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The Sayings of the Desert Fathers

ΑΠΟΦΘΕΓΜΑΤΑ
ΤΩΝ ΑΓΙΩΝ ΓΕΡΟΝΤΩΝ

The Sayings of the Desert Fathers

The Alphabetical Collection

---

with a word-for-word interlinear English translation

preserving the original word order



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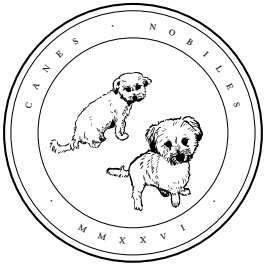

Volume 35 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows Cotelier's text of the alphabetical collection,
as Migne prints it in the Patrologia Graeca, vol. 65 (Paris, 1864),
without the six fathers printed in Byzantine Greek 1, The Desert Fathers:
Antony, Arsenius, Macarius the Egyptian, Moses, Poemen, and Syncletica

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

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The book records the discipline, way of life, and sayings of the holy Fathers, for the emulation of those who seek the kingdom of heaven. Burning with divine love and counting human honors as nothing, the Fathers hid most of their achievements in humility, so that no one could describe their life exactly; those who labored over them wrote down a little, in plain narrative, to rouse later readers. Because that narrative was confused and hard to hold in memory, the compilers have arranged it by the letters of the alphabet, from Antony under alpha to omega, set the sayings of unnamed elders in chapters after it, and added what they could find in many books.

Ἐν τῇδε τῇ βίβλῳ ἀναγέγραπται ἐνάρετος ἄσκησις καὶ
in this the book is-recorded virtuous discipline and
θαυμαστὴ βίου διαγωγὴ, καὶ ῥήσεις ἁγίων καὶ μακαρίων
wonderful of-life conduct and sayings of-holy and blessed
Πατέρων, πρὸς ζῆλον καὶ παιδείαν καὶ μίμησιν τῶν
Fathers for zeal and instruction and imitation of-those
τὴν οὐράνιον πολιτείαν ἐθελόντων κατορθῶσαι, καὶ τὴν
the heavenly way-of-life wishing to-achieve and the
εἰς βασιλείαν οὐρανῶν ἄγουσαν βουλομένων ὁδεύειν ὁδόν.
into kingdom of-heavens leading wishing to-travel road
Δεῖ οὖν εἰδέναι ὅτι οἱ ἅγιοι Πατέρες, οἱ τοῦδε τοῦ
(one)-must then to-know that the holy Fathers the of-this the
μακαρίου τῶν μοναχῶν βίου ζηλωταὶ γεγονότες καὶ
blessed of-the monks life zealots having-become and
διδάσκαλοι, ἅπαξ τῷ θείῳ καὶ ἐπουρανίῳ πυρωθέντες
teachers once by-the divine and heavenly set-on-fire
ἔρωτι, καὶ πάντα τὰ ἐν ἀνθρώποις καλά τε καὶ
love and all the among men fine both and
τίμια ὡς οὐδὲν λογισάμενοι, πάντων μάλιστα τὸ
honorable(-things) as nothing having-reckoned of-all most the
μηδὲν πρὸς ἐπίδειξιν ποιεῖν ἐπετήδευσαν· λανθάνοντες
nothing for display to-do they-practiced escaping-notice

δὲ καὶ τὰ πλεῖστα τῶν κατορθωμάτων δι᾽ ὑπερβολὴν
and also the most of-the achievements through excess
ταπεινοφροσύνης συγκαλύπτοντες, οὕτω τὴν κατὰ Θεὸν
of-humility concealing thus the according-to God
διήνυσαν ὁδόν. Ὅθεν οὐδεὶς ἀκριβῶς δεδύνηται τοῦτον
they-completed road whence no-one exactly has-been-able this
ἡμῖν ὑπογράψαι τὸν ἐνάρετον βίον· βραχέα δέ τινα
for-us to-sketch the virtuous life brief but some
τῶν αὐτοῖς κατωρθωμένων λόγων ἢ ἔργων, οἱ σφόδρα
of-the by-them achieved words or deeds those greatly
περὶ τούτων φιλοπονήσαντες, γραφῇ παραδεδώκασιν· οὐχ
about these having-labored to-writing have-handed-down not
ὡς ἐκείνοις χαριζόμενοι, τοὺς μετέπειτα δὲ διεγεῖραι
as to-those gratifying those afterward but to-rouse
πρὸς ζῆλον ἐσπουδακότες. Πλεῖστοι οὖν κατὰ διαφόρους
to zeal having-been-eager very-many then at different
καιροὺς ταῦτα τὰ τῶν ἁγίων γερόντων ῥήματά τε καὶ
times these the of-the holy old-men words both and
κατορθώματα ἐν διηγήματος εἴδει ἐξέθεντο, ἁπλῷ τινι
achievements in of-narrative form set-forth in-simple a-certain
καὶ ἀκατασκευάστῳ λόγῳ· εἰς ἓν γὰρ τοῦτο μόνον ἑώρων,
and unadorned speech to one for this only they-looked
ὠφελῆσαι τοὺς πολλούς. Ἐπειδὴ δὲ συγκεχυμένη καὶ
to-benefit the many since and confused and
ἀσύντακτος οὖσα τῶν πολλῶν ἡ διήγησις δυσκολίαν τινὰ
unordered being of-the many the narration difficulty a-certain
ἐμποιεῖ τῇ διανοίᾳ τοῦ ἀναγινώσκοντος, μὴ ἐξαρκούσῃ
produces for-the mind of-the(-one) reading not sufficing
περιλαβεῖν τῇ μνήμῃ τὸν πολυσχιδῶς κατεσπαρμένον
to-grasp by-the memory the manifoldly scattered
τῷ βιβλίῳ νοῦν, τούτου χάριν ἐπὶ τήνδε τὴν ἔκθεσιν
in-the book sense of-this for-the-sake to this the setting-forth

κεκινήμεθα τῶν στοιχείων, δυναμένην διὰ τὴν τάξιν καὶ
we-have-been-moved of-the letters being-able through the order and
περίληψιν ἐναργεστάτην τε καὶ ἑτοίμην τοῖς βουλομένοις
comprehension most-clear both and ready to-those wishing
τὴν ὠφέλειαν παρέχειν. Ἐπειδὴ τὰ περὶ τοῦ ἀββᾶ
the benefit to-provide since the(-things) about — abba
Ἀντωνίου, Ἀρσενίου τε καὶ Ἀγάθωνος, καὶ τῶν ἀπὸ τοῦ
Antony Arsenius both and Agathon and those from the
ἄλφα ἀρχομένων ∗∗∗ Βασιλείου, Βισαρίωνος καὶ Βενιαμὶν
alpha beginning (lacuna) of-Basil Bessarion and Benjamin
εἰς τὸ βῆτα στοιχεῖον, καὶ οὕτως καθεξῆς ἕως τοῦ ω.
under the beta letter and thus in-order until the omega
Ἐπειδὴ δέ εἰσι καὶ ἕτεροι λόγοι γερόντων ἁγίων καὶ
since and there-are also other words of-old-men holy and
πράξεις, μὴ ἐμφαίνοντες τὰ ὀνόματα τῶν τε εἰρηκότων
deeds not showing the names of-those both having-said
αὐτοὺς καὶ πραξάντων, τούτους μετὰ τὴν συμπλήρωσιν
them and having-done these after the completion
τῶν κατὰ στοιχεῖον ἐν κεφαλαίοις ἐξεθέμεθα. Πολλὰ
of-those by letter in chapters we-set-forth many
δὲ ἐρευνήσαντες βιβλία καὶ ζητήσαντες, ὅσα εὑρεῖν
and having-searched books and having-sought as-many-as to-find
ἠδυνήθημεν, ἐνετάξαμεν εἰς τὰ τέλη τῶν κεφαλαίων, ἵνα ἐκ
we-were-able we-placed at the ends of-the chapters so-that from
πάντων ἐρανιζόμενοι τὴν τῆς ψυχῆς ὠφέλειαν, καὶ τὰ ὑπὲρ
all gathering the of-the soul benefit and the beyond
μέλι καὶ κηρίον γλυκέα τῶν Πατέρων λόγια ἐντρυφῶντες,
honey and honeycomb sweet of-the Fathers sayings delighting-in
ἀξίως τῆς κλήσεως ἧς ἐκλήθημεν ὑπὸ Κυρίου
worthily of-the calling with-which we-were-called by (the)-Lord
πολιτευσάμενοι, τύχωμεν τῆς αὐτοῦ βασιλείας. Ἀμήν.
having-lived we-may-obtain the his kingdom amen

I · AGATHON

Agathon tells a brother to keep himself a stranger among his brothers, since familiarity is the mother of every passion, and holds that prayer is the hardest labor, a struggle to the last breath. He bears the charges of fornication and pride but not of heresy, keeps a stone in his mouth three years to learn silence, moves house over one unprofitable thing, nurses a sick stranger four months, and carries a cripple who proves an angel. Dying, he stands three days before the judgment seat, not yet sure his work has pleased God.

1 Εἶπεν ὁ ἀββᾶς Πέτρος ὁ τοῦ ἀββᾶ Λὼτ, ὅτι Ἐν τῷ
said — abba Peter the — of-abba Lot that in the
κελλίῳ τοῦ ἀββᾶ Ἀγάθωνος ἤμην ποτὲ, καὶ ἦλθε πρὸς
cell — of-abba Agathon I-was once and came to
αὐτὸν ἀδελφὸς λέγων· Θέλω οἰκῆσαι μετὰ ἀδελφῶν· εἰπόν
him (a)-brother saying I-wish to-dwell with brothers tell
μοι πῶς μετ᾽ αὐτῶν οἰκήσω. Λέγει αὐτῷ ὁ γέρων· Ὡς
me how with them I-shall-dwell says to-him the old-man as
ἐν τῇ πρώτῃ ἡμέρᾳ ὅτε εἰσέρχῃ πρὸς αὐτοὺς, οὕτως
on the first day when you-go-in to them thus
φύλαξον τὴν ξενιτείαν σου πάσας τὰς ἡμέρας τῆς ζωῆς
keep the strangerhood your all the days of-the life
σου, ἵνα μὴ παῤῥησιασθῇς μετ᾽ αὐτῶν. Λέγει αὐτῷ ὁ
your so-that not you-make-free with them says to-him —
ἀββᾶς Μακάριος· Τί γὰρ ποιεῖ ἡ παῤῥησία; Λέγει αὐτῷ
abba Macarius what for does the freedom says to-him
ὁ γέρων· Ὅοικεν ἡ παῤῥησία καύσωνι μεγάλῳ· ὃς
the old-man is-like the freedom to-a-burning-wind great which
ὅταν γένηται, πάντες φεύγουσιν ἀπὸ προσώπου αὐτοῦ, καὶ
whenever it-comes all flee from (the)-face its and
τῶν δένδρων τὸν καρπὸν διαφθείρει. Λέγει αὐτῷ ὁ ἀββᾶς
of-the trees the fruit it-destroys says to-him — abba

Μακάριος· Οὕτως χαλεπή ἐστιν ἡ παῤῥησία; Καὶ εἶπεν
Macarius so grievous is the freedom and said
ὁ ἀββᾶς Ἀγάθων· Οὐκ ἔστιν ἕτερον πάθος χαλεπώτερον
— abba Agathon not there-is other passion more-grievous
τῆς παῤῥησίας· γεννήτρια γάρ ἐστι πάντων τῶν παθῶν.
than-the freedom (the)-mother for it-is of-all the passions
Πρέπει δὲ τῷ ἐργάτῃ μὴ παῤῥησιάζεσθαι, κἂν μόνος ᾖ
it-befits and for-the worker not to-make-free even-if alone he-be
ἐν τῷ κελλίῳ. Οἶδα γὰρ ὅτι ἀδελφὸς ποιήσας χρόνον ἐν τῷ
in the cell I-know for that (a)-brother having-spent time in the
κελλίῳ οἰκῶν, ἔχων τι κοιτωνάριον, εἶπεν, ὅτι Μετέβην
cell dwelling having a-certain little-bed said that I-moved
ἐκ τοῦ κελλίου, μὴ γνοὺς αὐτὸ τὸ κοιτωνάριον, εἰ μὴ
from the cell not having-known it the little-bed if not
ἕτερός μοι εἶπεν. Ὁ τοιοῦτος ἐργάτης ἐστὶ καὶ πολεμιστής.
another to-me said the such worker is also (a)-warrior
Εἶπεν ὁ ἀββᾶς Ἀγάθων· Χρὴ τὸν μοναχὸν μὴ ἐάσαι 2
said — abba Agathon it-is-needful the monk not to-allow
τὴν συνείδησιν αὐτοῦ κατηγορῆσαι αὐτοῦ εἰς οἱονδήποτε
the conscience his to-accuse him in whatsoever
πρᾶγμα.
matter
Εἶπε πάλιν, ὅτι ἄνευ φυλακῆς τῶν θείων ἐντολῶν οὐ 3
he-said again that without keeping of-the divine commandments not
προβαίνει ἄνθρωπος οὐδὲ εἰς μίαν ἀρετήν.
advances (a)-man not-even into one virtue
Εἶπε πάλιν, ὅτι Οὐδέποτε ἐκοιμήθην ἔχων κατά 4
he-said again that never I-slept having (something)-against
τινος· οὐδὲ ἀφῆκά τινα κοιμηθῆναι ἔχοντα κατ᾽
anyone nor I-let anyone to-sleep having (something)-against
ἐμοῦ, κατὰ τὴν δύναμίν μου.
me as-far-as the power my

5 Ἔλεγον περὶ τοῦ ἀββᾶ Ἀγάθωνος, ὅτι ἀπῆλθόν τινες πρὸς
they-said about — abba Agathon that went-away some to
αὐτὸν, ἀκούσαντες ὅτι μεγάλην διάκρισιν ἔχει· καὶ θέλοντες
him having-heard that great discernment he-has and wishing
δοκιμάσαι εἰ ὀργίζεται, λέγουσιν αὐτῷ· Σὺ εἶ Ἀγάθων;
to-test whether he-is-angered they-say to-him you are Agathon
ἀκούομεν περὶ σοῦ ὅτι πόρνος εἶ, καὶ ὑπερήφανος.
we-hear about you that (a)-fornicator you-are and proud
Ὁ δὲ εἶπεν· Ναὶ, οὕτως ἔχει. Καὶ λέγουσιν αὐτῷ· Σὺ εἶ
and he said yes thus it-is and they-say to-him you are
Ἀγάθων ὁ φλύαρος καὶ κατάλαλος; Ὁ δὲ εἶπεν· Ἐγώ εἰμι.
Agathon the babbler and slanderer and he said I am
Λέγουσι πάλιν· Σὺ εἶ Ἀγάθων ὁ αἱρετικός; Καὶ ἀπεκρίθη·
they-say again you are Agathon the heretic and he-answered
Οὐκ εἰμὶ αἱρετικός. Καὶ παρεκάλεσαν αὐτὸν, λέγοντες·
not I-am (a)-heretic and they-besought him saying
Εἰπὲ ἡμῖν διατί τοσαῦτα εἴπομέν σοι, καὶ κατεδέξω, τὸν
tell us why so-many-things we-said to-you and you-accepted the
δὲ λόγον τοῦτον οὐκ ἐβάστασας; Λέγει αὐτοῖς· Τὰ πρῶτα
but word this not did-you-bear says to-them the first(-things)
ἐμαυτῷ ἐπιγράφω· ὄφελος γάρ ἐστι τῇ ψυχῇ μου· τὸ
to-myself I-ascribe (a)-benefit for it-is to-the soul my the
δὲ αἱρετικὸς, χωρισμός ἐστιν ἀπὸ τοῦ Θεοῦ, καὶ οὐ θέλω
but heretic separation is from — God and not I-wish
χωρισθῆναι ἀπὸ Θεοῦ. Οἱ δὲ ἀκούσαντες, ἐθαύμασαν τὴν
to-be-separated from God they and having-heard marveled-at the
διάκρισιν αὐτοῦ, καὶ ἀπῆλθον οἰκοδομηθέντες.
discernment his and went-away edified

6 Διηγήσαντο περὶ τοῦ ἀββᾶ Ἀγάθωνος, ὅτι ἔμεινε χρόνον
they-related about — abba Agathon that he-remained time
ἱκανὸν οἰκοδομῶν κελλίον μετὰ τῶν μαθητῶν αὐτοῦ·
sufficient building (a)-cell with the disciples his

καὶ τελειωσάντων αὐτῶν τὸ κελλίον, ἦλθον λοιπὸν τοῦ
and having-finished they the cell they-came at-last for-the
καθίσαι. Εἶδε δὲ εἰς τὴν πρώτην ἑβδομάδα πρᾶγμα μὴ
to-sit he-saw and in the first week (a)-matter not
ὠφελοῦν αὐτὸν, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· Ἐγείρεσθε,
benefiting him and he-says to-the disciples his rise
ἄγωμεν ἐντεῦθεν. Ἐταράχθησαν δὲ σφόδρα, λέγοντες· Εἰ
let-us-go from-here were-troubled and greatly saying if
ὅλως λογισμὸν εἶχες τοῦ μεταβῆναι, τί τοσοῦτον κόπον
at-all (a)-thought you-had of-the to-move why so-much toil
ὑπεμείναμεν οἰκοδομήσαντες τὸ κελλίον; καὶ μέλλουσι
did-we-endure having-built the cell and are-about
πάλιν οἱ ἄνθρωποι, σκανδαλισθέντες εἰς ἡμᾶς, λέγειν·
again the men having-been-scandalized at us to-say
Ἰδοὺ μετέβησαν πάλιν οἱ ἀκάθιστοι. Ἰδὼν δὲ αὐτοὺς
behold they-moved again the unsettled-ones having-seen and them
ὀλιγοψυχοῦντας, λέγει αὐτοῖς· Εἰ καὶ σκανδαλίζονταί τινες,
being-faint-hearted he-says to-them if even are-scandalized some
ἀλλὰ πάλιν οἰκοδομηθήσονται ἕτεροι, λέγοντες· Μακάριοι
yet again will-be-edified others saying blessed
οἱ τοιοῦτοι, ὅτι διὰ τὸν Θεὸν μετέβησαν, καὶ πάντων
the such(-men) because for — God they-moved and all(-things)
κατεφρόνησαν. Πλὴν ὁ θέλων ἐλθεῖν, ἔλθῃ, ἐγὼ
they-despised however the(-one) wishing to-come let-him-come I
τέως ὑπάγω. Ἔβαλον οὖν ἑαυτοὺς εἰς τὸ ἔδαφος,
for-my-part go-away they-threw then themselves to the ground
ἀξιοῦντες, ἕως οὗ συγχωρηθῶσιν σὺν αὐτῷ ὁδεῦσαι.
begging until which they-should-be-allowed with him to-journey
Εἶπον πάλιν περὶ αὐτοῦ, ὅτι πολλάκις μετέβη ἔχων τὴν 7
they-said again about him that often he-moved having the
σμίλαν ἑαυτοῦ μόνην εἰς τὸ μαννάδιν.
knife his-own alone in the basket

8 Ἠρωτήθη ὁ ἀββᾶς Ἀγάθων, τί μεῖζον, ὁ σωματικὸς
was-asked — abba Agathon what (is)-greater the bodily
κόπος, ἢ ἡ φυλακὴ τῶν ἔνδον. Εἶπε δὲ ὁ γέρων· Ὅοικε
toil or the keeping of-the(-things) within said and the old-man is-like
δένδρῳ ὁ ἄνθρωπος· ὁ τοίνυν σωματικὸς κόπος φύλλα
to-(a)-tree the man the therefore bodily toil leaves
ἐστίν· ἡ δὲ τῶν ἔνδον φυλακὴ ὁ καρπός ἐστιν. Ἐπειδὴ
is the and of-the(-things) within keeping the fruit is since
δὲ κατὰ τὸ γεγραμμένον, Πᾶν δένδρον μὴ ποιοῦν καρπὸν
and according-to the written every tree not making fruit
καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται, φανερόν ἐστιν ὅτι
good is-cut-down and into fire is-thrown evident it-is that
διὰ τὸν καρπόν ἐστιν ἡμῶν ἡ σπουδὴ πᾶσα, τουτέστι τὴν
for the fruit is our the zeal all that-is the
τοῦ νοὸς φυλακήν. Χρεία δέ ἐστι καὶ τῆς ἐκ τῶν φύλλων
of-the mind keeping need and there-is also of-the from the leaves
σκέπης καὶ εὐκοσμίας, ἅτινά ἐστιν ὁ σωματικὸς κόπος.
shelter and adornment which is the bodily toil

9 Ἠρώτησαν αὐτὸν πάλιν οἱ ἀδελφοὶ λέγοντες· Ποία ἀρετή
asked him again the brothers saying what-kind-of virtue
ἐστι, Πάτερ, ἐν ταῖς πολιτείαις, ἔχουσα πλείονα κάματον;
is-it Father among the ways-of-life having more labor
Λέγει αὐτοῖς· Συγχωρήσατέ μοι, λογίζομαι ὅτι οὐκ ἔστιν
he-says to-them forgive me I-think that not there-is
ἕτερος κάματος, ὡς τὸ εὔξασθαι τῷ Θεῷ. Πάντοτε γὰρ
other labor as the to-pray — to-God always for
ὅτε θέλῃ ὁ ἄνθρωπος προσεύξασθαι, βούλονται οἱ ἐχθροὶ
when wishes the man to-pray wish the enemies
ἐκκόψαι αὐτόν· οἴδασι γὰρ ὅτι οὐδαμόθεν ἐμποδίζονται, εἰ μὴ
to-cut-off him they-know for that from-nowhere they-are-hindered if not
ἀπὸ τοῦ εὔξασθαι τῷ Θεῷ. Καὶ πᾶσαν δὲ πολιτείαν ἣν ἂν
from the to-pray — to-God also every and way-of-life which —

μετέλθῃ ἄνθρωπος, ἐγκαρτερῶν ἐν αὐτῇ, κτᾶται ἀνάπαυσιν·
he-pursue (a)-man persevering in it he-acquires rest
τὸ δὲ εὔξασθαι, ἕως ἐσχάτης ἀναπνοῆς ἀγῶνος χρῄζει.
the but to-pray until last breath (a)-struggle requires
Ἦν δὲ ὁ ἀββᾶς Ἀγάθων σοφὸς ἐν τῷ διανοητικῷ, καὶ 10
was and — abba Agathon wise in the intellectual and
ἄοκνος ἐν τῷ σωματικῷ, καὶ αὐτάρκης ἐν πᾶσιν, ἔν
unhesitating in the bodily and self-sufficient in all(-things) in
τε τῷ ἐργοχείρῳ καὶ τῇ τροφῇ καὶ τῇ ἐσθῆτι.
both the handiwork and the food and the clothing
Ὁ αὐτὸς ὥδευε μετὰ τῶν μαθητῶν αὐτοῦ· καὶ εὑρὼν 11
the same was-journeying with the disciples his and having-found
εἷς ἐξ αὐτῶν μικρὸν ἀράκιον χλωρὸν ἐν τῇ ὁδῷ, λέγει
one of them small (a)-pea green on the road he-says
τῷ γέροντι· Πάτερ, κελεύεις λάβω αὐτό; προσέσχεν οὖν
to-the old-man Father do-you-order I-take it paid-heed then
ὁ γέρων αὐτῷ θαυμάζων, καὶ λέγει· Σὺ ἔθηκας αὐτὸ
the old-man to-him marveling and says you put it
ἐκεῖ; Λέγει ὁ ἀδελφός· Οὐχί. Καὶ λέγει ὁ γέρων· Πῶς
there says the brother no and says the old-man how
οὖν θέλεις λαβεῖν ὃ οὐκ ἔθηκας;
then do-you-wish to-take what not you-put
Ἀδελφὸς ἦλθε πρὸς τὸν ἀββᾶν Ἀγάθωνα, λέγων· Ἔασόν 12
(a)-brother came to — abba Agathon saying allow
με οἰκεῖν μετὰ σοῦ. Ἐρχόμενος δὲ ἐν τῇ ὁδῷ εὗρε μικρὸν
me to-dwell with you coming and on the road he-found little
νίτρον, καὶ ἤνεγκεν αὐτό. Καὶ λέγει ὁ γέρων· Πόθεν
natron and he-brought it and says the old-man whence
εὗρες τὸ νίτρον; Λέγει ὁ ἀδελφός· Ἐν τῇ ὁδῷ εὗρον
did-you-find the natron says the brother on the road I-found
αὐτὸ, περιπατῶν, καὶ ἔλαβον αὐτό. Λέγει αὐτῷ ὁ γέρων·
it walking and I-took it says to-him the old-man

Εἰ μετ᾽ ἐμοῦ ἦλθες οἰκῆσαι, ὃ οὐκ ἔθηκας, πῶς εἴληφας;
if with me you-came to-dwell what not you-put how have-you-taken
Καὶ ἔπεμψεν αὐτὸν ἀπενεγκεῖν αὐτὸ, ὅθεν εἴληφεν αὐτό.
and he-sent him to-carry-back it whence he-had-taken it

13 Ἀδελφὸς ἠρώτησε τὸν γέροντα λέγων· Ἐντολή μοι
(a)-brother asked the old-man saying (a)-commandment to-me
ἔφθασε, καὶ ἔστι πόλεμος ὅπου ἐστὶν ἡ ἐντολή. Θέλω
has-come and there-is war where is the commandment I-wish
οὖν ἀπελθεῖν δι᾽ αὐτὴν, καὶ φοβοῦμαι τὸν πόλεμον.
then to-go-away because-of it and I-fear the war
Καὶ λέγει αὐτῷ ὁ γέρων· Εἰ ἦν Ἀγάθων, ἐποίει τὴν
and says to-him the old-man if it-were Agathon he-would-do the
ἐντολὴν, καὶ ἐνίκα τὸν πόλεμον.
commandment and would-conquer the war

14 Ὁ αὐτὸς Ἀγάθων, συνεδρίου γενομένου περὶ πράγματός
the same Agathon (a)-council having-been-held about matter
τινος ἐν Σκήτει, καὶ λαβόντος τύπον, ὕστερον ἐλθὼν
a-certain in Scetis and having-taken (a)-ruling later having-come
εἶπεν αὐτοῖς· Οὐ καλῶς ἐτυπώσατε τὸ πρᾶγμα. Οἱ δὲ
said to-them not well you-ruled the matter they and
εἶπον πρὸς αὐτόν· Σὺ τίς εἶ ὅτι ὅλως λαλεῖς; Ὁ δὲ
said to him you who are-you that at-all you-speak he and
εἶπεν· Υἱὸς ἀνθρώπου. Γέγραπται γάρ· Εἰ ἀληθῶς ἄρα
said (a)-son of-man it-is-written for if truly indeed
δικαιοσύνην λαλεῖτε, εὐθείας κρίνατε, υἱοὶ τῶν ἀνθρώπων.
justice you-speak upright(-things) judge sons of-the men

15 Ἔλεγον περὶ τοῦ ἀββᾶ Ἀγάθωνος, ὅτι τρία ἔτη ἐποίησεν,
they-said about — abba Agathon that three years he-spent
ἔχων λίθον εἰς τὸ στόμα αὐτοῦ, ἕως οὗ κατώρθωσε τὸ
having (a)-stone in the mouth his until which he-achieved the
σιωπᾷν.
to-be-silent

Ἔλεγον πάλιν περὶ αὐτοῦ καὶ τοῦ ἀββᾶ Ἀμοῦν, ὅτι ὅτε 16
they-said again about him and — of-abba Amoun that when
ἐπίπρασκον σκεῦος, ἅπαξ ἔλεγον τὴν τιμὴν, καὶ τὸ
they-sold (a)-vessel once they-said the price and the(-thing)
διδόμενον αὐτοῖς ἐλάμβανον σιωπῶντες μετὰ ἀναπαύσεως·
being-given to-them they-took being-silent with rest
καὶ πάλιν ὅτε ἤθελον ἀγοράσαι τί ποτε, τὸ
and again when they-wished to-buy something ever the(-thing)
λεγόμενον αὐτοῖς παρεῖχον μετὰ σιωπῆς, καὶ ἐλάμβανον
being-told to-them they-paid with silence and they-took
τὸ σκεῦος, καθόλου μὴ φθεγγόμενοι.
the vessel at-all not uttering

Ὁ αὐτὸς ἀββᾶς Ἀγάθων εἶπεν, ὅτι Οὐδέποτε ἔδωκα ἀγάπην· 17
the same abba Agathon said that never I-gave alms
ἀλλὰ τὸ δοῦναι καὶ λαβεῖν ἀγάπη μοι ἦν· λογιζόμενος
but the to-give and to-receive alms to-me was reckoning
ὅτι τὸ κέρδος τοῦ ἀδελφοῦ μου, ἔργον καρποφορίας ἐστίν.
that the gain of-the brother my (a)-work of-fruitfulness is

Ὁ αὐτὸς ὅτε ἔβλεπε πρᾶγμα, καὶ ἤθελεν ὁ λογισμὸς 18
the same when he-saw (a)-matter and wished the thought
αὐτοῦ κρῖναι, ἔλεγεν ἑαυτῷ· Ἀγάθων, μὴ ποιήσῃς αὐτὸ
his to-judge he-said to-himself Agathon not do it
σύ. Καὶ οὗτος ὁ λογισμὸς αὐτοῦ ἡσύχαζεν.
you and this the thought his was-still

Ὁ αὐτὸς εἶπεν· Ἐὰν ὀργίλος νεκρὸν ἐγείρῃ, οὐκ 19
the same said if (an)-angry-man (a)-dead-man should-raise not
ἔστι δεκτὸς παρὰ τῷ Θεῷ.
he-is acceptable with — God

Ἔσχε ποτὲ ὁ ἀββᾶς Ἀγάθων δύο μαθητὰς ἀναχωροῦντας 20
had once — abba Agathon two disciples living-as-anchorites
κατ᾽ ἰδίαν. Ἐν μιᾷ οὖν τῶν ἡμερῶν, ἠρώτησε τὸν ἕνα·
in private on one then of-the days he-asked the one

Πῶς διάγεις ἐν τῷ κελλίῳ σου; Ὁ δὲ ἔφη· Νηστεύω ἕως
how do-you-live in the cell your he and said I-fast until
ὀψὲ, καὶ ἐσθίω δύο παξαμάτια. Λέγει αὐτῷ· Καλὴ δίαιτα,
late and I-eat two biscuits he-says to-him good regimen
οὐ πάνυ ἔχουσα κόπον. Λέγει καὶ τῷ ἄλλῳ· Σὺ πῶς; Ὁ
not very having toil he-says also to-the other you how he
δὲ ἔφη· Δύο δύο νηστεύω, καὶ δύο παξαμάτια ἐσθίω.
and said two(-days) two(-days) I-fast and two biscuits I-eat
Καὶ λέγει αὐτῷ ὁ γέρων· Κοπιᾷς τόνῳ, δύο πολέμους
and says to-him the old-man you-toil in-strain two wars
βαστάζων· ὅτι ἐάν τις ἐσθίῃ καθ' ἡμέραν καὶ οὐ
bearing for if anyone eat each day and not
χορτάζηται, κοπιᾷ. Ἔστι δὲ ἄλλος, νηστεύειν θέλων δύο
be-filled he-toils there-is and another to-fast wishing two(-days)
δύο καὶ χορτάζεσθαι· σὺ δὲ διπλᾶς νηστεύων οὐ χορτάζῃ.
two(-days) and to-be-filled you but double fasting not are-filled

21 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ἀγάθωνα περὶ τῆς πορνείας.
(a)-brother asked — abba Agathon about the fornication
Καὶ λέγει αὐτῷ· Ὕπαγε, ῥίψον ἐνώπιον τοῦ Θεοῦ τὴν
and he-says to-him go throw before — God the
ἀδυναμίαν σου, καὶ ἔξεις ἀνάπαυσιν.
weakness your and you-will-have rest

22 Ἠσθένησέ ποτε ὁ ἀββᾶς Ἀγάθων καὶ ἄλλος τις τῶν
fell-ill once — abba Agathon and other a-certain of-the
γερόντων· Ἀνακειμένων δὲ αὐτῶν ἐν τῷ κελλίῳ, ἀνεγίνωσκεν
old-men lying and they in the cell was-reading
ὁ ἀδελφὸς εἰς τὴν Γένεσιν, καὶ ἔρχεται εἰς τὸ κεφάλαιον
the brother in — Genesis and he-comes to the chapter
ὅπου λέγει ὁ Ἰακώβ· Ἰωσὴφ οὐκ ἔστι, Συμεὼν οὐκ ἔστι, καὶ
where says — Jacob Joseph not is Simeon not is and
τὸν Βενιαμὶν λήψεσθε· καὶ καθέξετέ μου τὸ γῆρας μετὰ λύπης
— Benjamin you-will-take and you-will-hold my the old-age with grief

εἰς ᾅδου. Καὶ ἀποκριθεὶς ὁ γέρων εἶπεν· Οὐκ ἀρκοῦσί σοι οἱ
to Hades and answering the old-man said not suffice to-you the
ἄλλοι δέκα, ἀββᾶ Ἰακώβ; Λέγει ὁ ἀββᾶς Ἀγάθων· Παῦσαι,
other ten abba Jacob says — abba Agathon stop
γέρων. Εἰ ὁ Θεὸς ὁ δικαιῶν, τίς ὁ κατακρίνων;
old-man if — God (is)-the(-one) justifying who (is)-the(-one) condemning
Εἶπεν ὁ ἀββᾶς Ἀγάθων· Ἀγαπητός μού τις ἐὰν ᾖ 23
said — abba Agathon beloved my anyone if he-be
καθ' ὑπερβολὴν, καὶ γνῶ ὅτι κατάγει με εἰς ἐλάττωμα,
beyond measure and I-know that he-leads-down me into (a)-fault
ἀποκόπτω αὐτὸν ἀπ' ἐμοῦ.
I-cut-off him from me
Εἶπε πάλιν· Χρὴ τὸν ἄνθρωπον εἶναι πᾶσαν ὥραν 24
he-said again it-is-needful the man to-be every hour
προσέχοντα τῷ κριτηρίῳ τοῦ Θεοῦ.
attending to-the judgment-seat — of-God
Ἔλεγεν ὁ ἀββᾶς Ἰωσὴφ, ἀδελφῶν λαλούντων περὶ 25
said — abba Joseph brothers speaking about
ἀγάπης, ὅτι Ἡμεῖς οἴδαμεν τί ἐστιν ἀγάπη; Καὶ εἶπε
love that we know what is love and he-told
περὶ τοῦ ἀββᾶ Ἀγάθωνος, ὅτι σμιλίον εἶχε, καὶ ἦλθε
about — abba Agathon that (a)-little-knife he-had and came
πρὸς αὐτὸν ἀδελφὸς, καὶ ἐπήνεσεν αὐτὸ, καὶ οὐκ ἀφῆκεν
to him (a)-brother and praised it and not he-let
αὐτὸν ἐξελθεῖν, εἰ μὴ ἔλαβε τὸ σμιλίον.
him to-go-out if not he-took the little-knife
Ἔλεγεν ὁ ἀββᾶς Ἀγάθων, ὅτι Εἰ δυνατὸν ἦν μοι εὑρεῖν 26
said — abba Agathon that if possible it-were for-me to-find
κελεφὸν, καὶ δοῦναι αὐτῷ τὸ ἐμὸν σῶμα, καὶ λαβεῖν τὸ
(a)-leper and to-give to-him the my body and to-take the
αὐτοῦ, ἡδέως εἶχον. Αὕτη γάρ ἐστιν ἡ τελεία ἀγάπη.
his gladly I-would-have this for is the perfect love

27 Ἔλεγον πάλιν περὶ αὐτοῦ, ὅτι ἐλθών ποτε πωλῆσαι
they-said again about him that having-come once to-sell
σκεύη ἐν τῇ πόλει, εὗρεν ἄνθρωπον ξένον ἐν τῇ πλατείᾳ
vessels in the city he-found (a)-man stranger in the street
ἐῤῥιμμένον ἄῤῥωστον, μὴ ἔχοντα τὸν ἐπιμελούμενον·
thrown-down sick not having the(-one) caring
καὶ ἔμεινε σὺν αὐτῷ ὁ γέρων λαβὼν ἐνοικίου κελλίον,
and remained with him the old-man having-taken for-rent (a)-cell
καὶ ἐκ τοῦ ἐργοχείρου παρεῖχε τὸ ἐνοίκιον, καὶ τὰ λοιπὰ
and from the handiwork he-paid the rent and the rest
εἰς τὴν τοῦ ἀῤῥώστου χρείαν ἀνήλισκε· καὶ ἔμεινε
on the of-the sick-man need he-spent and he-remained
τετράμηνον, ἕως οὗ ἰάθη ὁ ἄῤῥωστος. Καὶ οὕτως
four-months until which was-healed the sick-man and thus
ὁ γέρων ἀπῆλθεν εἰς τὸ κελλίον αὐτοῦ μετ᾽ εἰρήνης.
the old-man went-away to the cell his with peace

28 Ἔλεγεν ὁ ἀββᾶς Δανιὴλ, ὅτι Πρὶν ἔλθῃ ὁ ἀββᾶς
said — abba Daniel that before came — abba
Ἀρσένιος πρὸς τοὺς Πατέρας μου, καὶ αὐτοὶ ἔμειναν
Arsenius to the Fathers my also they remained
μετὰ τοῦ ἀββᾶ Ἀγάθωνος. Ἠγάπα δὲ ὁ ἀββᾶς Ἀγάθων
with — abba Agathon loved and — abba Agathon
τὸν ἀββᾶν Ἀλέξανδρον, ὅτι ἀσκητὴς ἦν καὶ ἐπιεικής.
— abba Alexander because (an)-ascetic he-was and gentle
Συνέβη δὲ ὅλους τοὺς μαθητὰς αὐτοῦ πλύνειν τὰ θρύα εἰς
it-happened and all the disciples his to-wash the rushes in
τὸν ποταμόν· καὶ ὁ ἀββᾶς Ἀλέξανδρος ἐπιεικῶς ἔπλυνεν.
the river and — abba Alexander gently washed
Οἱ δὲ λοιποὶ ἀδελφοὶ εἶπον τῷ γέροντι· Ὁ ἀδελφὸς
the and other brothers said to-the old-man the brother
Ἀλέξανδρος οὐδὲν ποιεῖ. Καὶ θέλων αὐτοὺς θεραπεῦσαι,
Alexander nothing does and wishing them to-heal

εἶπεν αὐτῷ· Ἀδελφὲ Ἀλέξανδρε, καλῶς πλῦνον αὐτὰ ὅτι
he-said to-him brother Alexander well wash them for
λινάριά εἰσι. Καὶ ὡς ἤκουσεν ἐλυπήθη. Καὶ μετὰ ταῦτα
linens they-are and when he-heard he-was-grieved and after these(-things)
παρεκάλεσεν αὐτὸν ὁ γέρων, λέγων· Μὴ γὰρ οὐκ ᾔδειν
consoled him the old-man saying not for not did-I-know
ὅτι καλῶς ποιεῖς; ἀλλὰ τοῦτο εἶπόν σοι ἐπὶ αὐτῶν, ἵνα
that well you-do but this I-said to-you before them so-that
θεραπεύσω αὐτῶν τὸν λογισμὸν ἐν τῇ σῇ ὑπακοῇ, ἀδελφέ.
I-might-heal their the thought by the your obedience brother
Διηγήσαντο περὶ τοῦ ἀββᾶ Ἀγάθωνος, ὅτι ἐσπούδαζε 29
they-related about — abba Agathon that he-was-zealous
ποιεῖν πᾶσαν ἐντολήν. Καὶ εἰ διέβαινεν εἰς πορθμεῖον,
to-do every commandment and if he-crossed in (a)-ferry
αὐτὸς πρῶτος ἐκράτει τὴν κώπην· καὶ ὅτε παρέβαλον
he first took-hold-of the oar and when visited
αὐτῷ ἀδελφοὶ, εὐθέως ἀπὸ τῆς εὐχῆς ἡ χεὶρ αὐτοῦ τὴν
him brothers at-once from the prayer the hand his the
τράπεζαν ἐτίθει· ἦν γὰρ μεστὸς ἀγάπης Θεοῦ. Μέλλοντος
table set he-was for full of-love of-God being-about
δὲ αὐτοῦ τελευτᾷν, ἔμεινε τρεῖς ἡμέρας ἀνεῳγμένους
and he to-die he-remained three days opened
ἔχων τοὺς ὀφθαλμοὺς μὴ κινουμένους. Ἔνυξαν δὲ αὐτὸν οἱ
having the eyes not moving prodded and him the
ἀδελφοὶ λέγοντες· Ἀββᾶ Ἀγάθων, ποῦ εἶ; Λέγει αὐτοῖς·
brothers saying abba Agathon where are-you he-says to-them
Ἐνώπιον τοῦ κριτηρίου τοῦ Θεοῦ ἵσταμαι. Λέγουσιν αὐτῷ·
before the judgment-seat — of-God I-stand they-say to-him
Καὶ σὺ φοβῇ, Πάτερ; Λέγει αὐτοῖς· Τέως ἐποίησα τὴν
even you fear Father he-says to-them so-far I-did the
δύναμίν μου εἰς τὸ φυλάξαι τὰς ἐντολὰς τοῦ Θεοῦ·
power my for the to-keep the commandments — of-God

ἀλλ᾽ ἄνθρωπός εἰμι· πόθεν οἶδα εἰ τὸ ἔργον μου
but (a)-man I-am whence do-I-know whether the work my
εὐηρέστησε τῷ Θεῷ; Λέγουσιν αὐτῷ οἱ ἀδελφοί· Οὐκ
was-pleasing — to-God they-say to-him the brothers not
εἶ πεποιθὼς ἐπὶ τὸ ἔργον σου, ὅτι κατὰ Θεόν
are-you having-trusted in the work your that according-to God
ἐστιν; Λέγει ὁ γέρων· Οὐ θαῤῥῶ, εἰ μὴ τῷ Θεῷ
it-is says the old-man not I-am-confident if not — God
ἀπαντήσω. Ἕτερον γάρ ἐστι τὸ τοῦ Θεοῦ κριτήριον, καὶ
I-meet other for is the — of-God judgment-seat and
ἕτερον τὸ τῶν ἀνθρώπων. Ὡς δὲ ἤθελον ἐρωτῆσαι
other the(-one) of-the men as and they-wished to-ask
αὐτὸν ἕτερον λόγον, λέγει αὐτοῖς· Ποιήσατε ἀγάπην, μὴ
him another word he-says to-them do (an)-act-of-love not
λαλεῖτε ἄρτι μετ᾽ ἐμοῦ, ὅτι ἀσχολοῦμαι. Καὶ ἐτελειώθη
speak now with me for I-am-busy and he-was-perfected
ἐν χαρᾷ. Ἑώρων γὰρ αὐτὸν ἀναγόμενον, ὃν τρόπον
in joy they-saw for him being-carried-up in-what manner
τις ἀσπάζεται τοὺς ἑαυτοῦ φίλους καὶ ἀγαπητούς. Εἶχε
one greets the his-own friends and beloved(-ones) he-had
δὲ φυλακὴν μεγάλην ἐν πᾶσι, καὶ ἔλεγεν· Ἄνευ φυλακῆς
and (a)-guard great in all(-things) and he-said without guard
μεγάλης οὐ προβαίνει ἄνθρωπος οὔτε εἰς μίαν ἀρετήν.
great not advances (a)-man not-even into one virtue
30 Εἰσῆλθέ ποτε ὁ ἀββᾶς Ἀγάθων εἰς τὴν πόλιν πωλῆσαι
went-in once — abba Agathon into the city to-sell
μικρὰ σκεύη, καὶ εὑρίσκει τινὰ λελωβημένον παρὰ τὴν
small vessels and he-finds someone maimed by the
ὁδόν. Λέγει αὐτῷ ὁ λελωβημένος· Ποῦ ὑπάγεις; Λέγει αὐτῷ
road says to-him the maimed(-man) where are-you-going says to-him
ὁ ἀββᾶς Ἀγάθων· Εἰς τὴν πόλιν πωλῆσαι σκεύη. Λέγει
— abba Agathon into the city to-sell vessels he-says

αὐτῷ· Ποίησον ἀγάπην, καὶ ἆρόν με ἐκεῖ. Καὶ βαστάσας
to-him do (an)-act-of-love and take me there and having-carried
αὐτὸν, ἀπήνεγκεν εἰς τὴν πόλιν. Λέγει αὐτῷ· Ὅπου πωλεῖς
him he-brought into the city he-says to-him where you-sell
τὰ σκεύη, ἐκεῖ με θές. Ἐποίησε δὲ οὕτως. Καὶ ὅτε ἐπώλησε
the vessels there me put he-did and thus and when he-sold
σκεῦος, ἔλεγεν αὐτῷ ὁ λελωβημένος· Πόσου ἐπώλησας
(a)-vessel said to-him the maimed(-man) for-how-much did-you-sell
αὐτό; Καὶ ἔλεγε τόσου. Καὶ ἔλεγεν αὐτῷ· Ἀγόρασόν μοι
it and he-said for-so-much and he-said to-him buy for-me
πλακοῦντιν. Καὶ ἠγόραζε. Καὶ πάλιν ἐπώλει ἄλλο σκεῦος.
(a)-cake and he-bought and again he-sold another vessel
Καὶ ἔλεγε· Καὶ τοῦτο πόσου; Καὶ ἔλεγε· Τόσου. Καὶ
and he-said and this for-how-much and he-said for-so-much and
ἔλεγεν αὐτῷ· Ἀγόρασόν μοι τόδε. Καὶ ἠγόραζε. Μετὰ οὖν
he-said to-him buy for-me this and he-bought after then
τὸ πωλῆσαι ὅλα τὰ σκεύη, καὶ θέλειν ἀπελθεῖν, λέγει αὐτῷ
the to-sell all the vessels and to-wish to-go-away says to-him
ὁ λελωβημένος· Ὑπάγεις; Λέγει αὐτῷ· Ναί. Καὶ λέγει·
the maimed(-man) are-you-going he-says to-him yes and he-says
Ποίησον πάλιν ἀγάπην, καὶ ἆρον ὅπου με εὗρες. Καὶ
do again (an)-act-of-love and take where me you-found and
βαστάσας αὐτὸν, ἤνεγκεν εἰς τὸν τόπον αὐτοῦ. Καὶ λέγει
having-carried him he-brought to the place his and he-says
αὐτῷ· Εὐλογημένος εἶ, Ἀγάθων, ὑπὸ Κυρίου ἐν οὐρανῷ
to-him blessed are-you Agathon by (the)-Lord in heaven
καὶ ἐπὶ γῆς. Καὶ ἄρας τοὺς ὀφθαλμοὺς αὐτοῦ οὐδένα
and on earth and having-raised the eyes his no-one
εἶδεν· ἦν γὰρ ἄγγελος Κυρίου ἐλθὼν δοκιμάσαι αὐτόν.
he-saw was for (an)-angel of-(the)-Lord having-come to-test him

Ammonas would have the monk reproach his soul as prisoners await the governor. He kills a basilisk by prayer, spends fourteen years asking to conquer anger, and, made bishop, provides linen for a pregnant virgin instead of a penance. He plays the fool to keep his folly, sits on the jar that hides a woman so the crowd cannot find her, and calls the narrow road the forcing of one's thoughts.

1 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ἀμμωνᾶν, λέγων· Εἰπέ μοι
(a)-brother asked — abba Ammonas saying tell me
ῥῆμα. Καὶ λέγει ὁ γέρων· Ὕπαγε, ποίησον τὸν λογισμόν
(a)-word and says the old-man go make the thought
σου, ὥσπερ οἱ κακοῦργοι ποιοῦσιν οἱ ὄντες ἐν τῇ
your as the evildoers do the(-ones) being in the
φυλακῇ. Ἐκεῖνοι γὰρ ἐρωτῶσιν ἀεὶ τοὺς ἀνθρώπους,
prison those for ask always the men
ποῦ ἔστιν ὁ ἡγεμὼν καὶ πότε ἔρχεται, καὶ ἀπὸ τῆς
where is the governor and when he-comes and from the
προσδοκίας κλαίουσιν. Οὕτως καὶ ὁ μοναχὸς ὀφείλει
expectation they-weep thus also the monk ought
διαπαντὸς προσέχειν, καὶ ἐλέγχειν τὴν ἑαυτοῦ ψυχὴν,
continually to-attend and to-reproach the his-own soul
λέγων· Οὐαί μοι! Πῶς ἔχω παραστῆναι τῷ βήματι
saying woe to-me how am-I-able to-stand-before the judgment-seat
τοῦ Χριστοῦ; καὶ πῶς ἔχω αὐτῷ ἀπολογήσασθαι; Ἐὰν
— of-Christ and how am-I-able to-him to-make-defense if
οὕτως μελετήσῃς διαπαντὸς, δύνασαι σωθῆναι.
thus you-practice continually you-can be-saved

2 Ἔλεγον περὶ τοῦ ἀββᾶ Ἀμμωνᾶ, ὅτι καὶ βασιλίσκον
they-said about — abba Ammonas that even (a)-basilisk
ἀπέκτεινεν. Ἀπελθὼν γὰρ εἰς τὴν ἔρημον ἀντλῆσαι ὕδωρ
he-killed having-gone-away for into the desert to-draw water

ἀπὸ λάκκου, καὶ ἰδὼν τὸν βασιλίσκον, ἔβαλεν αὐτὸν ἐπὶ
from (a)-cistern and having-seen the basilisk he-threw himself on
πρόσωπον, λέγων· Κύριε, εἰ ἐγὼ ἔχω ἀποθανεῖν, ἢ οὗτος. Καὶ
(his)-face saying Lord if I am to-die or this(-one) and
εὐθέως ὁ βασιλίσκος ἐν τῇ δυνάμει τοῦ Χριστοῦ διερράγη.
at-once the basilisk by the power — of-Christ burst-apart
Εἶπεν ὁ ἀββᾶς Ἀμμωνᾶς, ὅτι Δεκατέσσαρα ἔτη ἐποίησα 3
said — abba Ammonas that fourteen years I-spent
ἐν Σκήτει δεόμενος τοῦ Θεοῦ νυκτὸς καὶ ἡμέρας, ἵνα
in Scetis beseeching — God by-night and by-day so-that
μοι χαρίσηται νικῆσαι τὴν ὀργήν.
to-me he-might-grant to-conquer the anger
Διηγήσατό τις τῶν Πατέρων, ὅτι ἦν τις γέρων πονικὸς 4
related one of-the Fathers that there-was a-certain old-man toiling
εἰς τὰ Κελλία, φορῶν ψιάθιον· καὶ ἀπελθὼν παρέβαλε
in the Cells wearing (a)-little-mat and having-gone-away he-visited
τῷ ἀββᾷ Ἀμμωνᾷ. Εἶδε δὲ αὐτὸν ὁ γέρων φοροῦντα
— to-abba Ammonas saw and him the old-man wearing
τὸ ψιάθιον, καὶ λέγει αὐτῷ· Τοῦτο οὐδέν σε ὠφελεῖ. Καὶ
the little-mat and says to-him this nothing you benefits and
ἠρώτησεν αὐτὸν ὁ γέρων, λέγων· Τρεῖς λογισμοὶ ὀχλοῦσί
asked him the old-man saying three thoughts trouble
μοι· ἢ τὸ πλάζεσθαι ἐν ταῖς ἐρήμοις, ἢ ἵνα ἀπέλθω ἐπὶ
me either the to-wander in the deserts or that I-go-away to
ξένης ὅπου οὐδείς με ἐπιγινώσκει, ἢ ἵνα ἐγκλείσω
(a)-foreign(-land) where no-one me recognizes or that I-shut-in
ἑαυτὸν εἰς κελλίον, καὶ μηδενὶ ἀπαντήσω, διὰ δύο
myself in (a)-cell and to-no-one I-meet every two(-days)
ἐσθίων. Λέγει αὐτῷ ὁ ἀββᾶς Ἀμμωνᾶς· Οὐδὲν ἐκ τῶν τριῶν
eating says to-him — abba Ammonas none of the three
συμφέρει σοι ποιῆσαι· ἀλλὰ μᾶλλον κάθου εἰς τὸ κελλίον
profits you to-do but rather sit in the cell

σου, καὶ ἔσθιε μικρὸν καθ' ἡμέραν· καὶ ἔχε διαπαντὸς τὸν
your and eat (a)-little each day and have continually the
λόγον τοῦ τελώνου ἐν τῇ καρδίᾳ σου· καὶ δύνασαι σωθῆναι.
word of-the tax-collector in the heart your and you-can be-saved
5 Ἀδελφοῖς συνέβη θλῖψις ἐν τῷ τόπῳ αὐτῶν, καὶ θέλοντες
to-brothers happened (an)-affliction in the place their and wishing
καταλιπεῖν αὐτὸν, ἀπῆλθον πρὸς τὸν ἀββᾶν Ἀμμωνᾶν. Καὶ
to-leave it they-went-away to — abba Ammonas and
ἰδοὺ ὁ γέρων κατέπλεε, καὶ ἰδὼν αὐτοὺς παρὰ τὴν ὄχθαν
behold the old-man was-sailing-down and having-seen them along the bank
ὁδεύοντας τοῦ ποταμοῦ, εἶπε τοῖς ναύταις· Βάλετέ με εἰς
walking of-the river he-said to-the sailors put me onto
τὴν γῆν. Καὶ καλέσας τοὺς ἀδελφοὺς εἶπεν αὐτοῖς· Ἐγώ εἰμι
the land and having-called the brothers he-said to-them I am
Ἀμμωνᾶς, πρὸς ὃν θέλετε ἐλθεῖν. Καὶ παρακαλέσας αὐτῶν
Ammonas to whom you-wish to-come and having-encouraged their
τὰς καρδίας, ἐποίησεν αὐτοὺς ὑποστρέψαι ὅθεν ἐξῆλθον. Οὐ
the hearts he-made them to-return whence they-came-out not
γὰρ εἶχε τὸ πρᾶγμα ζημίαν ψυχῆς, ἀλλὰ θλῖψιν ἀνθρωπίνην.
for had the matter harm of-soul but affliction human
6 Ἦλθέ ποτε ὁ ἀββᾶς Ἀμμωνᾶς περάσαι τὸν ποταμὸν, καὶ
came once — abba Ammonas to-cross the river and
εὗρε τὸ πορθμεῖον φιλοκαλημένον, καὶ παρεκαθέσθη αὐτῷ·
found the ferry being-made-ready and sat-down-beside it
καὶ ἰδοὺ ἄλλο σκάφος εἰς τὸν τόπον ἦλθε, καὶ ἐπέρασε τοὺς
and behold another boat to the place came and ferried-across the
ὄντας ἀνθρώπους. Καὶ λέγουσιν αὐτῷ· Δεῦρο καὶ σὺ ἀββᾶ,
present men and they-say to-him come also you abba
πέρασον μεθ' ἡμῶν. Ὁ δὲ λέγει· Εἰ μὴ εἰς τὸ δημόσιον
cross with us he and says if not into the public
πορθμεῖον οὐκ ἀναβαίνω. Εἶχε δὲ δέσμην θαλλίων, καὶ
ferry not I-go-up he-had and (a)-bundle of-palm-shoots and

ἐκάθητο πλέκων σειρὰν καὶ πάλιν λύων αὐτὴν, ἕως οὗ
he-sat plaiting (a)-rope and again unloosing it until which
γέγονε τὸ πορθμεῖον. Καὶ οὕτως ἐπέρασεν. Ἔβαλον οὖν
came the ferry and thus he-crossed made then
αὐτῷ οἱ ἀδελφοὶ μετάνοιαν, λέγοντες· Τί τοῦτο ἐποίησας;
to-him the brothers penitence saying why this did-you-do
Καὶ λέγει αὐτοῖς ὁ γέρων· Ἵνα μὴ πάντοτε σπουδάζοντος
and says to-them the old-man so-that not always being-hurried
τοῦ λογισμοῦ περιπατῶ. Ἀλλὰ καὶ τοῦτο ὑπόδειγμά ἐστιν,
the thought I-walk but also this (an)-example is
ἵνα μετὰ καταστάσεως βαδίζωμεν τὴν ὁδὸν τοῦ Θεοῦ.
that with composure we-may-walk the road — of-God
Ἀπῆλθέ ποτε ὁ ἀββᾶς Ἀμμωνᾶς παραβαλεῖν τῷ ἀββᾷ 7
went-away once — abba Ammonas to-visit — to-abba
Ἀντωνίῳ, καὶ ἐπλανήθη τὴν ὁδόν· καὶ καθίσας ἐκοιμήθη
Antony and he-strayed-from the road and having-sat-down he-slept
μικρόν· καὶ ἀναστὰς ἐκ τοῦ ὕπνου, εὔξατο τῷ Θεῷ, λέγων·
(a)-little and having-risen from the sleep he-prayed — to-God saying
Δέομαί σου, Κύριε ὁ Θεός μου, μὴ ἀπολέσῃς τὸ πλάσμα
I-beseech you Lord O God my not destroy the creature
σου. Καὶ ὤφθη αὐτῷ ὡς χεὶρ ἀνθρώπου κρεμαμένη
your and appeared to-him as-it-were (a)-hand of-(a)-man hanging
ἐκ τοῦ οὐρανοῦ, δεικνύουσα αὐτῷ τὴν ὁδὸν, ἕως οὗ
from the heaven showing to-him the road until which
ἦλθε καὶ ἔστη κατὰ τοῦ σπηλαίου τοῦ ἀββᾶ Ἀντωνίου.
he-came and stood at the cave — of-abba Antony
Τούτῳ τῷ ἀββᾷ Ἀμμωνᾷ προεφήτευσεν ὁ ἀββᾶς Ἀντώνιος, 8
to-this — to-abba Ammonas prophesied — abba Antony
λέγων, ὅτι Ἔχεις προκόψαι εἰς τὸν φόβον τοῦ Θεοῦ. Καὶ
saying that you-are-to advance in the fear — of-God and
ἐξήγαγεν αὐτὸν ἔξω τοῦ κελλίου, καὶ ἔδειξεν αὐτῷ λίθον,
he-led him outside the cell and showed him (a)-stone

καὶ εἶπεν αὐτῷ· Ὕβρισον τὸν λίθον τοῦτον καὶ τύψον
and said to-him insult the stone this and strike
αὐτόν. Ὁ δὲ ἐποίησεν οὕτως. Καὶ λέγει αὐτῷ ὁ ἀββᾶς
it he and did thus and says to-him — abba
Ἀντώνιος· Μὴ ἐλάλησεν ὁ λίθος; Ὁ δὲ εἶπεν· Οὐχί. Καὶ
Antony not did-speak the stone he and said no and
λέγει αὐτῷ ὁ ἀββᾶς Ἀντώνιος· Οὕτω καὶ σὺ καταλαβεῖν
says to-him — abba Antony thus also you to-attain
μέλλεις τοῦτο τὸ μέτρον. Ὃ καὶ ἐγένετο. Προέκοψε γὰρ
are-about this the measure which also happened advanced for
ὁ ἀββᾶς Ἀμμωνᾶς οὕτως, ὡς ἀπὸ πολλῆς ἀγαθότητος
— abba Ammonas so as from much goodness
μηκέτι εἰδέναι τὴν κακίαν. Ἐν οἷς γενομένου αὐτοῦ
no-longer to-know the wickedness among which(-things) having-become him
ἐπισκόπου, προσήνεγκαν αὐτῷ παρθένον λαβοῦσαν ἐν
bishop they-brought to-him (a)-virgin having-conceived in
γαστρὶ, καὶ λέγουσιν αὐτῷ· Ὁ δεῖνα ἐποίησε τοῦτο· δὸς
womb and they-say to-him the so-and-so did this give
αὐτοῖς ἐπιτιμίαν. Ὁ δὲ σφραγίσας αὐτῆς τὴν κοιλίαν,
them (a)-penance he and having-sealed her the belly
ἐκέλευσε δοθῆναι αὐτῇ ἓξ ζυγὰς σινδονίων, λέγων· Μήποτε
ordered to-be-given to-her six pairs of-linens saying lest
ὡς ἀπέρχεται γεννῆσαι, ἀποθάνῃ ἢ αὐτὴ ἢ τὸ παιδίον,
when she-goes-away to-give-birth she-die either she or the child
καὶ μὴ εὕρῃ κηδευθῆναι. Λέγουσιν αὐτῷ οἱ κατ' αὐτῆς
and not she-find to-be-buried they-say to-him the(-ones) against her
ἐντυχόντες· Τί τοῦτο ἐποίησας; δὸς αὐτοῖς ἐπιτιμίαν.
having-pleaded why this did-you-do give them (a)-penance
Ὁ δὲ λέγει αὐτοῖς· Βλέπετε, ἀδελφοὶ, ὅτι ἐγγύς ἐστι
he and says to-them see brothers that near she-is

τοῦ θανάτου· καὶ τί ἔχω ἐγὼ ποιῆσαι; Καὶ ἀπέλυσεν
to-the death and what am-I-able I to-do and he-dismissed
αὐτήν· καὶ οὐκ ἐτόλμησεν ὁ γέρων κατακρῖναί τινα.
her and not dared the old-man to-condemn anyone
Ἔλεγον περὶ αὐτοῦ, ὅτι τινὲς ἦλθον δικασθῆναι παρ' αὐτῷ. 9
they-said about him that some came to-be-judged by him
Ὁ δὲ γέρων ἐμωροποίει. Καὶ ἰδοὺ γυνή τις ἔστη πλησίον
the and old-man played-the-fool and behold woman a-certain stood near
αὐτοῦ, καὶ ἔλεγεν· Οὗτος ὁ γέρων σαλός ἐστιν. Ἤκουσεν οὖν
him and said this the old-man crazed is heard then
αὐτῆς ὁ γέρων, καὶ φωνήσας αὐτὴν λέγει· Πόσους κόπους
her the old-man and having-called her he-says how-many toils
ἐποίησα ἐν ταῖς ἐρήμοις, ἵνα κτήσωμαι τὴν σαλότητα
I-made in the deserts so-that I-might-acquire the craziness
ταύτην, καὶ διὰ σὲ ἔχω ἀπολέσαι αὐτὴν σήμερον!
this and because-of you I-am-to lose it today
Ἦλθέ ποτε ὁ ἀββᾶς Ἀμμωνᾶς εἰς τόπον γεύσασθαι, καὶ 10
came once — abba Ammonas to (a)-place to-take-food and
ἦν ἐκεῖ εἷς ἔχων φήμην κακήν· καὶ συνέβη ἐλθεῖν
there-was there one having (a)-reputation bad and it-happened to-come
τὴν γυναῖκα, καὶ εἰσελθεῖν εἰς τὸ κελλίον τοῦ ἀδελφοῦ τοῦ
the woman and to-go-in into the cell of-the brother the
ἔχοντος τὴν κακὴν φήμην. Μαθόντες οὖν οἱ οἰκοῦντες
having the bad reputation having-learned then the(-ones) dwelling
εἰς τὸν τόπον ἐκεῖνον, ἐταράχθησαν, καὶ συνήχθησαν, ὥστε
in the place that they-were-troubled and were-gathered so-as
διῶξαι αὐτὸν ἐκ τοῦ κελλίου. Καὶ γνόντες ὅτι ὁ ἐπίσκοπος
to-drive him from the cell and having-known that the bishop
Ἀμμωνᾶς εἰς τὸν τόπον ἐκεῖνόν ἐστιν, ἐλθόντες παρεκάλεσαν
Ammonas in the place that is having-come they-besought
αὐτὸν, ὅπως παραγένηται σὺν αὐτοῖς. Ὡς δὲ γνῶ ὁ
him that he-should-come-along with them when and knew the

ἀδελφὸς, λαβὼν τὴν γυναῖκα ἔκρυψεν εἰς πίθον μέγαν.
brother having-taken the woman he-bid in (a)-jar great
Παραγενομένου δὲ τοῦ πλήθους, εἶδεν ὁ ἀββᾶς Ἀμμωνᾶς
having-come and the crowd saw — abba Ammonas
τὸ γενόμενον, καὶ διὰ τὸν Θεὸν ἐσκέπασε τὸ πρᾶγμα· καὶ
the(-thing) having-happened and for — God he-covered the matter and
εἰσελθὼν ἐκάθισεν ἐπάνω τοῦ πίθου, καὶ ἐκέλευσε ζητηθῆναι
having-gone-in he-sat on-top-of the jar and ordered to-be-searched
τὸ κελλίον. Ὡς οὖν ἐψηλάφησαν, καὶ οὐχ εὗρον τὴν γυναῖκα,
the cell when then they-felt-about and not found the woman
εἶπεν ὁ ἀββᾶς Ἀμμωνᾶς· Τί ἐστι τοῦτο; ὁ Θεὸς συγχωρήσει
said — abba Ammonas what is this — God will-forgive
ὑμῖν. Καὶ εὐξάμενος ἐποίησε πάντας ἀναχωρῆσαι· καὶ
you and having-prayed he-made all to-withdraw and
κατασχὼν τὴν χεῖρα τοῦ ἀδελφοῦ, εἶπεν αὐτῷ· Πρόσεχε
having-held the hand of-the brother he-said to-him attend
σεαυτῷ, ἀδελφέ. Καὶ τοῦτο εἰπὼν, ἀνεχώρησεν.
to-yourself brother and this having-said he-withdrew

11 Ἠρωτήθη ὁ ἀββᾶς Ἀμμωνᾶς, τίς ἐστιν ἡ ὁδὸς ἡ στενὴ
was-asked — abba Ammonas what is the road the narrow
καὶ τεθλιμμένη· καὶ ἀποκριθεὶς εἶπεν· Ἡ ὁδὸς ἡ στενὴ καὶ
and afflicted and answering he-said the road the narrow and
τεθλιμμένη αὕτη ἐστί· τὸ βιάζεσθαι τοὺς λογισμοὺς ἑαυτοῦ,
afflicted this is the to-force the thoughts of-oneself
καὶ κόπτειν διὰ τὸν Θεὸν τὰ ἴδια θελήματα· καὶ τοῦτό ἐστι
and to-cut-off for — God the own wills and this is
τὸ, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι.
the(-word) behold we left all(-things) and followed you

Achillas refuses to make a net for two old men and makes one for a third who had a bad name, so that he should not despair; he refuses apples, chides Isaiah for broth in Scetis, and spits out a brother's wounding word as blood. He plaits twenty fathoms in a night he does not need, lest God charge him with idleness.

