BYZANTINE GREEK SERIES · VOLUME 34

The Life of Moses

Gregory of Nyssa

ΠΕΡΙ ΤΟΥ ΒΙΟΥ ΜΩΣΕΩΣ
ΕΙΣ ΤΟΝ ΒΙΟΝ ΤΗΣ ΟΣΙΑΣ ΜΑΚΡΙΝΗΣ

The Life of Moses

With the Life of Macrina

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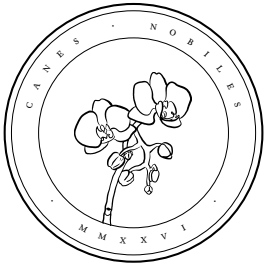
with a word-for-word interlinear English translation

preserving the original word order



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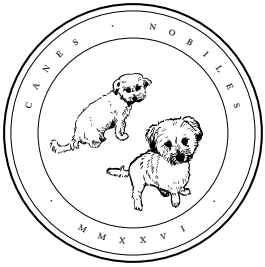

Volume 34 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows Migne's Patrologia Graeca 44 (Paris, 1863)
for the Life of Moses and 46 (Paris, 1863) for the Life of Macrina

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

Migne numbers no paragraphs; the margins count his paragraphs within each book.

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GREGORY OF NYSSA

ΠΕΡΙ ΤΟΥ ΒΙΟΥ ΜΩΣΕΩΣ

The Life of Moses

BOOK I

I · THE RACE WITHOUT A FINISH

As spectators shout on the horses they favor, Gregory urges on his young friend, who has asked him to sketch the perfect life. Things measured have limits, but virtue's one limit is to have none: the good is bounded only by its opposite, so to stop in virtue is to begin in vice, and God, the good itself, is boundless. Perfection cannot be grasped, yet the Lord's command stands: human perfection is always to want more of the good. Scripture offers Abraham and Sarah as beacons, one for each sex; one more life may serve.

Οἷόν τι πάσχουσιν οἱ τῶν ἱππικῶν ἀγώνων φιλοθεάμονες, 1
what-sort-of — experience the of-the horse- races lovers-of-spectacles
οἳ τοῖς παρ᾽ αὐτῶν σπουδαζομένοις ἐν ταῖς ἁμίλλαις τῶν
who to-the(-ones) by them being-favored in the contests of-the
δρόμων, κἂν μηδὲν προθυμίας εἰς τὸ τάχος ἐλλείπωσιν,
courses even-if nothing of-eagerness toward the speed they-fall-short
ὅμως ὑπὸ τῆς περὶ τὴν νίκην σπουδῆς ἐπιβοῶσιν
nevertheless from the for the victory zeal shout-on
ἄνωθεν, τὸν ὀφθαλμὸν τῷ δρόμῳ συμπεριάγοντες, καὶ
from-above the eye with-the course turning-round and
παρακινοῦσιν (ὥς γε νομίζουσιν) εἰς ὀξυτέραν ὁρμὴν τὸν
urge-on as at-least they-think to sharper rush the
ἡνίοχον, ἐπικλάζοντες ἅμα τοῖς ἵπποις, καὶ ἀντὶ
charioteer clicking-at at-the-same-time to-the horses and instead-of
μάστιγος τὴν χεῖρα κατ᾽ αὐτῶν προτείνοντές τε καὶ
(a)-whip the hand at them stretching-out both and
ἐπισείοντες· οὐχ, ὅτι τελεῖ τὰ γινόμενα πρὸς τὴν
shaking not because accomplishes the(-things) happening toward the
νίκην, ταῦτα ποιοῦντες, ἀλλ᾽ εὐνοίᾳ τῇ πρὸς τοὺς
victory these(-things) doing but out-of-goodwill the toward the(-ones)

ἀγωνιζομένους, φωνῇ τε καὶ σχήματι τὴν σπουδὴν ὑπὸ
contending with-voice both and with-gesture the zeal from
προθυμίας ἐπισημαίνοντες· τοιοῦτόν τί μοι δοκῶ καὶ αὐτὸς
eagerness signaling such — to-me I-seem also myself
ποιεῖν ἐπὶ σοῦ, φίλων μοι καὶ ἀδελφῶν τιμιώτατε,
to-do in-the-case-of you of-friends to-me and of-brothers most-honored
ὅτι σου κατὰ τὸ τῆς ἀρετῆς στάδιον καλῶς ἐναγωνιζομένου
that you in the of-the virtue stadium nobly contending
τῷ θείῳ δρόμῳ, καὶ πρὸς τὸ βραβεῖον τῆς ἄνω κλήσεως
in-the divine course and toward the prize of-the upward calling
πυκνοῖς τε καὶ κούφοις συντεινομένου τοῖς ἅλμασιν,
with-frequent both and light straining-on with-the leaps
ὑποφωνῶ τε καὶ ἐπισπεύδω, καὶ ἐπιτείνειν τῇ σπουδῇ
I-call-out both and urge-on and to-increase in-the zeal
τὸ τάχος διακελεύομαι. Ποιῶ δὲ ταῦτα, οὐκ ἀλόγῳ
the speed I-exhort I-do and these(-things) not by-unreasoning
τινὶ προθυμίᾳ πρὸς τοῦτο φερόμενος, ἀλλ' ὡς ἀγαπητῷ
some eagerness toward this being-carried but as to-(a)-beloved
τέκνῳ καθ' ἡδονὴν χαριζόμενος. Τῆς γὰρ ἐπιστολῆς,
child according-to pleasure gratifying the for letter
ἣν πρώην διεπέμψω, ταύτην ἀπαγγελλούσης τὴν αἴτησιν,
which lately you-sent this announcing the request
τὸ γενέσθαι σοί τινα παρ' ἡμῶν ὑποθήκην εἰς τὸν
that to-be-made for-you some from us counsel toward the
τέλειον βίον· πρέπειν ᾠήθην παρασχεῖν· ἄλλο μὲν σοί
perfect life to-befit I-thought to-provide other indeed to-you
τι χρήσιμον ἐκ τῶν λεγομένων ἴσως οὐδὲν, αὐτὸ
something useful from the(-things) said perhaps nothing this-very
δὲ τοῦτο πάντως οὐκ ἄχρηστον, τὸ γενέσθαι σοὶ τῆς
but this(-thing) wholly not useless that to-become to-you of-the
εὐπειθείας ὑπόδειγμα. Εἰ γὰρ ἡμεῖς, οἱ τοσούτων ψυχῶν
obedience (a)-pattern if for we the(-ones) so-many souls

ἐν πατέρων τάξει προτεταγμένοι, πρέπειν οἰόμεθα τῇ
in of-fathers rank set-over to-befit we-think for-the
πολιᾷ ταύτῃ, νεότητος σωφρονούσης ἐπίταγμα δέχεσθαι,
gray-hair this of-youth being-sober (the)-injunction to-receive
πολλῷ μᾶλλον εἰκός ἐστιν ἐν σοὶ κρατυνθῆναι τὸ τῆς
much more fitting it-is in you to-be-confirmed the of-the
εὐπειθείας κατόρθωμα πρὸς ὑπακοὴν ἑκούσιον δι' ἡμῶν
obedience achievement toward obedience willing through us
παιδοτριβηθείσης σοι τῆς νεότητος. Καὶ ταῦτα μὲν εἰς
having-been-trained for-you the youth and these(-things) indeed to
τοσοῦτον. Ἐγχειρητέον δὲ ἤδη τῷ προκειμένῳ,
so-much it-must-be-taken-in-hand and now to-the(-thing) set-before-(us)
Θεὸν καθηγεμόνα ποιησαμένοις τοῦ λόγου. Ἐπεζήτησας, ὦ
God (as)-guide having-made of-the discourse you-sought O
φίλη κεφαλὴ, ὑπογραφῆναί σοι παρ' ἡμῶν, τίς ὁ τέλειός
dear head to-be-sketched for-you by us what the perfect
ἐστι βίος· δηλαδὴ πρὸς τοῦτο βλέπων, ὡς εἴπερ εὑρεθείη
is life evidently toward this looking that if-indeed should-be-found
τῷ λόγῳ τὸ σπουδαζόμενον, μετενεγκεῖν εἰς τὸν
by-the discourse the(-thing) sought to-transfer into the
ἴδιον βίον τὴν ὑπὸ τοῦ λόγου μηνυθεῖσαν χάριν. Ἐγὼ
own life the by the discourse shown grace I
δὲ ἐν ἀμφοτέροις ἐπίσης ἀμηχανῶ· τό τε γὰρ περιλαβεῖν
but in both equally am-at-a-loss the both for to-comprehend
λόγῳ τὴν τελειότητα, καὶ τὸ ἐπὶ τοῦ βίου δεῖξαι ὅπερ
in-word the perfection and the in the life to-show whatever
ἂν ὁ λόγος κατανοήσῃ, ὑπὲρ τὴν ἐμὴν δύναμιν ἑκάτερον
— the word should-understand beyond the my power each
τούτων εἶναί φημι. Τάχα δὲ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ
of-these to-be I-say perhaps and not I alone but also
πολλοὶ τῶν μεγάλων τε καὶ κατ' ἀρετὴν προεχόντων,
many of-the great both and in virtue excelling

ἀνέφικτον αὐτοῖς εἶναι τὸ τοιοῦτον ὁμολογήσουσιν. Ὡς
unattainable for-them to-be the such(-thing) will-confess that
δ' ἂν μὴ δοκοίην, κατὰ τὸν Ψαλμῳδὸν εἰπεῖν, ἐκεῖ
and — not I-may-seem according-to the Psalmist to-say there
φοβεῖσθαι φόβον, ὅπου οὐκ ἔστι φόβος· σαφέστερον, ὃ
to-fear fear where not is fear more-clearly what
βούλομαι, παραστήσω σοι. Ἡ τελειότης ἐπὶ μὲν τῶν
I-wish I-will-set-before you the perfection in indeed the
ἄλλων ἁπάντων, ὅσα τῇ αἰσθήσει μετρεῖται, πέρασί
other all as-many-as by-the sense are-measured by-limits
τισιν ὡρισμένοις διαλαμβάνεται, οἷον ἐπὶ τοῦ ποσοῦ, τοῦ
certain fixed is-bounded as in the quantity the
τε συνεχοῦς καὶ τοῦ διωρισμένου. Πᾶν γὰρ τὸ ἐν ποσότητι
both continuous and the discrete all for the in quantity
μέτρον, ἰδίοις τισὶν ὅροις ἐμπεριέχεται· καὶ ὁ πρὸς
measure by-own certain boundaries is-enclosed and the(-one) toward
τὸν πῆχυν, ἢ τὴν τοῦ ἀριθμοῦ δεκάδα βλέπων, οἶδε τὸ
the cubit or the of-the number decad looking knows the
ἀπό τινος ἀρξάμενον, καὶ εἰς τὶ καταλῆξαν, ἐν
from some(-point) having-begun and in some(-point) having-ended in
ᾧ ἔστι τὸ τέλειον ἔχειν. Ἐπὶ δὲ τῆς ἀρετῆς παρὰ
which it-is-possible the perfect to-have in but the virtue from
τοῦ Ἀποστόλου ἕνα τελειότητος ὅρον ἐμάθομεν, τὸ μὴ
the Apostle one of-perfection limit we-learned the not
ἔχειν αὐτὴν ὅρον. Ὁ γὰρ πολὺς ἐκεῖνος καὶ ὑψηλὸς τὴν
to-have it (a)-limit the for great that and lofty in-the
διάνοιαν, ὁ θεῖος Ἀπόστολος, διὰ τῆς ἀρετῆς τρέχων,
mind the divine Apostle through the virtue running
οὐδέποτε τοῖς ἔμπροσθεν ἐπεκτεινόμενος ἔληξεν· οὐδὲ
never to-the(-things) before straining-forward ceased nor
γὰρ ἀσφαλὴς αὐτῷ ἦν ἡ τοῦ δρόμου στάσις. Διὰ τί;
for safe for-him was the of-the course standing-still because-of what

Ὅτι πᾶν ἀγαθὸν τῇ ἑαυτοῦ φύσει ὅρον οὐκ ἔχει, τῇ δὲ
because every good in-the its-own nature limit not has by-the but
τοῦ ἐναντίου παραθέσει ὁρίζεται· ὡς ἡ ζωὴ, τῷ θανάτῳ·
of-the opposite juxtaposition is-bounded as the life by-the death
καὶ τὸ φῶς, τῷ σκότει· καὶ πᾶν ὅλως ἀγαθὸν εἰς πάντα
and the light by-the darkness and every wholly good into all
τὰ τοῖς ἀγαθοῖς ἐκ τοῦ ἐναντίου νοούμενα, λήγει.
the(-things) to-the good(-things) from the opposite understood ends
Ὡς γὰρ τὸ τῆς ζωῆς τέλος ἀρχὴ θανάτου ἐστίν·
as for the of-the life end (the)-beginning of-death is
οὕτω καὶ τοῦ κατ᾽ ἀρετὴν δρόμου ἡ στάσις ἀρχὴ
thus also of-the in virtue course the standing-still (the)-beginning
τοῦ κατὰ κακίαν γίνεται δρόμου. Οὐκοῦν οὐ διεψεύσθη
of-the in vice becomes course so not was-false
ὁ λόγος ἡμῖν, ἀμήχανον ἐπὶ τῆς ἀρετῆς εἶναι τὴν τῆς
the word for-us impossible in the virtue to-be the of-the
τελειότητος περίληψιν λέγων· ἐδείχθη γοῦν ὅτι τὸ
perfection comprehension saying was-shown at-any-rate that the(-thing)
διαλαμβανόμενον πέρασιν, ἀρετὴ οὐκ ἔστιν.
bounded by-limits virtue not is
Ἐπεὶ δὲ καὶ τοῖς μετιοῦσι τὸν κατ᾽ ἀρετὴν βίον, 2
since and also for-the(-ones) pursuing the in virtue life
ἀδύνατον εἶναι εἶπον τὸ ἐπιβῆναι τῆς τελειότητος· οὕτως
impossible to-be I-said the to-attain-to the perfection thus
ὁ λόγος καὶ περὶ τούτου σαφηνισθήσεται. Τὸ πρώτως καὶ
the word also about this will-be-made-clear the first and
κυρίως ἀγαθὸν, οὗ ἡ φύσις ἀγαθότης ἐστὶν, αὐτὸ τὸ
properly good of-which the nature goodness is itself the
Θεῖον, ὅ τί ποτε τῇ φύσει νοεῖται, τοῦτο καὶ ἔστι
Divine whatever — ever by-the nature is-understood this both is
καὶ ὀνομάζεται. Ἐπεὶ οὖν οὐδεὶς ἀρετῆς ὅρος, πλὴν κακίας,
and is-named since then no of-virtue limit except vice

ἐδείχθη, ἀπαράδεκτον δὲ τοῦ ἐναντίου τὸ Θεῖον· ἀόριστος
was-shown inadmissible and of-the opposite the Divine limitless
ἄρα καὶ ἀπεράτωτος ἡ θεία φύσις καταλαμβάνεται.
after-all and boundless the divine nature is-grasped
Ἀλλὰ μὴν ὁ τὴν ἀληθῆ μετιὼν ἀρετὴν, οὐδὲν ἕτερον
but surely the(-one) the true pursuing virtue nothing other
ἢ Θεοῦ μετέχει· διότι αὐτός ἐστιν ἡ παντελὴς ἀρετή.
than of-God partakes because he-himself is the complete virtue
Ἐπεὶ οὖν τὸ τῇ φύσει καλὸν, ἐπιθυμητὸν εἰς μετουσίαν
since then the by-the nature beautiful desirable for participation
πάντως ἐστὶ τοῖς γινώσκουσι, τοῦτο δὲ ὅρον οὐκ
wholly is to-the(-ones) knowing this and limit not
ἔχει· ἀναγκαίως καὶ ἡ τοῦ μετέχοντος ἐπιθυμία τῷ
has necessarily also the of-the(-one) partaking desire with-the
ἀορίστῳ συμπαρατείνουσα, στάσιν οὐκ ἔχει. Οὐκοῦν
limitless stretching-along standing-still not has so
ἄπορόν ἐστι παντάπασι τοῦ τελείου τυχεῖν· διότι ἡ
impossible it-is altogether the perfect to-attain because the
τελειότης, καθὼς εἴρηται, ὅροις οὐ διαλαμβάνεται· τῆς
perfection as has-been-said by-limits not is-bounded of-the
δὲ ἀρετῆς εἷς ὅρος ἐστὶ, τὸ ἀόριστον. Πῶς οὖν ἄν
but virtue one limit is the limitlessness how then —
τις ἐπὶ τὸ ζητούμενον φθάσειε πέρας, οὐχ εὑρίσκων τὸ
anyone to the sought would-arrive limit not finding the
πέρας; Οὐ μὴν ἐπειδὴ καθόλου τὸ ζητούμενον ἄληπτον
limit not surely since altogether the sought ungraspable
ὁ λόγος ὑπέδειξεν, ἀμελητέον ἂν εἴη τῆς ἐντολῆς
the word showed must-be-neglected — would-be the commandment
τοῦ Κυρίου, ᾗ φησι· «Γίνεσθε τέλειοι, ὡς ὁ Πατὴρ
of-the Lord which says become perfect as the Father
ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.» Ἐπὶ γὰρ τῶν φύσει
your the heavenly perfect is in for the by-nature

καλῶν, κἂν μὴ τοῦ παντὸς τυχεῖν δυνατὸν ᾖ, τὸ καὶ
good(-things) even-if not the whole to-attain possible it-be the also
μὴ τοῦ μέρους ἀποτυχεῖν, κέρδος ἂν εἴη μέγα τοῖς
not of-the part to-fail gain — would-be great to-the(-ones)
γε νοῦν ἔχουσι. Πᾶσαν τοίνυν ἐπιδεικτέον σπουδὴν,
at-least sense having all therefore must-be-shown zeal
μὴ παντελῶς ἐκπεσεῖν τῆς ἐνδεχομένης τελειότητος· ἀλλὰ
not wholly to-fall-short of-the possible perfection but
τοσοῦτον ἀπ᾽ αὐτῆς κτήσασθαι, ὅσον ἂν ἰδεῖν τοῦ
so-much from it to-acquire as-much-as — to-see of-the
ζητουμένου χωρήσωμεν. Τάχα γὰρ τὸ οὕτως ἔχειν,
sought we-may-have-room perhaps for the thus to-be-disposed
ὡς ἀεὶ θέλειν ἐν τῷ καλῷ τὸ πλέον ἔχειν, ἡ τῆς
as always to-wish in the good the more to-have the of-the
ἀνθρωπίνης φύσεως τελειότης ἐστί. Δοκεῖ δέ μοι καλῶς
human nature perfection is it-seems and to-me well
ἔχειν τῇ Γραφῇ περὶ τούτου συμβούλῳ χρήσασθαι.
to-be with-the Scripture about this as-counselor to-use
Φησὶ γάρ που διὰ τῆς Ἡσαΐου προφητείας ἡ θεία
it-says for somewhere through the of-Isaiah prophecy the divine
φωνή· «Ἐμβλέψατε εἰς Ἀβραὰμ τὸν πατέρα ὑμῶν, καὶ εἰς
voice look into Abraham the father your and into
Σάῤῥαν τὴν ὠδίνουσαν ὑμᾶς.» Ταῦτα γὰρ πάντως ὁ
Sarah the(-one) travailing-with you these(-things) for wholly the
λόγος τοῖς ἔξω τῆς ἀρετῆς πλανωμένοις διακελεύεται,
word to-the(-ones) outside of-the virtue wandering commands
ἵνα, καθάπερ οἱ ἐν πελάγει τῆς εὐθείας τοῦ λιμένος
that just-as the(-ones) in (the)-sea from-the straight-course of-the harbor
παρενεχθέντες, κατὰ τὸ φανὲν σημεῖον τῆς πλάνης
carried-aside by the appearing sign from-the wandering
ἑαυτοὺς ἐπανάγουσιν, ἢ πυρσὸν ἰδόντες ἀπὸ ὕψους
themselves bring-back either (a)-beacon having-seen from (a)-height

αἰρόμενον, ἢ κορυφήν τινος ἀκρωρείας ἀναφανεῖσαν, τὸν
raised or (a)-peak of-some mountain-ridge having-appeared in-the
αὐτὸν τρόπον τοὺς ἀκυβερνήτῳ τῇ διανοίᾳ κατὰ τὴν τοῦ
same manner the(-ones) with-rudderless the mind on the of-the
βίου θάλασσαν πλανωμένους, τῷ κατὰ τὴν Σάῤῥαν καὶ
life sea wandering by-the after — Sarah and
Ἀβραὰμ ὑποδείγματι πάλιν κατευθύνῃ πρὸς τὸν λιμένα τοῦ
Abraham example again it-might-direct toward the harbor of-the
θείου θελήματος. Ἐπειδὴ γὰρ πρὸς τὸ θῆλύ τε καὶ ἄῤῥεν
divine will since for into the female both and male
ἡ ἀνθρωπίνη μεμέρισται φύσις, καὶ ἀμφοτέροις ἐπίσης
the human has-been-divided nature and to-both equally
κατ᾽ ἐξουσίαν ἡ πρὸς ἀρετὴν καὶ κακίαν αἵρεσις πρόκειται·
at liberty the toward virtue and vice choice lies-before
διὰ τοῦτο ἑκατέρῳ τμήματι τὸ κατάλληλον τῆς ἀρετῆς
because-of this to-each section the fitting of-the virtue
ὑπόδειγμα παρὰ τῆς θείας προεδείχθη φωνῆς, ἵνα πρὸς
example by the divine was-shown-beforehand voice that toward
τὸ συγγενὲς ἑκάτεροι βλέποντες, πρὸς μὲν τὸν Ἀβραὰμ οἱ
the kindred each looking toward indeed — Abraham the
ἄνδρες, πρὸς δὲ τὴν Σάῤῥαν τὸ ἕτερον μέρος. ἀμφότεροι
men toward and — Sarah the other part both
διὰ τῶν οἰκείων ὑποδειγμάτων πρὸς τὸν κατ᾽ ἀρετὴν
through the own examples toward the in virtue
βίον διευθύνοιντο. Ἴσως δ᾽ ἂν τοίνυν ἐξαρκέσειε καὶ ἡμῖν
life might-be-directed perhaps and — therefore might-suffice also for-us
ἑνός τινος τῶν κατὰ τὸν βίον εὐδοκίμων ἡ μνήμη τὴν
of-one some of-the in the life well-reputed(-men) the memory the
τοῦ πυρσοῦ χρείαν πληρῶσαι, καὶ ὑποδεῖξαι, πῶς ἐστι
of-the beacon need to-fill and to-show how it-is
δυνατὸν τῷ ἀκλύστῳ τῆς ἀρετῆς λιμένι τὴν ψυχὴν
possible in-the unwashed-by-waves of-the virtue harbor the soul

καθορμίσαι, μηδαμοῦ ταῖς τοῦ βίου ζάλαις ἐγχειμασθεῖσαν,
to-anchor nowhere by-the of-the life squalls storm-tossed
μηδὲ κατὰ τὰς ἐπαλλήλους τῶν παθῶν τρικυμίας τῷ
nor in the successive of-the passions great-waves in-the
βυθῷ τῆς κακίας ἐννανα γήσασαν.
depth of-the vice shipwrecked

II · BIRTH, EXILE, AND THE BUSH

Great lives are recorded to be imitated, and no reader need be a Chaldean or a princess's foster son. Moses is chosen. Born under the tyrant's law against male infants, he was set adrift on the Nile in a chest, found by the king's daughter, and nursed by his mother. He killed an Egyptian to defend a Hebrew, withdrew to a foreigner who gave him his daughter, and kept sheep until a light blazed from a bush and a voice bade him loose his sandals. Sent back with signs, he met Aaron; Pharaoh made the brickwork harsher, and Moses' serpent ate the sorcerers'.

Τάχα γὰρ καὶ τούτου χάριν ἡ τῶν ὑψηλῶν ἐκείνων 3
perhaps for also of-this for-the-sake the of-the lofty those
πολιτεία δι᾽ ἀκριβείας ἱστόρηται, ὡς ἂν διὰ τῆς τῶν
way-of-life with exactness has-been-recorded that — through the of-the(-ones)
προκατωρθωκότων μιμήσεως ὁ ἑφεξῆς βίος πρὸς τὸ
having-succeeded-before imitation the following life toward the
ἀγαθὸν ἀπευθύνοιτο. Τί οὖν, ἐρεῖ τις, εἰ μήτε Χαλδαῖος
good might-be-directed what then will-say someone if neither (a)-Chaldean
ἐγὼ, ὥσπερ ὁ Ἀβραὰμ μνημονεύεται, μήτε τῆς θυγατρὸς
I as — Abraham is-remembered nor of-the daughter
τοῦ Αἰγυπτίου τρόφιμος, ὡς περὶ τοῦ Μωϋσέως ὁ λόγος
of-the Egyptian (a)-foster-child as about — Moses the account
κατέχει, μηδόλως ἐν τοῖς τοιούτοις πρὸς τινὰ τῶν ἀρχαίων
holds in-no-way in the such(-things) toward any of-the ancients

ἔχων τι κατὰ τὸν βίον κατάλληλον· πῶς εἰς τὴν
having anything in the life corresponding how into the
αὐτὴν τάξιν ἑνὶ τούτων ἐμαυτὸν καταστήσω, μὴ ἔχων
same rank with-one of-these myself shall-I-set not having
ὅπως τὸν τοσοῦτον ἀφεστῶτα διὰ τῶν ἐπιτηδευμάτων
how the(-one) so-far standing-off through the pursuits
μιμήσωμαι; Πρὸς ὃν ἐροῦμεν, ὅτι οὔτε τῷ Χαλδαῖον
I-may-imitate to whom we-shall-say that neither by-the (a)-Chaldean
εἶναι κακίαν ἢ ἀρετὴν κρίνομεν· οὔτε τῇ ἐν Αἰγύπτῳ ζωῇ,
to-be vice or virtue we-judge nor by-the in Egypt life
οὔτε τῇ ἐν Βαβυλῶνι διατριβῇ, τοῦ βίου τις τοῦ κατ᾽
nor by-the in Babylon sojourn from-the life anyone the in
ἀρετὴν ἐξοικίζεται· οὐδ᾽ αὖ πάλιν ἐν τῇ Ἰουδαίᾳ μόνον
virtue is-exiled nor in-turn again in — Judea only
γνωστὸς ὁ Θεὸς τοῖς ἀξίοις γίνεται· οὐδὲ Σιών, κατὰ
known — God to-the worthy becomes nor Zion according-to
τὴν πρόχειρον ἔννοιαν, τὸ θεῖόν ἐστιν οἰκητήριον· ἀλλά
the ready notion the divine is dwelling but
τινος λεπτοτέρας ἡμῖν χρεία τῆς διανοίας, καὶ ὀξυτέρας
some subtler for-us (is)-need the understanding and sharper
τῆς ὄψεως, ὡς διιδεῖν ἐκ τῆς ἱστορίας, ποίων
the sight so-as to-discern from the history from-what-sort-of
Χαλδαίων ἢ Αἰγυπτίων πόῤῥω γενόμενοι, καὶ ποίας
Chaldeans or Egyptians far having-become and from-what-sort-of
Βαβυλωνίων αἰχμαλωσίας ἀπολυθέντες, τοῦ μακαριστοῦ
of-Babylonians captivity released the most-blessed
βίου ἐπιβησόμεθα. Μωϋσῆς τοίνυν ἡμῖν εἰς ὑπόδειγμα βίου
life we-shall-attain-to Moses therefore for-us as (an)-example of-life
προτεθήτω τῷ λόγῳ· οὗ τὸν βίον πρῶτον ἐν ἐπιδρομῇ
let-be-set-forth in-the discourse whose the life first in summary
διελθόντες, καθὼς παρὰ τῆς θείας φωνῆς μεμαθήκαμεν,
having-gone-through as from the divine voice we-have-learned

οὕτω τὴν πρόσφορον τῇ ἱστορίᾳ διάνοιαν εἰς ἀρετῆς
thus the suited to-the history sense for of-virtue
ὑποθήκην ἀναζητήσομεν, δι᾽ ἧς τὸν τέλειον ὡς ἐν
counsel we-shall-seek-out through which the perfect as among
ἀνθρώποις βίον ἐπιγνωσόμεθα. Λέγεται τοίνυν ὁ Μωϋσῆς
men life we-shall-come-to-know is-said therefore — Moses
τεχθῆναι μὲν, ὅτε ζωογονεῖσθαι τὸ ἄῤῥεν ἐν τοῖς
to-have-been-born indeed when to-be-kept-alive the male among the(-ones)
τικτομένοις ὁ τοῦ τυράννου νόμος διεκώλυε, προλαβεῖν
being-born the of-the tyrant law prevented to-have-anticipated
δὲ τῇ χάριτι πᾶσαν τὴν ἀπὸ τοῦ χρόνου γινομένην
but by-the grace all the from the time coming
συνεισφοράν· καὶ εὐθὺς ἀπὸ σπαργάνων ἀστεῖος ὀφθεὶς,
contribution and immediately from swaddling-clothes fair appearing
ὄκνον ἐμποιῆσαι τοῖς γεννησαμένοις, θανάτῳ τὸν
hesitation to-have-produced in-the(-ones) having-begotten(-him) by-death the
τοιοῦτον ἐξαφανίσαι. Εἶθ᾽ ὡς ὑπερίσχυεν ἡ ἀπειλὴ τοῦ
such(-a-one) to-make-disappear then as prevailed the threat of-the
τυράννου, μὴ ἁπλῶς ἐῤῥιφῆναι τῷ ῥείθρῳ τοῦ
tyrant not simply to-have-been-thrown into-the stream of-the
Νείλου, ἀλλ᾽ ἐντεθέντα κιβωτῷ τινι, ἀσφάλτῳ καὶ πίσσῃ
Nile but placed in-chest some with-asphalt and with-pitch
κατὰ τὰς ἁρμονίας διαχρισθείσῃ, οὕτω δοθῆναι τῷ
at the joints smeared-through thus to-have-been-given to-the
ῥεύματι (τοῦτο γὰρ οἱ δι᾽ ἐπιμελείας τὰ κατ᾽
current this for the(-ones) with care the(-things) concerning
αὐτὸν ἱστορήσαντες διηγήσαντο)· θείας δέ τινος δυνάμεως
him having-recorded narrated divine but some power
τὴν κιβωτὸν κυβερνώσης, ἐπί τινα κατὰ τὸ πλάγιον ὄχθην
the chest steering upon some at the side bank
ἐξορμισθῆναι, αὐτομάτως τῆς κιβωτοῦ κατ᾽ ἐκεῖνο τὸ
to-have-been-brought-to-anchor of-itself the chest at that the

μέρος ὑπὸ τῆς φορᾶς τῶν κυμάτων ἐκκυμανθείσης. Τῆς δὲ
part by the motion of-the waves washed-out the and
θυγατρὸς τοῦ βασιλέως ἐπιούσης κατὰ τοὺς λειμῶνας τῆς
daughter of-the king coming-upon along the meadows of-the
ὄχθης ἐκείνης, ᾗ ἔτυχεν ἡ κιβωτὸς ἐπωκείλασα, εὕρεμα
bank that where it-happened the chest having-run-aground (a)-find
γενέσθαι τῇ βασιλίδι, βρεφικῶς ἐμβοήσας τῇ λάρνακι·
to-have-become for-the princess like-a-baby having-cried-out in-the box
ὀφθεὶς δὲ μετὰ τῆς ἐπιφαινομένης αὐτῷ χάριτος,
having-been-seen and with the shining-upon him grace
εὐθὺς οἰκειώσασθαι δι᾽ εὐνοίας τὴν βασιλίδα, καὶ εἰς
at-once to-have-won-over through goodwill the princess and into
υἱοῦ τάξιν ἀναληφθῆναι. Ἀποστραφεὶς δὲ φυσικῶς τὴν
of-(a)-son rank to-have-been-taken-up having-turned-away and by-nature the
ἀλλόφυλον θηλὴν, ἐπινοίᾳ τινὸς τῶν πρὸς γένους
foreign breast by-(the)-contrivance of-one of-the by family
οἰκείων, ἀνατραφῆναι τῷ μητρῴῳ μαζῷ· ἐκβὰς δὲ
kin to-have-been-nursed at-the maternal breast having-passed-out-of and
ἤδη τὴν ἡλικίαν τῶν παίδων ἐν βασιλικῇ τῇ τροφῇ, καὶ
now the age of-the children in royal the upbringing and
παιδευθεὶς τὴν ἔξωθεν παίδευσιν, ὃ δόξης ἐνομίζετο
having-been-educated-in the outside education which of-glory was-thought
παρὰ τοῖς ἔξωθεν, οὐχ εἵλετο ἔτι καταδέξασθαι τὴν
among the(-ones) outside not he-chose still to-consent the
σεσοφισμένην ἐκείνην ὁμολογεῖν μητέρα, ᾗπερ εἰς υἱοῦ
clever that to-confess (as)-mother by-whom-very into of-(a)-son
τάξιν εἰσεποιήθη, ἀλλὰ ἐπὶ τὴν κατὰ φύσιν ἐπανελθεῖν
rank he-had-been-adopted but to the by nature to-have-returned
πάλιν, καὶ τοῖς ὁμοφύλοις ἐγκαταμιχθῆναι. Μάχης δὲ
again and with-the kinsmen to-have-mingled (a)-fight and
συστάσης Ἑβραίῳ τινὶ πρὸς Αἰγύπτιον, συμμαχῆσαί τε
having-arisen for-Hebrew certain against (an)-Egyptian to-have-fought-alongside both

τῷ οἰκείῳ, καὶ ἀνελεῖν τὸν ἀλλόφυλον. Εἶτα συμπλακέντων
the kinsman and to-have-killed the foreigner then having-grappled
ἀλλήλοις Ἑβραίων δύο τινῶν, καταστέλλειν ἐν αὐτοῖς
with-one-another of-Hebrews two certain to-quell among them
τὴν φιλονεικίαν πειρᾶσθαι. Συμβουλεύσας καλῶς ἔχειν,
the quarrel to-have-tried having-advised well to-be
ἀδελφοὺς ὄντας, μὴ θυμὸν διαιτητὴν ποιεῖσθαι τῶν
brothers being not anger (as)-arbiter to-make of-the
ἀμφισβητημάτων, ἀλλὰ τὴν φύσιν. Ἀπωσθεὶς δὲ
disputes but the nature having-been-thrust-away and
παρὰ τοῦ πρὸς ἀδικίαν βλέποντος, ἀφορμὴν τῆς μείζονος
by the(-one) toward injustice looking (the)-occasion of-the greater
φιλοσοφίας τὴν ἀτιμίαν ταύτην ποιήσασθαι· καὶ τῆς μετὰ
philosophy the dishonor this to-have-made and from-the with
τῶν πολλῶν συνδιαγωγῆς πόῤῥω γενόμενος, ἰδιάσαι
the many common-life far having-become to-have-lived-apart
τῷ μετὰ ταῦτα βίῳ, κηδεύσας τινὶ τῶν ἀλλοφύλων,
in-the after these(-things) life having-married-into one of-the foreigners
ἀνδρὶ διορατικῷ τοῦ βελτίονος, καὶ κρίνειν ἤθη τε
(a)-man discerning of-the better and to-judge characters both
καὶ βίον ἀνθρώπων ἐπεσκεμμένῳ, ὃς διὰ μιᾶς πράξεως,
and life of-men having-considered who through one deed
λέγω δὴ τῆς κατὰ τῶν ποιμένων ὁρμῆς, ἐνιδὼν
I-mean indeed the against the shepherds rush having-seen-in
τοῦ νέου τὴν ἀρετὴν, ὅπως οὐ πρὸς οἰκεῖον βλέπων
of-the youth the virtue how not toward own looking
κέρδος, τοῦ δικαίου ὑπερεμάχησεν, ἀλλ᾽ αὐτὸ τὸ δίκαιον
gain for-the just he-fought but itself the just
τίμιον τῇ ἰδίᾳ φύσει κρίνων, τὴν ἀδικίαν τῶν ποιμένων
precious by-the own nature judging the injustice of-the shepherds
ἐκόλασε τῶν εἰς ἐκεῖνον πεπλημμεληκότων οὐδὲν,
he-punished of-the(-ones) against him having-offended nothing

ἀγασθεὶς ἐπὶ τούτοις τὸν νέον, καὶ τοῦ πολυταλάντου
having-admired for these(-things) the youth and than-the much-talented
πλούτου τιμιωτέραν αὐτοῦ τὴν ἀρετὴν ἐν τῇ φαινομένῃ
wealth more-precious his the virtue in the apparent
πενίᾳ κρίνας, συνοικίζεται αὐτῷ τὴν θυγατέρα, καὶ
poverty having-judged he-joins-in-marriage to-him the daughter and
κατ᾽ ἐξουσίαν ἐφῆκε τὸν καταθύμιον μετιέναι βίον.
at liberty allowed the to-(his)-mind to-pursue life

4 Τῷ δὲ ἦν ὄρειός τε καὶ ἰδιάζουσα ἡ ζωὴ,
for-him and was mountain-dwelling both and solitary the life
πάσης ἀγοραίου τύρβης ἀπηλλαγμένη, ἐν τῇ τῶν
from-all marketplace bustle freed in the of-the
προβάτων ἐπιμελείᾳ κατὰ τὴν ἔρημον ἰδιάζοντι. Χρόνου
sheep care in the desert living-apart time
δὲ διαγεγονότος ἐν τῷ τοιούτῳ τῆς ζωῆς εἴδει, φησὶν ἡ
and having-passed in the such of-the life form says the
ἱστορία, φοβερὰν γενέσθαι αὐτῷ θεοφάνειαν, ἐν σταθηρᾷ
history (a)-fearful to-have-come to-him theophany at steady
μεσημβρίᾳ, φωτὸς ἑτέρου ὑπὲρ τὸ ἡλιακὸν φῶς τὰς ὄψεις
noon light another beyond the sun's light the eyes
περιαστράψαντος. Τὸν δὲ ξενισθέντα τῷ ἀήθει τῆς
having-flashed-around the(-one) and astonished by-the unaccustomed of-the
θέας, ἀναβλέψαι τε πρὸς τὸ ὄρος, καὶ ἰδεῖν θάμνον,
sight to-have-looked-up both toward the mountain and to-have-seen (a)-bush
ἀφ᾽ οὗ πυροειδῶς τὸ φέγγος ἐξήπτετο, τῶν δὲ κλάδων τοῦ
from which in-fiery-form the radiance was-kindled the and branches of-the
θάμνου καθάπερ ἐν δρόσῳ τῇ φλογὶ συναναθαλλόντων,
bush as-if in dew with-the flame flourishing-together
εἰπεῖν ταῦτα τὰ ῥήματα πρὸς ἑαυτὸν ἐκεῖνον, ὅτι «Διαβὰς
to-have-said these the words to himself that-man that crossing-over
ὄψομαι τὸ μέγα ὅραμα τοῦτο.» Εἰπόντα δὲ, μηκέτι μόνοις
I-shall-see the great sight this having-spoken and no-longer with-only

τοῖς ὀφθαλμοῖς τὸ θαῦμα τοῦ φωτὸς δέξασθαι· ἀλλ' ὃ
the eyes the wonder of-the light to-have-received but what
πάντων ἐστὶ παραδοξότατον, τὸ καὶ τὴν ἀκοὴν ταῖς ἀκτῖσι
of-all is most-paradoxical that also the hearing with-the rays
τοῦ φέγγους ἐναυγασθῆναι. Πρὸς γὰρ ἀμφοτέρας τὰς
of-the radiance to-have-been-illumined to for both the
αἰσθήσεις ἡ τοῦ φωτὸς μερισθεῖσα χάρις, τὰς μὲν ὄψεις
senses the of-the light divided grace the indeed eyes
ταῖς τῶν ἀκτίνων μαρμαρυγαῖς περιηύγαζε, τὴν δὲ ἀκοὴν
with-the of-the rays flashings shone-around the and hearing
τοῖς ἀκηράτοις δόγμασιν ἐφωταγώγει. Κωλύει γοῦν ἡ
with-the pure teachings enlightened prevents at-any-rate the
τοῦ φωτὸς ἐκείνου φωνὴ προσβῆναι τῷ ὄρει τὸν Μωϋσέα,
of-the light that voice to-approach the mountain — Moses
τοῖς νεκροῖς ὑποδήμασι βεβαρημένον, ἀλλ' ἐκλύσαντα
with-the dead sandals weighed-down but having-loosed
τῶν ποδῶν τὸ ὑπόδημα, οὕτω τῆς γῆς ψαύειν ἐκείνης,
from-the feet the sandal thus the earth to-touch that
ὅση τῷ θείῳ φωτὶ κατελάμπετο. Ἐπὶ τούτοις (χρὴ
as-much-as by-the divine light was-lit-up upon these(-things) it-is-needful
γὰρ οἶμαι μὴ λίαν ἐμβραδύνειν τῇ ψιλῇ τοῦ ἀνδρὸς
for I-think not too-much to-linger on-the bare of-the man
ἱστορίᾳ, τοῖς λόγοις, ὡς ἂν καὶ τῶν προκειμένων
history in-the words that — also on-the(-things) set-before
ἔχοιντο) δυναμωθεὶς τῇ ὀφθείσῃ θεοφανείᾳ, ῥύσασθαι
they-might-hold empowered by-the seen theophany to-rescue
τὸ ὁμόφυλον τῆς δουλείας τῶν Αἰγυπτίων προστάσσεται.
the kindred from-the slavery of-the Egyptians he-is-ordered
Καὶ ὡς ἂν μάλιστα μάθοι τὴν ἐγγινομένην αὐτῷ θεόθεν
and that — most he-might-learn the coming-into him from-God
ἰσχύν, ἐκ τῶν ἐν χερσὶ ποιεῖται τὴν πεῖραν θείῳ
strength from the(-things) in hands he-makes the trial by-divine

προστάγματι. Ἡ δὲ πεῖρα ἦν αὕτη· Ῥάβδος ἐκπεσοῦσα
command the and trial was this (a)-rod having-fallen-out-of
τῆς χειρὸς, ἐψυχώθη, καὶ ζῶον ἐγένετο (δράκων δὲ
the hand was-ensouled and (a)-living-thing became (a)-serpent and
τὸ ζῶον ἦν)· καὶ πάλιν ὑπὸ τῆς χειρὸς ἀναληφθεῖσα,
the living-thing was and again by the hand taken-up
ὅπερ ἦν πρὸ τῆς θηριώσεως, ἐκεῖνο ἐγένετο. Καὶ ἡ
what-very it-was before the becoming-a-beast that it-became and the
τῆς χειρὸς ἐπιφάνεια, νῦν μὲν προβληθεῖσα τοῦ κόλπου,
of-the hand surface now indeed thrust-forth from-the bosom
εἰς χιόνος μετεποιήθη λευκότητα, πάλιν δὲ εἴσω τοῦ αὐτοῦ
into of-snow was-changed whiteness again and inside the same
γενομένη, ἐπὶ τὴν ἰδίαν ἐπανέρχεται φύσιν. Κατιόντος
having-come to the own returns nature going-down
δὲ τοῦ Μωσέως ἐπὶ τὴν Αἴγυπτον, καὶ συνεπαγομένου
and — Moses to — Egypt and bringing-along
τὴν γαμετὴν τὴν ἀλλόφυλον, καὶ τοὺς ἀπ᾽ ἐκείνης αὐτῷ
the wife the foreign and the from her to-him
γεγονότας παῖδας, ὅτε τις καὶ ἄγγελος αὐτῷ συναντῆσαι
born children when some also angel him to-have-met
λέγεται, τὸν περὶ τοῦ θανάτου φόβον ἐπάγων, ὃν ἡ
is-said the about the death fear bringing which the
γυνὴ τῷ αἵματι τῆς περιτομῆς τοῦ παιδὸς ἱλεώσατο·
wife with-the blood of-the circumcision of-the child propitiated
τότε συντυχία γίνεται τοῦ Ἀαρὼν, καὶ αὐτοῦ θεόθεν
then (a)-meeting takes-place — with-Aaron also him from-God
παρορμηθέντος πρὸς τὴν συνάντησιν. Εἶτα παρ᾽ ἀμφοτέρων
urged toward the meeting then by both
ὁ ἐν Αἰγύπτῳ λαὸς εἰς ἐκκλησίαν κοινὴν συναγείρεται, καὶ
the in Egypt people into assembly common is-gathered and
ἡ τῆς δουλείας ἀπαλλαγὴ τοῖς πεπονηκόσιν ἤδη τῇ
the from-the slavery release to-the(-ones) having-toiled already in-the

κακοπαθείᾳ τῶν ἔργων περιαγγέλλεται, καὶ πρὸς αὐτὸν
hardship of-the works is-announced and to himself
τὸν τύραννον ὁ παρὰ τούτου γίνεται λόγος. Ἀγανάκτησις
the tyrant the from him comes word indignation
ἐπὶ τούτοις τοῦ τυράννου, κατά τε τῶν ἐπιστατούντων
at these(-things) of-the tyrant against both the(-ones) presiding-over
τοῖς ἔργοις, καὶ κατὰ τῶν Ἰσραηλιτῶν αὐτῶν μείζων
the works and against the Israelites themselves greater
ἢ πρότερον· καὶ ὁ τῆς πλινθείας φόρος ἐπαύξεται, καὶ
than before and the of-the brick-making tribute is-increased and
ἐπιπονώτερον τὸ ἐπίταγμα καταπέμπεται, οὐ τῷ πηλῷ
more-toilsome the injunction is-sent-down not with-the clay
μόνῳ κακοπαθούντων, ἀλλὰ καὶ περὶ τὸ ἄχυρόν τε καὶ
alone suffering-hardship but also about the straw both and
τὴν καλάμην ταλαιπωρούντων. Τοῦ δὲ Φαραὼ (τοῦτο
the stubble being-wretched — and Pharaoh this
γὰρ ἦν ὄνομα τῷ τυράννῳ τῶν Αἰγυπτίων) τοῖς θεόθεν
for was (the)-name for-the tyrant of-the Egyptians to-the from-God
παρ᾽ αὐτοῦ γενομένοις σημείοις ἀντισοφιστεύειν διὰ
by him coming-about signs to-counter-with-sophistries through
τῆς τῶν γοήτων μαγγανείας ἐπιχειροῦντος, ὅτε πάλιν
the of-the sorcerers trickery attempting when again
τοῦ Μωϋσέως ἐν ὀφθαλμοῖς τῶν Αἰγυπτίων τὴν ῥάβδον
— Moses in (the)-eyes of-the Egyptians the rod
ἑαυτοῦ θηριώσαντος, τὸ ἴσον ἐνομίσθη θαυματοποιεῖν
his-own having-turned-into-a-beast the equal was-thought to-work-wonders
ἡ γοητεία ἐν ταῖς τῶν μάγων ῥάβδοις. Καὶ ἠλέγχθη
the sorcery in the of-the magicians rods and was-refuted
διὰ τῆς ἐνεργείας τὸ σόφισμα· δείξαντος τοῦ δράκοντος
through the working the sophism having-shown the serpent
τοῦ ἐκ τῆς Μωϋσέως ῥάβδου μεταβληθέντος ἐκ τοῦ
the from the of-Moses rod changed by the

διαφαγεῖν τὰ γοητικὰ ξύλα, τοὺς ὄφεις δῆθεν, ὅτι οὐδεμίαν
to-eat-up the sorcerous sticks the snakes supposedly that no
ἀμυντικὴν οὐδὲ ζωτικήν τινα δύναμιν εἶχον αἱ τῶν γοήτων
defensive nor vital any power had the of-the sorcerers
ῥάβδοι, πλὴν τοῦ σχήματος, ὃ τοῖς ὀφθαλμοῖς τῶν
rods except the shape which to-the eyes of-the
εὐεξαπατήτων ἡ γοητεία σοφισαμένη παρέδειξε. Τότε
easily-deceived the sorcery having-contrived displayed then
συμφρονοῦντας ἰδὼν ὁ Μωϋσῆς τῷ καθηγουμένῳ τῆς
agreeing having-seen — Moses with-the leader of-the
κακίας πᾶν τὸ ὑποχείριον, κοινὴν ἐπάγει παντὶ τῷ ἔθνει
vice all the subject(-people) common brings-on all the nation
τῶν Αἰγυπτίων πληγὴν, οὐδένα τῆς τῶν κακῶν πείρας
of-the Egyptians (a)-blow no-one from-the of-the evils experience
ὑπεξελόμενος. Συνεκινεῖτο δὲ αὐτῷ πρὸς τὴν τοιαύτην
having-exempted were-moved-with and him toward the such
κατὰ τῶν Αἰγυπτίων ὁρμὴν, οἷόν τις στρατὸς ὑποχείριος,
against the Egyptians assault as some army subject
αὐτὰ τὰ στοιχεῖα τῶν ὄντων, τὰ ἐν τῷ παντὶ
very the elements of-the beings the(-things) in the universe
θεωρούμενα, γῆ τε καὶ πῦρ, καὶ ἀὴρ, καὶ ὕδωρ, τῇ
observed earth both and fire and air and water with-the
προαιρέσει τῶν ἀνθρώπων τὰς ἐνεργείας συνεξαλλάσσοντα.
choice of-the men the activities changing-along

III · THE PLAGUES AND THE SEA

The same power punished the Egyptians and spared the Hebrews: blood, frogs, darkness, hail, and the rest fell on one people and not the other, and the death of the firstborn passed over doors marked with blood. Pharaoh's army overtook the departing people; at the Red Sea Moses' rod split the water like a crack running through glass, and when the Egyptians followed, the sea closed over them. Beyond it bitter water was sweetened with wood, twelve springs and seventy palms refreshed them, a rock gave water, and food fell as dew.

Τῇ γὰρ αὐτῇ δυνάμει, κατὰ τὸν αὐτὸν καὶ χρόνον καὶ
by-the for same power at the same both time and
τόπον, τό τε ἀτακτοῦν ἐκολάζετο, καὶ ἀπαθὲς διέμενε
place the both disorderly was-punished and unharmed remained
τὸ κακίας ἐλεύθερον. Πάσης γὰρ τότε τῆς τῶν ὑδάτων
the of-vice free all for then the of-the waters
φύσεως κατὰ τὴν Αἴγυπτον τῷ προστάγματι Μωϋσέως
nature in — Egypt at-the command of-Moses
εἰς αἷμα τραπείσης, ὡς καὶ τοὺς ἰχθύας, εἰς σαρκώδη
into blood having-been-turned so-that also the fish into fleshy
παχύτητα τοῦ ὕδατος μετατεθέντος, διαφθαρῆναι, τοῖς
thickness the water having-been-changed to-perish for-the
Ἑβραίοις ἀρυομένοις μόνοις ὕδωρ τὸ αἷμα ἦν. Ὅθεν ἔσχε
Hebrews drawing alone water the blood was whence had
καὶ ἡ μαγγανεία καιρὸν ἐν τῷ παρὰ τοῖς Ἑβραίοις
also the trickery (an)-occasion in the among the Hebrews
εὑρισκομένῳ ὕδατι τὸ αἱματῶδες εἶδος παρασοφίσασθαι.
found water the bloody form to-counterfeit
Ὡσαύτως καὶ τῶν βατράχων ἐφερψάντων τῇ Αἰγύπτῳ
likewise also the frogs having-crept-over — Egypt
κατὰ τὸ ἀθρόον (ὧν ἡ γένεσις οὐκ ἀκολουθίᾳ τινὶ
in the mass whose the generation not by-sequence any

φύσεως νενομισμένῃ πρὸς τοσοῦτον ἐχέθη πλῆθος·
of-nature customary to so-great was-poured-out multitude
ἀλλ᾽ αὐτὸ τὸ πρόσταγμα, τῆς τῶν βατράχων συστάσεως
but itself the command of-the of-the frogs formation
τὴν ἀναφανεῖσαν τότε τοῦ ζώου φύσιν ἐκαινοτόμησε) τὸ
the having-appeared then of-the creature nature made-new the
μὲν Αἰγύπτιον ἅπαν τοῖς θηρίοις τούτοις κατὰ τὰς
indeed Egyptian all(-people) by-the beasts these in the
οἰκήσεις στενοχωρούμενον κατεφθείρετο· τῶν δὲ Ἑβραίων
dwellings crowded perished of-the but Hebrews
τῆς ἀηδίας ταύτης ἐκαθάρευεν ἡ ζωή. Οὕτως ὁ ἀὴρ
from-the unpleasantness this was-pure the life thus the air
τοῖς Αἰγυπτίοις μὲν οὐδεμίαν νυκτὸς καὶ ἡμέρας παρεῖχε
for-the Egyptians indeed no of-night and of-day afforded
διάκρισιν, ἐν ὁμοίῳ διαμενόντων τῷ ζόφῳ· τοῖς δὲ Ἑβραίοις
distinction in like remaining the gloom for-the but Hebrews
οὐδὲν ἐν τούτοις ἐκαινοτομεῖτο παρὰ τὸ σύνηθες. Καὶ
nothing in these(-things) was-made-new beyond the accustomed and
τἄλλα πάντα, κατὰ τὸν αὐτὸν τρόπον· ἡ χάλαζα, τὸ
the-other(-things) all in the same manner the hail the
πῦρ, αἱ φλυκτίδες, οἱ σκνίπες, αἱ κυνόμυιαι, τῶν ἀκρίδων
fire the boils the gnats the dog-flies of-the locusts
τὸ νέφος, κατὰ μὲν τῶν Αἰγυπτίων ἕκαστον, καθὸ
the cloud against indeed the Egyptians each as
πέφυκεν, ἐνήργει· οἱ δὲ Ἑβραῖοι φήμαις καὶ διηγήμασι
it-is-by-nature was-active the but Hebrews by-reports and narratives
τὸ τῶν συνοικούντων πάθος ἐγίνωσκον, οὐδεμίαν ἐν
the of-the(-ones) dwelling-together suffering knew no in
ἑαυτοῖς προσβολὴν τῶν τοιούτων δεχόμενοι. Εἶτα τῶν
themselves onset of-the such(-things) receiving then of-the
πρωτοτόκων ὁ ὄλεθρος ἀκριβεστέραν ἐποίει τοῦ Ἑβραίου
firstborn the destruction more-exact made of-the Hebrew

πρὸς τὸν Αἰγύπτιον τὴν διάκρισιν· τῶν μὲν ἐπὶ τῇ τῶν
from the Egyptian the distinction the(-ones) indeed at the of-the
φιλτάτων ἀπωλείᾳ συγχεομένων τοῖς θρήνοις, τῶν δὲ ἐν
dearest loss overwhelmed with-the laments the(-ones) but in
ἡσυχίᾳ πάσῃ καὶ ἀσφαλείᾳ διαμενόντων· οἷς ἡ σωτηρία
quiet all and safety remaining for-whom the salvation
τῇ προσχύσει τοῦ αἵματος κατησφαλίσθη κατὰ πᾶσαν
by-the pouring of-the blood was-made-secure at every
εἴσοδον, ἑκατέρωθεν τῶν σταθμῶν μετὰ τῆς ἐπεζευγμένης
entrance on-both-sides of-the doorposts with the joined
αὐτοῖς φλιᾶς κατασημανθέντων διὰ τοῦ αἵματος. Ἐπὶ
to-them lintel marked through the blood upon
τούτοις τῶν Αἰγυπτίων ἐπὶ τῇ τῶν πρωτοτόκων συμφορᾷ
these(-things) the Egyptians at the of-the firstborn calamity
βεβλημένων, καὶ καθ' ἑαυτὸν ἑκάστου, καὶ κοινῇ πάντων
stricken and by himself each and in-common all
ὀλοφυρομένων τὰ πάθη· καθηγεῖται τῆς ἐξόδου τοῖς
lamenting the sufferings leads the exodus for-the
Ἰσραηλίταις ὁ Μωϋσῆς, προπαρασκευάσας αὐτοὺς, ἐπὶ
Israelites — Moses having-prepared-beforehand them on
σχήματι χρήσεως μεθ' ἑαυτῶν τὸν τῶν Αἰγυπτίων πλοῦτον
(the)-pretext of-loan with themselves the of-the Egyptians wealth
ἀνακομίσασθαι. Καὶ τριῶν ἡμερῶν ὁδὸν ἔξω τῆς
to-carry-off and of-three days (a)-journey outside —
Αἰγύπτου γεγενημένων, πάλιν φησὶν ἡ ἱστορία, χαλεπὸν
of-Egypt having-come again says the history (it)-hard
ποιήσασθαι τὸν Αἰγύπτιον, τὸ μὴ παραμεῖναι τῇ δουλείᾳ
to-have-taken the Egyptian that not to-remain in-the slavery
τὸν Ἰσραήλ· καὶ πολεμικῶς ἅπαν συσκευάσαντα τὸ
— Israel and warlike all having-equipped the
ὑπήκοον, διὰ τῆς ἱππικῆς δυνάμεως ἐπιδραμεῖν τῷ
subject(-people) through the horse power to-have-run-upon the

λαῷ. Τὸν δὲ θεασάμενον τὴν τῶν ἵππων τε καὶ
people the(-people) and having-beheld the of-the horses both and
τῶν ὅπλων παρασκευὴν, ἀπειροπόλεμον ὄντα, καὶ τῶν
of-the arms preparation inexperienced-in-war being and of-the
τοιούτων θαυμάτων ἀγύμναστον, εὐθὺς καταπλαγῆναι τῷ
such wonders unpracticed at-once to-have-been-struck with-the
φόβῳ, καὶ κατὰ τοῦ Μωϋσέως συνίστασθαι. Ὅτε καὶ τὸ
fear and against — Moses to-have-banded-together when also the
παραδοξότατον περὶ τοῦ Μωϋσέως ἡ ἱστορία λέγει, διχῇ
most-paradoxical about — Moses the history says in-two
ταῖς ἐνεργείαις διατεμνόμενον, τῇ μὲν φωνῇ καὶ τῷ
in-the activities being-divided with-the indeed voice and with-the
λόγῳ παραθαρσύνειν τε τοὺς Ἰσραηλίτας, καὶ τὰς ἀγαθὰς
word to-encourage both the Israelites and the good
ἔχειν ἐλπίδας παρακελεύεσθαι· ἔνδοθεν δὲ τῇ διανοίᾳ τῷ
to-have hopes to-exhort within and in-the mind —
Θεῷ προσάγειν τὴν ὑπὲρ τῶν κατεπτηχότων ἱκετηρίαν·
to-God to-bring the for the(-ones) cowering supplication
καὶ ὅπως ἂν διαφύγῃ τὸν κίνδυνον, διὰ τῆς ἄνωθεν
and how — he-might-escape the danger through the from-above
συμβουλῆς ὁδηγεῖσθαι, αὐτοῦ τοῦ Θεοῦ (καθώς φησιν ἡ
counsel to-be-guided himself — God as says the
ἱστορία) τῆς ἀλαλήτου κραυγῆς ἐπαΐοντος. Νεφέλης δὲ
history the unspoken cry hearing (a)-cloud and
τοῦ λαοῦ θείᾳ δυνάμει καθηγουμένης, οὐ κατὰ τὴν
the people by-divine power leading not according-to the
κοινὴν φύσιν (οὐδὲ γὰρ ἐξ ἀτμῶν τινων ἢ ἀναθυμιάσεων
common nature nor for from vapors some or exhalations
ἡ σύστασις αὐτῆς ἦν, παχυνομένου τοῖς ἀτμοῖς τοῦ
the formation its was being-thickened by-the vapors the
ἀέρος, διὰ τῆς ὁμιχλώδους συστάσεως, καὶ πρὸς ἑαυτὴν
air through the misty formation and toward itself

συμπιλουμένου τοῖς πνεύμασιν), ἀλλὰ κρεῖττόν τι
compressed by-the winds but greater something
καὶ ὑψηλότερον τῆς ἀνθρωπίνης καταλήψεως ἐκείνῃ τῇ
and loftier than-the human comprehension in-that the
νεφέλῃ, τῆς Γραφῆς μαρτυρούσης, τοιοῦτον τὸ θαῦμα ἦν, ὡς
cloud the Scripture bearing-witness such the wonder was that
καὶ τῆς ἡλιακῆς ἀκτῖνος θερμῶς ἐπιλαμπούσης, διατείχισμα
also the sun's ray hotly shining-on (a)-wall-of-defense
πρὸς τὸν λαὸν εἶναι, σκιάζουσάν τε τὸ ὑποκείμενον
for the people to-be shading both the(-thing) lying-under
καὶ λεπτῇ δρόσῳ τὸ φλογῶδες τοῦ ἀέρος ὑπονοτίζουσαν·
and with-fine dew the fiery of-the air moistening
καὶ διὰ τῆς νυκτὸς πῦρ γίνεσθαι, ἀφ' ἑσπέρας εἰς ὄρθρον
and through the night fire to-become from evening to dawn
τῷ ἰδίῳ φωτὶ τοῖς Ἰσραηλίταις δᾳδουχοῦσαν τὸ φέγγος.
with-the own light for-the Israelites torch-bearing the radiance
Πρὸς ταύτην αὐτός τε βλέπων ὁ Μωϋσῆς, καὶ τὸν 6
toward this himself both looking — Moses and the
λαὸν ἀκολουθεῖν τῷ φαινομένῳ διδάξας· ἐπειδὴ κατὰ τὸ
people to-follow the appearing(-thing) having-taught when at the
Ἐρυθραῖον ἐγένοντο πέλαγος, ἐκεῖ τῆς νεφέλης πρὸς τὴν
Red they-came sea there the cloud for the
πορείαν καθηγουμένης, πανστρατιᾷ τῶν Αἰγυπτίων τὸν
journey leading with-the-whole-army the Egyptians the
λαὸν ἐκ τῶν κατόπιν κυκλωσαμένων, οὐδεμιᾶς αὐτοῖς
people from the behind having-encircled no for-them
οὐδαμόθεν τῶν δεινῶν φυγῆς περιούσης, πολεμίων καὶ
from-anywhere of-the terrors escape remaining between-enemies and
ὕδατος κατὰ τὸ μέσον ἀπειλημμένοις· τότε, τὸ πάντων
water in the middle cut-off then the of-all
ἀπιστότατον, θείᾳ δυνάμει παρορμηθεὶς ὁ Μωϋσῆς
most-incredible by-divine power urged-on — Moses

κατειργάσατο. Προσεγγίσας γὰρ κατὰ τὴν ἠϊόνα τῷ
accomplished having-drawn-near for at the shore to-the
ὕδατι, πλήσσει τῇ ῥάβδῳ τὸ πέλαγος· τὸ δὲ πρὸς
water he-strikes with-the rod the sea it and at
τὴν πληγὴν ὑπεσχίζετο. Καὶ καθάπερ ἐπὶ τῆς ὑέλου
the blow was-split-underneath and just-as in the glass
πέφυκε γίνεσθαι, εἰ κατά τι μέρος αὐτῆς ἀρχὴν ἡ
it-is-wont to-happen if at some part of-it (a)-beginning the
ῥῆξις λάβῃ, κατ᾽ εὐθεῖαν πρὸς τὸ ἕτερον διεξέρχεται
crack takes in straight to the other passes-through
πέρας· οὕτω παντὸς τοῦ πελάγους ἐκείνου, κατὰ τὸ ἄκρον
end thus all the sea that at the edge
ὑποῤῥαγέντος τῇ ῥάβδῳ, ἐπὶ τὴν ἀντικειμένην ὄχθην καὶ
broken-underneath by-the rod to the opposite bank also
ἡ τῶν κυμάτων ῥῆξις ἐπέρασε. Καὶ καταβὰς ἐπὶ τὸ
the of-the waves breaking passed-across and having-gone-down to the
βάθος ὁ Μωϋσῆς, καθ᾽ ὃ διετμήθη τὸ πέλαγος, σὺν
depth — Moses at which was-cut-through the sea with
παντὶ τῷ λαῷ βύθιος ἦν, ἐν ἀβρόχῳ τε καὶ ἡλιουμένῳ
all the people in-the-deep he-was in unwetted both and sunlit
τῷ σώματι· καὶ πεζῇ τὰς ἀβύσσους ἐν ξηρῷ τῷ πυθμένι
the body and on-foot the abysses in dry the bottom
τῆς θαλάσσης διεξερχόμενος, οὐκ ἐδεδοίκει τὴν αὐτοσχέδιον
of-the sea passing-through not he-feared the improvised
ἐκείνην ἐκ κυμάτων τειχοποιΐαν, ἔνθεν καὶ ἔνθεν, τείχους
that from waves wall-building on-this-side and on-that (a)-wall
δίκην, παραπεπηγυίας αὐτοῖς ἐκ πλαγίων τῆς ἅλμης.
like fixed-alongside them from (the)-sides of-the brine
Τοῦ δὲ Φαραὼ μετὰ τῶν Αἰγυπτίων συνεισπεσόντος
— and Pharaoh with the Egyptians having-rushed-in-together
ἐπὶ τὸ πέλαγος, κατὰ τὴν καινοτομηθεῖσαν ἐκείνην ὁδὸν
upon the sea along the newly-made that road

ἐν τοῖς ὕδασι, πάλιν συνάπτεται τὸ ὕδωρ τῷ ὕδατι,
in the waters again is-joined the water to-the water
καὶ ἀνακλυσθείσης πρὸς ἑαυτὴν τῆς θαλάσσης κατὰ τὸ
and having-washed-back to itself the sea into the
πρότερον σχῆμα, μία τοῦ ὕδατος ἐπιφάνειά τε καὶ ὄψις
former shape one of-the water surface both and appearance
γίνεται, ἤδη τῶν Ἰσραηλιτῶν ἐπὶ τῆς πέραν ἠϊόνος τὸ
becomes already the Israelites on the far-side shore the
πολύ τε καὶ σύντονον τῆς διὰ τοῦ πελάγους πορείας
great both and strenuous of-the through the sea journey
ἀναπαυόντων, ὅτε καὶ τὴν ἐπινίκιον ᾖσαν ᾠδὴν τῷ Θεῷ,
resting when also the victory they-sang song — to-God
τῷ τότε ἀναίμακτον ὑπὲρ αὐτῶν ἐγείραντι τρόπαιον,
to-the(-one) then bloodless for them having-raised trophy
πάντων πανστρατιᾷ τῶν Αἰγυπτίων, αὐτοῖς καὶ ἵπποις
all with-the-whole-army the Egyptians themselves and horses
καὶ ὅπλοις καὶ ἅρμασιν, ἀφανισθέντων ὑπὸ τοῦ ὕδατος.
and arms and chariots having-vanished by the water
Εἶτα πρόεισιν ἐπὶ τὰ πρόσω ὁ Μωϋσῆς, καὶ τριῶν
then goes-on to the(-things) forward — Moses and of-three
ἡμερῶν ἄνυδρον διοδεύσας ὁδὸν, ἐν ἀμηχανίᾳ γίνεται,
days waterless having-traveled-through road in perplexity becomes
μὴ ἔχων ὅπως τοῦ στρατοῦ τὸ δίψος παραμυθήσηται.
not having how of-the army the thirst he-might-relieve
Ἦν γάρ τις λίμνη, περὶ ἣν ἐστρατοπέδευσαν, θαλασσίου
was for some lake around which they-encamped of-sea
ὕδατος, μᾶλλον δὲ πικροτέρα ἢ κατὰ θάλασσαν. Ἐπεὶ
water rather and more-bitter than at sea since
οὖν προσκαθήμενοι τῷ ὕδατι, τῷ δίψει τοῦ ὕδατος
then sitting-by the water with-the thirst for-the water
κατεφλέγοντο· θεόθεν αὐτῷ συμβουλῆς γεγενημένης, ξύλον
they-were-burned-up from-God to-him counsel having-come wood

τι περὶ τὸν τόπον εὑρὼν, ἐμβάλλει τῷ ὕδατι· τὸ δὲ
some around the place having-found he-casts-into the water it and
παραχρῆμα πότιμον ἦν, τοῦ ξύλου τῇ οἰκείᾳ δυνάμει τὴν
at-once drinkable was the wood by-the own power the
τοῦ ὕδατος φύσιν εἰς ἡδονὴν ἐκ πικρίας μετακεράσαντος.
of-the water nature into pleasure from bitterness having-changed-the-mixture
Τῆς δὲ νεφέλης μεταναστάσης ἐπὶ τὰ πρόσω, κἀκεῖνοι
the and cloud having-moved-away to the(-things) forward they-too
ἐπὶ τῇ κινήσει τοῦ ὁδηγοῦντος συμμετανίσταντο, ἀεὶ τοῦτο
at the motion of-the guide moved-along always this
ποιοῦντες, παυόμενοί τε τῆς πορείας, ἐν ᾧπερ ἂν ἡ
doing ceasing both from-the journey in whatever-place — the
στάσις τῆς νεφέλης τὸ τῆς ἀναπαύσεως ἔδωκε σύνθημα,
standing-still of-the cloud the of-the rest gave signal
καὶ ἀπαίροντες πάλιν, οὗπερ ἂν ἡ νεφέλη τῆς πορείας
and setting-out again wherever — the cloud of-the journey
αὐτῶν ἀφηγήσατο. Καταλαμβάνουσι δὲ, τῷ ὁδηγῷ τούτῳ
their led they-reach and with-the guide this
ἑπόμενοι, τόπον ὕδατι ποτίμῳ κατάῤῥυτον, δυοκαίδεκα
following (a)-place with-water drinkable well-watered twelve
πηγαῖς ἀφθόνως περικλυζόμενον. Ἑβδομήκοντα δὲ ἦσαν οἱ
with-springs abundantly washed-around seventy and were the
φοίνικες, ἀρκοῦντες καὶ ἐν ὀλίγῳ τῷ ἀριθμῷ πολὺ ποιῆσαι
palm-trees sufficing also in few the number much to-make
τοῖς ὁρῶσι τὸ θαῦμα, τῷ ὑπεραίρειν κατὰ τὸ κάλλος
for-the(-ones) seeing the wonder by-the surpassing in the beauty
τε καὶ μέγεθος. Πάλιν κἀκεῖθεν ὁ ὁδηγὸς ἡ νεφέλη πρὸς
both and size again from-there-too the guide the cloud to
ἕτερον ἄγει τόπον τὸν στρατὸν ἀναστήσασα. Ἔρημος δέ
another leads place the army having-raised-up desert and
τις οὗτος ἦν, ἐν αὐχμηρᾷ καὶ διακεκαλυμμένῃ τῇ ψάμμῳ,
some this was in parched and laid-bare in-the sand

μηδεμιᾶς ὑδάτων ἰκμάδος ὑπονοτιζούσης τὸν χῶρον, ἐν
no of-waters moisture moistening-from-beneath the place in
ᾧ πάλιν τὸν λαὸν τοῦ δίψους καταπονήσαντος, πέτρα
which again the people the thirst having-worn-down rock
τις ἐπὶ γεωλόφου ῥάβδῳ πληγεῖσα παρὰ τοῦ Μωϋσέως,
some on (a)-hillock with-(the)-rod struck by — Moses
ὕδωρ ἐκδίδωσιν ἡδύ τε καὶ πότιμον, καὶ τῆς χρείας
water gives-forth sweet both and drinkable and than-the need
τοῦ τοσούτου λαοῦ δαψιλέστερον. Ἔνθα δὴ καὶ τῆς
of-the so-great people more-abundant there indeed also the
παρασκευῆς τῶν τροφῶν ἐπιλιπούσης, ἣν ἐξ Αἰγύπτου
supply of-the foods having-failed which from Egypt
πρὸς τὴν ὁδοιπορίαν ἐπεσιτίσαντο, καὶ λιμῷ τοῦ λαοῦ
for the journey they-had-provisioned and by-famine the people
πιεζομένου· γίνεται τὸ πάντων ἀπιστότατον θαῦμα, οὐκ
being-pressed comes-about the of-all most-incredible wonder not
ἐκ γῆς, κατὰ τὸ νενομισμένον, αὐτοῖς τῆς τροφῆς
from earth according-to the customary to-them the food
φαινομένης, ἀλλ᾽ ἄνωθεν ἐκ τοῦ οὐρανοῦ δροσοειδῶς
appearing but from-above from the heaven dew-like
καταῤῥεούσης. Δρόσος γὰρ αὐτοῖς ἐπεχεῖτο κατὰ τὸν
flowing-down dew for to-them was-poured at the
ὄρθρον· τροφὴ δὲ τοῖς ὑποδεχομένοις ἡ δρόσος
dawn food and for-the(-ones) receiving the dew
ἐγίνετο. Τὸ γὰρ ἐπιχεόμενον, οὐ ῥανὶς ὑδατώδης ἦν,
became the(-thing) for being-poured-on not (a)-drop watery was
καθὼς σύνηθές ἐστιν ἐν δρόσῳ γίνεσθαι· ἀλλ᾽ ἀντὶ
as customary it-is in dew to-happen but instead-of
σταγόνων θρόμβοι τινὲς κρυσταλλοειδεῖς τὸ εἶδος, κατὰ
drops clots certain crystal-like the form in
τὸ σχῆμα, ὃ ἀγροικικῶς λέγεται κολίανδρον τοῦ κορίου
the shape which rustically is-called coriander of-the coriander

σπέρματος, σφαιρωθέντες κατέῤῥεον, ὧν ἡ γεῦσις τὴν
seed rounded flowed-down whose the taste the
τοῦ μέλιτος ἡδονὴν ὑπεκρίνετο.
of-the honey pleasure imitated

IV · MANNA, AMALEK, AND SINAI

The manna came in equal measure to all, spoiled when hoarded, and fell double before the sabbath. Against Amalek Joshua led picked men while Moses' raised hands gave the victory, his companions holding them up and seating him on a stone. At Sinai the people were purified and the beasts kept off the mountain; it grew dark with gloom and fire, and a trumpet louder at every blast terrified them into asking Moses to receive the law for them. Alone, he entered the darkness, learned what God is not, received the commandments, and saw a tabernacle.

7 Τούτῳ δὲ τῷ θαύματι συνεθεωρεῖτο καὶ τὸ ἕτερον· τὸ
with-this and the wonder was-observed-together also the other that
πάντας ἐπὶ τὴν συλλογὴν ἐξιόντας, ἐν διαφόροις (ὡς εἰκὸς)
all to the gathering going-out in different as is-likely
ἡλικίαις τε καὶ δυνάμεσι, μήτε ἔλαττον ἕτερον ἑτέρου,
ages both and strengths neither less one than-another
κατὰ τὴν τῆς δυνάμεως διαφορὰν, συγκομίζεσθαι· ἀλλὰ
according-to the of-the strength difference to-bring-in but
μετρεῖσθαι τῇ ἑκάστου χρείᾳ τὸ συναγόμενον, ὡς
to-be-measured by-the of-each need the(-thing) gathered so-that
μήτε τὸν δυνατώτερον τὸ πλέον ἔχειν, μήτε ἐλαττοῦσθαι
neither the stronger the more to-have nor to-be-lessened
τῆς ἰσομοιρίας τὸν ἀσθενέστερον. Πάλιν ἐπὶ τούτῳ
from-the equal-share the weaker again upon this
ἕτερον θαῦμα ἡ ἱστορία φησὶν, ὅτι τὸ πρὸς ἡμέραν
another wonder the history tells that the(-portion) for (the)-day

ἕκαστος κομιζόμενος, οὐδὲν εἰς τὴν ἑξῆς ἀπετίθετο. Τῷ
each carrying nothing for the next laid-by for-the(-one)
δὲ φειδωλίᾳ τινὶ πρὸς τὴν ἐκ τῆς παρούσης τροφῆς
and from-thrift some toward the(-day) from the present food
ταμιεύσαντι, ἄχρηστον ἦν πρὸς τροφὴν τὸ ἀπόθετον,
having-stored-up useless was for food the(-thing) laid-by
εἰς σκωλήκων φύσιν μεταποιούμενον. Πρόσεστί τι καὶ
into of-worms nature being-changed there-is-besides something also
ἄλλο τῇ παρὰ τῆς τροφῆς ταύτης ἱστορίᾳ παράδοξον.
other in-the about the food this history paradoxical
Τῶν γὰρ τῆς ἑβδομάδος ἡμερῶν τῆς μιᾶς, κατά τινα
of-the for of-the week days the one by some
λόγον μυστικὸν, ἀπραξίᾳ τετιμημένης, ἐν τῇ πρὸ αὐτῆς
reason mystical with-inactivity honored on the before it
ἡμέρᾳ τῆς ἴσης, ὡς πρὸς τὸν ἔμπροσθεν χρόνον γινομένης
day the equal as toward the former time coming
ἐπιῤῥοῆς, καὶ τῆς τῶν συλλεγόντων προθυμίας τὸ
flow and the of-the(-ones) gathering eagerness the
ἴσον ἐχούσης· διπλάσιον εὑρίσκετο τοῦ συνήθους μέτρου
equal having double was-found than-the customary measure
τὸ συναγόμενον· ὡς ἂν μηδεμίαν ἔχοιεν ἀφορμὴν,
the(-thing) gathered that — no they-might-have occasion
τῇ τῆς τροφῆς ἀνάγκῃ παραλύειν τῆς ἀπραξίας τὸν
by-the of-the food necessity to-break of-the inactivity the
νόμον. Ἐν ᾧ δὴ καὶ πλέον ἡ θεία ἐδείκνυτο δύναμις,
law in which indeed also more the divine was-shown power
ὅτι ταῖς ἄλλαις ἡμέραις, ἀχρειουμένου τοῦ περισσεύοντος,
that on-the other days spoiling the surplus
ἐν μόνῃ τῇ πρὸ τοῦ σαββάτου παρασκευῇ (τοῦτο
on only the before the sabbath preparation this
γὰρ ὄνομα τῇ ἀπράκτῳ ἡμέρᾳ) τὸ ταμιευθὲν,
for (the)-name for-the inactive day the(-thing) stored

ἀδιάφθορον ἔμεινεν, ὡς κατ᾽ οὐδὲν εἶναι τοῦ προσφάτου
incorrupt remained so-as in nothing to-be than-the fresh
δοκεῖν ἐωλότερον. Εἶτα πόλεμος αὐτοῖς συγκροτεῖται πρός
to-seem staler then (a)-war for-them is-joined against
τι ἔθνος ἀλλόφυλον (Ἀμαληκίτας δὲ τοὺς κατ᾽ αὐτῶν
some nation foreign Amalekites and the(-ones) against them
τότε συστάντας ὀνομάζει ὁ λόγος)· καὶ τότε πρῶτον εἰς
then having-risen names the account and then first into
παράταξιν τὸ Ἰσραηλιτικὸν ἐξοπλίζεται· οὐ πανστρατιᾷ
battle-line the Israelite(-people) is-armed not with-the-whole-army
πάντων συγκινηθέντων ἐπὶ τὴν μάχην, ἀλλ᾽ ἀριστίνδην
all moved-together to the battle but by-merit
ἐξειλεγμένων, καὶ τῶν ἐν αὐτοῖς λογάδων ἀναδεξαμένων
picked-out and the among them chosen(-men) having-taken-up
τὸν πόλεμον· ἐν ᾧ πάλιν καινὸν ἔδειξε στρατηγίας
the war in which again (a)-new showed of-generalship
τρόπον ὁ Μωϋσῆς. Τοῦ γὰρ Ἰησοῦ, ὃς μετὰ τὸν Μωϋσέα
manner — Moses — for Joshua who after — Moses
τοῦ λαοῦ καθηγήσατο, τότε τοῖς Ἀμαληκίταις τὸν
the people led then against-the Amalekites the
στρατὸν ἀντεξάγοντος, ἔξω τῶν ὅπλων ὁ Μωϋσῆς ἐπί
army leading-out-against outside the arms — Moses on
τινος σκοπιᾶς γεωλόφου πρὸς τὸν οὐρανὸν ἀναβλέπει,
some look-out hillock toward the heaven looks-up
συνεστώτων ἑκατέρωθεν αὐτῷ δύο τῶν ἐπιτηδείων, ὅτε
standing-with on-both-sides him two of-the intimates when
τοιοῦτον ἐπὶ τοῖς γινομένοις θαῦμα παρὰ τῆς ἱστορίας
such at the(-things) happening wonder from the history
ἀκούομεν· Εἰ μὲν ἐπῆρε πρὸς οὐρανὸν τὰς χεῖρας ὁ
we-hear if indeed he-raised to heaven the hands —
Μωϋσῆς, ἐπερῤῥώννυτο κατὰ τῶν ἐχθρῶν τὸ ὑπήκοον·
Moses was-strengthened against the enemies the subject(-people)

εἰ δὲ καθῆκεν, ἐνεδίδου καὶ ὁ στρατὸς τῇ τῶν
if but he-lowered(-them) gave-way also the army to-the of-the
ἀλλοφύλων ὁρμῇ· ὃ δὴ συνέντες οἱ παρεστῶτες
foreigners rush which indeed having-understood the(-ones) standing-by
αὐτῷ, βαρείας τε καὶ δυσκινήτους, ἔκ τινος κεκρυμμένης
him heavy both and hard-to-move from some hidden
αἰτίας, τοῦ Μωϋσέως τὰς χεῖρας γεγενημένας, ἑκατέρωθεν
cause — of-Moses the hands having-become on-both-sides
ὑποβάντες ὑπήρειδον. Ἐπεὶ δὲ ἀσθενέστεροι ἦσαν, ἢ
going-under they-propped-up since and weaker they-were than
ὥστε ἀνέχειν αὐτὸν ἐν ὀρθίῳ τῷ σχήματι, λίθῳ τὴν
so-as to-hold-up him in upright the posture with-(a)-stone the
καθέδραν αὐτοῦ ὑπερείσαντες, οὕτως εἰς οὐρανὸν ἐπαίρειν
seat his having-propped thus into heaven to-raise
τὸν Μωϋσέα δι' ἑαυτῶν τὰς χεῖρας ἐποίησαν· οὗ
— Moses through themselves the hands they-made which
γενομένου κατὰ κράτος ἡττᾶται ὑπὸ τῶν Ἰσραηλιτῶν
having-happened by force is-defeated by the Israelites
τὸ ἀλλόφυλον. Ἐπὶ δὲ τοῦ αὐτοῦ τόπου τῆς νεφέλης
the foreign(-people) in and the same place the cloud
μενούσης, ἣ καθηγεῖτο τοῦ λαοῦ τῆς πορείας· ἀνάγκη
remaining which led the people on-the journey necessity
πᾶσα ἦν, μηδὲ τὸν λαὸν μετανίστασθαι, μηδενὸς ὄντος
all was not-even the people to-move-away nothing being
τοῦ καθηγουμένου πρὸς τὴν μετάστασιν. Οὕτως δὲ αὐτοῖς
the leading(-thing) toward the removal thus and for-them
ἀμογητὶ τῆς πρὸς τὸ ζῆν εὐπορίας παρούσης, ἄνωθεν
without-toil the for the living provision being-at-hand from-above
μὲν τοῦ ἀέρος ἕτοιμον αὐτοῖς ὕοντος ἄρτον, κάτωθεν δὲ
indeed the air ready for-them raining bread from-below and
τῆς πέτρας τὸ ποτὸν παρεχούσης, τῆς δ' αὖ νεφέλης
the rock the drink providing the and in-turn cloud

τὴν ὕπαιθρον ἀηδίαν θεραπευούσης, ὡς καὶ τοῦ θάλπους
the open-air discomfort tending so-as also of-the heat
διατείχισμα γενέσθαι τῇ ἡμέρᾳ, καὶ τῇ νυκτὶ λύειν τὸν
(a)-wall-of-defense to-become by-the day and by-the night to-dissolve the
ζόφον, ἐν αὐγῇ τινι πυροειδεῖ καταλάμπουσαν· ἄλυπος
gloom in brightness some fiery shining painless
αὐτοῖς ἦν ἡ κατὰ τὴν ἔρημον ἐκείνην ἐν τῇ ὑπωρείᾳ
for-them was the in the desert that in the foothills
τοῦ ὄρους διατριβή, καθ' ἣν ἵδρυτο τὸ στρατόπεδον.
of-the mountain sojourn in which had-been-set-up the camp
8 Ἐν τούτῳ δὲ καί τινος αὐτοῖς ἀπορρητοτέρας μυήσεως
in this and also of-some for-them more-secret initiation
ὁ Μωϋσῆς καθηγεῖτο· αὐτῆς τῆς θείας δυνάμεως, διὰ
— Moses was-leader itself the divine power through
τῶν ὑπὲρ λόγον θαυμάτων, τόν τε λαὸν πάντα, καὶ
the beyond reason wonders the both people all and
αὐτὸν τὸν καθηγεμόνα μυσταγωγούσης. Ἡ δὲ μυσταγωγία
himself the leader initiating the and initiation
τοῦτον ἐπιτελεῖται τὸν τρόπον· Προείρητο τῷ λαῷ,
this is-accomplished the manner it-had-been-proclaimed to-the people
τῶν τε ἄλλων μολυσμάτων ἐκτὸς εἶναι πάντων, ὅσα
of-the both other defilements outside to-be all as-many-as
περὶ τὸ σῶμα καὶ ψυχὴν καθορᾶται, καὶ περιῤῥαντηρίοις
about the body and soul are-observed and with-sprinklings
τισὶν ἀφαγνίσασθαι, καὶ αὐτοῦ δὲ τοῦ γάμου ἐν ῥητῷ
some to-purify-themselves and itself too from-the marriage in stated
τινι ἡμερῶν ἀριθμῷ καθαρεῦσαι, ὡς πάσης ἐμπαθοῦς
some of-days number to-be-pure so-that from-all passionate
τε καὶ σωματικῆς διαθέσεως ἐκπλυθέντα, καθαρὸν πάθους
both and bodily disposition washed-out pure of-passion
προσβῆναι τῷ ὄρει μυηθησόμενον. Σινᾶ δὲ ἦν τοῦ ὄρους
to-approach the mountain about-to-be-initiated Sinai and was of-the mountain

τοὔνομα, ὃ μόνοις ἀνείθη, κατὰ τὸν καιρὸν ἐκεῖνον,
the-name which to-only was-left-open at the time that
τοῖς λογικοῖς εἰς ἐπίβασιν, καὶ τούτων τοῖς ἀνδράσι
to-the rational(-beings) for ascent and of-these to-the men
μόνοις, καὶ τούτων πάλιν τοῖς παντὸς ἀφαγνισθεῖσι
only and of-these again to-the(-ones) from-every purified
μιάσματος. Φυλακὴ δὲ πᾶσα ἦν καὶ προμήθεια, τοῦ μηδὲν
defilement guard and all was and forethought that nothing
τῶν ἀλόγων ἐπιβατεῦσαι τοῦ ὄρους· εἰ δέ που καὶ
of-the irrational(-beings) to-set-foot-on the mountain if and anywhere also
γένοιτο, καταλευσθῆναι παρὰ τοῦ λαοῦ πᾶν ὅτιπερ ἂν
it-should-happen to-be-stoned by the people all whatever —
ἦν τῆς ἀλόγου φύσεως κατὰ τὸ ὄρος φαινόμενον.
was of-the irrational nature on the mountain appearing
Εἶτα τὸ ἐναέριον φῶς ἐκ καθαρᾶς αἰθρίας ζόφῳ 9
then the in-the-air light from clear sky with-gloom
κατεμελαίνετο, ὡς ἀόρατον γενέσθαι τὸ ὄρος, ἐν κύκλῳ
was-blackened so-that invisible to-become the mountain in (a)-circle
τῷ γνόφῳ διειλημμένον· πῦρ τε ἐκ τοῦ γνόφου
by-the thick-darkness enclosed fire and from the thick-darkness
διαφαινόμενον φοβερὰν ἐποίει τοῖς ὁρῶσι τὴν ὄψιν,
shining-through (a)-fearful made for-the(-ones) seeing the sight
πανταχόθεν τὴν περιοχὴν τοῦ ὄρους ἐπιβοσκόμενον, ὡς
from-all-sides the circuit of-the mountain feeding-on so-that
καὶ καπνῷ διὰ τῆς τοῦ πυρὸς ὑποδρομῆς ἅπαν τὸ
also with-smoke through the of-the fire running-beneath all the(-thing)
φαινόμενον ὑποτύφεσθαι. Ἡγεῖτο δὲ τοῦ λαοῦ ὁ Μωϋσῆς
appearing to-smolder led and the people — Moses
πρὸς τὴν ἄνοδον, οὐδὲ αὐτὸς θαῤῥῶν τὸ ὁρώμενον,
toward the way-up not-even himself confident-at the(-thing) seen
ἀλλὰ κατεπτηχὼς τὴν ψυχὴν ὑπὸ δέους, καὶ τὸ σῶμα
but cowering in-the soul from fear and in-the body

τῷ φόβῳ συγκραδαινόμενος, ὡς μηδὲ πρὸς τοὺς
with-the fear trembling so-that not-even from the
Ἰσραηλίτας τὸ πάθος τῆς ψυχῆς ἐπικρύπτεσθαι, ὁμολογεῖν
Israelites the passion of-the soul to-hide to-confess
τε πρὸς αὐτοὺς τὸ καταπεπλῆχθαι τοῖς φαινομένοις,
and to them the to-be-stricken by-the(-things) appearing
καὶ μὴ ἀτρεμεῖν ἐν τῷ σώματι. Ἦν γὰρ τὸ
and not to-be-still in the body was for the(-thing)
φαινόμενον οὐ τοιοῦτον μόνον, οἷον ἔκπληξιν τῇ ψυχῇ
appearing not such only as astonishment in-the soul
διὰ τῶν ὀφθαλμῶν ἐμποιῆσαι, ἀλλὰ διὰ τῆς ἀκοῆς
through the eyes to-produce but through the hearing
εἰσηχεῖτο τὰ φοβερά· φωνῆς ἄνωθεν καταπληκτικῶς
were-sounded-in the(-things) fearful (a)-voice from-above stunningly
ἐπιῤῥηγνυμένης ἐφ' ἅπαν τὸ ὑποκείμενον, ἧς χαλεπὴ
bursting upon all the(-thing) lying-below whose hard
μὲν καὶ ἡ πρώτη προσβολὴ καὶ ἀκοῇ πάσῃ δυσέντευκτος
indeed also the first onset and to-hearing all difficult-to-meet
ἦν· ἐν ὁμοιότητι μὲν τῆς τῶν σαλπίγγων ἠχῆς γιγνομένη,
was in likeness indeed of-the of-the trumpets sound becoming
παριοῦσα δὲ τῷ φοβερῷ καὶ καταπληκτικῷ τῆς φωνῆς
surpassing but by-the fearful and stunning of-the voice
ἅπαν τοιοῦτον ὑπόδειγμα· φοβερωτέρα δὲ προϊοῦσα
every such example more-fearful and going-on
ἐγίγνετο, ἀεὶ πρὸς τὸ καταπληκτικώτερον διὰ προσθήκης
it-became always toward the more-stunning by increase
τὸν ἦχον αὐτῆς ἐπιτείνουσα. Ἡ δὲ φωνὴ αὕτη ἔναρθρος
the sound its straining the and voice this articulate
ἦν, θείᾳ δυνάμει, δίχα τῶν φωνητικῶν ὀργάνων, τοῦ
was by-divine power without the vocal organs the
ἀέρος διαρθροῦντος τὸν λόγον. Ἦν δὲ ὁ λόγος οὐκ εἰκῇ
air articulating the speech was and the speech not at-random

διαρθρούμενος, ἀλλ᾽ ἐνομοθέτει τὰ θεῖα δόγματα. Καὶ ἡ
articulated but legislated the divine teachings and the
μὲν φωνὴ προϊοῦσα, δι᾽ ἐπιδόσεως ηὔξετο, καὶ ὑπερήχει
indeed voice going-on through growth increased and outsounded
ἑαυτὴν ἡ σάλπιγξ, τὰς προλαβούσας φωνὰς ἀεὶ ταῖς
itself the trumpet the preceding sounds always with-the
ἐφεξῆς ὑπερβάλλουσα. Ὁ δὲ λαὸς ἅπας ἥττων ἦν, ἢ ὥστε
following surpassing the and people all weaker was than so-as
ἀνέχεσθαι τὸ φαινόμενόν τε καὶ ἀκουόμενον· διὸ καὶ
to-endure the(-thing) appearing both and heard therefore also
κοινὴ παρὰ πάντων αἴτησις προσάγεται τῷ Μωϋσεῖ, δι᾽
(a)-common from all request is-brought — to-Moses through
ἐκείνου μεσιτευθῆναι τὸν νόμον· ὡς οὐκ ἀπιστήσοντος τοῦ
him to-be-mediated the law as not about-to-disbelieve the
λαοῦ, θεῖον εἶναι παράγγελμα, πᾶν ὅτιπερ ἂν ᾖ παρ᾽
people divine to-be (a)-precept all whatever — should-be by
ἐκείνου κατὰ τὴν ἄνωθεν διδασκαλίαν παραγγελλόμενον.
him according-to the from-above teaching commanded
Πάλιν οὖν πρὸς τὴν ὑπώρειαν πάντων καταδραμούντων,
again then toward the foothills all having-run-down
μόνος ὑπελείφθη ὁ Μωϋσῆς, τὸ ἐναντίον, ἢ ὅπερ ἐκεῖνος
alone was-left — Moses the opposite than what-very that-one
ἦν, ἐφ᾽ ἑαυτοῦ δείξας. Τῶν γὰρ ἄλλων ἁπάντων ἐν
was in himself having-shown the for others all in
τῇ κοινωνίᾳ τῶν συμμετεχόντων, μᾶλλον θαῤῥούντων
the fellowship of-the(-ones) sharing more being-bold-at
τὰ φοβερὰ, οὗτος μονωθεὶς, τῶν συνεστώτων
the(-things) fearful he left-alone than-the(-ones) standing-together
θαῤῥαλεώτερος ἦν, ὡς ἐκ τούτου δῆλον γενέσθαι, τὸ μὴ
bolder was so-that from this clear to-become that not
ἴδιον αὐτοῦ πάθος τὸν φόβον εἶναι, ᾧ κατ᾽ ἀρχὰς
own his passion the fear to-be by-which in (the)-beginning

συνεσχέθη, ἀλλὰ διὰ τὴν πρὸς τοὺς κατεπτηχότας
he-was-held but because-of the toward the(-ones) cowering
συμπάθειαν ταῦτα παθεῖν. Ἐπειδὴ τοίνυν, οἷόν τινος
sympathy these(-things) to-suffer since therefore as-from some
ἄχθους, τῆς δειλίας τοῦ λαοῦ γυμνωθεὶς, ἐφ' ἑαυτοῦ ἦν·
burden from-the cowardice of-the people stripped by himself he-was
τότε καὶ αὐτοῦ κατατολμᾷ τοῦ γνόφου· καὶ ἐντὸς τῶν
then also itself he-dares the thick-darkness and inside the
ἀοράτων γίνεται, μηκέτι τοῖς ὁρῶσι φαινόμενος πρὸς
invisible(-things) he-comes no-longer to-the(-ones) seeing appearing to
γὰρ τὸ ἄῤῥητον τῆς θείας μυσταγωγίας παραδυεὶς, ἐκεῖ
for the unspeakable of-the divine initiation having-slipped-in there
τῷ ἀοράτῳ συνῆν, μὴ ὁρώμενος, διδάσκων, οἶμαι, δι'
with-the invisible he-was-with not seen teaching I-think through
ὧν ἐποίησεν, ὅτι δεῖ τὸν μέλλοντα συνεῖναι Θεῷ,
what he-did that one-must the(-one) about to-be-with God
ἐξελθεῖν πᾶν τὸ φαινόμενον, καὶ ἐπὶ τὸ ἀόρατόν
to-go-out-from all the(-thing) appearing and to the invisible
τε καὶ ἀκατάληπτον, τὴν ἑαυτοῦ διάνοιαν, οἷον ἐπί τινα
both and incomprehensible the own mind as to some
ὄρους κορυφὴν ἀνατείναντα, ἐκεῖ πιστεύειν εἶναι τὸ Θεῖον,
of-mountain summit having-stretched-up there to-believe to-be the Divine
ἐν ᾧ οὐκ ἐφικνεῖται ἡ κατανόησις. Γενόμενος δὲ ἐν
in which not reaches the understanding having-come and in
ἐκείνῳ, δέχεται τὰ θεῖα προστάγματα. Ταῦτα δὲ ἦν ἀρετῆς
that he-receives the divine commands these and were of-virtue
διδασκαλία, ἧς τὸ κεφάλαιον ἄρα ἐστὶν ἡ εὐσέβεια,
(a)-teaching of-which the head after-all is the piety
καὶ τὸ τὰς πρεπούσας ὑπολήψεις περὶ τῆς θείας φύσεως
and the the fitting conceptions about the divine nature
ἔχειν· ὡς ὑπέρκειται παντὸς γνωστικοῦ νοήματός τε καὶ
to-have that it-lies-beyond every cognitive thought both and

ὑποδείγματος, οὐδενὶ τῶν γινωσκομένων ὁμοιουμένη.
example to-none of-the(-things) known likened
Κελεύει γὰρ πρὸς μηδὲν τῶν καταλαμβανομένων ἐν
it-commands for to nothing of-the(-things) grasped in
ταῖς περὶ Θεοῦ ὑπολήψεσι βλέπειν, μηδέ τινι τῶν
the about God conceptions to-look nor to-anything of-the(-things)
ἐκ καταλήψεως γινωσκομένων ὁμοιοῦν τὴν τοῦ παντὸς
from comprehension known to-liken the of-the all
ὑπερκειμένην φύσιν· ἀλλὰ τὸ εἶναι πιστεύοντας, τὸ οἷον,
transcending nature but the to-be believing the what-sort
ἢ ὅσον, ἢ ὅθεν, ἢ ὅπως ἐστὶν, ἀζήτητον ἐᾶν, ὡς
or how-great or whence or how it-is unsought to-leave as
ἀνέφικτον. Προστίθησι δὲ ὁ λόγος, καὶ ὅσα τοῦ
unattainable adds and the word also as-many-as of-the
ἤθους ἐστὶ κατορθώματα, γενικοῖς καὶ ἰδιάζουσι νόμοις
character are achievements by-general and particular laws
τὴν διδασκαλίαν ποιούμενος. Γενικῶς μὲν γὰρ πάσης
the teaching making in-general indeed for of-all
ἀδικίας ἀναιρετικὸς νόμος ἐστί· τὸ δεῖν ἀγαπητικῶς πρὸς
injustice destructive (a)-law is the must lovingly toward
τὸ ὁμόφυλον ἔχειν, οὗ κυρωθέντος, πάντως κατὰ
the kindred to-be-disposed which having-been-ratified wholly according-to
τὸ ἀκόλουθον ἕπεται· τὸ μηδὲν κακὸν μηδένα κατὰ τοῦ
the sequence follows the no evil anyone against the
πέλας ἐργάζεσθαι. Ἐν δὲ τοῖς καθ' ἕκαστον, ἥ τε περὶ
neighbor to-work in and the in particular the both toward
τοὺς γεγεννηκότας τιμὴ διηγόρευται, καὶ ὁ κατάλογος
the(-ones) having-begotten honor is-prescribed and the list
τῶν ἀπηγορευμένων πλημμελημάτων ἠρίθμηται. Τούτοις
of-the forbidden offenses is-numbered by-these
δὲ τοῖς νόμοις οἱονεὶ προκαθαρθεὶς τὴν διάνοιαν, ἐπὶ τὴν
and the laws as-it-were cleansed-beforehand in-the mind to the

τελεωτέραν μυσταγωγίαν παράγεται· σκηνῆς αὐτῷ τινος
more-perfect initiation he-is-led tabernacle to-him some
ἀθρόως ἐκ θείας δυνάμεως προδειχθείσης. Ἡ δὲ σκηνὴ,
all-at-once by divine power shown-beforehand the and tabernacle
ναὸς ἦν, ἐν δυσερμηνεύτῳ τινὶ ποικιλίᾳ τὸ κάλλος ἔχων.
(a)-temple was in hard-to-interpret some variety the beauty having
Προπύλαια, καὶ στῦλοι, καὶ παραπετάσματα, τράπεζα καὶ
porches and pillars and curtains (a)-table and
λυχνία, καὶ θυμιατήριον, θυσιαστήριόν τε καὶ ἱλαστήριον,
lampstand and censer altar both and mercy-seat
καὶ τὸ ἐντὸς τῶν ἁγίων ἄδυτόν τε καὶ ἀνεπίβατον. Ὧν
and the inside the holy(-places) sanctuary both and inaccessible of-which
ἁπάντων τό τε κάλλος καὶ τὴν διάθεσιν, ὡς ἂν μήτε
all the both beauty and the arrangement that — neither
διαφύγοι τὴν μνήμην, καὶ τοῖς κάτω παραδειχθείη
it-might-escape the memory and to-the(-ones) below might-be-shown
τὸ θαῦμα, οὐ γραφῇ παραδοῦναι ψιλῇ συμβουλεύεται,
the wonder not to-writing to-hand-over bare he-is-counseled
ἀλλὰ μιμήσασθαι διὰ τῆς ὑλικῆς κατασκευῆς τὴν ἄϋλον
but to-imitate through the material construction the immaterial
ἐκείνην δημιουργίαν, τὰς λαμπροτέρας τε καὶ φανωτέρας
that craftsmanship the brighter both and more-shining
ὕλας τῶν κατὰ τὴν γῆν εὑρισκομένων παραλαβόντα.
materials of-the(-things) on the earth found having-taken

V · THE TABERNACLE AND THE CALF

Gregory describes the tabernacle and the priest's vestments Moses was shown: the gold and silver pillars, woven curtains of blue, purple, and scarlet, the ephod with its emeralds bearing the patriarchs' names, the breastplate of twelve stones, the robe hung with golden bells and pomegranates, the inscribed plate. Moses came down carrying the God-made tablets, but the people, left alone forty days while he lived without food, had made a golden calf. He broke the tablets, purged the camp through the Levites, and received new tablets, cut by his own hand.

