to the life called-back because-of (the)-bowels of-mercy
 Θεοῦ ἡμῶν», καὶ τῶν αὐτοῦ μετέχειν μυστηρίων ἐξουσίαν
of-God our and the his to-partake mysteries (the)-power
 ἔλαβον, καὶ ἡ τοῦ παραδείσου θύρα ἀνέωκται, ἀκώλυτον,
I-received and the of-the paradise door has-been-opened unhindered
 εἴπερ θελήσω, παρέχουσά μοι τὴν εἴσοδον. Τῶν τοσοῦτων
if-indeed I-wish providing to-me the entrance the so-many
 οὖν καὶ τοιούτων δωρημάτων, ὧν ἐπίσης μετέχουσι
then and such gifts which equally partake
 πλοῦσιοί τε καὶ πένητες, ἀξίως εὐχαριστήσαι πάντῃ μοι
rich both and poor worthily to-give-thanks wholly to-me

ἀδύνατον· εἰ δὲ καὶ τὴν μικρὰν ταύτην ὑμνολογίαν οὐ
impossible if and also the small this hymnody not
 προσάξω τῷ δωρησαμένῳ, ποίαν ἔξω ἀπολογίαν;»
I-shall-bring to-the(-one) having-given what-sort shall-I-have defense
 «Ὁ δὲ νεώτερος τὴν πολλὴν αὐτῆς ὑπερθανμάσας
the and younger(-man) the great her having-greatly-admired
 σύνεσιν, τὸν αὐτῆς προσκαλεσάμενος πατέρα, «Δός μοι»
understanding the her having-called father give me
 φησί «τὴν θυγατέρα σου ἠγάπησα γὰρ τὴν σύνεσιν
he-says the daughter your I-have-loved for the understanding
 αὐτῆς καὶ εὐσέβειαν.» Ὁ δὲ γέρων ἔφη· «Οὐκ ἔξεστί
her and piety the and old-man said not it-is-lawful
 σοι ταύτην λαβεῖν τὴν πένητος θυγατέρα, πλουσίῳ
for-you her to-take the of-(a)-poor(-man) daughter of-rich
 ὄντι γονέων.» Αὐθις δὲ ὁ νέος «Ναί», φησί·
being parents again and the young(-man) yes he-says
 «ταύτην λήψομαι, εἴπερ οὐκ ἀπαγορεύεις· θυγάτηρ γάρ
her I-will-take if-indeed not you-forbid (a)-daughter for
 μοι μεμνήσκειται εὐγενῶν καὶ πλουσίων, καὶ, ταύτην
to-me has-been-betrothed of-noble and rich and her
 ἀποσεισάμενος, φυγῇ ἐχρησάμην· τῆς δὲ σῆς θυγατρὸς
having-shaken-off flight I-used the and your daughter
 διὰ τὴν εἰς Θεὸν εὐσέβειαν καὶ τὴν νουνεχὴν σύνεσιν
because-of the toward God piety and the sensible understanding
 ἐρασθεῖς, συναφθῆναι αὐτῇ προτεθύμηναι.» Ὁ δὲ γέρων
having-loved to-be-joined to-her I-am-eager the and old-man
 πρὸς αὐτὸν ἔφησεν· «Οὐ δύναμαί σοι ταύτην δοῦναι τοῦ
to him said not I-can you her give of-the
 ἀπαγαγεῖν ἐν τῷ οἴκῳ τοῦ πατρός σου καὶ τῶν ἐμῶν
to-lead-away into the house of-the father your and from-the my
 χωρίσαι ἀγκαλῶν· μονογενὴς γάρ μοι ἐστίν.» «Ἄλλ' ἐγὼ»
to-separate arms only-begotten for to-me she-is but I

φησὶν ὁ νεανίσκος, «παρ' ὑμῖν μενῶ, καὶ τὴν ὑμῶν
says the youth with you will-remain and the your
 ἀναδέξομαι πολιτείαν.» Εἶτα καὶ τὴν λαμπρὰν ἀποθέμενος
will-take-up way-of-life then also the splendid having-put-off
 ἐσθῆτα, τὰ τοῦ γέροντος αἰτησάμενος περιεβάλλετο.
clothing the(-garments) of-the old-man having-asked-for he-put-on
 Πολλὰ δὲ ἐκεῖνος ἐκπειράσας αὐτὸν καὶ ποικίλως τὸν
many-things and he having-tested him and variously the
 αὐτοῦ δοκιμάσας λογισμὸν, ὥς ἔγνω σταθερᾶς ὑπάρχειν
his having-proved reasoning when he-knew steadfast to-be
 αὐτὸν διανοίας καὶ ὥς οὐκ ἔρωτι ἀφροσύνης κατεχόμενος
him of-mind and that not by-love of-folly held
 αἰτεῖται τὴν αὐτοῦ θυγατέρα, ἀλλ' ἔρωτι εὐσεβείας εἵλετο
he-asks the his daughter but by-love of-piety he-chose
 πενιχρῶς ζῆν, ταύτην προκρίνας τῆς αὐτοῦ δόξης καὶ
poorly to-live this having-preferred to-the his glory and
 εὐγενείας, κρατήσας αὐτὸν τῆς χειρὸς, εἰσήγαγεν εἰς τὸ
nobility having-grasped him by-the hand brought(-him) into the
 ἑαυτοῦ ταμιεῖον, καὶ ὑπέδειξε πλοῦτον πολὺν ἀποκείμενον
his-own storeroom and showed wealth much stored-up
 αὐτῷ καὶ χρημάτων ἀναρίθμητον ὄγκον, ὅσον οὐ τεθέατο
for-him and of-money countless mass as-much-as not had-beheld
 πώποτε ὁ νεανίσκος. Καὶ φησὶ πρὸς αὐτόν· «Τέκνον,
ever the youth and says to him child
 ταῦτα πάντα σοὶ δίδωμι, ἀνθ' ὧν ἡρετίσω τῆς ἐμῆς
these(-things) all to-you I-give in-return-for which you-chose of-the my
 θυγατρὸς ἀνὴρ γενέσθαι, γενέσθαι δὲ καὶ κληρονόμος τῆς
daughter husband to-become to-become and also heir of-the
 ἐμῆς οὐσίας.» Ἦνπερ κληρονομίαν κατασχών, ἐκεῖνος
my substance which inheritance having-taken-possession he
 πάντας ὑπερῆρε τοὺς ἐνδόξους τῆς γῆς καὶ πλουσίους.»
all surpassed the glorious of-the earth and rich

Εἶπε δὲ ὁ Ἰωάσαφ πρὸς τὸν Βαρλαάμ· «Προσηκόντως καὶ
said and — Iosaph to — Barlaam fittingly also
 αὕτη τὰ κατ' ἐμὲ παρίστησιν ἡ διήγησις· ὅθεν σοι
this the(-things) about me presents the narrative whence to-you
 καὶ περὶ ἐμοῦ ταῦτα λελέχθαι δοκῶ. Ἀλλὰ τίς ἡ πείρα
also about me these(-things) to-have-been-said I-think but what the trial
 δι' ἧς γινῶναι ζητεῖς τὸ σταθερὸν τῆς ἐμῆς διανοίας;»
through which to-know you-seek the steadfastness of-the my mind
 Καὶ ὁ γέρων ἔφη· «Ἐγὼ μὲν καὶ πεπείρακα ἤδη καὶ
and the old-man said I indeed both have-tested already and
 ἔγνωκα ὁποίας ὑπάρχεις ἐχέφρονος καὶ σταθερᾶς διανοίας
have-known of-what-sort you-are sensible and steadfast mind
 καὶ ψυχῆς τῷ ὄντι εὐθυτάτης. Ἀλλὰ τὸ τέλος τῆς κατὰ σέ
and soul in-the being most-upright but the end of-the about you
 πράξεως βεβαιώσει ταῦτα. «Τούτου χάριν κάμπτω τὰ
action will-confirm these(-things) this for-the-sake I-bend the
 γόνατά μου» πρὸς τὸν ἐν Τριάδι δοξαζόμενον Θεὸν ἡμῶν,
knees my to — in Trinity glorified God our
 τὸν πάντων δημιουργὸν ὁρατῶν τε καὶ ἀοράτων, τὸν
the of-all creator visible both and invisible the
 ὄντως ὄντα καὶ ἀεὶ ὄντα, μήτε ἀρχὴν ἐσχηκότα πώποτε
truly being and always being neither beginning having-bad ever
 τῆς ἐνδόξου ὑπάρξεως αὐτοῦ, μήτ' ἔχοντα τέλος, τὸν
of-the glorious existence his nor having end the
 φοβερὸν καὶ παντοδύναμον, ἀγαθόν τε καὶ εὐσπλαγχνον,
fearful and almighty good both and compassionate
 ἵνα φωτίσῃ τοὺς ὀφθαλμοὺς τῆς καρδίας σου, καὶ
that he-may-enlighten the eyes of-the heart your and
 «δῶῃ σοι πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει
may-he-give you (a)-spirit of-wisdom and revelation in knowledge
 αὐτοῦ, εἰς τὸ εἶδέναι σε τίς ἐστίν ἡ ἐλπίς τῆς κλήσεως
of-him for the to-know you what is the hope of-the calling

αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας
his and what the wealth of-the glory of-the inheritance
 αὐτοῦ ἐν τοῖς ἁγίοις, καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς
his in the saints and what the surpassing greatness of-the
 δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας», ἵνα μηκέτι
power his toward us those believing that no-longer
 ξένος ἔσῃ καὶ πάροικος, ἀλλὰ συμπολίτης τῶν ἁγίων
(a)-stranger you-be and sojourner but fellow-citizen of-the saints
 καὶ οἰκεῖος Θεοῦ, ἐπωκοδομημένος «ἐπὶ τῷ θεμελίῳ
and of-the-household of-God built-up on the foundation
 τῶν Ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ
of-the Apostles and prophets being chief-cornerstone himself
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐν ᾧ πᾶσα οἰκοδομὴ
the Lord our Jesus Christ in whom all building
 συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ.»
fitted-together grows into (a)-temple holy in (the)-Lord
 Ὁ δὲ Ἰωάσαφ, σφόδρα κατανυγείς τὴν καρδίαν, ἔφη·
— and Ioasaph greatly pierced in-the heart said
 «Ταῦτα δὴ πάντα καγὼ ποθῶν γινῶναι, δέομαί σου·
these(-things) indeed all also-I longing to-know I-beg you
 γνῶρισόν μοι τὸν τε πλοῦτον τῆς δόξης τοῦ Θεοῦ καὶ
make-known to-me the both wealth of-the glory — of-God and
 τὸ ὑπερβάλλον τῆς αὐτοῦ δυνάμεως.»
the surpassing(-greatness) of-the his power
 Εἶπε δὲ πρὸς αὐτὸν ὁ Βαρλαάμ· «Τῷ Θεῷ εὐχομαι
said and to him — Barlaam — to-God I-pray
 διδάξαι σε ταῦτα, καὶ τὴν γνῶσιν τῶν τοιούτων ἐνθεῖναι
to-teach you these(-things) and the knowledge of-the such-things to-put-in
 σου τῇ ψυχῇ· ἐπεὶ παρὰ ἀνθρώποις τὴν αὐτοῦ λεχθῆναι
your the soul since by men the his to-be-told
 δόξαν καὶ δύναμιν τὸ παράπαν ἀδύνατον, καὶ πᾶσαι αἱ
glory and power the at-all (is)-impossible even-if all the

τῶν νυνὶ καὶ τῶν πώποτε γενομένων ἀνθρώπων γλῶσσαι
of-the now and of-the ever having-been men tongues
 ἐν γένωνται. «Θεὸν» γάρ, φησὶν ὁ εὐαγγελιστὴς καὶ
one become God for says the evangelist and
 θεολόγος, «οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς,
theologian no-one has-seen ever the only-begotten son
 ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.»
the-(one) being in the bosom of-the father he expounded(-him)
 Τοῦ δὲ ἀοράτου καὶ ὑπεραπείρου τὴν δόξαν καὶ τὴν
of-the and invisible and infinitely-beyond the glory and the
 μεγαλωσύνην τίς ἰσχύσει γηγενῶν καταλαβέσθαι, εἰ μὴ
majesty who will-be-able of-the-earthborn to-grasp if not
 ᾧ ἂν αὐτὸς ἀποκαλύψῃ καθ' ὅσον βούλεται, ὥσπερ
to-whom — he reveals(-it) by as-much he-wishes as
 τοῖς προφήταις αὐτοῦ καὶ Ἀποστόλοις ἀπεκάλυψεν; Ἡμεῖς
to-the prophets his and Apostles he-revealed we
 δὲ ἐκ τοῦ κηρύγματος αὐτῶν καὶ ἐξ αὐτῆς τῆς τῶν
and from the preaching their and from very the of-the
 πραγμάτων φύσεως, κατὰ τὸ ἐγχωροῦν ἡμῖν μανθάνομεν.
things nature according-to the possible to-us learn
 Λέγει γὰρ ἡ γραφή· «Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ,
says for the scripture the heavens declare (the)-glory of-God
 ποιήσω δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα.» καί·
(the)-work and of-hands his announces the firmament and
 «τὰ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι
the invisible(-things) his from (the)-creation of-(the)-world by-the things-made
 νοούμενα καθορᾶται, ἥ τε αἰδῖος αὐτοῦ δύναμις καὶ
understood are-clearly-seen the both everlasting his power and
 θειότης.» Καθάπερ γάρ τις, οἰκίαν ἰδὼν λαμπρῶς καὶ
godhead just-as for anyone (a)-house having-seen splendidly and
 ἐντέχνως κατεσκευασμένην ἢ σκευὸς εὐφυῶς συνηρμοσμένον,
skillfully built or (a)-vessel aptly fitted-together

τὸν οἰκοδόμον ἢ τέκτονα εὐθὺς ἂν ἐννοήσας θαυμάσειεν,
the builder or carpenter at-once — having-thought-of would-admire
 οὕτω καὶ γὰρ, ἐκ μὴ ὄντων διαπλασθεὶς καὶ εἰς τὸ ὄν
so also-I from not being having-been-formed and into the being
 παραχθεὶς, εἰ καὶ τὸν πλάστην καὶ παροχέα θεάσασθαι οὐ
brought-forth if even the maker and provider to-behold not
 δεδύνημαι, ἀλλ' ἐκ τῆς εὐαρμόστου καὶ θαυμασιωτάτης
I-have-been-able but from the well-fitted and most-wonderful
 μου κατασκευῆς εἰς γνῶσιν ἦλθον τῆς αὐτοῦ σοφίας, οὐ
my construction to knowledge I-came of-the his wisdom not
 καθ' ὃ τι ἐστίν, ἀλλὰ καθὰ δεδύνημαι νοεῖν, ὅτι
according-to what ever it-is but as-far-as I-have-been-able to-understand that
 οὐκ αὐτομάτως παρήχθην, οὐδὲ ἀφ' ἑαυτοῦ γεγέννημαι,
not spontaneously I-was-brought-forth nor from myself I-have-come-to-be
 ἀλλ' αὐτὸς ἔπλασέ με καθὼς ἡβουλήθη, πάντων μὲν
but he formed me as he-willed of-all indeed
 προκατάρχειν τάξας τῶν κτισμάτων, τινῶν δὲ καὶ
to-rule having-appointed(-me) the creatures some and also
 ἐλαττώσας, καὶ συντριβέντα πάλιν κρείττονι ἀνακαινίσει
having-made-less and broken again with-better renewal
 ἀναπλάσας, εἴτα καὶ ὑπεξάγων τῶν ἐντεῦθεν τῷ θείῳ
having-reformed then also leading-out from-the here(-things) by-the divine
 αὐτοῦ προστάγματι καὶ πρὸς ἑτέραν μετατιθεὶς βιοτὴν
his command and to another transferring life
 ἀτελεύτητον καὶ αἰώνιον, ἐν οὐδενὶ τούτων δυναμένου μου
endless and eternal in nothing of-these being-able I
 ἀνθίστασθαι τῇ ἰσχύϊ τῆς αὐτοῦ προνοίας, μήτε τι
to-resist the strength of-the his providence neither anything
 προστιθέναι ἑμαυτῷ μήτε ὑφαιρεῖν, εἴτε καθ' ἡλικίαν εἴτε
to-add to-myself nor to-take-away whether in stature or
 κατὰ τὸ τῆς μορφῆς εἶδος, μήτε τὰ πεπαλαιωμένα μοι
in the of-the form appearance nor the grown-old in-me

ἀνακαινίζειν ἐξιχύσαι, μήτε τὰ διεφθαρμένα ἐπανορθοῦν.

to-renew to-be-strong-enough nor the corrupted to-set-right

Οὐδείς γὰρ τῶν ἀνθρώπων τούτων τι ἰσχυρὸς ποτε

no-one for of-the men of-these anything was-able ever

κατεργάσασθαι, οὔτε βασιλεὺς, οὔτε σοφὸς, οὔτε πλούσιος,

to-accomplish neither king nor wise nor rich

οὔτε δυνάστης, οὔτε τις ἄλλος ἀνθρώπινα μετερχόμενος

nor potentate nor any other human(-things) pursuing

ἐπιτηδεύματα· «οὐδείς γάρ» φησί, «βασιλέων ἢ τῶν ἐν

practices no-one for he-says of-kings or of-those in

ὑπεροχαῖς ὄντων ἑτέραν ἔσχε γενέσεως ἀρχὴν, μία δὲ

eminences being other had of-birth beginning one and

πάντων εἴσοδος εἰς τὸν βίον, ἔξοδος τε ἴση.»

of-all entrance into the life exit both equal

XXIII · BARLAAM'S YEARS

Barlaam says the order and changes of creation proclaim its Creator, who holds all together; Paul knew in part and cried out at the depth of God's riches. Ioasaph asks his age and dwelling; he says forty-five years, in the deserts of Sennaar. When the prince says he looks past seventy, Barlaam answers that years spent in sin were no life, and he counts only those since the world was crucified to him. Asked whether he counts bodily death as no death, he says he does not fear it, but sees it as a passage to a better life, as Paul and the prophet longed.

«Ἐκ τούτων οὖν τῶν περὶ ἐμὲ εἰς γνῶσιν τῆς τοῦ

from these then the(-things) about me to knowledge of-the of-the

δημιουργοῦ μεγαλουργίας χειραγωγοῦμαι σὺν τούτοις δὲ

creator mighty-working I-am-led-by-the-hand with these and

καὶ τὴν εὐάρμοστον κατασκευὴν καὶ συντήρησιν τῆς

also the well-fitted construction and preservation of-the

κτίσεως ἀπάσης ἐννοῶν, ὅτι αὐτὰ μὲν καθ' ἑαυτὰ τροπῇ
creation all considering that they indeed by themselves to-change
 ὑπόκεινται πάντα καὶ ἀλλοιώσει, τὰ μὲν νοητὰ κατὰ
are-subject all and to-alteration the indeed intelligible according-to
 προαίρεσιν, τὴν τε ἐν τῷ καλῷ προκοπὴν καὶ τὴν ἐκ
choice the both in the good advance and the from
 τοῦ καλοῦ ἀποφοίτησιν, τὰ δὲ αἰσθητὰ κατὰ γένεσιν
the good departure the and sensible according-to generation
 καὶ φθορὰν, αὔξησίν τε καὶ μείωσιν, καὶ τὴν κατὰ
and corruption increase both and decrease and the according-to
 ποιότητα μεταβολὴν καὶ τοπικὴν κίνησιν, καὶ ἐκ τούτων
quality change and local motion and from these
 κηρύττουσι φωναῖς ἀλαλήτοις ὑπὸ τοῦ ἀκτίστου καὶ
they-proclaim with-voices speechless by the uncreated and
 ἀτρέπτου καὶ ἀναλλοιώτου γεγενῆσθαι Θεοῦ, συνέχεσθαί
unchangeable and unalterable to-have-been-made God to-be-held-together
 τε καὶ συντηρεῖσθαι καὶ ἀεὶ προνοεῖσθαι. Πῶς γὰρ
both and to-be-preserved and always to-be-provided-for how for
 ἂν αἱ ἐναντίαι φύσεις εἰς ἑνὸς κόσμου συμπλήρωσιν
— the contrary natures into of-one world completion
 ἀλλήλαις συνεληλύθεισαν καὶ ἀδιάλυτοι μεμενήκεισαν,
with-one-another would-have-come-together and indissoluble would-have-remained
 εἰ μὴ τις παντοδύναμος δύναμις ταῦτα συνεβίβασε καὶ
if not some almighty power these(-things) brought-together and
 ἀεὶ συνετηρεῖ ἀδιάλυτα; πῶς γὰρ ἔμεινεν ἂν τι,
always preserved indissoluble how for would-have-remained — anything
 εἰ μὴ αὐτὸς ἠθέλησεν; ἢ τὸ μὴ κληθὲν ὑπ' αὐτοῦ
if not he had-willed or the(-thing) not called by him
 πῶς ἂν διετηρήθη; φησὶν ἡ γραφή. Εἰ γὰρ πλοῖον
how — would-it-have-been-preserved says the scripture if for (a)-ship
 ἀκυβέρνητον οὐ συνίσταται, ἀλλ' εὐκόλως καταποντίζεται,
unsteered not holds-together but easily is-sunk