Παρέβαλόν ποτε τρεῖς γέροντες τῷ ἀββᾷ Ἀχιλᾷ, καὶ ὁ 1
visited once three old-men — to-abba Achillas and the
εἷς ἐξ αὐτῶν εἶχε φήμην κακήν. Εἶπε δὲ αὐτῷ εἷς τῶν
one of them had (a)-reputation bad said and to-him one of-the
γερόντων· Ἀββᾶ, ποίησόν μοι μίαν σαγήνην. Ὁ δὲ εἶπεν·
old-men abba make for-me one net he and said
Οὐ ποιῶ. Καὶ ὁ ἄλλος εἶπε· Ποίησον ἀγάπην, ἵνα
not I-make and the other said do (an)-act-of-love so-that
ἔχωμέν σου μνημόσυνον εἰς τὴν μονήν. Ὁ δὲ ἔφη· Οὐ
we-may-have your remembrance in the monastery he and said not
σχολάζω. Λέγει αὐτῷ ὁ ἄλλος ὁ ἔχων τὴν κακὴν φήμην·
I-have-leisure says to-him the other the having the bad reputation
Ἐμοὶ ποίησον μίαν σαγήνην, ἵνα ἐκ τῶν χειρῶν σου
for-me make one net so-that from the hands your
ἔχω, ἀββᾶ. Ὁ δὲ ἀποκριθεὶς εὐθέως εἶπεν αὐτῷ· Ἐγώ
I-may-have abba he and answering at-once said to-him I
σοι ποιῶ. Καὶ εἶπον αὐτῷ κατ' ἰδίαν οἱ δύο γέροντες·
for-you make and said to-him in private the two old-men
Πῶς ἡμεῖς παρεκαλέσαμέν σε, καὶ οὐκ ἠθέλησας ἡμῖν
how we besought you and not you-wished for-us
ποιῆσαι, καὶ τούτῳ εἶπας· Ἐγώ σοι ποιῶ; Λέγει αὐτοῖς
to-make and to-this(-one) you-said I for-you make says to-them
ὁ γέρων· Εἶπον ὑμῖν, Οὐ ποιῶ, καὶ οὐκ ἐλυπήθητε, ὡς μὴ
the old-man I-said to-you not I-make and not you-were-grieved as not

σχολάζοντός μου· τούτῳ δὲ ἐὰν μὴ ποιήσω, ἐρεῖ, ὅτι
having-leisure me to-this(-one) but unless — I-make he-will-say that
Διὰ τὴν ἁμαρτίαν μου ἀκούσας ὁ γέρων οὐκ ἠθέλησε
because-of the sin my having-heard the old-man not wished
ποιῆσαι· καὶ εὐθέως κόπτομεν τὸ σχοινίον. Διήγειρα οὖν
to-make and at-once we-cut the cord I-roused then
αὐτοῦ τὴν ψυχὴν, ἵνα μὴ τῇ λύπῃ καταποθῇ ὁ τοιοῦτος.
his the soul so-that not by-the grief be-swallowed-up the such(-man)

2 Εἶπεν ὁ ἀββᾶς Βητίμης, ὅτι Καταβαίνοντός μού ποτε εἰς
said — abba Bitimius that going-down me once to
Σκῆτιν, ἔδωκάν μοί τινες ὀλίγα μῆλα, ἵνα δώσω τοῖς
Scetis gave me some few apples so-that I-might-give to-the
γέρουσι. Καὶ ἔκρουσα εἰς τὸ κελλίον τοῦ ἀββᾶ Ἀχιλᾶ,
old-men and I-knocked at the cell — of-abba Achillas
ἵνα δώσω αὐτῷ. Ὁ δὲ ἔφη· Φύσει, ἀδελφὲ, οὐκ ἤθελον
so-that I-might-give to-him he and said truly brother not I-wished
ἵνα κρούσῃς μοι ἄρτι, εἰ ἦν μάννα· μηδὲ εἰς ἄλλο
that you-knock for-me now if it-were manna nor to other
κελλίον ἀπέλθῃς. Ἀνεχώρησα οὖν εἰς τὸ κελλίον μου, καὶ
cell go-away I-withdrew then to the cell my and
ἀνήνεγκα αὐτὰ εἰς τὴν ἐκκλησίαν.
brought them to the church

3 Ἦλθέ ποτε ὁ ἀββᾶς Ἀχιλᾶς εἰς τὸ κελλίον τοῦ ἀββᾶ
came once — abba Achillas into the cell — of-abba
Ἡσαΐου ἐν Σκήτει, καὶ εὗρεν αὐτὸν ἐσθίοντα· ἦν δὲ
Isaiah in Scetis and found him eating he-was and
βαλὼν εἰς τὸ πινάκιν ἅλας καὶ ὕδωρ. Ἰδὼν δὲ αὐτὸν ὁ
having-put into the little-dish salt and water having-seen and him the
γέρων ὅτι ἔκρυψεν αὐτὸ ὀπίσω τῆς σειρᾶς, λέγει αὐτῷ· Εἰπέ
old-man that he-bid it behind the rope he-says to-him tell
μοι, τί ἤσθιες; Ὁ δὲ εἶπε· Συγχώρησόν μοι, ἀββᾶ, ὅτι
me what were-you-eating he and said forgive me abba for

θαλλία ἔκοπτον, καὶ ἀνῆλθον εἰς τὸ καῦμα, καὶ ἔβαλον εἰς
palm-shoots I-was-cutting and I-went-up in the heat and I-put into
τὸ στόμα μου ψωμὸν μετὰ ἅλατος· καὶ ἐξηράνθη ὁ φάρυγξ
the mouth my (a)-morsel with salt and was-dried the throat
μου ἀπὸ τοῦ καύματος, καὶ οὐ κατέβαινεν ὁ ψωμός·
my from the heat and not went-down the morsel
διὰ τοῦτο, ἠναγκάσθην βαλεῖν μικρὸν ὕδωρ εἰς τὸ ἅλας,
because-of this I-was-compelled to-put (a)-little water into the salt
ἵνα οὕτως δυνηθῶ γεύσασθαι. Ἀλλὰ συγχώρησόν μοι.
so-that thus I-might-be-able to-taste but forgive me
Καὶ λέγει ὁ γέρων· Δεῦτε, ἴδετε Ἡσαΐαν ζωμὸν ἐσθίοντα
and says the old-man come see Isaiah broth eating
ἐν Σκήτει. Εἰ ζωμὸν θέλεις ἐσθίειν, ὕπαγε εἰς Αἴγυπτον.
in Scetis if broth you-wish to-eat go to Egypt
Παρέβαλέ τις τῶν γερόντων τῷ ἀββᾷ Ἀχιλᾷ, καὶ θεωρεῖ 4
visited one of-the old-men — to-abba Achillas and beholds
αὐτὸν ῥίψαντα αἷμα ἐκ τοῦ στόματος αὐτοῦ· καὶ ἠρώτησεν
him throwing blood from the mouth his and he-asked
αὐτόν· Τί ἐστι τοῦτο, Πάτερ; Καὶ εἶπεν ὁ γέρων· ὅτι
him what is this Father and said the old-man that
Λόγος ἐστὶν ἀδελφοῦ λελυπηκότος με, καὶ ἠγωνισάμην
(a)-word it-is of-(a)-brother having-grieved me and I-struggled
τοῦ μὴ ἀναγγεῖλαι αὐτῷ, καὶ ἐδεήθην Θεοῦ ἵνα ἀρθῇ ἀπ᾽
for-the not to-report to-him and I-besought God that it-be-taken from
ἐμοῦ· καὶ γέγονεν ὁ λόγος ὡς αἷμα ἐν τῷ στόματί μου,
me and became the word like blood in the mouth my
καὶ ἔπτυσα αὐτὸν, καὶ ἀνεπάην, καὶ τὴν λύπην ἐπελαθόμην.
and I-spat it and I-was-relieved and the grief I-forgot
Ἔλεγεν ὁ ἀββᾶς Ἀμμώης, ὅτι Παρεβάλομεν ἐγὼ καὶ 5
said — abba Ammoes that visited I and
ὁ ἀββᾶς Βητίμης τῷ ἀββᾷ Ἀχιλᾷ, καὶ ἠκούσαμεν
— abba Bitimius — to-abba Achillas and we-heard

αὐτοῦ μελετῶντος τὸν λόγον τοῦτον· Μὴ φοβοῦ, Ἰακὼβ,
him meditating-on the word this not fear Jacob
καταβῆναι εἰς Αἴγυπτον. Καὶ ἐπὶ πολὺ ἔμεινε μελετῶν
to-go-down into Egypt and for long he-remained meditating-on
τὸν λόγον τοῦτον. Καὶ ὡς ἐκρούσαμεν, ἤνοιξεν ἡμῖν, καὶ
the word this and when we-knocked he-opened to-us and
ἐπηρώτησε· Πόθεν ἐστέ; Καὶ φοβηθέντες εἰπεῖν, Ἐκ τῶν
asked whence are-you and having-feared to-say from the
Κελλίων, εἴπαμεν, Ἐκ τοῦ ὄρους τῆς Νιτρίας. Καὶ λέγει·
Cells we-said from the mountain — of-Nitria and he-says
Τί ὑμῖν ποιήσω ὅτι ἀπὸ μακρόθεν ἐστε; καὶ εἰσήγαγεν
what for-you shall-I-do for from far-off you-are and he-brought-in
ἡμᾶς. Καὶ εὕρομεν αὐτὸν ἐργαζόμενον τὴν νύκτα πολλὴν
us and we-found him working the night much
σειρὰν, καὶ ἠρωτήσαμεν αὐτὸν εἰπεῖν ἡμῖν λόγον. Ὁ δὲ
rope and we-asked him to-tell us (a)-word he and
εἶπεν· Ἐγὼ ἀπὸ ὀψὲ ἕως ἄρτι ἔπλεξα εἴκοσιν ὀργυίας,
said I from evening until now plaited twenty fathoms
καὶ φύσει οὐ χρήζω αὐτῶν· ἀλλὰ μήπως ἀγανακτήσῃ
and truly not I-need them but lest be-indignant
ὁ Θεὸς, καὶ ἐγκαλέσῃ μοι, λέγων· Διατί δυνάμενος
— God and accuse me saying why being-able
ἐργάσασθαι, οὐκ εἰργάσω; διὰ τοῦτο κοπιῶ, καὶ ποιῶ
to-work not did-you-work because-of this I-toil and I-do
ὅλην τὴν δύναμίν μου. Καὶ ὠφεληθέντες ἀνεχωρήσαμεν.
all the power my and having-been-benefited we-withdrew

6 Ἄλλοτε πάλιν μέγας γέρων παρέβαλε τῷ ἀββᾷ Ἀχιλᾷ
another-time again (a)-great old-man visited — to-abba Achillas
ἀπὸ Θηβαΐδος, καὶ λέγει αὐτῷ· Ἀββᾶ, πολεμοῦμαι εἰς
from (the)-Thebaid and says to-him abba I-am-warred-on on-account-of
σέ. Ὁ δὲ λέγει αὐτῷ· Ὕπαγε καὶ σὺ, γέρον, εἰς
you he and says to-him go also you old-man on-account-of

ἐμὲ ἄρτι πολεμῇ; Ὁ δὲ γέρων ἀπὸ ταπεινώσεως εἶπε·
me now are-you-warred-on the and old-man from humility said
Ναὶ, ἀββᾶ. Ἦν δὲ ἐκεῖ ἐπὶ τῇ θύρᾳ καθήμενος γέρων
yes abba was and there at the door sitting (an)-old-man
τυφλὸς καὶ χωλός. Καὶ λέγει αὐτῷ ὁ γέρων· Ἤθελον
blind and lame and says to-him the old-man I-wished
καθίσαι μικρὰς ἡμέρας, καὶ διὰ τὸν γέροντα τοῦτον οὐ
to-stay (a)-few days and because-of the old-man this not
δύναμαι καθίσαι. Ἀκούσας οὖν ὁ ἀββᾶς Ἀχιλᾶς, ἐθαύμασε
I-can stay having-heard then — abba Achillas marveled-at
τὴν ταπείνωσιν τοῦ γέροντος, καὶ ἔλεγεν· Αὕτη οὐκ ἔστι
the humility of-the old-man and said this not is
πορνεία, ἀλλὰ φθόνος ἐστὶ τῶν πονηρῶν δαιμόνων.
fornication but envy it-is of-the wicked demons

IV · AMMOES

Ammoes keeps his disciple at a distance on the road, lest talk creep in, and, bedridden for years, never looks into his own inner cell. Isaiah, asked how he sees him, answers first as an angel and later as Satan; Ammoes sends a brother away after seven silent days and leaves his grain drying in the sun to flee a place that does him no good.

Ἔλεγον περὶ τοῦ ἀββᾶ Ἀμμώη, ὅτι ὡς ὑπῆγεν εἰς τὴν 1
they-said about — abba Ammoes that when he-went to the
ἐκκλησίαν, οὐκ ἤφιε τὸν μαθητὴν αὐτοῦ ἔγγιστα αὐτοῦ
church not he-let the disciple his nearest him
περιπατῆσαι, ἀλλὰ ἀπὸ μακρόθεν· καὶ εἰ ἤρχετο ἐρωτῆσαι
to-walk but from afar and if he-came to-ask
περὶ λογισμῶν, ὡς ἔλεγεν αὐτῷ μόνον, εὐθέως ἐδίωκεν
about thoughts when he-spoke to-him only at-once he-drove-away

αὐτὸν, λέγων· Μήποτε λαλούντων ἡμῶν περὶ ὠφελείας,
him saying lest speaking we about benefit
ἐγκύψῃ ξένη ὁμιλία· διὰ τοῦτο οὐκ ἀφῶ σε ἔγγιστά μου.
should-creep-in foreign talk because-of this not I-let you nearest me

2 Ἔλεγεν ὁ ἀββᾶς Ἀμμώης τῷ ἀββᾷ Ἡσαΐᾳ τῇ ἀρχῇ·
said — abba Ammoes — to-abba Isaiah at-the beginning
Πῶς με βλέπεις ἄρτι; Λέγει αὐτῷ· Ὡς ἄγγελον, Πάτερ.
how me do-you-see now he-says to-him as (an)-angel Father
Καὶ εἰς τὰ ὕστερα ἔλεγεν αὐτῷ· Πῶς με νῦν βλέπεις;
and in the later(-times) he-said to-him how me now do-you-see
Ὁ δὲ ἔλεγεν· Ὡς τὸν Σατανᾶν· κἂν λόγον μοι λαλήσεις
he and said as — Satan even-if (a)-word to-me you-speak
ἀγαθὸν, ὡς ῥομφαίαν αὐτὸν ἔχω.
good as (a)-sword it I-hold

3 Ἔλεγον περὶ τοῦ ἀββᾶ Ἀμμώη, ὅτι ἠσθένει κλινήρης
they-said about — abba Ammoes that he-was-ill bedridden
ὢν ἐπὶ πολλὰ ἔτη, καὶ οὐδέποτε ἀφῆκε τὸν λογισμὸν
being for many years and never he-let the thought
αὐτοῦ προσχεῖν εἰς τὸ ἐσώτερον αὐτοῦ κελλίον, ἰδεῖν
his to-attend to the inner his cell to-see
τί ἔχει. Πολλὰ γὰρ αὐτῷ προσέφερον διὰ τὴν
what it-holds many(-things) for to-him they-brought because-of the
ἀσθένειαν. Καὶ εἰσερχομένου τοῦ μαθητοῦ αὐτοῦ Ἰωάννου
illness and coming-in the disciple his John
καὶ ἐξερχομένου, ἐκάμυε τοὺς ὀφθαλμοὺς αὐτοῦ, ἵνα μὴ
and going-out he-closed the eyes his so-that not
ἴδῃ τί ποιεῖ. Ἤδει γὰρ ὅτι ἦν πιστὸς μοναχός.
he-should-see what he-does he-knew for that he-was (a)-faithful monk

4 Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι ἀδελφὸς παρέβαλε τῷ ἀββᾷ
said — abba Poemen that (a)-brother visited — to-abba
Ἀμμώῃ, αἰτούμενος παρ᾽ αὐτοῦ λόγον. Καὶ μείνας
Ammoes asking from him (a)-word and having-remained

μετ᾽ αὐτοῦ ἡμέρας ἑπτὰ, οὐκ ἀπεκρίθη αὐτῷ ὁ γέρων,
with him days seven not answered him the old-man
προπέμπων δὲ αὐτὸν εἶπεν αὐτῷ· Ἄπελθε, πρόσεχε
sending-off and him he-said to-him go-away attend
σεαυτῷ· ἐμοῦ τέως αἱ ἁμαρτίαι γεγόνασι τεῖχος σκοτεινὸν
to-yourself of-me so-far the sins have-become (a)-wall dark
ἀνὰ μέσον ἐμοῦ καὶ τοῦ Θεοῦ.
in-the midst of-me and — of-God
Ἔλεγον διὰ τὸν ἀββᾶν Ἀμμώην, ὅτι ἐποίησε πεντήκοντα 5
they-said about — abba Ammoes that he-made fifty
ἀρτάβας σίτου, πρὸς χρείαν ποτὲ, καὶ ἔβαλεν εἰς τὸν ἥλιον·
artabas of-grain for need once and he-put-them in the sun
καὶ πρὶν ξηρανθῆναι αὐτὰ καλῶς, εἶδε πρᾶγμα ἐν τῷ τόπῳ
and before to-be-dried them well he-saw (a)-matter in the place
μὴ ὠφελοῦν αὐτόν· καὶ λέγει τοῖς παιδαρίοις αὐτοῦ· Ἄγωμεν
not benefiting him and he-says to-the servants his let-us-go
ἔνθεν. Οἱ δὲ σφόδρα ἐλυπήθησαν. Ἰδὼν δὲ αὐτοὺς
from-here they and greatly were-grieved having-seen and them
λυπουμένους, λέγει αὐτοῖς· Λυπεῖσθε διὰ τοὺς ἄρτους;
grieving he-says to-them are-you-grieved because-of the loaves
ἀληθῶς εἶδον ἐγώ τινας φυγόντας, καὶ ἐάσαντας κεκονιαμένα
truly saw I some having-fled and having-left plastered
τὰ θυρίδια μετὰ βιβλίων μεμβράνων· οὐδὲ ἔκλεισαν τὰς
the windows with books of-parchment nor they-closed the
θυρίδας, ἀλλ᾽ ἀπῆλθον ἀνεῳγμένας καταλιπόντες αὐτάς.
windows but they-went-away opened having-left them

V · AMOUN OF NITRIA

Amoun of Nitria asks Antony why his name is greater though he toils more, and is told that Antony loves God more. Poemen advises him to speak of the elders' words rather than the Scriptures, and a brother he taught to call on the God of his Father is delivered from a woman who has locked the door on him.

1 Ὁ ἀββᾶς Ἀμμοῦν ὁ Νιτριώτης παρέβαλε τῷ ἀββᾷ
— abba Amoun the Nitriote visited — to-abba
Ἀντωνίῳ, καὶ λέγει αὐτῷ, ὅτι Ἐγὼ πλείονά σου κόπον
Antony and says to-him that I more than-you toil
ἔχω, καὶ πῶς τὸ ὄνομά σου ἐμεγαλύνθη ἐν τοῖς
have and how the name your was-magnified among the
ἀνθρώποις ὑπὲρ ἐμέ; Λέγει αὐτῷ ὁ ἀββᾶς Ἀντώνιος·
men above me says to-him — abba Antony
Ἐπειδὴ ἐγὼ ἀγαπῶ τὸν Θεὸν ὑπὲρ σέ.
because I love — God more-than you

2 Ἔλεγον περὶ τοῦ ἀββᾶ Ἀμμοῦν, ὅτι ἐποίησεν εἰς μετὴν
they-said about — abba Amoun that he-spent on (a)-measure
κριθῆς, μῆνας δύο. Παρέβαλε δὲ αὐτὸς τῷ ἀββᾷ Ποιμένι,
of-barley months two visited and he — to-abba Poemen
καὶ λέγει αὐτῷ· Ἐὰν ἀπέλθω εἰς τὸ κελλίον τοῦ πλησίον,
and says to-him if I-go-away into the cell of-the neighbor
ἢ καὶ αὐτός μοι παραβάλῃ διά τινα χρείαν, εὐλαβούμεθα
or also he me visit for some need we-are-wary
συλλαλῆσαι ἀλλήλοις, μή τις ἀνακύψῃ ξένη ὁμιλία. Λέγει
to-talk-with each-other lest some should-arise foreign talk says
αὐτῷ ὁ γέρων· Καλῶς ποιεῖς· χρῄζει γὰρ ἡ νεότης
to-him the old-man well you-do needs for the youth
φυλακῆς. Λέγει αὐτῷ ὁ ἀββᾶς Ἀμμοῦν· Οἱ γέροντες οὖν
(a)-guard says to-him — abba Amoun the old-men then

τί ἐποίουν; Καὶ εἶπεν αὐτῷ· Οἱ γέροντες προκόψαντες, οὐκ
what did-they-do and he-said to-him the old-men having-advanced not
εἶχον ἐν αὐτοῖς ἕτερόν τι, ἢ ξένον ἐν τῷ στόματι, ἵνα
had in themselves other anything or foreign in the mouth so-that
αὐτὸ λαλήσωσιν. Ἐὰν οὖν γένηται ἀνάγκη, φησὶ, λαλῆσαι
it they-might-speak if then there-be need he-says to-speak
μετὰ τοῦ πλησίον, θέλεις λαλήσω ἐν ταῖς Γραφαῖς, ἢ ἐν
with the neighbor do-you-wish I-speak in the Scriptures or in
τοῖς λόγοις τῶν γερόντων; Λέγει ὁ γέρων· Εἰ οὐ δύνασαι
the words of-the old-men says the old-man if not you-can
σιωπᾷν, καλόν ἐστι μᾶλλον ἐν τοῖς λόγοις τῶν γερόντων,
to-be-silent good it-is rather in the words of-the old-men
καὶ μὴ ἐν τῇ Γραφῇ. Κίνδυνος γάρ ἐστι οὐ μικρός.
and not in the Scripture danger for it-is not small
Ἀδελφὸς ἦλθεν ἀπὸ Σκήτεως πρὸς τὸν ἀββᾶν Ἀμμοῦν, 3
(a)-brother came from Scetis to — abba Amoun
καὶ λέγει αὐτῷ· Πέμπει με ὁ Πατήρ μου εἰς διακονίαν,
and says to-him sends me the Father my on (an)-errand
καὶ φοβοῦμαι τὴν πορνείαν. Λέγει αὐτῷ ὁ γέρων· Οἵαν
and I-fear the fornication says to-him the old-man whatever
ὥραν ἔρχεταί σοι πειρασμὸς, εἰπέ· Ὁ Θεὸς τῶν δυνάμεων,
hour comes to-you temptation say O God of-the powers
εὐχαῖς τοῦ Πατρός μου ἐξελοῦ με. Ἐν μιᾷ οὖν τῶν
by-the-prayers of-the Father my deliver me on one then of-the
ἡμερῶν ἔκλεισε παρθένος τὴν θύραν ἐπάνω αὐτοῦ· καὶ
days shut (a)-virgin the door upon him and
βοήσας φωνῇ μεγάλῃ εἶπεν· Ὁ Θεὸς τοῦ Πατρός μου,
having-cried with-voice great he-said O God of-the Father my
ἐξελοῦ με· Καὶ εὐθέως εὑρέθη εἰς τὴν ὁδὸν τῆς Σκήτεως.
deliver me and at-once he-was-found on the road — of-Scetis

Driven from Scetis by the Mazices, Anoub and his brothers shelter in an old temple, where he stones a statue every morning and begs its pardon every evening, and asks them to be like it, unmoved by insult or praise; they live so ever after, under one steward. Since Christ's name was called over him no lie has left his mouth.

1 Διηγήσατο ὁ ἀββᾶς Ἰωάννης, ὅτι ὁ ἀββᾶς Ἀνοὺβ καὶ
related — abba John that — abba Anoub and
ὁ ἀββᾶς Ποιμὴν καὶ οἱ λοιποὶ ἀδελφοὶ αὐτῶν, ἐκ μιᾶς
— abba Poemen and the other brothers their of one
κοιλίας ὄντες, καὶ μοναχοὶ ἐν τῇ Σκήτει γενόμενοι, ὅτε
womb being and monks in — Scetis having-become when
ἦλθον οἱ Μάζικες καὶ ἠρήμωσαν αὐτὴν τὸ πρῶτον,
came the Mazices and laid-waste it the first(-time)
ἀνεχώρησαν ἐκεῖθεν, καὶ ἦλθον εἰς τόπον καλούμενον
they-withdrew from-there and came to (a)-place called
Τερενοῦθιν, ἕως οὗ σκοπήσωσι πῶς ὀφείλωσι μεῖναι.
Terenuthis until which they-should-consider how they-ought to-stay
Καὶ ἔμειναν ἐκεῖ εἰς παλαιὸν ἱερὸν μικρὰς ἡμέρας. Εἶπε
and they-stayed there in (an)-old temple (a)-few days said
δὲ ὁ ἀββᾶς Ἀνοὺβ τῷ ἀββᾷ Ποιμένι· Ποίησον ἀγάπην·
and — abba Anoub — to-abba Poemen do (an)-act-of-love
σὺ καὶ οἱ ἀδελφοί σου ἕκαστος καταμόνας ἡσυχάσει, καὶ
you and the brothers your each alone will-be-still and
μὴ ἀπαντήσωμεν ἀλλήλοις τὴν ἑβδομάδα ταύτην. Καὶ
not let-us-meet each-other the week this and
εἶπεν ὁ ἀββᾶς Ποιμήν· Ὡς θέλεις ποιοῦμεν. Καὶ ἐποίησαν
said — abba Poemen as you-wish we-do and they-did
οὕτως. Ἦν δὲ ἐκεῖ ἄγαλμα λίθινον ἐν αὐτῷ τῷ ἱερῷ·
thus there-was and there (a)-statue of-stone in itself the temple

καὶ ἠγείρετο ὁ γέρων ὁ ἀββᾶς Ἀνοὺβ κατὰ πρωΐ,
and rose the old-man — abba Anoub at dawn
καὶ ἐλιθοβόλει τὸ πρόσωπον τοῦ ἀγάλματος, καὶ καθ'
and stoned the face of-the statue and at
ἑσπέραν ἔλεγεν αὐτῷ· Συγχώρησόν μοι. Καὶ ἐπλήρωσε
evening he-said to-it forgive me and he-completed
τὴν ἑβδομάδα οὕτως ποιῶν. Τῇ δὲ ἡμέρᾳ τοῦ σαββάτου
the week thus doing on-the and day of-the sabbath
ἀπήντησαν ἀλλήλοις, καὶ εἶπεν ὁ ἀββᾶς Ποιμὴν τῷ ἀββᾷ
they-met each-other and said — abba Poemen — to-abba
Ἀνούβ· Εἶδόν σε, ἀββᾶ, τῇ ἑβδομάδι ταύτῃ λιθάζοντα τὸ
Anoub I-saw you abba in-the week this stoning the
πρόσωπον τοῦ ἀγάλματος, καὶ μετάνοιαν αὐτῷ ποιοῦντα·
face of-the statue and penitence to-it making
πιστὸς ἄνθρωπος ταῦτα ποιεῖ; Καὶ ἀπεκρίθη ὁ γέρων·
(a)-faithful man these(-things) does and answered the old-man
Καὶ τοῦτο τὸ πρᾶγμα δι' ὑμᾶς ἐποίησα. Ὅτι
and this the matter for-the-sake-of you I-did since
εἴδετέ με λιθοβολοῦντα τὸ πρόσωπον τοῦ ἀγάλματος, μὴ
you-saw me stoning the face of-the statue not
ἐλάλησεν, ἢ ὠργίσθη; Καὶ εἶπεν ὁ ἀββᾶς Ποιμήν· Οὔ.
did-it-speak or was-it-angered and said — abba Poemen no
Καὶ πάλιν, ὅτι ἔβαλον αὐτῷ μετάνοιαν, μὴ ἐταράχθη,
and again since I-made to-it penitence not was-it-troubled
καὶ εἶπεν, Οὐ συγχωρῶ; Καὶ εἶπεν ὁ ἀββᾶς Ποιμήν· Οὔ.
and said not I-forgive and said — abba Poemen no
Καὶ εἶπεν ὁ γέρων· Καὶ ἡμεῖς οὖν ἐσμεν ἑπτὰ ἀδελφοί·
and said the old-man and we then are seven brothers
εἰ θέλετε ἵνα μείνωμεν μετ' ἀλλήλων, γενώμεθα ὥσπερ
if you-wish that we-remain with each-other let-us-become like
τὸ ἄγαλμα τοῦτο, ὅπερ ἐὰν ὑβρισθῇ ἢ δοξασθῇ, οὐ
the statue this which whether it-be-insulted or be-glorified not

ταράσσεται. Εἰ δὲ οὐ θέλετε γενέσθαι οὕτως, ἰδοὺ τέσσαρες
is-troubled if but not you-wish to-become thus behold four
πύλαι εἰσὶν ἐν τῷ ἱερῷ· ἕκαστος ὅπου θέλῃ ἀπέλθῃ.
gates are in the temple each where he-wishes let-him-go-away
Καὶ ἔβαλον ἑαυτοὺς χαμαὶ, λέγοντες τῷ ἀββᾷ Ἀνούβ·
and they-threw themselves on-the-ground saying — to-abba Anoub
Ὡς θέλεις, Πάτερ, ποιοῦμεν, καὶ ἀκούομεν ὡς λέγεις ἡμῖν.
as you-wish Father we-do and we-listen as you-tell us
Εἶπε δὲ ὁ ἀββᾶς Ποιμὴν, ὅτι Ἐμείναμεν μετ' ἀλλήλων
said and — abba Poemen that we-remained with each-other
τὸν ἅπαντα χρόνον ἡμῶν, ἐργαζόμενοι κατὰ τὸν λόγον
the whole time our working according-to the word
τοῦ γέροντος ὃν εἶπεν ἡμῖν· καταστήσαντος αὐτοῦ ἕνα
of-the old-man which he-said to-us having-appointed he one
ἐξ ἡμῶν οἰκονόμον· καὶ πᾶν ὅπερ ἐτίθει ἡμῖν ἠσθίομεν·
from us steward and all which he-set-before us we-ate
καὶ ἀδύνατον ἦν εἰπεῖν τινα ἐξ ἡμῶν, Φέρε ἡμῖν ἄλλο
and impossible it-was to-say anyone of us bring us other
τί ποτε, ἢ εἰπεῖν, ὅτι Οὐ θέλομεν τοῦτο φαγεῖν. Καὶ
something ever or to-say that not we-wish this to-eat and
ἐποιοῦμεν τὸν πάντα χρόνον ἡμῶν ἐν ἀναπαύσει καὶ εἰρήνῃ.
we-spent the whole time our in rest and peace

2 Εἶπεν ὁ ἀββᾶς Ἀνούβ· Ἐξ οὗ τὸ ὄνομα τοῦ Χριστοῦ
said — abba Anoub since which the name — of-Christ
ἐκλήθη ἐπ' ἐμὲ, οὐκ ἐξῆλθε ψεῦδος ἐκ τοῦ στόματός μου.
was-called upon me not went-out (a)-lie from the mouth my

VII · ABRAHAM

Abraham shows an old man who claims to have killed fornication, avarice, and vainglory that his passions live, only bound. He rebukes a brother who asks whether he may eat often, and tells of a Scetiote copyist who, rapt in contemplation, skipped lines and bade the brother do first what was written.

Ἔλεγον περί τινος γέροντος, ὅτι ἐποίησε πεντήκοντα ἔτη, 1
they-said about a-certain old-man that he-spent fifty years
μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων ταχύ. Καὶ ἔλεγεν,
neither bread eating nor wine drinking readily and he-said
ὅτι Ἀπέκτεινα τὴν πορνείαν καὶ τὴν φιλαργυρίαν καὶ
that I-killed the fornication and the love-of-money and
τὴν κενοδοξίαν. Καὶ ἦλθε πρὸς αὐτὸν ὁ ἀββᾶς Ἀβραὰμ,
the vainglory and came to him — abba Abraham
ἀκούσας ὅτι εἶπε τοῦτο, καὶ λέγει αὐτῷ· Σὺ εἶπας τὸν
having-heard that he-said this and says to-him you said the
λόγον τοῦτον; Καὶ λέγει· Ναί. Καὶ εἶπεν αὐτῷ ὁ ἀββᾶς
word this and he-says yes and said to-him — abba
Ἀβραάμ· Ἰδοὺ εἰσέρχῃ εἰς τὸ κελλίον σου, καὶ εὑρίσκεις εἰς
Abraham behold you-go-in into the cell your and you-find on
τὸ ψιάθιόν σου γυναῖκα, δύνασαι λογίσασθαι ὅτι οὐκ ἔστι
the mat your (a)-woman can-you reckon that not she-is
γυνή; Λέγει· Οὔ· ἀλλὰ πολεμῶ τῷ λογισμῷ, μὴ ἅψασθαι
(a)-woman he-says no but I-war-with the thought not to-touch
αὐτῆς. Λέγει οὖν ὁ ἀββᾶς Ἀβραάμ· Ἰδοὺ οὐκ ἀπέκτεινας,
her says then — abba Abraham behold not you-killed
ἀλλὰ ζῇ τὸ πάθος, δέδεται δέ. Πάλιν ὡς περιπατεῖς, βλέπεις
but lives the passion it-is-bound but again as you-walk you-see
λίθους καὶ ὄστρακα, μέσον δὲ τούτων χρυσὸν, δύναται
stones and potsherds in-the-middle and of-these gold can

ἡ διάνοιά σου λογίσασθαι τοῦτο ὥσπερ ταῦτα; Λέγει·
the mind your reckon this like these(-things) he-says
Οὐχί· ἀλλὰ πολεμῶ τῷ λογισμῷ μὴ λαβεῖν αὐτό. Καὶ λέγει
no but I-war-with the thought not to-take it and says
ὁ γέρων· Ἰδοὺ ζῇ, ἀλλὰ δέδεται. Λέγει πάλιν ὁ ἀββᾶς
the old-man behold it-lives but it-is-bound says again — abba
Ἀβραάμ· Ἰδοὺ ἀκούεις περὶ δύο ἀδελφῶν, ὅτι ὁ εἷς ἀγαπᾷ
Abraham behold you-hear about two brothers that the one loves
σε, ὁ δὲ ἄλλος μισεῖ σε καὶ κακολογεῖ σε· ἐὰν ἔλθωσι
you the and other hates you and speaks-ill-of you if they-come
πρὸς σὲ, τοὺς δύο ἐξ ἴσης ἔχεις; Λέγει· Οὐχί· ἀλλὰ
to you the two on equal(-terms) do-you-hold he-says no but
πολεμῶ τῷ λογισμῷ, ἀγαθοποιῆσαι τῷ μισοῦντί με ὡς
I-war-with the thought to-do-good to-the(-one) hating me as
τῷ ἀγαπῶντί με. Λέγει αὐτῷ ὁ ἀββᾶς Ἀβραάμ· Ὥστε
to-the(-one) loving me says to-him — abba Abraham so
οὖν ζῶσι τὰ πάθη, μόνον δὲ δεσμοῦνται ὑπὸ τῶν ἁγίων.
then live the passions only but are-bound by the saints

2 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ἀβραὰμ, λέγων· Ἐὰν συμβῇ
(a)-brother asked — abba Abraham saying if it-happen
με πολλάκις φαγεῖν, τί ἐστι; Καὶ ἀποκριθεὶς ὁ γέρων
me often to-eat what is-it and answering the old-man
εἶπε· Τί λαλεῖς, ἀδελφέ; τοσαῦτα ἐσθίεις; ἢ δοκεῖς
said what are-you-saying brother so-much do-you-eat or do-you-think
ὅτι εἰς ἅλωνα ἦλθες;
that to (a)-threshing-floor you-came

3 Ἔλεγε περί τινος τῶν Σκητιωτῶν ὁ ἀββᾶς Ἀβραὰμ, ὅτι
said about one of-the Scetiotes — abba Abraham that
γραφεὺς ἦν, καὶ οὐκ ἤσθιεν ἄρτον. Ἦλθεν οὖν ἀδελφὸς
(a)-scribe he-was and not he-ate bread came then (a)-brother
παρακαλῶν αὐτὸν γράψαι αὐτῷ βιβλίον. Ὁ οὖν γέρων
beseeching him to-write for-him (a)-book the then old-man

ἔχων τὸν νοῦν αὐτοῦ εἰς τὴν θεωρίαν, ἔγραψε παρὰ
having the mind his on the contemplation wrote past
στίχους, καὶ οὐκ ἔστιξεν. Ὁ δὲ ἀδελφὸς λαβὼν καὶ
lines and not punctuated the and brother having-taken and
θέλων στίξαι, εὗρε παρὰ λόγους. Καὶ λέγει τῷ γέροντι·
wishing to-punctuate found past words and he-says to-the old-man
Παρὰ στίχους ἐστὶν, ἀββᾶ. Λέγει αὐτῷ ὁ γέρων· Ὕπαγε,
past lines it-is abba says to-him the old-man go
πρῶτον ποίησον τὰ γεγραμμένα, καὶ τότε ἔρχῃ καὶ
first do the(-things) written and then you-come and
γράφω σοι καὶ τὴν λοιπάδα.
I-write for-you also the remainder

VIII · ARES

Ares lays heavy burdens on one brother while he speaks a light yoke to the others, because this one has come for God's word and will do it.

Παρέβαλε ὁ ἀββᾶς Ἀβραὰμ τῷ ἀββᾷ Ἄρῃ· καὶ καθημένων 1
visited — abba Abraham — to-abba Ares and sitting
αὐτῶν, ἦλθεν ἀδελφὸς πρὸς τὸν γέροντα, καὶ λέγει αὐτῷ·
they came (a)-brother to the old-man and says to-him
Εἰπέ μοι τί ποιήσω ἵνα σωθῶ. Ὁ δὲ λέγει αὐτῷ·
tell me what I-shall-do so-that I-may-be-saved he and says to-him
Ὕπαγε, ποίησον τὸν ἐνιαυτὸν τοῦτον, κατ' ὀψὲ ἐσθίων
go spend the year this at evening eating
ἄρτον καὶ ἅλας, καὶ δεῦρο πάλιν, καὶ λαλῶ σοι. Καὶ
bread and salt and come again and I-speak to-you and
ἀπελθὼν ἐποίησεν οὕτως. Πληρωθέντος δὲ τοῦ ἐνιαυτοῦ,
having-gone-away he-did thus having-been-completed and the year

ἦλθε πάλιν ὁ ἀδελφὸς πρὸς τὸν ἀββᾶν Ἄρην. Εὐκαίρησε
came again the brother to — abba Ares happened-to-be
δὲ τότε καὶ ὁ ἀββᾶς Ἀβραὰμ ἐκεῖ. Καὶ εἶπε πάλιν ὁ
and then also — abba Abraham there and said again the
γέρων τῷ ἀδελφῷ· Ὕπαγε, νήστευσον καὶ τοῦτον τὸν
old-man to-the brother go fast also this the
ἐνιαυτὸν δύο δύο. Καὶ ὡς ἀπῆλθεν ὁ ἀδελφὸς,
year two(-days) two(-days) and when went-away the brother
λέγει ὁ ἀββᾶς Ἀβραὰμ τῷ ἀββᾷ Ἄρῃ· Διατί ὅλοις τοῖς
says — abba Abraham — to-abba Ares why to-all the
ἀδελφοῖς μετὰ ζυγοῦ ἐλαφροῦ λαλεῖς, τῷ δὲ ἀδελφῷ
brothers with (a)-yoke light you-speak on-the but brother
τούτῳ φορτία βαρέα ἐπιτιθεῖς; Λέγει αὐτῷ ὁ γέρων· Οἱ
this burdens heavy you-lay says to-him the old-man the
ἀδελφοὶ καθὼς ἔρχονται ζητοῦντες, οὕτως καὶ ὑπάγουσιν·
brothers as they-come seeking thus also they-go
οὗτος δὲ διὰ τὸν Θεὸν ἔρχεται ἀκοῦσαι λόγον. Ἐργάτης
this(-one) but for — God comes to-hear (a)-word (a)-worker
γάρ ἐστιν· καὶ εἴ τι δ' ἂν εἴπω αὐτῷ, μετὰ σπουδῆς
for he-is and if anything and — I-say to-him with zeal
ποιεῖ· διὰ τοῦτο κἀγὼ λαλῶ αὐτῷ τὸν λόγον τοῦ Θεοῦ.
he-does because-of this I-too speak to-him the word — of-God

Alonius holds that a man has no rest until he and God alone are in the world, and that a lie which saves a fugitive is less sin than handing him over.

Εἶπεν ὁ ἀββᾶς Ἀλώνιος· Ἐὰν μὴ εἴπῃ ἐν τῇ καρδίᾳ 1
said — abba Alonius unless — say in the heart
αὐτοῦ ἄνθρωπος, ὅτι Ἐγὼ μόνος καὶ ὁ Θεὸς ἐσμὲν ἐν
his (a)-man that I alone and — God are in
τῷ κόσμῳ, οὐχ ἕξει ἀνάπαυσιν.
the world not he-will-have rest

Εἶπε πάλιν· Εἰ μὴ τὸ ὅλον κατέστρεψα, οὐκ ἂν ἠδυνήθην 2
he-said again if not the whole I-had-overturned not — I-could
ἐμαυτὸν οἰκοδομῆσαι.
myself to-build

Εἶπε πάλιν, ὅτι ἐὰν θέλῃ ὁ ἄνθρωπος, ἀπὸ πρωΐ ἕως 3
he-said again that if wishes the man from dawn until
ἑσπέρας, γίνεται εἰς μέτρον θεῖον.
evening he-comes to (a)-measure divine

Ἠρώτησέ ποτε ὁ ἀββᾶς Ἀγάθων τὸν ἀββᾶν Ἀλώνιον, λέγων· 4
asked once — abba Agathon — abba Alonius saying
Πῶς θέλω κρατεῖν τῆς γλώσσης μου, ἵνα μὴ λαλῇ ψευδῆ;
how do-I-wish to-master the tongue my so-that not it-speak lies
Καὶ λέγει αὐτῷ ὁ ἀββᾶς Ἀλώνιος· Ἐὰν μὴ ψεύδῃ, πολλὰς
and says to-him — abba Alonius unless — you-lie many
ἁμαρτίας μέλλεις ποιεῖν. Ὁ δὲ εἶπε· Πῶς; Καὶ λέγει αὐτῷ
sins you-are-about to-commit he and said how and says to-him
ὁ γέρων· Ἰδοὺ δύο ἄνθρωποι ἐπὶ σοῦ φόνον ἐποίησαν, καὶ ὁ
the old-man behold two men before you murder committed and the
εἷς ἔφυγεν εἰς τὸ κελλίον σου· καὶ ἰδοὺ ὁ ἄρχων ζητεῖ αὐτὸν,
one fled into the cell your and behold the ruler seeks him

καὶ ἐρωτᾷ σε λέγων· Ἐπὶ σοῦ φόνος γέγονεν; ἐὰν μὴ ψεύσῃ,
and asks you saying before you (a)-murder has-happened unless — you-lie
παραδιδεῖς τὸν ἄνθρωπον εἰς θάνατον. Μᾶλλον ἄφες αὐτὸν
you-hand-over the man to death rather leave him
ἐνώπιον τοῦ Θεοῦ χωρὶς δεσμῶν· αὐτὸς γὰρ οἶδε τὰ πάντα.
before — God without bonds he for knows the all(-things)

X · APPHY

Apphy, made bishop of Oxyrhynchus, cannot keep his old austerity and learns that in the desert God helped him while in the world men do.

1 Διηγήσαντο περὶ ἐπισκόπου τῆς Ὀξυρύγχου ὀνόματι ἀββᾶ
they-related about (a)-bishop — of-Oxyrhynchus by-name abba
Ἀπφύ· ὅτι ὅτε ἦν μοναχὸς, πολλὰς σκληραγωγίας
Apphy that when he-was (a)-monk many austerities
ἐποίει· ὅτε δὲ ἐγένετο ἐπίσκοπος, ἠθέλησε χρήσασθαι
he-practiced when and he-became bishop he-wished to-use
τῇ αὐτῇ σκληραγωγίᾳ καὶ ἐν τῷ κόσμῳ, καὶ οὐκ ἴσχυσε.
the same austerity also in the world and not he-was-able
Καὶ ἔῤῥιψε ἑαυτὸν ἐνώπιον τοῦ Θεοῦ λέγων· Μὴ ἆρα
and threw himself before — God saying not then
διὰ τὴν ἐπισκοπὴν ἀπῆλθεν ἡ χάρις ἀπ᾽ ἐμοῦ; Καὶ
because-of the bishopric went-away the grace from me and
ἀπεκαλύφθη αὐτῷ, ὅτι Οὐχί· ἀλλὰ τότε ἔρημος ἦν,
it-was-revealed to-him that no but then (a)-desert it-was
καὶ μὴ ὄντος ἀνθρώπου, ὁ Θεὸς ἀντελαμβάνετο· νῦν δὲ
and not being (a)-man — God helped now but
κόσμος ἐστὶ, καὶ οἱ ἄνθρωποι ἀντιλαμβάνονταί σου.
(the)-world it-is and the men help you

Apollo of the Cells goes gladly to work for anyone. Another Apollo, a shepherd who ripped open a pregnant woman, repents in Scetis, prays day and night, and is told that God has forgiven him the child too but leaves him the labor, since it profits his soul. The same Apollo teaches that in a visiting brother it is God who is reverenced.

Ἦν τις γέρων εἰς τὰ Κελλία ὀνόματι Ἀπολλώς· καὶ εἰ 1
there-was a-certain old-man in the Cells by-name Apollo and if
ἤρχετό τις αἰτῶν αὐτὸν εἰς οἱονδήποτε ἔργον, μετὰ χαρᾶς
came anyone asking him for whatsoever work with joy
ἀπῄει, λέγων· Μετὰ τοῦ Χριστοῦ ἔχω σήμερον ἐργάσασθαι
he-went-off saying with — Christ I-have today to-work
ὑπὲρ τῆς ψυχῆς μου· οὗτος γάρ ἐστιν ὁ μισθὸς αὐτῆς.
for the soul my this for is the wage its
Ἔλεγον περί τινος ἀββᾶ Ἀπολλὼ εἰς Σκῆτιν, ὅτι ποιμὴν 2
they-said about a-certain abba Apollo in Scetis that (a)-shepherd
ἦν ἄγροικος· καὶ ἰδὼν γυναῖκα ἐν γαστρὶ ἔχουσαν ἐν τῷ
he-was rustic and having-seen (a)-woman in womb having in the
ἀγρῷ, ἐνεργηθεὶς ὑπὸ τοῦ διαβόλου εἶπε· Θέλω ἰδεῖν πῶς τὸ
field moved by the devil he-said I-wish to-see how the
βρέφος κεῖται ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἀναῤῥήξας αὐτὴν,
baby lies in the belly her and having-ripped-open her
εἶδε τὸ βρέφος. Καὶ εὐθέως ἐπάταξεν αὐτὸν ἡ καρδία
he-saw the baby and at-once struck him the heart
αὐτοῦ· καὶ κατανυγεὶς, ἦλθεν εἰς Σκῆτιν, καὶ ἀνήγγειλε
his and pierced-to-the-heart he-came to Scetis and reported
τοῖς Πατράσιν ὃ ἐποίησεν. Ἤκουσε δὲ αὐτῶν ψαλλόντων·
to-the Fathers what he-did he-heard and them chanting
Αἱ ἡμέραι τῶν ἐτῶν ἡμῶν ἐν αὐτοῖς ἑβδομήκοντα ἔτη· ἐὰν
the days of-the years our in them seventy years if

δὲ ἐν δυναστείαις, ὀγδοήκοντα· καὶ τὸ πλεῖον αὐτῶν κόπος
and in strength eighty and the more of-them toil
καὶ πόνος. Καὶ εἶπεν αὐτοῖς· Εἰμὶ τεσσαράκοντα ἐτῶν, μίαν
and labor and he-said to-them I-am forty years-old one
εὐχὴν μὴ ποιήσας· καὶ νῦν ἐὰν ζήσω ἄλλα τεσσαράκοντα
prayer not having-made and now if I-live another forty
ἔτη, οὐ παύομαι εὐχόμενος τῷ Θεῷ, ἵνα συγχωρήσῃ
years not I-cease praying — to-God that he-may-forgive
μοι τὰς ἁμαρτίας μου. Οὐδὲ γὰρ ἐργόχειρον ἐποίει,
me the sins my not-even for handiwork he-did
ἀλλὰ πάντοτε ηὔχετο, λέγων· Ἥμαρτον ὡς ἄνθρωπος,
but always he-prayed saying I-sinned as (a)-man
ὡς Θεὸς ἱλάσθητι. Καὶ γέγονεν αὐτῷ ἡ εὐχὴ αὕτη, εἰς
as God be-merciful and became to-him the prayer this to
μελέτην νυκτὸς καὶ ἡμέρας. Ἦν δὲ ἀδελφὸς μένων μετ᾽
meditation by-night and by-day there-was and (a)-brother staying with
αὐτοῦ, καὶ ἤκουσεν αὐτοῦ λέγοντος· Ὤχλησά σοι, Κύριε,
him and he-heard him saying I-troubled you Lord
ἄφες μοι, ἵνα ἀναπαύσωμαι μικρόν. Καὶ ἐγένετο αὐτῷ
let me that I-may-rest (a)-little and there-came to-him
πληροφορία, ὅτι συνεχώρησεν αὐτῷ ὁ Θεὸς πάσας τὰς
assurance that had-forgiven him — God all the
ἁμαρτίας αὐτοῦ, καὶ τὸ τῆς γυναικός· εἰς δὲ τὸ παιδίον
sins his also the(-sin) of-the woman for and the child
οὐκ ἐπληροφορήθη. Καὶ εἶπεν αὐτῷ τις τῶν γερόντων,
not he-was-assured and said to-him one of-the old-men
ὅτι καὶ τὸ τοῦ παιδίου συνεχώρησέ σοι ὁ Θεός· ἀλλὰ
that also the(-sin) of-the child forgave you — God but
ἀφίει σε ἐν τῷ πόνῳ, ὅτι συμφέρει τῇ ψυχῇ σου.
he-leaves you in the labor because it-profits the soul your

Ὁ αὐτὸς εἶπεν περὶ τῆς ὑποδοχῆς τῶν ἀδελφῶν, ὅτι 3
the same said about the reception of-the brothers that
Δεῖ ἐρχομένους τοὺς ἀδελφοὺς προσκυνεῖν· οὐ γὰρ
one-must coming the brothers to-reverence not for
αὐτοὺς, ἀλλὰ τὸν Θεὸν προσκυνοῦμεν. Εἶδες γὰρ, φησὶ,
them but — God we-reverence you-saw for he-says
τὸν ἀδελφόν σου, εἶδες Κύριον τὸν Θεόν σου· καὶ τοῦτο,
the brother your you-saw (the)-Lord — God your and this
φησὶ, παρὰ τοῦ Ἀβραὰμ παρειλήφαμεν. Καὶ ὅτε δέχεσθε,
he-says from — Abraham we-have-received and when you-receive
πρὸς ἀνάπαυσιν παραβιάζεσθε· καὶ τοῦτο γὰρ παρὰ τοῦ
to rest compel and this for from —
Λὼτ μεμαθήκαμεν παραβιασαμένου τοὺς ἀγγέλους.
Lot we-have-learned having-compelled the angels

XII · ANDREW

Andrew names the three things that befit a monk: strangerhood, poverty, and silence in endurance.