Ἐν οἷς πλείων μὲν ἦν ὁ χρυσὸς ἐν κύκλῳ περικεχυμένος 10
in which more indeed was the gold in (a)-circle poured-around
τοῖς στύλοις· συμπαρελήφθη δὲ μετὰ τοῦ χρυσοῦ καὶ
the pillars was-taken-along and with the gold also
ὁ ἄργυρος, τὰς κορυφὰς καὶ τὰς βάσεις τῶν στύλων
the silver the capitals and the bases of-the pillars
δι' ἑαυτοῦ καλλωπίζων· ὡς ἂν, οἶμαι, τῷ διαλλάσσοντι
through itself adorning that — I-think by-the varying
τῆς χρόας ἑκατέρωθεν τὸ χρυσίον ἐκθεωρούμενον,
of-the color on-both-sides the gold being-viewed
πλέον ἐκλάμποι. Ἔστι δὲ ὅπου καὶ ἡ τοῦ χαλκοῦ
more it-might-shine-out it-is and where also the of-the bronze
ὕλη χρήσιμος ἐνομίσθη, κεφαλὴ γινομένη καὶ βάσις
material useful was-thought (a)-capital becoming and base
τοῖς ἀργυροῖς τῶν κιόνων. Καταπετάσματα δὲ καὶ
for-the silver of-the columns veils and also
παραπετάσματα, καὶ ὁ τοῦ ναοῦ περίβολος, καὶ ὁ τῶν
curtains and the of-the temple enclosure and the of-the
στύλων ὑπερτεινόμενος ὄροφος, καταλλήλως πάντα διὰ
pillars stretched-over roof correspondingly all through
τῆς ὑφαντικῆς ἐπιστήμης, ἐκ τῆς προσφόρου ἕκαστον
the weaver's skill from the suitable each

ὕλης, ἐπετελεῖτο. Τοῖς μὲν γὰρ ἦν τῶν ὑφασμάτων
material was-completed for-some indeed for was of-the woven-works
ὑάκινθος ἡ βαφὴ, καὶ πορφύρα, καὶ τὸ πυραυγὲς τοῦ
hyacinth the dye and purple and the fiery-bright of-the
κοκκοβάφους ἐρυθήματος· τό τε λαμπρὸν τῆς βύσσου,
scarlet-dyed red the both brightness of-the fine-linen
ἡ αὐτοφυής τε καὶ ἀνεπιτήδευτος ἰδέα. Ἑτέροις δὲ
the natural both and unaffected form for-others and
λῖνον, καὶ ἄλλοις τρίχες, πρὸς τὰς τῶν ὑφασμάτων
linen and for-others hairs for the of-the woven-works
χρείας, παρελαμβάνοντο. Ἦν δὲ ὅπου καὶ τὰ ἐρυθρὰ τῶν
uses were-taken it-was and where also the red of-the
δερμάτων πρὸς τὴν τοῦ κατασκευάσματος ὥραν εὔθετα
skins for the of-the construction beauty well-suited
ἦν. Καὶ ταῦτα μὲν, μετὰ τὴν ἐκ τοῦ ὄρους κάθοδον,
were and these(-things) indeed after the from the mountain descent
κατὰ τὸ ἐκτεθὲν αὐτῷ τῆς δημιουργίας ὑπόδειγμα,
according-to the set-out for-him of-the craftsmanship pattern
ὁ Μωσῆς διὰ τῶν ὑπουργούντων κατεσκευάσατο.
— Moses through the(-ones) assisting constructed
Τότε δὲ ἐν ἐκείνῳ τῷ ἀχειροποιήτῳ ναῷ γενόμενος,
then but in that the not-made-with-hands temple having-come
καὶ οἵῳ χρὴ τὸν ἱερέα κόσμῳ λαμπρύνεσθαι,
and with-what-sort-of must the priest with-adornment be-made-splendid
τῶν ἀδύτων ἐπιβατεύοντα, νομοθετεῖται· τῆς τε ἔνδοθεν
the sanctuaries entering he-is-given-laws of-the both inner
περιβολῆς, καὶ τῆς φαινομένης, τὰ καθ' ἕκαστον τοῦ
vesture and of-the visible the(-things) in particular the
λόγου νομοθετήσαντος. Ἀρχὴ δὲ τῆς τῶν ἐσθημάτων
word having-legislated (the)-beginning and of-the of-the garments
περιβολῆς, οὐ τὸ κρύφιον, ἀλλὰ τὸ φαινόμενον γίνεται.
vesture not the hidden but the visible becomes

Ἐπωμίδες ἐκ διαφόρου πεποικιλμέναι βαφῆς, δι' ὧν
shoulder-pieces of different embroidered dye through which
τό τε καταπέτασμα τὴν κατασκευὴν εἶχε, καὶ χρυσῷ
the both veil the construction had and with-golden
νήματι τὸ πλέον ἔχουσαι. Πόρπαι καθ' ἑκάτερον μέρος,
thread the more having clasps on each side
αἱ τὰς ἐπωμίδας συνέχουσαι, σμαράγδους ἐν κύκλῳ
the(-ones) the shoulder-pieces holding-together emeralds in (a)-circle
διὰ χρυσοῦ περισφίγγουσαι. Κόσμος δὲ τοῖς λίθοις
with gold binding-around adornment and for-the stones
ἐκ μὲν φύσεως ἦν ἡ αὐγὴ, χλοεράς τινας ἀκτῖνας
from indeed nature was the brilliance greenish some rays
ἐφ' ἑαυτῆς ἀποστίλβουσα· ἐκ δὲ τῆς τέχνης, τὸ ἐκ
of itself flashing-out from and the art the from
τῶν γλυφίδων θαῦμα. Οὔτι γε πρὸς εἰδώλων τινῶν
the engravings wonder not-at-all at-least for of-idols some
χαρακτῆρα τῆς τέχνης τὴν γλυφὴν ἐντεμούσης, ἀλλὰ τὰ
(the)-figure the art the engraving cutting-in but the
ὀνόματα τῶν πατριαρχῶν ἓξ καθ' ἕκαστον τοῖς λίθοις
names of-the patriarchs six on each in-the stones
ἐγκεχαραγμένα, κόσμος ἐγίνετο. Τά τε ἀπηρτημένα τούτων
engraved adornment became the and hanging-from these
ἀσπίδια κατὰ τὸ ἔμπροσθεν μέρος, αἵ τε διάπλοκοι
little-shields on the front part the and interwoven
σειραὶ δι' ἀλλήλων ἐναλλὰξ, κατά τινα ῥυθμὸν,
chains through one-another alternately according-to some rhythm
δικτυοειδῶς πεπλεγμέναι, καὶ ἀπὸ τῆς πόρπης καθ'
net-like plaited and from the clasp on
ἑκάτερον μέρος ἄνωθεν καθιέμεναι τῶν ἀσπίδων· ὡς ἂν,
each side from-above let-down from-the shields that —
οἶμαι, πλέον ἡ τῆς πλοκῆς ὥρα διαλάμποι, τῷ
I-think more the of-the plaiting beauty might-shine-through by-the(-thing)

ὑποκειμένῳ λαμπρυνομένη. Ὅ τε χρυσότευκτος ἐκεῖνος
underlying made-splendid the and gold-wrought that
κόσμος, ὁ τοῦ στήθους προβεβλημένος, ἐν ᾧ λίθοι
adornment the(-one) of-the breast set-before in which stones
τινὲς ἐκ διαφόρων γενῶν τοῖς πατριάρχαις ἰσάριθμοι·
certain of different kinds to-the patriarchs equal-in-number
τετραχῇ τῶν στίχων διακειμένων, τρεῖς καθ' ἕκαστον
fourfold the rows being-arranged three in each
ἦσαν ἐγκεκροτημένοι, τοὺς ἐπωνύμους τῶν φυλῶν ἐφ'
were set-in the eponyms of-the tribes on
ἑαυτῶν δεικνύντες τοῖς γράμμασιν. Ὅ τε ὑποδύτης ἔνδον
themselves showing by-the letters the and under-robe inside
τῶν ἐπωμίδων, ἐξ αὐχένος εἰς ἄκρους πόδας διήκων,
the shoulder-pieces from (the)-neck to (the)-tips-of feet reaching
τοῖς τῶν κοσύμβων ἀπηρτήμασιν εὐπρεπῶς κεκοσμημένος.
with-the of-the tassels pendants becomingly adorned
Τό τε κάτω κράσπεδον, οὐ μόνον ἐκ τῆς ὑφαντικῆς
the and lower hem not only from the weaver's
ποικιλίας εἰς κάλλος ἐξησκημένον, ἀλλὰ καὶ διὰ τῶν
variety for beauty wrought but also through the
ἐκ χρυσοῦ ἀπηρτημάτων. Ταῦτα δὲ ἦν, κώδωνες χρύσεοι,
of gold pendants these and were bells golden
καὶ ῥοΐσκοι, ἐκ παραλλήλου τὸ κάτω κράσπεδον
and little-pomegranates in alternation the lower hem
ἀπειληφότες. Ἥ τε αὖ τῆς κεφαλῆς ταινία, ὑακινθίνη
having-taken-up the and in-turn of-the head band hyacinthine
πᾶσα· καὶ τὸ προμετωπίδιον πέταλον, ἐξ ἀκηράτου
all and the frontlet plate of pure
χρυσίου, ἀῤῥήτῳ τινὶ χαρακτῆρι κεχαραγμένον. Καὶ
gold with-unspeakable some character engraved and
ζώνη, ἡ τὸ κεχυμένον τῆς περιβολῆς περιστέλλουσα·
(a)-girdle the(-one) the flowing of-the vesture gathering-in

καὶ ὁ τῶν κρυφίων κόσμος· καὶ πάντα ὅσα δι᾽
and the of-the hidden(-parts) adornment and all as-many-as through
αἰνιγμάτων, ἐν εἴδει περιβολῆς, περὶ ἱερατικῆς ἀρετῆς
riddles in (the)-form of-vesture about priestly virtue
ἐκπαιδεύεται. Ἐπεὶ δὲ τὰ τοιαῦτα, τῷ ἀοράτῳ ἐκείνῳ
he-is-taught since and the such(-things) by-the invisible that
περισχεθεὶς γνόφῳ, ἐν τῇ ἀπορρήτῳ τοῦ Θεοῦ διδασκαλίᾳ
enclosed thick-darkness in the secret — of-God teaching
ἐξεπαιδεύθη, μείζων ἑαυτοῦ καταστὰς τῇ προσθήκῃ τῶν
he-was-taught greater than-himself having-become by-the addition of-the
μυστικῶν μαθημάτων· οὕτως ἐκ τοῦ γνόφου πάλιν
mystical lessons thus from the thick-darkness again
ἀναδὺς, πρὸς τὸ ὁμόφυλον κάτεισι, κοινωνήσων αὐτοῖς
having-emerged to the kindred he-goes-down to-share with-them
τῶν ἐν τῇ θεοφανείᾳ παραδειχθέντων αὐτῷ θαυμάτων,
the in the theophany shown to-him wonders
καὶ τοὺς νόμους παραθησόμενος, καὶ τὸν ναὸν, καὶ τὴν
and the laws about-to-set-before(-them) and the temple and the
ἱερωσύνην, κατὰ τὸ προδειχθὲν αὐτῷ ἐπὶ τοῦ ὄρους
priesthood according-to the shown-beforehand to-him on the mountain
ὑπόδειγμα, τῷ λαῷ καταστήσων. Ἔφερε δὲ καὶ τὰς ἱερὰς
pattern for-the people about-to-establish he-carried and also the holy
πλάκας διὰ χειρὸς, αἳ θεῖον εὕρημα καὶ δῶρον ἦσαν,
tablets through (his)-hand which (a)-divine find and gift were
οὐδεμιᾶς συνεργίας εἰς τὸ γενέσθαι προδεηθεῖσαι· ἀλλ᾽
no cooperation for the to-come-about having-needed-beforehand but
ἔργον Θεοῦ ἐπίσης ἑκάτερα ἦν, ἥ τε ὕλη καὶ τὰ ἐπὶ
(the)-work of-God equally both were the both material and the on
ταύτῃ χαράγματα. Ἀλλ᾽ ἐκώλυσε τὴν χάριν ὁ λαὸς, πρὶν
it engravings but prevented the grace the people before
ἐπιστῆναι τὸν νομοθέτην, εἰς εἰδωλολατρείαν ἀφηνιάσας.
to-arrive the lawgiver into idolatry having-broken-loose

11 Ἐπειδὴ γὰρ χρόνος τῷ Μωσῇ τις οὐ βραχὺς διεγένετο,
since for time — to-Moses some not short passed
τῇ πρὸς Θεὸν ὁμιλίᾳ διὰ τῆς θείας ἐκείνης μυσταγωγίας
with-the toward God converse through the divine that initiation
ἀπασχολάζοντι· καὶ ἦν ἐν τεσσαράκοντα ἡμέραις καὶ
being-wholly-occupied and he-was in forty days and
τοσαύταις νυξὶ τῆς ἀϊδίου ἐκείνης ζωῆς ὑπὸ τὸν γνόφον
so-many nights of-the eternal that life under the thick-darkness
μετέχων, καὶ αὐτῆς τῆς φύσεως ἔξω γενόμενος (οὐ
partaking and itself of-the nature outside having-come not
γὰρ ἐπεδεήθη κατὰ τὸν χρόνον ἐκεῖνον εἰς τὸ σῶμα
for he-needed in the time that for the body
τροφῆς)· τότε, οἷόν τι μειράκιον, ὁ λαὸς τῶν τοῦ
food then as some lad the people of-the of-the(-one)
παιδαγωγοῦντος ὄψεων ἔξω γενόμενος, ἀνοήτοις ὁρμαῖς εἰς
tutoring eyes outside having-come by-senseless impulses into
ἀταξίαν, ἐκφέρεται, καὶ συστὰς ἐπὶ τὸν Ἀαρὼν,
disorder is-carried-away and having-banded-together against — Aaron
ἀνάγκην ἐπάγει τῷ ἱερεῖ, τῆς εἰδωλολατρείας αὐτοῖς
necessity brings-on on-the priest of-the idolatry for-them
καθηγήσασθαι. Καὶ γεγονότος τοῦ εἰδώλου ἐκ χρυσίου
to-lead and having-come-about the idol from gold
τῆς ὕλης (μόσχος δὲ τὸ εἴδωλον ἦν), οἱ μὲν ἐπηγάλλοντο
the material (a)-calf and the idol was they indeed exulted
τῷ ἀσεβήματι· ὁ δὲ Μωσῆς κατ᾽ αὐτοὺς ἤδη γενόμενος,
in-the impiety — but Moses near them already having-come
συντρίβει τὰς πλάκας, ἃς θεόθεν ἐκόμιζεν· ὡς ἂν
shatters the tablets which from-God he-was-carrying that —
τοῦ πλημμελήματος ἀξίαν τὴν τιμωρίαν ὑπόσχοιεν, τῆς
of-the offense worthy the punishment they-might-undergo of-the
θεοδόχου χάριτος ἀμοιρήσαντες. Εἶτα τῷ ἐμφυλίῳ αἵματι
God-receiving grace having-lost-share then with-the kindred blood

διὰ τῶν Λευϊτῶν καθαρίσας τὸ ἄγος, καὶ τῷ ἰδίῳ θυμῷ,
through the Levites having-cleansed the pollution and with-the own anger
τῷ κατὰ τῶν πεπλημμεληκότων, τὸ Θεῖον ἱλεωσάμενος,
the against the(-ones) having-offended the Divine having-propitiated
τότε εἴδωλον ἐξαφανίσας· οὕτω πάλιν ἐν τεσσαράκοντα
then (the)-idol having-made-disappear thus again in of-forty
ἡμερῶν προσεδρείᾳ τὰς πλάκας κομίζεται, ὧν ἡ Γραφὴ
days attendance the tablets he-receives of-which the Writing
μὲν, ἐκ θείας δυνάμεως ἦν, ἡ δὲ ὕλη διὰ τῆς Μωσέως
indeed from divine power was the and material through the of-Moses
ἐξησκήθη χειρός. Ταύτας κομίζεται πάλιν, ἐκβὰς τὴν
was-worked hand these he-receives again having-passed-out-of the
φύσιν ἐν τῷ τοσούτῳ τῶν ἡμερῶν ἀριθμῷ, ἄλλον τινὰ
nature in the so-great of-the days number another some
τρόπον, καὶ οὐ κατὰ τὸν νενομισμένον ἡμῖν, βιοτεύων·
manner and not according-to the customary for-us living
οὐδὲν τῶν ὑποστηριζόντων διὰ τῆς τροφῆς τὸ τῆς
nothing of-the(-things) supporting through the food the of-the
φύσεως ἡμῶν ἐνδεὲς τῷ ἰδίῳ σώματι προσδεξάμενος.
nature our lack in-the own body having-taken-in

He set up the tabernacle and the priesthood. Aaron and Miriam turned on him; the people craved meat; the spies' false report kept that generation from the land; serpents' bites were healed by a bronze serpent. Rebels were swallowed by the earth, and Aaron's rod alone budded. Balaam, hired to curse, blessed instead; Phinehas' blow ended God's anger at their lust. Moses died on a mountain, his eyes undimmed and his beauty unmarred, leaving no tomb.

12 Καὶ οὕτως αὐτοῖς τήν τε σκηνὴν ἐπήξατο, καὶ τὰ
and thus for-them the both tabernacle he-pitched and the
νόμιμα παρατίθεται, τὴν ἱερωσύνην, κατὰ τὴν γενομένην
ordinances sets-before the priesthood according-to the having-come
αὐτῷ θεόθεν διδασκαλίαν καταστησάμενος. Καὶ ἐπειδὴ
to-him from-God teaching having-established and since
πάντα, κατὰ τὴν θείαν ὑφήγησιν, διὰ τῆς ὑλικῆς
all according-to the divine guidance through the material
δημιουργίας κατεσκευάσατο· τὴν σκηνὴν, τὰ προπύλαια,
craftsmanship he-had-constructed the tabernacle the porches
τὰ ἐντὸς πάντα, τὰ θυμιατήρια, θυσιαστήριον, λυχνίαν,
the(-things) inside all the censers altar lampstand
παραπετάσματα, τὸ τῶν ἀδύτων ἐντὸς ἱλαστήριον, τὸν τῆς
curtains the of-the sanctuaries inside mercy-seat the of-the
ἱερωσύνης κόσμον, τὸ μύρον, τὰς διαφόρους ἱερουργίας, τὰ
priesthood adornment the ointment the different sacred-rites the
καθάρσια, τὰ χαριστήρια, τὰ τῶν κακῶν ἀποτρόπαια, τὰ
purifications the thank-offerings the of-the evils averting(-rites) the
ἐν τοῖς πλημμεληθεῖσιν ἱλεωτήρια, πάντα κατὰ τὸν δέοντα
for the offenses propitiations all in the fitting
τρόπον, ἐν αὐτοῖς διατάξας· ἐκίνησεν ἐν τοῖς ἐπιτηδείοις
manner among them having-ordered he-stirred among the intimates
τὸν φθόνον καθ' ἑαυτοῦ, τὸ συγγενὲς τῇ φύσει τῶν
the envy against himself the kindred to-the nature of-the

ἀνθρώπων ἀῤῥώστημα· ὡς καὶ τὸν Ἀαρὼν ταῖς τιμαῖς
men sickness so-that also — Aaron with-the honors
τῆς ἱερωσύνης τιμώμενον, καὶ τὴν ἀδελφὴν αὐτοῦ Μαριὰμ,
of-the priesthood honored and the sister his Miriam
ζηλοτυπίᾳ τινὶ γυναικωδεστέρᾳ πρὸς τὴν γενομένην αὐτῷ
by-jealousy some more-womanish toward the having-come to-him
θεόθεν τιμὴν ὑποκινηθεῖσαν, φθέγξασθαί τι τοιοῦτον,
from-God honor stirred-up to-utter something such
ἐφ᾽ ᾧ παρεκινήθη τὸ Θεῖον εἰς τὴν τοῦ πλημμελήματος
at which was-provoked the Divine to the of-the offense
κόλασιν. Ἔνθα δὴ καὶ πλέον τι θαυμάζειν ἄξιον
punishment there indeed also more something to-wonder-at worthy
τῆς ἀνεξικακίας τὸν Μωσέα, ὅτι τοῦ Θεοῦ τὴν ἄλογον
of-the forbearance — Moses that — God the unreasoning
βασκανίαν τοῦ γυναίου κολάζοντος, ἰσχυροτέραν τὴν φύσιν
envy of-the little-woman punishing stronger the nature
τῆς ὀργῆς ποιησάμενος, τὸν Θεὸν ὑπὲρ τῆς ἀδελφῆς
than-the anger having-made — God for the sister
ἱλεώσατο. Τοῦ δὲ πλήθους πάλιν εἰς ἀταξίαν τραπέντος
he-propitiated the and multitude again into disorder having-turned
(ἠγεῖτο δὲ τῆς πλημμελείας ἡ τῶν κατὰ γαστέρα ἡδονῶν
led and the offense the of-the for (the)-belly pleasures
ἀμετρία, οἷς οὐκ ἤρκει τὸ ζῆν ὑγιεινῶς τε καὶ
immoderation for-whom not sufficed the to-live healthily both and
ἀλύπως ἐκ τῆς ἄνωθεν ἐπιῤῥεούσης τροφῆς· ἀλλ᾽ ἡ
painlessly from the from-above flowing food but the
τῶν σαρκῶν ἐπιθυμία, καὶ ὁ τῆς κρεωβορίας πόθος
of-the meats desire and the of-the meat-eating longing
προτιμοτέραν ἐποίει τῶν παρόντων αὐτοῖς ἀγαθῶν τὴν
more-preferred made than-the present for-them goods the
παρ᾽ Αἰγυπτίοις δουλείαν), ὁ μὲν κοινοῦται τῷ Θεῷ περὶ
among Egyptians slavery he indeed communicates — with-God about

τοῦ κατασκήψαντος ἐν αὐτοῖς πάθους· ὁ δὲ παιδεύει,
the having-broken-out among them passion he and teaches
τὸ μὴ δεῖν οὕτως ἔχειν, διὰ τοῦ δοῦναι τυχεῖν ὧν
the not must thus to-be-disposed through the to-grant to-obtain what
ἐφίεντο, ὀρνέων τι πλῆθος, πρόσγειον ποιουμένων τὴν
they-desired of-birds some multitude near-the-ground making the
πτῆσιν, ἐφεὶς τῷ στρατοπέδῳ νεφηδὸν, καὶ κατ᾽
flight having-let-loose on-the camp like-a-cloud and by
ἀγέλας ἐφίπτασθαι, ἐφ᾽ ὧν ἡ εὐκολία τῆς ἄγρας, εἰς
flocks to-fly-upon upon which the ease of-the catching to
κόρον τὴν κρεῶν ἐπιθυμίαν προήγαγεν. Ἡ δὲ ἀμετρία τῆς
surfeit the of-meats desire led-on the and immoderation of-the
βρώσεως ἀθρόως αὐτοῖς τὰς τῶν σωμάτων κράσεις εἰς
eating all-at-once for-them the of-the bodies temperaments into
φθοροποιοὺς χυμοὺς μετεσκεύασε, καὶ ἡ πλησμονὴ αὐτοῖς
destructive humors changed and the fullness for-them
εἰς νόσον καὶ θάνατον ἔληξεν, ὧν τὸ ὑπόδειγμα αὐτοῖς
into sickness and death ended of-which the example to-them
τε ἐκείνοις, καὶ τοῖς πρὸς ἐκείνους ὁρῶσιν, ἱκανὸν
both those and to-the(-ones) to them looking sufficient
πρὸς σωφροσύνην ἐγένετο. Εἶτα κατάσκοποι παρ᾽ αὐτοῦ
for self-control became then spies by him
πέμπονται τῆς χώρας ἐκείνης, ἣ κατὰ θείαν αὐτοῖς
are-sent of-the land that which according-to divine for-them
ἐπαγγελίαν ἐν ἐλπίσιν ἦν τῆς οἰκήσεως. Τούτων δὲ μὴ
promise in hopes was of-the dwelling these and not
πάντων τἀληθῆ καταγγειλάντων, ἀλλά τινων τὰ ψευδῆ
all the-truth having-reported but some the false(-things)
καὶ σκυθρωπὰ μηνυσάντων, πάλιν ὁ λαὸς δι᾽ ὀργῆς
and gloomy having-informed again the people in anger
ἐποιεῖτο τὸν Μωσέα. Ὁ δὲ Θεὸς τοὺς ἀπελπίσαντας τὴν
held — Moses — and God the(-ones) having-despaired-of the

θείαν συμμαχίαν, τὸ μὴ ἰδεῖν τὴν ἐπηγγελμένην αὐτοῖς
divine alliance the not to-see the promised to-them
χώραν, καταδικάζει. Προϊόντων δὲ διὰ τῆς ἐρήμου, πάλιν
land condemns going-on and through the desert again
αὐτοῖς ἐπιλιπόντος τοῦ ὕδατος, καὶ ἡ μνήμη τῆς τοῦ Θεοῦ
for-them having-failed the water also the memory of-the — of-God
δυνάμεως συνεπέλειψεν. Οὐ γὰρ τῷ προλαβόντι παρὰ τὴν
power failed-together not for by-the preceding at the
πέτραν θαύματι, τὸ μηδὲ νῦν αὐτοῖς ἐνδεῆσαι τὴν χρείαν
rock wonder the not-even now for-them to-be-lacking the need
ἐπίστευσαν· ἀλλ᾽ ἀποστάντες τῶν χρηστοτέρων ἐλπίδων,
they-believed but having-stood-off from-the better hopes
κατ᾽ αὐτοῦ τοῦ Θεοῦ καὶ τοῦ Μωσέως ταῖς λοιδορίαις
against himself — God and — Moses with-the revilings
ἐχώρουν· ὡς καὶ τὸν Μωσέα δόξαι τῇ ἀπιστίᾳ τοῦ
they-went so-as also — Moses to-seem by-the unbelief of-the
λαοῦ συνοκλάσαι, πλὴν πάλιν αὐτοῖς θαυματοποιῆσαι τὴν
people to-have-sunk-together yet again for-them to-work-wonders the
ἀκρότομον ἐκείνην πέτραν εἰς ὑδάτων φύσιν μεταβαλόντα.
sheer that rock into of-waters nature having-changed
Ὡς δὲ πάλιν αὐτοῖς ἡ ἀνδραποδώδης τῶν ἐδωδίμων ἡδονὴ
as and again for-them the slavish of-the edibles pleasure
τὴν ἐπιθυμίαν τῆς γαστριμαργίας ἐπήγειρε, καὶ τῶν πρὸς
the desire of-the gluttony aroused and of-the for
τὴν ζωὴν ἀναγκαίων οὐδενὸς ὑστερούμενοι, τὸν Αἰγύπτιον
the life necessities of-none lacking the Egyptian
κόρον ὠνειροπόλουν· κατὰ τοὺς ἀτακτοῦντας τῶν νέων,
surfeit they-dreamed-of like the unruly of-the youths
σφοδροτέραις παιδαγωγοῦνται ταῖς μάστιξιν, ὄφεων αὐτοῖς
with-harsher they-are-disciplined the whips snakes for-them
κατὰ τὴν παρεμβολὴν θανατηφόρον ἰὸν ἐμβαλλόντων διὰ
in the encampment deadly venom casting-in through

τοῦ δήγματος. Ἐπαλλήλου δὲ γινομένης ἐκ τῶν θηρίων
the bite successive and happening from the beasts
τῆς πτώσεως, θείᾳ συμβουλῇ παρορμηθεὶς ὁ νομοθέτης,
the falling by-divine counsel urged the lawgiver
χαλκὸν ἐν ὁμοιώματι ὄφεως χέας, ὑπερφαίνεσθαι τοῦ
bronze in (the)-likeness of-(a)-snake having-cast to-appear-above the
στρατοπέδου παντὸς, ἐπί τινος ὕψους, ἐποίησε· καὶ οὕτως
camp whole on some height made and thus
ἔστησεν ἐν τῷ λαῷ τὴν ἐκ τῶν θηρίων φθοράν. Ὁ
stopped in the people the from the beasts destruction the(-one)
γὰρ πρὸς τὴν εἰκόνα τοῦ ὄφεως τὴν ἐν τῷ χαλκῷ
for toward the image of-the snake the in the bronze
βλέπων, οὐδὲν ἐδεδοίκει τοῦ ὄντως ὄφεως τοῦ ἀληθινοῦ
looking nothing feared of-the really snake the true
τὸ δῆγμα, ἐξ ἀντιπαθείας τινὸς ἀπορρήτου τῆς ὄψεως
the bite from antipathy some secret the sight
τὸν ἰὸν ἀμβλυνούσης.
the venom blunting

13 Πάλιν αὐτῷ περὶ τῆς ἡγεμονίας ἐπαναστάσεως ἐκ τοῦ
again against-him about the leadership (an)-uprising from the
λαοῦ γενομένης, καὶ τινῶν τὴν ἱερωσύνην εἰς ἑαυτοὺς
people having-come and some the priesthood to themselves
μεταστῆσαι βιαζομένων· ὁ μὲν ἱκέτης τοῦ Θεοῦ περὶ
to-transfer forcing he indeed (a)-suppliant — of-God for
τῶν ἐξαμαρτανόντων ἐγίνετο· τὸ δὲ δίκαιον τῆς τοῦ Θεοῦ
the(-ones) sinning became the but justice of-the — of-God
κρίσεως, τῆς τοῦ Μωσέως πρὸς τὸ ὁμόφυλον συμπαθείας
judgment than-the — of-Moses toward the kindred sympathy
ἰσχυρότερον ἦν. Χάσμα τι γὰρ ἡ γῆ διασχοῦσα, θείῳ
stronger was chasm some for the earth having-opened by-divine
θελήματι, πάλιν πρὸς ἑαυτὴν συμπίπτει, ἔνδον ὑπολαβοῦσα
will again toward itself falls-together inside having-taken-under

παγγενεὶ πάντας τοὺς τῇ ἀρχῇ τοῦ Μωσέως
with-all-their-house all the(-ones) against-the rule — of-Moses
ἀντεπάραντας. Οἱ δὲ περὶ τὴν ἱερωσύνην λυσσήσαντες,
having-risen the(-ones) and about the priesthood having-raged
πυρὶ καταφλεγέντες περὶ διακοσίους τε καὶ πεντήκοντα,
by-fire burned-up about two-hundred both and fifty
τῷ καθ' ἑαυτοὺς πάθει σωφρονίζουσι τὸ ὁμόφυλον. Ὡς δ'
by-the upon themselves suffering bring-to-their-senses the kindred that and
ἂν μᾶλλον πεισθεῖεν οἱ ἄνθρωποι, θεόθεν παραγίνεσθαι
— more might-be-persuaded the men from-God to-come
τῆς ἱερωσύνης τὴν χάριν τοῖς ἀξιουμένοις, ῥάβδους ἐξ
of-the priesthood the grace to-the(-ones) deemed-worthy rods from
ἑκάστης φυλῆς παρὰ τῶν ἐξεχόντων κομίζεται, γράμμασιν
each tribe from the(-ones) eminent he-receives with-letters
ἰδίου ἑκάστου κατασημηναμένου τοῦ δεδωκότος, ἐν αἷς
own each having-marked the(-one) having-given among which
ἦν καὶ ἡ Ἀαρὼν τοῦ ἱερέως. Ταύτας δὲ προσθεὶς
was also the(-one) of-Aaron the priest these and having-laid-before
τῷ ναῷ, διὰ τούτων φανεροῖ τῷ λαῷ τὴν περὶ τῆς
the temple through these he-makes-manifest to-the people the about the
ἱερωσύνης τοῦ Θεοῦ ψῆφον. Μόνη γὰρ ἐκ πασῶν ἡ τοῦ
priesthood — of-God vote alone for of all the —
Ἀαρὼν ῥάβδος ἐβλάστησε, καὶ τὸν ἐκ τοῦ ξύλου καρπὸν
of-Aaron rod sprouted and the from the wood fruit
(κάρυον δὲ ἦν ὁ καρπὸς) ἐξέφυσέ τε καὶ ἐτελείωσεν.
(a)-nut and was the fruit brought-forth both and brought-to-maturity
Ὃ δὴ μέγιστον καὶ τοῖς ἀπίστοις ἔδοξε θαῦμα, πῶς
which indeed greatest also to-the unbelieving seemed (a)-wonder how
τὸ ἄφλοιον καὶ περιεξεσμένον, καὶ ἄριζον ἀθρόως πιανθὲν,
the barkless and scraped-around and rootless all-at-once grown-rich
τὰ τῶν ἐῤῥιζωμένων ἐνήργησεν, ἀντὶ γῆς καὶ
the(-things) of-the(-ones) rooted worked instead-of earth and

φλοιοῦ καὶ ἰκμάδος καὶ ῥίζης καὶ κλώνων τῆς θείας
bark and moisture and root and shoots the divine
δυνάμεως γενομένης τῷ ξύλῳ.
power having-become to-the wood

14 Ἐπὶ τούτοις δι' ἀλλοφύλων ἐθνῶν τὸν στρατὸν
upon these(-things) through foreign nations the army
ἄγων, ἀπώμοτον ποιεῖται ταῖς ἀρούραις αὐτῶν καὶ
leading (a)-sworn-oath he-makes to-the fields their and
ταῖς ἀμπέλοις τῷ λαῷ συγχωρῆσαι τὴν δίοδον, ἀλλὰ
to-the vines for-the people to-grant the passage but
φυλάξαι τὴν βασιλικὴν ὁδὸν, μήτε εἰς δεξιὰ, μήτε
to-keep the royal road neither to (the)-right nor
εἰς ἀριστερὰ ἀποκλίναντα. Τῶν δὲ πολεμίων οὐδὲ
to (the)-left turning-aside the but enemies not-even
ἐπὶ τούτοις εἰρηνευόντων, μάχῃ καταγωνισάμενος τὸν
on these(-terms) keeping-peace in-battle having-overcome the
ἀντίπαλον, ἐγκρατὴς γίνεται τῆς παρόδου. Εἶτά τις Βαλὰκ
adversary master he-becomes of-the passage then some Balak
μείζονος ἔθνους τὴν ἡγεμονίαν ἔχων (Μαδιανῖται δὲ τῷ
of-(a)-greater nation the leadership having Midianites and to-the
ἔθνει τοὔνομα) πρὸς τὸ πάθος τῶν προολωλότων
nation the-name at the suffering of-the(-ones) having-perished-before
καταπλαγεὶς, καὶ ὅσον οὐδέπω τὰ ἴσα παρὰ τῶν
stricken and as-much-as not-yet the like from the
Ἰσραηλιτῶν πείσεσθαι προσδοκήσας, ἐπάγεται πρὸς
Israelites to-suffer expecting brings-in for
συμμαχίαν ὅπλων μὲν καὶ σωμάτων βοήθειαν οὐδεμίαν,
alliance of-arms indeed and of-bodies help no
περίεργον δὲ μαγγανείαν, διά τινος Βαλαὰμ, ὃς ταῦτα
curious but trickery through some Balaam who these(-things)
δεινὸς ἐποιεῖτο εἶναι, καὶ παρὰ τῶν κεχρημένων
clever made-himself-out to-be and by the(-ones) having-consulted

αὐτῷ ἔχειν τινὰ πρὸς τὰς τοιαύτας σπουδὰς δύναμιν
him to-have some toward the such pursuits power
ἐπιστεύετο· ᾧ τέχνη μὲν ἦν οἰωνιστικὴ, δαιμόνων
was-believed to-whom (the)-art indeed was augury of-demons
δέ τινι συνεργείᾳ χαλεπὸς ἦν, ἐπάγων τοῖς ἀνθρώποις
and by-some cooperation dangerous he-was bringing on-the men
περιεργοτέρᾳ τινὶ δυνάμει τὰ ἀνήκεστα· ὃς τοῖς
by-more-curious some power the(-things) incurable who the(-ones)
ἀπάγουσιν αὐτὸν ἐπὶ τὸν βασιλέα τοῦ ἔθνους ἑπόμενος,
leading-away him to the king of-the nation following
τῇ φωνῇ τῆς ὄνου τὸ μὴ αἴσιον αὐτῷ τὴν ὁδὸν εἶναι
by-the voice of-the ass the not auspicious for-him the road to-be
διδάσκεται. Εἶτα διά τινος ἐμφανείας τὸ πρακτέον
is-taught then through some appearance the(-thing) to-be-done
μαθὼν, ἀσθενεστέραν εὗρε τὴν κακοποιὸν μαγγανείαν
having-learned weaker he-found the evil-working trickery
τοῦ βλάβην τινὰ τοῖς παρὰ τοῦ Θεοῦ συμμαχουμένοις
than-the harm any to-the(-ones) by — God allied
προστρίψασθαι. Ἀντὶ δὲ τῆς τῶν δαιμόνων ἐνεργείας
to-rub-on instead-of and the of-the demons working
ἐκ θείας ἐπιπνοίας ἔνθους γενόμενος, ἐφθέγξατο φωνὰς
from divine inspiration inspired having-become he-uttered utterances
τοιαύτας, ὡς προφητείαν ἄντικρυς εἶναι τῶν εἰς
such as (a)-prophecy outright to-be of-the(-things) to
ὕστερον πρὸς τὸ κρεῖττον ἐκβησομένων. Δι᾽ ὧν γὰρ
later toward the better about-to-turn-out through which for
ἐκωλύθη πρὸς τὸ κακὸν ἐνεργῆσαι τῇ τέχνῃ, διὰ
he-was-prevented toward the evil to-work by-the art through
τούτων τῆς θείας δυνάμεως ἐν αἰσθήσει γενόμενος, χαίρειν
these of-the divine power in perception having-come to-fare-well
ἐάσας τὴν μαντικὴν, ὑποφητεύει τῷ θείῳ θελήματι.
having-let the divination he-speaks-as-interpreter to-the divine will

Καὶ ἐπὶ τούτοις τὸ μὲν ἔθνος τῶν ἀλλοφύλων ἐντρίβεται,
and upon these(-things) the indeed nation of-the foreigners is-crushed
ἐπικρατεστέρου τοῦ λαοῦ κατὰ τὸν πόλεμον γεγονότος,
more-powerful the people in the war having-become
ἡττηθέντος δὲ μετὰ ταῦτα τοῦ τῆς ἀκολασίας πάθους
having-been-defeated but after these(-things) by-the of-the licentiousness passion
ἐν ταῖς αἰχμαλώτοις, ὅτε τοῦ Φινεὲς τοὺς ἐν ἀτιμίᾳ
among the captive(-women) when — Phinehas the(-ones) in dishonor
συμπλακέντας μιᾷ πληγῇ διελάσαντος, παῦσαν ἔσχε τοῦ
having-coupled with-one blow having-driven-through cessation had —
Θεοῦ ἡ κατὰ τῶν λελυσσηκότων πρὸς τὰς ἀθέσμους μίξεις
of-God the against the(-ones) having-raged toward the lawless unions
ὀργή· τότε ἀναβὰς ἐπί τι ὄρος ὑψηλὸν ὁ νομοθέτης,
anger then having-gone-up on some mountain high the lawgiver
καὶ πόῤῥωθεν τὴν χώραν κατασκεψάμενος, ἣ διὰ τῆς
and from-afar the land having-surveyed which through the
θείας ἐπαγγελίας τῆς πρὸς τοὺς πατέρας γεγενημένης τῷ
divine promise the to the fathers having-come —
Ἰσραὴλ παρεσκεύαστο, μεθίσταται τοῦ ἀνθρωπίνου βίου,
for-Israel had-been-prepared departs-from the human life
οὐδὲν ἐν τῇ γῇ σημεῖον, οὐδὲ μνημόσυνον τῆς ἑαυτοῦ
nothing on the earth (as)-sign nor memorial of-the own
μεταστάσεως ἐν τάφοις ὑπολειπόμενος. Οὗ τῷ κάλλει
departure in tombs leaving-behind whose the beauty
χρόνος οὐκ ἐλυμήνατο, οὔτε τῶν ὀφθαλμῶν τὴν λαμπηδόνα
time not marred nor of-the eyes the brightness
ἠμαύρωσεν, οὔτε τὴν ἀπολάμπουσαν τοῦ προσώπου χάριν
dimmed nor the shining-out of-the face grace
ἀπήμβλυνεν· ἀλλ᾽ ἦν ἀεὶ ὡσαύτως ἔχων, καὶ κατὰ
blunted but he-was always in-the-same-way being and in
ταὐτὸν ἐν τῷ τρεπτῷ τῆς φύσεως διασώσας τὸ ἐν
the-same-way in the changeable of-the nature having-preserved the in

τῷ κάλλει ἀμετάπτωτον. Ταῦτα μὲν οὖν, ὅσα ἐκ
the beauty unchangeable these(-things) indeed then as-many-as from
τῆς προχείρου τοῦ ἀνδρὸς ἱστορίας ἐμάθομεν, ἐν ἐπιδρομῇ
the ready of-the man history we-learned in summary
σοι διηγησάμεθα· εἰ καί πως ἡ ὑπόθεσίς ἐστιν ἐν οἷς
to-you we-have-narrated if even somehow the subject is in which
τὸν λόγον ἀναγκαίως ἐπλάτυνε. Καιρὸς δ' ἂν εἴη πρὸς
the discourse necessarily broadened (the)-time and — would-be to
τὸν προκείμενον ἡμῖν τοῦ λόγου σκοπὸν ἐφαρμόσαι τὸν
the set-before us of-the discourse aim to-fit the
μνημονευθέντα βίον· ὡς ἄν τις γένοιτο ἡμῖν ἐκ τῶν
remembered life that — some might-come to-us from the(-things)
προειρημένων πρὸς τὸν κατ' ἀρετὴν βίον συνεισφορά.
said-before toward the in virtue life contribution
Ἀναλάβωμεν τοίνυν τὴν ἀρχὴν τοῦ περὶ αὐτοῦ διηγήματος. 15
let-us-take-up therefore the beginning of-the about him narrative

BOOK II

VII · BORN IN A TYRANT'S REIGN

The contemplation begins. Whatever lives in a changing nature is always being born, and we are in a sense our own parents, bringing ourselves forth male or female by choice of virtue or vice. A virtuous birth grieves the tyrant who wants the male child dead. Its parents' reasonings must not cast it naked into the stream of life but secure it in an ark of education, as Moses' parents did. Once grown, one should break, like Moses, with the barren foster mother, outside philosophy, always in labor and never giving birth, yet keep the Church's milk, as Moses kept his mother's. The soul kills the Egyptian, error rising against true doctrine, and withdraws to a quiet where the light of truth appears.

Ὅτε καταφθείρεσθαι τὸ ἄῤῥεν ὁ τυραννικὸς διεκελεύετο 1
when to-be-destroyed the male the tyrannical ordered
νόμος· τότε γεννᾶται ὁ Μωσῆς. Πῶς οὖν τὴν συντυχικὴν
law then is-born — Moses how then the fortuitous
τοῦ ἀνδρὸς γέννησιν ἐκ προαιρέσεως ἡμεῖς μιμησόμεθα; Οὐ
of-the man birth by choice we shall-imitate not
γὰρ δὴ καὶ τοῦτο τῶν ἐφ' ἡμῖν εἶναι· πάντως ἐρεῖ
for indeed also this of-the(-things) in our-power to-be wholly will-say
τις, ὥστε μιμήσασθαί τινα τῇ καθ' ἑαυτὸν γεννήσει τὸν
someone so-that to-imitate anyone by-the in himself birth the
εὐδόκιμον τόκον. Ἀλλ' οὐδὲν χαλεπὸν, ἐκ τοῦ δοκοῦντος
famous childbirth but nothing (is)-hard from the seeming
δυσχερεστέρου τῆς μιμήσεως ἄρξασθαι· τίς γὰρ οὐκ οἶδεν,
more-difficult of-the imitation to-begin who for not knows
ὅτι πᾶν τὸ ἐν ἀλλοιώσει κείμενον, οὐδέποτε αὐτὸ
that all the(-thing) in change lying never itself
ἐφ' ἑαυτοῦ μένει· ἀλλ' ἕτερον ἐξ ἑτέρου πάντοτε γίνεται,
in itself remains but other from other always becomes

πρὸς τὸ κρεῖττον, ἢ πρὸς τὸ χεῖρον ἀεὶ τῆς ἀλλοιώσεως
toward the better or toward the worse always the change
ἐνεργουμένης; Νοείσθω δὲ καθ' ὑπόθεσιν. Ἡ μὲν γὰρ
being-worked let-it-be-understood and by supposition the indeed for
ὑλική τε καὶ ἐμπαθεστέρα διάθεσις, πρὸς ἣν ἡ ἀνθρωπίνη
material both and more-passionate disposition toward which the human
φύσις κατολισθαίνουσα φέρεται, τὸ θῆλυ τῆς ζωῆς, ὃ τῷ
nature slipping is-carried the female of-the life which to-the
τυράννῳ φίλον ἐστὶ ζωογονούμενον· τὸ δὲ κατεσκληκός τε
tyrant dear is being-kept-alive the and hardened both
καὶ σύντονον τῆς ἀρετῆς, ὁ ἀνδρώδης τόκος, ὁ πολέμιος
and strenuous of-the virtue the manly birth the hostile
τῷ τυράννῳ, καὶ πρὸς ἐπανάστασιν τῆς ἀρχῆς αὐτοῦ
to-the tyrant and toward (an)-uprising of-the rule his
ὕποπτος. Δεῖ οὖν τὸ ἀλλοιούμενόν που, ἀεὶ πάντως
suspected must then the(-thing) changing somehow always wholly
γεννᾶσθαι. Οὐ γὰρ ἄν τι τῶν πάντοτε ὡσαύτως
be-born not for — anything of-the(-things) always in-the-same-way
ἐχόντων, ἐν τῇ τρεπτῇ φύσει θεωρηθείη. Τὸ δὲ οὕτω
being in the changeable nature could-be-observed the and thus
γεννᾶσθαι οὐκ ἐξ ἀλλοτρίας ἐστὶν ὁρμῆς, καθ' ὁμοιότητα
to-be-born not from alien is impulse in likeness
τῶν σωματικῶς τὸ συμβὰν ἀπογεννώντων· ἀλλ'
of-the(-ones) bodily the(-thing) chancing begetting but
ἐκ προαιρέσεως ὁ τοιοῦτος γίνεται τόκος. Καί ἐσμεν
from choice the such becomes birth and we-are
ἑαυτῶν τρόπον τινὰ πατέρες, ἑαυτοὺς οἵους ἂν ἐθέλωμεν,
of-ourselves in-manner some fathers ourselves such-as — we-may-wish
τίκτοντες, καὶ ἀπὸ τῆς ἰδίας προαιρέσεως εἰς ὅπερ ἂν
bringing-forth and from the own choice into whatever —
ἐθέλωμεν εἶδος, ἢ ἄῤῥεν ἢ θῆλυ, τῷ τῆς ἀρετῆς
we-may-wish form either male or female by-the of-the virtue

ἢ κακίας λόγῳ διαπλασσόμενοι. Καὶ ἔξεστι καὶ ἡμῖν
or vice reason being-molded and it-is-possible also for-us
πάντως, ἄκοντος τοῦ τυράννου καὶ λυπουμένου, ἐπὶ τῇ
wholly unwilling the tyrant and grieving at the
ἀστειοτέρᾳ γεννήσει παρελθεῖν τε εἰς φῶς, καὶ τοῖς
more-fair birth to-come-forth both into light and to-the
γονεῦσι τοῦ καλοῦ τούτου κυήματος (λογισμοὶ δ' ἂν εἶεν
parents of-the beautiful this offspring reasonings and — would-be
οὗτοι οἱ τῆς ἀρετῆς γινόμενοι πατέρες) ὀφθῆναί τε μεθ'
these the of-the virtue becoming fathers to-be-seen both with
ἡδονῆς, καὶ ζωογονηθῆναι· κἂν ὑπεναντίον ᾖ τῷ τοῦ
pleasure and to-be-kept-alive even-if contrary it-be to-the of-the
τυράννου φρονήματι. Οὐκοῦν, ὡς ἄν τις ἐκ τῆς ἱστορίας
tyrant purpose so as — someone from the history
τὰς ἀφορμὰς λαβὼν, ἐπὶ τὸ γυμνότερον διακαλύπτοι τὸ
the starting-points taking to the barer might-uncover the
αἴνιγμα· τοῦτο διδάσκει ὁ λόγος, ἀρχὴν τοῦ κατ'
riddle this teaches the word (the)-beginning of-the in
ἀρετὴν ποιεῖσθαι βίου, τὸ ἐπὶ λύπῃ τοῦ ἐχθροῦ γεννηθῆναι,
virtue to-make life the at grief of-the enemy to-be-born
ἐν τῷ τοιούτῳ φημὶ τῆς γεννήσεως εἴδει, ἧς ἡ
in the such I-mean of-the birth form of-which the
προαίρεσις τὴν ὠδῖνα μαιεύεται. Οὐ γὰρ ἄν τις λυπήσειε
choice the birth-pang delivers not for — anyone would-grieve
τὸν ἀντίπαλον, μὴ τοιαῦτα δεικνὺς ἐφ' ἑαυτοῦ γνωρίσματα,
the adversary not such showing on himself tokens
οἷα τῆς κατ' ἐκείνου νίκης τεκμήρια γίνεσθαι. Τῆς δὲ αὐτῆς
as of-the over him victory proofs to-become of-the and same
προαιρέσεως πάντως ἐστὶ, γεννῆσαί τε τὸ ἀνδρεῖον τοῦτο
choice wholly it-is to-beget both the manly this
καὶ ἐνάρετον γέννημα· καὶ ταῖς καθηκούσαις τροφαῖς
and virtuous offspring and with-the fitting foods

τιθηνήσασθαι· καὶ ὅπως ἂν ἐκ τοῦ ὕδατος διασωθείη
to-nurse and how — from the water it-might-be-saved
ἀπαθῶς προνοήσασθαι. Οἱ μὲν γὰρ τῷ τυράννῳ τοὺς
unharmed to-provide the(-ones) indeed for to-the tyrant the
τόκους αὐτῶν χαριζόμενοι, γυμνά τε καὶ ἀπρονόητα τῷ
births their gratifying naked both and unprovided-for to-the
ῥείθρῳ τὰ τέκνα διαδιδόασι. Ῥεῖθρον δὲ τοῦ βίου φημὶ,
stream the children hand-over (the)-stream and of-the life I-mean
τὸν τοῖς ἐπαλλήλοις πάθεσι κυματούμενον· ὑφ' οὗ
the(-one) by-the successive passions surging by which
τὸ ἐν τῷ ῥείθρῳ γινόμενον, ὑποβρύχιον καταδύεταί
the(-thing) in the stream coming under-water sinks
τε καὶ καταπνίγεται. Οἱ δὲ σώφρονές τε καὶ προνοητικοὶ
both and is-choked the but sober both and provident
λογισμοὶ, οἱ τῆς ἀνδρείας γονῆς πατέρες, ὅταν κατάγειν
reasonings the of-the manly offspring fathers when to-bring-down
πρὸς τὰ τῆς ζωῆς κύματα τὸ ἀγαθὸν ἔκγονον ἡ τοῦ βίου
to the of-the life waves the good offspring the of-the life
ἀνάγκη βιάσηται, κιβωτῷ πρὸς τὸ μὴ γενέσθαι βύθιον
necessity should-force with-(a)-chest so-as the not to-become sunk
τὸν τῷ ῥείθρῳ δοθέντα κατασφαλίζονται. Κιβωτὸς
the(-one) to-the stream given make-secure (the)-chest
δ' ἂν εἴη ἐκ διαφόρων σανίδων συμπεπηγυῖα, ἡ ἐκ
and — would-be of different planks fastened-together the from
ποικίλων μαθημάτων συμπηγνυμένη παίδευσις, ἡ ἄνω
varied learnings fastened-together education the(-one) above
τῶν κυμάτων τὸν δι' αὐτῆς ἐπιφερόμενον τοῦ βίου
the waves the(-one) through it carried of-the life
ἀνέχουσα· ἧς ὑπαρχούσης, οὐδὲ ἐπὶ πολὺ τῷ σάλῳ
holding-up which being-present not-even for long in-the tossing
τῶν ὑδάτων ἐμπλανηθήσεται, ταῖς τῶν κυμάτων ὁρμαῖς
of-the waters he-will-wander with-the of-the waves rushes

συμφερόμενος· ἀλλ᾽ ἐπὶ τοῦ σταθεροῦ τῆς ὄχθης, τοῦτ᾽
carried-along but on the firm of-the bank that
ἔστιν, ἔξω τοῦ βιωτικοῦ σάλου γινόμενος, αὐτομάτως ὑπὸ
is outside the worldly tossing coming of-itself by
τῆς φορᾶς τῶν ὑδάτων πρὸς τὸ σταθηρὸν ἀπωσθήσεται.
the motion of-the waters toward the firm he-will-be-thrust
Ὃ δὴ καὶ τῇ πείρᾳ μανθάνομεν· ὅτι καὶ τοὺς μὴ
which indeed also by-the experience we-learn that also the(-ones) not
συνδιαβαπτιζομένους ἔτι ταῖς ἀνθρωπίναις ἀπάταις,
plunged-along any-longer in-the human deceits
αὐτῶν τῶν πραγμάτων ἡ ἄστατός τε καὶ πεφορημένη
themselves of-the affairs the unstable both and borne-along
κίνησις ἀφ᾽ ἑαυτῆς ἀπωθεῖται, ὥσπερ τι βάρος μάταιον,
motion from itself thrusts-away as some burden vain
τοὺς διὰ τῆς ἀρετῆς ἐνοχλοῦντας λογιζομένη. Ὁ
the(-ones) through the virtue troubling(-it) reckoning the(-one)
δὲ τῶν τοιούτων ἔξω γενόμενος, μιμείσθω τὸν Μωσέα,
and of-the such(-things) outside having-come let-him-imitate — Moses
καὶ μὴ φειδέσθω τῶν δακρύων, κἂν ἐν κιβωτῷ
and not let-him-spare the tears even-if in (a)-chest
κατησφαλισμένος τύχῃ. Ἀκριβὴς γὰρ φύλαξ τῶν
made-secure he-happens-to-be (an)-exact for guardian of-the(-ones)
δι᾽ ἀρετῆς σωζομένων, τὸ δάκρυον. Εἰ δὲ ἡ ἄγονός τε
through virtue being-saved the tear if and the barren both
καὶ στεῖρα βασιλέως οὖσα θυγάτηρ (ἣν οἶμαι τὴν ἔξωθεν
and sterile of-(the)-king being daughter whom I-think the outside
κυρίως νοεῖσθαι φιλοσοφίαν), ὑποβαλλομένη τὸν νέον,
properly to-be-understood philosophy adopting the youth
μήτηρ τοῦ τοιούτου κληθῆναι κατασκευάσειεν· ἕως τότε
mother of-the such to-be-called should-contrive until then
συγχωρεῖ ὁ λόγος μὴ ἀπωθεῖσθαι τὴν τῆς ψευδωνύμου
allows the word not to-thrust-away the of-the falsely-named

μητρὸς οἰκειότητα, ἕως ἄν τις τὸ ἀτελὲς τῆς ἡλικίας
mother kinship until — anyone the imperfection of-the age
ἐν ἑαυτῷ βλέπῃ. Ὁ δὲ πρὸς ὕψος ἤδη ἀναδραμὼν,
in himself sees the(-one) but to height already having-run-up
ὡς περὶ τοῦ Μωσέως ἐμάθομεν, αἰσχύνην ἡγήσεται τῆς
as about — Moses we-learned (a)-shame will-consider of-the
κατὰ φύσιν ἀγόνου παῖς ὀνομάζεσθαι. Ἄγονος γὰρ ὡς
by nature barren (a)-child to-be-named barren for as
ἀληθῶς ἡ ἔξωθεν παίδευσις, ἀεὶ ὠδίνουσα, καὶ μηδέποτε
truly the outside education always travailing and never
ζωογονοῦσα τῷ τόκῳ. Τίνα γὰρ ἔδειξε καρπὸν τῶν
bringing-to-life by-the birth what for has-shown fruit of-the
μακρῶν ὠδίνων ἡ φιλοσοφία, τῶν τοσούτων τε καὶ
long birth-pangs the philosophy of-the so-many both and
τοιούτων ἄξιον πόνων; οὐ πάντες ὑπηνέμιοί τε καὶ
such worthy labors not all wind-eggs both and
ἀτελεσφόρητοι, πρὶν εἰς τὸ φῶς ἐλθεῖν τῆς θεογνωσίας,
unaccomplished before into the light to-come of-the knowledge-of-God
ἀμβλίσκονται; δυνάμενοι ἴσως γενέσθαι ἄνθρωποι, εἰ μὴ
miscarry being-able perhaps to-become men if not
διόλου τοῖς κόλποις τῆς ἀγόνου σοφίας ἐνεκαλύπτοντο.
altogether in-the bosoms of-the barren wisdom they-were-wrapped

2 Οὐκοῦν τοσοῦτόν τις τῇ τῶν Αἰγυπτίων βασιλίδι
so so-long someone with-the of-the Egyptians princess
συζήσας, ὅσον μὴ δοκεῖν ἄμοιρος εἶναι τῶν παρ᾽
having-lived as-long-as not to-seem without-share to-be of-the(-things) among
ἐκείνοις σεμνῶν, ἀναδραμείτω πρὸς τὴν κατὰ φύσιν
them venerable let-him-run-back to the by nature
μητέρα, ἧς οὐδὲ παρὰ τῇ βασιλίδι τρεφόμενος
mother from-whom not-even with the princess being-reared
ἀπεσχίσθη, τῷ μητρῴῳ γάλακτι, καθὼς ἡ ἱστορία φησὶ,
he-was-cut-off by-the maternal milk as the history says

τιθηνούμενος. Ὅπερ μοι δοκεῖ διδάσκειν, ἵν' εἰ τοῖς
being-nursed which to-me seems to-teach that if with-the
ἔξωθεν λόγοις καθομιλοίημεν ἐν τῷ καιρῷ τῆς παιδεύσεως,
outside words we-should-associate in the time of-the education
μὴ χωρίζεσθαι τοῦ ὑποτρέφοντος ἡμᾶς τῆς Ἐκκλησίας
not to-be-separated from-the nourishing us of-the Church
γάλακτος. Τοῦτο δ' ἂν εἴη, τὰ νόμιμά τε καὶ τὰ ἤθη
milk this and — would-be the ordinances both and the customs
τῆς Ἐκκλησίας, οἷς τρέφεται ἡ ψυχὴ καὶ ἀδρύνεται,
of-the Church by-which is-nourished the soul and grows-strong
ἐντεῦθεν τῆς εἰς ὕψος ἀναδρομῆς τὰς ἀφορμὰς δεχομένη.
from-there of-the to height running-up the starting-points receiving
Ἀληθὴς δὲ ὁ λόγος, ὅτι δύο πολεμίων μέσος γενήσεται,
true and the word that of-two enemies in-the-middle will-be
ὁ πρὸς τὰ ἔξωθεν δόγματα, καὶ μὴ τὰ πάτρια,
the(-one) toward the outside teachings and not the ancestral
βλέπων. Ἀνθίσταται γὰρ ὁ κατὰ τὴν θρησκείαν ἀλλόφυλος
looking stands-against for the in the worship foreigner
τῷ Ἑβραίῳ λόγῳ, ἰσχυρότερος φανῆναι τοῦ Ἰσραηλίτου
to-the Hebrew word stronger to-appear than-the Israelite
φιλονεικῶν. Καὶ πολλοῖς γε τῶν ἐπιπολαιοτέρων τοιοῦτος
striving and to-many at-least of-the more-superficial such
ἔδοξεν, οἳ καταλιπόντες τὴν πατρῴαν πίστιν, τῷ
he-seemed who having-abandoned the ancestral faith with-the
ἐχθρῷ συνεμάχησαν, παραβάται τῆς πατρίου διδασκαλίας
enemy fought-alongside transgressors of-the ancestral teaching
γενόμενοι. Ὁ μέντοι κατὰ τὸν Μωσέα μέγας τε καὶ
having-become the(-one) however after — Moses great both and
γενναῖος τὴν ψυχὴν, νεκρὸν ἀποδείκνυσι τῇ παρ' αὐτοῦ
noble in-the soul dead shows by-the from him
πληγῇ τὸν τῷ λόγῳ τῆς εὐσεβείας ἀντεγειρόμενον.
blow the(-one) against-the word of-the piety rising-up

Καὶ ἄλλως δ' ἄν τις εὕροι τὴν τοιαύτην ἐν ἡμῖν μάχην.
and otherwise and — someone might-find the such in us battle
Μέσος γὰρ ὁ ἄνθρωπος οἱόν τι ἔπαθλον ἀγῶνος
in-the-middle for the man as some prize of-(a)-contest
τοῖς ἐκ τοῦ ἐναντίου μεταποιουμένοις πρόκειται· καὶ
for-the(-ones) from the opposite laying-claim lies-before and
ᾧπερ ἂν προστεθῇ, τοῦτον νικητὴν τοῦ ἐναντίου ποιεῖ,
to-whichever — be-be-added this-one victor over-the opposite makes
οἷον εἰδωλολατρεία καὶ θεοσέβεια, ἀκολασία καὶ σωφροσύνη,
as idolatry and godliness licentiousness and self-control
δικαιοσύνη καὶ ἀδικία, τύφος καὶ μετριότης, καὶ πάντα
justice and injustice pride and moderation and all
τὰ ἐξ ἀντιθέτου νοούμενα, Αἰγυπτίου τινὸς ἄντικρύς
the(-things) from opposition understood of-Egyptian some outright
ἐστι πρὸς Ἑβραῖον μάχη. Παιδεύει τοίνυν ἡμᾶς ὁ Μωσῆς
is against (a)-Hebrew battle teaches therefore us — Moses
τῷ καθ' ἑαυτὸν ὑποδείγματι, συνίστασθαι μὲν ὡς ὁμοφύλῳ
by-the in himself example to-stand-with indeed as with-kin
τῇ ἀρετῇ, ἀναιρεῖν δὲ τὸν ἐκ τοῦ ἐναντίου τῇ ἀρετῇ
the virtue to-destroy but the(-one) from the opposite on-the virtue
ἐπεμβαίνοντα. Τῷ ὄντι γὰρ ἡ τῆς εὐσεβείας ἐπικράτησις,
trampling in-the reality for the of-the piety prevailing
θάνατος καὶ διαφθορὰ τῆς εἰδωλολατρείας γίνεται. Οὕτω καὶ
death and destruction of-the idolatry becomes thus also
διὰ τῆς δικαιοσύνης ἀναιρεῖται ἀδικία· καὶ τῇ μετριότητι
through the justice is-destroyed injustice and by-the moderation
ὁ τύφος καταφονεύεται. Ἀλλὰ καὶ ἡ τῶν ἐμφυλίων καὶ
the pride is-slaughtered but also the of-the kinsmen and
πρὸς ἀλλήλους στάσις, καὶ ἐν ἡμῖν γίνεται. Οὐ γὰρ ἂν
against one-another faction also in us comes-about not for —
αἱ τῶν πονηρῶν αἱρέσεων δογματοποιΐαι χώραν ἔσχον,
the of-the wicked heresies doctrine-makings room would-have-had

μὴ εἰς ἀντίπαλον τάξιν τῶν λογισμῶν τοῖς ἀληθεστέροις
not into opposing rank the reasonings to-the truer
ἀντιβαινόντων. Ἐὰν οὖν ἀσθενέστεροι ὦμεν, ὥστε δι᾽
opposing if then weaker we-be so-as through
ἑαυτῶν δοῦναι τῷ δικαίῳ τὸ κράτος, ὑπερισχύοντος διὰ
ourselves to-give to-the just the mastery prevailing through
τῶν ἐπιχειρημάτων τοῦ χείρονος, καὶ τὴν ἀρχὴν τῆς
the arguments the worse and the rule of-the
ἀληθείας ἀπωθουμένου· φευκτέον ἐντεῦθεν ὡς τάχιστα,
truth thrusting-away one-must-flee from-there as quickly-as-possible
καθ᾽ ὁμοιότητα τοῦ ἱστορικοῦ ὑποδείγματος, πρὸς μείζονά
in likeness of-the historical example to greater
τε καὶ ὑψηλοτέραν τῶν μυστηρίων διδασκαλίαν. Κἂν
both and loftier of-the mysteries teaching even-if
ἀλλοφύλῳ πάλιν συγγενέσθαι δέῃ, τοῦτ᾽ ἔστι, κἂν
with-(a)-foreigner again to-be-joined it-be-needful that is even-if
τῇ ἔξω συγγενέσθαι φιλοσοφίᾳ καταναγκάζῃ ἡ χρεία·
with-the outside to-be-joined philosophy should-compel the need
καὶ τοῦτο ἑλώμεθα, τοὺς πονηροὺς ποιμένας τῆς ἀδίκου
also this let-us-choose the wicked shepherds from-the unjust
τῶν φρεάτων χρήσεως ἀποσκεδάσαντες· ὅπερ ἐστὶ τοὺς
of-the wells use having-scattered which is the
τῶν κακῶν διδασκάλους ἐπὶ τῇ πονηρᾷ χρήσει τῆς
of-the evils teachers for the wicked use of-the
παιδεύσεως διελέγξαντες, οὕτως ἐφ᾽ ἑαυτοὺς ἰδιάσομεν,
education having-refuted thus by ourselves we-shall-live-apart
οὐκέτι μαχομένοις τισὶ συμπλεκόμενοί τε καὶ μεσιτεύοντες,
no-longer with-fighting some entangled both and mediating
ἀλλ᾽ ἐν ὁμοφρονοῦσί τε καὶ ὁμογνωμονοῦσι τοῖς
but among like-minded both and of-one-opinion the
παρ᾽ ἡμῶν βουκολουμένοις συζήσομεν, πάντων τῶν
by us herded we-shall-live-together all the

ἐν ἡμῖν τῆς ψυχῆς κινημάτων, προβάτων δίκην, τῷ
in us of-the soul motions of-sheep like by-the
βουλήματι τοῦ ἐπιστατοῦντος λόγου ποιμαινομένων. Καὶ
will of-the presiding reason being-shepherded and
οὕτω προσεδρεύουσιν ἡμῖν τῇ εἰρηνικῇ ταύτῃ καὶ
thus attending to-us in-the peaceful this and
ἀπολέμῳ διαγωγῇ, ἐπιλάμψει τότε ἡ ἀλήθεια, ταῖς ἰδίαις
warless way-of-life will-shine-upon then the truth with-the own
μαρμαρυγαῖς τὰς τῆς ψυχῆς ὄψεις περιαυγάζουσα. Θεὸς
flashings the of-the soul eyes illumining God
δέ ἐστιν ἡ ἀλήθεια, ἡ ἐμφανισθεῖσα τότε διὰ τῆς
and is the truth the(-one) having-appeared then through the
ἀῤῥήτου ἐκείνης φωταγωγίας τῷ Μωσῇ.
unspeakable that illumination — to-Moses

VIII · THE LIGHT IN THE BUSH

The light kindled in the thorn bush is truth, God seen through the flesh; the bush unburned figures the Virgin. To approach it one must take off the dead skins of the fall and learn what truly is: being that needs nothing, against all that only seems. Hand changed and rod made serpent figure the incarnation, which frees the captives. The foreign wife, outside learning, may come too, if circumcised.

3 Εἰ δὲ καὶ θάμνου τινὸς ἀκανθώδους τὸ φέγγος ἐξάπτεται,
if and also from-bush some thorny the radiance is-kindled
ᾧ ἡ ψυχὴ τοῦ προφήτου καταφωτίζεται· οὐδὲ τοῦτο
by-which the soul of-the prophet is-illumined not-even this
ἀσυντελὲς ἡμῖν ἔσται πρὸς τὸ ζητούμενον. Εἰ γὰρ Θεὸς
unprofitable for-us will-be toward the(-thing) sought if for God
μὲν ἡ ἀλήθεια, ἡ δὲ ἀλήθεια φῶς ἐστι· ταῦτα δὲ τὰ
indeed (is)-the truth the and truth light is these and the

ὑψηλά τε καὶ θεῖα τῶν ὀνομάτων, καὶ ἡ τοῦ Εὐαγγελίου
lofty both and divine of-the names also the of-the Gospel
φωνὴ προσμαρτυρεῖ τῷ διὰ σαρκὸς ἡμῖν ὀφθέντι Θεῷ·
voice bears-witness to-the through flesh to-us seen God
ἀκολούθως ἡ τοιαύτη τῆς ἀρετῆς ἀγωγὴ προσάγει ἡμᾶς
in-sequence the such of-the virtue conduct brings us
τῇ γνώσει τοῦ φωτὸς ἐκείνου, ὃ μέχρι τῆς ἀνθρωπίνης
to-the knowledge of-the light that which as-far-as the human
κάτεισι φύσεως· οὐκ ἀπό τινος τῶν περὶ τὰ ἄστρα
comes-down nature not from some of-the about the stars
φωστήρων λαμπόμενον, ὡς ἂν μὴ τῆς ὑποκειμένης ὕλης
luminaries shining that — not of-the underlying matter
ἡ αὐγὴ νομισθείη, ἀλλ' ἀπὸ γηΐνης θάμνου τοὺς κατ'
the brightness might-be-thought but from (an)-earthly bush the in
οὐρανὸν φωστῆρας ταῖς ἀκτῖσιν ὑπερβαλλόμενον. Δι'
heaven luminaries with-the rays surpassing through
οὗ διδασκόμεθα καὶ τὸ κατὰ τὴν Παρθένον μυστήριον,
which we-are-taught also the concerning the Virgin mystery
ἀφ' ἧς τὸ τῆς θεότητος φῶς ἐπιλάμψαν τῷ ἀνθρωπίνῳ
from whom the of-the godhead light having-shone-upon on-the human
βίῳ διὰ γεννήσεως, ἀδιάφθορον ἐφύλαξε τὴν ἐξάψασαν
life through birth incorrupt kept the having-kindled(-it)
θάμνον, τοῦ βλαστοῦ τῆς παρθενίας μὴ μεταμαρανθέντος
bush the shoot of-the virginity not withered
τῷ τόκῳ. Παρ' ἐκείνου τοῦ φωτὸς διδασκόμεθα, τί
by-the birth from that the light we-are-taught what
ποιήσαντες, ἐντὸς τῶν ἀκτίνων τῆς ἀληθείας στησόμεθα·
having-done inside the rays of-the truth we-shall-stand
ὅτι οὐκ ἔστι δεδεμένοις ποσὶν ἀναδραμεῖν πρὸς τὸ
that not it-is-possible with-bound feet to-run-up to the
ὕψος ἐκεῖνο, ἐν ᾧ τὸ φῶς τῆς ἀληθείας ὁρᾶται, εἰ
height that in which the light of-the truth is-seen if

μὴ περιλυθείη τῶν τῆς ψυχῆς βάσεων ἡ νεκρά τε
not should-be-loosed-from the of-the soul feet the dead both
καὶ γηΐνη τῶν δερμάτων περιβολὴ, ἡ περιτεθεῖσα
and earthly of-the skins covering the(-one) put-around
κατ' ἀρχὰς τῇ φύσει, ὅτε διὰ τῆς παρακοῆς τοῦ
in (the)-beginning on-the nature when through the disobedience to-the
θείου θελήματος ἐγυμνώθημεν. Καὶ οὕτως ἐπακολουθήσει
divine will we-were-stripped-naked and thus will-follow
τούτων ἡμῖν γενομένων ἡ τῆς ἀληθείας γνῶσις τῆς περὶ
these(-things) for-us having-happened the of-the truth knowledge the about
τὸ μὴ ὂν ὑπολήψεως καθάρσιον γίνεται. Τοῦτο δέ ἐστι,
the not being conception (a)-purification becomes this and is
κατά γε τὸν ἐμὸν λόγον, ὁρισμὸς ἀληθείας, τὸ μὴ
according-to at-least the my account (the)-definition of-truth the not
διαψευσθῆναι τῆς τοῦ ὄντος κατανοήσεως. (Ψεῦδος γάρ
to-be-deceived from-the of-the being understanding falsehood for
ἐστι φαντασία τις περὶ τὸ μὴ ὂν ἐγγινομένη τῇ διανοίᾳ,
is impression some about the not being arising in-the mind
ὡς ὑφεστῶτος τοῦ μὴ ὑπάρχοντος· ἀλήθεια δὲ, ἡ τοῦ
as subsisting the not existing truth but the of-the
ὄντος ἀσφαλὴς κατανόησις.) Καὶ οὕτω πολλῷ τις τῷ
being secure understanding and thus much one in-the
μεταξὺ χρόνῳ ταῖς ὑψηλαῖς δι' ἡσυχίας ἐμφιλοσοφήσας
between time with-the lofty through quiet having-philosophized
μελέταις, μόλις κατανοήσει, τί μέν ἐστιν ὡς ἀληθῶς
studies hardly will-understand what indeed is as truly
τὸ ὂν, ὃ τῇ αὑτοῦ φύσει τὸ εἶναι ἔχει· τί δὲ τὸ
the being which by-the its-own nature the to-be has what but the
μὴ ὂν, ὃ ἐν τῷ δοκεῖν εἶναι μόνον ἐστὶν, ἀνυπόστατον
not being which in the to-seem to-be only is unsubstantial
ἔχον ἐφ' ἑαυτοῦ τὴν φύσιν. Ὃ μοι δοκεῖ τότε ὁ μέγας
having in itself the nature which to-me seems then the great

Μωϋσῆς, ἐν τῇ θεοφανείᾳ παιδευθεὶς, γνῶναι· ὅτι οὐδὲν
Moses in the theophany having-been-taught to-have-known that nothing
τῶν ἄλλων, ὅσα τε τῇ αἰσθήσει καταλαμβάνεται, καὶ
of-the others as-many-as both by-the sense are-grasped and
ὅσα κατὰ διάνοιαν θεωρεῖται, τῷ ὄντι ὑφέστηκε, πλὴν
as-many-as by mind are-contemplated in-the reality subsists except
τῆς ὑπεράνω ἑστώσης οὐσίας καὶ αἰτίας τοῦ παντὸς, ἀφ'
the above standing substance and cause of-the all from
ἧς ἐξῆπται τὸ πᾶν. Εἰ γάρ τι καὶ ἄλλο ἐν τοῖς οὖσιν
which is-hung the all if for anything also other in the beings
ἡ διάνοια βλέπει, ἀλλ' ἐν οὐδενὶ τῶν ὄντων τὸ ἀπροσδεὲς
the mind sees but in none of-the beings the not-needing
τοῦ ἑτέρου εὐθεωρεῖ ὁ λόγος, ᾧ δυνατόν ἐστι δίχα
of-the other contemplates the reason to-which possible it-is apart-from
τῆς μετουσίας τοῦ ὄντος εἶναι. Τὸ δὲ ὡσαύτως ἔχον
the participation of-the being to-be the but in-the-same-way being
ἀεὶ, τὸ ἀναυξὲς, τὸ ἀμείωτον, τὸ πρὸς πᾶσαν μεταβολὴν
always the not-increased the not-diminished the toward every change
τήν τε πρὸς τὸ κρεῖττον καὶ τὴν πρὸς τὸ χεῖρον ἐπίσης
the both toward the better and the toward the worse equally
ἀκίνητον· τοῦ μὲν γὰρ χείρονος ἠλλοτρίωται· τὸ δὲ
unmoved from-the indeed for worse it-is-estranged the and
κρεῖττον οὐκ ἔχει· τὸ δὲ παντὸς ἀνενδεὲς ἑτέρου, τὸ
better not it-has the but of-everything not-needing other the
μόνον ὀρεκτὸν, καὶ παρὰ παντὸς μετεχόμενον, καὶ ἐν τῇ
only desirable and by all partaken and in the
μετουσίᾳ τῶν μετεχόντων οὐκ ἐλαττούμενον.
participation of-the(-ones) partaking not lessened
Τοῦτό ἐστιν ὡς ἀληθῶς τὸ ὄντως ὂν, καὶ ἡ τούτου 4
this is as truly the truly being and the of-this
κατανόησις, ἡ τῆς ἀληθείας γνῶσίς ἐστιν. Ἐν τούτῳ
understanding the of-the truth knowledge is in this

τοίνυν γινόμενος τότε μὲν ἐκεῖνος, νῦν δὲ πᾶς ὁ κατ'
therefore coming then indeed he now and every the(-one) after
ἐκεῖνον τῆς γηΐνης αὐτὸν ἐκλύων περιβολῆς, καὶ τὸ ἐκ
him from-the earthly himself loosing covering and the from
τῆς βάτου φῶς βλέπων, τοῦτ' ἔστι, πρὸς τὴν διὰ σαρκὸς
the bramble light seeing that is toward the through flesh
τῆς ἀκανθώδους ταύτης ἐπιλάμψασαν ἡμῖν ἀκτῖνα, ἥτις
the thorny this having-shone-upon us ray which
ἐστὶ, καθὼς τὸ Εὐαγγέλιόν φησι, τὸ φῶς τὸ ἀληθινὸν,
is as the Gospel says the light the true
καὶ ἡ ἀλήθεια· τότε τοιοῦτος γίνεται, οἷος καὶ ἑτέροις εἰς
and the truth then such becomes as also others for
σωτηρίαν ἀρκέσαι, καὶ καθελεῖν μὲν τὴν ἐπικρατοῦσαν
salvation to-suffice and to-pull-down indeed the prevailing
κακῶς τυραννίδα, ἐξελέσθαι δὲ πρὸς ἐλευθερίαν πᾶν τὸ
evilly tyranny to-take-out and to freedom all the(-thing)
τῇ πονηρᾷ δουλείᾳ κατακρατούμενον, τῆς ἀλλοιωθείσης
by-the wicked slavery held-down the changed
δεξιᾶς, καὶ τῆς εἰς ὄφιν μεταβληθείσης βακτηρίας τῶν
right-hand and the into (a)-snake changed staff the
θαυμάτων καθηγουμένης. Ὃ μοι δοκεῖ δι' αἰνίγματος
wonders leading which to-me seems through (a)-riddle
τὸ διὰ σαρκὸς παραδηλοῦσθαι τοῦ Κυρίου μυστήριον
the through flesh to-be-indicated of-the Lord mystery
τῆς φανείσης τοῖς ἀνθρώποις θεότητος, δι' ἧς
of-the having-appeared to-the men godhead through which
γίνεται ἥ τε τοῦ τυράννου καθαίρεσις, καὶ ἡ τῶν
comes-about the both of-the tyrant pulling-down and the of-the(-ones)
ὑπ' αὐτοῦ κρατουμένων ἐλευθερία. Τὰ δέ με πρὸς
by him held freedom the(-things) and me toward
τὴν διάνοιαν ἄγοντα ταύτην, ἐστὶ προφητική τε καὶ
the understanding leading this are prophetic both and

εὐαγγελικὴ μαρτυρία. Ὁ μὲν γὰρ Προφήτης φησίν· «Αὕτη
gospel witness the indeed for Prophet says this
ἡ ἀλλοίωσις τῆς δεξιᾶς τοῦ Ὑψίστου,» ὡς μὲν τῆς
the change of-the right-hand of-the Most-High as indeed the
θείας φύσεως ἐν τῷ ἀναλλοιώτῳ θεωρουμένης, τῇ δὲ
divine nature in the unchangeable contemplated by-the but
πρὸς τὸ ἀσθενὲς τῆς ἀνθρωπίνης φύσεως συγκαταβάσει,
toward the weak of-the human nature condescension
πρὸς τὸ ἡμέτερον σχῆμά τε καὶ εἶδος ἀλλοιωθείσης.
toward the our shape both and form changed
Καὶ γὰρ ἐκεῖ τοῦ νομοθέτου ἡ χεὶρ προβληθεῖσα τοῦ
and for there the lawgiver's the hand thrust-forth from-the
κόλπου, πρὸς τὸ παρὰ φύσιν ἠλλοιώθη χρῶμα· καὶ πάλιν
bosom to the against nature was-changed color and again
ἐν κόλποις γενομένη, πρὸς τὴν ἰδίαν αὐτῆς καὶ κατὰ
in (the)-bosom having-come to the own its and according-to
φύσιν ἐπανῆλθε χάριν. Καὶ ὁ μονογενὴς Θεὸς, ὁ
nature returned grace and the only-begotten God the(-one)
ὢν ἐν κόλποις τοῦ Πατρὸς, οὗτός ἐστιν ἡ δεξιὰ τοῦ
being in (the)-bosom of-the Father this is the right-hand of-the
Ὑψίστου. Ὅτε δὲ ἡμῖν ἐκ τῶν κόλπων ἐφάνη, καθ' ἡμᾶς
Most-High when and to-us from the bosom he-appeared like us
ἠλλοιώθη· ἐπεὶ δὲ τὰς ἡμετέρας ἀσθενείας ἐκμάξας, πάλιν
he-was-changed when and the our weaknesses having-wiped-off again
ἐπανήγαγε τὴν ἐν ἡμῖν γενομένην χεῖρα, καὶ καθ' ἡμᾶς
he-brought-back the in us having-become hand and like us
χρωσθεῖσαν ἐπὶ τὸν ἴδιον κόλπον (κόλπος δὲ τῆς δεξιᾶς
colored to the own bosom bosom and of-the right-hand
ὁ Πατὴρ), τότε οὐ τὸ ἀπαθὲς τῆς φύσεως εἰς πάθος
(is)-the Father then not the impassible of-the nature into passion
ἠλλοίωσεν, ἀλλὰ τὸ τρεπτόν τε καὶ ἐμπαθὲς διὰ τῆς
he-changed but the changeable both and passionate through the

πρὸς τὸ ἄτρεπτον κοινωνίας εἰς ἀπάθειαν μετεστοιχείωσεν.
toward the unchangeable communion into impassibility he-transformed
Ἡ δὲ εἰς ὄφιν μεταβολὴ τῆς βακτηρίας, μὴ ταρασσέτω
the and into (a)-snake change of-the staff not let-it-trouble
τοὺς φιλοχρίστους, ὡς ἀπεμφαίνοντι ζώῳ προσαρμοζόντων
the lovers-of-Christ as to-an-unbecoming creature fitting
ἡμῶν τὸν τοῦ μυστηρίου λόγον. Αὐτὴ γὰρ ἡ Ἀλήθεια
us the of-the mystery account itself for the Truth
διὰ τῆς εὐαγγελικῆς φωνῆς οὐ παραιτεῖται τὴν τοιαύτην
through the gospel voice not refuses the such
εἰκόνα δι' ὧν φησιν· «Ὥσπερ γὰρ Μωϋσῆς ὕψωσε τὸν
image through which it-says just-as for Moses lifted-up the
ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν Υἱὸν τοῦ
snake in the desert thus to-be-lifted-up must the Son of-the
ἀνθρώπου.» Καὶ σαφὴς ὁ λόγος. Εἰ γὰρ ὁ τῆς ἁμαρτίας
man and clear the reasoning if for the of-the sin
πατὴρ, ὄφις ὠνομάσθη ὑπὸ τῆς θείας Γραφῆς· καὶ τὸ
father (a)-snake was-named by the divine Scripture also the(-thing)
ἐκ τοῦ ὄφεως γεννηθὲν, πάντως ὄφις ἐστίν. Οὐκοῦν
from the snake born wholly (a)-snake is so
ἀκολούθως ἡ ἁμαρτία τοῦ γεγεννηκότος αὐτήν ἐστι
in-sequence the sin with-the(-one) having-begotten it is
συνώνυμος. Ἀλλὰ μὴν ἁμαρτίαν δι' ἡμᾶς γενέσθαι
same-named but surely sin because-of us to-have-become
τὸν Κύριον, ὁ ἀποστολικὸς διαμαρτύρεται λόγος, τὸν
the Lord the apostolic bears-witness word the(-one)
τὴν ἁμαρτητικὴν ἡμῶν φύσιν περιβαλλόμενον. Κατὰ λόγον
the sinful our nature having-put-on in reason
ἄρα τῷ Κυρίῳ προσαρμόζει τὸ αἴνιγμα. Εἰ γὰρ ὄφις
after-all to-the Lord fits the riddle if for (a)-snake
μὲν ἡ ἁμαρτία, ὁ δὲ Κύριος ἁμαρτία ἐγένετο, ὃς
indeed (is)-the sin the and Lord sin became who

οὐδὲν ἄλλο ἢ ἁμαρτία ἐστὶν, ἀλλὰ δι᾽ ἡμᾶς γίνεται
nothing other than sin is but because-of us becomes
ὄφις, ἐφ᾽ ᾧ τε τοὺς Αἰγυπτίους ὄφεις τοὺς παρὰ τῶν
(a)-snake on condition that the Egyptian snakes the by the
γοήτων ζωογονουμένους διαφαγεῖν τε καὶ ἐνδαπανῆσαι· οὗ
sorcerers brought-to-life to-eat-up both and to-consume which
γενομένου, πάλιν εἰς τὴν βακτηρίαν μεθίσταται δι᾽ ἧς
having-happened again into the staff he-changes through which
σωφρονίζονται μὲν οἱ ἁμαρτάνοντες, ἀναπαύονται δὲ
are-chastened indeed the(-ones) sinning are-rested and
οἱ τὴν ἀνωφερῆ καὶ δυσπόρευτον τῆς ἀρετῆς πορείαν
the(-ones) the upward and hard-to-travel of-the virtue journey
ἀνιόντες, διὰ τῶν ἀγαθῶν ἐλπίδων τῇ βακτηρίᾳ τῆς
going-up through the good hopes on-the staff of-the
πίστεως ἐπερειδόμενοι. «Ἔστι γὰρ πίστις ἐλπιζομένων
faith leaning is for faith of-(things)-hoped-for
ὑπόστασις.» Ὁ τοίνυν ἐν περινοίᾳ τούτων γενόμενος,
(the)-substance the(-one) therefore in comprehension of-these having-come
Θεὸς ἄντικρυς γίνεται, τῶν ἀνθεστηκότων μὲν τῇ
God outright becomes of-the(-ones) having-stood-against indeed the
ἀληθείᾳ, πρὸς δὲ τὴν ὑλώδη ταύτην καὶ ἀνυπόστατον
truth to and the material this and unsubstantial
ἀπάτην ἐπτοημένων, οἷς τὸ ἀκοῦσαι τοῦ ὄντος, ὥσπερ
deceit having-been-excited for-whom the to-hear of-the being as
τι τῶν ματαίων καταπεφρόνηται. Φησὶ γὰρ ὁ Φαραὼ,
something of-the vain(-things) is-despised says for — Pharaoh
«Τίς ἐστιν, οὗ εἰσακούσομαι τῆς φωνῆς αὐτοῦ; οὐκ οἶδα
who is-he whose I-shall-hearken-to the voice his not I-know
τὸν Κύριον.» Μόνον δὲ νομίζεται τίμιον, ὅσον ὑλῶδες
the Lord only and is-thought precious as-much-as (is)-material
καὶ σάρκινον τῶν περὶ τὰς ἀλογωτέρας αἰσθήσεις
and fleshly of-the(-ones) about the more-irrational senses

ἀναστρεφομένων. Εἰ τοίνυν ἐπὶ τοσοῦτον διὰ τῆς τοῦ
turning-about if therefore to so-great through the of-the
φωτὸς ἐκλάμψεως δυναμωθείη, καὶ τοσαύτην ἰσχύν τε
light shining-forth he-should-be-empowered and so-great strength both
καὶ ἐξουσίαν κατὰ τῶν ἀντιτεταγμένων λάβῃ· τότε,
and authority against the(-ones) arrayed-against should-take then
καθάπερ τις ἀθλητὴς, ἱκανῶς ἐν παιδοτρίβου τὴν ἀθλητικὴν
just-as some athlete sufficiently in (the)-trainer's the athletic
ἀνδρείαν ἐκμελετήσας, θαρσῶν ἤδη καὶ πεποιθὼς, πρὸς
courage having-practiced being-confident now and trusting to
τὸν ἀγῶνα τῶν ἐχθρῶν ἀποδύεται, διὰ χειρὸς τὴν
the contest of-the enemies strips-for(-it) through (his)-hand the
βακτηρίαν ἔχων ἐκείνην, τοῦτ' ἔστι, τὸν λόγον τῆς πίστεως,
staff having that that is the word of-the faith
ᾧ μέλλει τοὺς Αἰγυπτίους ὄφεις καταγωνίζεσθαι.
with-which he-is-about the Egyptian snakes to-overcome
Ἀκολουθήσει δὲ αὐτῷ καὶ ἡ ἐξ ἀλλοφύλων ὁμόζυγος·
will-follow and him also the from foreigners yoke-mate
ἔστι γάρ τι καὶ τῆς ἔξω παιδεύσεως πρὸς συζυγίαν
is for something also of-the outside education for union
ἡμῶν εἰς τεκνογονίαν ἀρετῆς οὐκ ἀπόβλητον. Καὶ γὰρ ἡ
with-us for bearing-children of-virtue not to-be-thrown-away and for the
ἠθικὴ τε καὶ φυσικὴ φιλοσοφία γένοιτο ἄν ποτε τῷ
ethical both and natural philosophy might-become — sometime to-the
ὑψηλοτέρῳ βίῳ σύζυγός τε καὶ φίλη καὶ κοινωνὸς τῆς
loftier life yoke-mate both and friend and sharer of-the
ζωῆς· μόνον εἰ τὰ ἐκ ταύτης κυήματα μηδὲν ἐπάγοιτο
life only if the from her offspring nothing should-bring-in
τοῦ ἀλλοφύλου μιάσματος. Τούτου γὰρ μὴ περιτμηθέντος
of-the foreign defilement this for not having-been-circumcised
καὶ περιαιρεθέντος, ὥστε πᾶν ἐπιβλαβὲς καὶ ἀκάθαρτον
and stripped-off so-as all harmful and unclean

ἀφαιρεθῆναι· ὁ συναντῶν ἄγγελος τὸν περὶ θανάτου
to-be-removed the meeting angel the about death
φόβον ἐπάγει, ὃν ἱλεοῦται ἡ σύμβιος, ἡ καθαρὸν
fear brings whom propitiates the wife the(-one) pure
ἀποδεικνύουσα τὸ ἑαυτῆς ἔγγονον, τῇ περιαιρέσει τοῦ
showing the her-own offspring by-the stripping-off of-the
ἰδιώματος, ἐφ' ᾧ γνωρίζεται τὸ ἀλλόφυλον. Οἶμαι δὲ
peculiarity by which is-recognized the foreign(-thing) I-think and
τῷ μεμυημένῳ τῆς ἱστορικῆς ἀφηγήσεως πρόδηλον
to-the(-one) initiated-into the historical narrative evident
εἶναι διὰ τῶν εἰρημένων, τὴν ἀκολουθίαν τῆς κατ'
to-be through the(-things) said the sequence of-the in
ἀρετὴν ἐπιδόσεως, ἣν ὑποδείκνυσιν ὁ λόγος, τῷ εἱρμῷ
virtue progress which shows the word with-the chain
τῶν ἱστορικῶν αἰνιγμάτων ἀκολούθως ἑπόμενος.
of-the historical riddles in-sequence following

IX · THE BROTHER WHO COMES TO MEET HIM

Outside philosophy may say that the soul is immortal and that God exists, but it adds absurdities to be cut away. As Moses advances, his brother comes to meet him, read as the guardian angel at the side of the soul that turns toward the good. The reader is not to throw out the whole reading if Aaron later leads the people into idolatry: brother and angel both have two senses. Moses now tells the people of their freedom, and the tyrant tightens his grip.

Ἔστι γάρ τι τῆς φιλοσόφου γονῆς ἐν μαθήμασι
there-is for something of-the philosophical offspring in learnings
σαρκώδές τε καὶ ἀκρόβυστον, οὗ περιαιρεθέντος, τῆς
fleshly both and uncircumcised which having-been-stripped-off of-the
Ἰσραηλιτικῆς εὐγενείας ἐστὶ τὸ λειπόμενον, οἷον,
Israelite nobility is the(-thing) remaining as

ἀθάνατον εἶναι τὴν ψυχὴν, καὶ ἡ ἔξωθεν φιλοσοφία φησίν.
immortal to-be the soul also the outside philosophy says
Οὗτος ὁ εὐσεβής ἐστι τόκος. Ἀλλὰ μεταβαίνειν ἀπὸ
this the pious is offspring but to-pass from
σωμάτων εἰς σώματα, καὶ ἐκ λογικῆς φύσεως εἰς ἄλογον
bodies into bodies and from rational nature into irrational
αὐτὴν μεταφύεσθαι· τοῦτο ἡ σαρκώδης τε καὶ ἀλλόφυλός
it to-change-nature this the fleshly both and foreign
ἐστιν ἀκροβυστία. Καὶ ἄλλα τοιαῦτα πολλά. Θεὸν εἶναί
is foreskin and other such(-things) many God to-be
φησιν, ἀλλὰ καὶ ὑλικὸν αὐτὸν οἴεται· δημιουργὸν αὐτὸν
it-says but also material him it-thinks creator him
ὁμολογεῖ, ἀλλὰ ὕλης πρὸς δημιουργίαν δεόμενον· ἀγαθόν
it-confesses but of-matter for creation needing good
τε καὶ δυνατὸν εἶναι δίδωσιν, ἀλλὰ παραχωρεῖν ἐν
both and powerful to-be it-grants but to-yield in
τοῖς πολλοῖς τῇ ἀνάγκῃ τῆς εἱμαρμένης, καὶ τί ἄν
the many(-things) to-the necessity of-the fate and why —
τις τὰ καθ' ἕκαστον διηγοῖτο, ὅπως τὰ καλὰ
anyone the(-things) in particular would-narrate how the good(-things)
τῶν δογμάτων, παρὰ τῇ ἔξω φιλοσοφίᾳ ταῖς ἀτόποις
of-the teachings among the outside philosophy by-the absurd
προσθήκαις καταμολύνεται, ὧν περιαιρεθέντων ἵλεως ἡμῖν
additions are-defiled which having-been-stripped-off gracious to-us
ὁ τοῦ Θεοῦ ἄγγελος γίνεται, ὡς γνησίῳ τόκῳ τῶν
the — of-God angel becomes as in-(a)-genuine offspring of-the
τοιούτων δογμάτων ἐπαγαλλόμενος. Ἀλλ' ἐπανιτέον πρὸς
such teachings exulting but one-must-return to
τὴν ἀκολουθίαν τοῦ λόγου, ὡς ἂν καὶ ἡμῖν ἀπαντήσειέ ποτε,
the sequence of-the discourse that — also us might-meet sometime
πλησίον γενομένοις τῶν Αἰγυπτίων ἀγώνων, ἡ ἀδελφικὴ
near having-come of-the Egyptian contests the brotherly

συμμαχία· μεμνήμεθα γὰρ, ὡς κατ᾽ ἀρχὰς μὲν τοῦ
alliance we-have-been-initiated for that at (the)-beginning indeed of-the
κατ᾽ ἀρετὴν βίου, συντυχία γίνεται τῷ Μωϋσεῖ, πολεμική
in virtue life (an)-encounter comes-about — to-Moses warlike
τε καὶ στρατιώδης, Ἑβραῖον καταπονοῦντος τοῦ Αἰγυπτίου·
both and soldierly (a)-Hebrew wearing-down the Egyptian
καὶ πάλιν Ἑβραίου πρὸς τὸν ὁμόφυλον στασιάζοντος.
and again (a)-Hebrew against the kinsman quarreling
Εἰ δὲ πρὸς τὸ μεῖζον τῶν τῆς ψυχῆς κατορθωμάτων, 6
if but to the greater of-the of-the soul achievements
διά τε τῆς μακρᾶς ἐπιμελείας, καὶ διὰ τῆς ἐν τῷ
through both the long care and through the in the
ὕψει γενομένης φωταγωγίας ἐπαρθέντι, φίλιός τε καὶ
height having-come illumination for-the(-one)-lifted friendly both and
εἰρηνικὴ γίνεται ἡ συντυχία, θεόθεν τοῦ ἀδελφοῦ πρὸς
peaceful becomes the encounter from-God the brother to
τὴν ἀπάντησιν αὐτοῦ παρορμηθέντος. Εἰ γὰρ πρὸς τὴν
the meeting his urged if for to the
τροπικωτέραν μεταληφθείη θεωρίαν τὸ καθ᾽
more-figurative should-be-transferred contemplation the(-thing) according-to
ἱστορίαν γεγενημένον· οὐδὲν ἡμῖν ἄχρηστον πρὸς τὸν
history having-happened nothing for-us useless toward the
ἡμέτερον εὑρεθείη σκοπόν. Τῷ ὄντι γὰρ τοῖς ἐν
our would-be-found aim in-the reality for for-the(-ones) in
ἀρετῇ κατορθοῦσι καὶ ἡ παρὰ τοῦ Θεοῦ δοθεῖσα τῇ φύσει
virtue succeeding also the by — God given to-the nature
ἡμῶν συμμαχία συνίσταται, ἣ προγενεστέρα μέν ἐστι
our alliance stands-with which prior indeed is
κατὰ τὴν πρώτην γένεσιν. τότε δὲ φαίνεται καὶ γνωρίζεται,
in the first birth then but appears and is-recognized
ὅταν ἱκανῶς τῷ ὑψηλοτέρῳ βίῳ διὰ προσοχῆς τε καὶ
when sufficiently to-the loftier life through attention both and

ἐπιμελείας αὐτοὺς οἰκειώσαντες, πρὸς τοὺς ἰσχυροτέρους
care ourselves having-made-familiar for the stronger
τῶν ἄθλων ἀποδυώμεθα. Ὡς δ' ἂν μὴ δι' αἰνίγματος
of-the contests we-strip that and — not through riddle
ἡμῖν τὰ αἰνίγματα διαλύοιτο, γυμνότερον ἐκθήσομαι τὴν
for-us the riddles might-be-solved more-nakedly I-shall-set-out the
περὶ τούτου διάνοιαν. Λόγος τίς ἐστιν ἐκ πατρικῆς
about this understanding account some is from fatherly
παραδόσεως τὸ πιστὸν ἔχων, ὅς φησι, πεσούσης ἡμῶν
tradition the trustworthiness having which says having-fallen our
εἰς ἁμαρτίαν τῆς φύσεως, μὴ παριδεῖν τὸν Θεὸν τὴν
into sin the nature not to-have-overlooked — God the
πτῶσιν ἡμῶν ἀπρονόητον· ἀλλ' ἄγγελόν τινα τῶν τὴν
fall our unprovided-for but angel some of-the(-ones) the
ἀσώματον εἰληχότων φύσιν, παρακαθιστᾶν εἰς συμμαχίαν
bodiless having-obtained nature to-appoint for alliance
τῇ ἑκάστου ζωῇ, ἐκ δὲ τοῦ ἐναντίου, τὸν φθορέα τῆς
to-the of-each life from and the opposite the destroyer of-the
φύσεως ἀντιμηχανᾶσθαι τὸ ἴσον διὰ πονηροῦ τινος καὶ
nature to-devise-in-turn the equal through wicked some and
κακοποιοῦ δαίμονος, τῇ τοῦ ἀνθρώπου ζωῇ λυμαινόμενον.
evil-working demon to-the of-the man life doing-outrage
Ἐν μέσῳ δὲ ὄντα τῶν δύο τὸν ἄνθρωπον, τὸν ἑκατέρου
in (the)-middle and being of-the two the man the of-each
τῶν παρεπομένων σκοπὸν ὑπεναντίως πρὸς τὸν ἕτερον
of-the attending(-ones) aim contrarily to the other
ἔχοντα, δι' ἑαυτοῦ ποιεῖν κατὰ τοῦ ἄλλου ἐπικρατέστερον.
having through himself to-make over the other more-powerful
Προδεικνύοντος τοῖς λογισμοῖς τοῦ μὲν ἀγαθοῦ τὰ τῆς
showing-beforehand to-the reasonings the indeed good(-one) the of-the
ἀρετῆς ἀγαθὰ, ὅσα δι' ἐλπίδος τοῖς κατορθοῦσιν
virtue goods as-many-as through hope to-the(-ones) succeeding

ὁρᾶται· τοῦ δὲ ἑτέρου, τὰς ὑλώδεις ἡδονὰς, ἀφ' ὧν ἐλπὶς
are-seen the and other(-one) the material pleasures from which hope
μὲν ἀγαθῶν οὐδεμία, τὸ δὲ παρὸν, καὶ μετεχόμενον, καὶ
indeed of-goods none the but present and partaken and
ὁρώμενον, τὰς αἰσθήσεις τῶν ἀνοητοτέρων ἀνδραποδίζεται.
seen the senses of-the more-senseless enslaves
Εἴπερ οὖν ἀλλοτριωθείη τῶν ἐπὶ κακῷ δελεαζόντων,
if-indeed then he-should-be-estranged from-the(-ones) for evil luring
πρὸς τὸ κρεῖττον τοῖς λογισμοῖς ἐπιτρέψας, καὶ οἱονεὶ
toward the better with-the reasonings having-turned and as-it-were
κατὰ νώτου τὴν κακίαν ἐποίησεν· ἀντιπρόσωπον τὴν
at back the vice he-made facing the
ἑαυτοῦ ψυχὴν, οἷόν τι κάτοπτρον, πρὸς τὴν ἐλπίδα
own soul as some mirror toward the hope
τῶν ἀγαθῶν στήσας, ὡς τῆς προδεικνυμένης αὐτῷ
of-the goods having-set so-as of-the shown-beforehand to-him
θεόθεν ἀρετῆς τὰς εἰκόνας τε καὶ τὰς ἐμφάσεις τῷ
from-God virtue the images both and the reflections on-the
καθαρῷ τῆς ἰδίας ψυχῆς ἐντυπώσασθαι· τότε αὐτῷ ἡ
purity of-the own soul to-imprint then him the
τοῦ ἀδελφοῦ συμμαχία συναντᾷ καὶ συνίσταται. Ἀδελφὸς
of-the brother alliance meets and stands-with (a)-brother
γὰρ τρόπον τινὰ κατὰ τὸ λογικόν τε καὶ νοερὸν τῆς
for in-manner some in the rational both and intellectual of-the
ψυχῆς τοῦ ἀνθρώπου, ὁ ἄγγελος, ὁ τότε (καθὼς
soul of-the man (is)-the angel the(-one) then as
εἴρηται) φαινόμενός τε καὶ παριστάμενος, ὅταν τῷ
has-been-said appearing both and standing-by when —
Φαραὼ προσεγγίζωμεν. Μηδεὶς δὲ διόλου τὴν τῆς ἱστορίας
Pharaoh we-approach no-one and wholly the of-the history
ἔκθεσιν παρατεθεῖσθαι τῷ εἱρμῷ τῆς τοιαύτης τοῦ νοῦ
exposition to-have-been-set-beside to-the chain of-the such of-the mind

θεωρίας νομίζων, εἴ πού τι τῶν γεγραμμένων
contemplation thinking if somewhere anything of-the(-things) written
ἔξω ταύτης τῆς διανοίας εὑρίσκοιτο, δι᾽ ἐκείνου καὶ
outside this the understanding should-be-found through that also
τὸ πᾶν ἀθετείτω· ἀλλ᾽ ἀεὶ μεμνήσθω τοῦ σκοποῦ τῶν
the whole let-him-reject but always let-him-remember the aim of-the
λόγων, πρὸς ὃν βλέποντες ταῦτα διεξερχόμεθα, εὐθὺς
words to which looking these(-things) we-go-through at-once
ἐν προοιμίοις ἐπειπόντες, τῶν εὐδοκίμων ἀνδρῶν τοὺς
in (the)-preface having-said of-the well-reputed men the
βίους εἰς ἀρετῆς ὑπόδειγμα τοῖς ἐφεξῆς προκεῖσθαι.
lives for of-virtue example to-the(-ones) following to-be-set-forth
7 Ἐπεὶ οὖν δι᾽ αὐτῆς τῶν πραγμάτων τῆς ὕλης ἐλθεῖν
since then through itself the affairs of-the matter to-come
τοὺς ζηλοῦντας τὰ ἐκείνων, οὐχ οἷόν τε· (πῶς
the(-ones) emulating the(-things) of-those not possible — how
γὰρ ἂν εὑρεθείη πάλιν ὁ ἐκ μετοικεσίας ἐν Αἰγύπτῳ
for — could-be-found again the from emigration in Egypt
λαὸς πληθυνόμενος; ἢ πάλιν καταδουλούμενος τύραννος,
people multiplying or again enslaving (a)-tyrant
ὁ πρὸς τὴν ἄῤῥενα γονὴν δυσμενῶς ἔχων, τὸ δὲ
the(-one) toward the male offspring hostilely disposed the and
μαλακώτερόν τε καὶ ἀσθενέστερον εἰς πλῆθος αὔξων, καὶ
softer both and weaker into multitude increasing and
τἄλλα πάντα, ὅσα περιέχει ὁ λόγος;) ἐπεὶ οὖν
the-other(-things) all as-many-as contains the account since then
ἀδύνατον ἀπεδείχθη δι᾽ αὐτῶν τῶν πραγμάτων τὰ τῶν
impossible was-shown through themselves the affairs the of-the
μακαρίων μιμήσασθαι θαύματα, μεταληπτέον ἂν εἴη,
blessed to-imitate wonders must-be-transferred — would-be
πρός τινα ἠθικὴν διδασκαλίαν, ἐκ τῆς ὑλικῆς ἀκολουθίας
to some moral teaching from the material sequence

τὰ ἐνδεχόμενα· δι᾽ ὧν ἄν τις γένοιτο τοῖς πρὸς
the(-things) possible through which — some might-come to-the(-ones) toward
ἀρετὴν ἐσπουδακόσι πρὸς τοιοῦτον βίον συνεργία. Εἰ δέ
virtue having-been-zealous toward such life cooperation if but
τι τῶν ἐν τῇ ἱστορίᾳ γεγονότων, ἔξω τοῦ εἱρμοῦ
anything of-the(-things) in the history having-happened outside the chain
τῆς ἀνειμένης διανοίας, ἡ τῶν πραγμάτων ἀνάγκη πεσεῖν
of-the relaxed understanding the of-the affairs necessity to-fall
ἐβιάσατο· ὑπερβάντας τοῦτο, ὡς πρὸς τὸν ἡμέτερον σκοπὸν
forced having-passed-over this as toward the our aim
ἀλυσιτελὲς καὶ ἀνόνητον, μὴ διακόπτειν ἐν οἷς ἔξεστι
unprofitable and useless not to-interrupt in which it-is-possible
τῆς ἀρετῆς τὴν ὑφήγησιν. Ταῦτα δέ φημι περὶ τῶν
of-the virtue the guidance these(-things) and I-say about the(-things)
κατὰ τὸν Ἀαρὼν νοηθέντων, τὸ ἀντιπίπτον ἐκ τοῦ
concerning — Aaron understood the objection from the
ἀκολούθου θεραπεύων. Ἐρεῖ γάρ τις, τὸ μὲν συγγενῶς
sequence treating will-say for someone the indeed akin
ἔχειν πρὸς τὴν ψυχὴν ἐν τῷ νοητῷ τε καὶ ἀσωμάτῳ τὸν
to-be toward the soul in the intelligible both and bodiless the
ἄγγελον, καὶ τὸ προγενέστερον τῆς ἡμετέρας κατασκευῆς
angel and the prior than-the our constitution
εἶναι, καὶ τὸ συνίστασθαι τοῖς πρὸς τοὺς ἀντιπάλους
to-be and the to-stand-with the(-ones) with the adversaries
συμπλεκομένοις, μὴ ἀμφιβάλλειν· μὴ μέν τοι καλῶς
grappling not to-doubt not indeed surely well
ἔχειν, εἰς ἐκείνου τύπον, τὸν Ἀαρὼν νοεῖν, τὸν τῆς
to-be into his figure — Aaron to-understand the(-one) the
εἰδωλολατρείας τοῖς Ἰσραηλίταις καθηγησάμενον. Πρὸς ὃν
idolatry for-the Israelites having-led to whom
ἐροῦμεν, τὸν εἱρμὸν ὑπερβάντες, ταῦτά τε, ἃ εἰρήκαμεν,
we-shall-say the chain having-passed-over these both which we-have-said

ὅτι τὸ ἔξω τοῦ σκοποῦ μὴ λόγοις ἀνατρεπέτω τὴν
that the(-thing) outside the aim not by-words let-it-overturn the
ἐν τοῖς λοιποῖς ἁρμονίαν, καὶ, ὅτι ὁμώνυμόν τι χρῆμα
in the rest harmony and that homonymous some thing
καὶ τὸ τοῦ ἀδελφοῦ καὶ τὸ τοῦ ἀγγέλου ἐστὶν, ἴσως ἐφ᾽
both the of-the brother and the of-the angel is perhaps to
ἑκατέρῳ τῶν ἀντικειμένων ταῖς σημασίαις ἐφαρμοζόμενον.
each of-the opposites in-the meanings fitted
Οὐ γὰρ δὴ τοῦ Θεοῦ μόνον, ἀλλὰ καὶ τοῦ Σατανᾶ
not for indeed — of-God only but also — of-Satan
ἄγγελος ὀνομάζεται· καὶ οὐ τὸν χρηστὸν μόνον, ἀλλὰ
(an)-angel is-named and not the good(-one) only but
καὶ τὸν πονηρὸν, ἀδελφὸν καλοῦμεν. Οὕτω γάρ φησιν ἡ
also the wicked brother we-call thus for says the
Γραφὴ, ἐπὶ μὲν τῶν χρηστοτέρων· Ἀδελφοὶ ἐν ἀνάγκαις
Scripture in indeed the better(-ones) brothers in necessities
χρήσιμοι ἔστωσαν· ἐπὶ δὲ τῶν ἐναντίων, ὅτι Πᾶς ἀδελφὸς
useful let-them-be in but the opposite(-ones) that every brother
πτέρνῃ πτερνιεῖ. Ταῦτα δὲ τῇ ἀκολουθίᾳ παραθέντες
with-(the)-heel will-trip these(-things) and in-the sequence having-set-beside
τοῦ λόγου, καὶ τὴν ἀκριβεστέραν περὶ αὐτῶν θεωρίαν
of-the discourse and the more-exact about them contemplation
εἰς τὸν ἴδιον ὑπερθέμενοι τόπον, νῦν τῶν προκειμένων
to the own having-postponed place now the(-things) set-before
ἀψώμεθα. Ὁ τοίνυν ἑαυτόν τε τῷ ἐπιφανέντι φωτὶ
let-us-touch the(-one) therefore himself both by-the having-appeared light
δυναμώσας, καὶ τὸν τοιοῦτον ἀδελφὸν σύμμαχόν τε
having-empowered and the such brother ally both
καὶ παραστάτην κτησάμενος, θαρσῶν τῷ λαῷ τοὺς
and supporter having-acquired being-confident to-the people the
ὑπὲρ τῆς ἀληθείας προσάγει λόγους, καὶ τῆς πατρικῆς

εὐγενείας ὑπομιμνήσκει, καὶ ὅπως ἂν ἔξω γένοιντο τῆς
nobility reminds-of and how — outside they-might-come of-the
παρὰ τὸν πηλὸν καὶ τὴν πλίνθον ταλαιπωρίας, δίδωσι
beside the clay and the brick misery gives
γνώμην. Τί οὖν ἡμᾶς διὰ τούτων παιδεύει ἡ ἱστορία;
counsel what then us through these(-things) teaches the history
τὸ μηδὲ κατατολμᾶν τῆς ἐν τῷ λαῷ φωνῆς, τὸν
the not-even to-venture-on the in the people speech the(-one)
μὴ διὰ τῆς τοιαύτης ἀγωγῆς πρὸς τὴν τῶν πολλῶν
not through the such training for the of-the many
ὁμιλίαν τὸν λόγον παρασκευάσαντα. Ὁρᾷς γὰρ, ὡς νέος
converse the word having-prepared you-see for how young
ὢν ἔτι, πρὶν εἰς τοσοῦτον αὐξηθῆναι τῇ ἀρετῇ, ἐπὶ
being still before to so-much to-grow in-the virtue between
δύο τινῶν ἀνθρώπων οὐκ ἀξιόπιστος ἐνομίσθη σύμβουλος
two some men not trustworthy he-was-thought (a)-counselor
εἰρήνης γενέσθαι τοῖς στασιάζουσι· νῦν δὲ τοσαύταις
of-peace to-become for-the(-ones) quarreling now but so-many
μυριάσι κατὰ ταὐτὸν διαλέγεται, μονονουχὶ βοώσης
with-myriads at the-same(-time) converses all-but crying
σοι τοῦτο τῆς ἱστορίας, μὴ ἐπιτολμᾶν ἐν διδασκαλίᾳ
to-you this the history not to-venture in teaching
τῇ συμβουλῇ τῶν ἀκουόντων. εἰ μὴ διὰ τοιαύτης καὶ
on-the counsel of-the hearers if not through such and
τοσαύτης ἐπιμελείας ἡ περὶ τοῦτο κατορθωθείη σοι
so-great care the about this should-be-achieved for-you
δύναμις. Ἀλλὰ γενομένων τῶν χρηστοτέρων λόγων, καὶ
power but having-come the better words and
τῆς ἐλευθερίας ὑποδειχθείσης, καὶ τῶν ἀκουόντων πρὸς
the freedom having-been-shown and the hearers toward
τὴν ἐπιθυμίαν ταύτην ἐπιῤῥωσθέντων, παροξύνεται ὁ
the desire this having-been-strengthened is-provoked the

πολέμιος, καὶ ἐπιτείνει τὴν ἀλγηδόνα τοῖς ὑπηκόοις
enemy and intensifies the pain for-the(-ones) obedient
τοῦ λόγου. Οὐδὲ τοῦτο ἔξω τῶν νῦν γινομένων ἐστί.
to-the word not-even this outside of-the(-things) now happening is

X · BRICKS, PLAGUES, AND HARD HEARTS

Those who hear the preaching of freedom are tried by the adversary: many grow firmer, but some of the weaker wish they had never heard it. Brickmaking is the clay of material pleasure, never filling the one who fills himself; straw and stubble are the fuel of the fire. The truth sheds light on the willing and leaves darkness on the resistant: water that is blood to the Egyptian is clear to the Hebrew, and the frogs of vice crawl into the houses, beds, and storerooms of the profligate. God's hardening of Pharaoh is the soul's own choice; each life's choice is master of its course.