καὶ οἰκία μικρὰ οὐκ ἂν στήχωρὶς τοῦ προνοοῦντος,
and (a)-house small not — would-stand without the(-one) providing
 πῶς ἂν ὁ κόσμος ἐπὶ τοσούτων χρόνων συνέστη,
how — the world for so-many times would-have-held-together
 δημιουργήματα οὕτω μὲν μέγα, οὕτω δὲ καλὸν καὶ
(a)-creation so indeed great so and beautiful and
 θαυμαστὸν, ἄνευ ἐνδόξου τινὸς καὶ μεγάλης καὶ θαυμαστῆς
wonderful without glorious some and great and wonderful
 διακυβερνήσεως καὶ πανσόφου προνοίας; Ἴδου γὰρ ὁ
governance and all-wise providence behold for the
 οὐρανὸς πόσον ἔχει χρόνον; καὶ οὐκ ἡμαυρώθη· τῆς γῆς ἡ
heaven how-much has time and not has-been-dimmed of-the earth the
 δύναμις οὐκ ἡτόνησε, τοσοῦτον τίκτουσα χρόνον· αἱ πηγαὶ
power not has-grown-weak so-much bearing time the springs
 οὐκ ἐπέλιπον ἀναβλύζειν ἐξ οὗ γεγόνασιν· ἡ θάλασσα,
not have-failed to-gush-up from when they-came-to-be the sea
 τοσούτους δεχομένη ποταμούς, οὐχ ὑπερέβη τὸ μέτρον· οἱ
so-many receiving rivers not has-exceeded the measure the
 δρόμοι τοῦ ἡλίου καὶ τῆς σελήνης οὐκ ἡλλοιώνται· αἱ τάξεις
courses of-the sun and of-the moon not have-been-altered the orders
 τῆς ἡμέρας καὶ τῆς νυκτὸς οὐ μετετρέπησαν. Ἐκ τούτων
of-the day and of-the night not have-been-changed from these
 πάντων ἡ ἄφατος τοῦ Θεοῦ δύναμις καὶ μεγαλοπρέπεια ἡμῖν
all the unspeakable — of-God power and magnificence to-us
 ἐμφανίζεται, μαρτυρουμένη ὑπὸ προφητῶν καὶ Ἀποστόλων·
is-manifested witnessed by prophets and Apostles
 ἀλλ' οὐδεὶς κατ' ἀξίαν νοῆσαι ἢ εὐφημῆσαι τὴν
but no-one according-to worth to-understand or to-praise the
 δόξαν αὐτοῦ δυνήσεται. Πάντα γὰρ τὰ τε νοητὰ καὶ
glory his will-be-able all for the both intelligible(-things) and
 ὅσα ὑπὸ τὴν αἴσθησιν ὁ θεὸς Ἀπόστολος, ὁ τὸν
as-many-as under the sense the divine Apostle the(-one) —

Χριστὸν ἔχων ἐν ἑαυτῷ λαλοῦντα, κατανοήσας εἶπεν· «Ἐκ
Christ having in himself speaking having-perceived said in
 μέρους γινώσκομεν καὶ ἐκ μέρους προφητεύομεν· ὅταν δὲ
part we-know and in part we-prophecy when and
 ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται.»
comes the perfect then the(-thing) in part will-be-abolished
 Διὸ καὶ, ἐκπληττόμενος τὸν ὑπεράπειρον πλοῦτον τῆς
wherefore also being-amazed-at the infinitely-surpassing wealth of-the
 σοφίας αὐτοῦ καὶ γνώσεως, διαρρήδην ἔφησεν· «ὦ βάθους
wisdom his and knowledge expressly he-said O depth
 πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ! ὡς ἀνεξερεύνητα
of-wealth and of-wisdom and of-knowledge of-God how unsearchable
 τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ!»
the judgments his and untraceable the ways his
 Εἰ δὲ ἐκεῖνος, ὁ μέχρι τρίτου φθάσας οὐρανοῦ
if but he the(-one) as-far-as (the)-third having-reached heaven
 καὶ ἀρρήτων ἀκούσας ῥημάτων, τοιαύτας ἀφήκε φωνὰς,
and unspeakable having-heard words such let-out voices
 τίς τῶν κατ' ἐμὲ ὅλως ἀντοφθαλμῆσαι ταῖς ἀβύσσοις
who of-those like me at-all to-look-in-the-face the abysses
 τῶν τοσούτων ἰσχύσει μυστηρίων, καὶ εἰπεῖν τι
of-the so-great might-be-able mysteries and to-say anything
 κατὰ γνώμην, ἢ ἐνθυμηθῆναι ἀξίως τῶν λεγομένων,
according-to mind or to-ponder worthily of-the(-things) said
 δυνήσεται, εἰ μὴ τι αὐτὸς ὁ τῆς σοφίας χορηγὸς,
will-be-able if not anything he the of-the wisdom supplier
 ὁ τῶν ἀσόφων διορθωτῆς παράσχοι. Ἐν γὰρ τῇ χειρὶ
the of-the unwise corrector should-grant in for the hand
 αὐτοῦ καὶ ἡμεῖς καὶ οἱ λόγοι ἡμῶν, πᾶσά τε φρόνησις
his both we and the words our all both prudence
 καὶ σύνεσις παρ' αὐτῷ καὶ συνέσεως ἐπιστήμη· καὶ
and understanding with him and of-understanding knowledge and

αὐτὸς ἡμῖν δέδωκε τὴν τῶν ὄντων γνῶσιν ἀψευδῇ, εἶδέναι
he to-us has-given the of-the beings knowledge unlying to-know
 σύστασιν κόσμου καὶ ἐνέργειαν στοιχείων, ἀρχὴν τε
(the)-constitution of-(the)-world and (the)-activity of-elements beginning both
 καὶ τέλος καὶ μεσότητα χρόνων, τροπῶν διαλλαγὰς καὶ
and end and middle of-times of-turnings (the)-alternations and
 μεταβολὰς καιρῶν, καὶ ὅτι πάντα μέτρῳ καὶ σταθμῷ
changes of-seasons and that all by-measure and weight
 διέταξε. Τὸ γὰρ μεγάλως ἰσχύειν αὐτῷ πάρεστι πάντοτε,
he-ordered the for greatly to-be-strong to-him is-present always
 καὶ κράτει βραχίονος αὐτοῦ τίς ἀντιστήσεται; «ὅτι ὡς
and to-the-might of-arm his who will-stand-against for as
 ῥοπή ἐκ πλαστίγγων ὅλος ὁ κόσμος ἐναντίον αὐτοῦ, καὶ
(a)-tip from (the)-scales whole the world before him and
 ὡς ῥάνις δρόσου ὀρθρινῆς κατελθοῦσα ἐπὶ γῆς· ἔλεει
as (a)-drop of-dew morning having-come-down on earth he-has-mercy
 δὲ πάντας, ὅτι πάντα δύναται, καὶ παρορᾷ ἀμαρτήματα
and on-all for all-things he-can and overlooks sins
 ἀνθρώπων εἰς μετάνοιαν». οὐδὲν γὰρ βδελύσσεται, οὐδὲ
of-men for repentance nothing for he-loathes nor
 ἀποστρέφεται τῶν προστρεχόντων αὐτῷ, ὁ μόνος ἀγαθὸς
turns-away of-those running-to him the only good
 καὶ φιλόψυχος δεσπότης· εὐλογημένον εἴη τὸ ὄνομα τῆς
and soul-loving master blessed may-it-be the name of-the
 δόξης αὐτοῦ τὸ ἅγιον, καὶ ὑπερύμνητον καὶ ὑπερυψούμενον
glory his the holy and highly-hymned and highly-exalted
 εἰς τοὺς αἰῶνας· ἀμήν.»
into the ages amen

Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰωάσαφ· «Εἰ πάνυ πολλὸν χρόνον
said and to him — Ioasaph if very much time
 ἐσκόπησας, σοφώτατε, πῶς ἂν ἄριστα τὴν λύσιν τῶν
you-had-considered most-wise how — best the solution of-the

προβληθέντων ζητημάτων ἡμῖν σαφηνίσαις, οὐκ ἂν
put-forward questions to-us you-might-make-clear not —
 ἄμεινον τοῦτό μοι ποιῆσαι ἐδόκεις, ἢ τοιαῦτά μοι
better this for-me to-do you-would-seem than such-things to-me
 λέγων ὁποῖά μοι νῦν ἐξείπας, δημιουργὸν μὲν πάντων
saying of-what-sort to-me now you-told creator indeed of-all
 καὶ συνοχέα τὸν Θεὸν διδάξας, ἀκατάληπτον δὲ λογισμοῖς
and sustainer — God having-taught incomprehensible and by-reasonings
 ἀνθρωπίνους τὴν δόξαν τῆς μεγαλωσύνης αὐτοῦ λόγοις
human the glory of-the majesty his by-words
 ἀναντιρρήτοις ἀποδείξας, καὶ ὅτι οὐκ ἄλλος τις ἰσχύει
irrefutable having-demonstrated and that not other anyone is-able
 ταύτης ἐφικέσθαι, ἀλλ' οἷς ἂν αὐτὸς, καθ' ὅσον κελεύει,
it to-attain but to-whom — he by as-much he-commands
 ἀποκαλύψει. Διό σου τὴν λογιωτάτην ὑπερτεθαύμακα
might-reveal wherefore your the most-eloquent I-have-greatly-admired
 σοφίαν. Ἀλλά μοι φράσον, μακαριώτατε, πόσων μὲν
wisdom but to-me tell most-blessed of-how-many indeed
 χρόνων αὐτὸς ὑπάρχεις, ἐν ποίοις δὲ τόποις τὰς διατριβὰς
years yourself are in what-sort and places the stays
 κέκτησαι, τίνας δὲ τοὺς συμφιλοσοφούντάς σοι ἔχεις.
you-have who and those philosophizing-with you you-have
 Κραταιῶς γάρ μου ἡ ψυχὴ τῆς σῆς ἐξήρτηται, καὶ οὐδαμῶς
strongly for my the soul on-the your has-hung and in-no-way
 σου τὸν πάντα μου χρόνον τῆς ζωῆς χωρισθῆναι θέλω.»
from-you the whole my time of-the life to-be-separated I-wish
 Ὁ δὲ γέρων ἔφη· «Χρόνων μὲν εἰμὶ, ὡς εἰκάζω,
the and old-man said of-years indeed I-am as I-conjecture
 τεσσαρακονταπέντε· ἐν ἐρήμοις δὲ τῆς γῆς Σενναὰρ διάγων
forty-five in deserts and of-the land Sennaar living

συναγωνιστὰς κέκτημαι τοὺς πρὸς τὸν δρόμον τῆς ἄνω
fellow-strugglers I-have those for the course of-the upward
 πορείας συμπονοῦντας καὶ συναμυλλωμένους.»
journey toiling-with and vying-with(-me)
 «Πῶς» φησὶν ὁ Ἰωάσαφ, «ταῦτά μοι λέγεις; ἐπέκεινα
how says — Ioasaph these(-things) to-me you-say beyond
 γάρ μοι φαίνει τῶν ἐβδομήκοντά που ἐνιαυτῶν.
for to-me you-appear the seventy somewhere years
 Τίς οὖν ὁ λόγος σοι τῶν τεσσαρακονταπέντε βούλεται
what then the account to-you of-the forty-five means
 χρόνων; οὐ δοκεῖς γάρ μοι ἐν τούτῳ ἀληθεύειν.»
years not you-seem for to-me in this to-speak-truly
 Εἶπε δὲ Βαρλαὰμ πρὸς αὐτόν· «Εἰ μὲν τοὺς ἀπὸ γενέσεως
said and Barlaam to him if indeed the from birth
 χρόνους μου μαθεῖν ζητεῖς, καλῶς τούτους ἀπέικασας
years my to-learn you-seek well them you-conjectured
 ἐπέκεινα τῶν ἐβδομήκοντά που ὑπάρχειν· ἀλλ' ἔμοιγε
beyond the seventy somewhere to-be but to-me
 οὐδόλως εἰς μέτρον ζωῆς ἐλογίσθησαν ὅσοι τῇ
not-at-all into (the)-measure of-life were-reckoned as-many-as on-the
 ματαιότητι τοῦ κόσμου δεδαπάνητο. Ὅτε γὰρ ἔζων τῷ
vanity of-the world had-been-spent when for I-lived to-the
 σαρκίῳ δεδουλωμένος ταῖς ἀμαρτίαις, νεκρὸς ἤμην τὸν ἔσω
flesh enslaved to-the sins dead I-was the inner
 ἄνθρωπον. Τοὺς οὖν τῆς νεκρώσεως χρόνους οὐκ ἂν ποτε
man the then of-the deadness years not — ever
 ζωῆς ὀνομάσαιμι. Ἐξ ὅτου δὲ «ὁ κόσμος ἐμοὶ ἐσταύρωται,
of-life I-would-name from when and the world to-me has-been-crucified
 καὶ γὰρ τῷ κόσμῳ» καὶ, ἀποθέμενος τὸν παλαιὸν ἄνθρωπον,
and-I to-the world and having-put-off the old man
 τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,
the(-one) being-corrupted according-to the desires of-the deceit

οὐκ ἔτι ζῶ τῇ σαρκί, ἀλλὰ ζῇ ἐν ἐμοὶ ὁ Χριστὸς,
no longer I-live to-the flesh but lives in me — Christ
 ὁ δὲ ζῶ τῇ πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ,
what and I-live by-the faith I-live by-the(-faith) of-the son — of-God
 τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ
of-the(-one) having-loved me and having-given himself for
 ἐμοῦ, τούτους εἰκότως καὶ ζωῆς χρόνους καὶ ἡμέρας
me these fittingly both of-life years and days
 σωτηρίας καλέσαιμι, οὓς περὶ τὰ τεσσαρακονταπέντε
of-salvation I-would-call which about the forty-five
 συναριθμῶν ἔτη, κατὰ λόγον σοι καὶ οὐκ ἀπὸ σκοποῦ
counting years by reckoning to-you and not from (the)-mark
 τὴν τούτων ἐξεῖπον ἀρίθμησιν. Καὶ σὺ τοίνυν τοῦ τοιούτου
the of-these I-told number and you therefore to-the such
 ἔχου λογισμοῦ ἐκάστοτε, μηδὲν ζῇν ὑπολαμβάνων τοὺς
hold reasoning each-time not-at-all to-live supposing those
 νεκρωμένους μὲν πρὸς πᾶσαν ἀγαθοεργίαν, ζῶντας δὲ
dead indeed to every good-work living and
 ταῖς ἀμαρτίαις καὶ τῷ κοσμοκράτορι καθυπουργοῦντας
to-the sins and to-the world-ruler serving
 τῶν κάτω συρομένων, ἐν ἡδοναῖς τε καὶ ἐπιθυμίαις
of-those below dragged in pleasures both and desires
 πονηραῖς τὸν βίον δαπανῶντας· ἀλλὰ τεθνατωμένους
evil the life spending but put-to-death
 τούτους εὖ ἴσθι τυγχάνειν καὶ νεκρωμένους τῇ τῆς
these well know to-be and dead to-the of-the
 ζωῆς ἐνεργείᾳ. Τὴν γὰρ ἀμαρτίαν θάνατον τῆς ἀθανάτου
life activity the for sin death of-the immortal
 ψυχῆς σοφὸς τις ἐκάλεσεν εἰκότως· φησὶ δὲ καὶ ὁ
soul wise some(-one) called fittingly says and also the
 Ἀπόστολος· «Ὅτε δούλοι ἦτε τῆς ἀμαρτίας, ἐλεύθεροι
Apostle when slaves you-were of-the sin free

ἦτε τῇ δικαιοσύνῃ· τίνα οὖν καρπὸν εἶχετε τότε,
you-were from-the righteousness what then fruit did-you-have then
 ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων θάνατος.
in what now you-are-ashamed-of the for end of-those (is)-death
 Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες
now but having-been-freed from the sin enslaved
 δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ
and — to-God you-have the fruit your for sanctification the
 δὲ τέλος ζωὴν αἰώνιον· τὰ γὰρ ὀψώνια τῆς ἁμαρτίας
and end life eternal the for wages of-the sin
 θάνατος, τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος.»

(is)-death the and gift — of-God life eternal
 Εἶπε δὲ ὁ Ἰωάσαφ πρὸς αὐτόν· «Ἐπέιπερ ἡ ἐν σαρκὶ
said and — Ioasaph to him since the in flesh
 ζωὴ οὐκ ἐν μέτρῳ ζωῆς σοι λελόγισται, οὐδὲ τὸν
life not in measure of-life to-you has-been-reckoned not-even the
 θάνατον τοῦτον, ὃν ὑφίστανται πάντες, θάνατόν σοι
death this which undergo all death for-you
 λογίζεσθαι χρή.»

to-reckon must-one
 Ὁ δὲ γέρον ἀπεκρίνατο· «Ἀναμφιλέκτως καὶ περὶ τούτων
the and old-man answered indisputably also about these(-things)
 οὕτως ἔχω, μηδόλως τὸν πρόσκαιρον τουτονὶ θάνατον
thus I-am not-at-all the transitory this death
 τρέμων, μήτε θάνατον αὐτὸν τοπαράπαν ἀποκαλῶν, εἴ
dreading nor death it at-all calling if
 γε τὴν ὁδὸν τῶν ἐντολῶν τοῦ Θεοῦ βαδίζοντά με
at-least the road of-the commandments — of-God walking me
 καταλάβῃ, διαβατήριον δὲ μᾶλλον ἐκ θανάτου πρὸς ζωὴν
it-overtakes (a)-crossing but rather from death to life
 τὴν κρείττονα καὶ τελειότεραν, καὶ ἐν Χριστῷ κρυπτομένην,
the better and more-perfect and in Christ bidden

ἥσπερ ποθοῦντες τυχεῖν, οἱ ἅγιοι πάνυ τῇ παρούσῃ
which longing to-attain the saints greatly with-the present
 ἐδυσχέραινον. Διὸ φησὶν ὁ Ἀπόστολος· «Οἶδαμεν ὅτι, ἐὰν
were-vexed wherefore says the Apostle we-know that if
 ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνους καταλυθῇ, οἰκοδομῆν ἐκ
the earthly our house of-the tent be-dissolved (a)-building from
 Θεοῦ ἔχομεν οἰκίαν ἀχειροποίητον, αἰώνιον, ἐν τοῖς οὐρανοῖς·
God we-have (a)-house not-hand-made eternal in the heavens
 καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ
and for in this we-groan the dwelling our the(-one) from
 οὐρανοῦ ἐπειδύσασθαι ἐπιποθοῦντες, εἴ γε καὶ ἐνδυσάμενοι,
heaven to-put-on longing if at-least also having-put-on(-it)
 οὐ γυμνοὶ εὐρεθησόμεθα· καὶ γὰρ οἱ ὄντες ἐν τῷ σκηνεῖ
not naked we-shall-be-found and for those being in the tent
 στενάζομεν βαρούμενοι, ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ'
we-groan being-burdened for which not we-wish to-put-off but
 ἐπειδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.»
to-put-on that may-be-swallowed-up the mortal by the life
 Καὶ πάλιν· «Ταλαίπωρος ἐγὼ ἄνθρωπος! τίς με ρύσεται ἐκ
and again wretched I man who me will-rescue from
 τοῦ σώματος τοῦ θανάτου τούτου;» Καὶ αὖθις· «Ἐπιθυμῶ
the body of-the death this and again I-desire
 ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι.» Ὁ δὲ προφήτης «Πότε
to-depart and with Christ to-be the and prophet when
 ἦξω» φησί, «καὶ ὀφθῆσομαι τῷ προσώπῳ τοῦ Θεοῦ;»
shall-I-come he-says and appear before-the face — of-God

Barlaam came despite the king's threats, proof that he does not fear death. He tells of the desert's herbs and fruits, of bread brought by the faithful, and of hair rags worn till they rot; the cloak he wears he borrowed from a brother for the journey. At the prince's request he shows his own garb: skin blackened by the sun and stretched over bone, and a rough hair rag. Ioasaph weeps and begs to go with him, but Barlaam tells of a tame gazelle that led a rich man's servants to a wild herd, and fears for his companions; the prince must be baptized and come later. He refuses gifts, since the least of his companions is richer than the prince, and bids him give them to the poor.