Ἔλεγεν ὁ ἀββᾶς Ἀνδρέας· Πρέπει τῷ μοναχῷ τὰ τρία 1
said — abba Andrew befit the monk the three
ταῦτα· ἡ ξενιτεία, ἡ πτωχεία, καὶ ἡ σιωπὴ ἐν ὑπομονῇ.
these the strangerhood the poverty and the silence in endurance

XIII · AIO

Aio teaches that a blind old man fed by his brothers loses his toil's reward only if he consents gladly to their comforts.

1 Ἔλεγον περί τινος γέροντος εἰς τὴν Θηβαΐδα ἀββᾶ
they-said about a-certain old-man in — (the)-Thebaid abba
Ἀντιανοῦ, ὅτι πολλὰς πολιτείας ἐποίησεν ἐν τῇ νεότητι αὐτοῦ,
Antianus that many ways-of-life he-practiced in the youth his
καὶ εἰς τὸ γῆρας αὐτοῦ ἠσθένησε, καὶ ἐτυφλώθη, καὶ πολλὴν
and in the old-age his he-fell-ill and was-blinded and much
παράκλησιν οἱ ἀδελφοὶ διὰ τὴν αὐτοῦ ἀσθένειαν ἐποίουν,
comfort the brothers because-of the his illness made
καὶ ἔβαλον εἰς τὸ στόμα αὐτοῦ· καὶ ἠρώτησαν τὸν ἀββᾶν
and they-put(-things) into the mouth his and they-asked — abba
Ἀϊὼ περὶ τούτου· Τί γίνεται διὰ τὴν πολλὴν παράκλησιν
Aio about this what happens because-of the much comfort
ταύτην; Καὶ λέγει αὐτοῖς· Λέγω ὑμῖν, ὅτι ἐὰν ἡ καρδία αὐτοῦ
this and he-says to-them I-tell you that if the heart his
θέλῃ, καὶ συγκαταβαίνῃ ἡδέως, ἐὰν φάγῃ ἓν φοίνικιν, ὁ Θεὸς
wish and he-consent gladly if he-eat one date — God
αἴρει αὐτὸ ἐκ τοῦ κόπου αὐτοῦ· ἐὰν δὲ μὴ συγκαταβαίνῃ,
takes it from the toil his if but not he-consent
ἀλλὰ μὴ θέλων λαμβάνῃ, ὁ Θεὸς τηρεῖ τὸν κόπον αὐτοῦ
but not wishing he-take — God keeps the toil his
σῶον, ὅτι μὴ θέλων βιάζεται· κἀκεῖνοι τὸν μισθὸν ἔχουσιν.
safe because not wishing he-is-forced and-those the wage have

Ammonathas bids the brothers of Pelusium fast two weeks, and on the fifteenth day brings them the emperor's rescript against the poll tax, fetched in one night.

Ἦλθέ ποτέ τις ἄρχων εἰς τὸ Πηλούσιον, καὶ ἤθελεν 1
came once a-certain ruler to — Pelusium and wished
ἀπαιτῆσαι ἐπικεφάλαια τοὺς μοναχοὺς, καθάπερ καὶ τοὺς
to-exact poll-taxes-from the monks as also the
κοσμικούς. Καὶ συνήχθησαν ὅλοι οἱ ἀδελφοὶ πρὸς τὸν
worldlings and were-gathered all the brothers to —
ἀββᾶν Ἀμμωναθᾶν περὶ τούτου, καὶ ἐψηφίσαντό τινας τῶν
abba Ammonathas about this and they-voted some of-the
Πατέρων ἀνελθεῖν πρὸς τὸν βασιλέα. Καὶ λέγει αὐτοῖς ὁ
Fathers to-go-up to the emperor and says to-them —
ἀββᾶς Ἀμμωναθᾶς· Οὐ χρεία τοῦ σκυλμοῦ τούτου· ἀλλὰ
abba Ammonathas not (is)-need of-the trouble this but
μᾶλλον ἡσυχάσατε εἰς τὰ κελλία ὑμῶν, καὶ νηστεύσατε δύο
rather be-still in the cells your and fast two
ἑβδομάδας, καὶ τῇ χάριτι τοῦ Χριστοῦ ἐγὼ μόνος ποιῶ
weeks and by-the grace — of-Christ I alone do
τὸ πρᾶγμα. Καὶ ἀπῆλθον οἱ ἀδελφοὶ εἰς τὰ κελλία ἑαυτῶν·
the matter and went-away the brothers to the cells their-own
καὶ ὁ γέρων ἡσύχασεν εἰς τὸ ἴδιον κελλίον. Ὡς οὖν
and the old-man was-still in the own cell when then
ἐπληρώθησαν δεκατέσσαρες ἡμέραι, ἐλυπήθησαν οἱ ἀδελφοὶ
were-completed fourteen days were-grieved the brothers
κατὰ τοῦ γέροντος, ὅτι οὐκ εἶδον αὐτὸν πώποτε κινηθέντα,
against the old-man that not they-saw him ever having-been-moved
καὶ ἔλεγον· Κατήργησεν ὁ γέρων τὸ πρᾶγμα ἡμῶν. Τῇ δὲ
and they-said has-made-void the old-man the matter our on-the and

πεντεκαιδεκάτῃ ἡμέρᾳ συνήχθησαν οἱ ἀδελφοὶ κατὰ τὰς
fifteenth day were-gathered the brothers according-to the
συνταγάς· καὶ ὁ γέρων ἦλθε πρὸς αὐτοὺς ἔχων τὴν Σάκραν
appointments and the old-man came to them having the rescript
ὑπὸ τοῦ βασιλέως ἐσφραγισμένην. Ἰδόντες δὲ οἱ ἀδελφοὶ
by the emperor sealed having-seen and the brothers
ἐξέστησαν, λέγοντες· Πότε ταύτην ἤνεγκας, ἀββᾶ; Καὶ λέγει
were-amazed saying when this did-you-bring abba and says
ὁ γέρων· Πιστεύσατέ μοι, ἀδελφοὶ, ὅτι ἐν ταύτῃ τῇ νυκτὶ
the old-man believe me brothers that in this the night
ἀπῆλθον πρὸς τὸν βασιλέα, καὶ ἔγραψε τὴν Σάκραν ταύτην·
I-went-away to the emperor and he-wrote the rescript this
καὶ ἐλθὼν εἰς Ἀλεξάνδρειαν ὑπέγραψα αὐτὴν παρὰ
and having-come to Alexandria I-had-it-countersigned it by
τῶν ἀρχόντων· καὶ οὕτως ἦλθον πρὸς ὑμᾶς. Ἀκούσαντες δὲ
the rulers and thus I-came to you having-heard and
ἐφοβήθησαν, καὶ ἔβαλον αὐτῷ μετάνοιαν· καὶ ἠνύσθη
they-feared and made to-him penitence and was-accomplished
αὐτῶν τὸ πρᾶγμα, καὶ οὐκ ἠνώχλησεν αὐτοῖς ὁ ἄρχων.
their the matter and not troubled them the ruler

XV · BASIL

Basil finds an obedient brother in a community, is served by him at table, pours the water for him in turn, and ordains him deacon and priest.

1 Ἔλεγέ τις τῶν γερόντων, ὅτι ὁ ἅγιος Βασίλειος ἐν
said one of-the old-men that the saint Basil in
κοινοβίῳ παραβαλὼν, μετὰ τὴν πρέπουσαν διδασκαλίαν
(a)-community having-visited after the fitting teaching

λέγει τῷ ἡγουμένῳ· Ἔχεις ἀδελφὸν ὧδε ἔχοντα ὑπακοήν;
says to-the abbot have-you (a)-brother here having obedience
Ὁ δὲ λέγει αὐτῷ· Πάντες δοῦλοί σού εἰσι, καὶ σπουδάζουσι
he and says to-him all servants your are and are-zealous
σωθῆναι, δέσποτα. Πάλιν λέγει αὐτῷ· Ἔχεις ἐν ἀληθείᾳ
to-be-saved master again he-says to-him have-you in truth
τινὰ ἔχοντα ὑπακοήν; Ὁ δὲ ἤνεγκεν αὐτῷ ἕνα ἀδελφόν·
anyone having obedience he and brought to-him one brother
καὶ ἐχρήσατο αὐτὸν εἰς τὸ ἄριστον ὑπηρέτην ὁ ἅγιος
and used him at the dinner (as)-servant the saint
Βασίλειος. Μετὰ δὲ τὸ γεύσασθαι, ἔδωκεν αὐτῷ νίψασθαι·
Basil after and the to-eat he-gave him to-wash
καὶ λέγει αὐτῷ ὁ ἅγιος Βασίλειος· Δεῦρο, κἀγὼ δώσω
and says to-him the saint Basil come I-too will-give
σοι νίψασθαι. Ὁ δὲ κατεδέξατο αὐτοῦ ἐπιχέοντος τὸ
you to-wash he and accepted him pouring the
ὕδωρ. Καὶ λέγει αὐτῷ, ὅτι Ὅταν εἰσέρχωμαι εἰς τὸ
water and he-says to-him that when I-go-in into the
ἱερατεῖον, δεῦρο ἵνα ποιήσω σε διάκονον. Καὶ τούτου
sanctuary come so-that I-may-make you deacon and this
γενομένου, ἐποίησεν αὐτὸν πρεσβύτερον· καὶ ἔλαβεν αὐτὸν
having-happened he-made him priest and took him
μεθ' ἑαυτοῦ εἰς τὸ ἐπισκοπεῖον, διὰ τὴν ὑπακοὴν αὐτοῦ.
with himself to the bishop's-house because-of the obedience his

Bessarion's disciple Doulas tells how his master sweetened sea water, crossed the Chrysoroas on foot, held the sun until they reached an old man, and found a dead hermit in a cave who proved to be a woman. Bessarion casts out a demon by bidding the sufferer get up, goes out of the church with a sinner put out of it, and sleeps forty years without lying down. His disciples describe him wandering the desert like a shipwrecked man who weeps at monastery doors for the goods he has lost.

1 Ἔλεγεν ὁ ἀββᾶς Δουλᾶς ὁ μαθητὴς τοῦ ἀββᾶ Βισαρίωνος,
said — abba Doulas the disciple — of-abba Bessarion
ὅτι Ὁδευόντων ἡμῶν ποτε εἰς ὄχθαν τῆς θαλάσσης,
that journeying we once along (the)-shore of-the sea
ἐδίψησα, καὶ εἶπον τῷ ἀββᾷ Βισαρίωνι· Ἀββᾶ, διψῶ
I-thirsted and I-said — to-abba Bessarion abba I-thirst
πάνυ. Καὶ ποιήσας εὐχὴν ὁ γέρων, λέγει μοι· Πίε ἐκ
very and having-made (a)-prayer the old-man says to-me drink from
τῆς θαλάσσης. Καὶ ἐγλυκάνθη τὸ ὕδωρ, καὶ ἔπιον. Ἐγὼ
the sea and was-sweetened the water and I-drank I
δὲ ἤντλησα εἰς τὸ ἀγγεῖον, μήποτε παρ' ἐκεῖ διψήσω.
but drew into the vessel lest beyond there I-thirst
Καὶ ἰδὼν ὁ γέρων, λέγει μοι· Διατί ἤντλησας; Λέγω
and having-seen the old-man says to-me why did-you-draw I-say
αὐτῷ· Συγχώρησόν μοι, μήποτε παρ' ἐκεῖ διψήσω. Καὶ
to-him forgive me lest beyond there I-thirst and
εἶπεν ὁ γέρων· Ὁ Θεὸς ὧδε, καὶ πάντῃ Θεός.
said the old-man — God (is)-here and everywhere (is)-God

2 Ἄλλοτε χρείας αὐτῷ γενομένης, ἐποίησεν εὐχὴν, καὶ
another-time need to-him having-arisen he-made (a)-prayer and
διέβη τὸν Χρυσορόαν ποταμὸν πεζῇ, καὶ ἀπῆλθεν εἰς
crossed the Chrysoroas river on-foot and went-away to
τὸ πέραν. Ἐγὼ δὲ θαυμάσας, μετενόησα αὐτῷ, λέγων·
the other-side I and having-marveled made-penitence to-him saying

Πῶς ἠσθάνου τοὺς πόδας σου ἐν τῷ περιπατεῖν σε εἰς
how did-you-feel the feet your in the to-walk you on
τὸ ὕδωρ; Καὶ εἶπεν ὁ γέρων· Ἕως τῶν ἀστραγάλων
the water and said the old-man up-to the ankles
ἠσθανόμην τοῦ ὕδατος· τὸ δὲ λοιπὸν ἦν στερεόν.
I-felt the water the but rest was solid
Ἄλλοτε πάλιν ὑπαγόντων ἡμῶν πρός τινα γέροντα, 3
another-time again going we to a-certain old-man
ἦλθεν ὁ ἥλιος εἰς τὸ δῦναι. Καὶ εὐξάμενος ὁ γέρων
came the sun to the to-set and having-prayed the old-man
εἶπε· Δέομαί σου, Κύριε, στήτω ὁ ἥλιος, ἕως οὗ φθάσω
said I-beseech you Lord let-stand the sun until which I-reach
εἰς τὸν δοῦλόν σου. Καὶ ἐγένετο οὕτως.
to the servant your and it-happened thus
Ἄλλοτε πάλιν ἦλθον εἰς τὸ κελλίον αὐτοῦ καὶ εὗρον 4
another-time again I-came into the cell his and found
αὐτὸν ἑστηκότα εἰς εὐχὴν, καὶ αἱ χεῖρες αὐτοῦ ἐκτεταμέναι
him standing in prayer and the hands his stretched-out
εἰς τὸν οὐρανόν· ἔμεινε δὲ ἐπὶ δεκατέσσαρας ἡμέρας
to the heaven he-remained and for fourteen days
τοῦτο ποιῶν. Καὶ μετὰ τοῦτο ἐφώνησέ με, καὶ εἶπέ μοι·
this doing and after this he-called me and said to-me
Ἀκολούθει μοι. Καὶ ἐξελθόντες ἐπορεύθημεν εἰς τὴν ἔρημον.
follow me and having-gone-out we-went into the desert
Καὶ διψήσας, εἶπον· Ἀββᾶ, διψῶ. Καὶ λαβὼν ὁ γέρων τὸ
and having-thirsted I-said abba I-thirst and having-taken the old-man the
μηλωτάριόν μου ἀπῆλθεν ὡσεὶ λίθου βολήν· καὶ ποιήσας
little-sheepskin my went-away about (a)-stone's throw and having-made
εὐχὴν ἤνεγκέ μοι αὐτὸ μεστὸν ὕδατος. Περιπατοῦντες δὲ
(a)-prayer he-brought to-me it full of-water walking and
ἤλθομεν κατά τινος σπηλαίου· καὶ εἰσελθόντες εὕρομέν
we-came to a-certain cave and having-gone-in we-found

τινα ἀδελφὸν καθεζόμενον καὶ ἐργαζόμενον σειρὰν, καὶ
a-certain brother sitting and working (a)-rope and
μὴ ἀνανεύοντα πρὸς ἡμᾶς, μήτε ἀσπαζόμενον, μήτε ὅλως
not looking-up to us nor greeting nor at-all
θέλοντα συνάραι λόγον μεθ' ἡμῶν. Καὶ λέγει μοι ὁ
wishing to-join (a)-word with us and says to-me the
γέρων· Ἄγωμεν ἐντεῦθεν· τάχα οὐ πληροφορεῖται ὁ
old-man let-us-go from-here perhaps not is-assured the
γέρων λαλῆσαι ἡμῖν. Καὶ ὡδεύσαμεν εἰς τὴν Λυκὼ, ἕως
old-man to-speak to-us and we-journeyed to — Lyco until
ἤλθομεν εἰς τὸν ἀββᾶν Ἰωάννην. Καὶ ἀσπασάμενοι αὐτὸν
we-came to — abba John and having-greeted him
ἐποιήσαμεν εὐχήν. Εἶτα ἐκάθισαν λαλεῖν περὶ τῆς θεωρίας
we-made (a)-prayer then they-sat to-speak about the vision
ἧς εἶδε. Καὶ εἶπεν ὁ ἀββᾶς Βισαρίων, ὅτι ἀπόφασις
which he-saw and said — abba Bessarion that (a)-decree
ἐξῆλθεν ἵνα καθαιρεθῶσι τὰ ἱερά. Ἐγένετο δὲ οὕτως, καὶ
went-out that be-pulled-down the temples it-happened and thus and
καθῃρέθησαν. Ἐν δὲ τῷ ὑποστρέφειν ἡμᾶς, ἤλθομεν πάλιν
they-were-pulled-down in and the to-return we we-came again
κατὰ τοῦ σπηλαίου ὅπου εἴδομεν τὸν ἀδελφόν. Καὶ λέγει
to the cave where we-saw the brother and says
μοι ὁ γέρων· Εἰσέλθωμεν πρὸς αὐτὸν, μήπως ὁ Θεὸς
to-me the old-man let-us-go-in to him lest-perhaps — God
ἐπληροφόρησεν αὐτὸν λαλῆσαι ἡμῖν. Καὶ ὡς εἰσήλθομεν,
has-assured him to-speak to-us and when we-went-in
εὕρομεν αὐτὸν τελειωθέντα. Καὶ λέγει μοι ὁ γέρων·
we-found him having-been-perfected and says to-me the old-man
Δεῦρο, ἀδελφὲ, συστείλωμεν τὸ σῶμα αὐτοῦ· εἰς γὰρ
come brother let-us-wrap the body his to for
τοῦτο ἔπεμψεν ἡμᾶς ὁ Θεὸς ὧδε. Συστελλόντων δὲ ἡμῶν
this sent us — God here wrapping and we

εἰς τὸ θάψαι αὐτὸν, εὕρομεν ὅτι γυνὴ ἦν τῇ φύσει.
for the to-bury him we-found that (a)-woman she-was by-the nature
Καὶ ἐθαύμασεν ὁ γέρων, καὶ εἶπεν· Ἴδε πῶς καὶ γυναῖκες
and marveled the old-man and said see how even women
καταπαλαίουσι τὸν Σατανᾶν, καὶ ἡμεῖς ἐν ταῖς πόλεσιν
overthrow — Satan and we in the cities
ἀσχημονοῦμεν. Καὶ δοξάσαντες τὸν Θεὸν τὸν ὑπερασπιστὴν
behave-shamefully and having-glorified — God the defender
τῶν ἀγαπώντων αὐτὸν, ἀνεχωρήσαμεν ἐκεῖθεν.
of-the(-ones) loving him we-withdrew from-there
Ἦλθέ τίς ποτε δαιμονιζόμενος εἰς τὴν Σκῆτιν, καὶ 5
came someone once demon-possessed into — Scetis and
ἐγένετο εὐχὴ περὶ αὐτοῦ ἐν τῇ ἐκκλησίᾳ, καὶ οὐκ
there-was (a)-prayer for him in the church and not
ἐξήρχετο ὁ δαίμων· ἦν γὰρ σκληρός. Καὶ λέγουσιν
came-out the demon he-was for hard and say
οἱ κληρικοί· Τί ἔχομεν ποιῆσαι τῷ δαίμονι τούτῳ;
the clergy what have-we to-do to-the demon this
οὐδεὶς δύναται αὐτὸν ἐκβαλεῖν, εἰ μὴ ὁ ἀββᾶς Βισαρίων·
no-one can him cast-out if not — abba Bessarion
καὶ ἐὰν αὐτὸν παρακαλέσωμεν, οὐδὲ εἰς τὴν ἐκκλησίαν
and if him we-beseech not-even to the church
ἔρχεται. Τοῦτο οὖν ποιήσωμεν· ἰδοὺ ἔρχεται πρωΐ πρὸ
he-comes this then let-us-do behold he-comes at-dawn before
πάντων εἰς τὴν ἐκκλησίαν· ποιήσωμεν τὸν πάσχοντα
all to the church let-us-make the sufferer
καθευδῆσαι εἰς τὸν τόπον αὐτοῦ· καὶ ὅτε εἰσέρχεται,
to-sleep in the place his and when he-comes-in
στῶμεν εἰς εὐχὴν, καὶ εἴπωμεν αὐτῷ· Ἐξύπνησον καὶ τὸν
let-us-stand in prayer and let-us-say to-him wake also the
ἀδελφὸν, ἀββᾶ. Ἐποίησαν δὲ οὕτως, καὶ ἐλθόντος τοῦ
brother abba they-did and thus and having-come the

γέροντος πρωΐ, ἐστάθησαν εἰς εὐχὴν, καὶ λέγουσιν αὐτῷ·
old-man at-dawn they-stood in prayer and they-say to-him
Ἐξύπνησον καὶ τὸν ἀδελφόν. Καὶ εἶπεν αὐτῷ ὁ γέρων·
wake also the brother and said to-him the old-man
Ἀνάστα, ἔξελθε ἔξω. Καὶ εὐθέως ἐξῆλθεν ἀπ' αὐτοῦ ὁ
rise go-out outside and at-once went-out from him the
δαίμων, καὶ ἰάθη ἀπὸ τῆς ὥρας ἐκείνης.
demon and he-was-healed from the hour that

6 Εἶπεν ὁ ἀββᾶς Βισαρίων, ὅτι Τεσσαράκοντα νυχθήμερα
said — abba Bessarion that forty nights-and-days
ἔμεινα μέσον ῥάμνων, στήκων, μὴ κοιμώμενος.
I-remained amid thornbushes standing not sleeping

7 Ἀδελφός τις ἁμαρτήσας ἐχωρίζετο ὑπὸ τοῦ πρεσβυτέρου
brother a-certain having-sinned was-separated by the priest
ἐκ τῆς ἐκκλησίας. Ὁ δὲ ἀββᾶς Βισαρίων ἀναστὰς
from the church — but abba Bessarion having-risen
συνεξῆλθεν αὐτῷ, λέγων, ὅτι Κἀγὼ ἁμαρτωλός εἰμι.
went-out-with him saying that I-too (a)-sinner am

8 Ὁ αὐτὸς ἀββᾶς Βισαρίων εἶπεν, ὅτι Τεσσαράκοντα ἔτη
the same abba Bessarion said that forty years
οὐκ ἔθηκα ἑαυτὸν ἐπιπλευρὸν, ἀλλὰ καθήμενος ἢ στήκων
not I-laid myself on-my-side but sitting or standing
ἐκοιμώμην.
I-slept

9 Ὁ αὐτὸς εἶπεν· Ὅταν ἐν εἰρήνῃ τυγχάνῃς καὶ οὐ
the same said when in peace you-happen-to-be and not
πολεμῆσαι, τότε μᾶλλον ταπεινοῦ, μήπως χαρᾶς ἀλλοτρίας
to-war then rather humble-yourself lest joy foreign
ἐπεισελθούσης καυχησώμεθα, καὶ παραδοθῶμεν εἰς πόλεμον.
having-come-in we-boast and we-be-handed-over to war

Πολλάκις γὰρ ὁ Θεὸς διὰ τὰς ἀσθενείας ἡμῶν οὐ
often for — God because-of the weaknesses our not
συγχωρεῖ ἡμᾶς παραδοθῆναι, ἵνα μὴ ἀπολώμεθα.
allows us to-be-handed-over so-that not we-perish
Ἀδελφὸς συνοικῶν ἀδελφοῖς ἠρώτησε τὸν ἀββᾶν Βισαρίωνα· 10
(a)-brother living-with brothers asked — abba Bessarion
Τί ποιήσω; Λέγει αὐτῷ ὁ γέρων· Σιώπα, καὶ μὴ
what shall-I-do says to-him the old-man be-silent and not
μετρήσῃς ἑαυτόν.
measure yourself
Ὁ ἀββᾶς Βισαρίων ἀποθνήσκων ἔλεγεν, ὅτι ὀφείλει εἶναι 11
— abba Bessarion dying said that ought to-be
ὁ μοναχὸς, ὡς τὰ χερουβὶμ καὶ τὰ σεραφὶμ, ὅλος
the monk like the cherubim and the seraphim all
ὀφθαλμός.
eye
Διηγήσαντο οἱ μαθηταὶ τοῦ ἀββᾶ Βισαρίωνος, τὸν βίον 12
related the disciples — of-abba Bessarion the life
αὐτοῦ οὕτως γεγενῆσθαι, ὡς ἕν τι τῶν ἀερίων πτηνῶν
his thus to-have-been as one something of-the aerial birds
ἢ νηκτῶν ἢ χερσαίων ζώων, ἀταράχως καὶ ἀμερίμνως
or swimming or land animals untroubled and without-care
πάντα τὸν τῆς ζωῆς αὐτοῦ χρόνον διατελέσαντα. Οὐ γὰρ
all the of-the life his time having-continued not for
φροντὶς οἴκου παρ' αὐτοῦ ἐμελετᾶτο, οὐ τόπων ἐπιθυμία
care of-house by him was-practiced not of-places desire
κεκρατηκέναι ἔδοξε τῆς τούτου ψυχῆς, οὐ κόρος τρυφῆς,
to-have-mastered seemed the his soul not surfeit of-luxury
οὐ κτίσις οἰκημάτων, οὐ βίβλων περιφοραί· ἀλλ' ὅλος δι'
not building of-dwellings not of-books carryings-about but whole through
ὅλου τῶν τοῦ σώματος παθῶν ἐφάνη ἐλεύθερος, ἐλπίδι
whole from-the of-the body passions he-appeared free by-hope

τῶν μελλόντων τρεφόμενος, καὶ πίστεως ὀχυρώματι
of-the(-things) coming being-nourished and of-faith in-(the)-stronghold
βεβηκὼς, ἐκαρτέρει ὥσπερ αἰχμάλωτος ὧδε κἀκεῖσε, ἐν
having-stood he-endured like (a)-captive here and-there in
ψύχει καὶ γυμνότητι διαμένων, καὶ τῇ φλογὶ τοῦ ἡλίου
cold and nakedness continuing and by-the flame of-the sun
διακαιόμενος αἴθριος πάντοτε· κρημνοῖς ἐρημιῶν ἑαυτὸν
being-burned in-the-open-air always on-crags of-deserts himself
ὡς πλανώμενον περιπείρων, καὶ πλατείᾳ τῇ ἄμμου
as-it-were wandering piercing and in-broad the of-sand
χώρᾳ ἀοικήτῳ πολλάκις ἑαυτὸν ὡς ἐν πελάγει φέρεσθαι
region uninhabited often himself as on (the)-sea to-be-carried
εὐδοκήσας. Εἰ δὲ συμβεβήκει εἰς ἡμερότητα τόπων ἐλθεῖν,
being-pleased if and it-had-happened into gentleness of-places to-come
ἔνθα οἱ τῆς ὁμοτρόπου ζωῆς μοναχοὶ καὶ κοινὸν τὸν βίον
where the of-the like-minded life monks also common the life
ἔχουσιν, ἔξω θυρῶν καθεζόμενος ἔκλαιε, καὶ ὥσπερ ἐκ
have outside (the)-doors sitting he-wept and as from
ναυαγίου τις ἀποῤῥιφεὶς ὠδύρετο. Εἶτα, ἐξελθών τις
shipwreck someone cast-out he-lamented then having-come-out one
τῶν ἀδελφῶν, εἰ εὗρε τοῦτον, ὡς προσαίτην ἕνα τῶν ἐν τῷ
of-the brothers if be-found him like (a)-beggar one of-the in the
κόσμῳ πτωχῶν καθήμενον, καὶ ἐγγίσας, ἐλεεινῶς φησιν
world poor sitting and having-approached pitifully says
αὐτῷ· Τί κλαίεις, ἄνθρωπε; εἰ δέῃ τινὸς τῶν ἀναγκαίων,
to-him why do-you-weep man if you-need anything of-the necessities
κατὰ δύναμιν λήψῃ, μόνον εἰσελθὼν ἔνδον κοινώνησον
as-far-as (our)-power you-will-receive only having-come-in inside share
ἡμῖν τραπέζης, παραμυθίας τυχών. Ὁ δὲ ἀπεκρίνατο,
with-us (the)-table consolation having-gained he and answered
μὴ δύνασθαι ὑπὸ στέγην μεῖναι, πρὶν ἂν εὕρω τῆς ἐμῆς
not to-be-able under (a)-roof to-stay before — I-find of-the my

οἰκίας τὴν ὕπαρξιν· ἀπολωλεκέναι φήσας πολλὰ χρήματα
house the substance to-have-lost saying many goods
διαφόροις τρόποις. Καὶ γὰρ πειραταῖς περιέπεσα, καὶ
in-various ways and for to-pirates I-fell and
ναυαγίῳ ἐλήφθην, καὶ τῆς εὐγενείας μου ἐξέπεσον, ἄδοξος
by-shipwreck I-was-taken and from-the nobility my I-fell inglorious
ἐξ ἐνδόξων γενόμενος. Ὁ δὲ πρὸς τὸν λόγον σχετλιάσας,
from glorious having-become he and at the word having-been-moved
εἰσελθὼν, καὶ ψωμὸν λαβὼν, παρέσχε, λέγων· Λάβε τοῦτον,
having-gone-in and (a)-morsel having-taken gave-it saying take this
πάτερ· τὰ δὲ ἄλλα σοι ὁ Θεὸς, ὡς λέγεις, ἀπονεμεῖ
father the and other(-things) to-you — God as you-say will-allot
πατρίδα καὶ γένος, καὶ πλοῦτον ὃν ἔφης. Ὁ δὲ ἔτι
fatherland and family and wealth which you-mentioned he and still
μᾶλλον πενθῶν ἔβρυξε μέγα, ἐπιφθεγξάμενος· Οὐκ οἶδα
more mourning groaned loud having-exclaimed not I-know
εἰπεῖν εἰ δυνηθείην εὑρεῖν ἅπερ ζητῶ ἀπολέσας· ἀλλ' ἔτι
to-say whether I-might-be-able to-find what I-seek having-lost but still
μᾶλλον χαρίσομαι, κινδυνεύων ἀεὶ καθ' ἡμέραν εἰς θάνατον,
more I-shall-bestow being-in-danger always each day of death
ἀνοχὴν οὐκ ἔχων ἀπὸ τῶν ἀμέτρων ἐμοὶ συμφορῶν· Δεῖ
respite not having from the measureless to-me misfortunes it-is-necessary
γάρ με συνεχῶς ἀποπλανώμενον, τελειῶσαι τὸν δρόμον.
for me continually wandering-off to-complete the course

Benjamin is shamed when his pierced flask stands among his brothers' sealed ones, and meets an old man who has kept a gift of oil untouched three years. Dying, he gives his sons a rule: rejoice always, pray without ceasing, give thanks in everything.

1 Ἔλεγεν ὁ ἀββᾶς Βενιαμὶν, ὅτι Ὡς κατήλθομεν ἀπὸ
said — abba Benjamin that when we-came-down from
τοῦ θέρους εἰς Σκῆτιν, ἤνεγκαν ἡμῖν ἀπὸ Ἀλεξανδρείας
the harvest to Scetis they-brought us from Alexandria
καρποφορίαν, πρὸς ἕνα ἀγγεῖον ἐλαίου ξέστου γεγυψωμένον·
(a)-thank-offering for one vessel of-oil of-a-pint plastered
καὶ ὡς ἦλθε πάλιν ὁ καιρὸς τοῦ θέρους, εἴ τι
and when came again the season of-the harvest if anything
περιέσσευεν, οἱ ἀδελφοὶ ἔφερον εἰς τὴν ἐκκλησίαν. Κἀγὼ
was-left-over the brothers brought-it to the church and-I
ἤμην μὴ ἀνοίξας τὸ ἀγγεῖόν μου, ἀλλὰ τῇ ῥαφίδι
was not having-opened the vessel my but with-the needle
τρυπήσας, μετέβαλον μικρόν· καὶ εἶχεν ἡ καρδία μου,
having-pierced-it I-poured-off (a)-little and held the heart my
ὅτι μέγα πρᾶγμα ἐποίησα. Καὶ ὡς ἤνεγκαν οἱ ἀδελφοὶ
that (a)-great thing I-did and when brought the brothers
τὰ ἑαυτῶν ἀγγεῖα γεγυψωμένα ὡς ἦσαν, καὶ τὸ ἐμὸν
the their-own vessels plastered as they-were and the mine
τετρυπημένον ἦν, εὑρέθην ὡς πορνεύσας ἀπὸ τῆς αἰσχύνης.
pierced was I-was-found as-if having-fornicated from the shame

2 Εἶπεν ὁ ἀββᾶς Βενιαμὶν ὁ πρεσβύτερος τῶν Κελλίων,
said — abba Benjamin the priest of-the Cells
ὅτι Παρεβάλομεν εἰς Σκῆτιν πρός τινα γέροντα, καὶ
that we-visited in Scetis to a-certain old-man and
ἠθελήσαμεν αὐτῷ βαλεῖν μικρὸν ἔλαιον· καὶ λέγει ἡμῖν·
we-wished to-him to-give (a)-little oil and he-says to-us

Ἰδοὺ ποῦ κεῖται τὸ μικρὸν ἀγγεῖον ὃ ἠνέγκατέ μοι πρὸ
behold where lies the little vessel which you-brought me before
τριῶν ἐτῶν· ὡς ἐθήκατε αὐτό, οὕτως ἔμεινεν. Ἀκούσαντες
three years as you-put it thus it-remained having-heard
δὲ ἡμεῖς ἐθαυμάσαμεν τὴν πολιτείαν τοῦ γέροντος.
and we marveled-at the way-of-life of-the old-man
Ὁ αὐτὸς εἶπεν, ὅτι Παρεβάλομεν ἄλλῳ γέροντι, καὶ 3
the same said that we-visited another old-man and
ἐκράτησεν ἡμᾶς φαγεῖν· ἔβαλε δὲ ἡμῖν ῥαφανέλαιον. Καὶ
he-held-back us to-eat he-put and for-us radish-oil and
λέγομεν αὐτῷ· Πάτερ, μᾶλλον μικρὸν χρήσιμον ἔλαιον
we-say to-him Father rather (a)-little useful oil
βάλε ἡμῖν. Ὁ δὲ ἀκούσας, ἐσφράγισεν ἑαυτὸν, λέγων·
put for-us he and having-heard sealed himself saying
Εἴ ἐστιν ἄλλο ἔλαιον ἐκτὸς τούτου, οὐκ οἶδα ἐγώ.
if there-is other oil besides this not know I
Ὁ ἀββᾶς Βενιαμὶν εἶρηκε τοῖς υἱοῖς αὐτοῦ ἀποθνήσκων· 4
— abba Benjamin said to-the sons his dying
Ταῦτα ποιεῖτε, καὶ δύνασθε σωθῆναι· Πάντοτε χαίρετε,
these(-things) do and you-can be-saved always rejoice
ἀδιαλείπτως προσεύχεσθε, ἐν παντὶ εὐχαριστεῖτε.
unceasingly pray in everything give-thanks
Ὁ αὐτὸς εἶρηκε· Τὴν βασιλικὴν ὁδὸν πορεύεσθε, καὶ τὰ 5
the same said the royal road walk and the
μίλια μετρεῖτε, καὶ οὐκ ὀλιγωρεῖτε.
miles measure and not be-negligent

XVIII · BIARE

Biare tells a brother to make his belly and his handiwork small and to stay untroubled in his cell.

1 Ἠρώτησέ τις τὸν ἀββᾶν Βιαρὲ, λέγων· Τί ποιήσω
asked someone — abba Biare saying what shall-I-do
ἵνα σωθῶ; Καὶ λέγει αὐτῷ· Ὕπαγε, ποίησον τὴν
so-that I-may-be-saved and he-says to-him go make the
κοιλίαν σου μικρὰν, καὶ τὸ ἐργόχειρόν σου μικρὸν, καὶ
belly your small and the handiwork your small and
μὴ ταράσσου εἰς τὸ κελλίον σου· καὶ σώζῃ.
not be-troubled in the cell your and you-are-saved

XIX · GREGORY THE THEOLOGIAN

Gregory says God asks of the baptized right faith from the soul, truth from the tongue, and temperance from the body.

1 Εἶπεν ὁ ἀββᾶς Γρηγόριος, ὅτι τὰ τρία ταῦτα ἀπαιτεῖ
said — abba Gregory that the three these(-things) requires
ὁ Θεὸς παρὰ παντὸς ἀνθρώπου ἔχοντος τὸ βάπτισμα·
— God from every man having the baptism
πίστιν ὀρθὴν ἀπὸ τῆς ψυχῆς, καὶ ἀλήθειαν ἀπὸ τῆς
faith right from the soul and truth from the
γλώσσης, καὶ σωφροσύνην ἀπὸ τοῦ σώματος.
tongue and temperance from the body
2 Εἶπε πάλιν· Ὅλος ὁ βίος ἀνθρώπου, ἡμέρα μία, τοῖς
he-said again whole the life of-(a)-man day one for-those
πόθῳ κάμνουσιν.
with-longing toiling

Gelasius lets a brother steal his costly Bible and, asked its worth by the buyer, praises it, so that the thief repents. Bacatus, a magnate of Nicopolis whose farmer is kin to a dead hermit, seizes his olives, and, warned by Symeon to turn back and repent, dies at Berytus short of home; a boy killed by a cellarer is raised at the altar. Gelasius drives off Theodosius by setting that boy before him, refuses at the stake to anathematize Juvenal, is warned against his monastery's lands, and cures his longing for the desert with three days of endives in his courtyard.

Ἔλεγον περὶ τοῦ ἀββᾶ Γελασίου, ὅτι εἶχε βιβλίον ἐν 1
they-said about — abba Gelasius that he-had (a)-book on
δέρμασιν, ἄξιον δεκαοκτὼ νομισμάτων· εἶχε δὲ τὴν Παλαιὰν
parchments worth eighteen gold-pieces it-had and the Old
καὶ Καινὴν Διαθήκην γεγραμμένην ὅλην· καὶ ἔκειτο ἐν
and New Testament written whole and it-lay in
τῇ ἐκκλησίᾳ, ἵνα ὁ θέλων τῶν ἀδελφῶν ἀναγνῷ.
the church so-that the(-one) wishing of-the brothers might-read
Ἐλθὼν δέ τις ἀδελφῶν ξένος παραβαλεῖν τῷ γέροντι,
having-come and a-certain of-brothers stranger to-visit the old-man
ὡς εἶδεν αὐτὸ, ἐπεθύμησεν αὐτοῦ, καὶ κλέψας ἐξῆλθεν.
when he-saw it desired it and having-stolen-it went-out
Ὁ δὲ γέρων οὐκ ἐδίωξεν ὀπίσω αὐτοῦ, ὥστε καταλαβεῖν
the but old-man not pursued after him so-as to-overtake
αὐτὸν, καίπερ νοήσας. Ἀπελθὼν οὖν ἐκεῖνος εἰς τὴν
him although having-perceived having-gone-away then that(-man) to the
πόλιν, ἐζήτει πωλῆσαι αὐτό· καὶ εὑρὼν τὸν θέλοντα
city sought to-sell it and having-found the(-one) wishing
ἀγοράσαι, ἀπῄτει τὴν τιμὴν νομίσματα δεκαέξ. Ὁ δὲ
to-buy asked the price gold-pieces sixteen the(-one) and
θέλων ἀγοράσαι, λέγει αὐτῷ· Δός μοι πρῶτον, δοκιμάσω
wishing to-buy says to-him give me first I-will-test

αὐτὸ, καὶ οὕτω τὸ τίμημά σοι παρέχω. Δέδωκεν οὖν
it and thus the price to-you I-pay he-gave then
αὐτό. Ὁ δὲ λαβὼν, ἤνεγκε τῷ ἀββᾷ Γελασίῳ δοκιμάσαι
it he and having-taken-it brought-it — to-abba Gelasius to-test
αὐτὸ, εἰρηκὼς αὐτῷ τὴν ποσότητα ἣν καὶ ὁ πωλῶν
it having-told him the amount which also the(-one) selling
εἶπε. Καὶ λέγει ὁ γέρων· Ἀγόρασον αὐτὸ, καλὸν γάρ ἐστι
said and says the old-man buy it good for it-is
καὶ ἄξιον ἧς εἴρηκας τιμῆς. Καὶ ἐλθὼν ὁ ἄνθρωπος
and worth of-which you-have-told price and having-come the man
εἶπε τῷ πωλοῦντι ἄλλως, καὶ οὐ καθὼς εἶπεν ὁ
said to-the(-one) selling otherwise and not as said the
γέρων, λέγων· Ἰδοὺ ἔδειξα αὐτὸ τῷ ἀββᾷ Γελασίῳ, καὶ
old-man saying behold I-showed it — to-abba Gelasius and
εἶπέ μοι ὅτι πολλοῦ ἐστι, καὶ οὐκ ἔστιν ἄξιον ἧς
he-said to-me that of-much it-is and not it-is worth of-which
εἴρηκας τιμῆς. Ἐκεῖνος ἀκούσας, λέγει αὐτῷ· Οὐδέν σοι
you-have-told price that(-man) having-heard says to-him nothing to-you
ἄλλο εἶπεν ὁ γέρων; Λέγει αὐτῷ· Οὐχί. Τότε λέγει·
else said the old-man he-says to-him no then he-says
Οὐκέτι θέλω πωλῆσαι αὐτό. Κατανυγεὶς δὲ ἦλθε πρὸς
no-longer I-wish to-sell it pierced-to-the-heart and he-came to
τὸν γέροντα μετανοῶν, καὶ παρακαλῶν αὐτὸν δέξασθαι
the old-man repenting and beseeching him to-receive
αὐτό. Ὁ δὲ γέρων οὐκ ἤθελε λαβεῖν. Τότε λέγει αὐτῷ ὁ
it the but old-man not wished to-take then says to-him the
ἀδελφὸς, ὅτι Ἐὰν μὴ λάβῃς αὐτὸ, οὐκ ἔχω ἀνάπαυσιν.
brother that unless — you-take it not I-have rest
Λέγει αὐτῷ ὁ γέρων· Εἰ οὐκ ἀναπαύῃ, ἰδοὺ δέχομαι
says to-him the old-man if not you-are-at-rest behold I-receive

αὐτό. Καὶ ἔμεινεν ὁ ἀδελφὸς ἐκεῖνος ἕως τῆς τελευτῆς
it and remained the brother that until the death
αὐτοῦ, ὠφεληθεὶς ἀπὸ τῆς ἐργασίας τοῦ γέροντος.
his having-been-benefited from the working of-the old-man
Τούτῳ τῷ ἀββᾷ Γελασίῳ κατελείφθη ποτὲ παρὰ γέροντός 2
to-this — to-abba Gelasius was-left once by old-man
τινος, μοναχοῦ καὶ αὐτοῦ, περὶ τὴν Νικόπολιν τὴν οἴκησιν
a-certain (a)-monk also himself around — Nicopolis the dwelling
ἔχοντος, κελλίον καὶ τὸ περὶ αὐτὸ χωρίον. Γεωργὸς δέ
having (a)-cell and the around it field (a)-farmer and
τις Βακάτου τοῦ τότε πρωτεύοντος τῆς Νικοπόλεως τῆς
a-certain of-Bacatus the then first-man — of-Nicopolis the
κατὰ Παλαιστίνην, συγγενὴς ὢν τοῦ κοιμηθέντος γέροντος,
in Palestine (a)-kinsman being of-the having-fallen-asleep old-man
προσελθὼν τῷ αὐτῷ Βακάτῳ ἠξίου λαβεῖν τὸ αὐτὸ χωρίον,
having-approached to-the same Bacatus asked to-take the same field
ὡς δῆθεν ἐκ τῶν νόμων εἰς αὐτὸν ἐλθεῖν ὀφείλοντος. Ὁ δὲ
as forsooth by the laws to him to-come being-due he and
(δράστης γὰρ ἦν) αὐτοχειρὶ τὸ χωρίον λαβεῖν ἐπειρᾶτο
violent for he-was by-his-own-hand the field to-take tried
παρὰ τοῦ ἀββᾶ Γελασίου. Μὴ θέλων δὲ κελλίον μοναχικὸν
from — abba Gelasius not wishing and (a)-cell monastic
παραδοῦναι κοσμικῷ ὁ αὐτὸς ἀββᾶς Γελάσιος, οὐ
to-hand-over to-(a)-worldling the same abba Gelasius not
παρεχώρει. Παρατηρησάμενος δὲ ὁ Βακάτος τὰ ζῶα τοῦ
yielded having-watched and — Bacatus the beasts —
ἀββᾶ Γελασίου μεταφέροντα τὰς ἐλαίας τοῦ καταλειφθέντος
of-abba Gelasius carrying the olives of-the left
χωρίου αὐτῷ, βιαίως ταῦτα ἀποσπάσας, εἰς τὸν οἶκον
field to-him by-force them having-torn-away into the house
αὐτοῦ τὰς ἐλαίας λαβὼν, μόλις μετὰ ἀτιμίας ἀπέλυσε τὰ
his the olives having-taken barely with dishonor released the

ζῶα μετὰ τῶν κτηνιτῶν αὐτῶν. Ὁ δὲ μακάριος γέρων τοῦ
beasts with the drivers their the but blessed old-man the
μὲν καρποῦ οὐδ' ὅλως ἀντεποιήθη, τῆς δὲ δεσποτείας τοῦ
indeed fruit not-at all laid-claim-to the but ownership of-the
χωρίου οὐ παρεχώρησε, διὰ τὴν εἰρημένην αἰτίαν. Ἐφ' ὃν
field not yielded for the said cause at which
ἐξαφθεὶς ὁ Βακάτος, χρειῶν καὶ ἄλλων ἑλκουσῶν
having-been-inflamed — Bacatus needs also other drawing
αὐτὸν (φιλόδικος γὰρ ἦν), ἐπὶ Κωνσταντινούπολιν ὁρμᾷ,
him litigious for he-was toward Constantinople sets-out
πεζῇ τὴν ὁδοιπορίαν ποιούμενος. Γενόμενος δὲ κατὰ τὴν
on-foot the journey making having-come and to —
Ἀντιόχειαν, τότε ὡς μεγάλου φωστῆρος λάμποντος τοῦ
Antioch then as (a)-great luminary shining the
ἁγίου Συμεὼν, τὰ κατ' αὐτὸν ἀκούσας (ὑπὲρ ἄνθρωπον
holy Symeon the(-things) about him having-heard above man
γὰρ ἦν), ἐπεθύμησεν ὡς χριστιανὸς τὸν ἅγιον θεάσασθαι.
for he-was he-desired as (a)-Christian the saint to-behold
Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ στύλου ὁ ἅγιος Συμεὼν, εὐθὺς
having-seen and him from the pillar the holy Symeon at-once
εἰσελθόντα εἰς τὸ μοναστήριον, ἠρώτα· Πόθεν εἶ, καὶ
having-come-in into the monastery asked whence are-you and
ποῦ πορεύῃ; Ὁ δέ φησιν· Ἀπὸ Παλαιστίνης εἰμὶ, καὶ εἰς
where are-you-going he and says from Palestine I-am and to
Κωνσταντινούπολιν ὑπάγω. Ὁ δὲ πρὸς αὐτόν· Καὶ τίνος
Constantinople I-go he and to him and of-what
χάριν; Λέγει αὐτῷ ὁ Βακάτος· Διὰ χρείας πολλάς· καὶ
for-the-sake says to-him — Bacatus because-of needs many and
ἐλπίζω διὰ τῶν εὐχῶν τῆς ἁγιωσύνης σου ἐπαναλῦσαι,
I-hope through the prayers of-the holiness your to-return
καὶ προσκυνεῖν τὰ ἅγιά σου ἴχνη. Καὶ λέγει αὐτῷ ὁ
and to-kiss the holy your footprints and says to-him the

ἅγιος Συμεών· Οὐ θέλεις, ἀνέλπιστε τῶν ἀνθρώπων, εἰπεῖν
holy Symeon not you-wish hopeless of-the men to-say
ὅτι κατὰ τοῦ ἀνθρώπου τοῦ Θεοῦ ἀνέρχῃ. Ἀλλ' οὐκ εὔοδά
that against the man — of-God you-go-up but not prosperous
σοι ἔσται, οὐδὲ ὄψει ἔτι τὸν οἶκόν σου. Ἐὰν οὖν πείθῃ
to-you it-will-be nor you-will-see again the house your if then you-obey
τῇ συμβουλίᾳ μου, ἐντεῦθεν ἤδη ἀναλύσας πρὸς αὐτὸν
the counsel my from-here already having-turned-back to him
ὁρμᾷς, καὶ μετανοεῖς αὐτῷ, εἴγε ἐν τοῖς ζῶσιν ὢν
you-set-out and you-make-penitence to-him if-indeed among the living being
καταλάβῃς τὸν τόπον. Εὐθέως οὖν ληφθεὶς ὑπὸ πυρετοῦ,
you-reach the place at-once then seized by fever
καὶ ὑπὸ τῶν συνόντων ἐν λεκτικίῳ βληθεὶς, ἠπείγετο
and by the(-ones) being-with(-him) on (a)-litter put he-hastened
κατὰ τὸν λόγον τοῦ ἁγίου Συμεὼν καταλαβεῖν τὴν
according-to the word of-the holy Symeon to-reach the
χώραν, καὶ μετανοῆσαι τῷ ἀββᾷ Γελασίῳ. Ἀλλὰ φθάσας
country and to-make-penitence — to-abba Gelasius but having-reached
τὴν Βήρυτον, ἐτελεύτησε, μὴ θεασάμενος τὸν οἶκον αὐτοῦ,
— Berytus he-died not having-beheld the house his
κατὰ τὴν προφητείαν τοῦ ἁγίου. Ταῦτα ὁ υἱὸς αὐτοῦ,
according-to the prophecy of-the saint these(-things) the son his
Βακάτος καὶ αὐτὸς λεγόμενος, μετὰ τὴν τελευτὴν τοῦ
Bacatus also himself called after the death of-the
πατρὸς αὐτοῦ, πολλοῖς καὶ ἀξιοπίστοις ἀνδράσι διηγήσατο.
father his to-many and trustworthy men related
Καὶ τοῦτο δὲ πολλοὶ τῶν μαθητῶν αὐτοῦ διηγήσαντο· ὅτι 3
and this too many of-the disciples his related that
Ποτὲ ὀψαρίου ἐνεχθέντος αὐτοῖς, τοῦτο τηγανίσας ὁ
once (a)-fish having-been-brought to-them this having-fried the
μάγειρος, εἰσήνεγκε τῷ κελλαρίτῃ· χρείας δὲ ἐπειγούσης
cook brought-in to-the cellarer need and pressing

τὸν κελλαρίτην, ἐξῆλθε τοῦ κελλαρίου, ἐάσας τὸ
the cellarer he-went-out from-the storeroom having-left the
ὀψάριον ἐν σκεύει χαμαὶ, παραγγείλας θρεπταρίῳ μικρῷ
fish in (a)-vessel on-the-ground having-bidden (a)-foster-child little
τοῦ μακαρίου Γελασίου φυλάττειν αὐτὸ πρὸς ὥραν, ἕως
of-the blessed Gelasius to-guard it for (an)-hour until
οὗ ἀνακάμψῃ· τὸ δὲ παιδίον λιχνισθὲν, ἔβαλεν ἐσθίειν
which he-should-return the and child having-grown-greedy began to-eat
ἀφειδῶς τὸ ὀψάριον. Εἰσελθὼν δὲ ὁ κελλαρίτης, καὶ
unsparingly the fish having-come-in and the cellarer and
εὑρὼν αὐτὸ ἐσθίον, ἀγανακτήσας κατὰ τοῦ παιδὸς
having-found it eating having-been-indignant against the child
χαμαὶ καθημένου, ἀπαρατηρήτως τῷ ποδὶ ὤθησεν· ἐξ
on-the-ground sitting heedlessly with-the foot pushed-it by
ἐνεργείας δέ τινος, κατὰ καιρίου κρουσθεὶς, λειποθυμήσας
working and some on (a)-vital-spot having-been-struck having-fainted
ἀπέθανεν. Ὁ δὲ κελλαρίτης φόβῳ κατασχεθεὶς, ἀνακλίνας
it-died the and cellarer by-fear seized having-laid
τοῦτον ἐν τῇ ἰδίᾳ στρώσει, καὶ σκεπάσας, ἀπελθὼν
this(-child) on the own bedding and having-covered-it having-gone-away
προσέπεσε τοῖς ποσὶ τοῦ ἀββᾶ Γελασίου, ἀπαγγέλλων
fell-before the feet — of-abba Gelasius reporting
αὐτῷ τὸ γενόμενον. Ὁ δὲ παραγγείλας αὐτῷ μηδενὶ
to-him the(-thing) having-happened he and having-bidden him to-no-one
ἄλλῳ εἰπεῖν, ἐκέλευσεν αὐτῷ μετὰ τὸ πάντας ἡσυχάσαι
other to-tell ordered him after the all to-be-still
ἑσπέρας, εἰσενέγκαι αὐτὸ εἰς τὸ διακονικὸν, καὶ θεῖναι
at-evening to-bring-in it into the vestry and to-put-it
ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ἀναχωρῆσαι. Καὶ ἐλθὼν
before the altar and to-withdraw and having-come
ὁ γέρων εἰς τὸ διακονικὸν, ἔστη εἰς προσευχήν· καὶ
the old-man into the vestry stood in prayer and

τῇ ὥρᾳ τῆς νυκτερινῆς ψαλμῳδίας, συναχθέντων τῶν
at-the hour of-the night psalmody having-been-gathered the
ἀδελφῶν, ἐξῆλθεν ὁ γέρων ἔχων ἀκολουθοῦν αὐτὸ τὸ
brothers went-out the old-man having following itself the
μειράκιον· μηδενὸς τὸ γενόμενον εἰδότος, πλὴν αὐτοῦ,
youngster no-one the(-thing) having-happened knowing except himself
καὶ τοῦ κελλαρίτου, ἕως τῆς αὐτοῦ τελευτῆς.
and the cellarer until the his death
Ἔλεγον περὶ τοῦ ἀββᾶ Γελασίου, οὐχ οἱ μαθηταὶ 4
they-said about — abba Gelasius not the disciples
αὐτοῦ μόνον, ἀλλὰ καὶ πολλοὶ τῶν πυκνῶς αὐτῷ
his only but also many of-the(-ones) frequently him
παραβαλόντων διηγοῦντο, ὅτι ἐν τῷ καιρῷ τῆς οἰκουμενικῆς
having-visited related that in the time of-the ecumenical
συνόδου τῆς ἐν Καλχηδόνι, Θεοδόσιος ὁ προκατάρξας ἐν
council the in Chalcedon Theodosius the having-led in
Παλαιστίνῃ τοῦ κατὰ Διόσκορον σχίσματος, προλαβὼν τοὺς
Palestine the around Dioscorus schism having-anticipated the
ἐπισκόπους ἐπανελθεῖν μέλλοντας ἐπὶ τὰς ἰδίας Ἐκκλησίας
bishops to-return about to their own Churches
(παρῆν γὰρ καὶ αὐτὸς ἐν Κωνσταντινουπόλει, διωχθεὶς
was-present for also he in Constantinople having-been-driven
ἀπὸ τῆς ἰδίας πατρίδος ὡς ταραχαῖς ἀεὶ χαίρων) ὥρμησε
from the own homeland as in-troubles always rejoicing set-out
πρὸς τὸν ἀββᾶν Γελάσιον εἰς τὸ αὐτοῦ μοναστήριον, λέγων
to — abba Gelasius into the his monastery speaking
κατὰ τῆς συνόδου, ὡς τὸ Νεστορίου δόγμα κυρωσάσης·
against the council as the of-Nestorius doctrine having-ratified
Διὰ τούτου νομίζων τὸν ἅγιον ὑφαρπάζειν, πρὸς
through this thinking the saint to-snatch-away for
συνεργίαν τῆς αὐτοῦ ῥᾳδιουργίας καὶ τοῦ κατ᾽ αὐτὸν
(the)-cooperation of-the his villainy and of-the according-to him