8 Πολλοὶ γὰρ τῶν παραδεξαμένων τὸν ἐλευθερωτὴν
many for of-the(-ones) having-received the liberating
τῆς τυραννίδος λόγον, καὶ προστιθέμενοι τῷ κηρύγματι,
of-the tyranny word and attaching-themselves to-the proclamation
μέχρι τοῦ νῦν ταῖς τῶν πειρασμῶν προβολαῖς ὑπὸ τοῦ
until the now by-the of-the temptations assaults by the
ἀντικειμένου ἐπηρεάζονται· ἐξ ὧν πολλοὶ μὲν δοκιμώτεροι
adversary are-abused from which many indeed more-approved
καὶ βεβαιότεροι περὶ τὴν πίστιν καθίστανται, τῇ προβολῇ
and firmer about the faith are-made by-the assault
τῶν λυπούντων στομούμενοι. Τῶν δὲ ἀσθενεστέρων τινὲς
of-the grievous(-things) being-tempered of-the and weaker some
καὶ ἐποκλάζουσι τοῖς τοιούτοις συμπτώμασιν, ἄντικρυς
also give-way to-the such mishaps outright
ἐκεῖνα φθεγγόμενοι, τὸ λυσιτελεῖν αὐτοῖς μᾶλλον ἀνηκόοις
those(-words) uttering that to-profit them rather unhearing

μεῖναι τοῦ τῆς ἐλευθερίας κηρύγματος, ἢ τοῖς τοιούτοις,
to-remain of-the of-the freedom proclamation than to-the such(-things)
διὰ τὴν αἰτίαν ταύτην, συνενεχθῆναι. Ὃ δὴ καὶ τότε
because-of the cause this to-be-brought-together which indeed also then
συνέβαινεν, ὑπὸ μικροψυχίας τῶν Ἰσραηλιτῶν ἐν αἰτίαις
happened from faint-heartedness the Israelites in blame
ποιουμένων τοὺς τὴν ἀπαλλαγὴν αὐτοῖς τῆς δουλείας
holding the(-ones) the release to-them from-the slavery
ἀπαγγείλαντας. Ἀλλ᾽ οὐδὲν μᾶλλον ἀνήσει ὁ λόγος πρὸς
having-announced but nothing more will-let-go the word to
τὸ καλὸν ἑφελκόμενος, κἂν παιδικῶς ἀποδειλιάσῃ πρὸς
the good drawing even-if childishly he-should-lose-heart at
τὰς τῶν πειρασμῶν ἀηθίας ὁ νήπιος ἔτι καὶ ἀτελὴς τὴν
the of-the temptations strangeness the infant still and imperfect in-the
διάνοιαν. Τῷ μὲν γὰρ βλαπτικῷ καὶ φθοροποιῷ δαίμονι
mind by-the indeed for harmful and destructive demon
τοῦτο κατὰ τῶν ἀνθρώπων ἐσπουδάζετο, τὸ μὴ εἰς τὸν
this against the men was-pursued the not to the
οὐρανὸν βλέπειν τὸ ὑποχείριον, ἀλλὰ τὸ εἰς γῆν κύπτειν,
heaven to-look the subject(-people) but the to earth to-stoop
καὶ ἐν ἑαυτῷ τὸν πηλὸν πλινθεύειν. Ὅ τι γὰρ ἂν ᾖ
and in himself the clay to-make-into-bricks what ever for — may-be
τῆς ὑλικῆς ἀπολαύσεως, ἐκ γῆς ἐστι πάντως ἢ ὕδατος,
of-the material enjoyment from earth is wholly or water
παντί που δῆλον· ἴδοι τέ τι τῶν περὶ γαστέρα
to-everyone surely evident whether both some of-the(-things) about (the)-belly
καὶ θοίνην σπουδαζομένων, ἴδοι τε καὶ ὅσα περὶ
and feasting pursued whether and also as-many-as about
τὸν πλοῦτον ὁρᾶται. Ἡ δὲ τῶν στοιχείων τούτων μίξις
the wealth are-seen the and of-the elements these mixture
πηλὸς γίνεται καὶ ὀνομάζεται· οὗ πληροῦντες ἑαυτοὺς
clay becomes and is-named with-which filling themselves

οἱ πρὸς τὰς πηλώδεις ἡδονὰς κεχηνότες, οὐδέποτε τὴν
the(-ones) for the clayey pleasures gaping never the
δεκτικὴν τῶν ἡδονῶν εὐρυχωρίαν πλήρη φυλάσσουσιν· ἀλλὰ
receptive of-the pleasures roominess full keep but
τὸ ἀεὶ πληρούμενον γίνεται πάλιν κενὸν τῷ ἐπιῤῥέοντι.
the always being-filled becomes again empty for-the inflowing
Οὕτω γὰρ ὁ πλινθουργῶν ἄλλοτε ἄλλην βλέπων διάθεσιν,
thus for the brick-making(-one) at-one-time another looking disposition
εὐκόλως ἂν νοήσαι τὸ αἴνιγμα. Ὁ γὰρ πληρώσας
easily — would-understand the riddle the(-one) for having-filled
ἑαυτοῦ τὴν ἐπιθυμίαν ἔν τινι ὧν ἐσπούδασεν,
his-own the desire in some(-thing) of-the(-things) he-pursued
εἰ πρὸς ἕτερόν τι τῇ ἐπιθυμίᾳ ῥέψειε, κενὸς
if toward another something with-the desire he-should-incline empty
πρὸς ἐκεῖνο πάλιν εὑρίσκεται· κἂν γένηται τούτῳ πλήρης,
for that again is-found and-if he-become with-this full
τῷ ἑτέρῳ πάλιν κενός τε καὶ εὐρύχωρος γίνεται. Καὶ
for-the other again empty both and roomy becomes and
τοῦτο οὐ παύεται διὰ παντὸς ἐν ἡμῖν ἐνεργούμενον,
this not ceases through all in us being-worked
ἕως ἄν τις ὑπεξέλθοι τοῦ ὑλώδους βίου. Ἡ δὲ καλάμη,
until — one should-slip-out of-the material life the and stubble
καὶ τὸ ἐκ ταύτης ἄχυρον, ὃ καταμιγνύειν τῇ
and the from it straw which to-mix with-the
πλίνθῳ καταναγκάζεται ὁ τοῖς τυραννικοῖς ὑπακούων
brick is-compelled the(-one) the tyrannical obeying
προστάγμασι· παρά τε τοῦ θείου Εὐαγγελίου, καὶ παρὰ τῆς
commands from both the divine Gospel and from the
ὑψηλῆς τοῦ Ἀποστόλου φωνῆς, ἀμφοτέρων ὁμοίως πυρὸς
lofty of-the Apostle voice both alike of-fire
ὕλην, τό τε ἄχυρον καὶ τὴν καλάμην ἑρμηνευσάντων. Ὅταν
material the both straw and the stubble having-interpreted when

τοίνυν τις τῶν ἐν ἀρετῇ προεχόντων, ἀποσπᾶν ἐθέλῃ
therefore one of-the(-ones) in virtue excelling to-draw-away wishes
τοὺς τῇ ἀπάτῃ δεδουλωμένους εἰς βίον ἐμφιλόσοφόν
the(-ones) by-the deceit enslaved into life philosophical
τε καὶ ἐλεύθερον· οἶδεν ὁ ταῖς ποικίλαις, καθώς
both and free knows the(-one) with-the varied as
φησιν ὁ Ἀπόστολος, μεθοδείαις κατὰ τῶν ψυχῶν ἡμῶν
says the Apostle wiles against the souls our
σοφιστεύων, ἀντιπαραγαγεῖν τῷ θείῳ νόμῳ τὰ τῆς ἀπάτης
sophisticating to-bring-against the divine law the of-the deceit
σοφίσματα. Ταῦτα δὲ λέγω, πρὸς τοὺς Αἰγυπτίους
sophisms these(-things) and I-say to the Egyptian
δράκοντας βλέπων τῷ λόγῳ, τοῦτ' ἔστι, πρὸς τὰς
serpents looking in-the discourse that is to the
ποικίλας τῆς ἀπάτης κακίας, ὧν τὸν ἀφανισμὸν ἡ
varied of-the deceit vices of-which the destruction the
τοῦ Μωσέως ῥάβδος ἐργάζεται, περὶ ἧς μετρίως ἤδη
— of-Moses rod works about which moderately already
τὰ εἰκότα προτεθεώρηται. Οὗτος τοίνυν, ὁ τὴν
the fitting(-things) have-been-contemplated-before this-one therefore the(-one) the
ἄμαχον ἐκείνην κεκτημένος τῆς ἀρετῆς ῥάβδον, τὴν
unconquerable that having-acquired of-the virtue rod the(-one)
τὰς σεσοφισμένας ἐξαφανίζουσαν ῥάβδους, ὁδῷ τινι καὶ
the sophisticated making-disappear rods by-road some and
ἀκολουθίᾳ πρὸς τὰ μείζω πρόεισι τῶν θαυμάτων. Ἡ
sequence to the greater goes-forward of-the wonders the
δὲ θαυματοποιΐα οὐ τῷ σκοπῷ τῆς ἐκπλήξεως τῶν
and wonder-working not to-the aim of-the astonishment of-the(-ones)
ἐντυγχανόντων γίνεται, ἀλλὰ πρὸς τὸ χρήσιμον τῶν
encountering comes-about but to the benefit of-the(-ones)
σωζομένων βλέπει. Τοῖς γὰρ αὐτοῖς τῆς ἀρετῆς θαύμασι
being-saved looks by-the for same of-the virtue wonders

καθαιρεῖται μὲν τὸ πολέμιον, αὔξεται δὲ τὸ ὁμόφυλον.
is-pulled-down indeed the hostile(-thing) is-increased and the kindred(-thing)
Πρῶτον δὲ γενικώτατον τῶν ἐπὶ μέρους θαυμάτων,
first and most-general of-the in part wonders
τὸν κατὰ τὴν ἀγωγὴν καταμάθωμεν σκοπόν· εἶθ' οὕτως
the in the conduct let-us-learn aim then thus
δυνατὸν ἂν γένοιτο ἡμῖν, καὶ τοῖς καθ' ἕκαστον
possible — might-become for-us also to-the(-things) in particular
ἐφαρμόσαι τὸ νόημα.
to-fit the thought

9 Ἡ γὰρ διδασκαλία τῆς ἀληθείας πρὸς τὰς διαθέσεις
the for teaching of-the truth toward the dispositions
τῶν δεχομένων τὸν λόγον συμμεταβάλλεται. Ἐπίσης
of-the(-ones) receiving the word changes-along equally
γὰρ πᾶσι τοῦ λόγου τὸ κακὸν ἢ τὸ καλὸν προδεικνύντος,
for to-all the word the evil or the good showing-beforehand
ὁ μὲν εὐπειθῶς πρὸς τὸ δεικνύμενον ἔχων ἐν
the(-one) indeed obediently toward the(-thing) shown being in
φωτὶ τὴν διάνοιαν ἔχει· τῷ δὲ ἀντιτύπως διακειμένῳ,
light the mind has for-the(-one) but resistantly disposed
καὶ μὴ καταδεχομένῳ πρὸς τὴν ἀκτῖνα τῆς ἀληθείας τὴν
and not consenting toward the ray of-the truth the
ψυχὴν διαβλέψαι, παραμένει τῆς ἀγνοίας ὁ ζόφος. Εἰ
soul to-look-through remains of-the ignorance the gloom if
δὴ τὸ καθόλου νοηθὲν ἡμῖν ἐν τοῖς τοιούτοις ψεῦδος
indeed the in-general understood by-us in the such(-things) (a)-falsehood
οὐκ ἔστιν· οὐδ' ἂν τὰ καθ' ἕκαστον πάντως ἑτέρως
not is not-even — the(-things) in particular wholly otherwise
ἔχοι, τῆς ἐπὶ μέρους ἐξετάσεως συναποδειχθείσης τῷ
would-be the in part examination demonstrated-along with-the
λόγῳ. Οὐκοῦν οὐδὲν θαυμαστὸν, ἀπαθῆ τὸν Ἑβραῖον
account so nothing (is)-wonderful unharmed the Hebrew

μένειν τῶν Αἰγυπτίων κακῶν, ἐν μέσοις τοῖς ἀλλοφύλοις
to-remain by-the Egyptian evils in (the)-midst the foreigners
ἀναστρεφόμενον, ἐπεὶ καὶ νῦν τὸ ἴσον ἔστι γινόμενον
living since also now the equal it-is-possible happening
ἰδεῖν. Τῶν γὰρ ἐν ταῖς πολυανθρωπούσαις πόλεσι
to-see of-the(-ones) for in the populous cities
πρὸς τὰς ἐναντίας δόξας διεστηκότων, τοῖς μὲν πότιμόν
toward the opposite opinions standing-apart for-some indeed drinkable
τε καὶ διειδές ἐστι τὸ ναμα τῆς πίστεως, ὃ διὰ
both and clear is the stream of-the faith which through
τῆς θείας διδασκαλίας ἀρύονται· τοῖς δὲ διὰ τῆς
the divine teaching they-draw for-the(-ones) but through the
πονηρᾶς ὑπολήψεως Αἰγυπτιάζουσι, διαφθορᾶς αἷμα τὸ
wicked conception Egyptianizing of-corruption blood the
ὕδωρ γίνεται. Καὶ πολλάκις ἐπιχειρεῖ ὁ παρασοφισμὸς
water becomes and often attempts the counterfeiting
τῆς ἀπάτης καὶ τὸ τῶν Ἑβραίων ποτὸν, τῷ μολυσμῷ
of-the deceit also the of-the Hebrews drink by-the defilement
τοῦ ψεύδους αἷμα ποιῆσαι, τοῦτ' ἔστι, τὸν ἡμέτερον
of-the falsehood blood to-make that is the our
λόγον, καὶ ἡμῖν δεῖξαι, μὴ τοιοῦτον ὄντα, οἷός ἐστιν·
word and to-us to-show not such being as it-is
ἀλλ' οὐκ ἀχρειώσειε καθόλου τὸ ποτὸν, κἂν ἐκ
but not it-would-make-useless altogether the drink even-if from
τοῦ προχείρου δι' ἀπάτης περιφοινίξῃ τὸ εἶδος. Πίνει
the ready through deceit it-should-redden the form drinks
γὰρ ὁ Ἑβραῖος τὸ ἀληθινὸν ὕδωρ, κἂν παρὰ τῶν
for the Hebrew the true water even-if by the
ἐναντίων πιθανῶς διαβάλληται, οὐδὲν πρὸς τὸ εἶδος τῆς
opponents plausibly it-be-slandered nothing toward the form of-the
ἀπάτης ἐπιστρεφόμενος. Οὕτω καὶ τὸ βατράχων γένος
deceit turning thus also the of-frogs race

τὸ εἰδεχθὲς καὶ πολύφωνον, ᾧ ἀμφίβιος μὲν ἡ ζωὴ,
the loathsome and many-voiced whose amphibious indeed the life
ἑρπυστικὸν δὲ τὸ πήδημα (ἀηδὴς δὲ οὐ μόνον ἡ ὄψις,
creeping and the leap unpleasant and not only the sight
ἀλλὰ καὶ τοῦ χρωτὸς ἡ δυσωδία)· ὃ τοῖς οἴκοις καὶ
but also of-the skin the stench which into-the houses and
ταῖς κλίναις καὶ τοῖς ταμείοις τῶν Αἰγυπτίων εἰσέρπει,
the beds and the storerooms of-the Egyptians creeps-in
τῆς δὲ τῶν Ἑβραίων ζωῆς οὐκ ἐφάπτεται. Ἀληθῶς γὰρ
the but of-the Hebrews life not touches truly for
ἄντικρυς βατράχων γένη εἰσὶ, τὰ φθοροποιὰ τῆς κακίας
outright of-frogs races are the destructive of-the vice
γεννήματα, ἐκ τῆς ῥυπαρᾶς καρδίας τῶν ἀνθρώπων,
offspring from the filthy heart of-the men
οἷον ἔκ τινος βορβόρου ζωογονούμενα. Οὗτοι οἱ βάτραχοι
as from some mire brought-to-life these the frogs
οἰκοῦσι μὲν τὰς οἰκίας τῶν Αἰγυπτιαζόντων, κατὰ
inhabit indeed the houses of-the(-ones) Egyptianizing according-to
τὴν τοῦ βίου προαίρεσιν· δείκνυνται δὲ καὶ ἐπὶ τῶν
the of-the life choice they-are-shown and also on the
τραπεζῶν, καὶ τῶν κλινῶν οὐκ ἀπέχονται, καὶ εἰς τὰ
tables and from-the beds not they-keep-away and into the
ταμεῖα τῶν ἀποθέτων εἰσδύνουσιν. Ὅταν γὰρ ἴδῃς τὸν
storerooms of-the laid-up(-things) they-slip when for you-see the
ῥυπαρόν τε καὶ ἀκόλαστον βίον, ἀληθῶς ἐκ πηλοῦ
filthy both and licentious life truly from clay
τε καὶ βορβόρου τικτόμενον, καὶ τῇ πρὸς τὸ ἄλογον
both and mire born and by-the toward the irrational
μιμήσει κατὰ τὸ εἶδος τῆς ζωῆς ἐν οὐθετέρᾳ φύσει
imitation in the form of-the life in neither nature
ἀκριβῶς μένοντα· καὶ ἄνθρωπον μὲν κατὰ τὴν φύσιν
exactly remaining and (a)-man indeed by the nature

ὄντα, κτῆνος δὲ διὰ πάθος γινόμενον, καὶ διὰ τοῦτο
being (a)-beast but because-of passion becoming and because-of this
ἀμφίβιον ἐκεῖνο καὶ ἐπαμφοτερίζον τὸ τῆς ζωῆς εἶδος
amphibious that and wavering-between-both the of-the life form
ἐπιδεικνύοντα· εὑρήσεις καὶ ἐπὶ τούτου τὰ τῆς τοιαύτης
displaying you-will-find also in this-one the of-the such
νόσου γνωρίσματα, οὐκ ἐπὶ τῆς κλίνης μόνον, ἀλλὰ
disease tokens not on the bed only but
καὶ ἐπὶ τῆς τραπέζης, καὶ ἐν τοῖς ταμείοις, καὶ κατὰ
also on the table and in the storerooms and through
πᾶσαν τὴν οἴκησιν. Ἐπισημαίνεται γὰρ διὰ πάντων ὁ
all the dwelling signals for through all(-things) the
τοιοῦτος τὴν ἀσωτίαν, ὥστε πάντας ῥᾳδίως ἐπιγνῶναι
such(-one) the profligacy so-that all easily to-recognize
διὰ τῶν κατὰ τὸν οἶκον σπουδαζομένων τὸν βίον
through the(-things) in the house pursued the life
τοῦ τε ἀκολάστου καὶ τοῦ καθαρεύοντος. Ὅταν
of-the(-one) both licentious and of-the(-one) being-pure when
ἐν τούτῳ μὲν ἐπὶ τῶν τείχους κονιαμάτων δείκνυται
in this(-one) indeed on the of-(the)-wall plasterings is-shown
παρὰ τῆς τέχνης διὰ εἰδώλων τινῶν τὰ τῆς ἐμπαθοῦς
by the art through images some the of-the passionate
ἡδονῆς ὑπεκκαύματα· δι᾽ ὧν ὑπομιμνήσκεται τῆς νόσου
pleasure kindlings through which is-reminded of-the disease
ἡ φύσις, διὰ τῶν ὄψεων ἐκ τῆς ἀτιμίας τῶν θαυμάτων
the nature through the sights from the dishonor of-the wonders
ἐπὶ τὴν ψυχὴν ἐπεισχεομένου τοῦ πάθους· ἐπὶ δὲ τοῦ
upon the soul being-poured-in the passion in but the(-one)
σωφρονοῦντος, φυλακὴν πᾶσαν καὶ προμήθειαν, τοῦ καὶ
being-sober guard all and forethought that also
τὸν ὀφθαλμὸν καθαρεύειν τῶν ἐμπαθῶν θεαμάτων.
the eye to-be-pure from-the passionate spectacles

Καὶ ἡ τράπεζα δὲ ὡσαύτως καθαρὰ μὲν ἡ τοῦ
and the table and likewise pure indeed the of-the(-one)
σωφρονοῦντος, εὑρίσκεται δὲ βατραχώδης καὶ πολύσαρκος
being-sober is-found but frog-like and fleshy
τοῦ πρὸς τὸν βορβορώδη βίον ἰλυσπωμένου. Κἂν τὰ
of-the(-one) toward the miry life crawling and-if the
ταμεῖα διερευνήσῃς, τοῦτ' ἔστι, τὰ κρυπτὰ τοῦ βίου
storerooms you-search-out that is the hidden(-things) of-the life
αὐτοῦ καὶ ἀπόῤῥητα· πολὺ μᾶλλον ἐν ἐκείνοις σωρείαν
his and secret much more in those (a)-heap
βατράχων ἐν τοῖς ἀκολάστοις κατανοήσεις. Εἰ δὲ ταῦτα
of-frogs in the licentious(-ones) you-will-observe if but these(-things)
ἡ τῆς ἀρετῆς ῥάβδος ποιεῖν κατὰ τῶν Αἰγυπτίων ὑπὸ
the of-the virtue rod to-do against the Egyptians by
τῆς ἱστορίας λέγεται, μὴ ξενισθῶμεν περὶ τὸν λόγον·
the history is-said not let-us-be-astonished about the word
καὶ γὰρ ἐσκληρύνθαι παρὰ τοῦ Θεοῦ τὸν τύραννον,
and for to-have-been-hardened by — God the tyrant
ἡ ἱστορία φησί. Πῶς οὖν ἂν εἴη κατάκριτος, τῇ
the history says how then — would-he-be condemned by-the
ἄνωθεν ἀνάγκῃ σκληρῶς τε καὶ ἀντιτύπως διαθέμενος;
from-above necessity harshly both and resistantly having-disposed-himself
καί που τὸ ἴσον φησὶν ὁ θεῖος Ἀπόστολος, ὅτι
and somewhere the like says the divine Apostle that
καθόσον οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει,
since not they-approved — God to-have in knowledge
παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας, περὶ τῶν
gave-over them — God to passions of-dishonor about the(-ones)
ἀῤῥενοφθορούντων λέγων, καὶ περὶ τῶν ἐν τοῖς ἀτίμοις
corrupting-males saying and about the(-ones) in the dishonorable
τε καὶ ἀῤῥήτοις τῆς ἀσωτίας τρόποις ἀσχημονούντων.
both and unspeakable of-the profligacy ways behaving-shamefully

Ἀλλ᾽ εἰ καὶ οὕτω λέγεται παρὰ τῆς θείας Γραφῆς τὰ
but if even thus are-said by the divine Scripture the(-things)
εἰρημένα· οὔτε τῷ πάθει τῆς ἀτιμίας ὁ Θεὸς ἔκδοτον
said neither to-the passion of-the dishonor — God given-up
δίδωσι τὸν πρὸς τοῦτο φερόμενον, οὔτε Φαραὼ θείᾳ
gives the(-one) toward this carried nor Pharaoh by-divine
βουλήσει σκληρύνεται, οὔτε ὁ βατραχώδης βίος ὑπὸ τῆς
will is-hardened nor the frog-like life by the
ἀρετῆς πλάσσεται. Εἰ γὰρ βουλητὸν ἦν τῇ θείᾳ φύσει,
virtue is-molded if for willed it-was by-the divine nature
πάντως ἂν ἐπὶ πάντων κατὰ τὸ ἴσον ἡ τοιαύτη
wholly — upon all in the equal(-way) the such
προαίρεσις ἴσχυσεν, ὡς μηδεμιᾶς ἀρετῆς καὶ κακίας
choice would-have-prevailed so-that no of-virtue and vice
παρὰ τὸν βίον διαφορὰν θεωρεῖσθαι. Ἄλλων δὲ ἄλλως
in the life difference to-be-observed others but otherwise
μετεχόντων τοῦ βίου, καὶ τῶν μὲν δι᾽ ἀρετῆς
partaking of-the life and the(-ones) indeed through virtue
κατορθουμένων, τῶν δὲ εἰς κακίαν ἀποῤῥεόντων· οὐκ ἄν
succeeding the(-ones) but into vice flowing-away not —
τις εὐλόγως ὑπερκειμέναις τισὶν ἀνάγκαις, ταῖς κατὰ
anyone reasonably to-transcendent some necessities the according-to
τὸ θεῖον βούλημα συνισταμέναις, τὰς διαφορὰς τῶν βίων
the divine will established the differences of-the lives
λογίσαιτο, ὧν ἡ προαίρεσις ἐφ᾽ ἑκάστου τὸ κράτος ἔχει.
would-reckon of-which the choice in each the mastery has

Not knowing God drags a man into passion, as one who shuns the sun falls into a pit. The lawgiver's outstretched hands, the cross, kill the frogs of the passions; the darkness is ignorance the soul brings on itself, the furnace soot Gehenna's fire, which touches only those who live like Egyptians. Why should the newborn Egyptian die for his father's crime, unless the story means something else?

10 Τίς οὖν παραδίδοται τῷ πάθει τῆς ἀτιμίας, σαφῶς ἔστι
who then is-handed-over to-the passion of-the dishonor clearly it-is-possible
παρὰ τοῦ Ἀποστόλου μαθεῖν· ὁ μὴ δοκιμάσας τὸν Θεὸν
from the Apostle to-learn the(-one) not having-approved — God
ἔχειν ἐν ἐπιγνώσει, ὃν οὐκ ἀμυνόμενος ὁ Θεὸς διὰ τὸ
to-have in knowledge whom not avenging-himself — God because-of the
μὴ ἐπιγνωσθῆναι Θεὸν εἶναι παρ᾽ αὐτοῦ, παραδίδωσι τῷ
not to-be-recognized God to-be by him he-hands-over to-the
πάθει. Ἀλλὰ δὴ τὸ μὴ ἐπιγνῶναι τὸν Θεὸν, αἴτιον αὐτῷ
passion but indeed the not to-recognize — God (the)-cause to-him
γίνεται τοῦ εἰς τὸν ἐμπαθῆ καὶ ἄτιμον βίον κατασυρῆναι.
becomes of-the into the passionate and dishonorable life to-be-dragged-down
Ὥσπερ γὰρ εἴ τινος εἰπόντος, ὅτι μὴ ὀφθεὶς ὁ ἥλιος
as for if someone having-said that not having-been-seen the sun
τὸν δεῖνα τῷ βόθρῳ ἐνέῤῥιψεν, οὐ τοῦτο λογιζόμεθα,
the so-and-so into-the pit threw not this we-reckon
ὅτι ὀργῇ χρώμενος ὁ φωστὴρ τὸν μὴ βουληθέντα
that with-anger using the luminary the(-one) not having-wished
πρὸς αὐτὸν ἰδεῖν, ἐπὶ τὸν βόθρον ἀπώσατο, ἀλλ᾽ οὕτως
toward it to-look into the pit thrust but thus
ἂν τὸ ῥηθὲν νοηθείη κατὰ τὸ εὔλογον, ὅτι
— the(-thing) said might-be-understood according-to the reasonable that
τὸ μὴ μετέχειν τοῦ φωτὸς, αἴτιον τῷ μὴ βλέποντι
the not to-partake of-the light (the)-cause for-the(-one) not seeing

τῆς εἰς τὸν βόθρον ἐστὶ καταπτώσεως· οὕτως εὐαγὲς ἂν
of-the into the pit is falling thus pious —
εἴη καὶ τὸ τοῦ Ἀποστόλου νοεῖν, τὸ τοὺς μὴ
would-be also the(-word) of-the Apostle to-understand that the(-ones) not
ἐπιγνόντας τὸν Θεὸν τοῖς τῆς ἀτιμίας ἐκδίδοσθαι πάθεσι,
having-recognized — God to-the of-the dishonor to-be-given-up passions
καὶ τὸ ἐσκληρύνθαι παρὰ τοῦ Θεοῦ τὸν Αἰγύπτιον
and the to-have-been-hardened by — God the Egyptian
τύραννον· οὐχ ὡς τὴν ἀντιτυπίαν ἐν τῇ ψυχῇ τοῦ Φαραὼ
tyrant not as the resistance in the soul — of-Pharaoh
τῆς θείας βουλήσεως ἐντιθείσης, ἀλλ' ὡς τῆς προαιρέσεως
the divine will placing but as the choice
διὰ τῆς πρὸς τὴν κακίαν προσκλίσεως τὸν ἐκμαλάσσοντα
through the toward the vice inclination the softening
τὴν ἀντιτυπίαν λόγον οὐ δεχομένης. Οὕτω καὶ ἡ τῆς
the resistance word not receiving thus also the of-the
ἀρετῆς ῥάβδος ἐν τοῖς Αἰγυπτίοις φανεῖσα, τὸν μὲν
virtue rod among the Egyptians having-appeared the indeed
Ἑβραῖον καθαρὸν τῆς βατραχώδους ζωῆς ἀπεργάζεται·
Hebrew pure from-the frog-like life works
τὸν δὲ Αἰγύπτιον βίον πλήρη τῆς τοιαύτης δείκνυσι νόσου.
the but Egyptian life full of-the such shows disease
Ἀλλ' ἔσθ' ὅτε τοῦ Μωσέως καὶ ὑπὲρ τούτων τὰς χεῖρας
but it-is when — Moses also for these the hands
ἐκτείναντος, ἀφανισμὸς τῶν βατράχων γίνεται. Ὃ δὴ
having-stretched-out (a)-destruction of-the frogs comes-about which indeed
καὶ νῦν ἔστι γνῶναι γινόμενον. Οἱ γὰρ τὴν ἔκτασιν
also now it-is-possible to-know happening the(-ones) for the stretching
τῶν χειρῶν τοῦ νομοθέτου κατανοήσαντες (συνήσεις
of-the hands of-the lawgiver having-understood you-will-understand
δὲ πάντως, ὅτι σοὶ λέγει τὸ αἴνιγμα· ὥστε νοῆσαι
and wholly that to-you speaks the riddle so-as to-understand

διὰ μὲν τοῦ νομοθέτου τὸν ἀληθινὸν νομοθέτην, διὰ
through indeed the lawgiver the true lawgiver through
δὲ τῆς τῶν χειρῶν ἐκτάσεως, τὸν ἐπὶ τοῦ σταυροῦ τὰς
and the of-the hands stretching the(-one) on the cross the
χεῖρας ἐκτείναντα), οἱ τοίνυν πρὸς ὀλίγον τοῖς
hands having-stretched-out the(-ones) therefore for (a)-little(-while) with-the
ῥύπαροῖς τούτοις καὶ βατραχώδεσι λογισμοῖς συζῶντες, εἰ
filthy these and frog-like reasonings living-together if
πρὸς τὸν ὑπὲρ ἡμῶν τὰς χεῖρας ἐκτείναντα ἴδοιεν·
to the(-one) for us the hands having-stretched-out they-should-look
ἀπαλλάσσονται τῆς πονηρᾶς αὐτῶν συνοικήσεως,
are-released from-the wicked their cohabitation
νεκρωθέντος τοῦ πάθους καὶ ἀποζέσαντος. Ἀληθῶς γὰρ
having-been-killed the passion and having-ceased-boiling truly for
τοῖς ἀπηλλαγμένοις τῆς τοιαύτης νόσου, μετὰ τὴν
to-the(-ones) released from-the such disease after the
νέκρωσιν τῶν ἑρπυστικῶν κινημάτων, ἄτοπός τις καὶ
deadening of-the creeping motions strange some and
δυσώδης ἡ τῶν προβεβιωμένων γίνεται μνήμη, δι᾽
foul-smelling the of-the(-things) lived-before becomes memory through
αἰσχύνης τὴν ψυχὴν ἀηδίζουσα, καθώς φησιν ὁ Ἀπόστολος
shame the soul disgusting as says the Apostle
πρὸς τοὺς ἐκ τῆς τοῦ κακοῦ μεταβολῆς τὴν ἀρετὴν
to the(-ones) from the of-the evil change the virtue
μετιόντας· ὅτι Τίνα οὖν καρπὸν εἴχετε τότε, ἐφ᾽ οἷς νῦν
pursuing that what then fruit had-you then in which now
ἐπαισχύνεσθε; Κατὰ τὴν διάνοιαν ταύτην νόει μοι
you-are-ashamed according-to the understanding this understand for-me
καὶ τὴν ἀέρα διὰ τῆς ῥάβδου, τοῖς μὲν τῶν Αἰγυπτίων
also the air through the rod to-the indeed of-the Egyptians

ὀφθαλμοῖς μελαινόμενον, ἐπὶ δὲ τῶν Ἑβραίων τῷ ἡλίῳ
eyes being-blackened on and the Hebrews by-the sun
καταλαμπόμενον.
being-lit-up
Δι᾽ οὗ μάλιστα βεβαιοῦται τῆς ἀποδοθείσης διανοίας 11
through which most is-confirmed of-the rendered understanding
ὁ λόγος· ὅτι οὐκ ἄνωθέν τις ἀναγκαστικὴ δύναμις τὸν
the word that not from-above some compelling power the(-one)
μὲν ἐν ζόφῳ, τὸν δὲ ἐν φωτὶ γενέσθαι παρασκευάζει,
indeed in gloom the(-one) but in light to-become prepares
ἀλλ᾽ οἴκοθεν ἔχομεν ἐν τῇ ἑαυτῶν φύσει τε καὶ προαιρέσει
but from-home we-have in the of-ourselves nature both and choice
τὰς τοῦ φωτός τε καὶ σκότους αἰτίας οἱ ἄνθρωποι,
the of-the light both and darkness causes we men
πρὸς ὅπερ ἂν ἐθέλωμεν τούτων, γινόμενοι. Καὶ γὰρ,
to whichever — we-may-wish of-these becoming and for
κατὰ τὴν ἱστορίαν, οὐ διά τινος τείχους ἢ ὄρους
according-to the history not through some wall or mountain
ἐπιπροσθοῦντος τὰς ὄψεις, καὶ τὰς ἀκτῖνας ἀποσκευάζοντος,
screening the eyes and the rays shutting-off
οἱ μὲν Ἑβραῖοι τοῦ φωτὸς κατετρύφων· οἱ δὲ
the indeed Hebrews in-the light luxuriated the(-others) but
ἀναισθήτως εἶχον τῆς χάριτος· οὕτω πᾶσι κατὰ τὸ
insensibly were of-the grace thus to-all in the
ἴσον τοῦ φωτεινοῦ βίου κατ᾽ ἐξουσίαν προκειμένου·
equal(-way) the luminous life at choice lying-before
οἱ μὲν ἐν σκότει διαπορεύονται, διὰ τῶν πονηρῶν
the(-ones) indeed in darkness walk through the wicked
ἐπιτηδευμάτων πρὸς τὸν τῆς κακίας ζόφον συνελαυνόμενοι·
pursuits toward the of-the vice gloom driven-together
οἱ δὲ τῷ φωτὶ τῆς ἀρετῆς ἐλλαμπρύνονται. Εἰ δὲ
the(-ones) but by-the light of-the virtue are-made-splendid if but

μετὰ τὴν τριήμερον ἐν σκότῳ κακοπάθειαν γίνεται καὶ
after the three-day in darkness suffering comes-about also
τοῖς Αἰγυπτίοις ἡ τοῦ φωτὸς μετουσία· τάχα τις ἀπὸ
to-the Egyptians the of-the light participation perhaps one from
τούτων ὁρμώμενος, πρὸς τὴν ἀπὸ κακίας πρὸς ἀρετὴν
these(-things) setting-out toward the from vice to virtue
δι' ἐπιγνώσεως τοῦ σταυρωθέντος καὶ μετανοίας
through knowledge of-the(-one) crucified and repentance
μετάστασιν τῶν πρὶν κατὰ τὸν βίον Αἰγυπτιαζόντων
change of-the(-ones) formerly in the life Egyptianizing
ἀγάγοι τὸ νόημα. Τὸ γὰρ ψηλαφητὸν ἐκεῖνο σκότος,
might-lead the thought the for palpable that darkness
καθώς φησιν ἡ ἱστορία, πρὸς τὸ τῆς ἀγνοίας καὶ
as says the history to the of-the ignorance and
ἁμαρτίας σκότος πολλὴν ἔν τε τῷ ῥήματι καὶ τῷ
sin darkness much in both the word and the
νοήματι τὴν συγγένειαν ἔχει. Λύεται δὲ τούτων ἑκάτερον,
thought the kinship has is-dissolved and of-these each
τοῦ Μωσέως (καθὼς ἐν τῷ πρὸ τούτου νενόηται) ὑπὲρ
— Moses as in the before this has-been-understood for
τῶν ἐν σκότει τὰς χεῖρας ἐκτείναντος. Ὡσαύτως καὶ ἡ
the(-ones) in darkness the hands having-stretched-out likewise also the
καμιναία κόνις ἐκείνη, ἡ τὰς ὀδυνηρὰς φλυκταίνας τοῖς
furnace dust that the(-one) the painful boils on-the
Αἰγυπτίοις ἐπάγουσα, κατὰ λόγον ἂν νοηθείη, διὰ
Egyptians bringing in reason — might-be-understood through
τοῦ κατὰ τὸ ὄνομα τῆς καμίνου αἰνίγματος, ἡ διὰ τοῦ
the in the name of-the furnace riddle the through the
πυρὸς κατὰ τὴν γέενναν ἀπειληθεῖσα κόλασις, ἣ μόνον
fire in the Gehenna threatened punishment which only
ἅπτεται τῶν Αἰγυπτιαζόντων κατὰ τὸν βίον, τοῦτ' ἔστιν
touches the(-ones) Egyptianizing in the life that is

καθὼς πολλάκις εἴπαμεν, τῶν κακῶς ζώντων καὶ τὴν
as often we-have-said of-the(-ones) evilly living and the
ἔκτασιν τῶν χειρῶν τοῦ Χριστοῦ μὴ προσκυνούντων. Εἰ δέ
stretching of-the hands — of-Christ not worshiping if but
τις ἀληθῶς Ἰσραηλίτης ἐστὶ, καὶ τοῦ Ἀβραὰμ υἱὸς, καὶ
anyone truly (an)-Israelite is and — of-Abraham (a)-son and
πρὸς ἐκεῖνον τῷ βίῳ βλέπει, ὡς δεῖξαι τῇ προαιρέσει
to him in-the life looks so-as to-show by-the choice
τὴν πρὸς τοὺς ἐκλεκτοὺς ἀγχιστείαν τοῦ γένους· οὗτος
the toward the elect kinship of-the race this-one
φυλάσσεται ἀπὸ τῆς καμιναίας ἐκείνης ὀδύνης. Γένοιτο
is-guarded from the furnace that pain might-become
δ' ἂν κἀκείνοις ποτὲ ἡ ἀποδοθεῖσα τῆς ἐκτάσεως τῶν
and — for-those-too sometime the rendered of-the stretching of-the
χειρῶν τοῦ Μωσέως ἑρμηνεία, θεραπεία τῆς ὀδύνης, καὶ
hands — of-Moses interpretation (a)-healing of-the pain and
ἀπαλλαγὴ τῶν κολάσεων. Τοὺς δὲ λεπτοὺς σκνίπας
(a)-release from-the punishments the and fine gnats
ἐκείνους, οἳ τοῖς ἀφανέσι δήγμασι τοὺς Αἰγυπτίους
those which with-the unseen bites the Egyptians
ἀλγύνουσι· τήν τε κυνόμυιαν ὀδυνηρῶς διὰ τοῦ δήγματος
pain the both dog-fly painfully through the bite
ἐμφυομένην τοῖς σώμασι· τήν τε ὑπὸ τῶν ἀκρίδων
growing-into in-the bodies the both by the locusts
καταφθειρομένην γεωπονίαν· καὶ τοὺς ἄνωθεν πρηστῆρας
destroyed farming and the from-above fiery-whirlwinds
τοῖς τῆς χαλάζης λίθοις συγκαταπίπτοντας· οὐκ ἄν τις
with-the of-the hail stones falling-together not — anyone
τῷ εἱρμῷ τῶν προεξητασμένων ἑπόμενος κάμνοι, τὰ
the chain of-the examined-before following would-tire the(-things)
καθ' ἕκαστον προσαρμόζων τοῖς καταλλήλοις νοήμασι· ἅπερ
in particular fitting to-the corresponding thoughts which

πάντα ποιεῖ μὲν κατὰ τὸ προηγούμενον ἡ Αἰγυπτία
all does indeed according-to the antecedent the Egyptian
προαίρεσις, ἐπάγει δὲ ἡ ἀδέκαστος τοῦ Θεοῦ δίκη.
choice brings and the incorruptible — of-God justice
12 Ἐπακολουθέντες νοήσωμεν ὅτι παρὰ Θεοῦ γίνεται τὰ
having-followed let-us-understand that from God come the
λυπηρὰ τοῖς τῶν τοιούτων ἀξίοις· ἀλλ᾽ ὅτι ἕκαστος
grievous(-things) to-the(-ones) of-the such worthy but that each
ἑαυτῷ τῶν πληγῶν γίνεται δημιουργὸς, διὰ τῆς οἰκείας
to-himself of-the plagues becomes (the)-maker through the own
προαιρέσεως τὴν τῶν ἀλγεινῶν παρασκευὴν ἑτοιμάζων,
choice the of-the painful(-things) preparation getting-ready
καθὼς φησιν ὁ Ἀπόστολος πρὸς τὸν τοιοῦτον λέγων, ὅτι
as says the Apostle to the such(-one) saying that
«Κατὰ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν
according-to the hardness your and impenitent heart
θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως
you-treasure-up for-yourself wrath in (the)-day of-wrath and of-revelation
καὶ δικαιοκρισίας τοῦ Θεοῦ, ὃς ἀποδώσει ἑκάστῳ κατὰ
and of-righteous-judgment — of-God who will-render to-each according-to
τὰ ἔργα αὐτοῦ.» Ὥσπερ γὰρ διὰ τῆς ἀτακτοτέρας
the works his as for through the more-disordered
διαίτης φθοροποιός τις χυμὸς καὶ χολώδης ἐν τοῖς
diet destructive some humor and bilious in the
σπλάγχνοις συνίσταται· ὃν ὁ ἰατρὸς διὰ τῆς τέχνης εἰς
bowels forms which the physician through the art into
ἔμετον ἐφελκυσάμενος, οὐκ ἂν ἐν αἰτίᾳ γένοιτο τοῦ αὐτὸς
vomiting having-drawn-out not — in blame would-come of-the himself
ἐμποιῆσαι τῷ σώματι τὸν νοσώδη χυμὸν, ἀλλ᾽ ἐποίησε
to-produce in-the body the sickly humor but made
μὲν ἡ τῆς τροφῆς ἀταξία, εἰς δὲ τὸ ἐμφανὲς ἤγαγεν
indeed the of-the food disorder into but the manifest brought

ἡ ἰατρικὴ ἐπιστήμη· οὕτως κἂν παρὰ τοῦ Θεοῦ γίνεσθαι
the medical science thus even-if from — God to-come
λέγηται τοῖς μοχθηροῖς τὴν προαίρεσιν ἡ ἀλγεινὴ
is-said to-the(-ones) wicked in-the choice the painful
ἀνταπόδοσις, εὔλογον ἂν εἴη νοεῖν, ἐξ ἡμῶν αὐτῶν
requital reasonable — would-be to-understand from us ourselves
τὰς ἀρχὰς καὶ τὰς αἰτίας τὰ τοιαῦτα λαμβάνειν πάθη.
the beginnings and the causes the such to-take sufferings
Τῷ γὰρ ἀναμαρτήτως βεβιωκότι οὐ σκότος ἐστὶν, οὐ
to-the(-one) for sinlessly having-lived not darkness is not
σκώληξ, οὐ γέεννα, οὐ πῦρ, οὐκ ἄλλο τι τῶν φοβερῶν
worm not Gehenna not fire not other any of-the fearful
ὀνομάτων τε καὶ πραγμάτων, ὡς δὴ καὶ ἡ ἱστορία
names both and things as indeed also the history
φησὶ, τοῖς Ἑβραίοις μὴ εἶναι τὰς Αἰγυπτίας πληγάς. Εἰ
says for-the Hebrews not to-be the Egyptian plagues if
οὖν ἐν τῷ αὐτῷ, τῷ μὲν εἰς κακὸν, τῷ δὲ οὐκ
then in the same for-the(-one) indeed into evil for-the(-other) but not
ἔστι, τῆς τῶν προαιρέσεων διαφορᾶς ἐν τοῖς καταλλήλοις
is the of-the choices difference in the corresponding
δεικνυούσης ἑκάτερον· δῆλον ἂν εἴη τὸ μηδὲν τῶν κακῶν
showing each clear — would-be the nothing of-the evils
δίχα τῆς ἡμετέρας προαιρέσεως δύνασθαι συστῆναι.
apart-from the our choice to-be-able to-subsist
Ἀλλὰ πρὸς τὸ ἑξῆς τοῦ λόγου προΐωμεν, τοσοῦτον 13
but to the next of-the discourse let-us-go-on so-much
παιδευθέντες διὰ τῶν ἐξητασμένων, ὅτι Μωσῆς τε
taught through the(-things) examined that Moses both
ἐκεῖνος, καὶ ὁ κατ᾽ ἐκεῖνον διὰ τῆς ἀρετῆς ἑαυτὸν
that and the(-one) after him through the virtue himself
ἐπαίρων, ἐπειδὰν διά τε τῆς χρονίας προσοχῆς τοῦ
lifting when through both the long attention of-the

ὀρθίου τε καὶ ὑψηλοῦ βίου, καὶ διὰ τῆς ἄνωθεν γινομένης
upright both and lofty life and through the from-above coming
φωταγωγίας δυναμωθῇ τὴν ψυχήν, ζημίαν ἡγεῖται τὸ μὴ
illumination he-is-empowered in-the soul (a)-loss considers the not
καὶ τοῖς ὁμογενέσι πρὸς τὸν ἐλεύθερον καθηγήσασθαι βίον.
also the kinsmen to the free to-lead life
Καὶ πρὸς αὐτοὺς γενόμενος, τῇ παραθέσει τῶν χειρόνων
and to them having-come by-the juxtaposition of-the worse
παθῶν σφοδροτέραν αὐτοῖς τῆς ἐλευθερίας τὴν ἐπιθυμίαν
sufferings more-vehement in-them of-the freedom the desire
ἐντίθησι· καὶ μέλλων ἐξαιρεῖσθαι τοῦ κακοῦ τὸ ὁμόφυλον,
puts-in and being-about to-rescue from-the evil the kindred
θάνατον ἐπάγει παντὶ πρωτοτόκῳ Αἰγυπτίῳ. Τοῦτο δι᾽
death brings on-every firstborn Egyptian this through
ὧν ἐποίησεν ἡμῖν νομοθετῶν, τὸ δεῖν τὴν πρώτην τοῦ κακοῦ
what he-did for-us legislating the must the first of-the evil
γένεσιν ἐξαφανίζειν· μὴ γὰρ ἄλλως εἶναι δυνατὸν διαφυγεῖν
generation to-destroy not for otherwise to-be possible to-escape
τὸν Αἰγύπτιον βίον. Καί μοι δοκεῖ καλῶς ἔχειν, τὴν
the Egyptian life and to-me seems well to-be the
διάνοιαν ταύτην μὴ παραδραμεῖν ἀθεώρητον. Εἰ γάρ τις
understanding this not to-run-past uncontemplated if for anyone
μόνον εἰς τὴν ἱστορίαν βλέποι, πῶς ἡ θεοπρεπὴς ἔννοια
only into the history should-look how the God-befitting notion
τοῖς γεγενῆσθαι λεγομένοις διασωθήσεται; Ἀδικεῖ ὁ
in-the(-things) to-have-happened said will-be-preserved does-wrong the
Αἰγύπτιος, καὶ ἀντ᾽ ἐκείνου κολάζεται τὸ ἀρτιγενὲς αὐτοῦ
Egyptian and instead-of him is-punished the newborn his
νήπιον, ᾧ διὰ τὸ τῆς ἡλικίας ἀτελὲς οὐδεμία τίς
infant in-whom because-of the of-the age immaturity no any
ἐστι καλοῦ τε καὶ μὴ τοιούτου διάκρισις· ἔξω τοῦ κατὰ
is of-good both and not such discernment outside the in

κακίαν πάθους ἡ ζωὴ αὐτοῦ. Οὐ γὰρ χωρεῖ τὸ πάθος ἡ
vice passion the life his not for holds the passion the
νηπιότης, δεξιᾶς ἢ ἀριστερᾶς διαφορὰν οὐκ ἐπίσταται, πρὸς
infancy of-right or left (the)-difference not it-knows to
μόνην ἀναβλέπει τὴν θηλὴν, μίαν τοῦ λυποῦντος σημαντικὴν
only looks-up the nipple one of-the grieving(-thing) signifying
αἴσθησιν ἔχει τὸ δάκρυον, καὶ εἰ τύχοι τινὸς, οὗ ἡ
sensation has the tear and if it-should-get something which the
φύσις ἐφίεται, μειδιάματι τὴν ἡδονὴν ἐπεσήμανε. Τοῦτο τῆς
nature desires with-(a)-smile the pleasure it-signals this(-one) of-the
πατρικῆς κακίας ἐκτίνει τὴν δίκην. Ποῦ τὸ δίκαιον; ποῦ
paternal vice pays the penalty where the just where
τὸ εὐσεβές; ποῦ τὸ ὅσιον; ποῦ Ἰεζεκιὴλ βοῶν, ὅτι «Ψυχὴ
the pious where the holy where Ezekiel crying that (the)-soul
ἡ ἁμαρτάνουσα, αὐτὴ ἀποθανεῖται·» καὶ, ὅτι «Οὐ λήψεται
the sinning it will-die and that not will-take
τὴν τοῦ πατρὸς ἁμαρτίαν ὁ ἐξ ἐκείνου γεννώμενος;»
the of-the father sin the(-one) from him born

XII · KILLING THE FIRSTBORN, EATING THE LAMB

The law teaches that evil must be killed at its first beginnings, as a serpent by its head. The lamb's blood on lintel and doorposts guards the soul. The lamb is eaten girded, shod, staff in hand, as travelers eat. The bones are not broken: what is hidden in God is left to the fire of the Spirit.

Πῶς ἀντινομοθετεῖ ἡ ἱστορία τῷ λόγῳ; Οὐκοῦν οὐκ 14
how legislates-against the history the reason so not
εὐλογώτερον ἂν εἴη, πρὸς τὴν ἀναγωγὴν τοῦ νοήματος
more-reasonable — it-would-be to the higher-sense of-the thought
ὁρῶντας, εἰ καί τι γέγονε τυπικῶς, δόγμα διὰ
looking if even anything happened typically (a)-teaching through

τῶν γενομένων πιστεύειν τὸν νομοθέτην ἐκτίθεσθαι. Τὸ
the(-things) having-happened to-believe the lawgiver to-set-forth the
δὲ δόγμα τοιοῦτόν ἐστι· τὸ δεῖν πρὸς τὴν κακίαν τινὰ δι᾽
and teaching such is the must toward the vice one through
ἀρετῆς συμπλεκόμενον, τὰς πρώτας τῶν κακῶν ἀρχὰς εἰς
virtue grappling the first of-the evils beginnings for
ἀφανισμὸν ἔχειν. Τῇ γὰρ ἀναιρέσει τῆς ἀρχῆς καὶ τὸ
destruction to-hold by-the for destruction of-the beginning also the(-thing)
μετ᾽ ἐκείνην συναφανίζεται, καθὼς διδάσκει διὰ τοῦ
after it is-destroyed-together as teaches through the
Εὐαγγελίου ὁ Κύριος, μονονουχὶ διαῤῥήδην βοῶν ἀναιρεῖν
Gospel the Lord all-but expressly crying to-destroy
τῶν Αἰγυπτίων κακῶν τὰ πρωτότοκα, δι᾽ ὧν κελεύει
of-the Egyptian evils the firstborn through which he-commands
τὴν ἐπιθυμίαν ἀνελόντας, καὶ τὴν ὀργὴν, μηκέτι δεδοικέναι,
the desire having-destroyed and the anger no-longer to-fear
μήτε τῆς μοιχείας τὸ μίασμα, μήτε τοῦ φόνου τὸ ἄγος. Οὐ
neither of-the adultery the defilement nor of-the murder the pollution not
γὰρ ἂν ἐφ᾽ ἑαυτοῦ συσταίη τούτων ἑκάτερον, εἰ μὴ φόνον
for — by itself could-subsist of-these each if not murder
μὲν ἡ ὀργὴ, μοιχείαν δὲ ἡ ἐπιθυμία τελεσφορήσειεν.
indeed the anger adultery but the desire should-bring-to-completion
Ἐπεὶ οὖν ὁ εἰς κακίαν τεκνογονῶν, πρὸ τῆς μοιχείας
since then the(-one) for vice begetting-children before the adultery
τίκτει τὴν ἐπιθυμίαν, καὶ τὴν ὀργὴν πρὸ τοῦ φόνου· ὁ
brings-forth the desire and the anger before the murder the(-one)
ἀνελὼν τὸν πρωτότοκον, συνανεῖλε πάντως καὶ τὴν
having-destroyed the firstborn destroyed-together wholly also the
ἀκολουθοῦσαν τῷ πρωτοτόκῳ γονὴν, ὥσπερ καὶ ἐπὶ τοῦ
following the firstborn offspring as also in the
ὄφεως ὁ τὴν κεφαλὴν πλήξας, ὅλον συναπενέκρωσε
snake the(-one) the head having-struck whole killed-together

τὸν κατόπιν ὁλκὸν ὃν ἐφέλκεται. Τοῦτο δὲ οὐκ ἂν
the behind trail which he-draws this and not —
γένοιτο, μὴ προχεθέντος ἡμῶν ταῖς εἰσόδοις ἐκείνου τοῦ
could-happen not having-been-poured our on-the entrances that the
αἵματος, ὃ τὸν ὀλοθρευτὴν ἀποστρέφει. Καὶ εἰ χρὴ τὴν
blood which the destroyer turns-away and if one-must the
ἀποδοθεῖσαν διάνοιαν ἀκριβέστερον ἐν τοῖς εἰρημένοις
rendered understanding more-exactly in the(-things) said
κατανοῆσαι· τοῦτο δι' ἑκατέρων δίδωσιν ἡ ἱστορία
to-understand this through both gives the history
νοεῖν, ἔκ τε τοῦ ἀνελεῖν τὰ πρωτότοκα, καὶ ἐκ τοῦ
to-understand from both the to-destroy the firstborn and from the
δι' αἵματος κατασφαλισθῆναι τὴν εἴσοδον. Ἐκεῖ τε γὰρ ἡ
through blood to-be-made-secure the entrance there both for the
πρώτη ὁρμὴ τοῦ κακοῦ ἀφανίζεται, καὶ ἐνταῦθα ἡ πρώτη
first rush of-the evil is-destroyed and here the first
τῆς κακίας εἴσοδος καθ' ἡμῶν διὰ τοῦ ἀληθινοῦ ἀμνοῦ
of-the vice entrance against us through the true lamb
ἐπιστρέφεται. Οὐ γὰρ ἐντὸς γενόμενον τὸν ὀλοθρευτὴν δι'
is-turned-back not for inside having-come the destroyer by
ἐπινοίας ἐκβάλλομεν, ἀλλ' ὅπως ἂν μηδὲ τὴν ἀρχὴν ἡμῖν
contrivance we-cast-out but so-that — not-even the beginning to-us
παρεισδύσῃ, φυλακὴν διὰ τοῦ νόμου ποιούμεθα. Φυλακὴ
he-might-slip-in (a)-guard through the law we-make (a)-guard
δέ ἐστι καὶ ἀσφάλεια τὸ τῷ αἵματι τοῦ ἀμνοῦ τήν τε
and is and safety the with-the blood of-the lamb the both
φλιὰν καὶ τοὺς σταθμοὺς τῆς εἰσόδου κατασημήνασθαι·
lintel and the doorposts of-the entrance to-mark
ταῦτα περὶ ψυχῆς ἡμῖν φυσιολογοῦντος δι' αἰνιγμάτων
these(-things) about (the)-soul to-us expounding-nature through riddles
τοῦ λόγου, ὃ καὶ ἡ ἔξωθεν παίδευσις ἐφαντάσθη,
the word which also the outside education imagined

διαιροῦσα τὴν ψυχὴν εἰς τὸ λογιστικὸν καὶ ἐπιθυμητικὸν
dividing the soul into the rational and desiring
καὶ θυμοειδές. Τούτοις δὲ καὶ τὴν ἐπιθυμίαν ὑποβεβηκέναι
and spirited to-these and also the desire to-have-been-set-under
φασὶν, ἑκατέρωθεν τὸ διανοητικὸν τῆς ψυχῆς ὑπερείδουσαν·
they-say on-both-sides the intellectual of-the soul propping
τὸν δὲ λογισμὸν ἀμφοτέροις ἐπεζευγμένον, συνέχειν τε
the and reasoning to-both yoked to-hold-together both
αὐτοὺς, καὶ ὑπὸ ἐκείνων ἀνέχεσθαι· πρὸς μὲν ἀνδρείαν
them and by them to-be-held-up toward indeed courage
τῷ θυμῷ στομούμενον, πρὸς δὲ τὴν τοῦ ἀγαθοῦ μετουσίαν
by-the spirit being-tempered toward but the of-the good participation
δι' ἐπιθυμίας ὑψούμενον. Ἕως ἂν οὖν ἡ ψυχὴ τῷ
through desire being-raised as-long-as — then the soul in-the
σχήματι τούτῳ κατησφαλισμένη τύχῃ, καθάπερ τισὶ
shape this made-secure happens-to-be as-if by-some
γόμφοις τοῖς κατ' ἀρετὴν νοήμασι τὸ βέβαιον ἔχουσα, ἐν
bolts by-the in virtue thoughts the firmness having in
πάσῃ δι' ἀλλήλων γίνεται τῇ πρὸς τὸ καλὸν συνεργίᾳ·
every through one-another comes the toward the good cooperation
παρέχοντος ἤδη δι' ἑαυτοῦ τοῖς ὑποβεβηκόσι τοῦ
providing already through itself to-the(-parts) set-under the
λογισμοῦ τὴν ἀσφάλειαν, καὶ ἐν τῷ μέρει παρ' ἐκείνων
reasoning the security and in the turn from them
τὴν ἴσην χάριν ἀντιλαμβάνοντος. Εἰ δὲ ἀναστραφείη
the equal favor receiving-in-return if but should-be-turned-upside-down
τὸ σχῆμα, καὶ τὰ ἄνω γένοιτο κάτω, ὥστε κατὰ
the shape and the(-things) above should-become below so-as in
τὸ πατούμενον μέρος τὸν λογισμὸν πεσόντα ἄνω ἑαυτοῦ
the trodden part the reasoning having-fallen above itself
ποιῆσαι τὴν ἐπιθυμητικήν τε καὶ θυμώδη διάθεσιν· τότε
to-make the desiring both and spirited disposition then

ὁ ὀλοθρεύων εἰς τὰ ἐντὸς παραδύεται, μηδεμιᾶς τῆς
the destroying(-one) into the(-parts) inside slips no the
ἐκ τοῦ αἵματος ἀντιπαθείας ἀντιβαινούσης αὐτῷ πρὸς
from the blood antipathy opposing him toward
τὴν εἴσοδον, τουτέστι, τοῖς οὕτω διακειμένοις τῆς
the entrance that-is for-the(-ones) thus disposed the
εἰς Χριστὸν πίστεως συμμαχούσης. Τῷ γὰρ αἵματι
into Christ faith fighting-alongside with-the for blood
πρῶτον ἐπαλείφειν κελεύει τὴν ἄνω φλιὰν, εἶθ' οὕτως
first to-anoint he-commands the upper lintel then thus
ἐπιθιγγάνειν τῶν σταθμῶν ἑκατέρωθεν. Πῶς ἂν οὖν τις
to-touch the doorposts on-both-sides how — then one
ἐπαλείψειε τὸ ἄνω πρῶτον, τὸ μὴ εὑρισκόμενον ἄνω;
could-anoint the above first the(-thing) not found above
Εἰ δὲ καὶ μὴ τὰ δύο τοῖς Ἰσραηλίταις γεγένηται, ἥ τε
if and also not the two for-the Israelites has-come-about the both
τῶν πρωτοτόκων ἀναίρεσις καὶ ἡ τοῦ αἵματος πρόσχυσις·
of-the firstborn destruction and the of-the blood pouring
μὴ θαυμάσῃς μηδὲν, μήτε διὰ τοῦτο τὴν ἀποδοθεῖσαν
do-not wonder at-all nor because-of this the rendered
περὶ τῆς ἀναιρέσεως τοῦ κακοῦ θεωρίαν ἀποβάλῃς, ὡς
about the destruction of-the evil contemplation cast-away as
ἔξω τῆς ἀληθείας παρευρημένην. Νῦν γὰρ τῇ διαφορᾷ
outside the truth invented now for by-the difference
τῶν ὀνομάτων, τοῦ Ἰσραηλιτικοῦ τε καὶ τοῦ Αἰγυπτίου,
of-the names of-the Israelite both and of-the Egyptian
τὸ τῆς ἀρετῆς πρὸς τὴν κακίαν διάφορον ἐνοήσαμεν.
the of-the virtue toward the vice difference we-understood
Εἰ οὖν Ἰσραηλιτικὸν τὸν ἐνάρετον ἡ ἀναγωγὴ νοεῖν
if then (an)-Israelite the virtuous(-one) the higher-sense to-understand
ὑποτίθεται· οὐκ ἂν εὐλόγως τῶν τῆς ἀρετῆς γεννημάτων
proposes not — reasonably of-the of-the virtue offspring

τὰς ἀρχὰς ἐπιζητοίη τις καταφονεύεσθαι, ἀλλ᾽ ἐκεῖνα,
the beginnings would-seek anyone to-be-slaughtered but those
ὧν ὁ ἀφανισμὸς τῆς ἀνατροφῆς ἐστι λυσιτελέστερος.
whose the destruction than-the nurture is more-profitable
15 Οὐκοῦν ἀκολούθως τῆς Αἰγυπτίας γονῆς τὰς ἀρχὰς δεῖν
so in-sequence of-the Egyptian offspring the beginnings must
ἀναιρεῖσθαι, παρὰ τοῦ Θεοῦ μεμαθήκαμεν, ὡς ἂν ἐπιλίποι
be-destroyed from — God we-have-learned that — might-fail
τὸ κακὸν τῷ τῆς ἀρχῆς ὀλέθρῳ συνδαπανώμενον. Καὶ
the evil by-the of-the beginning destruction consumed-along and
συμβαίνει τῇ ἱστορίᾳ τὸ νόημα· τῶν μὲν Ἰσραηλιτικῶν
agrees with-the history the thought of-the indeed Israelite
γεννημάτων διὰ τῆς τοῦ αἵματος προσχύσεως γίνεται ἡ
offspring through the of-the blood pouring comes-about the
φρουρὰ, ὅπως ἂν εἰς τελείωσιν τὸ ἀγαθὸν ἔλθῃ. Ὅπερ
guard so-that — to perfection the good might-come what
δὲ τελειωθὲν εἰς Αἰγύπτιον συντελέσει δῆμον, τοῦτο
but having-been-perfected into (the)-Egyptian will-contribute people this
πρὸ τῆς ἐν τῷ κακῷ τελειώσεως ἠφανίσθη. Συνεργεῖ δὲ
before the in the evil perfection was-destroyed cooperates and
πρὸς τὴν προκειμένην ἡμῶν ἀναγωγὴν τοῦ νοήματος καὶ
toward the set-before our higher-sense of-the thought also
τὰ ἐφεξῆς συμπαραλαμβανόμενα τῇ θεωρίᾳ τοῦ
the(-things) next taken-along with-the contemplation of-the
λόγου. Βούλεται γὰρ τροφὴν ἡμῶν γενέσθαι τὸ σῶμα,
word wishes for food our to-become the body
ὅθεν ἀπερρύη τὸ αἷμα, ὃ χωρίζει τοῦ ὀλοθρευτοῦ τῶν
whence flowed the blood which separates from-the destroyer of-the
Αἰγυπτίων, ἐπὶ τῶν εἰσόδων δεικνύμενον. Τό τε σχῆμα
Egyptians on the entrances being-shown the both shape
τῶν τὴν τροφὴν ταύτην προσφερομένων, σύντονόν
of-the(-ones) the food this taking strenuous

τε καὶ κατεσπουδασμένον εἶναι, οὐχ οἷον ἐπὶ τῶν
both and hurried to-be not such-as among the(-ones)
εὐπαθούντων ἐν συμποσίοις ὁρᾶται· ὧν ἄνετοι μὲν αἱ
faring-well in banquets is-seen whose loose indeed the
χεῖρες, ἐλαφραὶ δὲ ἱματίων ἐπιβολαί, τῆς τε ὁδοιπορικῆς
hands light and of-garments throwings-on of-the and traveling
παρασκευῆς οἱ πόδες ἐλεύθεροι· ἀλλ' ἐκ τοῦ ἐναντίου
equipment the feet free but from the opposite
τὰ πάντα. Πόδες μὲν διειλημμένοι τοῖς ὑποδήμασι,
the(-things) all feet indeed bound with-the sandals
ζώνη δὲ τὸ περιῤῥέον τοῦ χιτῶνος τῇ ἰξύϊ συσφίγγουσα,
(a)-girdle and the flowing of-the tunic at-the loin binding-tight
διὰ χειρὸς δὲ ἡ ἀμυντικὴ τῶν κυνῶν βακτηρία. Καὶ
through (the)-hand and the warding-off of-the dogs staff and
ἐν τούτῳ τῷ σχήματι προστίθεται αὐτοῖς ἡ βρῶσις ἄνευ
in this the shape is-set-before them the eating without
τινὸς ὀψαρτυτικῆς καρυκείας, ἐπὶ πυρὸς κατὰ τὸ
any of-cookery seasoning on fire as the(-thing)
συμβὰν ἐκ τοῦ παρατυχόντος σχεδιασθεῖσα, ἣν κατὰ
chancing from the(-thing) at-hand improvised which in
πᾶσαν ἔπειξιν ἁρπαλέως οἱ δαιτυμόνες καταναλίσκουσι,
all haste greedily the diners consume
μέχρις ἂν ἅπαν δαπανηθῇ τοῦ ζώου τὸ σῶμα· καὶ
until — all be-consumed of-the animal the body and
τῶν ὀστέων περιεσθίοντες, ὅσον ἐδώδιμον, τοῦ ἐντὸς
the bones eating-round as-much-as (is)-edible the inside
οὐ προσάπτονται. Τὸ γὰρ συντρίβειν τοῦ ζώου τούτου
not they-touch the for to-break of-the animal this
τὰ ὀστᾶ, τῶν ἀπειρημένων ἐστίν· ὅ τι δ' ἂν
the bones of-the(-things) forbidden is what — and —
ὑπολειφθείη τῆς βρώσεως, τῷ πυρὶ δεδαπάνηται. Ἐξ ὧν
should-be-left-over of-the eating by-the fire has-been-consumed from which

ἁπάντων δῆλόν ἐστιν, ὅτι πρός τινα ὑψηλοτέραν διάνοιαν
all clear it-is that to some loftier understanding
τὸ γράμμα βλέπει, οὐχὶ τὸν τρόπον τῆς βρώσεως
the letter looks not the manner of-the eating
ἡμῖν ὑφηγουμένου τοῦ νόμου (ἱκανὸς γὰρ τῶν τοιούτων
to-us guiding the law sufficient for of-the such(-things)
νομοθέτης ἡ φύσις, ἡ τὴν ὄρεξιν ἡμῖν τῆς τροφῆς
lawgiver (is)-the nature the(-one) the appetite in-us for-the food
ἐντιθεῖσα), ἀλλὰ ἕτερόν τι διὰ τούτων σημαίνεται.
placing but other something through these(-things) is-signified
Τί γὰρ ἂν παρὰ τοῦτο γένοιτο πρὸς ἀρετὴν ἢ κακίαν,
what for — in-respect-of this might-come toward virtue or vice
οὕτως ἢ οὕτως τὴν τροφὴν προσενέγκασθαι; λελυμένον
thus or thus the food to-take loosened
ἢ περιειλημμένον τῇ ζώνῃ, γυμνὸν τοὺς πόδας, ἢ
or girded-round with-the girdle naked in-the feet or
ἐνειλημμένον τοῖς ὑποδήμασι, διὰ χειρὸς ἔχοντα τὴν
wrapped in-the sandals through (the)-hand having the
βακτηρίαν, ἢ ἀποθέμενον; Ἀλλὰ δῆλον ἂν εἴη, ὅπερ
staff or having-laid-(it)-aside but clear — would-be what
ἡ τοῦ ὁδοιπορικοῦ σχήματος διασκευὴ δείκνυσι δι᾽
the of-the traveling shape arrangement shows through
αἰνίγματος. Κελεύει γὰρ ἄντικρυς ἐπιγνῶναι τὸν τῇδε
riddle he-commands for outright to-recognize the here
βίον, ὅτι παροδικῶς ἐπιφοιτῶμεν τῇ παρούσῃ ζωῇ, ἅμα
life that in-passing we-visit the present life together
τῇ γενέσει πρὸς τὴν ἔξοδον ὑπ᾽ αὐτῆς τῆς ἀνάγκης
with-the birth toward the exodus by itself the necessity
συνελαυνόμενοι, πρὸς ἣν παρεσκευάσθαι χρὴ χερσί
driven toward which to-have-been-prepared it-is-needful with-hands
τε καὶ ποσὶ, καὶ τῇ λοιπῇ τῇ πρὸς τὴν ὁδὸν ἀσφαλείᾳ.
both and feet and with-the remaining the for the road security

Καὶ ὡς ἂν μὴ ταῖς ἀκάνθαις τοῦ βίου τούτου (ἄκανθαι
and that — not by-the thorns of-the life this thorns
δ' ἂν εἶεν αἱ ἁμαρτίαι) γυμνοῖς τε καὶ ἀφυλάκτοις τοῖς
and — would-be the sins bare both and unguarded in-the
ποσὶ βλαβείημεν, τὴν τῶν ὑποδημάτων στερρότητα τῶν
feet we-should-be-harmed the of-the sandals firmness for-the
ποδῶν προβαλλώμεθα. Ταῦτα δέ ἐστιν ἐγκρατής τε καὶ
feet let-us-put-forward these and are self-controlled both and
κατεσκληκὼς βίος, ὁ θραύων δι' ἑαυτοῦ καὶ περικλῶν
hardened life the(-one) breaking through itself and breaking-off
τὰς τῆς ἀκάνθης ἀκμὰς, καὶ κωλύων ἐκ λεπτῆς τε καὶ
the of-the thorn points and preventing from slight both and
ἀφανοῦς ἀρχῆς τὴν ἁμαρτίαν ἐπὶ τὸ ἐντὸς παραδύεσθαι.
unseen beginning the sin into the inside to-slip-in
Ὅ τε τοῖς ποσὶ περικεχυμένος χιτὼν, καὶ μέχρι ποδῶν
the and about-the feet poured-around tunic and as-far-as (the)-feet
καθειμένος, ἐμπόδιον ἂν εἴη τῷ τὴν ὁδὸν ταύτην
let-down (a)-hindrance — would-be to-the(-one) the road this
κατὰ σπουδὴν διαθέοντι. Χιτὼν δ' ἂν ἡμῖν, κατὰ τὸ
in haste running-through (a)-tunic and — for-us in the
ἀκόλουθον, νοηθείη, ἡ ἀπολαυστικὴ τῶν ἐν τῷ
sequence might-be-understood the enjoying of-the(-things) in the
βίῳ τούτῳ σπουδαζομένων πλατύτης, ἣν εἰς ὀλίγον ὁ
life this pursued breadth which into little the
σώφρων λογισμὸς συστέλλει, ζώνη τοῦ ὁδοιποροῦντος
sober reasoning draws-together (a)-girdle of-the(-one) traveling
γινόμενος. Τὸ δὲ σωφροσύνην εἶναι τὴν ζώνην, μαρτύρεται
becoming the and self-control to-be the girdle is-attested
τῷ τρόπῳ, περὶ ὃν ἐνεργεῖται ἡ ζωή. Ἡ τ' αὖ τῶν
by-the manner about which is-worked the life the and in-turn of-the
θηρίων ἀμυντικὴ βακτηρία, ὁ τῆς ἐλπίδος λόγος ἐστὶν,
beasts warding-off staff the of-the hope word is

ᾧ καὶ τὸ καμμύον τῆς ψυχῆς ὑπερειδόμεν, καὶ τὸ
by-which also the drooping of-the soul we-prop-up and the
ὑλακτοῦν ἀμυνόμεθα. Ἐκ πυρὸς δὲ προτεθεῖσαν ἡμῖν τὴν
barking(-thing) we-ward-off from fire and set-before us the
ἐδωδὴν, τὴν θερμὴν ταύτην λέγω καὶ ἔκπυρον πίστιν,
eating the hot this I-mean and fiery faith
ἣν ἀμελλητὶ προσδεχόμεθα, ἧς ἐμφαγόντες ὅσον ἐκ
which without-delay we-receive of-which having-eaten as-much-as from
προχείρου γίνεται ληπτὸν τῷ ἐσθίοντι, καὶ τὸν
(the)-ready becomes graspable to-the(-one) eating also the(-thing)
κεκρυμμένον τοῖς στερροτέροις τε καὶ δυστρίπτοις νοήμασι,
hidden in-the firmer both and hard-to-grind thoughts
καὶ τῷ λόγῳ, ἀπεριέργαστόν τε καὶ ἀπολυπραγμόνητον
and in-the reason unexamined both and uninquired-into
καταλιμπάνομεν, τῷ πυρὶ προτιθέντες τὴν τοιαύτην
we-leave to-the fire setting-before the such
τροφήν. Ὡς δ' ἂν σαφηνισθείη τὰ περὶ τούτων αἰνίγματα,
food that and — might-be-made-clear the about these(-things) riddles
ταῦτά φαμεν, ὅτι τῶν θείων παραγγελμάτων ὅσα
these(-things) we-say that of-the divine precepts as-many-as
μὲν πρόχειρον τὴν κατανόησιν ἔχει, οὐ νωθρῶς, οὐδὲ
indeed ready the understanding have not sluggishly nor
κατηναγκασμένως μετιέναι προσήκει· ἀλλ' οἷον πεινῶντας
under-compulsion to-pursue it-befits but as hungering
καὶ μετ' ὀρέξεως ἐμφορεῖσθαι τῶν προκειμένων, ὥστε
and with appetite to-be-filled of-the(-things) set-before so-as
γενέσθαι τὴν τροφὴν ἡμῖν εὐεξίας ἐφόδιον. Ὅσα δὲ
to-become the food for-us of-good-condition (a)-provision as-many-as but
κέκρυπται τῶν νοημάτων, οἷον τὸ ζητεῖν, τίς ἡ οὐσία
are-hidden of-the thoughts as the to-seek what (is)-the substance
τοῦ Θεοῦ; τί πρὸ τῆς κτίσεως ἦν; τί τὸ ἔξω
— of-God what before the creation was what the(-thing) outside

τῶν φαινομένων; τίς ἡ ἀνάγκη τῶν γινομένων; καὶ
the appearing(-things) what the necessity of-the(-things) happening and
ὅσα τοιαῦτα ὑπὸ τῶν περιέργων ἐρευνᾶται· τῷ ἁγίῳ
as-many-as such(-things) by the curious are-searched to-the holy
Πνεύματι συγχωρεῖν μόνῳ γινώσκειν, τῷ τὰ βάθη
Spirit to-concede alone to-know to-the(-one) the depths
τοῦ Θεοῦ διερευνῶντι, καθώς φησιν ὁ Ἀπόστολος. Τὸ γὰρ
— of-God searching as says the Apostle the for
ἀντὶ τοῦ Πνεύματος ὑπὸ τῆς Γραφῆς πολλαχῆ τὸ πῦρ
instead-of the Spirit by the Scripture in-many-places the fire
μνημονεύεσθαί τε καὶ ὀνομάζεσθαι, οὐκ ἄν τις τῶν
to-be-remembered both and to-be-named not — anyone of-the(-ones)
πεπαιδευμένων τὴν Γραφὴν ἀγνοήσειε. Προσάγει δὲ τῇ
educated-in the Scripture would-be-ignorant-of brings and to-the
τοιαύτῃ διανοίᾳ ἡμᾶς καὶ τὸ τῆς Σοφίας παράγγελμα,
such understanding us also the of-the Wisdom precept
ὅτι «Ἰσχυρότερά σου μὴ ἐρεύνα,» τουτέστι, τὰ ὀστᾶ
that stronger(-things) than-you not search that-is the bones
τοῦ λόγου μὴ σύντριβε· οὐ γάρ σοι χρεία τῶν κρυπτῶν.
of-the word not break not for to-you (is)-need of-the hidden(-things)

The people carry off the Egyptians' wealth: the virtuous should take the riches of pagan learning and offer them for the tabernacle of the mystery, as Basil did. After the exodus come temptations and fears, but the leader's silent cry is heard, the cloud of the Spirit goes ahead, and the sea of baptism drowns the pursuing army of the passions, its horses and its three-man chariots the three parts of the soul. All the passions must die in that water; whoever comes up still holding his stolen gains is still a slave.

16 Οὕτως ἐκβάλλει τῆς Αἰγύπτου ὁ Μωϋσῆς τὸν λαόν· καὶ
thus drives-out from-the Egypt — Moses the people and
πᾶς ὁ τῷ Μωϋσεῖ κατ᾽ ἴχνος ἑπόμενος, τῷ τρόπῳ
every the(-one) — Moses in (his)-track following in-the manner
τούτῳ τῆς Αἰγυπτίας τυραννίδος ἐλευθεροῖ πάντας, ὧν
this from-the Egyptian tyranny frees all whom
ἂν ὁ λόγος καθηγῆται. Δεῖ δὲ, οἶμαι, τοὺς ἑπομένους
— the word may-lead must and I-think the(-ones) following
τῷ πρὸς ἀρετὴν ἡγουμένῳ, μὴ πένητας εἶναι τοῦ
the(-one) toward virtue leading not poor to-be of-the
Αἰγυπτίου πλούτου, μηδὲ τῶν ἀλλοφύλων κειμηλίων
Egyptian wealth nor of-the foreign treasures
ἀκτήμονας, ἀλλὰ τὰ προσόντα τοῖς ἐναντίοις πάντα
without-possession but the(-things) belonging to-the opponents all
λαβόντας, ἐν χρήσει παρ᾽ ἑαυτοῖς ἔχειν· ὅπερ τότε ποιῆσαι
having-taken on loan with themselves to-have which then to-do
παρὰ τοῦ Μωϋσέως ὁ λαὸς παραγγέλλεται. Τοῦτο δὲ οὐκ
by — Moses the people is-commanded this but not
ἄν τις ἐκ τοῦ προχείρου νοήσας, ἀποδέξαιτο τοῦ
— anyone from the ready having-understood would-accept of-the
νομοθέτου τὴν γνώμην, εἰ ἀποστερεῖν τοὺς χρήσαντας
lawgiver the counsel if to-defraud the(-ones) having-lent

ἐγκελεύεται, καὶ ὑφηγητὴς ἀδικίας γίνεται. Ἀλλ᾽ οὐδ᾽
he-commands and (a)-guide of-injustice becomes but not
ἂν κατ᾽ ἀλήθειάν τις εἴποι ταῦτα διατάσσειν τὸν
— in truth anyone would-say these(-things) to-order the
νομοθέτην, πρὸς τοὺς ἐφεξῆς βλέπων νόμους, τοὺς
lawgiver to the following looking laws the(-ones)
ἄνω καὶ κάτω τὴν κατὰ τοῦ πέλας ἀδικίαν κωλύοντας,
up and down the against the neighbor injustice preventing
κἂν τισι δοκῇ εὔλογον εἶναι τὸ ἔργον, τὰ μισθώματα
even-if to-some it-seem reasonable to-be the deed the wages
παρὰ τῶν Αἰγυπτίων τοὺς Ἰσραηλίτας διὰ τῆς ἐπινοίας
from the Egyptians the Israelites through the device
ταύτης εἰσπράττεσθαι. Οὐδὲ γὰρ ἧττον ἔγκλημά τί
this to-exact not-even for less charge any
ἐστι, μὴ καθαρεύειν ψεύδους τε καὶ ἀπάτης τὸ τοιοῦτον
is not to-be-clean of-falsehood both and deceit the such
παράγγελμα. Ὁ γὰρ ἐν χρήσει λαβών τι, καὶ
precept the(-one) for on loan having-taken anything and
μὴ ἀποδιδοὺς πάλιν τῷ χρήσαντι, εἰ μὲν ἀλλότριον
not giving-back again to-the(-one) having-lent if indeed another's
εἴη, ὡς ἀποστερήσας ἠδίκησεν· εἰ δὲ τὸ ἑαυτοῦ κρατοίη,
it-be as having-defrauded be-wronged if but the his-own he-should-hold
ὡς παραλογισάμενος τὸν ἐλπίδι τοῦ λαβεῖν χρήσαντα,
as having-deceived the(-one) by-hope of-the to-receive having-lent
πάντως ἀπατεὼν ὠνόμασται. Οὐκοῦν ὁ ὑψηλότερος λόγος
wholly (a)-cheat he-is-called so the loftier sense
τῆς προχείρου διανοίας ἁρμοδιώτερος, ὁ κελεύων
than-the ready understanding (is)-more-fitting the(-one) bidding
τοὺς τὸν ἐλεύθερον βίον μετιόντας δι᾽ ἀρετῆς, καὶ
the(-ones) the free life pursuing through virtue also
τὸν ἔξωθεν τῆς παιδεύσεως πλοῦτον παρασκευάζεσθαι,
the outside of-the education wealth to-provide-themselves

ᾧ οἱ κατὰ τὴν πίστιν ἀλλόφυλοι καλλωπίζονται.
with-which the in the faith foreigners are-adorned
Τήν τε γὰρ ἠθικὴν καὶ φυσικὴν φιλοσοφίαν, γεωμετρίαν
the both for moral and natural philosophy geometry
τε καὶ ἀστρονομίαν, καὶ τὴν λογικὴν πραγματείαν,
both and astronomy and the logical study
καὶ πάντα ὅσα παρὰ τοῖς ἔξω τῆς Ἐκκλησίας
and all as-many-as among the(-ones) outside of-the Church
σπουδάζεται, κελεύει ὁ τῆς ἀρετῆς καθηγούμενος παρὰ
is-pursued bids the of-the virtue leader from
τῶν τὰ τοιαῦτα πλουτούντων ἐν Αἰγύπτῳ λαβόντα λόγῳ
the(-ones) the such(-things) being-rich-in in Egypt having-taken by-way
χρήσεως ὑποδέξασθαι, ὡς ἐν καιρῷ χρησιμευόντων, ὅταν
of-loan to-receive as in season being-useful when
δέῃ τὸν θεῖον τοῦ μυστηρίου ναὸν διὰ τοῦ λογικοῦ
it-be-needful the divine of-the mystery temple through the rational
πλούτου καλλωπισθῆναι. Οἱ γὰρ τὸν τοιοῦτον ἑαυτοῖς
wealth to-be-adorned the(-ones) for the such for-themselves
θησαυρίζοντες πλοῦτον, προσάγουσι τῷ Μωϋσεῖ περὶ
treasuring-up wealth bring — to-Moses about
τὴν σκηνὴν τοῦ μαρτυρίου πονοῦντι τὸ παρ᾽ ἑαυτοῦ
the tabernacle of-the testimony laboring the(-thing) from himself
ἕκαστος, πρὸς τὴν τῶν ἁγίων κατασκευὴν συνεισφέρων·
each toward the of-the holy(-things) construction contributing
ὃ δὴ καὶ νῦν ἔστιν ἰδεῖν γινόμενον. Πολλοὶ τὴν
which indeed also now it-is-possible to-see happening many the
ἔξω παίδευσιν τῇ Θεοῦ Ἐκκλησίᾳ καθάπερ τι δῶρον
outside education to-the of-God Church as-if some gift
προσάγουσιν, οἷος ἦν ὁ μέγας Βασίλειος, ὁ καλῶς τὸν
bring such-as was the great Basil the(-one) well the
Αἰγύπτιον πλοῦτον ἐμπορευσάμενος, κατὰ τὸν τῆς νεότητος
Egyptian wealth having-traded-in during the of-the youth

χρόνον, καὶ ἀναθεὶς τῷ Θεῷ, καὶ τῷ τοιούτῳ
time and having-dedicated(-it) — to-God and with-the such
πλούτῳ κατακοσμήσας τὴν ἀληθῆ τῆς Ἐκκλησίας σκηνήν.
wealth having-adorned the true of-the Church tabernacle
Ἀλλ' ἐπανιτέον ὅθεν ἐξέβημεν, ὅτι τοῖς πρὸς ἀρετὴν 17
but one-must-return whence we-digressed that to-the(-ones) toward virtue
ἤδη βλέπουσι, καὶ τῷ νομοθέτῃ κατὰ τὴν ζωὴν ἑπομένοις,
already looking and the lawgiver in the life following
ὅταν καταλίπωσι τῆς τῶν Αἰγυπτίων δυναστείας τοὺς
when they-leave of-the of-the Egyptians dominion the
ὅρους, ἐπακολουθοῦσί πως αἱ τῶν πειρασμῶν προσβολαὶ,
boundaries follow somehow the of-the temptations assaults
στενοχωρίας τε καὶ φόβους καὶ τοὺς περὶ τῶν ἐσχάτων
straits both and fears and the about the uttermost
κινδύνους ἐπάγουσαι· δι' ὧν καταπτοηθεῖσα τῶν κατὰ
dangers bringing-on by which terrified of-the(-ones) in
τὴν πίστιν νεοπαγῶν ἡ διάνοια, εἰς παντελῆ τῶν ἀγαθῶν
the faith newly-fixed the mind into utter of-the goods
ἀνελπιστίαν ἐκπίπτει. Ἀλλ' εἰ Μωϋσῆς, ἤ τις τῶν
hopelessness falls-out but if Moses or one of-the(-ones)
κατ' αὐτὸν ἐπιστατῶν τοῦ λαοῦ τύχοι, ἀντιστήσει τῷ
like him presiding-over the people happen-to-be he-will-set-against the
φόβῳ τὴν συμβουλὴν, τῇ τῆς θείας συμμαχίας ἐλπίδι
fear the counsel with-the of-the divine alliance hope
τὸ κατεπτηχὸς τῆς διανοίας παραθαρσύνων, ὅπερ οὐκ
the cowering of-the mind encouraging which not
ἂν γένοιτο, μὴ τῆς καρδίας τοῦ προεστηκότος τῷ
— could-happen not the heart of-the(-one) presiding —
Θεῷ λαλούσης. Τοῖς γὰρ πολλοῖς τῶν ἐν προστασίᾳ
to-God speaking by-the for many of-the(-ones) in leadership
τοιαύτῃ προτεταγμένων, τὸ φαινόμενον, μόνον, ὅπως
such set-over the(-thing) appearing only how

ἂν εὖ διατεθείη, σπουδάζεται· τῶν δὲ κεκρυμμένων,
— well it-might-be-arranged is-pursued of-the but hidden(-things)
ἃ μόνῳ τῷ Θεῷ καθορᾶται, ὀλίγος γίνεται λόγος.
which to-only — God are-seen-into little becomes account
Ἐπὶ δὲ τοῦ Μωϋσέως οὐχ οὕτως ἦν· ἀλλ' ἐν ᾧ
in and — Moses not thus it-was but in which
θαρσεῖν τοῖς Ἰσραηλίταις διακελεύεται, μηδεμίαν κατὰ
to-be-confident the Israelites he-urges no in
τὸ φαινόμενον φωνὴν πρὸς τὸν Θεὸν ποιησάμενος, βοᾶν
the appearing voice toward — God having-made to-cry
παρ' αὐτοῦ τοῦ Θεοῦ μαρτυρεῖται· διδάσκοντος, οἶμαι, τοῦ
by himself — God he-is-attested teaching I-think the
λόγου, ὅτι εὔηχός ἐστιν ἐκείνη ἡ φωνὴ, καὶ μέχρι τῆς
word that well-sounding is that the voice and as-far-as the
θείας ἀναβαίνουσα ἀκοῆς, οὐχ ἡ μετά τινος διατάσεως
divine going-up hearing not the with some straining
γινομένη κραυγὴ, ἀλλ' ἡ ἀπὸ καθαρᾶς συνειδήσεως
coming-about cry but the from pure conscience
ἀναπεμπομένη ἐνθύμησις. Τῷ δὲ οὕτως ἔχοντι μικρὸς
sent-up thought to-the(-one) and thus being small
ἤδη πρὸς συμμαχίαν τῶν νομιζομένων ἀγώνων ὁ ἀδελφὸς
already for alliance of-the supposed contests the brother
καταφαίνεται, ἐκεῖνος ὁ ἀδελφὸς, ὁ κατιόντι πρὸς
appears that the brother the(-one) going-down to
Αἰγυπτίους, κατὰ θεῖον βούλημα, τῷ Μωϋσεῖ συναντήσας,
Egyptians by divine will — to-Moses having-met
ὃν εἰς ἀγγέλου τάξιν ὁ λόγος ἐνόησεν. Ἀλλὰ τότε
whom into of-(an)-angel rank the word understood but then
γίνεται τῆς ὑπερκειμένης φύσεως ἡ ἐμφάνεια, οὕτως
comes-about of-the transcendent nature the manifestation thus
ἐμφαινομένη, καθὼς ἂν χωρῇ τὸ δεχόμενον· ὃ δὴ
manifesting as — may-hold the(-thing) receiving which indeed

καὶ τότε γεγενῆσθαι παρὰ τῆς ἱστορίας ἀκούομεν, καὶ
also then to-have-happened from the history we-hear and
εἰσαεὶ γίνεσθαι, παρὰ τῆς τοῦ λόγου θεωρίας μανθάνομεν.
forever to-happen from the of-the word contemplation we-learn
Ὅταν γὰρ φεύγῃ τις τὸν Αἰγύπτιον, καὶ ἔξω τῶν
when for flees someone the Egyptian and outside the
ὅρων γενόμενος, πρὸς τὰς προσβολὰς τῶν πειρασμῶν
boundaries having-come at the assaults of-the temptations
δειλιάσῃ· ἄνωθεν τὴν ἐκ παραλόγου σωτηρίαν ὁ ὁδηγὸς
should-lose-heart from-above the from paradox salvation the guide
ὑποδείκνυσιν, ὅταν περιστοιχισάμενος ὁ ἐχθρὸς τῇ
shows when having-surrounded the enemy with-the
ἑαυτοῦ δυνάμει τὸν διωκόμενον, βατὴν ὑπ᾽ ἀνάγκης αὐτῷ
own power the(-one) pursued passable by necessity for-him
κατασκευάσῃ τὴν θάλασσαν, εἰς ἣν καθηγεῖται ὁ ὁδηγὸς
should-make the sea into which leads the guide
ἡ νεφέλη (τοῦτο γὰρ ὄνομα τῷ ὁδηγοῦντι, ὅπερ
the cloud this for (the)-name for-the(-one) guiding which
καλῶς τοῖς πρὸ ἡμῶν εἰς τὴν τοῦ ἁγίου Πνεύματος
well by-the(-ones) before us into the of-the holy Spirit
μετελήφθη χάριν)· παρ᾽ οὗ γίνεται τοῖς ἀξίοις ἡ πρὸς
was-transferred grace by whom comes-about for-the worthy the toward
τὸ ἀγαθὸν ὁδηγία· ᾧ τις ἑπόμενος, τὸ ὕδωρ διέξεισιν,
the good guidance whom one following the water passes-through
ὁδοποιοῦντος τὴν δι᾽ αὐτοῦ πορείαν τοῦ ἡγουμένου·
making-a-road the through it journey the(-one) leading
δι᾽ οὗ γίνεται τὸ ἀσφαλὲς τῇ ἐλευθερίᾳ, τοῦ ἐπὶ
through whom comes-about the safety for-the freedom the(-one) to
δουλείᾳ καταδιώκοντος, ἐναφανιζομένου τῷ ὕδατι. Τίς γὰρ
slavery pursuing vanishing in-the water who for
οὐκ οἶδεν, ὅτι στρατὸς Αἰγύπτιός ἐστι τὰ ποικίλα τῆς
not knows that (the)-army Egyptian is the varied of-the

ψυχῆς πάθη, οἷς καταδουλοῦται ὁ ἄνθρωπος; Ἐκεῖνοι
soul passions by-which is-enslaved the man those
οἱ ἵπποι, ἐκεῖνα τὰ ἅρματα, καὶ οἱ ἐπ᾽ αὐτῶν ἀναβάται,
the horses those the chariots and the on them riders
τοξόται, καὶ σφενδονῆται, καὶ ὁπλομάχοι, καὶ ὁ λοιπὸς
archers and slingers and heavy-armed(-men) and the remaining
ὅμιλος τῆς τῶν ἐχθρῶν παρατάξεως. Τί γὰρ ἄν τις
throng of-the of-the enemies battle-line what for — anyone
διαφέρειν εἴποι τοὺς θυμώδεις τῶν λογισμῶν, ἢ τὰς
to-differ would-say the spirited of-the reasonings or the
πρὸς ἡδονήν τε καὶ λύπην καὶ πλεονεξίαν ὁρμὰς, τῆς
toward pleasure both and pain and greed rushes from-the
μνημονευθείσης στρατιᾶς; Λίθος ἄντικρυς ἀπὸ σφενδόνης
mentioned army (a)-stone outright from (a)-sling
ἐστὶν ἡ λοιδορία, καὶ λόγχη τὴν αἰχμὴν ἐπισείουσα
is the reviling and (a)-spear the point brandishing
ἡ θυμώδης ὁρμή· τὸ δὲ περὶ τὰς ἡδονὰς πάθος, οἱ
the spirited rush the and about the pleasures passion the
ἵπποι νοείσθωσαν, ἀσχέτῳ τινὶ ὁρμῇ τὸ ἅρμα δι᾽
horses let-be-understood with-unchecked some rush the chariot through
ἑαυτῶν ἑφελκόμενοι, ἐν ᾧ οἱ τρεῖς ἐπιβάται, οὓς
themselves drawing in which the three riders whom
τριστάτας ὀνομάζει ἡ ἱστορία. Νοήσεις δὲ τοὺς τρεῖς
third-riders names the history you-will-understand and the three
τούτους πάντως, τοὺς φερομένους ὑπὸ τοῦ ἅρματος,
these wholly the(-ones) carried by the chariot
προδιδαχθεὶς ἐν τῷ κατὰ τοὺς σταθμοὺς καὶ τὴν φλιὰν
having-been-taught-before in the about the doorposts and the lintel
μυστηρίῳ, τὴν τριμερῆ τῆς ψυχῆς διαίρεσιν, εἰς τὸ λογικὸν,
mystery the threefold of-the soul division into the rational
καὶ ἐπιθυμητικὸν, καὶ θυμοειδὲς ἀναπέμπων τὸ νόημα.
and desiring and spirited referring the thought

Ταῦτα οὖν πάντα, καὶ ὅσα τούτοις ὁμόφυλα, τῷ 18
these(-things) then all and as-many-as to-these (are)-kindred with-the
καθηγουμένῳ τῆς πονηρᾶς ἐφόδου συνεισπίπτει τῷ
leader of-the wicked assault rush-in-with on-the
Ἰσραηλίτῃ ἐπὶ τὸ ὕδωρ· ἐφ᾽ ὧν ἡ τοῦ ὕδατος φύσις,
Israelite to the water in which the of-the water nature
ἡγουμένης τῆς κατὰ τὴν βακτηρίαν πίστεως, καὶ τῆς
leading the in the staff faith and the
φωτιζούσης νεφέλης, ζωοποιὸς μὲν γίνεται τῶν εἰς
illuminating cloud life-giving indeed becomes for-the(-ones) to
αὐτὴν καταφευγόντων, ἀναιρετικὴ δὲ τῶν διωκόντων.
it fleeing destructive but of-the(-ones) pursuing
Πρὸς ἃ παιδεύει διὰ τούτων ἡ ἱστορία, οἵους προσήκει
to which teaches through these(-things) the history what-sort it-befits
εἶναι τοὺς διϊόντας τὸ ὕδωρ, μηδὲν τῆς ἐναντίας
to-be the(-ones) passing-through the water nothing of-the opposing
στρατιᾶς μετὰ τὸ ἀναδῦναι τοῦ ὕδατος ἐφελκομένους.
army after the to-emerge from-the water drawing-along
Εἰ γὰρ συναναβῇ αὐτῷ ὁ πολέμιος, μένει καὶ μετὰ
if for should-come-up-with him the enemy he-remains even after
τὸ ὕδωρ ἐν τῇ δουλείᾳ, συνεκβαλὼν ἑαυτῷ ζῶντα
the water in the slavery having-brought-out-with himself alive
τὸν τύραννον, ὃν ἐν τῷ βυθῷ οὐ κατέδυσε. Τοῦτο δὲ
the tyrant whom in the depth not he-sank this and
τοιοῦτόν ἐστιν, ὡς ἄν τις πρὸς τὸ γυμνότερον τὸ αἴνιγμα
such is as — one into the barer the riddle
μεταβαλὼν σαφηνίσειε, τὸ δεῖν πάντας τοὺς διερχομένους
having-changed might-make-clear the must all the(-ones) passing-through
τὸ μυστικὸν ὕδωρ ἐν τῷ βαπτίσματι, πᾶσαν τὴν τῆς
the mystical water in the baptism all the of-the
κακίας παρεμβολὴν νεκρὰν ποιεῖν ἐν τῷ ὕδατι· οἷον τὴν
vice army dead to-make in the water as the

πλεονεξίαν, τὴν ἀκόλαστον ἐπιθυμίαν, τὴν ἁρπακτικὴν
greed the licentious desire the rapacious
διάνοιαν, τὸ κατὰ τὸν τῦφον καὶ ὑπερηφανίαν πάθος, τὴν
mind the about the pride and arrogance passion the
θυμώδη ὁρμὴν, τὴν ὀργὴν, τὴν μῆνιν, τὴν βασκανίαν,
spirited rush the wrath the resentment the malice
τὸν φθόνον, ταῦτα πάντα, καὶ τὰ τοιαῦτα, ἐπειδή πως
the envy these(-things) all and the such(-things) since somehow
πέφυκεν ἕπεσθαι τῇ φύσει τὰ πάθη, νεκρὰ ποιεῖν ἐν τῷ
are-wont to-follow the nature the passions dead to-make in the
ὕδατι· αὐτά τε τὰ πονηρὰ τῆς διανοίας κινήματα, καὶ
water themselves both the wicked of-the mind motions and
τὰ ἐκ τούτων ἀποτελέσματα, καθάπερ ἐν τῷ μυστηρίῳ
the from these results as in the mystery
τοῦ πάσχα· τοῦτο γὰρ ὄνομα τῷ ἱερείῳ, οὗ τὸ αἷμα
of-the passover this for (the)-name for-the victim whose the blood
κωλυτικὸν θανάτου τῷ χρησαμένῳ γίνεται. Ὥσπερ
preventive of-death for-the(-one) having-used(-it) becomes just-as
τοίνυν ἐκεῖ τὸν ἄρτον ἄζυμον κελεύει ἐπεσθίειν τὸ πάσχα
therefore there the bread unleavened he-bids to-eat-with the passover
(ἄζυμος δ' ἂν εἴη ὁ τῆς ἑωλοτέρας ἀνεπίμικτος
unleavened and — would-be the(-one) of-the staler unmixed
ζύμης), νοεῖν τε δίδωσι διὰ τούτων ὁ νόμος, τὸ
leaven to-understand and gives through these(-things) the law the
μηδὲν τῆς κακίας λείψανον τῷ ἐφεξῆς καταμιγνύειν
no of-the vice remnant with-the following to-mix
βίῳ, ἀλλ' ἀπὸ ἰδίας ἀρχῆς τῆς μετὰ ταῦτα ζωῆς
life but from own beginning of-the after these(-things) life
ἄρξασθαι, τὸν τὸ συνεχὲς τῆς τῶν καιρῶν ἀκολουθίας
to-begin the(-one) the continuity of-the of-the times sequence
τῇ πρὸς τὸ κρεῖττον μεταβολῇ διακόψαντα· οὕτω καὶ
by-the toward the better change having-cut-through thus also

ἐνταῦθα βούλεται πᾶν Αἰγύπτιον πρόσωπον, τουτέστι,
here he-wishes every Egyptian face that-is
πᾶν ἁμαρτίας εἶδος, ὥσπερ τινὶ βυθῷ τῷ σωτηρίῳ
every of-sin form as in-some depth in-the saving
βαπτίσματι καταπνίξαντας, μόνους ἀναδῦναι, μηδὲν κατὰ
baptism having-drowned alone to-emerge nothing in
τὸν βίον ἐπισυρομένους ἀλλόφυλον. Τοῦτο γάρ ἐστιν ὃ
the life dragging-along foreign this for is what
διὰ τῆς ἱστορίας ἀκούομεν, ἥ φησιν, ἐν τῷ αὐτῷ ὕδατι,
through the history we-hear which says in the same water
θανάτῳ καὶ ζωῇ διακρίνεσθαι τὸ ἐχθρὸν καὶ τὸ φίλον·
by-death and by-life to-be-distinguished the hostile and the friendly
τοῦ μὲν ἐχθροῦ φθειρομένου, τοῦ δὲ φίλου ζωογονουμένου,
the indeed hostile perishing the but friendly being-brought-to-life
ὡς οἵ γε πολλοὶ τῶν τὸ μυστικὸν βάπτισμα
as the at-least many of-the(-ones) the mystical baptism
προσδεξαμένων, ἀγνοίᾳ τῶν τοῦ νόμου παραγγελμάτων,
having-received in-ignorance of-the of-the law precepts
τὴν παρελθοῦσαν τῆς κακίας ζύμην, τῇ ζωῇ τοῦ
the past of-the vice leaven with-the life of-the
μετὰ ταῦτα βίου καταμιγνύουσι, καὶ τὸν στρατὸν τὸν
after these(-things) living mix and the army the
Αἰγύπτιον, καὶ μετὰ τὸ περάσαι τὸ ὕδωρ, ζῶντα μεθ'
Egyptian even after the to-cross the water alive with
ἑαυτῶν διὰ τῶν ἐπιτηδευμάτων ἐπάγονται. Ὁ γὰρ
themselves through the pursuits bring-along the(-one) for
δι' ἁρπαγῆς ἢ ἀδικίας πλουτήσας, ἤ τινα χῶρον
through robbery or injustice having-grown-rich or some land
ἐξ ἐπιορκίας κτησάμενος, ἢ διὰ μοιχείας γυναικὶ
from perjury having-acquired or through adultery with-(a)-woman
συνοικήσας, ἢ ἄλλο τι τῶν ἀπειρημένων πρὸ
having-cohabited or other some(-thing) of-the(-things) forbidden before

τῆς τοῦ βαπτίσματος δωρεᾶς παρὰ τὸν βίον τολμήσας,
the of-the baptism gift in the life having-dared
οἴεται τῇ ἀπολαύσει τῶν κακῶς αὐτῷ προσγενομένων
thinks in-the enjoyment of-the(-things) evilly to-him having-accrued
καὶ μετὰ τὸ λουτρὸν παραμείνας, ἠλευθερῶσθαι τῆς
even after the bath remaining to-have-been-freed from-the
τῶν ἁμαρτημάτων δουλείας, ὥσπερ οὐχ ὁρῶν ἑαυτὸν
of-the sins slavery as not seeing himself
τοῖς πονηροῖς ὑποκεκυφότα δεσπόταις. Δεσπότης γάρ τίς
to-the wicked having-stooped-under masters master for some
ἐστιν ἄγριος καὶ λυσσώδης, τὸ ἀκόλαστον πάθος, τῷ
is savage and raving the licentious passion to-the
ἀνδραποδώδει λογισμῷ, οἷόν τισι μάστιξι ταῖς ἡδοναῖς
slavish reasoning as with-some whips with-the pleasures
αἰκιζόμενος. Ἄλλος τοιοῦτος δεσπότης ἡ πλεονεξία,
tormenting another such master the greed
μηδεμίαν ἄνεσιν τῷ δουλεύοντι παρεχόμενος, ἀλλὰ
no rest to-the(-one) serving affording but
κἂν πολλὰ ἐργάσηται, τοῖς ἐπιτάγμασιν ὑπηρετῶν τοῦ
even-if many(-things) he-work to-the injunctions ministering of-the
δεσπότου, καὶ τὸ πρὸς ἐπιθυμίαν αὐτῷ κατακτώμενος,
master and the(-thing) to (his)-desire for-him acquiring
πρὸς τὸ πλεῖον ἀεὶ συνελαύνεται. Καὶ τὰ ἄλλα
to the more always he-is-driven and the other(-things)
πάντα, ὅσα διὰ κακίαν ἐνεργεῖται, τυράννων καὶ
all as-many-as because-of vice are-worked of-tyrants and
δεσποτῶν ἐστιν ἀπαρίθμησις, οἷς δουλεύων τις, κἂν
masters is (an)-enumeration to-whom serving one even-if
διεξεληλυθὼς τύχῃ τὸ ὕδωρ, οὔπω, κατά γε τὸν
having-passed-through he-happens the water not-yet according-to at-least the

ἐμὸν λόγον, τοῦ μυστικοῦ ὕδατος ἔθιγεν, οὗ ἔργον
my reasoning the mystical water has-he-touched whose work
ἐστὶν ἡ τῶν πονηρῶν τυράννων ἀπώλεια.
is the of-the wicked tyrants destruction

XIV · WATER, PALMS, AND BREAD

Past the sea the believer obeys both God and his servant. The bitter water found after three days is the life without pleasures, made sweet by the wood of the cross; the twelve springs and seventy palms are the apostles and the seventy disciples. After the rock, Christ, Egyptian provisions run out and bread falls from heaven: the Word, born of the Virgin without sowing, which becomes milk, meat, or vegetables to each as he needs. The equal measure warns against greed, whose surplus breeds the undying worm; only the sabbath store, laid up for the next life, does not spoil.