«Ὅτι δὲ καὶ ἐμοὶ τῷ πάντων ἐλαχιστοτέρῳ οὐδόλως τὸν
 that and also to-me the of-all least not-at-all the
 αἰσθητὸν θάνατον δεδουκέναι δοκεῖ, ἔξεστί σοι γνῶναι τῷ,
 sensible death to-fear seems it-is-possible for-you to-know by-the
 παρ' οὐδὲν θέμενόν με τὴν τοῦ σοῦ πατρὸς ἀπειλήν, ἀδεῶς
 at nothing having-set me the of-the your father threat fearlessly
 παραγενέσθαι πρὸς σὲ καὶ τὸν σωτήριόν σοι καταγγεῖλαι
 to-come to you and the saving to-you to-announce
 λόγον, ἀκριβῶς περ εἰδότα ὥς, εἰ ἔλθοι αὐτῷ εἰς γνῶσιν
 word exactly though knowing that if it-come to-him into knowledge
 ταῦτα, μυρίοις με, εἰ δυνατόν, καθυποβαλεῖ θανάτοις. Ἄλλ'
 these(-things) to-countless me if possible he-will-subject deaths but
 ἔγωγε, τὸν τοῦ Θεοῦ λόγον πάντων προκρίνων καὶ αὐτοῦ
 I the — of-God word to-all preferring and him
 ποθῶν ἐπιτυχεῖν, οὔτε πτοοῦμαι τὸν πρόσκαιρον θάνατον,
 longing to-attain neither am-terrified-of the transitory death
 οὔτε τῆς τοιαύτης αὐτὸν προσηγορίας ἄξιον ὅλως ἀποκαλῶ,
 nor of-the such it name worthy at-all call
 τῇ δεσποτικῇ πειθόμενος ἐντολῇ, τῇ λεγούσῃ· «Μὴ
 by-the Lord's obeying commandment the(-one) saying not

φοβείσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν
fear from those killing the body the but soul
 μὴ δυναμένων ἀποκτείνει· φοβήθητε δὲ μᾶλλον τὸν
not being-able to-kill fear and rather the(-one)
 δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέεννῃ.»
being-able both soul and body to-destroy in gehenna
 «Ταῦτα μὲν οὖν» φησὶν ὁ Ἰωάσαφ, «τῆς ἀληθινῆς
these(-things) indeed then says — Ioasaph of-the true
 ὑμῶν φιλοσοφίας τὰ κατορθώματα, ὑπερاناβεβηκότα
your philosophy the achievements having-surpassed
 λίαν τὴν τῶν γηϊνῶν φύσιν τῶν δυσάποσπαστως τῆς
very the of-the earthly nature of-those inseparably from-the
 παρούσης ἐχόντων ζωῆς· καὶ μακάριοι ὑμεῖς τοιαύτης
present being life and blessed you such
 ἐχόμενοι ἀνδρειοτάτης γνώμης. Τίς δέ σου καὶ τῶν σὺν
holding most-manly mind what and your and of-those with
 σοὶ ἐν τῇ τοιαύτῃ ἐρήμῳ ἢ διατροφή, πόθεν δὲ τὰ
you in the such desert the sustenance whence and the
 ἐνδύματα καὶ ποταπὰ, γνώρισόν μοι φιλαλήθως.»
clothes and of-what-sort make-known to-me truthfully
 Ὁ δὲ Βαρλαάμ φησὶν· «Ἡ μὲν διατροφή ἐκ τῶν
— and Barlaam says the indeed sustenance from the
 εὑρισκομένων ἐστὶν ἀκροδρύνων καὶ βοτανῶν ὧν ἡ ἔρημος
found is fruits and herbs which the desert
 τρέφει, δρόσῳ ποτιζομένη οὐρανίῳ καὶ τῇ προστάξει τοῦ
nourishes with-dew watered heavenly and to-the command of-the
 δημιουργοῦ εἵκουσα, ἐφ' οἷς οὐδεὶς ἐστὶν ὁ μαχόμενος
creator yielding over which no-one is the(-one) fighting
 ἡμῖν καὶ φιλονεικῶν καὶ τὸ πλεόν ζητῶν ἀρπάζειν τῷ
us and contending and the more seeking to-seize by-the
 τῆς πλεονεξίας ὄρω τε καὶ λόγῳ· ἀλλ' ἀφθόνως πᾶσι
of-the greed boundary both and reason but ungrudgingly to-all

πρόκειται ἀνήροτος τροφή καὶ αὐτοσχέδιος τράπεζα. Εἰ
lies-before unplowed food and improvised table if
 δέ ποτε καὶ τῶν πλησιαζόντων τις πιστῶν ἀδελφῶν
and ever also of-those drawing-near some faithful brothers
 ἄρτου ἐνέγκοι εὐλογίαν, ὡς παρὰ τῆς προνοίας πεμφθέντα
of-bread bring (a)-blessing as by the providence sent
 δεχόμεθα τοῦτον ἐπ' εὐλογία τῶν πιστῶς προσενεγκόντων.
we-receive it for blessing of-those faithfully having-brought(-it)
 Τὰ δὲ ἐνδύματα ἀπὸ ρακίων εἰςὶ τριχίνων καὶ μηλωταρίων
the and clothes from rags are of-hair and sheepskins
 ἢ σεβεννίνων, πεπαλαιωμένα πάντα καὶ πολύραφα, πάνυ
or palm-fibers grown-old all and much-patched greatly
 κατατρύχοντα τὸ ἀσθενὲς τοῦτο σαρκίον. Τὸ αὐτὸ γὰρ
wearing-out the weak this flesh the same for
 ἡμῖν ἐστι περιβόλαιον θέρους τε καὶ χειμῶνος, ὅπερ
to-us is covering of-summer both and winter which
 οὐδόλως, ἐξ ὅτου ἐνδυσόμεθα, ἐκδύσασθαι θέμις, μέχρις ἂν
not-at-all from when we-put-it-on to-put-off (is)-lawful until —
 παλαιωθὲν τέλεον διαφθαρῇ. Οὕτω γὰρ ταῖς τοῦ κρύους καὶ
grown-old completely it-perish thus for by-the of-the frost and
 φλογώσεως ἀνάγκαις ταλαιπωρούμενοι τὴν τῶν μελλόντων
burning necessities suffering the of-the coming
 τῆς ἀφθαρσίας ἐνδυμάτων ποριζόμεθα ἑαυτοῖς ἀμφιάσιν.»
of-the incorruption garments we-procure for-ourselves clothing
 Τοῦ δὲ Ἰωάσαφ εἰπόντος· «Πόθεν δέ σου τοῦτο τὸ
— and Ioasaph having-said whence and your this the
 ἱμάτιον ὃ περιβέβλησαι»; ὁ γέρων ἔφη· «Ἐν χρήσει
cloak which you-have-put-on the old-man said on loan
 τοῦτο παρά τινος τῶν πιστῶν ἀδελφῶν εἴληφα, τὴν
this from some of-the faithful brothers I-have-taken the

πρὸς σὲ μέλλων πορείαν ποιήσασθαι· οὐ γὰρ ἔδει
to you being-about journey to-make not for it-was-fitting
με τῷ συνήθει ἐνδύματι παραγενέσθαι.»

me in-the usual garment to-come
«Καθάπερ τις ἔχων προσφιλέστατον συγγενῇ αἰχμάλωτον
as someone having (a)-dearest kinsman captive

ἐν ἄλλοδαπῇ ἀπαχθέντα ἔθνει, καὶ τοῦτον βουλόμενος
in (a)-foreign carried-off nation and him wishing

ἐκεῖθεν ἐξαγαγεῖν, ἀποθέμενος αὐτοῦ τὴν ἐσθήτα καὶ
from-there to-bring-out having-put-off his-own the clothing and

τὸ τῶν ὑπεναντίων ὑποδὺς προσωπεῖον τὴν ἐκείνων
the of-the adversaries having-assumed mask the their

καταλάβοι χώραν, καὶ πολυτρόπως τὸν οἰκεῖον τῆς
reach land and in-many-ways the kinsman from-the

πικρᾶς ἐλευθερώσειε τυραννίδος· τὸν αὐτὸν δὲ τρόπον
bitter free tyranny in-the same indeed manner

καὶ γὰρ τὰ κατὰ σὲ μνηθεῖς, τοῦτο περιθέμενος
also-I the(-things) about you having-been-initiated-in this having-put-on

τὸ σχῆμα, ἦλθον τὸν σπόρον τοῦ θεοῦ κηρύγματος τῇ
the habit came the seed of-the divine preaching in-the

σῇ καταβαλεῖν καρδίᾳ, καὶ τῆς δουλείας λυτρώσασθαι
your to-sow heart and from-the slavery to-redeem(-you)

τοῦ δεινοῦ κοσμοκράτορος.»

of-the terrible world-ruler

«Καὶ νῦν ἴδου τῇ τοῦ Θεοῦ δυνάμει, ὅσον τὸ
and now behold by-the — of-God power as-much-as the(-thing)

ἐπ' ἐμοί, τὴν διακονίαν μου πεποίηκα, τὴν αὐτοῦ
on me the ministry my I-have-done the his

καταγγείλας σοι γνῶσιν καὶ τὸ τῶν προφητῶν καὶ
having-announced to-you knowledge and the of-the prophets and

Ἀποστόλων γνωρίσας κήρυγμα, διδάξας τε ἀπλανῶς
Apostles having-made-known preaching having-taught both unerringly

καὶ φιλαλήθως τὴν τῶν παρόντων ματαιότητα καὶ
 and truthfully the of-the present(-things) vanity and
 οἷων κακῶν ὁ κόσμος γέμει, χαλεπῶς ἀπατῶν τοὺς
 of-what-sort evils the world is-full grievously deceiving those
 αὐτῷ πειθομένους καὶ πολυτρόπως αὐτοὺς παγιδεύων.»
 it obeying and in-many-ways them ensnaring
 «Λοιπὸν πορευθῆναί με δεῖ ὅθεν ἐλήλυθα. Καὶ τηνικαῦτα,
 henceforth to-go me must whence I-have-come and then
 τὸ ἀλλότριον ἀποθέμενος σχῆμα, τὸ ἴδιον ἔσομαι
 the alien having-put-off habit the own I-shall-be
 ἐνδεδυμένος.»

clotbed-in

Δυσωπεῖ τοίνυν τὸν γέροντα ὁ Ἰωάσαφ ὀφθῆναι αὐτῷ τῷ
 implores therefore the old-man — Iosaph to-appear to-him in-the
 συνήθει αὐτοῦ ἐνδύματι. Τότε ὁ Βαρλαὰμ ἀπεκδυσάμενος
 usual his garment then — Barlaam having-stripped-off
 ὃ ἦν περιβεβλημένος ἱμάτιον, θέαμα ὥφθη φοβερὸν
 which was put-on cloak (a)-sight appeared fearful
 τῷ Ἰωάσαφ. Ἦν γὰρ ἡ πᾶσα μὲν τῆς σαρκὸς ποιότης
 — to-Iosaph was for the whole indeed of-the flesh quality
 δεδαπανημένη, μεμελανωμένον δὲ τὸ δέρμα ἐκ τῆς
 spent blackened and the skin from the
 ἡλιακῆς φλογώσεως καὶ περιτεταμένον τοῖς ὀστέοις, ὡς εἴ
 solar burning and stretched-around the bones as if
 τις δορὰν τινα περιτείνει ἐν λεπτοῖς καλάμοις· τρίχινον
 someone (a)-bide some stretches on thin reeds of-hair
 δέ τι ῥάκος ἐρρίκνωμένον καὶ λίαν τραχὺν περιεζώννυτο
 and some rag shriveled and very rough he-was-girded
 ἐξ ὀσφύος μέχρι γονάτων· ὅμοιον δὲ τούτου παλλίον
 from loins to knees like and to-this (a)-mantle
 περιεβέβλητο κατὰ τῶν ὤμων.
 he-had-thrown-around on the shoulders

Ὑπερθαναμάσας δὲ ὁ Ἰώασαφ τῆς σκληρᾶς ταύτης
having-greatly-admired and — Ioasaph of-the hard this
 διαγωγῆς τὸ ἐπίπονον, καὶ τὸ τῆς καρτερίας ὑπερβάλλον
life the laboriousness and the of-the endurance excess
 ἐκπλαγεῖς, σφοδρῶς ἐδάκρυε, καὶ φησὶ πρὸς τὸν γέροντα·
having-been-amazed vehemently wept and says to the old-man
 «Ἐπεὶ με τῆς πικρᾶς τοῦ Διαβόλου δουλείας ἐλευθερῶσαι
since me from-the bitter of-the Devil slavery to-free
 ἦκεις, τέλος σου τῇ εὐεργεσίᾳ ἐπιθεῖς, «ἐξάγαγε ἐκ
you-have-come end your to-the benefaction having-put lead-out from
 φυλακῆς τὴν ψυχὴν μου», καὶ, παραλαβὼν με μετὰ σοῦ,
prison the soul my and having-taken me with you
 ἄγωμεν ἐντεῦθεν, ἵνα τέλεον λελυτρωμένος τῆς τοῦ
let-us-go from-here that completely redeemed from-the of-the
 κόσμου ἀπάτης τὴν σφραγίδα τηνικαῦτα δέξωμαι τοῦ
world deceit the seal then I-may-receive of-the
 σωτηρίου βαπτίσματος, καὶ κοινωνός σοι τῆς θαυμαστῆς
saving baptism and partner with-you of-the wonderful
 ταύτης φιλοσοφίας καὶ ὑπερφυοῦς ἀσκήσεως γένωμαι.»
this philosophy and extraordinary discipline I-may-become
 Εἶπε δὲ Βαρλαὰμ πρὸς αὐτόν· «Νεβρὸν δορκάδος ἔτρεφέ
said and Barlaam to him (a)-fawn of-(a)-gazelle reared
 τις τῶν πλουσίων. Αὐξηθεῖσα δὲ αὕτη τὰς ἐρήμους
some(-one) of-the rich having-grown and it the deserts
 ἐπόθει, τῇ φυσικῇ ἐλκομένη ἔξει. Ἐξελοῦσα τοῖνυν
longed-for by-the natural drawn habit having-gone-out therefore
 ἐν μιᾷ, εὕρισκει ἀγέλην δορκάδων βοσκομένων καὶ
on one(-day) it-finds (a)-herd of-gazelles grazing and
 ἐχόμενα τούτων περιῆγεν ἐν τοῖς πεδίοις τοῦ δρυμοῦ,
close to-them went-about in the plains of-the forest
 ὑποστρέφουσα μὲν τὸ πρὸς ἑσπέραν, ἅμα δὲ
returning indeed the(-time) toward evening with and

πρωῒ, τῇ τῶν ὑπουργούντων ἀμελείᾳ, ἐξερχομένη καὶ
 dawn by-the of-the attendants carelessness going-out and
 τοῖς ἀγρίοις συναγελάζουσα. Ἐκείνων δὲ πορρότέρω
 with-the wild(-ones) herding those and farther
 μεταθεμένων νέμεσθαι, συνηκολούθησε καὶ αὐτή. Οἱ δὲ
 having-moved to-graze followed also it the and
 τοῦ πλουσίου ὑπηρέται, τοῦτο αἰσθόμενοι, ἐφ' ἵππων
 of-the rich(-man) servants this having-perceived on horses
 ἀναβάντες, κατεδίωξαν ὀπίσω αὐτῶν, καὶ τὴν μὲν
 having-mounted pursued after them and the indeed
 ἰδίαν δορκάδα ζωγρήσαντες, καὶ ἐπαναστρέψαντες οἴκαδε,
 own gazelle having-taken-alive and having-retuned home
 ἀπρόιτον τοῦ λοιποῦ ἔθεντο· τῆς δὲ λοιπῆς ἀγέλης τὰς
 not-going-out for-the rest they-made of-the and remaining herd some
 μὲν ἀπέκτειναν, τὰς δὲ κακῶς διέθεντο.»
 indeed they-killed others and badly treated
 «Τὸν αὐτὸν δὴ τρόπον δέδοικα γενέσθαι καὶ ἐφ'
 in-the same indeed manner I-fear to-happen also to
 ἡμᾶς, εἰ συνακολουθήσεις μοι· μήποτε καὶ τῆς σῆς
 us if you-follow me lest also from-the your
 ἀποστερηθῶ συνοικήσεως, καὶ κακῶν πολλῶν τοῖς ἐταίροις
 I-be-deprived dwelling-together and of-evils many to-the companions
 μου γένωμαι πρόξενος κρίματός τε αἰωνίου τῷ σῷ
 my I-become (the)-cause of-judgment and eternal to-the your
 γεννήτορι. Ἀλλὰ τοῦτό σε βούλεται ὁ Κύριος, νῦν μὲν
 begetter but this you wishes the Lord now indeed
 σημειωθῆναι τῇ σφραγίδι τοῦ θείου βαπτίσματος, καὶ
 to-be-marked with-the seal of-the divine baptism and
 μένειν ἐπὶ χώρας, πάσης ἀντεχόμενον εὐσεβείας καὶ τῆς
 to-remain in (the)-land all holding-to piety and the
 τῶν ἐντολῶν τοῦ Χριστοῦ ἐργασίας. Ἐπὰν δὲ δώῃ
 of-the commandments — of-Christ working when and he-gives

καιρὸν ὁ πάντων δοτὴρ τῶν καλῶν, τηνικαῦτα καὶ
(the)-time the of-all giver of-the good(-things) then also
 ἐλεύσῃ πρὸς ἡμᾶς, καὶ τὸ ὑπόλοιπον τῆς παρούσης
you-will-come to us and the remainder of-the present
 ζωῆς ἀλλήλοις συνουκῆσαιμεν. Πέποιθα δὲ τῷ Κυρίῳ
life with-one-another we-may-dwell I-trust and in-the Lord
 καὶ ἐν τῇ μελλούσῃ διαγωγῇ ἀδιαστάτους ἡμᾶς εἶναι.»
also in the coming life inseparable us to-be
 Αἰθίς δὲ ὁ Ἰωάσαφ δακρύων φησὶ πρὸς αὐτόν· «Εἰ τῷ
again and — Ioasaph weeping says to him if to-the
 Κυρίῳ ταῦτα δοκεῖ, τὸ θέλημα αὐτοῦ γενέσθω. Τελειώσας
Lord these(-things) seem the will his let-be-done having-perfected
 οὖν με λοιπὸν τῷ θεῷ βαπτίσματι, καὶ λαβὼν παρ'
then me henceforth with-the divine baptism and having-taken from
 ἐμοῦ χρήματα καὶ ἱμάτια εἰς διατροφήν καὶ ἀμφίαισιν
me money and garments for sustenance and clothing
 σοῦ τε καὶ τῶν ἐταίρων σου, ἄπελθε εἰς τὸν τόπον
of-you both and of-the companions your go-away to the place
 τῆς ἀσκήσεώς σου, τῇ τοῦ Θεοῦ εἰρήνῃ φρουρούμενος.
of-the discipline your by-the — of-God peace guarded
 Καμὸν μὴ διαλίπῃς ὑπερευχόμενος, ἵνα μὴ ἐκπέσοιμι τῆς
and-me not cease praying-for that not I-fall-from the
 ἐλπίδος μου, ἀλλὰ θάττον ἰσχύσω καταλαβεῖν σε καὶ ἐν
hope my but sooner I-be-able to-reach you and in
 ἡσυχίᾳ βαθεῖα τῆς παρὰ σοῦ ἀπολαύειν ὠφελείας.»
quiet deep the from you to-enjoy profit
 Ὁ δὲ Βαρλαάμ ἔφη· «Τὴν μὲν τοῦ Χριστοῦ σε λαβεῖν
— and Barlaam said the indeed — of-Cbrist you to-receive
 σφραγιδα τὸ κωλύον οὐδέν. Εὐτρέπισον λοιπὸν
seal the(-thing) binding (is)-nothing prepare henceforth
 σεαυτὸν· καὶ, τοῦ Κυρίου συνεργούντος, τελειωθήσῃ. Περὶ
yourself and the Lord working-with(-you) you-will-be-perfected about

ὦν δὲ εἶπας χρημάτων τοῖς ἐταίροις μου παρασχεῖν, πῶς
what and you-said money to-the companions my to-provide how
 ἔσται τοῦτο, σὲ τὸν πένητα τοῖς πλουσίοις ἐλεημοσύνην
will-be this you the poor(-man) to-the rich alms
 διδόναι; οἱ πλούσιοι γὰρ ἀεὶ τοὺς πένητας εὐεργετοῦσιν,
to-give the rich for always the poor benefit
 οὐ μὴν δὲ οἱ ἄποροι τοὺς εὐπόρους. Ὁ γὰρ ἔσχατος
not indeed and the needy the well-off the for last
 πάντων τῶν ἐταίρων μου πλουσιώτερός σου ἀσυγκρίτως
of-all the companions my richer than-you incomparably
 καθέστηκεν. Ἀλλὰ πέποιθα εἰς τοὺς οἰκτιρμοὺς τοῦ Θεοῦ
is but I-trust in the mercies — of-God
 καὶ σὲ ὅσον οὐπω ὑπερπλουτῆσαι· καὶ οὐκ εὐμετάδοτος
also you as-much not-yet to-become-very-rich and not generous
 τηνικαῦτα ἔση.»

then you-will-be
 Εἶπε δὲ ὁ Ἰωάσαφ πρὸς αὐτόν· «Σαφήμισόν μοι
said and — Ioasaph to him make-clear to-me
 τὸν λόγον, πῶς ὁ πάντων ἔσχατος τῶν σὼν ἐταίρων
the saying how the of-all last of-the your companions
 ὑπέρκειταιί μου τῷ πλούτῳ, οὗσπερ πολλῇ συζῆν
surpasses me in-the wealth whom in-much to-live
 ἀκτημοσύνη καὶ ἐσχάτη ταλαιπωρεῖσθαι πτωχεῖα πρὸ
poverty and in-utmost to-suffer beggary before
 μικροῦ ἔλεγες, πῶς δὲ νῦν μὲν πένητά με ἀποκαλεῖς,
(a)-little you-said how and now indeed poor me you-call
 ὅταν δὲ ὑπερπλουτήσω οὐκ εὐμετάδοτον γενέσθαι λέγεις
when and I-become-very-rich not generous to-become you-say
 τὸν εὐμετάδοτον νῦν καθεστηκότα.»
the generous now being

Ὁ δὲ Βαρλαὰμ ἀπεκρίνατο· «Οὐ πτωχεῖα τούτους ἔφην
 — and Barlaam answered not by-poverty these I-said
 ταλαιπωρεῖσθαι, ἀλλὰ πλούτῳ κομᾶν ἀκενώτῳ. Τὸ γὰρ
 to-suffer but with-wealth to-abound inexhaustible the for
 αἰεὶ τοῖς χρήμασι προστιθέναι χρήματα, καὶ μὴ τῆς ὁρμῆς
 always to-the moneys to-add moneys and not the impulse
 χαλινοῦσθαι, ἀλλὰ καὶ πλειοτέρων ἀκορέστως ὀρέγεσθαι,
 to-bridle but also more insatiably to-reach-for
 τοῦτο πενίας ἐσχάτης ἐστί· τοὺς δὲ τῶν παρόντων
 this of-poverty utmost is those and the present(-things)
 μὲν ὑπεριδόντας πόθῳ τῶν αἰωνίων, καὶ σκύβαλα
 indeed having-disdained from-longing for-the eternal(-things) and dung
 ταῦτα ἡγησαμένους, ἵνα Χριστὸν μόνον κερδήσωσι, πᾶσαν
 these having-considered that Christ alone they-may-gain all
 δὲ βρωμάτων καὶ ἐνδυμάτων ἀποθεμένους μέριμναν καὶ
 and of-foods and clothes having-put-off care and
 τῷ Κυρίῳ ταύτην ἐπιρρίψαντας, εὐφραυνομένους δὲ τῇ
 on-the Lord it having-cast rejoicing and in-the
 ἀκτησίᾳ, ὥς οὐκ ἂν τις τῶν φιλοκόσμων εὐφρανθεῖη
 poverty as not — anyone of-the world-loving would-rejoice
 πλούτῳ καὶ χρήμασι βρίθων, καὶ τὸν πλοῦτον τῆς ἀρετῆς
 with-wealth and money laden and the wealth of-the virtue
 ἀφθόνως ἑαυτοῖς συναγοχότας, ταῖς ἐλπίσι τε τῶν
 ungrudgingly for-themselves having-gathered by-the hopes and of-the
 ἀτελευτήτων τρεφομένους ἀγαθῶν, εἰκότως πλουσιωτέρους
 endless nourished goods fittingly richer
 σου καὶ πάσης τῆς ἐπιγείου βασιλείας καλέσαιμι. Τοῦ δὲ
 than-you and all the earthly kingship I-would-call — and
 Θεοῦ συνεργούντός σοι, ἐπιλήψῃ καὶ αὐτὸς τῆς τοιαύτης
 God working-with you you-will-lay-hold-of also yourself of-the such
 πνευματικῆς περιουσίας, ἥνπερ ἐν ἀσφαλείᾳ τηρῶν καὶ τοῦ
 spiritual abundance which in safety keeping and the