σχίσματος. Ὁ δὲ ἐκ τῆς τοῦ ἀνδρὸς καταστάσεως, καὶ
schism he and from the of-the man demeanor and
ἐκ τῆς προσούσης αὐτῷ θεόθεν συνέσεως, τὸ διεφθαρμένον
from the being-present to-him from-God understanding the corrupted
τῆς αὐτοῦ γνώμης καταλαβὼν, οὐ συναπήχθη τῇ αὐτοῦ
of-the his mind having-perceived not was-carried-away-with the his
ἀποστασίᾳ, ὡς οἱ τότε σχεδὸν πάντες, ἀλλ' ἀξίως
apostasy as the(-ones) then almost all but worthily
αὐτὸν ἀτιμάσας ἀπέπεμψεν. Εἰς μέσον γὰρ ἐνεγκὼν
him having-dishonored sent-away into (the)-middle for having-brought
τὸ θρεπτάριον ὅπερ ἐκ νεκρῶν ἀνέστησεν, ἔλεγεν ἐν
the foster-child which from (the)-dead he-raised he-said in
ἤθει σεμνῷ οὕτως· Ἐὰν περὶ πίστεως θέλῃς διαλεχθῆναι,
manner solemn thus if about faith you-wish to-dispute
ἔχεις τοῦτον παρὰ σοῦ ἀκούοντα καὶ διαλεγόμενόν σοι·
you-have this(-one) from you hearing and disputing with-you
ἐμοὶ γὰρ οὐ σχολὴ τὰ παρὰ σοῦ ἀκούειν. Ἐπὶ
to-me for not leisure the(-things) from you to-hear at
τούτοις διατραπεὶς, καὶ ἐπὶ τὴν ἁγίαν πόλιν ὁρμήσας,
these(-words) having-been-put-to-shame and to the holy city having-set-out
συναρπάζει μὲν ὅλον τὸ μοναχικὸν, ἐν προσχήματι θείου
he-carries-off indeed all the monastic(-body) in pretext of-divine
ζήλου· συναρπάζει δὲ καὶ τὴν Αὐγούσταν τότε παροῦσαν·
zeal he-carries-off and also the Augusta then being-present
καὶ οὕτως συνεργὸν λαβὼν, βίᾳ κατέσχε τὸν θρόνον
and thus (a)-fellow-worker having-taken by-force he-seized the throne
Ἱεροσολύμων· φόνοις τοῦτον προαρπάσας, καὶ τὰ ἄλλα
of-Jerusalem with-murders this having-snatched and the other
ἀθέμιτα καὶ ἀκανόνιστα διαπράξας, ἃ μέχρι νῦν πολλοὶ
unlawful and uncanonical(-deeds) having-done which until now many
μνημονεύουσι. Τότε δὴ ὡς ἐγκρατὴς γενόμενος, καὶ τοῦ
remember then indeed as master having-become and of-the

σκοποῦ ἐπιτυχὼν, καὶ ἐπισκόπους πλείστους χειροτονήσας,
aim having-attained and bishops very-many having-ordained
προλαμβάνων τοὺς θρόνους τῶν ἐπισκόπων μηδέπω
seizing-first the thrones of-the bishops not-yet
ἐπανελθόντων, μεταστέλλεται καὶ τὸν ἀββᾶν Γελάσιον· καὶ
having-returned he-sends-for also — abba Gelasius and
προτρέπεται εἰς τὸ ἱερατεῖον, δελεάζων ἅμα καὶ ἐκφοβῶν.
urges-him into the sanctuary luring at-once and frightening
Εἰσελθόντι οὖν αὐτῷ εἰς τὸ ἱερατεῖον, ἔλεγεν ὁ Θεοδόσιος·
having-come-in then him into the sanctuary said — Theodosius
Ἀναθεμάτισον Ἰουβενάλιον. Ὁ δὲ μηδὲν καταπλαγεὶς,
anathematize Juvenal he and nothing dismayed
Ἄλλον οὐκ οἶδα, φησὶν, ἐπίσκοπον Ἱεροσολύμων, εἰ μὴ
other not I-know he-says bishop of-Jerusalem if not
Ἰουβενάλιον. Εὐλαβηθεὶς δὲ ὁ Θεοδόσιος, μὴ καὶ ἄλλοι
Juvenal having-been-wary and — Theodosius lest also others
τὸν εὐσεβῆ αὐτοῦ ζῆλον μιμήσωνται, κελεύει αὐτὸν εὐφυῶς
the pious his zeal should-imitate orders him cleverly
ἔξω βληθῆναι τῆς ἐκκλησίας. Παραλαβόντες δὲ αὐτὸν
outside to-be-thrown of-the church having-taken and him
οἱ τοῦ αὐτοῦ σχήματος, περιέστησαν αὐτῷ ξύλα,
the(-men) of-the same habit set-around him wood
καίειν αὐτὸν ἀπειλοῦντες. Ὁρῶντες δὲ αὐτὸν μηδὲ οὕτως
to-burn him threatening seeing and him not-even thus
ἐνδιδόντα, μηδὲ καταπτήσσοντα, καὶ εὐλαβούμενοι τὴν τοῦ
giving-in nor cowering and being-wary-of the of-the
δήμου ἔγερσιν, διὰ τὸ περιβόητον εἶναι τὸν ἄνδρα (τὸ
people rising because-of the renowned to-be the man the
ὅλον ἐκ τῆς ἄνωθεν ἦν Προνοίας), ἀπέλυσαν ἀβλαβῆ τὸν
whole from the above was Providence they-released unharmed the
μάρτυρα, τό γε ἐφ' ἑαυτῷ Χριστῷ ὁλοκαυτωθέντα.
martyr the(-thing) at-least on himself to-Christ wholly-burnt

5 Ἔλεγον περὶ αὐτοῦ, ὅτι ἐν νεότητι τὸν ἀκτήμονα βίον καὶ
they-said about him that in youth the propertyless life and
ἀναχωρητικὸν μετήρχετο· ἦσαν δὲ κατ᾽ αὐτὸν τὸν καιρὸν
anchoritic he-pursued were and at very the time
καὶ ἄλλοι πλεῖστοι κατὰ τοὺς αὐτοὺς τόπους, τὸν αὐτὸν βίον
also others very-many in the same places the same life
αὐτῷ συνασπαζόμενοι· ἐν οἷς καὶ γέρων τις ἦν εἰς
with-him embracing among whom also old-man a-certain was to
ἄκρον ἁπλούστατος καὶ ἀκτήμων, ἐν μονοκελλίῳ οἰκήσας
(the)-highest most-simple and propertyless in (a)-single-cell having-dwelt
ἄχρι τελευτῆς, καίπερ μαθητὰς ἐσχηκὼς ἐν τῷ γήρᾳ αὐτοῦ.
until death although disciples having-had in the old-age his
Οὗτος ἤσκησε φυλάξαι τὸ μὴ κτήσασθαι δύο χιτῶνας, μηδὲ
this(-man) practiced to-keep the not to-acquire two tunics nor
μεριμνῆσαι περὶ τῆς αὔριον μετὰ τῶν συνόντων αὐτῷ μέχρι
to-be-anxious about the morrow with the(-ones) being-with him until
θανάτου. Ὅτε οὖν συνέβη τὸν ἀββᾶν Γελάσιον, ἐκ θείας
death when then it-happened — abba Gelasius by divine
συνεργίας συστήσασθαι τὸ κοινόβιον, προσεφέροντο αὐτῷ
cooperation to-establish the community were-offered to-him
καὶ χωρία πολλά· ἐκτήσατο δὲ καὶ τὰ πρὸς τὰς χρείας τοῦ
also fields many he-acquired and also the for the needs of-the
κοινοβίου κτήνη ἀχθοφόρα καὶ βόας. Ὁ γὰρ χρηματίσας
community beasts burden-bearing and oxen the(-one) for having-instructed
τῷ θείῳ Παχωμίῳ ἐν πρώτοις κοινόβιον συστήσασθαι,
to-the divine Pachomius among (the)-first (a)-community to-establish
καὶ τούτῳ συνήργει εἰς τὴν πᾶσαν τοῦ μοναστηρίου
also this(-man) helped in the whole of-the monastery
σύστασιν. Ἐν τούτοις οὖν βλέπων αὐτὸν ὁ προειρημένος
establishment in these(-things) then seeing him the aforesaid
γέρων, καὶ γνησίαν σώζων πρὸς αὐτὸν ἀγάπην, ἔλεγεν αὐτῷ·
old-man and genuine keeping toward him love he-said to-him

Φοβοῦμαι, ἀββᾶ Γελάσιε, μὴ δεθῇ ὁ λογισμός σου εἰς τὰ
I-fear abba Gelasius lest be-bound the thought your to the
χωρία καὶ τὴν λοιπὴν κτῆσιν τοῦ κοινοβίου. Ὁ δὲ πρὸς
fields and the rest possession of-the community he and to
αὐτόν· Δέδεται μᾶλλον ὁ λογισμός σου εἰς τὸ κεντητῆριν
him is-bound rather the thought your to the awl
ἐν ᾧ ἐργάζῃ, ἢ ὁ λογισμὸς Γελασίου εἰς τὰ κτήματα.
with which you-work than the thought of-Gelasius to the possessions
Ἔλεγον περὶ τοῦ ἀββᾶ Γελασίου, ὅτι πολλάκις ἐνοχληθεὶς 6
they-said about — abba Gelasius that often having-been-troubled
ὑπὸ τῶν λογισμῶν ἀπελθεῖν εἰς τὴν ἔρημον, μιᾷ τῶν
by the thoughts to-go-away into the desert on-one of-the
ἡμερῶν λέγει τῷ μαθητῇ αὐτοῦ· Ποίησον ἀγάπην, ἀδελφὲ,
days he-says to-the disciple his do (an)-act-of-love brother
καὶ εἴ τι δ᾽ ἂν ποιήσω, βάσταξον, καὶ μηδὲν λαλήσῃς
and if anything and — I-do bear-it and nothing say
μοι τὴν ἑβδομάδα ταύτην. Καὶ λαβὼν βαΐνην ῥάβδον,
to-me the week this and having-taken (a)-palm staff
ἤρξατο περιπατεῖν εἰς τὸ αὐλύδριον αὐτοῦ· καὶ κοπιάσας
he-began to-walk in the little-courtyard his and having-tired
ἐκάθισε μικρὸν, καὶ πάλιν ἀναστὰς περιεπάτει. Γενομένης
he-sat (a)-little and again having-risen he-walked having-come
δὲ ἑσπέρας, λέγει τῷ λογισμῷ· Ὁ εἰς τὴν ἔρημον
and evening he-says to-the thought the(-one) in the desert
περιπατῶν ἄρτον οὐκ ἐσθίει, ἀλλὰ βοτάνας· σὺ δὲ διὰ
walking bread not eats but herbs you but because-of
τὴν ἀσθένειάν σου φάγε λεπτολάχανον. Καὶ ποιήσας οὕτως,
the weakness your eat greens and having-done thus
πάλιν λέγει τῷ λογισμῷ· Ὁ εἰς τὴν ἔρημον ὑπὸ στέγην
again he-says to-the thought the(-one) in the desert under (a)-roof
οὐ κοιμᾶται, ἀλλὰ ὑπὸ τὸν ἀέρα· καὶ οὖν ποίησον οὕτως· καὶ
not sleeps but under the air and then do thus and

κλίνας ἑαυτὸν, κοιμᾶται εἰς τὸ αὐλύδριον. Ποιήσας οὖν
having-laid-down himself he-sleeps in the little-courtyard having-spent then
τρεῖς ἡμέρας περιπατῶν ἐν τῷ μοναστηρίῳ, καθ' ἑσπέραν
three days walking in the monastery at evening
ἐσθίων μικρὰς σέρεις, τὰς δὲ νύκτας κοιμώμενος ὑπὸ τὸν
eating small endives the and nights sleeping under the
ἀέρα, ἐκοπίασε· καὶ ἐπιτιμήσας τῷ λογισμῷ τῷ ὀχλοῦντι
air he-tired and having-rebuked the thought the troubling
αὐτῷ, ἤλεγχεν αὐτὸν, λέγων· Εἰ οὐ δύνασαι ποιῆσαι τὰ ἔργα
him he-reproached it saying if not you-can do the works
τῆς ἐρήμου, κάθου εἰς τὸ κελλίον σου μεθ' ὑπομονῆς, κλαίων
of-the desert sit in the cell your with endurance weeping-for
τὰς ἁμαρτίας σου, καὶ μὴ πλάζου· πανταχοῦ γὰρ ὁ τοῦ
the sins your and not wander everywhere for the —
Θεοῦ ὀφθαλμὸς βλέπει τὰ ἔργα τῶν ἀνθρώπων, καὶ οὐδὲν
of-God eye sees the works of-the men and nothing
αὐτῷ λανθάνει, καὶ συνιεῖ τοὺς ἀγαθὸν ἐργαζομένους.
him escapes and he-understands the(-ones) good working

XXI · GERONTIUS

Gerontius warns that many keep their bodies virgin and fornicate in the mind.

1 Εἶπεν ὁ ἀββᾶς Γερόντιος ὁ τῆς Πέτρας, ὅτι πολλοὶ
said — abba Gerontius the — of-Petra that many
πειραζόμενοι ἐκ σωματικῶν ἡδονῶν, μὴ πλησιάσαντες
being-tempted by bodily pleasures not having-approached
σώμασι, κατὰ διάνοιαν ἐξεπόρνευσαν· καὶ τῶν σωμάτων
bodies in mind committed-fornication and the bodies
παρθένων φυλαττομένων, κατὰ ψυχὴν ἐκπορνεύουσι. Καλὸν
virgin being-kept in soul commit-fornication good

οὖν, ἀγαπητοὶ, ποιεῖν τὸ γεγραμμένον, καὶ πάσῃ φυλακῇ
then beloved to-do the written and with-all guard
τηρεῖν τὴν ἑαυτοῦ καρδίαν ἕκαστον.
to-keep the his-own heart each

XXII · DANIEL

Daniel walks unseen through the barbarians at Scetis and then flees like the Fathers. He tells how a monk turning the other cheek to a possessed girl cast her demon out, how Arsenius bore with a thief until the old men drove him away, and how an old man who held the bread only a figure saw an angel sacrifice a child at the altar and believed. Cyril leads another, who thought Melchizedek the Son of God, to ask God and correct himself.

Ἔλεγον περὶ τοῦ ἀββᾶ Δανιὴλ, ὅτι ὅτε ἦλθον οἱ βάρβαροι 1
they-said about — abba Daniel that when came the barbarians
εἰς Σκῆτιν, ἔφυγον οἱ Πατέρες· καὶ λέγει ὁ γέρων· Εἰ μὴ
to Scetis fled the Fathers and says the old-man if not
φροντίζει μου ὁ Θεὸς, ἵνα τί καὶ ζῶ; καὶ παρῆλθε διὰ
cares-for me — God why — even do-I-live and he-passed through
τῶν βαρβάρων, καὶ οὐκ εἶδον αὐτόν. Λέγει τότε πρὸς
the barbarians and not they-saw him he-says then to
ἑαυτόν· Ἰδοὺ ἐφρόντισέ μου ὁ Θεὸς, καὶ οὐκ ἀπέθανον,
himself behold cared-for me — God and not I-died
ποίησον οὖν καὶ σὺ τὸ ἀνθρώπινον, καὶ φύγε ὡς οἱ Πατέρες.
do then also you the human(-thing) and flee like the Fathers
Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Δανιὴλ, λέγων· Δός μοι μίαν 2
(a)-brother asked — abba Daniel saying give me one
ἐντολὴν, καὶ φυλάξω αὐτήν. Καὶ λέγει αὐτῷ· Μηδέποτε
commandment and I-will-keep it and he-says to-him never
χαλάσῃς τὴν χεῖρά σου μετὰ γυναικὸς εἰς πινάκιν, καὶ
let-down the hand your with (a)-woman into (a)-dish and

φάγῃς μετ᾽ αὐτῆς· καὶ ἐν τούτῳ φεύξῃ ἐκ τοῦ δαίμονος
eat with her and in this you-will-flee from the demon
τῆς πορνείας μικρόν.
of-the fornication (a)-little

3 Εἶπεν ὁ ἀββᾶς Δανιὴλ, ὅτι Ἦν ἐν Βαβυλῶνι θυγάτηρ
said — abba Daniel that there-was in Babylon (a)-daughter
πρωτεύοντος δαιμόνιον ἔχουσα· εἶχε δὲ ὁ πατὴρ αὐτῆς
of-(a)-first-man (a)-demon having had and the father her
ἀγαπητὸν μοναχόν τινα· καὶ λέγει αὐτῷ· Οὐδεὶς δύναται
beloved monk a-certain and he-says to-him no-one can
θεραπεῦσαι τὴν θυγατέρα σου, εἰ μὴ οὓς οἶδα
heal the daughter your if not (those)-whom I-know
ἀναχωρητάς· καὶ ἐὰν αὐτοὺς παρακαλέσῃς, οὐκ ἀνέχονται
anchorites and if them you-beseech not they-bear
τοῦτο ποιῆσαι διὰ ταπεινοφροσύνην. Ἀλλὰ τοῦτο
this to-do because-of humility but this
ποιήσωμεν· ὅτ᾽ ἂν ἔλθωσιν εἰς τὴν ἀγορὰν, ποιήσατε
let-us-do when — they-come to the market make
ἑαυτοὺς ὡς θέλοντες ἀγοράσαι σκεύη καὶ ὅταν ἔλθωσι λαβεῖν
yourselves as-if wishing to-buy vessels and when they-come to-take
τὴν τιμὴν αὐτῶν, λέγομεν αὐτοῖς ἵνα ποιήσωσιν εὐχὴν,
the price their we-say to-them that they-make (a)-prayer
καὶ πιστεύω ὅτι θεραπεύεται. Καὶ ἐξελθόντες ἐν τῇ ἀγορᾷ,
and I-believe that she-is-healed and having-gone-out into the market
εὗρον ἕνα μαθητὴν τῶν γερόντων καθήμενον ἵνα πωλήσῃ
they-found one disciple of-the old-men sitting so-that he-might-sell
τὰ σκεύη αὐτῶν· καὶ ἔλαβον αὐτὸν μετὰ τῶν σπυρίδων, ὡς
the vessels their and they-took him with the baskets as
ἵνα λάβῃ τὸ τίμημα αὐτῶν. Καὶ ὅτε ἦλθεν ὁ μοναχὸς
so-that he-might-take the price their and when came the monk
εἰς τὸν οἶκον, ἦλθεν ἡ δαιμονιζομένη, καὶ ἔδωκεν αὐτῷ
into the house came the demon-possessed(-woman) and gave him

ῥάπισμα. Ὁ δὲ ἔστρεψε καὶ τὴν ἄλλην σιαγόνα, κατὰ
(a)-slap he and turned also the other cheek according-to
τὴν ἐντολὴν τοῦ Κυρίου. Καὶ βασανισθεὶς ὁ δαίμων,
the commandment of-the Lord and tormented the demon
ἔκραξε λέγων· Ὢ βία! ἡ ἐντολὴ τοῦ Ἰησοῦ ἐκβάλλει με.
cried-out saying O force the commandment — of-Jesus casts-out me
Καὶ εὐθέως ἐκαθαρίσθη ἡ γυνή. Καὶ ὡς ἦλθον οἱ γέροντες,
and at-once was-cleansed the woman and when came the old-men
ἀνήγγειλαν αὐτοῖς τὸ γενόμενον. Καὶ ἐδόξασαν τὸν
they-reported to-them the(-thing) having-happened and they-glorified —
Θεὸν, καὶ εἶπον· Ἔθος ἐστὶ τῇ ὑπερηφανίᾳ τοῦ διαβόλου,
God and said (the)-custom it-is for-the pride of-the devil
πίπτειν ἀπὸ τῆς ταπεινώσεως τῆς ἐντολῆς τοῦ Χριστοῦ.
to-fall from the humility of-the commandment — of-Christ
Ἔλεγε πάλιν ὁ ἀββᾶς Δανιὴλ, ὅτι ὅσον τὸ σῶμα 4
said again — abba Daniel that as-much-as the body
θάλλει, τοσοῦτον ἡ ψυχὴ λεπτύνεται· καὶ ὅσον τὸ
flourishes so-much the soul grows-thin and as-much-as the
σῶμα λεπτύνεται, τοσοῦτον ἡ ψυχὴ θάλλει.
body grows-thin so-much the soul flourishes
Ὡδευόν ποτε ὁ ἀββᾶς Δανιὴλ καὶ ὁ ἀββᾶς Ἀμμώης. 5
were-journeying once — abba Daniel and — abba Ammoes
Καὶ λέγει ὁ ἀββᾶς Ἀμμώης· Πότε καθεζόμεθα καὶ ἡμεῖς
and says — abba Ammoes when shall-we-settle also we
εἰς τὸ κελλίον, Πάτερ; Λέγει αὐτῷ ὁ ἀββᾶς Δανιήλ· Τίς
in the cell Father he-says to-him — abba Daniel who
γὰρ ἀφαιρεῖ ἀφ' ἡμῶν τὸν Θεὸν ἄρτι; ὁ Θεός ἐστιν ἐν
for takes-away from us — God now — God is in
τῷ κελλίῳ, καὶ πάλιν ἔξω ὁ Θεός ἐστιν.
the cell and again outside — God is

6 Διηγήσατο ὁ ἀββᾶς Δανιὴλ, ὅτι Ὅτε ἦν ἐν Σκήτει ὁ
related — abba Daniel that when was in Scetis —
ἀββᾶς Ἀρσένιος, ἦν τις ἐκεῖ μοναχὸς κλέπτων τὰ
abba Arsenius there-was a-certain there (a)-monk stealing the
σκεύη τῶν γερόντων. Καὶ ἔλαβεν αὐτὸν ὁ ἀββᾶς Ἀρσένιος
vessels of-the old-men and took him — abba Arsenius
εἰς τὴν κέλλαν αὐτοῦ, θέλων αὐτὸν κερδῆσαι, καὶ τοὺς
into the cell his wishing him to-gain and the
γέροντας ἀναπαῦσαι, καὶ λέγει αὐτῷ· Εἴ τι ἂν θέλῃς,
old-men to-give-rest and says to-him if anything — you-wish
ἐγώ σοι παρέχω· μόνον μὴ κλέψῃς· καὶ ἔδωκεν αὐτῷ
I to-you provide only not steal and he-gave him
χρυσίον καὶ κέρμα καὶ ἱματισμὸν, καὶ πᾶσαν τὴν χρείαν
gold and coin and clothing and all the need
αὐτοῦ. Ἀπελθὼν δὲ πάλιν ἔκλεπτεν. Οἱ οὖν γέροντες,
his having-gone-away and again he-stole the then old-men
ἰδόντες ὅτι οὐκ ἐπαύσατο, ἐδίωξαν αὐτὸν, λέγοντες, ὅτι
having-seen that not he-ceased drove-away him saying that
Ἐὰν εὑρεθῇ ἀδελφὸς ἔχων ἀσθένειαν ἐλαττώματος, χρὴ
if be-found (a)-brother having (a)-weakness of-failing one-must
βαστάζειν αὐτόν· ἐὰν δὲ κλέπτῃ, διώξατε αὐτόν· ὅτι καὶ τὴν
to-bear him if but he-steal drive-away him for also the
ψυχὴν αὐτοῦ ζημιοῖ, καὶ ὅλους τοὺς ἐν τῷ τόπῳ ταράττει.
soul his he-harms and all the(-ones) in the place he-troubles

7 Διηγήσατο ὁ ἀββᾶς Δανιὴλ ὁ Φαρανίτης, ὅτι Εἶπεν ὁ
related — abba Daniel the Pharanite that said the
Πατὴρ ἡμῶν ἀββᾶς Ἀρσένιος περί τινος Σκητιώτου, ὅτι
Father our abba Arsenius about a-certain Scetiote that
ἦν πρακτικὸς μέγας, ἀφελὴς δὲ εἰς τὴν πίστιν· καὶ
he-was (a)-practitioner great simple but in the faith and
ἐσφάλλετο διὰ ἰδιωτείαν· καὶ ἔλεγεν· Οὐκ ἔστι φύσει ὁ
he-erred through unlearnedness and he-said not is by-nature the

ἄρτος ὃν λαμβάνομεν σῶμα Χριστοῦ, ἀλλ' ἀντίτυπον.
bread which we-receive (the)-body of-Christ but (a)-figure
Καὶ ἤκουσαν δύο γέροντες ὅτι λέγει τὸν λόγον τοῦτον, καὶ
and heard two old-men that he-says the word this and
γινώσκοντες μέγαν αὐτὸν ὄντα τῷ βίῳ, ἐλογίσαντο ὅτι
knowing great him being in-the life they-reckoned that
ἐν ἀκακίᾳ καὶ ἀφελότητι λέγει, καὶ ἦλθον πρὸς αὐτὸν,
in innocence and simplicity he-speaks and they-came to him
καὶ λέγουσιν αὐτῷ· Ἀββᾶ, λόγον ἠκούσαμεν περὶ τινὸς
and they-say to-him abba (a)-word we-heard about someone
ἄπιστον, ὅτι λέγει ὅτι ὁ ἄρτος ὃν μεταλαμβάνομεν,
unbelieving that he-says that the bread which we-partake-of
οὐκ ἔστι φύσει σῶμα Χριστοῦ, ἀλλ' ἀντίτυπόν ἐστι.
not is by-nature (the)-body of-Christ but (a)-figure it-is
Λέγει ὁ γέρων· Ἐγώ εἰμι ὁ τοῦτο λέγων. Οἱ
says the old-man I am the(-one) this saying they
δὲ παρεκάλουν αὐτὸν λέγοντες· Μὴ οὕτως κρατήσῃς,
and besought him saying not thus hold
ἀββᾶ, ἀλλ' ὡς παρέδωκεν ἡ καθολικὴ Ἐκκλησία. Ἡμεῖς
abba but as handed-down the catholic Church we
γὰρ πιστεύομεν, ὅτι αὐτὸς ὁ ἄρτος σῶμά ἐστι τοῦ
for believe that itself the bread (the)-body is —
Χριστοῦ, καὶ τὸ ποτήριον αὐτό ἐστι τὸ αἷμα τοῦ Χριστοῦ,
of-Christ and the cup itself is the blood — of-Christ
κατὰ ἀλήθειαν, καὶ οὐ κατ' ἀντίτυπον. Ἀλλ' ὥσπερ
according-to truth and not according-to figure but as
ἐν ἀρχῇ χοῦν λαβὼν ἀπὸ τῆς γῆς ἔπλασε τὸν
in (the)-beginning dust having-taken from the earth he-formed the
ἄνθρωπον κατ' εἰκόνα αὐτοῦ, καὶ οὐδεὶς δύναται
man according-to (the)-image his and no-one can
εἰπεῖν ὅτι οὐκ ἔστιν εἰκὼν Θεοῦ, εἰ καὶ ἀκατάληπτος·
say that not it-is (the)-image of-God if even incomprehensible

οὕτως ὁ ἄρτος ὃν εἶπεν ὅτι Σῶμά μού ἐστιν, οὕτως
thus the bread which he-said that body my it-is thus
πιστεύομεν ὅτι κατὰ ἀλήθειαν σῶμά ἐστι Χριστοῦ. Ὁ
we-believe that according-to truth (the)-body it-is of-Christ the
δὲ γέρων ἔφη· Ἐὰν μὴ πεισθῶ ἀπὸ πράγματος, οὐ
and old-man said unless — I-be-persuaded by (a)-deed not
πληροφοροῦμαι. Οἱ δὲ εἶπον πρὸς αὐτόν· Δεηθῶμεν τοῦ
I-am-assured they and said to him let-us-beseech —
Θεοῦ τὴν ἑβδομάδα ταύτην περὶ τοῦ μυστηρίου τούτου,
God the week this about the mystery this
καὶ πιστεύομεν ὅτι ὁ Θεὸς ἀποκαλύπτει ἡμῖν. Ὁ δὲ
and we-believe that — God reveals to-us the and
γέρων μετὰ χαρᾶς ἐδέξατο τὸν λόγον· καὶ ἐδέετο τοῦ
old-man with joy accepted the word and he-besought —
Θεοῦ, λέγων· Κύριε, σὺ γινώσκεις ὅτι οὐ κατὰ κακίαν
God saying Lord you know that not from malice
ἀπιστῶ· ἀλλ᾽ ὅπως μὴ ἐν ἀγνωσίᾳ πλανηθῶ, ἀποκάλυψόν
I-disbelieve but so-that not in ignorance I-go-astray reveal
μοι, Κύριε Ἰησοῦ Χριστέ. Ἀπελθόντες δὲ οἱ γέροντες
to-me Lord Jesus Christ having-gone-away and the old-men
εἰς τὰ κελλία ἑαυτῶν, παρεκάλουν τὸν Θεὸν καὶ αὐτοὶ,
to the cells their-own besought — God also themselves
λέγοντες· Κύριε Ἰησοῦ Χριστὲ, ἀποκάλυψον τῷ γέροντι
saying Lord Jesus Christ reveal to-the old-man
τὸ μυστήριον τοῦτο, ἵνα πιστεύσῃ, καὶ μὴ ἀπολέσῃ τὸν
the mystery this so-that he-may-believe and not lose the
κόπον αὐτοῦ. Καὶ εἰσήκουσεν ὁ Θεὸς ἀμφοτέρων. Καὶ
toil his and heard — God both and
πληρωθείσης τῆς ἑβδομάδος, ἦλθον τῇ Κυριακῇ εἰς τὴν
having-been-completed the week they-came on-the Lord's-day into the
ἐκκλησίαν, καὶ ἔστησαν ἐπὶ τὸ αὐτὸ οἱ τρεῖς μόνοι εἰς ἓν
church and stood at the same the three alone on one

ἐμβρίμιν, μέσος δὲ ἦν ὁ γέρων. Ἀνεῴχθησαν δὲ αὐτῶν
mat in-the-middle and was the old-man were-opened and their
οἱ ὀφθαλμοί· καὶ ὅτε ἐτέθη ὁ ἄρτος εἰς τὴν ἁγίαν
the eyes and when was-placed the bread on the holy
τράπεζαν, ἐφαίνετο τοῖς τρισὶ μόνοις ὡς παιδίον. Καὶ ὡς
table it-appeared to-the three alone as (a)-child and when
ἐξέτεινεν ὁ πρεσβύτερος τὴν χεῖρα κλάσαι τὸν ἄρτον, ἰδοὺ
stretched-out the priest the hand to-break the bread behold
ἄγγελος Κυρίου κατῆλθεν ἐξ οὐρανοῦ ἔχων μάχαιραν,
(an)-angel of-(the)-Lord came-down from heaven having (a)-knife
καὶ ἔθυσε τὸ παιδίον, καὶ ἐκένωσε τὸ αἷμα αὐτοῦ εἰς τὸ
and sacrificed the child and emptied the blood its into the
ποτήριον. Ὡς δὲ ἔκλασεν ὁ πρεσβύτερος εἰς μικρὰ μέρη
cup when and broke the priest into small parts
τὸν ἄρτον, καὶ ὁ ἄγγελος ἔκοπτεν ἐκ τοῦ παιδίου μικρὰ
the bread also the angel cut from the child small
μέρη. Καὶ ὡς προσῆλθον λαβεῖν ἐκ τῶν ἁγίων, ἐδόθη
parts and when they-approached to-take of the holy(-things) was-given
τῷ γέροντι μόνῳ κρέας ἡματωμένον· καὶ ἰδὼν ἐφοβήθη,
to-the old-man alone flesh bloodied and having-seen he-feared
καὶ ἔκραξε λέγων· Πιστεύω, Κύριε, ὅτι ὁ ἄρτος σῶμά σού
and cried-out saying I-believe Lord that the bread body your
ἐστι, καὶ τὸ ποτήριον αἷμά σού ἐστι. Καὶ εὐθέως ἐγένετο
is and the cup blood your is and at-once became
τὸ ἐν τῇ χειρὶ αὐτοῦ κρέας, ἄρτος κατὰ τὸ μυστήριον·
the in the hand his flesh bread according-to the mystery
καὶ μετέλαβεν εὐχαριστῶν τῷ Θεῷ. Καὶ λέγουσιν αὐτῷ
and he-partook giving-thanks — to-God and say to-him
οἱ γέροντες· Ὁ Θεὸς οἶδε τὴν ἀνθρωπίνην φύσιν, ὅτι οὐ
the old-men — God knows the human nature that not
δύναται φαγεῖν κρέα ὠμά, καὶ διὰ τοῦτο μετεποίησε
it-can eat flesh raw and because-of this he-changed

τὸ σῶμα εἰς ἄρτον, καὶ τὸ αἷμα αὐτοῦ εἰς οἶνον, τοῖς
the body into bread and the blood his into wine for-those
πίστει δεχομένοις. Καὶ ηὐχαρίστησαν τῷ Θεῷ περὶ τοῦ
by-faith receiving and they-gave-thanks — to-God about the
γέροντος, ὅτι οὐκ ἀφῆκεν ἀπολέσθαι τοὺς κόπους αὐτοῦ,
old-man that not he-let to-be-lost the toils his
καὶ ἀπῆλθον οἱ τρεῖς μετὰ χαρᾶς εἰς τὰ κελλία αὐτῶν.
and went-away the three with joy to the cells their

8 Ὁ αὐτὸς ἀββᾶς Δανιὴλ διηγήσατο περὶ ἄλλου τινὸς
the same abba Daniel related about other a-certain
γέροντος μεγάλου, καθημένου εἰς τὰ κάτω μέρη τῆς
old-man great sitting in the lower parts —
Αἰγύπτου, ὅτι ἔλεγεν ἐν ἀφελότητι, ὅτι ὁ Μελχισεδὲκ
of-Egypt that he-said in simplicity that — Melchizedek
υἱός ἐστι τοῦ Θεοῦ. Καὶ ἀνηγγέλη τῷ μακαρίῳ Κυρίλλῳ
(the)-son is — of-God and it-was-reported to-the blessed Cyril
τῷ ἀρχιεπισκόπῳ Ἀλεξανδρείας περὶ αὐτοῦ· καὶ ἔπεμψεν
the archbishop of-Alexandria about him and he-sent
ἐπ᾽ αὐτόν. Εἰδὼς δὲ ὅτι σημειοφόρος ἐστὶν ὁ γέρων, καὶ
for him knowing and that (a)-sign-bearer is the old-man and
εἴ τι αἰτεῖ τῷ Θεῷ, ἀποκαλύπτει αὐτῷ, καὶ ὅτι ἐν
if anything he-asks — God he-reveals-it to-him and that in
ἀφελότητι λέγει τὸν λόγον, ἐχρήσατο τοιαύτῃ σοφίᾳ, λέγων·
simplicity he-says the word he-used such wisdom saying
Ἀββᾶ, παρακαλῶ σε, ἐπειδὴ ὁ λογισμός μου λέγει, ὅτι ὁ
abba I-beseech you since the thought my says that —
Μελχισεδὲκ υἱὸς τοῦ Θεοῦ ἐστι, καὶ ἄλλος λογισμὸς λέγει,
Melchizedek (the)-son — of-God is and another thought says
ὅτι οὔ, ἀλλ᾽ ἄνθρωπός ἐστιν ἀρχιερεὺς τοῦ Θεοῦ· ἐπεὶ οὖν
that no but (a)-man he-is (a)-high-priest — of-God since then
διστάζω περὶ τούτου, ἀπέστειλα πρὸς σὲ, ἵνα δεηθῇς
I-doubt about this I-sent to you so-that you-may-beseech

τοῦ Θεοῦ, ὅπως σοι ἀποκαλύψῃ περὶ τούτου. Ὁ δὲ γέρων
— God that to-you he-reveal about this the and old-man
τῇ αὐτοῦ πολιτείᾳ θαῤῥῶν, εἶπε μετὰ παῤῥησίας· Ἔνδος
in-the his way-of-life trusting said with boldness give
μοι τρεῖς ἡμέρας, κἀγὼ ἐρωτῶ τὸν Θεὸν περὶ τούτου, καὶ
me three days and-I ask — God about this and
ἀναγγέλλω σοι τίς ἐστιν. Ἀπελθὼν οὖν ἐδέετο τοῦ Θεοῦ
I-report to-you who he-is having-gone-away then he-besought — God
περὶ τοῦ ῥήματος τούτου. Καὶ ἐλθὼν μετὰ τρεῖς ἡμέρας,
about the word this and having-come after three days
λέγει τῷ μακαρίῳ Κυρίλλῳ, ὅτι ἄνθρωπός ἐστιν ὁ
he-says to-the blessed Cyril that (a)-man is —
Μελχισεδέκ. Καὶ εἶπεν αὐτῷ ὁ ἀρχιεπίσκοπος· Πῶς οἶδας,
Melchizedek and said to-him the archbishop how do-you-know
ἀββᾶ; Ὁ δὲ εἶπεν· Ὁ Θεὸς ἀπεκάλυψέ μοι ὅλους τοὺς
abba he and said — God revealed to-me all the
πατριάρχας, οὕτως ἕνα ἕκαστον παρερχόμενον ἐνώπιόν μου,
patriarchs thus one each passing-by before me
ἀπὸ Ἀδὰμ μέχρι Μελχισεδέκ· καὶ θάρσει ὅτι οὕτως ἐστίν.
from Adam to Melchizedek and take-courage that thus it-is
Ἀπελθὼν οὖν, δι᾽ ἑαυτοῦ ἐκήρυσσεν ὅτι ἄνθρωπός ἐστιν
having-gone-away then by himself he-proclaimed that (a)-man is
ὁ Μελχισεδέκ. Καὶ ἐχάρη μεγάλως ὁ μακάριος Κύριλλος.
— Melchizedek and rejoiced greatly the blessed Cyril

XXIII · DIOSCORUS

Dioscorus takes up a new discipline each year and weeps for his sins, which he says three or four men could not weep for enough; he dreads being found at the hour of need without the wedding garment.

1 Διηγήσαντο περὶ τοῦ ἀββᾶ Διοσκόρου τῆς Ναχιάστεως,
they-related about — abba Dioscorus — of-Nachiastis
ὅτι ὁ ἄρτος αὐτοῦ κρίθινος ἦν καὶ ἀπὸ φακοῦ. Καὶ
that the bread his of-barley was and of lentils and
κατ᾽ ἐνιαυτὸν ἔβαλεν ἀρχὴν μιᾶς πολιτείας, λέγων· Οὐκ
each year he-made (a)-beginning of-one way-of-life saying not
ἀπαντῶ τινι τὸ ἔτος τοῦτο, ἢ οὐ λαλῶ, ἢ οὐ τρώγω
I-meet anyone the year this or not I-speak or not I-eat
ἔψημα, ἢ οὐ τρώγω ὀπώραν ἢ λάχανον. Καὶ εἰς πᾶσαν
cooked-food or not I-eat fruit or vegetable and in every
ἐργασίαν οὕτως ἐποίει· καὶ τελειῶν τὸ ἓν, ἐλάμβανε τὸ
work thus he-did and finishing the one he-took-up the
ἄλλο. Καὶ τοῦτο ἐποίει κατὰ ἐνιαυτόν.
other and this he-did each year

2 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, ὅτι Ταράσσουσί με
(a)-brother asked — abba Poemen that trouble me
οἱ λογισμοί μου, τοῦ ἀφεῖναί με τὰς ἁμαρτίας μου, καὶ
the thoughts my for-the to-leave me the sins my and
ποιοῦσί με προσέχειν εἰς τὰ ὑστερήματα τοῦ ἀδελφοῦ μου.
they-make me to-attend to the shortcomings of-the brother my
Καὶ λέγει αὐτῷ ὁ γέρων περὶ τοῦ ἀββᾶ Διοσκόρου, ὅτι ἦν
and says to-him the old-man about — abba Dioscorus that he-was
ἐν τῷ κελλίῳ κλαίων ἑαυτόν· ὁ δὲ μαθητὴς αὐτοῦ ἐν ἄλλῳ
in the cell weeping-for himself the and disciple his in another
κελλίῳ ἐκάθητο. Ὅτε οὖν παρέβαλε τῷ γέροντι, εὗρισκεν
cell sat when then he-visited to-the old-man he-found

αὐτὸν κλαίοντα, καὶ ἔλεγεν αὐτῷ· Πάτερ, τί κλαίεις; Ὁ δὲ
him weeping and he-said to-him Father why do-you-weep the and
γέρων ἔλεγεν· Τὰς ἁμαρτίας μου κλαίω. Λέγει οὖν αὐτῷ ὁ
old-man said the sins my I-weep says then to-him the
μαθητὴς αὐτοῦ· Οὐκ ἔχεις ἁμαρτίας, Πάτερ. Καὶ ἀπεκρίθη
disciple his not you-have sins Father and answered
ὁ γέρων· Φύσει, τέκνον, ἐὰν ἀφεθῶ ἰδεῖν τὰς ἁμαρτίας
the old-man truly child if I-be-allowed to-see the sins
μου, οὐκ ἀρκοῦσιν ἄλλοι τρεῖς ἢ τέσσαρες κλαῦσαι αὐτάς.
my not suffice other three or four to-weep-for them
Εἶπεν ὁ ἀββᾶς Διόσκορος, ὅτι Ἐὰν φορέσωμεν ἡμῶν 3
said — abba Dioscorus that if we-wear our
τὸ οὐράνιον ἔνδυμα, οὐκ ἂν εὑρεθῶμεν γυμνοί· ἐὰν δὲ
the heavenly garment not — we-shall-be-found naked if but
μὴ εὑρεθῶμεν φοροῦντες τὸ ἔνδυμα ἐκεῖνο, τί ποιήσομεν,
not we-be-found wearing the garment that what shall-we-do
ἀδελφοί; ἔχομεν γὰρ καὶ ἡμεῖς ἀκοῦσαι τὴν φωνὴν
brothers we-are for also we to-hear the voice
ἐκείνην τὴν λέγουσαν· Ἔκβαλε τοῦτον εἰς τὸ σκότος τὸ
that the saying cast-out this(-man) into the darkness the
ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς, καὶ ὁ βρυγμὸς τῶν
outer there will-be the weeping and the gnashing of-the
ὀδόντων. Νυνὶ δὲ, ἀδελφοὶ, μεγάλη αἰσχύνη ἡμῖν, μετὰ
teeth now but brothers great shame for-us after
τοσοῦτον χρόνον φοροῦντας ἡμᾶς τὸ σχῆμα, εὑρεθῆναι ἐν
so-much time wearing us the habit to-be-found in
τῇ ὥρᾳ τῆς ἀνάγκης, μὴ ἔχοντας τὸ ἔνδυμα τοῦ γάμου.
the hour of-the need not having the garment of-the wedding
Ὢ τῆς μετανοίας τῆς μελλούσης ἡμῖν προσγίνεσθαι! Ὢ
O the repentance the being-about to-us to-befall O
τοῦ σκότους τοῦ μέλλοντος ἡμῖν ἐπιπίπτειν ἔμπροσθεν
the darkness the being-about on-us to-fall before

τῶν Πατέρων καὶ τῶν ἀδελφῶν ἡμῶν, βλεπόντων ἡμᾶς
the Fathers and the brothers our seeing us
τιμωρουμένους ὑπὸ τῶν ἀγγέλων τῆς τιμωρίας!
being-punished by the angels of-the punishment

XXIV · DOULAS

Doulas commends stillness and fasting as allies against the enemy and bids the monk cut off his many attachments, lest the war besiege his mind and trouble his stillness.

1 Εἶπεν ὁ ἀββᾶς Δουλᾶς· Ἐὰν ὁ ἐχθρὸς βιάζηται ἡμᾶς
said — abba Doulas if the enemy force us
καταλιπεῖν τὴν ἡσυχίαν, μὴ ἀκούσωμεν αὐτοῦ· οὐδὲν γὰρ
to-leave the stillness not let-us-listen to-him nothing for
ὅμοιον αὐτῆς, καὶ τῆς ἀσιτίας. Συγκρίνεται εἰς συμμαχίαν
(is)-like it and the fasting it-is-joined in alliance
κατ᾽ αὐτοῦ· ὀξυδορκίαν γὰρ παρέχουσι τοῖς ἔνδον ὄμμασιν.
against him sharp-sight for they-provide to-the inner eyes
2 Εἶπε πάλιν· Κόπτε τῶν πολλῶν τὰς σχέσεις, μή σου ὁ
he-said again cut-off of-the many the attachments lest your the
πόλεμος πρὸς τὸν νοῦν περιστατικὸς γένηται, καὶ τὸν
war against the mind encompassing become and the
τῆς ἡσυχίας ταράξῃ τρόπον.
of-the stillness disturb manner

Epiphanius tells how crows' cries foretold Julian's death to Athanasius, and how a circus crowd's cheer for a charioteer, "the son of Mary fell and rose," foretold Theophilus' overthrow of Serapis. He rebukes monks who pray only at the third, sixth, and ninth hours, and outdoes Hilarion's abstinence with his own, never to sleep at odds with anyone. His sayings praise the Scriptures, the hidden prayer of the humble, and a God who sells righteousness for a crust and repays before the angels.

Διηγήσατο ὁ ἅγιος Ἐπιφάνιος ὁ ἐπίσκοπος, ὅτι ἐπὶ 1
related the holy Epiphanius the bishop that in-the-time-of
τοῦ μακαρίου Ἀθανασίου τοῦ μεγάλου, κορῶναι περιϊπτάμεναι
the blessed Athanasius the great crows flying-around
τὸ τοῦ Σεράπιδος ἱερὸν, ἔκραζον ἀπαύστως, Κρᾶς, Κρᾶς.
the — of-Serapis temple cried unceasingly cras cras
Καὶ προστάντες ἐπὶ τὸν μακάριον Ἀθανάσιον οἱ Ἕλληνες,
and having-stood-before at the blessed Athanasius the Greeks
ἔκραξαν· Κακόγηρε, εἰπὲ ἡμῖν τί κράζουσιν αἱ κορῶναι.
cried-out evil-old-man tell us what cry the crows
Καὶ ἀποκριθεὶς εἶπεν· Αἱ κορῶναι κράζουσι, Κρᾶς, Κρᾶς· τὸ
and answering he-said the crows cry cras cras the
δὲ Κρᾶς τῇ Αὐσωνίων φωνῇ αὔριόν ἐστι· καὶ προσετίθει,
and cras in-the of-(the)-Ausonians tongue tomorrow is and he-added
ὅτι Αὔριον ὄψεσθε τὴν δόξαν τοῦ Θεοῦ. Καὶ ἑξῆς ἠγγέλθη
that tomorrow you-will-see the glory — of-God and next was-announced
ὁ θάνατος τοῦ Ἰουλιανοῦ βασιλέως. Καὶ τούτου γενομένου,
the death — of-Julian (the)-emperor and this having-happened
συνδραμόντες κατέκραζον τοῦ Σεράπιδος, λέγοντες· Ἐὰν
running-together they-cried-out-against — Serapis saying if
οὐκ ἤθελες αὐτὸν, τί ἐλάμβανες τὰ αὐτοῦ;
not you-wanted him why did-you-take the(-things) his

2 Ὁ αὐτὸς διηγήσατο, ὅτι ἦν τις ἡνίοχος κατὰ
the same related that there-was a-certain charioteer in
τὴν Ἀλεξανδρέων, ὃς ἦν μητρὸς Μαρίας υἱός. Οὗτος
the(-city) of-the-Alexandrians who was of-(a)-mother Mary (the)-son this(-man)
ἱππικοῦ ἐπιτελουμένου κατέπεσεν· εἶτα ἀναστὰς παρῆλθε
(a)-race being-held fell-down then having-risen passed
τὸν καταβεβληκότα, καὶ ἐνίκησε. Καὶ τὸ πλῆθος
the(-one) having-thrown-him and won and the crowd
ἀνεβόησεν· Ὁ Υἱὸς Μαρίας πέπτωκε καὶ ἐγήγερται καὶ
shouted the Son of-Mary has-fallen and has-been-raised and
ἐνίκησε. Ταύτης ἔτι τῆς φωνῆς λεγομένης, ἐνέπεσεν ἡ
has-won this still the cry being-spoken fell-upon the
περὶ τοῦ ἱεροῦ τοῦ Σεράπιδος φήμη τῷ πλήθει, ὅτι ὁ
about the temple — of-Serapis report to-the crowd that the
μέγας Θεόφιλος ἀνελθὼν, τὸ τοῦ Σεράπιδος κατέστρεψεν
great Theophilus having-gone-up the — of-Serapis overturned
εἴδωλον, καὶ τοῦ ναοῦ γέγονεν ἐγκρατής.
idol and of-the temple has-become master

3 Ἐδηλώθη τῷ μακαρίῳ Ἐπιφανίῳ τῷ ἐπισκόπῳ Κύπρου
it-was-made-known to-the blessed Epiphanius the bishop of-Cyprus
παρὰ τοῦ ἀββᾶ τῆς μονῆς ἧς εἶχεν ἐν Παλαιστίνῃ, ὅτι
by the abba of-the monastery which he-had in Palestine that
Εὐχαῖς σου οὐκ ἠμελήσαμεν τοῦ κανόνος ἡμῶν, ἀλλὰ
by-the-prayers your not we-neglected the rule our but
μετὰ σπουδῆς καὶ τὴν τρίτην καὶ τὴν ἕκτην καὶ τὴν
with zeal both the third and the sixth and the
ἐννάτην ἐπιτελοῦμεν. Ὁ δὲ καταγνοὺς αὐτῶν, ἐδήλωσεν
ninth we-perform he and having-condemned them made-known
αὐτοῖς λέγων, ὅτι Φανεροί ἐστε ἀμελοῦντες τὰς ἄλλας
to-them saying that manifest you-are neglecting the other
ὥρας τῆς ἡμέρας ἀργοῦντες ἀπὸ τῆς εὐχῆς. Δεῖ γὰρ τὸν
hours of-the day being-idle from the prayer must for the

ἀληθινὸν μοναχὸν ἀδιαλείπτως ἔχειν τὴν εὐχὴν καὶ τὴν
true monk unceasingly to-have the prayer and the
ψαλμῳδίαν ἐν τῇ καρδίᾳ αὐτοῦ.
psalmody in the heart his
Ἔπεμψέ ποτε ὁ ἅγιος Ἐπιφάνιος πρὸς τὸν ἀββᾶν 4
sent once the holy Epiphanius to — abba
Ἱλαρίωνα, παρακαλῶν αὐτὸν, καὶ λέγων· Δεῦρο, ἴδωμεν
Hilarion beseeching him and saying come let-us-see
ἑαυτοὺς πρὸ τοῦ ἐξελθεῖν ἡμᾶς ἀπὸ τοῦ σώματος· καὶ
each-other before the to-depart us from the body and
παραγενομένου αὐτοῦ, ἐχάρησαν μετ᾽ ἀλλήλων. Ἐσθιόντων
having-arrived he they-rejoiced with each-other eating
δὲ αὐτῶν, ἠνέχθη πετεινόν. Καὶ λαβὼν ὁ ἐπίσκοπος
and they was-brought (a)-fowl and having-taken-it the bishop
ἔδωκε τῷ ἀββᾷ Ἱλαρίωνι. Καὶ λέγει αὐτῷ ὁ γέρων·
gave-it — to-abba Hilarion and says to-him the old-man
Συγχώρησόν μοι, ὅτι ἐξ οὗ ἔλαβον τὸ σχῆμα, οὐκ
forgive me for since which I-took the habit not
ἔφαγον θῦμα. Καὶ λέγει αὐτῷ ὁ ἐπίσκοπος· Ἐγὼ
I-ate slaughtered(-meat) and says to-him the bishop I
δὲ ἐξ οὗ ἔλαβον τὸ σχῆμα, οὐκ ἀφῆκά τινα κοιμηθῆναι
but since which I-took the habit not I-let anyone to-sleep
ἔχοντα κατ᾽ ἐμοῦ, οὐδὲ ἐγὼ ἐκοιμήθην ἔχων
having (something)-against me nor I slept having
κατὰ τινός. Καὶ λέγει αὐτῷ ὁ γέρων· Συγχώρησόν
(something)-against anyone and says to-him the old-man forgive
μοι, ὅτι ἡ σὴ πολιτεία μείζων ἐστὶ τῆς ἐμῆς.
me for the your way-of-life greater is than-the mine
Ὁ αὐτὸς ἔλεγεν, ὅτι ἡ εἰκὼν τοῦ Χριστοῦ Μελχισεδὲκ, 5
the same said that the image — of-Christ Melchizedek
τὴν ῥίζαν τῶν Ἰουδαίων εὐλόγησε τὸν Ἀβραάμ· πολλῷ
the root of-the Jews blessed — Abraham by-much

πλέον αὐτὴ ἡ ἀλήθεια ὁ Χριστὸς, εὐλογεῖ καὶ ἁγιάζει
more itself the truth — Christ blesses and sanctifies
πάντας τοὺς πιστεύοντας εἰς αὐτόν.
all the(-ones) believing in him

6 Ὁ αὐτὸς ἔλεγεν· Ἡ Χαναναία βοᾷ καὶ ἀκούεται· καὶ
the same said the Canaanite-woman cries and is-heard and
ἡ αἱμόῤῥους σιωπᾷ καὶ μακαρίζεται· ὁ δὲ Φαρισαῖος
the bleeding(-woman) is-silent and is-called-blessed the but Pharisee
κράζει καὶ κατακρίνεται· ὁ τελώνης οὐδὲ ἀνοίγει τὸ
shouts and is-condemned the tax-collector not-even opens the
στόμα καὶ ἀκούεται.
mouth and is-heard

7 Ὁ αὐτὸς ἔλεγεν, ὅτι Δαβὶδ ὁ προφήτης, ἐν ἀωρίᾳ
the same said that David the prophet at (an)-untimely-hour
ηὔχετο, μεσονύκτιον ἐξηγείρετο, πρὸ τοῦ ὄρθρου παρεκάλει,
prayed at-midnight rose before the dawn besought
ὄρθρου παρίστατο, πρωΐας ἐδέετο, ἑσπέρας καὶ
at-dawn stood-by in-the-morning entreated at-evening and
μεσημβρίας ἱκέτευε, καὶ διὰ τοῦτο ἔλεγεν· Ἑπτάκις
at-midday supplicated and because-of this he-said seven-times
τῆς ἡμέρας ᾔνεσά σε.
in-the day I-praised you

8 Εἶπε πάλιν, ὅτι ἀναγκαία τῶν Χριστιανῶν βιβλίων ἡ
he-said again that necessary of-the Christian books (is)-the
κτῆσις τοῖς ἔχουσι. Καὶ αὐτὴ γὰρ καθ' ἑαυτὴν τῶν βιβλίων
possession for-those having and itself for by itself of-the books
ἡ ὄψις, ὀκνηροτέρους ἡμᾶς πρὸς τὴν ἁμαρτίαν ἐργάζεται,
the sight more-sluggish us toward the sin makes
καὶ πρὸς δικαιοσύνην μᾶλλον διανίστασθαι προτρέπεται.
and toward righteousness rather to-rise urges

Εἶπε πάλιν, ὅτι μεγάλη ἀσφάλεια πρὸς τὸ μὴ ἁμαρτάνειν, 9
he-said again that (a)-great safety for the not to-sin
τῶν Γραφῶν ἡ ἀνάγνωσις.
of-the Scriptures (is)-the reading
Εἶπε πάλιν, ὅτι μέγας κρημνὸς καὶ βαθὺ βάραθρον, τῶν 10
he-said again that (a)-great precipice and deep chasm of-the
Γραφῶν ἡ ἄγνοια.
Scriptures (is)-the ignorance
Εἶπε πάλιν, ὅτι μεγάλη προδοσία σωτηρίας, τὸ μηδένα 11
he-said again that (a)-great betrayal of-salvation (is)-the none
τῶν θείων νόμων εἰδέναι.
of-the divine laws to-know
Ὁ αὐτὸς ἔλεγεν, ὅτι τὰ τῶν δικαίων ἁμαρτήματα περὶ 12
the same said that the of-the righteous sins about
τὰ χείλη ἐστὶ, τὰ δὲ τῶν ἀσεβῶν, ἐξ ὅλου τοῦ σώματος.
the lips are the but of-the ungodly from whole the body
Ὅθεν ψάλλει Δαβίδ· Θοῦ, Κύριε, φυλακὴν τῷ στόματί μου,
whence sings David set Lord (a)-guard on-the mouth my
καὶ θύραν περιοχῆς περὶ τὰ χείλη μου· Καί· Εἶπα, Φυλάξω
and (a)-door of-enclosure around the lips my and I-said I-will-keep
τὰς ὁδούς μου, τοῦ μὴ ἁμαρτάνειν με ἐν γλώσσῃ μου.
the ways my for-the not to-sin me in (the)-tongue my
Ὁ αὐτὸς ἠρωτήθη, Διατί δέκα μέν εἰσιν αἱ νομικαὶ 13
the same was-asked why ten indeed are the legal
ἐντολαὶ, ἐννέα δὲ οἱ μακαρισμοί; καὶ ἔφη· Ἰσάριθμος
commandments nine but the beatitudes and he-said equal-in-number
τῶν Αἰγυπτιακῶν μαστίγων ἡ Δεκάλογος· τριπλῆς δὲ
to-the Egyptian plagues (is)-the Decalogue threefold and
Τριάδος εἰκὼν, ἡ τῶν μακαρισμῶν ἀρίθμησις.
of-(the)-Trinity (an)-image the of-the beatitudes numbering

14 Ἠρωτήθη ὁ αὐτὸς, εἰ ἀρκεῖ εἷς δίκαιος δυσωπῆσαι
was-asked the same whether suffices one righteous(-man) to-prevail-upon
τὸν Θεὸν, καὶ ἔφη· Ναὶ, αὐτὸς γὰρ εἶπεν· Ἐρευνήσατε
— God and he-said yes he for said search-out
ἕνα ποιοῦντα κρῖμα καὶ δικαιοσύνην, καὶ ἵλεως ἔσομαι
one doing judgment and righteousness and merciful I-will-be
παντὶ τῷ λαῷ.
to-all the people

15 Ὁ αὐτὸς εἶπεν, ὅτι ὁ Θεὸς τοῖς μὲν ἁμαρτωλοῖς καὶ τὸ
the same said that — God to-the indeed sinners even the
κεφάλαιον παραχωρεῖ μετανοοῦσιν, ὡς τῇ πόρνῃ καὶ τῷ
principal remits repenting as to-the harlot and to-the
τελώνῃ· τοὺς δὲ δικαίους ἀπαιτεῖ καὶ τόκους. Καὶ τοῦτό
tax-collector from-the but righteous he-demands also interest and this
ἐστιν ὃ τοῖς ἀποστόλοις ἔλεγεν, ὅτι Ἐὰν μὴ περισσεύσῃ ἡ
is what to-the apostles he-said that unless — abound the
δικαιοσύνη ὑμῶν, πλέον τῶν γραμματέων καὶ Φαρισαίων,
righteousness your more than-the scribes and Pharisees
οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
not — you-will-enter into the kingdom of-the heavens

16 Ἔλεγε δὲ καὶ τοῦτο, ὅτι ὀλίγον πάνυ τὰς δικαιοσύνας ὁ
he-said and also this that little very the righteousnesses —
Θεὸς πωλεῖ τοῖς ἀγοράζειν σπουδάζουσι· μικροῦ κλάσματος
God sells to-those to-buy being-eager for-(a)-small fragment
ἄρτου, εὐτελοῦς ἱματίου, ψυχροῦ ποτηρίου, ἑνὸς ὀβολοῦ.
of-bread for-(a)-cheap garment for-(a)-cold cup for-one obol

17 Προσετίθει δὲ καὶ τοῦτο, ὅτι παρ' ἀνθρώπῳ δανειζόμενος
he-added and also this that from (a)-man borrowing
ἄνθρωπος διὰ πενίαν, ἢ χρείαν εὐπορίας, καὶ ἀποδιδοὺς
(a)-man because-of poverty or need of-means and repaying
χάριτας μὲν ὁμολογεῖ, κρύφα δὲ ἀποδίδωσιν αἰσχυνόμενος.
thanks indeed confesses secretly but repays being-ashamed

Ὁ δὲ δεσπότης Θεὸς τὸ ἀνάπαλιν· κρυφῇ δανειζόμενος
the but Master God the reverse secretly borrowing
ἐνώπιον ἀγγέλων καὶ ἀρχαγγέλων καὶ δικαίων ἀποδίδωσιν.
before angels and archangels and righteous(-men) repays

XXVI · EPHREM

Ephrem dreams as a child of a vine filling the earth; a saint sees angels entrust him with a written roll, and his words gush like a spring. He shames a harlot by inviting her to a crowded square.