Ἀλλὰ πρὸς τὰ ἐφεξῆς τοῦ λόγου προέλθωμεν πάλιν. 19
but to the(-things) next of-the discourse let-us-go-forward again
Ὁ γὰρ διελθὼν τὸ νοηθὲν ἡμῖν πέλαγος, καὶ ἰδὼν
the(-one) for having-crossed the understood by-us sea and having-seen
ἐν αὐτῷ νεκρὸν τὸν θεωρηθέντα τοῦτον Αἰγύπτιον, οὐκέτι
in it dead the contemplated this Egyptian no-longer
πρὸς Μωϋσέα μόνον ὁρᾷ τὸν τῆς ἀρετῆς ῥαβδοῦχον, ἀλλὰ
to Moses only looks the of-the virtue rod-bearer but
πιστεύει μὲν, κατὰ τὸ προηγούμενον, τῷ Θεῷ, καθὼς
believes indeed according-to the antecedent — God as
ὁ τῆς ἱστορίας λόγος φησὶ, πείθεται δὲ τῷ θεράποντι
the of-the history word says obeys and the servant
αὐτοῦ Μωϋσεῖ· ὃ καὶ νῦν βλέπομεν παρὰ τῶν ἀληθῶς
his Moses which also now we-see by the(-ones) truly
τὸ ὕδωρ περαιουμένων γινόμενον, οἳ τῷ Θεῷ ἑαυτοὺς
the water crossing happening who — to-God themselves

ἀναθέντες, καὶ τοῖς θεραπεύουσι διὰ τῆς ἱερωσύνης τὸ
having-dedicated and to-the(-ones) serving through the priesthood the
Θεῖον, πείθονται καὶ ὑπείκουσι, καθώς φησιν ὁ Ἀπόστολος.
Divine obey and yield as says the Apostle
Ὁδὸς μετὰ τοῦτο τὴν θάλασσαν τριῶν ἡμερῶν διαδέχεται,
(a)-road after this the sea of-three days succeeds
ἐν ᾗ κατά τινα τόπον στρατοπεδεύσασιν, ἄποτον παρὰ
in which at some place having-encamped undrinkable at
τὴν πρώτην τὸ εὑρεθὲν ὕδωρ ὑπὸ πικρίας ἐφάνη· ἀλλὰ
the first the found water from bitterness appeared but
τὸ ξύλον ἐντεθὲν, προσηνὲς τοῖς διψῶσι τὸ ποτὸν
the wood placed-in pleasant for-the(-ones) thirsting the drink
ἀπειργάσατο. Συμβαίνει τοῖς γινομένοις ἡ ἱστορία· τῷ
made agrees with-the happenings the history to-the(-one)
γὰρ καταλελοιπότι τὰς Αἰγυπτίας ἡδονὰς, αἷς ἐδούλευε
for having-left-behind the Egyptian pleasures which he-served
πρὶν διαβῆναι τὴν θάλασσαν, δύσληπτος καὶ ἀηδὴς ὁ
before to-cross the sea hard-to-take and unpleasant the
βίος ὁ τῶν ἡδονῶν κεχωρισμένος παρὰ τὴν πρώτην δοκεῖ.
life the of-the pleasures separated at the first seems
Ἀλλ' εἰ τὸ ξύλον ἐμβληθείη τῷ ὕδατι, τουτέστιν, εἰ τὸ
but if the wood should-be-cast-in into-the water that-is if the
τῆς ἀναστάσεώς τις παραλάβοι μυστήριον, ὃ διὰ τοῦ
of-the resurrection anyone should-receive mystery which through the
ξύλου τὴν ἀρχὴν ἔσχε (ξύλον δὲ ἀκούσας, τὸν σταυρὸν
wood the beginning had wood and having-heard the cross
πάντως ἐνόησας), τότε παντὸς γλυκύσματος, τοῦ τὴν
wholly you-understood then than-every sweetness the(-thing) the
αἴσθησιν δι' ἡδονῆς γαργαλίζοντος, γλυκύτερός τε καὶ
sense through pleasure tickling sweeter both and
ποτιμώτερος ὁ κατ' ἀρετὴν γίνεται βίος, τῇ ἐλπίδι
more-drinkable the in virtue becomes life by-the hope

τῶν μελλόντων ἐφηδυνόμενος. Ἡ δὲ ἐφεξῆς τῆς
of-the(-things) to-come sweetened the and next of-the
ὁδοιπορίας καταγωγὴ, φοίνιξι καὶ πηγαῖς ἁβρυνομένη,
journey lodging with-palm-trees and springs made-luxurious
διαναπαύει τῶν ὁδοιπορούντων τὸν κόπον. Εἰσὶ δὲ
refreshes of-the(-ones) traveling the toil are and
δυοκαίδεκα μὲν τῶν ὑδάτων αἱ πηγαὶ, καθαροῦ τε καὶ
twelve indeed of-the waters the springs pure both and
ἡδίστου νάματος· ἑβδομήκοντα δὲ οἱ φοίνικες, εὐμεγέθεις
sweetest stream seventy and the palm-trees of-good-size
καὶ ὑψίκομοι, τοῦ χρόνου τὰ δένδρα πρὸς ὕψος ἄραντος. Τί
and lofty-leaved the time the trees to height having-raised what
οὖν ἐν τούτοις εὑρίσκομεν, δι' ἀκολούθου προϊούσης τῆς
then in these(-things) do-we-find through sequence going-forward the
ἱστορίας; ὅτι τὸ τοῦ ξύλου μυστήριον, δι' οὗ πότιμον
history that the of-the wood mystery through which drinkable
τῆς ἀρετῆς τὸ ὕδωρ τοῖς διψῶσι γίνεται, προσάγει
of-the virtue the water to-the(-ones) thirsting becomes brings
ἡμᾶς ταῖς δυοκαίδεκα πηγαῖς, καὶ τοῖς ἑβδομήκοντα φοίνιξι,
us to-the twelve springs and to-the seventy palm-trees
τουτέστι, τῇ τοῦ Εὐαγγελίου διδασκαλίᾳ, ἐν ᾗ πηγαὶ
that-is to-the of-the Gospel teaching in which springs
μέν εἰσι δυοκαίδεκα οἱ ἀπόστολοι, τοσούτους τοῦ Κυρίου
indeed are twelve the apostles so-many the Lord
πρὸς τὴν χρείαν ταύτην ἐκλεξαμένου, καὶ πηγάζειν δι'
for the need this having-chosen and to-flow-forth through
αὐτῶν τὸν λόγον ποιήσαντος· ὡς καί τινα τῶν προφητῶν
them the word having-made so-that also one of-the prophets
προαναφωνῆσαι τὴν ἐκ τῶν ἀποστόλων βρύουσαν χάριν,
to-foretell the from the apostles gushing grace
ἐν οἷς φησιν, «Ἐν ἐκκλησίαις εὐλογεῖτε τὸν Θεὸν Κύριον
in which he-says in churches bless — God (the)-Lord

ἐκ πηγῶν Ἰσραήλ.» Ἑβδομήκοντα δ' ἂν εἶεν φοίνικες,
from springs of-Israel seventy and — would-be palm-trees
οἱ κατὰ πᾶσαν τὴν οἰκουμένην ἔξω τῶν δώδεκα μαθητῶν
the over all the inhabited-world outside the twelve disciples
ἐπιχειροτονηθέντες ἀπόστολοι, τοσοῦτοι τὸν ἀριθμὸν ὄντες,
appointed-besides apostles so-many in-the number being
ὅσους εἶναί φησιν ἡ ἱστορία τοὺς φοίνικας.
as-many-as to-be says the history the palm-trees
20 Ἀλλ' ἐπισπεύδειν οἶμαι προσήκειν τὴν ὁδοιπορίαν διὰ
but to-hasten I-think to-befit the journey through
τοῦ λόγου, δι' ὀλίγων, ὧν παρεθέμεθα, ῥᾳδίαν τοῖς
the discourse through few(-things) which we-have-set-beside easy for-the
φιλοπονωτέροις τὴν θεωρίαν ποιήσαντες τῶν λοιπῶν
more-diligent the contemplation having-made of-the remaining
παρεμβολῶν. Ἀρεταὶ δ' ἂν εἶεν αἱ παρεμβολαί· αἷς
encampments virtues and — would-be the encampments in-which
ὁ τῷ στύλῳ τῆς νεφέλης ἑπόμενος, καθεξῆς προϊὼν
the(-one) the pillar of-the cloud following in-order going-forward
ἐνστρατοπεδεύει καὶ ἀναπαύεται. Τὰς οὖν ἐν τῷ μέσῳ
encamps and rests the then in the middle
καταγωγὰς ὑπερβὰς τῷ λόγῳ, τῆς κατὰ τὴν πέτραν
lodgings having-passed-over in-the discourse of-the at the rock
θαυματοποιΐας ἐπιμνησθήσομαι, ἧς ἡ φύσις ἡ ἀντιτυπὴς
wonder-working I-will-make-mention whose the nature the resistant
καὶ στερέμνιος, ποτὸν τοῖς διψῶσιν ἐγένετο, εἰς ὕδατος
and solid drink for-the(-ones) thirsting became into of-water
μαλακότητα τῆς ἀντιτυπίας ἀναλυθείσης. Ἀλλ' οὐδεὶς
softness the resistance having-been-dissolved but no
πόνος προσαρμόσαι τῇ κατὰ ἀναγωγὴν θεωρίᾳ τὴν τῆς
labor to-fit to-the by higher-sense contemplation the of-the
ἱστορίας ἀκολουθίαν. Ὁ γὰρ ἐν τῷ ὕδατι καταλιπὼν
history sequence the(-one) for in the water having-left

νεκρὸν τὸν Αἰγύπτιον, καὶ τῷ ξύλῳ γλυκανθεὶς, καὶ ταῖς
dead the Egyptian and by-the wood sweetened and in-the
ἀποστολικαῖς ἐντρυφήσας πηγαῖς, ὑπό τε τῇ σκιᾷ τῶν
apostolic having-luxuriated springs under and the shade of-the
φοινίκων ἀναπαυσάμενος, οὗτος ἤδη καὶ τοῦ Θεοῦ δεκτικὸς
palm-trees having-rested this-one already also — of-God receptive
γίνεται. Ἡ γὰρ πέτρα, καθώς φησιν ὁ Ἀπόστολος,
becomes the for rock as says the Apostle
ὁ Χριστός ἐστιν, ἄνικμός τις καὶ ἀντιτυπὴς τοῖς
— Christ is moistureless some(-thing) and resistant to-the
ἀπίστοις· εἰ δέ τις προσάγοι τὴν ῥάβδον τῆς πίστεως,
unbelieving if but anyone should-bring the rod of-the faith
ποτὸς τοῖς διψῶσι γινόμενος, καὶ ἐντὸς τῶν
drinkable for-the(-ones) thirsting becoming and inside the(-ones)
εἰσδεχομένων αὐτὸν εἰσρέων. «Ἐγὼ γὰρ, φησὶ, καὶ ὁ
receiving him flowing-in I for he-says and the
Πατήρ μου ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιησόμεθα.»
Father my we-will-come and abode with him we-will-make
Ἄξιον δὲ μηδὲ τοῦτο παραδραμεῖν ἀθεώρητον, ὅτι μετὰ
worthy and not-even this to-run-past uncontemplated that after
τὸ διαβῆναι τὴν θάλασσαν, καὶ γλυκανθῆναι τοῖς τῆς
the to-cross the sea and to-be-sweetened for-the of-the
ἀρετῆς ὁδοιπόροις τὸ ὕδωρ, καὶ μετὰ τὴν ἁβρὰν ἐκείνην
virtue travelers the water and after the luxurious that
διαγωγὴν, τὴν κατὰ τὰς πηγὰς καὶ τοὺς φοίνικας, καὶ
sojourn the(-one) at the springs and the palm-trees and
μετὰ τὸ πιεῖν ἐκ τῆς πέτρας τότε παντελῶς ἡ τῶν
after the to-drink from the rock then utterly the of-the
Αἰγυπτίων ἐφοδίων ἐπίλειψις γίνεται. Καὶ οὕτω μηδεμιᾶς
Egyptian provisions failure comes-about and thus no
αὐτοῖς ὑπολειφθείσης ἀλλοφύλου τροφῆς, ἣν ἐξ Αἰγύπτου
for-them having-been-left foreign food which from Egypt

ἐπεσιτίσαντο, ἄνωθεν ἐπιῤῥεῖ ἡ τροφὴ, ποικίλη τις ἅμα
they-had-provisioned from-above flows the food varied some at-once
καὶ μονοειδὴς οὖσα. Τὸ μὲν γὰρ φαινόμενον μονοειδὲς
and uniform being the indeed for appearing uniform
ἦν, ἡ δὲ ποιότης τὸ ποικίλον εἶχεν, ἑκάστῳ προσφόρως
was the and quality the variety had to-each suitably
κατὰ τὸ εἶδος τῆς ἐπιθυμίας ἐγγινομένη. Τί οὖν ἐστιν
according-to the form of-the desire coming-to-be what then is
ὃ μανθάνομεν; δι' ὅσων προσήκει καθαρσίων
(it)-which we-learn through how-many it-befits purifications
ἑαυτὸν ἐκκαθᾶραί τινα τῆς Αἰγυπτίας τε καὶ ἀλλοφύλου
oneself to-purge one of-the Egyptian both and foreign
ζωῆς· ὥστε κενῶσαι τὸν τῆς ψυχῆς αὐτοῦ θύλακον πάσης
life so-as to-empty the of-the soul his sack of-all
τῆς κατὰ κακίαν τροφῆς, ἣν σιτοποιοῦσιν οἱ Αἰγύπτιοι·
the in vice food which make-bread the Egyptians
καὶ οὕτως τὴν ἄνωθεν κατιοῦσαν τροφὴν ἐν ἑαυτῷ καθαρᾷ
and thus the from-above coming-down food in himself with-pure
τῇ ψυχῇ δέξασθαι· ἣν οὐ σπορὰ ἡμῖν τοῖς ἐκ γεωπονίας
the soul to-receive which not sowing for-us the(-ones) from farming
ἀνέφυσεν, ἀλλ' ἕτοιμος ἄρτος ἄσπορός τε καὶ ἀνήροτος,
brought-up but ready bread unsown both and unplowed
ἄνωθεν μὲν κατιὼν, ἐπὶ δὲ γῆς εὑρισκόμενος. Νοεῖς
from-above indeed coming-down on but earth found you-understand
δὲ πάντως τὴν ἀληθῆ ταύτην βρῶσιν διὰ τοῦ κατὰ
and wholly the true this food through the in
τὴν ἱστορίαν αἰνίγματος, ὅτι ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ
the history riddle that the bread the from the heaven
καταβὰς, οὐκ ἀσώματόν τι χρῆμά ἐστι. Πῶς γὰρ ἂν
having-come-down not bodiless some thing is how for —
σώματι τροφὴ γένοιτο τὸ ἀσώματον; Τὸ δὲ μὴ ἀσώματον,
for-(a)-body food could-become the bodiless the but not bodiless

σῶμα πάντως ἐστί. Τὸ δὲ σῶμα τούτου τοῦ ἄρτου οὔτε
body wholly is the and body of-this the bread neither
ἄροσις οὔτε σπορὰ ἐγεώργησεν· ἀλλ᾽ ἡ γῆ οἵα ἐστὶ
plowing nor sowing cultivated but the earth such-as it-is
μείνασα, πλήρης εὑρίσκεται τῆς θείας ταύτης τροφῆς,
having-remained full is-found of-the divine this food
ἧς οἱ πεινῶντες μετέχουσι, τὸ κατὰ τὴν Παρθένον
of-which the(-ones) hungering partake the concerning the Virgin
μυστήριον διὰ τῆς θαυματοποιΐας ταύτης προπαιδευόμενοι.
mystery through the wonder-working this being-taught-beforehand
Οὗτος τοίνυν ὁ ἀγεώργητος ἄρτος καὶ Λόγος ἐστὶ, τῷ
this therefore the uncultivated bread also (the)-Word is with-the
πολυειδεῖ τῆς ποιότητος κατὰ τὰς τῶν ἐσθιόντων
multiform of-the quality according-to the of-the(-ones) eating
ἐπιτηδειότητας συνεξαλλάσσων τὴν δύναμιν.
fitnesses changing-along the power
Οἶδε γὰρ οὐ μόνον ἄρτος εἶναι, ἀλλὰ καὶ γάλα γίνεσθαι, 21
it-knows for not only bread to-be but also milk to-become
καὶ κρέας, καὶ λάχανον, καὶ ὅτιπερ ἂν ᾖ τῶν
and meat and vegetable and whatever — be of-the(-things)
προσφερομένων κατάλληλόν τε καὶ καταθύμιον· ὡς
taken suitable both and to-(one's)-mind as
διδάσκει ὁ τὴν τοιαύτην τοῖς αὐτοῦ παρατιθεὶς
teaches the(-one) the such by-the(-things) his setting-before
ἡμῖν τράπεζαν, Παῦλος ὁ θεῖος ἀπόστολος, ὁ τοῖς
us table Paul the divine apostle the(-one) for-the
τελειοτέροις στερρότεραν τε καὶ κρεώδη βρῶσιν τὸν
more-perfect firmer both and meaty food the
λόγον ποιῶν, καὶ λάχανον τοῖς ἀσθενεστέροις, καὶ γάλα
word making and vegetable for-the weaker and milk
τοῖς νηπιάζουσι. Τὰ δ᾽ ὅσα περὶ τὴν τροφὴν
for-the(-ones) being-infants the and as-many-as about the food

ἐκείνην ἡ ἱστορία διέξεισι θαύματα, δόγματα πρὸς τὸν
that the history goes-through wonders teachings for the
κατ᾽ ἀρετὴν βίον ἐστί. Φησὶ γὰρ, ἴσην πᾶσι προκεῖσθαι
in virtue life are it-says for equal to-all to-lie-before
τὴν τῆς τροφῆς μετουσίαν, οὐδὲν κατὰ διαφορὰν τῆς
the of-the food participation nothing by difference of-the
τῶν συλλεγόντων δυνάμεως, οὔτε πλεονάζουσαν κατὰ
of-the(-ones) gathering strength neither exceeding relative-to
χρείαν, οὔτε ἐλλείπουσαν. Τοῦτο δέ ἐστι, κατά γε
need nor falling-short this and is according-to at-least
τὸν ἐμὸν λόγον, συμβουλή τις τῷ κοινῷ προκειμένη,
the my reasoning counsel some to-the community set-before
μὴ παριέναι τοὺς ὅρους τῆς χρείας, τοὺς τὰς ἀφορμὰς
not to-pass the boundaries of-the need the(-ones) the means
τοῦ ζῆν ἐκ τῶν ὑλικῶν τούτων ποριζομένους, ἀλλ᾽
of-the living from the material these procuring but
εὖ εἰδέναι, ὅτι ἓν μέτρον τῇ φύσει τῆς ἐδωδῆς ἐπὶ
well to-know that one measure by-the nature of-the eating for
πάντων ἐστὶν ἡ πρὸς ἡμέραν ἀπόλαυσις· ἐν ᾗ κἂν
all is the for (the)-day enjoyment in which even-if
πολλαπλάσια παρασκευασθῇ τῆς χρείας, ἡ γαστὴρ τὰ
manifold should-be-prepared than-the need the belly the
ἴδια μέτρα διαβῆναι φύσιν οὐκ ἔχει, οὐδὲ τῇ ἀπληστίᾳ
own measures to-pass-beyond (the)-nature not has nor with-the insatiability
τῆς παρασκευῆς συνεκτείνεται. Ἀλλὰ, καθώς φησιν ἡ
of-the preparation is-stretched-along but as says the
ἱστορία, οὔτε ὁ τὸ πολὺ λαβὼν, ἐπλεόνασε· ποῦ γὰρ
history neither the(-one) the much having-taken exceeded where for
ἀπόθηται τὸ πλέον, οὐκ ἔχει· οὔτε ὁ τὸ ὀλίγον,
he-may-store-away the more not he-has nor the(-one) the little
ἠλαττόνησε· πρὸς γὰρ τὸ εὑρεθὲν συσταλεῖσα
fell-short to for the(-thing) found having-been-contracted

ἡ χρεία συνεμετρήθη. Τὸ δὲ τοῖς τὸ περιττὸν
the need was-measured-along the and for-the(-ones) the surplus
ταμιεύουσιν, εἰς σκωλήκων γένεσιν μεταποιεῖσθαι τὴν
storing-up into of-worms generation to-be-changed the
ἀπληστίαν, βοᾷ τρόπον τινὰ τοῖς πλεονέκταις διὰ
insatiability cries in-manner some to-the greedy through
τούτων ὁ λόγος, ὅτι πᾶν τὸ ἔξω τῆς χρείας, ὑπὸ
these(-things) the word that all the(-thing) beyond the need by
τῆς πλεονεκτικῆς ταύτης ἐπιθυμίας περιεχόμενον, ἐν τῇ
the greedy this desire held in the
ἑξῆς ἡμέρᾳ, τουτέστιν, ἐν τῷ προσδοκωμένῳ βίῳ, ὁ
next day that-is in the expected life the
σκώληξ τῷ ταμιεύσαντι γίνεται. Νοεῖ δὲ πάντως
worm for-the(-one) having-stored-up becomes understands and wholly
ὁ ἀκούων διὰ τοῦ σκώληκος τούτου τὸν ἀτελεύτητον
the(-one) hearing through the worm this the unending
σκώληκα, τὸν διὰ τῆς πλεονεξίας ζωογονούμενον. Τὸ
worm the(-one) through the greed brought-to-life the
δὲ ἐν μόνῳ τῷ σαββάτῳ διαρκεῖν τὸ ἀπόθετον,
and in only the sabbath to-last the(-thing) laid-by
μηδεμίαν διαφθορὰν ὑπομένον, τοιαύτην τινὰ συμβουλὴν
no corruption undergoing such some counsel
περιέχει· ὅτι τοι τότε χρηστέον ἐστὶ τῇ πλεονεκτικῇ
contains that surely then must-be-used is the greedy
προαιρέσει, ἐν οἷς τὸ συναγόμενον διαφθορὰν οὐ
choice in which the(-thing) gathered corruption not
προσίεται· τότε χρήσιμον ἡμῖν γενόμενον, ὅταν παρελθόντες
admits then useful to-us having-become when having-passed
τὴν τοῦ βίου τούτου παρασκευὴν, ἐν τῇ μετὰ θάνατον
the of-the life this preparation in the after death

ἀπραξίᾳ γενώμεθα. Ἡ γὰρ πρὸ τοῦ σαββάτου ἡμέρα,
inactivity we-may-come the for before the sabbath day
παρασκευὴ πρὸς τὸ σάββατον καὶ ἔστι καὶ ὀνομάζεται.
preparation for the sabbath both is and is-named

XV · THE BATTLE AND THE ASCENT

This life prepares for the coming sabbath. Fed with the mystical food, the soldiers of virtue fight the foreigners under Joshua, who bears Jesus' name, while Moses' raised hands, the law read in its lofty sense and shaped as the cross, win, propped by the priest on the stone. Then the soul, having passed sea, wood, springs, rock, and bread, is brought to contemplation: it must wash its garments, the outward conduct of life, and drive the irrational herd of the senses from the mountain before it climbs.

22 Αὕτη δ' εἴη ὁ βίος οὗτος, ἐν ᾧ τὰ τῆς ἐρχομένης
this and may-be the life this in which the(-things) of-the coming
ζωῆς ἑαυτοῖς εὐτρεπίζομεν· ἐν ᾗ ἔργον οὐδὲν τῶν νῦν
life for-ourselves we-prepare in which work none of-the(-things) now
ἡμῖν συγκεχωρημένων ἐπιτελεῖται, οὐ γεωργία, οὐκ ἐμπορία,
to-us granted is-accomplished not farming not trade
οὐ στρατεία, οὐκ ἄλλο τι τῶν ὧδε σπουδαζομένων
not soldiering not other any of-the(-things) here pursued
οὐδέ τι· ἀλλ' ἐν ἀπραξίᾳ πάσῃ τῶν τοιούτων ἔργων
not-even anything but in inactivity all of-the such works
διάγοντες, τῶν νῦν ἡμῖν παρὰ τὸν βίον καταβεβλημένων
passing-(our)-time of-the now by-us in the life cast
σπερμάτων τοὺς καρποὺς κομιζόμεθα· ἀφθάρτους μέν,
seeds the fruits we-reap incorruptible indeed
εἴπερ ἀγαθὰ εἴη τοῦ βίου τὰ σπέρματα· φθαρτικοὺς δὲ
if-indeed good should-be of-the life the seeds corruptive but
καὶ ὀλεθρίους, εἰ τοιαῦτα ἡμῖν τὰ γεώργια τῆς ζωῆς ταύτης
and destructive if such for-us the crops of-the life this

ἐκφύσειεν. Ὁ γὰρ σπείρων εἰς τὸ πνεῦμα, φησὶν, ἐκ
should-bring-forth the(-one) for sowing into the spirit he-says from
τοῦ πνεύματος θερίσει ζωὴν αἰώνιον· ὁ δὲ σπείρων εἰς
the spirit will-reap life eternal the(-one) but sowing into
τὴν σάρκα, ἐκ τῆς σαρκὸς θερίσει φθοράν. Ἀλλ' ἡ πρὸς
the flesh from the flesh will-reap corruption but the toward
τὸ κρεῖττον ἑτοιμασία μόνη κυρίως παρασκευὴ ὀνομάζεται·
the better preparation alone properly (the)-preparation is-named
καὶ κυροῦται δή ποθεν τῷ νόμῳ, ἧς τὸ ἀπόθετον,
and is-ratified indeed somehow by-the law of-which the laid-by(-thing)
ἀφθαρσία ἐστί. Τὸ δὲ ἐκ τοῦ ἐναντίου νοούμενον, οὐ
incorruption is the(-thing) and from the opposite understood not
παρασκευὴν, ἀλλ' ἔκπτωσιν παρασκευῆς ὀνομάσειε. Διὸ
preparation but (a)-falling-from preparation one-would-name therefore
μόνην τὴν πρὸς τὸ κρεῖττον κατορθουμένην παρασκευὴν
only the toward the better achieved preparation
νομοθετεῖ τοῖς ἀνθρώποις ἡ ἱστορία, τὸ ἐναντίον διὰ
legislates for-the men the history the opposite through
τῆς παραλείψεως νοεῖν τοῖς συνετοῖς καταλείπουσα.
the omission to-understand to-the intelligent leaving
Καθάπερ δὲ ἐν τοῖς στρατιωτικοῖς καταλόγοις, πρότερον
just-as and in the military rolls first
πορίζει τὸ σιτηρέσιον ὁ τῆς στρατείας ἡγούμενος,
provides the ration-money the(-one) of-the expedition leading
εἶθ' οὕτω δίδωσι τοῦ πολέμου τὸ σύνθημα· τὸν αὐτὸν
then thus gives of-the war the signal in-the same
τρόπον καὶ οἱ τῆς ἀρετῆς στρατιῶται τὸ μυστικὸν
manner also the of-the virtue soldiers the mystical
δεξάμενοι σιτηρέσιον, οὕτω κατὰ τῶν ἀλλοφύλων κινοῦσι
having-received ration-money thus against the foreigners move
τὸν πόλεμον, Ἰησοῦ τοῦ Μωϋσέως διαδόχου καθηγουμένου
the war Joshua the of-Moses successor leading

τῆς μάχης. Ὁρᾷς δι' οἵας πρόεισιν ἀκολουθίας ὁ
the battle you-see through what-sort goes-forward sequence the
λόγος; Ἕως ἀσθενέστερός ἐστιν ὁ ἄνθρωπος τῇ
discourse as-long-as weaker is the man by-the
πονηρᾷ τυραννίδι κεκακωμένος, δι' ἑαυτοῦ τὸν ἐχθρὸν
wicked tyranny afflicted through himself the enemy
οὐκ ἀμύνεται· οὐδὲ γὰρ δύναται. Ἀλλ' ἕτερός ἐστιν ὁ
not he-wards-off nor for he-is-able but another is the(-one)
τῶν ἀσθενούντων ὑπερμαχῶν, ὁ ταῖς ἐπαλλήλοις
for-the(-ones) being-weak fighting-for the(-one) with-the successive
πληγαῖς τὸν πολέμιον τύπτων. Ἐπὰν δὲ τῆς τῶν
blows the enemy striking when and from-the of-the(-ones)
κρατούντων δουλείας ἐλευθερωθῇ, καὶ καταγλυκανθῇ τῷ
ruling slavery he-be-freed and be-sweetened by-the
ξύλῳ, καὶ ἐν τῇ φοινίκων καταγωγῇ τὸν κόπον ἀναπαύσῃ,
wood and in the of-palm-trees lodging the toil should-rest
καὶ τὸ τῆς πέτρας γνῷ μυστήριον, καὶ τῆς οὐρανίου
and the of-the rock should-know mystery and of-the heavenly
μετάσχῃ τροφῆς· τότε οὐκέτι δι' ἑτέρας χειρὸς ἀμύνεται
should-partake food then no-longer through another hand he-wards-off
τὸν πολέμιον· ἀλλ' ὡς ἐκβὰς ἤδη τὴν τοῦ παιδὸς
the enemy but as having-passed-out-of already the of-the child
ἡλικίαν, καὶ καταλαβὼν τὴν ἀκμὴν τῆς νεότητος, αὐτὸς
age and having-reached the prime of-the youth himself
δι' ἑαυτοῦ τοῖς ἐναντίοις συμπλέκεται, στρατηγῷ
through himself with-the opponents grapples (as)-general
χρώμενος, οὐκέτι Μωϋσεῖ τῷ θεράποντι τοῦ Θεοῦ, ἀλλ'
using no-longer Moses the servant — of-God but
αὐτῷ τῷ Θεῷ, οὗ Μωϋσῆς θεράπων ἐγένετο. Ὁ γὰρ
himself — God of-whom Moses servant became the for
ἐξ ἀρχῆς δοθεὶς ἐν τύπῳ καὶ σκιᾷ τῶν μελλόντων
from (the)-beginning given in type and shadow of-the(-things) to-come

νόμος, ἐν τοῖς ἀληθινοῖς ἀγῶσιν ἀπόμαχος μένει, στρατηγεῖ
law in the true contests out-of-the-fight remains is-general
δὲ ὁ πληρωτὴς τοῦ νόμου, καὶ Μωϋσέως διάδοχος,
and the fulfiller of-the law and of-Moses successor
ὁ διὰ τῆς ὁμωνυμίας τοῦ τότε στρατηγοῦντος
the(-one) through the sameness-of-name of-the(-one) then commanding
προκηρυσσόμενος. Ὁ δὲ λαὸς, εἰ μὲν ἐπηρμένας βλέποι
proclaimed-beforehand the and people if indeed raised should-see
τοῦ νομοθέτου τὰς χεῖρας, ὑπέρτερος τοῦ ἐχθροῦ κατὰ τὴν
of-the lawgiver the hands superior to-the enemy in the
παράταξιν γίνεται. Εἰ δὲ καθειμένας, ἐνδίδωσι. Σημαίνει
battle-line becomes if but lowered it-gives-way signifies
δὲ τὸ μὲν ἐν ὕψει τὰς χεῖρας ἐπαίρειν τὸν Μωϋσέα, τὴν
and the indeed on high the hands to-raise — Moses the
διὰ τῶν ὑψηλοτάτων νοημάτων θεωρίαν τοῦ νόμου·
through the loftiest thoughts contemplation of-the law
τὸ δὲ εἰς τὴν γῆν ἐπικλίνειν, τὴν ταπεινήν τε καὶ
the and to the earth to-incline the lowly both and
χαμαίζηλον κατὰ τὸ γράμμα τοῦ νόμου ἐξήγησίν τε
groveling according-to the letter of-the law interpretation both
καὶ παρατήρησιν. Ὑπερείδει δὲ βαρυνθείσας τοῦ Μωϋσέως
and observance props-up and weighed-down — of-Moses
τὰς χεῖρας ὁ ἱερεὺς συνεργῷ χρώμενος τῷ ὡκειωμένῳ
the hands the priest (as)-helper using the(-one) related
κατὰ τὸ γένος. Οὐδὲ τοῦτο τῆς τῶν θεωρηθέντων
by the family not-even this of-the of-the(-things) contemplated
ἀκολουθίας ἐστὶν ἐκτός. Ἡ γὰρ ἀληθὴς ἱερωσύνη διὰ
sequence is outside the for true priesthood through
τοῦ συνημμένου αὐτῇ λόγου θείου τὰς ἐν βαρύτητι τῆς
the joined to-it word divine the in heaviness of-the
Ἰουδαϊκῆς διανοίας εἰς γῆν ἐῤῥιμμένας ἐνεργείας τοῦ νόμου
Jewish mind to earth thrown workings of-the law

πάλιν ἀνάγει εἰς τὸ ὕψος, καὶ πίπτοντα τὸν νόμον εἰς
again brings-up to the height and falling the law to
ἔδαφος ὑπερείδει τῷ λίθῳ, ὥστε αὐτὸν ἀνεστῶτα τῷ
(the)-ground props-up with-the stone so-as it standing-up in-the
σχήματι τῆς τῶν χειρῶν ἐκτάσεως, τὸν ἑαυτοῦ σκοπὸν
shape of-the of-the hands stretching the its-own aim
ὑποδεικνύειν τοῖς βλέπουσιν. Ἀληθῶς γὰρ τοῖς
to-show to-the(-ones) looking truly for to-the(-ones)
καθορᾶν δυναμένοις ἐν τῷ νόμῳ μάλιστα τὸ κατὰ
to-see-into able in the law most the concerning
τὸν σταυρὸν θεωρεῖται μυστήριον. Διό φησί που τὸ
the cross is-contemplated mystery therefore says somewhere the
Εὐαγγέλιον, ὅτι ἐκ τοῦ νόμου τὸ ἰῶτα καὶ κεραία οὐ
Gospel that from the law the iota and (the)-stroke not
παρέρχεται· σημαῖνον διὰ τῶν εἰρημένων τήν τε ἐκ
passes-away signifying through the(-things) said the both from
πλαγίου γραμμὴν καὶ τὴν κάθετον, δι' ὧν τὸ σχῆμα
(the)-side line and the perpendicular through which the shape
τοῦ σταυροῦ καταγράφεται. Ὅπερ καὶ ἐν τῷ Μωϋσεῖ
of-the cross is-drawn which also in — Moses
τότε βλεπόμενον, ὃς ἀντὶ τοῦ νόμου νοεῖται, τροπαίου
then seen who instead-of the law is-understood of-trophy
καὶ νίκης αἴτιον τοῖς ὁρῶσι καθίσταται.
and of-victory (the)-cause to-the(-ones) seeing is-established

23 Πάλιν ἡμῖν, δι' ἀκολούθου τινὸς ἀναβάσεως, πρὸς
again for-us through sequential some ascent to
τὰ ὑψηλότερα τῆς ἀρετῆς ὁ λόγος χειραγωγεῖ τὴν
the(-things) higher of-the virtue the word leads-by-the-hand the
διάνοιαν. Ὁ γὰρ καὶ διὰ τῆς τροφῆς δυναμωθεὶς, καὶ
mind the(-one) for also through the food empowered and
τῇ πρὸς τοὺς ἐναντίους συμπλοκῇ τὴν δύναμιν δείξας,
in-the with the opponents grappling the power having-shown

καὶ νικητὴς τῶν ἀντιτεταγμένων γενόμενος, τότε
and victor of-the(-ones) arrayed-against having-become then
προσάγεται τῇ ἀπορρήτῳ ἐκείνῃ θεογνωσίᾳ· διδάσκοντος
is-brought to-the secret that knowledge-of-God teaching
ἡμᾶς διὰ τούτων τοῦ λόγου, οἷα καὶ ὅσα
us through these(-things) the word what-sort and how-many(-things)
προσήκει προκατορθῶσαι κατὰ τὸν βίον, ἵνα τολμήσῃ
it-befits to-achieve-beforehand in the life that he-may-dare
ποτὲ τῇ διανοίᾳ προσβῆναι τῷ τῆς θεογνωσίας ὄρει,
sometime with-the mind to-approach the of-the knowledge-of-God mountain
καὶ ὑποδέξασθαι τὴν τῶν σαλπίγγων φωνὴν, καὶ εἰσελθεῖν
and to-receive the of-the trumpets voice and to-enter
εἰς τὸν γνόφον, οὗ ἔστιν ὁ Θεὸς, καὶ ἐγγράψαι ταῖς
into the thick-darkness where is — God and to-inscribe on-the
πλαξὶ τὰ θεῖα χαράγματα, κἂν συντριβῶσιν αὗται διὰ
tablets the divine engravings and-if they-be-shattered these through
πλημμελείας τινὸς, πάλιν τὰς χειροτμήτους ὑποθεῖναι τῷ
offense some again the hand-cut to-set-under —
Θεῷ πλάκας, καὶ ἀναχαράξαι τῷ θείῳ δακτύλῳ τὰ
to-God tablets and to-re-engrave with-the divine finger the
ἐν ταῖς πρώταις ἀρχειωθέντα γράμματα. Βέλτιον δ' ἂν
in the first archived letters better and —
εἴη δι' ἀκολούθου, κατὰ τὴν τῆς ἱστορίας τάξιν τῇ
would-be in sequence according-to the of-the history order to-the
ἀναγωγικῇ προσαρμόσαι τὸ νόημα. Ἐπειδὰν γὰρ ὁ
anagogical to-fit the thought when for the(-one)
πρὸς τὸν Μωϋσέα καὶ τὴν νεφέλην βλέπων, δι' ὧν
to — Moses and the cloud looking through which
ἀμφοτέρων γίνεται τοῖς κατ' ἀρετὴν προϊοῦσιν ἡ
both comes-about for-the(-ones) in virtue going-forward the
ὁδηγία· εἴη δ' ἂν ἐν τῷ μέρει τούτῳ Μωϋσῆς μὲν,
guidance would-be and — in the part this Moses indeed

τὰ νομικὰ παραγγέλματα, νεφέλη δὲ προκαθηγουμένη τοῦ
the legal precepts (the)-cloud and leading-before the
νόμου· ὃς διανοίᾳ κεκαθαρμένῃ ἐν τῇ διαβάσει τοῦ ὕδατος,
law who in-mind purified in the crossing of-the water
νεκρώσας τε καὶ ἀποκρίνας ἑαυτοῦ τὸ ἀλλόφυλον, γεύεταί
having-killed both and having-separated from-himself the foreign tastes
τε τῆς μερῥᾶς, τουτέστι, τοῦ κεχωρισμένου τῶν ἡδονῶν
and the marah that-is the separated from-the pleasures
βίου, ὃ πικρόν τε καὶ ἀηδὲς παρὰ τὴν πρώτην τοῖς
life which bitter both and unpleasant at the first to-the(-ones)
γευσαμένοις φαινόμενον, γλυκεῖαν παρέχει τοῖς τὸ
having-tasted appearing sweet affords to-the(-ones) the
ξύλον παραδεξαμένοις τὴν αἴσθησιν· εἶτα τοῖς κάλλεσι τῶν
wood having-received the sensation then in-the beauties of-the
φοινίκων τῶν εὐαγγελικῶν καὶ τῶν πηγῶν ἐντρυφήσας,
palm-trees of-the evangelical and of-the springs having-luxuriated
καὶ τοῦ ζῶντος ὕδατος, ὅπερ ἐστὶν ἡ πέτρα, πλήρης
and of-the living water which is the rock full
γενόμενος, τόν τε οὐράνιον ἄρτον ἐν ἑαυτῷ λαβὼν, καὶ
having-become the both heavenly bread in himself having-taken and
κατὰ τῶν ἀλλοφύλων ἀνδρισάμενος, ᾧ τῆς νίκης
against the foreigners having-played-the-man for-whom of-the victory
αἰτία, ἡ ἔκτασις τῶν χειρῶν τοῦ νομοθέτου γίνεται,
(the)-cause the stretching of-the hands of-the lawgiver becomes
ἡ τὸ μυστήριον τοῦ σταυροῦ προδεικνύουσα· τότε
the(-one) the mystery of-the cross showing-beforehand then
προσάγεται τῇ τῆς ὑπερκειμένης φύσεως θεωρίᾳ. Ὁδὸς
he-is-brought to-the of-the transcendent nature contemplation (the)-road
δὲ αὐτῷ πρὸς τὴν τοιαύτην γνῶσιν, καθαρότης γίνεται, οὐ
and for-him to the such knowledge purity becomes not
τοῦ σώματος μόνον, περιῤῥαντηρίοις τισὶν ἀφαγνισθέντος,
of-the body only with-sprinklings some purified

ἀλλὰ καὶ τῶν ἐνδυμάτων πάσης κηλῖδος ἀποκλυσθέντων
but also of-the garments from-every stain washed-off
τῷ ὕδατι. Τοῦτο δέ ἐστι, τὸ διὰ πάντων καθαρεῦσαι
with-the water this and is the through all(-things) to-be-pure
δεῖν τὸν μέλλοντα προσβαίνειν τῇ τῶν ὄντων θεωρίᾳ,
must the(-one) about to-approach the of-the beings contemplation
ὡς καὶ ψυχῇ καὶ σώματι καθαρὸν εἶναι καὶ ἀκηλίδωτον,
so-as both in-soul and in-body pure to-be and spotless
τὸν ἐν ἑκατέρῳ ῥύπον καταλλήλως ἀποκλυσάμενον· ὡς ἂν
the in each filth correspondingly having-washed-off that —
καθαροὶ καὶ τῷ τὸ κρυπτὸν ὁρῶντι φανείημεν, καὶ
pure also to-the(-one) the hidden seeing we-might-appear and
ἡ κατὰ τὸ φαινόμενον εὐσχημοσύνη τῇ ἔνδοθεν τῆς
the in the appearing decorum with-the inner of-the
ψυχῆς διαθέσει συμβαίνοι. Διὰ τοῦτο πρὸ τῆς ἐπὶ τὸ
soul disposition might-agree because-of this before the onto the
ὄρος ἀνόδου, τῷ θείῳ προστάγματι τὰ ἱμάτια πλύνεται,
mountain way-up by-the divine command the garments are-washed
τῆς εὐσχήμονος τοῦ βίου περιβολῆς παραδηλουμένης ἡμῖν
the decent of-the life covering being-indicated to-us
τῷ τῶν ἱματίων αἰνίγματι. Οὐ γὰρ ἄν τις εἴποι, τὸν
by-the of-the garments riddle not for — anyone would-say the
αἰσθητὸν τοῦτον ῥύπον τῶν ἱματίων, ἐμπόδιον τῆς ἀνόδου
sensible this filth of-the garments (a)-hindrance of-the ascent
τοῖς πρὸς τὸν Θεὸν ἀνιοῦσι γίνεσθαι· ἀλλ᾽ οἶμαι καλῶς
for-the(-ones) to — God going-up to-become but I-think well
τὸ ἱμάτιον τὴν τῶν κατὰ τὸν βίον τοῦτον ἐπιτηδευμάτων
the garment the of-the in the life this pursuits
περιβολὴν ὀνομάζεσθαι. Τούτου δὲ κατορθωθέντος, καὶ
covering to-be-named this and having-been-achieved and
τῆς τῶν ἀλόγων ἀγέλης ποῤῥωτάτω τοῦ ὄρους
the of-the irrational(-beings) herd farthest from-the mountain

ἀπελαθείσης, οὕτω προσβαίνει τῇ ἀναβάσει τῶν ὑψηλῶν
driven-away thus he-approaches the ascent of-the lofty
νοημάτων. Τὸ δὲ μηδὲν τῶν ἀλόγων συγχωρῆσαι
thoughts the and nothing of-the irrational(-beings) to-allow
ἐπὶ τοῦ ὄρους φαίνεσθαι, σημαίνει, κατὰ τὴν ἡμετέραν
on the mountain to-appear signifies according-to the our
ὑπόληψιν, τὸ ὑπερβῆναι τὴν ἐξ αἰσθήσεως γενομένην
conception the to-pass-beyond the from sense arising
γνῶσιν ἐν τῇ τῶν νοητῶν θεωρίᾳ· ἴδιον γὰρ τῆς τῶν
knowledge in the of-the intelligibles contemplation proper for of-the of-the
ἀλόγων φύσεως, τὸ κατ᾽ αἴσθησιν μόνην δίχα
irrational(-beings) nature the by sense alone apart-from
διανοίας οἰκονομεῖσθαι. Ἐκείνων καθηγεῖται ἡ ὅρασις, καὶ
mind to-be-managed them leads the sight and
ἡ ἀκοὴ πολλάκις πρός τι τὴν ὁρμὴν παρεκίνησε.
the hearing often toward something the impulse stirred
Καὶ τὰ ἄλλα πάντα, δι᾽ ὧν ἐνεργὸς ἡ αἴσθησις
and the other(-things) all through which active the sense
γίνεται, πολλὴν ἐν τοῖς ἀλόγοις ἔχει τὴν χώραν. Ἡ
becomes much in the irrational(-beings) has the room the
δὲ τοῦ Θεοῦ θεωρία, οὔτε κατὰ τὸ φαινόμενον, οὔτε
and — of-God contemplation neither according-to the appearing nor
κατὰ τὸ ἀκουόμενον ἐνεργεῖται, οὔτε τινὶ τῶν συνήθων
according-to the heard is-worked nor by-any of-the customary
νοημάτων καταλαμβάνεται· οὔτε γὰρ ὀφθαλμὸς εἶδεν, οὔτε
thoughts is-grasped neither for eye saw nor
οὖς ἤκουσεν, οὔτε τι τῶν ἐπὶ καρδίαν ἀνθρώπου
ear heard nor anything of-the(-things) upon (the)-heart of-man
συνήθως ἀναβαινόντων ἐστίν. Ἀλλὰ χρὴ τὸν μέλλοντα
customarily going-up is but it-is-needful the(-one) about
προσβαίνειν τῇ τῶν ὑψηλῶν κατανοήσει, πάσης αἰσθητικῆς
to-approach the of-the lofty(-things) understanding from-every sensory

τε καὶ ἀλόγου κινήσεως προκαθᾶραι τὸν τρόπον, καὶ
both and irrational motion to-cleanse-beforehand the manner and
πᾶσαν δόξαν, τὴν ἐκ προλήψεώς τινος γεγενημένην, τῆς
every opinion the from preconception some having-arisen from-the
διανοίας ἐκπλύναντα, τῆς τε συνήθους ὁμιλίας χωρισθέντα
mind having-washed-out from-the both customary converse separated
τῆς πρὸς τὴν ἰδίαν σύνοικον, τουτέστι, τὴν αἴσθησιν, ἣ
the with the own housemate that-is the sense which
συζυγής πως ἐστὶ τῇ ἡμετέρᾳ φύσει καὶ σύνοικος· καὶ
yoked somehow is to-the our nature and housemate and
ταύτης καθαρὸν γενόμενον, οὕτω κατατολμῆσαι τοῦ ὄρους.
from-this pure having-become thus to-dare the mountain

XVI · THE TRUMPETS AND THE DARKNESS

Theology is a steep mountain whose foot most people barely reach, and the trumpet of the divine proclamation grows louder from the prophets to the Gospel. The many should let one capable man hear and teach the mysteries; heretics who climb unwashed are stoned by their own reasonings. Moses, who first saw God in light, now sees him in darkness: the mind that presses further finds God beyond all knowing. Taught that God is like nothing known, and then how to live, he passes on into the tabernacle not made with hands.

Ὄρος γάρ ἐστιν ἄναντες ὡς ἀληθῶς καὶ δυσπρόσιτον 24
(a)-mountain for is steep as truly and hard-to-approach
ἡ θεολογία, ἧς μόλις ὁ πολὺς λεὼς τὴν ὑπώρειαν
the theology of-which hardly the many people the foothills
φθάνει (εἰ δέ τις Μωϋσῆς εἴη, γένοιτο ἂν καὶ ἐπὶ
reaches if but some Moses should-be he-would-come — also onto
τῆς ἀνόδου, χωρῶν τῇ ἀκοῇ τὰς τῶν σαλπίγγων
the ascent holding with-the hearing the of-the trumpets

φωνὰς, ἃς φησιν ὁ τῆς ἱστορίας λόγος, ἰσχυροτέρας ἐν
sounds which says the of-the history word stronger in
τῷ προβαίνειν γίνεσθαι)· ἀληθῶς σάλπιγξ ἡ τὴν ἀκοὴν
the going-on to-become truly (a)-trumpet the the hearing
καταπλήττουσα, τὸ περὶ τῆς θείας φύσεως κήρυγμα, μέγα
stunning the about the divine nature proclamation great
μὲν καὶ παρὰ τὴν πρώτην φαινόμενον, μεῖζον δὲ καὶ
indeed also at the first appearing greater but and
μᾶλλον τῆς ἀκοῆς καθικνούμενον, ἐν τοῖς τελευταίοις.
more the hearing reaching in the last(-things)
Ἐσάλπισεν ὁ νόμος καὶ οἱ προφῆται τὸ θεῖον τῆς κατὰ
trumpeted the law and the prophets the divine of-the according-to
ἄνθρωπον οἰκονομίας μυστήριον· ἀλλ' ἀσθενέστεραι ἦσαν
man dispensation mystery but weaker were
αἱ πρῶται φωναὶ, ἢ ὥστε καθικνεῖσθαι τῆς ἀπειθοῦς
the first sounds than so-as to-reach the disobedient
ἀκοῆς. Διὸ ἡ βαρυηκοΐα τῶν Ἰουδαίων, τὴν φωνὴν
hearing therefore the hardness-of-hearing of-the Jews the sound
τῶν σαλπίγγων οὐ παρεδέξατο. Προβαίνουσαι δὲ, καθώς
of-the trumpets not received going-on but as
φησιν ὁ λόγος, αἱ σάλπιγγες, ἐγένοντο ἰσχυρότεραι.
says the word the trumpets became stronger
Αἱ γὰρ τελευταῖαι φωναὶ αἱ διὰ τῶν εὐαγγελικῶν
the for last sounds the through the evangelical
κηρυγμάτων γεγενημέναι, καθίκοντο τῆς ἀκοῆς· οὕτω
proclamations having-come reached the hearing thus
τοῦ πνεύματος διὰ τῶν ὀργάνων ἠχοῦντος γενναιότερον
the spirit through the instruments sounding more-nobly
ἐν τοῖς ἐφεξῆς, καὶ εὐτονώτερον ποιουμένου τὸν
in the following(-things) and more-vigorously making the
ἦχον. Ὄργανα δ' ἂν εἶεν ἕνα πνευματικὸν φθόγγον
sound instruments and — would-be one spiritual tone

ἠχοῦντα, προφῆται καὶ ἀπόστολοι· ὧν, καθώς φησιν
sounding prophets and apostles of-whom as says
ἡ ψαλμῳδία, εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος
the psalmody into all the earth went-out the tone
αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα
their and to the ends of-the inhabited-world the words
αὐτῶν. Εἰ δὲ οὐ χωρεῖ τὸ πλῆθος τὴν ἄνωθεν γινομένην
their if but not holds the multitude the from-above coming
φωνὴν, ἀλλ' ἐπιτρέπει τῷ Μωϋσεῖ, γνῶναι μὲν δι'
voice but entrusts — to-Moses to-know indeed through
αὐτοῦ τὰ ἀπόῤῥητα, διδάξαι δὲ τὸν λαὸν, ὅπερ ἂν διὰ
him the secret(-things) to-teach and the people whatever — through
τῆς ἄνωθεν διδασκαλίας τύχῃ μαθὼν δόγμα, καὶ
the from-above teaching he-should-happen having-learned (as)-doctrine also
τοῦτο τῶν κατὰ τὴν Ἐκκλησίαν διοικουμένων ἐστί·
this of-the(-things) in the Church administered is
τὸ μὴ πάντας ἑαυτοὺς εἰσωθεῖν πρὸς τὴν τῶν μυστηρίων
the not all themselves to-push toward the of-the mysteries
κατάληψιν, ἀλλ' ἐπιλέξαντας ἐξ ἑαυτῶν τὸν χωρῆσαι
comprehension but having-chosen from themselves the(-one) to-hold
τὰ θεῖα δυνάμενον, ἐκείνῳ τὴν ἀκοὴν εὐγνωμόνως
the divine(-things) able to-him the hearing gratefully
ὑπέχειν, πιστὸν ἡγουμένους ἅπαν, ὅτιπερ ἂν παρὰ τοῦ
to-lend trustworthy considering all whatever — from the(-one)
τὰ θεῖα μυηθέντος ἀκούσωσιν. «Οὐ πάντες γὰρ,»
the divine(-things) initiated-into they-may-hear not all for
φησὶν, «ἀπόστολοι, οὐδὲ πάντες προφῆται.» Τοῦτο δὲ οὐκ
he-says (are)-apostles nor all prophets this but not
ἔστι νῦν ἐν ταῖς πολλαῖς τῶν Ἐκκλησιῶν φυλασσόμενον.
is now in the many of-the Churches kept
Πολλοὶ γὰρ καθαρσίων ἔτι ἐκ τῶν βεβιωμένων αὐτοῖς
many for of-purifications still from the(-things) lived by-them

δεόμενοι, ἄπλυτοί τινες καὶ κατεσπιλωμένοι τῇ τοῦ βίου
needing unwashed some and spotted with-the of-the life
περιβολῇ, τὴν ἄλογον αἴσθησιν αὐτῶν προβαλόμενοι, τῆς
covering the irrational sense their putting-forward the
θείας ἀνόδου κατατολμῶσιν, ὅθεν αὐτοὶ τοῖς ἰδίοις αὐτῶν
divine ascent dare whence they by-the own their
λογισμοῖς καταλεύονται. Αἱ γὰρ αἱρετικαὶ ὑπολήψεις, λίθοι
reasonings are-stoned the for heretical conceptions stones
τινὲς ἀτεχνῶς εἰσιν αὐτὸν τὸν εὑρετὴν τῶν πονηρῶν
some simply are himself the inventor of-the wicked
δογμάτων καταχωννύντες. Τί δὲ δὴ βούλεται τὸ ἐντὸς
teachings burying what and indeed means the inside
τοῦ γνόφου γενέσθαι τὸν Μωϋσέα, καὶ οὕτως ἐν αὐτῷ
the thick-darkness to-come — Moses and thus in it
τὸν Θεὸν ἰδεῖν; Ἐναντίον γὰρ δοκεῖ πως εἶναι τῇ
— God to-see contrary for seems somehow to-be to-the
πρώτῃ θεοφανείᾳ τὸ νῦν ἱστορούμενον· τότε μὲν
first theophany the(-thing) now recorded then indeed
γὰρ ἐν φωτὶ, νῦν δὲ ἐν γνόφῳ τὸ Θεῖον. Μηδὲ τοῦτο
for in light now but in thick-darkness the Divine not-even this
τοῦ εἱρμοῦ τῶν κατὰ ἀναγωγὴν ἡμῖν θεωρηθέντων
from-the chain of-the(-things) by higher-sense by-us contemplated
ἀπᾴδειν νομίσωμεν. Διδάσκει δὲ διὰ τούτων ὁ λόγος,
to-be-discordant let-us-think teaches and through these(-things) the word
ὅτι ἡ γνῶσις τῆς εὐσεβείας φῶς γίνεται παρὰ τὴν
that the knowledge of-the piety light becomes at the
πρώτην οἷς ἂν ἐγγίνηται. Διότι τὸ ἐξ ἐναντίας τῇ
first to-whom — it-comes-to-be because the(-thing) from (the)-opposite to-the
εὐσεβείᾳ νοούμενον, σκότος ἐστίν· ἡ δὲ ἀποστροφὴ τοῦ
piety understood darkness is the and turning-away from-the
σκότους, τῇ μετουσίᾳ τοῦ φωτὸς γίνεται. Προϊὼν δὲ
darkness by-the participation of-the light comes-about going-on and

ὁ νοῦς, καὶ διὰ μείζονος ἀεὶ καὶ τελειοτέρας προσοχῆς
the mind and through greater always and more-perfect attention
ἐν περινοίᾳ γινόμενος τῆς ὄντως κατανοήσεως, ὅσῳ
in comprehension coming of-the real understanding as-much-as
προσεγγίζει μᾶλλον τῇ θεωρίᾳ, τοσούτῳ πλέον ὁρᾷ τὸ
it-approaches more the contemplation so-much more it-sees the
τῆς θείας φύσεως ἀθεώρητον. Καταλιπὼν γὰρ πᾶν τὸ
of-the divine nature uncontemplatable having-left for all the
φαινόμενον, οὐ μόνον ὅσα καταλαμβάνει ἡ αἴσθησις,
appearing not only as-many-as grasps the sense
ἀλλὰ καὶ ὅσα ἡ διάνοια δοκεῖ βλέπειν· ἀεὶ πρὸς τὸ
but also as-many-as the mind seems to-see always toward the
ἐνδότερον ἴεται, ἕως ἂν διαδυῇ τῇ πολυπραγμοσύνῃ
more-inward it-presses until — it-slip-through by-the busy-searching
τῆς διανοίας πρὸς τὸ ἀθέατόν τε καὶ ἀκατάληπτον, κἀκεῖ
of-the mind to the unseen both and incomprehensible and-there
τὸν Θεὸν ἴδῃ. Ἐν τούτῳ γὰρ ἡ ἀληθής ἐστιν εἴδησις
— God it-should-see in this for the true is knowledge
τοῦ ζητουμένου, τὸ ἐν τούτῳ τὸ ἰδεῖν, ἐν τῷ μὴ ἰδεῖν·
of-the(-thing) sought the in this the to-see in the not to-see
ὅτι ὑπέρκειται πάσης εἰδήσεως τὸ ζητούμενον, οἷόν
because transcends all knowledge the(-thing) sought as
τινι γνόφῳ τῇ ἀκαταληψίᾳ πανταχόθεν διειλημμένον.
by-some thick-darkness by-the incomprehensibility on-all-sides enclosed
Διό φησι καὶ ὁ ὑψηλὸς Ἰωάννης, ὁ ἐν τῷ λαμπρῷ
therefore says also the lofty John the(-one) in the bright
γνόφῳ τούτῳ γενόμενος, ὅτι «Θεὸν οὐδεὶς ἑώρακε
thick-darkness this having-come that God no-one has-seen
πώποτε·» οὐ μόνον τοῖς ἀνθρώποις, ἀλλὰ καὶ πάσῃ
ever not only to-the men but also to-every

νοητῇ φύσει τῆς θείας οὐσίας τὴν γνῶσιν ἀνέφικτον
intelligible nature of-the divine substance the knowledge unattainable
εἶναι, τῇ ἀποφάσει ταύτῃ διοριζόμενος.
to-be by-the negation this defining
25 Ὅτε οὖν μείζων ἐγένετο κατὰ τὴν γνῶσιν ὁ Μωϋσῆς,
when then greater became in the knowledge — Moses
τότε ὁμολογεῖ τὸν Θεὸν ἐν γνόφῳ ἰδεῖν, τουτέστι, τότε
then he-confesses — God in thick-darkness to-see that-is then
γνῶναι, ὅτι ἐκεῖνό ἐστι τῇ φύσει τὸ Θεῖον, ὃ πάσης
to-know that that is by-the nature the Divine which than-all
γνώσεώς τε καὶ καταλήψεώς ἐστιν ἀνώτερον. Εἰσῆλθε γὰρ,
knowledge both and comprehension is higher entered for
φησὶ, Μωϋσῆς εἰς τὸν γνόφον, οὗ ἦν ὁ Θεός. Τίς ὁ
he-says Moses into the thick-darkness where was — God who —
Θεός; ὃς ἔθετο τὸ σκότος ἀποκρυφὴν αὐτοῦ, καθώς φησι
God who made the darkness hiding-place his as says
Δαβὶδ, ὁ ἐν τῷ αὐτῷ μυηθεὶς τὰ ἀπόῤῥητα. Ὁ
David the(-one) in the same initiated-into the secret(-things) the(-one)
δὲ ἐκεῖ γεγονὼς, ἃ προεπαιδεύθη διὰ τοῦ γνόφου,
and there having-come what he-was-taught-beforehand through the thick-darkness
πάλιν διὰ τοῦ γνόφου διδάσκεται· ὡς ἂν, οἶμαι,
again through the thick-darkness is-taught that — I-think
παγιώτερον ἡμῖν τὸ περὶ τούτου γένηται δόγμα, τῇ θείᾳ
more-firm to-us the about this might-become doctrine by-the divine
φωνῇ μαρτυρούμενον. Ἀπαγορεύει γὰρ ἐν πρώτοις ὁ θεῖος
voice attested forbids for in first(-things) the divine
λόγος, πρὸς μηδὲν τῶν γινωσκομένων ὁμοιοῦσθαι
word to nothing of-the(-things) known to-be-likened
παρὰ τῶν ἀνθρώπων τὸ Θεῖον· ὡς παντὸς νοήματος
by the men the Divine as every thought
τοῦ κατά τινα περιληπτικὴν φαντασίαν ἐν περινοίᾳ
of-the according-to some comprehensive impression in conception

τινὶ καὶ στοχασμῷ τῆς φύσεως γινομένου, εἴδωλον Θεοῦ
some and guessing of-the nature coming-about (an)-idol of-God
πλάσσοντος καὶ οὐ Θεὸν καταγγέλλοντος. Διχῇ δὲ τῆς
fashioning and not God proclaiming in-two and the
κατ᾽ εὐσέβειαν ἀρετῆς διῃρημένης, εἴς τε τὸ Θεῖον, καὶ
by piety virtue divided into both the Divine and
εἰς τὴν τοῦ ἤθους κατόρθωσιν· μέρος γὰρ εὐσεβείας, καὶ
into the of-the character achievement part for of-piety also
ἡ τοῦ ἤθους καθαρότης ἐστί· μαθὼν ἐν πρώτοις, ἃ
the of-the character purity is having-learned in first(-things) what
χρὴ περὶ Θεοῦ γινώσκειν· τὸ δέ γε γινώσκειν ἦν, τὸ
one-must about God know the and at-least to-know was the
μηδὲν περὶ αὐτοῦ τῶν ἐξ ἀνθρωπίνης καταλήψεως
nothing about him of-the(-things) from human comprehension
γινωσκομένων εἰδέναι· οὕτως τὸ ἕτερον τῆς ἀρετῆς εἶδος
known to-know thus the other of-the virtue form
διδάσκεται, μανθάνων ἐν οἵοις ἐπιτηδεύμασιν ὁ ἐνάρετος
he-is-taught learning in what-sort-of pursuits the virtuous
κατορθοῦται βίος. Μετὰ τοῦτο ἐν τῇ ἀχειροποιήτῳ
is-achieved life after this in the not-made-with-hands
σκηνῇ γίνεται. Τίς ἀκολουθήσει τῷ διὰ τῶν τοιούτων
tabernacle he-comes who will-follow the(-one) through the such(-things)
ὁδεύοντι, καὶ ἐπὶ τοσοῦτον ὑψουμένῳ τὸν νοῦν; ὃς
traveling and to so-great being-raised in-the mind who
καθάπερ τινὰ κορυφὴν ἐκ κορυφῆς μεταλαμβάνων,
as-if some peak from peak taking-in-turn
διὰ τῆς τῶν ὑψηλῶν ἀναβάσεως, ἀεὶ ἑαυτοῦ γίνεται
through the of-the lofty ascent always than-himself becomes
ὑψηλότερος. Πρῶτον κατέλιπε τὴν ὑπώρειαν, πάντων
loftier first he-left the foothills from-all
τῶν πρὸς τὴν ἄνοδον ἀτονησάντων ἀποκριθείς. Εἶτα
the(-ones) for the ascent having-been-too-weak separated then

δέχεται τῇ ἀκοῇ τὰς τῶν σαλπίγγων φωνὰς, τῷ
he-receives with-the hearing the of-the trumpets sounds with-the
ὕψει τῆς ἀνόδου συνεπαιρόμενος. Ἐπὶ τούτοις, εἰς τὸ
height of-the ascent lifted-along upon these(-things) into the
ἀόρατον τῆς θεογνωσίας ἄδυτον παραδύεται· καὶ οὐδὲ
invisible of-the knowledge-of-God sanctuary he-slips and not-even
ἐν τούτῳ μένει, ἀλλ' ἐπὶ τὴν ἀχειροποίητον μεταβαίνει
in this he-remains but to the not-made-with-hands he-passes
σκηνήν. Τῷ ὄντι γὰρ ἐπὶ τοῦτο καταντᾷ τὸ πέρας,
tabernacle in-the reality for to this arrives the limit
ὁ διὰ τῶν τοιούτων ἀνόδων ὑψούμενος. Δοκεῖ γάρ
the(-one) through the such ascents being-raised it-seems for
μοι καὶ καθ' ἕτερον νοῦν διδάσκαλος ἡ οὐρανία σάλπιγξ
to-me also in another sense (a)-teacher the heavenly trumpet
τῆς ἐπὶ τὴν ἀχειροποίητον πάροδον τῷ ἐπανιόντι
of-the to the not-made-with-hands way-in to-the(-one) going-up
γίνεσθαι. Ἡ γὰρ τῶν κατ' οὐρανὸν θαυμάτων διασκευὴ,
to-become the for of-the in heaven wonders arrangement
τὴν ἐκφαινομένην τοῖς οὖσι σοφίαν διαβοῶσα, καὶ τὴν
the shown-forth in-the beings wisdom crying-out and the
μεγάλην τοῦ Θεοῦ δόξαν τῶν φαινομένων διηγουμένη,
great — of-God glory of-the appearing(-things) narrating
κατὰ τὸ εἰρημένον, ὅτι «Οἱ οὐρανοὶ διηγοῦνται
according-to the(-thing) said that the heavens narrate
δόξαν Θεοῦ·» αὕτη τῷ τρανῷ τε καὶ εὐήχῳ τῆς
(the)-glory of-God this by-the clear both and well-sounding of-the
διδασκαλίας σάλπιγξ μεγαλόφωνος γίνεται, καθά φησί τις
teaching (a)-trumpet loud-voiced becomes as says one
τῶν προφητῶν, ὅτι «Ἐσάλπισεν ὁ Θεὸς ἄνωθεν.» Ὁ
of-the prophets that trumpeted — God from-above the(-one)
δὲ κεκαθαρμένος τε καὶ ὀξὺς τὴν ἀκοὴν τῆς καρδίας, τὴν
and purified both and sharp in-the hearing of-the heart the

ἠχὴν ταύτην δεξάμενος, λέγω δὴ τὴν ἐκ τῆς θεωρίας
sound this having-received I-mean indeed the from the contemplation
τῶν ὄντων γινομένην πρὸς τὴν τῆς θείας δυνάμεως
of-the beings coming toward the of-the divine power
γνῶσιν, ὁδηγεῖται δι᾽ αὐτῆς πρὸς τὸ ἐκεῖ διαδῦναι τῇ
knowledge is-guided through it toward the there to-slip-in with-the
διανοίᾳ, ὅπου ἐστὶν ὁ Θεός. Τοῦτο δὲ γνόφος ὑπὸ τῆς
mind where is — God this and thick-darkness by the
Γραφῆς ὀνομάζεται, ὃ δὴ ἑρμηνεύεται, καθὼς εἴρηται,
Scripture is-named which indeed is-interpreted as has-been-said
τὸ ἄγνωστόν τε καὶ ἀθεώρητον, ἐν ᾧ γινόμενος τὴν
the unknown both and uncontemplatable in which coming the
ἀχειροποίητον ἐκείνην σκηνὴν βλέπει, ἣν διὰ τῆς ὑλικῆς
not-made-with-hands that tabernacle he-sees which through the material
μιμήσεως τοῖς κάτω δείκνυσι.
imitation to-the(-ones) below he-shows

XVII · THE TABERNACLE NOT MADE WITH HANDS

Moses is shown the tabernacle not made with hands, the archetype of the one he is to build. The heavenly tabernacle is Christ, the power and wisdom of God; the name tabernacle, like physician or door, fits him in a God-befitting sense. Its pillars, rings, and cherubim are the heavenly powers; its lamp the Spirit's gifts; its altar all creation's praise; its red skins and woven hair the saving passion.

Τί οὖν ἡ ἀχειροποίητος ἐκείνη σκηνή; ἡ 26
what then (is)-the not-made-with-hands that tabernacle the(-one)
παραδεικνυμένη τῷ Μωϋσεῖ κατὰ τὸ ὄρος, πρὸς ἣν
shown — to-Moses on the mountain to which
κελεύεται βλέπειν, ὡς εἰς ἀρχέτυπον, διὰ τῆς χειροτμήτου
he-is-commanded to-look as to (an)-archetype through the hand-cut

κατασκευῆς δεῖξαι τὸ ἀχειροποίητον θαῦμα. «Ὅρα γὰρ,
construction to-show the not-made-with-hands wonder see for
φησὶ, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι
he-says you-shall-make all-(things) according-to the pattern the shown to-you
ἐν τῷ ὄρει.» Στύλοι χρύσεοι βάσεσιν ἀργυραῖς ἐρηρεισμένοι,
in the mountain pillars golden on-bases silver propped
καὶ κεφαλαῖς ὡσαύτως ἀργυραῖς· ἐπιπρέποντες πάλιν ἕτεροι
and with-capitals likewise silver standing-out again other
στύλοι, ὧν κεφαλαὶ μὲν καὶ βάσεις ἐκ χαλκοῦ τῆς ὕλης·
pillars whose capitals indeed and bases of bronze the material
τὸ δὲ διὰ μέσου τῶν ἄκρων, ἄργυρος. Πᾶσι δὲ τούτοις
the but through (the)-middle of-the ends silver to-all and these
ἔρεισμα μὲν ξύλινον ἦν, σηπεδόνα μὴ προσδεχόμενον. Ἐν
(the)-prop indeed wooden was rot not admitting in
κύκλῳ δὲ, κατὰ τὸ φαινόμενον, ἡ αὐγὴ τῶν τοιούτων
(a)-circle and according-to the appearing the brightness of-the such
ὑλῶν περιεκέχυτο, καὶ κιβωτός τις ὡσαύτως ἐν ἀκηράτῳ
materials was-poured-around and ark some likewise in pure
στίλβουσα τῷ χρυσῷ· τὸ δὲ διερεῖδον τὴν τοῦ χρυσίου
gleaming with-the gold the and propping-up the of-the gold
περιβολὴν, καὶ αὐτὸ ξύλον ἦν σῆψιν οὐ προσδεχόμενον.
covering also itself wood was rot not admitting
Λυχνία τις ἐπὶ τούτοις, μία μὲν κατὰ τὸν πυθμένα
lampstand some upon these(-things) one indeed at the bottom
τῆς βάσεως, ἑπτὰ δὲ κλάδοις κατὰ τὸ ἄκρον διῃρημένη,
of-the base seven but into-branches at the top divided
ἰσαρίθμους κύκλους ἐπὶ τῶν κλάδων ἀνέχουσα. Χρυσὸς δὲ
equal-in-number rings on the branches holding-up gold and
ἦν τῆς λυχνίας ἡ ὕλη, οὐδὲν τῆς κατασκευῆς κοῖλον ἔχων,
was of-the lampstand the material nothing of-the construction hollow having
οὐδὲ ξύλῳ διερειδόμενον. Θυσιαστήριον δὲ πρὸς τούτοις
nor by-wood propped altar and besides these(-things)

καὶ ἱλαστήριον· καὶ τὰ λεγόμενα χερουβὶμ, ὧν ταῖς
and mercy-seat and the(-things) called cherubim whose with-the
πτέρυξιν ἡ κιβωτὸς ἐσκιάζετο. Πάντα ταῦτα χρυσὸς ἦν,
wings the ark was-shaded all these(-things) gold was
οὐκ ἐπιπόλαιον παρέχων τῇ ἐπιφανείᾳ τὴν εὔχροιαν, ἀλλὰ
not superficial affording to-the surface the fair-color but
δι' ὅλου ὁ αὐτὸς ἦν, μέχρι τοῦ βάθους διηκούσης τῆς
through whole the same it-was as-far-as the depth reaching the
ὕλης. Ποικίλα τε πρὸς τούτοις ἐξ ὑφαντικῆς φιλοτεχνίας
material varied and besides these(-things) from weaver's art
καταπετάσματα, διαφόρων ἀνθῶν ἐπαλλήλοις πρὸς τὴν
veils of-different flowers successive toward the
τοῦ ὑφάσματος ὥραν συμπλεκομένων· οἷς διεκρίνετο
of-the woven-work beauty interwoven by-which was-distinguished
τῆς σκηνῆς ὅσον ὁρατόν τε καὶ βάσιμόν τισι τῶν
of-the tabernacle as-much-as visible both and accessible to-some of-the(-ones)
ἱερουργούντων ἦν, καὶ ὅσον ἄδυτόν τε καὶ ἀνεπίβατον·
ministering was and as-much-as sanctuary both and inaccessible
ὄνομα δὲ, τὸ μὲν προτεταγμένον, ἅγιον ἦν, τὸ δὲ
(the)-name and the indeed set-before holy was the but
ἀποκεκρυμμένον, ἅγιον ἁγίων. Λουτῆρες ἐπὶ τούτοις, καὶ
hidden holy of-holies lavers upon these(-things) and
πυρεῖα, καὶ ἡ ἔξωθεν τῶν αὐλαίων περιβολὴ, καὶ δέῤῥεις
fire-pans and the outside of-the curtains enclosure and skins
ἐκ τριχῶν, καὶ δέρματα πεφοινιγμένα τῷ ἐρυθήματι·
of hairs and hides reddened with-the red
καὶ ὅσα ἄλλα διασκευάζει τῷ λόγῳ, τίς ἂν δι'
and as-many-as other(-things) he-arranges in-the word what — with
ἀκριβείας λόγος κατανοήσειε; ποίων ἀχειροποιήτων
exactness account could-understand of-what-sort not-made-with-hands(-things)
ἐστὶ ταῦτα μιμήματα; καὶ τί φέρει τοῖς ὁρῶσι
are these imitations and what brings to-the(-ones) seeing

κέρδος, τῶν ἐκεῖ ὀφθέντων ὑπὸ τοῦ Μωϋσέως, ἢ
gain of-the(-things) there seen by — Moses the
ἐπὶ τῆς ὕλης μίμησις; Ἀλλά μοι δοκεῖ καλῶς ἔχειν, τὸν
on the matter imitation but to-me seems well to-be the
μὲν ἀκριβῆ περὶ τούτων λόγον καταλιπεῖν ἐκείνοις, οἳ
indeed exact about these(-things) account to-leave to-those who
διὰ τοῦ Πνεύματος τὰ βάθη τοῦ Θεοῦ ἐρευνᾶν δύναμιν
through the Spirit the depths — of-God to-search power
ἔχουσιν· εἰ δή τις τοιοῦτός ἐστιν, ὡς Πνεύματι λαλεῖν
have if indeed anyone such is as by-(the)-Spirit to-speak
μυστήρια, καθώς φησιν ὁ Ἀπόστολος. Ὃ δὲ παρ' ἡμῶν
mysteries as says the Apostle what but by us
στοχαστικῶς ὑπονοούντων περὶ τοῦ προκειμένου νοήματος
conjecturally surmising about the set-before thought
λέγεται, τοῦτο ἐπὶ τῇ κρίσει τῶν ἐντυγχανόντων
is-said this to the judgment of-the(-ones) reading
ποιήσομεν ὡς ἢ ἀπόβλητον, ἢ ἀπόδεκτον νομισθῆναι,
we-shall-make so-as either rejectable or acceptable to-be-thought
ὅπως ἂν ἡ διάνοια τοῦ κρίνειν ἐπεσκεμμένου λογίσηται.
however — the mind of-the(-one) to-judge having-considered may-reckon
27 Φαμὲν τοίνυν, ἐν μέρει τὸ ἐν τούτοις μυστήριον τοῦ Παύλου
we-say therefore in part the in these(-things) mystery — Paul
παραγυμνώσαντος, βραχεῖαν ἐκ τῶν εἰρημένων ἀφορμὴν
having-laid-bare brief from the(-things) said occasion
λαβόντες, ὅτι ἐν τύπῳ προεπαιδεύθη Μωϋσῆς τὸ περὶ τῆς
having-taken that in type was-taught-beforehand Moses the about the
σκηνῆς τῆς τὸ πᾶν περιεχούσης μυστήριον. Αὕτη δ' ἂν
tabernacle the the all containing mystery this and —
εἴη Χριστὸς, ἡ τοῦ Θεοῦ δύναμις καὶ ἡ τοῦ Θεοῦ σοφία,
would-be Christ the — of-God power and the — of-God wisdom
ἣ ἀχειροποίητος οὖσα κατὰ τὴν ἰδίαν φύσιν, δέχεται τὸ
which not-made-with-hands being in the own nature admits the

κατασκευασθῆναι, ὅταν ἐν ἡμῖν δέῃ τὴν σκηνὴν ταύτην
to-be-constructed when in us it-be-needful the tabernacle this
παγῆναι· ὥστε τὴν αὐτὴν, τρόπον τινὰ, καὶ ἀκατάσκευον
to-be-pitched so-that the same in-manner some both unconstructed
καὶ κατεσκευασμένην εἶναι· τῷ μὲν προϋπάρχειν, ἄκτιστον,
and constructed to-be by-the indeed pre-existing uncreated
τῷ δὲ ὑλικὴν ταύτην δέξασθαι σύστασιν, κτιστὴν γενομένην.
by-the but material this to-receive constitution created having-become
Τάχα οὐκ ἀσαφὲς τὸ λεγόμενον τοῖς παραδεξαμένοις 28
perhaps not obscure the(-thing) said to-the(-ones) having-received
ἀκριβῶς τὸ τῆς πίστεως ἡμῶν μυστήριον. Ἓν γάρ ἐστιν
exactly the of-the faith our mystery one for is
ἐκ πάντων, ὃ καὶ πρὸ αἰώνων ἦν, καὶ ἐπ' ἐσχάτων
of all which also before ages was and at (the)-last
τῶν αἰώνων ἐγένετο, ὃ τοῦ μὲν γενέσθαι χρονικῶς
of-the ages came-to-be which the indeed to-come-to-be in-time
οὐκ ἐδέετο· πῶς γὰρ τὸ πρὸ χρόνων καὶ αἰώνων
not needed how for the(-thing) before times and ages
δεηθείη χρονικῆς γενέσεως; δι' ἡμᾶς δὲ τοὺς ἐξ
could-need temporal generation because-of us and the(-ones) from
ἀβουλίας τὸ εἶναι παραφθείραντας, ἀνεδέξατο τὸ καθ'
ill-counsel the to-be having-corrupted he-undertook the like
ἡμᾶς γενέσθαι, ἵνα τὸ ἔξω τοῦ ὄντος γινόμενον, εἰς
us to-come-to-be that the(-thing) outside the being becoming into
τὸ ὂν πάλιν ἐπαναγάγῃ. Τοῦτο δέ ἐστιν ὁ μονογενὴς
the being again he-might-bring-back this and is the only-begotten
Θεὸς, ὁ ἐν αὐτῷ μὲν περιέχων τὸ πᾶν, πηξάμενος
God the(-one) in himself indeed containing the all having-pitched
δὲ καὶ ἐν ἡμῖν τὴν ἰδίαν σκηνήν. Εἰ δὲ σκηνὴ τοσοῦτον
but also in us the own tabernacle if and tabernacle so-great
ἀγαθὸν ὀνομάζεται, ταρασσέσθω μηδὲν ὁ φιλόχριστος, ὡς
(a)-good is-named let-be-troubled not-at-all the lover-of-Christ as

κατασμικρυνούσης τὸ μεγαλεῖον τῆς φύσεως τοῦ Θεοῦ, τῆς
belittling the majesty of-the nature — of-God the
ἐγκειμένης τῇ λέξει ἐμφάσεως. Οὐδὲ γὰρ ἄλλο τι τῶν
lying-in the word significance not-even for other any of-the
ὀνομάτων ἄξιον τῆς φύσεως τοῦ σημαινομένου ἐστίν·
names worthy of-the nature of-the(-thing) signified is
ἀλλὰ πάντα ὁμοίως ἀποπέπτωκε τῆς ἀκριβοῦς σημασίας,
but all alike have-fallen-short of-the exact signification
τά τε μικρὰ νομιζόμενα, καὶ οἷς τι μέγεθος νοημάτων
the both small being-thought and in-which some greatness of-thoughts
ἐξ ὑπολήψεως ἐνορᾶται. Ἀλλ' ὥσπερ τὰ ἄλλα πάντα,
from supposition is-seen but as the others all
κατά τι σημαινόμενον, ἕκαστον εὐσεβῶς πρὸς ἔνδειξιν
according-to some signified(-sense) each piously for indication
τῆς θείας δυνάμεως λέγεται, οἷον ὁ ἰατρὸς, ὁ ποιμὴν, ὁ
of-the divine power is-said as the physician the shepherd the
ὑπερασπιστὴς, ὁ ἄρτος, ὁ ἄγγελος, ἡ ἄμπελος, ἡ ὁδὸς,
protector the bread the angel the vine the way
ἡ θύρα, ἡ μονὴ, τὸ ὕδωρ, ἡ πέτρα, ἡ πηγὴ, καὶ ὅσα
the door the abode the water the rock the spring and as-many-as
ἄλλα περὶ αὐτοῦ λέγεται· οὕτω, κατά τινα θεοπρεπῆ
other(-things) about him are-said thus according-to some God-befitting
σημασίαν, καὶ τῷ τῆς σκηνῆς κατονομάζεται ῥήματι.
signification also by-the of-the tabernacle he-is-named word
Ἡ γὰρ περιεκτικὴ τῶν ὄντων δύναμις, ἐν ᾗ κατοικεῖ
the for containing of-the beings power in which dwells
πᾶν τὸ πλήρωμα τῆς θεότητος, ἡ κοινὴ τοῦ παντὸς
all the fullness of-the godhead the common of-the all
σκέπη, ὁ ἐν αὐτῷ τὸ πᾶν περιέχων, σκηνὴ κυρίως
shelter the(-one) in himself the all containing tabernacle properly
κατονομάζεται. Ἀνάγκη δὲ πρόσφορον εἶναι τῷ ὀνόματι
is-named necessity and suitable to-be to-the name

τὴν ὀπτασίαν, ἑκάστου τῶν ὀφθέντων πρός τινα
the vision each of-the(-things) seen toward some
θεοπρεποῦς ὑπολήψεως θεωρίαν χειραγωγοῦντος. Ἐπεὶ οὖν
God-befitting conception contemplation leading-by-the-hand since then
ὁ μέγας Ἀπόστολος καταπέτασμα τῆς κάτω σκηνῆς τὴν
the great Apostle (the)-veil of-the below tabernacle the
σάρκα φησὶν εἶναι· διὰ τὸ ἐκ ποικίλων, οἶμαι, τῶν
flesh says to-be because-of the from varied I-think the
τεσσάρων στοιχείων ἔχειν τὴν σύστασιν· τάχα καὶ αὐτὸς
four elements to-have the constitution perhaps also he-himself
ἐν ὀπτασίᾳ τῆς σκηνῆς γενόμενος, ἐν τοῖς ὑπερουρανίοις
in vision of-the tabernacle having-come in the supercelestial
ἀδύτοις, ᾧ διὰ τοῦ πνεύματος ἀπεκαλύφθη τὰ τοῦ
sanctuaries to-whom through the spirit were-revealed the of-the
παραδείσου μυστήρια· καλῶς ἂν ἔχοι τῇ μερικῇ
paradise mysteries well — it-would-be to-the partial
προσέχοντας ἑρμηνείᾳ, πᾶσαν τὴν τῆς σκηνῆς θεωρίαν
attending interpretation all the of-the tabernacle contemplation
συναρμόζειν τῷ μέρει. Γένοιτο δ' ἂν ἡμῖν, δι' αὐτῶν
to-fit to-the part might-come and — to-us through themselves
τῶν τοῦ Ἀποστόλου λόγων, ἡ τῶν τῆς σκηνῆς αἰνιγμάτων
the of-the Apostle words the of-the of-the tabernacle riddles
σαφήνεια. Φησὶ γάρ που περὶ τοῦ Μονογενοῦς, ὃν
clarity he-says for somewhere about the Only-begotten whom
ἀντὶ τῆς σκηνῆς νενοήκαμεν, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ
instead-of the tabernacle we-have-understood that in him were-created the(-things)
πάντα, τὰ ὁρατά τε καὶ τὰ ἀόρατα, εἴτε θρόνοι,
all the(-things) visible both and the(-things) invisible whether thrones
εἴτε ἐξουσίαι, εἴτε ἀρχαὶ, εἴτε κυριότητες, εἴτε δυνάμεις.
or authorities or principalities or lordships or powers

29 Οὐκοῦν στύλοι ἀργυρολαμπεῖς, καὶ χρυσήλατοι, καὶ
so pillars silver-shining and gold-wrought and
ἀναφορεῖς, καὶ δακτύλιοι, καὶ τὰ χερουβὶμ ἐκεῖνα, τὰ
carrying-poles and rings and the cherubim those the(-ones)
ταῖς πτέρυξι τὴν κιβωτὸν ἐπικρύπτοντα, καὶ τἆλλα
with-the wings the ark covering and the-other(-things)
πάντα, ὅσα ἡ τῆς σκηνοπηγίας ὑπογραφὴ περιέχει, εἰ
all as-many-as the of-the tabernacle-pitching sketch contains if
μέν τις πρὸς τὰ ἄνω βλέποι σκοπῶν, αἱ ὑπερκόσμιοι
indeed anyone to the(-things) above should-look considering the supercosmic
δυνάμεις εἰσὶν, αἱ ἐν τῇ σκηνῇ θεωρούμεναι, αἱ
powers are the(-ones) in the tabernacle contemplated the(-ones)
κατὰ θείαν βούλησιν τὸ πᾶν ὑπερείδουσαι. Ἐκεῖνοι ἀληθινοὶ
by divine will the all propping-up those (are)-true
ἀναφορεῖς ἡμῶν, οἱ εἰς διακονίαν ἀποστελλόμενοι διὰ
carrying-poles our the(-ones) for service sent-forth because-of
τοὺς μέλλοντας κληρονομεῖν σωτηρίαν, οἱ καθάπερ
the(-ones) about to-inherit salvation the(-ones) as-if
δακτυλίοις τισὶ ταῖς ψυχαῖς ἡμῶν ἐνειρόμενοι τῶν
with-rings some to-the souls our threaded of-the(-ones)
σωζομένων, δι᾽ ἑαυτῶν πρὸς τὸ ὕψος τῆς ἀρετῆς τοὺς
being-saved through themselves to the height of-the virtue the(-ones)
κειμένους ἐπὶ τῆς γῆς ἀναφέροντες. Χερουβὶμ δὲ εἰπὼν
lying on the earth carrying-up cherubim and having-said
ὁ λόγος κατακαλύπτοντα ταῖς πτέρυξι τὰ ἐγκείμενα τῇ
the word covering with-the wings the lying-in the
κιβωτῷ τῆς διαθήκης μυστήρια, βεβαιοῖ τὴν ἀποδοθεῖσαν
ark of-the covenant mysteries confirms the rendered
ἡμῖν παρὰ τῆς σκηνῆς θεωρίαν. Τὸ γὰρ ὄνομα τοῦτο τῶν
to-us from the tabernacle contemplation the for name this of-the
περὶ τὴν θείαν φύσιν θεωρουμένων δυνάμεων μεμαθήκαμεν,
about the divine nature contemplated powers we-have-learned

ἃς ὁ Ἡσαΐας καὶ ὁ Ἰεζεκιὴλ κατενόησαν. Ἡ δὲ κιβωτὸς
which — Isaiah and — Ezekiel observed the and ark
τῆς διαθήκης, κεκαλυμμένη ταῖς πτέρυξι, μὴ ξενιζέτω τὴν
of-the covenant covered by-the wings not let-it-astonish the
ἀκοήν· καὶ γὰρ ἐν τῷ Ἡσαΐᾳ τὸ ὅμοιον ἔστι μαθεῖν,
hearing and for in — Isaiah the like it-is-possible to-learn
ἐν αἰνίγματι παρὰ τοῦ προφήτου περὶ τῶν πτερύγων
in riddle by the prophet about the wings
λεγόμενον· ὧδε μὲν ἡ κιβωτὸς, ἐκεῖ δὲ πρόσωπον, ὡς
said here indeed the ark there and (the)-face as
ἑνὸς ὄντος τοῦ ἐν ἀμφοτέροις νοουμένου, ὅπερ μοι
one being the(-thing) in both understood which to-me
δοκεῖ τὸ ἀκατάληπτον τῆς τῶν ἀπορρήτων θεωρίας
seems the incomprehensible of-the of-the secret(-things) contemplation
αἰνίσσεσθαι. Κἂν περὶ λύχνων ἀκούσῃς πολυσχιδῶς ἐκ
to-hint-at and-if about lamps you-hear in-many-branches from
μιᾶς λυχνίας ἀνεχομένων, ὥστε ἄφθονον εἶναι καὶ δαψιλὲς
one lampstand held-up so-that abundant to-be and plentiful
τὸ φῶς πανταχόθεν λαμπόμενον· οὐκ ἂν ἁμάρτοις, τὰς
the light from-all-sides shining not — you-would-err the
πολυειδεῖς τοῦ πνεύματος μαρμαρυγὰς διαπρέπειν ταύτῃ
multiform of-the spirit flashings to-be-conspicuous in-this
τῇ σκηνῇ λογιζόμενος, καθὼς Ἡσαΐας φησὶν, ἑπταχῆ
the tabernacle reckoning as Isaiah says sevenfold
διαιρῶν τὰς λαμπηδόνας τοῦ πνεύματος. Τὸ δὲ ἱλαστήριον
dividing the radiances of-the spirit the and mercy-seat
οὐδὲ ἑρμηνείας οἶμαι προσδέεσθαι, τοῦ Ἀποστόλου τὸ
not-even of-interpretation I-think to-need the Apostle the
κεκρυμμένον γυμνώσαντος, ὅς φησιν· ὅτι «ὃν προέθετο ὁ
hidden(-thing) having-laid-bare who says that whom set-forth —
Θεὸς ἱλαστήριον τῶν ψυχῶν ἡμῶν·» θυσιαστήριον δὲ καὶ
God (as)-mercy-seat of-the souls our altar and also

θυμιατήριον ἀκούων, νοῶ τὴν διηνεκῶς ἐπιτελουμένην
censer hearing I-understand the continually being-performed
τῇ σκηνῇ ταύτῃ τῶν ἐπουρανίων προσκύνησιν. Οὐ γὰρ
in-the tabernacle this of-the heavenly(-beings) worship not for
μόνον ἐπιγείων καὶ ὑπερχθονίων, ἀλλὰ καὶ τῶν
only of-earthly(-beings) and of-(beings)-above-the-earth but also of-the
ἐπουρανίων τὴν γλῶσσάν φησιν ἀναπέμπειν τὸν αἶνον τῇ
heavenly(-beings) the tongue he-says to-send-up the praise to-the
τῶν πάντων ἀρχῇ. Τοῦτο δέ ἐστιν ἡ κεχαρισμένη τῷ Θεῷ
of-the all beginning this and is the pleasing — to-God
θυσία, τὸ κάρπωμα τῶν χειλέων, καθώς φησιν ὁ Ἀπόστολος,
sacrifice the fruit of-the lips as says the Apostle
καὶ τῶν προσευχῶν ἡ εὐωδία. Εἰ δὲ καὶ δέρμα ἐν τούτοις
and of-the prayers the fragrance if and also skin among these(-things)
ὁρᾶται πεφοινιγμένον βαφῇ, καὶ τρίχες ἐξυφανθεῖσαι·
is-seen reddened with-dye and hairs woven
οὐδὲ οὕτως ὁ εἱρμὸς τῆς θεωρίας διακοπήσεται. Ὁ
not-even thus the chain of-the contemplation will-be-broken the
γὰρ προφητικὸς ὀφθαλμὸς, ἐν τῇ τῶν θείων ὀπτασίᾳ
for prophetic eye in the of-the divine(-things) vision
γινόμενος, ἐκεῖ καθεώραται προσωρισμένον τὸ σωτήριον
being there has-seen fixed-beforehand the saving
πάθος· ὅπερ ἐν ἑκατέρῳ τῶν εἰρημένων σημαίνεται·
passion which in each of-the(-things) said is-signified
τοῦ μὲν ἐρυθήματος τὸ αἷμα, τῆς δὲ τριχὸς ἑρμηνευούσης
the indeed red the blood the and hair interpreting
τὴν νέκρωσιν. Ἄμοιρος γὰρ αἰσθήσεως ἡ θρὶξ τῷ
the deadness without-share for of-sensation the hair in-the
σώματι· διὸ κυρίως νεκρότητος γίνεται σύμβολον.
body therefore properly of-deadness becomes (a)-symbol

XVIII · THE CHURCH AND THE PRIEST'S ROBE

In the lower tabernacle, the Church, the pillars are apostles, teachers, and prophets, the laver those who baptize, the curtains the concord of believers, and the red skins and hair the deadening of the flesh in virginity; the holy of holies is the truth hidden from the many. Moses then learns the priest's vesture: its names (oracle, manifestation, and truth) fit no bodily garment. The blue robe is the airy life that weighs nothing at the last trumpet; its golden bells and pomegranates are faith and a good conscience.