πλείονος ἀεὶ δικαίως ἐφιέμενος, οὐκ ἂν θελήσειάς τι
more always justly desiring not — you-would-wish anything
 ταύτης κατακενοῦν ὅλως. Αὕτη γάρ ἐστιν ἀληθῆς περιουσία·
of-it to-empty-out at-all this for is true abundance
 ὁ δὲ τοῦ αἰσθητοῦ πλούτου ὄγκος βλάψειε μᾶλλον τοὺς
the and of-the sensible wealth mass would-harm rather the
 αὐτοῦ φίλους ἢ ὠφελήσειεν. Εὐκότως οὖν πενίαν ἐσχάτην
its friends than would-benefit fittingly then poverty utmost
 τοῦτον ἀπεκάλεσα, ὃνπερ οἱ ἐρασταὶ τῶν οὐρανίων ἀγαθῶν
this I-called which the lovers of-the heavenly goods
 πάντα ἀπαρνησάμενοι ἔφυγον ἀπ' αὐτοῦ, ὡς φεύγει τις
wholly having-renounced fled from it as flees someone
 ἀπὸ ὄφews. Εἰ δὲ, ὃν ἀπέκτειναν ἐχθρὸν καὶ τοῖς
from (a)-serpent if and whom they-killed enemy and with-the
 ποσὶ συνεπάτησαν οἱ συνασκηταί μου καὶ συστρατιῶται,
feet trampled the fellow-ascetics my and fellow-soldiers
 τοῦτον αὖθις ζῶντα παρὰ σοῦ λαβὼν αὐτοῖς ἀπενέγκω,
this-one again living from you having-taken to-them I-carry
 καὶ πρόξενος πολέμων καὶ παθῶν γένωμαι, ἔσομαι αὐτοῖς
and (the)-cause of-wars and passions I-become I-shall-be to-them
 πάντως Ἄγγελος πονηρός· ὃπερ μὴ γένοιτό μοι ποιῆσαι.
surely (an)-Angel evil which not may-it-be for-me to-do
 Τὰ αὐτὰ δέ μοι νόει καὶ περὶ ἐνδυμάτων. Τοῖς γὰρ
the same and for-me understand also about clothes to-those for
 ἀπεκδυσασμένοις τὴν τῆς παλαιότητος καταφθορὰν καὶ
having-stripped-off the of-the oldness corruption and
 τὸ τῆς παρακοῆς ἔνδυμα, ὅσον τὸ ἐπ' αὐτοῖς,
the of-the disobedience garment as-much-as the(-thing) in them
 ἀποθεμένοις, τὸν Χριστὸν δὲ ὡς ἱμάτιον σωτηρίου καὶ
having-put-off — Christ and as (a)-garment of-salvation and
 χιτῶνα εὐφροσύνης ἐνδεδυμένοις, πῶς αὐτοὺς πάλιν τοὺς
(a)-tunic of-gladness having-put-on how them again the

δερματίνους ἀμφιάσαιμι χιτῶνας καὶ τὸ τῆς αἰσχύνης
of-skin should-I-clothe tunics and the of-the shame
 περιθήσομαι περιβόλαιον; ἀλλὰ τοὺς μὲν ἐμοὺς ἐταίρους
shall-I-put-around covering but the indeed my companions
 μηδενὸς τῶν τοιούτων ἐπιδεομένους γινώσκων, τῇ
of-nothing of-the such needing knowing with-the
 τῆς ἐρήμου δὲ ἀρκουμένους ἀσκήσει καὶ τρυφήν ταύτην
of-the desert and being-content discipline and luxury this
 λογιζομένους ἀληθεστάτην, τὰ χρήματα καὶ ἱμάτια, ἅπερ
reckoning truest the moneys and garments which
 τούτοις ἔλεγεσ παρασχεῖν, τοῖς πένησι διανείμας, θησαυρὸν
to-these you-said to-provide to-the poor having-distributed (a)-treasure
 ἑαυτῷ εἰς τὸ μέλλον ἄσυλον θησαύρισον, τὸν Θεὸν
for-yourself for the future unplundered treasure-up — God
 ἑαυτῷ ταῖς ἐκείνων εὐχαῖς ἐπίκουρον θέμενος· οὕτω γὰρ
for-yourself by-the their prayers helper having-made thus for
 μᾶλλον συνεργῶ τῷ πλούτῳ πρὸς τὰ καλὰ χρήσαιο.»
rather as-co-worker the wealth for the good(-things) you-would-use

Barlaam bids him put on the armor of the Spirit and instructs him for many days in fasting, prayer, and the Scriptures. On the day of his baptism he teaches the Trinity, one godhead in three hypostases; the Son became man of the Spirit and the virgin Mary, perfect God and perfect man, suffered in the flesh, rose, and will come to judge. Evil comes from our will, and there is one baptism; the Eucharist is truly his body and blood, and icons and the cross are to be venerated.

«Εἶτα καὶ τὴν πανοπλίαν τοῦ πνεύματος περιβαλλόμενος,
then also the full-armor of-the spirit putting-on
 καὶ τὴν μὲν ὁσφὺν ἐν ἀληθείᾳ περιζωσάμενος, ἐνδυσάμενος
and the indeed loins in truth having-girded having-put-on
 δὲ καὶ τὸν τῆς δικαιοσύνης θώρακα, περιθέμενος τε καὶ
and also the of-the righteousness breastplate having-put-on both and
 τὴν περικεφαλαίαν τοῦ σωτηρίου, καὶ τοὺς πόδας ἐν
the helmet of-the salvation and the feet in
 ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης ὑποδησάμενος, μετὰ
(the)-preparation of-the gospel of-the peace having-shod with
 χεῖράς τε τὸν τῆς πίστεως ἀναλαβὼν θυρεὸν, καὶ τὴν τοῦ
hands and the of-the faith having-taken-up shield and the of-the
 πνεύματος μάχαιραν, ἣ ἔστι ρῆμα Θεοῦ, καὶ πάντοθεν
spirit sword which is (the)-word of-God and on-all-sides
 ἄριστα καθοπλισθεὶς καὶ περιφραξάμενος, οὕτω πεποιθὼς
excellently fully-armed and fenced thus trusting
 πρὸς τὸν κατὰ τῆς ἀσεβείας ἔξελθε πόλεμον, ὥς ἂν,
to the against the impiety go-out war so-that —
 ταύτην τροπώσάμενος καὶ τὸν αὐτῆς ἀρχηγὸν Διάβολον
it having-routed and the its leader (the)-Devil
 εἰς γῆν καταρράξας, τοῖς τῆς νίκης στεφάνους
to (the)-earth having-dashed-down with-the of-the victory crowns
 κοσμηθήσῃ ἐκ τῆς ζωαρχικῆς δεξιᾶς τοῦ Δεσπότου.»
you-will-be-adorned from the life-originating right-hand of-the Master

Τοῖς τοιούτοις οὖν δόγμασι καὶ λόγοις σωτηρίοις
with-the such then doctrines and words saving
 κατηχήσας ὁ Βαρλαὰμ τὸν τοῦ βασιλέως υἱὸν καὶ πρὸς
having-catechized — Barlaam the of-the king son and for
 τὸ θεῖον βάπτισμα εὐτρεπίσας, νηστεύειν τε καὶ εὐχεσθαι
the divine baptism having-prepared(-him) to-fast both and to-pray
 ἐντειλάμενος, κατὰ τὸ ἔθος, ἐφ' ἱκανὰς ἡμέρας, οὐ διέλιπε
having-commanded according-to the custom for many days not he-ceased
 συχνάζων πρὸς αὐτὸν, καὶ πᾶσαν δογματικὴν φωνὴν τῆς
frequenting with him and every doctrinal utterance of-the
 ὀρθοδόξου πίστεως ἐκδιδάσκων καὶ τὸ θεῖον εὐαγγέλιον
orthodox faith teaching-thoroughly and the divine gospel
 ὑπαγορεύων αὐτῷ, πρὸς δὲ καὶ τὰς ἀποστολικὰς
dictating to-him besides and also the apostolic
 παραινέσεις καὶ τὰς προφητικὰς ῥήσεις ἐρμηνεύων·
exhortations and the prophetic sayings interpreting
 θεοδιδάκτος γὰρ ὢν ὁ ἀνὴρ πᾶσαν ἐπὶ στόματος παλαιάν
God-taught for being the man all on mouth old
 τε καὶ καινὴν γραφὴν ἔφερε, καὶ, τῷ θεῷ κινούμενος
both and new scripture he-bore and by-the divine moved
 πνεύματι, ἐφώτισεν αὐτὸν πρὸς τὴν ἀληθῆ θεογνωσίαν.
spirit he-enlightened him to the true knowledge-of-God
 Ἐν αὐτῇ δὲ τῇ ἡμέρᾳ ὅτε βαπτισθῆναι ἔμελλε, διδάσκων
in very and the day when to-be-baptized he-was-about teaching
 αὐτὸν, ἔλεγεν· «Ἴδου τὴν τοῦ Χριστοῦ ἐπείγῃ λαβεῖν
him he-said behold the — of-Christ you-hasten to-receive
 σφραγίδα, καὶ τῷ φωτὶ σημειωθῆναι τοῦ προσώπου
seal and with-the light to-be-marked of-the face
 Κυρίου. Καὶ υἱὸς μὲν γίνῃ Θεοῦ, ναὸς δὲ τοῦ ἁγίου καὶ
of-(the)-Lord and son indeed you-become of-God temple and of-the holy and
 ζωοποιοῦ Πνεύματος. Πίστευε τοίνυν εἰς Πατέρα καὶ Υἱὸν
life-giving Spirit believe therefore in Father and Son

καὶ Ἅγιον Πνεῦμα, τὴν ἁγίαν καὶ ζωαρχικὴν Τριάδα ἐν
and Holy Spirit the holy and life-originating Trinity in
 τρισὶν ὑποστάσεσι καὶ μιᾷ θεότητι δοξαζομένην, διαιρετὴν
three hypostases and one godhead glorified divisible
 μὲν ταῖς ὑποστάσεσι καὶ ταῖς ὑποστατικαῖς ιδιότησιν,
indeed by-the hypostases and by-the hypostatic properties
 ἡνωμένην δὲ τῇ οὐσίᾳ· ἓνα μὲν γινώσκων Θεὸν ἀγέννητον,
united and in-the essence one indeed knowing God unbegotten
 τὸν Πατέρα, ἓνα δὲ γεννητὸν Κύριον, τὸν Υἱόν, «φῶς
the Father one and begotten Lord the Son light
 ἐκ φωτὸς, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ γεννηθέντα
from light God true from God true begotten
 πρὸ πάντων τῶν αἰώνων»· ἀγαθοῦ γὰρ Πατρὸς ἀγαθὸς
before all the ages of-good for Father good
 ἐγεννήθη Υἱὸς, φωτὸς δὲ τοῦ ἀγεννήτου φῶς ἐξέλαμψε τὸ
was-begotten Son of-light and the unbegotten light shone-forth the
 αἰδίον, καὶ ἐκ τῆς ὄντως ζωῆς ἡ ζωοποιὸς προῆλθε πηγὴ,
everlasting and from the truly life the life-giving came-forth spring
 καὶ ἐκ τῆς αὐτοδυνάμεως ἡ τοῦ Υἱοῦ δύναμις ἐξεφάνη,
and from the self-power the of-the Son power appeared
 «ὅς ἐστιν ἀπαύγασμα τῆς δόξης» καὶ λόγος ἐνυπόστατος,
who is (the)-radiance of-the glory and word subsistent
 «ἐν ἀρχῇ ὢν πρὸς τὸν Θεόν» καὶ Θεὸς ἀναρχὸς τε
in (the)-beginning being with — God and God beginningless both
 καὶ αἰδῖος· δι' οὗ τὰ πάντα ἐγένετο τὰ ὁρατὰ καὶ
and everlasting through whom the all(-things) came-to-be the visible and
 τὰ ἀόρατα· καὶ ἐν εἰδῶς Πνεῦμα Ἅγιον, τὸ ἐκ τοῦ
the invisible and one knowing Spirit Holy the(-one) from the
 Πατρὸς ἐκπορευόμενον, Θεὸν τέλειον καὶ ζωοποιὸν καὶ
Father proceeding God perfect and life-giving and
 ἁγιασμοῦ παρεκτικόν, ταυτοθελές, ταυτοδύναμον, συναἰδιον,
of-sanctification provider same-willed same-powered co-eternal

ἐνυπόστατον. Οὕτως οὖν προσκύνει τὸν Πατέρα καὶ τὸν Υἱὸν
subsistent thus then worship the Father and the Son
 καὶ τὸ Ἅγιον Πνεῦμα ἐν τρισὶν ὑποστάσεσιν, εἶπουν ἰδιότησι,
and the Holy Spirit in three hypostases that-is properties
 καὶ θεότητι μιᾷ· κοινὸν μὲν γὰρ τῶν τριῶν ἡ θεότης, καὶ
and godhead one common indeed for of-the three the godhead and
 μία αὐτῶν ἡ φύσις, μία οὐσία, μία δόξα, μία βασιλεία, μία
one their the nature one essence one glory one kingdom one
 δύναμις, μία ἐξουσία· κοινὸν δὲ Υἱῷ καὶ Ἀγίῳ Πνεύματι τὸ
power one authority common and to-Son and to-Holy Spirit the
 ἐκ τοῦ Πατρὸς, ἴδιον δὲ τοῦ Πατρὸς μὲν ἡ ἀγεννησία,
from the Father proper and of-the Father indeed the unbegottenness
 Υἱοῦ δὲ ἡ γέννησις, Πνεύματος δὲ ἡ ἐκπόρευσις.»
of-Son and the begetting of-Spirit and the procession
 «Οὕτω μὲν οὖν ταῦτα πίστευε· καταλαβεῖν δὲ τὸν
thus indeed then these(-things) believe to-grasp and the
 τρόπον τῆς γεννήσεως ἢ τῆς ἐκπορεύσεως μὴ ἐπιζητεῖ
manner of-the begetting or of-the procession not seek
 (ἀκατάληπτος γάρ)· ἀλλ' ἐν εὐθύτητι καρδίας ἀπεριέργως
incomprehensible for(-it-is) but in uprightness of-heart without-curiosity
 προσδέχου ὅτι ὁ Πατὴρ καὶ ὁ Υἱὸς καὶ τὸ Ἅγιον
accept that the Father and the Son and the Holy
 Πνεῦμα κατὰ πάντα ἓν εἰσι, πλὴν τῆς ἀγεννησίας καὶ τῆς
Spirit in all(-things) one are except the unbegottenness and the
 γεννήσεως καὶ τῆς ἐκπορεύσεως, καὶ ὅτι ὁ μονογενὴς Υἱὸς
begetting and the procession and that the only-begotten Son
 καὶ λόγος τοῦ Θεοῦ καὶ Θεὸς διὰ τὴν ἡμετέραν σωτηρίαν
and word — of-God and God because-of the our salvation
 κατήλθεν ἐπὶ τῆς γῆς εὐδοκία τοῦ Πατρὸς καὶ συνεργία
came-down upon the earth by-good-pleasure of-the Father and by-co-working
 τοῦ Ἁγίου Πνεύματος, ἀσπόρως συλληφθεὶς ἐν τῇ μήτρᾳ
of-the Holy Spirit seedlessly conceived in the womb

τῆς ἁγίας παρθένου καὶ θεοτόκου Μαρίας διὰ Πνεύματος
of-the holy virgin and God-bearer Mary through Spirit
 Ἁγίου, καὶ ἀφθόρως ἐξ αὐτῆς γεννηθεὶς, καὶ ἄνθρωπος
Holy and incorruptibly from her born and man
 τέλειος γενόμενος, καὶ ὅτι αὐτὸς Θεὸς τέλειος ἐστὶ καὶ
perfect having-become and that he God perfect is and
 ἄνθρωπος τέλειος, γενόμενος ἐκ δύο φύσεων, θεότητός τε
man perfect having-become from two natures godhead both
 καὶ ἀνθρωπότητος, καὶ ἐν δύο φύσεσι νοεραῖς, θελητικάς τε
and manhood and in two natures intellectual willing both
 καὶ ἐνεργητικάς καὶ αὐτεξουσίαις, καὶ κατὰ πάντα τελείως
and active and self-determined and in all(-things) perfectly
 ἐχούσαις κατὰ τὸν ἐκάστη πρέποντα ὅρον τε καὶ λόγον,
being according-to the to-each befitting definition both and principle
 θεότητι φημὶ καὶ ἀνθρωπότητι, μιᾷ δὲ συνθέτῳ ὑποστάσει.»
godhead I-mean and manhood in-one and composite hypostasis
 «Καὶ ταῦτα δὲ ἀπεριέργως δέχου, μηδόλως τὸν τρόπον
and these(-things) and without-curiosity accept not-at-all the manner
 μαθεῖν ἐκζητῶν, πῶς «ἐαυτὸν ἐκένωσεν» ὁ υἱὸς τοῦ Θεοῦ
to-learn seeking how himself emptied the son — of-God
 καὶ ἄνθρωπος γέγονεν ἐκ παρθενικῶν αἱμάτων ἀσπόρως τε
and man became from virginal bloods seedlessly both
 καὶ ἀφθάρτως, ἢ τίς ἢ τῶν δύο φύσεων ἐν μιᾷ ὑποστάσει
and incorruptibly or what the of-the two natures in one hypostasis
 συνέλευσις. Πίστει γὰρ ταῦτα ἐδιδάχθημεν κατέχειν
coming-together by-faith for these(-things) we-were-taught to-hold
 τὰ θειωδῶς ἡμῖν ἐκ τῆς θείας γραφῆς εἰρημένα· τὸν
the(-things) divinely to-us from the divine scripture said the
 δὲ τρόπον καὶ ἀγνοοῦμεν καὶ λέγειν οὐ δυνάμεθα.»
and manner both we-do-not-know and to-say not we-can

«Πίστευε τὸν υἱὸν τοῦ Θεοῦ, τὸν «διὰ σπλάγχνα
believe the son — of-God the(-one) because-of (the)-bowels
 ἐλέους» γενόμενον ἄνθρωπον, πάντα τε ἀναδέξασθαι
of-mercy having-become man all both to-have-taken-on
 τὰ τῆς ἀνθρωπότητος φυσικὰ καὶ ἀδιάβλητα πάθη
the of-the manhood natural and blameless passions
 (ἐπεινήσῃ γὰρ καὶ ἐδίψῃσῃ, καὶ ὕπνωσῃ, καὶ ἐκοπίασῃ, καὶ
he-hungered for and thirsted and slept and toiled and
 ἡγωνιάσῃ τῇ φύσει τῆς ἀνθρωπότητος, καὶ ὑπὲρ τῶν
was-in-agony in-the nature of-the manhood and for the
 ἀνομιῶν ἡμῶν ἤχθη εἰς θάνατον, ἐσταυρώθη, καὶ ἐτάφη,
lawlessnesses our was-led to death was-crucified and was-buried
 θανάτου γευσάμενος, τῆς θεότητος ἀπαθoῦς καὶ ἀτρέπτου
death having-tasted the godhead impassible and unchangeable
 διαμεινάσης· οὐδὲν γὰρ ὅλως τῶν παθῶν τῇ ἀπαθεί
having-remained nothing for at-all of-the passions to-the impassible
 προσάπτομεν φύσει· ἀλλὰ τῷ προσλήμματι γινώσκομεν
we-attach nature but to-the assumed(-manhood) we-know
 αὐτὸν παθόντα καὶ ταφέντα, καὶ τῇ θείᾳ δόξῃ ἐκ νεκρῶν
him having-suffered and buried and by-the divine glory from (the)-dead
 ἀναστάντα, ἐν ἀφθαρσίᾳ τε εἰς οὐρανοὺς ἀνεληλυθότα), καὶ
having-risen in incorruption both into (the)-heavens having-gone-up and
 ἥξειν πάλιν μετὰ δόξης κρῖναι ζῶντας καὶ νεκροὺς οἷς
to-come again with glory to-judge (the)-living and (the)-dead by-which
 αὐτὸς οἶδε λόγοις θεοειδестέρου σώματος, καὶ ἀποδώσειν
he knows ways of-(a)-more-God-like body and to-render
 ἐκάστῳ τοῖς δικαίοις αὐτοῦ σταθμοῖς. Ἀναστήσονται γὰρ
to-each by-the just his weights will-rise for
 οἱ νεκροὶ καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις· καὶ
the dead and will-be-raised those in the tombs and
 οἱ μὲν τὰς τοῦ Χριστοῦ φυλάξαντες ἐντολὰς καὶ τῇ
those indeed the — of-Christ having-kept commandments and in-the

ὀρθῇ συναπελθόντες πίστει κληρονομήσουσι ζωὴν αἰώνιον,
right having-departed-with faith will-inherit life eternal
 οἱ δ' ἐν ἁμαρτίαις καταφθαρέντες καὶ τῆς ὀρθῆς
those and in sins corrupted and from-the right
 ἐκκλίναντες πίστεως «εἰς κόλασιν αἰώνιον ἀπελεύσονται.»
having-turned-aside faith into punishment eternal will-go-away
 «Πίστευε μὴ οὐσίαν τινὰ εἶναι τοῦ κακοῦ ἢ βασιλείαν,
believe not essence any to-be of-the evil or kingdom
 μηδὲ ἄναρχον αὐτὴν ὑπολάμβανε ἢ παρ' ἑαυτῆς ὑποστᾶσαν,
nor beginningless it suppose or from itself subsisting
 ἢ παρὰ τοῦ Θεοῦ γενομένην (ἅπαγε τῆς ἀτοπίας!), ἀλλ'
or by — God made away-with the absurdity but
 ἡμέτερον ἔργον τοῦτο καὶ τοῦ Διαβόλου, ἐκ τῆς ἡμετέρας
our work this and of-the Devil from the our
 ἀπροσεξίας ἐπεισφρήσαν ἡμῖν διὰ τὸ αὐτεξουσίου
inattention having-crept-in on-us because-of the self-determined
 ἡμᾶς γεγενῆσθαι, καὶ αὐτοπροαιρέτῳ βουλήσει τοῦτο
us to-have-been-made and by-self-chosen will this
 ἐκλέγεσθαι, εἴτε ἀγαθὸν, εἴτε καὶ φαῦλον.»
to-choose whether good or also bad
 «Πρὸς τούτοις ὁμολόγει ἐν βάπτισμα ἐξ ὕδατος καὶ
besides these(-things) confess one baptism of water and
 πνεύματος εἰς ἄφεσιν ἁμαρτιῶν.»
spirit for remission of-sins
 «Δέχου καὶ τὴν μετάληψιν τῶν ἀχράντων τοῦ Χριστοῦ
receive also the partaking of-the undefiled — of-Christ
 μυστηρίων, πιστεύων ἐν ἀληθείᾳ σῶμα καὶ αἷμα ὑπάρχειν
mysteries believing in truth (the)-body and blood to-be
 Χριστοῦ τοῦ Θεοῦ ἡμῶν, ᾧ δέδωκε τοῖς πιστοῖς εἰς ἄφεσιν
of-Christ — God our which he-has-given to-the faithful for remission
 ἁμαρτιῶν. Ἐν τῇ νυκτὶ γὰρ ἥ παρεδίδοτο, διαθήκην
of-sins in the night for in-which he-was-betrayed (a)-covenant