Παιδίον ἦν ὁ ἀββᾶς Ἐφραὶμ καὶ εἶδεν ὄναρ εἴτ' οὖν 1
(a)-child was — abba Ephrem and he-saw (a)-dream or then
ὀπτασίαν, ὅτι ἀνῆλθεν ἄμπελος ἐν τῇ γλώσσῃ αὐτοῦ,
(a)-vision that came-up (a)-vine on the tongue his
καὶ ηὔξησε, καὶ ἐπλήρωσε πᾶσαν τὴν ὑπ' οὐρανὸν,
and grew and filled all the(-earth) under heaven
εὔκαρπος πάνυ· καὶ ἤρχοντο πάντα τὰ πετεινὰ τοῦ
fruitful very and came all the birds of-the
οὐρανοῦ, καὶ ἤσθιον ἐκ τοῦ καρποῦ τῆς ἀμπέλου· καὶ
heaven and ate of the fruit of-the vine and
πρὸς ὃ ἤσθιον, ἐπλεόναζεν ὁ καρπὸς αὐτῆς.
in-proportion-to what they-ate increased the fruit its
Ἄλλοτε πάλιν εἶδέ τις τῶν ἁγίων ἐν ὁράματι, ἀγγέλων 2
another-time again saw one of-the saints in (a)-vision of-angels
τάγμα ἐκ τοῦ οὐρανοῦ κατερχόμενον κατὰ πρόσταξιν Θεοῦ,
(a)-band from the heaven coming-down by command of-God
ἔχον ἐπὶ χεῖρας κεφαλίδα, τουτέστι τόμον γεγραμμένον
having in (their)-hands (a)-roll that-is (a)-volume written
ἔσωθεν καὶ ἔξωθεν· καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ὀφείλει
within and without and they-said to each-other who ought

τοῦτο ἐγχειρισθῆναι; Καὶ οἱ μὲν ἔλεγον, Ὅσδε· οἱ δὲ
this to-be-entrusted-with and some indeed said this-one others and
ἔλεγον ἕτερον. Ἀπεκρίθησαν δὲ καὶ εἶπον· Ἀληθῶς ἅγιοί
said another they-answered and also said truly holy
εἰσι καὶ δίκαιοι· πλὴν τοῦτο οὐδεὶς δύναται ἐγχειρισθῆναι,
they-are and righteous but this no-one can be-entrusted-with
εἰ μὴ Ἐφραίμ. Καὶ ὁρᾷ ὁ γέρων ὅτι τῷ Ἐφραὶμ
if not Ephrem and sees the old-man that — to-Ephrem
ἐπέδωκαν τὴν κεφαλίδα· καὶ ἀναστὰς πρωΐ, ἤκουσε τοῦ
they-gave the roll and having-risen at-dawn he-heard —
Ἐφραὶμ ὥσπερ πηγὴν βρύουσαν ἐκ τοῦ στόματος αὐτοῦ
Ephrem as-it-were (a)-spring gushing from the mouth his
καὶ συντάσσοντος, καὶ ἔγνω ὅτι ἐκ Πνεύματος ἁγίου
and composing and he-knew that from (the)-Spirit holy
ἐστὶ τὰ ἐκπορευόμενα διὰ χειλέων Ἐφραίμ.
are the(-things) going-out through (the)-lips of-Ephrem

3 Ἄλλοτε πάλιν παριόντος τοῦ Ἐφραὶμ, ἐξ ὑποβολῆς τινος
another-time again passing-by — Ephrem at (the)-instigation of-someone
ἔρχεται μία ἑταιρὶς κολακεύειν αὐτὸν εἰς αἰσχρὰν μίξιν, εἰ δὲ
comes one harlot to-cajole him into shameful intercourse if but
μὴ, κἂν εἰς ἀγανάκτησιν κινῆσαι αὐτὸν, ὅτι οὐδέποτέ τις
not at-least to anger to-move him because never anyone
εἶδεν αὐτὸν ὀργιζόμενον. Καὶ λέγει πρὸς αὐτήν· Ἀκολούθει
saw him angry and he-says to her follow
μοι· πλησιάσας δὲ τόπῳ πολυοχλουμένῳ, εἶπεν αὐτῇ· Ἐν
me having-approached and (a)-place much-crowded he-said to-her in
τῷ τόπῳ τούτῳ δεῦρο καθὼς ἠθέλησας. Ἐκείνη δὲ θεασαμένη
the place this come as you-wished she and having-beheld
τὸν ὄχλον, λέγει αὐτῷ· Πῶς δυνάμεθα τοῦτο ποιῆσαι,
the crowd says to-him how can-we this do
τοσούτου ὄχλου ἑστῶτος, καὶ οὐκ αἰσχυνόμεθα; Ὁ δὲ λέγει
so-great (a)-crowd standing and not are-we-ashamed he and says

πρὸς αὐτήν· Εἰ ἀνθρώπους αἰσχυνόμεθα, πολλῷ μᾶλλον
to her if men we-are-ashamed-before by-much more
ὀφείλομεν αἰσχύνεσθαι τὸν Θεὸν, τὸν τὰ κρυπτὰ τοῦ
we-ought to-be-ashamed-before — God the(-one) the hidden(-things) of-the
σκότους ἐλέγχοντα. Ἡ δὲ ἐντραπεῖσα ἀπῆλθεν ἄπρακτος.
darkness exposing she and having-been-shamed went-away having-done-nothing

XXVII · EUCHARISTUS THE LAYMAN

Two Fathers are told that a layman in an Egyptian village has passed their measure, and find that Eucharistus and his wife give a third of their flock's yield to the poor, a third to guests, and live as virgins.

Δύο τῶν Πατέρων παρεκάλεσαν τὸν Θεὸν, ἵνα πληροφορήσῃ 1
two of-the Fathers besought — God that he-might-assure
αὐτοὺς, εἰς ποῖον ἔφθασαν μέτρον. Καὶ ἦλθεν αὐτοῖς
them to what-kind-of they-had-reached measure and came to-them
φωνὴ λέγουσα· Εἰς τήνδε τὴν κώμην τῆς Αἰγύπτου ἐστί
(a)-voice saying in this the village — of-Egypt is
τις κοσμικὸς Εὐχάριστος ὀνόματι, καὶ ἡ γυνὴ αὐτοῦ
a-certain worldling Eucharistus by-name and the wife his
καλεῖται Μαρία· οὔπω ἤλθετε ὑμεῖς εἰς τὰ μέτρα αὐτῶν.
is-called Mary not-yet came you to the measures their
Καὶ ἀναστάντες οἱ δύο γέροντες, ἦλθον εἰς τὴν κώμην· καὶ
and having-risen the two old-men came to the village and
ἐρωτήσαντες, εὗρον τὸ κελλίον αὐτοῦ καὶ τὴν γυναῖκα
having-asked they-found the cell his and the wife
αὐτοῦ· καὶ λέγουσιν αὐτῇ· Ποῦ ἔστι ὁ ἀνήρ σου; Ἡ δὲ
his and they-say to-her where is the husband your she and
εἶπεν· Ποιμήν ἐστι, καὶ βόσκει τὰ πρόβατα. Καὶ εἰσήγαγεν
said (a)-shepherd he-is and he-pastures the sheep and she-brought-in

αὐτοὺς εἰς τὸ κελλίον αὐτοῦ. Ὡς δὲ ὀψία ἐγένετο, ἦλθεν
them into the cell his when and evening became came
ὁ Εὐχάριστος μετὰ τῶν προβάτων· καὶ ἰδὼν τοὺς
— Eucharistus with the sheep and having-seen the
γέροντας, ἡτοίμασεν αὐτοῖς τράπεζαν, καὶ ἤνεγκεν ὕδωρ
old-men he-prepared for-them (a)-table and brought water
νίψαι τοὺς πόδας αὐτῶν. Καὶ λέγουσιν αὐτῷ οἱ γέροντες·
to-wash the feet their and they-say to-him the old-men
Οὐ μὴ γευσώμεθά τινος, ἐὰν μὴ ἀναγγείλῃς ἡμῖν τὴν
not — we-will-taste anything unless — you-tell us the
ἐργασίαν σου. Ὁ δὲ Εὐχάριστος μετὰ ταπεινοφροσύνης
work your — and Eucharistus with humility
εἶπεν· Ἐγὼ ποιμήν εἰμι, καὶ αὕτη ἐστὶν ἡ γυνή μου. Οἱ δὲ
said I (a)-shepherd am and this is the wife my the but
γέροντες ἐπέμειναν παρακαλοῦντες αὐτὸν, καὶ οὐκ ἠθέλησε
old-men persisted beseeching him and not he-wished
εἰπεῖν. Καὶ εἶπον αὐτῷ· Ὁ Θεὸς ἔπεμψεν ἡμᾶς πρὸς
to-tell and they-said to-him — God sent us to
σέ. Ὡς δὲ ἤκουσε τὸν λόγον τοῦτον, ἐφοβήθη, καὶ εἶπεν
you when and he-heard the word this he-feared and said
αὐτοῖς· Ἰδοὺ τὰ πρόβατα ταῦτα ἔχομεν ἀπὸ τῶν γονέων
to-them behold the sheep these we-have from the parents
ἡμῶν· καὶ εἴ τι δ' ἂν εὐοδώσῃ ὁ Κύριος εἰσοδιάσαι
our and if anything and — may-prosper the Lord to-bring-in
ἐξ αὐτῶν, ποιοῦμεν εἰς τρία μέρη· μέρος ἓν τοῖς πτωχοῖς,
from them we-make into three parts part one for-the poor
καὶ μέρος ἓν εἰς τὴν φιλοξενίαν, καὶ τὸ τρίτον μέρος εἰς
and part one for the hospitality and the third part for
τὴν χρείαν ἡμῶν. Ἀφ' οὗ δὲ ἔλαβον τὴν γυναῖκά μου,
the need our since which and I-took the wife my
οὐκ ἐμιάνθην οὔτε ἐγὼ οὔτε αὐτὴ, ἀλλὰ παρθένος ἐστί·
not was-defiled neither I nor she but (a)-virgin she-is

καὶ ἕκαστος ἡμῶν καθ' ἑαυτὸν καθεύδει· τὴν δὲ νύκτα
and each of-us by himself sleeps the and night
φοροῦμεν σάκκους, καὶ τὴν ἡμέραν τὰ ἱμάτια ἡμῶν. Ἕως
we-wear sackcloths and the day the garments our until
ἄρτι ἀνθρώπων οὐδεὶς ταῦτα ἔγνωκεν. Καὶ ἀκούσαντες
now of-men no-one these(-things) has-known and having-heard
ἐθαύμασαν, καὶ ἀνεχώρησαν δοξάζοντες τὸν Θεόν.
they-marveled and withdrew glorifying — God

XXVIII · EULOGIUS THE PRIEST

Eulogius, an ascetic priest who eats only bread and salt, visits Joseph of Panepho expecting a stricter rule and finds his hosts eating freely and seemingly never praying; lost in a fog, he returns to hear them chanting in secret and tastes the brackish water they really drink, and learns to eat what is set before him and to work in hiding.

Εὐλόγιός τις μαθητὴς γενόμενος τοῦ μακαρίου Ἰωάννου 1
Eulogius a-certain (a)-disciple having-become of-the blessed John
τοῦ ἐπισκόπου, πρεσβύτερος καὶ ἀσκητὴς μέγας, νηστεύων
the bishop (a)-priest and (an)-ascetic great fasting
δύο δύο, πολλάκις δὲ καὶ τὴν ἑβδομάδα ἕλκων,
two(-days) two(-days) often and even the week drawing-out
ἄρτον μόνον ἐσθίων καὶ ἅλας, ἐδοξάζετο ὑπὸ τῶν
bread only eating and salt was-glorified by the
ἀνθρώπων. Παρέβαλε δὲ τῷ ἀββᾷ Ἰωσὴφ εἰς τὴν
men he-visited and — to-abba Joseph in —
Πανεφὼ, προσδοκῶν τι πλέον σκληραγωγίαν ἰδεῖν παρ'
Panepho expecting some more austerity to-see with
αὐτῷ. Καὶ δεξάμενος αὐτὸν ὁ γέρων μετὰ χαρᾶς, εἴ τι
him and having-received him the old-man with joy if anything

δ' ἂν εἶχεν ἐποίησε παράκλησιν γενέσθαι. Καὶ λέγουσιν
and — he-had he-made comfort to-be-made and say
οἱ μαθηταὶ Εὐλογίου· Οὐκ ἐσθίει πρεσβύτερος πλὴν ἄρτου
the disciples of-Eulogius not eats (the)-priest except bread
καὶ ἅλατος. Ὁ δὲ ἀββᾶς Ἰωσὴφ σιωπῶν ἔτρωγε. Καὶ
and salt — and abba Joseph being-silent ate and
ποιήσαντες ἡμέρας τρεῖς, οὐκ ἤκουσαν αὐτῶν ψαλλόντων
having-spent days three not they-heard them chanting
ἢ εὐχομένων· κρυπτὴ γὰρ ἦν ἡ ἐργασία αὐτῶν. Καὶ
or praying hidden for was the work their and
ἐξῆλθον μὴ ὠφεληθέντες. Κατ' οἰκονομίαν δὲ γίνεται
they-went-out not having-been-benefited by dispensation and comes
γνόφος, καὶ πλανηθέντες ὑπέστρεψαν πρὸς τὸν γέροντα.
(a)-fog and having-strayed they-returned to the old-man
Καὶ πρὶν αὐτοὺς κροῦσαι, ἤκουσαν αὐτῶν ψαλλόντων·
and before they to-knock they-heard them chanting
καὶ μείναντες ἐπὶ πολὺ, ὕστερον ἔκρουσαν. Οἱ δὲ
and having-remained for long later they-knocked they and
σιωπήσαντες ἀπὸ ψαλμῳδίας, ἐδέξαντο αὐτοὺς χαίροντες.
having-fallen-silent from psalmody received them rejoicing
Καὶ διὰ τὸν καύσωνα, ἔβαλον οἱ μαθηταὶ Εὐλογίου εἰς
and because-of the heat put the disciples of-Eulogius into
τὸ βαυκάλιον ὕδωρ, καὶ ἔδωκαν αὐτῷ· ἦν δὲ μεμιγμένον
the flask water and gave-it to-him it-was and mixed
τῆς θαλάσσης καὶ τοῦ ποταμοῦ· καὶ οὐκ ἠδυνήθη πιεῖν. Καὶ
of-the sea and of-the river and not he-could drink and
ἐν ἑαυτῷ γενόμενος, προσέπεσε τῷ γέροντι μαθεῖν θέλων
in himself having-come he-fell-before the old-man to-learn wishing
τὴν διαγωγὴν αὐτοῦ, λέγων· Ἀββᾶ, τί ἐστι τοῦτο; ὅτι τὸ
the conduct his saying abba what is this that the
πρῶτον οὐκ ἐψάλλετε, ἀλλὰ νῦν μετὰ τὸ ἐξελθεῖν ἡμᾶς·
first not you-chanted but now after the to-go-out us

καὶ τὸ βαυκάλιον δὲ νῦν λαβὼν, εὗρον τὸ ὕδωρ ἁλμυρόν.
and the flask and now having-taken I-found the water salty
Λέγει αὐτῷ ὁ γέρων· Ὁ ἀδελφὸς σαλός ἐστι, καὶ κατὰ
says to-him the old-man the brother crazed is and by
πλάνην ἔμιξεν αὐτὸ θαλάσσιον. Ὁ δὲ Εὐλόγιος παρεκάλει
mistake mixed it with-sea-water — and Eulogius besought
τὸν γέροντα, θέλων μαθεῖν τὴν ἀλήθειαν. Καὶ λέγει αὐτῷ
the old-man wishing to-learn the truth and says to-him
ὁ γέρων· Ἐκεῖνο τὸ μικρὸν ποτήριον τοῦ οἴνου, τῆς
the old-man that the small cup of-the wine of-the
ἀγάπης ἦν· τοῦτο δὲ τὸ ὕδωρ, ὃ πίνουσιν οἱ ἀδελφοὶ
love was this but the water which drink the brothers
διαπαντός. Καὶ ἐδίδαξεν αὐτὸν τὴν διάκρισιν τῶν λογισμῶν,
continually and he-taught him the discernment of-the thoughts
καὶ ἔκοψεν ἀπ᾽ αὐτοῦ πάντα τὰ ἀνθρώπινα. Καὶ γέγονεν
and cut-off from him all the human(-ways) and he-became
οἰκονομικός· καὶ λοιπὸν ἤσθιε πάντα τὰ παρατιθέμενα,
accommodating and thereafter he-ate all the(-things) set-before-him
καὶ ἔμαθε καὶ αὐτὸς ἐν τῷ κρυπτῷ ἐργάζεσθαι, καὶ εἶπε
and learned also he in the hidden to-work and said
τῷ γέροντι· Ὄντως ἐν ἀληθείᾳ ἐστὶν ἡ ἐργασία ὑμῶν.
to-the old-man truly in truth is the work your

Euprepius tells the monk to believe God works signs in his own affairs, and runs after the robbers who have left his staff behind. He would have the monk eat, wear, and sleep on grass with a heart of iron, and as a beginner is taught by an old man never to speak before he is asked.

1 Εἶπεν ὁ ἀββᾶς Εὐπρέπιος· Ἔχων, φησὶν, ἐν ἑαυτῷ, εἶναι
said — abba Euprepius having he-says in yourself to-be
πιστὸν τὸν Θεὸν καὶ δυνατὸν, πίστευε εἰς αὐτὸν, καὶ
faithful — God and powerful believe in him and
μεθέξεις τῶν αὐτοῦ. Εἰ δὲ ὀλιγωρεῖς, οὐ πιστεύεις. Καὶ
you-will-share of-the(-things) his if but you-are-negligent not you-believe and
ὅτι πάντες πιστεύομεν δυνατὸν αὐτὸν εἶναι, καὶ πιστεύομεν
that all we-believe powerful him to-be and we-believe
ὅτι πάντα αὐτῷ ἐστι δυνατά. Ἀλλὰ καὶ ἐν τοῖς σοῖς
that all(-things) for-him are possible but also in the your
πίστευε ἐν αὐτῷ πράγμασιν, ὅτι καὶ ἐν σοὶ ποιεῖ σημεῖα.
believe in him matters that also in you he-does signs
2 Ὁ αὐτὸς συλούμενος συνεπῆρεν αὐτοῖς. Μετὰ δὲ τὸ
the same being-robbed helped-carry-off with-them after and the
ἀποβαστάξαι αὐτοὺς τὰ ἔνδον κείμενα, καταλειψάντων
to-carry-away them the(-things) inside lying having-left
αὐτῶν τὴν ῥάβδον ἑαυτοῦ, ὡς ταύτην ἐθεάσατο ὁ ἀββᾶς
they the staff his-own when this beheld — abba
Εὐπρέπιος, ἠχθέσθη· καὶ λαβὼν ἐπέτρεχε, βουλόμενος
Euprepius he-was-grieved and having-taken-it he-ran-after wishing
ἀποδοῦναι. Τῶν δὲ μὴ θελόντων δέξασθαι, ἀλλὰ δεδιότων
to-give-back they and not wishing to-receive-it but fearing

μὴ ἄρα τι γέγονεν, περιτυχὼν τισι, ἠξίου ἀποδοθῆναι
lest perhaps something had-happened having-met some he-asked to-be-given-back
δι᾽ αὐτῶν ῥάβδον, τὴν αὐτὴν ὁδευόντων ὁδόν.
through them (the)-staff the same journeying road
Εἶπεν ὁ ἀββᾶς Εὐπρέπιος, ὅτι τὰ σωματικὰ ὕλη εἰσίν. Ὁ 3
said — abba Euprepius that the bodily(-things) matter are the(-one)
ἀγαπῶν τὸν κόσμον ἀγαπᾷ προσκόμματα. Εἴπερ οὖν συμβῇ
loving the world loves stumbling-blocks if-indeed then it-happen
τί ποτε ἀπολέσθαι, τοῦτο μετὰ χαρᾶς καὶ ἐξομολογήσεως
anything ever to-be-lost this with joy and thanksgiving
δέχεσθαι δεῖ, ὡς φροντίδων ἀπαλλαγέντας.
to-receive (one)-must as from-cares having-been-freed
Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Εὐπρέπιον περὶ ζωῆς. Καὶ 4
(a)-brother asked — abba Euprepius about life and
εἶπεν ὁ γέρων· Χόρτον φάγε, χόρτον φόρεσον, εἰς χόρτον
said the old-man grass eat grass wear on grass
κοιμοῦ, τουτέστι, πάντων καταφρόνει, τὴν δὲ καρδίαν
sleep that-is all(-things) despise the but heart
κέκτησο σιδηρᾶν.
possess of-iron
Ἀδελφὸς ἠρώτησε τὸν αὐτὸν γέροντα, λέγων· Πῶς ἔρχεται 5
(a)-brother asked the same old-man saying how comes
ὁ φόβος τοῦ Θεοῦ εἰς τὴν ψυχήν; Καὶ εἶπεν ὁ γέρων·
the fear — of-God into the soul and said the old-man
Ἐὰν ἔχῃ ἄνθρωπος τὴν ταπείνωσιν, καὶ τὴν ἀκτημοσύνην,
if have (a)-man the humility and the poverty
καὶ τὸ μὴ κρίνειν, ἔρχεται αὐτῷ ὁ φόβος τοῦ Θεοῦ.
and the not to-judge comes to-him the fear — of-God
Ὁ αὐτὸς εἶπε· Φόβος καὶ ταπείνωσις, καὶ ἔνδεια τροφῶν, 6
the same said fear and humility and want of-food
καὶ πένθος διαμενέτω σοι.
and mourning let-remain with-you

7 Παρέβαλεν ἐν ἀρχῇ αὐτοῦ ὁ ἀββᾶς Εὐπρέπιός τινι
visited at (the)-beginning his — abba Euprepius a-certain
γέροντι, καὶ λέγει αὐτῷ· Ἀββᾶ, εἰπέ μοι λόγον πῶς
old-man and says to-him abba tell me (a)-word how
σωθῶ. Ὁ δὲ εἶπεν αὐτῷ· Ἐὰν θέλῃς σωθῆναι, ὅταν
I-may-be-saved he and said to-him if you-wish to-be-saved when
παραβάλῃς τινὶ, μὴ προλάβῃς λαλῆσαι πρὶν ἐξετάσει σε.
you-visit anyone not be-first to-speak before he-question you
Ὁ δὲ ἐπὶ τῷ λόγῳ κατανυγεὶς ἔβαλε μετάνοιαν, λέγων·
he and at the word pierced-to-the-heart made penitence saying
Ὄντως πολλὰ βιβλία ἀνέγνων, καὶ τοιαύτην παιδείαν
truly many books I-read and such instruction
οὐδέπω ἔγνων. Καὶ πολλὰ ὠφεληθεὶς ἐξῆλθεν.
never-yet I-knew and much having-been-benefited he-went-out

XXX · HELLADIUS

Helladius spends twenty years in the Cells without raising his eyes to the church roof, and at Easter takes his bread and salt standing.

1 Ἔλεγον περὶ τοῦ ἀββᾶ Ἑλαδίου, ὅτι ἐποίησεν εἴκοσι ἔτη
they-said about — abba Helladius that he-spent twenty years
εἰς τὰ Κελλία, καὶ οὐκ ἦρέ ποτε τοὺς ὀφθαλμοὺς ἄνω,
in the Cells and not raised ever the eyes upward
ἰδεῖν τὴν στέγην τῆς ἐκκλησίας.
to-see the roof of-the church
2 Ἔλεγον περὶ τοῦ αὐτοῦ ἀββᾶ Ἑλαδίου, ὅτι ἄρτον καὶ
they-said about the same abba Helladius that bread and
ἅλας ἤσθιεν. Ὅτε οὖν ἦλθε τὸ Πάσχα, ἔλεγεν, ὅτι Οἱ
salt he-ate when then came the Pascha he-said that the

ἀδελφοὶ ἄρτον καὶ ἅλας ἐσθίουσιν· ἐγὼ δὲ ὤφειλον μικρὸν
brothers bread and salt eat I but ought (a)-little
κόπον ποιῆσαι διὰ τὸ Πάσχα. Ἐπειδὴ τὰς ἄλλας
toil to-make because-of the Pascha since the other
ἡμέρας καθήμενος ἐσθίω· νῦν ὅτι Πάσχα ἐστὶ, ποιήσω
days sitting I-eat now because Pascha it-is I-will-make
τὸν κόπον, ἱστάμενος ἐσθίων.
the toil standing eating

XXXI · EVAGRIUS

Evagrius bids the monk in his cell set before himself death, the silence of Hades, the judgment, and the joys of the righteous, so as to escape his filthy thoughts. His sayings prize undistracted psalmody and a dry diet joined to love; rebuked in council as a stranger who would be a bishop at home, he says he will not speak a second time.

Εἶπεν ὁ ἀββᾶς Εὐάγριος· Καθεζόμενος ἐν τῷ κελλίῳ, 1
said — abba Evagrius sitting in the cell
συνάγαγέ σου τὸν λογισμόν· μνήσθητι ἡμέρας θανάτου· ἴδε
gather your the thought remember (the)-day of-death see
τότε τοῦ σώματος τὴν νέκρωσιν· ἐννόει τὴν συμφοράν·
then of-the body the deadness consider the calamity
λαβέ τὸν πόνον· κατάγνωθι τῆς ἐν τῷ κόσμῳ ματαιότητος·
take the pain condemn the in the world vanity
ὅπως δυνηθῇς διαπαντὸς μένειν ἐν τῇ προθέσει τῆς
so-that you-may-be-able continually to-remain in the purpose of-the
ἡσυχίας, καὶ μὴ ἀσθενήσῃς. Μνήσθητι δὲ καὶ τῆς ἐν τῷ
stillness and not grow-weak remember and also the in —
ᾅδῃ νῦν καταστάσεως· λογίζου τὸ πῶς εἰσιν ἐκεῖ αἱ
Hades now state reckon the(-question) how are there the
ψυχαὶ, ἐν ποίᾳ δεινοτάτῃ σιωπῇ, ἐν ποίῳ πικροτάτῳ
souls in what-kind-of most-terrible silence in what-kind-of most-bitter

στεναγμῷ, καὶ πηλίκῳ φόβῳ καὶ ἀγῶνι καὶ προσδοκίᾳ·
groaning and how-great fear and agony and expectation
τὴν ἄπαυστον ὀδύνην, τὸ ψυχικὸν καὶ ἀπέραντον δάκρυον.
the unceasing pain the of-the-soul and endless weeping
Ἀλλὰ καὶ ἡμέρας ἀναστάσεως μνήσθητι, καὶ παραστάσεως
but also (the)-day of-resurrection remember and of-standing
τῆς πρὸς τὸν Θεόν· φαντάζου τὸ φρικῶδες καὶ φοβερὸν
the before — God imagine the dreadful and fearful
ἐκεῖνο κρῖμα. Ἄγε εἰς μέσον τὰ ἀποκείμενα τοῖς
that judgment bring into (the)-middle the(-things) laid-up for-those
ἁμαρτάνουσιν, αἰσχύνην τὴν κατ' ἐνώπιον τοῦ Θεοῦ καὶ
sinning (the)-shame the in (the)-presence — of-God and
ἀγγέλων καὶ ἀρχαγγέλων καὶ πάντων ἀνθρώπων, τουτέστι
of-angels and of-archangels and of-all men that-is
κολαστήρια, πῦρ αἰώνιον, σκώληκα τὸν ἀκοίμητον, τὸν
punishments fire eternal (the)-worm the sleepless the
τάρταρον, τὸ σκότος, τὸν τῶν ὀδόντων βρυγμὸν, τοὺς
tartarus the darkness the of-the teeth gnashing the
φόβους καὶ τὰς βασάνους. Ἄγε δὴ καὶ τὰ τοῖς δικαίοις
fears and the torments bring indeed also the for-the righteous
ἀποκείμενα ἀγαθὰ, παῤῥησίαν τὴν μετὰ Θεοῦ Πατρὸς
laid-up good(-things) boldness the with God (the)-Father
καὶ Χριστοῦ αὐτοῦ, ἀγγέλων καὶ ἀρχαγγέλων, καὶ παντὸς
and Christ his of-angels and archangels and of-all
δήμου τῶν ἁγίων, βασιλείαν οὐρανῶν, καὶ τὰ ταύτης
(the)-people of-the saints (the)-kingdom of-heavens and the its
δωρήματα τὴν χαρὰν καὶ τὴν ταύτης ἀπόλαυσιν. Ἑκατέρων
gifts the joy and the its enjoyment of-both
τούτων τὴν μνήμην ἄγε σεαυτῷ· καὶ ἐπὶ μὲν τῇ τῶν
these the memory bring to-yourself and at indeed the of-the
ἁμαρτωλῶν κρίσει δάκρυσον, πένθησον, φοβούμενος μὴ καὶ
sinners judgment weep mourn fearing lest also

σὺ αὐτὸς ἐν τούτοις γένῃ· ἐπὶ δὲ τοῖς ἀποκειμένοις τοῖς
you yourself in these(-things) be at but the(-things) laid-up for-the
δικαίοις, χαῖρε καὶ εὐφραίνου. Καὶ τούτων μὲν σπούδασον
righteous rejoice and be-glad and of-these indeed be-eager
ἐν ἀπολαύσει γενέσθαι, καὶ ἀλλοτριοῦσθαι ἐκείνων. Ὅρα
in enjoyment to-be and to-be-estranged from-those see
μὴ ἐπιλάθῃ ποτὲ, κἂν ἔνδον τοῦ κελλίου σου τυγχάνῃς,
not you-forget ever whether inside the cell your you-happen-to-be
κἂν ἔξω που, τῆς ἐκ τούτων μνήμης, ὅπως κἂν διὰ
or outside somewhere the from these memory so-that at-least through
τούτων, τοὺς ῥυπαροὺς καὶ βλαβεροὺς διαφεύξῃ λογισμούς.
these the filthy and harmful you-may-escape thoughts
Εἶπε πάλιν· Κόπτε τῶν πολλῶν τὰς σχέσεις· μή σου ὁ 2
he-said again cut-off of-the many the attachments lest your the
νοῦς περιστατικὸς γένηται, καὶ τὸν τῆς ἡσυχίας ταράξῃ
mind distracted become and the of-the stillness disturb
τρόπον.
manner
Εἶπε πάλιν μέγα μὲν τὸ ἀπερισπάστως προσεύχεσθαι· 3
he-said again great indeed the undistractedly to-pray
μεῖζον δὲ καὶ τὸ ψάλλειν ἀπερισπάστως.
greater but even the to-chant undistractedly
Εἶπε πάλιν· Μέμνησο διαπαντὸς τῆς ἐξόδου σου, καὶ μὴ 4
he-said again remember continually the departure your and not
ἐπιλάθῃ κρίσεως αἰωνίου· καὶ οὐκ ἔσται πλημμέλεια ἐν
forget (the)-judgment eternal and not will-be (a)-fault in
τῇ ψυχῇ σου.
the soul your
Εἶπε πάλιν· Ἔπαρον τοὺς πειρασμοὺς, καὶ οὐδεὶς ὁ 5
he-said again take-away the temptations and no-one the(-one)
σωζόμενος
being-saved

6 Εἶπε πάλιν, ὅτι Ἔλεγέ τις τῶν Πατέρων· Ἡ ξηροτέρα
he-said again that said one of-the Fathers the drier
καὶ ἀνώμαλος δίαιτα, ἀγάπῃ συζευχθεῖσα, θᾶττον εἰσάγει
and irregular diet with-love having-been-yoked more-quickly brings-in
τὸν μοναχὸν εἰς τὸν τῆς ἀπαθείας λιμένα.
the monk into the of-the passionlessness harbor

7 Ἐγένετό ποτε συνέδριον εἰς τὰ Κελλία περὶ πράγματος, καὶ
there-was once (a)-council in the Cells about (a)-matter and
ἐλάλησεν ὁ ἀββᾶς Εὐάγριος. Λέγει αὐτῷ ὁ πρεσβύτερος·
spoke — abba Evagrius says to-him the priest
Οἴδαμεν, ἀββᾶ, ὅτι εἰ ἦς ἐν τῇ χώρᾳ σου, καὶ ἐπίσκοπος
we-know abba that if you-were in the country your also bishop
πολλάκις καὶ κεφαλὴ πολλῶν εἶχες εἶναι· νῦν δὲ ὡς
often and head of-many you-would to-be now but as
ξένος καθέζῃ ὧδε. Ὁ δὲ κατανυγεὶς οὐκ ἐταράχθη, ἀλλὰ
(a)-stranger you-sit here he but pierced-to-the-heart not was-troubled but
κινήσας τὴν κεφαλὴν, λέγει αὐτῷ· Ἀληθῶς ἐστι, Πάτερ
having-moved the head says to-him truly it-is Father
Πλὴν ἅπαξ ἐλάλησα, ἐπὶ δὲ τῷ δευτέρῳ οὐ προσθήσω.
yet once I-spoke to but the second not I-will-add

XXXII · EUDAEMON

Paphnutius sends the young Eudaemon out of Scetis, since he lets no face like a woman's stay there.

1 Εἶπεν ὁ ἀββᾶς Εὐδαίμων περὶ τοῦ ἀββᾶ Παφνουτίου τοῦ
said — abba Eudaemon about — abba Paphnutius the
Πατρὸς τῆς Σκήτεως, ὅτι Κατῆλθον ἐκεῖ νεώτερος, καὶ οὐκ
Father — of-Scetis that I-went-down there (a)-youth and not

ἀφῆκέ με μεῖναι ἐκεῖ, λέγων ἐπὶ ἐμοῦ, Ὄψιν γυναικὸς οὐκ
he-let me to-stay there saying in my-case (the)-face of-(a)-woman not
ἀφιῶ μεῖναι εἰς Σκῆτιν, διὰ τὸν πόλεμον τοῦ ἐχθροῦ.
I-let to-stay in Scetis because-of the war of-the enemy

XXXIII · ZENO

Zeno, disciple of Silvanus, warns against famous places and great names. He learns to take what is brought and give what is asked, contrasts Egyptians who hide their virtues with Syrians and Greeks who hide their faults, and is fed and led home by a boy when lost three days. He stands five days in the sun to test whether he could bear a thief's punishment, and so does not take a cucumber, and sends a famous Faster home to fast in secret.

Εἶπεν ὁ ἀββᾶς Ζήνων ὁ μαθητὴς τοῦ μακαρίου 1
said — abba Zeno the disciple of-the blessed
Σιλουανοῦ· Μὴ οἰκήσῃς ἐν τόπῳ ὀνομαστῷ, μηδὲ καθίσῃς
Silvanus not dwell in (a)-place renowned nor sit
μετὰ ἀνθρώπου ἔχοντος μέγα ὄνομα, μηδὲ βάλῃς
with (a)-man having (a)-great name nor lay
θεμέλιον τοῦ οἰκοδομῆσαι ἑαυτῷ κελλίον πώποτε.
(a)-foundation for-the to-build for-yourself (a)-cell ever
Ἔλεγον περὶ τοῦ ἀββᾶ Ζήνωνος, ὅτι ἀπ᾽ ἀρχῆς οὐκ 2
they-said about — abba Zeno that from (the)-beginning not
ἤθελε λαβεῖν παρά τινός τί ποτε. Καὶ ἐντεῦθεν οἱ
he-wished to-take from anyone anything ever and hence the(-ones)
φέροντες ἀπήρχοντο λυπούμενοι, ὅτι οὐκ ἐλάμβανε. Καὶ
bringing went-away grieving because not he-took and
ἄλλοι ἤρχοντο πρὸς αὐτὸν, λαβεῖν θέλοντες ὡς παρὰ
others came to him to-take wishing as from
μεγάλου γέροντος, καὶ οὐκ εἶχέ τι δοῦναι αὐτοῖς, καὶ
(a)-great old-man and not he-had anything to-give them and

αὐτοὶ ὑπῆγον λυπούμενοι. Λέγει ὁ γέρων· Τί ποιήσω,
they went grieving says the old-man what shall-I-do
ὅτι καὶ οἱ φέροντες λυποῦνται, καὶ οἱ λαβεῖν
for both the(-ones) bringing are-grieved and the(-ones) to-take
θέλοντες; Τοῦτο μᾶλλον συμφέρει· εἴ τις φέρει, λαμβάνω,
wishing this rather profits if anyone brings I-take
καὶ εἴ τις αἰτεῖ παρέχω αὐτῷ. Καὶ οὕτως ποιήσας
and if anyone asks I-provide to-him and thus having-done
ἀνεπαύετο, καὶ πάντας ἐπληροφόρει.
he-was-at-rest and all he-satisfied

3 Παρέβαλεν ἀδελφὸς Αἰγύπτιος τῷ ἀββᾷ Ζήνωνι εἰς
visited (a)-brother Egyptian — to-abba Zeno in
Συρίαν, καὶ κατηγόρει τῶν λογισμῶν ἑαυτοῦ ἐπὶ τοῦ
Syria and accused the thoughts his-own before the
γέροντος. Ὁ δὲ θαυμάσας εἶπεν· Οἱ Αἰγύπτιοι, ἃς
old-man he and having-marveled said the Egyptians which
μὲν ἔχουσιν ἀρετὰς, κρύπτουσιν, ἃ δὲ οὐκ ἔχουσιν
indeed they-have virtues they-hide which but not they-have
ἐλαττώματα, τούτων ἀεὶ κατηγοροῦσιν· οἱ δὲ Σύροι καὶ
faults these always they-accuse the but Syrians and
οἱ Ἕλληνικοὶ, ἃς μὲν οὐκ ἔχουσιν ἀρετὰς, λέγουσιν
the Greeks which indeed not they-have virtues they-say
ἔχειν, ἃ δὲ ἔχουσιν ἐλαττώματα, κρύπτουσιν.
to-have which but they-have faults they-hide

4 Ἦλθον πρὸς αὐτὸν ἀδελφοὶ, καὶ ἠρώτησαν αὐτὸν,
came to him brothers and asked him
λέγοντες· Τί ἐστι τὸ ἐν τῷ Ἰὼβ γεγραμμένον·
saying what is the(-word) in — Job written
Οὐρανὸς δὲ οὐ καθαρὸς ἐνώπιον αὐτοῦ; Ἀποκριθεὶς δὲ
heaven but not clean before him answering and
ὁ γέρων εἶπεν αὐτοῖς· Ἀφῆκαν οἱ ἀδελφοὶ τὰς ἁμαρτίας
the old-man said to-them have-left the brothers the sins

αὐτῶν, καὶ περὶ τῶν οὐρανῶν ἐρευνῶσιν. Αὕτη δέ ἐστιν
their and about the heavens they-search this but is
ἡ ἑρμηνεία τοῦ λόγου· Ἐπειδὴ αὐτὸς μόνος ἐστὶ καθαρὸς,
the interpretation of-the word since he alone is clean
διὰ τοῦτο εἶπεν· Οὐρανὸς δὲ οὐ καθαρός ἐστιν.
because-of this he-said heaven but not clean is
Ἔλεγον περὶ τοῦ ἀββᾶ Ζήνωνος, ὅτι καθήμενος ἐν τῇ 5
they-said about — abba Zeno that sitting in —
Σκήτει, ἐξῆλθε νυκτὸς ἐκ τῆς κέλλης αὐτοῦ ὡς ἐπὶ
Scetis he-went-out by-night from the cell his as-if to
τὸ ἕλος· καὶ πλανηθεὶς ἐποίησε τρεῖς ἡμέρας καὶ τρεῖς
the marsh and having-strayed he-spent three days and three
νύκτας περιπατῶν· καὶ κοπιάσας, ἐκλιπὼν ἔπεσεν εἰς τὸ
nights walking and having-tired having-failed he-fell into the
ἀποθανεῖν. Καὶ ἰδοὺ παιδάριον ἔστη ἐνώπιον αὐτοῦ, ἔχον
to-die and behold (a)-boy stood before him having
ἄρτον καὶ βαυκάλιον ὕδατος· καὶ ἔλεγεν αὐτῷ· Ἀνάστα,
bread and (a)-flask of-water and said to-him rise
φάγε. Ὁ δὲ ἀναστὰς, προσηύξατο, νομίζων ὅτι φαντασία
eat he and having-risen prayed thinking that (an)-apparition
ἐστίν. Ὁ δὲ εἶπεν αὐτῷ· Καλῶς ἐποίησας. Καὶ πάλιν
it-is he and said to-him well you-did and again
ηὔξατο δεύτερον καὶ τρίτον. Καὶ λέγει αὐτῷ· Καλῶς
he-prayed (a)-second and third and he-says to-him well
ἐποίησας. Ἀναστὰς οὖν ὁ γέρων, ἔλαβε καὶ ἔφαγε. Καὶ
you-did having-risen then the old-man took and ate and
μετὰ ταῦτα λέγει αὐτῷ· Ὅσον περιεπάτησας, τοσοῦτον
after these(-things) he-says to-him as-much-as you-walked so-much
εἶ μακρὰν ἀπὸ τῆς κέλλης σου· ἀλλ' ἀνάστα, ἀκολούθει
you-are far from the cell your but rise follow
μοι. Καὶ εὐθέως εὑρέθη εἰς τὸ κελλίον αὐτοῦ. Εἶπεν
me and at-once he-was-found at the cell his said

οὖν αὐτῷ ὁ γέρων· Εἴσελθε, ποίησον ἡμῖν εὐχήν. Καὶ
then to-him the old-man come-in make for-us (a)-prayer and
εἰσελθόντος τοῦ γέροντος, ἐκεῖνος ἀφανὴς ἐγένετο.
having-come-in the old-man that(-one) unseen became

6 Ἄλλοτε ὁ αὐτὸς ἀββᾶς Ζήνων περιπατῶν ἐν τῇ
another-time the same abba Zeno walking in —
Παλαιστίνῃ, καὶ κοπιάσας, ἐγγὺς σικυηλάτου ἐκάθισε
Palestine and having-tired near (a)-cucumber-bed sat
φαγεῖν, καὶ λέγει αὐτῷ ὁ λογισμός· Ἆρον ἑαυτῷ ἓν
to-eat and says to-him the thought take for-yourself one
σικύδιν, καὶ φάγε. Τί γάρ ἐστιν; Ὁ δὲ ἀποκριθεὶς εἶπε τῷ
little-cucumber and eat what for is-it he and answering said to-the
λογισμῷ· Οἱ κλέπται εἰς κόλασιν ὑπάγουσι. Δοκίμασον οὖν
thought the thieves to punishment go test then
ἑαυτὸν ἐντεῦθεν, εἰ δύνασαι τὴν κόλασιν ὑπενεγκεῖν. Καὶ
yourself from-this whether you-can the punishment bear and
ἀναστὰς ἔστη εἰς τὸ καῦμα πέντε ἡμέρας, καὶ τηγανίσας
having-risen he-stood in the heat five days and having-fried
ἑαυτὸν, εἶπεν· Οὐ δύνασαι τὴν κόλασιν ὑπενεγκεῖν. Καὶ
himself he-said not you-can the punishment bear and
λέγει τῷ λογισμῷ· Εἰ οὐ δύνασαι, μὴ κλέπτε καὶ τρῶγε.
he-says to-the thought if not you-can not steal and eat

7 Εἶπεν ὁ ἀββᾶς Ζήνων· Ὁ θέλων ταχὺ ἵνα εἰσακούσῃ
said — abba Zeno the(-one) wishing quickly that should-hear
ὁ Θεὸς τῆς εὐχῆς αὐτοῦ, ἡνίκα ἀναστῇ καὶ ἐκτείνει τὰς
— God the prayer his when he-rises and stretches-out the
χεῖρας αὐτοῦ πρὸς Θεὸν, πρὸ πάντων καὶ πρὸ τῆς ἰδίας
hands his to God before all(-things) and before the own
ψυχῆς ὑπὲρ τῶν ἐχθρῶν αὐτοῦ ἀπὸ ψυχῆς εὔξηται· καὶ
soul for the enemies his from (the)-soul let-him-pray and

διὰ τούτου κατορθώματος, εἴ τι ἂν παρακαλέσῃ τῷ
through this achievement if anything — he-ask —
Θεῷ, ὑπακούει αὐτῷ.
God he-hears him
Ἔλεγον ὅτι ἦν τις ἐν κώμῃ, καὶ πολλὰ ἐνήστευεν, 8
they-said that there-was someone in (a)-village and much fasted
ὥστε καλεῖσθαι τὸ ὄνομα αὐτοῦ ὁ Νηστευτής. Ἀκούσας
so-that to-be-called the name his the Faster having-heard
δὲ ὁ ἀββᾶς Ζήνων περὶ αὐτοῦ, μετεστείλατο αὐτόν. Ὁ δὲ
and — abba Zeno about him sent-for him he and
ἀπῆλθε μετὰ χαρᾶς. Καὶ εὐξάμενοι ἐκάθισαν. Ἤρξατο οὖν
went-away with joy and having-prayed they-sat began then
ὁ γέρων ἐργάζεσθαι σιωπῶν. Μὴ εὑρίσκων δὲ λαλῆσαι μετ᾽
the old-man to-work being-silent not finding and to-speak with
αὐτοῦ ὁ Νηστευτὴς ἤρξατο ὀχλεῖσθαι ὑπὸ τῆς ἀκηδίας. Καὶ
him the Faster began to-be-troubled by the listlessness and
λέγει τῷ γέροντι· Εὖξαι ὑπὲρ ἐμοῦ, ἀββᾶ, ὅτι ἀπελθεῖν
he-says to-the old-man pray for me abba because to-go-away
θέλω. Λέγει αὐτῷ ὁ γέρων· Διατί; Ὁ δὲ ἀποκριθεὶς εἶπεν·
I-wish says to-him the old-man why he and answering said
Ὅτι ἡ καρδία μου ὡς καιομένη ἐστὶ, καὶ οὐκ οἶδα τί
because the heart my as-if burning is and not I-know what
ἔχει. Ὅτε γὰρ ἤμην εἰς τὴν κώμην, ἕως ὀψὲ ἐνήστευον, καὶ
it-has when for I-was in the village until late I-fasted and
οὐδέποτε οὕτως μοι ἐγένετο. Λέγει αὐτῷ ὁ γέρων· Εἰς τὴν
never thus to-me it-happened says to-him the old-man in the
κώμην, ἐκ τῶν ὠτίων σου ἐτρέφου· ἀλλ᾽ ἄπελθε ἀπὸ τοῦ
village from the ears your you-were-fed but go-away from the
νῦν, καὶ ἔσθιε τὴν ἐννάτην· καὶ εἴ τι ποιεῖς, ἐν κρυπτῷ
now and eat at-the ninth(-hour) and if anything you-do in secret
ποίει. Καὶ ὡς ἤρξατο ποιεῖν, μετὰ θλίψεως ἔμενε τὴν
do and when he-began to-do with affliction he-waited-for the

ἐννάτην. Καὶ ἔλεγον οἱ γνωρίζοντες αὐτὸν, ὅτι Ὁ
ninth(-hour) and said the(-ones) knowing him that the
Νηστευτὴς ἐδαιμονίσθη. Ἐλθὼν δὲ ἀπήγγειλε τῷ γέροντι
Faster has-been-possessed having-come and he-reported to-the old-man
πάντα. Ὁ δὲ εἶπεν αὐτῷ· Αὕτη ἡ ὁδὸς κατὰ Θεόν ἐστιν.
all(-things) he and said to-him this the way according-to God is

XXXIV · ZACHARIAS

Zacharias tells Macarius that a monk is one who forces himself in everything, and Moses sees the Spirit on him at the cistern; trampling his hood, he says a man must be crushed to be a monk. Beaten by his abba Carion for a vision, he is sent by Poemen to an old man who confirms it; dying, he holds that silence is better, and Isidore sees the gates of the kingdom opened to him.

1 Εἶπεν ὁ ἀββᾶς Μακάριος τῷ ἀββᾷ Ζαχαρίᾳ· Εἰπέ μοι τὸ
said — abba Macarius — to-abba Zacharias tell me the
ἔργον τοῦ μοναχοῦ. Λέγει αὐτῷ· Ἐμὲ ἐρωτᾷς, Πάτερ; Καὶ
work of-the monk he-says to-him me do-you-ask Father and
λέγει ὁ ἀββᾶς Μακάριος· Πληροφοροῦμαι εἰς σὲ, τέκνον
says — abba Macarius I-am-assured about you child
Ζαχαρία. Ἔστι γὰρ ὁ νύσσων με τοῦ ἐρωτῆσαί σε.
Zacharias there-is for the(-one) prodding me for-the to-ask you
Λέγει αὐτῷ ὁ Ζαχαρίας· Τὸ κατ᾽ ἐμὲ, Πάτερ, τὸ
says to-him — Zacharias the(-thing) for me Father the
ἑαυτὸν βιάζεσθαι εἰς πάντα, οὗτός ἐστιν ὁ μοναχός.
himself to-force in all(-things) this is the monk

Ἦλθέ ποτε ὁ ἀββᾶς Μωσῆς ἀντλῆσαι ὕδωρ, καὶ εὗρε 2
came once — abba Moses to-draw water and found
τὸν ἀββᾶν Ζαχαρίαν εὐχόμενον ἐπὶ τοῦ λάκκου, καὶ τὸ
— abba Zacharias praying at the cistern and the
Πνεῦμα τοῦ Θεοῦ καθήμενον ἐπάνω αὐτοῦ.
Spirit — of-God sitting above him
Εἶπέ ποτε ὁ ἀββᾶς Μωσῆς τῷ ἀδελφῷ Ζαχαρίᾳ· Εἰπέ 3
said once — abba Moses to-the brother Zacharias tell
μοι τί ποιήσω; Ἀκούσας δὲ ἔῤῥιψεν ἑαυτὸν χαμαὶ εἰς
me what I-shall-do having-heard and he-threw himself on-the-ground at
τοὺς πόδας αὐτοῦ, λέγων· Σύ με ἐρωτᾷς, Πάτερ; Λέγει
the feet his saying you me ask Father says
αὐτῷ γέρων· Πίστευσόν μοι, τέκνον μου Ζαχαρία· εἶδον
to-him (the)-old-man believe me child my Zacharias I-saw
τὸ Πνεῦμα τὸ ἅγιον κατελθὸν ἐπὶ σὲ, καὶ ἐκ τούτου
the Spirit the holy having-come-down upon you and from this
ἀναγκάζομαι ἐρωτῆσαί σε. Τότε λαβὼν ὁ Ζαχαρίας
I-am-compelled to-ask you then having-taken — Zacharias
τὸ κουκούλιον αὐτοῦ ἐκ τῆς κεφαλῆς αὐτοῦ, ἔθηκεν
the hood his from the head his he-put-it
ὑπὸ τοὺς πόδας, καὶ καταπατήσας αὐτὸ εἶπεν· Ἐὰν μὴ
under the feet and having-trampled it he-said unless —
συντριβῇ οὕτως ἄνθρωπος, οὐ δύναται εἶναι μοναχός.
be-crushed thus (a)-man not he-can be (a)-monk
Καθημένου ποτὲ τοῦ ἀββᾶ Ζαχαρίου εἰς Σκῆτιν, ἦλθε θεωρία 4
sitting once — abba Zacharias in Scetis came (a)-vision
εἰς αὐτόν· καὶ ἀναστὰς ἀνήγγειλε τῷ ἀββᾷ αὐτοῦ Καρίωνι. Ὁ
to him and having-risen he-reported — to-abba his Carion the
δὲ γέρων, πρακτικὸς ὢν, οὐχ ὑπῆρχεν ἀκριβὴς περὶ ταῦτα.
and old-man (a)-practitioner being not was exact about these(-things)
Καὶ ἀναστὰς ἔδειρεν αὐτὸν, λέγων, ὅτι ἀπὸ δαιμόνων ἐστί.
and having-risen he-beat him saying that from demons it-is

Παρέμεινε δὲ ὁ λογισμός. Καὶ ἀναστὰς ἀπῆλθε πρὸς τὸν
remained but the thought and having-risen he-went-away to —
ἀββᾶν Ποιμένα, νυκτὸς, καὶ ἀνήγγειλεν αὐτῷ τὸ πρᾶγμα,
abba Poemen by-night and reported to-him the matter
καὶ πῶς καίεται τὰ ἐντὸς αὐτοῦ. Καὶ ἰδὼν ὁ γέρων
and how burn the(-things) within him and having-seen the old-man
ὅτι ἀπὸ Θεοῦ ἐστι, λέγει αὐτῷ· Ὕπαγε πρὸς τὸν δεῖνα
that from God it-is he-says to-him go to the so-and-so
τὸν γέροντα, καὶ εἴ τι δ' ἄν σοι εἴπῃ, ποίησον. Καὶ
the old-man and if anything and — to-you he-say do-it and
ἀπελθὼν πρὸς τὸν γέροντα, πρὶν ἐξετάσαι αὐτόν τι,
having-gone-away to the old-man before to-question him anything
προλαβὼν ὁ γέρων εἶπεν αὐτῷ πάντα, καὶ ὅτι ἡ θεωρία
anticipating the old-man told him all(-things) and that the vision
ἀπὸ Θεοῦ ἐστιν. Ἀλλ' ὕπαγε, ὑποτάγηθι τῷ Πατρί σου.
from God is but go submit to-the Father your
Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι ἠρώτησεν ὁ ἀββᾶς Μωϋσῆς
said — abba Poemen that asked — abba Moses
τὸν ἀββᾶν Ζαχαρίαν μέλλοντα τελευτᾷν· Τί ὁρᾷς;
— abba Zacharias being-about to-die what do-you-see
καὶ λέγει αὐτῷ· Οὐ βέλτιον τὸ σιωπᾷν, Πάτερ; καὶ
and he-says to-him not better the to-be-silent Father and
εἶπε· Ναὶ, τέκνον, σιώπα. Καὶ τῇ ὥρᾳ τοῦ θανάτου
he-said yes child be-silent and at-the hour of-the death
αὐτοῦ, καθεζόμενος ὁ ἀββᾶς Ἰσίδωρος, ἀναβλέψας εἰς
his sitting — abba Isidore having-looked-up to
τὸν οὐρανὸν εἶπεν· Εὐφραίνου, τέκνον μου Ζαχαρία, ὅτι
the heaven said rejoice child my Zacharias for
ἀνεῴχθησάν σοι αἱ πύλαι τῆς τῶν οὐρανῶν βασιλείας.
were-opened to-you the gates of-the of-the heavens kingdom

Isaiah says insult waters a beginner like a tree, and a beginner who moves from monastery to monastery is a beast led by the halter. He asks a landowner for grain he did not reap, to show that no one is paid who has not worked, and serves a brother lentils that have only seen the fire. He defines avarice, slander, and anger.