Ὅταν μὲν οὖν τὴν ἄνω σκηνὴν βλέπῃ· ταῦτα διὰ 30
when indeed then the above tabernacle he-looks-at these(-things) through
τούτων ὁ προφήτης ὁρᾷ. Εἰ δέ τις τὴν κάτω σκηνὴν
these the prophet sees if but anyone the below tabernacle
θεωροίη· ἐπειδὴ πολλαχῆ Χριστὸς ἡ Ἐκκλησία παρὰ
should-contemplate since in-many-places Christ the Church by
τοῦ Παύλου κατονομάζεται· καλῶς ἂν ἔχοι τοὺς
— Paul is-named well — it-would-be the
ὑπηρέτας τοῦ θείου μυστηρίου, οὓς καὶ στύλους τῆς
ministers of-the divine mystery whom also pillars of-the
Ἐκκλησίας κατονομάζει ὁ λόγος, ἀποστόλους τε καὶ
Church names the word apostles both and
διδασκάλους καὶ προφήτας, τὰ ὀνόματα ταῦτα ὀνομάζειν
teachers and prophets the names these to-name
εἶναι. Οὐ γὰρ μόνον Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος,
to-be not for only Peter and John and James
στύλοι τῆς Ἐκκλησίας εἰσίν· οὐδὲ μόνος ὁ Βαπτιστὴς
pillars of-the Church are nor only the Baptist
Ἰωάννης ὁ λύχνος ἦν καιόμενος· ἀλλὰ πάντες οἱ δι᾽
John the lamp was burning but all the(-ones) through
ἑαυτῶν τὴν Ἐκκλησίαν ἐρείδοντες, καὶ οἱ διὰ τῶν
themselves the Church propping and the(-ones) through the

ἰδίων ἔργων φωστῆρες γινόμενοι, καὶ στύλοι καὶ λύχνοι
own works luminaries becoming both pillars and lamps
λέγονται. «Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου,» φησὶ πρὸς
are-called you are the light of-the world says to
τοὺς ἀποστόλους ὁ Κύριος. Καὶ πάλιν ἑτέρους ὁ Θεῖος
the apostles the Lord and again others the Divine
Ἀπόστολος στύλους εἶναι διακελεύεται, λέγων· «Ἑδραῖοι
Apostle pillars to-be urges saying steadfast
γίνεσθε καὶ ἀμετακίνητοι.» Καὶ τὸν Τιμόθεον καλὸν στύλον
become and immovable and — Timothy (a)-fine pillar
ἐτεκτήνατο, ποιήσας αὐτὸν (καθώς φησι τῇ ἰδίᾳ φωνῇ)
he-fashioned having-made him as he-says in-the own voice
στύλον καὶ ἑδραίωμα τῆς Ἐκκλησίας ἀληθείας. Ἐν ταύτῃ
(a)-pillar and foundation of-the Church's truth in this
τῇ σκηνῇ καὶ θυσία τῆς αἰνέσεως, καὶ θυμίαμα τῆς
the tabernacle both (the)-sacrifice of-the praise and (the)-incense of-the
προσευχῆς, ἡ τῷ ὄρθρῳ καὶ τῇ ἑσπέρᾳ ἐνεργουμένη
prayer the(-one) at-the dawn and at-the evening worked
διὰ παντὸς καθορᾶται· νοεῖν δὲ δίδωσι ταῦτα ὁ
through all is-seen to-understand and gives these(-things) the
μέγας Δαυῒδ, κατευθύνων εἰς ὀσμὴν εὐωδίας τῷ Θεῷ
great David directing into (an)-odor of-sweetness — to-God
τῆς προσευχῆς τὸ θυμίαμα· καὶ διὰ τῆς ἐκτάσεως τῶν
of-the prayer the incense and through the stretching of-the
χειρῶν, ἱερουργῶν τὴν θυσίαν. Λουτῆρας δέ τις ἀκούων,
hands offering the sacrifice lavers and anyone hearing
νοήσει πάντως τοὺς διὰ τοῦ μυστικοῦ ὕδατος τὸν
will-understand wholly the(-ones) through the mystical water the
μολυσμὸν ἀποκλύζοντας τῶν ἁμαρτιῶν. Λουτὴρ ἦν ὁ
defilement washing-off of-the sins (a)-laver was —
Ἰωάννης, ἐν τῷ Ἰορδάνῃ λούων, ἐν τῷ τῆς μετανοίας
John in the Jordan washing in the of-the repentance

βαπτίσματι· λουτὴρ ἦν ὁ Πέτρος, τρισχιλίους κατὰ
baptism (a)-laver was — Peter three-thousand at
ταὐτὸν καθάπαξ κατάγων ἐπὶ τὸ ὕδωρ. Λουτὴρ τοῦ
the-same(-time) at-once leading-down to the water (the)-laver of-the
Κανδάκου ὁ Φίλιππος, καὶ πάντων πάντες τῶν
(man)-of-Candace — Philip and of-all all of-the(-ones)
μετεχόντων τῆς δωρεᾶς, οἱ ἐνεργοῦντες τὴν χάριν.
partaking of-the gift the(-ones) working the grace
Τὰς δὲ αὐλαίας, αἳ διὰ τῆς μετ' ἀλλήλων συμβολῆς
the and curtains which through the with one-another joining
τὴν σκηνὴν ἐν κύκλῳ διαλαμβάνουσι, τὴν ἀγαπητικήν
the tabernacle in (a)-circle enclose the loving
τε καὶ εἰρηνικὴν τῶν πιστευόντων ὁμόνοιαν εἶναί
both and peaceful of-the(-ones) believing concord to-be
τις ὑπονοῶν, οὐκ ἂν ἁμάρτοι τοῦ πρέποντος· οὕτω τοῦ
anyone supposing not — would-miss the fitting thus —
Δαβὶδ ἑρμηνεύσαντος, ὅς φησιν, ὅτι, Θεὶς τὰ ὅριά σου
David having-interpreted who says that having-set the borders your
εἰρήνην. Δέρμα δὲ πεφοινιγμένον, καὶ δέῤῥεις ἀπὸ τριχῶν,
peace (the)-skin and reddened and skins from hairs
πρὸς κόσμον τῆς σκηνῆς συντελοῦσαι, καταλλήλως ἂν
for (the)-adornment of-the tabernacle contributing correspondingly —
νοηθεῖεν ἥ τε νέκρωσις τῆς ἁμαρτητικῆς σαρκὸς,
might-be-understood the both deadening of-the sinful flesh
ἧς αἴνιγμα τὸ πεφοινιγμένον δέρμα ἐστὶ, καὶ ἡ τραχεῖα
of-which (the)-riddle the reddened skin is and the rough
διαγωγὴ κατ' ἐγκράτειαν, οἷς ὡραΐζεται μάλιστα ἡ
way-of-life in self-control by-which is-made-beautiful most the
τῆς Ἐκκλησίας σκηνή. Τὰ γὰρ δέρματα ζωτικὴν ἐν
of-the Church tabernacle the for skins living in
ἑαυτοῖς οὐκ ἔχοντα δύναμιν τὴν ἐκ φύσεως, τῇ βαφῇ
themselves not having power the from nature by-the dye

τοῦ ἐρυθήματος εὐανθῆ γίνεται, ὅπερ διδάσκει, τὴν διὰ
of-the red blooming become which teaches the through
τοῦ Πνεύματος ἐπανθοῦσαν χάριν μὴ ἐν ἑτέροις γίνεσθαι,
the Spirit blooming grace not in others to-come-about
εἰ μή τινες ἑαυτοὺς τῇ ἁμαρτίᾳ νεκρώσαιεν. Εἰ δὲ
if not some themselves to-the sin should-put-to-death if and
καὶ ἡ σώφρων αἰδὼς τῇ βαφῇ τοῦ ἐρυθήματος ὑπὸ
also the sober modesty by-the dye of-the red by
τοῦ λόγου σημαίνεται, ἐπὶ τῷ βουλομένῳ ποιοῦμαι
the word is-signified to the(-one) wishing I-make
τὴν κρίσιν. Ἡ δὲ τῶν τριχῶν συμπλοκὴ, τραχύ τε καὶ
the judgment the and of-the hairs interweaving rough both and
δυσαφὲς ἀπεργαζομένη ἐξύφασμα, τὴν τραχεῖαν ταύτην
hard-to-touch working-out (a)-woven-work the rough this
καὶ δαπανητικὴν τῶν καθομιλούντων παθῶν ἐγκράτειαν
and consuming of-the besetting passions self-control
ὑπαινίσσεται· τὰ δὲ τοιαῦτα πάντα δείκνυσιν ἐφ' ἑαυτῆς
hints-at the and such(-things) all shows in itself
ἡ ἐν παρθενίᾳ ζωὴ, ἡ τὴν σάρκα τῶν οὕτω
the in virginity life the(-one) the flesh of-the(-ones) thus
βιούντων ὑποπιέζουσα. Εἰ δὲ τὸ ἔνδον, ὅπερ Ἅγιον
living pressing-down if and the inside which Holy
ἁγίων λέγεται, τοῖς πολλοῖς ἐστιν ἀνεπίβατον, μηδὲ
of-holies is-called to-the many is inaccessible not-even
τοῦτο ἀπᾴδειν τῆς τῶν νοηθέντων ἀκολουθίας
this to-be-discordant from-the of-the(-things) understood sequence
νομίσωμεν. Ἀληθῶς γὰρ ἅγιόν τι χρῆμά ἐστι, καὶ ἁγίων
let-us-think truly for holy some thing is and of-holies
ἅγιον, καὶ τοῖς πολλοῖς ἄληπτόν τε καὶ ἀπρόσιτον,
holy and to-the many ungraspable both and unapproachable
ἡ τῶν ὄντων ἀλήθεια, ἧς ἐν τοῖς ἀδύτοις τε καὶ
the of-the beings truth of-which in the sanctuaries both and

ἀπορρήτοις τῆς τοῦ μυστηρίου σκηνῆς καθιδρυμένης,
secret(-places) of-the of-the mystery tabernacle being-established
ἀπολυπραγμόνητον εἶναι χρὴ τῶν ὑπὲρ κατάληψιν
unmeddled-with to-be it-is-needful of-the(-things) beyond comprehension
ὄντων τὴν κατανόησιν· πιστεύοντας εἶναι μὲν τὸ
being the understanding believing to-be indeed the(-thing)
ζητούμενον, οὐ μὴν τοῖς ὀφθαλμοῖς πάντων προκεῖσθαι,
sought not however to-the eyes of-all to-lie-before
ἀλλ' ἐν τοῖς ἀδύτοις τῆς διανοίας μένειν ἀπόρρητον.
but in the sanctuaries of-the mind to-remain secret
Ταῦτα δὲ καὶ τὰ τοιαῦτα παιδευθεὶς διὰ τῆς κατὰ 31
these(-things) and also the such(-things) having-been-taught through the in
τὴν σκηνὴν ὀπτασίας, ὁ κεκαθαρμένος ἐκεῖνος ὀφθαλμὸς
the tabernacle vision the purified that eye
τῆς Μωϋσέως ἐκείνης ψυχῆς, καὶ διὰ τῶν τοιούτων
of-the of-Moses that soul and through the such
ὑψωθεὶς θεαμάτων, πάλιν πρὸς κορυφὴν ἄλλων νοημάτων
raised sights again to (a)-peak of-other thoughts
ἀναβιβάζεται, τὸν στολισμὸν τῆς ἱερωσύνης ἐκπαιδευόμενος·
is-made-to-ascend the vesture of-the priesthood being-taught
ἐν οἷς ἐστιν ὅ τε ὑποδύτης, καὶ ὁ ἐπενδύτης, καὶ
in which is the both under-robe and the over-robe and
τὸ προστήθιον ἐκεῖνο ταῖς ποικίλαις τῶν λίθων αἴγλαις
the breastplate that with-the varied of-the stones gleams
περιλαμπόμενον, καὶ ἡ περὶ τὴν κεφαλὴν ταινία, καὶ
shining-around and the about the head band and
τὸ ἐπ' αὐτῆς πέταλον, ἡ περισκελὶς, οἱ ῥοῖσκοι, οἱ
the on it plate the leggings the little-pomegranates the
κώδωνες, εἶτα ὑπεράνω πάντων, τὸ λόγιόν τε καὶ ἡ
bells then above all the oracle both and the
δήλωσις, καὶ ἡ ἐπ' ἀμφοῖν θεωρουμένη ἀλήθεια, αἵ τε
manifestation and the on both contemplated truth the and

συνδετικαὶ τούτων ἑκατέρωθεν ἐπωμίδες, ἐγκεκολαμμέναι
binding these on-both-sides shoulder-pieces engraved-with
τῶν πατριαρχῶν τὰ ὀνόματα· ὧν ὑποτέμνεται τὸ πλῆθος
of-the patriarchs the names of-which cuts-short the multitude
τῆς καθ' ἕκαστον ἀκριβοῦς θεωρίας, αὐτὰ τῆς περιβολῆς
of-the in particular exact contemplation themselves of-the vesture
τὰ ὀνόματα. Ποῖον γὰρ σωματικῶν ἐσθημάτων ὄνομα,
the names what-sort for of-bodily garments name
δήλωσις, ἢ λόγιον, ἢ ἀλήθεια; ἦ δηλονότι δείκνυται διὰ
manifestation or oracle or truth surely evidently is-shown through
τούτων, τὸ μὴ ταύτην τὴν αἰσθητὴν περιβολὴν διὰ τῆς
these(-things) the not this the sensible vesture through the
ἱστορίας ἡμῖν ὑπογράφεσθαι, ἀλλά τινα κόσμον ψυχῆς,
history to-us to-be-sketched but some adornment of-soul
διὰ τῶν κατ' ἀρετὴν ἐπιτηδευμάτων ἐξυφαινόμενον.
through the in virtue pursuits woven-out
Ὑάκινθός ἐστιν ἡ τοῦ ποδήρους βαφή· φασὶ δέ τινες
hyacinth is the of-the robe-to-the-feet dye say and some
τῶν πρὸ ἡμῶν τεθεωρηκότων τὸν λόγον, τὸν ἀέρα
of-the(-ones) before us having-contemplated the word the air
σημαίνεσθαι τῇ βαφῇ. Ἐγὼ δὲ εἰ μέν τι τὸ τοιοῦτον
to-be-signified by-the dye I but if indeed at-all the such
τοῦ χρώματος ἄνθος πρὸς τὸ ἀέριον χρῶμα συγγενῶς
of-the color bloom to the airy color akin
ἔχει, ἀκριβῶς οὐκ ἔχω διϊσχυρίζεσθαι. Τὸν μέν τοι
has exactly not I-am-able to-affirm the indeed surely
λόγον οὐκ ἀποβάλλω· συντείνει γὰρ πρὸς τὴν κατ' ἀρετὴν
word not I-reject it-tends for toward the in virtue
θεωρίαν νόημα, ὅτι βούλεται, τὸν μέλλοντα τῷ Θεῷ
contemplation (a)-thought that it-wishes the(-one) about — to-God
ἱερᾶσθαι, καὶ τὸ ἑαυτοῦ προσάγειν σῶμα τῇ ἱερουργίᾳ
to-serve-as-priest also the own to-bring body to-the sacred-service

καὶ σφάγιον γίνεσθαι μὴ νεκρούμενον, ἐν τῇ ζώσῃ θυσίᾳ
and victim to-become not being-killed in the living sacrifice
καὶ λογικῇ λατρείᾳ, μὴ παχείᾳ τινὶ καὶ πολυσάρκῳ τοῦ
and rational worship not with-thick some and fleshy of-the
βίου περιβολῇ καταβλάπτειν τὴν ψυχὴν, ἀλλ' ἀπολεπτύνειν
life covering to-harm the soul but to-make-fine
οἷόν τι ἀράχνιον νῆμα τῇ καθαρότητι τῆς ζωῆς πάντα
as some spider's thread by-the purity of-the life all
τὰ τοῦ βίου ἐπιτηδεύματα, καὶ ἐγγὺς εἶναι πρὸς τὸ
the of-the life pursuits and near to-be to the
ἀνωφερές τε καὶ κοῦφον καὶ ἐναέριον, τὴν σωματώδη
upward-tending both and light and airy the bodily
ταύτην φύσιν μετακλάσαι· ἵνα ὅταν τῆς ἐσχάτης ἀκούσωμεν
this nature to-bend-round that when the last we-hear
σάλπιγγος, ἀβαρεῖς τε καὶ κοῦφοι πρὸς τὴν φωνὴν
trumpet weightless both and light at the voice
τοῦ κελεύοντος εὑρεθέντες, μετάρσιοι δι' ἀέρος ἅμα
of-the(-one) commanding found raised-aloft through air together
τῷ Κυρίῳ φερώμεθα, ὑπὸ μηδενὸς βάρους ἐπὶ τὴν γῆν
with-the Lord we-may-be-carried by no weight to the earth
καθελκόμενοι. Οὐκοῦν ὁ κατὰ τὴν τοῦ Ψαλμῳδοῦ
dragged-down so the(-one) according-to the of-the Psalmist
ὑποθήκην, ἐκτήξας ὡς ἀράχνην τὴν ἑαυτοῦ ψυχὴν, τὸν
counsel having-melted like (a)-spider the own soul the
ἀερώδη ἐκεῖνον χιτῶνα περιεβάλετο ἐκ κεφαλῆς εἰς
airy that tunic put-on from head to
ἄκρους πόδας διήκοντα. Οὐ γὰρ βούλεται κολοβοῦσθαι
(the)-tips-of feet reaching not for wishes to-be-cut-short
τὴν ἀρετὴν ὁ νόμος. Ἡ οὖν λαμπηδὼν τῶν καλῶν ἔργων,
the virtue the law the then brilliance of-the good works
οἱ χρυσοῖ κώδωνές εἰσι, τοῖς ῥοΐσκοις περιδονούμενοι.
the golden bells are with-the little-pomegranates being-whirled-around

Δύο γάρ ἐστι ταῦτα ἐπιτηδεύματα, δι᾽ ὧν ἡ ἀρετὴ
two for are these pursuits through which the virtue
συναγείρεται· ἡ εἰς τὸν Θεὸν πίστις, ἥ τε παρὰ τὸν βίον
is-gathered the into — God faith the and in the life
συνείδησις. Τούτους προστίθησι τῷ ἐνδύματι τοῦ Τιμοθέου
conscience these adds to-the garment — of-Timothy
τοὺς ῥοΐσκους τε καὶ τοὺς κώδωνας ὁ μέγας Παῦλος,
the little-pomegranates both and the bells the great Paul
εἰπὼν αὐτὸν ἔχειν δεῖν πίστιν καὶ ἀγαθὴν συνείδησιν.
having-said him to-have must faith and good conscience

XIX · THE BREASTPLATE AND THE BROKEN TABLETS

Faith should sound clearly, and life should be like the pomegranate, hard outside and sweet within. The tassels are virtues added beyond the commandment, as Paul preached without pay. The woven robes blend many virtues; the patriarchs on the shoulders are examples; the shields are the armor of righteousness on right and left; the square breastplate is steadfastness; the crown the reward; and the priest goes unshod. The tablets carried down are shattered by sin, the calf idol, which Moses grinds to powder and gives the people to drink.

32 Οὐκοῦν ἡ μὲν πίστις καθαρὸν ἠχείτω καὶ μεγαλόφωνον
so the indeed faith pure let-it-sound and loud-voiced
ἐν τῷ τῆς ἁγίας Τριάδος κηρύγματι. Ὁ δὲ βίος μιμείσθω
in the of-the holy Trinity proclamation the and life let-it-imitate
τοῦ καρποῦ τῆς ῥοιᾶς τὴν φύσιν· ἐκείνης τε γὰρ
of-the fruit of-the pomegranate the nature of-that both for
ἄβρωτός ἐστιν ἡ ἐπιφάνεια, στερρῷ τε καὶ κατεστυμμένῳ
inedible is the surface by-hard both and astringent
τῷ ἐλύτρῳ διειλημμένη. Τὸ δὲ ἐγκείμενον, ἡδὺ μὲν ὀφθῆναι
the rind enclosed the but lying-within sweet indeed to-be-seen

τῷ ποικίλῳ τε καὶ εὐκόσμῳ τῆς τοῦ καρποῦ διαθέσεως,
by-the varied both and orderly of-the of-the fruit arrangement
ἥδιον δὲ τῇ γεύσει γίνεται, καταγλυκαῖνον τὴν αἴσθησιν.
sweeter but to-the taste becomes sweetening the sense
Ἥ τε φιλόσοφος καὶ κατεσκληκυῖα διαγωγὴ δύσληπτός
the both philosophic and hardened way-of-life hard-to-take
τις οὖσα καὶ ἀηδὴς τῇ αἰσθήσει, πλήρης ἀγαθῶν
some being and unpleasant to-the sense full of-good
ἐλπίδων ἐστὶ, κατὰ τὸν ἴδιον καρπὸν πεπανθεῖσα.
hopes is according-to the own fruit ripened
Ἐπειδὰν γὰρ ὁ γεωργὸς ἡμῶν ἀναπτύξῃ τοῦ βίου τὴν
when for the farmer our opens of-the life the
ῥοιὰν τῷ ἰδίῳ καιρῷ, καὶ δείξῃ τῶν ἀποθέτων
pomegranate at-the own season and shows of-the(-things) laid-up
τὸ κάλλος· τότε γλυκεῖα γίνεται τοῖς ἀπολαύουσιν
the beauty then sweet becomes for-the(-ones) enjoying
ἡ μετουσία τῶν ἰδίων καρπῶν. Φησὶ γάρ που καὶ
the participation of-the own fruits says for somewhere also
ὁ θεῖος Ἀπόστολος, ὅτι πᾶσα παιδεία πρὸς μὲν τὸ
the divine Apostle that all discipline for indeed the
παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· τοῦτό ἐστι
present not seems of-joy to-be but of-grief this is
τῆς ῥοιᾶς τὸ προεντυγχάνον τοῖς ἁπτομένοις·
of-the pomegranate the(-thing) first-encountering to-the(-ones) touching
ὕστερον δὲ καρπὸν εἰρηνικὸν ἀποδίδωσι. Τοῦτο ἡ τῶν
later but fruit peaceful it-renders this (is)-the of-the
ἔνδοθεν ἐδωδίμων γλυκύτης. Τὸν δὲ χιτῶνα τοῦτον καὶ
inner edibles sweetness the and tunic this also
κοσυμβωτὸν εἶναι ὁ λόγος διακελεύεται. Κόσυμβοι δέ
tasseled to-be the word urges tassels and
εἰσι, τὰ ἔξω τῆς χρείας, κόσμου χάριν, ἀπηρτημένα
are the outside the need of-adornment for-the-sake hung-on

σφαιροειδῆ ἀπαρτήματα. Μανθάνομεν δὲ διὰ τούτων· τὸ
spherical pendants we-learn and through these the
δεῖν μὴ τῇ ἐντολῇ μόνον τὴν ἀρετὴν μετρεῖσθαι, ἀλλά
must not by-the commandment only the virtue to-be-measured but
τι καὶ παρ᾽ ἡμῶν ἐξευρίσκεσθαι διὰ τῶν ἔξωθεν
something also by us to-be-found-out through the from-outside
παρεπινοουμένων. Ὡς ἂν προσθήκη τις τοῦ κόσμου γένοιτο
devised(-things) that — addition some of-the adornment might-come
τῷ ἐνδύματι, οἷος ὁ Παῦλος ἦν, τοὺς καλοὺς παρ᾽
to-the garment as — Paul was the fine from
ἑαυτοῦ κοσύμβους ταῖς ἐντολαῖς συμπλέκων. Τοῦ γὰρ
himself tassels to-the commandments interweaving the for
νόμου κελεύοντος τοὺς τῷ θυσιαστηρίῳ προσεδρεύοντας,
law commanding the(-ones) the altar attending
τῷ θυσιαστηρίῳ συμμερίζεσθαι· καὶ μὴ κωλύοντος
with-the altar to-share and not preventing
ἀδελφὴν γυναῖκα περιάγειν, καὶ τοὺς τὸ Εὐαγγέλιον
(a)-sister (as)-wife to-take-about and the(-ones) the Gospel
καταγγέλλοντας, ἐκεῖθεν ζῆν· οὗτος ἀδάπανον ποιεῖται τὸ
proclaiming from-there to-live this-one free-of-charge makes the
Εὐαγγέλιον, πεινῶν καὶ διψῶν καὶ γυμνητεύων. Οὗτοί εἰσιν
Gospel hungering and thirsting and going-naked these are
οἱ καλοὶ κόσυμβοι, οἱ τὸν χιτῶνα τῶν ἐντολῶν τῇ
the fine tassels the(-ones) the tunic of-the commandments with-the
παρ᾽ ἑαυτῶν προσθήκῃ κατακοσμοῦντες. Εἶτα δύο πέπλοι
from themselves addition adorning then two robes
ἄνωθεν ἐπιβάλλονται τῷ ποδήρει ἐκ τῶν ὤμων μέχρι
from-above are-put-on on-the robe-to-the-feet from the shoulders as-far-as
τοῦ στήθους καὶ τῶν μεταφρένων καθήκοντες, δύο πόρπαις
the breast and the back reaching-down by-two clasps
καθ᾽ ἑκάτερον ὦμον ἀλλήλοις ἑνούμενοι. Αἱ δὲ πόρπαι
on each shoulder to-one-another united the and clasps

λίθοι εἰσὶ τὰ τῶν πατριαρχῶν ὀνόματα ἓξ καθ' ἑκάτερον
stones are the of-the patriarchs names six on each
ἐν τοῖς χαράγμασι φέρουσαι. Ποικίλη δὲ τῶν πέπλων ἡ
in the engravings bearing varied and of-the robes the
ἱστουργία. Ὑάκινθος μὲν πορφύρῳ συμπλέκεται. Τὸ δὲ τῆς
weaving hyacinth indeed with-purple is-interwoven the and of-the
κόκκου ἐρύθημα τῇ βύσσῳ μίγνυται. Πᾶσι δὲ τούτοις
scarlet red with-the fine-linen is-mixed with-all and these
τὸ ἐκ χρυσίου νῆμα συγκατασπείρεται· ὡς ἐκ τῆς
the from gold thread is-sown-among so-that from the
πολυειδοῦς ταύτης τῆς βαφῆς, μίαν τινὰ συγκεκραμένην
multiform this the dye one some blended
ὥραν ἐκ τοῦ ὑφάσματος ἀπαυγάζεσθαι· ἃ δὲ διὰ
beauty from the woven-work to-shine-forth what and through
τούτων μανθάνομεν, ταῦτά ἐστιν· ὅτι τὰ ἄνω τῆς
these(-things) we-learn these(-things) are that the(-parts) above of-the
περιβολῆς, ὅσα τῆς καρδίας ἰδίως γίνεται κόσμος,
vesture as-many-as of-the heart properly becomes adornment
ἐκ πολλῶν καὶ διαφόρων ἀρετῶν κατακίρναται. Ἡ οὖν
from many and different virtues is-blended the then
ὑάκινθος τῇ πορφύρᾳ συμπλέκεται· τῇ γὰρ καθαρότητι
hyacinth with-the purple is-interwoven with-the for purity
τῆς ζωῆς ἡ βασιλεία συνέζευκται. Κόκκος δὲ τῇ βύσσῳ
of-the life the kingship is-yoked scarlet and with-the fine-linen
συμπλέκεται· ὅτι πέφυκέ πως τῷ τῆς αἰδοῦς ἐρυθήματι
is-interwoven because it-is-wont somehow to-the of-the modesty red
τὸ λαμπρόν τε καὶ καθαρὸν τοῦ βίου συμφύεσθαι· ὁ
the brightness both and purity of-the life to-grow-together the
δὲ χρυσὸς τοῖς ἄνθεσι τούτοις συμπεριλάμπων, τὸν
and gold with-the blooms these shining-along the
ἀποκείμενον τῷ τοιούτῳ βίῳ θησαυρὸν ὑπαινίσσεται.
laid-up for-the such life treasure hints-at

33 Πατριάρχαι δὲ ταῖς ἐπωμίσιν ἐγγεγραμμένοι, οὐ μικρὰ
patriarchs and on-the shoulder-pieces inscribed not small(-things)
πρὸς τὸν τοιοῦτον καλλωπισμὸν ἡμῖν συνεισφέρουσι· τοῖς
toward the such adornment to-us contribute by-the
γὰρ προλαβοῦσι τῶν ἀγαθῶν ὑποδείγμασι κατακοσμεῖται
for preceding of-the goods examples is-adorned
μᾶλλον ἡ τῶν ἀνθρώπων ζωή. Πάλιν δὲ τῷ κόσμῳ τῶν
more the of-the men life again and to-the adornment of-the
πέπλων ἕτερος ἄνωθεν ἐπιβάλλεται κόσμος· ἀσπίδες ἐκ
robes another from-above is-put-on adornment shields of
χρυσοῦ καθ' ἑκατέρων τῶν ἐπωμίδων καθειμέναι, καὶ δι'
gold on each of-the shoulder-pieces let-down and through
ἑαυτῶν ἀνέχουσαί τι χρυσότευκτον ἐν τετραγώνῳ
themselves holding-up some(-thing) gold-wrought in square
τῷ σχήματι, δυοκαίδεκα λίθοις καταλαμπόμενον, στιχηδὸν
the shape with-twelve stones shining in-rows
διακειμένοις· τέτταρες δὲ οἱ λίθοι, τριάδα λίθων ἕκαστος
arranged four and the stones (a)-triad of-stones each
περιέχοντες. Ἐν αἷς οὐκ ἦν εὑρεῖν τινα ὁμοειδῆ πρὸς
containing in which not was-it-possible to-find any of-like-form to
τὴν ἑτέραν· ἀλλ' ἰδιαζούσαις αὐγαῖς ἑκάστη ἐκαλλωπίζετο.
the other but with-peculiar gleams each was-adorned
Τὸ μὲν δὴ σχῆμα τοῦ κόσμου, τοῦτο· ἡ δὲ διάνοια,
the indeed indeed shape of-the adornment (is)-this the but understanding
ἡ μὲν τῶν ἀσπίδων τῶν καθειμένων ἀπὸ τῶν ὤμων, τὸ
the indeed of-the shields of-the let-down from the shoulders the
περιδέξιον τῆς κατὰ τοῦ ἀντικειμένου ὁπλίσεως ὑπαινίσσεται,
ambidexterity of-the against the adversary armor hints-at
ὡς ἐδείχθη. Καθὼς μικρῷ πρόσθεν εἴρηται, τῆς ἀρετῆς
as was-shown as (a)-little before has-been-said the virtue
κατορθουμένης διά τε πίστεως, καὶ τῆς κατὰ τὸν βίον
being-achieved through both faith and the in the life

τοῦτον ἀγαθῆς συνειδήσεως, πρὸς ἀμφότερα ἠσφαλίσθαι
this good conscience toward both to-have-been-secured
ταῖς τῶν ἀσπίδων προσβολαῖς, ἄτρωτον τῶν τοιούτων
by-the of-the shields defenses unwounded by-the such
βελῶν διαμένοντα, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν
arrows remaining through the arms of-the righteousness of-the
δεξιῶν καὶ ἀριστερῶν· τὸ δὲ τετράγωνον ἐκεῖνο κόσμιον,
right and left the and square that ornament
τὸ τῶν ἀσπίδων ἑκατέρωθεν ἐξηρτημένον, ἐν ᾧ
the(-one) from-the shields on-both-sides hung in which
εἰσιν οἱ ἐπώνυμοι τῶν φυλῶν πατριάρχαι τοῖς λίθοις
are the eponymous of-the tribes patriarchs on-the stones
κατάγραπτοι· τοῦτο τῆς καρδίας προκάλυμμα γίνεται.
inscribed this of-the heart (a)-covering becomes
Παιδεύοντος ἡμᾶς τοῦ λόγου, ὅτι ὁ ταῖς δύο ταύταις
teaching us the word that the(-one) with-the two these
ἀσπίσι τὸν πονηρὸν τοξότην ἀποκρουσάμενος, πάσαις ταῖς
shields the wicked archer having-beaten-off with-all the
τῶν πατριαρχῶν ἀρεταῖς κατακοσμήσει τὴν ἰδίαν ψυχὴν,
of-the patriarchs virtues will-adorn the own soul
ἄλλου ἄλλως ἐν τῷ πέπλῳ τῆς ἀρετῆς διαλάμποντος.
one in-one-way in the robe of-the virtue shining-through
Τὸ δὲ σχῆμα τοῦ τετραγώνου, ἔνδειξίς σοι ἔστω τῆς
the and shape of-the square (an)-indication to-you let-it-be of-the
ἐν τῷ καλῷ παγιότητος. Δυσμετάθετον γὰρ τὸ τοιοῦτον
in the good firmness hard-to-displace for the such
σχῆμα, δι᾽ ἴσου ταῖς γωνίαις ἐπὶ τῆς εὐθείας τῶν
shape through equal at-the angles on the straight of-the
πλευρῶν ἐρειδόμενον· οἱ δὲ τελαμῶνες, δι᾽ ὧν τὰ
sides propped the and straps through which the
προκοσμήματα ταῦτα συνδεσμεῖται πρὸς τοὺς βραχίονας,
fore-ornaments these are-bound to the arms

δόγμα μοι δοκοῦσι πρὸς τὸν ὑψηλὸν βίον παρέχεσθαι,
(a)-teaching to-me seem toward the lofty life to-afford
τοῦ δεῖν συνάπτειν τὴν πρακτικὴν φιλοσοφίαν τῇ
the must to-join the practical philosophy to-the(-one)
κατὰ θεωρίαν ἐνεργουμένῃ· ὥστε τὴν καρδίαν μὲν, τῆς
by contemplation worked so-that the heart indeed of-the
θεωρίας· τοὺς δὲ βραχίονας τῶν ἔργων σύμβολα γίνεσθαι.
contemplation the and arms of-the works symbols to-become
Κεφαλὴ δὲ κοσμουμένη τῷ διαδήματι, τὸν ἀποκείμενον
(the)-head and adorned with-the diadem the laid-up
τοῖς εὖ βεβιωκόσι στέφανον ἀποσημαίνει, ὃν κοσμεῖ
for-the(-ones) well having-lived crown signifies which adorns
ὁ ἐσφραγισμένος τῷ χρυσῷ πετάλῳ τοῖς ἀῤῥήτοις
the(-one) sealed with-the golden plate with-the secret
χαράγμασιν. Ὑπόδημα δὲ οὐ περιτίθησι τῷ τὸν
engravings (a)-sandal and not he-puts-on to-the(-one) the
τοιοῦτον κόσμον ἐνδεδυκότι· ὡς ἂν μὴ βαρύνοιτο
such adornment having-put-on that — not he-might-be-weighed-down
πρὸς τὸν δρόμον, καὶ δυσκίνητος εἴη τῇ τῶν νεκρῶν
for the race and hard-to-move he-might-be by-the of-the dead
δερμάτων περιβολῇ, κατὰ τὴν γενομένην ἐπὶ τῆς τοῦ
skins covering according-to the having-come on the of-the
ὄρους θεωρίας διάνοιαν. Πῶς οὖν ἔμελλεν ἀντὶ κόσμου
mountain contemplation understanding how then was-it-going instead-of adornment
τῷ ποδὶ τὸ ὑπόδημα γίνεσθαι, τὸ κατὰ τὴν πρώτην
for-the foot the sandal to-become the(-one) in the first
μυσταγωγίαν ὡς ἐμπόδιον τῆς ἀνόδου ἀποβαλλόμενον; Ὁ
initiation as (a)-hindrance of-the ascent cast-away he
δὲ τοσοῦτον διαβὰς διὰ τῶν καθεξῆς θεωρηθεισῶν ἡμῖν
and so-far having-crossed through the in-order contemplated by-us
ἀναβάσεων, τὰς θεοτεύκτους πλάκας διὰ χειρὸς φέρει, αἳ
ascents the God-wrought tablets through (his)-hand carries which

θεῖον νόμον ἐν αὐταῖς περιέχουσιν. Ἀλλὰ συντρίβονται
(the)-divine law in themselves contain but are-shattered
αὗται, τῇ τραχύτητι τῆς τῶν ἡμαρτηκότων ἀντιτυπίας
these by-the roughness of-the of-the(-ones) having-sinned resistance
περιτριβεῖσαι. Τὸ δὲ τῆς ἁμαρτίας εἶδος, εἰδωλοποιία ἦν,
rubbed-around the and of-the sin form idol-making was
ἐν ὁμοιώματι μόσχου γλυφέντος τοῖς εἰδωλολάτραις τοῦ
in likeness of-(a)-calf carved by-the idolaters of-the
ἀφιδρύματος. Ὃ παρὰ τοῦ Μωϋσέως ἐκλεανθὲν, ὅλον
image which by — Moses ground-small whole
συνελύθη τῷ ὕδατι, καὶ ποτὸν τῶν ἐξημαρτηκότων
was-dissolved in-the water and (the)-drink of-the(-ones) having-sinned
ἐγένετο· ὥστε παντὶ τρόπῳ εἰς ἀφανισμὸν χωρῆσαι τὴν
became so-that in-every manner into destruction to-go the
ὕλην, τῇ ἀσεβείᾳ τῶν ἀνθρώπων ὑπηρετήσασαν ταῦτα
matter to-the impiety of-the men having-ministered these(-things)
μάλιστα καὶ περὶ τῶν νῦν ἐν τῷ καθ' ἡμᾶς χρόνῳ
most also about the(-things) now in the in our time
γεγενημένων, τότε ἡ ἱστορία προφητικῶς ἀνεφώνησε.
having-happened then the history prophetically cried-out

So in our own time idolatry has been swallowed by the mouths that once worshiped idols. The Levites' indiscriminate slaughter corrects through a part the whole body grown together in sin. In the higher sense, whoever is on the Lord's side slays his brother, friend, and neighbor: the reasonings grown into us. Aaron, earlier read as the angel, now makes the idol from the earrings Moses hung in the ear, as the serpent first urged. The tablets, remade, show our nature first unbroken.

34 Πᾶσα γὰρ ἡ περὶ τὰ εἴδωλα πλάνη, τέλεον ἐξηφανίσθη,
all for the about the idols error completely was-destroyed
καταποθεῖσα παρὰ τῶν εὐσεβῶν στομάτων, τῶν διὰ
swallowed by the pious mouths the(-ones) through
τῆς ἀγαθῆς ὁμολογίας τὸν ἀφανισμὸν τῆς ἀσεβοῦς ὕλης
the good confession the destruction of-the impious matter
ἐν αὐτοῖς ποιησαμένων. Καὶ ὕδωρ γέγονεν ἀτεχνῶς
in themselves having-made and water has-become simply
παροδικόν τε καὶ ἀνυπόστατον τὰ πάλαι πεπηγότα παρὰ
passing both and unsubstantial the long-ago fixed among
τοῖς εἰδωλολάτραις μυστήρια, ὕδωρ ὑπ' αὐτῶν τῶν ποτε
the idolaters mysteries water by themselves the once
εἰδωλομανούντων στομάτων καταπινόμενον. Ὅταν γὰρ ἴδῃς
idol-mad mouths swallowed when for you-see
τοὺς πρότερον τῇ τοιαύτῃ ὑποπίπτοντας ματαιότητι,
the(-ones) formerly to-the such falling-under vanity
νῦν ἀναιροῦντας ἐκεῖνα καὶ ἀφανίζοντας, ἐν οἷς αὐτῶν
now destroying those(-things) and making-disappear in which their
ἦν ἡ πεποίθησις· ἆρ' οὐχὶ βοᾶν σοι δοκεῖ φανερῶς ἡ
was the trust is-it not to-cry to-you seems plainly the
ἱστορία· Καταποθήσεταί ποτε πᾶν εἴδωλον τοῖς στόμασι
history will-be-swallowed sometime every idol by-the mouths
τῶν πρὸς εὐσέβειαν ἀπὸ τῆς ἀπάτης μετατεθέντων;
of-the(-ones) toward piety from the deceit changed

Ὁπλίζει δὲ τοὺς Λευίτας ὁ Μωϋσῆς κατὰ τῶν ὁμοφύλων,
arms and the Levites — Moses against the kinsmen
καὶ διαπεράσαντες τὴν παρεμβολὴν, ἀπ᾽ ἄκρου πέρατος
and having-passed-through the camp from (the)-extreme end
ἐπὶ τὸ ἕτερον ἄκρον, ἀνεξέταστον ποιοῦνται τῶν
to the other extreme unexamined they-make of-the(-ones)
ἐντυγχανόντων τὸν φόνον, τῇ ἀκμῇ τοῦ ξίφους τὴν κατὰ
encountering the slaughter to-the edge of-the sword the against
τῶν ἀναιρουμένων ἐπιτρέψαντες ψῆφον. Ἐπίσης δὲ κατὰ
the(-ones) being-destroyed entrusting vote equally and against
παντὸς τοῦ προτυχόντος ἐνεργουμένου τοῦ φόνου, οὐ
every the(-one) happening-by working the slaughter not
διακρίνων ἐν τοῖς ἀναιρουμένοις τῶν ἀνθρώπων, οὐ
distinguishing among the(-ones) being-destroyed of-the men not
συνιεὶς τὸν ἐχθρὸν ἢ τὸν φίλον, τὸν ξένον ἢ τὸν οἰκεῖον,
heeding the enemy or the friend the stranger or the kinsman
τὸ συγγενὲς ἢ τὸ ἀλλότριον· ἀλλὰ μία τις χειρὸς ἦν
the related or the alien but one some of-(the)-hand was
ὁρμὴ, κατὰ παντὸς τοῦ προσπίπτοντος ὁμοίως ἐπίσης
rush against every the(-one) falling-in-with alike equally
ἐνεργουμένη. Ὁ δὲ περὶ τούτου λόγος ταύτην ἂν ἡμῖν
working the and about this account this — to-us
παράσχοιτο τὴν ὠφέλειαν, ἐπειδὴ πανδημεὶ πάντες πρὸς
might-afford the benefit since in-a-body all toward
τὸ κακὸν συνεφρόνησαν, καὶ ὥσπερ εἷς ἐγένετο τῷ λόγῳ
the evil agreed and as one became in-the account
τῆς κακίας τὸ στρατόπεδον ἅπαν· ἀδιάκριτος ἡ κατ᾽
of-the vice the camp whole indiscriminate the against
αὐτῶν γίνεται μάστιξ. Ὡς γάρ τινα τῶν ἐπὶ κακίᾳ
them becomes whip as for some of-the(-ones) in vice
πεφωραμένων ὁ πληγαῖς αἰκιζόμενος, ὅ, τί περ ἂν
caught the(-one) with-blows tormenting what — ever —

τύχῃ τοῦ σώματος καταξαίνει διὰ τῆς μάστιγος, εἰδὼς
happens of-the body tears through the whip knowing
ὅτι ἡ ἐπὶ μέρους ὀδύνη πρὸς τὸ πᾶν διέρχεται· οὕτως ὡς
that the in part pain to the whole passes-through thus as
παντὸς ὁμοίως κολαζομένου, τοῦ εἰς τὴν κακίαν συμφυέντος
all alike being-punished the into the vice grown-together
σώματος, ἡ ἐπὶ μέρους ἐνεργουμένη μάστιξ τὸ πᾶν
body the in part working whip the whole
ἐσωφρόνιζεν. Οὐκοῦν εἴ ποτε τῆς ἴσης κακίας ἐν πολλοῖς
brought-to-its-senses so if ever the equal vice among many
θεωρουμένης, μὴ κατὰ πάντων, ἀλλὰ κατά τινων ἐνεργήσει
being-observed not against all but against some should-work
ἡ τοῦ Θεοῦ ἀγανάκτησις· νοεῖν προσήκει τὴν διὰ
the — of-God indignation to-understand it-befits the through
φιλανθρωπίας τῶν ἐνεργουμένων διόρθωσιν· οὐ πάντων
love-for-man of-the(-ones) worked-upon correction not all
μὲν τυπτομένων, πάντων δὲ ταῖς μερικαῖς πληγαῖς πρὸς
indeed being-struck all but by-the partial blows to
τὴν τῆς κακίας ἀποστροφὴν σωφρονιζομένων. Ἀλλὰ τοῦτο
the of-the vice turning-away brought-to-their-senses but this
μὲν ἔτι τῶν καθ' ἱστορίαν γεγραμμένων τὸ νόημα.
indeed still of-the(-things) by history written the thought
Ἡ δὲ ἀναγωγὴ τοῦτον ἂν ἡμᾶς τὸν τρόπον ὠφελήσειεν.
the and higher-sense in-this — us the manner might-benefit
Ἐπειδή φησιν ἐν κοινῷ κηρύγματι πρὸς πάντας ὁ
since he-says in common proclamation to all the
νομοθέτης, ὅτι «Εἴ τις πρὸς τὸν Κύριον, ἴτω πρός
lawgiver that if anyone (is)-toward the Lord let-him-come to
με.» Ὅπερ ἐστὶν ἡ τοῦ νόμου φωνὴ πᾶσιν ἐγκελευομένη
me which is the of-the law voice to-all commanding
τὸ, Εἴ τις βούλεται τοῦ Θεοῦ φίλος εἶναι, ἐμοὶ τῷ νόμῳ
the if anyone wishes — of-God friend to-be to-me the law

φίλος γενέσθω. Ὁ γὰρ τῷ νόμῳ φίλος, καὶ τῷ Θεῷ
friend let-him-become the(-one) for to-the law friend also — to-God
φίλος ἐστὶ πάντως· καὶ τοῖς πρὸς αὐτὸν διὰ τοιούτου
friend is wholly and to-the(-ones) to him through such
κηρύγματος ἀθροισθεῖσιν ἐγκελεύεται χρήσασθαι τῷ ξίφει
proclamation gathered he-commands to-use the sword
κατὰ τοῦ ἀδελφοῦ καὶ τοῦ φίλου καὶ τοῦ πλησίον. Νοοῦμεν
against the brother and the friend and the neighbor we-understand
δὲ πρὸς τὸ ἀκόλουθον βλέποντες τῆς θεωρίας, ὅτι πᾶς
and to the sequence looking of-the contemplation that every
ὁ πρὸς τὸν Θεὸν καὶ τὸν νόμον βλέπων, τῷ φόνῳ
the(-one) toward — God and the law looking by-the slaughter
τῶν κακῶς ᾠκειωμένων αὐτῷ καθαρίζεται. Οὐ γὰρ
of-the(-ones) evilly made-familiar to-him is-cleansed not for
πᾶς ἀδελφὸς, οὐδὲ φίλος, οὐδὲ πλησίον, ἐπὶ τὸ κρεῖττον
every brother nor friend nor neighbor for the better
παρὰ τῆς Γραφῆς νοεῖται· ἀλλ᾽ ἔστι τις καὶ ἀδελφὸς
by the Scripture is-understood but there-is some(-one) both brother
καὶ ἀλλότριος, καὶ φίλος καὶ ἐχθρὸς, καὶ πλησίον καὶ ἐξ
and alien and friend and enemy and neighbor and from
ἐναντίας ἱστάμενος. Τούτους νοοῦμεν τοὺς συμφυομένους
(the)-opposite standing these we-understand the grown-together
ἡμῖν λογισμούς· ὧν ἡ ζωὴ μὲν, ἡμέτερον θάνατον· ὁ
with-us reasonings whose the life indeed our death the
δὲ θάνατος αὐτῶν, ἡμετέραν ζωὴν κατεργάζεται.
and death their our life works
Συμφωνεῖ δὲ τὸ τοιοῦτο νόημα τοῖς ἤδη περὶ τὸν 35
agrees and the such thought with-the(-things) already about —
Ἀαρὼν ἐξετασθεῖσιν, ὅτε διὰ τῆς συντυχίας αὐτοῦ τὸν
Aaron examined when through the meeting his the
σύμμαχόν τε καὶ παραστάτην ἄγγελον ἐνοήσαμεν, τὸν
ally both and supporter angel we-understood the(-one)

τὰ σημεῖα κατὰ τῶν Αἰγυπτίων ἐργαζόμενον, προγενέστερον
the signs against the Egyptians working prior
εἰκότως νοούμενον· διὰ τὸ προκατεσκευάσθαι τῆς
reasonably understood because-of the to-have-been-constructed-before than-the
φύσεως ἡμῶν τὴν ἀγγελικὴν καὶ ἀσώματον φύσιν. Ἀδελφὸν
nature our the angelic and bodiless nature brother
δὲ, διὰ τὴν συγγένειαν τοῦ νοητοῦ ἐκείνου πρὸς τὸ
and because-of the kinship of-the intelligible that to the
νοητὸν τὸ ἡμέτερον. Τῆς οὖν ἀντιθέσεως οὔσης, ὅτι πῶς
intelligible the our the then objection being that how
πρὸς τὸ κρεῖττον λαβεῖν ἔστι τὴν τοῦ Ἀαρὼν συντυχίαν,
to the better to-take is-it-possible the — of-Aaron meeting
ὃς ὑπηρέτης τοῖς Ἰσραηλίταις τῆς εἰδωλοποιίας ἐγένετο·
who (a)-minister for-the Israelites of-the idol-making became
κἀκεῖ μετρίως παρεδήλου τὴν τῆς ἀδελφότητος ὁμωνυμίαν
there-too moderately indicated the of-the brotherhood homonymy
ὁ λόγος, ὡς οὐχὶ πάντοτε τοῦ αὐτοῦ σημαινομένου ἀπὸ
the word as not always the same being-signified from
τῆς αὐτῆς φωνῆς, ὅταν ἐπὶ τῶν ἐναντίων νοημάτων
the same word when on the opposite thoughts
τὸ αὐτὸ λαμβάνηται ὄνομα. Ἀλλ' ἕτερος μὲν ἀδελφὸς
the same is-taken name but other indeed brother
ὁ καθαιρῶν τὸν Αἰγύπτιον τύραννον· ἄλλος δὲ πάλιν
the(-one) pulling-down the Egyptian tyrant another but again
ὁ ἀποτυπῶν τοῖς Ἰσραηλίταις τὸ εἴδωλον, κἂν ἓν
the(-one) molding for-the Israelites the idol even-if one
ᾖ ἐπ' ἀμφοτέρων τὸ ὄνομα. Κατὰ τῶν τοιούτων οὖν
be in both the name against the such then
ἀδελφῶν ἀπογυμνοῖ ὁ Μωϋσῆς τὸ ξίφος. Περὶ ὧν γὰρ
brothers bares — Moses the sword about which for
ἄλλοις διακελεύεται, καὶ ἑαυτῷ δηλαδὴ νομοθετεῖ τὸ ἴσον.
to-others he-gives-orders also to-himself evidently legislates the equal

Ἀναίρεσις δέ ἐστι τοῦ τοιούτου ἀδελφοῦ, ὁ τῆς ἁμαρτίας
destruction and is of-the such brother the of-the sin
ἀφανισμός. Πᾶς γὰρ ὁ τὸ διὰ τῆς συμβουλῆς τοῦ
destruction every for the(-one) the through the counsel of-the
ἀντικειμένου ἐνιδρυνθέν τινι κακὸν ἀφανίσας, ἐκεῖνον
adversary established-in someone evil having-made-disappear that-one
ἀπέκτεινεν ἐν ἑαυτῷ τόν ποτε διὰ τῆς ἁμαρτίας
killed in himself the(-one) once through the sin
ζῶντα. Μᾶλλον δὲ ἡμῖν τὸ περὶ τούτου κρατυνθείη
living rather and for-us the about this might-be-confirmed
δόγμα, εἴ τινα καὶ ἄλλα τῆς ἱστορίας πρὸς τὴν
doctrine if some also other(-things) of-the history toward the
θεωρίαν ταύτην συμπαραλάβοιμεν. Εἴρηται γὰρ, ὅτι
contemplation this we-should-take-along it-has-been-said for that
προστάγματι γίνεται τοῦ Ἀαρὼν ἐκείνου, τὸ δεῖν αὐτοὺς
by-command it-comes-about — of-Aaron that the must them
περιελέσθαι ἀφ' ἑαυτῶν τὰ ἐνώτια. Καὶ ἡ τούτων
to-take-off from themselves the earrings and the of-these
περιαίρεσις, ὕλη τῷ εἰδώλῳ ἐγένετο. Τί οὖν φαμεν; ὅτι
taking-off material for-the idol became what then do-we-say that
Μωϋσῆς μὲν ἐν τῷ ἐνωτίῳ κόσμῳ, ὅς ἐστιν ὁ νόμος,
Moses indeed in the earring adornment which is the law
τὴν τῶν Ἰσραηλιτῶν ἀκοὴν ἐκόσμησεν· ὁ δὲ ψευδώνυμος
the of-the Israelites hearing adorned the but falsely-named
ἀδελφὸς διὰ τῆς παρακοῆς περιαιρεῖ τὸν ἐντεθέντα
brother through the disobedience takes-off the placed-in
τῇ ἀκοῇ κόσμον, καὶ ποιεῖ δι' αὐτοῦ εἴδωλον. Καὶ
in-the hearing adornment and makes through it (an)-idol and
παρὰ τὴν πρώτην τῆς ἁμαρτίας εἴσοδον, ἐνωτίου τις
at the first of-the sin entrance of-earring some
ὑφαίρεσις ἦν ἡ τοῦ παρακοῦσαι τῆς ἐντολῆς συμβουλή.
removal was the to disobey the commandment counsel

Πῶς ἐνομίσθη φίλος καὶ πλησίον τοῖς πρωτοπλάστοις
how was-thought friend and neighbor to-the first-formed
ὁ ὄφις, ὡς τι χρήσιμον καὶ ἀγαθὸν, τὸ ἀποστῆναι
the snake as something useful and good the to-stand-off
τοῦ θείου προστάγματος συμβουλεύων; Τοῦτό ἐστι τὸ
from-the divine command counseling this is the
περιελέσθαι τῆς ἀκοῆς τὸ τῆς ἐντολῆς ἐνώτιον. Οὐκοῦν
to-take-off from-the hearing the of-the commandment earring so
ὁ τῶν τοιούτων ἀδελφῶν τε καὶ φίλων καὶ πλησίον
the of-the such brothers both and friends and neighbors
φονεὺς, ἀκούσεται παρὰ τοῦ νόμου τῆς φωνῆς ἐκείνης,
slayer will-hear from the law the voice that
ἣν ἔφησεν ἡ ἱστορία παρὰ τοῦ Μωϋσέως γεγενῆσθαι
which said the history from — Moses to-have-come
τοῖς τοὺς τοιούτους φονοκτονήσασιν· Ἐπληρώσατε
to-the(-ones) the such having-slain you-filled
τὰς χεῖρας ὑμῶν σήμερον τῷ Κυρίῳ ἕκαστος ἐν τῷ
the hands your today for-the Lord each in the
ἰδίῳ υἱῷ ἢ τῷ ἀδελφῷ, δοθῆναι ἐφ' ὑμᾶς εὐλογίαν.
own son or the brother to-be-given upon you (a)-blessing
Δοκεῖ δὲ κατὰ καιρὸν καὶ ἡ μνήμη τῶν τὴν
seems and in season also the memory of-the(-ones) the
ἁμαρτίαν παραδεξαμένων ἐπεισεληλυθέναι τῷ λόγῳ· ὥστε
sin having-received to-have-entered-in-to the discourse so-as
μαθεῖν, πῶς τὰς θεοτεύκτους πλάκας, ἐν αἷς ὁ θεῖος
to-learn how the God-wrought tablets in which the divine
νόμος ἐνεκεχάρακτο, εἰς τὴν γῆν ἐκ τῶν τοῦ Μωϋσέως
law had-been-engraved to the earth from the — of-Moses
χειρῶν πεσούσας, καὶ τῇ ἀντιτυπίᾳ τοῦ ὑποκειμένου
hands having-fallen and by-the resistance of-the underlying
περιτριβείσας, πάλιν ὁ Μωϋσῆς ἀνακομίζεται, οὐκέτι διόλου

τὰς αὐτὰς, ἀλλὰ μόνον τὸ ἐπ᾽ αὐτῶν γράμμα. Ἐκ γὰρ τῆς
the same but only the on them writing from for the
κάτω ὕλης λαβὼν τὰς πλάκας, ὑποτίθησι τῇ δυνάμει
below material having-taken the tablets he-sets-under to-the power
τοῦ τὸν νόμον αὐταῖς ἐγχαράσσοντος. Καὶ οὕτως
of-the(-one) the law on-them engraving and thus
ἀνακαλεῖται τὴν χάριν, φέρων ἐν ταῖς λιθίναις δέλτοις τὸν
he-recalls the grace carrying in the stone tablets the
νόμον, αὐτοῦ τοῦ Θεοῦ τῷ λίθῳ φωνὰς ἐντυπώσαντος.
law himself — God on-the stone words having-imprinted
Τάχα γὰρ ἔστι διὰ τούτων ὁδηγηθέντας, τῆς θείας
perhaps for it-is-possible through these led of-the divine
ὑπὲρ ἡμῶν προμηθείας ἐν περινοίᾳ γενέσθαι. Εἰ γὰρ
for us forethought in comprehension to-come if for
ἀληθεύει ὁ θεῖος Ἀπόστολος, καρδίας ὀνομάζων τὰς
speaks-truly the divine Apostle hearts naming the
πλάκας, τουτέστι, τὸ ἡγεμονικὸν τῆς ψυχῆς (ἀληθεύει δὲ
tablets that-is the governing(-part) of-the soul speaks-truly and
πάντως, ὁ διὰ τοῦ Πνεύματος τὰ βάθη τοῦ Θεοῦ
wholly the(-one) through the Spirit the depths — of-God
διερευνώμενος)· ἔστιν ἐκ τούτου δι᾽ ἀκολούθου μαθεῖν,
searching-out it-is-possible from this through sequence to-learn
ὅτι ἀσύντριπτος ἦν τὸ κατ᾽ ἀρχὰς καὶ ἀθάνατος ἡ
that unbroken was the in (the)-beginning and immortal the
ἀνθρωπίνη φύσις, ταῖς θείαις χερσὶ κατεσκευασμένη, καὶ
human nature by-the divine hands constructed and
τοῖς ἀγράφοις τοῦ νόμου κεκαλλωπισμένη χαράγμασι·
with-the unwritten of-the law adorned engravings
φυσικῶς ἡμῖν ἐγκειμένου τοῦ κατὰ νόμον βουλήματος
naturally in-us lying the according-to law will
ἐν τῇ ἀποστροφῇ τοῦ κακοῦ, καὶ ἐν τῇ τοῦ Θείου τιμῇ.
in the turning-away from-the evil and in the of-the Divine honor

The tablets of our nature, broken by sin, were recut by the true lawgiver from our earth when he took flesh of the Virgin, and their writing restored by the finger of the Spirit. Moses, who had seen God face to face, now asks to see him as though he never had, and is promised a place by God, a cleft in the rock, a covering hand, and the sight of his back. Read literally this makes God a body; read rightly it means the soul, freed of earthly weight, rises always higher, and Moses never stops climbing the ladder.

36 Ἐπεὶ δὲ προσέπεσε τῆς ἁμαρτίας ὁ ἦχος, ὃν ἡ
when and fell-upon(-us) of-the sin the sound which the
πρώτη Γραφὴ φωνὴν ὄφεως ὀνομάζει, ἡ δὲ κατὰ
first Scripture (the)-voice of-(the)-snake names the and about
τὰς πλάκας ἱστορία, φωνὴν ἐξ οἴνου ᾀδόντων· τότε
the tablets history (a)-voice from wine of-(men)-singing then
εἰς γῆν πεσοῦσα συντριβήσεται. Ἀλλὰ πάλιν ὁ ἀληθινὸς
to earth having-fallen it-will-be-shattered but again the true
νομοθέτης, οὗ τύπος ἦν ὁ Μωϋσῆς, ἐκ τῆς γῆς
lawgiver of-whom (the)-type was — Moses from the earth
ἡμῶν ἑαυτῷ τὰς τῆς φύσεως ἡμῶν πλάκας ἐλάξευσεν.
our for-himself the of-the nature our tablets hewed
Οὐ γὰρ γάμος αὐτῷ τὴν θείαν ἐδημιούργησε σάρκα, ἀλλ᾽
not for marriage for-him the divine fashioned flesh but
αὐτὸς τῆς ἰδίας σαρκὸς γίνεται λατόμος τῆς τῷ
he-himself of-the own flesh becomes stonecutter of-the(-flesh) by-the
θείῳ δακτύλῳ καταγραφείσης. Πνεῦμα γὰρ ἅγιον ἦλθεν
divine finger inscribed (the)-Spirit for holy came
ἐπὶ τὴν Παρθένον, καὶ ἡ τοῦ ὑψίστου ἐπεσκίασε δύναμις.
upon the Virgin and the of-the most-high overshadowed power
Ἐπεὶ δὲ τοῦτο ἐγένετο, πάλιν τὸ ἀσύντριπτον ἔσχεν ἡ
when and this happened again the unbroken had the

φύσις, ἀθάνατος γενομένη τοῖς τοῦ δακτύλου χαράγμασι.
nature immortal having-become by-the of-the finger engravings
Δάκτυλος δὲ πολλαχῇ παρὰ τῆς Γραφῆς ὀνομάζεται
(the)-finger and in-many-places by the Scripture is-named
τὸ Πνεῦμα τὸ ἅγιον. Καὶ οὕτω γίνεται τοῦ Μωϋσέως
the Spirit the holy and thus comes-about — of-Moses
ἡ ἐπὶ τὸ ἐνδοξότερον μεταποίησις τοιαύτη καὶ τοσαύτη,
the to the more-glorious transformation such and so-great
ὡς ἀχώρητον εἶναι τῷ κάτω ὀφθαλμῷ τὴν τῆς δόξης
that uncontainable to-be for-the below eye the of-the glory
ἐκείνης ἐμφάνειαν. Πάντως δὲ ὁ πεπαιδευμένος τὸ
that appearance wholly and the(-one) taught-in the
θεῖον τῆς πίστεως ἡμῶν μυστήριον, οὐκ ἀγνοεῖ, πῶς
divine of-the faith our mystery not is-ignorant how
συμβαίνει τῇ ἱστορίᾳ ἡ κατὰ ἀναγωγὴν θεωρία. Ὁ
agrees with-the history the by higher-sense contemplation the
γὰρ διορθωτὴς τῆς συντετριμμένης ἡμῶν φύσεως πλακὸς
for restorer of-the shattered our nature's tablet
(νοεῖς δὲ πάντως, διὰ τῶν λεγομένων, ἐκεῖνον,
you-understand and wholly through the(-things) said that(-one)
τὸν τὰ συντρίμματα ἡμῶν θεραπεύσαντα), ἐπειδὴ πάλιν
the(-one) the fractures our having-healed when again
εἰς τὸ ἀρχαῖον ἐπανήγαγε τὴν συντετριμμένην τῆς
to the ancient(-state) he-brought-back the shattered of-the
φύσεως ἡμῶν πλάκα, τῷ θείῳ δακτύλῳ, καθὼς εἴρηται,
nature our tablet by-the divine finger as has-been-said
καλλωπισθεῖσαν, οὐκέτι χωρητὸς ταῖς ὄψεσι τῶν ἀναξίων
adorned no-longer containable by-the sights of-the unworthy
γίνεται, τῷ ὑπερβάλλοντι τῆς δόξης ἀπροσπέλαστος
he-becomes by-the surpassing of-the glory unapproachable
τοῖς πρὸς αὐτὸν ὁρῶσι γινόμενος. Ἀληθῶς γὰρ, ὅταν
to-the(-ones) to him looking becoming truly for when

ἔλθῃ (καθώς φησι τὸ Εὐαγγέλιον) ἐν τῇ δόξῃ αὐτοῦ, καὶ
he-comes as says the Gospel in the glory his and
πάντες οἱ ἄγγελοι μετ᾽ αὐτοῦ, μόγις μὲν τοῖς δικαίοις
all the angels with him hardly indeed for-the righteous
χωρητὸς γίνεται καὶ καταφανής. Ὁ δὲ ἀσεβὴς, καὶ
containable he-becomes and visible the but impious and
Ἰουδαΐζων τὴν αἵρεσιν, καθὼς Ἡσαΐας λέγει, ἀμέτοχος
Judaizing in-the heresy as Isaiah says without-share
ἐκείνου τοῦ θεάματος μένει. «Ἀρθήτω γὰρ ὁ ἀσεβὴς,»
of-that the sight remains let-be-taken-away for the impious
φησὶν, «ἵνα μὴ ἴδῃ τὴν δόξαν Κυρίου.» Ἀλλὰ ταῦτα
he-says that not he-may-see the glory of-(the)-Lord but these(-things)
μὲν τῇ ἀκολουθίᾳ τῶν ἐξητασμένων ἑπόμενοι πρὸς
indeed the sequence of-the(-things) examined following to
τὴν ὑπόνοιαν τῆς περὶ τὸν τόπον τοῦτον θεωρίας
the conjecture of-the about the passage this contemplation
ἠνέχθημεν. Ἐπὶ δὲ τὸ προκείμενον ἐπανέλθωμεν. Πῶς
we-were-carried to and the(-thing) set-before let-us-return how
ὁ τοσαύταις θεοφανείαις ἐναργῶς ὁρᾶν τὸν Θεὸν παρὰ
the(-one) by-so-many theophanies clearly to-see — God by
τῆς θείας φωνῆς μαρτυρούμενος (ἐν οἷς φησιν, ὅτι ἐνώπιος
the divine voice attested in which it-says that face
ἐνωπίῳ, ὡς ἄν τις λαλήσῃ πρὸς τὸν ἑαυτοῦ φίλον), ἐν
to-face as — someone may-speak to the his-own friend in
τούτοις γενόμενος, ὡς μήπω τυχὼν ὧν τετυχηκέναι
these having-come as not-yet having-obtained what to-have-obtained
διὰ τῆς Γραφικῆς μαρτυρίας πιστεύεται, δεῖται τοῦ
through the Scriptural testimony he-is-believed asks —
Θεοῦ φανῆναι αὐτῷ, ὡς τοῦ ἀεὶ φαινομένου μηδέπω
God to-appear to-him as the(-one) always appearing not-yet
ὀφθέντος; Καὶ ἡ ἄνωθεν φωνὴ, νῦν μὲν τῇ ἐπιθυμίᾳ
having-been-seen and the from-above voice now indeed with-the desire

τοῦ αἰτοῦντος συντίθεται, καὶ τὴν προσθήκην αὐτῷ τῆς
of-the(-one) asking agrees and the addition to-him of-the
χάριτος ταύτης οὐκ ἀπαναίνεται. Πάλιν δὲ εἰς ἀπελπισμὸν
grace this not refuses again and into despair
ἄγει, δι' ὧν ἀποφαίνεται, ἀχώρητον εἶναι τῇ τῶν
leads through which it-declares uncontainable to-be by-the of-the
ἀνθρώπων ζωῇ τὸ παρ' ἐκείνου ζητούμενον. Ἀλλά τινα
men life the(-thing) by him sought but some
τόπον εἶναι παρ' ἑαυτῷ φησιν ὁ Θεὸς, καὶ ἐν τῷ τόπῳ
place to-be beside himself says — God and in the place
πέτραν, καὶ ὀπὴν ἐν τῇ πέτρᾳ, ἐν ᾗ κελεύει γίνεσθαι
(a)-rock and (a)-hole in the rock in which he-bids to-be
τὸν Μωϋσέα. Εἶτα ἐπιβαλεῖν τὸν Θεὸν τὴν χεῖρα τῷ
— Moses then to-put — God the hand on-the
στομίῳ τῆς ὀπῆς ἔξω γενόμενον, τὰ ὄπισθεν ἰδεῖν τοῦ
mouth of-the hole outside having-come the hind(-parts) to-see of-the(-one)
καλέσαντος, καὶ οὕτως ἐκεῖνον τὸν ζητούμενον ἰδεῖν δόξαι,
having-called and thus that(-one) the sought to-see to-seem
τῆς τε θείας φωνῆς ἀψευδῆ τὴν ἐπαγγελίαν γενέσθαι.
of-the both divine voice unfalse the promise to-become
Ταῦτα γὰρ εἴ τις κατὰ τὸ γράμμα βλέποι, οὐ 37
these(-things) for if anyone according-to the letter should-look-at not
μόνον ἀσαφὴς τοῖς ζητοῦσίν ἐστιν ἡ διάνοια, ἀλλ'
only obscure to-the(-ones) seeking is the understanding but
οὐδὲ καθαρεύσει τῆς ἀπεμφαινούσης περὶ Θεοῦ ὑπολήψεως.
not-even will-it-be-pure-of the unbecoming about God conception
Μόνων γὰρ τῶν ἐν σχήματι θεωρουμένων, τὸ μὲν
of-only for the(-things) in shape observed the indeed
ἐμπρόσθιον, τὸ δὲ, ὀπίσθιον· πᾶν δὲ σχῆμα, σώματος
front the but back every and shape of-body
πέρας ἐστίν. Ὥστε ὁ σχῆμα περὶ τὸν Θεὸν ἐννοῶν,
(the)-limit is so-that the(-one) shape about — God conceiving

οὐδὲ τῆς σωματικῆς φύσεως καθαρεύειν αὐτὸν οἰηθήσεται.
not-even of-the bodily nature to-be-pure him will-think
Πᾶν δὲ σῶμα σύνθετόν ἐστι πάντως· τὸ δὲ σύνθετον ἐκ
every and body composite is wholly the and composite from
τῆς τῶν ἑτερογενῶν συνδρομῆς ἔχει τὴν σύστασιν. Τὸ
the of-the heterogeneous concourse has the constitution the(-thing)
δὲ συντιθέμενον, οὐκ ἄν τις ἀδιάλυτον εἶναι εἴποι. Τὸ
and being-composed not — anyone indissoluble to-be would-say the(-thing)
δὲ διαλυόμενον, ἄφθαρτον εἶναι οὐ δύναται. Φθορὰ γὰρ ἡ
but being-dissolved incorruptible to-be not can-it corruption for the
διάλυσις τοῦ συνεστῶτός ἐστιν. Εἰ οὖν τις τὸ ὀπίσθιον
dissolution of-the(-thing) put-together is if then anyone the back(-part)
τοῦ Θεοῦ κατὰ τὸ γράμμα νοήσειεν, εἰς ταύτην τὴν
— of-God according-to the letter should-understand into this the
ἀτοπίαν ἐκ τῆς ἀκολουθίας κατ' ἀνάγκην ἀπαχθήσεται.
absurdity from the sequence of necessity he-will-be-led-away
Τὸ γὰρ ἐμπρόσθιόν τε καὶ ὀπίσθιον, ἐν σχήματι πάντως·
the for front both and back in shape wholly
τὸ δὲ σχῆμα, ἐν σώματι. Τοῦτο δὲ διαλυθὲν, διαλυτὸν
the and shape in body this and having-been-dissolved dissoluble
κατὰ τὴν ἰδίαν φύσιν ἐστί. Διαλυτὸν γὰρ ἅπαν τὸ
according-to the own nature is dissoluble for all the
σύνθετον· τὸ δὲ διαλυόμενον, ἄφθαρτον εἶναι οὐ
composite the(-thing) but being-dissolved incorruptible to-be not
δύναται. Ἆρα ὁ τῷ γράμματι δουλεύων, φθορὰν διὰ
can-it after-all the(-one) the letter serving corruption through
τῆς ἀκολουθίας τῶν νοημάτων παρὰ τὸν Θεὸν ἐννοήσειεν.
the sequence of-the thoughts in — God would-conceive
Ἀλλὰ μὴν ἄφθαρτος ὁ Θεὸς καὶ ἀσώματος. Ἀλλὰ τίς ἆρα
but surely (is)-incorruptible — God and bodiless but what then
τοῖς γεγραμμένοις ἐφαρμόσει διάνοια παρὰ τὸ ἐκ
to-the(-things) written will-fit understanding beside the from

προχείρου νοούμενον; εἰ δὲ τοῦτο τὸ μέρος τῶν ἐν τῇ
(the)-ready understood if and this the part of-the(-things) in the
συμφράσει τοῦ λόγου γεγραμμένων, ἑτέραν ἡμᾶς ἐξευρεῖν
context of-the word written another us to-find-out
ἀναγκάζει διάνοιαν· προσήκει πάντως καὶ περὶ τοῦ ὅλου
compels understanding it-befits wholly also about the whole
τὸ ἴσον διανοεῖσθαι. Οἷον γὰρ ἐν τῷ μέρει νοήσομεν,
the equal to-think what-sort for in the part we-shall-understand
τοιοῦτον ἀνάγκη καὶ τὸ ὅλον λαμβάνομεν. Οὐκοῦν καὶ ὁ
such of-necessity also the whole we-take so also the
τόπος ὁ παρὰ τῷ Θεῷ, καὶ ἡ ἐν τῷ τόπῳ πέτρα, καὶ τὸ
place the beside — God and the in the place rock and the
ἐν ταύτῃ χώρημα, ὅπερ ὀπὴ ὀνομάζεται, καὶ ἡ ἐκεῖ τοῦ
in this room which (a)-hole is-named and the there —
Μωϋσέως εἴσοδος, καὶ ἡ τῆς θείας χειρὸς ἐπιβολὴ τοῦ
of-Moses entering and the of-the divine hand laying on-the
στομίου, καὶ ἡ πάροδος, καὶ ἡ κλῆσις, καὶ μετὰ ταῦτα
mouth and the passing-by and the calling and after these(-things)
ἡ τῶν ὀπισθίων θεωρία εὐλογώτερον τῷ τῆς ἀναγωγῆς
the of-the back(-parts) contemplation more-reasonably by-the of-the higher-sense
νόμῳ θεωρηθήσεται. Τί οὖν ἐστι τὸ εἰκαζόμενον; ὅτι
law will-be-contemplated what then is the(-thing) conjectured that
καθάπερ τὰ κατωφερῆ τῶν σωμάτων, εἴ τινα κατὰ
just-as the downward-tending of-the bodies if some down
τοῦ πρανοῦς ὁρμὴν λάβοι, κἂν μηδεὶς ἐπωθῶν μετὰ
the slope impulse should-take even-if no-one pushing after
τὴν πρώτην κίνησιν τύχῃ, αὐτὰ δι' ἑαυτῶν ἐπὶ τὸ
the first motion happen-to-be themselves through themselves to the
κάταντες ἐν σφοδροτέρᾳ τῇ φορᾷ συνελαύνεται, ἕως ἂν
downhill in more-vehement the motion are-driven as-long-as —
ἐπικλινὲς ᾖ, καὶ ὑποκατίῃ τῷ σχήματι, τὸ τῇ φορᾷ
sloping be and go-down by-the shape the(-thing) to-the motion

ὑποκείμενον, μηδενὸς εὑρισκομένου τοῦ ἐξ ἀντιβάσεως
lying-under nothing being-found the(-thing) from opposition
τὴν ὁρμὴν ἀνακόπτοντος· οὕτω κατὰ τὸ ἔμπαλιν ἡ ψυχὴ
the impulse checking thus in the reverse the soul
τῆς γηΐνης προσπαθείας ἀπολυθεῖσα, ἀνωφερής τε καὶ
from-the earthly attachment released upward-tending both and
ὀξεῖα γίνεται πρὸς τὴν ἐπὶ τὰ ἄνω κίνησιν, ἀπὸ
swift becomes toward the to the(-things) above motion from
τῶν κάτω πρὸς τὸ ὕψος ἀνιπταμένη. Μηδενὸς δὲ ὄντος
the(-things) below to the height flying-up nothing and being
ἄνωθεν τοῦ τὴν ὁρμὴν ἐπικόπτοντος (ἑλκτικὴ γὰρ πρὸς
from-above the(-thing) the impulse cutting-short drawing for toward
ἑαυτὴν ἡ τοῦ καλοῦ φύσις ἐστὶ τῶν πρὸς ἐκείνην
itself the of-the beautiful nature is of-the(-ones) to it
ἀναβλεπόντων), ἀεὶ πάντως ὑψηλοτέρα ἑαυτῆς γίνεται,
looking-up always wholly loftier than-itself it-becomes
τῇ τῶν οὐρανίων ἐπιθυμίᾳ συνεπεκτεινομένη τοῖς
by-the of-the heavenly(-things) desire straining-forward-with to-the(-things)
ἔμπροσθεν, καθώς φησιν ὁ Ἀπόστολος, καὶ πάντοτε πρὸς
before as says the Apostle and always toward
τὸ ὑψηλότερον τὴν πτῆσιν ποιήσεται. Ποθοῦσα γὰρ διὰ
the loftier the flight it-will-make longing for through
τῶν ἤδη κατειλημμένων μὴ καταλιπεῖν τὸ ὕψος τὸ
the(-things) already grasped not to-leave-behind the height the
ὑπερκείμενον, ἄπαυστον ποιεῖται τὴν ἐπὶ τὰ ἄνω
transcendent unceasing it-makes the to the(-things) above
φοράν, ἀεὶ διὰ τῶν προηνυσμένων τὸν πρὸς τὴν
motion always through the(-things) accomplished-before the for the
πτῆσιν τόνον ἀνανεάζουσα. Μόνη γὰρ ἡ κατ᾽ ἀρετὴν
flight tension renewing alone for the in virtue

ἐνέργεια καμάτῳ τρέφει τὴν δύναμιν, οὐκ ἐνδιδοῦσα διὰ
activity with-labor nourishes the power not slackening through
τοῦ ἔργου τὸν τόνον, ἀλλ᾽ ἐπαύξουσα.
the work the tension but increasing(-it)
Διὰ τοῦτό φαμεν, καὶ τὸν μέγαν Μωϋσέα ἀεὶ γινόμενον, 38
because-of this we-say also the great Moses always becoming
μηδαμοῦ ἵστασθαι τῆς ἀνόδου, μηδέ τινα ὅρον ἑαυτῷ
nowhere to-stand-still from-the ascent nor any limit for-himself
ποιεῖσθαι τῆς ἐπὶ τὸ ἄνω φορᾶς· ἀλλ᾽ ἅπαξ ἐπιβάντα
to-make of-the to the(-thing) above motion but once having-set-foot-on
τῆς κλίμακος, ᾗ ἐπεστήρικτο ὁ Θεὸς, καθώς φησιν
the ladder on-which was-fixed — God as says
Ἰακὼβ, εἰσαεὶ τῆς ὑπερκειμένης βαθμίδος ἐπιβαίνειν, καὶ
Jacob forever the higher step to-step-on and
μηδέποτε ὑψούμενον παύεσθαι διὰ τὸ πάντοτε εὑρίσκειν
never being-raised to-cease because-of the always to-find
τῆς κατειλημμένης ἐν τῷ ὕψει βαθμίδος τὸ ὑπερκείμενον.
of-the grasped in the height step the(-thing) lying-beyond

XXII · TO SEE GOD IS NEVER TO BE FILLED

After all his ascents Moses still thirsts to see the beauty face to face. God grants the request by refusing it: no one can see his face and live. So to see God is never to be satisfied in desiring him; the place by God is an endless course, and the rock on which Moses stands, Christ, makes standing still the swiftest running.

Ἀρνεῖται τὴν πρὸς τὴν βασιλίδα τῶν Αἰγυπτίων 39
he-renounces the with the princess of-the Egyptians
κατεψευσμένην συγγένειαν· ἔκδικος γίνεται τοῦ Ἑβραίου·
falsely-claimed kinship (an)-avenger he-becomes of-the Hebrew
μετανίσταται πρὸς τὴν ἔρημον διαγωγὴν, ἣν ὁ ἀνθρώπινος
he-moves-away to the desert way-of-life which the human

οὐκ ἐτάραξε βίος· ποιμαίνει ἐν ἑαυτῷ τὴν τῶν ἡμέρων
not disturbed life he-shepherds in himself the of-the tame
ζώων ἀγέλην· ὁρᾷ τοῦ φωτὸς τὴν λαμπηδόνα· ἀβαρῆ
animals herd he-sees of-the light the brightness weightless
ποιεῖται τὴν πρὸς τὸ φῶς ἄνοδον, τῇ περιαιρέσει
he-makes the to the light ascent by-the taking-off
τοῦ ὑποδήματος· ἐξαιρεῖται πρὸς ἐλευθερίαν τὸ συγγενὲς
of-the sandal he-rescues for freedom the kindred
καὶ ὁμόφυλον· ὑποβρύχιον βλέπει τὸν ἐχθρὸν κατὰ τῶν
and kinsfolk under-water he-sees the enemy beneath the
κυμάτων δυόμενον. Ὑπὸ τὴν νεφέλην αὐλίζεται· τῇ
waves sinking under the cloud he-camps with-the
πέτρᾳ θεραπεύει τὸ δίψος· τῷ οὐρανῷ γεωργεῖ τὸν
rock he-heals the thirst from-the heaven he-farms the
ἄρτον. Εἶτα τῇ ἐκτάσει τῶν χειρῶν καταγωνίζεται τὸν
bread then by-the stretching of-the hands he-overcomes the
ἀλλόφυλον· ἀκούει τῆς σάλπιγγος· τὸν γνόφον ὑπέρχεται·
foreigner he-hears the trumpet the thick-darkness he-goes-under
ἐπὶ τὰ ἄδυτα τῆς ἀχειροποιήτου σκηνῆς παραδύεται·
into the sanctuaries of-the not-made-with-hands tabernacle he-slips
μανθάνει τῆς θείας ἱερωσύνης τὰ ἀπόρρητα. Ἐξαφανίζει
he-learns of-the divine priesthood the secret(-things) he-makes-disappear
τὸ εἴδωλον, ἱλεοῦται τὸ Θεῖον, ἀνακαλεῖται τὸν ἐν τῇ
the idol he-propitiates the Divine he-recovers the in the
κακίᾳ τῶν Ἰουδαίων συντριβέντα νόμον, λάμπει τῇ δόξῃ,
vice of-the Jews shattered law he-shines with-the glory
καὶ διὰ τοσούτων ἐπαρθεὶς ὑψωμάτων, ἔτι σφριγᾷ
and through so-many having-been-raised heights still he-swells
τῇ ἐπιθυμίᾳ, καὶ ἀκορέστως ἔχει τοῦ πλείονος, καὶ
with-the desire and insatiably is-disposed for-the more and
οὗ διὰ παντὸς κατ' ἐξουσίαν ἐνεφορεῖτο, ἔτι διψῇ· καὶ
what through all at will he-was-filled-with still he-thirsts and

ὡς μήπω μετεσχηκὼς, τυχεῖν δέεται, ἐμφανῆναι αὐτῷ τὸν
as not-yet having-partaken to-obtain he-asks to-appear to-him —
Θεὸν ἱκετεύων· οὐχ ὡς μετέχειν δύναται, ἀλλ᾽ ὡς ἐκεῖνός
God beseeching not as to-partake he-is-able but as he
ἐστι. Δοκεῖ δέ μοι τὸ τοιοῦτο παθεῖν ἐρωτικῇ τινι διαθέσει
is it-seems and to-me the such to-suffer by-loving some disposition
πρὸς τὸ φύσει καλὸν τῆς ψυχῆς διατεθείσης, ἣν ἀεὶ
toward the by-nature beautiful the soul being-disposed which always
ἡ ἐλπὶς ἀπὸ τοῦ ὀφθέντος καλοῦ πρὸς τὸ ὑπερκείμενον
the hope from the seen beautiful toward the transcendent
ἐπεσπάσατο, διὰ τοῦ πάντοτε καταλαμβανομένου, πρὸς
drew-on through the always being-grasped toward
τὸ κεκρυμμένον αἰεὶ τὴν ἐπιθυμίαν ἐκκαίουσα· ὅθεν ὁ
the hidden ever the desire kindling whence the
σφοδρὸς ἐραστὴς τοῦ κάλλους, τὸ ἀεὶ φαινόμενον, ὡς
vehement lover of-the beauty the always appearing as
εἰκόνα τοῦ ποθουμένου δεχόμενος, αὐτοῦ τοῦ χαρακτῆρος
(an)-image of-the longed-for receiving very of-the stamp
τοῦ ἀρχετύπου ἐμφορηθῆναι ποθεῖ. Καὶ τοῦτο βούλεται
of-the archetype to-be-filled longs and this means
ἡ τολμηρά τε καὶ παριοῦσα τοὺς ὅρους τῆς ἐπιθυμίας
the bold both and passing the bounds of-the desire
ἡ αἴτησις, τὸ μὴ διὰ κατόπτρων τινῶν καὶ ἐμφάσεων,
the request the not through mirrors some and reflections
ἀλλὰ κατὰ πρόσωπον ἀπολαῦσαι τοῦ κάλλους. Ἡ δὲ θεία
but to face to-enjoy the beauty the but divine
φωνὴ δίδωσι τὸ αἰτηθὲν δι᾽ ὧν ἀπαναίνεται, ἐν
voice gives the(-thing) asked through what it-refuses in
ὀλίγοις τοῖς ῥήμασιν ἀμέτρητόν τινα βυθὸν νοημάτων
few the words immeasurable some depth of-thoughts
παραδεικνύουσα. Τὸ μὲν γὰρ πληρῶσαι τὴν ἐπιθυμίαν
showing the indeed for to-fill the desire

αὐτῷ ἡ τοῦ Θεοῦ μεγαλοδωρεὰ κατένευσε· στάσιν δέ τινα
for-him the — of-God munificence nodded-assent standing-still but some
τοῦ πόθου καὶ κόρον οὐκ ἐπηγγείλατο. Οὐ γὰρ ἂν ἑαυτὸν
of-the longing and surfeit not it-promised not for — himself
ἔδειξε τῷ θεράποντι· εἴπερ τοιοῦτον ἦν τὸ
would-he-have-shown to-the servant if-indeed such was the(-thing)
ὁρώμενον, ὥστε στῆσαι τὴν ἐπιθυμίαν τοῦ βλέποντος·
seen so-as to-stop the desire of-the(-one) seeing
ὡς ἐν τούτῳ ὄντος τοῦ ἀληθῶς ἰδεῖν τὸν Θεὸν, ἐν τῷ μὴ
as in this being the truly to-see — God in the not
λῆξαί ποτε τῆς ἐπιθυμίας τὸν πρὸς αὐτὸν ἀναβλέποντα.
to-cease ever from-the desire the(-one) to him looking-up
Φησὶ γάρ· «Οὐ δυνήσῃ τὸ πρόσωπόν μου ἰδεῖν· οὐ γὰρ
he-says for not you-will-be-able the face my to-see not for
μὴ ἴδῃ ἄνθρωπος τὸ πρόσωπόν μου, καὶ ζήσεται·» τοῦτο
not shall-see (a)-man the face my and will-live this
δὲ, οὐχ ὡς αἴτιον τοῦ θανάτου τοῖς ὁρῶσι γιγνόμενον
but not as (the)-cause of-the death for-the(-ones) seeing becoming
ὁ λόγος ἐνδείκνυται, (πῶς γὰρ τὸ τῆς ζωῆς πρόσωπον,
the word indicates how for the of-the life face
αἴτιον θανάτου τοῖς ἐμπελάσασι γένοιτ' ἄν ποτε;)
(the)-cause of-death to-the(-ones) having-drawn-near would-become — ever
ἀλλ' ἐπειδὴ ζωοποιὸν μὲν τῇ φύσει τὸ Θεῖον, ἴδιον δὲ
but since life-giving indeed by-the nature the Divine proper and
γνώρισμα τῆς θείας φύσεώς ἐστι τὸ παντὸς ὑπερκεῖσθαι
(the)-token of-the divine nature is the all to-transcend
γνωρίσματος· ὁ τῶν γινωσκομένων τι τὸν
token the(-one) of-the(-things) known something —
Θεὸν εἶναι οἰόμενος, ὡς παρατραπεὶς ἀπὸ τοῦ ὄντος,
God to-be thinking as having-been-turned-aside from the being
πρὸς τὸ τῇ καταληπτικῇ φαντασίᾳ νομισθὲν εἶναι, καὶ
to the by-the comprehending impression thought to-be also

ζωὴν οὐκ ἔχει. Τὸ γὰρ ὄντως ὂν, ἡ ἀληθής ἐστι ζωή· τοῦτο
life not has the for truly being the true is life this
δὲ εἰς γνῶσιν ἀνέφικτον. Εἰ οὖν ὑπερβαίνει τὴν γνῶσιν
and for knowledge unattainable if then transcends the knowledge
ἡ ζωοποιὸς φύσις, τὸ καταλαμβανόμενον πάντως
the life-giving nature the(-thing) grasped wholly
ζωὴ οὐκ ἔστιν· ὃ δὲ μή ἐστι ζωὴ, παρεκτικὸν γενέσθαι
life not is what and not is life productive to-become
ζωῆς, φύσιν οὐκ ἔχει. Οὔτε οὖν πληροῦται τῷ Μωϋσεῖ
of-life nature not has neither then is-fulfilled — for-Moses
τὸ ποθούμενον, δι᾽ ὧν ἀπλήρωτος ἡ ἐπιθυμία μένει.
the(-thing) longed-for through what unfulfilled the desire remains
Παιδεύεται γὰρ διὰ τῶν εἰρημένων, ὅτι τὸ Θεῖον,
he-is-taught for through the(-things) said that the Divine
κατὰ τὴν ἑαυτοῦ φύσιν, ἀόριστον, οὐδενὶ περιειργόμενον
according-to the own nature (is)-limitless by-no enclosed
πέρατι. Εἰ γὰρ ἔν τινι πέρατι νοηθείη τὸ Θεῖον,
limit if for in some limit should-be-understood the Divine
ἀνάγκη πᾶσα καὶ τὸ μετ᾽ ἐκεῖνο συνθεωρηθῆναι
necessity all also the(-thing) after that to-be-contemplated-together
τῷ πέρατι· πάντως γὰρ εἴς τι καταλήγει τὸ
with-the limit wholly for into something ends the(-thing)
περατούμενον· ὥσπερ χερσαίων πέρας ὁ ἀήρ ἐστι, καὶ
limited as of-land(-creatures) (the)-limit the air is and
τῶν ἐνύδρων τὸ ὕδωρ. Ὥσπερ οὖν πᾶσι τοῖς ὁρίοις
of-the water(-creatures) the water as then in-all the boundaries
ἑαυτοῦ ὁ μὲν ἰχθὺς ἐμπεριέχεται τῷ ὕδατι, τὸ δὲ πτηνὸν
of-itself the indeed fish is-enclosed by-the water the but bird
τῷ ἀέρι, καὶ μέσον τοῦ ὕδατος πρὸς τὸ νηκτὸν, ἢ πρὸς
by-the air and (the)-middle of-the water toward the swimmer or toward
τὸ πτηνὸν τοῦ ἀέρος, ἡ ἄκρα τοῦ πέρατός ἐστιν ἐπιφάνεια,
the bird of-the air the extreme of-the limit is surface

ἡ τὸ πτηνὸν, ἢ τὸν ἰχθὺν περιέχουσα, ἣν τὸ ὕδωρ
the(-one) the bird or the fish enclosing which the water
ἢ ὁ ἀὴρ διαδέχεται· οὕτως ἀνάγκη, εἴπερ ἐν πέρατι
or the air succeeds thus (is)-necessity if-indeed in limit
νοοῖτο τὸ Θεῖον, τῷ ἑτερογενεῖ κατὰ τὴν φύσιν
should-be-understood the Divine by-the heterogeneous in the nature
ἐμπεριέχεσθαι· τὸ δὲ ἐμπεριέχον τοῦ ἐναπειλημμένου
to-be-enclosed the and enclosing than-the enclosed
πολλαπλάσιον εἶναι, τῇ ἀκολουθίᾳ τοῦ λόγου μαρτυρεῖται.
manifold to-be by-the sequence of-the reasoning is-attested
40 Ἀλλὰ μὴν καλόν εἶναι τὸ Θεῖον ὡμολόγηται τῇ φύσει·
but surely beautiful to-be the Divine is-confessed by-the nature
τὸ δὲ πρὸς τὸ καλὸν ἑτεροφυῶς ἔχον, ἄλλο τι
the(-thing) but toward the beautiful otherwise-natured being other something
παρὰ τὸ καλὸν πάντως ἐστί· τὸ δὲ ἔξω τοῦ καλοῦ,
beside the beautiful wholly is the(-thing) and outside the beautiful
ἐν τῇ τοῦ κακοῦ φύσει καταλαμβάνεται. Ἐδείχθη δὲ
in the of-the evil nature is-grasped it-was-shown and
πολλαπλάσιον εἶναι τοῦ περιεχομένου τὸ περιέχον. Ἀνάγκη
manifold to-be than-the enclosed the enclosing necessity
οὖν πᾶσα, τοὺς ἐν πέρατι τὸ Θεῖον οἰομένους εἶναι, καὶ
then all the(-ones) in limit the Divine thinking to-be also
ἐμπεριειλῆφθαι τοῦτο τῇ κακίᾳ συντίθεσθαι. Ἐλαττουμένου
to-be-enclosed this by-the vice to-agree being-lessened
δὲ παντὸς τοῦ περιεχομένου τῆς τοῦ περιέχοντος φύσεως,
and all the enclosed than-the of-the enclosing nature
ἀκόλουθον ἂν εἴη τὴν ἐπικράτησιν τοῦ πλεονάζοντος
consequent — would-be the prevailing of-the exceeding
γίνεσθαι. Οὐκοῦν δυναστεύεσθαι τὸ καλὸν ὑπὸ τοῦ ἐναντίου
to-come-about so to-be-mastered the beautiful by the opposite
κατασκευάζει, ὁ πέρατί τινι περιείργων τὸ Θεῖον. Ἀλλὰ
he-makes-out the(-one) by-limit some enclosing the Divine but

μὴν τοῦτο ἄτοπον. Οὐκ ἄρα περίληψίς τις τῆς ἀοράτου
surely this (is)-absurd not after-all comprehension any of-the invisible
φύσεως νομισθήσεται· τὸ δὲ ἀπερίληπτον, καταληφθῆναι
nature will-be-thought the and incomprehensible to-be-grasped
φύσιν οὐκ ἔχει. Ἀλλὰ πᾶσα πρὸς τὸ καλὸν ἡ ἐπιθυμία
nature not has but all toward the beautiful the desire
ἡ πρὸς τὴν ἄνοδον ἐκείνην ἐφελκομένη, ἀεὶ τῷ δρόμῳ
the toward the ascent that drawn always with-the course
τῷ πρὸς τὸ καλὸν ἱεμένῳ συνεπιτείνεται. Καὶ τοῦτό ἐστιν
the toward the beautiful pressing is-stretched-along and this is
ὄντως τὸ ἰδεῖν τὸν Θεὸν, τὸ μηδέποτε τῆς ἐπιθυμίας
truly the to-see — God the never of-the desire
κόρον εὑρεῖν. Ἀλλὰ χρὴ πάντοτε βλέποντα δι᾽ ὧν
surfeit to-find but it-is-needful always looking through what
ἐστι δυνατὸν ὁρᾶν, πρὸς τὴν τοῦ πλέον ἰδεῖν ἐπιθυμίαν
it-is possible to-see toward the of-the more to-see desire
ἐκκαίεσθαι· καὶ οὕτως οὐδεὶς ὅρος ἂν ἐπικόπτοι τῆς πρὸς
to-be-kindled and thus no limit — would-cut-short of-the toward
τὸν Θεὸν ἀνόδου τὴν αὔξησιν, διὰ τὸ μήτε τοῦ καλοῦ
— God ascent the increase because-of the neither of-the beautiful
τι πέρας εὑρίσκεσθαι, μήτε τινὶ κόρῳ τὴν πρόοδον τῆς
any limit to-be-found nor by-any surfeit the progress of-the
πρὸς τὸ καλὸν ἐπιθυμίας ἐκκόπτεσθαι. Ἀλλὰ τίς ὁ
toward the beautiful desire to-be-cut-off but what (is)-the
τόπος ἐκεῖνος, ὁ παρὰ τῷ Θεῷ νοούμενος; τίς δὲ ἡ
place that the(-one) beside — God understood what and the
πέτρα; καὶ τί πάλιν ἐν τῇ πέτρᾳ τὸ χώρημα; τίς δὲ ἡ
rock and what again in the rock the room what and the
χεὶρ τοῦ Θεοῦ, ἡ τὸ στόμιον τοῦ κοίλου τῆς πέτρας
hand — of-God the(-one) the mouth of-the hollow of-the rock
διαλαμβάνουσα; ἡ δὲ τοῦ Θεοῦ πάροδος τίς; τί δὲ
enclosing the and — of-God passing-by what what and

αὐτοῦ τὸ ὀπίσθιον, ὅπερ αἰτήσαντι τῷ Μωϋσεῖ τὴν κατὰ
his the back(-part) which having-asked — to-Moses the to
πρόσωπον ὄψιν, δώσειν ὁ Θεὸς ἐπηγγείλατο; χρὴ γὰρ
face sight to-give — God promised it-is-needful for
πάντως μέγα τι τούτων ἕκαστον εἶναι, καὶ τῆς τοῦ
wholly great something of-these each to-be and of-the of-the(-one)
διδόντος μεγαλοδωρεᾶς ἐπάξιον· ὥστε πάσης τῆς γενομένης
giving munificence worthy so-as than-all the having-come
ἤδη τῷ μεγάλῳ θεράποντι θεοφανείας, τὴν ἐπαγγελίαν
already to-the great servant theophany the promise
ταύτην μεγαλοπρεπεστέραν τε καὶ ὑψηλοτέραν πιστεύεσθαι.
this more-magnificent both and loftier to-be-believed
Πῶς οὖν ἄν τις τὸ ὕψος τὸ ἐκ τῶν εἰρημένων
how then — anyone the height the from the(-things) said
κατανοήσειεν, ἐφ' ᾧ μετὰ τὰς τοσαύτας ἀναβάσεις ὅ
might-understand to which after the so-many ascents —
τε Μωϋσῆς ἀναβῆναι ποθεῖ, καὶ ὁ τοῖς ἀγαπῶσι
both Moses to-go-up longs and the(-one) for-the(-ones) loving
τὸν Θεὸν πάντα συνεργῶν εἰς τὸ ἀγαθὸν, ἐξευμαρίζει
— God all working-together for the good makes-easy
διὰ τῆς ὁδηγίας τὴν ἄνοδον· «Ἰδοὺ τόπος,» φησὶ, «παρ'
through the guidance the ascent behold (a)-place he-says beside
ἐμοί.» Συμβαίνει τάχα τοῖς προτεθεωρημένοις τὸ
me agrees perhaps with-the(-things) contemplated-before the
νόημα. Τόπον γὰρ εἰπὼν οὐ περιείργει τῷ ποσῷ τὸ
thought place for having-said not he-encloses by-the quantity the(-thing)
δεικνύμενον (ἐπὶ γὰρ τοῦ ἀπόσου μέτρον οὐκ ἔστιν), ἀλλὰ
shown in for the quantityless measure not is but
τῇ παραλήψει τῆς κατὰ τὸ μέτρον περιγραφῆς, ἐπὶ
by-the taking-up of-the by the measure circumscription to
τὸ ἄπειρόν τε καὶ ἀόριστον χειραγωγεῖ τὸν ἀκούοντα.
the infinite both and limitless he-leads-by-the-hand the hearer

Δοκεῖ τοίνυν τοιοῦτόν τινα νοῦν ὑποσημαίνειν ὁ λόγος·
seems therefore such some sense to-hint-at the word
Ἐπειδή σοι πρὸς τὸ ἔμπροσθεν ἡ ἐπιθυμία συντέτακται,
since for-you toward the before the desire has-been-arranged
καί σοι τοῦ δρόμου κόρος οὐδείς, οὐδέ τινα τοῦ ἀγαθοῦ
and for-you of-the course surfeit none nor any of-the good
κόρον ἐπίστασαι, ἀλλ᾽ ἀεὶ πρὸς τὸ πλεῖον ὁ πόθος
surfeit you-know but always toward the more the longing
βλέπει· τοσοῦτός ἐστιν ὁ παρ᾽ ἐμοὶ τόπος, ὥστε τὸν ἐν
looks so-great is the beside me place so-that the(-one) in
αὐτῷ διαθέοντα, μηδέποτε δυνηθῆναι λῆξαι τοῦ δρόμου.
it running never to-be-able to-cease from-the course
Ὁ δὲ δρόμος, ἑτέρῳ λόγῳ στάσις ἐστί. «Στήσω γάρ
the and course by-another reckoning standing-still is I-will-set for
σε,» φησὶν, «ἐπὶ τῆς πέτρας.»
you he-says upon the rock
Τοῦτο δὲ τὸ πάντων παραδοξότατον, πῶς τὸ αὐτὸ καὶ 41
this and the of-all most-paradoxical how the same both
στάσις ἐστὶ καὶ κίνησις· ὁ γὰρ ἀνιὼν, πάντως οὐχ
standing-still is and motion the(-one) for going-up wholly not
ἵσταται, καὶ ὁ ἑστὼς οὐκ ἀνέρχεται· ἐνταῦθα δὲ διὰ
stands and the(-one) standing not goes-up here but through
τοῦ ἑστάναι, τὸ ἀναβῆναι γίνεται· τοῦτο δέ ἐστιν, ὅτι
the to-stand the to-go-up comes-about this and is that
ὅσῳ τις πάγιός τε καὶ ἀμετάθετος ἐν τῷ ἀγαθῷ
as-much-as anyone firm both and immovable in the good
διαμένει· τοσούτῳ πλέον τὸν τῆς ἀρετῆς διανύει δρόμον.
remains so-much more the of-the virtue accomplishes course
Ὁ γὰρ περισφαλής τε καὶ ὀλισθηρὸς, κατὰ τὴν
the(-one) for slipping both and slippery in the
τῶν λογισμῶν βάσιν ἀβέβαιον τὴν ἐν τῷ καλῷ στάσιν
of-the reasonings footing unstable the in the good standing

ἔχων, κλυδωνιζόμενός τε καὶ περιφερόμενος, καθώς φησιν
having being-tossed-by-waves both and carried-about as says
ὁ Ἀπόστολος, καὶ ταῖς περὶ τῶν ὄντων ὑπολήψεσιν
the Apostle and in-the about the beings conceptions
ἐπιδιστάζων καὶ κραδαινόμενος, οὐκ ἄν ποτε πρὸς τὸ
doubting and wavering not — ever to the
ὕψος τῆς ἀρετῆς ἀναδράμοι. Ὡς οἱ διὰ ψάμμου
height of-the virtue would-run-up as the(-ones) through sand
βαδίζοντες πρὸς τὸ ἄναντες, κἂν μεγάλα τύχωσι τοῖς
walking toward the uphill even-if great(-strides) they-happen with-the
ποσὶ διαβαίνοντες, ἀνόνητα μοχθοῦσιν, ἀεὶ πρὸς τὸ κάτω
feet striding uselessly they-toil always toward the below
τῆς βάσεως συγκαταῤῥεούσης τῇ ψάμμῳ· ὡς τὴν μὲν
the footing flowing-down-with the sand so-that the indeed
κίνησιν ἐνεργεῖσθαι, πρόοδον δὲ μηδεμίαν τῆς κινήσεως
motion to-be-worked progress but no from-the motion
γίνεσθαι. Εἰ δέ τις, καθὼς ἡ ψαλμῳδία φησὶ, τῆς
to-come-about if but anyone as the psalmody says from-the
τοῦ βυθοῦ ὑποστάθμης ἀνασπάσας τοὺς πόδας, ἐπὶ τῆς
of-the depth sediment having-drawn-up the feet on the
πέτρας τούτους ἐρείσειεν (ἡ πέτρα δέ ἐστιν ὁ Χριστὸς, ἡ
rock these should-fix the rock and is — Christ the
παντελὴς ἀρετή), ὅσῳ μᾶλλον ἑδραῖος ἐν τῷ ἀγαθῷ καὶ
complete virtue as-much-as more steadfast in the good and
ἀμετακίνητος κατὰ τὴν συμβουλὴν τοῦ Παύλου γίνεται,
immovable according-to the counsel — of-Paul he-becomes
τοσούτῳ θᾶττον διανύει τὸν δρόμον, οἷόν τινι πτερῷ
so-much faster he-accomplishes the course as with-some wing
τῇ στάσει χρώμενος, καὶ πρὸς τὴν ἄνω πορείαν, διὰ
the standing-still using and toward the above journey through
τῆς βεβαιότητος τοῦ ἀγαθοῦ, τὴν καρδίαν πτερούμενος.
the firmness of-the good the heart winged

The cleft in the rock is the house not made with hands, the reward with many names; the hand of God is the Only-begotten; and to see God's back is to follow him. A follower who faces his guide goes the wrong way; virtue does not look against virtue, but follows. So Moses, behind God, is beyond the reach of envy: the father of death and root of evil that drove us from paradise, armed Cain, and sold Joseph. Aaron and Miriam, wounded by it, become its bow, but their arrow cannot reach his height.