καινήν διέθετο τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις,
new he-made with-the holy his disciples and apostles
 καὶ δι' αὐτῶν πᾶσι τοῖς εἰς αὐτὸν πιστεύουσιν, εἰπών·
and through them with-all those in him believing having-said
 «Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου τὸ ὑπὲρ
take eat this is the body my the(-one) for
 ὑμῶν κλώμενον εἰς ἄφεσιν ἁμαρτιῶν.» Ὅμοίως δὲ καὶ τὸ
you broken for remission of-sins likewise and also the
 ποτήριον λαβὼν δέδωκεν αὐτοῖς, λέγων· «Πίετε ἐξ αὐτοῦ
cup having-taken he-gave(-it) to-them saying drink from it
 πάντες· τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης,
all this is the blood my the(-one) of-the new covenant
 τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν· τοῦτο
the(-one) for you poured-out for remission of-sins this
 ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.» Αὐτὸς οὖν «ὁ λόγος
do for the my remembrance himself then the word
 τοῦ Θεοῦ ὁ ζῶν, καὶ ἐνεργῆς», καὶ πάντα ποιῶν
— of-God the(-one) living and active and all(-things) making
 τῇ δυνάμει αὐτοῦ, ποιεῖ καὶ μετασκευάζει διὰ τῆς θείας
by-the power his makes and transforms through the divine
 ἐνεργείας τὸν ἄρτον καὶ τὸν οἶνον τῆς προσφορᾶς σῶμα
operation the bread and the wine of-the offering (into)-body
 αὐτοῦ καὶ αἷμα, τῇ ἐπιφιοιτήσῃ τοῦ Ἁγίου Πνεύματος, εἰς
his and blood by-the visitation of-the Holy Spirit for
 ἁγιασμὸν καὶ φωτισμὸν τῶν πόθῳ μεταλαμβάνόντων.»
sanctification and illumination of-those with-longing partaking
 «Προσκύνει πιστῶς τιμῶν καὶ ἀσπαζόμενος τὸ σεβάσιμον
worship faithfully honoring and kissing the venerable
 ἐκτύπωμα τοῦ δεσποτικοῦ χαρακτήρος τοῦ δι' ἡμᾶς
likeness of-the Lord's form of-the because-of us
 ἐνανθρωπήσαντος Θεοῦ λόγου, αὐτὸν δοκῶν τὸν κτίστην
having-become-man God word him thinking the creator

ὁρᾶν ἐν τῇ εἰκόνι. «Ἡ τιμὴ γὰρ τῆς εἰκότος» φησί τις τῶν
to-see in the image the honor for of-the image says one of-the
 ἁγίων, «ἐπὶ τὸ πρωτότυπον διαβαίνει»· πρωτότυπον δέ
saints to the prototype passes prototype and
 ἐστι τὸ εἰκονιζόμενον, ἐξ οὗ τὸ παράγωγον γίνεται.
is the(-thing) imaged from which the derivative comes-about
 Τὴν γὰρ ἐν εἰκόνι βλέποντες γραφήν, τοῖς τοῦ νοὸς
the for in (the)-image seeing painting with-the of-the mind
 ὀφθαλμοῖς πρὸς τὴν ἀληθινὴν διαβαίνομεν ἰδεάν οὗ ἐστιν
eyes to the true we-pass form whose is
 ἡ εἰκὼν, εὐσεβῶς προσκυνοῦντες τὴν τοῦ δι' ἡμᾶς
the image piously worshiping the of-the(-one) because-of us
 σαρκωθέντος μορφὴν, οὐ θεοποιούμενοι, ἀλλ' ὡς εἰκόνα
incarnate form not deifying(-it) but as (the)-image
 τοῦ σαρκωθέντος Θεοῦ κατασπαζόμενοι, πόθῳ καὶ ἀγάπῃ
of-the incarnate God kissing(-it) with-longing and love
 τοῦ κενώσαντος ἑαυτὸν δι' ἡμᾶς μέχρι καὶ δούλου
of-the(-one) having-emptied himself because-of us as-far-as even of-(a)-slave
 μορφῆς· ὁμοίως καὶ τῆς ἀχράντου μητρὸς αὐτοῦ καὶ πάντων
form likewise also of-the undefiled mother his and of-all
 τῶν ἁγίων τὰ ἐκτυπώματα τούτῳ τῷ λόγῳ περιπτυσσόμενοι.
the saints the likenesses with-this the reason embracing
 Ὡσαύτως δὲ καὶ τὸν τύπον τοῦ ζωοποιοῦ καὶ σεβασμίου
likewise and also the figure of-the life-giving and venerable
 σταυροῦ πίστει προσκυνῶν κατασπάζου διὰ τὸν
cross with-faith worshiping kiss because-of the
 κρεμασθέντα ἐν αὐτῷ σαρκὶ ἐπὶ σωτηρίᾳ τοῦ γένους ἡμῶν
having-hung on it in-flesh for salvation of-the race our
 Χριστὸν τὸν Θεὸν καὶ σωτῆρα τοῦ κόσμου, καὶ δόντα
Christ — God and savior of-the world and having-given

ἡμῖν τοῦτον σύμβολον τῆς κατὰ τοῦ Διαβόλου νίκης· φρίττει
 us this (a)-token of-the against the Devil victory he-shudders
 γὰρ καὶ τρέμει, μὴ φέρων καθορᾶν, αὐτοῦ τὴν δύναμιν.»
 for and trembles not bearing to-behold its the power

XXVI · THE BAPTISM

Barlaam bids him keep this faith unaltered, since there is no other gospel, and baptizes him in the pool of his garden, where the grace of the Spirit comes upon him. In his chamber he celebrates the mysteries and gives him communion. He tells him that, freed from sin and made a son of God, he must work good on the foundation of faith, put off the old man, and long for the milk of the virtues. He must walk as a son of light, guard his thoughts as well as his deeds, and uproot a bad habit while it is young, since small faults let great ones in, while virtue made habit becomes secure.

«Ἐν τοῖς τοιούτοις δόγμασι καὶ μετὰ τοιαύτης πίστεως
 in the such doctrines and with such faith
 βαπτισθήσῃ, ἄτρεπτον ταύτην καὶ ἀμυγῇ πάσης αἰρέσεως
 you-will-be-baptized unchangeable it and unmixed with-every heresy
 φυλάττων μέχρις ἐσχάτης ἀναπνοῆς. Πᾶσαν δὲ διδασκαλίαν
 keeping until (the)-last breath all and teaching
 καὶ πᾶσαν δογματικὴν φωνὴν, ταύτῃ τῇ ἀμωμῇ τῷ
 and every doctrinal utterance to-this the blameless
 ἀνθισταμένην πίστει, βδελύσσου, καὶ ἀλλοτρίωσιν λογίζου
 opposing faith loathe and estrangement reckon(-it)
 εἶναι Θεοῦ. Φησὶ γὰρ ὁ Ἀπόστολος ὅτι, «κἂν ἡμεῖς
 to-be from-God says for the Apostle that even-if we
 ἢ Ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ
 or (an)-Angel from heaven preach to-you beside what
 εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.» Οὐκ ἔστι γὰρ
 we-preached to-you anathema let-him-be not is for

ἄλλο εὐαγγέλιον καὶ ἄλλη πίστις, πλὴν ἡ διὰ τῶν
other gospel and other faith except the(-one) through the
 ἀποστόλων κηρυχθεῖσα, καὶ διὰ τῶν θεοφόρων πατέρων
apostles preached and through the God-bearing fathers
 ἐν διαφόροις συνόδοις βεβαιωθείσα, καὶ τῇ καθολικῇ
in various councils confirmed and by-the catholic
 ἐκκλησίᾳ βεβαιωθείσα.»

church confirmed

Ταῦτα εἰπὼν ὁ Βαρλαάμ, καὶ τὸ τῆς πίστεως σύμβολον
these(-things) having-said — Barlaam and the of-the faith creed
 τὸ ἐκτεθεῖν ἐν τῇ κατὰ Νίκαιαν συνόδῳ διδάξας τὸν
the(-one) set-forth in the at Nicaea council having-taught the
 τοῦ βασιλέως υἱόν, ἐβάπτισεν αὐτὸν εἰς τὸ ὄνομα τοῦ
of-the king son baptized him into the name of-the
 Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος εἰς τὴν
Father and of-the Son and of-the Holy Spirit in the
 κολυμβήθραν τοῦ ὕδατος τὴν οὖσαν ἐν τῷ παραδείσῳ
pool of-the water the(-one) being in the garden
 αὐτοῦ. Καὶ ἦλθεν ἐπ' αὐτὸν ἡ χάρις τοῦ Ἁγίου Πνεύματος.
his and came upon him the grace of-the Holy Spirit
 Ἐπανελθὼν δὲ εἰς τὸν αὐτοῦ κοιτῶνα, καὶ τὴν
having-returned and to the his bedchamber and the
 ἱερὰν ἐπιτελέσας μυσταγωγίαν τῆς ἀναϊμάκτου θυσίας,
sacred having-performed rite of-the bloodless sacrifice
 μετέδωκεν αὐτῷ τῶν ἀχράντων τοῦ Χριστοῦ μυστηρίων,
he-gave to-him of-the undefiled — of-Christ mysteries
 καὶ «ἡγαλλιάσατο τῷ πνεύματι», δόξαν ἀναπέμπων
and he-exulted in-the spirit glory sending-up
 Χριστῷ τῷ Θεῷ.
to-Christ — God

Εἶπε δὲ πρὸς αὐτὸν ὁ Βαρλαάμ· «Εὐλογητὸς ὁ Θεὸς καὶ
said and to him — Barlaam blessed — God and
 πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ
father of-the Lord our Jesus Christ the(-one) according-to
 τὸ πολὺ ἔλεος αὐτοῦ ἀναγεννήσας σε εἰς ἐλπίδα ζώσαν,
the great mercy his having-begotten-again you to (a)-hope living
 εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον,
to (an)-inheritance incorruptible and undefiled and unfading
 τετηρημένην ἐν οὐρανοῖς», ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ
kept in heavens in Christ Jesus the Lord
 ἡμῶν διὰ Πνεύματος Ἁγίου. Σήμερον γὰρ ἐλευθερωθεὶς
our through Spirit Holy today for freed
 ἀπὸ τῆς ἀμαρτίας, ἐδουλώθης τῷ Θεῷ, τὸν ἀρράβωνα
from the sin you-were-enslaved — to-God the pledge
 δεξάμενος τῆς αἰωνίου ζωῆς, καὶ, τὸ σκότος ἀπολιπὼν,
having-received of-the eternal life and the darkness having-left
 φῶς ἐνεδύσω, καταταγείς «εἰς τὴν ἐλευθερίαν τῆς δόξης
light you-put-on having-been-enrolled into the freedom of-the glory
 τῶν τέκνων τοῦ Θεοῦ. Ὅσοι» γὰρ, φησίν, «ἔλαβον
of-the children — of-God as-many-as for he-says received
 αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς
him he-gave to-them power children of-God to-become to-those
 πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· ὥστε οὐκέτι εἰ δούλος,
believing in the name his so-that no-longer you-are (a)-slave
 ἀλλ' υἱὸς καὶ κληρονόμος Θεοῦ διὰ Ἰησοῦ Χριστοῦ»
but (a)-son and heir of-God through Jesus Christ
 ἐν Πνεύματι Ἁγίῳ. Διὸ, ἀγαπητὲ, σπουδάσον ἄσπιλος
in Spirit Holy wherefore beloved hasten spotless
 καὶ ἀμώμητος αὐτῷ εὑρεθῆναι, ἐργαζόμενος τὸ ἀγαθὸν
and blameless by-him to-be-found working the good
 ἐπὶ τῷ θεμελίῳ τῆς πίστεως· «πίστις γὰρ χωρὶς ἔργων
on the foundation of-the faith faith for without works

νεκρά ἐστίν», ὥσπερ καὶ ἔργα δίχα πίστεως, καθὼς
dead is as also works without faith as
καὶ πρότερον μέμνημαι λαλήσας σοι. Ἀποθέμενος οὖν
also before I-remember having-spoken to-you having-put-off then
λοιπὸν πᾶσαν κακίαν, καὶ πάντα τὰ ἔργα τοῦ παλαιοῦ
henceforth all evil and all the works of-the old
ἀνθρώπου μισήσας τὰ φθειρόμενα κατὰ τὰς ἐπιθυμίας
man having-hated those being-corrupted according-to the desires
τῆς ἀπάτης, ὡς ἀρτιγέννητον βρέφος τὸ λογικὸν καὶ
of-the deceit as (a)-newborn babe the rational and
ἄδολον γάλα τῶν ἀρετῶν ἐπιπόθησον πιεῖν, ἵνα ἐν αὐτῷ
guileless milk of-the virtues long to-drink that in it
αὐξηθῇς, καὶ φθάσῃς εἰς τὴν ἐπίγνωσιν τῶν ἐντολῶν
you-may-grow and attain to the knowledge of-the commandments
τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον
of-the son — of-God to (a)-man perfect to (the)-measure
ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, μηκέτι νήπιος
of-stature of-the fullness — of-Christ no-longer (a)-child
ὦν ταῖς φρεσὶ, κλυδωνιζόμενος καὶ περιφερόμενος τῇ
being in-the wits tossed and carried-about by-the
ζάλῃ καὶ τρικυμῖα τῶν παθῶν, ἀλλὰ τῇ μὲν κακία
surge and great-wave of-the passions but in-the indeed evil
νηπιάζων, πρὸς δὲ τὸ ἀγαθὸν στερέμνιον καὶ πεπαγιωμένον
being-a-child toward and the good solid and fixed
ἔχων τὸν νοῦν, καὶ ἀξίως περιπατῶν τῆς κλήσεως
having the mind and worthily walking of-the calling
ἧς ἐκλήθης ἐν φυλακῇ τῶν ἐντολῶν τοῦ Κυρίου,
with-which you-were-called in (the)-keeping of-the commandments of-the Lord
ἀποσεισάμενος ἑαυτοῦ καὶ ἀλλοτριώσας τὴν ματαιότητα
having-shaken-off from-yourself and having-estranged the vanity
τῆς προτέρας ἀναστροφῆς, «καθὼς τὰ ἔθνη περιπατεῖ
of-the former conduct as the gentiles walk

ἐν τῇ ματαιότητι τοῦ νοὸς αὐτῶν, ἐσκοτισμένοι τῇ
in the vanity of-the mind their darkened in-the
 διανοία καὶ ἀπηλλοτριωμένοι τῆς δόξης τοῦ Θεοῦ»,
understanding and estranged from-the glory — of-God
 ὑποτεταγμένοι ταῖς ἐπιθυμίαις αὐτῶν καὶ ἀλόγοις ὁρμαῖς.»
subjected to-the desires their and irrational impulses
 «Σὺ δὲ, ὥσπερ προσήλθες Θεῷ ζῶντι καὶ ἀληθινῷ, οὕτω
you and as you-came to-God living and true so
 δὴ καὶ ὡς υἱὸς φωτὸς περιπάτησον· «ὅ γὰρ καρπὸς
indeed also as son of-light walk the for fruit
 τοῦ πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ
of-the spirit (is)-in all goodness and righteousness
 καὶ ἀληθείᾳ», καὶ τὸν ἐνδυθέντα σοι σήμερον νέον
and truth and the put-on by-you today new
 ἄνθρωπον μηκέτι τῇ προτέρᾳ καταφθείρης παλαιότητι·
man no-longer by-the former corrupt oldness
 ἀλλ' ἀνακαινίζου καθ' ἐκάστην ἐν δικαιοσύνῃ καὶ ὁσιότητι
but be-renewed by each(-day) in righteousness and holiness
 καὶ ἀληθείᾳ· δυνατόν γὰρ τοῦτο παντὶ τῷ βουλομένῳ,
and truth possible for this to-every the wishing
 καθάπερ ἀκούεις ὅτι ἐξουσίαν δέδωκε τέκνα Θεοῦ γενέσθαι
as you-bear that power he-has-given children of-God to-become
 τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, ὥστε οὐκέτι
to-those believing in the name his so-that no-longer
 δυνάμεθα λέγειν ὅτι ἀδύνατος ἡμῖν ἡ κτήσις τῶν ἀρετῶν·
we-can to-say that impossible for-us the acquisition of-the virtues
 εὐκολος γὰρ ἡ ὁδὸς καὶ ῥαδία. Εἰ γὰρ καὶ στενὴ πως
easy for the road and simple if for even narrow somehow
 καὶ τεθλιμμένη κέκληται διὰ τὸν ὑπωπιασμὸν τοῦ
and afflicted it-has-been-called because-of the mortification of-the
 σώματος, ἀλλ' ὅμως ποθεινὴ ἐστὶ καὶ θεία διὰ
body but nevertheless desirable it-is and divine because-of

τὴν ἐλπίδα τῶν μελλόντων ἀγαθῶν τοῖς μὴ ἀσόφως
the hope of-the coming goods for-those not unwisely
 περιπατοῦσιν, ἀλλ' ἀκριβῶς συνιούσι τί τὸ θέλημα τοῦ
walking but exactly understanding what the will —
 Θεοῦ, καὶ τὴν πανοπλίαν αὐτοῦ ἀμπεχομένοις εἰς παράταξιν
of-God and the full-armor his wearing for battle-array
 τῶν μεθοδείων τοῦ ἀντικειμένου, καὶ ἐν προσευχῇ καὶ
of-the wiles of-the adversary and in prayer and
 δεήσει εἰς αὐτὸ τοῦτο ἀγρυπνοῦσιν ἐν πάσῃ ὑπομονῇ καὶ
supplication for very this(-thing) watching in all patience and
 ἐλπίδι. Σὺ οὖν, καθὼς ἤκουσας παρ' ἐμοῦ καὶ ἐδιδάχθης,
hope you then as you-heard from me and you-were-taught
 καὶ βεβαίαν κατεβάλου κρηπίδα, ἐν αὐτῇ περισσεύου,
and (a)-firm you-laid foundation in it abound
 αὐξανόμενος καὶ προκόπτων, καὶ τὴν καλὴν στρατεύόμενος
growing and advancing and the good warring
 στρατείαν, ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν δι' ἔργων
warfare having faith and good conscience through works
 ἀγαθῶν μαρτυρουμένην, καὶ διώκων δικαιοσύνην, εὐσέβειαν,
good witnessed and pursuing righteousness piety
 πίστιν, ἀγάπην, ὑπομονὴν, πραότητα, ἐπιλαβόμενος τῆς
faith love patience meekness laying-hold-of the
 αἰωνίου ζωῆς εἰς ἣν ἐκλήθης. Πᾶσαν δὲ ἡδονὴν
eternal life to which you-were-called all and pleasure
 καὶ ἐπιθυμίαν τῶν παθῶν μὴ μόνον τῇ κατὰ πράξιν
and desire of-the passions not only by-the in deed
 ἐνεργείᾳ μακρύνῃς ἀπὸ σοῦ, ἀλλὰ καὶ ταῖς κατ' ἔννοιαν
activity remove from you but also by-the in thought
 ἐνθυμήσεσιν, ὥς ἂν ἀμόλυντόν σου τὴν ψυχὴν τῷ
ponderings so-that — undefiled your the soul —
 Θεῷ ὑποδείξῃς. Οὐ μόνον γὰρ αἱ πράξεις, ἀλλὰ καὶ αἱ
to-God you-may-show not only for the deeds but also the

ἐνθυμήσεις ἡμῶν, ἀνάγραπτοι οὖσαι, στεφάνων ἢ τιμωριῶν
 ponderings our recorded being of-crowns or punishments
 πρόξενοι γίνονται· ταῖς καθααῖς δὲ καρδίαις ἐνοικεῖν τὸν
 (the)-causes become in-the pure and hearts to-dwell —
 Χριστὸν ἅμα Πατρὶ καὶ Ἀγίῳ Πνεύματι ἐπιστάμεθα.
 Christ together-with Father and Holy Spirit we-know
 Ὡς δ' αὖ πάλιν καπνὸς μελίσσας, οὕτω τοὺς πονηροὺς
 as and in-turn again smoke bees so the evil
 λογισμοὺς ἐκδιώκειν ἡμῶν τὴν τοῦ θεοῦ πνεύματος χάριν
 thoughts to-drive-out our the of-the divine spirit grace
 μεμαθήκαμεν. Διὸ ἐπιμελῶς πρὸς τοῦτο ἔχων, πάντα
 we-have-learned wherefore diligently to this being every
 διαλογισμὸν ἐμπαθείας ἀπαλείψας τῆς ψυχῆς, τὰς ἀρίστους
 reasoning of-passion having-wiped-out of-the soul the best
 ἐμφύτευσον ἐννοίας, ναὸν σεαυτὸν ποιῶν τοῦ Ἁγίου
 implant thoughts (a)-temple yourself making of-the Holy
 Πνεύματος. Ἐκ τῶν διαλογισμῶν γὰρ καὶ πρὸς τὰς κατ'
 Spirit from the reasonings for also to the in
 ἐνέργειαν πράξεις ἐρχόμεθα· καὶ πᾶν ἔργον, ἀπὸ ἐννοίας
 act deeds we-come and every work from thought
 καὶ ἐνθυμήσεως προκόπτον, μικρὰς ἐπιλαμβάνεται ἀρχῆς,
 and pondering advancing small takes beginning
 εἴτα ταῖς κατὰ μικρὸν αὐξήσεσιν εἰς μεγάλα καταλήγει.»
 then by-the by little increases into great(-things) ends
 «Διὰ τοῦτο μηδὲ ὅλως σου κυριεῦσαι συνήθειαν ἐάσης
 because-of this not-even at-all you to-master (a)-habit allow
 κακὴν, ἀλλὰ νεαρὰς ἔτι οὖσης, ἔξελέ σου τῆς καρδίας
 evil but young still being take-out your from-the heart
 τὴν πονηρὰν ρίζαν, ἵνα μὴ, ἐμφυεῖσα καὶ ἐν τῷ
 the evil root that not having-grown-in and in the
 βάθει τὰς ρίζας ἐμπήξασα, χρόνου καὶ κόπου δεηθῇ
 depth the roots having-fixed of-time and toil it-need