Εἶπεν ὁ ἀββᾶς Ἠσαΐας, ὅτι οὐδὲν οὕτως λυσιτελεῖ τῷ 1
said — abba Isaiah that nothing so profits the
ἀρχαρίῳ, ὡς ἡ ὕβρις. Ὥσπερ γὰρ δένδρον καθ' ἑκάστην
beginner as the insult as for (a)-tree each day
ποτιζόμενον, οὕτως ἀρχάριος ὑβριζόμενος καὶ ὑπομένων.
being-watered thus (a)-beginner being-insulted and enduring
Ἔλεγε πάλιν πρὸς τοὺς καλῶς ἀρχομένους καὶ 2
he-said again to the(-ones) well beginning and
ὑποτασσομένους Πατράσιν ἁγίοις, ὅτι Ἡ πρώτη βαφὴ οὐκ
submitting to-Fathers holy that the first dye not
ἀποβάλλει, ὡς ἐπὶ πορφύρας. Καί· ὅτι Ὥσπερ οἱ κλάδοι
comes-off as with purple and that as the branches
οἱ ἁπαλοὶ εὐχερῶς μεταστρέφονται καὶ κάμπτονται, οὕτως
the tender easily are-turned and are-bent thus
καὶ οἱ ἀρχάριοι ὄντες ἐν ὑποταγῇ.
also the beginners being in submission
Ἔλεγε πάλιν, ὅτι ἀρχάριος μεταβαίνων ἀπὸ μοναστηρίου 3
he-said again that (a)-beginner moving from monastery
εἰς μοναστήριον, ἔοικε ζώῳ ὑπὸ φορβαίας ἐνταῦθα
to monastery is-like (an)-animal by (a)-halter here
κἀκεῖσε ἐλαυνομένῳ.
and-there being-driven

4 Εἶπε πάλιν, ὅτι ὁ πρεσβύτερος τοῦ Πηλουσίου, γενομένης
he-said again that the priest — of-Pelusium having-been-held
ἀγάπης, καὶ τῶν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ ἐσθιόντων,
(an)-agape and the brothers in the church eating
καὶ συλλαλούντων ἀλλήλοις, ἐπιτιμήσας αὐτοῖς εἶπε·
and talking-with each-other having-rebuked them said
Σιωπᾶτε, ἀδελφοί· εἶδον ἐγὼ ἀδελφὸν ἐσθίοντα μεθ' ὑμῶν,
be-silent brothers saw I (a)-brother eating with you
καὶ πίνοντα ποτήρια ὅσα ὑμεῖς, καὶ ἡ εὐχὴ αὐτοῦ
and drinking cups as-many-as you and the prayer his
ἀναβαίνει ἐνώπιον τοῦ Θεοῦ ὡς πῦρ.
goes-up before — God like fire

5 Ἔλεγον περὶ τοῦ ἀββᾶ Ἡσαΐου, ὅτι ποτὲ ἔλαβε θαλλίον,
they-said about — abba Isaiah that once he-took (a)-palm-shoot
καὶ ἀπῆλθεν εἰς τὴν ἅλωνα, καὶ λέγει τῷ γεούχῳ· Δός
and went-away to the threshing-floor and says to-the landowner give
μοι σῖτον. Καὶ λέγει αὐτῷ· Καὶ σὺ ἐθέρισας, ἀββᾶ; Λέγει·
me grain and he-says to-him also you reaped abba he-says
Οὐχί. Καὶ λέγει αὐτῷ ὁ γεοῦχος· Πῶς οὖν θέλεις
no and says to-him the landowner how then do-you-wish
σῖτον λαβεῖν, μὴ θερίσας; Καὶ λέγει αὐτῷ ὁ γέρων·
grain to-take not having-reaped and says to-him the old-man
Οὐκοῦν ἐὰν μή τις θερίσῃ, οὐ λαμβάνει μισθόν; Λέγει ὁ
so-then unless — one reap not he-receives (a)-wage says the
γεοῦχος· Οὐχί. Καὶ οὕτως ἀνεχώρησεν ὁ γέρων. Οἱ δὲ
landowner no and thus withdrew the old-man the and
ἀδελφοὶ, ἰδόντες τί ἐποίησεν, ἔβαλον αὐτῷ μετάνοιαν,
brothers having-seen what he-did made to-him penitence
παρακαλοῦντες μαθεῖν τί τοῦτο ἐποίησε. Λέγει αὐτοῖς
beseeching to-learn why this he-did he-says to-them

ὁ γέρων· Ὑπόδειγμα αὐτὸ ἐποίησα, ὅτι ἐὰν μή τις
the old-man (an)-example it I-made that unless — one
ἐργάσηται, οὐ λαμβάνει μισθὸν παρὰ τοῦ Θεοῦ.
work not he-receives (a)-wage from — God
Ὁ αὐτὸς ἀββᾶς Ἠσαΐας ἐκάλεσέ τινα τῶν ἀδελφῶν, καὶ 6
the same abba Isaiah called one of-the brothers and
ἔνιψεν αὐτοῦ τοὺς πόδας, καὶ ἔβαλε δράκα φακοῦ εἰς
washed his the feet and put (a)-handful of-lentils into
χύτραν, καὶ ὡς ἔβρασε, κατήνεγκεν αὐτήν. Καὶ λέγει
(a)-pot and when it-boiled he-brought-down it and says
αὐτῷ ὁ ἀδελφός· Οὔπω ἑψήθη, ἀββᾶ. Καὶ λέγει αὐτῷ·
to-him the brother not-yet it-was-cooked abba and he-says to-him
Οὐκ ἀρκεῖ σοι ὅτι ὅλως εἶδες λαμπρόν; καὶ αὕτη
not suffices to-you that at-all you-saw (the)-bright(-flame) and this
μεγάλη παράκλησις.
(is)-great comfort
Ἔλεγε πάλιν, ὅτι Ἐὰν θέλῃ ὁ Θεὸς ψυχὴν ἐλεῆσαι, 7
he-said again that if wishes — God (a)-soul to-have-mercy-on
αὐτὴ δὲ ἀφηνιάζει καὶ οὐκ ἀνέχεται, ἀλλὰ τὸ θέλημα
it but rebels and not bears-it but the will
αὐτῆς ποιεῖ, συγχωρεῖ αὐτὴν παθεῖν ἅπερ οὐ θέλει, ἵνα
its does he-allows it to-suffer what not it-wishes so-that
οὕτως αὐτὸν ἐπιζητήσῃ.
thus him it-may-seek
Ἔλεγε πάλιν, ὅτι Ἡνίκα τις βούλεται κακὸν ἀντὶ κακοῦ 8
he-said again that when anyone wishes evil for evil
ἀποδοῦναι, δύναται καὶ διὰ νεύματος μόνου βλάψαι τὴν
to-repay he-can even by (a)-nod alone harm the
συνείδησιν τοῦ ἀδελφοῦ.
conscience of-the brother

9 Ὁ αὐτὸς ἀββᾶς Ἡσαΐας ἠρωτήθη, τί ἐστι φιλαργυρία,
the same abba Isaiah was-asked what is love-of-money
καὶ ἀπεκρίθη· Τὸ μὴ πιστεῦσαι τῷ Θεῷ, ὅτι ποιεῖταί σου
and he-answered the not to-believe — God that he-takes your
φροντίδα, καὶ τὸ ἀπελπίσαι τῶν ἐπαγγελιῶν τοῦ Θεοῦ
care and the to-despair of-the promises — of-God
καὶ φιλοπλατύνεσθαι.
and to-love-enlargement

10 Ἠρωτήθη πάλιν, τί ἐστι καταλαλιά, καὶ ἀπεκρίθη· Τὸ
he-was-asked again what is slander and he-answered the
μὴ γνῶναι τὴν δόξαν τοῦ Θεοῦ, καὶ Φθόνος πρὸς τὸν
not to-know the glory — of-God and envy toward the
πλησίον.
neighbor

11 Ἠρωτήθη πάλιν, τί ἐστιν ὀργὴ, καὶ ἀπεκρίθη· Ἔρις, καὶ
he-was-asked again what is anger and he-answered strife and
ψεῦδος, καὶ ἀγνωσία.
lie and ignorance

XXXVI · ELIAS

Elias fears three things: the soul's going out, meeting God, and the sentence. He has seen a man in Scetis who could stop the sun, shames the demons' phantom of a gourd of wine, and tells how a monk dragged from a temple by demons is told by the Lord that he had been negligent. The Fathers loved poverty, meekness, and self-control; monks now love greed, gluttony, and insolence.

1 Εἶπεν ὁ ἀββᾶς Ἠλίας· Ἐγὼ τρία πράγματα φοβοῦμαι·
said — abba Elias I three things fear
ὅταν μέλλῃ ἡ ψυχή μου ἐξελθεῖν ἀπὸ τοῦ σώματος,
when is-about the soul my to-go-out from the body

καὶ ὅταν μέλλω τῷ Θεῷ ἀπαντῆσαι, καὶ ὅταν μέλλῃ
and when I-am-about — God to-meet and when is-about
ἡ ἀπόφασις ἐξελθεῖν κατ᾽ ἐμοῦ
the sentence to-go-out against me
Ἔλεγον οἱ γέροντες τῷ ἀββᾷ Ἠλίᾳ εἰς Αἴγυπτον περὶ 2
said the old-men — to-abba Elias in Egypt about
τοῦ ἀββᾶ Ἀγάθωνος, ὅτι Καλὸς ἀββᾶς ἐστιν. Καὶ λέγει
— abba Agathon that good abba he-is and says
αὐτοῖς ὁ γέρων· Κατὰ τὴν γενεὰν αὐτοῦ καλός ἐστι.
to-them the old-man according-to the generation his good he-is
Καὶ λέγουσιν αὐτῷ· Κατὰ δὲ τοὺς ἀρχαίους τί; Καὶ
and they-say to-him according-to but the ancients what and
ἀποκριθεὶς λέγει· Εἶπον ὑμῖν, ὅτι κατὰ τὴν γενεὰν
answering he-says I-told you that according-to the generation
αὐτοῦ καλός ἐστι· κατὰ δὲ τοὺς ἀρχαίους, ἑώρακα
his good he-is according-to but the ancients I-have-seen
ἄνθρωπον ἐν Σκήτει, ὅτι ἠδύνατο τὸν ἥλιον στῆσαι ἐν
(a)-man in Scetis that he-could the sun stop in
τῷ οὐρανῷ, καθάπερ Ἰησοῦς ὁ τοῦ Ναυΐ. Καὶ τοῦτο
the heaven as Joshua the(-son) — of-Nave and this
ἀκούσαντες, ἐθαμβήθησαν, καὶ ἐδόξασαν τὸν Θεόν
having-heard they-were-astounded and glorified — God
Εἶπεν ὁ ἀββᾶς Ἠλίας ὁ τῆς διακονίας· Τί ἰσχύει 3
said — abba Elias the of-the ministry what avails
ἁμαρτία, ὅπου ἐστὶ μετάνοια; καὶ τί ὠφελεῖ ἀγάπη, ἔνθα
sin where is repentance and what profits love where
ἐστὶν ὑπερηφανία;
is pride
Εἶπεν ὁ ἀββᾶς Ἠλίας, ὅτι Εἶδον ἐγώ τινα λαβόντα 4
said — abba Elias that saw I someone having-taken
κολοκύντιον οἴνου εἰς τὴν μάλην αὐτοῦ· καὶ ἵνα αἰσχύνω
(a)-gourd of-wine in the armpit his and so-that I-might-shame

τοὺς δαίμονας ὅτι φαντασία ἦν, εἶπον τῷ ἀδελφῷ·
the demons that (an)-apparition it-was I-said to-the brother
Ποίησον ἀγάπην, καὶ ἆρόν μου τοῦτο· καὶ ἄρας τὸ
do (an)-act-of-love and take-up for-me this and having-lifted the
πάλλιον αὐτοῦ, εὑρέθη μηδὲν ἔχων. Τοῦτο δὲ εἶπον,
cloak his he-was-found nothing having this and I-said
ὅτι κἂν τοῖς ὀφθαλμοῖς ἴδητέ τι, ἢ ἀκούσητε, μὴ
that even-if with-the eyes you-see anything or you-hear not
καταδέξησθε. Πόσῳ μᾶλλον τηρεῖτε τοὺς διαλογισμοὺς
accept-it how-much more guard the reasonings
καὶ τὰς ἐνθυμήσεις καὶ τὰς ἐννοίας, εἰδότες ὅτι αὐτοὶ
and the musings and the notions knowing that they
ἐμβάλλουσιν αὐτὰ, ἵνα μιάνωσι τὴν ψυχὴν λογίζεσθαι
cast-in them so-that they-may-defile the soul to-reckon
τὰ μὴ συμφέροντα, καὶ ἵνα ἀπασχολήσωσι τὸν νοῦν
the(-things) not profiting and so-that they-may-distract the mind
ἀπὸ τῶν ἁμαρτιῶν αὐτοῦ, καὶ τοῦ Θεοῦ.
from the sins its and — God

5 Εἶπε πάλιν· Οἱ ἄνθρωποι τὸν νοῦν ἔχουσιν, ἢ εἰς τὰς
he-said again the men the mind have either on the
ἁμαρτίας, ἢ πρὸς τὸν Ἰησοῦν, ἢ πρὸς τοὺς ἀνθρώπους.
sins or toward — Jesus or toward the men

6 Εἶπε πάλιν· Ἐὰν μὴ ὁ νοῦς ψάλλῃ μετὰ τοῦ σώματος,
he-said again unless — the mind chant with the body
εἰς μάτην ὁ κόπος. Ἐὰν γάρ τις ἀγαπᾷ τὴν θλῖψιν,
in vain the toil if for one love the affliction
ὕστερον γίνεται αὐτῷ εἰς χαρὰν καὶ ἀνάπαυσιν.
later it-becomes for-him into joy and rest

7 Εἶπε πάλιν, ὅτι Τὶς γέρων ἔμεινεν εἰς ἱερόν· καὶ ἦλθον οἱ
he-said again that a-certain old-man stayed in (a)-temple and came the
δαίμονες λέγοντες αὐτῷ· Ἄπελθε ἐκ τοῦ τόπου ἡμῶν. Καὶ ὁ
demons saying to-him go-away from the place our and the

γέρων ἔφη· Ὑμεῖς οὐκ ἔχετε τόπον. Καὶ ἤρξαντο σκορπίζειν
old-man said you not have (a)-place and they-began to-scatter
αὐτοῦ τὰ βαΐα καθ' ἅπαξ. Ὁ δὲ γέρων ἐπέμενεν αὐτὰ
his the palm-leaves at once the but old-man persisted them
συλλέγων. Ὕστερον ὁ δαίμων κρατήσας αὐτοῦ τὴν χεῖρα,
gathering later the demon having-seized his the hand
ἔσυρεν αὐτὸν ἔξω. Ὡς δὲ ἔφθασε τὴν θύραν ὁ γέρων, τῇ
dragged him outside when and reached the door the old-man with-the
ἄλλῃ χειρὶ κατέσχε τὴν θύραν, κράζων· Ἰησοῦ, βοήθει μοι.
other hand held-fast the door crying Jesus help me
Καὶ εὐθὺς ὁ δαίμων ἔφυγε. Καὶ ὁ γέρων ἤρξατο κλαίειν.
and at-once the demon fled and the old-man began to-weep
Ὁ δὲ Κύριος εἶπεν αὐτῷ· Τί κλαίεις; καὶ λέγει ὁ γέρων·
the and Lord said to-him why do-you-weep and says the old-man
Ὅτι τολμῶσι κρατῆσαι τὸν ἄνθρωπον, καὶ οὕτως ποιῆσαι.
because they-dare to-seize the man and thus to-do
Εἶπε δὲ αὐτῷ· Σὺ ἠμέλησας. Ὅτε γὰρ ἐζήτησάς με,
he-said and to-him you were-negligent when for you-sought me
εἶδες πῶς εὑρέθην σοι. Ταῦτα λέγω, ὅτι κόπου πολλοῦ
you-saw how I-was-found by-you these(-things) I-say that of-toil much
χρεία, καὶ εἰ μὴ κόπος γένηται, οὐ δύναταί τις ἔχειν
(is)-need and if not toil happen not can anyone have
τὸν Θεὸν αὐτοῦ. Αὐτὸς γὰρ δι' ἡμᾶς ἐσταυρώθη.
— God his he for for-the-sake-of us was-crucified
Ἀδελφὸς παρέβαλε τῷ ἀββᾷ Ἠλίᾳ τῷ ἡσυχαστῇ, εἰς τὸ 8
(a)-brother visited — to-abba Elias the hesychast in the
κοινόβιον τοῦ σπηλαίου τοῦ ἀββᾶ Ζάββα, καὶ λέγει αὐτῷ·
community of-the cave — of-abba Sabbas and says to-him
Ἀββᾶ, εἰπόν μοι ῥῆμα. Ὁ δὲ γέρων λέγει τῷ ἀδελφῷ,
abba tell me (a)-word he and old-man says to-the brother
ὅτι Ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, ἠγαπῶντο
that in the days of-the fathers our were-loved

αἱ τρεῖς ἀρεταὶ αὗται, ἡ ἀκτημοσύνη, καὶ ἡ πραότης,
the three virtues these the poverty and the meekness
καὶ ἡ ἐγκράτεια· νῦν δὲ κρατεῖ εἰς τοὺς μοναχοὺς
and the self-control now but rules among the monks
ἡ πλεονεξία, καὶ ἡ γαστριμαργία, καὶ ἡ θρασύτης. Εἴ
the greed and the gluttony and the insolence if
τι θέλεις κράτησον.
anything you-wish hold-fast

XXXVII · HERACLIUS

Heraclius strengthens a tempted brother with the story of a disciple who fasted and chanted unbidden, met an Ethiopian on his mat, and was then led step by step into the solitary life.

1 Ἀδελφὸς πολεμηθεὶς, ἀπήγγειλε τῷ ἀββᾷ Ἡρακλείῳ.
(a)-brother having-been-warred-on reported — to-abba Heraclius
Καὶ λέγει αὐτῷ ἐκεῖνος στηρίζων αὐτὸν, ὅτι Τὶς γέρων
and says to-him that(-one) strengthening him that a-certain old-man
ἔσχε μαθητὴν ὑπήκοον πάνυ ἐπὶ πολλὰ ἔτη. Μιᾷ
had (a)-disciple obedient very for many years on-one(-day)
οὖν πολεμηθεὶς ἔβαλε μετάνοιαν τῷ γέροντι, λέγων·
then having-been-warred-on he-made penitence to-the old-man saying
Ποίησόν με γενέσθαι μοναχόν. Καὶ λέγει αὐτῷ ὁ γέρων·
make me to-become (a)-monk and says to-him the old-man
Βλέπε τόπον, καὶ ποιοῦμέν σοι κελλίον. Καὶ ἀπελθὼν
look-for (a)-place and we-make for-you (a)-cell and having-gone-away
ἀπὸ σημείου ἑνὸς εὗρε. Καὶ ἀπελθόντες ἐποίησαν κελλίον.
from mile one he-found-it and having-gone-away they-made (a)-cell
Καὶ λέγει τῷ ἀδελφῷ· Εἴ τί σοι λέγω, τοῦτο ποίησον.
and he-says to-the brother if anything to-you I-say this do

Ὅταν πεινᾷς, φάγε, πίε, κοιμῶ· μόνον τοῦ κελλίου σου μὴ
when you-hunger eat drink sleep only the cell your not
ἐξέλθῃς ἕως τοῦ σαββάτου· τότε ἔρχου ἐγγύς μου. Ὁ δὲ
go-out-of until the sabbath then come near me the and
ἀδελφὸς ἐποίησε τὰς δύο ἡμέρας κατὰ τὴν ἐντολήν· καὶ
brother spent the two days according-to the command and
τῇ τρίτῃ ἡμέρᾳ ἀκηδιάσας, λέγει· Τί τοῦτο ἐποίησέ
on-the third day having-grown-listless he-says what this has-done
μοι ὁ γέρων; καὶ ἀναστὰς, ἔψαλλε πλείστους ψαλμούς·
to-me the old-man and having-risen he-chanted very-many psalms
καὶ μετὰ τὸ δῦναι τὸν ἥλιον ἔφαγε· καὶ ἀναστὰς ἀπῆλθε
and after the to-set the sun he-ate and having-risen went-away
κοιμηθῆναι εἰς τὸ ψιάθιον αὐτοῦ. Καὶ θεωρεῖ Αἰθίοπα
to-sleep on the mat his and beholds (an)-Ethiopian
κείμενον τρίζοντα τοὺς ὀδόντας κατ' αὐτοῦ. Καὶ δρομαῖος
lying gnashing the teeth against him and running
φόβῳ πολλῷ ἦλθε πρὸς τὸν γέροντα· καὶ κρούσας
with-fear much he-came to the old-man and having-knocked-on
τὴν θύραν, εἶπεν· Ἀββᾶ, ἐλέησόν με, καὶ ἄνοιξον. Ὁ
the door he-said abba have-mercy-on me and open the
δὲ γέρων, γνοὺς ὅτι οὐκ ἐφύλαξε τὸ ῥῆμα αὐτοῦ, οὐκ
and old-man having-known that not he-kept the word his not
ἤνοιξεν αὐτῷ ἕως πρωΐ, καὶ ἀνοίξας τῷ πρωΐ, εὗρεν
opened to-him until dawn and having-opened at-the dawn he-found
αὐτὸν ἔξω παρακαλοῦντα· καὶ οἰκτηρήσας εἰσήνεγκεν
him outside beseeching and having-pitied brought-in
αὐτόν. Τότε λέγει· Δέομαί σου, Πάτερ· Αἰθίοπα μέλανα
him then he-says I-beseech you Father (an)-Ethiopian black
εἶδον ἐπὶ τὸ ψιάθιόν μου, ὡς ἀπῆλθον κοιμηθῆναι. Ὁ
I-saw on the mat my when I-went-away to-sleep he
δὲ εἶπε· Τοῦτο ἔπαθες, ὅτι οὐκ ἐφύλαξας τὸ ῥῆμά μου.
and said this you-suffered because not you-kept the word my

Τότε τυπώσας αὐτῷ πρὸς τὴν δύναμιν, τὸ ἀκόλουθον
then having-prescribed for-him according-to the strength the sequence
τοῦ μονήρους βίου, κατὰ μικρὸν γέγονε μοναχὸς καλός.
of-the solitary life by little he-became (a)-monk good

XXXVIII · THEODORE OF PHERME

Theodore of Pherme sells three good books for the poor, tells a restless brother he has had no day's rest in seventy years, and sends a trader in words away unanswered. He distinguishes the soul's work, God's commandment, from the side work of the hands, flees the diaconate when shown a pillar of fire, binds three demons outside his cell, and divides his goods with the robbers who come for them, keeping his tunic for the synaxis.

1 Ὁ ἀββᾶς Θεόδωρος ὁ τῆς Φέρμης ἐκτήσατο τρία βιβλία
— abba Theodore the — of-Pherme acquired three books
καλά· καὶ παρέβαλε τῷ ἀββᾷ Μακαρίῳ, καὶ λέγει αὐτῷ, ὅτι
fine and he-visited — to-abba Macarius and says to-him that
Ἔχω τρία βιβλία καλὰ, καὶ ὠφελοῦμαι ἐξ αὐτῶν· καὶ οἱ
I-have three books fine and I-am-benefited from them and the
ἀδελφοὶ κιχρῶνται αὐτὰ, καὶ ὠφελοῦνται. Εἰπὲ οὖν μοι, τί
brothers borrow them and are-benefited tell then me what
ὤφειλον ποιῆσαι; κατάσχω αὐτὰ εἰς τὴν ἐμὴν καὶ τὴν τῶν
ought-I to-do shall-I-keep them for the my and the of-the
ἀδελφῶν ὠφέλειαν, ἢ πωλήσω αὐτὰ καὶ δώσω πτωχοῖς;
brothers benefit or shall-I-sell them and give to-(the)-poor
Καὶ ἀποκριθεὶς ὁ γέρων εἶπε· Καλαὶ μὲν αἱ πράξεις, ἀλλὰ
and answering the old-man said fine indeed the deeds but
μείζων πάντων ἡ ἀκτημοσύνη ἐστί. Καὶ τοῦτο ἀκούσας,
greater than-all the poverty is and this having-heard
ἀπελθὼν ἐπώλησεν αὐτὰ, καὶ διέδωκε πτωχοῖς.
having-gone-away he-sold them and distributed-it to-(the)-poor

Ἀδελφός τις καθεζόμενος εἰς τὰ Κελλία ἐταράσσετο 2
brother a-certain sitting in the Cells was-troubled
καταμόνας· καὶ ἀπελθὼν πρὸς τὸν ἀββᾶν Θεόδωρον
alone and having-gone-away to — abba Theodore
τὸν τῆς Φέρμης, εἶπεν αὐτῷ. Ὁ δὲ γέρων εἶπεν· Ὕπαγε,
the — of-Pherme he-told him the and old-man said go
ταπείνωσον τὸν λογισμόν σου, καὶ ὑποτάγηθι, καὶ μεῖνον
humble the thought your and submit and stay
μετὰ ἄλλων. Καὶ ὑποστρέφει πρὸς τὸν γέροντα, καὶ
with others and he-returns to the old-man and
λέγει αὐτῷ· Οὐδὲ μετὰ τῶν ἀνθρώπων ἀναπαύομαι. Καὶ
says to-him not-even with the men I-am-at-rest and
λέγει αὐτῷ ὁ γέρων· Εἰ μόνος οὐκ ἀναπαύῃ, οὐδὲ μετὰ
says to-him the old-man if alone not you-are-at-rest nor with
τῶν ἄλλων, διατί ἐξῆλθες εἰς τὸν μοναχόν; οὐχὶ ἵνα
the others why did-you-go-out to the monk(-life) not so-that
ὑποφέρῃς τὰς θλίψεις; εἰπὲ δέ μοι· Πόσα ἔτη ἔχεις εἰς τὸ
you-may-bear the afflictions tell and me how-many years have-you in the
σχῆμα; Λέγει· Ὀκτώ. Εἶπεν οὖν αὐτῷ ὁ γέρων· Φύσει ἔχω
habit he-says eight said then to-him the old-man truly I-have
ἐν τῷ σχήματι ἑβδομήκοντα ἔτη, καὶ οὐδὲ μίαν ἡμέραν
in the habit seventy years and not-even one day
εὗρον ἀνάπαυσιν· καὶ σὺ εἰς ὀκτὼ ἔτη θέλεις ἀνάπαυσιν
I-found rest and you in eight years wish rest
ἔχειν; Καὶ τοῦτο ἀκούσας, ἑδραιωθεὶς ἀπῆλθεν.
to-have and this having-heard having-been-steadied he-went-away
Παρέβαλεν ἀδελφός ποτε τῷ ἀββᾷ Θεοδώρῳ, καὶ ἐποίησε 3
visited (a)-brother once — to-abba Theodore and spent
τρεῖς ἡμέρας παρακαλῶν αὐτὸν ἀκοῦσαι λόγον. Ὁ δὲ οὐκ
three days beseeching him to-hear (a)-word he and not
ἀπεκρίθη αὐτῷ. Καὶ ἐξῆλθε λυπούμενος. Λέγει οὖν αὐτῷ
answered him and he-went-out grieving says then to-him

ὁ μαθητὴς αὐτοῦ· Ἀββᾶ, πῶς οὐκ εἶπες αὐτῷ λόγον;
the disciple his abba how not did-you-tell him (a)-word
καὶ ἀπῆλθε λυπούμενος. Καὶ λέγει αὐτῷ ὁ γέρων·
and he-went-away grieving and says to-him the old-man
Φύσει οὐκ ἔλεγον αὐτῷ· πραγματευτὴς γάρ ἐστι, καὶ εἰς
truly not I-spoke to-him (a)-trader for he-is and in
ἀλλοτρίους λόγους θέλει δοξάζεσθαι.
others' words he-wishes to-be-glorified

4 Εἶπε πάλιν· Ἐὰν ἔξεις φιλίαν μετὰ τινὸς, καὶ συμβῇ
he-said again if you-have friendship with someone and it-happen
αὐτὸν εἰς πειρασμὸν πορνείας ἐμπεσεῖν, ἐὰν δύνασαι δὸς
him into temptation of-fornication to-fall if you-can give
αὐτῷ χεῖρα, καὶ ἕλκυσον αὐτὸν ἄνω. Ἐὰν δὲ εἰς αἵρεσιν
him (a)-hand and draw him up if but into heresy
ἐμπέσῃ, καὶ μὴ πεισθῇ σοι ἀποστραφῆναι, ταχέως
he-fall and not be-persuaded by-you to-turn-back quickly
κόψον αὐτὸν ἀπὸ σοῦ· μήποτε βραδύνων συγκατασπασθῇς
cut-off him from you lest delaying you-be-dragged-down-with
αὐτῷ εἰς τὸν βόθρον.
him into the pit

5 Ἔλεγον περὶ τοῦ ἀββᾶ Θεοδώρου τοῦ τῆς Φέρμης,
they-said about — abba Theodore the — of-Pherme
ὅτι τὰ τρία ταῦτα κεφάλαια εἶχεν ὑπὲρ πολλούς· τὴν
that the three these chief-points he-had beyond many the
ἀκτημοσύνην, τὴν ἄσκησιν, καὶ τὸ φεύγειν τοὺς ἀνθρώπους.
poverty the discipline and the to-flee the men

6 Εὐκαίρησέ ποτε ὁ ἀββᾶς Θεόδωρος μετ' αὐτῶν· καὶ
happened-to-be once — abba Theodore with them and
ἐσθιόντων αὐτῶν, κατ' εὐλάβειαν ἐλάμβανον τὰ ποτήρια
eating they out-of reverence they-took the cups
σιωπῶντες, καὶ οὐκ ἔλεγον τὸ Συγχώρησον. Καὶ εἶπεν
being-silent and not they-said the forgive and said

ὁ ἀββᾶς Θεόδωρος· Ἀπώλεσαν οἱ μοναχοὶ τὴν εὐγένειαν
— abba Theodore have-lost the monks the nobility
αὐτῶν, τὸ λέγειν, Συγχώρησον.
their the to-say forgive
Ἠρώτησεν αὐτὸν ἀδελφὸς, λέγων· Θέλεις, ἀββᾶ, μικρὰς 7
asked him (a)-brother saying do-you-wish abba (a)-few
ἡμέρας μὴ φάγω ἄρτον; Καὶ λέγει αὐτῷ ὁ γέρων· Καλῶς
days not I-eat bread and says to-him the old-man well
ποιεῖς· καὶ γὰρ κἀγὼ ἐποίησα οὕτως. Καὶ λέγει αὐτῷ
you-do and for I-too did thus and says to-him
ὁ ἀδελφός· Θέλω οὖν λαβεῖν τὰ ἐρεβίνθιά μου εἰς τὸ
the brother I-wish then to-take the chickpeas my to the
ἀρτοκοπεῖον, καὶ ποιῆσαι αὐτὰ ἄλευρον. Καὶ λέγει αὐτῷ
bakery and to-make them flour and says to-him
ὁ γέρων· Εἰ πάλιν ὑπάγεις εἰς τὸ ἀρτοκοπεῖον, ποίησον
the old-man if again you-go to the bakery make
τὸν ἄρτον σου· καὶ τίς ἡ χρεία τῆς ἐξαγωγῆς ταύτης;
the bread your and what (is)-the need of-the going-out this
Ἦλθέ τις τῶν γερόντων πρὸς τὸν ἀββᾶν Θεόδωρον, καὶ 8
came one of-the old-men to — abba Theodore and
εἶπεν αὐτῷ· Ἰδοὺ ὁ δεῖνα ὁ ἀδελφὸς ὑπέστρεψεν εἰς τὸν
said to-him behold the so-and-so the brother has-returned to the
κόσμον. Καὶ εἶπεν αὐτῷ ὁ γέρων· Ἐπὶ τούτῳ θαυμάζεις;
world and said to-him the old-man at this do-you-marvel
μὴ θαυμάσῃς, ἀλλὰ θαύμασον μᾶλλον ἐὰν ἀκούσῃς ὅτι
not marvel but marvel rather if you-hear that
ἠδυνήθη τις ἐκφυγεῖν ἀπὸ τοῦ στόματος τοῦ ἐχθροῦ.
could anyone escape from the mouth of-the enemy
Ἀδελφός τις ἦλθεν πρὸς τὸν ἀββᾶν Θεόδωρον, καὶ 9
brother a-certain came to — abba Theodore and
ἤρξατο λαλεῖν καὶ ἐξετάζειν πράγματα, ὧν οὔπω τὴν
began to-speak and to-examine matters of-which not-yet the

ἐργασίαν ἐποίει. Καὶ λέγει αὐτῷ ὁ γέρων· Οὔπω εὗρες
working he-did and says to-him the old-man not-yet you-found
τὸ πλοῖον, οὐδὲ τὰ σκεύη σου ἔβαλες, καὶ πρὸ τοῦ
the ship nor the goods your you-put-in and before the
πλεῦσαι, ἤδη εἰς τὴν πόλιν ἐκείνην ἀπῆλθες. Πρῶτον
to-sail already to the city that you-have-gone first
ὅταν ποιήσῃς τὸ ἔργον, ἔρχῃ εἰς ἃ νῦν λαλεῖς.
when you-do the work you-come to what now you-speak
10 Ὁ αὐτός ποτε παρέβαλε τῷ ἀββᾷ Ἰωάννῃ τῷ ἀπὸ
the same once visited — to-abba John the from
γεννήσεως εὐνούχῳ· καὶ λαλούντων αὐτῶν, εἶπεν· Ὅταν
birth eunuch and speaking they he-said when
ἤμην εἰς Σκῆτιν, τὰ ἔργα τῆς ψυχῆς ἦν τὸ ἔργον ἡμῶν,
I-was in Scetis the works of-the soul was the work our
τὸ δὲ ἐργόχειρον ὡς πάρεργον εἴχομεν· νῦν δὲ γέγονε τὸ
the but handiwork as (a)-side-work we-held now but has-become the
ἔργον τῆς ψυχῆς ὡς πάρεργον, καὶ τὸ πάρεργον ἔργον.
work of-the soul as (a)-side-work and the side-work (the)-work
11 Ἠρώτησε δὲ αὐτὸν ἀδελφὸς, λέγων· Ποῖόν ἐστι τὸ
asked and him (a)-brother saying what-kind-of is the
ἔργον τῆς ψυχῆς, ὃ νῦν ὡς πάρεργον ἔχομεν, καὶ
work of-the soul which now as (a)-side-work we-hold and
ποῖόν ἐστι τὸ πάρεργον, ὃ νῦν ἔργον ἔχομεν; Καὶ
what-kind-of is the side-work which now (as)-work we-hold and
λέγει ὁ γέρων· Πάντα τὰ γινόμενα διὰ τὴν ἐντολὴν
says the old-man all the(-things) being-done for the commandment
τοῦ Θεοῦ, ἔργον ψυχῆς ἐστι· τὸ δὲ εἰς λόγον ἑαυτῶν
— of-God (a)-work of-soul is the but for (the)-account of-ourselves
ἐργάζεσθαι καὶ συνάγειν, τοῦτο πάρεργον ἔχειν ὀφείλομεν.
to-work and to-gather this (as)-side-work to-hold we-ought
Καὶ λέγει ὁ ἀδελφός· Σαφήνισόν μοι τὴν ὑπόθεσιν
and says the brother make-clear to-me the matter

ταύτην. Καὶ λέγει ὁ γέρων· Ἰδοὺ ἀκούεις περὶ ἐμοῦ
this and says the old-man behold you-hear about me
ὅτι ἀσθενῶ, καὶ ὀφείλεις ἐπισκέψασθαί με, καὶ λέγεις ἐν
that I-am-ill and you-ought to-visit me and you-say in
ἑαυτῷ· Καταλιπεῖν ἔχω τὸ ἔργον μου, καὶ νῦν ἀπελθεῖν;
yourself to-leave am-I the work my and now to-go-away
ἀλλὰ πληρώσω πρῶτον, καὶ οὕτως ἀπέρχομαι. Ἔρχεται
but I-will-finish first and thus I-go-away comes
δέ σοι καὶ ἄλλη ἀφορμὴ, καὶ τάχα οὐδὲ ὅλως ὑπάγεις.
and to-you also another occasion and perhaps not-even at-all you-go
Πάλιν ἄλλος ἀδελφὸς λέγει σοι· Δός μοι χεῖρα, ἀδελφέ!
again another brother says to-you give me (a)-hand brother
καὶ λέγεις· Ἔχω ἀφῆσαι τὸ ἔργον μου, καὶ ἀπελθεῖν
and you-say am-I to-leave the work my and to-go-away
ἐργάσασθαι μετὰ τούτου; Ἐὰν οὖν μὴ ἀπέλθῃς, ἀφίεις
to-work with this(-one) if then not you-go-away you-leave
τὴν ἐντολὴν τοῦ Θεοῦ, ὅ ἐστι τὸ ἔργον τῆς ψυχῆς,
the commandment — of-God which is the work of-the soul
καὶ ποιεῖς τὸ πάρεργον, ὅ ἐστι τὸ ἔργον τῶν χειρῶν.
and you-do the side-work which is the work of-the hands
Εἶπεν ὁ ἀββᾶς Θεόδωρος ὁ τῆς Φέρμης, ὅτι ἄνθρωπος 12
said — abba Theodore the — of-Pherme that (a)-man
στήκων εἰς μετάνοιαν, οὐ δέδεται εἰς ἐντολήν.
standing in penitence not is-bound to (a)-commandment
Ὁ αὐτὸς εἶπεν· Ἄλλη ἀρετὴ οὐκ ἔστιν, ὡς τὸ μὴ 13
the same said other virtue not there-is like the not
ἐξουθενεῖν.
to-despise
Πάλιν εἶπεν· Ἄνθρωπος μαθὼν τὴν γλυκύτητα τοῦ 14
again he-said (a)-man having-learned the sweetness of-the
κελλίου, οὐχ ὡς ἀτιμάζων τὸν πλησίον αὐτοῦ φεύγει.
cell not as dishonoring the neighbor his flees

15 Πάλιν εἶπεν· Ἐὰν μὴ ἐκκόψω ἐμαυτὸν ἀπὸ τῶν οἰκτιρμῶν
again he-said unless — I-cut-off myself from the compassions
τούτων, οὐκ ἐῶσί με εἶναι μοναχόν.
these not they-let me to-be (a)-monk

16 Εἶπε πάλιν· Πολλοὶ ἐν τῷ καιρῷ τούτῳ εἵλοντο τὴν
he-said again many in the time this have-chosen the
ἀνάπαυσιν, πρὶν ὁ Θεὸς αὐτοῖς παράσχῃ.
rest before — God to-them grant-it

17 Εἶπε πάλιν· Μὴ κοιμηθῇς εἰς τόπον ὅπου ἐστὶ γυνή.
he-said again not sleep in (a)-place where is (a)-woman

18 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Θεόδωρον, λέγων· Θέλω
(a)-brother asked — abba Theodore saying I-wish
ἐπιτελέσαι τὰς ἐντολάς. Λέγει αὐτῷ ὁ γέρων περὶ τοῦ
to-fulfill the commandments says to-him the old-man about —
ἀββᾶ Θεωνᾶ, ὅτι εἶπε καὶ αὐτός ποτε· Θέλω πληρῶσαι
abba Theonas that said also he once I-wish to-fill-up
τὸν λογισμόν μου μετὰ τοῦ Θεοῦ, καὶ λαβὼν σιτίαν
the thought my with — God and having-taken grain
εἰς τὸ ἀρτοκοπεῖον, ἐποίησεν ἄρτους· καὶ αἰτησάντων
to the bakery he-made loaves and having-asked
αὐτὸν πτωχῶν, ἔδωκε τοὺς ἄρτους· καὶ πάλιν αἰτησάντων
him poor(-men) he-gave the loaves and again having-asked
ἄλλων, ἔδωκε τὰ σπυρίδια καὶ τὸ ἱμάτιον ὃ ἐφόρει, καὶ
others he-gave the little-baskets and the garment which he-wore and
εἰσῆλθεν εἰς τὸ κελλίον, περιζωσάμενος τὸ μαφόριον.
he-went-in into the cell having-girded-himself-with the cloak
Καὶ οὕτως πάλιν ἐμέμφετο ἑαυτὸν λέγων, ὅτι Οὐκ
and thus again he-blamed himself saying that not
ἐπλήρωσα τὴν ἐντολὴν τοῦ Θεοῦ.
I-fulfilled the commandment — of-God

Ἠσθένησέ ποτε ὁ ἀββᾶς Ἰωσὴφ, καὶ ἔπεμψε πρὸς τὸν 19
fell-ill once — abba Joseph and sent to —
ἀββᾶν Θεόδωρον, λέγων· Δεῦρο, ἵνα σε ἴδω πρὸ
abba Theodore saying come so-that you I-may-see before
τοῦ με ἐξελθεῖν ἐκ τοῦ σώματος· ἦν δὲ μέσον τῆς
the me to-depart from the body it-was and (the)-middle of-the
ἑβδομάδος. Καὶ οὐκ ἀπῆλθεν· ἔπεμψε δὲ, λέγων· Ἐὰν
week and not he-went-away he-sent but saying if
μείνῃς ἕως τοῦ σαββάτου, ἔρχομαι· εἰ δὲ ὑπάγεις, εἰς
you-remain until the sabbath I-come if but you-go in
ἐκεῖνον τὸν κόσμον βλέπομεν ἀλλήλους.
that the world we-see each-other

Ἀδελφὸς εἶπε τῷ ἀββᾷ Θεοδώρῳ· Εἰπέ μοι ῥῆμα, ὅτι 20
(a)-brother said — to-abba Theodore tell me (a)-word for
ἀπόλλυμαι. Καὶ μετὰ κόπου εἶπεν αὐτῷ· Ἐγὼ κινδυνεύω,
I-am-perishing and with toil he-said to-him I am-in-danger
καὶ τί σοι ἔχω εἰπεῖν;
and what to-you am-I-able to-say

Ἀδελφὸς ἦλθε πρὸς τὸν ἀββᾶν Θεόδωρον, ἵνα διδάξῃ 21
(a)-brother came to — abba Theodore so-that he-might-teach
αὐτὸν ῥάπτειν, ἐνέγκας καὶ τὴν σειρὰν πρὸς αὐτόν.
him to-sew having-brought also the rope to him
Ὁ δὲ γέρων λέγει αὐτῷ· Ὕπαγε, καὶ πρωῒ δεῦρο ὧδε.
the and old-man says to-him go and at-dawn come here
Καὶ ἀναστὰς ὁ γέρων, ἔβρεξεν αὐτῷ τὴν σειρὰν, καὶ
and having-risen the old-man soaked for-him the rope and
ἡτοίμασεν αὐτῷ τὴν προκαταραφὴν, λέγων· Οὕτως καὶ
prepared for-him the first-stitching saying thus and
οὕτως ποίησον· καὶ ἀφῆκεν αὐτόν. Καὶ εἰσελθὼν εἰς
thus do and he-left him and having-gone-in into
τὸ κελλίον αὐτοῦ, ἐκάθισεν ὁ γέρων· καὶ εἰς τὴν ὥραν,
the cell his sat the old-man and at the hour

ἐποίησεν αὐτὸν φαγεῖν, καὶ ἀπέπεμψεν. Ἦλθε δὲ πάλιν
he-made him to-eat and sent-him-away he-came and again
πρωΐ· καὶ λέγει αὐτῷ ὁ γέρων· Ἆρον τὴν σειράν σου
at-dawn and says to-him the old-man take the rope your
ἔνθεν, καὶ ἀναχώρει· εἰς πειρασμὸν γὰρ ἦλθες βαλεῖν
from-here and withdraw into temptation for you-came to-put
με καὶ εἰς φροντίδα. Καὶ οὐκ ἔτι ἀφῆκεν αὐτὸν ἔσω.
me and into care and not any-longer he-let him inside

22 Εἶπεν ὁ μαθητὴς τοῦ ἀββᾶ Θεοδώρου, ὅτι Ἦλθέ ποτέ τις
said the disciple — of-abba Theodore that came once someone
πωλῶν κρόμμυα, καὶ ἐγέμισέ μοι κρατῆρα. Καὶ λέγει ὁ
selling onions and he-filled for-me (a)-bowl and says the
γέρων· Γέμισον αὐτῷ σῖτον, καὶ δὸς αὐτῷ. Ἦσαν δὲ δύο
old-man fill for-him grain and give-it to-him there-were and two
βουνοὶ σίτου, εἷς καθαρὸς, καὶ εἷς ἀκάθαρτος· ἐγέμισα δὲ
heaps of-grain one clean and one unclean I-filled and
αὐτῷ ἐκ τοῦ ἀκαθάρτου. Καὶ προσέσχε μοι ὁ γέρων μετὰ
for-him from the unclean and looked-at me the old-man with
ἔξεως καὶ λύπης· καὶ ἀπὸ τοῦ φόβου ἔπεσον, καὶ ἔκλασα τὸν
sternness and grief and from the fear I-fell and broke the
κρατῆρα· καὶ ἔβαλον αὐτῷ μετάνοιαν. Καὶ λέγει ὁ γέρων·
bowl and I-made to-him penitence and says the old-man
Ἐγείρου, οὐκ ἔχεις σὺ πρᾶγμα, ἀλλ' ἐγὼ ἥμαρτον, ὅτι
rise not have you (a)-fault but I sinned because
εἶπόν σοι. Καὶ εἰσελθὼν ὁ γέρων ἐγέμισε τὸν κόλπον αὐτοῦ
I-told you and having-gone-in the old-man filled the bosom his
σῖτον καθαρὸν, καὶ ἔδωκεν αὐτῷ μετὰ τῶν κρομμύων.
(with)-grain clean and gave-it to-him with the onions

23 Ἀπῆλθέ ποτε ὁ ἀββᾶς Θεόδωρος μετὰ ἀδελφοῦ γεμίσαι
went-away once — abba Theodore with (a)-brother to-fill
ὕδωρ· καὶ προλαβὼν ὁ ἀδελφὸς εἰς τὸν λάκκον εἶδε
water and having-gone-ahead the brother to the cistern saw

δράκοντα. Καὶ λέγει αὐτῷ ὁ γέρων Ὕπαγε, πάτησον
(a)-serpent and says to-him the old-man go tread-on
τὴν κεφαλὴν αὐτοῦ. Καὶ φοβηθεὶς οὐκ ἀπῆλθεν. Ἦλθε δὲ
the head its and having-feared not he-went-away came and
ὁ γέρων, καὶ εἶδεν αὐτὸν τὸ θηρίον, καὶ καταισχυνθὲν
the old-man and saw him the beast and having-been-put-to-shame
ἔφυγεν εἰς τὴν ἔρημον.
fled into the desert

Ἠρώτησέ τις τὸν ἀββᾶν Θεόδωρον· Ἐὰν ἄφνω γένηταί 24
asked someone — abba Theodore if suddenly there-happen
τις πτῶσις, καὶ σὺ φοβῇ, ἀββᾶ; Λέγει αὐτῷ ὁ γέρων·
some collapse also you fear abba says to-him the old-man
Ἐὰν κολληθῇ ὁ οὐρανὸς τῇ γῇ, Θεόδωρος οὐ φοβεῖται.
if be-glued the heaven to-the earth Theodore not fears
Ἦν γὰρ δεηθεὶς τοῦ Θεοῦ, ἵνα ἀρθῇ ἀπ᾽ αὐτοῦ ἡ
he-had for besought — God that be-taken from him the
δειλία. Διὰ τοῦτο καὶ ἠρώτησεν αὐτόν.
cowardice because-of this also he-asked him

Ἐλέγετο περὶ αὐτοῦ, ὅτι γενόμενος διάκονος εἰς Σκῆτιν 25
it-was-said about him that having-become deacon in Scetis
οὐκ ἤθελε καταδέξασθαι διακονεῖν, καὶ εἰς πολλοὺς τόπους
not he-wished to-consent to-serve and to many places
ἔφυγε. Καὶ πάλιν οἱ γέροντες ἔφερον αὐτὸν, λέγοντες·
he-fled and again the old-men brought him saying
Μὴ καταλίπῃς τὴν διακονίαν σου. Λέγει αὐτοῖς ὁ
not leave the diaconate your says to-them —
ἀββᾶς Θεόδωρος· Ἐάσατέ με, καὶ δέομαι τοῦ Θεοῦ, εἰ
abba Theodore let me and I-beseech — God whether
πληροφορήσει με στῆναι εἰς τὸν τόπον τῆς λειτουργίας
he-will-assure me to-stand in the place of-the ministry
μου. Καὶ δεόμενος τοῦ Θεοῦ, ἔλεγεν· Εἰ θέλημά σού
my and beseeching — God he-said if will your

ἐστιν ἵνα στῶ εἰς τὸν τόπον μου, πληροφόρησόν με.
it-is that I-stand in the place my assure me
Καὶ ἐδείχθη αὐτῷ στύλος πυρὸς ἀπὸ τῆς γῆς ἕως τοῦ
and was-shown to-him (a)-pillar of-fire from the earth to the
οὐρανοῦ, καὶ φωνὴ λέγουσα· Εἰ δύνασαι γενέσθαι ὡς
heaven and (a)-voice saying if you-can become like
ὁ στύλος οὗτος, ὕπαγε, διακόνησον. Ὁ δὲ ἀκούσας
the pillar this go serve he and having-heard
ἔκρινε μηκέτι καταδέξασθαι. Ἐλθόντος οὖν αὐτοῦ εἰς τὴν
decided no-longer to-consent having-come then he into the
ἐκκλησίαν, ἔβαλον αὐτῷ μετάνοιαν οἱ ἀδελφοὶ, λέγοντες·
church made to-him penitence the brothers saying
Εἰ οὐ θέλεις διακονεῖν, κἂν τὸ ποτήριον κατάσχε. Καὶ
if not you-wish to-serve at-least the cup hold and
οὐκ ἠνέσχετο, λέγων· Ἐὰν μὴ ἀφῆτε, ἀναχωρῶ ἐκ τοῦ
not he-endured-it saying unless — you-let-me-be I-withdraw from the
τόπου τούτου. Καὶ οὕτως ἀφῆκαν αὐτόν.
place this and thus they-let-be him

26 Ἔλεγον δὲ περὶ αὐτοῦ, ὅτι ὡς ἠρημώθη ἡ Σκῆτις, ἦλθε
they-said and about him that when was-laid-waste — Scetis he-came
μεῖναι εἰς Φέρμην· καὶ γηράσας ἠσθένησε. Προσέφερον
to-stay at Pherme and having-grown-old he-fell-ill brought
οὖν αὐτῷ ἐδέσματά τινα. Καὶ ἃ ἔφερεν ὁ πρῶτος, ἐδίδου
then to-him foods some and what brought the first he-gave
τῷ δευτέρῳ, καὶ οὕτως κατὰ τὴν τάξιν, ἃ ἐλάμβανεν
to-the second and thus in the order what he-received
παρὰ τοῦ πρώτου, παρεῖχε τῷ ἄλλῳ· εἰς δὲ τὴν ὥραν
from the first he-provided to-the other at but the hour
τοῦ γεύσασθαι, ὃ ἔφερεν ὁ ἐρχόμενος, τοῦτο ἤσθιεν.
of-the to-eat what brought the(-one) coming this he-ate

Ἔλεγον περὶ τοῦ ἀββᾶ Θεοδώρου, ὅτι ὅτε ἐκάθητο ἐν 27
they-said about — abba Theodore that when he-was-sitting in
Σκήτει, ἦλθε πρὸς αὐτὸν δαίμων θέλων εἰσελθεῖν· καὶ
Scetis came to him (a)-demon wishing to-go-in and
ἔδησεν αὐτὸν ἔξω τῆς κέλλης. Καὶ πάλιν ἄλλος δαίμων
he-bound him outside the cell and again another demon
ἦλθεν εἰσελθεῖν· καὶ τοῦτον ἔδησε. Καὶ προσθεὶς ὁ
came to-go-in and this(-one) he-bound and having-come-in-addition the
τρίτος δαίμων, ἦλθε, καὶ εὗρε δεδεμένους τοὺς δύο· καὶ
third demon came and found bound the two and
λέγει αὐτοῖς· Τί ἑστήκατε ὧδε ἔξω; Καὶ λέγουσιν αὐτῷ, ὅτι
he-says to-them why do-you-stand here outside and they-say to-him that
Ἔστι καθήμενος ἔσω, καὶ μὴ ἐῶν ἡμᾶς εἰσελθεῖν. Καὶ αὐτὸς
there-is (one)-sitting within and not letting us to-go-in and he
τυραννήσας ἐπεχείρησεν εἰσελθεῖν. Ὁ δὲ γέρων ἔδησε καὶ
having-played-the-tyrant attempted to-go-in the but old-man bound also
τοῦτον. Φοβηθέντες δὲ τὰς εὐχὰς τοῦ γέροντος, παρεκάλουν
this(-one) having-feared and the prayers of-the old-man they-besought
αὐτὸν, λέγοντες· Ἀπόλυσον ἡμᾶς. Καὶ λέγει αὐτοῖς ὁ
him saying release us and says to-them the
γέρων· Ὑπάγετε. Καὶ λοιπὸν αἰσχυνθέντες ἀνεχώρησαν.
old-man go and thereafter having-been-shamed they-withdrew
Διηγήσατό τις τῶν Πατέρων, περὶ τοῦ ἀββᾶ Θεοδώρου τοῦ 28
related one of-the Fathers about — abba Theodore the
τῆς Φέρμης, ὅτι Ἦλθόν ποτε δείλης πρὸς αὐτὸν, καὶ εὗρον
— of-Pherme that I-came once at-evening to him and found
αὐτὸν φοροῦντα κεκομμένον λεβίτωνα, καὶ τὸ στῆθος αὐτοῦ
him wearing (a)-cut-down tunic and the chest his
γυμνὸν, καὶ τὸ κουκούλιον αὐτοῦ ἔμπροσθεν. Καὶ ἰδού
bare and the hood his in-front and behold
τις Κόμης ἦλθεν ἰδεῖν αὐτόν. Καὶ κρούσαντος αὐτοῦ,
a-certain count came to-see him and having-knocked he

ἐξῆλθεν ὁ γέρων ἀνοῖξαι, καὶ ἀπαντήσας αὐτῷ ἐκάθισεν
went-out the old-man to-open and having-met him sat
εἰς τὴν θύραν λαλεῖν αὐτῷ. Καὶ ἔλαβον κόμμα μαφορίου,
at the door to-speak with-him and I-took (a)-piece of-cloak
καὶ ἐσκέπασα τοὺς ὤμους αὐτοῦ. Ὁ δὲ γέρων ἐξέτεινε
and covered the shoulders his the but old-man stretched-out
τὴν χεῖρα, καὶ ἔῤῥιψε αὐτό. Καὶ ὡς ἀπῆλθεν ὁ Κόμης,
the hand and threw-off it and when went-away the count
εἶπον αὐτῷ· Ἀββᾶ, τί τοῦτο ἐποίησας; ἦλθεν ὁ ἄνθρωπος
I-said to-him abba why this did-you-do came the man
ὠφεληθῆναι· μὴ ἵνα σκανδαλισθῇ; Καὶ λέγει μοι ὁ γέρων·
to-be-benefited not so-that he-be-scandalized and says to-me the old-man
Τί λέγεις μοι, ἀββᾶ; ἀκμὴν τοῖς ἀνθρώποις δουλεύομεν;
what do-you-say to-me abba still to-the men are-we-slaves
ἐποιήσαμεν τὴν χρείαν· παρῆλθε λοιπόν. Ὁ θέλων
we-did the need it-passed thereafter the(-one) wishing
ὠφεληθῆναι, ὠφεληθῇ· ὁ θέλων σκανδαλισθῆναι,
to-be-benefited let-him-be-benefited the(-one) wishing to-be-scandalized
σκανδαλισθῇ· ἐγὼ δὲ ὡς δ' ἂν εὑρεθῶ, οὕτως ἀπαντῶ.
let-him-be-scandalized I but as — — I-am-found thus I-meet
Παρήγγειλε δὲ τῷ μαθητῇ αὐτοῦ, λέγων· Ἐάν τις ἔλθῃ
he-charged and to-the disciple his saying if anyone come
ἰδεῖν με θέλων, μὴ εἴπῃς αὐτῷ τί ποτε ἀνθρώπινον· ἀλλ'
to-see me wishing not tell him anything ever human but
ἐὰν τρώγω, εἰπὲ, Τρώγει· ἐὰν κοιμῶμαι, εἰπὲ, Κοιμᾶται.
if I-eat say he-eats if I-sleep say he-sleeps

29 Ἦλθόν ποτε ἐπάνω αὐτοῦ τρεῖς λησταί· καὶ οἱ δύο
came once upon him three robbers and the two
ἐκράτουν αὐτὸν, ὁ δὲ εἷς ἐκουβάλει τὰ σκεύη αὐτοῦ. Ὡς
held him the and one carried-off the goods his when
δὲ ἐξήνεγκε τὰ βιβλία, καὶ τὸν λεβίτωνα ἤθελε λαβεῖν·
and he-brought-out the books and the tunic wished to-take

τότε λέγει αὐτοῖς· Τοῦτο ἀφίετε. Οἱ δὲ οὐκ ἤθελον.
then he-says to-them this leave they but not wished
Καὶ κινήσας τὰς χεῖρας αὐτοῦ ἔῤῥιψε τοὺς δύο. Καὶ
and having-moved the hands his he-threw-down the two and
ἰδόντες ἐφοβήθησαν. Καὶ λέγει αὐτοῖς ὁ γέρων· Μηδὲν
having-seen(-it) they-feared and says to-them the old-man nothing
δειμάσητε· ποιήσατε αὐτὰ εἰς τέσσαρα μέρη, καὶ λάβετε
be-afraid make them into four parts and take
τὰ τρία, καὶ ἄφετε τὸ ἕν. Καὶ οὕτως ἐποίησαν· διὰ τὸ
the three and leave the one and thus they-did for the
λαβεῖν τὸ μέρος αὐτοῦ τὸν λεβίτωνα τὸν συνακτικόν.
to-take the part his the tunic the for-the-synaxis

XXXIX · THEODORE OF ENATON

Theodore of Enaton bakes six measures for others before his own two, and with Lucius spends fifty years putting off his thoughts of moving until the next season.