Ὁ οὖν ὑποδείξας τῷ Μωϋσεῖ τὸν τόπον, παρορμᾷ 42
the(-one) then having-shown — to-Moses the place urges
πρὸς τὸν δρόμον. Τὴν δὲ ἐπὶ τῆς πέτρας ἐπαγγειλάμενος
to the course the and on the rock having-promised
στάσιν, τὸν τρόπον τῆς θείας ἐκείνης σταδιοδρομίας αὐτῷ
standing the manner of-the divine that race-running to-him
ὑποδείκνυσι. Τὸ δὲ ἐν τῇ πέτρᾳ χώρημα, ἣν ὀπὴν
shows the and in the rock room which hole
ὀνομάζει ὁ λόγος, καλῶς ὁ θεῖος Ἀπόστολος ἐν τοῖς
names the word well the divine Apostle in the
ἰδίοις λόγοις διηρμήνευσεν, οἰκίαν ἀχειροποίητον οὐρανίαν
own words interpreted (a)-house not-made-with-hands heavenly
ἀποκεῖσθαι δι' ἐλπίδος τοῖς τὴν γηΐνην σκηνὴν
to-be-laid-up through hope for-the(-ones) the earthly tabernacle
διαλύσασι λέγων. Ἀληθῶς γὰρ ὁ τὸν δρόμον τελέσας,
having-dissolved saying truly for the(-one) the course having-finished
καθώς φησιν ὁ Ἀπόστολος, ἐν ἐκείνῳ τῷ πλατεῖ καὶ
as says the Apostle in that the broad and
εὐρυχώρῳ σταδίῳ, ὃν τόπον ὀνομάζει ἡ θεία φωνὴ, καὶ
spacious stadium which place names the divine voice and
τὴν πίστιν τηρήσας, ἤτοι, καθώς φησι τὸ αἴνιγμα, ἐπὶ
the faith having-kept or as says the riddle on

τῆς πέτρας τοὺς ἰδίους πόδας ἐρείσας· οὗτος τῷ τῆς
the rock the own feet having-fixed this-one with-the of-the
δικαιοσύνης στεφάνῳ παρὰ τῆς χειρὸς τοῦ ἀγωνοθέτου
righteousness crown by the hand of-the judge-of-the-games
καλλωπισθήσεται· τὸ δὲ τοιοῦτον γέρας διαφόρως παρὰ
will-be-adorned the and such prize variously by
τῆς Γραφῆς ὀνομάζεται. Τὸ γὰρ αὐτὸ ἐνταῦθα μὲν χώρημα
the Scripture is-named the for same here indeed (the)-room
πέτρας λέγεται· ἐν ἑτέροις δὲ, παραδείσου τρυφὴ, καὶ
of-(the)-rock is-called in others but of-paradise delight and
αἰωνία σκηνὴ, καὶ μονὴ παρὰ τῷ Πατρὶ, καὶ πατριάρχου
eternal tabernacle and abode with the Father and of-(the)-patriarch
κόλπος, καὶ χώρα ζώντων, καὶ ὕδωρ ἀναπαύσεως, καὶ
bosom and land of-(the)-living and water of-rest and
ἡ ἄνω Ἱερουσαλὴμ, καὶ βασιλεία οὐρανῶν, καὶ βραβεῖον
the above Jerusalem and kingdom of-heavens and prize
κλήσεως, καὶ στέφανος χαρίτων, καὶ στέφανος κάλλους,
of-calling and crown of-graces and crown of-beauty
καὶ πύργος ἰσχύος, καὶ ἐπιτραπέζιος εὐφροσύνη, καὶ Θεοῦ
and tower of-strength and table gladness and of-God
συνεδρία, καὶ θρόνος κρίσεως, καὶ τόπος ὀνομαστὸς,
session and throne of-judgment and place famed
καὶ σκηνὴ ἀπόκρυφος. Ἓν οὖν καὶ τοῦτό φαμεν εἶναι
and tabernacle hidden one then also this we-say to-be
τῶν εἰς τοῦτο φερόντων τὸ νόημα, τὴν εἰς τὴν
of-the(-things) to this leading the thought the into the
πέτραν τοῦ Μωϋσέως εἴσοδον. Ἐπειδὴ γὰρ Χριστὸς ἡ
rock — of-Moses entering since for Christ the
πέτρα παρὰ τοῦ Παύλου νενόηται· πᾶσα δὲ ἀγαθῶν
rock by — Paul has-been-understood all and of-goods
ἐλπὶς ἐν τῷ Χριστῷ εἶναι πιστεύεται, ἐν ᾧ πάντας
hope in — Christ to-be is-believed in whom all

εἶναι τοὺς θησαυροὺς τῶν ἀγαθῶν μεμαθήκαμεν· ὁ
to-be the treasures of-the goods we-have-learned the(-one)
ἐν ἀγαθῷ τινι γενόμενος, ἐν τῷ Χριστῷ πάντως ἐστὶ
in good some having-come in — Christ wholly is
τῷ περιεκτικῷ παντὸς ἀγαθοῦ· ὁ δὲ μέχρι τούτου
the(-one) containing every good the(-one) and as-far-as this
φθάσας, καὶ ὑπὸ τῆς τοῦ Θεοῦ χειρὸς σκεπασθεὶς,
having-arrived and by the — of-God hand having-been-covered
καθὼς ὁ λόγος ἐπηγγείλατο (χεῖρ δ' ἂν εἴη τοῦ
as the word promised hand and — would-be —
Θεοῦ ἡ δημιουργικὴ τῶν ὄντων δύναμις, ὁ μονογενὴς
of-God the creative of-the beings power the only-begotten
Θεὸς, δι' οὗ τὰ πάντα ἐγένετο, ὃς καὶ τοῖς
God through whom the(-things) all came-to-be who also for-the(-ones)
τρέχουσι τόπος ἐστὶν, ὁδὸς τοῦ δρόμου γινόμενος,
running (a)-place is (the)-way of-the course becoming
κατὰ τὴν ἰδίαν φωνὴν, καὶ πέτρα γίνεται τοῖς βεβαίοις,
according-to the own voice and rock becomes for-the steadfast
καὶ οἶκος τοῖς ἀναπαυομένοις), τότε ἀκούσεται τοῦ
and house for-the(-ones) resting then he-will-hear the(-one)
προσκαλουμένου, καὶ κατόπιν τοῦ καλοῦντος γενήσεται,
calling and behind the(-one) calling will-be
τουτέστιν, «Ὀπίσω Κυρίου τοῦ Θεοῦ πορεύσεται,» καθὼς
that-is after (the)-Lord — God he-will-walk as
ὁ νόμος παρεγγυᾷ. Ὅπερ ἀκούσας ἐνόησε καὶ ὁ μέγας
the law enjoins which having-heard understood also the great
Δαβὶδ, τῷ μὲν κατοικοῦντι ἐν βοηθείᾳ τοῦ Ὑψίστου
David to-the(-one) indeed dwelling in (the)-help of-the Most-High
λέγων, ὅτι «Ἐν τοῖς μεταφρένοις αὐτοῦ ἐπισκιάσει σοι,»
saying that with the back-of-shoulders his he-will-overshadow you
ὅπερ ἴσον ἐστι τῷ κατόπιν αὐτὸν τοῦ Θεοῦ εἶναι· ἐν γὰρ
which equal is to-the behind him — God to-be in for

τοῖς ὀπισθίοις ἐστὶ τὸ μετάφρενον. Περὶ ἑαυτοῦ δὲ τοῦτο
the back(-parts) is the back-of-shoulders about himself and this
βοῶν, ὅτι «Ἐκολλήθη ἡ ψυχή μου ὀπίσω σου, ἐμοῦ δὲ
crying that clung the soul my behind you me and
ἀντελάβετο ἡ δεξιά σου.» Ὁρᾷς πῶς συμβαίνει τῇ
laid-hold-of the right-hand your you-see how agrees with-the
ἱστορίᾳ ἡ ψαλμῳδία. Ὡς γὰρ οὗτός φησι, τῷ ὀπίσω
history the psalmody as for this-one says to-the(-one) behind
τοῦ Θεοῦ κεκολλημένῳ τὴν τῆς δεξιᾶς εἶναι ἀντίληψιν·
— God clinging the of-the right-hand to-be help
οὕτω κἀκεῖ ἡ χεὶρ ἅπτεται τοῦ ἐν τῇ πέτρᾳ τὴν θείαν
thus there-too the hand touches the(-one) in the rock the divine
φωνὴν ἀναμένοντος, καὶ κατόπιν ἀκολουθεῖν εὐχομένου.
voice awaiting and behind to-follow praying
Ἀλλὰ καὶ ὁ Κύριος, ὁ τότε τῷ Μωϋσεῖ χρηματίσας,
but also the Lord the(-one) then — to-Moses having-given-oracles
ὁ πληρωτὴς τοῦ ἰδίου νόμου γενόμενος, ὁμοίως πρὸς τοὺς
the fulfiller of-the own law having-become likewise to the
μαθητὰς διεξέρχεται, ἀπογυμνῶν τῶν ἐν αἰνίγματι
disciples goes-through laying-bare of-the(-things) in riddle
ῥηθέντων εἰς τὸ ἐμφανὲς τὴν διάνοιαν· «Εἴ τις θέλει
spoken into the manifest the understanding if anyone wishes
ὀπίσω μου ἐλθεῖν,» λέγων· οὐχ, Εἴ τις ἔμπροσθεν. Καὶ
after me to-come saying not if anyone before(-me) and
τῷ περὶ τῆς αἰωνίου ζωῆς ἱκετεύοντι, τὸ αὐτὸ τοῦτο
to-the(-one) about the eternal life beseeching the same this
ὑποτίθεται· «Δεῦρο» γὰρ, φησὶν, «ἀκολούθει μοι·» ὁ
he-sets-before come for he-says follow me the(-one)
δὲ ἀκολουθῶν, τὸ ὄπισθεν βλέπει. Οὐκοῦν διδάσκεται νῦν
and following the back looks-at so is-taught now
ὁ Μωϋσῆς, ὁ ἰδεῖν τὸν Θεὸν σπεύδων, πῶς ἔστιν
— Moses the(-one) to-see — God hastening how it-is-possible

ἰδεῖν τὸν Θεόν· ὅτι τὸ ἀκολουθεῖν τῷ Θεῷ, καθ' ὅπερ
to-see — God that the to-follow — God according-to whatever
ἂν καθηγεῖται, τοῦτο βλέπειν ἐστὶ τὸν Θεόν· ἡ γὰρ
— he-leads this to-see is — God the for
πάροδος αὐτοῦ τὴν ὁδηγίαν τοῦ ἑπομένου διασημαίνει,
passing-by his the guidance of-the(-one) following signifies
οὐ γὰρ ἔστιν ἄλλως τὸν ἀγνοοῦντα τὴν ὁδὸν ἀσφαλῶς
not for it-is-possible otherwise the(-one) ignorant-of the road safely
διανύσαι, μὴ τῷ καθηγουμένῳ κατόπιν ἑπόμενον.
to-travel not the leader behind following
Ὁ οὖν ὁδηγῶν, τῷ προηγεῖσθαι τοῦ ἑπομένου τὴν 43
the(-one) then guiding by-the to-go-before the follower the
ὁδὸν ὑποδείκνυσιν· ὁ δὲ ἑπόμενος, τότε τῆς εὐθείας οὐκ
road shows the and follower then from-the straight not
ἐκτραπήσεται, εἰ τὸ ὀπίσω ἀεὶ τοῦ ἡγουμένου βλέποι.
will-turn-aside if the behind always of-the leader he-should-look-at
Ὁ γὰρ ἐπὶ τὰ πλάγια τῇ κινήσει παραφερόμενος,
the(-one) for to the sides in-the motion carried-aside
ἢ ἀντιπρόσωπον φέρων τῷ ὁδηγοῦντι τὸ βλέμμα, ἄλλην
or facing bearing to-the guide the look another
ἑαυτῷ καινοτομεῖ πορείαν, οὐχ ἣν ὁ ὁδηγὸς ὑποδείκνυσι.
for-himself invents journey not which the guide shows
Διό φησι πρὸς τὸν ὁδηγούμενον, ὅτι «Τὸ πρόσωπόν
therefore he-says to the(-one) being-guided that the face
μου οὐκ ὀφθήσεταί σοι·» τουτέστι, μὴ ἀντιπρόσωπος
my not will-be-seen to-you that-is not facing
γίνου τῷ ὁδηγοῦντι. Πρὸς γὰρ τὸ ἐναντίον πάντως ὁ
become to-the guide toward for the opposite wholly the
δρόμος ἔσται· ἀγαθὸν γὰρ ἀγαθῷ οὐκ ἀντιβλέπει, ἀλλ'
course will-be good for good not looks-against but
ἕπεται. Τὸ δὲ ἐκ τοῦ ἐναντίου νοούμενον, τῷ ἀγαθῷ
follows the(-thing) but from the opposite understood to-the good

ἀντιπρόσωπον γίνεται. Ἡ γὰρ κακία ἐξ ἐναντίου τῇ
facing becomes the for vice from opposite to-the
ἀρετῇ βλέπει· ἀρετὴ δὲ οὐκ ἀντιθεωρεῖται τῇ ἀρετῇ
virtue looks virtue but not is-contemplated-against to-the virtue
ἀντιπρόσωπος. Ὁ οὖν Μωϋσῆς οὐκ ἀντιβλέπει τῷ Θεῷ,
facing — then Moses not looks-against — God
ἀλλὰ τὰ ὀπίσω αὐτοῦ βλέπει. Ὁ γὰρ ἀντιβλέπων,
but the(-things) behind him looks-at the(-one) for looking-against
οὐ ζήσεται· καθὼς μαρτύρεται ἡ θεία φωνὴ, ὅτι «Οὐδεὶς
not will-live as bears-witness the divine voice that no-one
ὄψεται τὸ πρόσωπον Κυρίου, καὶ ζήσεται.» Ὁρᾷς ὅσον
will-see the face of-(the)-Lord and will-live you-see how-great
ἐστὶ τὸ μαθεῖν ἀκολουθῆσαι τῷ Θεῷ· ὅτι μετὰ τὰς ὑψηλὰς
is the to-learn to-follow — God that after the lofty
ἐκείνας ἀναβάσεις, καὶ τὰς φοβεράς τε καὶ ἐνδόξους
those ascents and the fearful both and glorious
θεοφανείας, πρὸς τῷ τέλει που τῆς ζωῆς, μόγις ταύτης
theophanies toward the end somewhere of-the life hardly of-this
ἀξιοῦται τῆς χάριτος, ὁ μαθὼν κατόπιν γίνεσθαι
he-is-deemed-worthy the grace the(-one) having-learned behind to-be
Θεοῦ. Τῷ δὲ οὕτως ἑπομένῳ τῷ Θεῷ, οὐκέτι τῶν διὰ
of-God to-the(-one) and thus following — God no-longer of-the through
κακίας προσοχθισμάτων ἀντιβαίνει οὐδέν. Μετὰ ταῦτα
vice offenses opposes nothing after these(-things)
γὰρ φθόνος αὐτῷ παρὰ τῶν ἀδελφῶν ἐπιφύεται· φθόνος,
for envy on-him from the brothers grows envy
τὸ ἀρχέκακον πάθος, ὁ τοῦ θανάτου πατὴρ, ἡ πρώτη τῆς
the evil-originating passion the of-the death father the first of-the
ἁμαρτίας εἴσοδος, ἡ τῆς κακίας ῥίζα, ἡ τῆς λύπης γένεσις,
sin entrance the of-the vice root the of-the grief genesis
ἡ τῶν συμφορῶν μήτηρ, ἡ τῆς ἀπειθείας ὑπόθεσις, ἡ τῆς
the of-the misfortunes mother the of-the disobedience ground the of-the

αἰσχύνης ἀρχή. Φθόνος ἡμᾶς τοῦ παραδείσου ἐξῴκισεν,
shame beginning envy us from-the paradise banished
ὄφις κατὰ τῆς Εὔας γενόμενος· φθόνος τοῦ ξύλου τῆς
(a)-snake against — Eve having-become envy from-the tree of-the
ζωῆς ἀπετείχισε, καὶ τῶν ἱερῶν ἐνδυμάτων γυμνώσας,
life walled-off and from-the holy garments having-stripped
τοῖς τῆς συκῆς κλάδοις δι' αἰσχύνης ὑπήγαγε. Φθόνος
to-the of-the fig-tree branches through shame led-under envy
τὸν Κάϊν κατὰ τῆς φύσεως ὥπλισε, καὶ τὸν ἑπτάκις
— Cain against the nature armed and the seven-times
ἐκδικούμενον ἐκαινοτόμησε θάνατον. Φθόνος τὸν Ἰωσὴφ
avenged invented death envy — Joseph
δοῦλον ἐποίησε. Φθόνος τὸ θανατηφόρον κέντρον, τὸ
(a)-slave made envy the death-bearing sting the
κεκρυμμένον ὅπλον, ἡ τῆς φύσεως νόσος, ὁ χολώδης ἰὸς,
hidden weapon the of-the nature disease the bilious venom
ἡ ἑκούσιος τηκεδὼν, τὸ πικρὸν βέλος, ὁ τῆς ψυχῆς ἧλος,
the voluntary wasting the bitter arrow the of-the soul nail
τὸ ἐγκάρδιον πῦρ, ἡ τοῖς σπλάγχνοις ἐγκαιομένη φλόξ.
the in-the-heart fire the in-the bowels burning flame
Ὃ ἀτύχημα μέν ἐστιν, οὐ τὸ ἴδιον κακὸν, ἀλλὰ τὸ
for-which misfortune indeed is not the own evil but the
ἀλλότριον ἀγαθόν. Κατόρθωμα δὲ πάλιν ἐκ τοῦ ἐναντίου,
other's good success and again from the opposite
οὐ τὸ οἰκεῖον καλὸν, ἀλλὰ τὸ τοῦ πέλας κακόν. Φθόνος
not the own good but the of-the neighbor evil envy
ὁ ταῖς εὐτυχίαις τῶν ἀνθρώπων ἐποδυνώμενος, καὶ
the(-one) at-the good-fortunes of-the men pained and
ταῖς συμφοραῖς ἐπεμβαίνων. Φθείρεσθαι τοὺς νεκροβόρους
on-the misfortunes trampling to-perish the carrion-eating
γύπας τῷ μύρῳ λέγουσι· πρὸς γὰρ τὸ δυσῶδες καὶ
vultures by-the ointment they-say to for the foul-smelling and

διεφθορὸς αὐτῶν ἡ φύσις ᾠκείωται· καὶ ὁ τῇ νόσῳ
corrupted their the nature is-akin also the(-one) by-the disease
ταύτῃ κρατούμενος, τῇ μὲν εὐημερίᾳ τῶν φίλων, οἷόν
this held by-the indeed prosperity of-the friends as
τινος μύρου προσβολῇ καταφθείρεται. Εἰ δέ τι πάθος ἐκ
of-some ointment by-(the)-onset is-destroyed if but some suffering from
συμφορᾶς ἴδοι, πρὸς τοῦτο καθίπταται, καὶ τὸ ἀγκύλον
misfortune he-should-see on this he-swoops and the hooked
ἐπάγει στόμα, τὰ κεκρυμμένα ἐξέλκων τοῦ δυστυχήματος.
brings mouth the hidden(-things) dragging-out of-the misfortune
Πολλοὺς ὁ φθόνος τῶν πρὸ Μωϋσέως κατηγωνίσατο.
many the envy of-the(-ones) before Moses overcame
Τῷ δὲ μεγάλῳ τούτῳ προσενεχθεὶς, οἷόν τι πλάσμα
to-the but great this having-been-brought as some figure
πήλινον πέτρᾳ προσαραχθὲν, ἑαυτῷ περιτρίβεται. Ἐν
of-clay against-(a)-rock dashed on-itself is-shattered in
τούτῳ γὰρ μάλιστα διεδείχθη τῆς μετὰ τοῦ Θεοῦ πορείας
this for most was-shown of-the with — God journey
τὸ κέρδος, ἣν ἐποιεῖτο Μωϋσῆς, ὁ ἐν τῷ θείῳ
the gain which made Moses the(-one) in the divine
τόπῳ δραμὼν, καὶ ἐπὶ τῆς πέτρας ἑστὼς, καὶ τῷ
place having-run and on the rock standing and by-the
χωρήματι ταύτης περιεχόμενος, καὶ τῇ χειρὶ τοῦ Θεοῦ
room of-this enclosed and by-the hand — of-God
σκεπαζόμενος, καὶ κατόπιν τῷ ἡγουμένῳ ἑπόμενος· ὁ
covered and behind the leader following the(-one)
μὴ ἀντιβλέπων, ἀλλὰ τὰ ὀπίσθια βλέπων. Τὸν οὖν
not looking-against but the back(-parts) looking-at the(-one) then
ἐφ' ἑαυτὸν γενόμενον μακαριστὸν, τὸ ἕπεσθαι τῷ Θεῷ
by himself having-become most-blessed the to-follow — God
ἀποδείκνυσι, καὶ τὸ φανῆναι αὐτὸν τῆς τοῦ τόξου βολῆς
shows and the to-appear him than-the of-the bow shot

ὑψηλότερον. Πέμπει γὰρ καὶ κατ᾽ ἐκείνου τὸ βέλος ὁ
higher sends for also against him the arrow the
φθόνος· ἀλλ᾽ οὐ καθικνεῖται ἡ βολὴ τοῦ ὕψους, ἐν ᾧ ἦν
envy but not reaches the shot the height in which was
Μωϋσῆς. Ἠτόνησε γὰρ ἡ νευρὰ τῆς πονηρίας τοσοῦτον
Moses was-too-weak for the string of-the wickedness so-far
ἀποτοξεῦσαι τὸ πάθος, ὡς ἀπὸ τῶν προνενοσηκότων
to-shoot the passion as from the(-ones) diseased-before
εἰς αὐτὸν διαβῆναι. Ἀλλ᾽ ὁ μὲν Ἀαρὼν καὶ ἡ Μαρία
to him to-cross but — indeed Aaron and — Miriam
τῷ πάθει τῆς βασκανίας ἐτρώθησαν, καὶ οἷόν τι τόξον
by-the passion of-the envy were-wounded and as some bow
τοῦ φθόνου γίνονται, ἀντὶ βέλους τὸν κατ᾽ αὐτοῦ λόγον
of-the envy they-become instead-of (an)-arrow the against him word
ἀποτοξεύσαντες.
having-shot

XXIV · THE SPIES AND THE CLUSTER

Moses takes no revenge but prays for his brother and sister. The people's gluttony longs for Egyptian meat, but Moses looks to the promised land; of the spies he trusts Joshua, who brings back the cluster hung on wood, the blood of the cross. Against the serpents of desire a serpent's form is lifted on the wood, the likeness of sin and not sin itself: whoever looks at the cross is not killed by desire.

Ὁ δὲ τοσοῦτον ἀπέσχεν ἐν κοινωνίᾳ γενέσθαι τοῦ 44
he but so-far kept-away in sharing to-come of-the
ἀῤῥωστήματος, ὅτι καὶ θεραπεύει τῶν νενοσηκότων
sickness that also he-heals of-the(-ones) diseased
τὸ πάθος, οὐ μόνον αὐτὸς πρὸς τὴν ἄμυναν τῶν
the passion not only himself toward the retaliation-on the(-ones)

λελυπηκότων μένων ἀκίνητος, ἀλλὰ καὶ Θεὸν ὑπὲρ
having-grieved(-him) remaining unmoved but also God for
αὐτῶν ἱλεούμενος, δεικνὺς, οἶμαι, δι' ὧν ἐποίησεν, ὅτι
them propitiating showing I-think through what he-did that
ὁ καλῶς τῷ θυρεῷ τῆς ἀρετῆς περιπεφραγμένος,
the(-one) well with-the shield of-the virtue fenced-around
ταῖς ἀκίσι τῶν βελῶν οὐκ ἀμύσσεται. Ἀμβλύνει γὰρ
by-the points of-the arrows not is-scratched blunts for
τὴν αἰχμὴν, καὶ εἰς τὸ ἔμπαλιν ἀποστρέφει ἡ τοῦ
the point and into the reverse turns-back the of-the
ὅπλου στερρότης. Ὅπλον δ' ἂν εἴη τῶν τοιούτων
armor firmness armor and — would-be of-the such
βελῶν φυλακτήριον, αὐτὸς ὁ Θεὸς, ὃν ἐνδύεται ὁ τῆς
arrows (a)-safeguard himself — God whom puts-on the of-the
ἀρετῆς ὁπλίτης. «Ἐνδύσασθε» γάρ, φησὶ, «τὸν Κύριον
virtue hoplite put-on for he-says the Lord
Ἰησοῦν.» Τοῦτό ἐστιν ἡ ἀῤῥαγὴς παντευχία, ᾗ
Jesus this is the unbreakable full-armor with-which
τινι πεφραγμένος ὁ Μωϋσῆς, ἄπρακτον τὸν πονηρὸν
— fenced — Moses ineffective the wicked
τοξότην ἐποίησεν. Οὕτω γὰρ ἐνέπεσεν αὐτῷ ἡ ἀμβλυντικὴ
archer made thus for fell-upon him the blunting
κατὰ τῶν λελυπηκότων ὁρμή· οὔτε καταδικασθέντων
against the(-ones) having-grieved(-him) impulse nor having-been-condemned
αὐτῶν παρὰ τῆς ἀδεκάστου κρίσεως, τὸ πρὸς τὴν φύσιν
them by the incorruptible judgment the toward the nature
ἠγνόησε δίκαιον, ἀλλ' ἱκέτης ἐγένετο τοῦ Θεοῦ ὑπὲρ
did-he-ignore just but (a)-suppliant became — of-God for
τῶν ἀδελφῶν. Ὅπερ οὐκ ἂν ἐποίησεν, εἰ μὴ κατόπιν
the brothers which not — he-would-have-done if not behind
τοῦ Θεοῦ ἦν, τοῦ τὰ ὄπισθεν αὐτῷ πρὸς τὴν
— God he-was of-the(-one) the back(-parts) to-him toward the

ἀσφαλῆ τῆς ἀρετῆς ὁδηγίαν προδείξαντος. Καὶ τὰ
secure of-the virtue guidance having-shown-beforehand and the
ἄλλα δὲ ἐφεξῆς τοιαῦτα. Ἐπειδὴ γὰρ οὐκ ἔσχε κατ᾽
others and next (are)-such since for not had against
αὐτοῦ χώραν εἰς βλάβην ὁ τῇ φύσει τῶν ἀνθρώπων
him room for harm the to-the nature of-the men
πολέμιος, τρέπει κατὰ τῶν εὐαλωτοτέρων τὸν πόλεμον.
hostile(-one) he-turns against the more-easily-caught the war
Καὶ καθάπερ τι βέλος τὸ τῆς γαστριμαργίας πάθος
and as some arrow the of-the gluttony passion
ἐπαφεὶς τῷ λαῷ, Αἰγυπτιάζειν κατὰ τὴν ὄρεξιν αὐτοὺς
having-let-loose on-the people to-Egyptianize in the appetite them
παρεσκεύασε, προτιθέντας τῆς οὐρανίας ἐκείνης τροφῆς
he-prepared preferring than-the heavenly that food
τὴν παρ᾽ Αἰγυπτίοις σαρκοβορίαν. Ὁ δὲ ὑψηλὸς τὴν
the among Egyptians meat-eating the(-one) and lofty in-the
ψυχὴν, ἄνω τοῦ τοιούτου πάθους ὑπερπετόμενος, ὅλος ἦν
soul above the such passion flying-over wholly was
τῆς μελλούσης κληρονομίας τῆς ἐπηγγελμένης παρὰ τοῦ
of-the coming inheritance of-the promised by —
Θεοῦ τοῖς μεθισταμένοις ἐκ τῆς νοηθείσης Αἰγύπτου,
God to-the(-ones) moving-away from the understood Egypt
καὶ ἐπὶ τὴν γῆν ἐκείνην ὁδοιποροῦσιν, ἐν ᾗ βρύει
and to the land that traveling in which gushes
τὸ γάλα συναναμεμιγμένον τῷ μέλιτι. Τούτου χάριν
the milk mixed-up with-the honey of-this for-the-sake
κατασκόπους τινὰς διδασκάλους ἐποιεῖτο τῶν ἐν ἐκείνῃ
spies some teachers he-made of-the in that
καλῶν. Οὗτοι δ᾽ ἂν εἶεν, κατά γε τὴν ἐμὴν
good(-things) these and — would-be according-to at-least the my
γνώμην, οἱ μὲν τὰς ἀγαθὰς ἐλπίδας προτείναντες, οἱ
opinion the(-ones) indeed the good hopes holding-out the

διὰ τῆς πίστεως ἐγγινόμενοι λογισμοὶ, βεβαιοῦντες τῶν
through the faith arising reasonings confirming of-the
ἀποκειμένων ἀγαθῶν τὴν ἐλπίδα· οἱ δὲ ἀπόγνωσιν
laid-up goods the hope the(-ones) but despair
τῶν χρηστοτέρων ποιοῦντες ἐλπίδων, εἶεν ἂν οἱ παρὰ
of-the better making hopes would-be — the from
τοῦ ἐναντίου λογισμοὶ, οἱ τὴν πίστιν τῶν
the opposite reasonings the(-ones) the faith of-the(-things)
ἐπηγγελμένων ἀμβλύνοντες. Ἀλλ' οὐδένα τῶν ἐναντίων
promised blunting but no of-the opposing(-ones)
λόγον ποιούμενος, πιστὸν ἡγεῖται τὸν τὰ κρείττω
account making trustworthy he-considers the(-one) the better(-things)
περὶ τῆς γῆς ἐκείνης ἐπαγγελλόμενον. Ἰησοῦς δὲ ἦν ὁ
about the land that announcing Joshua and was the
τῆς κρείττονος κατασκοπῆς καθηγούμενος, ὁ τῇ
of-the better spying leader the(-one) by-the
παρ' ἑαυτοῦ βεβαιώσει τὸ πιστὸν τοῖς ἐπηγγελμένοις
from himself confirmation the trustworthiness to-the promised(-things)
παρέχων. Πρὸς ὃν βλέπων ὁ Μωϋσῆς, βεβαίας εἶχε
affording to whom looking — Moses firm had
τὰς ὑπὲρ τῶν μελλόντων ἐλπίδας, δεῖγμα τῆς ἐκεῖ
the for the(-things) to-come hopes (a)-sample of-the there
τρυφῆς τὸν βότρυν ποιούμενος, τὸν ἐπ' ἀναφορέων παρ'
delight the cluster making the(-one) on carrying-poles by
αὐτοῦ κομιζόμενον. Ἰησοῦν δὲ πάντως ἀκούων περὶ τῆς
him brought Joshua and surely hearing about the
γῆς ἐκείνης μηνύοντα, καὶ βότρυν ξύλων ἀπαιωρούμενον·
land that informing and (a)-cluster from-wood hanging
νοεῖς πρὸς ὅ τι κἀκεῖνος βλέπων, ἀσφαλὴς ταῖς
you-understand toward what — he-too looking secure in-the
ἐλπίσιν ἦν· βότρυς γὰρ ἐπὶ ξύλου κρεμάμενος, τίς
hopes he-was (a)-cluster for on wood hanging what

ἄλλος ἐστὶ παρὰ τὸν ἐπ᾽ ἐσχάτων τῶν ἡμερῶν ἐπὶ
other is beside the at (the)-last of-the days on
τοῦ ξύλου κρεμασθέντα βότρυν, οὗ τὸ αἷμα ποτὸν
the wood hung cluster whose the blood (a)-drink
τοῖς πιστεύουσι γίνεται σωτήριον; Τοῦτο τοῦ Μωϋσέως
for-the(-ones) believing becomes saving this — Moses
προειπόντος ἡμῖν δι᾽ αἰνίγματος, ὅτι «Αἷμα σταφυλῆς
having-foretold to-us through riddle that blood of-(the)-grape
ἔπιον οἶνον·» δι᾽ οὗ τὸ σωτήριον πάθος καταμηνύεται.
they-drank (a)-wine through which the saving passion is-indicated
Πάλιν διὰ τῆς ἐρήμου ὁδὸς, καὶ καταπονεῖται τῷ
again through the desert (a)-road and is-worn-down with-the
δίψει ὁ τῶν ἀγαθῶν τῆς ἐπαγγελίας ἀπελπίσας λαός.
thirst the of-the goods of-the promise having-despaired people
Ὁ δὲ Μωϋσῆς πάλιν αὐτοῖς κατακλύζει διὰ τῆς 45
— and Moses again for-them floods through the
πέτρας τὴν ἔρημον. Ὁ δὲ τοιοῦτος λόγος, τοῦτο ἂν
rock the desert the and such account this —
ἡμᾶς διὰ τῆς νοητῆς θεωρίας διδάξειεν, οἷόν ἐστι
us through the intelligible contemplation might-teach what-sort is
τὸ τῆς μετανοίας μυστήριον. Οἱ γὰρ πρὸς γαστέρα
the of-the repentance mystery the(-ones) for toward belly
καὶ σάρκα καὶ τὰς Αἰγυπτίας ἡδονὰς, μετὰ τὸ ἅπαξ
and flesh and the Egyptian pleasures after the once
γεύσασθαι τῆς πέτρας, παρατραπέντες, τῷ λιμῷ καὶ τῶν
to-taste of-the rock turned-aside to-the famine also of-the
λογισμῶν τῆς τῶν ἀγαθῶν μετουσίας καταδικάζονται. Ἀλλ᾽
reasonings of-the of-the goods participation are-condemned but
ἔστιν αὐτοῖς πάλιν ἐκ μεταμελείας τὴν πέτραν εὑρεῖν,
it-is-possible for-them again from repentance the rock to-find
ἣν κατέλιπον, καὶ πάλιν ἑαυτοῖς ἀναστομῶσαι τὴν
which they-left and again for-themselves to-open the

φλέβα, πάλιν ἐμφορηθῆναι τοῦ νάματος, ὃ ἡ πέτρα
vein again to-be-filled with-the stream which the rock
ἐκδίδωσι τῷ τὴν κατασκοπὴν Ἰησοῦ ἀληθεστέραν
gives-forth to-the(-one) the spying of-Joshua truer
τῆς τῶν ἐναντίων εἶναι πιστεύσαντι, καὶ πρὸς τὸν
than-the of-the opponents to-be having-believed and to the
βότρυν ἀναβλέποντι, τὸν ὑπὲρ ἡμῶν αἷμα στάξαντα,
cluster looking-up the(-one) for us blood having-dripped
καὶ αἱμαχθέντα, τῷ πάλιν αὐτοῖς διὰ τοῦ ξύλου
and having-bled to-the(-one) again for-them through the wood
βρύειν τὴν πέτραν κατασκευάσαντι. Ἀλλ᾽ οὔπω κατ᾽ ἴχνος
to-gush the rock having-made but not-yet in track
ἕπεσθαι τῇ μεγαλοφυΐᾳ Μωσέως ὁ λαὸς ἐπαιδεύθη·
to-follow the greatness-of-nature of-Moses the people was-taught
ἔτι δὲ πρὸς τὰς ἀνδραποδώδεις ἐπιθυμίας καθέλκεται,
still but to the slavish desires it-is-dragged-down
καὶ πρὸς τὰς Αἰγυπτίας ἡδονὰς ἐπικλίνεται. Δείκνυσι δέ
and to the Egyptian pleasures inclines shows and
πως διὰ τούτων ἡ ἱστορία, ὅτι πρὸς τὸ τοιοῦτον
somehow through these(-things) the history that toward the such
πάθος πάντων μάλιστα κατωφερὴς ἡ ἀνθρωπίνη φύσις
passion of-all most downward-tending the human nature
ἐστὶ, μυρίαις ὁδοῖς ὑπαγομένη τῇ νόσῳ. Διὸ, καθάπερ
is by-countless ways led-under the disease therefore as
τις ἰατρὸς, πρὸς τὸ ἐπικρατοῦν ἀεὶ πάθος διὰ τῆς
some physician against the prevailing always passion through the
τέχνης ἱστάμενος, οὐκ ἐᾷ κατ᾽ αὐτῶν δυναστεύειν μέχρι
art standing not he-lets over them to-rule until
θανάτου τὴν νόσον. Τοῖς μὲν γὰρ ἡ τῶν ἀτόπων
death the disease to-the(-ones) indeed for the of-the absurd(-things)
ἐπιθυμία τοὺς ὄφεις ἔτικτε· τὸ δὲ παρ᾽ αὐτῶν δῆγμα,
desire the snakes bore the but from them bite

θανατηφόρον ἐπῆγε τὸν ἰὸν τοῖς ἀμυχθεῖσι τῷ
deadly brought the venom on-the(-ones) scratched by-the
δήγματι· ὁ δὲ μέγας νομοθέτης ὄφεως εἴδει τὴν
bite the and great lawgiver of-(a)-snake by-(the)-form the
δύναμιν τῶν κατὰ ἀλήθειαν θηρίων ἠχρείωσε. Καιρὸς
power of-the in truth beasts made-useless (the)-time
δ' ἂν εἴη, σαφέστερον ἐκκαλύψαι τὸ αἴνιγμα· Ἓν τι
and — would-be more-clearly to-uncover the riddle one some
τῶν πονηρῶν τούτων παθημάτων ἐστὶν ἀλεξητήριον, ἡ
of-the wicked these sufferings is remedy the
διὰ τοῦ μυστηρίου τῆς εὐσεβείας γινομένη τῶν ψυχῶν
through the mystery of-the piety coming-about of-the souls
ἡμῶν κάθαρσις. Κεφάλαιον δὲ τῶν ἐν τῷ μυστηρίῳ
our purification (the)-head and of-the(-things) in the mystery
πεπιστευμένων, ἡ εἰς τὸ πάθος ἐστὶν ἀπόβλεψις τοῦ
believed the to the passion is gaze of-the(-one)
ὑπὲρ ἡμῶν ἀναδεξαμένου τὸ πάθος. Σταυρὸς δὲ τὸ πάθος
for us having-undertaken the passion (the)-cross and the passion
ἐστίν· ὥστε τὸν πρὸς αὐτὸν βλέποντα, καθὼς ὑφηγεῖται
is so-that the(-one) to it looking as guides
ὁ λόγος, ὑπὸ τοῦ ἰοῦ τῆς ἐπιθυμίας μὴ βλάπτεσθαι.
the word by the venom of-the desire not to-be-harmed
Τὸ δὲ πρὸς τὸν σταυρὸν βλέπειν, τοῦτό ἐστι, τὸ πάντα
the and to the cross to-look this is the all
τὸν ἑαυτοῦ βίον ὡς νεκρὸν τῷ κόσμῳ καὶ ἐσταυρωμένον
the own life as dead to-the world and crucified
ποιῆσαι, πρὸς πᾶσαν ἁμαρτίαν ἀκίνητον ὄντα, καθώς
to-make toward every sin unmoved being as
φησιν ὁ Προφήτης, καθηλοῦντα τῷ θείῳ φόβῳ τὰς
says the Prophet nailing-down with-the divine fear the
ἰδίας σάρκας. Ἥλος δ' ἂν εἴη σαρκῶν καθεκτικὸς,
own fleshes (a)-nail and — would-be of-fleshes holding-down

ἡ ἐγκράτεια. Ἐπεὶ οὖν ἡ τῶν ἀτόπων ἐπιθυμία τοὺς
the self-control since then the of-the absurd(-things) desire the
θανατηφόρους ὄφεις ἐκ τῆς γῆς ἐπισπᾶται (πᾶν γὰρ
deadly snakes from the earth draws every for
τῆς πονηρᾶς ἐπιθυμίας ἔγγονον, ὄφις ἐστί), τούτου
of-the wicked desire offspring (a)-snake is of-this
χάριν προδείκνυσιν ὁ νόμος ἡμῖν τὸ ἐπὶ ξύλου
for-the-sake shows-beforehand the law to-us the(-thing) on wood
φαινόμενον· τοῦτο δέ ἐστιν ὁμοίωμα ὄφεως, καὶ οὐχὶ
appearing this and is (a)-likeness of-(a)-snake and not
ὄφις· καθὼς καὶ ὁ θεῖος Παῦλός φησιν, «Ἐν ὁμοιώματι
(a)-snake as also the divine Paul says in (the)-likeness
σαρκὸς ἁμαρτίας.» Ὁ δὲ ἀληθὴς ὄφις, ἡ ἁμαρτία ἐστί·
of-flesh of-sin the and true snake the sin is
καὶ ὁ πρὸς τὴν ἁμαρτίαν αὐτομολήσας, τὴν τοῦ
and the(-one) to the sin having-deserted the of-the
ὄφεως ὑποδύεται φύσιν. Ἐλευθεροῦται οὖν τῆς ἁμαρτίας
snake slips-into nature is-freed then from-the sin
ὁ ἄνθρωπος διὰ τοῦ ὑπελθόντος τὸ τῆς ἁμαρτίας
the man through the(-one) having-gone-under the of-the sin
εἶδος, καὶ γενομένου καθ' ἡμᾶς τοὺς πρὸς τὸ εἶδος
form and having-become like us the(-ones) to the form
μεταστραφέντας τοῦ ὄφεως, δι' οὗ ὁ μὲν θάνατος
having-turned of-the snake through whom the indeed death
ὁ ἐκ τῶν δηγμάτων κωλύεται, αὐτὰ δὲ τὰ θηρία
the from the bites is-prevented themselves but the beasts
οὐκ ἀφανίζεται· θηρία δὲ λέγω, τὰς ἐπιθυμίας. Τῶν
not are-destroyed beasts and I-call the desires of-the(-ones)
γὰρ εἰς τὸν σταυρὸν βλεπόντων, ὁ μὲν πονηρὸς τῶν
for to the cross looking the indeed wicked of-the
ἁμαρτωλῶν θάνατος οὐκ ἐνεργεῖται· ἡ δὲ ἐγκειμένη τῇ
sinners death not is-worked the but lying in-the

σαρκὶ κατὰ τοῦ πνεύματος ἐπιθυμία εἰς τὸ παντελὲς οὐκ
flesh against the spirit desire into the complete not
ἀπόλωλε. Καὶ γὰρ καὶ ἐν τοῖς πιστοῖς ἐνεργεῖται πολλάκις
has-perished and for also in the faithful is-worked often
τῆς ἐπιθυμίας τὰ δήγματα· ἀλλ᾽ ὁ πρὸς τὸν ἐπὶ
of-the desire the bites but the(-one) to the(-one) on
ξύλου ὑψωθέντα βλέπων, ἀπωθεῖται τὸ πάθος, οἷόν τινι
wood lifted-up looking thrusts-away the passion as with-some
φαρμάκῳ τῷ τῆς ἐντολῆς φόβῳ τὸν ἰὸν διαχέας.
drug with-the of-the commandment fear the venom having-dispersed

XXV · THE REBELS AND THE BUDDING ROD

Sin finds a new path: men who have mastered pleasure push into the priesthood out of pride, and like the rebel company are swallowed by the earth or burned. Pride is an ascent to the depths; no fall is preferable to another. The priesthood is divine, as the budding rod with its nuts proves; the priest's life should be like the nut, hard without and sweet within, and not a perfumed, rosy fruit of luxury. The royal road runs between two precipices: virtue is the mean between defect and excess. A seer hired to curse cannot harm virtue.

Τὸ δὲ σύμβολον εἶναι τοῦ κατὰ τὸν σταυρὸν μυστηρίου 46
the and symbol to-be of-the concerning the cross mystery
τὸν ὑψωθέντα ὄφιν ἐν τῇ ἐρήμῳ, φανερῶς διδάσκει ἡ
the lifted-up snake in the desert plainly teaches the
τοῦ Θεοῦ φωνὴ ἐν οἷς φησιν, ὅτι «Καθὼς ὕψωσε τὸν
— of-God voice in which he-says that as lifted-up the
ὄφιν Μωϋσῆς ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν
snake Moses in the desert thus to-be-lifted-up must the
Υἱὸν τοῦ ἀνθρώπου.» Πάλιν τῇ οἰκείᾳ ὁδῷ, κατά
Son of-the man again by-the own road according-to

τινα κακὴν ἀκολουθίαν, ἡ ἁμαρτία προέρχεται, οἷον
some evil sequence the sin goes-forth as
εἱρμῷ τινι πονηρῷ κατὰ τὸ ἀκόλουθον προϊοῦσα· καὶ
in-chain some wicked according-to the sequence going-forward and
ὁ νομοθέτης, καθάπερ τις ἰατρὸς, τῇ τοῦ κακοῦ
the lawgiver as some physician with-the of-the evil
φορᾷ συμπαρατείνει τὴν θεραπείαν. Ἐπειδὴ γὰρ ἄπρακτον
motion stretches-along the treatment since for ineffective
ἐγένετο τὸ δῆγμα τῶν ὄφεων τοῖς εἰς τὸ ὁμοίωμα
became the bite of-the snakes for-the(-ones) at the likeness
τοῦ ὄφεως βλέπουσι (νοεῖς δὲ πάντως διὰ τῶν
of-the snake looking you-understand and wholly through the(-things)
εἰρημένων τὸ αἴνιγμα), ἄλλη μέθοδος ἁμαρτίας ἐπινοεῖται
said the riddle another method of-sin is-devised
τῷ ποικίλως τὰ τοιαῦτα καθ' ἡμῶν σοφιστεύοντι. Ὃ
by-the(-one) variously the such(-things) against us sophisticating which
δὴ καὶ νῦν ἐν πολλοῖς ἰδεῖν ἔστι γινόμενον. Ἐπειδὰν
indeed also now in many to-see it-is-possible happening when
γάρ τινες διὰ σωφρονεστέρου βίου τὸ τῆς ἐπιθυμίας
for some through more-sober life the of-the desire
πάθος κολάσωσιν· ἐπὶ τὴν ἱερωσύνην ἑαυτοὺς εἰσωθοῦσιν,
passion chasten into the priesthood themselves they-push
ἀνθρωπίναις περιδρομαῖς καὶ αὐτοχειροτονήτοις ὁρμαῖς εἰς
with-human canvassings and self-appointed impulses into
τὴν οἰκονομίαν τοῦ Θεοῦ ἐξυβρίζοντες, πρὸς ταύτην ἄγει
the dispensation — of-God committing-outrage to this leads
τὴν κακὴν τῆς ἁμαρτίας ἀκολουθίαν ὁ διὰ τῆς
the evil of-the sin sequence the(-one) through the
ἱστορίας ἐνεργεῖν τὰ κακὰ τοῖς ἀνθρώποις κατηγορούμενος.
history to-work the evils for-the men accused
Ἐπειδὴ γὰρ ἐπαύσατο ἡ γῆ τοὺς ὄφεις κατὰ τῶν
since for ceased the earth the snakes against the(-ones)

ἐπιθυμούντων ὠδίνουσα, διὰ τῆς εἰς τὸν ὑψωθέντα
desiring travailing-with through the into the(-one) lifted-up
ἐπὶ ξύλου πίστεως, καὶ κρείττους ἐπείσθησαν εἶναι τῶν
on wood faith and stronger they-were-persuaded to-be than-the
ἰοβόλων δηγμάτων, τότε τοῦ κατ᾽ ἐπιθυμίαν πάθους
venomous bites then the in desire passion
ὑπεξελθόντος, ἡ τῆς ὑπερηφανίας ἀντεισέρχεται νόσος.
having-slipped-out the of-the arrogance enters-in-turn disease
Καὶ ταπεινὸν εἶναι κρίνοντες τὸ φυλάσσειν ἐφ᾽ ἑαυτῶν τὴν
and lowly to-be judging the to-keep for themselves the
τάξιν ἐφ᾽ ἧς ἐτάχθησαν, εἰσωθοῦσιν ἑαυτοὺς εἰς τὸ τῆς
rank in which they-were-ranked they-push themselves into the of-the
ἱερωσύνης ἀξίωμα, παρώσασθαι τοὺς παρὰ τοῦ Θεοῦ τὴν
priesthood dignity to-thrust-aside the(-ones) by — God the
λειτουργίαν ταύτην λαχόντας φιλονεικήσαντες, οἳ χάσματι
ministry this having-obtained having-striven who by-(a)-chasm
ὑπολῃφθέντες ἐξηφανίσθησαν. Τὸ δὲ ὅσον ὑπὲρ γῆς
taken-under were-destroyed the(-part) and as-much-as above earth
ἦν τοῦ τοιούτου συντάγματος, κεραυνοῖς κατεπρήσθη·
was of-the such company by-thunderbolts was-burned-up
διδάσκοντος, οἶμαι, τοῦ λόγου διὰ τῆς ἱστορίας, ὅτι
teaching I-think the word through the history that
πέρας ἐστὶ τῆς καθ᾽ ὑπερηφανίαν ἐπάρσεως, ἡ εἰς τὸ
(the)-limit is of-the by arrogance exaltation the into the
ὑπόγειον κάθοδος. Καὶ τάχα τις διὰ τούτων ὁρμώμενος,
underground descent and perhaps one through these(-things) setting-out
οὐκ ἀπεικότως ἄνοδον ἐπὶ τὸ κάτω τὴν ὑπερηφανίαν
not unreasonably (an)-ascent to the below the arrogance
ὁρίσαιτο. Εἰ δὲ πρὸς τὸ ἐναντίον τῇ τῶν πολλῶν
might-define if but to the opposite to-the of-the many
ὑπολήψει φέρεται ἡ διάνοια, μηδὲν θαυμάσῃς· τοῖς γὰρ
conception is-carried the understanding not-at-all wonder to-the for

πολλοῖς δοκεῖ τὸ ὑπὲρ τοὺς ἄλλους εἶναι, τῷ ὀνόματι τῆς
many it-seems the above the others to-be by-the name of-the
ὑπερηφανίας σημαίνεσθαι. Ἡ δὲ τῶν ἱστορηθέντων
arrogance to-be-signified the but of-the(-things) recorded
ἀλήθεια βεβαιοῖ τὸν ἡμέτερον ὅρον. Εἰ γὰρ οἱ ὑπὲρ
truth confirms the our definition if for the(-ones) above
τοὺς ἄλλους ἑαυτοὺς ἄραντες, κάτω που κατέδυσαν,
the others themselves having-raised below somewhere sank
χάσματι τῆς γῆς διασχούσης· οὐκ ἄν τις καταγνοίη τοῦ
by-(a)-chasm of-the earth having-opened not — anyone would-condemn the
ὅρου, τοῦ τὴν ὑπερηφανίαν, τὴν κατωτάτω πτῶσιν
definition the(-one) the arrogance the lowest fall
εἶναι, ὁριζομένου. Πρὸς ταῦτα βλέποντας, μετριάζειν
to-be defining to these(-things) looking to-be-moderate
παιδεύει ὁ Μωϋσῆς, καὶ μὴ ἐπαίρεσθαι τοῖς κατορθώμασιν,
teaches — Moses and not to-be-lifted-up by-the achievements
ἀλλ' ἀεὶ τὸ παρὸν εὖ διατίθεσθαι. Οὐ γὰρ ἐπειδὴ τῶν
but always the present well to-arrange not for since than-the
ἡδονῶν γέγονας κρείττων, ἤδη σοι τὸ ἀνεύθυνον
pleasures you-have-become stronger already to-you the unaccountable
τῷ ἑτέρῳ εἴδει πάθους ἁλίσκεσθαι. Πτῶμα γάρ ἐστι
by-the other form of-passion to-be-caught (a)-fall for is
πᾶν πάθος, ἕως ἂν πάθος ᾖ. Διαφορὰ δὲ πτωμάτων
every passion as-long-as — passion it-be difference and of-falls
ἐν τῇ τῶν παθημάτων παραλλαγῇ οὐδεμία. Ὁ τῷ
in the of-the affections variation none the(-one) on-the
λείῳ τῆς ἡδονῆς ἐνολισθήσας, πέπτωκε· καὶ ὁ
smoothness of-the pleasure having-slipped has-fallen and the(-one)
διὰ τῆς ὑπερηφανίας ὑποσκελισθεὶς, ἀνετράπη. Οὐδὲν δὲ
through the arrogance tripped was-overturned no and
καταπτώματος εἶδος αἱρετὸν τῷ νοῦν ἔχοντι. Ἀλλ'
of-falling form (is)-choiceworthy to-the(-one) sense having but

ἐπίσης πᾶν πτῶμα φευκτὸν, ἕως ἂν πτῶμα ᾖ. Ὡς εἴ
equally every fall (is)-to-be-fled as-long-as — fall it-be as if
τινα καὶ τῶν νῦν βλέποις ἐν μέρει τινὶ τοῦ κατὰ
anyone also of-the(-ones) now you-should-see in part some from-the about
τὰς ἡδονὰς ἀῤῥωστήματος καθαρεύοντα, σπουδῇ δὲ πάλιν
the pleasures sickness pure by-zeal but again
τοῦ δοκεῖν ὑπὲρ τοὺς ἄλλους εἶναι, πρὸς τὴν ἱερωσύνην
of-the to-seem above the others to-be into the priesthood
ἑαυτὸν εἰσωθοῦντα· τοῦτον ἐκεῖνον οἴου βλέπειν τὸν
himself pushing this-one that(-one) think to-see the(-one)
ἐν τῷ ὑψώματι τῆς ὑπερηφανίας πίπτοντα. Διδάσκει γὰρ
in the height of-the arrogance falling teaches for
ἐν τοῖς ἐφεξῆς ὁ νόμος, ὅτι θεῖόν τι χρῆμά ἐστιν
in the(-things) next the law that divine some thing is
ἡ ἱερωσύνη, καὶ οὐκ ἀνθρώπινον. Διδάσκει δὲ οὕτως·
the priesthood and not human it-teaches and thus
Ῥάβδους παρ᾽ ἑκάστης φυλῆς ἐπὶ τῷ ὀνόματι τῶν
rods from each tribe with the name of-the(-ones)
δεδωκότων κατασημήνας, προτίθησι θυσιαστηρίῳ· ὥστε
having-given having-marked he-sets-before (the)-altar so-that
τῆς ἄνωθεν χειροτονίας μαρτυρίαν γενέσθαι τὴν ῥάβδον,
of-the from-above appointment (a)-testimony to-become the rod
θαύματί τινι θείῳ παρὰ τὰς ἄλλας γενομένην ἐπίσημον. Καὶ
by-wonder some divine beside the others having-become conspicuous and
γενομένου τούτου, αἱ μὲν τῶν ἄλλων ῥάβδοι, ὅπερ ἦσαν,
having-happened this the indeed of-the others rods what they-were
διέμειναν· ἡ δὲ τοῦ ἱερέως αὐτὴ ἐν ἑαυτῇ ῥιζωθεῖσα, οὐ
remained the but of-the priest itself in itself having-taken-root not
διά τινος ἀλλοτρίας ἰκμάδος, ἀλλὰ τῆς θεόθεν ἐν αὐτῇ
through some foreign moisture but of-the from-God in it
ἐντεθείσης δυνάμεως, κλάδους καὶ καρπὸν ἀνεβλάστησε·
placed power branches and fruit sprouted

καὶ προῆλθεν ὁ καρπὸς εἰς τελείωσιν. Κάρυον δὲ ἦν ὁ
and came-forward the fruit to perfection (a)-nut and was the
καρπός. Οὗ γενομένου, πρὸς εὐταξίαν ἐπαιδεύθη πᾶν τὸ
fruit which having-happened toward good-order was-taught all the
ὑπήκοον. Νοεῖν δὲ προσήκει διὰ τοῦ καρποῦ, ὃν
subject(-people) to-understand and it-befits through the fruit which
ἡ ῥάβδος ἐβλάστησε τοῦ ἱερέως, οἷον χρὴ εἶναι
the rod sprouted of-the priest what-sort it-is-needful to-be
τὸν ἐν ἱερωσύνῃ βίον, ἐγκρατῆ τινα, καὶ κατεστυμμένον,
the in priesthood life self-controlled some and astringent
καὶ περιεσκληκότα τῇ φαινομένῃ ζωῇ· ἔνδοθεν δὲ τὸ
and hardened in-the appearing life inside and the
ἐδώδιμον ἐν τῷ κρυπτῷ καὶ ἀφανεῖ περιέχοντα· ὃ τότε
edible in the hidden and unseen containing which then
ἀνακαλύπτεται, ὅταν πεπανθῇ τῷ χρόνῳ ἡ βρῶσις,
is-uncovered when is-ripened by-the time the food
καὶ περιῤῥαγῇ τὸ στύφον περιβόλαιον, καὶ περιτριβῇ τὸ
and is-broken-off the astringent covering and is-rubbed-off the
ξυλῶδες ἐκεῖνο τοῦ ἐδωδίμου προκάλυμμα.
woody that of-the edible covering

47 Εἰ δέ τινος ἱερέως λεγομένου καταμάθοις τὸν βίον
if but of-some priest so-called you-should-learn the life
μηλοειδῆ, καὶ εὔπνουν, καὶ ῥοδόχρουν, οἷοι τῶν πολλῶν
apple-like and fragrant and rose-colored such-as of-the many
εἰσι βύσσῳ καὶ πορφύρᾳ διανθιζόμενοι, καὶ ταῖς
are with-fine-linen and purple flowering and with-the
λιπαραῖς τραπέζαις ἐμπιαινόμενοι, οἱ τὸν διυλισμένον
rich tables fattened the(-ones) the strained
πίνοντες οἶνον, καὶ τὰ πρῶτα μύρα χριόμενοι, καὶ ὅσα
drinking wine and the first ointments anointed and as-many-as
ἄλλα γλυκέα δοκεῖ κατὰ τὴν πρόχειρον γεῦσιν τοῖς
other sweet(-things) seem by the ready taste to-the(-ones)

τὸν ἀπολαυστικὸν ὁρίζουσι βίον· καλῶς ἂν ἐπὶ τούτου
the pleasure-seeking defining life well — about this
τὸ εὐαγγελικὸν εἴποις, ὅτι Τὸν καρπὸν βλέπων, οὐκ
the gospel(-saying) you-would-say that the fruit seeing not
ἐπιγινώσκω διὰ τοῦ καρποῦ τὸ ἱερατικὸν δένδρον. Ἄλλος
I-recognize through the fruit the priestly tree other
ὁ τῆς ἱερωσύνης καρπὸς, καὶ οὗτος ἄλλος. Ἐκεῖνος ὁ
the of-the priesthood fruit and this other that the
καρπὸς, ἐγκράτεια ἦν· τρυφὴ δὲ οὗτος. Ἐκεῖνος οὐκ ἀπὸ
fruit self-control was luxury but this that not from
γηΐνης ἰκμάδος ὑπεπιαίνετο· τούτῳ δὲ πολλοὶ κάτωθεν
earthly moisture was-fattened to-this but many from-below
ἐπιῤῥέουσιν οἱ τῶν ἡδονῶν ὀχετοὶ, δι᾽ ὧν πρὸς τὴν
flow-in the of-the pleasures channels through which toward the
τοιαύτην ὥραν ἡ τοῦ βίου ὀπώρα διερυθαίνεται. Ὅτε δὲ
such ripeness the of-the life autumn-fruit reddens when and
καὶ τούτου τοῦ πάθους καθαρὸν ἐγένετο τὸ ὑπήκοον, τότε
also from-this the passion pure became the subject(-people) then
διέξεισι τὸν ἀλλόφυλον βίον, καθηγουμένου τοῦ νόμου
it-passes-through the foreign life leading the law
τῆς βασιλικῆς λεωφόρου, καθ᾽ ἕτερον μέρος τῆς ἐκτροπῆς
(on)-the royal highway in another part the turning-off
γινομένης. Ἐπισφαλὴς γὰρ ἡ ἐπὶ τὰ πλάγια παρατροπὴ
happening dangerous for the to the sides turning-aside
τῷ ὁδεύοντι. Ὥσπερ γὰρ εἰ δύο κρημνοὶ μίαν ἐπὶ τῆς
for-the(-one) traveling as for if two cliffs one on the
ἄκρας ῥαχίας ἀτραπὸν ἀποστενοῖεν, κίνδυνός ἐστι τῷ
top ridge path should-narrow danger is for-the(-one)
διὰ ταύτης βαίνοντι, ἔνθεν ἢ ἔνθεν παρατραπῆναι τοῦ
through it walking on-this-side or on-that to-be-turned-aside from-the
μέσου (ἴσως γὰρ ἑκατέρωθεν τὸ ἐκ τοῦ κρημνοῦ βάραθρον
middle equally for on-both-sides the from the cliff chasm

τὴν ἐκτροπὴν διαδέχεται)· οὕτως ὁ νόμος βούλεται τὸν
the turning-off succeeds thus the law wishes the(-one)
αὐτῷ κατ᾽ ἴχνος ἑπόμενον, μὴ καταλιπεῖν τὴν ὁδὸν, τὴν,
it in track following not to-leave the road the(-one)
καθώς φησιν ὁ Κύριος, στενήν τε καὶ τεθλιμμένην, μήτε
as says the Lord narrow both and pressed neither
ἐπὶ τὸ σκαιόν τε καὶ εὐώνυμον, μήτε ἐπὶ τὸ δεξιὸν
to the left both and left-hand nor to the right
νομιζόμενον. Δόγμα δέ ἐστιν οὗτος ὁ λόγος, ἐν μεσότητι
reckoned (a)-doctrine and is this the word in (the)-mean
θεωρεῖσθαι τὰς ἀρετὰς ὁριζόμενος· διότι πέφυκε πᾶσα
to-be-contemplated the virtues defining because is-wont every
κακία ἢ κατ᾽ ἔλλειψιν, ἢ καθ᾽ ὑπέρπτωσιν ἀρετῆς
vice either by deficiency or by excess of-virtue
ἐνεργεῖσθαι. Οἷον ἐπὶ τῆς ἀνδρείας, ἔλλειψίς τίς ἐστιν
to-be-worked as in the courage deficiency some is
ἀρετῆς ἡ δειλία, ὑπέρπτωσις δὲ τὸ θράσος· τὸ δὲ ἑκατέρου
of-virtue the cowardice excess and the rashness the and from-each
τούτων καθαρεῦον, ἐν μέσῳ τε τῶν παρακειμένων
of-these pure in (the)-middle both of-the adjacent
κακιῶν θεωρεῖται, καὶ ἀρετή ἐστι. Κατὰ τὸν αὐτὸν τρόπον,
vices is-contemplated and virtue is in the same manner
καὶ τὰ ἄλλα πάντα, ὅσα πρὸς τὸ κρεῖττον σπουδάζεται,
also the others all as-many-as for the better are-pursued
μεσολαβεῖταί πως τοῖς κακοῖς γειτονήμασιν. Ἡ σοφία
are-flanked somehow by-the evil neighbors the wisdom
δεινότητός τε καὶ ἀκεραιότητος τὸ μέσον ἔχει· οὔτε τοῦ
of-cleverness both and simplicity the mean has neither of-the
ὄφεως τὸ φρόνιμον ἐπαινετὸν, οὔτε τῆς περιστερᾶς τὸ
snake the prudence (is)-praiseworthy nor of-the dove the
ἀκέραιον, εἰ ἐφ᾽ ἑαυτοῦ μόνου δέοι λαμβάνειν
simplicity if by itself alone it-should-be-needful to-take

τούτων ἑκάτερον· ἀλλ᾽ ἡ διὰ μέσου τῶν δύο τούτων
of-these each but the through (the)-middle of-the two these
σύγκρατος ἕξις, ἀρετὴ γίνεται. Ὁ ἐλλιπὴς κατὰ τὴν
blended habit virtue becomes the(-one) deficient in the
σωφροσύνην, ἀκόλαστος· ὁ πλεονάζων, κεκαυτηρίασται
self-control (is)-licentious the(-one) exceeding has-been-seared
τὴν συνείδησιν, καθὼς ὁρίζεται ὁ Ἀπόστολος· ὁ μὲν
in-the conscience as defines the Apostle the(-one) indeed
γὰρ ταῖς ἡδοναῖς ἀναίδην ἐκκέχυται, ὁ δὲ καὶ τὸν
for in-the pleasures shamelessly is-poured-out the(-other) but even the
γάμον ἴσα τῇ μοιχείᾳ βδελύσσεται· ἡ δὲ διὰ μέσου
marriage equally with-the adultery abhors the but through (the)-middle
τούτων θεωρουμένη ἕξις, σωφροσύνη ἐστίν. Ἐπεὶ δὲ, καθώς
of-these contemplated habit self-control is since and as
φησιν ὁ Κύριος, ὁ κόσμος οὗτος ἐν τῷ πονηρῷ κεῖται,
says the Lord the world this in the wicked(-one) lies
ἀλλόφυλον δὲ τοῖς ἑπομένοις τῷ νόμῳ τὸ τῇ
foreign and to-the(-ones) following the law the(-thing) to-the
ἀρετῇ ἀντικείμενον, ὅπερ ἐστὶν ἡ πονηρία· ὁ διὰ
virtue opposed which is the wickedness the(-one) through
τοῦ κόσμου τούτου κατὰ τὸν βίον ὁδοιπορῶν, ἀσφαλῶς
the world this in the life traveling safely
τὴν ἀναγκαίαν ταύτην τῆς ἀρετῆς διανύσει ὁδοιπορίαν,
the necessary this of-the virtue will-accomplish journey
εἰ τὴν λεωφόρον ὄντως, τὴν ὑπὸ τῆς ἀρετῆς τριφθεῖσάν
if the highway truly the by the virtue worn
τε καὶ λευκαινομένην ὁδὸν φυλάσσοι, μηδαμοῦ πρὸς τὰς
both and whitened road he-should-keep nowhere to the
παρακειμένας ἀνοδίας διὰ κακίαν παρατρεπόμενος.
adjacent pathlessnesses because-of vice turning-aside
Ἐπεὶ δὲ, καθὼς εἴρηται, τῇ ἀνόδῳ τῆς ἀρετῆς καὶ
since and as has-been-said with-the ascent of-the virtue also

ἡ ἐπιβουλὴ τοῦ ἀντικειμένου συναναβαίνει, καταλλήλως
the plot of-the adversary goes-up-with correspondingly
ἑκάστου τῆς εἰς τὸ κακὸν παρατροπῆς τὰς ἀφορμὰς
for-each of-the into the evil turning-aside the occasions
ἐξευρίσκουσα· τότε πρὸς μεῖζον τοῦ λαοῦ ἐν τῷ κατὰ
finding-out then to greater the people in the according-to
Θεὸν βίῳ αὐξήσαντος, ἄλλης ἐπιβουλῆς ὁ ἀντικείμενος
God life having-grown another plot the adversary
ἅπτεται, κατὰ τοὺς δεινοὺς τὰ πολεμικά· οἳ τὴν
takes-hold-of like the(-ones) clever(-in) the(-things) of-war who the
κατὰ στόμα παράταξιν τῶν πλεονεκτούντων κατὰ τὴν
to (the)-face battle-line of-the(-ones) superior in the
δύναμιν δυσκαταγώνιστον ὁρῶντες, λόχοις καὶ ἐνέδραις
power hard-to-overcome seeing by-ambushes and snares
καταστρατηγοῦσι τὸν ἀντικείμενον. Οὕτως ὁ τῆς κακίας
outgeneral the adversary thus the of-the vice
στρατὸς ἐπὶ τῶν νόμῳ καὶ ἀρετῇ δυναμωθέντων,
army against the(-ones) by-law and virtue empowered
οὐκέτι κατὰ πρόσωπον ἀντεξάγει τὴν δύναμιν, ἀλλ'
no-longer to face leads-out-against the power but
ἐνέδραις τισὶ κατὰ τὸ ἀφανὲς τὴν ἐπιβουλὴν ἐξεργάζεται.
by-ambushes some in the unseen the plot works-out
Καλεῖ τοίνυν εἰς συμμαχίαν κατὰ τῶν ἐπιβουλευομένων
calls therefore into alliance against the(-ones) plotted-against
παρ' αὐτοῦ τὴν γοητείαν. Ἦν ἡ μὲν ἱστορία φησὶ
by him the sorcery which the indeed history says
μάντιν εἶναί τινα καὶ οἰωνιστὴν, ἔκ τινος ἐνεργείας
seer to-be some and augur from some working
δαιμόνων βλαπτικὴν δήπου δύναμιν ἔχοντα κατὰ τῶν
of-demons harmful surely power having against the
ὑπεναντίων, καὶ μισθωθέντα παρὰ τοῦ κρατοῦντος τῶν
opponents and hired by the(-one) ruling the

Μαδιανιτῶν, ἐφ᾽ ᾧ τε βλάψαι, διὰ κατάρας τοὺς
Midianites on condition that to-harm through cursing the(-ones)
τῷ Θεῷ ζῶντας, τοῦτον τρέψαι τὴν κατάραν εἰς
— to-God living this-one to-have-turned the cursing into
εὐλογίαν. Ἡμεῖς δὲ νοοῦμεν διὰ τοῦ ἀκολούθου τῶν
blessing we but understand through the sequence of-the(-things)
προτεθεωρημένων, τὸ μηδὲ τὴν γοητείαν ἐνεργὸν κατὰ
contemplated-before the not-even the sorcery effective against
τῶν ἐν ἀρετῇ ζώντων εἶναι· ἀλλὰ πάσης ὑπερισχύειν
the(-ones) in virtue living to-be but over-every to-prevail
ἐπιβουλῆς τοὺς διὰ τῆς θείας βοηθείας εὐωχουμένους.
plot the(-ones) through the divine help feasting

XXVI · BALAAM AND PHINEHAS

The augur learned from his ass that the people could not be fought, as the demons cried out at Christ's coming; no curse can touch those who live in virtue and give reproach no hold. So the adversary turns to pleasure: the men who defeated every army fall to foreign women, and Phinehas, both judge and executioner, stops God's anger with one thrust through the guilty pair. No passion is as strong as pleasure, which makes beasts of men; it must be kept far off, like fire carried in the bosom or coals walked on barefoot.

Τὸ γὰρ τὴν οἰωνοσκοπικὴν ἐπιτηδεύειν μαντείαν τὸν 48
the for the augural to-practice divination the(-one)
μνημονευθέντα, μαρτυρεῖται παρὰ τῆς ἱστορίας ἐν οἷς
mentioned is-attested by the history in which
φησιν, τά τε μαντεῖα διὰ χειρὸς ἔχειν αὐτὸν, καὶ παρὰ
it-says the both oracles in (his)-hand to-have him and from
τῶν οἰωνῶν συμβουλεύεσθαι· καὶ πρό γε τούτων, ὅτι
the birds to-take-counsel and before at-least these(-things) that

διὰ τοῦ μυκηθμοῦ τῆς ὄνου τὰ περὶ τῆς προκειμένης
through the braying of-the ass the(-things) about the lying-before
αὐτῷ σπουδῆς ἐδιδάσκετο· ἧς τὸν φθόγγον (διὰ τὸ
him pursuit he-was-taught whose the utterance because-of the
συνήθως αὐτὸν ταῖς τῶν ἀλόγων φωναῖς, κατά τινα
customarily him from-the of-the irrational(-beings) voices by some
δαιμονίαν ἐνέργειαν, συμβουλεύεσθαι) ὡς ἔναρθρον ἡ Γραφὴ
demonic working to-take-counsel as articulate the Scripture
διηγήσατο, ἐνδεικνυμένη, ὅτι τοὺς προειλημμένους τῇ
narrated indicating that the(-ones) preoccupied by-the
τοιαύτῃ τῶν δαιμόνων ἀπάτῃ, μέχρι τούτων φθάνειν, ὡς
such of-the demons deceit as-far-as these(-things) to-arrive so-as
ἀντὶ λόγου δέχεσθαι τὴν ἐκ τῆς ποιᾶς παρατηρήσεως
instead-of speech to-receive the from the certain observation
γενομένην αὐτοῖς ἐκ τῆς φωνῆς τῶν ἀλόγων
coming to-them from the voice of-the irrational(-beings)
διδασκαλίαν· ᾗ προσχὼν, δι᾽ αὐτῶν ὧν ἠπατᾶτο,
teaching to-which having-attended through themselves by-which he-was-deceived
τὸ ἄμαχον τῆς καθ᾽ ὧν ἐμισθώθη δυνάμεως ἐξεπαιδεύθη.
the unconquerable of-the against whom he-was-hired power he-was-taught
Καὶ γὰρ ἐν τῇ εὐαγγελικῇ ἱστορίᾳ παρεσκεύαστο εἰς
and for in the gospel history had-been-prepared for
ἀντίστασιν τῆς τοῦ Κυρίου ἐξουσίας τὸ συγκρότημα τῶν
opposition of-the of-the Lord authority the company of-the
δαιμόνων, ἡ λεγεών. Πλησιάσαντος δὲ τοῦ ἔχοντος
demons the legion having-approached and the(-one) having
κατὰ πάντων τὸ κράτος, βοᾷ τὴν ὑπερέχουσαν δύναμιν,
over all the mastery it-cries the surpassing power
καὶ οὐκ ἐπικρύπτεται τὴν ἀλήθειαν, ὅτι οὗτός ἐστιν ἡ
and not hides the truth that this-one is the
θεία φύσις, ὁ ἐν τοῖς καθήκουσι χρόνοις ἐπάξων
divine nature the(-one) in the fitting times about-to-bring

τοῖς ἡμαρτηκόσι τὴν κόλασιν. Λέγει γὰρ ἡ τῶν
on-the(-ones) having-sinned the punishment says for the of-the
δαιμόνων φωνή· «Οἴδαμέν σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ·
demons voice we-know you who you-are the holy(-one) — of-God
καὶ ὅτι ἦλθες πρὸ καιροῦ βασανίσαι ἡμᾶς.» Ὃ δὴ
and that you-came before (the)-time to-torment us which indeed
καὶ τότε ἐγένετο, τῆς παρεπομένης τῷ μάντει δαιμονίας
also then happened the attending the seer demonic
δυνάμεως, τὸ ἄμαχόν τε καὶ ἀνανταγώνιστον τοῦ λαοῦ
power the unconquerable both and unopposable of-the people
τὸν Βαλαὰμ διδασκούσης. Ἡμεῖς δέ φαμεν, τοῖς
— Balaam teaching we but say to-the(-things)
προεξητασμένοις τὴν ἱστορίαν ἁρμόζοντες, τὸ κατὰ τῶν
examined-before the history fitting the against the(-ones)
ἐν ἀρετῇ ζώντων τὸν καταρᾶσθαι βεβουλημένον μηδεμίαν
in virtue living the(-one) to-curse having-willed no
δύνασθαι προΐεσθαι φωνὴν λυπηράν τε καὶ ἀπεμφαίνουσαν,
to-be-able to-let-forth utterance grievous both and unbecoming
ἀλλὰ τρέπειν τὴν κατάραν εἰς εὐλογίαν. Τὸ δὲ
but to-turn the cursing into blessing the(-thing) and
νοούμενον, τοῦτό ἐστιν, ὅτι τῶν κατ᾽ ἀρετὴν ζώντων
understood this is that of-the(-ones) in virtue living
ὁ τῆς λοιδορίας μῶμος οὐχ ἅπτεται. Πῶς γὰρ ἐπὶ
the of-the reviling blame not touches how for for
πλεονεξίᾳ ὁ ἀκτήμων λοιδορηθήσεται; πῶς δέ τις
greed the(-one) without-possession will-be-reviled how and anyone
ἐπιθρυλλήσει τὴν ἀσωτίαν τῷ ἀνακεχωρημένῳ καὶ
will-spread-abroad the profligacy against-the(-one) withdrawn and
ἰδιάζοντι; ἢ τὸν θυμὸν τῷ πράῳ; ἢ τὸν τῦφον τῷ
living-apart or the anger against-the meek or the pride against-the
μετριόφρονι; ἢ ἄλλο τι τῶν ἐπιμώμων τοῖς
humble-minded or other any of-the blameworthy(-things) against-the(-ones)

ἐκ τῶν ἐναντίων γινωσκομένοις; οἷς σκοπός ἐστιν,
by the opposites known for-whom (the)-aim is
ἄληπτον παρέχειν τῷ μώμῳ τὸν βίον· ἵνα, καθὼς φησιν
unassailable to-afford to-the blame the life that as says
ὁ Ἀπόστολος, ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων
the Apostle the(-one) from (the)-opposite may-be-ashamed nothing having
λέγειν. Διὰ τοῦτό φησιν ἡ φωνὴ τοῦ εἰς κατάραν
to-say because-of this says the voice of-the(-one) for cursing
παρειλημμένου, «Πῶς ἀράσομαι, ὃν μὴ ἀρᾶται Κύριος;»
taken-on how shall-I-curse whom not curses (the)-Lord
τουτέστι, Πῶς λοιδορήσομαι τὸν μὴ δεδωκότα τῆς
that-is how shall-I-revile the(-one) not having-given of-the
λοιδορίας τὴν ὕλην; ᾧ διὰ τὸ πρὸς τὸν Θεὸν βλέπειν
reviling the material whose because-of the to — God to-look
ἄτρωτός ἐστιν εἰς κακίαν ὁ βίος. Οὐ μὴν, ἐπειδὴ τούτου
unwounded is for vice the life not surely since in-this
διήμαρτεν ὁ τῆς κακίας εὑρετὴς, καθόλου τῆς κατὰ
failed the of-the vice inventor altogether from-the against
τῶν ἐπιβουλευομένων ἐπινοίας ἐπαύσατο· ἀλλὰ πρὸς τὸ
the(-ones) plotted-against devising ceased but to the
ἴδιον πάλαισμα τὴν ἐπίνοιαν τρέπει, πάλιν δι᾽ ἡδονῆς
own wrestling-trick the device he-turns again through pleasure
πρὸς τὸ κακὸν δελεάζων τὴν φύσιν. Ὄντως πάσης
toward the evil luring the nature truly of-every
κακίας οἷόν τι δέλεαρ ἡ ἡδονὴ προβληθεῖσα, εὐκόλως
vice as some bait the pleasure put-forward easily
τὰς λιχνοτέρας ψυχὰς ἐπὶ τὸ ἄγκιστρον τῆς ἀπωλείας
the more-greedy souls to the hook of-the destruction
ἐφέλκεται. Μάλιστα δέ πως διὰ τῆς ἀκολάστου ἡδονῆς
draws most and somehow through the licentious pleasure
ἀφυλάκτως ἡ φύσις πρὸς τὸ κακὸν παρασύρεται. Ὃ δὴ
unguardedly the nature toward the evil is-swept-along which indeed

καὶ τότε ἐγένετο. Οἱ γὰρ τῶν ὅπλων ὑπερισχύσαντες,
also then happened the(-ones) for over-the arms having-prevailed
καὶ πᾶσαν τὴν ἐκ σιδήρου προσβολὴν ἀσθενεστέραν
and every the from iron assault weaker
τῆς ἰδίας δυνάμεως δείξαντες, καὶ κατὰ κράτος τὴν
than-the own power having-shown and by force the
φάλαγγα τῶν ἀντικειμένων τρεψάμενοι, τοῖς γυναικείοις
phalanx of-the opponents having-routed by-the womanly
βέλεσι δι' ἡδονῆς κατετρώθησαν· καὶ τῶν μὲν ἀνδρῶν
arrows through pleasure were-wounded and than-the indeed men
κρείττους, τῶν δὲ γυναικῶν ἥττους ἐγένοντο. Ὁμοῦ
stronger than-the but women weaker they-became at-once
τε γὰρ ὤφθησαν αὐτοῖς αἱ γυναῖκες, ἀντὶ ὅπλων
both for appeared to-them the women instead-of arms
τὰς μορφὰς προβαλλόμεναι, καὶ παραχρῆμα τοῦ τόνου
the forms putting-forward and immediately of-the tension
τῆς ἀνδρείας λήθην ἐλάμβανον, τὸν θυμὸν εἰς ἡδονὴν
of-the courage forgetfulness they-took the spirit into pleasure
διαλύσαντες. Καὶ οἱ μὲν ἦσαν ἐν τούτοις, ἐν οἷς
having-dissolved and they indeed were in these(-things) in which
εἰκὸς εἶναι τοὺς τῇ ἀθέσμῳ μίξει τῶν ἀλλοφύλων
(it-is)-likely to-be the(-ones) with-the lawless mixing of-the foreigners
ἐπιλυσσήσαντας. Ἡ δὲ πρὸς τὸ κακὸν οἰκειότης, τῆς
having-raged the but toward the evil intimacy from-the
τοῦ ἀγαθοῦ συμμαχίας ἀλλοτρίωσις ἦν· εὐθὺς γὰρ αὐτοῖς
of-the good alliance estrangement was at-once for to-them
ἐξεπολεμώθη τὸ Θεῖον, ἀλλ' οὐκ ἀνέμεινεν ὁ ζηλωτὴς
was-made-hostile the Divine but not waited the zealot
Φινεὲς τῇ ἄνωθεν ψήφῳ καθαρθῆναι τὴν ἁμαρτίαν· ἀλλ'
Phinehas by-the from-above vote to-be-cleansed the sin but
αὐτὸς ἐγένετο δικαστὴς ἅμα καὶ δήμιος. Κινηθεὶς γὰρ
he-himself became judge at-once and executioner moved for

εἰς τὴν κατὰ τῶν λελυσσηκότων ὀργὴν, τὸ τοῦ ἱερέως
to the against the(-ones) having-raged anger the of-the priest
ἔργον ἐπλήρωσεν, αἵματι καθαρίσας τὴν ἁμαρτίαν, αἵματι
work he-fulfilled with-blood having-cleansed the sin with-blood
οὐκ ἀναιτίου τινὸς ζώου, τοῦ μηδὲν μετεσχηκότος
not of-guiltless some animal the(-one) nothing having-shared
τοῦ τῆς ἀκολασίας μιάσματος, ἀλλὰ τῶν ἐν κακίᾳ
of-the of-the licentiousness defilement but of-the(-ones) in vice
συνεζευγμένων ἀλλήλοις· ἐφ' ὧν ἡ αἰχμὴ κατ' αὐτῶν
yoked to-one-another in which the point through very
τῶν δύο σωμάτων διεξελθοῦσα κατεπράϋνε τὴν τῆς
the two bodies having-passed calmed the of-the
θείας δίκης κίνησιν, τῷ θανάτῳ τῶν ἡμαρτηκότων
divine justice motion with-the death of-the(-ones) having-sinned
τὴν ἡδονὴν καταμίξασα. Δοκεῖ δέ μοι συμβουλήν τινα
the pleasure having-mixed seems and to-me counsel some
ψυχωφελῆ κατατίθεσθαι τοῖς ἀνθρώποις ἡ ἱστορία, δι'
soul-profiting to-lay-down for-the men the history through
ἧς διδασκόμεθα, ὅτι πολλῶν ὄντων παθῶν, ἃ τοὺς
which we-are-taught that many being passions which the
λογισμοὺς τῶν ἀνθρώπων καταγωνίζεται, οὐδεμίαν καθ'
reasonings of-the men overcome no against
ἡμῶν ἰσχὺν ἕτερον πάθος ἔχει τοσαύτην, ὡς πρὸς τὴν
us strength other passion has so-great as to the
νόσον τῆς ἡδονῆς ἐξισάζεσθαι. Τὸ γὰρ ἀθρόως τοὺς
disease of-the pleasure to-be-equaled the for all-at-once the
Ἰσραηλίτας ἐκείνους, τοὺς καὶ τῆς Αἰγυπτίας ἵππου
Israelites those the(-ones) also than-the Egyptian cavalry
κρείττους ἐπιδειχθέντας, καὶ τῶν Ἀμαληκιτῶν ὑπερσχόντας,
stronger shown and the Amalekites having-surpassed
καὶ τῷ μετ' αὐτοὺς ἔθνει φοβεροὺς φανέντας, καὶ μετὰ
and to-the after them nation fearful having-appeared and after

ταῦτα τῆς τῶν Μαδιανιτῶν ὑπερισχύσαντας φάλαγγος,
these(-things) the of-the Midianites having-prevailed-over phalanx
τούτους, ὁμοῦ τῇ θέᾳ τῶν ἀλλοφύλων γυναικῶν
these at-once with-the sight of-the foreign women
καταδουλωθῆναι τῇ νόσῳ· οὐδὲν ἕτερον, καθὼς εἴρηται,
to-be-enslaved to-the disease nothing other as has-been-said
δείκνυσιν, ἢ τὸ δύσμαχόν τε εἶναι καὶ δυσανταγώνιστον
shows than the hard-to-fight both to-be and hard-to-oppose
πολέμιον ἡμῶν τὴν ἡδονήν. Ἡ τῶν ἀηττήτων
enemy our the pleasure the(-one) of-the(-ones) unconquered
τοῖς ὅπλοις ὁμοῦ τῷ φανῆναι κατακρατήσασα, τὸ τῆς
by-the arms at-once with-the to-appear having-overpowered the of-the
ἀτιμίας ἤγειρε κατ᾽ αὐτῶν τρόπαιον, ὑπὸ μάρτυρι τῷ
dishonor raised against them trophy under (a)-witness the
φωτὶ τὴν αἰσχύνην αὐτῶν στηλιτεύσασα. Βοσκήματα γὰρ
light the shame their having-posted-up cattle for
δι᾽ ἑαυτῆς τοὺς ἀνθρώπους ἀπέδειξεν, οὓς ἡ κτηνώδης
through herself the men she-showed whom the bestial
καὶ ἄλογος πρὸς τὴν ἀκολασίαν ὁρμὴ ἐκλαθέσθαι τῆς
and irrational toward the licentiousness impulse to-forget the
ἀνθρωπίνης ἀνέπεισε φύσεως· μηδ᾽ ἐπικρυπτομένους τὸ
human persuaded nature not-even hiding the
ἄγος, ἀλλ᾽ ἐμπομπεύοντας τῇ ἀτιμίᾳ τοῦ πάθους, καὶ
pollution but parading in-the dishonor of-the passion and
ἐγκαλλωπιζομένους τῷ τῆς αἰσχύνης μιάσματι, συῶν
priding-themselves on-the of-the shame defilement of-swine
δίκην ἀναφανδὸν ἐν ταῖς ἀλλήλων ὄψεσι τῷ τῆς
like openly in the of-one-another sight in-the of-the
ἀκαθαρσίας βορβόρῳ ἐγκαλινδουμένους. Τί οὖν τῷ
uncleanness mire wallowing what then by-the
διηγήματι παιδευόμεθα; τὸ μαθόντας ἡμᾶς ὅσην ἰσχὺν
narrative are-we-taught the having-learned us how-much strength

πρὸς τὸ κακὸν ἡ τῆς ἡδονῆς ἔχει νόσος, ὡς ὅτι
toward the evil the of-the pleasure has disease as possibly
μάλιστα πόῤῥω τοῦ τοιούτου γειτονήματος τὸν ἑαυτῶν
most far from-the such neighborhood the own
ἀποικίζειν βίον· ὡς ἂν μή τινα πάροδον καθ' ἡμῶν
to-remove life that — not some way-in against us
λάβῃ ἡ νόσος, οἷόν τι πῦρ διὰ τοῦ προσεγγισμοῦ
may-take the disease as some fire through the approach
τὴν πονηρὰν φλόγα κατεργαζόμενον. Τοῦτο γὰρ διδάσκει
the wicked flame working this for teaches
λέγων ἐν τῇ Σοφίᾳ Σολομών, μὴ ἐπιψαύειν τοῦ ἄνθρακος
saying in the Wisdom Solomon not to-touch the coal
γυμνῷ τῷ ποδὶ, μήτε δὲ πῦρ τῷ κόλπῳ ἐναποτίθεσθαι·
with-bare the foot nor and fire in-the bosom to-lay-up
ὡς ἐν ἡμῖν ὂν ἐν ἀπαθείᾳ μένειν, ἕως ἂν πόῤῥωθεν
as in us being in impassibility to-remain as-long-as — far-off
ὦμεν τοῦ ὑπεκκαίοντος· εἰ δὲ κατ' αὐτὸ γενοίμεθα,
we-be from-the(-thing) kindling if but at it we-should-come
ὡς ἐπιψαῦσαι τῆς διακαοῦς ταύτης θερμότητος, ἐγκόλπιον
so-as to-touch the burning this heat in-the-bosom
τὸ πῦρ τῆς ἐπιθυμίας γενήσεται, καὶ οὕτως ἐπακολουθήσει
the fire of-the desire will-become and thus will-follow
καὶ τῷ ποδὶ ἡ καῦσις, καὶ ἡ διαφθορὰ τῷ κόλπῳ.
both on-the foot the burning and the destruction on-the bosom

The Lord cut desire off at its root in the glance. Gregory sums up Moses' life, an eagle's flight always rising, to its end on the mountain of rest: he did not enter the land below but crowned his work like a sculptor, and died as the servant of God, with no tomb and undimmed eyes. That title is the goal of the virtuous life. Gregory commends the pattern to Caesarius: perfection is to fear only losing God's friendship and to count it the one thing precious. What his friend finds more will be their common gain.