τοῦ ἐκριζωθῆναι. Διὰ τοῦτο γὰρ αἰεὶ τὰ μείζονα τῶν
of-the to-be-uprooted because-of this for always the greater of-the
 ἁμαρτημάτων ἐπείσρχεται ἡμῖν καὶ καταδυναστεύει τῶν
sins come-in on-us and tyrannize the
 ἡμετέρων ψυχῶν, ὅτι τὰ ἐλάττονα δοκοῦντα εἶναι, οἷον
our souls because the lesser seeming to-be such-as
 ἐνθυμήσεις πονηραὶ, λόγοι ἀπρεπεῖς, ὁμιλῖαι κακαὶ, τῆς
thoughts evil words unseemly conversations bad the
 προσηκούσης οὐ τυγχάνει διορθώσεως. Ὡσπερ γὰρ ἐν
fitting not meet correction as for in
 τοῖς σώμασιν οἱ μικρῶν καταφρονήσαντες τραυμάτων
the bodies those small having-despised wounds
 σηπεδόνας πολλάκις καὶ θάνατον ἑαυτοῖς προεξένησαν,
rottings often and death for-themselves procured
 οὕτω καὶ ἐπὶ τῶν ψυχῶν, οἱ τῶν μικρῶν ὑπερορῶντες
so also in the souls those the small overlooking
 παθῶν καὶ ἁμαρτημάτων, τὰ μείζονα ἐπείσάγουσι· καθ'
passions and sins the greater bring-in by
 ὅσον δὲ τὰ μείζονα ἐπείσρχεται αὐτοῖς, ἐν ἔξει γινομένη
as-much and the greater come-in to-them in habit having-become
 ἡ ψυχὴ καταφρονεῖ. «Ἀσεβής» γὰρ, φησὶν, «ἐλθὼν
the soul despises (the)-impious(-man) for he-says having-come
 εἰς βάθος κακῶν καταφρονεῖ», καὶ λοιπὸν ὥσπερ ὅς
into (the)-depth of-evils despises and henceforth as (a)-pig
 ἐγκυλινδούμενος βορβόρῳ ἡδεταί, οὕτω καὶ ἡ ψυχὴ ἐκείνη,
wallowing in-mire delights so also the soul that
 ταῖς κακαῖς συνηθείαις καταχωσθεῖσα, οὐδὲ αἴσθησιν
by-the evil habits buried not-even perception
 λαμβάνει τῆς τῶν ἁμαρτημάτων δυσωδίας, ἀλλὰ τέρπεται
takes of-the of-the sins stench but delights
 μᾶλλον αὐταῖς καὶ ἐνηδύνεται, ὥς ἀγαθοῦ τινὸς τῆς
rather in-them and takes-pleasure as good some(-thing) the

κακίας ἀντεχομένη· κἂν ὁψὲ δέ ποτε ἀνανεύουσα εἰς
evil holding-to even-if late and ever looking-up to
 αἴσθησιν ἔλθῃ, κόπῳ πολλῷ καὶ ἰδρώτι ἐλευθεροῦται, οἷς
perception it-come with-toil much and sweat it-is-freed from-what
 ἐθελοντὶ κατεδούλευσεν ἑαυτὴν τῇ πονηρᾷ συνηθείᾳ.»
willingly it-enslaved itself to-the evil habit
 «Διὰ τοῦτο πάσῃ δυνάμει μάκρυνον ἑαυτὸν ἀπὸ πάσης
because-of this with-all power remove yourself from every
 ἐννοίας καὶ ἐνθυμήσεως πονηρᾶς καὶ πάσης ἐμπαθοῦς
thought and pondering evil and every passionate
 συνηθείας· μᾶλλον δὲ ταῖς ἀρεταῖς ἔθιξε ἑαυτὸν, καὶ ἐν ἔξει
habit rather and to-the virtues accustom yourself and in habit
 τῆς τούτων γενοῦ ἐργασίας. Εἰ γὰρ μικρὸν κοπιάσεις ἐν
of-the their become working if for (a)-little you-toil in
 αὐταῖς καὶ ἐν ἔξει γενέσθαι ἰσχύσεις, ἀκόπως λοιπὸν τῇ
them and in habit to-come you-will-be-able effortlessly henceforth by-the
 τοῦ Θεοῦ συνεργείᾳ προκόψεις. Ἡ γὰρ ἔξις τῆς ἀρετῆς τῇ
— of-God co-working you-will-advance the for habit of-the virtue in-the
 ψυχῇ ποιωθεῖσα, ὥς ἅτε φυσικὴν συγγένειαν πρὸς αὐτὴν
soul having-become-a-quality as since natural kinship toward it
 ἔχουσα καὶ τὸν Θεὸν συνεργὸν κεκτημένη, δυσμετάβλητος
having and — God (as)-co-worker having-acquired hard-to-change
 γίνεται καὶ λίαν ἀσφαλεστάτη, καθὼς ὁρᾷς ὅτι ἡ ἀνδρεία
becomes and very most-secure as you-see that the courage
 καὶ φρόνησις, σωφροσύνη τε καὶ δικαιοσύνη δυσμετάβλητοί
and prudence temperance both and justice hard-to-change
 εἰσιν, ἔξεις οὖσαι τῆς ψυχῆς καὶ ποιότητες καὶ ἐνέργειαι
are habits being of-the soul and qualities and activities
 διὰ βάθους κεχωρηκυῖαι. Εἰ γὰρ τὰ πάθη τῆς κακίας,
through depth having-gone if for the passions of-the evil
 οὐ φυσικὰ ἡμῖν ὄντα, ἀλλ' ἐξῶθεν ἐπεισελθόντα, ἡνίκα
not natural to-us being but from-outside having-come-in when

ἐν ἔξει γένωνται, δυσμετάβλητά εἰσι, πόσω μᾶλλον ἡ
in habit they-become hard-to-change are how-much more the
 ἀρετὴ, καὶ φυσικῶς ἡμῖν ἐμφυτευθεῖσα ὑπὸ τοῦ δημιουργοῦ
virtue also naturally in-us implanted by the creator
 καὶ αὐτὸν ἐπικουρον ἔχουσα, εἰ, μικρὸν ἀγωνισαμένων
and him helper having if (a)-little having-contended
 ἡμῶν, ἐν ἔξει ριζωθῇ τῇ ψυχῇ, δυσμετάβλητος ἔσται;»
we in habit be-rooted in-the soul hard-to-change will-be

XXVII • PRAYER

Barlaam tells of a contemplative whose mind, held back, ran back to God like the hart to the springs. Virtue lies in our power: Ioasaph must make his soul a temple of the Trinity and converse with God in prayer, which the fathers call union with God and the work of angels. True prayer needs a cleansed heart, forgiveness, almsgiving, and tears, as David's did. Barlaam bids him be holy and remember the judgment, gives him his blessing, and goes back to his lodging. Zardan, whom the king has set over the palace, fears the stranger is a Christian and begs the prince to tell the king or stop seeing the man, or else to dismiss Zardan himself and ask the king for another servant.

«Ὅθεν μοι ταύτης ἐργάτης διηγῆσατό τις, ὅτι· «Μετὰ
whence to-me of-this (a)-worker related some(-one) that after
 τὸ προσλαβέσθαι με τὴν θείαν θεωρίαν ἐν ἔξει βεβαιωτάτη
the to-take-on me the divine contemplation in habit most-firm
 καὶ τῇ ταύτης μελέτῃ ποιωθῆναι τὴν ψυχὴν, βουλευθεὶς
and by-the its practice to-be-qualified the soul having-wished
 ποτὲ ἀπόπειραν αὐτῆς ποιήσασθαι, κατέσχον τὸν νοῦν μου,
once (a)-trial of-it to-make I-held-back the mind my
 μὴ συγχωρήσας τῇ κατ' ἔθος ἐπιβαλεῖν μελέτῃ· καὶ
not having-allowed by-the according-to custom to-apply practice and
 ἔγνω αὐτὸν ἀνιώμενον καὶ δυσφοροῦντα καὶ πρὸς αὐτὴν
I-knew it grieving and chafing and to it

ἀσκέτω ἐπειγόμενον πόθῳ, μηδόλως δὲ πρὸς ἐναντίαν
with-unchecked hastening longing not-at-all and toward contrary
 τινὰ ἐνθύμησιν ἀποκλίνει ἰσχύοντα· ἥνικα δὲ μικρὸν ἐνέδωκα
any pondering to-turn-aside able when and (a)-little I-gave
 τὰς ἡνίας, ὀξυδρόμως εὐθὺς ἀνέδραμε πρὸς τὴν ἑαυτοῦ
the reins swift-running at-once it-ran-up to the its-own
 ἐργασίαν, καθά φησιν ὁ προφήτης· Ὅν τρόπον ἐπιποθεῖ
working as says the prophet in-what manner longs
 ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων, οὕτως ἐπιποθεῖ
the hart for the springs of-the waters so longs
 ἡ ψυχὴ μου πρὸς τὸν Θεὸν, τὸν ἰσχυρὸν, τὸν ζῶντα.»
the soul my for — God the mighty the living
 «Ἀποδέδεικται οὖν ἐκ πάντων τούτων, ὥς ἐφ’ ἡμῖν
it-has-been-shown then from all these that in us
 ἐστὶν ἡ κτήσις τῆς ἀρετῆς, καὶ ἡμεῖς ταύτης κύριοι
is the acquisition of-the virtue and we of-it masters
 καθεστήκαμεν, εἴτε θελήσομεν αὐτῆς ἀνθέξεσθαι, εἴτε
are whether we-wish it to-hold-to or
 τὴν ἀμαρτίαν προκρῖναι. Οἱ μὲν οὖν δουλωθέντες τῇ
the sin to-prefer those indeed then enslaved to-the
 κακίᾳ δυσάποσπαστως αὐτῆς ἔχουσι, καθὰ δὴ προλαβὼν
evil inseparably from-it are as indeed beforehand
 εἶπον· σὺ δὲ λοιπὸν ἐλευθερωθεὶς ταύτης «διὰ σπλάγχνα
I-said you and henceforth having-been-freed from-it because-of (the)-bowels
 ἐλέους Θεοῦ ἡμῶν», καὶ τὸν Χριστὸν ἐνδεδυμένος τῇ
of-mercy of-God our and — Christ having-put-on by-the
 τοῦ θείου Πνεύματος χάριτι, ὅλον σεαυτὸν μετὰθες ἐπὶ
of-the divine Spirit grace whole yourself transfer to
 τὸν Κύριον, καὶ μηδόλως ἔτι τοῖς πάθεσι θύραν ἀνοίξης·
the Lord and not-at-all still to-the passions (the)-door open
 ἀλλὰ τῇ εὐωδίᾳ καὶ λαμπρότητι τῶν ἀρετῶν κοσμήσας
but with-the fragrance and splendor of-the virtues having-adorned

σου τὴν ψυχὴν, ναὸν αὐτὴν ποιήσον τῆς ἁγίας Τριάδος,
your the soul (a)-temple it make of-the holy Trinity
 τῇ ταύτης θεωρίᾳ πάσας σου τὰς τοῦ νοὸς δυνάμεις
in-the its contemplation all your the of-the mind powers
 ἀπασχολήσας. Εἰ γὰρ βασιλεῖ τις ἐπιγείῳ συνδιάγων
having-occupied if for with-(a)-king one earthly living-with
 καὶ διαλεγόμενος μακαριστὸς πᾶσι δείκνυται, ὁ Θεῷ
and conversing blessed to-all is-shown the(-one) with-God
 διαλέγεσθαι καὶ συνεῖναι τῷ νοῦ καταξιωθείς, πόσῃς
to-converse and to-be-with in-the mind deemed-worthy how-much
 ἀπολαύσεται μακαριότητος;»

will-enjoy blessedness
 «Αὐτὸν οὖν ἐνοπτρίζου πάντοτε, καὶ αὐτῷ προσομιλεῖ.
him then mirror always and with-him converse
 Πῶς δὲ προσομιλήσεις Θεῷ; τῇ διὰ προσευχῆς
how and will-you-converse with-God by-the through prayer
 καὶ δεήσεως πρὸς αὐτὸν ἐγγύτητι. Ὁ γὰρ πόθῳ
and supplication toward him nearness the(-one) for with-longing
 θερμότητι καὶ καρδίᾳ κεκαθαρμένη προσευχόμενος,
hottest and heart purified praying
 πάντων μὲν τῶν ὑλικῶν καὶ χαμαιζήλων μακρύνας τὸν
from-all indeed the material and lowly having-removed the
 νοῦν, ὡς ἐνώπιος δὲ ἐνώπιῳ παριστάμενος τῷ Θεῷ,
mind as face and to-face standing-before — to-God
 φόβῳ τε καὶ τρόμῳ τὰς δεήσεις αὐτῷ προσάγων, ὁ
with-fear both and trembling the supplications to-him bringing the
 τοιοῦτος ὁμιλεῖ αὐτῷ καὶ πρόσωπον πρὸς πρόσωπον
such converses with-him and face to face
 αὐτῷ διαλέγεται· πάρεστι γὰρ πανταχοῦ ὁ ἀγαθὸς
with-him speaks is-present for everywhere the good
 ἡμῶν δεσπότης ἐπακούων τῶν εἰλικρινῶς καὶ καθαρῶς
our master hearkening-to those sincerely and purely

προσερχομένων αὐτῷ, καθάπερ φησὶν ὁ προφήτης·
approaching him as says the prophet
 «Ὁφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ
(the)-eyes of-(the)-Lord (are)-on (the)-just and (the)-ears his
 εἰς δέησιν αὐτῶν.» Καὶ διὰ τοῦτο οἱ πατέρες τὴν
to (the)-prayer their and because-of this the fathers the
 προσευχὴν ἔνωσιν ἀνθρώπου πρὸς Θεὸν ὀρίζονται, καὶ
prayer union of-man with God define and
 ἔργον Ἀγγέλων ταύτην καλοῦσι, καὶ τῆς μελλούσης
work of-Angels it call and of-the coming
 εὐφροσύνης προοίμιον. Ἐπεὶ γὰρ βασιλείαν οὐρανῶν τὴν
gladness prelude since for kingdom of-heavens the
 ἐγγύτητα καὶ θεωρίαν τῆς ἁγίας Τριάδος πλέον πάντων
nearness and contemplation of-the holy Trinity more-than all
 τίθενται, πρὸς τοῦτο δὲ καὶ ἡ τῆς εὐχῆς προσεδρεία
they-hold to this and also the of-the prayer assiduity
 τὸν νοῦν χειραγωγεῖ, εἰκότως προοίμιον καὶ οἰονεῖ
the mind leads-by-the-hand fittingly prelude and as-it-were
 προεικόνισμα ἐκείνης τῆς μακαριότητος κέκληται αὕτη.»
foreshadowing of-that the blessedness has-been-called this
 «Οὐ πᾶσα δὲ εὐχὴ οὕτως καθέστηκεν, ἀλλ' ἡ τῆς
not every and prayer thus is but the(-one) of-the
 προσηγορίας ταύτης ὄντως ἀξία, ἡ Θεὸν ἔχουσα
name this truly worthy the(-one) God having
 διδάσκαλον, τὸν διδόντα εὐχὴν τῷ εὐχομένῳ, ἡ
(as)-teacher the(-one) giving prayer to-the(-one) praying the(-one)
 πάντων τῶν ἐπὶ γῆς ὑπεραρθεῖσα καὶ τῷ δεσπότῃ
all the(-things) on earth having-risen-above and with-the master
 Θεῷ ἀμέσως ἐντυγχάνουσα. Ταύτην σεαυτῷ περιποιῶ, καὶ
God directly meeting this for-yourself acquire and

εἰς ταύτην ἀγωνίζου τὴν προκοπὴν· ἰκανὴ γὰρ ὑπάρχει
 into this strive the advance sufficient for it-is
 ἐκ γῆς εἰς οὐρανούς ἀνυψῶσαί σε.
 from earth to heavens to-lift-up you
 Οὐκ ἀπαρασκευῶς δὲ καὶ ὥς ἔτυχε προκόψεις ἐν ταύτῃ·
 not unprepared but and as it-happened you-will-advance in this
 ἀλλὰ, πάντων τῶν παθῶν τὴν ψυχὴν προκαθάρας, καὶ
 but from-all the passions the soul having-cleansed-beforehand and
 πάσης πονηρᾶς ἐνθυμήσεως ταύτην ἀποσμήξας ὥς καθαρὸν
 of-every evil pondering it having-wiped-clean as pure
 καὶ νεόσμηκτον ἔσοπτρον, πάσης τε μνησικακίας καὶ μῆνιδος
 and newly-polished mirror from-all both rancor and wrath
 σεαυτὸν μακρύνας, ἥτις πλέον πάντων τὰς ἡμετέρας εὐχὰς
 yourself having-removed which more-than all the our prayers
 πρὸς Θεὸν ἀνάγεσθαι κωλύει, πᾶσί τε τοῖς ἡμαρτηκόσι
 to God to-be-brought-up hinders to-all both those having-sinned
 σοι ἀπὸ καρδίας ἀφείς τὰ πλημμελήματα, καὶ ἐν
 against-you from (the)-heart having-forgiven the offenses and with
 ἐλεημοσύναις καὶ οἰκτιρμοῖς πενήτων τὴν εὐχὴν πτερώσας,
 almsgivings and mercies of-(the)-poor the prayer having-winged
 προσάγαγε τῷ Θεῷ μετὰ θερμῶν δακρύνων. Οὕτως
 bring(-it) — to-God with hot tears thus
 εὐχόμενος δυνήσῃ εἰπεῖν ὥς ὁ μακάριος Δαυὶδ· οὗτος
 praying you-will-be-able to-say as the blessed David this-one
 γὰρ βασιλεὺς ὢν καὶ μυρίαις ἐλκόμενος φροντίσι, πάντων
 for king being and by-countless drawn cares from-all
 δὲ τῶν παθῶν τὴν ψυχὴν αὐτοῦ καθάρισας, ἔλεγε πρὸς τὸν
 and the passions the soul his having-cleansed said to —
 Θεόν· «Ἀδικίαν ἐμίσησα καὶ ἐβδελυξάμην, τὸν δὲ νόμον σου
 God iniquity I-hated and abhorred the but law your
 ἠγάπησα· ἐπτάκις τῆς ἡμέρας ᾗνεσά σε ἐπὶ τὰ κρίματα τῆς
 I-loved seven-times in-the day I-praised you for the judgments of-the

δικαιοσύνης· ἐφύλαξεν ἡ ψυχὴ μου τὰ μαρτύριά σου καὶ
righteousness kept the soul my the testimonies your and
 ἠγάπησεν αὐτὰ σφόδρα· ἐγγισάτω ἡ δέησίς μου ἐνώπιόν
loved them exceedingly let-draw-near the supplication my before
 σου, Κύριε· κατὰ τὸ λόγιόν σου συνέτισόν με.»
you Lord according-to the saying your give-understanding-to me
 «Οὕτως βοῶντός σου ὁ Θεὸς ἐπακούσεται· «ἔτι λαλοῦντός
thus crying you — God will-hearken still speaking
 σου, ἐρεῖ· «Ἴδου πάρεμι». Εἰ τοιαύτην οὖν κτήσῃ εὐχὴν,
you be-will-say behold I-am-here if such then you-acquire prayer
 μακάριος ἔσῃ· ἀμήχανον γὰρ ἄνθρωπον, μετὰ τοιαύτης
blessed you-will-be impossible for (a)-man with such
 προθυμίας εὐχόμενον καὶ παρακαλοῦντα τὸν Θεὸν, μὴ καθ'
eagerness praying and beseeching — God not by
 ἐκάστην προκόπτει ἐν τῷ ἀγαθῷ καὶ πασῶν ὑπερίπτασθαι
each(-day) to-advance in the good and all to-fly-above
 τῶν τοῦ ἐχθροῦ παγίδων. Ὁ γὰρ διαθερμάνας αὐτοῦ
of-the of-the enemy snares the(-one) for having-warmed his
 τὴν διάνοιαν, καθάπερ τις τῶν ἁγίων ἔφησε, καὶ τὴν
the mind as some(-one) of-the saints said and the
 ψυχὴν ἀναστήσας, καὶ πρὸς τὸν οὐρανὸν ἑαυτὸν μετοικίσας,
soul having-raised and to the heaven himself having-transferred
 καὶ οὕτω τὸν δεσπότην τὸν ἑαυτοῦ καλέσας, καὶ τῶν ἰδίων
and thus the master the his-own having-called and of-the own
 ἁμαρτημάτων ἀναμνησθεὶς, καὶ περὶ τῆς συγχωρήσεως
sins having-remembered and about the forgiveness
 τούτων διαλεχθεὶς, καὶ δάκρυσι θερμοτάτοις δεηθεὶς ἔλεω
of-these having-conversed and with-tears hottest having-begged gracious
 γενέσθαι αὐτῷ τὸν φιλόανθρωπον, ἀπὸ τῆς ἐν τοῖς λόγοις καὶ
to-become to-him the lover-of-mankind from the in the words and
 διαλογισμοῖς τούτοις διατριβῆς πᾶσαν ἀποτίθεται βιωτικὴν
reasonings these occupation all puts-off worldly