Εἶπεν ὁ ἀββᾶς Θεόδωρος ὁ τοῦ Ἐννάτου, ὅτι Ὅτε ἤμην 1
said — abba Theodore the — of-Enaton that when I-was
νεώτερος, εἰς τὴν ἔρημον ἔμενον. Ἀπῆλθον οὖν εἰς τὸ
younger in the desert I-stayed I-went-away then to the
ἀρτοκοπεῖον ποιῆσαι δύο σιτίας, καὶ εὗρον ἐκεῖ ἀδελφὸν
bakery to-make two measures and I-found there (a)-brother
θέλοντα ποιῆσαι ἄρτους, καὶ οὐκ εἶχέ τινα δοῦναι αὐτῷ
wishing to-make loaves and not he-had anyone to-give him
χεῖρα. Ἐγὼ δὲ ἀφῆκα τὰ ἐμὰ, καὶ ἔδωκα αὐτῷ χεῖρα. Ὡς
(a)-hand I but left the mine and gave him (a)-hand when
δὲ ἐσχόλασα, ἦλθεν ἄλλος ἀδελφὸς, καὶ πάλιν ἔδωκα αὐτῷ
and I-was-free came another brother and again I-gave him

χεῖρα, καὶ ἐποίησα τὰ ψωμία. Καὶ πάλιν τρίτος ἦλθε,
(a)-hand and I-made the little-loaves and again (a)-third came
καὶ ἐποίησα ὁμοίως· καὶ οὕτως ἕκαστον τῶν ἐρχομένων
and I-did likewise and thus each of-the coming(-ones)
ἐποίουν· καὶ ἐποίησα ἓξ σιτίας. Ὕστερον δὲ ἐποίησα τὰς
I-did and I-made six measures later and I-made the
δύο σιτίας τὰς ἐμὰς, ἀποσχόντων τῶν ἐρχομένων.
two measures the mine having-ceased the coming(-ones)

2 Ἔλεγον περὶ τοῦ ἀββᾶ Θεοδώρου καὶ τοῦ ἀββᾶ Λουκίου τῶν
they-said about — abba Theodore and — abba Lucius the
τοῦ Ἐννάτου, ὅτι ἐποίησαν πεντήκοντα ἔτη, χλευάζοντες τοὺς
— of-Enaton that they-spent fifty years mocking the
λογισμοὺς αὐτῶν, καὶ λέγοντες· Μετὰ τὸν χειμῶνα τοῦτον,
thoughts their and saying after the winter this
μεταβαίνομεν ἐντεῦθεν. Ὅτε δὲ πάλιν ἤρχετο τὸ θέρος,
we-move from-here when and again came the summer
ἔλεγον, ὅτι Μετὰ τὸ θέρος τοῦτο ἀπερχόμεθα ἐντεῦθεν. Καὶ
they-said that after the summer this we-go-away from-here and
οὕτως ἐποίησαν πάντα τὸν χρόνον οἱ ἀείμνηστοι Πατέρες.
thus they-spent all the time the ever-memorable Fathers

3 Εἶπεν ὁ ἀββᾶς Θεόδωρος ὁ τῶν Ἐννάτου, ὅτι Ἐὰν
said — abba Theodore the(-one) of-the(-men) of-Enaton that if
λογίσηται ἡμῖν ὁ Θεὸς τὰς ἐν ταῖς εὐχαῖς ἀμελείας, καὶ τὰς
should-reckon against-us — God the in the prayers negligences and the
αἰχμαλωσίας τὰς ἐν ταῖς ψαλμῳδίαις, οὐ δυνάμεθα σωθῆναι.
captivities the in the psalmodies not we-can be-saved

XL · THEODORE OF SCETIS

Theodore of Scetis says a thought that troubles a man cannot act, only hinder, and the sober man shakes it off and prays.

Εἶπεν ὁ ἀββᾶς Θεόδωρος ὁ εἰς Σκῆτιν· Ἔρχεται ὁ 1
said — abba Theodore the in Scetis comes the
λογισμὸς, καὶ ταράσσει με, καὶ ἀσχολεῖ με, καὶ τὴν
thought and troubles me and occupies me and the
πρᾶξιν οὐκ ἰσχύει ποιῆσαι, ἀλλὰ μόνον ἐμποδίζει πρὸς
deed not it-is-able to-do but only hinders toward
τὴν ἀρετήν· ὁ δὲ νηφάλιος ἀνὴρ, ἐκτιναξάμενος αὐτὸν,
the virtue the but sober man having-shaken-off it
ἐγείρεται εἰς προσευχήν.
rises to prayer

XLI · THEODORE OF ELEUTHEROPOLIS

Theodore of Eleutheropolis would rather be honored for good works than shamed for bad ones, and Theodotus says want of bread wastes the monk's body, another old man that vigil wastes it more.

Ἠρώτησεν ὁ ἀββᾶς Ἀβραὰμ ὁ Ἰβὴρ τὸν ἀββᾶν Θεόδωρον 1
asked — abba Abraham the Iberian — abba Theodore
τὸν Ἐλευθεροπολίτην, λέγων· Πῶς καλῶς ἐστι, Πάτερ;
the Eleutheropolitan saying how well is-it Father
δόξαν περιποιήσομαι ἐμαυτῷ, ἢ ἀτιμίαν; Ὁ δὲ γέρων λέγει·
glory shall-I-gain for-myself or dishonor the and old-man says
Τέως ἐγὼ θέλω περιποιήσασθαι δόξαν, ἢ ἀτιμίαν. Ἐὰν
for-my-part I wish to-gain glory than dishonor if

γὰρ ποιήσω καλὸν ἔργον, καὶ δοξασθῶ, δύναμαι κατακρῖναι
for I-do (a)-good work and be-glorified I-can condemn
τὸν λογισμόν μου, ὅτι οὐκ εἰμὶ ἄξιος τῆς δόξης ταύτης·
the thought my that not I-am worthy of-the glory this
ἡ δὲ ἀτιμία ἀπὸ φαύλων πραγμάτων γίνεται. Πῶς οὖν
the but dishonor from base deeds comes how then
δύναμαι παρακαλέσαι τὴν καρδίαν μου, σκανδαλισθέντων
can-I console the heart my having-been-scandalized
ἐν ἐμοὶ τῶν ἀνθρώπων; κρεῖσσον οὖν τὸ ἀγαθὸν ποιεῖν, καὶ
in me the men better then the good to-do and
δοξάζεσθαι. Ὁ δὲ ἀββᾶς Ἀβραὰμ εἶπε· Καλῶς εἶπας, Πάτερ.
to-be-glorified — and abba Abraham said well you-spoke Father

2 Εἶπεν ὁ ἀββᾶς Θεόδοτος· Ἡ ἔνδεια τοῦ ἄρτου τήκει
said — abba Theodotus the want of-the bread wastes
τὸ σῶμα τοῦ μοναχοῦ. Ἄλλος δὲ γέρων ἔλεγεν, ὅτι ἡ
the body of-the monk another and old-man said that the
ἀγρυπνία πλέον τήκει τὸ σῶμα.
vigil more wastes the body

XLII · THEONAS

Theonas says that a mind distracted from God is taken captive by the passions of the flesh.

1 Εἶπεν ὁ ἀββᾶς Θεωνᾶς· Διὰ τὸ ἀπασχοληθῆναι τὸν
said — abba Theonas because-of the to-be-distracted the
νοῦν ἀπὸ τῆς εἰς Θεὸν θεωρίας, αἰχμαλωτιζόμεθα ὑπὸ
mind from the toward God contemplation we-are-taken-captive by
τῶν παθῶν τῶν σαρκικῶν.
the passions the fleshly

XLIII · THEOPHILUS THE ARCHBISHOP

Theophilus, visiting Nitria, hears that its road is self-accusation, and Pambo will not speak to him, since one not helped by silence will not be helped by words. Fathers eat his veal unawares, then refuse it; he describes the soul's trial before the powers of darkness at its parting, and, dying, calls Arsenius blessed for keeping that hour always in mind.

Ὁ μακάριος Θεόφιλος ὁ ἀρχιεπίσκοπος παρέβαλέ ποτε 1
the blessed Theophilus the archbishop visited once
εἰς τὸ ὄρος τῆς Νιτρίας· καὶ ἦλθεν ὁ ἀββᾶς τοῦ ὄρους
to the mountain — of-Nitria and came the abba of-the mountain
πρὸς αὐτόν. Καὶ λέγει αὐτῷ ὁ ἀρχιεπίσκοπος· Τί εὗρες
to him and says to-him the archbishop what did-you-find
ἐν τῇ ὁδῷ ταύτῃ πλέον, Πάτερ; Λέγει αὐτῷ ὁ γέρων·
on the road this more Father says to-him the old-man
Τὸ αἰτιᾶσθαι καὶ μέμφεσθαι ἑαυτὸν πάντοτε. Λέγει αὐτῷ
the to-accuse and to-blame oneself always says to-him
ὁ ἀββᾶς Θεόφιλος· Ἄλλη ὁδὸς οὐκ ἔστιν, εἰ μὴ αὕτη.
— abba Theophilus other road not there-is if not this
Ὁ αὐτὸς ἀββᾶς Θεόφιλος ὁ ἀρχιεπίσκοπος παρέβαλέ 2
the same abba Theophilus the archbishop visited
ποτε εἰς τὴν Σκῆτιν. Συναχθέντες δὲ οἱ ἀδελφοὶ εἶπον
once to — Scetis having-been-gathered and the brothers said
τῷ ἀββᾷ Παμβῷ· Εἰπὲ ἕνα λόγον τῷ Πάπᾳ, ὅπως
— to-abba Pambo say one word to-the Pope that
ὠφεληθῇ. Λέγει αὐτοῖς ὁ γέρων· Εἰ οὐκ ὠφελεῖται ἐν
he-may-be-benefited says to-them the old-man if not he-is-benefited by
τῇ σιωπῇ μου, οὐδὲ ἐν τῷ λόγῳ μου ὠφεληθῆναι ἔχει.
the silence my nor by the word my to-be-benefited he-is-able

3 Ἦλθόν ποτε Πατέρες εἰς Ἀλεξάνδρειαν, κληθέντες ὑπὸ
came once Fathers to Alexandria having-been-called by
Θεοφίλου τοῦ ἀρχιεπισκόπου, ἵνα ποιήσῃ εὐχὴν, καὶ
Theophilus the archbishop so-that he-might-make (a)-prayer and
καθέλῃ τὰ ἱερά. Καὶ ἐσθιόντων αὐτῶν μετ' αὐτοῦ,
he-might-pull-down the temples and eating they with him
παρετέθη κρέας μόσχιον· καὶ ἤσθιον, μηδὲν διακρινόμενοι.
was-served meat of-veal and they-ate nothing discriminating
Καὶ λαβὼν ὁ ἐπίσκοπος ἓν κοπάδιν ἔδωκε τῷ ἐγγιστα
and having-taken the bishop one chop he-gave-it to-the nearest
αὐτοῦ γέροντι, λέγων· Ἰδοὺ τοῦτο καλὸν κοπάδιν ἐστὶ,
him old-man saying behold this (a)-fine chop is
φάγε, ἀββᾶ. Οἱ δὲ ἀποκριθέντες εἶπον· Ἡμεῖς ἕως ἄρτι
eat abba they and answering said we until now
λάχανα ἠσθίομεν· εἰ δὲ κρέας ἐστὶ, οὐ τρώγομεν. Καὶ οὐκ
vegetables ate if but meat it-is not we-eat and not
ἔτι προσέθετο οὐδὲ εἷς ἐξ αὐτῶν γεύσασθαι αὐτοῦ.
any-longer ventured not-even one of them to-taste it

4 Ὁ αὐτὸς ἀββᾶς Θεόφιλος ἔλεγεν· Οἷον φόβον καὶ τρόμον
the same abba Theophilus said what fear and trembling
καὶ ἀνάγκην ἔχομεν ἰδεῖν, ὅτε ἡ ψυχὴ τοῦ σώματος
and distress we-are to-see when the soul from-the body
χωρίζεται! Παραγίνεται γὰρ πρὸς ἡμᾶς στρατιὰ καὶ δύναμις
is-separated comes for to us (an)-army and (a)-power
τῶν ἐναντίων δυνάμεων, οἱ τοῦ σκότους ἄρχοντες, οἱ
of-the opposing powers the of-the darkness rulers the
κοσμοκράτορες τῆς πονηρίας, καὶ ἀρχαὶ καὶ ἐξουσίαι, τὰ
world-rulers of-the wickedness and principalities and authorities the
πνεύματα τῆς πονηρίας· καὶ τρόπῳ τινὶ δίκης κατέχουσι
spirits of-the wickedness and in-manner some of-(a)-lawsuit they-hold-fast
τὴν ψυχὴν, ἐπιφέροντες πάντα αὐτῆς τὰ ἐν γνώσει καὶ
the soul bringing-forward all its the in knowledge and

ἀγνοίᾳ ἁμαρτήματα, ἀπὸ νεότητος ἕως τῆς ἡλικίας ἧς
ignorance sins from youth until the age at-which
κατελήφθη. Ἵστανται οὖν κατηγοροῦντες πάντα τὰ
it-was-overtaken they-stand then accusing all the(-things)
πεπραγμένα ὑπ᾽ αὐτῆς. Λοιπὸν ὁποῖον τρόμον δοκεῖς
done by it then what-sort-of trembling do-you-think
τὴν ψυχὴν ἔχειν ἐν τῇ ὥρᾳ ἐκείνῃ, ἕως οὗ ἡ ἀπόφασις
the soul to-have in the hour that until which the sentence
ἐξέλθῃ, καὶ ἐλευθερία γένηται αὐτῆς; τοῦτό ἐστιν ἡ ὥρα
go-out and freedom happen for-it this is the hour
τῆς ἀνάγκης αὐτῆς, ἕως οὗ ἴδῃ τί τὸ ἀποβησόμενον
of-the distress its until which it-see what the(-thing) about-to-befall
αὐτῇ. Καὶ πάλιν αἱ θεῖαι δυνάμεις ἵστανται κατὰ πρόσωπον
it and again the divine powers stand against (the)-face
τῶν ἐναντίων, καὶ αὗται τὰ καλὰ αὐτῆς ἐπιφέρουσαι.
of-the opposing(-ones) and these the good(-deeds) its bringing-forward
Κατανόει οὖν ἡ ψυχὴ μέση ἱσταμένη ποίῳ ἄρα φόβῳ
consider then the soul in-the-middle standing in-what then fear
καὶ τρόμῳ στήκει, ἕως οὗ ἡ κρίσις αὐτῆς ἀπόφασιν
and trembling it-stands until which the judgment its sentence
λάβῃ παρὰ τοῦ δικαιοκρίτου. Καὶ ἐὰν μὲν ᾖ ἀξία, ἐκεῖνοι
take from the righteous-judge and if indeed it-be worthy those
λαμβάνουσιν ἐπιτιμίαν, καὶ αὐτὴ ἁρπάζεται ἀπ᾽ αὐτῶν·
receive rebuke and it is-snatched from them
καὶ λοιπὸν ἀμέριμνος εἶ, μᾶλλον δὲ κατοικεῖ κατὰ τὸ
and thereafter carefree you-are rather and it-dwells according-to the
γεγραμμένον· Ὡς εὐφραινομένων πάντων ἡ κατοικία ἐν σοί.
written as of-(those)-rejoicing all the dwelling in you
Τότε πληροῦται τὸ γεγραμμένον· Ἀπέδρα ὀδύνη καὶ λύπη
then is-fulfilled the written fled pain and grief
καὶ στεναγμός· τότε ἀπαλλαγεῖσα πορεύεται εἰς ἐκείνην
and groaning then having-been-freed it-goes to that

τὴν ἀνεκλάλητον χαρὰν καὶ δόξαν, εἰς ἣν καταστήσεται.
the unspeakable joy and glory in which it-will-be-established
Ἐὰν δὲ εὑρεθῇ ἐν ἀμελείᾳ ζήσασα, ἀκούει τὴν δεινοτάτην
if but it-be-found in negligence having-lived it-hears the most-terrible
φωνήν· Ἀρθήτω ὁ ἀσεβὴς, ἵνα μὴ ἴδῃ τὴν δόξαν
voice let-be-taken-away the ungodly that not he-see the glory
Κυρίου. Τότε αὐτὴν καταλαμβάνει ἡμέρα ὀργῆς, ἡμέρα
of-(the)-Lord then it overtakes (a)-day of-wrath (a)-day
θλίψεως, ἡμέρα σκότους καὶ γνόφου. Παραδιδομένη εἰς τὸ
of-affliction (a)-day of-darkness and gloom being-handed-over into the
ἐξώτερον σκότος, καὶ εἰς τὸ αἰώνιον πῦρ κατακριθεῖσα,
outer darkness and into the eternal fire having-been-condemned
εἰς ἀπεράντους αἰῶνας κολασθήσεται. Τότε ποῦ ἡ καύχησις
to endless ages it-will-be-punished then where the boasting
τοῦ κόσμου; ποῦ ἡ κενοδοξία; ποῦ ἡ τρυφή; ποῦ ἡ
of-the world where the vainglory where the luxury where the
ἀπόλαυσις; ποῦ ἡ φαντασία; ποῦ ἡ ἀνάπαυσις; ποῦ ὁ
enjoyment where the display where the rest where the
κόμπος; ποῦ τὰ χρήματα; ποῦ ἡ εὐγένεια; ποῦ πατήρ;
pomp where the riches where the nobility where (the)-father
ποῦ μήτηρ; ποῦ ἀδελφός; τίς δυνήσεται τούτων ἐξελέσθαι
where (the)-mother where (the)-brother who will-be-able of-these to-rescue
τὴν ὑπὸ πυρὸς φλεγομένην, καὶ ὑπὸ πικρῶν βασάνων
the(-soul) by fire burning and by bitter torments
κατεχομένην; Τούτων οὕτως γινομένων, ποταποὺς δεῖ
being-held these(-things) thus happening what-sort-of must
ὑπάρχειν ἡμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις;
to-be we in holy conduct and pieties
ποταπὴν ἀγάπην ὀφείλομεν κτήσασθαι; ποταπὴν ἀγωγήν;
what-sort-of love ought-we to-acquire what-sort-of training
ποταπὴν πολιτείαν; ποταπὸν δρόμον; ὁποίαν ἀκρίβειαν;
what-sort-of way-of-life what-sort-of course what precision

ὁποίαν προσευχήν; ὁποίαν ἀσφάλειαν; Ταῦτα γὰρ,
what prayer what security these(-things) for
φησὶ, προσδοκῶντες, σπουδάσωμεν ἄσπιλοι καὶ ἀμώμητοι
he-says expecting let-us-be-eager spotless and blameless
εὑρεθῆναι αὐτῷ ἐν εἰρήνῃ, ἵνα καταξιωθῶμεν αὐτοῦ
to-be-found by-him in peace so-that we-may-be-deemed-worthy him
ἀκοῦσαι λέγοντος· Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρός
to-hear saying come the(-ones) blessed of-the Father
μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ
my inherit the prepared for-you kingdom from
καταβολῆς κόσμου, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
(the)-foundation of-(the)-world to the ages of-the ages amen
Ὁ αὐτὸς ἀββᾶς Θεόφιλος ὁ ἀρχιεπίσκοπος, μέλλων 5
the same abba Theophilus the archbishop being-about
τελευτᾷν, εἶπε· Μακάριος εἶ, ἀββᾶ Ἀρσένιε, ὅτι ταύτης
to-die said blessed are-you abba Arsenius because this
ἀεὶ ἐμνημόνευες τῆς ὥρας.
always you-remembered the hour

Theodora learns from Theophilus to buy up the time of insult with patience. This age is a winter, she says: as trees bear fruit only after rain, we inherit the kingdom only through afflictions. The devil weighs down whoever would be still, but a monk who forced himself to the synaxis lost his fever. A teacher must be free of ambition, flattery, and anger; demons yield to humility alone; and a monk fleeing temptation finds the tempter going before him.

1 Ἠρώτησεν ἡ Ἀμμᾶς Θεοδώρα τὸν Πάπαν Θεόφιλον
asked — amma Theodora the Pope Theophilus
τὸ ῥητὸν τοῦ Ἀποστόλου, τὸ, Τί ἐστι τὸν καιρὸν
the saying of-the Apostle the(-word) what is-it the time
ἐξαγοραζόμενοι; Ὁ δὲ λέγει αὐτῇ· Ἡ ἐπωνυμία δεικνύει τὸ
redeeming he and says to-her the term shows the
κέρδος· οἷον, καιρὸς ὕβρεώς σοι πάρεστιν; ἀγόρασον
gain for-example (a)-time of-insult to-you is-present buy
τῇ ταπεινοφροσύνῃ καὶ μακροθυμίᾳ τὸν τῆς ὕβρεως
with-the humility and long-suffering the of-the insult
καιρὸν, καὶ ἕλκυσον κέρδος πρὸς ἑαυτόν· Καιρὸς ἀτιμίας;
time and draw (a)-gain to yourself (a)-time of-dishonor
τῇ ἀνεξικακίᾳ ἀγόρασον τὸν καιρὸν, καὶ κέρδησον. Καὶ
with-the forbearance buy the time and gain and
πάντα τὰ ἐναντία, ἐὰν θέλωμεν, κέρδη γίνονται ἡμῖν.
all the adverse(-things) if we-wish gains become for-us

2 Εἶπεν ἡ Ἀμμᾶς Θεοδώρα· Ἀγωνίσασθε εἰσελθεῖν διὰ
said — amma Theodora strive to-enter through
τῆς στενῆς πύλης. Ὃν τρόπον γὰρ τὰ δένδρα, ἐὰν μὴ
the narrow gate in-what manner for the trees unless —
λάβωσι χειμῶνας καὶ ὑετοὺς, καρποφορεῖν οὐ δύνανται·
they-receive winters and rains bear-fruit not they-can
οὕτως καὶ ἡμῖν, ὁ αἰὼν οὗτος χειμών ἐστι· καὶ ἐὰν μὴ
thus also for-us the age this winter is and unless —

διὰ πολλῶν θλίψεων καὶ πειρασμῶν, οὐ δυνησόμεθα τῆς
through many afflictions and temptations not we-shall-be-able of-the
βασιλείας τῶν οὐρανῶν γενέσθαι κληρονόμοι.
kingdom of-the heavens to-become heirs

Εἶπε πάλιν· Καλὸν τὸ ἡσυχάζειν· ἀνὴρ γὰρ φρόνιμος 3
she-said again good the to-be-still (a)-man for prudent
ἡσυχίαν ἄγει. Μέγα γὰρ ἀληθῶς παρθένῳ ἢ μοναχῷ,
stillness keeps great for truly for-(a)-virgin or for-(a)-monk
ἡσυχάζειν· μάλιστα δὲ τοῖς νέοις. Ἀλλὰ γίνωσκε, ὅτι
to-be-still most and for-the young but know that
προθῆται ἡσυχάσαι, εὐθέως ὁ πονηρὸς ἔρχεται καὶ βαρεῖ
one-purposes to-be-still at-once the evil-one comes and weighs-down
τὴν ψυχὴν, ἐν ἀκηδίαις, ἐν ὀλιγοψυχίαις, ἐν λογισμοῖς·
the soul with listlessness with faint-heartedness with thoughts
βαρεῖ καὶ τὸ σῶμα, ἐν ἀσθενείαις, ἐν ἀτονίᾳ, ἐν
he-weighs-down also the body with illnesses with slackness with
λύσει γονάτων καὶ ὅλων τῶν μελῶν, καὶ λύει τὴν
loosening of-knees and all the limbs and he-loosens the
δύναμιν τῆς ψυχῆς καὶ τοῦ σώματος· καὶ ὅτι ἀσθενῶ καὶ
power of-the soul and of-the body and that I-am-ill and
οὐκ ἰσχύω βαλεῖν τὴν Σύναξιν. Ἀλλ' ἐὰν νήψωμεν, πάντα
not I-am-able to-make the synaxis but if we-be-sober all
ταῦτα διαλύονται. Ἦν γάρ τις μοναχός· καὶ ὡς
these(-things) are-dissolved there-was for a-certain monk and when
ἤρχετο βαλεῖν τὴν Σύναξιν, ἐλάμβανεν αὐτὸν ῥῖγος καὶ
he-came to-make the synaxis took him (a)-chill and
πυρετὸς, καὶ ἡ κεφαλὴ τόνῳ ὠχλεῖτο· καὶ οὕτως ἔλεγεν
(a)-fever and the head with-strain was-troubled and thus he-said
ἑαυτῷ, ὅτι Ἰδοὺ ἀσθενῶ, καὶ ἐνίοτε ἀποθνήσκω· ἐγερθῶ
to-himself that behold I-am-ill and perhaps I-die let-me-rise
οὖν πρὶν ἀποθάνω, καὶ βάλω τὴν σύναξιν. Καὶ τῷ
then before I-die and let-me-make the synaxis and by-the

λογισμῷ τούτῳ ἐβιάζετο ἑαυτὸν, καὶ ἔβαλε τὴν Σύναξιν.
thought this he-forced himself and made the synaxis
καὶ ὡς κατέπαυεν ἡ σύναξις, κατέπαυε καὶ ὁ πυρετός.
and when ended the synaxis ended also the fever
Καὶ πάλιν τούτῳ τῷ λογισμῷ ἀδελφὸς ἀνθέστηκε. καὶ
and again this the thought (a)-brother withstood and
ἔβαλε τὴν σύναξιν, καὶ ἐνίκησε τὸν λογισμόν.
made the synaxis and conquered the thought

4 Ἔλεγε πάλιν ἡ αὐτὴ Ἀμμᾶς Θεοδώρα, ὅτι Ποτέ τις
said again the same amma Theodora that once a-certain
εὐλαβὴς ὑβρίζετο παρὰ τινός· καὶ λέγει πρὸς αὐτόν·
devout(-man) was-insulted by someone and he-says to him
Ἠδυνάμην κἀγὼ τὰ ὅμοιά σοι λέγειν· ἀλλ᾽ ὁ νόμος
I-could I-too the like to-you say but the law
τοῦ Θεοῦ κλείει μου τὸ στόμα. Ἔλεγε δὲ καὶ τοῦτο,
— of-God shuts my the mouth she-said and also this
ὅτι Χριστιανός τις, μετὰ Μαννιχαίου διαλεγόμενος περὶ
that Christian a-certain with (a)-Manichaean disputing about
τοῦ σώματος, εἶπεν οὕτως· Δὸς τὸν νόμον τῷ σώματι,
the body said thus give the law to-the body
καὶ ὄψει τὸ σῶμα τῷ πλάσαντι.
and you-will-see the body to-the(-one) having-formed(-it)

5 Εἶπε πάλιν ἡ αὐτὴ, ὅτι ὁ διδάσκαλος ὀφείλει εἶναι ξένος
said again the same that the teacher ought to-be (a)-stranger
φιλαρχίας, καὶ ἀλλότριος κενοδοξίας, μακρὰν ὑπερηφανίας,
to-love-of-rule and alien to-vainglory far from-pride
μὴ ὑπὸ κολακείας ἐμπαιζόμενος, μὴ ὑπὸ δώρων τυφλούμενος,
not by flattery deceived not by gifts blinded
μὴ ὑπὸ γαστρὸς νικώμενος, μὴ ὑπὸ ὀργῆς κρατούμενος·
not by belly conquered not by anger mastered

ἀλλὰ μακρόθυμος, ἐπιεικὴς, πάσῃ δυνάμει ταπεινόφρων·
but long-suffering gentle with-all power humble-minded
ἔγκριτος εἶναι καὶ ἀνεκτικός· κηδεμονικὸς καὶ φιλόψυχος.
approved to-be and forbearing caring and soul-loving
Ἔλεγε πάλιν ἡ αὐτὴ, ὅτι οὐκ ἄσκησις, οὔτε ἀγρυπνία, 6
said again the same that not discipline nor vigil
οὔτε παντοῖος πόνος σώζει· εἰ μὴ γνησία ταπεινοφροσύνη.
nor every-kind-of labor saves if not genuine humility
Ἦν γάρ τις ἀναχωρητὴς ἀπελαύνων δαίμονας· καὶ
there-was for a-certain anchorite driving-out demons and
ἐξήταζεν αὐτούς· Ἐν τίνι ἐξέρχεσθε, ἐν νηστείᾳ; Καὶ
he-questioned them by what do-you-go-out by fasting and
ἔλεγον· Ἡμεῖς οὔτε ἐσθίομεν, οὔτε πίνομεν. Ἐν ἀγρυπνίᾳ;
they-said we neither eat nor drink by vigil
Καὶ ἔλεγον· Ἡμεῖς οὐ κοιμώμεθα. Ἐν ἀναχωρήσει; Ἡμεῖς
and they-said we not sleep by withdrawal we
εἰς τὰς ἐρήμους διάγομεν. Ἐν τίνι οὖν ἐξέρχεσθε; Καὶ
in the deserts live by what then do-you-go-out and
ἔλεγον, ὅτι Οὐδὲν ἡμᾶς νικᾷ, εἰ μὴ ταπεινοφροσύνη.
they-said that nothing us conquers if not humility
Ὁρᾷς ὅτι ἡ ταπεινοφροσύνη νικητήριόν ἐστι δαιμόνων;
you-see that the humility (the)-victory is over-demons
Εἶπε πάλιν ἡ Ἀμμᾶς Θεοδώρα, ὅτι Ἦν τις μοναχός· καὶ 7
said again — amma Theodora that there-was a-certain monk and
ἀπὸ πλήθους τῶν πειρασμῶν λέγει· Ὑπάγω ἔνθεν. Καὶ ὡς
from (the)-multitude of-the temptations he-says I-go from-here and when
ἔβαλεν ἑαυτοῦ τὰ σανδάλια, ὁρᾷ ἄνθρωπον ἄλλον βάλλοντα
he-put-on his-own the sandals he-sees (a)-man another putting-on
καὶ αὐτὸν τὰ σανδάλια αὐτοῦ, καὶ λέγοντα αὐτῷ· Οὐ
also himself the sandals his and saying to-him not
δι' ἐμὲ ἐξέρχῃ; ἰδοὺ ἐγώ σε προάγω ὅπου ἐὰν ἀπέρχῃ.
because-of me do-you-go-out behold I you go-before where — you-go-away

John the Dwarf waters a dry stick three years until it bears the fruit of obedience, and learns from his brother, who will not open to an angel, that a man must work to eat. He flees anger, accepts a priest's cup so that the priest has his reward, and tells parables of slander and of the soul as a harlot who shuts out her lovers. Freed of his passions, he prays for the war again, and shows a forgetful old man a lamp that lights others and loses nothing.

1 Διηγήσαντο περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ κολοβοῦ, ὅτι
they-related about — abba John the dwarf that
ἀναχωρήσας πρὸς Θηβαῖον γέροντα εἰς Σκῆτιν, ἐκάθητο
having-withdrawn to (a)-Theban old-man in Scetis he-sat
ἐν τῇ ἐρήμῳ. Λαβὼν δὲ ὁ ἀββᾶς αὐτοῦ ξύλον ξηρὸν,
in the desert having-taken and the abba his (a)-stick dry
ἐφύτευσε καὶ εἶπεν αὐτῷ· Καθ' ἡμέραν πότιζε τοῦτο
planted-it and said to-him each day water this
λαγύνιον ὕδατος, ἕως καρπὸν ποιήσει. Ἦν δὲ μακρὰν ἀπ'
(with-a)-flask of-water until fruit it-make was and far from
αὐτῶν τὸ ὕδωρ, ὡς ἀπὸ ὀψὲ ἀπελθεῖν καὶ ἐλθεῖν πρωΐ.
them the water so-that from evening to-go-away and to-come at-dawn
Μετὰ δὲ τρία ἔτη, ἔζησε καὶ καρπὸν ἐποίησε· καὶ λαβὼν
after and three years it-lived and fruit made and having-taken
ὁ γέρων τὸν καρπὸν αὐτοῦ, ἤνεγκεν εἰς τὴν ἐκκλησίαν,
the old-man the fruit its he-brought-it to the church
λέγων τοῖς ἀδελφοῖς· Λάβετε, φάγετε καρπὸν ὑπακοῆς.
saying to-the brothers take eat (the)-fruit of-obedience

2 Ἔλεγον περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ κολοβοῦ, ὅτι εἶπέ
they-said about — abba John the dwarf that he-said
ποτε τῷ ἀδελφῷ αὐτοῦ τῷ μειζοτέρῳ· Ἤθελον ἀμέριμνος
once to-the brother his the elder I-wished carefree
εἶναι, ὡς οἱ ἄγγελοι ἀμέριμνοί εἰσι, μηδὲν ἐργαζόμενοι,
to-be as the angels carefree are nothing working

ἀλλ᾽ ἀδιαλείπτως λατρεύοντες τῷ Θεῷ. Καὶ ἀποδυσάμενος
but unceasingly serving — God and having-stripped-off
τὸ ἱμάτιον, ἐξῆλθεν εἰς τὴν ἔρημον· καὶ ποιήσας ἑβδομάδα
the garment he-went-out into the desert and having-spent week
μίαν, ἀνέκαμψε πρὸς τὸν ἀδελφὸν αὐτοῦ. Καὶ ὡς ἔκρουσε
one he-returned to the brother his and when he-knocked-on
τὴν θύραν, ὑπήκουσεν αὐτῷ πρὶν ἀνοίξει, λέγων· Σὺ τίς
the door he-answered him before opening saying you who
εἶ; Ὁ δὲ εἶπεν· Ἐγώ εἰμι Ἰωάννης ὁ ἀδελφός σου.
are-you he and said I am John the brother your
Καὶ ἀποκριθεὶς εἶπεν αὐτῷ· Ἰωάννης γέγονεν ἄγγελος,
and answering he-said to-him John has-become (an)-angel
καὶ οὐκ ἔτι ἐν ἀνθρώποις ἐστίν. Ὁ δὲ παρεκάλει,
and not any-longer among men he-is he and besought
λέγων· Ἐγώ εἰμι. Καὶ οὐκ ἤνοιξεν αὐτῷ, ἀλλ᾽ ἀφῆκεν
saying I am(-he) and not he-opened to-him but left
αὐτὸν ἕως πρωΐ θλίβεσθαι· ὕστερον δὲ ἀνοίξας αὐτῷ,
him until dawn to-be-afflicted later and having-opened to-him
λέγει· Ἄνθρωπος εἶ, χρείαν ἔχεις πάλιν ἐργάζεσθαι ἵνα
he-says (a)-man you-are need you-have again to-work so-that
τραφῇς. Καὶ ἔβαλε μετάνοιαν, λέγων· Συγχώρησόν μοι.
you-may-be-fed and he-made penitence saying forgive me
Εἶπεν ὁ ἀββᾶς Ἰωάννης ὁ κολοβὸς, ὅτι ἐὰν θελήσῃ 3
said — abba John the dwarf that if wish
βασιλεὺς πόλιν παραλαβεῖν ἐχθρῶν, τὸ ὕδωρ πρῶτον
(a)-king (a)-city to-take of-enemies the water first
κρατεῖ καὶ τὴν τροφὴν, καὶ οὕτως οἱ ἐχθροὶ ἐκ τοῦ
he-seizes and the food and thus the enemies from the
λιμοῦ ἀπολλύμενοι ὑποτάσσονται αὐτῷ. Οὕτως καὶ τὰ
famine perishing submit to-him thus also the

πάθη τῆς σαρκός· ἐὰν ἐν νηστείᾳ καὶ λιμῷ πολιτεύσηται
passions of-the flesh if in fasting and hunger live
ἄνθρωπος, οἱ ἐχθροὶ ἐξασθενοῦσιν ἀπὸ τῆς ψυχῆς αὐτοῦ.
(a)-man the enemies grow-weak from the soul his
4 Εἶπε πάλιν, ὅτι ὁ χορταζόμενος καὶ λαλῶν μετὰ
he-said again that the(-one) being-filled and talking with
παιδίου, ἤδη ἐπόρνευσε τῷ λογισμῷ μετ᾽ αὐτοῦ.
(a)-boy already has-fornicated in-the thought with him
5 Εἶπε πάλιν, ὅτι Ἀνερχόμενός ποτε τὴν ὁδὸν τῆς Σκήτεως
he-said again that going-up once the road — of-Scetis
μετὰ τῆς σειρᾶς, εἶδον τὸν καμηλίτην λαλοῦντα, καὶ
with the rope I-saw the camel-driver talking and
κινοῦντά με εἰς ὀργήν· καὶ ἐάσας τὰ σκεύη, ἔφυγον.
moving me to anger and having-left the goods I-fled
6 Ἄλλοτε πάλιν εἰς τὸ θέρος, ἤκουσεν ἀδελφοῦ λαλοῦντος
another-time again at the harvest he-heard (a)-brother talking
τῷ πλησίον μετ᾽ ὀργῆς, καὶ λέγοντος, Αἲ, καὶ σύ; Καὶ
to-the neighbor with anger and saying ah also you and
ἐάσας τὸν θερισμὸν, ἔφυγεν.
having-left the harvest he-fled
7 Εὐκαίρησάν τινες γέροντες εἰς Σκῆτιν ἐσθίοντες μετ᾽
happened-to-be some old-men in Scetis eating with
ἀλλήλων· ἦν δὲ μετ᾽ αὐτῶν καὶ ὁ ἀββᾶς Ἰωάννης. Καὶ
each-other was and with them also — abba John and
ἀνέστη τις πρεσβύτερος μέγας δοῦναι τὸ καυκάλιον
rose a-certain priest great to-give the cup
τοῦ νεροῦ· καὶ οὐδεὶς κατεδέξατο λαβεῖν αὐτὸ παρ᾽ αὐτοῦ,
of-the water and no-one consented to-take it from him
εἰ μὴ μόνος Ἰωάννης ὁ κολοβός. Ἐθαύμασαν οὖν, καὶ
if not alone John the dwarf they-marveled then and
εἶπον αὐτῷ· Πῶς σὺ μικρότερος ὅλως ὢν, ἐτόλμησας
said to-him how you younger altogether being dared

ὑπηρετηθῆναι παρὰ τοῦ πρεσβυτέρου; Καὶ λέγει αὐτοῖς·
to-be-served by the priest and he-says to-them
Ἐγὼ ὅτε ἐγείρομαι δοῦναι τὸ βαυκάλιον, χαίρω ἐὰν πάντες
I when I-rise to-give the flask I-rejoice if all
λάβωσιν, ἵνα ἔχω μισθόν· κἀγὼ οὖν διὰ τοῦτο
take so-that I-may-have (a)-wage and-I then because-of this
ἐδεξάμην, ἵνα ποιήσω αὐτῷ μισθόν· μήπως λυπηθῇ, ὡς
accepted so-that I-might-make for-him (a)-wage lest he-be-grieved as
μηδενὸς δεξαμένου παρ' αὐτοῦ. Καὶ ταῦτα αὐτοῦ εἰπόντος,
no-one having-accepted from him and these(-things) be having-said
ἐθαύμασαν, καὶ ὠφελήθησαν ἐπὶ τῇ διακρίσει αὐτοῦ.
they-marveled and were-benefited at the discernment his
Καθημένου αὐτοῦ ποτε ἔμπροσθεν τῆς ἐκκλησίας, ἐκύκλωσαν 8
sitting him once before the church surrounded
αὐτὸν οἱ ἀδελφοὶ, καὶ ἐξήταζον αὐτὸν τοὺς λογισμοὺς
him the brothers and questioned him (about)-the thoughts
αὐτῶν. Καὶ ἰδών τις τῶν γερόντων, καὶ πολεμηθεὶς
their and having-seen(-it) one of-the old-men and having-been-warred-on
εἰς φθόνον, λέγει αὐτῷ· Τὸ βαυκάλιόν σου, Ἰωάννη,
into envy he-says to-him the flask your John
φάρμακον γέμει. Λέγει αὐτῷ ὁ ἀββᾶς Ἰωάννης· Οὕτως
poison is-full-of says to-him — abba John thus
ἐστὶν, ἀββᾶ· καὶ τοῦτο εἶπας, ὅτι τὰ ἔξω βλέπεις
it-is abba and this you-said because the(-things) outside you-see
μόνον· εἰ δὲ ἔβλεπες τὰ ἔσω, τί εἶχες εἰπεῖν;
only if but you-saw the(-things) inside what would-you-have to-say
Ἔλεγον οἱ Πατέρες, ὅτι ἐσθιόντων ποτὲ τῶν ἀδελφῶν 9
said the Fathers that eating once the brothers
ἐν ἀγάπῃ, ἐγέλασεν εἷς ἀδελφὸς ἐπὶ τῆς τραπέζης. Καὶ
at (an)-agape laughed one brother at the table and
ἰδὼν αὐτὸν ὁ ἀββᾶς Ἰωάννης, ἔκλαυσε, λέγων· Τί
having-seen him — abba John wept saying what

ἄρα ἔχει ὁ ἀδελφὸς οὗτος ἐν τῇ καρδίᾳ αὐτοῦ, ὅτι
then has the brother this in the heart his that
ἐγέλασεν, ὀφείλων μᾶλλον κλαῦσαι, ὅτι ἀγάπην ἐσθίει;
he-laughed owing rather to-weep because (an)-agape he-eats

10 Ἦλθόν ποτέ τινες τῶν ἀδελφῶν πειράσαι αὐτόν· ὅτι οὐκ
came once some of-the brothers to-test him because not
ἤφιε τὸν λογισμὸν αὐτοῦ ῥεμβασθῆναι, οὐδὲ ἐλάλει πρᾶγμα
he-let the thought his to-wander nor spoke (a)-matter
τοῦ αἰῶνος τούτου· καὶ λέγουσιν αὐτῷ· Εὐχαριστοῦμεν τῷ
of-the age this and they-say to-him we-give-thanks —
Θεῷ, ὅτι ἔβρεξεν ἐπ᾽ ἔτος πολλὰ, καὶ ἔπιον οἱ φοίνικες,
to-God that it-rained in year much and drank the palms
καὶ ἐκβάλλουσι λευκάδας, καὶ εὑρίσκουσιν οἱ ἀδελφοὶ τὸ
and they-put-forth shoots and find the brothers the
ἐργόχειρον αὐτῶν. Λέγει αὐτοῖς ὁ ἀββᾶς Ἰωάννης· Οὕτως
handiwork their says to-them — abba John thus
ἐστὶ τὸ Πνεῦμα τὸ ἅγιον· ὅταν καταβῇ εἰς τὰς καρδίας
is the Spirit the holy when it-comes-down into the hearts
τῶν ἀνθρώπων, ἀνανεοῦνται, καὶ ἐκβάλλουσι λευκάδας ἐν
of-the men they-are-renewed and they-put-forth shoots in
τῷ φόβῳ τοῦ Θεοῦ.
the fear — of-God

11 Ἔλεγον περὶ αὐτοῦ, ὅτι ἔπλεξέ ποτε σειρὰν δύο
they-said about him that he-plaited once (a)-rope (for)-two
σπυρίδων, καὶ ἔῤῥαψεν αὐτὴν μίαν σπυρίδα, καὶ οὐκ
baskets and sewed it (into)-one basket and not
ἐνόησεν, ἕως προσήγγισε τῷ τοίχῳ. Ἦν γὰρ ὁ λογισμὸς
he-noticed until he-came-near to-the wall was for the thought
αὐτοῦ σχολάζων τῇ θεωρίᾳ.
his occupied with-the contemplation

Εἶπεν ὁ ἀββᾶς Ἰωάννης, ὅτι Ὅμοιός εἰμι ἀνθρώπῳ 12
said — abba John that like I-am to-(a)-man
καθημένῳ ὑποκάτω δένδρου μεγάλου, καὶ θεωροῦντι θηρία
sitting beneath (a)-tree great and beholding beasts
πολλὰ καὶ ἑρπετὰ ἐρχόμενα πρὸς αὐτόν· καὶ ὅταν μὴ
many and reptiles coming toward him and when not
δυνηθῇ στῆναι κατ᾽ αὐτῶν, τρέχει ἄνω εἰς τὸ δένδρον,
he-be-able to-stand against them he-runs up into the tree
καὶ σώζεται. Οὕτως κἀγώ· καθέζομαι ἐν τῷ κελλίῳ μου,
and is-saved thus I-too I-sit in the cell my
καὶ θεωρῶ τοὺς πονηροὺς λογισμοὺς ἐπάνω μου· καὶ ὅτε
and I-behold the evil thoughts upon me and when
μὴ ἰσχύσω πρὸς αὐτούς, καταφεύγω πρὸς τὸν Θεὸν διὰ
not I-am-strong against them I-flee-for-refuge to — God through
τῆς προσευχῆς, καὶ σώζομαι ἐκ τοῦ ἐχθροῦ.
the prayer and I-am-saved from the enemy

Εἶπεν ὁ ἀββᾶς Ποιμὴν περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ κολοβοῦ, 13
said — abba Poemen about — abba John the dwarf
ὅτι παρεκάλεσε τὸν Θεὸν, καὶ ἤρθη τὰ πάθη ἀπ᾽
that he-besought — God and were-taken-away the passions from
αὐτοῦ, καὶ γέγονεν ἀμέριμνος. Καὶ ἀπελθὼν, εἶπέ τινι
him and he-became carefree and having-gone-away he-said to-a-certain
γέροντι· Ὁρῶ ἐμαυτὸν ἀναπαύμενον, καὶ μηδένα πόλεμον
old-man I-see myself at-rest and no war
ἔχοντα. Καὶ λέγει αὐτῷ ὁ γέρων· Ὕπαγε, παρακάλεσον
having and says to-him the old-man go beseech
τὸν Θεὸν, ὥστε τὸν πόλεμόν σοι ἐλθεῖν, καὶ ἦν εἶχες
— God so-that the war to-you come and which you-had
πρότερον συντριβὴν καὶ ταπείνωσιν· διὰ γὰρ τῶν πολέμων
before contrition and humility through for the wars
προκόπτει ἡ ψυχή. Παρεκάλεσεν οὖν, καὶ ἐλθόντος τοῦ
advances the soul he-besought then and having-come the

πολέμου, οὐκ ἔτι εὔξατο ἀρθῆναι αὐτὸν ἀπ᾽ αὐτοῦ,
war not any-longer he-prayed to-be-taken-away it from him
ἀλλ᾽ ἔλεγε· Δός μοι, Κύριε, ὑπομονὴν ἐν τοῖς πολέμοις.
but he-said give me Lord endurance in the wars

14 Εἶπεν ὁ ἀββᾶς Ἰωάννης, ὅτι εἶδέ τις τῶν γερόντων
said — abba John that saw one of-the old-men
ἐν ἐκστάσει· Καὶ ἰδοὺ τρεῖς μοναχοὶ ἕστηκαν πέραν τῆς
in (an)-ecstasy and behold three monks stood beyond the
θαλάσσης· καὶ ἐγένετο φωνὴ πρὸς αὐτοὺς ἐκ τοῦ ἄλλου
sea and came (a)-voice to them from the other
πέραν, λέγουσα· Λάβετε πτερὰ πυρὸς, καὶ δεῦτε πρὸς μέ.
side saying take wings of-fire and come to me
Καὶ οἱ μὲν δύο ἔλαβον, καὶ ἐπετάσθησαν εἰς τὸ ἄλλο πέραν·
and the indeed two took and flew to the other side
ὁ δὲ ἄλλος ἔμεινε, καὶ ἔκλαιε σφόδρα καὶ ἔκραζεν. Ὕστερον
the but other remained and wept greatly and cried-out later
δὲ ἐδόθησαν καὶ αὐτῷ πτερὰ, οὐ μέντοι πυρὸς, ἀλλ᾽
and were-given also to-him wings not however of-fire but
ἀσθενῆ καὶ ἀδύναμα· καὶ μετὰ καμάτου καταποντιζόμενος
weak and powerless and with toil sinking
καὶ ἀνιστάμενος, μετὰ θλίψεως πολλῆς ἦλθεν εἰς τὸ πέραν.
and rising with affliction much he-came to the other-side
Οὕτως καὶ ἡ γενεὰ αὕτη, εἰ καὶ λαμβάνει πτερὰ, οὐ
thus also the generation this if even it-receives wings not
μέντοι πυρὸς, ἀλλὰ μόλις ἀσθενῆ καὶ ἀδύναμα λαμβάνει.
however of-fire but barely weak and powerless it-receives

15 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ἰωάννην, λέγων· Πῶς ἡ
(a)-brother asked — abba John saying how the
ψυχή μου ἔχουσα τραύματα, οὐκ αἰσχύνεται καταλαλεῖν
soul my having wounds not is-ashamed to-slander
τοῦ πλησίον; Λέγει αὐτῷ ὁ γέρων παραβολὴν διὰ
the neighbor says to-him the old-man (a)-parable about

τὴν καταλαλιάν· Ἄνθρωπός τις ἦν πτωχὸς, καὶ εἶχε
the slander man a-certain was poor and he-had
γυναῖκα· εἶδε δὲ καὶ ἄλλην πειθανὴν, καὶ ἔλαβε ταύτην·
(a)-wife he-saw and also another attractive and took her
ἦσαν δὲ ἀμφότεραι γυμναί. Γενομένης δὲ πανηγύρεως
were and both naked having-been-held and (a)-festival
ἐν τινὶ τόπῳ, παρεκάλεσαν αὐτὸν λέγουσαι· Ἆρον ἡμᾶς
in some place they-besought him saying take us
μετὰ σοῦ. Καὶ λαβὼν τὰς δύο, ἔβαλεν εἰς πίθον· καὶ
with you and having-taken the two he-put-them into (a)-jar and
ἐμβὰς εἰς πλοῖον, ἦλθεν εἰς τὸν τόπον. Ὅτε δὲ
having-embarked on (a)-boat he-came to the place when and
γέγονε καῦμα, καὶ ἡσύχασαν οἱ ἄνθρωποι, ἀναβλέψασα
it-became heat and were-quiet the men having-looked-up
ἡ μία, καὶ μηδένα ἰδοῦσα, ἐξεπήδησεν εἰς τὴν κοπρίαν,
the one and no-one having-seen leaped-out onto the dung-heap
καὶ συνάξασα παλαιὰ ῥάκη, ἐποίησεν ἑαυτῇ περίζωμα,
and having-gathered old rags made for-herself (a)-loincloth
καὶ λοιπὸν μετὰ παῤῥησίας περιεπάτει. Ἡ δὲ ἄλλη
and thereafter with boldness walked-about the and other
ἔσω καθημένη γυμνὴ, ἔλεγεν· Ἰδοὺ αὕτη ἡ πόρνη οὐκ
inside sitting naked said behold this the harlot not
αἰσχύνεται περιπατοῦσα γυμνή. Διαπονηθεὶς δὲ ὁ ἀνὴρ
is-ashamed walking-about naked vexed and the husband
αὐτῆς εἶπεν· Ὦ θαῦμα· αὕτη κἂν σκέπει τὴν ἀσχημοσύνην
her said O marvel she at-least covers the shame
αὐτῆς· σὺ δὲ ὅλη γυμνὴ εἶ, καὶ ταῦτα οὐκ αἰσχύνῃ
her you but wholly naked are and these(-things) not are-you-ashamed
λαλοῦσα; Οὕτως ἐστὶ καὶ τὸ τῆς καταλαλιᾶς.
speaking thus is also the(-matter) of-the slander

16 Ἔλεγε δὲ πάλιν τῷ ἀδελφῷ ὁ γέρων περὶ τῆς ψυχῆς
he-told and again to-the brother the old-man about the soul
τῆς θελούσης μετανοῆσαι· Πόρνη ἦν ὡραία ἐν τινὶ
the wishing to-repent (a)-harlot there-was beautiful in some
πόλει, καὶ πολλοὺς φίλους εἶχεν. Ἐλθὼν δὲ πρὸς αὐτὴν
city and many lovers she-had having-come and to her
εἷς ἄρχων, εἶπεν αὐτῇ· Σύνθου μοι σωφρονεῖν, κἀγώ σε
one ruler said to-her agree with-me to-be-chaste and-I you
λαμβάνω εἰς γυναῖκα. Ἡ δὲ συνέθετο αὐτῷ. Καὶ λαβὼν
take as wife she and agreed with-him and having-taken
αὐτὴν ἀπήγαγεν εἰς τὸν οἶκον αὐτοῦ. Οἱ δὲ φίλοι αὐτῆς,
her he-led into the house his the and lovers her
ζητοῦντες αὐτὴν, ἔλεγον· Ὁ δεῖνα ὁ ἄρχων ἔλαβεν αὐτὴν
seeking her said the so-and-so the ruler took her
εἰς τὸν οἶκον αὐτοῦ· ἐὰν οὖν ἀπέλθωμεν εἰς τὸν οἶκον
into the house his if then we-go-away to the house
αὐτοῦ, καὶ μάθῃ, τιμωρεῖται ἡμᾶς. Ἀλλὰ δεῦτε ὀπίσω τῆς
his and he-learn he-punishes us but come behind the
οἰκίας, καὶ συρίσωμεν αὐτῇ· καὶ γνωρίζουσα τὴν φωνὴν
house and let-us-whistle to-her and recognizing the sound
τοῦ συριγμοῦ, καταβαίνει πρὸς ἡμᾶς, καὶ ἡμεῖς ἀναίτιοι
of-the whistle she-comes-down to us and we blameless
εὑρισκόμεθα. Ἀκούσασα οὖν τοῦ συριγμοῦ, ἐσφράγισε τὰ
are-found having-heard then the whistle she-sealed the
ὦτα αὐτῆς, καὶ εἰσεπήδησεν εἰς τὸν ἐνδότερον κοιτῶνα, καὶ
ears her and leaped-in into the inner bedchamber and
ἔκλεισε τὰς θύρας. Ἔλεγε δὲ, τὴν πόρνην εἶναι τὴν ψυχήν·
shut the doors he-said and the harlot to-be the soul
οἱ δὲ φίλοι αὐτῆς εἰσι τὰ πάθη καὶ οἱ ἄνθρωποι· ὁ δὲ
the and lovers her are the passions and the men the and
ἄρχων ἐστὶν ὁ Χριστός· ἡ δὲ οἰκία ἡ ἐσωτέρα ἐστὶν ἡ
ruler is — Christ the and house the inner is the

αἰωνία μονή. Οἱ δὲ συρίζοντες αὐτῇ εἰσιν οἱ πονηροὶ
eternal dwelling the(-ones) and whistling to-her are the evil
δαίμονες· αὐτὴ δὲ διαπαντὸς φεύγει πρὸς τὸν Κύριον.
demons she and continually flees to the Lord
Ἀναβαίνοντός ποτε τοῦ ἀββᾶ Ἰωάννου ἀπὸ Σκήτεως μετ' 17
going-up once — abba John from Scetis with
ἄλλων ἀδελφῶν, ἐπλανήθη ὁ ὁδηγῶν αὐτούς· ἦν
other brothers strayed the(-one) guiding them it-was
γὰρ νύξ. Καὶ λέγουσιν οἱ ἀδελφοὶ τῷ ἀββᾶ Ἰωάννῃ· Τί
for night and say the brothers — to-abba John what
ποιήσομεν, ἀββᾶ, ὅτι ἐπλανήθη ὁ ἀδελφὸς τὴν ὁδὸν, μήπως
shall-we-do abba for strayed-from the brother the road lest
ἀποθάνωμεν πλανώμενοι; Λέγει αὐτοῖς ὁ γέρων· Ἐὰν
we-die wandering says to-them the old-man if
εἴπωμεν αὐτῷ, λυπεῖται καὶ αἰσχύνεται. Ἀλλ' ἰδοὺ ποιῶ
we-tell him he-is-grieved and is-ashamed but behold I-make
ἐμαυτὸν ἀσθενοῦντα, καὶ λέγω, Οὐ δύναμαι ὁδεῦσαι, ἀλλὰ
myself sick and I-say not I-can journey but
μένω ὧδε ἕως πρωΐ. Καὶ ἐποίησεν οὕτως. Οἱ δὲ λοιποὶ
I-stay here until dawn and he-did thus the and others
εἶπον· Οὐδὲ ἡμεῖς ὑπάγομεν, ἀλλὰ καθήμεθα μετὰ σοῦ. Καὶ
said not-even we go but we-sit with you and
ἐκάθισαν ἕως πρωΐ· καὶ τὸν ἀδελφὸν οὐκ ἐσκανδάλισαν.
they-sat until dawn and the brother not they-scandalized
Γέρων τις ἦν ἐν Σκήτει, πονικὸς μὲν ἐν τῷ σωματικῷ, 18
old-man a-certain was in Scetis toiling indeed in the bodily
οὐκ ἀκριβὴς δὲ ἐν τοῖς λογισμοῖς. Ἀπῆλθεν οὖν πρὸς τὸν
not exact but in the thoughts he-went-away then to —
ἀββᾶν Ἰωάννην, ἐρωτῆσαι αὐτὸν περὶ τῆς λήθης· καὶ
abba John to-ask him about the forgetfulness and
ἀκούσας παρ' αὐτοῦ λόγον, ὑπέστρεψεν εἰς τὴν κέλλαν
having-heard from him (a)-word he-returned to the cell

αὐτοῦ, καὶ ἐπελάθετο ὃ εἶπεν αὐτῷ ὁ ἀββᾶς Ἰωάννης.
his and forgot what said to-him — abba John
Καὶ ἀπῆλθε πάλιν ἐρωτῆσαι αὐτόν· ἀκούσας δὲ παρ᾽
and he-went-away again to-ask him having-heard and from
αὐτοῦ ὁμοίως τὸν λόγον, ὑπέστρεψεν. Ὡς δὲ ἔφθασε τὸ
him likewise the word he-returned when but he-reached the
ἴδιον κελλίον πάλιν ἐπελάθετο, καὶ οὕτω δὲ πλειστάκις
his-own cell again he-forgot also thus and very-often
ἀπερχόμενος, ἐν τῷ ὑποστρέφειν κατακυριεύετο ὑπὸ τῆς
going-away in the to-return he-was-overpowered by the
λήθης. Μετὰ δὲ ταῦτα ἀπαντήσας τῷ γέροντι, εἶπεν·
forgetfulness after and these(-things) having-met the old-man he-said
Οἶδας, ἀββᾶ, ὅτι ἐπελαθόμην πάλιν ὅ μοι εἴρηκας;
do-you-know abba that I-forgot again what to-me you-have-told
ἀλλ᾽ ἵνα μὴ ὀχλήσω σοι, οὐκ ἦλθον Λέγει αὐτῷ ὁ
but so-that not I-trouble you not I-came says to-him —
ἀββᾶς Ἰωάννης· Ὕπαγε, ἅψον λύχνον. Καὶ ἧψεν. Εἶπε
abba John go light (a)-lamp and he-lit-it he-said
καὶ αὐτῷ πάλιν· Φέρε ἄλλους λύχνους, καὶ ἅψον ἐξ
and to-him again bring other lamps and light-them from
αὐτοῦ. Ἐποίησε δὲ ὁμοίως. Καὶ εἶπεν ἀββᾶς Ἰωάννης τῷ
it he-did and likewise and said abba John to-the
γέροντι· Μή τί ποτε ἐβλάβη ὁ λύχνος, ὅτι ἀνῆψας
old-man not something ever was-harmed the lamp because you-lit
ἐξ αὐτοῦ τοὺς ἄλλους λύχνους; Λέγει· Οὐχί. Εἶπε δὲ ὁ
from it the other lamps he-says no said and the
γέρων· Οὕτως οὐδὲ Ἰωάννης· ἐὰν ἡ Σκῆτις ἔρχηται πρὸς
old-man thus not-even John if — Scetis come to
μὲ ὅλη, οὐ μή με ἐμποδίσει ἀπὸ τῆς χάριτος τοῦ Χριστοῦ.
me whole not — me it-will-hinder from the grace — of-Christ
Τοίνυν, ὅτε θέλεις, ἔρχου, μηδὲν διακρινόμενος. Καὶ οὕτω
therefore whenever you-wish come nothing hesitating and thus

διʼ ὑπομονῆς ἀμφοτέρων, ἦρε τὴν λήθην ὁ Θεὸς
through endurance of-both took-away the forgetfulness — God
ἀπὸ τοῦ γέροντος. Αὕτη δὲ ἦν ἐργασία τῶν Σκητιωτῶν,
from the old-man this and was (the)-work of-the Scetiotes
διδόναι προθυμίαν τοῖς πολεμουμένοις· καὶ βιαζομένους
to-give eagerness to-those being-warred-on and forcing
ἑαυτοὺς εἰς τὸ κερδῆσαι ἀλλήλους εἰς τὸ ἀγαθόν.
themselves to the to-gain each-other into the good
Ἠρώτησεν ἀδελφὸς τὸν ἀββᾶν Ἰωάννην, λέγων· Τί ποιήσω; 19
asked (a)-brother — abba John saying what shall-I-do
ὅτι πολλάκις ἔρχεται ἀδελφὸς λαβεῖν με εἰς ἔργον, καὶ ἐγὼ
for often comes (a)-brother to-take me to work and I
ταλαίπωρός εἰμι καὶ ἀσθενὴς, καὶ κοπιῶ εἰς τὸ πρᾶγμα·
wretched am and weak and I-toil at the matter
τί οὖν ποιήσω διὰ τὴν ἐντολήν; Καὶ ἀποκριθεὶς ὁ γέρων
what then shall-I-do for the commandment and answering the old-man
εἶπε· Χάλεβ εἶπε τῷ Ἰησοῦ υἱῷ Ναυῆ· Τεσσαράκοντα ἐτῶν
said Caleb said — to-Joshua son of-Nave forty years-old
ἤμην, ὅτε ἀπέστειλε Μωϋσῆς ὁ δοῦλος Κυρίου ἐκ τῆς
I-was when sent Moses the servant of-(the)-Lord from the
ἐρήμου ἐμὲ καὶ σὲ εἰς τὴν γῆν ταύτην· καὶ νῦν εἰμι ἐτῶν
desert me and you into the land this and now I-am years-old
ὀγδοήκοντα πέντε. Ὡς τότε ἤμην, καὶ νῦν ἰσχύω εἰσελθεῖν
eighty five as then I-was also now I-am-strong to-go-in
καὶ ἐξελθεῖν εἰς τὸν πόλεμον· ὥστε οὖν καὶ σὺ, εἰ δύνασαι ἵνα
and to-go-out to the war so then also you if you-can that
ὡς ἐξέρχῃ οὕτως καὶ εἰσέρχῃ, ὕπαγε· εἰ δὲ οὐ δύνασαι οὕτως
as you-go-out thus also you-come-in go if but not you-can thus
ποιῆσαι, κάθου εἰς τὸ κελλίον σου κλαίων τὰς ἁμαρτίας σου·
do sit in the cell your weeping-for the sins your
καὶ ἐὰν εὕρωσί σε πενθοῦντα, οὐκ ἀναγκάζουσί σε ἐξελθεῖν.
and if they-find you mourning not they-compel you to-go-out

John the Dwarf says humility sold Joseph and made him governor, and that we have left the light burden of self-blame for the heavy one of self-justification. He walks three times around his cell to cleanse his ears of a dispute, forgets the baskets and the camel's rope in contemplation, and lays down a rule of every virtue to be begun each dawn. He weeps for the harlot Paesia, who follows him into the desert and dies that night, her single hour of repentance accepted.