Ἐν δὲ τῷ Εὐαγγελίῳ ὁ Κύριος τῇ ἰδίᾳ φωνῇ, 49
in and the Gospel the Lord with-the own voice
ὡς ἂν πόῤῥωθεν φυλαχθείημεν τοῦ τοιούτου κακοῦ,
that — from-afar we-might-be-guarded from-the such evil
καθάπερ τινὰ ῥίζαν τοῦ πάθους τὴν διὰ τοῦ ἰδεῖν
as-if some root of-the passion the through the to-see
ἐπιθυμίαν ἐξέτεμε, διδάσκων, ὅτι ὁ τῇ ὄψει τὸ πάθος
desire cut-out teaching that the(-one) by-the sight the passion
παραδεξάμενος, ὁδὸν δίδωσι κατ' ἑαυτοῦ τῇ νόσῳ. Τὰ
having-received (a)-road gives against himself to-the disease the
γὰρ πονηρὰ τῶν παθημάτων, λοιμοῦ δίκην, ἐπειδὰν ἅπαξ
for wicked(-ones) of-the passions of-plague like when once
τῶν καιρίων κατακρατήσῃ, τῷ θανάτῳ παύεται μόνῳ.
the vital(-parts) they-overpower with-the death cease alone
Ἀλλ' οὐδὲν οἶμαι χρῆναι μηκύνειν τὸν λόγον, πάντα
but nothing I-think it-is-needful to-lengthen the discourse all
τοῦ Μωϋσέως τὸν βίον εἰς ἀρετῆς ὑπόδειγμα προτιθέντας
— of-Moses the life for of-virtue example setting-before
τοῖς ἐντυγχάνουσι. Τῷ γὰρ πρὸς τὴν ὑψηλοτέραν
to-the(-ones) reading to-the(-one) for toward the loftier
ζωὴν ἑαυτὸν ἀνατείναντι, οὐ μικρὰ γένοιτ' ἂν πρὸς τὴν
life himself having-stretched-up not small would-be — toward the

ἀληθῆ φιλοσοφίαν ἐφόδια τὰ εἰρημένα. Τῷ δὲ
true philosophy provisions the(-things) said to-the(-one) but
μαλακιζομένῳ πρὸς τοὺς ὑπὲρ τῆς ἀρετῆς ἱδρῶτας, κἂν
being-soft toward the for the virtue sweats even-if
πολλαπλάσια γραφῇ τῶν εἰρημένων, οὐδὲν ἂν ἐκ
manifold should-be-written than-the(-things) said not-any — from
τοῦ πόνου γένοιτο ὄφελος. Πλὴν ὡς ἂν μὴ τοῦτο, κατὰ
the labor would-come benefit except that — not this according-to
τὸν προοιμίου διορισμὸν, λήθη γένοιτο, ἐν οἷς ἡμῖν ὁ
the of-(the)-preface definition forgetfulness should-come in which for-us the
λόγος διϊσχυρίζεται, τοιοῦτον εἶναι τὸν τέλειον βίον, οὗ
word insists such to-be the perfect life of-which
μηδεμία περιγραφὴ τελειότητος κωλύει τὴν πρόοδον· ἀλλ' ἡ
no circumscription of-perfection prevents the progress but the
πρὸς τὸ κρεῖττον ἀεὶ γινομένη τοῦ βίου ἐπαύξησις, ὁδός
toward the better always coming of-the life increase (the)-road
ἐστι τῇ ψυχῇ πρὸς τελείωσιν· καλῶς ἂν ἔχοι πρὸς τὸ
is for-the soul toward perfection well — it-would-be to the
πέρας τοῦ βίου Μωσέως ἀγαγόντας τὸν λόγον, ἀσφαλῆ
end of-the life of-Moses having-brought the discourse secure
δεῖξαι τὸν ἀποδοθέντα ἡμῖν ὅρον τῆς τελειότητος. Ὁ
to-show the rendered to-us definition of-the perfection the(-one)
γὰρ διὰ τοσούτων ἀναβάσεων παρὰ πάντα τὸν βίον
for through so-many ascents throughout all the life
ὑψούμενος, οὐκ ἠπόρησε γενέσθαι πάλιν ἑαυτοῦ ὑψηλότερος·
being-raised not was-at-a-loss to-become again than-himself loftier
ὡς ἂν, οἶμαι, διὰ πάντων, ἀετοῦ δίκην, ὑπερνεφὴς
that — I-think through all(-things) of-(an)-eagle like above-the-clouds
αὐτοῦ θεωροῖτο ἡ ζωὴ καὶ μετέωρος, περὶ τὸν αἰθέρα τῆς
his might-be-seen the life and aloft about the ether of-the
νοητῆς ἀναβάσεως ἑλισσομένη. Ἐτέχθη, ὅτε τὸ τεχθῆναι
intelligible ascent circling he-was-born when the to-be-born

Ἑβραῖον παρὰ τοῖς Αἰγυπτίοις ἀδίκημα ἔδοξε. Τοῦ δὲ
(a)-Hebrew among the Egyptians (a)-crime seemed the and
τυράννου τότε νόμῳ τὸν τεχθέντα κολάζοντος, κρείττων
tyrant then by-law the(-one) born punishing stronger
γίνεται τοῦ φθοροποιοῦ νόμου, περισωθεὶς τὰ μὲν πρῶτα
he-becomes than-the destructive law saved the indeed first(-things)
παρὰ τῶν γεννησαμένων, μετὰ ταῦτα δὲ παρ᾽ αὐτῶν
by the(-ones) having-begotten(-him) after these(-things) but by themselves
τῶν τεθεικότων τὸν νόμον. Καὶ οἷς ὁ θάνατος αὐτοῦ
the(-ones) having-laid-down the law and by-whom the death his
νόμῳ κατεσπουδάσθη, οὗτοι οὐ τῆς ζωῆς μόνον, ἀλλὰ
by-law was-pursued these not of-the life only but
καὶ τῆς εὐδοκίμου ζωῆς πᾶσαν εἰσηνέγκαντο πρόνοιαν,
also of-the well-reputed life all exercised forethought
διὰ πάσης σοφίας ἀγαγόντες τὸν νέον. Κρείττων
through all wisdom having-brought-up the youth stronger
μετὰ ταῦτα γίνεται τῆς ἀνθρωπίνης τιμῆς, καὶ τῆς
after these(-things) he-becomes than-the human honor and than-the
βασιλικῆς ἀξίας ὑπέρτερος, ἰσχυρότερον καὶ βασιλικώτερον
royal dignity superior stronger and more-royal
κρίνας, ἀντὶ τῶν δορυφόρων, καὶ τοῦ βασιλικοῦ κόσμου,
having-judged instead-of the spearmen and the royal adornment
τὴν τῆς ἀρετῆς φρουρὰν ἔχειν, καὶ τῷ ταύτης κόσμῳ
the of-the virtue guard to-have and in-the of-this adornment
ἐγκαλλωπίζεσθαι. Μετὰ τοῦτο περισώζεται τὸ ὁμόφυλον,
to-pride-himself after this he-saves the kindred
καὶ καταβάλλει τῇ πληγῇ τὸν Αἰγύπτιον· νοούντων
and strikes-down with-the blow the Egyptian understanding
ἡμῶν διὰ τῆς ἐξεταστικῆς θεωρίας τόν τε ἐχθρὸν
us through the examining contemplation the both enemy
τῆς ψυχῆς, καὶ τὸν φίλον. Εἶτα διδάσκαλον τῶν ὑψηλῶν
of-the soul and the friend then (as)-teacher of-the lofty

μαθημάτων ποιεῖται τὴν ἡσυχίαν, καὶ οὕτω φωτίζεται τὴν
learnings he-makes the quiet and thus he-is-illumined in-the
διάνοιαν τῷ φωτὶ τῷ ἐκ τῆς βάτου ἐκλάμψαντι· καὶ τότε
mind by-the light the from the bramble having-shone-out and then
σπουδὴν ποιεῖται κοινωνῆσαι τοῖς ὁμοφύλοις τῶν θεόθεν
zeal he-makes to-share with-the kinsmen the from-God
αὐτῷ γεγενημένων καλῶν. Ἐν τούτοις διπλῆν ἐποιήσατο
to-him having-come good(-things) in these double he-made
τῆς δυνάμεως τὴν ἐπίδειξιν, τὴν μὲν ἀμυντικὴν κατὰ τῶν
of-the power the display the indeed defensive against the
ἐναντίων, ἐν πολυτρόποις τε καὶ ἐπαλλήλοις πληγαῖς·
opponents in manifold both and successive blows
τὴν δὲ εὐεργετικὴν, ἐπὶ τῶν ὁμοφύλων. Διάγει διὰ τοῦ
the but beneficent on the kinsmen he-leads through the
πελάγους τὸν τοσοῦτον λαὸν ποδὶ, οὐ στόλον ἑαυτῷ
sea the so-great people on-foot not (a)-fleet for-himself
νηῶν παρασκευάσας, ἀλλὰ τὴν πίστιν αὐτοῖς πρὸς τὸν
of-ships having-prepared but the faith for-them for the
διάπλουν ναυπηγησάμενος, χέρσον ποιεῖ τοῖς Ἑβραίοις
crossing having-built dry-land he-makes for-the Hebrews
τὸν βυθὸν, θάλασσαν δὲ τοῖς Αἰγυπτίοις τὴν θάλασσαν.
the depth sea but for-the Egyptians the sea
Ἦσε τὰ ἐπινίκια· ὡδηγήθη τῷ στύλῳ· ἐφωτίσθη
he-sang the victory-songs he-was-guided by-the pillar he-was-illumined
τῷ οὐρανίῳ πυρὶ, τράπεζαν ἐκ τῆς ἄνωθεν τροφῆς
by-the heavenly fire (a)-table from the from-above food
ἑαυτῷ παρεστήσατο. Τῆς πέτρας ἐνεφορήθη, τὰς χεῖρας
for-himself he-set-forth from-the rock he-was-filled the hands
ἀνέτεινεν ἐπὶ τῇ τῶν Ἀμαληκιτῶν ἀπωλείᾳ. Προσβαίνει
he-stretched-up at the of-the Amalekites destruction he-approaches
τῷ ὄρει, ἐν γνόφῳ γίνεται, σάλπιγγος ἤκουσε, τῇ θείᾳ
the mountain in thick-darkness he-comes (the)-trumpet he-heard to-the divine

φύσει προσήγγισεν, ὑπὸ τῆς ἄνωθεν σκηνῆς περιεσχέθη,
nature he-drew-near by the from-above tabernacle he-was-enclosed
τὴν ἱερωσύνην ἐκόσμησε, τὴν σκηνὴν ἐπήξατο, τοῖς
the priesthood he-adorned the tabernacle he-pitched by-the
νόμοις τὴν ζωὴν διωρθώσατο, τοὺς τελευταίους πολέμους
laws the life he-set-straight the last wars
κατὰ τὸν εἰρημένον τρόπον κατώρθωσεν· ἐπὶ τέλει τῶν
in the said manner he-accomplished at (the)-end of-the
κατορθωμάτων, τὴν ἀκολασίαν διὰ τῆς ἱερωσύνης ἐκόλασε.
achievements the licentiousness through the priesthood he-punished
Τοῦτο γὰρ ἡ διὰ τοῦ Φινεὲς γενομένη κατὰ τοῦ πάθους
this for the through — Phinehas having-come against the passion
ὀργὴ ὑπηνίξατο. Ἐπὶ πᾶσι τούτοις, πρόσεισι τῷ ὄρει
anger hinted upon all these(-things) he-approaches the mountain
τῆς ἀναπαύσεως, οὐκ ἐπιβαίνει τῆς κάτω γῆς, πρὸς ἣν ὁ
of-the rest not he-sets-foot-on the below land to which the
κάτω λαὸς ἐξ ἐπαγγελίας ἑώρα· οὐ γεύεται γηΐνης τροφῆς
below people from promise looked not he-tastes earthly food
ἔτι, ὁ τῇ ἄνωθεν ἐπιῤῥεούσῃ μελετήσας, ἀλλ᾽ ἄνω
any-longer the(-one) in-the from-above flowing having-practiced but above
γενόμενος κατ᾽ αὐτὴν τοῦ ὄρους τὴν ἀκρώρειαν, ὥσπερ
having-come on itself of-the mountain the summit as
τις ἀνδριαντοποιὸς ἐπιστήμων, ὅλον ἑαυτοῦ τὸν ἀνδριάντα
some sculptor skilled whole his-own the statue
τοῦ βίου ἐξεργασάμενος, ἀκριβῶς ἐπὶ τῷ ἄκρῳ τῆς
of-the life having-worked-out exactly at the top of-the
κατασκευῆς, οὐ τελευτὴν, ἀλλὰ κορυφὴν τῷ ἔργῳ ἐπέθηκε.
construction not (an)-end but (a)-crowning to-the work he-put
Τί γάρ φησι περὶ αὐτοῦ ἡ ἱστορία; ὅτι «Ἐτελεύτησεν
what for says about him the history that died
ὁ Μωσῆς, οἰκέτης Κυρίου, διὰ ῥήματος Θεοῦ, καὶ
— Moses (the)-servant of-(the)-Lord through (the)-word of-God and

οὐδεὶς ἔγνω τὴν ταφὴν αὐτοῦ· καὶ οἱ ὀφθαλμοὶ αὐτοῦ
no-one knew the burial his and the eyes his
οὐκ ἠμαυρώθησαν, καὶ τὸ πρόσωπον αὐτοῦ οὐκ ἐφθάρη.»
not were-dimmed and the face his not was-corrupted
50 Διδασκόμεθα γὰρ διὰ τούτων, ὅτι διὰ τοσούτων
we-are-taught for through these(-things) that through so-many
κατορθωμάτων γενόμενος, τότε ἀξιοῦται τοῦ ὑψηλοῦ
achievements having-come then he-is-deemed-worthy of-the lofty
τούτου ὀνόματος, ὥστε οἰκέτης κληθῆναι Θεοῦ· ὅπερ ἐστὶν
this name so-as servant to-be-called of-God which is
ἴσον εἰπεῖν, ὅτι παντὸς κρείττων ἐγένετο. Οὐ γὰρ ἄν τις
equal to-say that than-all stronger he-became not for — anyone
Θεῷ δουλεύσειε, μὴ τῶν ἐν τῷ κόσμῳ πάντων κρείττων
God would-serve not than-the in the world all(-things) stronger
γενόμενος. Τοῦτο δὲ αὐτῷ καὶ τέλος ἐστὶ τοῦ κατ᾽ ἀρετὴν
having-become this and for-him also (the)-end is of-the in virtue
βίου, διὰ ῥήματος Θεοῦ κατορθούμενον. Ὃ δὴ τελευτὴν
life through (the)-word of-God achieved which indeed death
ἡ ἱστορία λέγει, τελευτὴν ζῶσαν, ἣν οὐ διαδέχεται τάφος,
the history calls death living which not succeeds (a)-tomb
ᾗ οὐκ ἐπιχώννυται τύμβος, ἡ τοῖς ὀφθαλμοῖς
for-which not is-heaped (a)-mound the(-one) on-the eyes
ἀμαυρότητα καὶ τῷ προσώπῳ διαφθορὰν οὐκ ἐπάγουσα.
dimness and on-the face corruption not bringing
Τί οὖν παιδευόμεθα διὰ τῶν εἰρημένων; Πρὸς ἓν
what then are-we-taught through the(-things) said to one
τέλος διὰ τοῦ βίου βλέπειν, τὸν τοῦ Θεοῦ οἰκέτην διὰ
end through the life to-look the — of-God servant through
τῶν βεβιωμένων κληθῆναι. Ὅταν γὰρ πάντας τοὺς
the(-things) lived to-be-called when for all the
ἐχθροὺς καταγωνίσῃ, τὸν Αἰγύπτιον, τὸν Ἀμαληκίτην, τὸν
enemies you-overcome the Egyptian the Amalekite the

Ἰδουμαῖον, τὸν Μαδιανίτην, καὶ περάσῃς τὸ ὕδωρ, καὶ
Idumaean the Midianite and you-cross the water and
φωτισθῇς τῇ νεφέλῃ, καὶ γλυκανθῇς διὰ τοῦ ξύλου,
you-are-illumined by-the cloud and you-are-sweetened through the wood
καὶ πίῃς τῆς πέτρας, καὶ τῆς ἄνωθεν γεύσῃ τροφῆς, καὶ
and you-drink of-the rock and of-the from-above you-taste food and
διὰ τῆς καθαρότητός τε καὶ ἁγνείας ὁδοποιήσῃς σεαυτῷ
through the purity both and chastity you-make-a-road for-yourself
τὴν ἐπὶ τὸ ὄρος ἄνοδον, κἀκεῖ γενόμενος κατηχηθῇς
the to the mountain ascent and-there having-come you-are-instructed-in
τὸ θεῖον μυστήριον τῇ τῶν σαλπίγγων ἠχῇ· καὶ ἐν
the divine mystery by-the of-the trumpets sound and in
τῷ δυσθεωρήτῳ γνόφῳ διὰ τῆς πίστεως τῷ Θεῷ
the hard-to-contemplate thick-darkness through the faith — God
προσεγγίσῃς, κἀκεῖ διδαχθῇς τὰ τῆς σκηνῆς μυστήρια, καὶ
you-draw-near and-there you-are-taught the of-the tabernacle mysteries and
τὸ τῆς ἱερωσύνης ἀξίωμα· ὅταν γένῃ τῶν σῶν καρδιῶν
the of-the priesthood dignity when you-become of-the your hearts
λατόμος, ὥστε ἐν ταύταις τὰ θεῖα λόγια ἐγκεχαράχθαι
(the)-stonecutter so-that in these the divine oracles to-have-been-engraved
παρὰ τοῦ Θεοῦ· ὅταν τὸ τοῦ χρυσοῦ εἴδωλον ἐξαφανίσῃς,
by — God when the of-the gold idol you-make-disappear
τοῦτ᾽ ἔστι, τὴν πλεονεκτικὴν ἐπιθυμίαν ἐξαλείψῃς τοῦ
that is the greedy desire you-wipe-out from-the
βίου· ὅταν τοσοῦτον ὑψωθῇς, ὥστε ἄμαχος φανῆναι
life when so-much you-are-raised so-as unconquerable to-appear
τῇ γοητείᾳ τοῦ Βαλαάμ· γοητείαν δὲ ἀκούσας, νόησόν
to-the sorcery — of-Balaam sorcery and having-heard understand
μοι τὴν ποικίλην τῆς ζωῆς ταύτης ἀπάτην, δι᾽ ἧς οἱ
for-me the varied of-the life this deceit through which the
ἄνθρωποι, καθάπερ τινὶ Κιρκαίῳ κρατῆρι φαρμακευόμενοι,
men as by-some Circean bowl drugged

τῆς ἰδίας ἐκστάντες φύσεως, εἰς ἀλόγων μορφὰς
from-the own having-stood-out nature into of-irrational(-beings) forms
μεταπλάττονται· ὅταν διὰ πάντων γένῃ τούτων, καὶ
are-remolded when through all you-come these and
βλαστήσῃ ἐν σοὶ τῆς ἱερωσύνης ἡ ῥάβδος, ἡ μηδεμίαν
sprouts in you of-the priesthood the rod the(-one) no
τινὰ γῆς ἰκμάδα πρὸς τὴν βλάστην ἐφελκομένη, ἀλλ'
any of-earth moisture for the sprouting drawing but
οἴκοθεν τοῦ καρποῦ τὴν δύναμιν ἔχουσα, καὶ καρποῦ
from-home of-the fruit the power having and of-fruit
καρυΐνου· οὗ ἡ μὲν πρώτη ἔντευξις, πικρά τε καὶ
nutlike whose the indeed first encounter (is)-bitter both and
κατεστυμμένη· τὸ δὲ ἐγκείμενον τούτοις, ἡδὺ καὶ ἐδώδιμον·
astringent the but lying-within these sweet and edible
ὅταν πᾶν τὸ ἐπανιστάμενον κατὰ τοῦ σοῦ ἀξιώματος,
when all the(-thing) rising-up against the your dignity
εἰς ἀφανισμὸν χωρήσῃ, κατὰ τὸν Δαθὰν ὑπόγειον γενόμενον·
into destruction goes like — Dathan underground having-become
ἢ ἐκδαπανηθὲν τῷ πυρὶ, κατὰ τὸν Κορέ· τότε προσεγγίσῃς
or consumed by-the fire like — Korah then you-draw-near
τῷ τέλει. Τέλος δὲ λέγω, οὗ ἕνεκα πάντα γίνεται·
to-the end (the)-end and I-call which for-the-sake-of all(-things) come-about
οἷον, τέλος τῆς γεωργικῆς, ἡ ἀπόλαυσις· τέλος τῆς
as (the)-end of-the farming the enjoyment (the)-end of-the
κατασκευῆς τοῦ οἴκου, ἡ οἴκησις· τέλος τῆς ἐμπορίας, ὁ
construction of-the house the dwelling (the)-end of-the trade the
πλοῦτος· καὶ τῶν ἐν τοῖς ἀγῶσι πόνων, ὁ στέφανος. Οὕτω
wealth and of-the in the contests labors the crown thus
καὶ τῆς ὑψηλῆς πολιτείας τέλος, τὸ κληθῆναι οἰκέτην Θεοῦ·
also of-the lofty way-of-life (the)-end the to-be-called servant of-God
ᾧ συνθεωρεῖται, τὸ μὴ ὑποχωσθῆναι τῷ τύμβῳ·
with-which is-contemplated-together the not to-be-buried by-the mound

τοῦτο δέ ἐστι, τὸ γυμνήν τε καὶ ἀπέριττον τῶν πονηρῶν
this and is the bare both and unencumbered of-the wicked
ἐφολκίων τὴν ζωὴν γενέσθαι. Τῆς δὲ δουλείας ταύτης
trailing-burdens the life to-become of-the and slavery this
καὶ ἕτερον γνώρισμά φησιν ὁ λόγος, τὸ μήτε ὀφθαλμὸν
also another token says the word the neither eye
ἀμαυρωθῆναι, μήτε πρόσωπον διαφθαρῆναι. Ὁ γὰρ ἐν
to-be-dimmed nor face to-be-corrupted the for in
φωτὶ διὰ παντὸς ὢν ὀφθαλμὸς, πῶς ἂν ἀμαυρωθήσεται
light through all being eye how — will-it-be-dimmed
διὰ τοῦ σκότους, οὗ ἠλλοτρίωται; καὶ ὁ τὴν
through the darkness from-which it-is-estranged and the(-one) the
ἀφθαρσίαν ἐν πάσῃ τῇ ζωῇ κατορθώσας, οὐδεμίαν πάντως
incorruption in all the life having-achieved no wholly
φθορὰν ἐφ' ἑαυτοῦ παραδέχεται. Ὁ γὰρ ἀληθῶς κατ'
corruption upon himself admits the(-one) for truly according-to
εἰκόνα Θεοῦ γεγονώς, καὶ μηδαμοῦ παρατραπεὶς τοῦ
(the)-image of-God having-come-to-be and nowhere turned-aside from-the
θείου χαρακτῆρος, ἐφ' ἑαυτοῦ τὰ γνωρίσματα φέρει, καὶ
divine stamp on himself the tokens bears and
συμβαίνει διὰ πάντων τῇ ὁμοιώσει πρὸς τὸ ἀρχέτυπον,
agrees through all(-things) by-the likeness to the archetype
τῷ ἀφθάρτῳ τε καὶ ἀναλλοιώτῳ, καὶ πάσης ἀμιγεῖ
to-the incorruptible both and unchangeable and with-every unmixed
κακίας τὴν ἰδίαν ψυχὴν καλλωπίζων.
vice the own soul adorning
Ταῦτά σοι, ὦ ἄνθρωπε Θεοῦ, περὶ τῆς τοῦ βίου τοῦ 51
these(-things) to-you O man of-God about the of-the life the
κατ' ἀρετὴν τελειότητος, Καισάριε, ὁ βραχὺς ἡμῶν οὗτος
in virtue perfection Caesarius the short our this
ὑποτίθεται λόγος, οἷόν τι πρωτότυπον ἐν μορφῇ κάλλους,
sets-before discourse as some prototype in form of-beauty

τὸν τοῦ μεγάλου Μωσέως ὑπογράψαντα βίον· ἐφ' ᾧ
the of-the great Moses having-sketched life on which
τοὺς καθ' ἕκαστον ἡμῶν διὰ τῆς τῶν ἐπιτηδευμάτων
the(-ones) by each of-us through the of-the pursuits
μιμήσεως ἐν ἑαυτοῖς μεταγράφειν τοῦ προδειχθέντος ἡμῖν
imitation in themselves to-transcribe of-the shown-beforehand to-us
κάλλους τὸν χαρακτῆρα. Τοῦ γὰρ κατωρθωκέναι τὸν Μωσέα
beauty the stamp of-the for to-have-achieved — Moses
τὴν ἐνδεχομένην τελειότητα, τίς ἂν ἡμῖν ἀξιοπιστότερος
the possible perfection who — to-us more-trustworthy
εὑρεθείη μάρτυς τῆς θείας φωνῆς, ἥ φησι πρὸς αὐτόν·
could-be-found (a)-witness than-the divine voice which says to him
ὅτι «Ἔγνων σὲ παρὰ πάντας;» ἀλλὰ καὶ τὸ φίλον αὐτὸν
that I-knew you beyond all but also the friend him
ὀνομασθῆναι Θεοῦ παρ' αὐτοῦ τοῦ Θεοῦ· καὶ τὸ συναπολέσθαι
to-be-named of-God by himself — God and the to-perish-with
μᾶλλον ἑλόμενον μετὰ πάντων, εἰ μὴ κἀκείνοις, ἐφ' οἷς
rather having-chosen with all if not also-to-those for which
ἐπλημμέλησαν ἱλεωθείη δι' εὐμενείας τὸ Θεῖον,
they-offended should-be-propitiated through kindness the Divine
στῆσαι κατὰ τῶν Ἰσραηλιτῶν τὴν ὀργήν, τὴν ἰδίαν τοῦ
to-have-stopped against the Israelites the anger the own —
Θεοῦ κρίσιν παρατρέψαντος, ἵνα μὴ λυπήσῃ τὸν φίλον.
of-God judgment having-turned-aside that not he-might-grieve the friend
Καὶ πάντα τὰ τοιαῦτα, μαρτυρία σαφὴς ἐστι καὶ ἀπόδειξις
and all the such(-things) (a)-testimony clear is and proof
τοῦ πρὸς τὸν ἀκρότατον τῆς τελειότητος ὅρον ἀναβεβηκέναι
of-the to the highest of-the perfection limit to-have-gone-up
τοῦ Μωσέως τὸν βίον. Ἐπεὶ οὖν τοῦτο παρ' ἡμῶν τὸ
— of-Moses the life since then this by us the(-thing)
ζητούμενον ἦν, τί τὸ τέλειον τῆς ἐναρέτου πολιτείας ἐστίν·
sought was what the perfect of-the virtuous way-of-life is

εὑρέθη δὲ διὰ τῶν εἰρημένων τὸ τέλειον· ὥρα σοι,
was-found and through the(-things) said the perfect (it-is)-time for-you
ὦ γενναῖε, πρὸς τὸ ὑπόδειγμα βλέπειν, καὶ τὰ δι᾽
O noble(-one) to the example to-look and the(-things) through
ὑψηλοτέρας ἀναγωγῆς θεωρηθέντα περὶ τῶν ἱστορικῶς
loftier higher-sense contemplated about the(-things) historically
εἰρημένων, ἐπὶ τὸν ἴδιον μεταφέροντα βίον, γνωσθῆναί τε
said to the own transferring life to-be-known both
ὑπὸ Θεοῦ, καὶ φίλον γενέσθαι αὐτοῦ. Τοῦτο γάρ ἐστιν ὡς
by God and friend to-become his this for is as
ἀληθῶς ἡ τελειότης, τὸ μὴ δουλοπρεπῶς φόβῳ κολάσεως
truly the perfection the not slavishly by-fear of-punishment
τοῦ κατὰ κακίαν βίου χωρίζεσθαι· μηδὲ τῇ τῶν
from-the in vice life to-be-separated nor by-the of-the
μισθῶν ἐλπίδι τὸ ἀγαθὸν ἐνεργεῖν, πραγματευτικῇ τινι καὶ
wages hope the good to-work business-like some and
συναλλαγματικῇ διαθέσει κατεμπορευομένους τῆς ἐναρέτου
contractual disposition trading of-the virtuous
ζωῆς· ἀλλ᾽ ὑπεριδόντας πάντων καὶ τῶν ἐν ἐπαγγελίαις
life but having-looked-past all(-things) even the(-things) in promises
δι᾽ ἐλπίδος ἀποκειμένων, μόνον ἡγεῖσθαι φοβερὸν, τὸ
through hope laid-up only to-consider fearful the
τῆς φιλίας τοῦ Θεοῦ ἐκπεσεῖν· καὶ μόνον τίμιόν τε καὶ
from-the friendship — of-God to-fall-out and only precious both and
ἐράσμιον ἑαυτοῖς κρῖναι, τὸ φίλον γενέσθαι Θεῷ· ὅπερ
lovely for-themselves to-judge the friend to-become to-God which
ἐστὶ, κατά γε τὸν ἐμὸν λόγον, ἡ τελειότης τοῦ βίου.
is according-to at-least the my reasoning the perfection of-the life
Ὅ τι δ᾽ ἂν παρὰ σοῦ πρὸς τὸ μεγαλοπρεπέστερόν τε
what — and — by you toward the more-magnificent both
καὶ θειότερον ἐπαρθείσης σοι τῆς διανοίας, εὑρεθῇ·
and more-divine raised for-you the mind should-be-found

πολλῶν δὲ..... εὑρεθήσεται· κοινὸν ἔσται πάντως τὸ
of-many(-things) and will-be-found common will-be wholly the
κέρδος, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ ἡ
gain in Christ Jesus the Lord our to-whom (be)-the
δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας. Ἀμήν.
glory and the might into the ages amen

GREGORY OF NYSSA

ΕΙΣ ΤΟΝ ΒΙΟΝ ΤΗΣ ΟΣΙΑΣ ΜΑΚΡΙΝΗΣ

The Life of Macrina

I · WHY THE LIFE WAS WRITTEN

Gregory explains that the book, though it carries a letter's heading, has grown into a history. At Antioch, on his way to Jerusalem, talk with his correspondent turned to a woman, if woman she should be called: his own sister, their mother's firstborn, known to him firsthand. Named Macrina after their grandmother, the confessor, she was called Thecla by a figure in a dream at her birth. Her mother taught her the Psalms and Wisdom, not the poets. At twelve her beauty drew many suitors; her father betrothed her to a young orator, who died.

Τὸ μὲν εἶδος τοῦ βιβλίου, ὅσον ἐν τῷ τῆς προγραφῆς 1
the indeed form of-the book as-far-as in the of-the heading
τύπῳ, ἐπιστολὴ εἶναι δοκεῖ· τὸ δὲ πλῆθος ὑπὲρ τὸν
type (a)-letter to-be seems the but length beyond the
ἐπιστολιμαῖον ὅρον ἐστὶν, εἰς συγγραφικὴν μακρηγορίαν
epistolary limit is into historical long-speech
παρατεινόμενον· ἀλλ' ἀπολογεῖται ὑπὲρ ἡμῶν ἡ σύνθεσις,
stretched but apologizes for us the composition
ἧς ἕνεκεν γράψαι παρεκελεύσω, πλείων οὖσα, ἢ
of-which for-the-sake to-write you-bade larger being than
κατ' ἐπιστολῆς συμμετρίαν. Πάντως δὲ οὐκ ἀμνημονεῖς
by letter's proportion wholly and not you-forget
τῆς συντυχίας, ὅτε κατ' εὐχὴν ἐν Ἱεροσολύμοις ἐπιφοιτᾶν
the meeting when by vow in Jerusalem to-visit
μέλλων, ἐφ' ᾧ τὰ σημεῖα τῆς τοῦ Κυρίου διὰ σαρκὸς
being-about in-order-that — the signs of-the of-the Lord through flesh
ἐπιδημίας ἐν τοῖς τόποις ἰδεῖν, συνέδραμόν σοι, κατὰ τὴν
sojourn in the places to-see I-met you at the
Ἀντιόχου πόλιν, καὶ παντοίων ἀνακινουμένων ἡμῖν λόγων·
of-Antiochus city and all-kinds-of being-stirred-up among-us words

οὐδὲ γὰρ εἰκὸς ἦν ἐν σιωπῇ τὴν συντυχίαν εἶναι· πολλὰς
not for likely was in silence the meeting to-be many
τῷ λόγῳ τὰς ἀφορμὰς τῆς σῆς συνέσεως ἐπιβαλλούσης.
to-the discourse the occasions the your understanding throwing-in

2 Οἷα δὲ φιλεῖ πολλάκις ἐν τούτοις γίνεσθαι, εἰς μνήμην
such-as and is-wont often in these(-things) to-happen into memory
βίου τινὸς εὐδοκίμου προῆλθε ῥέων ὁ λόγος· γυνὴ δὲ
of-life some well-reputed went flowing the discourse (a)-woman and
ἦν ἡ τοῦ διηγήματος ἀφορμή· εἴπερ γυνή οὐκ οἶδα γὰρ
was the of-the narrative occasion if-indeed woman not I-know for
εἰ πρέπον ἐστὶν ἐκ τῆς φύσεως αὐτὴν ὀνομάζειν, τὴν
if fitting it-is from the nature her to-name the(-one)
ἄνω γενομένην τῆς φύσεως. Τὸ δὲ διήγημα ἡμῖν οὐκ ἐξ
above having-come of-the nature the and narrative to-us not from
ἀκοῆς ἑτέρων διηγημάτων τὸ πιστὸν εἶχεν· ἀλλ᾽ ὧν ἡ
hearing of-others narratives the credibility had but of-which the
πεῖρα διδάσκαλος ἦν, ταῦτα δι᾽ ἀκριβείας ἐπεξῄει ὁ
experience teacher was these(-things) with exactness went-through the
λόγος, εἰς οὐδὲν ἀκοὴν ἀλλοτρίαν ἐπιμαρτυρούμενος. Οὐδὲ
discourse for nothing hearing foreign calling-to-witness not
γὰρ ξένη τοῦ γένους ἡμῶν ἡ μνημονευθεῖσα παρθένος,
for alien to-the family our the mentioned virgin
ὡς ἀνάγκην εἶναι δι᾽ ἑτέρων γινώσκειν τὰ κατ᾽
so-that necessity to-be through others to-know the concerning
ἐκείνην θαύματα, ἀλλ᾽ ἐκ τῶν αὐτῶν ἡμῖν γονέων,
her wonders but from the same to-us parents
ὥσπερ τις ἀπαρχὴ καρπῶν, πρώτη τῆς μητρῴας νηδύος
as some first-fruit of-fruits first from-the maternal womb
ἀναβλαστήσασα. Ἐπεὶ οὖν ἐδοκίμασας φέρειν τι κέρδος
having-sprouted since then you-judged to-bring some gain
τὴν τῶν ἀγαθῶν ἱστορίαν· ὡς ἂν μὴ λάθοι τὸν κατὰ
the of-the good(-things) history that — not may-escape-notice the in

ταῦτα χρόνον ὁ τοιοῦτος βίος, μηδὲ ἀνωφελὴς παραδράμοι
these time the such life nor unprofitable may-run-by
διὰ σιωπῆς συγκαλυφθεῖσα ἡ πρὸς τὸν ἀκρότατον
through silence covered the(-one) to the highest
τῆς ἀνθρωπίνης ἀρετῆς ὅρον ἑαυτὴν διὰ φιλοσοφίας
of-the human virtue limit herself through philosophy
ἐπάρασα, καλῶς ἂν ἔχειν ᾠήθην, σοί τε πεισθῆναι, καὶ
having-raised well — to-be I-thought you both to-obey and
δι᾽ ὀλίγων, ὡς ἂν οἷός τε ὦ, τὰ κατ᾽ αὐτὴν
in few(-words) as — able — I-may-be the(-things) concerning her
ἱστορῆσαι, ἐν ἀκατασκεύῳ τε καὶ ἁπλῷ διηγήματι.
to-recount in unelaborate both and simple narrative
Μακρίνα ἦν ὄνομα τῇ παρθένῳ· εὐδόκιμος δέ τις 3
Macrina was (the)-name to-the virgin well-reputed and some(-one)
πάλαι κατὰ τὸ γένος ἦν ἡ Μακρίνα, μήτηρ τοῦ πατρὸς
long-ago in the family was — Macrina mother of-the father
ἡμῶν γεγενημένη, ταῖς ὑπὲρ Χριστοῦ ὁμολογίαις τῷ καιρῷ
our having-been in-the for Christ confessions in-the time
τῶν διωγμῶν ἐναθλήσασα, ᾗ ἐπωνομάσθη παρὰ τῶν
of-the persecutions having-contended after-whom was-named by the
γονέων ἡ παῖς. Ἀλλὰ τοῦτο μὲν ἦν ἐν φανερῷ τὸ ὄνομα,
parents the child but this indeed was in public the name
τὸ παρὰ τῶν γινωσκόντων ὀνομαζόμενον. Ἕτερον δὲ
the(-one) by the(-ones) knowing(-her) named another but
κατὰ τὸ λεληθὸς αὐτῇ ἐπεκέκλητο· ὃ πρὶν ἐλθεῖν διὰ
in the secret on-her had-been-bestowed which before to-come through
τῶν ὠδίνων εἰς φῶς, ἔκ τινος ἐπιφανείας ἐπωνομάσθη· ἦν
the birth-pangs into light from some appearance was-named was
γὰρ δὴ τοιαύτη κατ᾽ ἀρετὴν καὶ ἡ μήτηρ, ὡς πανταχοῦ
for indeed such in virtue also the mother as everywhere
τῷ θείῳ βουλήματι χειραγωγεῖσθαι· διαφερόντως δὲ τὴν
by-the divine will to-be-led-by-the-hand especially and the

καθαράν τε καὶ ἀκηλίδωτον τοῦ βίου διαγωγὴν ἠσπασμένη,
pure both and spotless of-the life conduct having-embraced
ὡς μηδὲ τὸν γάμον ἑκουσίως ἑλέσθαι. Ἀλλ' ἐπειδὴ
so-as not-even the marriage willingly to-choose but since
ὀρφανὴ μὲν ἐξ ἀμφοτέρων ἦν· ὑπερήνθει δὲ τῇ
orphaned indeed from both she-was bloomed-surpassingly and in-the
ὥρᾳ τοῦ σώματος· καὶ πολλοὺς ἡ φήμη τῆς εὐμορφίας
beauty of-the body and many the fame of-the comeliness
πρὸς τὴν μνηστείαν συνήγειρε· κίνδυνος δὲ ἦν, εἰ μὴ κατὰ
for the courtship stirred-up danger and was if not by
ἑκούσιόν τινι συναρμοσθείη, παθεῖν τι τῶν ἀβουλήτων
willing(-choice) to-someone she-were-joined to-suffer some of-the unwished(-things)
ἐξ ἐπηρείας, πρὸς ἁρπαγὰς παρεσκευασμένων τῶν
from outrage for seizures prepared the(-ones)
ἐπιμεμηνότων τῷ κάλλει· διὰ τοῦτο ἑλομένη τὸν ἐπὶ
maddened for-the beauty because-of this having-chosen the(-one) for
σεμνότητι βίου γνωριζόμενόν τε καὶ μαρτυρούμενον, ὥστε
dignity of-life known both and attested so-as
φύλακα κτήσασθαι τῆς ἰδίας ζωῆς, εὐθὺς ἐν ταῖς πρώταις
(a)-guardian to-acquire of-the own life at-once in the first
ὠδῖσι, ταύτης γίνεται μήτηρ· καὶ ἐπειδὴ παρῆν ὁ
birth-pangs of-this-one becomes mother and when was-present the
καιρὸς, καθ' ὃν ἔδει λυθῆναι τὴν ὠδῖνα τῷ τόκῳ,
time in which it-was-needful to-be-loosed the birth-pang in-the childbirth
εἰς ὕπνον τραπεῖσα, φέρειν ἐδόκει διὰ χειρὸς τὸ
into sleep having-turned to-carry she-seemed in (her)-hand the(-thing)
ὥς τι ὑπὸ τῶν σπλάγχνων περιεχόμενον· καί τινα
as something by the womb contained and some(-one)
ἐν εἴδει καὶ σχήματι μεγαλοπρεπεστέρῳ, ἢ κατὰ
in form and shape more-magnificent than according-to
ἄνθρωπον ἐπιφανέντα, προσειπεῖν τὴν βασταζομένην
man having-appeared to-address the(-one) carried

ἐκ τοῦ ὀνόματος Θέκλην· Θέκλης ἐκείνης, ἧς πολὺς
by the name Thecla of-Thecla that of-whom great
ἐν ταῖς παρθένοις ὁ λόγος. Ποιήσαντα δὲ τοῦτο
among the virgins (is)-the account having-done and this
καὶ μαρτυρούμενον εἰς τρίς, μεταστῆναι τῶν ὄψεων, καὶ
and attesting to thrice to-have-departed from-the sight and
δοῦναι τῇ ὠδῖνι τὴν εὐκολίαν, ὡς ὁμοῦ τε τοῦ
to-have-given to-the birth-pang the ease so-that at-once both from-the
ὕπνου αὐτὴν διαστῆναι, καὶ τὸ ἐνύπνιον ὕπαρ ἰδεῖν. Τὸ
sleep she to-be-parted and the dream waking to-see the
μὲν οὖν ὄνομα τὸ κεκρυμμένον ἐκεῖνο ἦν. Δοκεῖ δέ μοι
indeed then name the hidden that was it-seems and to-me
μὴ τοσοῦτον πρὸς τὴν ὀνομαστικὴν κλῆσιν ὁδηγῶν τὴν
not so-much toward the naming calling guiding the(-one)
γειναμένην ὁ ἐπιφανεὶς τοῦτο προφθέγξασθαι· ἀλλὰ
having-borne(-her) the(-one) having-appeared this to-have-proclaimed but
τὸν βίον προειπεῖν τῆς νέας, καὶ τὴν τῆς προαιρέσεως
the life to-foretell of-the young(-one) and the of-the choice
ὁμοιότητα διὰ τῆς ὁμωνυμίας ἐπιδείξασθαι.
likeness through the sameness-of-name to-show
Τρέφεται τοίνυν τὸ παιδίον· οὔσης μὲν αὐτῷ καὶ τιθήνης 4
is-nourished therefore the child being indeed for-it also nurse
ἰδίας, τὰ δὲ πολλὰ τῆς μητρὸς ἐν ταῖς χερσὶ ταῖς ἰδίαις
own the but most(-things) the mother in the hands the own
τιθηνουμένης. Ὑπερβᾶσα δὲ τὴν τῶν νηπίων ἡλικίαν,
nursing(-it) having-passed and the of-the infants age
εὐμαθὴς ἦν τῶν παιδικῶν μαθημάτων· καὶ πρὸς ὅπερ
quick-to-learn she-was of-the childish lessons and to whatever
ἂν ἡ τῶν γονέων κρίσις ἦγε μάθημα, κατ᾽ ἐκεῖνο ἡ
— the of-the parents judgment led learning in that the
φύσις τῆς νέας διέλαμπεν. Ἦν δὲ τῇ μητρὶ σπουδὴ,
nature of-the young(-one) shone-through was and to-the mother (a)-zeal

παιδεῦσαι μὲν τὴν παῖδα· μή μέν τοι τὴν ἔξωθεν
to-educate indeed the child not indeed surely the outside
ταύτην καὶ ἐγκύκλιον παίδευσιν, ἣν, ὡς τὰ πολλὰ, διὰ
this and general education which as for-the most(-part) through
τῶν ποιημάτων αἱ πρῶται τῶν παιδευομένων ἡλικίαι
the poems the first of-the(-ones) being-educated ages
διδάσκονται. Αἰσχρὸν γὰρ ᾤετο, καὶ παντάπασιν ἀπρεπὲς,
are-taught shameful for she-thought and altogether unbecoming
ἢ τὰ τραγικὰ πάθη, ὅσα ἐκ γυναικῶν τὰς ἀρχὰς
either the tragic passions as-many-as from women the beginnings
καὶ τὰς ὑποθέσεις τοῖς ποιηταῖς ἔδωκαν, ἢ τὰς κωμῳδικὰς
and the plots to-the poets gave or the comic
ἀσχημοσύνας, ἁπαλὴν καὶ εὔπλαστον φύσιν διδάσκεσθαι,
indecencies (a)-tender and easily-molded nature to-be-taught
καταμολυνομένην τρόπον τινὰ τοῖς ἀσεμνοτέροις περὶ τῶν
being-defiled in-manner some by-the more-indecent about the
γυναικείων διηγήμασιν. Ἀλλ' ὅσα τῆς θεοπνεύστου
womanly(-things) narratives but as-many-as of-the God-inspired
Γραφῆς εὐληπτότερα ταῖς πρώταις ἡλικίαις δοκεῖ, ταῦτα
Scripture more-easily-grasped for-the first ages seem these
ἦν τῇ παιδὶ τὰ μαθήματα, καὶ μάλιστα ἡ τοῦ
were for-the child the lessons and most the —
Σολομῶντος Σοφία· καὶ ταύτης πλέον, ὅσα πρὸς τὸν
of-Solomon Wisdom and of-this more as-many-as toward the
ἠθικὸν ἡμῶν ἔφερε βίον. Ἀλλὰ καὶ τῆς ψαλμῳδουμένης
moral our bore life but also of-the sung
Γραφῆς οὐδ' ὁτιοῦν ἠγνόει· καιροῖς ἰδίοις
Scripture not-even anything-whatever was-she-ignorant-of at-times own
ἕκαστον μέρος τῆς ψαλμῳδίας διεξιοῦσα· τῆς τε κοίτης
each part of-the psalmody going-through from-the both bed
διανισταμένη, καὶ τῶν σπουδαίων ἁπτομένη τε καὶ
rising and the serious(-things) taking-up both and

ἀναπαυομένη, καὶ προσιεμένη τροφὴν, καὶ ἀναχωροῦσα
resting and taking food and withdrawing
τραπέζης, καὶ ἐπὶ κοίτην ἰοῦσα, καὶ εἰς προσευχὰς
from-table and to bed going and for prayers
διανισταμένη, πανταχοῦ τὴν Ψαλμῳδίαν εἶχεν, οἷόν τινα
rising everywhere the Psalmody she-had as some
σύνοδον ἀγαθὴν μηδενὸς ἀπολιμπανομένην χρόνου.
companion good at-no forsaken time
Τούτοις συναυξανομένη καὶ τοῖς τοιούτοις ἐπιτηδεύμασι, 5
with-these growing-up and with-the such pursuits
καὶ τὴν χεῖρα πρὸς τὴν ἐριουργίαν διαφερόντως ἀσκήσασα,
and the hand toward the wool-working especially having-trained
πρόεισιν εἰς δωδέκατον ἔτος· ἐν ᾧ μάλιστα τὸ τῆς
she-goes-forward to twelfth year in which most the of-the
νεότητος ἄνθος ἐκλάμπειν ἄρχεται. Ἔνθα δὴ καὶ θαυμάζειν
youth bloom to-shine-out begins there indeed also to-wonder-at
ἄξιον, ὅπως οὐδὲ κεκρυμμένον τὸ κάλλος τῆς νέας
(it-is)-worthy how not-even hidden the beauty of-the young(-one)
ἐλάνθανεν. Οὐδέ τι κατὰ τὴν πατρίδα πᾶσαν ἐκείνην
escaped-notice nor any in the homeland all that
τοιοῦτον θαῦμα ἐδόκει, οἷον ἐν συγκρίσει τοῦ κάλλους
such wonder seemed as in comparison with-the beauty
ἐκείνου καὶ τῆς εὐμορφίας εἶναι· ὡς μηδὲ ζωγράφων
that and the comeliness to-be so-that not-even of-painters
χεῖρας ἐφικέσθαι δυνηθῆναι τῆς ὥρας· ἀλλὰ τὴν πάντα
hands to-attain to-be-able the beauty but the all
μηχανωμένην τέχνην, καὶ τοῖς μεγίστοις ἐπιτολμῶσαν, ὡς
contriving art and on-the greatest(-things) venturing so-as
καὶ αὐτῶν τῶν στοιχείων τὰς εἰκόνας διὰ τῆς μιμήσεως
also themselves the elements the images through the imitation
ἀνατυποῦσθαι, τὴν τῆς μορφῆς ἐκείνης εὐκληρίαν μὴ
to-model the of-the form that good-fortune not

ἰσχῦσαι δι᾽ ἀκριβείας μιμήσασθαι. Τούτου χάριν πολὺς
to-have-been-able with exactness to-imitate of-this for-the-sake (a)-great
ἐσμὸς τῶν μνηστευόντων τὸν γάμον αὐτῆς τοῖς γονεῦσι
swarm of-the(-ones) wooing the marriage her about-the parents
περιεχεῖτο. Ὁ δὲ πατὴρ (ἦν γὰρ δὴ σώφρων καὶ κρίνειν
poured-around the and father he-was for indeed prudent and to-judge
τὸ καλὸν ἐπεσκεμμένος) εὐδόκιμόν τινα τῶν ἐκ
the good skilled well-reputed some(-one) of-the(-ones) from
γένους γνώριμον ἐπὶ σωφροσύνῃ, ἄρτι τῶν παιδευτηρίων
(the)-family known for self-control just from-the schools
ἐπανήκοντα, τῶν λοιπῶν ἀποκρίνας, ἐκείνῳ κατεγγυᾶσθαι
returning from-the rest having-separated to-him to-betroth
ἐγνώκει τὴν παῖδα, εἴπερ εἰς ἡλικίαν ἔλθοι. Ἐν τούτῳ
had-decided the child if-indeed into age she-should-come in this
δὲ ὁ μὲν ἐν ἐλπίσιν ἦν ταῖς χρηστοτέραις· καὶ καθάπερ
and he indeed in hopes was the better and as
τι τῶν κεχαρισμένων ἔδνων, τὴν διὰ τῶν λόγων
some(-thing) of-the pleasing bride-gifts the through the words
εὐδοκίμησιν προσῆγε τῷ πατρὶ τῆς νέας, ἐν τοῖς ὑπὲρ
good-repute brought to-the father of-the young(-one) in the for
τῶν ἀδικουμένων ἀγῶσι τὴν τῶν λόγων ἐπιδεικνύμενος
the wronged contests the of-the words displaying
δύναμιν. Ὁ δὲ φθόνος ἐπικόπτει τὰς χρηστοτέρας ἐλπίδας,
power the but envy cuts-short the better hopes
ἀναρπάσας αὐτὸν ἐκ τῆς ζωῆς ἐν ἐλεεινῇ τῇ νεότητι.
having-snatched him from the life in pitiable the youth

Macrina's betrothed died young, and she refused all suitors, holding the marriage her father arranged as made; she never left her mother, nursing her and baking her bread. After their father's death she drew her mother toward the philosophic life, and turned Basil, home from the schools proud of his eloquence, to poverty and labor. She persuaded her mother to live as an equal with their former slave girls. Her brother Naucratius left a brilliant career for a hermitage on the Iris, caring for the old, and after five years was killed on a hunt.

Οὐκ ἠγνόει δὲ τὰ τῷ πατρὶ δεδογμένα ἡ κόρη. 6
not was-ignorant-of and the(-things) by-the father decided the girl
Ἀλλ' ἐπειδὴ τῷ θανάτῳ τοῦ νεανίου τὸ κεκριμένον
but since by-the death of-the young-man the(-thing) decided
ἐπ' αὐτῇ διεκόπη· γάμον ὀνομάσασα τὴν τοῦ πατρὸς
about her was-cut-short marriage having-named the of-the father
κρίσιν, ὡς γεγενημένου τοῦ κεκριμένου, μένειν ἐφ'
judgment as having-come-about the(-thing) decided to-remain by
ἑαυτῆς τὸ λοιπὸν ἠξίου. Καὶ ἦν ἡ κρίσις τῆς ἡλικίας
herself the rest she-thought-fit and was the judgment than-the age
παγιωτέρα. Πολλάκις γὰρ αὐτῇ τοὺς περὶ τῶν γάμων
firmer often for to-her the about the marriages
προσαγαγόντων λόγους τῶν γεννησαμένων, διὰ τὸ
having-brought words the(-ones) having-begotten(-her) because-of the
πολλοὺς εἶναι τοὺς κατὰ φήμην τοῦ κάλλους μνηστεύειν
many to-be the(-ones) by report of-the beauty to-woo
ἐθέλοντας, ἄτοπον εἶναι ἔλεγε καὶ παράνομον, μὴ στέργειν
wishing absurd to-be she-said and lawless not to-cherish
τὸν ἅπαξ ἐκ τοῦ πατρὸς αὐτῇ κυρωθέντα γάμον, ἀλλὰ
the once by the father for-her ratified marriage but
καὶ πρὸς ἕτερον ἀναγκάζεσθαι βλέπειν· ἑνὸς ὄντος ἐν
also toward another to-be-compelled to-look one being in

τῇ φύσει τοῦ γάμου, ὡς μία γένεσις, καὶ θάνατος εἷς·
the nature of-the marriage as one birth and death one
τὸν δὲ συναρμοσθέντα κατὰ τὴν τῶν γονέων κρίσιν
the(-one) and joined according-to the of-the parents judgment
μὴ τεθνάναι διισχυρίζετο, ἀλλὰ τὸν τῷ Θεῷ ζῶντα,
not to-have-died she-insisted but the(-one) — to-God living
διὰ τὴν ἐλπίδα τῆς ἀναστάσεως, ἀπόδημον κρίνειν, καὶ
because-of the hope of-the resurrection abroad to-judge and
οὐ νεκρόν· ἄτοπον δὲ εἶναι τῷ ἐκδημοῦντι νυμφίῳ μὴ
not dead absurd and to-be to-the being-abroad bridegroom not
φυλάσσειν τὴν πίστιν. Τοῖς τοιούτοις λόγοις ἀπωθουμένη
to-keep the faith with-the such words thrusting-away
τοὺς παραπείθειν ἐπιχειροῦντας, ἓν ἐδοκίμασεν ἑαυτῇ
the(-ones) to-persuade attempting one(-thing) she-approved for-herself
τῆς ἀγαθῆς κρίσεως φυλακτήριον, τὸ μηδέποτε τῆς ἰδίας
of-the good judgment (as)-safeguard the never from-the own
μητρὸς, μηδὲ ἐν ἀκαρεῖ τοῦ χρόνου διαζευχθῆναι· ὡς
mother not-even in (an)-instant of-the time to-be-separated so-that
πολλάκις τὴν μητέρα πρὸς αὐτὴν εἰπεῖν, ὅτι τὰ λοιπὰ
often the mother to her to-say that the rest
τῶν τέκνων τεταγμένῳ τινὶ χρόνῳ ἐκυοφόρησεν, ἐκείνην
of-the children at-appointed some time she-had-carried her
δὲ διαπαντὸς φέρει πάντοτε τρόπον τινὰ τοῖς σπλάγχνοις
but continually she-carries always in-manner some in-the womb
ἑαυτῆς περιέχουσα. Ἀλλ' οὐκ ἦν ἐπίπονος, οὐδὲ ἀκερδὴς
her-own containing but not was toilsome nor unprofitable
τῇ μητρὶ τῆς θυγατρὸς ἡ συνδιαγωγή. Ἀντὶ γὰρ πολλῶν
to-the mother of-the daughter the living-together instead-of for many
αὐτῇ θεραπαινίδων ἦν ἡ παρὰ τῆς θυγατρὸς θεραπεία·
to-her maidservants was the from the daughter service
καὶ ἦν ἀντίδοσίς τις ἀγαθὴ παρ' ἀμφοτέρων ἀλλήλαις
and was exchange some good from both to-one-another

ἀντιπληρουμένη. Ἡ μὲν γὰρ τὴν ψυχὴν τῆς νέας,
being-filled-up-in-turn the(-one) indeed for the soul of-the young(-one)
ἡ δὲ τὸ σῶμα τῆς μητρὸς ἐθεράπευεν, ἔν τε τοῖς
the(-other) and the body of-the mother tended in both the
ἄλλοις πᾶσι τὴν ζητουμένην ὑπηρεσίαν ἀποπληροῦσα· καὶ ἐν
other all the sought service filling-up and in
τῷ ταῖς ἰδίαις χερσὶ πολλάκις τῇ μητρὶ παρασκευάζειν
the with-the own hands often for-the mother to-prepare
τὸν ἄρτον. Ὅπερ οὐ κατὰ τὸ προηγούμενον αὐτῇ
the bread which not in the principal(-way) by-her
διεσπουδάσθη. Ἀλλ' ἐπειδὴ ταῖς μυστικαῖς ὑπηρεσίαις τὰς
was-pursued but since with-the mystical services the
χεῖρας ἑαυτῆς ἔχρισε, πρέπειν ἡγησαμένη τῷ ἐπιτηδεύματι
hands her-own she-anointed to-befit having-considered to-the pursuit
τοῦ βίου τὴν περὶ τοῦτο σπουδὴν, ἐκ τοῦ περιόντος τῇ
of-the life the about this zeal from the surplus to-the
μητρὶ παρεχορήγει τὴν ἐκ τῶν οἰκείων πόνων τροφήν.
mother she-supplied the from the own labors food
Καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ πᾶσαν αὐτῇ συνδιῳκονόμει
and not this only but also all with-her she-managed-together
τὴν ἐπικειμένην φροντίδα. Τεσσάρων γὰρ υἱῶν ἦν μήτηρ,
the lying(-on-her) care of-four for sons she-was mother
καὶ πέντε θυγατέρων, καὶ τρισὶν ἄρχουσιν ὑπετέλει, διὰ
and of-five daughters and to-three governors paid-tax because-of
τὸ ἐν τοσούτοις ἔθνεσιν αὐτῆς κατεσπάρθαι τὴν κτῆσιν.
the in so-many provinces her to-have-been-scattered the property
Ποικίλως τοίνυν τῆς μητρὸς ταῖς φροντίσι διὰ τοῦτο 7
variously therefore the mother by-the cares because-of this
μεριζομένης· ἤδη γὰρ ὁ πατὴρ ἐξεληλύθει τὸν βίον·
being-divided already for the father had-gone-out-of the life
ἐν πᾶσι τούτοις κοινωνὸς ἦν τῇ μητρὶ τῶν πόνων,
in all these(-things) (a)-partner she-was to-the mother of-the labors

συνδιαιρουμένη τὰς φροντίδας, καὶ τὸ βαρὺ τῶν ἀλγηδόνων
dividing-together the cares and the heaviness of-the pains
ἐπικουφίζουσα· καὶ ὁμοῦ μὲν τῇ παιδαγωγίᾳ τῆς μητρὸς
lightening and at-once indeed by-the tutelage of-the mother
ἄμωμον διεφύλασσεν ἑαυτῇ τὸν βίον ἐν μητρῴοις
blameless she-kept for-herself the life in maternal
ὀφθαλμοῖς διαπαντὸς εὐθυνόμενόν τε καὶ μαρτυρούμενον·
eyes continually directed both and attested
ὁμοῦ τε παρέσχε πρὸς τὸν ἴσον σκοπὸν, τὸν κατὰ
at-once and she-afforded toward the same aim the according-to
φιλοσοφίαν λέγω, μεγάλην τῇ μητρὶ διὰ τοῦ βίου
philosophy I-mean great to-the mother through the life
ἑαυτῆς τὴν ὑφήγησιν, κατ᾽ ὀλίγον αὐτὴν πρὸς τὴν ἄϋλόν
her-own the guidance by little her toward the immaterial
τε καὶ τελειοτέραν ζωὴν ἐφελκομένη. Καὶ ἐπειδὴ τὰ
both and more-perfect life drawing and when the(-things)
κατὰ τὰς ἀδελφὰς πρὸς τὸ δοκοῦν ἑκάστῃ μετ᾽
concerning the sisters toward the(-thing) seeming-good to-each with
εὐσχημοσύνης ἡ μήτηρ ᾠκονομήσατο, ἐπάνεισιν ἐν τούτῳ
decorum the mother had-arranged returns in this(-time)
τῶν παιδευτηρίων πολλῷ χρόνῳ προσασκηθεὶς τοῖς
from-the schools long time having-been-trained-further in-the
λόγοις, ὁ πολὺς Βασίλειος, ὁ ἀδελφὸς τῆς προειρημένης.
words the great Basil the brother of-the aforesaid
Λαβοῦσα τοίνυν αὐτὸν ὑπερφυῶς ἐπηρμένον τῷ περὶ
having-taken therefore him extraordinarily elated with-the about
τοὺς λόγους φρονήματι, καὶ πάντα περιφρονοῦντα τὰ
the words pride and all despising the
ἀξιώματα, καὶ ὑπὲρ τοὺς ἐν τῇ δυναστείᾳ λαμπροὺς
dignities and above the(-ones) in the power brilliant
ἐπηρμένον τῷ ὄγκῳ, τοσούτῳ τάχει κἀκεῖνον πρὸς τὸν
elated in-the swelling with-so-great speed him-too to the

τῆς φιλοσοφίας σκοπὸν ἐπεσπάσατο, ὥστε ἀποστάντα
of-the philosophy aim she-drew so-that having-stood-off
τῆς κοσμικῆς περιφανείας, καὶ ὑπεριδόντα τοῦ διὰ
from-the worldly distinction and having-looked-past the because-of
τὸν λόγον θαυμάζεσθαι, πρὸς τὸν ἐργατικὸν τουτονὶ καὶ
the word to-be-admired to the laborious this and
αὐτόχειρα βίον αὐτομολῆσαι, διὰ τῆς τελείας ἀκτημοσύνης,
self-working life to-desert through the perfect possessionlessness
ἀνεμπόδιστον ἑαυτῷ τὸν εἰς ἀρετὴν βίον παρασκευάζοντα.
unbindered for-himself the toward virtue life preparing
Ἀλλ᾽ ὁ μὲν ἐκείνου βίος, καὶ τὰ ἑφεξῆς ἐπιτηδεύματα,
but the indeed his life and the following pursuits
δι᾽ ὧν ὀνομαστὸς ἐν πάσῃ τῇ ὑφ᾽ ἥλιον γενόμενος,
through which famous in all the under (the)-sun having-become
ἀπέκρυψε τῇ δόξῃ πάντας τοὺς ἐν ἀρετῇ διαλάμψαντας,
he-hid in-the glory all the(-ones) in virtue having-shone-out
μακρᾶς ἂν εἴη συγγραφῆς καὶ χρόνου πολλοῦ· ἐμοὶ
of-(a)-long — would-be history and of-time much for-me
δὲ πρὸς τὸ προκείμενον πάλιν ὁ λόγος τετράφθω.
and to the(-thing) set-before again the discourse let-be-turned
Ἐπειδὴ γὰρ πάσης ὑλωδεστέρας ζωῆς ὑπόθεσις ἤδη αὐτῆς
since for of-every more-material life (the)-ground already her
περικέκοπτο, πείθει τὴν μητέρα καταλιποῦσαν τὸν ἐν
had-been-cut-off she-persuades the mother having-left the in
ἔθει βίον, καὶ τὴν κομπωδεστέραν διαγωγὴν, καὶ τὰς ἐκ
custom life and the more-pompous way-of-life and the from
τῶν ὑποχειρίων θεραπείας, αἷς προσείθιστο κατὰ τὸν
the subjects services to-which she-had-been-accustomed in the
ἔμπροσθεν χρόνον, ὁμότιμον γενέσθαι τοῖς πολλοῖς τῷ
former time of-equal-honor to-become with-the many in-the
φρονήματι, καὶ καταμῖξαι τὴν ἰδίαν ζωὴν τῇ μετὰ τῶν
mind and to-mingle the own life with-the with the

παρθένων διαγωγῇ, ὅσας εἶχε μεθ' ἑαυτῆς ἐκ δουλίδων,
virgins way-of-life as-many-as she-had with herself from slave-girls
καὶ ὑποχειρίων ἀδελφὰς, καὶ ὁμοτίμους ποιησαμένη· μᾶλλον
and subjects sisters and of-equal-honor having-made rather
δὲ μικρόν τι βούλομαι παρενθεῖναι τῷ διηγήματι,
but little something I-wish to-insert in-the narrative
καὶ μὴ παραδραμεῖν ἀνιστόρητον πρᾶγμα τοιοῦτον, δι'
and not to-run-past unrecorded (a)-thing such through
οὗ μᾶλλον τὸ ὑψηλὸν τῆς παρθένου καταμηνύεται.
which more the lofty of-the virgin is-indicated

8 Ἦν τῶν τεσσάρων ἀδελφῶν, ὁ δεύτερος μετὰ τὸν μέγαν
was of-the four brothers the second after the great
Βασίλειον, Ναυκράτιος ὄνομα, φύσεως εὐκληρίᾳ, καὶ
Basil Naucratius (by)-name of-nature in-good-fortune and
σώματος κάλλει, καὶ ῥώμῃ, καὶ τάχει, καὶ τῇ πρὸς πᾶν
of-body beauty and strength and speed and in-the for everything
ἐπιτηδειότητι διαφέρων τῶν ἄλλων. Προελθὼν οὗτος
fitness surpassing the others having-come-forward this-one
εἰς δεύτερον ἔτος καὶ εἰκοστὸν, καὶ δοὺς τῶν οἰκείων
to second year and twentieth and having-given of-the own
πόνων ἐπὶ δημοσίας ἀκοῆς τὰς ἀποδείξεις, ὥστε ἅπαν ἐπ'
labors in public hearing the proofs so-that all at
αὐτῷ σεισθῆναι τῶν ἀκουόντων τὸ θέατρον, θείᾳ τινὶ
him to-be-shaken of-the(-ones) hearing the theater by-divine some
προμηθείᾳ τῶν ἐν χερσὶν ἁπάντων ὑπεριδὼν, πρὸς
providence of-the(-things) in hands all having-looked-past to
τὸν μονήρη καὶ ἀκτήμονα βίον ἀπῆλθεν ἐν μεγάλῃ τινὶ
the solitary and possessionless life he-went-away in great some
τῆς διανοίας ὁρμῇ, οὐδὲν ἐπαγόμενος μεθ' ἑαυτοῦ πλὴν
of-the mind impulse nothing bringing with himself except
ἑαυτοῦ· εἵπετο δέ τις αὐτῷ καὶ τῶν οἰκετῶν Χρυσάφιος
himself followed and some(-one) him also of-the servants Chrysaphius

τοὔνομα, τῷ τε πρὸς αὐτὸν ἔχειν ἐκεῖνον ἐπιτηδείως, καὶ
(by)-the-name by-the both toward him to-be that(-one) devoted and
τῷ τὴν αὐτὴν προαίρεσιν περὶ τὸν βίον ἐνστήσασθαι. Διῆγε
by-the the same choice about the life to-have-set-up he-lived
τοίνυν καθ' ἑαυτὸν ἐσχατιάν τινα καταλαβών, πρὸς τῷ
therefore by himself remote-spot some having-occupied at the
Ἴριδι. Ποταμὸς δὲ ὁ Ἶρις ἐστὶ, μέσον διαῤῥέων τὸν
Iris (a)-river and the Iris is through-the-middle flowing-through the
Πόντον· ὃς ἀπ' αὐτῆς τῆς Ἀρμενίας τὰς ἀρχὰς ἔχων, διὰ
Pontus which from itself — Armenia the beginnings having through
τῶν ἡμετέρων τόπων, ἐπὶ τὸν Εὐξείνου Πόντον τὸ ῥεῖθρον
the our places to the of-Euxine Sea the stream
ἐκδίδωσι. Περὶ τοῦτον εὑρών τινα τόπον ὁ νεανίας ὕλῃ
gives-out about this having-found some place the young-man with-forest
βαθείᾳ κομῶντα, καὶ λόφον τινὰ τῆς ὑπερτεταμένης τοῦ
deep luxuriant and hill some of-the stretching-over of-the
ὄρους ῥαχίας ἐγκεκρυμμένον, ἐν αὐτῷ διῆγε, τῶν ἀστυκῶν
mountain ridge hidden-in in it he-lived from-the city
θορύβων καὶ τῶν ἀπὸ στρατείας τε καὶ τῶν ἐν δικαστηρίοις
tumults and the from soldiering both and the in law-courts
ῥητορικῆς ἀσχολημάτων πόῤῥω γενόμενος. Καὶ πάντων τῶν
of-rhetoric occupations far having-become and from-all the
περὶ τὸν βίον περιηχούντων τὴν ἀνθρωπίνην ζωὴν ἑαυτὸν
about the life sounding-around the human life himself
ἐλευθερώσας, τοὺς πρεσβύτας τινὰς πενίᾳ καὶ ἀῤῥωστίᾳ
having-freed the old-men some with-poverty and sickness
συζῶντας, ταῖς ἰδίαις χερσὶν ἐθεράπευε· πρέπειν δοκιμάσας
living with-the own hands he-tended to-befit having-judged
τῷ ἰδίῳ βίῳ τὴν τοιαύτην ἀσχολίαν διὰ φροντίδος ἔχειν.
for-the own life the such occupation through care to-have
Θηρεύων τοίνυν ἰχθύας ἤγρευεν ὁ γεννάδας· καὶ διὰ
hunting therefore fish caught the noble(-youth) and because-of

τὸ πρὸς πᾶν εἶδος θηρευτικῆς ἐπινοίας ἐπιτηδείως ἔχειν,
the toward every form of-hunting device fittingly to-be
ἐπόριζε διὰ τῆς θήρας τοῖς στέργουσι τὴν τροφήν·
he-provided through the hunt for-the(-ones) cherishing(-him) the food
καὶ τὴν νεότητα τοῖς τοιούτοις ἅμα κατεδάμαζε πόνοις·
and the youth with-the such at-once subdued labors
ἀλλὰ καὶ τοῖς μητρῴοις θελήμασιν, εἴ ποτέ τι παρ᾽
but also to-the maternal wishes if ever anything by
αὐτῆς προσταχθείη, προθύμως ὑπηρετῶν, δι᾽ ἀμφοτέρων
her should-be-commanded eagerly serving through both
κατώρθου τὸν βίον· τοῖς τε πόνοις κατακρατῶν τῆς
he-set-straight the life with-the both labors overpowering the
νεότητος, τῇ τε περὶ τὴν μητέρα σπουδῇ, διὰ τῶν
youth with-the and about the mother zeal through the
θείων ἐντολῶν, πρὸς τὸν Θεὸν εὐοδούμενος.
divine commandments toward — God prospering

9 Πέμπτον διήγαγεν ἔτος τοῦτον τὸν τρόπον φιλοσοφῶν,
(a)-fifth he-spent year in-this the manner philosophizing
καὶ μακαριστὴν ποιῶν τὴν μητέρα τῇ ἰδίᾳ ζωῇ, οἷς τε
and envied making the mother by-the own life by-what both
κατεκόσμει διὰ σωφροσύνης τὴν οἰκίαν ζωὴν, οἷς τε
he-adorned through self-control the household life by-what and
παρεῖχε πᾶσαν τὴν δύναμιν ἑαυτοῦ τῷ θελήματι τῆς
he-afforded all the power his-own to-the will of-the(-one)
γεννησαμένης. Εἶτα βαρύ τι καὶ τραγικὸν πάθος ἐξ
having-begotten(-him) then heavy some and tragic suffering from
ἐπιβουλῆς, οἶμαι, τοῦ ἀντικειμένου τῇ μητρὶ συνηνέχθη, ὃ
(a)-plot I-think of-the adversary on-the mother fell which
παντὶ τῷ γένει πρὸς συμφοράν τε καὶ πένθος ἐπήρκεσεν.
on-all the family for misfortune both and grief sufficed
Αἰφνιδίως γὰρ ἐκ τῆς ζωῆς ἀναρπάζεται, οὐ νοσήματος
suddenly for from the life he-is-snatched not (a)-disease

προελπισθῆναι τὸ πάθος παρασκευάσαντος, οὐκ ἄλλου
to-be-expected-beforehand the suffering having-prepared not other
τοιούτου τινὸς τῶν συνήθων καὶ γνωρίμων ἐπαγαγόντος
such some(-thing) of-the customary and familiar having-brought
τῷ νέῳ τὸν θάνατον· ἀλλ' ἐπὶ θήραν ὁρμήσας, δι' ἧς
on-the young(-man) the death but on (a)-hunt having-set-out through which
παρεῖχε τοῖς γηρωκομουμένοις τὰ ἐπιτήδεια, νεκρὸς τῷ
he-afforded to-the(-ones) cared-for-in-old-age the necessities dead to-the
οἴκῳ αὐτοῦ ἐπανάγεται, αὐτός τε ἐκεῖνος, καὶ ὁ κοινωνὸς
house his he-is-brought-back he-himself both that(-one) and the partner
αὐτῷ τοῦ βίου Χρυσάφιος. Πόῤῥω δὲ ἦν τῶν
of-him of-the life Chrysaphius far and was from-the(-things)
γινομένων ἡ μήτηρ, τριῶν ἡμερῶν ὁδὸν ἀφεστῶσα τῆς
happening the mother of-three days (a)-journey standing-off from-the
συμφορᾶς. Καί τις ἀφίκετο παρ' αὐτὴν μηνύων τὸ πάθος·
misfortune and someone came to her reporting the suffering
ἡ δὲ τελεία μὲν τοῖς κατ' ἀρετὴν ἅπασιν ἦν, πλὴν
she and perfect indeed in-the(-things) according-to virtue all was but
ἐκράτει κἀκείνης κατὰ τὸ ἴσον ἡ φύσις. Ὀκλάσασα
prevailed even-over-her in the equal(-way) the nature having-sunk
γὰρ τὴν ψυχὴν, ἄπνους τε καὶ ἄφθογγος παραχρῆμα
for in-the soul breathless both and voiceless at-once
ἐγένετο, τοῦ λογισμοῦ τῷ πάθει παραχωρήσαντος, καὶ
she-became the reasoning to-the suffering having-given-way and
ἔκειτο ὁμοῦ τῇ προσβολῇ τῆς πονηρᾶς ἀκοῆς, καθάπερ
she-lay at-once with-the onset of-the evil hearing as
τις ἀθλητὴς γενναῖος, ἀπροσδοκήτῳ κατασεισθεῖσα πληγῇ.
some athlete noble by-(an)-unexpected shaken blow

Macrina met the blow with reason, kept her mother from wailing, and lifted her above grief. Freed of household cares, the mother joined her daughter's community on equal terms with the virgins: one table, one way of life, no anger, envy, or pride, their wealth poverty and their work prayer and psalmody, on the border between human and bodiless nature. Her youngest brother Peter, whom she had raised from the breast, became her helper; he fed crowds in a famine. Their mother died blessing her firstborn and her last, the first fruits and the tithe.

10 Ἐν τούτῳ δὲ ἐφάνη τῆς μεγάλης Μακρίνης ἡ ἀρετή·
in this and appeared of-the great Macrina the virtue
ὅπως τῷ πάθει τὸν λογισμὸν ἀντιστήσασα, ἑαυτήν
how to-the suffering the reasoning having-set-against herself
τε ἄπτωτον διεφύλαξε, καὶ τῆς μητρικῆς ἀσθενείας
both unfallen she-kept and of-the maternal weakness
ἔρεισμα γενομένη, πάλιν ἐκ τοῦ βυθοῦ τῆς λύπης αὐτὴν
(a)-prop having-become again from the depth of-the grief her
ἀνενεώσατο· τῷ καθ' ἑαυτὴν στερρῷ τε καὶ ἀνενδότῳ,
she-revived by-the in herself firm both and unyielding
καὶ τὴν τῆς μητρὸς ψυχὴν πρὸς ἀνδρείαν παιδοτριβήσασα.
also the of-the mother soul to courage having-trained
11 Οὐκοῦν οὐ παρεσύρη πρὸς τὸ πάθος ἡ μήτηρ, οὐδὲ
so not was-swept-away toward the suffering the mother nor
ἔπαθε δυσγενές τι καὶ γυναικεῖον, ὥστε βοῆσαι πρὸς
did-she-suffer ignoble anything and womanish so-as to-cry-out at
τὸ κακὸν, ἢ περιρρήξασθαι τὸ ἱμάτιον, ἢ ἐπικωκῦσαι τῷ
the evil or to-tear-around(-her) the garment or to-wail-over the
πάθει, ἢ ταῖς γοεραῖς μελῳδίαις ἀνακινῆσαι τοὺς θρήνους.
suffering or with-the mournful melodies to-stir-up the laments
Ἀλλὰ ἡσυχῇ διεκαρτέρει τοῖς λογισμοῖς, ταῖς τῆς φύσεως
but quietly she-endured by-the reasonings the of-the nature

προσβολαῖς διωθουμένη, λογισμοῖς τε τοῖς ἰδίοις καὶ τοῖς
assaults thrusting-off with-reasonings both the own and the(-ones)
παρὰ τῆς θυγατρὸς αὐτῇ πρὸς τὴν τοῦ κακοῦ θεραπείαν
by the daughter to-her for the of-the evil healing
προσαγομένοις. Τότε γὰρ δὴ μάλιστα ὑψηλή τε καὶ
brought then for indeed most lofty both and
ἐπηρμένη ἡ τῆς παρθένου ψυχὴ διεφάνη· ὅτι καὶ ἐν ἐκείνῃ
uplifted the of-the virgin soul showed-itself because also in her
μὲν ἡ φύσις τὸ ἴδιον ἔπασχεν· ἀδελφὸς γὰρ ἦν, καὶ
indeed the nature the own(-thing) suffered (a)-brother for he-was and
ἀδελφῶν ὁ κεχαρισμένος, ὁ τῷ τοιούτῳ τρόπῳ τοῦ
of-brothers the favorite the(-one) in-the such manner of-the
θανάτου ἀναρπασθείς. Ὅμως ὑψηλοτέρα γενομένη τῆς
death snatched-away nevertheless loftier having-become than-the
φύσεως, συνεπῆρε τοῖς ἰδίοις λογισμοῖς τὴν μητέρα, καὶ
nature she-lifted-up-with the own reasonings the mother and
ὑπεράνω τοῦ πάθους ἔστησε· τῷ καθ' ἑαυτὴν ὑποδείγματι,
above the suffering set(-her) by-the in herself example
πρὸς ὑπομονήν τε καὶ ἀνδρείαν παιδαγωγήσασα· ἄλλως
toward endurance both and courage having-trained besides
δὲ καὶ ὁ βίος αὐτῆς ἀεὶ δι' ἀρετῆς ὑψούμενος, οὐ
and also the life her always through virtue being-raised not
παρεῖχε τῇ μητρὶ καιρὸν ἐπὶ τῷ λείποντι δυσχεραίνειν
afforded to-the mother occasion at the(-thing) lacking to-be-vexed
μᾶλλον, ἢ τῷ ὁρωμένῳ ἀγαθῷ ἐπαγάλλεσθαι.
rather than at-the seen good to-exult
Ἐπεὶ οὖν ἐπαύσατο τῇ μητρὶ, ἥ τε τῆς παιδοτροφίας 12
when then ceased for-the mother the both of-the child-rearing
φροντὶς καὶ ἡ τῆς παιδεύσεώς τε καὶ καταστάσεως
care and the of-the education both and establishment
τῶν τέκνων μέριμνα, καὶ αἱ πλείους τῆς ὑλωδεστέρας
of-the children anxiety and the most of-the more-material

ζωῆς ἀφορμαὶ, εἰς τὰ τέκνα κατεμερίσθησαν· τότε, καθὼς
life occasions to the children were-divided-up then as
προείρηται, γίνεται σύμβουλος τῆς μητρὸς ἡ τῆς παρθένου
has-been-said-before becomes (the)-counselor of-the mother the of-the virgin
ζωὴ πρὸς τὴν ἐμφιλόσοφον ταύτην καὶ ἄϋλον τοῦ βίου
life toward the philosophic this and immaterial of-the life
διαγωγήν· καὶ ἀποστήσασα τῶν ἐν συνηθείᾳ
way-of-life and having-drawn(-her)-away from-the(-things) in custom
πάντων, πρὸς τὸ ἴδιον τῆς ταπεινοφροσύνης μέτρον
all to the own of-the humility measure
μετήγαγεν· ὁμότιμον αὐτὴν γενέσθαι τῷ πληρώματι
she-transferred(-her) of-equal-honor her to-become with-the company
τῶν παρθένων παρασκευάσασα, ὡς καὶ τραπέζης μιᾶς,
of-the virgins having-prepared so-as also of-table one
καὶ κοίτης, καὶ πάντων τῶν πρὸς τὴν ζωὴν κατὰ τὸ
and of-bed and of-all the(-things) for the life in the
ἴσον συμμετέχειν αὐταῖς, πάσης τῆς κατὰ τὴν ἀξίαν
equal(-way) to-share-with them every the according-to the rank
διαφορᾶς ὑφαιρεθείσης αὐτῶν τῆς ζωῆς. Καὶ τοιαύτη
difference having-been-removed from-their the life and such
τις ἦν ἡ τοῦ βίου τάξις, καὶ τοσοῦτον τὸ ὕψος τῆς
some was the of-the life order and so-great the height of-the
φιλοσοφίας, καὶ ἡ σεμνὴ τῆς ζωῆς πολιτεία ἐν τῇ καθ᾽
philosophy and the solemn of-the life conduct in the by
ἡμέραν τε καὶ νύκτα διαγωγῇ, ὡς ὑπερβαίνειν τὴν ἐκ
day both and night way-of-life as to-pass-beyond the from
τῶν λόγων ὑπογραφήν. Καθάπερ γὰρ αἱ διὰ θανάτου
the words sketch as for the through death
τῶν σωμάτων ἐκλυθεῖσαι ψυχαὶ, καὶ τῶν κατὰ τὸν βίον
from-the bodies released souls also from-the in the life
τοῦτον μεριμνῶν συνεκλύονται, οὕτως κεχώριστο αὐτῶν
this cares are-released-with thus had-been-separated their

ἡ ζωὴ, καὶ ἀπῴκιστο πάσης βιωτικῆς ματαιότητος, καὶ
the life and had-been-removed from-all worldly vanity and
πρὸς μίμησιν τῆς τῶν ἀγγέλων ζωῆς ἐῤῥυθμίζετο. Ἐν
to imitation of-the of-the angels life was-measured-in-rhythm in
οἷς γὰρ οὐ θυμὸς, οὐ φθόνος, οὐ μῖσος, οὐχ ὑπεροψία,
which for not anger not envy not hatred not haughtiness
οὐκ ἄλλο τι τῶν τοιούτων ἐνεωρᾶτο· ἥ τε τῶν ματαίων
not other any of-the such(-things) was-seen the both of-the vain(-things)
ἐπιθυμία, τιμῆς τε καὶ δόξης, καὶ τύφου, καὶ ὑπερηφανίας,
desire of-honor both and of-glory and of-pride and of-arrogance
καὶ πάντων τῶν τοιούτων ἐκβεβλημένων. Τρυφὴ δὲ ἦν
and all the such(-things) cast-out luxury and was
ἡ ἐγκράτεια, καὶ δόξα τὸ μὴ γινώσκεσθαι. Πλοῦτος δὲ
the self-control and glory the not to-be-known wealth and
ἦν ἡ ἀκτημοσύνη, καὶ τὸ πᾶσαν τὴν ὑλικὴν περιουσίαν,
was the possessionlessness and the all the material abundance
οἷόν τινα κόνιν τῶν σωμάτων, ἀποτινάξασθαι. Ἔργον
as some dust from-the bodies to-shake-off work
δὲ τῶν κατὰ τὴν ζωὴν ταύτην σπουδαζομένων οὐδὲν,
and of-the(-things) in the life this pursued none
ὅτι μὴ πάρεργον. Μόνη δὲ ἡ τῶν θείων μελέτη, καὶ
except — (a)-side-work only but the of-the divine(-things) study and
τὸ τῆς προσευχῆς ἀδιάλειπτον, καὶ ἡ ἄπαυστος ὑμνῳδία·
the of-the prayer unceasing and the unceasing hymnody
κατὰ τὸ ἴσον συμπαρατεινομένη τῷ χρόνῳ, διὰ νυκτὸς
in the equal(-way) stretched-along-with the time through night
καὶ ἡμέρας πάσης· ὥστε αὐταῖς καὶ ἔργον εἶναι τοῦτο, καὶ
and day all so-that for-them both work to-be this and
ἔργον, ἀνάπαυσιν. Τὴν τοίνυν τοιαύτην διαγωγὴν τίς ἂν
work rest the therefore such way-of-life what —
ὑπ᾽ ὄψιν ἀγάγοι λόγος ἀνθρώπινος; Παρ᾽ οἷς μεθόριος
under sight could-bring word human among whom on-the-border

ἦν ἡ ζωὴ τῆς τε ἀνθρωπίνης καὶ τῆς ἀσωμάτου φύσεως.
was the life of-the both human and of-the bodiless nature
Τὸ μὲν γὰρ ἐλευθερωθῆναι τῶν ἀνθρωπίνων παθημάτων
the indeed for to-be-freed from-the human sufferings
τὴν φύσιν κρεῖττον ἢ κατὰ ἄνθρωπον ἦν· τὸ δὲ ἐν
the nature greater than according-to man was the and in
σώματι φαίνεσθαι καὶ σχήματι περιειλῆφθαι, καὶ τοῖς
body to-appear and in-shape to-be-enclosed and with-the
αἰσθητικοῖς ὀργάνοις συζῆν, ἐν τούτῳ τῆς ἀγγελικῆς τε
sensory organs to-live-with in this than-the angelic both
καὶ ἀσωμάτου φύσεως τὸ ἔλαττον εἶχον. Τάχα δ' ἄν τις
and bodiless nature the less they-had perhaps and — someone
τολμήσας εἴποι μηδὲ καταδεεστέραν τὴν παραλλαγὴν
having-dared might-say not-even inferior the difference
εἶναι· ὅτι σαρκὶ συζῶντες, καθ' ὁμοιότητα τῶν ἀσωμάτων
to-be because with-flesh living-together in likeness of-the bodiless
δυνάμεων, οὐκ ἐβαροῦντο τῷ ἐφολκίῳ τοῦ σώματος·
powers not they-were-weighed-down by-the trailing-burden of-the body
ἀλλ' ἀνωφερής τε καὶ μετέωρος ἦν αὐτῶν ἡ ζωὴ,
but upward-tending both and aloft was their the life
ταῖς οὐρανίαις συμμετεωροπορουῦσα δυνάμεσι· χρόνος ἦν
with-the heavenly traveling-aloft-with powers (the)-time was
τῆς τοιαύτης διαγωγῆς, οὐκ ὀλίγος· καὶ συνηύξετο τῷ
of-the such way-of-life not little and grew-with the
χρόνῳ τὰ κατορθώματα, ἀεὶ πρὸς τὸ καθαρώτερον ταῖς
time the achievements always toward the purer with-the
τῶν ἐφευρισκομένων ἀγαθῶν προσθήκαις τῆς φιλοσοφίας
of-the being-found-out good additions the philosophy
ἐπιδιδούσης.
advancing

Ἦν δὲ αὐτῇ, ὁ μάλιστα πρὸς τὸν μέγαν τοῦτον τοῦ 13
was and to-her the(-one) most toward the great this of-the
βίου σκοπὸν ὑπηρετῶν, ἀδελφός τις ὁμογάστριος, Πέτρος
life aim ministering brother some of-the-same-womb Peter
ὄνομα αὐτῷ, ἐφ' ᾧ ἔληξαν τῆς μητρὸς ἡμῶν αἱ
(the)-name to-him with whom ceased of-the mother our the
ὠδῖνες. Οὗτος γὰρ ἦν ὁ τελευταῖος τῶν ὠδίνων βλαστός·
birth-pangs this for was the last of-the birth-pangs shoot
ὃς ὁμοῦ τε υἱὸς, καὶ ὀρφανὸς ὠνομάσθη· ἅμα γὰρ
who at-once both son and orphan was-named together for
τῷ παρελθεῖν τοῦτον εἰς φῶς, καταλείπει ὁ πατὴρ τὸν
with-the to-come-forth this(-one) into light leaves the father the
βίον. Ἀλλ' ἡ πρεσβυτάτη τῶν ἀδελφῶν, περὶ ἧς ὁ
life but the eldest of-the siblings about whom (is)-the
λόγος, μικρὰ τῆς θηλῆς αὐτὸν παρὰ τὴν πρώτην γένεσιν
discourse little of-the nipple him at the first birth
μετασχόντα, εὐθὺς ἀποσπάσασα τῆς τιθηνουμένης,
having-partaken at-once having-snatched from-the(-one) nursing(-him)
δι' ἑαυτῆς ἀνατρέφει τε καὶ ἐπὶ πᾶσαν τὴν ὑψηλοτέραν
through herself rears both and to all the loftier
ἤγαγε παίδευσιν, τοῖς ἱεροῖς τῶν μαθημάτων ἐκ νηπίων
led education in-the sacred of-the learnings from infancy
αὐτὸν ἐνασκήσασα, ὡς μὴ δοῦναι τῇ ψυχῇ σχολὴν
him having-trained so-as not to-give to-the soul leisure
πρός τι τῶν ματαίων ἐπικλιθῆναι. Ἀλλὰ πάντα γενομένη
toward any of-the vain(-things) to-be-inclined but all having-become
τῷ νέῳ, πατὴρ, διδάσκαλος, παιδαγωγὸς, μήτηρ, ἀγαθοῦ
to-the youth father teacher tutor mother of-good
παντὸς σύμβουλος, τοιοῦτον αὐτὸν ἀπειργάσατο, ὡς πρὶν
every counselor such him she-made so-that before
ἐξελθεῖν τὴν ἡλικίαν τῶν παίδων ἔτι ἐν μειρακίῳ, τῇ
to-pass-out-of the age of-the children still in boyhood with-the

ἀπαλότητι τῆς ἡλικίας ἀνθοῦντα, πρὸς τὸν ὑψηλὸν τῆς
tenderness of-the age blooming to the lofty of-the
φιλοσοφίας σκοπὸν ἐπαρθῆναι. Καί τινι φύσεως εὐκληρίᾳ
philosophy aim to-be-raised and by-some of-nature good-fortune
πρὸς πᾶσαν τέχνην ἰδίαν τὴν διὰ χειρὸς ἐνεργουμένην
toward every craft own the through hand worked
ἐπιτηδείως ἔχειν, ὡς μηδενὸς καθηγουμένου, διὰ
fittingly to-be-disposed so-that no-one leading(-him) through
πάσης ἀκριβείας ἑκάστου τὴν ἐπιστήμην κατωρθωκέναι,
all exactness of-each the knowledge to-have-achieved
ὧν χρόνῳ καὶ πόνῳ τοῖς πολλοῖς ἡ μάθησις γίνεται.
of-which by-time and by-labor for-the many the learning comes-about
Οὗτος τοίνυν τῆς περὶ τοὺς ἔξωθεν τῶν λόγων
this-one therefore of-the about the outside(-ones) of-the words
ἀσχολίας ὑπεριδὼν, ἱκανὴν δὲ διδάσκαλον παντὸς ἀγαθοῦ
occupation having-looked-past sufficient and (as)-teacher of-every good
μαθήματος τὴν φύσιν ἔχων, ἀεί τε πρὸς τὴν ἀδελφὴν
learning the nature having always both toward the sister
βλέπων, καὶ σκοπὸν ἀγαθοῦ παντὸς ἐκείνην ποιούμενος,
looking and (the)-aim of-good every her making
εἰς τοσοῦτον ἐπέδωκεν ἀρετῆς εἶδος, ὡς μηδὲν ἔλαττον
to so-great he-advanced of-virtue (a)-form so-that nothing less
τοῦ μεγάλου Βασιλείου δοκεῖν ἔχειν ἐν τοῖς κατ᾽ ἀρετὴν
than-the great Basil to-seem to-have in the in virtue
προτερήμασιν ἐν τῷ μετὰ ταῦτα βίῳ. Τότε δὲ ἀντὶ
excellences in the after these(-things) life then and instead-of
πάντων ἦν τῇ ἀδελφῇ καὶ τῇ μητρὶ, συνεργῶν
all he-was for-the sister and for-the mother working-with
αὐταῖς πρὸς τὴν ἀγγελικὴν ἐκείνην ζωήν.
them toward the angelic that life

Ὅς ποτε καὶ σιτολειψίας χαλεπῆς γεγενημένης, καὶ 14
who once also famine hard having-come-about and
πολλῶν πανταχόθεν κατὰ φήμην τῆς εὐποιίας πρὸς τὴν
many from-all-sides by report of-the beneficence to the
ἐσχατιὰν, ἐν ᾗ κατῴκουν, ἐπιῤῥεόντων· τοσοῦτον δι᾽
remote-spot in which they-dwelt flowing-in so-much through
ἐπινοιῶν τὰς τροφὰς ἐπλεόνασεν, ὡς τῷ πλήθει τῶν
devices the foods he-multiplied that by-the multitude of-the(-ones)
ἐπιφοιτώντων, πόλιν εἶναι τὴν ἐρημίαν δοκεῖν· ἐν τούτῳ
frequenting (a)-city to-be the wilderness to-seem in this
εἰς γῆρας λιπαρὸν προελθοῦσα ἡ μήτηρ, πρὸς τὸν Θεὸν
into old-age rich having-come the mother to — God
μετανίστατο, ἐν ταῖς ἀμφοτέρων τῶν τέκνων χερσὶ τὸν
moved-away in the of-both the children hands the
βίον ἑαυτῆς ἀναπαύσασα. Ἧς ἄξιον τὴν τῆς εὐλογίας
life her-own having-rested whose (it-is)-worthy the of-the blessing
ἱστορῆσαι φωνὴν, ᾗ ἐπὶ τῶν τέκνων ἐχρήσατο, τῶν τε μὴ
to-record voice which over the children she-used both the not
παρόντων ἑκάστου κατὰ τὸ πρὸς φίλον ἐπιμνησθεῖσα,
present each according-to the toward (a)-friend having-remembered
ὡς μηδὲ ἕνα γενέσθαι τῆς εὐλογίας ἀπόκληρον,
so-that not-even one to-become from-the blessing without-share
καὶ διαφερόντως τοὺς παρόντας αὐτῇ τῷ Θεῷ διὰ
and especially the(-ones) present to-her — to-God through
προσευχῆς παραθεμένη. Παρακαθημένων γὰρ αὐτῇ κατὰ τὸ
prayer having-committed sitting-beside for her at the
πλάγιον ἐφ᾽ ἑκάτερα τῆς κλίνης τῶν δύο τούτων, ἑκατέρᾳ
side on each(-side) of-the bed the two these with-each
χειρὶ ἐφαψαμένη τῶν τέκνων, ταῦτα πρὸς τὸν Θεὸν
hand having-touched the children these(-things) to — God
εἶπεν ἐν τελευταίαις φωναῖς· «Σοὶ, Κύριε, καὶ ἀπάρχομαι,
she-said in last words to-you Lord both I-offer-first-fruits

καὶ ἀποδεκατῶ τὸν καρπὸν τῶν ὠδίνων. Ἀπαρχή μοι
and I-tithe the fruit of-the birth-pangs (the)-first-fruit to-me
ἡ πρωτότοκος αὕτη, καὶ ἐπιδέκατος οὗτος ἡ τελευταία
(is)-the firstborn this and tenth this-one the last
ὠδίς. Σοὶ δὲ ἀφιέρωται παρὰ τοῦ νόμου ἑκάτερα, καὶ σά
birth-pang to-you and is-dedicated by the law each and yours
ἐστιν ἀναθήματα. Οὐκοῦν ἔλθοι ὁ ἁγιασμὸς ἐπί τε τὴν
are (the)-offerings so may-come the sanctification upon both the
ἀρχήν μου ταύτην, καὶ ἐπὶ τὸ ἐπιδέκατον τοῦτο·» δείξασα
beginning my this and upon the tenth this having-shown
ταῖς ἐπιδεικτικαῖς φωναῖς τὴν θυγατέρα καὶ τὸν παῖδα.
with-the pointing words the daughter and the son
Ἡ μὲν οὖν τοῦ εὐλογεῖν παυσαμένη, καὶ τοῦ ζῆν
she indeed then from-the to-bless having-ceased also from-the to-live
ἐπαύσατο, τοῖς παισὶν ἐπισκήψασα τὸ τῇ πατρῴᾳ σορῷ
ceased to-the children having-charged the in-the paternal coffin
καὶ τὸ ἐκείνης ἐναποθέσθαι σῶμα. Οἱ δὲ πληρώσαντες
also the her to-lay-in body they and having-fulfilled
τὸ διατεταγμένον, ὑψηλότερον εἴχοντο τῆς φιλοσοφίας,
the(-thing) ordered more-loftily held-to the philosophy
ἀεὶ πρὸς τὸν ἴδιον διαμιλλώμενοι βίον, καὶ τὰ φθάσαντα
always toward the own contending life and the preceding(-ones)
τῶν κατορθωμάτων τοῖς ἐφεξῆς ἀποκρύπτοντες.
of-the achievements with-the following hiding

Basil became bishop of Caesarea and ordained Peter priest; nine years later he died. Macrina, tried like gold in three furnaces, the loss of a brother, her mother, and Basil, stayed unbroken. After a synod at Antioch Gregory set out to see her after nearly eight years apart, and dreamed three times of carrying martyrs' relics that shone like a mirror in the sun. He found her dying of fever on a plank on the floor; she rose on her elbow to greet him, thanked God, and turned his grief over Basil into a discourse on the soul and the life to come.

Ἐν τούτῳ ὁ πολὺς ἐν ἁγίοις Βασίλειος τῆς μεγάλης 15
in this the great among (the)-saints Basil of-the great
Καισαρέων Ἐκκλησίας ἀνεδείχθη προστάτης· ὃς ἐπὶ τὸν
of-(the)-Caesareans Church was-appointed president who to the
κλῆρον τῆς ἐν τῷ πρεσβυτερείῳ ἱερωσύνης τὸν ἀδελφὸν
clergy of-the in the presbytery priesthood the brother
ἄγει, ταῖς μυστικαῖς ἑαυτοῦ ἱερουργίαις ἀφιερώσας.
leads with-the mystical his-own sacred-rites having-consecrated(-him)
Καὶ ἐν τούτῳ πάλιν αὐτοῖς ἐπὶ τὸ σεμνότερόν τε καὶ
and in this again for-them to the more-solemn both and
ἁγιώτερον προήει ὁ βίος, τῇ ἱερωσύνῃ τῆς φιλοσοφίας
holier advanced the life by-the priesthood the philosophy
ἐπαυξηθείσης. Ὀκτὼ δὲ μετὰ τοῦτο διαγενομένων ἐτῶν,
having-been-increased eight and after this having-passed years
τῷ ἐννάτῳ ἐνιαυτῷ, ὁ κατὰ πᾶσαν τὴν οἰκουμένην
in-the ninth year the in all the inhabited-world
ὀνομαστὸς Βασίλειος, ἐξ ἀνθρώπων πρὸς τὸν Θεὸν
famous Basil from men to — God
μετοικίζεται, κοινὴ πένθους ἀφορμὴ τῇ πατρίδι καὶ τῇ
migrates common of-grief occasion to-the homeland and to-the
οἰκουμένῃ γενόμενος. Ἡ δὲ πόρρωθεν ἐκ φήμης ἀκούσασα
inhabited-world having-become she and from-afar from report having-heard

τὴν συμφορὰν, ἔπαθε μὲν τὴν ψυχὴν ἐπὶ τῇ τοσαύτῃ
the misfortune suffered indeed in-the soul at the so-great
ζημίᾳ (πῶς γὰρ οὐκ ἔμελλεν ἅπτεσθαι κἀκείνης τὸ πάθος,
loss how for not was-it-going to-touch also-her the suffering
οὗ καὶ οἱ ἐχθροὶ τῆς ἀληθείας ἐπήσθοντο;)· καθάπερ
of-which even the enemies of-the truth felt as
δὲ τὴν τοῦ χρυσοῦ φασι δοκιμασίαν ἐν διαφόροις γίνεσθαι
and the of-the gold they-say testing in different to-be-done
χωνευτηρίοις, ὡς εἴ τι τὴν πρώτην διαφύγοι χωνείαν,
crucibles so-that if anything the first should-escape smelting
ἐν τῇ δευτέρᾳ διακριθῆναι, καὶ πάλιν ἐν τῇ τελευταίᾳ πάντα
in the second to-be-separated and again in the last all
τὸν ἐμμεμιγμένον ῥύπον τῇ ὕλῃ ἀποκαθαίρεσθαι· τὴν
the mixed-in dross with-the material to-be-cleansed the
δὲ ἀκριβεστέραν εἶναι βάσανον τοῦ δοκίμου χρυσοῦ, ᾗ
and more-exact to-be touchstone of-the approved gold which
διὰ πάσης διεξελθὼν χωνείας μηδένα ῥύπον ἀποποιήσειε·
through every having-passed smelting no dross should-give-off
τοιοῦτόν τι καὶ ἐπ' ἐκείνης συνέβη· ταῖς διαφόροις τῶν
such something also in her happened by-the different of-the
λυπηρῶν προσβολαῖς τῆς ὑψηλῆς διανοίας βασανισθείσης,
grievous(-things) assaults the lofty mind having-been-tested
πανταχόθεν ἀναδειχθῆναι τὸ τῆς ψυχῆς ἀκιβδήλευτόν τε
from-all-sides to-be-shown the of-the soul unadulterated both
καὶ ἀταπείνωτον. Πρότερον μὲν ἐν τῇ τοῦ ἀδελφοῦ τοῦ
and unhumbled first indeed in the of-the brother of-the
ἄλλου μεταστάσει· μετὰ ταῦτα δὲ ἐν τῷ χωρισμῷ τῆς
other departure after these(-things) and in the separation of-the
μητρός· ἐκ τρίτου δὲ, ὅτε τὸ κοινὸν τῆς γενεᾶς καλὸν,
mother from (the)-third and when the common of-the family good
ὁ μέγας Βασίλειος, τῆς ἀνθρωπίνης ζωῆς ἐχωρίζετο.
the great Basil from-the human life was-separated

Ἔμεινε τοίνυν, καθάπερ τις ἀθλητὴς ἀκαταγώνιστος,
she-remained therefore as some athlete unconquerable
οὐδαμοῦ τῇ προσβολῇ τῶν συμφορῶν ἀποκλάσασα.
nowhere at-the assault of-the misfortunes having-broken
Ἔννατος ἦν μετὰ τὸ πάθος τοῦτο μὴν, ἢ μικρὸν ὑπὲρ 16
(the)-ninth was after the suffering this month or (a)-little beyond
τοῦτο, καὶ σύνοδος ἐπισκόπων κατὰ τὴν Ἀντιόχου πόλιν
this and (a)-synod of-bishops in the of-Antiochus city
ἠθροίζετο, ἧς καὶ ἡμεῖς μετέσχομεν. Καὶ ἐπειδὴ πάλιν
was-gathered in-which also we took-part and when again
πρὸς τὴν ἑαυτοῦ ἕκαστος ἀπελύθημεν, πρὶν τὸν ἐνιαυτὸν
to the his-own each we-were-dismissed before the year
παρελθεῖν, ἐνθύμιον ἐμοὶ τῷ Γρηγορίῳ γίνεται πρὸς αὐτὴν
to-pass (a)-thought to-me — Gregory comes to her
διαβῆναι. Πολὺς γὰρ ἦν ὁ διὰ μέσου χρόνος, ἐν ᾧ
to-cross-over long for was the through middle time in which
τὰς ἐπισκέψεις αἱ τῶν πειρασμῶν περιστάσεις ἐκώλυσαν,
the visits the of-the temptations circumstances prevented
ἃς ὑπέμενον πανταχοῦ τῆς πατρίδος ὑπὸ τῶν τῆς
which I-endured everywhere from-the homeland by the(-ones) of-the
αἱρέσεως ἐπιστατούντων ἐξελαυνόμενος. Καὶ ἀριθμοῦντί
heresy presiding being-driven-out and counting
μοι τὸν διὰ μέσου χρόνον, ἐν ᾧ τὴν κατ᾽ ὀφθαλμοὺς
for-me the through middle time in which the before eyes
συντυχίαν οἱ πειρασμοὶ διεκώλυσαν, οὐκ ὀλίγον ἐφαίνετο
meeting the temptations prevented not little appeared
τὸ διάστημα ὀκτὼ μικροῦ δεῖν παραμετρούμενον ἔτεσιν.
the interval eight (a)-little to-need measured-by years
Ἐπειδὴ τοίνυν τὸ πολὺ τῆς ὁδοῦ διανύσας, μιᾶς ἡμέρας
when therefore the most of-the road having-accomplished of-one day
ἀπεῖχον ὁδὸν, ὄψις τις ἡμῖν ἐξ ἐνυπνίου φανεῖσα,
I-was-distant (a)-road vision some to-us from dream having-appeared

φοβερὰς ἐποίει τὰς ἐλπίδας τοῦ μέλλοντος. Ἐδόκουν γὰρ
fearful made the hopes of-the future I-seemed for
λείψανα μαρτύρων διὰ χειρὸς φέρειν· εἶναι δὲ ἀπ' αὐτῶν
relics of-martyrs through (my)-hand to-carry to-be and from them
αὐγὴν, οἷα ἐκ καθαροῦ τινος γίνεται κατόπτρου, ὅταν
(a)-brightness such-as from pure some comes-about mirror when
πρὸς τὸν ἥλιον τεθῇ ἀντιπρόσωπον, ὥστε μοι τὰς ὄψεις
to the sun it-is-set facing so-that my the eyes
πρὸς τὴν μαρμαρυγὴν τῆς λαμπηδόνος ἀμβλύνεσθαι. Καὶ
at the flashing of-the radiance to-be-dimmed and
τῆς αὐτῆς μοι νυκτὸς εἰς τρὶς γενομένης τῆς τοιαύτης
in-the same to-me night to thrice having-come the such
ὄψεως, συμβαλεῖν μὲν οὐκ εἶχον καθαρῶς τοῦ ἐνυπνίου
vision to-interpret indeed not I-could clearly of-the dream
τὸ αἴνιγμα· λύπην δέ τινα τῇ ψυχῇ προσεώρων, καὶ
the riddle grief but some in-the soul I-foresaw and
ἐπετήρουν τῇ ἐκβάσει κρῖναι τὴν φαντασίαν.
I-watched by-the outcome to-judge the impression

17 Καὶ δὴ γενόμενος πλησίον τῆς ἐσχατιᾶς, ἐν ᾗ διῆγεν
and indeed having-come near the remote-spot in which lived
ἐκείνη τὴν ἀγγελικήν τε καὶ ἐπουράνιον κατορθοῦσα ζωὴν,
she the angelic both and heavenly achieving life
ἠρόμην τῶν ἐπιτηδείων τινὰ περὶ τοῦ ἀδελφοῦ πρῶτον,
I-asked of-the intimates someone about the brother first
εἰ παρὼν εἴη· φήσαντος δὲ πρὸς ἡμᾶς, αὐτὸν
if present he-might-be (he)-having-said and to us him
ἐξωρμηκέναι, καὶ τετάρτην ἄγειν, συνεὶς ὅπερ ἦν,
to-have-set-out and (the)-fourth(-day) to-spend having-understood what it-was
ὅτι δι' ἑτέρας ὁδοῦ γέγονεν αὐτῷ πρὸς ἡμᾶς ἡ ὁρμὴ,
that through another road had-come to-him toward us the setting-out
τότε καὶ περὶ τῆς Μεγάλης ἐπυνθανόμην· τοῦ δὲ φήσαντος,
then also about the Great(-one) I-inquired he and having-said

ἐν ἀῤῥωστίᾳ γεγενῆσθαί τινι, σπουδαιότερον εἰχόμην, ἐν
in sickness to-have-come some more-zealously I-held-on in
ἐπείξει τὸ λειπόμενον τῆς ὁδοῦ διανύων. Καὶ γάρ με
haste the remaining of-the road accomplishing and for me
λύπη τις καὶ φόβος μηνυτὴς τοῦ μέλλοντος ὑποδραμὼν
grief some and fear (an)-informer of-the future having-run-under
διετάρασσεν· ὡς δὲ καὶ κατ᾽ αὐτὸν ἐγενόμην τὸν τόπον,
troubled as and also at itself I-came the place
καὶ προκατήγγειλε τῇ ἀδελφότητι τὴν παρουσίαν ἡ φήμη·
and announced-beforehand to-the brotherhood the presence the report
τότε σύνταγμα τῶν ἀνδρῶν ἅπαν, ἐκ τοῦ ἀνδρῶνος πρὸς
then (the)-company of-the men whole from the men's-quarters toward
ἡμᾶς προεχέθη· σύνηθες γὰρ αὐτοῖς τιμᾶν τῇ ὑπαντήσει
us poured-forth customary for for-them to-honor with-the meeting
τοὺς καταθυμίους. Ὁ δὲ ἐν γυναιξὶ τῆς παρθενίας χορὸς
the(-ones) to-(their)-mind the and among women of-the virginity choir
εὐκόσμως κατὰ τὴν ἐκκλησίαν τὴν εἴσοδον ἡμῶν ἀνέμενεν.
decorously at the church the entrance our awaited
Ἐπεὶ δὲ τέλος εἶχεν ἡ εὐχή τε καὶ ἡ εὐλογία, καὶ αἱ μὲν
when and end had the prayer both and the blessing and they indeed
μετὰ τὸ ὑποσχεῖν τῇ εὐλογίᾳ τὴν κεφαλὴν εὐσχημόνως
after the to-submit to-the blessing the head decorously
ἀναποδίζουσαι πρὸς ἑαυτὰς ἀνεχώρουν, ὑπελείπετο δὲ ἐξ
stepping-back to themselves withdrew remained-behind and of
αὐτῶν πρὸς ἡμᾶς οὐδεμία· εἰκάσας ὅπερ ἦν, μὴ ἐν
them toward us none having-guessed what it-was not among
ἐκείναις εἶναι τὴν καθηγουμένην, προηγησαμένου τινὸς
those to-be the superior having-gone-before someone
ἐπὶ τὸν οἶκον, ἐν ᾧ ἦν ἡ Μεγάλη, καὶ τὴν θύραν
to the house in which was the Great(-one) and the door
διαπετάσαντος, ἐντὸς τῆς ἱερᾶς ἐκείνης ἐγενόμην μονῆς· ἡ
having-opened-wide inside the holy that I-came abode she

δὲ σφοδρῶς ἤδη τῇ ἀῤῥωστίᾳ κατείχετο· ἀνεπαύετο δὲ
and vehemently already by-the sickness was-held she-rested and
οὐκ ἐπὶ κλίνης τινὸς ἢ στρωμνῆς, ἀλλ' ἐπὶ τοῦ ἐδάφους,
not on bed some or mattress but on the floor
σανίδος ὑποτεταμένης τῷ σάκκῳ, καὶ τὴν κεφαλὴν ἑτέρας
(a)-plank stretched-under the sackcloth and the head another
πάλιν σανίδος ὑπερειδούσης, ἧς ἡ ἐργασία τοιαύτη
again plank propping-up whose the workmanship such
τις ἦν, ὡς ἀντὶ προσκεφαλαίου τῇ κεφαλῇ γίνεσθαι,
some was as instead-of pillow for-the head to-become
ἐν λοξῷ τῷ σχήματι τοὺς τένοντας ὑποβαίνουσα, καὶ
in slanting the shape the sinews going-under and
καταθυμίως ἀνέχουσα ἐφ' ἑαυτῆς τὸν αὐχένα.
agreeably holding-up on itself the neck

18 Ἐπεὶ οὖν εἶδεν ἐγγὺς τῶν θυρῶν με γενόμενον, ὀρθώσασα
when then she-saw near the doors me having-come having-raised
ἑαυτὴν ἐπ' ἀγκῶνος, προσδραμεῖν οὐχ οἵα τ' ἦν, ἐν
herself on (an)-elbow to-run-to not able — she-was in
τῷ πυρετῷ ἤδη τῆς ἰσχύος ὑπολυθείσης· πήξασα δὲ
the fever already the strength having-been-loosed having-fixed but
ἐπὶ τοῦ ἐδάφους τὰς χεῖρας, καὶ ἐφ' ὅσον οἷόν τε
on the floor the hands and to as-far-as possible —
ἦν, ἔξω ἑαυτὴν τοῦ χαμευνίου προτείνασα, τὴν τῆς
it-was outside herself of-the pallet stretching the of-the
ὑπαντήσεως ἐπλήρου τιμήν· κἀγὼ προσδραμὼν, καὶ ταῖς
meeting she-fulfilled honor and-I having-run-to and with-the
χερσὶν ὑποβαλὼν χαμαὶ τὸ πρόσωπον κεκλιμένον,
hands having-put-under on-the-ground the face bowed
ἀνώρθωσά τε αὐτὴν πάλιν, καὶ ἀπέδωκα τῷ συνήθει
I-raised-up both her again and gave-back to-the customary
τῆς κατακλίσεως σχήματι. Ἡ δὲ προτείνασα τῷ Θεῷ
of-the reclining posture she and having-stretched-out — to-God

τὴν χεῖρα, «Καὶ ταύτην ἐπλήρωσάς μοι,» φησὶ, «τὴν
the hand also this you-fulfilled for-me she-says the
χάριν, ὁ Θεός· καὶ οὐχ ὑστέρησάς με ἐκ τῆς ἐπιθυμίας
grace O God and not you-deprived me of the desire
μου· ὅτι ἐκίνησας τὸν σὸν οἰκέτην εἰς ἐπίσκεψιν τῆς
my because you-moved the your servant to (a)-visit of-the
παιδίσκης σου.» Καὶ ὡς ἂν μηδεμίαν ἐπαγάγοι τῇ
handmaid your and that — no she-might-bring-on to-the
ἐμῇ ψυχῇ δυσθυμίαν, τὸν στεναγμὸν κατεπράϋνε, καὶ
my soul despondency the groan she-calmed and
τὴν συνοχὴν τοῦ ἄσθματος κρύπτειν πως ἐβιάζετο·
the tightness of-the breath to-hide somehow she-forced(-herself)
διὰ πάντων τε πρὸς τὸ εὐθυμότερον μεθηρμόζετο, τῶν
through all both toward the more-cheerful she-adjusted(-herself) of-the
καταθυμίων λόγων αὐτή τε κατάρχουσα, καὶ ἡμῖν τὰς
agreeable words she both beginning and for-us the
ἀφορμὰς, δι' ὧν ἠρώτα, παρασκευάζουσα. Τῆς δὲ
occasions through which she-asked preparing the and
περὶ τοῦ μεγάλου Βασιλείου μνήμης τῇ ἀκολουθίᾳ τοῦ
about the great Basil memory by-the sequence of-the
λόγου παρεμπεσούσης, ἐμοὶ μὲν ἐπώκλαζεν ἡ ψυχὴ, καὶ
discourse having-fallen-in for-me indeed sank the soul and
συνέπιπτεν ἐν κατηφείᾳ τὸ πρόσωπον· ἡ δὲ τοσοῦτον
fell in dejection the face she but so-far
ἀπέσχε τῷ ἡμετέρῳ συνταπεινωθῆναι πάθει, ὥστε
kept-away by-the our to-be-humbled-with suffering that
ἀφορμὴν ποιησαμένη ὑψηλοτέρας φιλοσοφίας τὴν περὶ τοῦ
occasion having-made of-loftier philosophy the about the
Ἁγίου μνήμην, τοιούτους διεξῆλθε λόγους φυσιολογοῦσά
Saint memory such went-through words expounding-the-nature-of
τε τὸ ἀνθρώπινον, καὶ τὴν θείαν οἰκονομίαν τὴν διὰ τῶν
both the human and the divine dispensation the through the

σκυθρωπῶν κεκρυμμένην τῷ λόγῳ διακαλύπτουσα· τά
gloomy(-things) hidden by-the word uncovering the(-things)
τε περὶ τῆς μελλούσης ζωῆς, καθάπερ θεοφορουμένη τῷ
both about the coming life as-if God-borne by-the
ἁγίῳ Πνεύματι, διεξιοῦσα· ὥστε μοι τὴν ψυχὴν ἔξω μικροῦ
holy Spirit going-through so-that my the soul outside (a)-little
δεῖν τῆς ἀνθρωπίνης φύσεως εἶναι δοκεῖν συνεπαρθεῖσαν
to-need of-the human nature to-be to-seem raised-along
τοῖς λεγομένοις, καὶ ἐντὸς τῶν οὐρανίων ἀδύτων
by-the(-things) said and inside the heavenly sanctuaries
τῇ χειραγωγίᾳ τοῦ λόγου καθισταμένην.
by-the leading-by-the-hand of-the word set

19 Καὶ ὥσπερ ἐπὶ τῆς τοῦ Ἰὼβ ἱστορίας ἀκούομεν, ὅτι
and as in the — of-Job history we-hear that
πανταχόθεν τῇ σηπεδόνι τῶν τραυμάτων ὅλῳ τῷ
from-all-sides by-the putrefaction of-the wounds in-whole the
σώματι δι' ἰχώρων ὁ ἀνὴρ συντηκόμενος, οὐ πρὸς
body through discharges the man wasting not toward
τὸ ἀλγοῦνον τὴν αἴσθησιν τοῖς λογισμοῖς ἐπεκλίνετο,
the(-thing) paining the sense with-the reasonings he-inclined
ἀλλ' ἐν μὲν τῷ σώματι, τὸ ἀλγοῦν εἶχεν· ὁ δὲ πρὸς τὴν
but in indeed the body the pain he-had he and toward the
ἰδίαν ἐνέργειαν οὐχ ἠμβλύνετο, οὐδὲ διέκοπτε τὸν λόγον
own activity not was-dulled nor cut-short the reason
τοῖς ὑψηλοτέροις ἐμβατεύοντα· τοιοῦτόν τι καὶ ἐπὶ τῆς
the loftier(-things) entering such something also in the
μεγάλης ἑώρων ἐκείνης, τοῦ πυρετοῦ πᾶσαν τὴν δύναμιν
great(-one) I-saw that the fever all the strength
αὐτῆς καταφρύγοντος, καὶ πρὸς τὸν θάνατον συνελαύνοντος,
her parching and toward the death driving
καθάπερ δρόσῳ τινὶ τὸ σῶμα ἑαυτῆς ἀναψύχουσα, οὕτως
as-if with-dew some the body her-own refreshing thus

ἀπαραπόδιστον εἶχεν ἐν τῇ περὶ τῶν ὑψηλῶν θεωρίᾳ τὸν
unbindered she-had in the about the lofty(-things) contemplation the
νοῦν, οὐδὲν ὑπὸ τῆς τοσαύτης ἀῤῥωστίας παραβλαπτόμενον.
mind nothing by the so-great sickness damaged
Καὶ εἰ μὴ πρὸς ἄπειρον ἐξετείνετο μῆκος ἡ συγγραφὴ,
and if not to infinite was-being-stretched length the writing
πάντα ἂν καθεξῆς διηγησάμην· ὅπως ἐπήρθη τῷ
all(-things) — in-order I-would-have-narrated how she-was-raised by-the
λόγῳ περί τε τῆς ψυχῆς ἡμῖν φιλοσοφοῦσα, καὶ τῆς διὰ
word about both the soul to-us philosophizing and of-the through
σαρκὸς ζωῆς τὴν αἰτίαν διεξιοῦσα· καὶ ὅτου χάριν ὁ
flesh life the cause going-through and for-what reason (is)-the
ἄνθρωπος, καὶ ὅπως θνητός· καὶ ὅθεν ὁ θάνατος· καὶ
man and how mortal and whence the death and
τίς ἡ ἀπὸ τούτου πρὸς τὴν ζωὴν πάλιν ἀνάλυσις. Ἐν
what (is)-the from this toward the life again release in
οἷς ἅπασιν, ὥσπερ ἐμπνευσθεῖσα τῇ δυνάμει τοῦ ἁγίου
which all as inspired by-the power of-the holy
Πνεύματος πάντα διεξῄει σαφῶς τε καὶ ἀκολούθως, ἐν
Spirit all(-things) she-went-through clearly both and in-sequence in
εὐκολίᾳ πάσῃ τοῦ λόγου ῥέοντος καθάπερ ἐκ πηγῆς τινος,
ease all the word flowing as from spring some
καὶ ἀπαραποδίστως πρὸς τὸ πρανὲς φερομένου τοῦ ὕδατος.
and unbinderedly to the downhill carried the water

Macrina sent Gregory to rest in the garden, but his dream now seemed plain: the relics were her body. She sent word for him to take heart, being near her victory like a runner at the goal. Then she told of their parents' lives, their forebears' goods confiscated and multiplied by God, and rebuked Gregory for complaining of his troubles under Valens: his fame, which their father's never reached, came from their parents' prayers. Next morning, her fever burning, she made plain to those present her love for the Bridegroom she was hastening toward.