φροντίδα καὶ τῶν ἀνθρωπίνων παθῶν ὑψηλότερος γίνεται,
care and than-the human passions higher becomes
 καὶ Θεῷ συνόμιλος ἀξιούται κληθῆναι· οὐπὲρ τί
and with-God companion is-deemed-worthy to-be-called than-which what
 γένοιτ' ἂν μακαριώτερον ἢ ὑψηλότερον;»
could-be — more-blessed or higher
 «Ἀξιῶσαι οὖν Κύριος τῆς τοιαύτης ἐπιτυχεῖν μακαριότητος.
may-deem-worthy then (the)-Lord of-the such to-attain blessedness
 Ἴδου γάρ σοι τὴν ὁδὸν ὑπέδειξα τῶν ἐντολῶν τοῦ
behold for to-you the road I-have-shown of-the commandments of-the
 Κυρίου, καὶ «οὐδὲν ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαί σοι
Lord and nothing I-held-back of-the not to-announce to-you
 πᾶσαν τὴν βουλὴν τοῦ Θεοῦ.» Καὶ ἐγὼ μὲν ἤδη τὴν πρὸς
all the counsel — of-God and I indeed already the to
 σέ μου διακονίαν τετέλεκα· λοιπὸν αὐτὸς «ἀναξωσάμενος
you my ministry have-finished henceforth yourself having-girded-up
 τὴν ὀσφύν τῆς διανοίας σου, κατὰ τὸν καλέσαντά
the loins of-the mind your according-to the(-one) having-called
 σε ἅγιον, καὶ αὐτὸς ἅγιος ἐν πάσῃ ἀναστροφῇ γενοῦ·
you holy also yourself holy in all conduct become
 ἅγιοι γὰρ γίνεσθε, διότι ἐγὼ ἅγιος εἰμὶ, λέγει Κύριος.»
holy for become because I holy am says (the)-Lord
 Γράφει δὲ καὶ ὁ κορυφαίτατος τῶν ἀποστόλων· «εἰ
writes and also the chiefest of-the apostles if
 πατέρα», φησὶν, «ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως
father he-says you-call-on the(-one) impartially
 κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς
judging according-to the of-each work in fear the of-the
 παροικίας ὑμῶν χρόνον ἀναστράφητε, εἰδότες ὅτι οὐ
sojourning your time conduct-yourself knowing that not
 φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας
with-perishable silver or gold you-were-redeemed from the vain

ὑμῶν ἀναστροφῆς πατροπαραδότου, ἀλλὰ τιμίῳ αἵματι,
your conduct handed-down-by-the-fathers but with-precious blood
 ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου, Χριστοῦ.»
as of-(a)-lamb blameless and spotless of-Christ
 «Ταῦτα οὖν πάντα ἐν καρδίᾳ τιθέμενος, μέμνησο
these(-things) then all in heart placing remember
 ἀδιαλείπτως, πρὸ ὀφθαλμῶν ἔχων αἰὲν τὸν φόβον τοῦ
unceasingly before eyes having always the fear —
 Θεοῦ καὶ τὸ φρικώδες αὐτοῦ κριτήριον, τὴν φαιδρότητα
of-God and the dread his tribunal the brightness
 τε τῶν δικαίων ἣν μέλλουσιν ἐν ἐκείνῳ ἀπολαβεῖν
and of-the just which they-are-about in that to-receive
 τῷ αἰῶνι, καὶ τὴν κατήφειαν τῶν ἀμαρτωλῶν ἐν τῷ
the age and the dejection of-the sinners in the
 σκότει τῷ βαθυτάτῳ, τὴν ἀσθενεῖαν τε καὶ ματαιότητα
darkness the deepest the weakness both and vanity
 τῶν παρόντων καὶ τὸ τῶν μελλόντων ἀτελεύτητον, ὅτι
of-the present(-things) and the of-the coming(-things) endlessness that
 «πᾶσα σὰρξ χόρτος καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος
all flesh (is)-grass and all glory of-man as (the)-flower
 χόρτου· ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε,
of-grass withered the grass and the flower its fell-off
 τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.»
the but word of-(the)-Lord remains into the age
 Ταῦτα μελέτα διὰ παντός· καὶ ἡ εἰρήνη τοῦ Θεοῦ εἴη
these(-things) study through all(-time) and the peace — of-God may-be
 μετὰ σοῦ, φωτίζουσά σε καὶ συνετίζουσα καὶ εἰς τὴν ὁδὸν
with you enlightening you and giving-understanding and into the road
 ἄγουσα τῆς σωτηρίας, καὶ πᾶν θέλημα πονηρὸν πόρρω
leading of-the salvation and every will evil far
 διώκουσα τοῦ νοός σου, σφραγίζουσα δὲ τὴν ψυχὴν
driving from-the mind your sealing and the soul

σου τῷ τοῦ σταυροῦ σημείῳ, ἵνα μηδέν σοι πλησιάσῃ
your with-the of-the cross sign that nothing to-you may-draw-near
 τῶν τοῦ Πονηροῦ σκανδάλων, ἀλλ' ἀξιωθῆς ἐν
of-the of-the Evil-one snares but you-may-be-deemed-worthy in
 πάσῃ τελειότητι τῶν ἀρετῶν τῆς μελλούσης ἐπιτυχεῖν
all perfection of-the virtues of-the coming to-attain
 ἀτελευτήτου καὶ ἀδιαδόχου βασιλείας, καὶ τῷ φωτὶ
endless and successorless kingdom and with-the light
 περιλαμβθῆναι τῆς μακαρίας καὶ ζωαρχικῆς Τριάδος,
to-be-illuminated of-the blessed and life-originating Trinity
 τῆς ἐν Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι δοξαζομένης.»
the(-one) in Father and Son and Holy Spirit glorified
 Τοιούτοις οὖν ἠθικοῖς ῥήμασι νουθετήσας ὁ τιμώτατος
with-such then moral words having-admonished the most-honored
 γέρον τὸν τοῦ βασιλέως υἱόν, εἰς τὴν ἰδίαν ἀπῆι ξενίαν.
old-man the of-the king son to the own went-off lodging
 Οἱ δὲ ὑπηρεταὶ τοῦ νέου καὶ παιδαγωγοὶ τὴν συχνὴν
the and servants of-the young(-man) and tutors the frequent
 αὐτοῦ εἰσέλευσιν ἐν τῷ παλατίῳ ὀρώντες, ἐθαύμαζον. Εἰς
his entering in the palace seeing marveled one
 δὲ τῶν προεχόντων ἐν αὐτοῖς, ὃν ὡς πιστότατον
and of-the foremost among them whom as most-faithful
 καὶ εὐγνώμονα κατέστησεν ὁ βασιλεὺς ἐπὶ τοῦ παλατίου
and right-minded had-set the king over the palace
 τοῦ υἱοῦ αὐτοῦ, Ζαρδὰν καλούμενος, φησὶ πρὸς τὸν τοῦ
of-the son his Zardan called says to the of-the
 βασιλέως υἱόν· «Οἶδας πάντως, ὦ δέσποτα, ὅσος ἐπ' ἐμοὶ
king son you-know surely O master how-great in me
 ὁ τοῦ σοῦ πατρὸς φόβος καὶ ὅση μου ἡ πρὸς αὐτὸν
the of-the your father fear and how-great my the toward him
 πίστις· διό με ὡς οἰκέτην πιστότατον καθυπηρετεῖν
faith wherefore me as servant most-faithful to-serve

σοι παρεκελεύσατο. Νυνὶ δὲ τὸν ἄνδρα τοῦτον τὸν ξένον
you be-ordered now and the man this the stranger
 συχνῶς ὁρῶν ὁμιλοῦντά σοι, δέδοικα μή ποτε τῆς τῶν
frequently seeing conversing with-you I-fear lest ever of-the of-the
 χριστιανῶν εἴη θρησκείας, πρὸς ἣν λίαν ἀπεχθῶς ὁ
Christians he-might-be religion toward which very hatefully the
 σὸς πατὴρ διάκειται καὶ τῆς θανατηφόρου εὐρεθήσομαι
your father is-disposed and of-the death-bearing I-shall-be-found
 ὑπεύθυνος ψήφου. Εἴτε οὖν τῷ βασιλεῖ τὰ περὶ αὐτοῦ
liable sentence either then to-the king the(-things) about him
 γνῶρισον, εἴτε τοῦ λοιποῦ παῦσαι τούτῳ προσομιλεῖν· εἰ δὲ
make-known or for-the rest cease with-him to-converse if and
 μὴ, ἔκβαλόν με τοῦ σοῦ προσώπου, ὥς ἂν μὴ μεμπτέος
not cast-out me from-the your face so-that — not blameworthy
 ᾧ, καὶ ἄλλον αἰτῆσαι τὸν πατέρα σου ἀγαγεῖν ἐνταῦθα.»
I-may-be and another ask the father your to-bring here

XXVIII · ZARDAN BEHIND THE CURTAIN

Ioasaph hides Zardan behind a curtain while Barlaam sums up his teaching. Testing him, the prince calls Barlaam a babbler, but Zardan says the words have gone deep into the prince's heart and that he fears the king. Barlaam speaks of his departure, and the prince, weeping, lets him go. Barlaam refuses money, but at the prince's plea he leaves him his hair cloak and takes old rags in exchange, with a last charge to keep the confession made before the hosts of heaven.

Ὁ δὲ τοῦ βασιλέως υἱὸς ἔφη πρὸς αὐτόν· «Τοῦτο πρὸ
the and of-the king son said to him this before
 πάντων, ᾧ Ζαρδάν, ποιήσον. Καθέσθητι σὺ ἐνδοθεν τοῦ
all O Zardan do sit you inside of-the

παραπετάσματος, καὶ ἄκουσον τῆς αὐτοῦ πρὸς με ὁμιλίας·
curtain and hear the his to me conversation

καὶ εἰθ' οὕτως λαλήσω σοι τί δεῖ ποιῆσαι.»

and then thus I-will-tell you what one-must do

Μέλλοντος δὲ τοῦ Βαρλαάμ εἰσελθεῖν πρὸς αὐτὸν,

being-about and — Barlaam to-come-in to him

εἰσήγαγε τὸν Ζαρδὰν ἐντὸς τοῦ παραπετάσματος, καὶ

he-brought-in — Zardan inside of-the curtain and

λέγει τῷ γέροντι· «Ἀνακεφαλαίωσαί μοι τὰ τῆς

says to-the old-man sum-up for-me the(-things) of-the

ἐνθέου σου διδασκαλίας, ὥς ἂν κραταιότερον ἐμφυτευθῇ

inspired your teaching so-that — more-strongly it-be-implanted

μου τῇ καρδίᾳ.»

my in-the heart

Ὑπολαβὼν δὲ ὁ Βαρλαάμ πολλὰ περὶ Θεοῦ καὶ τῆς

replying and — Barlaam many(-things) about God and the

εἰς αὐτὸν εὐσεβείας ἐφθέγγετο, καὶ ὥς αὐτὸν μόνον

toward him piety uttered and how him alone

δεῖ ἀγαπᾶν ἐξ ὅλης καρδίας καὶ ἐξ ὅλης ψυχῆς καὶ

one-must love from whole heart and from whole soul and

ἐξ ὅλης τῆς διανοίας, καὶ τὰς αὐτοῦ φυλάττειν ἐντολὰς

from whole the mind and the his to-keep commandments

φόβῳ τε καὶ πόθῳ, καὶ ὅτι αὐτός ἐστιν ὁ ποιητὴς

with-fear both and longing and that he is the maker

ὁρατῶν τε πάντων καὶ ἀοράτων. Ἐφ' οἷς καὶ τὴν τοῦ

of-visible both all and invisible(-things) besides which also the of-the

πρώτου ἀνθρώπου διάπλασιν ὑπεμύνησκε, τὴν τε δοθεῖσαν

first man forming he-recalled the both given

αὐτῷ ἐντολὴν καὶ τὴν ταύτης παράβασιν, καὶ τὴν ἐπὶ τῇ

to-him commandment and the its transgression and the for the

παραβάσει τοῦ πλάσαντος καταδίκην. Εἵτα καθεξῆς

transgression of-the(-one) having-formed(-him) condemnation then in-order

τὰ ἀγαθὰ ἀπηριθμείτο, ὧν ἀθετήσαντες τὴν ἐντολὴν
the goods he-enumerated from-which having-set-aside the commandment
 ἑαυτοὺς ἀπεκλείσαμεν· καὶ αἰθὺς ἐμέμνητο τῶν λυπηρῶν,
ourselves we-shut-out and again he-recalled the grievous(-things)
 ὅσα μετὰ τὴν ἐκείνων ἀποτυχίαν κατέλαβεν ἀθλίως
as-many-as after the their loss overtook wretchedly
 ἡμᾶς. Ἐπὶ τούτοις τὰ τῆς φιλανθρωπίας ἐπήγεν,
us besides these(-things) the(-things) of-the love-for-mankind he-added
 ὅπως, τῆς ἡμετέρας φροντίζων ὁ δημιουργὸς σωτηρίας,
how for-the our caring the creator salvation
 διδασκάλους ἀπέστειλε καὶ προφήτας τὴν τοῦ μονογενοῦς
teachers sent and prophets the of-the only-begotten
 κηρύττοντας σάρκωσιν· ἔπειτα, καὶ τὴν ἐκείνου κάθοδον,
proclaiming incarnation then also the his descent
 τὴν ἐνανθρώπησιν, τὰς εὐεργεσίας, τὰ θαύματα, καὶ τὰ
the becoming-man the benefactions the wonders and the
 ὑπὲρ ἡμῶν τῶν ἀχαρίστων παθήματα, τὸν σταυρὸν, τὴν
for us the ungrateful sufferings the cross the
 λόγχην, τὸν ἐκούσιον θάνατον· τέλος, τὴν ἐπανόρθωσιν
lance the voluntary death finally the restoration
 ἡμῶν, τὴν ἀνάκλησιν, τὴν εἰς τὸ πρῶτον ἀγαθὸν ἐπάνοδον·
our the recall the to the first good return
 μετὰ ταῦτα, τὴν ἐκδεχομένην τοὺς ἀξίους τῶν οὐρανῶν
after these(-things) the awaiting the worthy of-the heavens
 βασιλείαν, τὴν ἀποκειμένην τοῖς φαύλοις βάσανον, τὸ
kingdom the laid-up for-the base torment the
 μὴ σβεννύμενον πῦρ, τὸ μὴ λῆγον σκότος, τὸν ἀθάνατον
not quenched fire the not ceasing darkness the immortal
 σκώληκα, καὶ ὅσῃν ἄλλῃν οἱ τῆς ἀμαρτίας δοῦλοι
worm and how-much other those of-the sin slaves
 κόλασιν ἑαυτοῖς ἐθησαύρισαν. Ταῦτα διεξελθὼν καὶ
punishment for-themselves treasured-up these(-things) having-gone-through and

εἰς ἠθικὴν διδασκαλίαν τὸν λόγον τελέσας, πολλὰ
in moral teaching the speech having-ended many(-things)
 τε περὶ καθαρότητος βίου διαλεχθεὶς, καὶ τῆς τῶν
both about purity of-life having-discoursed and of-the of-the
 παρόντων ματαιότητος καταγνοὺς, τὴν ἀθλιότητά τε τῶν
present(-things) vanity having-condemned the wretchedness and of-those
 τούτοις προστετηκότων διελέγξας, εἰς εὐχὴν κατέληξε. Καὶ
to-these attached having-exposed in prayer he-ended and
 ἀπερίτρεπτον αὐτῷ ἐπευξάμενος καὶ ἀκλινῇ τὴν ὁμολογίαν
unswerving for-him having-prayed and unbending the confession
 τῆς ὀρθοδόξου πίστεως, ἀνεπίληπτόν τε τὸν βίον καὶ
of-the orthodox faith blameless both the life and
 καθαρωτάτην τὴν πολιτείαν, ὃ μὲν, τέλος ἐπιθεὶς τῇ εὐχῇ,
purest the way-of-life he indeed end having-put to-the prayer
 πρὸς τὴν ξενίαν αὐθις ἀπῆει. Ὁ δὲ τοῦ βασιλέως υἱὸς, τὸν
to the lodging again went-off the and of-the king son —
 Ζαρδὰν προσκαλεσάμενος καὶ τὴν αὐτοῦ γυμνάζων διάθεσιν,
Zardan having-summoned and the his testing disposition
 ἔφη· «Ἦκουσας ὁποῖά μοι ὁ σπερμολόγος οὗτος
said did-you-hear what-sort-of-things to-me the babbler this
 διαλέγεται, ἀπατήσάι με ταῖς κεναῖς αὐτοῦ πιθανολογίαις
discourses to-deceive me with-the empty his plausibilities
 πειρώμενος καὶ ἀποστερηῆσαι τῆς τερπνῆς ταύτης
trying and to-deprive(-me) of-the delightful this
 εὐφροσύνης καὶ ἀπολαύσεως, καὶ ξένῳ λατρεῦσαι Θεῷ;»
gladness and enjoyment and (a)-strange to-serve God
 Ὁ δὲ Ζαρδὰν «Τί σοι ἔδοξεν», ἔφη, «ὦ βασιλεῦ,
— and Zardan why to-you did-it-seem he-said O king
 πειράζειν με τὸν σὸν οἰκέτην; Οἶδα κατὰ βάθος εἰσδύναί
to-test me the your servant I-know to (the)-depth to-have-sunk
 σου τῇ καρδίᾳ τοὺς λόγους τοῦ ἀνδρός· εἰ μὴ γὰρ
your into-the heart the words of-the man if not for

τοῦτο ἦν, οὐκ ἂν αὐτῷ ἡδέως τε καὶ ἀδιαλείπτως
this were not — with-him gladly both and unceasingly
 ὠμίλεις. Καί γε ἡμεῖς οὐκ ἀγνοοῦμεν τοῦτ' ἐπὶ τὸ
you-would-converse and at-least we not are-ignorant-of this the
 κήρυγμα· ἀλλ' ἐξ ὅτου ὁ σὸς πατὴρ διωγμὸν ἄσπονδον
preaching but from when the your father persecution truceless
 κατὰ τῶν χριστιανῶν ἐξήγειρεν, ἀπηλάθθησαν αὐτοὶ τῶν
against the Christians stirred-up were-driven-away they from-the
 ἐντεῦθεν, καὶ ἐσίγησε τὸ κήρυγμα αὐτῶν. Εἰ δὲ νῦν
here(-things) and fell-silent the preaching their if and now
 ἀρεστόν σοι τὸ δόγμα κατεφάνη καὶ τὸ σκληρὸν αὐτοῦ
pleasing to-you the doctrine has-appeared and the hard its
 καὶ ἐπίπονον ἀναδέξασθαι ἰσχύεις, κατευθυνθεῖν σου τὰ
and laborious to-take-up you-are-able may-be-directed your the
 θελήματα εἰς τὸ ἀγαθόν. Ἐγὼ δὲ τί ποιήσω, πρὸς μὲν
wishes to the good I and what shall-I-do to indeed
 τὴν τοιαύτην σκληρότητα μηδ' ἀντοφθαλμῆσαι δυνάμενος,
the such hardness not-even to-look-in-the-face being-able
 τῷ δὲ φόβῳ τοῦ βασιλέως τὴν ψυχὴν ἐν ὀδύναις καὶ
by-the and fear of-the king the soul in pains and
 ἀλγηδόσι μεριζόμενος; τί ἀπολογήσομαι αὐτῷ, ἀμελῶς
griefs divided what shall-I-plead to-him carelessly
 τοῖς αὐτοῦ διατεθείς προστάγμασι, καὶ τῷ ἀνδρὶ
to-the his having-been-disposed commands and to-the man
 τούτῳ τῆς πρὸς σὲ παραχωρήσας εἰσόδου;»
this the to you having-allowed entrance
 Ἔφη δὲ πρὸς αὐτὸν ὁ τοῦ βασιλέως υἱός· «Ἐγὼ μὲν,
said and to him the of-the king son I indeed
 τῆς πολλῆς σου πρὸς με εὐγνωμοσύνης μηδεμίαν ἄλλην
for-the great your toward me kindness no other
 ἀξίαν ἀμοιβὴν γνώσκων, ταύτην καὶ ὑπεραξίαν εὐρηκὼς
worthy return knowing this and more-than-worthy having-found

ἐπ' εὐεργεσίᾳ τῇ σῇ, κατάδηλον ποιῆσαί σοι τὸ ὑπὲρ
as benefaction the your manifest to-make to-you the beyond
 φύσιν ἀγαθὸν ἔργον πεποίηκα, τοῦ γνωρίσαι σε εἰς ὃ
nature good work I-have-done of-the to-make-known you for what
 γεγένησαι καὶ τὸν δημιουργὸν ἐπιγνῶναι, ἀπολιπόντα τε
you-were-born and the creator to-recognize having-left and
 τὸ σκότος τῷ φωτὶ προσδραμεῖν· καὶ ἤλπιζον, ἅμα τῷ
the darkness to-the light to-run and I-hoped at-once with-the
 ἀκοῦσαί σε πόθῳ ἀσκέτῳ τούτῳ ἀκολουθήσαι. Ἄλλ'
to-hear you with-longing unchecked this to-follow but
 ἐψεύσθην, καθὼς ὁρῶ, τῆς ἐλπίδος, χλιαρῶς σε βλέπων
I-was-cheated as I-see of-the hope lukewarmly you seeing
 πρὸς τὰ λαληθέντα διακείμενον. Τῷ δὲ βασιλεῖ καὶ
toward the(-things) spoken disposed to-the and king and
 πατρί μου εἰ ταῦτα δηλώσεις, οὐδὲν ἕτερον ποιήσεις
father my if these(-things) you-make-known nothing other you-will-do
 ἢ μερίμναις αὐτοῦ καὶ λύπαις τὴν ψυχὴν ἀηδίσεις.
than with-cares his and griefs the soul you-will-sicken
 Ἄλλ', εἴπερ αὐτῷ εὐγνωμονεῖς, μηδόλως ἄχρι καιροῦ τοῦ
but if-indeed to-him you-are-well-minded not-at-all until (the)-time the
 προσήκοντος ἀναγγείλῃς τι περὶ τούτων.»
fitting report anything about these(-things)
 Ταῦτα μὲν πρὸς αὐτὸν λαλήσας, ἐφ' ὑδάτων ἐδόκει
these(-things) indeed to him having-spoken on waters he-seemed
 σπεῖρειν· εἰς ψυχὴν γὰρ ἀσύνετον οὐκ εἰσελεύσεται σοφία.
to-sow into (a)-soul for unintelligent not will-enter wisdom
 Τῇ ἐπαύριον δὲ ὁ Βαρλαάμ ἐλθὼν τὰ τῆς
on-the next-day and — Barlaam having-come the(-things) of-the
 ἀποδημίας ὠμίλει· ὁ δὲ, τὸν τούτου μὴ φέρων χωρισμὸν,
departure discussed he and the his not bearing separation
 τὴν ψυχὴν ἡνιάτο καὶ δακρῶν τοὺς ὀφθαλμοὺς
in-the soul was-distressed and with-tears the eyes