20 Ἐπεὶ δὲ συνεπεράσθη ὁ λόγος, «Ὥρα σοι,» φησὶν,
when and was-brought-to-an-end the discourse (it-is)-time for-you she-says
«ἀδελφὲ, πολλῷ τῷ κόπῳ τῆς ὁδοιπορίας πεπονηκότι,
brother with-much the toil of-the journey having-labored
βραχύ τι διαναπαῦσαι τὸ σῶμα.» Κἀμοὶ μεγάλη μὲν
little something to-rest the body and-to-me great indeed
καὶ ἀληθὴς ἄνεσις ἦν τὸ προσορᾶν τε αὐτὴν καὶ τῶν
and true relief was the to-look-at both her and the
μεγάλων ἐπακροᾶσθαι λόγων· ἐπεὶ δὲ τοῦτο κεχαρισμένον ἦν
great to-listen-to words since but this pleasing was
καὶ φίλον αὐτῇ, ὡς ἂν διὰ πάντων πείθεσθαι τῇ διδασκάλῳ
and dear to-her that — through all to-obey the teacher
δοκοίην, ἔν τινι τῶν παρακειμένων κηπίων χαρίεσσάν
I-might-seem in some of-the adjoining little-gardens pleasant
τινα καταγωγὴν παρεσκευασμένην εὑρὼν, ὑπὸ τὴν τῶν
some lodging prepared having-found under the of-the
ἀναδενδράδων σκιὰν ἀνεπαυόμην· ἀλλ' οὐκ ἦν δυνατὸν
tree-climbing-vines shade I-rested but not it-was possible
τῶν εὐφραινόντων τὴν αἴσθησιν ἔχειν, τῆς ψυχῆς
of-the(-things) delighting the sensation to-have the soul
ἔνδοθεν τῇ τῶν σκυθρωπῶν ἐλπίδι συνεχομένης. Τῶν γὰρ
within by-the of-the gloomy(-things) expectation constricted of-the for

ἐννυπνίων ἡ ὄψις ἐκκαλύπτειν μοι διὰ τῶν φαινομένων
dreams the vision to-uncover to-me through the(-things) appearing
ἐδόκει τὸ αἴνιγμα. Ἦν γὰρ ὡς ἀληθὲς τὸ προκείμενον θέαμα,
seemed the riddle was for as true the set-before sight
μάρτυρος ἁγίου λείψανα, ἃ τῇ μὲν ἁμαρτίᾳ ἐνενέκρωτο,
of-(a)-martyr holy relics which to-the indeed sin had-been-deadened
τῇ δὲ ἐνοικούσῃ τοῦ Πνεύματος χάριτι κατελάμπετο.
by-the but indwelling of-the Spirit grace were-lit-up
Καὶ ταῦτα πρός τινα διεξῄειν τῶν προακηκοότων
and these(-things) to someone I-went-through of-the(-ones) having-heard-before
μου τὸ ἐνύπνιον· κατηφέστερον δὲ κατὰ τὸ εἰκὸς ἡμῶν
my the dream more-dejectedly and according-to the likely us
ἐν τῇ προσδοκίᾳ τῶν λυπηρῶν διακειμένων, οὐκ οἶδ᾽
in the expectation of-the grievous(-things) being-disposed not I-know
ὅπως στοχασαμένη τῆς ἐν ἡμῖν διανοίας, ἀγγελίαν τινὰ
how having-guessed of-the in us mind message some
τῶν εὐθυμοτέρων πρὸς ἡμᾶς διαπεμψαμένη, θαῤῥεῖν
of-the more-cheerful(-things) to us having-sent to-be-of-good-courage
ἐνεκελεύετο, καὶ τὰς ἀμείνους ὑπὲρ αὐτῆς ἔχειν ἐλπίδας·
she-bade and the better for her to-have hopes
ἐπῄσθετο γὰρ τῆς πρὸς τὸ κρεῖττον ῥοπῆς. Ταῦτα δὲ
she-perceived for the toward the better turn these(-things) and
οὐ πρὸς ἀπάτην ἐλέγετο, ἀλλ᾽ ἐξ αὐτῆς τῆς ἀληθείας ὁ
not for deceit were-said but from itself the truth the
λόγος ἦν, κἂν ἡμεῖς πρὸς τὸ παρὸν ἠγνοήσαμεν. Τῷ ὄντι
word was even-if we for the present were-ignorant in-the reality
γὰρ καθάπερ τις δρομεὺς παραδραμὼν τὸν ἀντίπαλον, καὶ
for as some runner having-run-past the adversary and
ἤδη πρὸς τῷ τέρματι τοῦ σταδίου γενόμενος, προσεγγίζων
already at the goal of-the stadium having-come drawing-near
τῷ βραβείῳ, καὶ τὸν ἐπινίκιον στέφανον βλέπων, ὡς
to-the prize and the victory crown seeing as

ἤδη τετυχηκὼς τῶν προκειμένων ἐπαγάλλεται αὐτὸς
already having-obtained the(-things) set-before exults himself
ἑαυτῷ, καὶ τοῖς εὐνουστέροις τῶν θεατῶν τὴν νίκην
in-himself and to-the more-well-disposed of-the spectators the victory
εὐαγγελίζεται· ἀπὸ τοιαύτης ἡμῖν διαθέσεως κἀκείνη τὰ
announces from such for-us (a)-disposition she-too the
χρηστότερα περὶ αὐτῆς ἐλπίζειν ἐδήλου· ἤδη πρὸς τὸ
better(-things) about herself to-hope showed already toward the
βραβεῖον τῆς ἄνω κλήσεως βλέπουσα, καὶ μονονουχὶ τὸ
prize of-the above calling looking and all-but the
τοῦ Ἀποστόλου φθεγγομένη, ὅτι «Ἀπόκειταί μοι λοιπὸν
of-the Apostle uttering that is-laid-up for-me henceforth
ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ
the of-the righteousness crown which will-render to-me the
δίκαιος Κριτής·» ἐπειδὴ «τὸν καλὸν ἀγῶνα ἠγώνισμαι,
righteous Judge since the good fight I-have-fought
καὶ τὸν δρόμον τετέλεκα καὶ τὴν πίστιν τετήρηκα.»
and the course I-have-finished and the faith I-have-kept
21 Ἡμεῖς μὲν οὖν πρὸς τὴν τῶν ἀγαθῶν ἀγγελίαν εὔθυμοι
we indeed then at the of-the good(-things) message cheerful
καταστάντες, τῆς τῶν προκειμένων ἀπολαύσεως ἦμεν.
having-become of-the of-the(-things) set-before enjoyment we-were
Ποικίλα δὲ ἦν ταῦτα, καὶ πάσης πεπλήρωτο θυμηδίας
varied and were these(-things) and with-every had-been-filled delight
ἡ παρασκευὴ, οὕτω τῆς Μεγάλης καὶ μέχρι τούτων
the preparation thus the Great(-one) also as-far-as these(-things)
τῇ σπουδῇ κατιούσης. Ἐπεὶ δὲ πάλιν ἐν ὀφθαλμοῖς
with-the zeal coming-down when and again in (the)-eyes
ἦμεν αὐτῆς, οὐ γὰρ εἴα τὴν εὔσχολον ὥραν ἐφ'
we-were her not for she-allowed the leisure hour by
ἑαυτῶν διάγειν, ἀναλαβοῦσα τῶν ἐκ νεότητος αὐτῆς
ourselves to-spend having-taken-up of-the(-things) from youth her

βεβιωμένων τὴν μνήμην, καθάπερ ἐπὶ συγγραφῆς πάντα
lived the memory as in (a)-history all(-things)
καθεξῆς διεξήρχετο· καὶ ὅσα τῆς τῶν πατέρων ζωῆς
in-order she-went-through and as-many-as of-the of-the fathers life
διὰ μνήμης εἶχε, καὶ τὰ πρὸ τῆς ἐμῆς γεννήσεως, καὶ
through memory she-had both the(-things) before the my birth and
τὸν μετὰ ταῦτα βίον· σκοπὸς δὲ αὐτῇ τοῦ διηγήματος
the after these(-things) life (the)-aim and for-her of-the narrative
ἦν πρὸς τὸν Θεὸν εὐχαριστία. Τῶν γὰρ γονέων ἀπεδείκνυ
was toward — God thanksgiving of-the for parents she-showed
τὸν βίον, οὐ τοσοῦτον ἐκ περιουσίας λαμπρὸν τοῖς
the life not so-much from abundance brilliant to-the(-ones)
τότε καὶ περίβλεπτον ὄντα, ὅσον ἐκ θείας φιλανθρωπίας
then and conspicuous being as from divine love-for-man
ἐπαυξηθέντα, τῶν μὲν τοῦ πατρὸς γονέων διὰ τὴν
increased the indeed of-the father parents because-of the
εἰς Χριστὸν ὁμολογίαν δεδημευμένων· τοῦ δὲ κατὰ
into Christ confession having-been-confiscated the but on
μητέρα προπάτορος ἐκ βασιλικῆς ἀγανακτήσεως
(the)-mother's(-side) forefather from royal anger
ἀνῃρημένου, καὶ πάντων τῶν προσόντων εἰς ἑτέρους
having-been-killed and all the possessions to other
μετακεχωρηκότων δεσπότας· καὶ ὅμως εἰς τοσοῦτον διὰ
having-passed masters and nevertheless to so-great through
πίστεως τὴν ζωὴν αὐξηθῆναι, ὡς μὴ εἶναι τὸν ὑπὲρ
faith the life to-have-been-increased so-that not to-be the(-one) above
αὐτοὺς ἐν τοῖς τότε χρόνοις ὀνομαζόμενον. Πάλιν δὲ τῆς
them in the then times named again and the
περιουσίας αὐτῶν κατὰ τὸν ἀριθμὸν τῶν τέκνων ἐννεαχῇ
abundance their according-to the number of-the children ninefold
διατμηθείσης, οὕτως ἑκάστῳ δι' εὐλογίας πληθυνθῆναι
having-been-divided thus for-each through blessing to-have-been-multiplied

τὴν μοῖραν, ὡς ὑπὲρ τὴν τῶν γονέων εὐκληρίαν τὴν
the portion so-that above the of-the parents good-fortune the
ἑκάστου τῶν τέκνων εἶναι ζωήν· αὐτῆς δὲ ἐκείνης τῶν
of-each of-the children to-be life of-her and herself of-the(-things)
μὲν ἐπωνομασθέντων αὐτῇ κατὰ τὴν τῶν ἀδελφῶν
indeed assigned to-her according-to the of-the brothers
ἰσομοιρίαν ὑπολειφθῆναι μηδὲν, ἀλλὰ πάντα ταῖς χερσὶ
equal-share to-have-been-left nothing but all(-things) by-the hands
τοῦ ἱερέως κατὰ τὴν θείαν ἐντολὴν οἰκονομηθῆναι·
of-the priest according-to the divine commandment to-have-been-managed
τὸν δὲ βίον αὐτῆς τοιοῦτον ἐκ τῆς τοῦ Θεοῦ χορηγίας
the and life her such from the — of-God supply
γενέσθαι, ὡς μηδέποτε λῆξαι τὰς χεῖρας εἰς ἐντολὴν
to-have-become so-that never to-cease the hands for (the)-commandment
ἐνεργούσας, μηδὲ πρὸς ἄνθρωπον ἀποβλέψαι ποτέ· μηδὲ
working nor to man to-have-looked ever nor
διά τινος ἀνθρωπίνης εὐεργεσίας γενέσθαι αὐτῇ τὰς πρὸς
through some human benefaction to-come to-her the toward
τὴν εὐσχήμονα διαγωγὴν ἀφορμάς· ἀλλὰ μήτε τοὺς
the decent way-of-life means but neither the(-ones)
αἰτοῦντας ἀποστραφῆναι, μήτε τοὺς διδόντας ἐπιζητῆσαι,
asking to-have-turned-away nor the(-ones) giving to-have-sought-out
λεληθότως τοῦ Θεοῦ καθάπερ τινὰ σπέρματα τὰς βραχείας
secretly — God as-if some seeds the small
ἐκ τῶν ἔργων ἀφορμὰς εἰς πολύχουν καρπὸν ταῖς
from the works means into abundant fruit by-the
εὐλογίαις ἐπαύξοντος. Ἐμοῦ δὲ τοὺς ἰδίους πόνους, ἐν οἷς
blessings increasing me and the own labors in which
ἤμην, διεξιόντος, πρότερον μὲν τοῦ βασιλέως Οὐάλεντος
I-was going-through first indeed the king Valens
διὰ τὴν πίστιν ἐλαύνοντος, μετὰ δὲ ταῦτα τῆς
because-of the faith driving(-me)-out after and these(-things) the

ἐν ταῖς Ἐκκλησίαις συγχύσεως πρὸς ἄθλους ἡμᾶς καὶ
in the Churches confusion to contests us and
καμάτους ἐκκαλουμένης, «Οὐ παύσῃ, φησὶν ἡ Μεγάλη,
toils calling-forth not will-you-cease says the Great(-one)
ἀγνωμόνως ἐπὶ τοῖς θείοις ἀγαθοῖς διακείμενος; Οὐ
ungratefully toward the divine goods being-disposed not
θεραπεύσεις τῆς ψυχῆς τὸ ἀχάριστον; Οὐκ ἀντιπαραθήσεις
will-you-heal of-the soul the thanklessness not will-you-set-beside
τοῖς τῶν πατέρων τὰ σά; Καίτοι γε κατὰ
to-the(-things) of-the fathers the your(-things) and-yet at-least according-to
τὸν κόσμον τοῦτον ἐν τούτῳ δὴ μάλιστα μεγαλαυχοῦμεν,
the world this in this indeed most we-boast
ἐν τῷ εὖ γεγονέναι, καὶ ἀπὸ εὐγενῶν φῦναι δοκεῖν.
in the well to-have-been-born and from noble(-parents) to-have-sprung to-seem
Πολὺς, φησὶ, κατὰ τὴν παίδευσιν ἐν τοῖς τότε χρόνοις ὁ
great she-says in the education in the then times the
πατὴρ ἐνομίζετο, ἀλλὰ μέχρι τῶν ἐγχωρίων δικαστηρίων
father was-thought but as-far-as the local law-courts
ἡ κατ᾽ αὐτὸν ἵστατο δόξα. Μετὰ ταῦτα δὲ τῶν λοιπῶν
the about him stood fame after these(-things) and the rest
διὰ τῆς σοφιστικῆς αὐτοῦ καθηγουμένου, οὐκ ἐξῆλθε
through the sophistic(-art) him leading not went-out-of
τὸν Πόντον ἡ φήμη· ἀλλ᾽ ἀγαπητὸν ἦν ἐκείνῳ τὸ ἐν τῇ
the Pontus the fame but welcome was to-him the in the
πατρίδι περίβλεπτον. Σὺ δὲ,» φησὶ, «πόλεσι, καὶ δήμοις,
homeland distinction you but she-says by-cities and by-peoples
καὶ ἔθνεσιν ὀνομαστὸς εἶ· καὶ σὲ πρὸς συμμαχίαν τε καὶ
and by-nations famous are and you for alliance both and
διόρθωσιν Ἐκκλησίαι πέμπουσι, καὶ καλοῦσι· καὶ οὐχ ὁρᾷς
correction Churches send and call and not do-you-see
τὴν χάριν; Οὐδὲ ἐπιγινώσκεις τῶν τηλικούτων ἀγαθῶν τὴν
the grace nor do-you-recognize of-the so-great goods the

αἰτίαν, ὅτι σε τῶν γονέων αἱ εὐχαὶ πρὸς ὕψος αἴρουσιν,
cause that you of-the parents the prayers to height raise
οὐδεμίαν, ἢ ὀλίγην οἴκοθεν ἔχοντα πρὸς τοῦτο παρασκευήν;»
no or little from-home having for this preparation
22 Ταῦτα διεξιοῦσα, ἐγὼ μὲν παρατείνεσθαι πλέον
these(-things) going-through I indeed to-be-extended more
τὸ ἡμερήσιον ἐπόθουν μέτρον, ὡς ἂν μὴ λήξειε
the daily longed-for measure that — not she-might-cease
καταγλυκαίνουσα ἡμῶν τὴν ἀκοήν· ἀλλ' ἡ φωνὴ τῶν
sweetening our the hearing but the voice of-the(-ones)
ψαλλόντων πρὸς τὰς ἐπιλυχνίους εὐχαριστίας ἐξεκαλεῖτο,
singing to the lamp-lighting thanksgivings called(-us)-out
κἀμὲ πρὸς τὴν ἐκκλησίαν ἐκπέμψασα, πάλιν ἡ Μεγάλη
and-me to the church having-sent-out again the Great(-one)
διὰ τῶν εὐχῶν πρὸς τὸν Θεὸν ἀνεχώρει. Καὶ ἡ μὲν νὺξ
through the prayers to — God withdrew and the indeed night
ἐν τούτοις ἦν. Ὡς δὲ ἡμέρα ἐγένετο, ἐμοὶ μὲν πρόδηλον
in these(-things) was as and day came for-me indeed evident
ἐκ τῶν ὁρωμένων ἦν, ὅτι ὁ ἔσχατος αὐτῇ τῆς κατὰ
from the(-things) seen it-was that the last for-her of-the according-to
σάρκα ζωῆς ὅρος ἡ ἐνεστῶσα ἡμέρα ἦν, πᾶσαν τὴν
flesh life limit the present day was all the
ἐγκειμένην τῇ φύσει δύναμιν τοῦ πυρετοῦ δαπανήσαντος. Ἡ
lying-in the nature power the fever having-consumed she
δὲ πρὸς τὸ ἀσθενὲς τῆς διανοίας ἡμῶν βλέπουσα, παράγειν
and toward the weakness of-the mind our looking to-lead
ἡμᾶς ἐκ τῆς κατηφεστέρας ἐλπίδος ἐμηχανᾶτο, πάλιν τοῖς
us from the more-dejected expectation contrived again with-the
καλοῖς ἐκείνοις λόγοις διαχέουσα τῆς ψυχῆς τὸ λυπούμενον
beautiful those words dispersing of-the soul the grieving
ἐν λεπτῷ λοιπὸν καὶ συνεχομένῳ τῷ ἄσθματι. Ἔνθα
with fine henceforth and constricted the breath there

δὴ καὶ μάλιστα ποικίλως διετίθετό μοι πρὸς τὸ
indeed also most variously was-disposed for-me toward the(-thing)
φαινόμενον ἡ ψυχή· τῆς μὲν φύσεως εἰς σκυθρωπότητα,
appearing the soul the indeed nature into gloom
κατὰ τὸ εἰκὸς, βαρουμένης, διὰ τὸ μηκέτι προσδοκᾶν
according-to the likely being-weighed-down because-of the no-longer to-expect
τῆς τοιαύτης φωνῆς καὶ αὖθις ἀκούσεσθαι, ἀλλ' ὅσον
of-the such voice also again to-hear but as-much-as
οὐδέπω τὸ κοινὸν καύχημα τῆς γενεᾶς ἐλπίζειν ἐκ τοῦ
not-yet the common boast of-the family to-expect from the
ἀνθρωπίνου βίου μεταστήσεσθαι· τῆς δὲ ψυχῆς, οἷον
human life to-depart the but soul as
ἐνθουσιώσης ἐκ τῶν φαινομένων, καὶ ὄντως ἐκβεβηκέναι
being-inspired from the appearing(-things) and truly to-have-passed-out-of
τὴν κοινὴν φύσιν ὑπονοούσης. Τὸ γὰρ μηδὲ ἐν ἐσχάταις
the common nature suspecting the for not-even in last
ἀναπνοαῖς οὖσαν παθεῖν τινα ξενικὸν ἐπὶ τῇ ἐλπίδι τῆς
breaths being to-suffer anything strange at the expectation of-the
μεταστάσεως, μηδὲ δειλιάσαι πρὸς τὸν χωρισμὸν τῆς
departure nor to-be-afraid at the separation from-the
ζωῆς, ἀλλ' ὑψηλῇ τῇ διανοίᾳ τοῖς ἐξ ἀρχῆς
life but with-lofty the mind on-the(-things) from (the)-beginning
αὐτῇ περὶ τοῦ τῇδε βίου κεκριμένοις μέχρι τῆς ἐσχάτης
by-her about the here life judged until the last
ἐμφιλοσοφεῖν ἀναπνοῆς, οὐκέτι μοι ἐδόκει τῶν ἀνθρωπίνων
to-philosophize breath no-longer to-me seemed of-the human(-things)
εἶναι· ἀλλ' οἷον ἀγγέλου τινὸς, οἰκονομικῶς ἀνθρωπίνην
to-be but as of-angel some by-dispensation human
ὑπελθόντος μορφὴν, ᾧ μηδεμιᾶς οὔσης πρὸς τὸν ἐν
having-gone-under form to-whom no being toward the in
σαρκὶ βίον τῆς συγγενείας, ἢ οἰκειώσεως, οὐδὲν ἀπεικὸς ἐν
flesh life the kinship or familiarity nothing strange in

ἀπαθείᾳ τὴν διάνοιαν μένειν· μὴ καθελκούσης τῆς σαρκὸς
impassibility the mind to-remain not dragging-down the flesh
τὸν νοῦν πρὸς τὰ ἴδια πάθη. Διὰ τοῦτό μοι δοκεῖ τὸν
the mind toward the own passions because-of this to-me it-seems the
θεῖον ἐκεῖνον καὶ καθαρὸν ἔρωτα τοῦ ἀοράτου νυμφίου,
divine that and pure love of-the invisible bridegroom
ὃν ἐγκεκρυμμένον εἶχεν ἐν τοῖς τῆς ψυχῆς ἀπορρήτοις
which hidden she-had in the of-the soul secret(-places)
τρεφόμενον, ἔκδηλον ποιεῖν τότε τοῖς παροῦσι, καὶ
nourished manifest to-make then to-the(-ones) present and
δημοσιεύειν τὴν ἐν καρδίᾳ διάθεσιν· τὸ ἐπείγεσθαι πρὸς τὸν
to-publish the in heart disposition the to-be-hastening toward the
ποθούμενον, ὡς ἂν διὰ τάχους σὺν αὐτῷ γένοιτο τῶν
longed-for(-one) that — through speed with him she-might-be from-the
δεσμῶν ἐκλυθεῖσα τοῦ σώματος. Τῷ ὄντι γὰρ, ὡς πρὸς
bonds released of-the body in-the reality for as toward
ἀρετὴν ὁ δρόμος ἐγίνετο, οὐδενὸς ἄλλου τῶν κατὰ
virtue the course was no other of-the(-things) in
τὸν βίον ἡδέων πρὸς ἑαυτὸ τὸν ὀφθαλμὸν ἐπιστρέφοντος.
the life pleasant toward itself the eye turning

Facing east, she prayed: God had loosed the fear of death, made the end of this life the beginning of the true one; she asked for a bright angel to lead her to the place of refreshment, and that her soul be received spotless like incense. At the lighting of the lamps, her voice gone, she gave thanks with her heart and hands, signed herself, and died with a deep breath. Gregory closed her eyes while the virgins broke into lament.

Καὶ τῆς μὲν ἡμέρας ἤδη παρῳχήκει τὸ πλέον, καὶ ὁ 23
and of-the indeed day already had-passed the most and the
ἥλιος πρὸς δυσμὰς ἐπεκλίνετο. Τῇ δὲ οὐκ ἐνεδίδου ἡ
sun toward (the)-west was-inclining in-her but not gave-way the
προθυμία, ἀλλ' ὅσον τῇ ἐξόδῳ προσήγγιζεν, ὡς πλέον
eagerness but as-much-as to-the departure she-drew-near as more
θεωροῦσα τοῦ νυμφίου τὸ κάλλος, ἐν σφοδροτέρᾳ τῇ
beholding of-the bridegroom the beauty in more-vehement the
ἐπείξει πρὸς τὸν ποθούμενον ἴετο· τοιαῦτα φθεγγομένη,
haste toward the longed-for(-one) she-pressed such(-things) uttering
οὐκέτι πρὸς ἡμᾶς τοὺς παρόντας, ἀλλὰ πρὸς αὐτὸν
no-longer to us the(-ones) present but to him
ἐκεῖνον, πρὸς ὃν ἀτενὲς ἀφεώρα τοῖς ὄμμασι. Πρὸς γὰρ
that(-one) to whom intently she-gazed with-the eyes toward for
ἀνατολὴν τέτραπτο αὐτῇ τὸ χαμεύνιον· καὶ ἀποστᾶσα
(the)-east had-been-turned for-her the pallet and having-stood-off
τοῦ πρὸς ἡμᾶς διαλέγεσθαι, δι' εὐχῆς ὡμίλει τὸ
from-the to us to-converse through prayer she-conversed the
λοιπὸν τῷ Θεῷ, χερσί τε ἱκετεύουσα, καὶ ὑποφθεγγομένη
rest — with-God with-hands both beseeching and murmuring
λεπτῇ τῇ φωνῇ· ὥστε ἡμᾶς ἐπαΐειν μετρίως τῶν
with-thin the voice so-that us to-hear moderately of-the(-things)

λεγομένων· τοιαύτη δὲ ἦν ἡ εὐχὴ, ὡς μηδὲ ἀμφιβάλλειν,
said such and was the prayer so-as not-even to-doubt
ὅτι καὶ πρὸς τὸν Θεὸν ἐγίνετο, καὶ παρ᾽ ἐκείνης ἠκούετο.
that both to — God it-was-made and from her was-heard
24 «Σὺ,» φησὶν, «ἔλυσας ἡμῖν, Κύριε, τοῦ θανάτου τὸν
you she-says loosed for-us Lord of-the death the
φόβον. Σὺ ζωῆς ἀληθινῆς ἀρχὴν ἡμῖν ἐποίησας τὸ τέλος
fear you of-life true (the)-beginning for-us made the end
τῆς ἐνταῦθα ζωῆς. Σὺ πρὸς καιρὸν διαναπαύεις ὕπνῳ
of-the here life you for (a)-time rest with-sleep
τὰ σώματα, καὶ πάλιν ἀφυπνίζεις ἐν τῇ ἐσχάτῃ σάλπιγγι.
the bodies and again awaken at the last trumpet
Σὺ δίδως παρακαταθήκην τῇ γῇ τὴν ἡμετέραν γῆν, ἣν
you give (as)-deposit to-the earth the our earth which
ταῖς σαῖς χερσὶ διεμόρφωσας· καὶ πάλιν ἀνακομίζῃ ὃ
with-the your hands you-formed and again you-recover what
δέδωκας, ἀφθαρσίᾳ καὶ χάριτι μεταμορφώσας τὸ θνητὸν
you-have-given with-incorruption and grace having-transformed the mortal
ἡμῶν καὶ ἄσχημον. Σὺ ἐῤῥύσω ἡμᾶς ἐκ τῆς κατάρας
our and unsightly you rescued us from the curse
καὶ τῆς ἁμαρτίας, ἀμφότερα ὑπὲρ ἡμῶν γενόμενος. Σὺ
and the sin both for us having-become you
συνέθλασας τὰς κεφαλὰς τοῦ δράκοντος, τοῦ διὰ
crushed the heads of-the dragon the(-one) through
τοῦ χάσματος τῆς παρακοῆς τῷ λαιμῷ διαλαβόντος
the chasm of-the disobedience with-the throat having-seized
τὸν ἄνθρωπον. Σὺ ὡδοποίησας ἡμῖν τὴν ἀνάστασιν,
the man you made-a-road for-us the resurrection
συντρίψας τὰς πύλας τοῦ ᾅδου, καὶ καταργήσας τὸν
having-shattered the gates — of-Hades and having-abolished the
τὸ κράτος ἔχοντα τοῦ θανάτου διάβολον. Σὺ ἔδωκας
the power having of-the death devil you gave

τοῖς φοβουμένοις σε σημείωσιν τὸν τύπον τοῦ ἁγίου
to-the(-ones) fearing you (as)-sign the figure of-the holy
σου σταυροῦ εἰς καθαίρεσιν τοῦ Ἀντικειμένου καὶ εἰς
your cross for destruction of-the Adversary and for
ἀσφάλειαν τῆς ἡμετέρας ζωῆς. Ὁ Θεὸς ὁ αἰώνιος, ᾧ
safety of-the our life O God the eternal on-whom
ἐπερρίφην ἐκ κοιλίας μητρός μου· ὃν ἠγάπησεν ἡ
I-was-cast from (the)-womb of-mother my whom loved the
ψυχή μου ἐξ ὅλης δυνάμεως, ᾧ ἀνέθηκα καὶ τὴν
soul my from all strength to-whom I-dedicated both the
σάρκα καὶ τὴν ψυχὴν ἀπὸ νεότητός μου, καὶ μέχρι
flesh and the soul from youth my and until
τοῦ νῦν. Σύ μοι παρακατάστησον φωτεινὸν ἄγγελον
the now you to-me set-beside (a)-luminous angel
τὸν χειραγωγοῦντά με πρὸς τὸν τόπον τῆς ἀναψύξεως,
the leading-by-the-hand me to the place of-the refreshment
ὅπου τὸ ὕδωρ τῆς ἀναπαύσεως, παρὰ τοὺς κόλπους
where the water of-the rest beside the bosoms
τῶν ἁγίων Πατέρων· ὁ διακόψας τὴν φλογίνην
of-the holy Fathers the(-one) having-cut-through the flaming
ῥομφαίαν, καὶ ἀποδοὺς τῷ παραδείσῳ τὸν ἄνθρωπον
sword and having-restored to-the paradise the man
τὸν συσταυρωθέντα σοι, καὶ ὑποπεσόντα τοῖς οἰκτιρμοῖς
the crucified-with you and having-fallen-under to-the mercies
σου· κἀμοῦ μνήσθητι ἐν τῇ βασιλείᾳ σου· ὅτι κἀγὼ
your me-too remember in the kingdom your because I-too
σοὶ συνεσταυρώθην, καθηλώσασα ἐκ τοῦ φόβου σου τὰς
with-you was-crucified having-nailed from the fear your the
σάρκας μου· καὶ ἀπὸ τῶν κριμάτων σου φοβηθεῖσα. Μὴ
fleshes my and from the judgments your having-feared not
διαχωρισάτω με τὸ χάσμα τὸ φοβερὸν ἀπὸ τῶν ἐκλεκτῶν
let-separate me the chasm the fearful from the elect

σου. Μηδὲ ἀντιστήτω ὁ βάσκανος τῇ ὁδῷ μου, μηδὲ
your nor let-stand-against the envious(-one) the road my nor
εὑρεθείη κατενώπιον τῶν ὀφθαλμῶν σου ἡ ἁμαρτία μου,
may-be-found before the eyes your the sin my
εἴ τι σφαλεῖσα διὰ τὴν ἀσθένειαν τῆς φύσεως
if in-anything having-slipped because-of the weakness of-the nature
ἡμῶν, ἐν λόγῳ, ἢ ἔργῳ, ἢ κατὰ διάνοιαν ἥμαρτον, ὁ
our in word or deed or in thought I-sinned the(-one)
ἔχων ἐπὶ γῆς ἐξουσίαν ἀφιέναι ἁμαρτίας, ἄνες μοι· ἵνα
having on earth authority to-forgive sins forgive me that
ἀναψύξω, καὶ εὑρεθῶ ἐνώπιόν σου ἐν τῇ ἀπεκδύσει
I-may-be-refreshed and may-be-found before you in the putting-off
τοῦ σώματός μου, μὴ ἔχουσα σπίλον ἐν τῇ μορφῇ τῆς
of-the body my not having (a)-stain in the form of-the
ψυχῆς μου. Ἀλλ' ἄμωμος, καὶ ἀκηλίδωτος προσδεχθείη ἡ
soul my but blameless and spotless may-be-received the
ψυχή μου ἐν ταῖς χερσί σου, ὡς θυμίαμα ἐνώπιόν σου.»
soul my in the hands your as incense before you
Καὶ ταῦτα ἅμα λέγουσα, ἐπετίθει τὴν σφραγῖδα
and these(-things) at-the-same(-time) saying she-placed the seal
τοῖς ὀφθαλμοῖς καὶ τῷ στόματι καὶ τῇ καρδίᾳ. Καὶ
on-the eyes and on-the mouth and on-the heart and
κατ' ὀλίγον, ἥ τε γλῶσσα τῷ πυρετῷ καταφρυγεῖσα,
by little the both tongue by-the fever parched
οὐκέτι διήρθρου τὸν λόγον, καὶ ἡ φωνὴ ὑπεδίδου. Καὶ
no-longer articulated the speech and the voice failed and
ἐν μόνῃ τῇ τῶν χειλέων διαστολῇ, καὶ τῇ τῶν χειρῶν
in only the of-the lips opening and the of-the hands
κινήσει, τὸ ἐν προσευχῇ εἶναι αὐτὴν ἐγινώσκομεν.
motion the in prayer to-be her we-knew

Καὶ ἐν τούτοις τῆς ἑσπέρας ἐπιλαβούσης, καὶ φωτὸς 25
and in these(-things) the evening having-come-on and light
εἰσκομισθέντος, ἀθρόον τὸν τῶν ὀμμάτων διαστείλασα
having-been-brought-in all-at-once the of-the eyes having-opened
κύκλον, καὶ πρὸς τὴν αὐγὴν ἀπιδοῦσα, ἔκδηλος μὲν ἦν
circle and to the brightness having-looked clear indeed she-was
φθέγξασθαι τὴν ἐπιλύχνιον εὐχαριστίαν προθυμουμένη· τῆς
to-utter the lamp-lighting thanksgiving being-eager the
δὲ φωνῆς ἐπιλειπούσης, διὰ τῆς καρδίας καὶ τῆς τῶν
and voice failing through the heart and the of-the
χειρῶν κινήσεως ἐπλήρου τὴν πρόθεσιν, καὶ τὰ χείλη
hands motion she-was-fulfilling the purpose and the lips
πρὸς τὴν ἔνδοθεν ὁρμὴν συνεκινεῖτο· ὡς δὲ ἐπλήρωσε τὴν
at the inner impulse moved-along as and she-fulfilled the
εὐχαριστίαν, καὶ ἡ χεὶρ ἐπαχθεῖσα διὰ τῆς σφραγῖδος
thanksgiving and the hand having-been-brought through the seal
τῷ προσώπῳ, τὸ πέρας τῆς εὐχῆς διεσήμαινε, μέγα
to-the face the end of-the prayer signified great
τι καὶ βύθιον ἀναπνεύσασα, τῇ προσευχῇ τὴν ζωὴν
something and deep having-breathed with-the prayer the life
συγκατέληξεν. Ὡς δὲ ἦν τὸ λοιπὸν ἄπνους τε καὶ
she-ended-together as and she-was the rest breathless both and
ἀκίνητος, μνησθεὶς τῶν ἐντολῶν, ἃς εὐθὺς παρὰ
motionless having-remembered the instructions which at-once at
τὴν πρώτην συντυχίαν πεποίητο, εἰποῦσα βούλεσθαι τὰς
the first meeting she-had-made having-said to-wish the
ἐμὰς τοῖς ὀφθαλμοῖς αὐτῆς ἐπιβληθῆναι χεῖρας, καὶ δι᾽
my on-the eyes her to-be-laid hands and through
ἐμοῦ τὴν νενομισμένην θεραπείαν ἐπαχθῆναι τῷ σώματι,
me the customary care to-be-applied to-the body
ἐπήγαγον τῷ ἁγίῳ προσώπῳ νεναρκυῖαν ἐκ τοῦ πάθους
I-applied to-the holy face numbed from the suffering

τὴν χεῖρα, ὅσον μὴ δόξαι τῆς ἐντολῆς ἀμελεῖν· οὐδὲ γὰρ
the hand as-much-as not to-seem the instruction to-neglect not-even for
τῶν ἐπανορθούντων οἱ ὀφθαλμοὶ προσεδέοντο, καθάπερ
of-the(-ones) setting-right the eyes needed as
ἐπὶ τοῦ κατὰ φύσιν γίνεται ὕπνου, τοῖς βλεφάροις
in the according-to nature happens sleep by-the eyelids
εὐκόσμως διειλημμένοι· τά τε χείλη προσφυῶς μεμυκότα,
decorously enclosed the both lips naturally closed
καὶ αἱ χεῖρες εὐπρεπῶς ἐπανακλιθεῖσαι τῷ στήθει, πᾶσά
and the hands becomingly reclined on-the breast all
τε ἡ τοῦ σώματος θέσις αὐτομάτως κατὰ τὸ εὔσχημον
and the of-the body position of-itself according-to the decent
ἁρμοσθεῖσα, οὐδὲν τῆς τῶν κοσμούντων χειρὸς ἐπεδέετο.
fitted nothing of-the of-the(-ones) adorning hand needed
26 Ἐμοὶ δὲ διχόθεν ἐγίνετο πάρετος ἡ ψυχή· εἰς τὸ
to-me and from-two-sides became paralyzed the soul at the(-thing)
φαινόμενον ἔβλεπον, καὶ τὴν ἀκοὴν διὰ τῆς γοερᾶς
appearing I-looked and the hearing through the mournful
τῶν παρθένων οἰμωγῆς περιηχούμην. Τέως μὲν γὰρ ἐν
of-the virgins wailing I-was-deafened for-a-while indeed for in
ἡσυχίᾳ διεκαρτέρουν ἐκεῖναι, καὶ τῇ ψυχῇ τὴν ὀδύνην
quiet endured they and in-the soul the pain
ἐγκατακλείουσαι, τὴν τῆς οἰμωγῆς ὁρμὴν τῷ πρὸς
shutting-in the of-the wailing impulse with-the toward
αὐτὴν φόβῳ κατέπνιγον, ὥσπερ δεδοικυῖαι καὶ σιωπῶντος
her fear choked as fearing even being-silent
ἤδη τοῦ προσώπου τὴν ἐπιτίμησιν, μήτι παρὰ τὸ
already the face the rebuke lest against the(-thing)
διατεταγμένον αὐταῖς φωνῆς τινος παρ᾽ αὐτῶν ἐκραγείσης,
ordered for-them voice some from them having-broken-out
λυπηθείη πρὸς τὸ γινόμενον ἡ διδάσκαλος. Ἐπεὶ δὲ
should-be-grieved at the(-thing) happening the teacher when and

οὐκέτι κατακρατεῖσθαι δι᾽ ἡσυχίας τὸ πάθος ἠδύνατο,
no-longer to-be-mastered through quiet the suffering could
τοῦ πένθους οἱονεὶ πυρός τινος ἔνδοθεν αὐτῶν τὰς
the grief as-it-were fire some within their the
ψυχὰς διασμύχοντος, ἀθρόως πικρός τις καὶ ἄσχετος
souls smoldering all-at-once bitter some and unchecked
ἀναῤῥήγνυται ἦχος· ὥστε μοι μηκέτι μένειν ἐν τῷ
bursts-out sound so-that for-me no-longer to-remain in the
καθεστηκότι τὸν λογισμὸν, ἀλλὰ καθάπερ χειμάῤῥου τινὸς
settled the reasoning but as-if torrent some
ἐπικλύσαντος, ὑποβρύχιον παρενεχθῆναι τῷ πάθει, καὶ
having-flooded under-water to-be-carried-aside by-the suffering and
τῶν ἐν χερσὶν ἀμελήσαντα, ὅλον τῶν θρήνων εἶναι.
of-the(-things) in hands having-neglected wholly of-the laments to-be
Καί μοι δικαία πως ἐδόκει καὶ εὔλογος ἡ τοῦ πένθους
and to-me just somehow seemed and reasonable the of-the grief
ἀφορμὴ ταῖς παρθένοις εἶναι. Οὐ γὰρ συνηθείας τινὸς
occasion for-the virgins to-be not for of-intimacy some
τῆς κατὰ σάρκα κηδεμονίας τὴν στέρησιν ἀπωδύροντο,
the according-to flesh care the loss they-bewailed
οὐδ᾽ ἄλλο τι τοιοῦτον οὐδὲν ἐφ᾽ ᾧ πρὸς τὰς συμφορὰς
nor other any such nothing for which at the misfortunes
δυσανασχετοῦσιν οἱ ἄνθρωποι· ἀλλ᾽ ὡς τῆς κατὰ
are-vexed the men but as from-the according-to
Θεὸν ἐλπίδος αὐτῶν, καὶ τῆς τῶν ψυχῶν σωτηρίας
God hope their and from-the of-the souls salvation
ἀποσχισθεῖσαι, ταῦτα ἐβόων, καὶ ταῦτα ἐν τοῖς θρήνοις
having-been-cut-off these(-things) they-cried and these(-things) in the laments
ἀπωλοφύροντο, «᾽Εσβέσθη» λέγουσαι, «τῶν ὀφθαλμῶν
they-wailed has-been-quenched saying of-the eyes
ἡμῶν ὁ λύχνος· ἀπήρθη τὸ φῶς τῆς τῶν ψυχῶν
our the lamp has-been-taken-away the light of-the of-the souls

ὁδηγίας· διελύθη τῆς ζωῆς ἡμῶν ἡ ἀσφάλεια· ἤρθη
guidance has-been-dissolved of-the life our the safety has-been-taken
ἡ σφραγὶς τῆς ἀφθαρσίας· διεσπάσθη ὁ σύνδεσμος τῆς
the seal of-the incorruption has-been-torn-apart the bond of-the
σωφροσύνης· συνετρίβη τὸ στήριγμα τῶν ἀτονούντων,
self-control has-been-shattered the support of-the(-ones) faltering
ἀφῃρέθη ἡ θεραπεία τῶν ἀσθενούντων· ἐπὶ σοῦ ἡμῖν
has-been-removed the healing of-the(-ones) being-sick in you for-us
καὶ ἡ νὺξ ἀντὶ ἡμέρας ἦν, ἐν καθαρᾷ ζωῇ φωτιζομένη·
even the night instead-of day was in pure life illumined
νῦν δὲ καὶ ἡ ἡμέρα πρὸς ζόφον μεταστραφήσεται.»
now but even the day into gloom will-be-turned
Χαλεπώτερον δὲ παρὰ τὰς ἄλλας τὸ πένθος ἐξέκαιον
harder and beyond the others the grief kindled
αἱ μητέρα αὐτὴν καὶ τροφὸν ἀνακαλοῦσαι. Ἦσαν δὲ
the(-ones) mother her and nurse calling-on were and
αὗται, ἃς ἐν τῷ τῆς σιτοδείας καιρῷ κατὰ τὰς ὁδοὺς
these whom in the of-the famine time along the roads
ἐῤῥιμμένας ἀνελομένη ἐτιθηνήσατό τε καὶ ἀνεθρέψατο, καὶ
cast-out having-taken-up she-nursed both and reared and
πρὸς τὸν καθαρόν τε καὶ ἄφθορον βίον ἐχειραγώγησεν.
to the pure both and uncorrupted life led-by-the-hand

Gregory had the virgins sing psalms instead of wailing. The widow Vetiana and the deaconess Lampadia helped prepare the body: Macrina had owned only her cloak, veil, and worn sandals, so Gregory's own robe was used. Around her neck they found an iron cross and a ring holding a piece of the true cross; Gregory took the ring. Vetiana showed him a small scar on her breast, all that remained of a tumor Macrina would not show a doctor, which healed after a night of prayer, her tears made into clay, and her mother's sign of the cross.

Ἐπεὶ δέ πως καθάπερ ἐκ βυθοῦ τινος τὴν ἐμαυτοῦ 27
when and somehow as-if from depth some the my-own
ψυχὴν ἀνελεξάμην, πρὸς τὴν ἁγίαν ἐκείνην κεφαλὴν
soul I-gathered-up to the holy that head
ἀτενίσας, ὥσπερ ἐπιτιμηθεὶς ἐν τῇ ἀταξίᾳ τῶν
having-gazed as rebuked in the disorder of-the(-ones)
ἐπιθορυβούντων διὰ τοῦ θρήνου, «Πρὸς ταύτην βλέψατε,»
clamoring through the lament to her look
εἶπον μεγάλῃ τῇ φωνῇ, πρὸς τὰς παρθένους βοήσας· «καὶ
I-said with-great the voice to the virgins having-cried and
τῶν παρεγγελμάτων αὐτῆς ἀναμνήσθητε· δι' ὧν τὸ ἐν
the instructions her remember through which the in
παντὶ τεταγμένον καὶ εὔσχημον παρ' αὐτῆς ἐπαιδεύθητε.
all(-things) orderly and decorous by her you-were-taught
Ἕνα καιρὸν τῶν δακρύων ἡμῖν ἡ θεία ψυχὴ αὕτη
one season of-the tears for-us the divine soul this
ἐνομοθέτησεν, ἐν τῷ τῆς προσευχῆς καιρῷ τοῦτο πράττειν
legislated in the of-the prayer season this to-do
παρεγγυήσασα· ὃ καὶ νῦν ποιεῖν ἔξεστι, τῆς τῶν
having-enjoined which also now to-do it-is-possible the of-the
θρήνων οἰμωγῆς εἰς συμπαθῆ ψαλμῳδίαν μετατεθείσης.»
laments wailing into sympathetic psalmody having-been-changed

Ταῦτ᾽ ἔλεγον μείζονι τῇ φωνῇ, ὡς ἂν τὸν ἦχον
these(-things) I-said with-greater the voice that — the sound
τῶν θρήνων ὑπερηχήσαιμι. Εἶτα μεταστῆναι παρεκάλεσα
of-the laments I-might-out-sound then to-move I-urged
μικρὸν ἐπὶ τὸν σύνεγγυς οἶκον, καταλειφθῆναι δέ τινας
(a)-little to the near house to-be-left and some
ἐξ αὐτῶν, ὧν ἡδέως ἐν τῇ ζωῇ τὴν θεραπείαν προσίετο.
of them whose gladly in the life the service she-accepted
28 Ἐν ταύταις ἦν γυνή τις τῶν εὐσχημόνων, πλούτῳ, καὶ
among these was woman some of-the(-ones) of-rank by-wealth and
γένει, καὶ τῇ τοῦ σώματος ὥρᾳ, καὶ τῇ λοιπῇ περιφανείᾳ
by-family and by-the of-the body beauty and by-the remaining distinction
περίβλεπτος ἐν νεότητι γενομένη· καὶ συνοικισθεῖσά τινι
conspicuous in youth having-been and married to-someone
τῶν ἐπὶ μείζονος ἀξίας, καὶ βραχὺν συνοικήσασα
of-the(-ones) of greater rank and (a)-short having-cohabited
χρόνον, καὶ ἐν νέῳ τῷ σώματι τῆς συζυγίας διαζευχθεῖσα,
time and in young the body from-the marriage separated
φύλακα, καὶ παιδαγωγὸν τῆς χηρείας τὴν μεγάλην
(as)-guardian and tutor of-the widowhood the great
Μακρίναν ποιησαμένη, συνῆν τὰ πολλὰ ταῖς παρθένοις,
Macrina having-made she-was-with the most(-time) the virgins
τὸν πρὸς ἀρετὴν βίον παρ᾽ αὐτῶν ἐκδιδασκομένη. Οὐετιανὴ
the toward virtue life by them being-taught Vetiana
ὄνομα τῇ γυναικὶ, ἧς ὁ πατὴρ εἷς ἦν τῶν εἰς τὴν
(the)-name to-the woman whose the father one was of-the(-ones) to the
τῶν ὑπάτων συντελούντων βουλήν· πρὸς ταύτην εἶπον,
of-the consuls contributing council to her I-said
ἀνεπίφθονον εἶναι νῦν γοῦν τὸν φαιδρότερον ἐπιβαλεῖν
unenvied to-be now at-any-rate the brighter to-put-on
κόσμον τῷ σώματι, καὶ λαμπραῖς ὀθόναις κατακοσμῆσαι
adornment on-the body and with-bright linens to-adorn

τὴν καθαρὰν ἐκείνην καὶ ἀκηλίδωτον σάρκα. Ἡ δὲ μαθεῖν
the pure that and spotless flesh she and to-learn
ἔφη χρῆναι, τί τῇ ἁγίᾳ περὶ τούτων καλῶς ἔχειν
said it-was-needful what for-the holy(-one) about these(-things) well to-be
ἐδοκιμάσθη· μὴ γὰρ εὐαγὲς εἶναι παρὰ τὸ κεχαρισμένον
was-approved not for pious to-be against the(-thing) pleasing
αὐτῇ τι παρ᾽ ἡμῶν γενέσθαι πάντως. Πάντως δὲ ὃ
to-her anything by us to-be-done at-all certainly and what
τῷ Θεῷ φίλον τε καὶ εὐάρεστον, κἀκείνῃ καταθύμιον εἶναι.
— to-God dear both and well-pleasing also-to-her agreeable to-be
Καὶ ἦν τις προτεταγμένη τοῦ χοροῦ τῶν παρθένων 29
and was some(-one) set-over the choir of-the virgins
ἐν τῷ τῆς διακονίας βαθμῷ, Λαμπαδία ὄνομα αὐτῇ·
in the of-the diaconate rank Lampadia (the)-name to-her
ἣ ἀκριβῶς ἔφη γινώσκειν περὶ τῶν κατὰ τὴν
who exactly said to-know about the(-things) concerning the
ταφὴν δεδογμένων ἐκείνῃ· ἐπεὶ δὲ ἠρόμην αὐτὴν περὶ
burial decided by-her when and I-asked her about
τούτων (παροῦσα γὰρ ἔτυχε τῇ βουλήσει), ἔφη
these(-things) present for she-happened-to-be at-the decision she-said
μετὰ δακρύων· «Τῇ ἁγίᾳ κόσμος, ὁ καθαρὸς βίος
with tears for-the holy(-one) (as)-adornment the pure life
διεσπουδάσθη· τοῦτο καὶ τῆς ζωῆς ἐγκαλλώπισμα, καὶ τοῦ
was-pursued this both of-the life (the)-ornament and of-the
θανάτου ἐντάφιον ἐκείνης ἐστί· τὰ δ᾽ ὅσα πρὸς
death (the)-shroud her is the(-things) and as-many-as to
καλλωπισμὸν σώματος βλέπει, οὔτε ἐν τῷ τῆς ζωῆς χρόνῳ
adornment of-body look neither in the of-the life time
προσήκατο, οὔτε εἰς τὴν παροῦσαν χρῆσιν ἐταμιεύσατο·
did-she-accept nor for the present use did-she-store-up
ὥστε οὐδὲ βουλομένοις ἡμῖν ἔσται τι πλέον, τῆς εἰς
so-that not-even wishing for-us will-there-be anything more the for

αὐτὸ τοῦτο παρασκευῆς οὐ παρούσης. — Καὶ οὐκ ἔστιν
itself this preparation not being-present and not is-it-possible
ἐν τοῖς ἀποκειμένοις εὑρεῖν, ἔφην ἐγὼ, τῶν
among the(-things) laid-up to-find I-said I of-the(-things)
ἐπικοσμῆσαί τι δυναμένων τὴν ἐκφοράν; — Ποίοις,
to-adorn anything able the funeral what-sort
εἶπεν, ἀποκειμένοις; Ἐν χερσὶν ἔχεις πᾶν τὸ ἀπόθετον·
she-said laid-up in hands you-have all the(-thing) laid-by
ἰδοὺ τὸ ἱμάτιον, ἰδοὺ τῆς κεφαλῆς ἡ καλύπτρα, τὰ
behold the cloak behold of-the head the covering the
τετριμμένα τῶν ποδῶν ὑποδήματα· οὗτος ὁ πλοῦτος·
worn of-the feet sandals this (is)-the wealth
αὕτη ἡ περιουσία. Οὐδὲν παρὰ τὸ φαινόμενον
this the abundance nothing beside the(-thing) appearing
ἐν ἀποκρύφοις ἀπόκειται, κιβωτοῖς τισιν ἢ θαλάμοις
in hidden(-places) is-laid-up in-chests some or chambers
ἠσφαλισμένον. Μίαν ἀποθήκην ᾔδει τοῦ ἰδίου πλούτου,
secured one storehouse she-knew of-the own wealth
τὸν θησαυρὸν τὸν οὐράνιον· ἐκεῖ πάντα ἀποθεμένη, οὐδὲν
the treasure the heavenly there all(-things) having-laid-up nothing
ἐπὶ γῆς ὑπελείπετο. — Τί οὖν, ἔφην πρὸς ταύτην ἐγὼ, εἰ
on earth she-left-behind what then I-said to her I if
τῶν ἐμοὶ πρὸς τὴν ταφὴν ἡτοιμασμένων προσαγάγοιμι,
of-the(-things) by-me for the burial prepared I-should-bring
μήτι τῶν ἀβουλήτων αὐτῇ διὰ τοῦτο γενήσεται;» Οὐκ
lest-any of-the unwished(-things) for-her because-of this will-happen not
οἴεσθαι ἔφη, τοῦτο παρὰ γνώμην εἶναι αὐτῇ. «Προσέσθαι
to-think she-said this against (her)-mind to-be for-her to-accept
γὰρ ἂν αὐτὴν καὶ ζῶσαν τὴν τοιαύτην παρὰ σοῦ τιμὴν
for — her even living the such from you honor
κατ᾽ ἀμφότερα, διά τε τὴν ἱερωσύνην, τὴν ἀεὶ τιμίαν
on both(-grounds) because-of both the priesthood the always precious

αὐτῇ, καὶ διὰ τὴν κοινωνίαν τῆς φύσεως· μηδὲ γὰρ
to-her and because-of the community of-the nature not-even for
ἀλλότριον αὐτῆς τὸ τοῦ ἀδελφοῦ νομίσαι. Διὰ τοῦτο
alien from-her the of-the brother to-consider because-of this
καὶ ταῖς σαῖς χερσὶ κοσμηθῆναι τὸ σῶμα διεκελεύσατο.»
also with-the your hands to-be-adorned the body she-ordered
Ἐπεὶ δὲ τοῦτο ἐδέδοκτο, καὶ ἔδει περισταλῆναι ταῖς 30
when and this had-been-decided and it-was-needful to-be-wrapped in-the
ὀθόναις τὸ ἱερὸν ἐκεῖνο σῶμα, διελόμενοι τὴν σπουδὴν,
linens the holy that body having-divided the task
ἄλλος ἄλλο τι περὶ αὐτὴν ἐπενοοῦμεν. Καὶ ἐγὼ μὲν
one other something about her we-devised and I indeed
τὴν ἐσθῆτα τῶν ἐμῶν τινι προσαγαγεῖν ἐνεκελευσάμην·
the garment of-the mine to-one to-bring ordered
ἡ δὲ μνημονευθεῖσα Οὐετιανὴ, τὴν ἁγίαν ἐκείνην κεφαλὴν
the and mentioned Vetiana the holy that head
ταῖς ἰδίαις χερσὶ κατακοσμοῦσα, ἐπειδὴ κατὰ τὸν αὐχένα
with-the own hands adorning when at the neck
τὴν χεῖρα ἤνεγκεν, «Ἰδοὺ, φησὶ, πρὸς ἐμὲ βλέψασα,
the hand she-brought behold she-says at me having-looked
οἷος περιδέραιος κόσμος τῆς Ἁγίας ἐξήρτηται.» Καὶ
what-sort neck adornment of-the Saint is-hung and
ἅμα τοῦτο λέγουσα, ἐκλύσασα τὸν δεσμὸν ἐκ τοῦ
at-the-same(-time) this saying having-loosed the fastening from the
κατόπιν, προέτεινε τὴν χεῖρα, καὶ δείκνυσιν ἡμῖν σιδηροῦ
behind she-stretched-out the hand and shows us of-iron
τοῦ σταυροῦ τὸν τύπον, καὶ δακτύλιόν τινα τῆς αὐτῆς
of-the cross the figure and ring some of-the same
ὕλης· ἅπερ ἀμφότερα λεπτῆς ὁρμιᾶς ἐξημμένα ἐπὶ τῆς
material which both by-thin cord hung on the
καρδίας διαπαντὸς ἦν. Καὶ ἐγὼ εἶπον· «Κοινὸν γενέσθω
heart continually were and I said common let-become

τὸ κτῆμα. Καὶ σὺ μὲν ἔχε τὸ τοῦ σταυροῦ φυλακτήριον·
the possession and you indeed have the of-the cross amulet
ἐμοὶ δὲ ἀρκέσει ἡ τοῦ δακτυλίου κληρονομία·» καὶ
for-me and will-suffice the of-the ring inheritance and
γὰρ ἐπὶ τῆς τούτου σφραγῖδος ὁ σταυρὸς ἐκεχάρακτο.
for on the of-this seal the cross had-been-engraved
Ὃ ἐνατενίσασα, φησὶ πάλιν πρὸς ἐμὲ ἡ γυνή· «Οὐκ
on-which having-gazed says again to me the woman not
ἀποσκοποῦσα γέγονεν ἡ ἐκλογὴ τοῦδε τοῦ κτήματος. Κοῖλος
missing-the-mark has-been the choice of-this the possession hollow
γὰρ κατὰ τὴν σφενδόνην ἐστὶν ὁ δακτύλιος, καὶ ἐν αὐτῷ
for in the bezel is the ring and in it
ἐκ τοῦ ξύλου τῆς ζωῆς κατακέκρυπται· καὶ οὕτως ἄνωθεν
from the wood of-the life is-hidden and thus from-above
ἡ σφραγὶς τῷ ἰδίῳ τύπῳ μηνύει τὸ ὑποκείμενον.»
the seal by-the own figure indicates the(-thing) underlying
31 Ὡς δὲ καὶ περικαλυφθῆναι τῇ ἐσθῆτι τὸ καθαρὸν
as and also to-be-covered with-the garment the pure
σῶμα καιρὸς ἦν, κἀμοὶ τὴν διακονίαν ταύτην ἡ ἐντολὴ
body (the)-time was and-for-me the service this the instruction
τῆς μεγάλης ἐκείνης ἀναγκαίαν ἐποίει· παροῦσα τῷ
of-the great that necessary made present at-the
ἔργῳ καὶ συνεφαπτομένη ἡ τῆς μεγάλης ἐκείνης
work and taking-part the(-one) of-the great that
ἡμῖν κληρονομίας κοινωνήσασα, «Μὴ παραδράμῃς, φησὶν,
with-us inheritance having-shared do-not run-past she-says
ἀνιστόρητον τὸ μέγεθος τῶν ὑπὸ τῆς ἁγίας ταύτης
unrecorded the greatness of-the by the holy this
κατορθωθέντων θαυμάτων. — Τί τοῦτο;» ἔφην ἐγώ. Ἡ
achieved wonders what (is)-this I-said I she
δὲ μέρος τι τοῦ στήθους παραγυμνώσασα, «Ὁρᾷς, ἔφη,
and part some of-the breast having-bared do-you-see she-said

τὸ λεπτὸν τοῦτο καὶ ἀφανὲς ὑπὸ τὴν δέῤῥην σημεῖον;»
the fine this and unseen under the skin mark
Στίγματι προσέοικε διὰ λεπτῆς ῥαφίδος ἐγγενομένῳ. Καὶ
(a)-puncture it-resembled through fine needle made and
ἅμα τὸν λύχνον ἐγγύτερον ἐποίει τοῦ δεικνυμένου
at-the-same(-time) the lamp nearer she-made to-the shown
μοι τόπου. «Τί οὖν, εἶπον, θαυμαστὸν, εἰ ἀφανεῖ τινι
to-me place what then I-said (is)-wonderful if by-unseen some
σημείῳ τὸ σῶμα κατὰ τοῦτο μέρος ἔστικται; — Καὶ
mark the body in this part is-marked and
τοῦτο, φησὶ, τῆς μεγάλης τοῦ Θεοῦ βοηθείας μνημόσυνον
this she-says of-the great — of-God help (a)-memorial
τῷ σώματι ὑπολέλειπται. Ἐπειδὴ γὰρ ἐφύει ποτέ τι
on-the body has-been-left since for grew once some
κατὰ τὸ μέρος τοῦτο πάθος ἀνιαρὸν, καὶ κίνδυνος
in the part this suffering painful and danger
ἦν ἀνατμηθῆναι τὸν ὄγκον, ἢ πάντῃ καὶ πάντως εἰς
was to-be-cut-open the tumor or wholly and altogether into
ἀνήκεστον προελθεῖν τὸ κακὸν, εἰ τοῖς κατὰ τὴν καρδίαν
incurable to-proceed the evil if to-the near the heart
τόποις πελάσειεν· ἐδέετο μὲν ἡ Μήτηρ, φησὶ, πολλὰ
places it-should-approach begged indeed the Mother she-says much
καὶ ἱκέτευε παραδέξασθαι τοῦ ἰατροῦ τὴν ἐπιμέλειαν, ὡς
and besought to-accept of-the physician the care as
καὶ ταύτης ἐκ Θεοῦ τῆς τέχνης ἐπὶ σωτηρίᾳ φησὶ τῶν
also this from God the art for salvation she-says of-the
ἀνθρώπων καταδειχθείσης. Ἡ δὲ τὸ γυμνῶσαί τι τοῦ
men having-been-shown she and the to-bare anything of-the
σώματος ὀφθαλμοῖς ἀλλοτρίοις, τοῦ πάθους χαλεπώτερον
body to-eyes foreign than-the suffering harder
κρίνασα, ἑσπέρας καταλαβούσης, ἐπειδὴ τῇ Μητρὶ τὴν
having-judged evening having-come-on when for-the Mother the

συνήθη διὰ τῶν χειρῶν ὑπηρεσίαν ἐπλήρωσεν, ἐντὸς
customary through the hands service she-had-fulfilled inside
γενομένη τοῦ θυσιαστηρίου, παννύχιον προσπίπτει τῷ
having-come of-the sanctuary all-night falls-before —
Θεῷ τῶν ἰάσεων· καὶ τὸ ἀποῤῥέον τῶν ὀφθαλμῶν ὕδωρ
to-God of-the healings and the flowing-off from-the eyes water
πρὸς τὴν γῆν ἀναχέασα, τῷ ἐκ τῶν δακρύων πηλῷ,
on the earth having-poured with-the from the tears clay
φαρμάκῳ πρὸς τὸ πάθος ἐχρήσατο· τῆς δὲ Μητρὸς
(as)-drug for the suffering she-used the and Mother
ἀθύμως διακειμένης, καὶ πάλιν ἐνδοῦναι τῷ ἰατρῷ
despondently being-disposed and again to-yield to-the physician
παρακαλούσης, ἀρκεῖν ἔλεγε, πρὸς θεραπείαν αὐτῇ τοῦ
urging to-suffice she-said for healing for-her of-the
κακοῦ, εἰ τῇ ἰδίᾳ χειρὶ ἡ Μήτηρ ἐπιβάλοι τῷ τόπῳ
evil if with-the own hand the Mother should-put on-the place
τὴν ἁγίαν σφραγῖδα. Ὡς δὲ ἐντὸς ἐποιήσατο τοῦ κόλπου
the holy seal as and inside made of-the bosom
τὴν χεῖρα ἡ Μήτηρ, ἐφ' ᾧ περισφραγίσαι τὸ μέρος, ἡ
the hand the Mother for which to-seal-around the part the
μὲν σφραγὶς ἐνήργει· τὸ δὲ πάθος οὐκ ἦν. «Ἀλλὰ τοῦτο,»
indeed seal worked the and suffering not was but this
φησὶ, «τὸ βραχὺ σημεῖον, καὶ τότε ἀντὶ τοῦ φρικτοῦ
she-says the small mark both then instead-of the dreadful
ὡράθη ἕλκους, καὶ μέχρι τέλους παρέμεινεν. Ὡς ἂν, οἶμαι,
appeared ulcer and until (the)-end remained that — I-think
τῆς θείας ἐπισκέψεως μνημόσυνον εἴη πρὸς ἀφορμὴν
of-the divine visitation (a)-memorial it-might-be for occasion
καὶ ὑπόθεσιν τῆς διηνεκοῦς πρὸς τὸν Θεὸν εὐχαριστίας.»
and ground of-the continual toward — God thanksgiving

A dark cloak of their mother's was put over the body, which still shone. People from the whole countryside gathered for the all-night vigil; at dawn Gregory arranged them in two choirs, and the bishop Araxius and Gregory carried the bier to the Church of the Holy Martyrs, a day's slow procession of torches and psalms. The virgins' cry broke the singing; Gregory, fearing to uncover his parents' bodies, had a linen spread over them, and laid Macrina beside their mother as both had prayed. On his way home an officer told him a further story.

Ἐπεὶ δὲ πέρας εἶχεν ἡμῖν ἡ σπουδὴ, καὶ ἐκ τῶν 32
when and end had for-us the task and from the(-things)
ἐνόντων περιεκοσμήθη τὸ σῶμα, πάλιν φησὶν ἡ διάκονος,
at-hand was-adorned the body again says the deaconess
μὴ πρέπειν νυμφικῶς ἐσταλμένην αὐτὴν ἐν ὀφθαλμοῖς
not to-befit bridally dressed her in (the)-eyes
τῶν παρθένων ὁρᾶσθαι. «Ἀλλ' ἔστι μοι, φησὶ, τῆς
of-the virgins to-be-seen but there-is to-me she-says of-the
μητρὸς τῆς ὑμετέρας τῶν φαιῶν πεφυλαγμένον ἱμάτιον·
mother of-the your of-the dark kept cloak
ὃ ἄνωθεν ἐπιβληθῆναι καλῶς ἔχειν φημί· ὡς ἂν μὴ
which from-above to-be-put-on well to-be I-say that — not
τῷ ἐπεισάκτῳ διὰ τῆς ἐσθῆτος κόσμῳ, τὸ ἱερὸν τοῦτο
by-the imported through the garment adornment the holy this
κάλλος λαμπρύνοιτο.» Ἐκράτει τὰ δεδογμένα· καὶ
beauty might-be-made-splendid prevailed the(-things) decided and
τὸ ἱμάτιον ἐπεβλήθη· ἡ δὲ ἔλαμπε καὶ ἐν τῷ φαιῷ,
the cloak was-put-on she and shone even in the dark
τῆς θείας, οἶμαι, δυνάμεως καὶ ταύτην προσθείσης τὴν
the divine I-think power also this having-added the

χάριν τῷ σώματι· ὥστε κατὰ τὴν τοῦ ἐνυπνίου ὄψιν
grace to-the body so-that according-to the of-the dream vision
ἀκριβῶς αὐγάς τινας ἐκ τοῦ κάλλους ἐκλάμπειν δοκεῖν.
exactly rays some from the beauty to-shine-out to-seem
33 Ὡς δὲ ἡμεῖς ἐν τούτοις ἦμεν, καὶ αἱ ψαλμῳδίαι τῶν
as and we in these(-things) were and the psalmodies of-the
παρθένων τοῖς θρήνοις καταμιχθεῖσαι περιήχουν τὸν
virgins with-the laments mixed resounded-around the
τόπον, οὐκ οἶδ' ὅπως ἐν κύκλῳ πανταχόθεν ἀθρόως τῆς
place not I-know how in (a)-circle from-all-sides all-at-once the
φωνῆς διαχυθείσης, πάντες οἱ περιοικοῦντες ἐπὶ τὸν
voice having-been-spread all the(-ones) dwelling-around to the
τόπον συνέῤῥεον· ὡς μηκέτι τὸ προαύλιον ἱκανὸν εἶναι
place flowed-together so-that no-longer the forecourt sufficient to-be
χωρεῖν τοὺς συντρέχοντας. Τῆς οὖν παννυχίδος, περὶ
to-hold the(-ones) running-together the then all-night-vigil about
αὐτὴν ἐν ὑμνῳδίαις, καθάπερ ἐπὶ μαρτύρων πανηγύρεως,
her in hymnodies as at of-martyrs festival
τελεσθείσης· ἐπειδὴ ὄρθρος ἐγένετο, τὸ μὲν πλῆθος
having-been-accomplished when dawn came the indeed multitude
τῶν ἐκ πάσης τῆς περιοικίδος συῤῥυέντων ἀνδρῶν καὶ
of-the from all the surrounding-country having-flowed-together men and
γυναικῶν, ἐπεθορύβει ταῖς οἰμωγαῖς τὴν ψαλμῳδίαν· ἐγὼ
women disturbed with-the wailings the psalmody I
δὲ, καίτοι κακῶς τὴν ψυχὴν ὑπὸ τῆς συμφορᾶς διακείμενος,
but and-yet badly in-the soul by the misfortune disposed
ὅμως ἐκ τῶν ἐνόντων ἐπενόουν, εἰ δυνατὸν, μηδὲν
nevertheless from the(-things) at-hand I-devised if possible nothing
τῶν ἐπὶ τοιαύτῃ κηδείᾳ πρεπόντων παραλειφθῆναι.
of-the(-things) at such funeral fitting to-be-omitted
Ἀλλὰ διαστήσας κατὰ γένος τὸν συῤῥέοντα λαὸν, καὶ τὸ
but having-arranged by sex the flowing-together people and the

ἐν γυναιξὶ πλῆθος τῷ τῶν παρθένων συγκαταμίξας
among women multitude with-the of-the virgins having-mingled
χορῷ, τὸν δὲ τῶν ἀνδρῶν δῆμον τῷ τῶν μοναζόντων
choir the and of-the men people with-the of-the monks
τάγματι· μίαν ἐξ ἑκατέρων εὔρυθμόν τε καὶ ἐναρμόνιον,
order one from both rhythmical both and harmonious
καθάπερ ἐν χοροστασίᾳ, τὴν ψαλμῳδίαν γενέσθαι
as in choral-dance the psalmody to-come-about
παρεσκεύασα, διὰ τῆς κοινῆς πάντων συνῳδίας εὐκόσμως
I-prepared through the common of-all singing-together decorously
συγκεκραμένην· ὡς δὲ προῄει κατ᾽ ὀλίγον ἡ ἡμέρα, καὶ
blended as and advanced by little the day and
ἐστενοχωρεῖτο πᾶς ὁ τῆς ἐσχατιᾶς τόπος τῷ πλήθει
was-crowded all the of-the remote-spot place by-the multitude
τῶν παραστάντων, ὁ τῶν τόπων ἐκείνων διὰ
of-the(-ones) standing-by the(-one) of-the places those through
τῆς ἐπισκοπῆς προεστὼς (Ἀράξιος ὄνομα αὐτῷ· παρῆν
the episcopate presiding Araxius (the)-name to-him was-present
γὰρ σὺν παντὶ τῷ τῆς ἱερωσύνης πληρώματι) παράγειν
for with all the of-the priesthood company to-lead-forward
ἠρέμα παρεκάλει τὸ σκήνωμα· ὡς πολλοῦ τε ὄντος τοῦ
gently urged the tabernacle as much both being the
μεταξὺ διαστήματος, καὶ τοῦ πλήθους πρὸς τὴν ὀξυτέραν
between distance and the multitude to the swifter
κίνησιν ἐμποδὼν γενησομένου· καὶ ἅμα ταῦτα
motion (a)-hindrance about-to-be and at-the-same(-time) these(-things)
λέγων προσεκαλεῖτο πάντας τοὺς τῆς ἱερωσύνης αὐτῷ
saying he-summoned all the(-ones) the priesthood with-him
συμμετέχοντας, ὡς ἂν δι᾽ ἐκείνων κομισθείη τὸ σῶμα.
sharing that — through them might-be-carried the body

34 Ἐπεὶ δὲ τοῦτο ἐδέδοκτο, καὶ ἐν χερσὶν ἦν ἡ σπουδή·
when and this had-been-decided and in hands was the task
ὑποβὰς τὴν κλίνην ἐγὼ, κἀκεῖνον ἐπὶ τὸ ἕτερον μέρος
having-gone-under the bier I and-him to the other part
προσκαλεσάμενος· ἄλλων τε δύο τῶν ἐν τῷ κλήρῳ
having-called other and two of-the(-ones) in the clergy
τετιμημένων, τὸ ὀπίσθιον τῆς κλίνης μέρος ὑπολαβόντων,
honored the back of-the bier part having-taken-up
ἤειν τοῦ πρόσω ἐχόμενος, βάδην, ὡς εἰκὸς, καὶ κατ᾽ ὀλίγον
I-went the front holding step-by-step as is-likely and by little
ἡμῖν γινομένης τῆς κινήσεως. Τοῦ γὰρ λαοῦ περὶ τὴν κλίνην
for-us coming the motion the for people about the bier
πεπυκνωμένου, καὶ πάντων ἀπλήστως ἐχόντων τοῦ ἱεροῦ
crowded and all insatiably being of-the holy
ἐκείνου θεάματος, οὐκ ἦν ἐν εὐκολίᾳ τὴν πορείαν ἡμῖν
that sight not it-was in ease the journey for-us
διανύεσθαι· προηγεῖτο δὲ καθ᾽ ἑκάτερον μέρος διακόνων
to-accomplish led and on each side of-deacons
τε καὶ ὑπηρετῶν οὐκ ὀλίγον πλῆθος, στοιχηδὸν τοῦ
both and of-servants not small multitude in-rows the
σκηνώματος προπομπεῦον, τὰς ἐκ κηροῦ λαμπάδας ἔχοντες
tabernacle escorting-before the of wax torches holding
πάντες· καὶ ἦν τις μυστικὴ πομπὴ τὸ γινόμενον,
all and was some mystical procession the(-thing) happening
ὁμοφώνως τῆς ψαλμῳδίας ἀπ᾽ ἄκρων ἐπὶ ἐσχάτους,
in-unison the psalmody from ends to ends
καθάπερ ἐν τῇ τῶν τριῶν παίδων ὑμνῳδίᾳ, μελῳδουμένης.
as in the of-the three youths hymnody being-sung
Ἑπτὰ δὲ ὄντων, ἢ ὀκτὼ τῶν ἐν μέσῳ σταδίων ἀπὸ τῆς
seven and being or eight of-the in between stades from the
ἐσχατιᾶς ἐπὶ τὸν τῶν ἁγίων Μαρτύρων οἶκον, ἐν ᾧ
remote-spot to the of-the holy Martyrs house in which

καὶ τὰ τῶν γονέων ἀπέκειτο σώματα· διὰ πάσης σχεδὸν
also the of-the parents lay bodies through all almost
τῆς ἡμέρας μόλις τὴν ὁδὸν διηνύσαμεν. Οὐ γὰρ εἶα τὸ
the day hardly the road we-accomplished not for allowed the
πλῆθος, τό τε συνερχόμενον καὶ τὸ ἀεὶ προσγινόμενον,
multitude the both coming-together and the always being-added
κατὰ γνώμην τὴν πρόοδον γενέσθαι. Ἐπειδὴ οὖν ἐντὸς τοῦ
at will the progress to-come-about when then inside the
οἴκου κατέστημεν, ἀποθέμενοι τὴν κλίνην, τὰ πρῶτα εἰς
house we-were-settled having-laid-down the bier the first(-things) to
προσευχὴν ἐτρεπόμεθα· ἡ δὲ εὐχὴ, θρήνων γίνεται ἀφορμὴ
prayer we-turned the and prayer of-laments becomes (an)-occasion
τῷ λαῷ. Τῆς γὰρ ψαλμῳδίας κατασιγασθείσης· ἐπειδὴ τὸ
for-the people the for psalmody having-been-hushed when the
ἱερὸν ἐκεῖνο πρόσωπον αἱ παρθένοι προσέβλεψαν· καὶ ἡ
holy that face the virgins looked-at and the
σορὸς ἤδη τῶν γονέων ἀπεκαλύπτετο, ἐν ᾗ καταθέσθαι
coffin already of-the parents was-being-uncovered in which to-lay(-her)
δεδογμένον ἦν· μιᾶς τινος ἀτάκτως βοησάσης, ὅτι οὐκέτι
decided it-was one some disorderly having-cried that no-longer
μετὰ τὴν ὥραν ταύτην τὸ θεοειδὲς τοῦτο προσβλέψομεν
after the hour this the godlike this shall-we-look-at
πρόσωπον· ὡς καὶ αἱ λοιπαὶ παρθένοι τὸ ἴσον μετ᾽
face so-that also the remaining virgins the like with
αὐτῆς ἐξεβόησαν, σύγχυσις ἄτακτος τὴν εὔτακτον ἐκείνην
her cried-out confusion disorderly the orderly that
καὶ ἱεροπρεπῆ ψαλμῳδίαν διέχεε, πάντων πρὸς τὴν
and sacred psalmody poured-apart all at the
τῶν παρθένων οἰμωγὴν ἐπικλασθέντων. Μόγις δέ ποτε
of-the virgins wailing having-broken-down hardly and at-length
ἡμῶν τὴν σιωπὴν διανευόντων, καὶ τοῦ κήρυκος εὐχὴν
us the silence signaling and the herald prayer

ὑφηγουμένου, καὶ τὰς συνήθεις ἐκβοῶντος τῇ Ἐκκλησίᾳ
leading and the customary crying-out to-the Church
φωνὰς, κατέστη πρὸς τὸ σχῆμα τῆς εὐχῆς ὁ λαός.
words was-settled to the posture of-the prayer the people
Καὶ ἐπειδὴ τὸ πρέπον ἡ εὐχὴ πέρας ἔλαβεν, φόβος
and when the fitting(-way) the prayer end took fear
μέ τις τῆς θείας ἐντολῆς εἰσέρχεται, τῆς κωλυούσης
me some of-the divine commandment enters the(-one) forbidding
πατρὸς ἢ μητρὸς ἀνακαλύπτειν ἀσχημοσύνην. «Καὶ πῶς,
of-father or of-mother to-uncover (the)-shame and how
ἔφην ἐγὼ, ἔξω τοῦ τοιούτου γενήσομαι κρίματος, ἐν τοῖς
I-said I outside the such shall-I-be judgment in the
τῶν γονέων σώμασι βλέπων τὴν κοινὴν τῆς ἀνθρωπίνης
of-the parents bodies seeing the common of-the human
φύσεως ἀσχημοσύνην· διαπεπτωκότων, ὡς εἰκὸς, καὶ
nature shame fallen-apart as is-likely and
διαλελυμένων, καὶ εἰς εἰδεχθῆ καὶ δυσάντητον ἀμορφίαν
dissolved and into loathsome and repellent formlessness
μεταβληθέντων;» Ταῦτα δέ μοι λογιζομένῳ, καὶ τῆς
changed these(-things) and to-me reckoning and the
τοῦ Νῶε κατὰ τοῦ παιδὸς ἀγανακτήσεως ἐπιτεινούσης τὸν
— of-Noah against the son anger intensifying the
φόβον, συμβουλεύει τὸ πρακτέον ἡ ἱστορία τοῦ Νῶε.
fear advises the(-thing) to-be-done the history — of-Noah
35 Ἐπεκαλύφθη γὰρ σινδόνι καθαρᾷ, πρὶν ἐν ὀφθαλμοῖς
was-covered for with-(a)-linen clean before in eyes
ἡμῶν γενέσθαι τὰ σώματα τῇ τοῦ πώματος ἐπάρσει,
our to-come the bodies at-the of-the lid raising
καθ' ἑκάτερον ἄκρον τῆς σινδόνος ἀντεισιούσης· καὶ οὕτως
on each end of-the linen going-in-opposite and thus
ὑποκρυφθέντων τῇ σινδόνι τῶν σωμάτων ἀράμενοι τῆς
having-been-hidden by-the linen the bodies having-lifted from-the

κλίνης τὸ ἱερὸν ἐκεῖνο σῶμα, ἐγώ τε καὶ ὁ μνημονευθεὶς
bier the holy that body I both and the mentioned
τῶν τόπων ἐπίσκοπος, τῇ μητρὶ παρακατεκλίναμεν, κοινὴν
of-the places bishop to-the mother we-laid-beside common
ἀμφοτέραις πληροῦντες εὐχήν. Τοῦτο γὰρ παρὰ πᾶσαν τὴν
for-both fulfilling prayer this for through all the
ζωὴν συμφώνως ἀμφότεραι τὸν Θεὸν ᾐτοῦντο, ἀνακραθῆναι
life in-accord both — God asked to-be-mingled
μετὰ τὸν θάνατον ἀλλήλαις τὰ σώματα, καὶ τὴν κατὰ τὸν
after the death with-one-another the bodies and the in the
βίον ἐν τῇ ζωῇ κοινωνίαν μηδὲ ἐν τῷ θανάτῳ διαζευχθῆναι.
life in the life fellowship not-even in the death to-be-separated
Ἐπεὶ δὲ πάντα ἡμῖν τὰ ἐν τῇ κηδείᾳ νενομισμένα 36
when and all for-us the(-things) in the funeral customary
πεπλήρωτο, καὶ ἔδει πάλιν τῆς ἐπανόδου γενέσθαι,
had-been-fulfilled and it-was-needful again of-the return to-set-about
ἐπιπεσὼν τῷ τάφῳ, καὶ τὴν κόνιν ἀσπασάμενος, εἰχόμην
having-fallen-upon the tomb and the dust having-kissed I-held
πάλιν τῆς ὁδοῦ κατηφής τε καὶ δεδακρυμένος, λογιζόμενος,
again to-the road downcast both and tearful reckoning
ὅσου ἀγαθοῦ διεζεύχθη ὁ βίος. Κατὰ δὲ τὴν ὁδὸν ἀνήρ
of-how-great good was-separated the life along and the road man
τις τῶν ἐν στρατείᾳ λαμπρῶν, στρατιωτικὴν ἡγεμονίαν
some of-the(-ones) in soldiering brilliant military command
ἔχων τῶν ἐν πολίχνῃ τινὶ τῶν κατὰ τὸν Πόντον,
holding of-the(-ones) in small-town some of-the(-ones) in the Pontus
ἣ Σεβαστόπολις ὄνομα, μετὰ τῶν ὑπηκόων ἐνδιαιτώμενος,
which Sebastopolis (by)-name with the subjects dwelling
ἀπήντησέ τε φιλοφρόνως κατ᾽ αὐτὴν γενομένῳ, καὶ τὴν
met both kindly at it having-come(-me) and the
συμφορὰν ἀκούσας, καὶ χαλεπῶς ἐνεγκὼν (ἦν γὰρ
misfortune having-heard and grievously having-borne(-it) he-was for

δὴ τῶν ἐκ γένους ἡμῖν οἰκείων τε καὶ ἐπιτηδείων),
indeed of-the(-ones) from family to-us kinsmen both and intimates
προσέθηκέ μοί τι διήγημα τοῦ κατ᾽ αὐτὴν θαύματος,
he-added to-me some narrative of-the concerning her wonder
ὃ δὴ καὶ μόνον ἐγγράψας τῇ ἱστορίᾳ, καταπαύσω
which indeed also only having-written-in to-the history I-shall-end
τὴν συγγραφήν. Ἐπειδὴ γὰρ ἐπαυσάμεθα τῶν δακρύων,
the writing when for we-ceased from-the tears
καὶ εἰς ὁμιλίαν κατέστημεν, «Ἄκουε, φησὶ, πρός με λέγων
and into conversation we-were-settled hear he-says to me saying
ἐκεῖνος, οἷον, καὶ ὅσον ἀγαθὸν τῆς ἀνθρωπίνης μετέστη
that(-one) what-sort and how-great (a)-good from-the human departed
ζωῆς.» Καὶ ταῦτα εἰπὼν, οὕτως ἄρχεται τοῦ διηγήματος·
life and these(-things) having-said thus he-begins the narrative

IX · THE HEALED EYE

The officer and his wife had visited the community with their little daughter, whose eye was clouded by disease. Macrina kissed the child's eye and promised a remedy if they stayed to dinner. On the road home they remembered they had forgotten the salve, but the mother found the eye already healed: the medicine was Macrina's prayer. Gregory will not record the other wonders he heard, the grain that did not diminish, healings, exorcisms, and prophecies, since most judge what is credible by themselves; what he has written must suffice.

37 «Ἐγένετό τις ἡμῖν ἐπιθυμία ποτὲ τῇ γαμετῇ καὶ ἐμοὶ
came some to-us desire once to-the wife and to-me
καταλαβεῖν, κατὰ σπουδὴν, τὸ τῆς ἀρετῆς φροντιστήριον.
to-visit with zeal the of-the virtue place-of-study
Οὕτω γὰρ οἶμαι χρῆναι,» φησὶ, «τὸν χῶρον ἐκεῖνον
thus for I-think it-is-needful he-says the place that

κατονομάζεσθαι,» ἐν ᾧ τὴν διαγωγὴν εἶχεν ἡ μακαρία
to-be-named in which the way-of-life had the blessed
ψυχή· συνῆν δὲ ἡμῖν καὶ τὸ θυγάτριον, ἐν ᾧ τις ἐκ
soul was-with and us also the little-daughter in whom some from
λοιμώδους ἀῤῥωστίας συνέβη περὶ τὸν ὀφθαλμὸν συμφορά·
pestilent sickness happened about the eye misfortune
καὶ ἦν θέαμα εἰδεχθὲς, καὶ ἐλεεινὸν, παχυνθέντος
and it-was (a)-sight loathsome and pitiable having-thickened
τοῦ περὶ τὴν κόρην χιτῶνος, καὶ ἐκ τοῦ πάθους
the about the pupil membrane and from the suffering
ὑπολευκαίνοντος. Ὡς δὲ ἐντὸς ἦμεν τῆς θείας ἐκείνης
whitening as and inside we-were of-the divine that
διαγωγῆς, διελόμενοι κατὰ γένος τὴν ἐπίσκεψιν τῶν
way-of-life having-divided by sex the visit of-the(-ones)
ἐν τῷ τόπῳ φιλοσοφούντων, ἐγώ τε καὶ ἡ ὁμόζυγος·
in the place philosophizing I both and the wife
ἐγὼ μὲν ἐν τῷ ἀνδρῶνι ἤμην, ὧν καθηγεῖτο Πέτρος
I indeed in the men's-quarters was of-whom was-leader Peter
ὁ σὸς ἀδελφός· ἡ δὲ τοῦ παρθενῶνος ἐντὸς γενομένη
the your brother she and the virgins'-quarters inside having-come
τῇ Ἁγίᾳ συνῆν· συμμέτρου δὲ διαγενομένου ἐν τῷ
with-the Saint was-with moderate and having-passed in the
μεταξὺ διαστήματος, καιρὸν εἶναι τοῦ ἀποχωρεῖν τῆς
between interval (the)-time to-be for-the to-depart from-the
ἐσχατιᾶς πάλιν ἐκρίναμεν· καὶ ἤδη πρὸς τοῦτο ἦν ἡμῶν
remote-spot again we-judged and already toward this was our
ἡ ὁρμὴ, σύμφωνος δὲ παρ' ἑκατέρων ἡ περὶ ἡμᾶς
the impulse in-accord and from both(-sides) the toward us
φιλοφροσύνη ἐγένετο. Ἐμοί τε καὶ ὁ σὸς ἀδελφὸς μένειν
kindness came to-me both also the your brother to-remain
ἐνεκελεύετο, καὶ μετασχεῖν τῆς φιλοσόφου τραπέζης· ἥ
urged and to-share-in the philosophical table the

τε μακαρία τὴν ἐμὴν γαμετὴν οὐ μεθίει, ἀλλ᾽ ἐν κόλποις
and blessed(-one) the my wife not let-go but in (her)-bosom
ἔχουσα τὸ θυγάτριον, οὐ πρότερον ἔλεγεν ἀποδώσειν,
holding the little-daughter not first she-said she-would-give-back
πρὶν τράπεζαν αὐταῖς παραστήσασθαι, καὶ τῷ τῆς
before (a)-table for-them to-set-out and with-the of-the
φιλοσοφίας δεξιώσασθαι πλούτῳ· φιλοῦσα δὲ, οἷα εἰκὸς, τὸ
philosophy to-welcome wealth kissing and as is-likely the
παιδίον, καὶ προσάγουσα τὸ στόμα τοῖς ὀφθαλμοῖς, ἐπειδὴ
child and bringing the mouth to-the eyes when
εἶδε τὸ περὶ τὴν κόρην πάθος, Ἐάν μοι, φησὶ, δῶτε τὴν
she-saw the about the pupil suffering if to-me she-says you-give the
χάριν, καὶ τῆς τραπέζης ἡμῖν κοινωνήσητε, ἀντιδώσω
favor and the table with-us you-share I-shall-give-in-return
μισθὸν ὑμῖν τῆς τοιαύτης τιμῆς οὐκ ἀνάξιον. Τίνα δὴ
(a)-reward to-you of-the such honor not unworthy what indeed
τοῦτον, εἰπούσης τῆς τοῦ παιδίου μητρός; Ἔστι μοι
this having-said the of-the child mother there-is to-me
φάρμακον, ἡ Μεγάλη φησὶν, ὃ δυνατῶς ἔχει τὸ κατὰ
(a)-medicine the Great(-one) says which powerfully is-able the in
τὸν ὀφθαλμὸν ἰᾶσθαι πάθος. Ἐπὶ δὲ τούτοις, δηλώματός
the eye to-heal suffering upon and these(-things) (a)-message
μοι παρὰ τῆς γυναικωνίτιδος ἥκοντος ὑπὸ τὴν ὑπόσχεσιν
to-me from the women's-quarters having-come under the promise
ἐκείνην καταμηνύσαντος, ἄσμενοι παρεμείναμεν· μικρὰ
that informing gladly we-stayed little
φροντίσαντες τῆς ἐπειγούσης ἡμᾶς πρὸς τὴν ὁδοιπορίαν
having-cared for-the pressing us to the journey
ἀνάγκης.
necessity

«Ὡς δὲ τέλος εἶχεν ἡ εὐωχία, καὶ πλήρης ἦν ἡμῖν ἡ εὐχὴ, 38
as and end had the feast and full was for-us the prayer
τοῦ μὲν μεγάλου Πέτρου ταῖς οἰκείαις χερσὶν εὐωχοῦντος
the indeed great Peter with-the own hands feasting
ἡμᾶς, καὶ φαιδρύνοντος, τῆς δὲ ἁγίας Μακρίνης, διὰ πάσης
us and gladdening the and holy Macrina with all
εὐπρεποῦς θυμηδίας τὴν ὁμόζυγον ἡμῖν ἀνιείσης· οὕτω
becoming delight the wife to-us letting-go thus
φαιδρύνοντες καὶ γεγηθότες, τὴν αὐτὴν ὁδὸν ἐπανήειμεν,
gladdening and rejoicing the same road we-went-back
διήγημα τῷ ἑτέρῳ τὰ καθ' ἑαυτὸν ἑκάτερος ἐν τῇ
(a)-narrative to-the other the(-things) concerning himself each in the
ὁδοιπορίᾳ ποιούμενοι· κἀγὼ μὲν διεξῄειν τὰ ἐκ τοῦ
journey making and-I indeed went-through the(-things) from the
ἀνδρῶνος, ὅσα τε εἶδον, καὶ ὅσα ἤκουσα· ἐκείνη δὲ
men's-quarters as-many-as both I-saw and as-many-as I-heard she and
τὰ καθ' ἕκαστον ἐκδιηγουμένη, καθάπερ ἐφ' ἱστορίας,
the(-things) in particular narrating as in (a)-history
οὐδὲν ᾤετο δεῖν, οὐδὲ τῶν μικρῶν, παραλανθάνειν·
nothing she-thought it-needful not-even of-the small(-things) to-escape-notice
ἀκολούθως δὲ πάντα καθάπερ ἐπὶ συζυγίᾳ τῆς συγγραφῆς
in-sequence but all(-things) as in (a)-pairing of-the writing
διεξιοῦσα· ὡς κατὰ τὸ μέρος γέγονεν ἐκεῖνο, ἐν ᾧ ἡ
going-through as at the part she-has-come that in which the
ὑπόσχεσις ἦν τῆς τοῦ ὀφθαλμοῦ θεραπείας, ἐκκόψασα
promise was of-the of-the eye healing having-cut-off
τὴν διήγησιν, Τί τοῦτο, φησὶ, πεπόνθαμεν; Πῶς τῆς
the narration what (is)-this she-says we-have-suffered how the
ὑποσχέσεως ἠμελήσαμεν, τὸ ἐπαγγελθὲν ἡμῖν ἐκεῖνο ἐν
promise did-we-neglect the promised to-us that in
κολλυρίῳ φάρμακον; Κἀμοῦ συνδυσχεραίνοντος ἐπὶ τῇ
eye-salve medicine and-me being-vexed-with at the

ἀμελείᾳ, καί τινα διὰ τάχους ἐκδραμεῖν ἐπὶ τὸ φάρμακον
neglect and someone with speed to-run-out for the medicine
ἐγκελευσαμένου, βλέπει κατὰ τὸ συμβὰν πρὸς τὴν
having-ordered looks according-to the chance toward the
μητέρα ἐν ταῖς χερσὶν ὂν τῆς τιθηνουμένης τὸ νήπιον,
mother in the hands being of-the(-one) nursing the infant
καὶ ἡ μήτηρ τοῖς ὀφθαλμοῖς τοῦ νηπίου ἐνατενίσασα,
and the mother on-the eyes of-the infant having-gazed
Παύου, φησὶ, δυσχεραίνων ἐπὶ τῇ ἀμελείᾳ. Μεγάλη τοῦτο
stop she-says being-vexed at the neglect in-(a)-great this
φωνῇ ὑπὸ χαρᾶς ἅμα καὶ ἐκπλήξεως λέγουσα. Ἰδοὺ γὰρ
voice from joy at-once and astonishment saying behold for
οὐδὲν ἐλλέλειπται ἡμῖν τῶν ἐπηγγελμένων· ἀλλὰ
nothing has-been-left-lacking to-us of-the(-things) promised but
τὸ ἀληθινὸν ἐκείνης φάρμακον, τὸ τῶν παθημάτων
the true her medicine the(-thing) of-the sufferings
ἰατρικὸν, ὅπερ ἐστὶν ἡ ἐκ τῶν εὐχῶν θεραπεία, καὶ
healing which is the from the prayers healing both
ἔδωκε, καὶ ἐνεργὸν ἤδη γέγονε, καὶ ὑπολέλειπται τῆς
she-gave and effective already it-has-become and is-left of-the
κατὰ τὸν ὀφθαλμὸν ἀῤῥωστίας οὐδοτιοῦν, τῷ θείῳ
in the eye sickness nothing-at-all by-the divine
ἐκείνῳ φαρμάκῳ κεκαθαρμένον. Καὶ ἅμα ταῦτα
that medicine cleansed and at-the-same(-time) these(-things)
διεξιοῦσα, αὐτή τε τὸ παιδίον ἐνηγκαλίζετο, καὶ ταῖς
going-through she both the child embraced and in-the
ἐμαῖς ἐνετίθει χερσί. Κἀγὼ τότε τὰ ἀπιστούμενα κατὰ τὸ
my placed(-it) hands and-I then the disbelieved in the
Εὐαγγέλιον θαύματα, τῇ διανοίᾳ λαβὼν, Τί μέγα, εἶπον,
Gospel wonders in-the mind having-taken what great I-said
διὰ χειρὸς Θεοῦ τυφλοῖς τὰς ὄψεις ἀποκαταστῆσαι·
through hand of-God for-(the)-blind the sights to-restore

ὁπότε νῦν ἡ δούλη αὐτοῦ, τὰς ἰάσεις ἐκείνας κατορθοῦσα
when now the handmaid his the healings those achieving
τῇ εἰς αὐτὸν πίστει, κατείργασται πρᾶγμα οὐ πολὺ
by-the toward him faith has-worked (a)-thing not much
τῶν θαυμάτων ἐκείνων ἀπολειπόμενον;» Ταῦτα λέγων
of-the wonders those falling-short these(-things) saying
μεταξὺ λυγμῷ τὴν φωνὴν ἐνεκόπτετο, τῶν δακρύων
in-between by-(a)-sob the voice he-was-cut-off the tears
ἐπιῤῥυέντων τῷ διηγήματι. Τὰ μὲν οὖν παρὰ τοῦ
flowing-in on-the narrative the(-things) indeed then from the
στρατιώτου, ταῦτα.
soldier (were)-these

Ὅσα δὲ καὶ ἄλλα τοιαῦτα παρὰ τῶν συνεζηκότων 39
as-many-as and also other such(-things) from the(-ones) having-lived-with
αὐτῇ, καὶ δι᾽ ἀκριβείας τὰ κατ᾽ αὐτὴν ἐπισταμένων
her and with exactness the(-things) concerning her knowing
ἠκούσαμεν, οὐκ ἀσφαλὲς οἶμαι προσθεῖναι τῷ διηγήματι.
we-heard not safe I-think to-add to-the narrative
Οἱ γὰρ πολλοὶ τῶν ἀνθρώπων πρὸς τὰ ἑαυτῶν μέτρα τὸ
the for many of-the men by the their-own measures the
πιστὸν ἐν τοῖς λεγομένοις κρίνουσι· τὸ δὲ ὑπερβαῖνον
credible in the(-things) said judge the but exceeding
τὴν τοῦ ἀκούοντος δύναμιν, ὡς ἔξω τῆς ἀληθείας, ταῖς
the of-the hearer power as outside the truth with-the
τοῦ ψεύδους ὑπονοίαις ὑβρίζουσι. Διὸ παρίημι τὴν
of-the falsehood suspicions they-insult therefore I-pass-over the
ἄπιστον ἐκείνην ἐν τῷ λιμῷ γεωργίαν· πῶς ἐκβαλλόμενος
incredible that in the famine farming how being-taken-out
ὁ πρὸς τὴν χρείαν σῖτος, οὐδεμίαν αἴσθησιν ἐποίει τῆς
the for the need grain no perception made of-the
ὑφαιρέσεως, ἐν τῷ ὁμοίῳ διαμένων ὄγκῳ, καὶ πρὶν
subtraction in the like remaining bulk both before

διαδοθῇ ταῖς τῶν αἰτούντων χρείαις· καὶ μετὰ
it-be-distributed to-the of-the(-ones) asking needs and after
τοῦτο καὶ ἄλλα τούτων παραδοξότερα· παθῶν ἰάσεις,
this and other(-things) than-these more-paradoxical of-sufferings healings
καὶ δαιμονώντων καθάρσεις, καὶ ἀψευδεῖς προῤῥήσεις
and of-(the)-demon-possessed cleansings and unfalse predictions
τῶν ἐκβησομένων· ἅπαντα τοῖς μὲν δι᾽ ἀκριβείας
of-the(-things) to-come all to-the(-ones) indeed with exactness
ἐγνωκόσιν, ἀληθῆ εἶναι πιστεύεται, κἂν ὑπὲρ πίστιν
having-known true to-be is-believed even-if beyond belief
ᾖ· ἐπὶ δὲ τῶν σαρκωδεστέρων, ἔξω τοῦ ἐνδεχομένου
it-be in but the more-fleshly outside the possible
νομίζεται, οἳ οὐκ ἴσασιν, ὅτι κατὰ τὴν ἀναλογίαν τῆς
is-thought who not know that according-to the proportion of-the
πίστεως, καὶ ἡ τῶν χαρισμάτων διανομὴ παραγίνεται·
faith also the of-the gifts distribution comes
μικρὰ μὲν ὀλιγοπίστοις, μεγάλη δὲ τοῖς πολλὴν
small indeed to-(the)-ones-of-little-faith great but to-the(-ones) much
ἔχουσιν ἐν ἑαυτοῖς τὴν εὐρυχωρίαν τῆς πίστεως. Ὡς ἂν
having in themselves the roominess of-the faith that —
οὖν μὴ βλαβεῖεν οἱ ἀπιστότεροι, ταῖς τοῦ Θεοῦ
then not might-be-harmed the(-ones) more-unbelieving in-the — of-God
δωρεαῖς ἀπιστοῦντες· τούτου ἕνεκεν καθεξῆς ἱστορεῖν
gifts disbelieving of-this for-the-sake in-order to-record
περὶ τῶν ὑψηλοτέρων θαυμάτων παρῃτησάμην, ἀρκεῖν
about the loftier wonders I-declined to-suffice
ἡγούμενος τοῖς εἰρημένοις περιγράψαι τὴν περὶ
considering with-the(-things) said to-circumscribe the about
αὐτῆς ἱστορίαν.
her history