ἐπεπλήρωτο. Πολλὰ δὲ ὁ γέρων αὐτῷ διαλεχθεὶς, καὶ
were-filled many(-things) and the old-man with-him having-discoursed and
 ἀκλόνητον διαμένειν ἐν τῷ ἀγαθῷ μαρτυράμενος, λόγοις
unshaken to-remain in the good having-adjured with-words
 τε παρακλητικοῖς στηρίζας αὐτοῦ τὴν καρδίαν, ἱλαρῶς
both consoling having-strengthened his the heart cheerfully
 αὐτὸν ἐξαποστεῖλαι ἡξίου· ἅμα δὲ καὶ προέλεγεν οὐκ
him to-send-off he-asked at-once and also foretold not
 εἰς μακρὸν αὐτοὺς ἐνοῦσθαι ἐνώσει ἀδιαιρέτω. Ὁ δὲ
for long them to-be-united with-union undivided the and
 τοῦ βασιλέως υἱός, μὴ δυνάμενος ἐπὶ πλεῖον κόπους τῷ
of-the king son not being-able for more toils to-the
 γέροντι παρέχειν καὶ τῆς ποθουμένης αὐτὸν κωλύειν ὁδοῦ,
old-man to-cause and from-the longed-for him to-binder road
 ἅμα δὲ καὶ ὑφορώμενος μὴ δῆλα τὰ περὶ αὐτὸν
at-once and also suspecting lest manifest the(-things) about him
 ὁ Ζαρδὰν ἐκείνος τῷ βασιλεῖ ποιήσεται καὶ τιμωραίας
— Zardan that to-the king make and to-punishments
 αὐτὸν ὑποβαλῇ, λέγει πρὸς αὐτόν· «Ἐπεὶ σοι τοῦτο
him subject says to him since to-you this
 ἔδοξε, πάτερ πνευματικὴ καὶ διδασκάλων ἄριστε καὶ
seemed(-good) father spiritual and of-teachers best and
 καλοῦ παντὸς ἐμοὶ πρόξενε, τοῦ καταλιπεῖν με τῇ τοῦ
of-good all to-me cause of-the to-leave me with-the of-the
 κόσμου ματαιότητι συναναστρέφεσθαι καὶ σὲ πορευθῆναι
world vanity to-associate and you to-go
 εἰς τὸν τῆς πνευματικῆς ἀναπαύσεως τόπον, οὐκ ἔτι
to the of-the spiritual rest place no longer
 σε κατέχειν καὶ παρεμποδίζειν τολμῷ. Ἄπιθι οὖν τῇ
you to-bold and binder I-dare go then by-the
 τοῦ Θεοῦ εἰρήνῃ φρουρούμενος, καὶ τῆς ἐμῆς ἀθλιότητος
— of-God peace guarded and of-the my wretchedness

ἐν ταῖς τιμίαις σου εὐχαῖς διὰ παντὸς μέμνησο διὰ
in the precious your prayers through all(-time) remember because-of
 τὸν Κύριον, ἵνα δυνηθῶ καταλαβεῖν σε καὶ τὸ σὸν
the Lord that I-may-be-able to-reach you and the your
 βλέπειν τίμιον πρόσωπον πάντοτε. Ποίησον δέ μου μίαν
to-see precious face always do and of-me one
 αἴτησιν· καὶ, ἐπεὶ οὐκ ἠθέλησας τὶ λαβεῖν ὑπὲρ
request and since not you-wished anything to-take for
 τῶν συνασκητῶν σου, δέξαι κὰν ὑπὲρ σεαυτοῦ μικρόν
the fellow-ascetics your accept at-least for yourself small
 τι χρήμα εἰς διατροφήν καὶ ἱμάτιον εἰς ἀμφίαν.»
some money for sustenance and (a)-cloak for clothing
 Ὁ δὲ πρὸς αὐτὸν ἀπεκρίνατο· «Εἰ ὑπὲρ τῶν ἀδελφῶν μου
he and to him answered if for the brothers my
 οὐκ ἔδεξάμην τι παρὰ σοῦ (οὐδὲ γὰρ ἐκείνοι χρήζουσιν
not I-accepted anything from you not-even for they need
 ἐπιλαβέσθαι τῶν ὑλῶν τοῦ κόσμου ὧν ἐκόντες
to-take-hold-of the materials of-the world from-which willingly
 ἐμάκρυναν), πῶς ἐμαυτῷ περιποιήσομαι ὅπερ ἐκείνοις
they-removed-themselves how for-myself shall-I-acquire what for-them
 ἀπηγόρευσα; Εἰ μὲν γὰρ καλὸν ἦν ἡ τῶν χρημάτων
I-forbade if indeed for good were the of-the money
 κτήσις, ἐκείνοις ἂν πρὸ ἐμοῦ τούτων μετέδωκα· ἐπεὶ
acquisition to-them — before me of-these I-would-have-shared since
 δὲ ὀλεθρίαν τὴν αὐτῶν ἐπίσταμαι κτήσιν, οὔτε ἐκείνους,
and destructive the their I-know acquisition neither them
 οὔτε μὴν ἐμαυτὸν τοῖς τοιούτοις ὑποβαλὼ βρόχους.»
nor indeed myself to-the such I-will-subject nooses
 Ὡς δὲ καὶ ἐν τούτῳ πείθειν οὐκ εἶχε, δευτέρας ἱκετηρίας
as and also in this to-persuade not he-could of-(a)-second supplication
 ἀρχή, καὶ δευτέραν πάλιν αἴτησιν ποιῆται, μὴ πάντη
(the)-beginning and (a)-second again request he-makes not wholly

αὐτοῦ παριδεῖν τὰς δεήσεις, μηδὲ πᾶσαν αὐτῷ καταχέαι τὴν
his to-overlook the entreaties nor all on-him to-pour-down the
 ἄθυμίαν, ἀλλὰ καταλιπεῖν αὐτῷ τὸ ἐρρίκνωμένον ἱμάτιον
despondency but to-leave to-him the shriveled cloak
 ἐκεῖνο καὶ τραχὺ παλλίον, ἅμα μὲν εἰς μνήμην τῆς τοῦ
that and rough mantle at-once indeed for remembrance of-the of-the
 διδασκάλου ἀσκήσεως, ἅμα δὲ εἰς φυλακτήριον αὐτῷ ἀπὸ
teacher discipline at-once and for (a)-safeguard to-him from
 πάσης σατανικῆς ἐνεργείας, λαβεῖν δὲ παρ' αὐτοῦ ἕτερον
every satanic working to-take and from him another
 ἂντ' ἐκείνου· «ὥς ἂν, τὸ παρ' ἐμοῦ», φησί, «δοθὲν
in-place-of that so-that — the(-thing) from me he-says given
 ὁρῶν, τὴν ἐμὴν ἐπὶ μνήμης φέρης ταπεινότητα.»
seeing the my in remembrance you-may-bear lowliness
 Ὁ δὲ γέρων ἔφη· «Τὸ μὲν παλαιὸν καὶ διερρώγος δοῦναί
the and old-man said the indeed old and torn to-give
 σοι καὶ λαβεῖν καινὸν ἔνδυμα, οὐ θέμις, ἵνα μὴ τοῦ μικροῦ
to-you and to-take (a)-new garment not (is)-lawful that not of-the small
 κόπου μου τὴν ἀμοιβὴν ἐνθάδε ἀπολαβεῖν κατακριθῶ· ἵνα δέ
toil my the reward here to-receive I-be-condemned that and
 σου τὴν προθυμίαν μὴ ἐγκόψω, παλαιὰ καὶ μηδὲν τῶν
your the eagerness not I-may-cut-short old and nothing from-the
 ἐμῶν διαφέροντα ἔστωσαν τὰ διδόμενά μοι παρὰ σοῦ.»
my differing let-be the(-things) given to-me by you
 Ζητήσας δὲ ὁ τοῦ βασιλέως υἱὸς τρίχυνα ῥάκη παλαιὰ,
having-sought and the of-the king son hair rags old
 καὶ ταῦτα δούς τῷ γέροντι, τὰ ἐκείνου λαβὼν ἔχαιρε,
and these having-given to-the old-man the his having-taken rejoiced
 πάσης πορφύρας καὶ βασιλικῆς ἀλουργίδος τιμιώτερα
than-all purple and royal robe more-precious
 ταῦτα ἀσυγκρίτως ἡγούμενος.
these incomparably considering

Ὁ δὲ θειότατος Βαρλαάμ, ἀπίνειναι ὅσον οὐπω βουλόμενος,
the and most-divine Barlaam to-go-away as-much not-yet wishing
 τὰ τῆς ἐκδημίας ὡμίλει, καὶ τελευταίαν αὐτῷ
the(-things) of-the departure discussed and (a)-last to-him
 διδασκαλίαν προσήγεν, «Ἀδελφέ» λέγων, «ἠγαπημένε καὶ
teaching brought brother saying beloved and
 τέκνον γλυκύτατον, ὃ διὰ τοῦ εὐαγγελίου ἐγέννησα,
child sweetest whom through the gospel I-begot
 οἶδας τίνι ἐστρατεύθης βασιλεῖ καὶ πρὸς τίνα τὰς
you-know to-what you-enlisted king and to whom the
 ὁμολογίας σου διέθου. Δεῖ οὖν βεβαίαις ταύτας
confessions your you-made it-is-necessary then firm them
 φυλάξαι, καὶ τὰ τῆς στρατείας προθύμως τελέσαι,
to-keep and the(-things) of-the warfare eagerly to-fulfill
 ὅσα ὑπέσχου ἐν τῷ τῆς ὁμολογίας χάρτη τῷ πάντων
as-much-as you-promised in the of-the confession paper to-the of-all
 δεσπότῃ, πάσης παρούσης τῆς ἐπουρανίου στρατιᾶς καὶ
master all present the heavenly host and
 συμμαρτυρούσης, ἅμα δὲ καὶ ἀπογραφομένης τὰ
witnessing at-once and also registering the(-things)
 ὁμολογηθέντα, ἅτινα φυλάττων μακάριος ἔση. Μηδὲν
confessed which keeping blessed you-will-be nothing
 οὖν τῶν παρόντων Θεοῦ καὶ τῶν αὐτοῦ προκρίνης ἀγαθῶν.
then of-the present(-things) to-God and to-the his prefer goods
 Τί γὰρ ἂν οὕτω φοβερὸν εἴη τῶν παρόντων, ὥς γέεννα
what for — so fearful would-be of-the present(-things) as gebenna
 πυρὸς αἰωνίου, μήτε τοῦ καίοντος ὅλως φῶς ἔχοντος,
of-fire eternal neither the(-one) burning at-all light having
 μήτε τοῦ κολάζοντος ποτὲ λήγοντος; τί δὲ πάλιν τῶν
nor the(-one) punishing ever ceasing what and again of-the
 τοῦ κόσμου καλῶν τηλικούτων εὐφράναι, ὥς Θεὸς αὐτὸς
of-the world goods so-much would-gladden as God himself

ἐκεῖνος τοῖς ἀγαπήσαςι χαριζόμενος; οὐπερ τὸ κάλλος
that to-those having-loved(-him) giving(-himself) whose the beauty
 μὲν ἄφατον, δυναστεία δὲ ἄμαχος καὶ ἡ δόξα αἰδῖος·
indeed (is)-unspeakable power and unconquerable and the glory everlasting
 οὐπερ τὰ ἀγαθὰ, τὰ τοῖς αὐτοῦ φίλοις ἀποκείμενα, πάντων
whose the goods the for-the his friends laid-up than-all
 τῶν ὁρωμένων ἀσυγκρίτως ὑπερέχει, «ἃ ὀφθαλμὸς οὐκ
the seen(-things) incomparably excel which eye not
 εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ
saw and ear not heard and upon (the)-heart of-man not
 ἀνέβη»· ὧν κληρονόμος ἀναδειχθείης, τῇ τοῦ Θεοῦ
went-up of-which heir may-you-be-shown by-the — of-God
 φρουρούμενος κραταιοτάτῃ χειρί.»
guarded mightiest hand

XXIX • BARLAAM DEPARTS

The prince weeps to lose the father and teacher who led him out of darkness to the truth, and prays that God repay him. Barlaam stands, lifts his hands, and prays that God, who called the prince, will sanctify him, strengthen him against the Devil, and make him with Barlaam an heir of his endless goods. He kisses him and leaves the palace, giving thanks to God.

Ὁ δὲ τοῦ βασιλέως υἱὸς, δάκρυσι συγκεχυμένος, ἡνιάτο
the and of-the king son with-tears confounded was-distressed
 καὶ ἥσχαλλε, φιλοστόργου πατρὸς καὶ διδασκάλου ἀρίστου
and was-vexed of-(a)-loving father and teacher best
 ἀπολειφθῆναι μὴ ἀνεχόμενος. «Καὶ τίς μοι» φησὶν, «ὦ
to-be-bereft not enduring and who to-me he-says O
 πάτερ, τὴν σὴν πληρώσει τάξιν; ὑπὸ τίνι δὲ ἐγὼ τοιούτῳ
father the your will-fill place under what and I such

ποιμένοι καὶ ὁδηγῶ ψυχικῆς σωτηρίας γενήσομαι; τί
shepherd and guide of-soul's salvation shall-I-be what
 τοῦ σοῦ παραμύθιον ποιήσομαι πόθου; ἰδὸν γὰρ ἐμὲ τὸν
for-the your consolation shall-I-make longing behold for me the
 πονηρὸν δούλον καὶ ἀποστάτην τῷ Θεῷ προσήγαγες,
evil slave and apostate — to-God you-brought
 καὶ εἰς υἱοῦ καὶ κληρονόμου κατέστησας τάξιν, καὶ τὸν
and into of-son and of-beir established place and the
 ἀπολωλότα καὶ ὀρειάλωτον, τὸν παντὶ θηρίῳ ἔτοιμον
lost and mountain-strayed the to-every beast ready
 εἰς βορὰν, ἐζήτησας, καὶ τοῖς ἀπλανέσι κατέμιξας Θεοῦ
for food you-sought and with-the unstraying mingled God's
 προβάτοις· καὶ ἔδειξάς μοι τὴν ἐπίτομον τῆς ἀληθείας ὁδὸν,
sheep and showed me the short of-the truth road
 ἐξαγαγὼν με τοῦ σκότους καὶ τῆς σκιᾶς τοῦ θανάτου,
having-led-out me from-the darkness and the shadow of-the death
 καὶ, τοὺς πόδας μου μεταγαγὼν ἐκ τῆς ὀλισθηρᾶς καὶ
and the feet my having-moved from the slippery and
 θανατηφόρου καὶ σκολιωτάτης καὶ καμπύλης ἀτραποῦ,
death-bearing and most-crooked and bent path
 μεγάλων καὶ θαυμασιῶν μοι γέγονας πρόξενος ἀγαθῶν,
of-great and wonderful to-me you-have-become (the)-cause goods
 καὶ ὧν οὐδεὶς ἐξαρκέσειε λόγος τὸ ὑπερέχον διηγήσασθαι.
and of-which no would-suffice word the excess to-relate
 Μεγάλων καὶ αὐτὸς ὑπὲρ ἐμοῦ τοῦ μικροῦ μετάσχοις
of-great also yourself for me the small may-you-partake
 τοῦ Θεοῦ δωρεῶν· καὶ τῆς ἐμῆς εὐχαριστίας ὑστέρημα
— of-God gifts and of-the my thanksgiving shortfall
 πληρῶσαι Κύριος, ὁ μόνος νικῶν ταῖς τῶν δωρεῶν
may-fill (the)-Lord the(-one) alone conquering by-the of-the gifts
 ἀντιδόσεις τοὺς αὐτὸν ἀγαπῶντας.»
returns those him loving

Ὁ δὲ Βαρλαάμ, τῆς θρηνωδίας αὐτὸν ἐκκόπτων, ἀναστὰς
 — and Barlaam from-the lament him cutting-short having-arisen
 εἰς εὐχὴν ἵστατο, καὶ, τὰ χεῖρε εἰς οὐρανούς διάρας, «Ὁ
 for prayer stood and the two-hands to (the)-heavens having-raised O
 Θεός,» ἔλεγε, «καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
 God he-said and father of-the Lord our Jesus Christ
 ὁ φωτίσας τὰ πρὶν ἐσκοτισμένα, καὶ τὴν ὁρατὴν
 the(-one) having-enlightened the(-things) before darkened and the visible
 ταύτην καὶ ἀόρατον κτίσιν ἐκ τοῦ μὴ ὄντος παραγαγὼν,
 this and invisible creation from the not being having-brought-forth
 ὁ τὸ σὸν ἐπιστρέψας πλάσμα καὶ μὴ ἐάσας ἡμᾶς
 the(-one) the your having-turned creature and not having-allowed us
 ὀπίσω τῆς ἀφροσύνης ἡμῶν πορεύεσθαι, εὐχαριστοῦμέν
 after the folly our to-go we-give-thanks
 σοι, καὶ τῇ σῇ σοφίᾳ καὶ δυνάμει τῷ κυρίῳ ἡμῶν Ἰησοῦ
 to-you and to-the your wisdom and power the Lord our Jesus
 Χριστῷ, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησας, πεσόντας
 Christ through whom also the ages you-made having-fallen
 τε ἡμᾶς ἀνέστησας, καὶ πεπλημμεληκόσι τὰς ἀμαρτίας
 both us you-raised and to-those-having-transgressed the sins
 ἀφήκας, πλανηθέντας ἐπανήγαγες, αἰχμαλωτισθέντας
 forgave having-strayed brought-back taken-captive
 ἐλυτρώσω, τεθνηκότας ἐζωοποίησας τῷ τιμίῳ τοῦ υἱοῦ
 redeemed having-died made-alive with-the precious of-the son
 σου καὶ δεσποτικῷ αἵματι. Σὲ οὖν ἐπικαλοῦμαι καὶ τὸν
 your and Lord's blood you then I-call-upon and the
 μονογενῆ σου υἱὸν καὶ τὸ πανάγιόν σου Πνεῦμα· ἔπιδε
 only-begotten your son and the all-holy your Spirit look
 ἐπὶ τὸ λογικόν σου πρόβατον τοῦτο, τὸ προσελθὼν
 upon the rational your sheep this the(-one) having-come
 δι' ἐμοῦ τοῦ ἀναξίου εἰς θυσίαν σοι, καὶ ἀγιάσον
 through me the unworthy for sacrifice to-you and sanctify

αὐτοῦ τὴν ψυχὴν τῇ σῇ δυνάμει καὶ χάριτι· ἐπίσκεψαι
his the soul with-the your power and grace visit
 τὴν ἄμπελον ταύτην τὴν φυτευθεῖσαν διὰ τοῦ Ἁγίου
the vine this the(-one) planted through the Holy
 σου Πνεύματος, καὶ δὸς αὐτὴν καρποφορῆσαι καρπὸν
your Spirit and grant it to-bear fruit
 δικαιοσύνης· ἐνίσχυσον αὐτὸν, βεβαιῶν ἐν αὐτῷ τὴν
of-righteousness strengthen him confirming in him the
 διαθήκην σου, καὶ ἐξελοῦ τῆς ἀπάτης τοῦ Διαβόλου·
covenant your and deliver(-him) from-the deceit of-the Devil
 τῇ σοφίᾳ τοῦ ἀγαθοῦ σου Πνεύματος διδάξον αὐτὸν
by-the wisdom of-the good your Spirit teach him
 ποιεῖν τὸ θέλημά σου, καὶ τὴν βοήθειάν σου μὴ ἀφέλῃς
to-do the will your and the help your not take-away
 ἀπ' αὐτοῦ, ἀξιῶν σὺν ἐμοὶ τῷ ἀχρείῳ σου οἰκέτῃ
from him deeming(-him)-worthy with me the unprofitable your servant
 τῶν ἀτελευτήτων σου ἀγαθῶν κληρονόμον γενέσθαι, ὅτι
of-the endless your goods heir to-become for
 εὐλόγητος εἶ καὶ δεδοξασμένος εἰς τοὺς αἰῶνας. Ἀμήν.»
blessed you-are and glorified into the ages amen
 Τετέλεσας δὲ τὴν εὐχὴν καὶ ἐπιστραφεὶς, κατησπάσατο
having-finished and the prayer and having-turned he-kissed
 τὸ τέκνον ἤδη τοῦ ἐπουρανίου Πατρός. Εἰρήνην τε
the child already of-the heavenly Father peace both
 αὐτῷ ἐπευξάμενος καὶ σωτηρίαν αἰώνιον, ἐξῆλθε τοῦ
for-him having-prayed and salvation eternal he-went-out of-the
 παλατίου, καὶ ἀπῆι χαίρων καὶ εὐχαριστῶν τῷ Θεῷ,
palace and went-off rejoicing and giving-thanks — to-God
 τῷ εὐοδῶσαντι τὴν ὁδὸν αὐτοῦ εἰς ἀγαθόν.
to-the(-one) having-prospered the road his to good