20 Εἶπεν ὁ ἀββᾶς Ἰωάννης· Τίς πέπρακε τὸν Ἰωσήφ; Καὶ
said — abba John who sold — Joseph and
ἀπεκρίθη τις ἀδελφὸς, λέγων· Οἱ ἀδελφοὶ αὐτοῦ. Λέγει
answered a-certain brother saying the brothers his says
αὐτῷ ὁ γέρων· Οὐχί· ἀλλ' ἡ ταπείνωσις αὐτοῦ πέπρακεν
to-him the old-man no but the humility his sold
αὐτόν. Ἠδύνατο γὰρ εἰπεῖν, ὅτι Ἀδελφὸς αὐτῶν εἰμι, καὶ
him he-could for say that (a)-brother their I-am and
ἀντιλέξαι· ἀλλὰ σιωπῶν, τῇ ταπεινώσει ἑαυτὸν πέπρακε·
to-object but being-silent by-the humility himself he-sold
καὶ ἡ ταπείνωσις κατέστησεν αὐτὸν ἡγούμενον εἰς Αἴγυπτον.
and the humility established him governor in Egypt

21 Εἶπεν ὁ ἀββᾶς Ἰωάννης· Τὸ ἐλαφρὸν φορτίον ἐάσαντες,
said — abba John the light burden having-left
τουτέστι τὸ ἑαυτοὺς μέμφεσθαι, τὸ βαρὺ ἐβαστάσαμεν,
that-is the ourselves to-blame the heavy we-carried
τουτέστι τὸ δικαιοῦν ἑαυτούς.
that-is the to-justify ourselves

22 Ὁ αὐτὸς εἶπεν· Ἡ ταπεινοφροσύνη καὶ ὁ φόβος τοῦ
the same said the humility and the fear —
Θεοῦ, ὑπεράνω εἰσὶ πασῶν τῶν ἀρετῶν.
of-God above are all the virtues

Ὁ αὐτὸς ἐκάθητό ποτε εἰς τὴν ἐκκλησίαν, καὶ ἐστέναξεν, 23
the same sat once in the church and groaned
ἀγνοῶν ὅτι ἐστί τις ὄπισθεν αὐτοῦ. Γνοὺς οὖν,
not-knowing that there-is someone behind him having-known then
ἔβαλε μετάνοιαν, λέγων· Συγχώρησόν μοι, ἀββᾶ· οὔπω
he-made penitence saying forgive me abba not-yet
γὰρ κατηχήθην.
for I-have-been-instructed

Ὁ αὐτὸς ἔλεγε τῷ μαθητῇ αὐτοῦ· Τιμήσωμεν τὸν ἕνα, 24
the same said to-the disciple his let-us-honor the one
καὶ πάντες τιμῶσιν ἡμᾶς· ἐὰν δὲ καταφρονήσωμεν τοῦ
and all honor us if but we-despise the
ἑνὸς, ὅς ἐστι Θεὸς, καταφρονοῦσιν ἡμῶν πάντες, καὶ εἰς
one who is God despise us all and to
ἀπώλειαν ὑπάγομεν.
destruction we-go

Ἔλεγον περὶ τοῦ ἀββᾶ Ἰωάννου, ὅτι ἦλθεν εἰς τὴν 25
they-said about — abba John that he-came to the
ἐκκλησίαν εἰς Σκῆτιν· καὶ ἀκούσας ἀντιλογίας τινῶν
church in Scetis and having-heard dispute of-some
ἀδελφῶν, ὑπέστρεψεν εἰς τὴν κέλλαν αὐτοῦ· καὶ κυκλεύσας
brothers he-returned to the cell his and having-circled
αὐτὴν τρίτον, οὕτως εἰσῆλθεν. Ἀδελφοὶ δέ τινες ἰδόντες
it three-times thus he-went-in brothers and some having-seen
αὐτὸν, ἠπόρησαν διατί τοῦτο ἐποίησε, καὶ ἐλθόντες ἠρώτων
him were-perplexed why this he-did and having-come they-asked
αὐτόν. Ὁ δὲ λέγει αὐτοῖς· Τὰ ὦτά μου εἶχον ἀπὸ τῆς
him he and says to-them the ears my I-had from the
ἀντιλογίας μεστά· ἐκύκλωσα οὖν, ἵνα καθαρίσω αὐτὰ, καὶ
dispute full I-circled then so-that I-might-cleanse them and
οὕτως εἰσέλθω ἐν ἡσυχίᾳ τοῦ νοός μου εἰς τὸ κελλίον μου.
thus go-in in stillness of-the mind my into the cell my

26 Ἦλθέ ποτε ἀδελφὸς εἰς τὴν κέλλαν τοῦ ἀββᾶ Ἰωάννου
came once (a)-brother to the cell — of-abba John
ὀψὲ, σπουδάζων ἀπελθεῖν· καὶ λαλούντων αὐτῶν περὶ
at-evening hurrying to-go-away and talking they about
ἀρετῶν, γέγονε πρωΐ, καὶ οὐκ ἔγνωσαν. Καὶ ἐξῆλθε
virtues it-became dawn and not they-knew and he-went-out
προπέμψαι αὐτόν· καὶ ἔμειναν λαλοῦντες ἕως ἕκτης
to-see-off him and they-remained talking until (the)-sixth
ὥρας. Καὶ εἰσήνεγκεν· καὶ γευσάμενος, οὕτως ἀπῆλθεν.
hour and he-brought-him-in and having-eaten thus he-went-away

27 Ἔλεγεν ὁ ἀββᾶς Ἰωάννης, ὅτι φυλακή ἐστι, τὸ καθίσαι
said — abba John that (a)-prison is the to-sit
ἐν τῷ κελλίῳ, καὶ μνημονεύειν τοῦ Θεοῦ πάντοτε. Καὶ
in the cell and to-remember — God always and
τοῦτό ἐστι τὸ, Ἐν φυλακῇ ἤμην, καὶ ἤλθετε πρὸς μέ.
this is the(-word) in prison I-was and you-came to me

28 Εἶπε πάλιν· Τίς ἰσχυρὸς ὡς ὁ λέων; καὶ διὰ τὴν
he-said again who (is)-strong as the lion and because-of the
κοιλίαν αὐτοῦ ἐμπίπτει εἰς παγίδα, καὶ ὅλη ἡ ἰσχὺς
belly his he-falls into (a)-snare and all the strength
αὐτοῦ ταπεινοῦται.
his is-humbled

29 Ἔλεγε πάλιν, ὅτι ἐσθίοντες οἱ Πατέρες τῆς Σκήτεως ἄρτον
he-said again that eating the Fathers — of-Scetis bread
καὶ ἅλας, ἔλεγον· Μὴ ἀναγκάσωμεν ἑαυτοὺς εἰς ἅλας καὶ
and salt said not let-us-force ourselves to salt and
ἄρτον. Καὶ οὕτως ἰσχυροὶ ἦσαν πρὸς τὸ ἔργον τοῦ Θεοῦ.
bread and so strong they-were for the work — of-God

30 Ἦλθεν ἀδελφός τις λαβεῖν σπυρίδας παρὰ τοῦ ἀββᾶ
came brother a-certain to-take baskets from — abba
Ἰωάννου. Καὶ ἐξελθὼν λέγει αὐτῷ· Τί θέλεις, ἀδελφέ;
John and having-gone-out he-says to-him what do-you-wish brother

Ὁ δὲ εἶπε· Σπυρίδας, ἀββᾶ. Εἰσελθὼν δὲ ἐκβαλεῖν,
he and said baskets abba having-gone-in and to-bring-them-out
ἐπελάθετο· καὶ ἐκάθισε ῥάπτων. Πάλιν ἔκρουσε· καὶ ὡς
he-forgot and he-sat sewing again he-knocked and when
ἐξῆλθε, λέγει αὐτῷ· Φέρε τὴν σπυρίδα, ἀββᾶ. Εἰσελθὼν
he-went-out he-says to-him bring the basket abba having-gone-in
δὲ πάλιν ἐκάθισε ῥάπτειν. Καὶ πάλιν ἐκεῖνος ἔκρουσε.
and again he-sat to-sew and again that(-one) knocked
Καὶ ἐξελθὼν λέγει αὐτῷ· Τί θέλεις, ἀδελφέ; Ὁ δὲ
and having-gone-out he-says to-him what do-you-wish brother he and
εἶπε· Τὴν σπυρίδα, ἀββᾶ. Καὶ κρατήσας αὐτοῦ τὴν χεῖρα,
said the basket abba and having-taken his the hand
εἰσήνεγκεν αὐτὸν ἔσω, λέγων· Εἰ σπυρίδας θέλεις, λάβε
he-brought him inside saying if baskets you-wish take
καὶ περιπάτει· ἐγὼ γὰρ οὐ σχολάζω.
and walk-off I for not have-leisure
Ἦλθέ ποτε καμηλίτης, ἵνα λάβῃ τὰ σκεύη αὐτοῦ, 31
came once (a)-camel-driver so-that he-might-take the goods his
καὶ ἀπέλθῃ εἰς ἄλλον τόπον. Ὁ δὲ εἰσελθὼν ἐνέγκαι
and go-away to another place he and having-gone-in to-bring
αὐτῷ τὴν σειρὰν, ἐπελάθετο, τεταμένην ἔχων τὴν διάνοιαν
him the rope forgot stretched having the mind
πρὸς τὸν Θεόν. Πάλιν οὖν ὤχλησεν ὁ καμηλίτης κρούων
toward — God again then troubled-him the camel-driver knocking-on
τὴν θύραν, καὶ πάλιν ὁ ἀββᾶς Ἰωάννης εἰσερχόμενος,
the door and again — abba John going-in
ἐπελάθετο. Τὸ δὲ τρίτον κρούσαντος τοῦ καμηλίτου,
forgot the and third(-time) having-knocked the camel-driver
εἰσερχόμενος ἔλεγε· Σειρὰ κάμηλος, σειρὰ κάμηλος.
going-in he-said rope camel rope camel

32 Ὁ αὐτὸς γέγονε ζέων τῷ πνεύματι. Παραβαλὼν οὖν τις
the same became fervent in-the spirit having-visited then someone
αὐτῷ, ἐπήνεσεν αὐτοῦ τὸ ἔργον· εἰργάζετο δὲ σειράν·
him praised his the work he-was-working and (a)-rope
καὶ ἐσιώπησε. Πάλιν ἐκεῖνος ἐκίνησεν αὐτῷ λόγον· καὶ
and he-was-silent again that(-one) moved to-him (a)-word and
πάλιν ἐσιώπα. Τὸ τρίτον, λέγει τῷ παραβαλόντι·
again he-was-silent the third(-time) he-says to-the(-one) having-visited
Ἀφ' οὗ εἰσῆλθες ἐνταῦθα, ἔβαλες τὸν Θεὸν ἀπ' ἐμοῦ.
since which you-came-in here you-drove-away — God from me

33 Ἦλθέ τις γέρων εἰς τὴν κέλλαν τοῦ ἀββᾶ Ἰωάννου, καὶ
came a-certain old-man to the cell — of-abba John and
εὗρεν αὐτὸν καθεύδοντα, καὶ ἄγγελον παριστάμενον καὶ
found him sleeping and (an)-angel standing-by and
ῥιπίζοντα αὐτόν. Καὶ ἀνεχώρησεν ἰδών. Ὡς δὲ ἀνέστη,
fanning him and he-withdrew having-seen when and he-rose
λέγει τῷ μαθητῇ αὐτοῦ· Ἦλθέ τις ὧδε κοιμωμένου μου;
he-says to-the disciple his came anyone here sleeping me
Λέγει· Ναί· ὁ δεῖνα ὁ γέρων. Καὶ ἔγνω ὁ ἀββᾶς Ἰωάννης,
he-says yes the so-and-so the old-man and knew — abba John
ὅτι τῶν μέτρων αὐτοῦ ἦν ὁ γέρων, καὶ εἶδε τὸν ἄγγελον.
that of-the measures his was the old-man and he-saw the angel

34 Εἶπεν ὁ ἀββᾶς Ἰωάννης· Ἐγὼ θέλω μεταλαβεῖν τὸν
said — abba John I wish to-share-in the
ἄνθρωπον, μικρὸν ἐκ πασῶν τῶν ἀρετῶν. Τοίνυν ἐφ'
man (a)-little of all the virtues therefore on
ἑκάστης ἡμέρας, διανιστάμενος τῷ πρωΐ, ἐπιλαβοῦ ἀρχὴν
each day rising at-the dawn take-up (a)-beginning
εἰς πᾶσαν ἀρετὴν, καὶ ἐντολὴν Θεοῦ, ἐν μεγίστῃ ὑπομονῇ,
in every virtue and commandment of-God in greatest endurance
μετὰ φόβου καὶ μακροθυμίας, ἐν ἀγάπῃ Θεοῦ, μετὰ πάσης
with fear and long-suffering in love of-God with all

προθυμίας ψυχῆς καὶ σώματος, καὶ ταπεινώσεως πολλῆς,
eagerness of-soul and body and humility much
ἐν ὑπομονῇ θλίψεως καρδίας καὶ φυλακῆς, ἐν προσευχῇ
in endurance of-affliction of-heart and guard in prayer
πολλῇ καὶ πρεσβείαις, μετὰ στεναγμοῦ, ἐν ἁγνείᾳ γλώσσης,
much and intercessions with groaning in purity of-tongue
καὶ φυλακῇ ὀφθαλμῶν ἀτιμαζόμενος, καὶ μὴ ὀργιζόμενος·
and guard of-eyes being-dishonored and not being-angry
εἰρηνεύων, καὶ μὴ ἀνταποδιδοὺς κακὸν ἀντὶ κακοῦ·
being-at-peace and not repaying evil for evil
μὴ προσέχων πταίσμασιν ἑτέρων· μὴ ἑαυτὸν μετρῶν,
not attending to-(the)-faults of-others not yourself measuring
ὑποκάτω πάσης τῆς κτίσεως ὤν· ἐν ἀποταξίᾳ ὕλης
beneath all the creation being in renunciation of-matter
καὶ τῶν κατὰ σάρκα, ἐν σταυρῷ, ἐν ἀγῶνι, ἐν
and of-the(-things) according-to flesh in (the)-cross in struggle in
πτωχείᾳ πνεύματος, ἐν προαιρέσει καὶ ἀσκήσει πνευματικῇ,
poverty of-spirit in purpose and discipline spiritual
ἐν νηστείᾳ, ἐν μετανοίᾳ καὶ κλαυθμῷ, ἐν ἀγῶνι πολέμου,
in fasting in repentance and weeping in struggle of-war
ἐν διακρίσει, ἐν ἁγνείᾳ ψυχῆς, ἐν μεταλήψει χρηστῇ· ἐν
in discernment in purity of-soul in partaking good in
ἡσυχίᾳ τὸ ἐργόχειρον· ἐν ταῖς νυκτεριναῖς ἀγρυπνίαις,
stillness the handiwork in the nightly vigils
ἐν πείνῃ καὶ δίψῃ, ἐν ψύχει καὶ γυμνότητι, ἐν πόνοις·
in hunger and thirst in cold and nakedness in labors
ἀποκλείων σου τὸν τάφον, ὡς ἤδη τελευτήσας· ὡς
shutting-in your the tomb as already having-died so-as
νομίζειν εἶναί σου τὸν θάνατον ἐγγὺς πᾶσαν τὴν ὥραν.
to-think to-be your the death near every the hour

35 Ἔλεγον περὶ αὐτοῦ τοῦ ἀββᾶ Ἰωάννου, ὅτι ὡς ἤρχετο ἐκ
they-said about himself — abba John that when he-came from
τοῦ θέρους, ἢ παραβάλλων γέρουσιν, εἰς τὴν εὐχὴν καὶ εἰς
the harvest or visiting old-men to the prayer and to
τὴν μελέτην καὶ εἰς τὴν ψαλμῳδίαν ἐσχόλαζεν, ἕως οὗ
the meditation and to the psalmody he-gave-himself until which
ἀποκατεστάθη ὁ λογισμὸς αὐτοῦ εἰς τὴν τάξιν τὴν ἀρχαίαν.
was-restored the thought his to the order the ancient

36 Εἶπέ τις τῶν Πατέρων περὶ αὐτοῦ, ὅτι Τίς ἐστιν ὁ
said one of-the Fathers about him that who is —
Ἰωάννης, ὅτι διὰ τῆς ταπεινώσεως αὐτοῦ, ἐκρέμασεν
John that through the humility his he-hung
ὅλην τὴν Σκῆτιν ἐν τῷ μικρῷ αὐτοῦ δακτύλῳ;
all — Scetis on the little his finger

37 Ἠρώτησέ τις τῶν Πατέρων τὸν ἀββᾶν Ἰωάννην τὸν
asked one of-the Fathers — abba John the
κολοβὸν, τί ἐστι μοναχός; Ὁ δὲ εἶπε· Κόπος. Ὅτι ὁ
dwarf what is (a)-monk he and said toil for the
μοναχὸς εἰς πᾶν ἔργον κοπιᾷ. Οὕτως ὁ μοναχός.
monk in every work toils thus (is)-the monk

38 Εἶπεν ὁ ἀββᾶς Ἰωάννης ὁ κολοβὸς, ὅτι γέρων τις
said — abba John the dwarf that old-man a-certain
πνευματικὸς, ἀπέκλεισεν ἑαυτὸν, καὶ ἦν ἐπίσημος ἐν τῇ
spiritual shut-in himself and was notable in the
πόλει, καὶ δόξαν πολλὴν ἔχων. Ἐδηλώθη δὲ τούτῳ,
city and glory much having it-was-made-known and to-him
ὅτι Μέλλει τις τῶν ἁγίων ἀναλύειν, δεῦρο, ἄσπασαι αὐτὸν
that is-about one of-the saints to-depart come greet him
πρὶν κοιμηθῇ. Καὶ ἐνεθυμήθη ἐν ἑαυτῷ, ὅτι Ἐὰν ἐξέλθω
before he-falls-asleep and he-pondered in himself that if I-go-out
ἡμέρας, ἐπιτρέχουσιν οἱ ἄνθρωποι, καὶ πολλή μοι δόξα
by-day run-up the men and much to-me glory

γίνεται, καὶ οὐκ ἀναπαύομαι εἰς ταῦτα. Ἀπέρχομαι οὖν
comes and not I-am-at-rest in these(-things) I-go-away then
ὀψὲ τῇ σκοτίᾳ, καὶ λανθάνω πάντας. Ὀψὲ οὖν
at-evening in-the dark and I-escape-notice-of all at-evening then
ἐξελθὼν ἐκ τοῦ κελλίου ὡς θέλων λαθεῖν· καὶ ἰδοὺ
having-gone-out from the cell as wishing to-escape-notice and behold
ἐκ τοῦ Θεοῦ καταπέμπονται δύο ἄγγελοι μετὰ λαμπάδων,
from — God are-sent-down two angels with torches
παραφαίνοντες αὐτῷ· καὶ λοιπὸν πᾶσα ἡ πόλις κατέδραμε
shining-beside him and thereafter all the city ran-down
βλέπουσα τὴν δόξαν. Καὶ ὅσον ἔδοξε φεύγειν τὴν
seeing the glory and as-much-as he-seemed to-flee the
δόξαν, πλέον ἐδοξάσθη. Ἐν τούτοις πληροῦται τὸ
glory more he-was-glorified in these(-things) is-fulfilled the
γεγραμμένον· Πᾶς ὁ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.
written every the(-one) humbling himself will-be-exalted
Ἔλεγεν ὁ ἀββᾶς Ἰωάννης ὁ κολοβός· Οὐ δυνατὸν 39
said — abba John the dwarf not (it-is)-possible
οἰκοδομῆσαι τὸν οἶκον ἄνωθεν ἐπὶ τὸ κάτω, ἀλλ' ἐκ
to-build the house from-above to the below but from
τοῦ θεμελίου ἐπὶ τὸ ἄνω. Λέγουσιν αὐτῷ· Τίς ἐστιν ὁ
the foundation to the above they-say to-him what is the
λόγος οὗτος; Λέγει αὐτοῖς· Ὁ θεμέλιος, ὁ πλησίον ἐστὶν,
word this he-says to-them the foundation the neighbor it-is
ἵνα αὐτὸν κερδάνῃς· καὶ ὀφείλει πρῶτον. Εἰς αὐτὸν γὰρ
that him you-gain and he-ought (to-come)-first on him for
κρέμανται πᾶσαι αἱ ἐντολαὶ τοῦ Χριστοῦ.
hang all the commandments — of-Christ
Ἔλεγον περὶ τοῦ ἀββᾶ Ἰωάννου, ὅτι τινὸς νεωτέρας 40
they-said about — abba John that of-a-certain young-woman
ἐτελεύτησαν οἱ γονεῖς, καὶ ὑπελείφθη ὀρφανή· ὄνομα
died the parents and she-was-left (an)-orphan (the)-name

δὲ αὐτῇ, Παησία. Ἐλογίσατο οὖν ποιῆσαι τὸν οἶκον
and to-her Paesia she-reckoned then to-make the house
αὐτῆς ξενοδοχεῖον, εἰς λόγον τῶν Πατέρων τῆς Σκήτεως.
her (a)-guest-house for (the)-sake of-the Fathers — of-Scetis
Ἔμεινεν οὖν οὕτως ξενοδοχοῦσα ἐπὶ χρόνον ἱκανὸν, καὶ
she-remained then thus keeping-guests for time sufficient and
θεραπεύουσα τοὺς Πατέρας. Μετὰ δὲ χρόνον, ὡς ἀνηλώθη
serving the Fathers after and (a)-time when were-spent
τὰ πράγματα, ἀρχὴν ἐποίησεν ὑστερεῖσθαι. Ἐκολλήθησαν
the goods (a)-beginning she-made to-be-in-want attached-themselves
οὖν αὐτῇ διάστροφοι ἄνθρωποι, καὶ μετέστησαν αὐτὴν
then to-her perverse men and turned her
ἀπὸ τοῦ σκοποῦ τοῦ ἀγαθοῦ· καὶ λοιπὸν ἤρξατο διάγειν
from the aim of-the good and thereafter she-began to-live
κακῶς, ὥστε φθάσαι αὐτὴν εἰς τὸ πορνεύειν. Ἤκουσαν δὲ
badly so-that to-come her to the to-fornicate heard and
οἱ Πατέρες, καὶ πάνυ ἐλυπήθησαν, καὶ προσκαλεσάμενοι
the Fathers and very were-grieved and having-called
τὸν ἀββᾶν Ἰωάννην τὸν κολοβὸν, λέγουσιν αὐτῷ ὅτι,
— abba John the dwarf they-say to-him that
Ἠκούσαμεν περὶ τῆς ἀδελφῆς ἐκείνης, ὅτι διάγει κακῶς καὶ
we-have-heard about the sister that that she-lives badly and
αὐτὴ ὅτε ἠδύνατο, τὴν ἀγάπην αὐτῆς εἰς ἡμᾶς ἐνεδείξατο·
she when she-could the love her to us showed
καὶ νῦν ἡμεῖς ἐπιδειξώμεθα εἰς αὐτὴν τὴν ἀγάπην, καὶ
and now we let-us-show to her the love and
βοηθήσωμεν αὐτῇ. Σκύλθητι οὖν πρὸς αὐτήν· καὶ κατὰ
let-us-help her trouble-yourself then to her and according-to
τὴν σοφίαν ἣν ἔδωκέ σοι ὁ Θεὸς, οἰκονόμησον τὰ
the wisdom which gave you — God manage the(-things)
κατ᾽ αὐτήν. Ἦλθεν οὖν ὁ ἀββᾶς Ἰωάννης πρὸς αὐτὴν,
concerning her came then — abba John to her

καὶ λέγει τῇ γραΐδι τῇ θυρωρῷ· Μήνυσόν με πρὸς τὴν
and says to-the old-woman the doorkeeper announce me to the
κυρίαν σου. Ἡ δὲ ἀπεπέμψατο αὐτὸν λέγουσα· Ὑμεῖς ἐξ
mistress your she and sent-away him saying you from
ἀρχῆς κατεφάγετε τὰ αὐτῆς, καὶ ἤδη πτωχή ἐστι.
(the)-beginning devoured the(-things) her and now poor she-is
Λέγει αὐτῇ ὁ ἀββᾶς Ἰωάννης· Εἰπὲ αὐτῇ. Πάνυ γὰρ
says to-her — abba John tell her very for
ἔχω αὐτὴν ὠφελῆσαι. Οἱ δὲ παῖδες αὐτῆς ὑπομειδιῶντες
I-am-able her to-benefit the and servants her smiling
λέγουσιν αὐτῷ· Τί γὰρ ἔχεις δοῦναι αὐτῇ, ὅτι θέλεις
say to-him what for have-you to-give her that you-wish
αὐτῇ συντυχεῖν; Ὁ δὲ ἀπεκρίθη λέγων· Πόθεν γὰρ οἴδατε
her to-meet he and answered saying whence for do-you-know
τί μέλλω αὐτῇ παρασχεῖν; Ἀνελθοῦσα οὖν ἡ γραῦς,
what I-am-about to-her to-give having-gone-up then the old-woman
εἶπεν αὐτῇ περὶ αὐτοῦ. Καὶ λέγει αὐτῇ ἡ νεωτέρα· Οὗτοι
told her about him and says to-her the young-woman these
οἱ μοναχοὶ ἀεὶ διακινοῦσι παρὰ τὴν Ἐρυθρὰν θάλασσαν,
the monks always go-about along the Red sea
καὶ εὑρίσκουσι μαργαρίτας. Κοσμήσασα οὖν ἑαυτὴν λέγει,
and find pearls having-adorned then herself she-says
Θέλησον ἀνενέγκαι πρὸς μέ. Ὡς οὖν ἀνῆλθε, προλαβοῦσα
be-pleased to-bring-him-up to me when then he-came-up having-gone-first
ἐκαθέσθη εἰς τὴν κλίνην. Ἐλθὼν δὲ ὁ ἀββᾶς Ἰωάννης,
she-sat on the bed having-come and — abba John
ἐκαθέσθη ἐγγὺς αὐτῆς. Προσχὼν δὲ εἰς τὸ πρόσωπον
sat near her having-looked and into the face
αὐτῆς, λέγει αὐτῇ· Τί κατέγνως τοῦ Ἰησοῦ, ὅτι εἰς
her he-says to-her what did-you-condemn — of-Jesus that to
τοῦτο ἦλθες; Ἀκούσασα δὲ, ἀπεπάγη ὅλη. Καὶ κλίνας
this you-have-come having-heard and she-froze wholly and having-bent

κάτω τὴν κεφαλὴν αὐτοῦ ὁ ἀββᾶς Ἰωάννης, ἤρξατο
down the head his — abba John began
κλαίειν σφοδρῶς. Λέγει αὐτῷ αὐτή· Ἀββᾶ, τί κλαίεις; Ὡς
to-weep violently says to-him she abba why do-you-weep when
δὲ ἀνένευσε, πάλιν ἔκλινεν ἑαυτὸν κλαίων, καὶ λέγει αὐτῇ·
and he-looked-up again he-bent himself weeping and he-says to-her
Βλέπω ὅτι ὁ Σατανᾶς παίζει εἰς τὴν ὄψιν σου, καὶ οὐ μὴ
I-see that — Satan plays in the face your and not —
κλαύσω; Ἀκούσασα δὲ λέγει αὐτῷ· Ἔνι μετάνοια, ἀββᾶ;
shall-I-weep having-heard and she-says to-him is-there repentance abba
λέγει αὐτῇ· Ναί. Λέγει αὐτῷ· Λάβε με ὅπου θέλεις. Λέγει
he-says to-her yes she-says to-him take me where you-wish he-says
αὐτῇ· Ἄγωμεν. Καὶ ἀνέστη ἀκολουθῆσαι αὐτῷ. Προσέσχε
to-her let-us-go and she-rose to-follow him noticed
δὲ ὁ ἀββᾶς Ἰωάννης ὅτι οὐδὲν διετάξατο ἢ ἐλάλησε περὶ
and — abba John that nothing she-arranged or spoke about
τοῦ οἴκου αὐτῆς, καὶ ἐθαύμασεν. Ὡς οὖν ἔφθασαν εἰς
the house her and he-marveled when then they-reached into
τὴν ἔρημον, βράδιον ἐγένετο. Καὶ ποιήσας ἐκ τῆς ἄμμου
the desert evening came and having-made from the sand
μικρὸν προσκέφαλα αὐτῆς, καὶ σφραγισάμενος, λέγει αὐτῇ·
(a)-little pillow for-her and having-sealed(-her) he-says to-her
Καθεύδησον ἐνταῦθα. Ποιήσας δὲ καὶ ἑαυτῷ ἀπὸ μικροῦ
sleep here having-made and also for-himself at (a)-little
διαστήματος, καὶ πληρώσας τὰς εὐχὰς αὐτοῦ, ἀνεκλίθη.
distance and having-completed the prayers his he-lay-down
Περὶ δὲ τὸ μεσονύκτιον διϋπνισθεὶς, βλέπει ὁδόν τινα
about and the midnight having-woken he-sees road a-certain
φωτεινὴν ἀπὸ τοῦ οὐρανοῦ ἕως αὐτῆς ἐστηριγμένην· καὶ
bright from the heaven to her fixed and
εἶδε τοὺς ἀγγέλους τοῦ Θεοῦ ἀναφέροντας τὴν ψυχὴν αὐτῆς.
he-saw the angels — of-God carrying-up the soul her

Ἀναστὰς οὖν καὶ ἀπελθὼν, ἔνυξεν αὐτὴν τῷ ποδί. Ὡς δὲ
having-risen then and having-gone he-prodded her with-the foot when and
εἶδεν ὅτι ἀπέθανεν, ἔῤῥιψεν ἑαυτὸν ἐπὶ πρόσωπον δεόμενος
he-saw that she-had-died he-threw himself on (his)-face beseeching
τοῦ Θεοῦ. Καὶ ἤκουσεν, ὅτι ἡ μία ὥρα τῆς μετανοίας
— God and he-heard that the one hour of-the repentance
αὐτῆς, προσεδέχθη ὑπὲρ μετάνοιαν πολλῶν χρονιζόντων,
her was-accepted beyond (the)-repentance of-many delaying
καὶ μὴ ἐνδεικνυμένων τὸ θερμὸν τῆς τοιαύτης μετανοίας.
and not showing the warmth of-the such repentance

XLVII · JOHN OF THE COMMUNITY

John of the Community greets the brothers from Scetis and turns back to work, since a sinner has no time for courtesies.

Ἀδελφὸς ἦν οἰκῶν ἐν κοινοβίῳ, καὶ πάνυ κρατῶν ἄσκησιν. 1
(a)-brother was dwelling in (a)-community and very holding-to discipline
Ἀκούσαντες δὲ ἀδελφοὶ εἰς Σκῆτιν περὶ αὐτοῦ, ἦλθον
having-heard and brothers in Scetis about him came
ἰδεῖν αὐτόν. Καὶ εἰσῆλθον εἰς τὸν τόπον ὅπου αὐτὸς
to-see him and they-went-in into the place where he
εἰργάζετο. Καὶ ἀσπασάμενος αὐτοὺς, ἐπιστραφεὶς ἤρξατο
was-working and having-greeted them having-turned-away he-began
ἐργάζεσθαι. Ἰδόντες δὲ οἱ ἀδελφοὶ ὃ ἐποίησε, λέγουσιν
to-work having-seen and the brothers what he-did they-say
αὐτῷ· Ἰωάννη, τίς ἔβαλέ σοι τὸ σχῆμα; ἢ τίς ἐποίησέ
to-him John who put-on you the habit or who made
σε μοναχόν; καὶ οὐκ ἐδίδαξέ σε λαβεῖν ἀπὸ τῶν ἀδελφῶν
you (a)-monk and not taught you to-take from the brothers

τὸ μηλωτάριον, καὶ λέγειν αὐτοῖς· Εὔξασθε, ἢ Καθίσατε.
the little-sheepskin and to-say to-them pray or sit
Λέγει αὐτοῖς· Ἰωάννης ἁμαρτωλὸς οὐ σχολάζει εἰς ταῦτα.
he-says to-them John (the)-sinner not has-leisure for these(-things)

XLVIII · ISIDORE

Isidore, priest of Scetis, takes every weak or insolent brother and saves him by patience; demons fear him because anger never reaches his throat. Old, he plaits palm leaves by night, since the Son of God came here for us, and returns from Alexandria having seen no face but the archbishop's. His thoughts call him great and he answers that he is not Antony or Pambo.

1 Ἔλεγον περὶ τοῦ ἀββᾶ Ἰσιδώρου τοῦ πρεσβυτέρου τῆς
they-said about — abba Isidore the priest —
Σκήτεως, ὅτι εἴ τις εἶχεν ἀδελφὸν ἀσθενῆ, ἢ ὀλίγωρον,
of-Scetis that if anyone had (a)-brother weak or negligent
ἢ ὑβριστὴν, καὶ ἤθελε βαλεῖν αὐτὸν ἔξω, ἔλεγε· Φέρε
or insolent and wished to-put him out he-said bring
μοι αὐτὸν ὧδε. Καὶ ἐλάμβανεν αὐτὸν, καὶ διὰ τῆς
me him here and he-took him and through the
μακροθυμίας αὐτοῦ ἔσωσεν αὐτόν.
long-suffering his he-saved him

2 Ἀδελφὸς ἠρώτησεν αὐτὸν, λέγων· Διατί οἱ δαίμονες οὕτως
(a)-brother asked him saying why the demons so
σε φοβοῦνται σφόδρα; Λέγει αὐτῷ ὁ γέρων· Ὅτι ἀφ'
you fear greatly says to-him the old-man because since
ἧς ἐγενόμην μοναχὸς, ἀσκῶ, μὴ συγχωρῶν τὴν ὀργὴν
which I-became (a)-monk I-practice not allowing the anger
προαναβῆναι τῷ λάρυγγί μου.
to-come-up-first to-the throat my

Ἔλεγε πάλιν, τεσσαρακοστὸν ἔτος ἔχειν, ἀφ' οὗ αἰσθάνεται 3
he-said again (the)-fortieth year to-have since which he-perceives
τῆς κατὰ διάνοιαν ἁμαρτίας, μηδέποτε δὲ συγκαταθέσθαι,
the in mind sin never but to-have-consented
μήτε ἐπιθυμίας, μήτε θυμοῦ.
neither to-desire nor to-wrath
Εἶπε πάλιν· Ἐγὼ ὅτε ἤμην νεώτερος, καὶ ἐκαθήμην εἰς 4
he-said again I when I-was younger and I-sat in
τὸ κελλίον μου, μέτρον συνάξεως οὐκ εἶχον· ἡ νύξ μοι
the cell my (a)-measure of-synaxis not I-had the night for-me
καὶ ἡμέρα, σύναξις ἦν.
and day synaxis was
Εἶπεν ὁ ἀββᾶς Ποιμὴν περὶ τοῦ ἀββᾶ Ἰσιδώρου, ὅτι ἔπλεκε 5
said — abba Poemen about — abba Isidore that he-plaited
δέμα θαλλίων κατὰ νύκτα· καὶ παρεκάλουν αὐτὸν οἱ
(a)-bundle of-palm-shoots by night and besought him the
ἀδελφοὶ, λέγοντες· Ἀνάπαυσον σεαυτὸν ὀλίγον, ὅτι λοιπὸν
brothers saying rest yourself (a)-little for now
ἐγήρασας. Καὶ ἔλεγεν αὐτοῖς, ὅτι Ἐὰν καύσωσιν Ἰσίδωρον,
you-have-grown-old and he-said to-them that if they-burn Isidore
καὶ τὴν σποδὸν αὐτοῦ ἀνέμῳ σκορπίσωσιν, οὐδὲ μία
and the ash his to-the-wind they-scatter not-even one
μοι χάρις ἀκμὴν, ὅτι ὁ Υἱὸς τοῦ Θεοῦ ὧδε ἦλθε δι' ἡμᾶς.
to-me grace still for the Son — of-God here came for us
Ὁ αὐτὸς εἶπε περὶ τοῦ ἀββᾶ Ἰσιδώρου, ὅτι ἔλεγον αὐτῷ οἱ 6
the same said about — abba Isidore that said to-him the
λογισμοί· Μέγας εἶ ἄνθρωπος. Καὶ ἔλεγε πρὸς αὐτούς·
thoughts great are-you (a)-man and he-said to them
Μή εἰμι κατὰ τὸν ἀββᾶν Ἀντώνιον; ἢ ἐγενόμην ὅλως κατὰ
not am-I like — abba Antony or did-I-become at-all like
τὸν ἀββᾶν Παμβὼ, ἢ ὡς οἱ λοιποὶ Πατέρες οἱ τῷ Θεῷ
— abba Pambo or as the other Fathers the — God

εὐαρεστήσαντες! Ὅτε ταῦτα παρεισήνεγκεν, ἀνεπαύετο.
having-pleased when these(-things) he-brought-in he-was-at-rest
Ὅτε δὲ ἡ ἔχθρα ἐποίει αὐτὸν ὀλιγοψυχῆσαι, ὡς ὅτι μετὰ
when and the enmity made him to-be-faint-hearted as that after
ταῦτα πάντα εἰς τὴν κόλασιν, ἔλεγεν αὐτὸς πρὸς αὐτοὺς
these(-things) all into the punishment he-said he to them
ὅτι, Κἂν εἰς κόλασιν ἐμβληθῶ, ὑμᾶς ὑποκάτω εὑρίσκω.
that even-if into punishment I-be-thrown you beneath I-find

7 Εἶπεν ὁ ἀββᾶς Ἰσίδωρος ὅτι, Ἀπῆλθόν ποτε ἐν τῇ ἀγορᾷ
said — abba Isidore that I-went-away once into the market
πωλῆσαι σκεύη μικρά· καὶ ἰδὼν τὴν ὀργὴν ἐγγίζουσάν
to-sell vessels small and having-seen the anger approaching
μοι, ἐάσας τὰ σκεύη ἔφυγον.
me having-left the vessels I-fled

8 Ἀπῆλθέ ποτε ὁ ἀββᾶς Ἰσίδωρος πρὸς τὸν ἀββᾶν Θεόφιλον
went-away once — abba Isidore to — abba Theophilus
τὸν ἀρχιεπίσκοπον Ἀλεξανδρείας· καὶ ὡς ὑπέστρεψεν εἰς
the archbishop of-Alexandria and when he-returned to
Σκῆτιν, ἠρώτησαν αὐτὸν οἱ ἀδελφοί· Πῶς ἡ πόλις; Ὁ
Scetis asked him the brothers how (is)-the city he
δὲ εἶπε· Φύσει, ἀδελφοὶ, ἐγὼ πρόσωπον ἀνθρώπου οὐκ
and said truly brothers I (the)-face of-(a)-man not
εἶδον, εἰ μὴ μόνον τοῦ ἀρχιεπισκόπου. Οἱ δὲ ἀκούσαντες
saw if not only of-the archbishop they and having-heard
ἐταράχθησαν, λέγοντες· Ἆρα ἐχαώθησαν, ἀββᾶ; Ὁ δὲ
were-troubled saying then were-they-destroyed abba he and
εἶπεν· Οὐχ οὕτως· ἀλλ' οὐκ ἐνίκησέ με ὁ λογισμὸς τοῦ
said not thus but not conquered me the thought of-the
ἰδεῖν τινα. Οἱ δὲ ἀκούσαντες ἐθαύμασαν, καὶ ἐστηρίχθησαν
to-see anyone they and having-heard marveled and were-strengthened
ἵνα φυλάττωσιν ἀπὸ μετεωρισμοῦ τοὺς ὀφθαλμοὺς αὐτῶν.
that they-guard from distraction the eyes their

Ὁ αὐτὸς ἀββᾶς Ἰσίδωρος εἶπεν· Ἡ σύνεσις τῶν ἁγίων 9
the same abba Isidore said the understanding of-the saints
αὕτη ἐστὶ, τὸ ἐπιγνῶναι τὸ θέλημα τοῦ Θεοῦ. Πάντων γὰρ
this is the to-recognize the will — of-God over-all for
περιγίνεται ὁ ἄνθρωπος ἐν τῇ ὑπακοῇ τῆς ἀληθείας, ὅτι
prevails the man in the obedience of-the truth because
εἰκὼν καὶ ὁμοίωμα τοῦ Θεοῦ ἐστι. Πάντων δὲ πνευμάτων
(the)-image and likeness — of-God he-is of-all and spirits
δεινόν ἐστι τὸ ἀκολουθεῖν τῇ ἑαυτοῦ καρδίᾳ, τουτέστι τῷ
terrible is the to-follow the one's-own heart that-is the
ἰδίῳ λογισμῷ, καὶ μὴ τῷ νόμῳ τοῦ Θεοῦ· καὶ ὕστερον γίνεται
own thought and not the law — of-God and later it-becomes
αὐτῷ εἰς πένθος, ὅτι οὐκ ἔγνω τὸ μυστήριον, οὐδὲ εὗρε
for-him to mourning because not he-knew the mystery nor found
τὴν ὁδὸν τῶν ἁγίων ἐργάζεσθαι ἐν αὐτῇ. Νῦν οὖν καιρὸς
the road of-the saints to-work in it now then (it-is-the)-time
τοῦ ποιῆσαι τῷ Κυρίῳ, ὅτι σωτηρία ἐν καιρῷ θλίψεως· ὅτι
of-the to-act for-the Lord for salvation in (the)-time of-affliction for
γέγραπται· Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.
it-is-written in the endurance your acquire the souls your

XLIX · ISIDORE OF PELUSIUM

Isidore of Pelusium sets life without word above word without life, warns that virtue is immortal and good fortune quickly quenched, and bids avarice be driven out at the outset, before it grows unconquerable.

Ἔλεγεν ὁ ἀββᾶς Ἰσίδωρος ὁ Πηλουσιώτης, ὅτι Βίος 1
said — abba Isidore the Pelusiote that life
ἄνευ λόγου μᾶλλον ὠφελεῖν πέφυκεν, ἢ λόγος ἄνευ βίου.
without word rather to-benefit is-wont than word without life

Ὁ μὲν γὰρ, καὶ σιγῶν ὠφελεῖ· ὁ δὲ καὶ βοῶν ἐνοχλεῖ.
the indeed for even being-silent benefits the but even shouting annoys
Εἰ δὲ καὶ λόγος καὶ βίος συνδράμοι, ἓν φιλοσοφίας
if but both word and life should-concur one of-philosophy
ἁπάσης ἀποτελοῦσιν ἄγαλμα.
all they-complete statue

2 Ὁ αὐτὸς ἔλεγε· Τὰς ἀρετὰς τίμα· μὴ τὰς εὐημερίας
the same said the virtues honor not the prosperities
θεράπευε· αἱ μὲν γὰρ ἀθάνατόν εἰσι χρῆμα· αἱ δὲ
court the indeed for immortal are (a)-possession the but
ῥᾳδίως σβέννυνται.
easily are-quenched

3 Εἶπε πάλιν, ὅτι Πολλοὶ τῶν ἀνθρώπων ὀρέγονται μὲν
he-said again that many of-the men long-for indeed
ἀρετῆς, τὴν δὲ ἐπ᾽ αὐτὴν φέρουσαν ὁδὸν ὀκνοῦσιν ἰέναι·
virtue the but to it leading road they-shrink to-go
ἄλλοι δὲ οὐδὲ ἀρετὴν εἶναι ἡγοῦνται. Χρὴ οὖν τοὺς
others and not-even virtue to-be think it-is-needful then the
μὲν πεῖσαι, τὸν ὄκνον ἀποθέσθαι· τοὺς δὲ διδάξαι ὅτι
indeed to-persuade the sloth to-put-off the but to-teach that
ὄντως ἀρετή ἐστιν ἡ ἀρετή.
truly virtue is the virtue

4 Εἶπε πάλιν, ὅτι ἡ κακία, καὶ Θεοῦ τοὺς ἀνθρώπους
he-said again that the wickedness both from-God the men
ἀπέστησε, καὶ ἀλλήλων διέστησε. Ταύτην οὖν προτροπάδην
separated and from-each-other divided this then headlong
φεύγειν χρὴ. καὶ διώκειν τὴν ἀρετὴν, τὴν καὶ Θεῷ
to-flee it-is-needful and to-pursue the virtue the(-one) both to-God
προσάγουσαν καὶ ἀλλήλοις συνάπτουσαν. Ἀρετῆς δὲ καὶ
bringing-near and to-each-other joining of-virtue and and
φιλοσοφίας ὅρος, τὸ μετὰ συνέσεως ἄπλαστον.
of-philosophy (the)-definition the with understanding unaffected(-ness)

Ἔλεγε πάλιν· Ἐπειδὴ μέγα τῆς ταπεινοφροσύνης τὸ ὕψος, 5
he-said again since great of-the humility the height
καὶ τῆς ἀλαζονείας τὸ πτῶμα, συμβουλεύω ὑμῖν, ἐκεῖνο
and of-the boastfulness the fall I-advise you that
μὲν ἀσπάσασθαι, τούτῳ δὲ μὴ περιπεσεῖν.
indeed to-embrace into-this but not to-fall
Εἶπε πάλιν· Ὁ δεινὸς καὶ πάντολμος τῆς φιλοχρηματίας 6
he-said again the terrible and all-daring of-the love-of-money
ἔρως, κόρον οὐκ εἰδὼς, ἐπὶ τὸ ἔσχατον τῶν κακῶν,
passion surfeit not knowing to the last of-the evils
τὴν ἁλοῦσαν ψυχὴν ἐλαύνει. Οὐκοῦν μάλιστα αὐτὸν ἐν
the captured soul drives so-then most it at
προοιμίοις ἐλάσωμεν. Κρατήσας γὰρ, ἀχείρωτος ἔσται.
(the)-outset let-us-drive-out having-prevailed for unconquerable it-will-be

L · ISAAC, PRIEST OF THE CELLS

Isaac flees ordination and is found by a grazing donkey. He learns from Cronius and Theodore of Pherme to work in silence, weeps that the Fathers have fallen asleep, and forbids boys in Scetis and fine clothes in the Cells. Sick, he would stay ill thirty years rather than eat plums, and dying bids the old men keep the commandments if they would keep the place.

Ἦλθόν ποτε τὸν ἀββᾶν Ἰσαὰκ πρεσβύτερον ποιῆσαι. Καὶ 1
they-came once — abba Isaac (a)-priest to-make and
ἀκούσας, ἔφυγεν εἰς Αἴγυπτον· καὶ ἀπῆλθεν εἰς ἀγρὸν,
having-heard he-fled to Egypt and went-away into (a)-field
καὶ ἐκρύβη ἀνὰ μέσον τοῦ χόρτου. Κατεδίωξαν οὖν οἱ
and hid in-the midst of-the grass pursued then the
Πατέρες ὀπίσω αὐτοῦ· καὶ φθάσαντες εἰς αὐτὸν τὸν ἀγρὸν,
Fathers after him and having-reached to itself the field

κατέλυσαν ἀναπαῆναι μικρὸν ἐκεῖ· ἦν γὰρ νύξ. Καὶ τὸν
they-halted to-rest (a)-little there it-was for night and the
ὄνον ἀπέλυσαν βόσκεσθαι. Ὁ δὲ ὄνος ἀπελθὼν, ἔστη
donkey they-let-loose to-graze the and donkey having-gone-away stood
κατὰ τοῦ γέροντος. Καὶ πρωΐ ζητοῦντες τὸν ὄνον, εὗρον
by the old-man and at-dawn seeking the donkey they-found
καὶ τὸν ἀββᾶν Ἰσαάκ· καὶ ἐθαύμασαν. Θέλοντες δὲ αὐτὸν
also — abba Isaac and they-marveled wishing and him
δῆσαι, οὐκ ἀφῆκε, λέγων· Οὐκ ἔτι φεύγω. Θέλημα γὰρ
to-bind not he-let(-them) saying not any-longer I-flee (the)-will for
τοῦ Θεοῦ ἐστι, καὶ ὅπου δ' ἂν φύγω, εἰς αὐτὸ ἔρχομαι.
— of-God it-is and where and — I-flee to it I-come
2 Εἶπεν ὁ ἀββᾶς Ἰσαάκ· Ὅτε ἤμην νεώτερος, ἐκαθήμην μετὰ
said — abba Isaac when I-was younger I-sat with
τοῦ ἀββᾶ Κρονίου· καὶ οὐδέποτε εἶπέ μοι ποιῆσαι ἔργον,
— abba Cronius and never he-told me to-do (a)-work
καίπερ γέρων ὢν καὶ τρέμων· ἀλλὰ δι' ἑαυτοῦ ἠγείρετο
although old being and trembling but by himself he-rose
καὶ παρεῖχε τὸ βαυκάλιον ἐμοὶ καὶ πᾶσιν ὁμοίως. Καὶ μετὰ
and provided the flask to-me and to-all likewise and with
τοῦ ἀββᾶ Θεοδώρου τῆς Φέρμης ἐκάθισα, καὶ οὐδὲ αὐτὸς
— abba Theodore — of-Pherme I-sat and not-even he
ἔλεγέ μοι ποιῆσαί τί ποτε· ἀλλὰ καὶ τὴν τράπεζαν δι'
told me to-do anything ever but even the table by
ἑαυτοῦ ἐτίθει, καὶ ἔλεγεν· Ἀδελφὲ, ἐὰν θέλῃς, δεῦρο φάγε.
himself he-set and he-said brother if you-wish come eat
Ἐγὼ δὲ πρὸς αὐτὸν ἔλεγον· Ἀββᾶ, ἦλθον πρὸς σὲ ἵνα
I but to him said abba I-came to you that
ὠφεληθῶ· καὶ πῶς οὐ λέγεις μοί τί ποτε ποιῆσαι;
I-might-be-benefited and how not do-you-tell me anything ever to-do
Ὁ δὲ γέρων πάντα ἐσιώπα. Καὶ ἀπῆλθον, καὶ ἀνήγγειλα
the but old-man in-all was-silent and I-went-away and reported

τοῖς γέρουσι. Καὶ ἐλθόντες οἱ γέροντες πρὸς αὐτὸν, εἶπον
to-the old-men and having-come the old-men to him said
αὐτῷ· Ἀββᾶ, ἦλθεν ὁ ἀδελφὸς πρὸς τὴν ἁγιωσύνην σου,
to-him abba came the brother to the holiness your
ὠφεληθῆναι, καὶ διατί οὐ λέγεις αὐτῷ ἵνα ποιήσῃ τί
to-be-benefited and why not do-you-tell him that he-do anything
ποτε; Καὶ λέγει αὐτοῖς ὁ γέρων· Μὴ γὰρ κοινοβιάρχης
ever and says to-them the old-man not for (a)-superior-of-a-community
εἰμὶ, ἵνα διατάξω αὐτῷ; Ἐγὼ τέως, οὐδὲν λέγω
am-I that I-should-command him I for-my-part nothing tell
αὐτῷ· ἀλλ' ἐὰν θέλῃ, ὃ βλέπει με ποιοῦντα, ποιήσει
him but if he-wishes what he-sees me doing he-will-do
καὶ αὐτός. Ἀπὸ τότε οὖν, προελάμβανον καὶ ἐποίουν, εἴ
also himself from that-time then I-anticipated and did if
τι ἔμελλεν ὁ γέρων ποιεῖν. Αὐτὸς δὲ εἴ τι ἐποίει,
anything was-about the old-man to-do he but if anything he-did
σιωπῶν ἐποίει· καὶ τοῦτό με ἐδίδαξε, τὸ ποιεῖν σιωπῶντα.
being-silent he-did and this me taught the to-do being-silent
Ὁ ἀββᾶς Ἰσαὰκ, καὶ ὁ ἀββᾶς Ἀβραὰμ, ἦσαν ὁμοῦ 3
— abba Isaac and — abba Abraham were together
οἰκοῦντες· καὶ εἰσελθὼν ὁ ἀββᾶς Ἀβραὰμ, εὗρε τὸν
dwelling and having-come-in — abba Abraham found —
ἀββᾶν Ἰσαὰκ κλαίοντα· καὶ λέγει αὐτῷ· Τί κλαίεις;
abba Isaac weeping and he-says to-him why do-you-weep
Καὶ εἶπεν ὁ γέρων· Καὶ διατί μὴ κλαύσωμεν; Ποῦ γὰρ
and said the old-man and why not should-we-weep where for
ἔχομεν ἀπελθεῖν; ἐκοιμήθησαν οἱ Πατέρες ἡμῶν. Οὐκ
have-we to-go-away have-fallen-asleep the Fathers our not
ἤρκει γὰρ ἡμῖν τὸ ἐργόχειρον εἰς τὰ ναῦλα τῶν πλοίων,
sufficed for us the handiwork for the fares of-the boats

ἃ παρείχομεν ἀπερχόμενοι παραβαλεῖν τοῖς γέρουσι.
which we-paid going-away to-visit the old-men
Νῦν οὖν ἀπωρφανίσθημεν. Διὰ τοῦτο κἀγὼ κλαίω.
now then we-have-been-orphaned because-of this I-too weep
4 Εἶπεν ὁ ἀββᾶς Ἰσαάκ· Οἶδα ἀδελφὸν θερίζοντα ἐν ἀγρῷ,
said — abba Isaac I-know (a)-brother reaping in (a)-field
καὶ ἠθέλησε φαγεῖν στάχυν σίτου· καὶ εἶπε τῷ κυρίῳ τοῦ
and he-wished to-eat (an)-ear of-grain and said to-the owner of-the
ἀγροῦ· Θέλεις φάγω ἕνα στάχυν σίτου; Ὁ δὲ ἀκούσας,
field do-you-wish I-eat one ear of-grain he and having-heard
ἐθαύμασε, καὶ εἶπεν αὐτῷ· Σός ἐστιν ὁ ἀγρὸς, Πάτερ,
marveled and said to-him yours is the field Father
κἀμὲ ἐρωτᾷς; Ἕως τούτου ἠκριβάζετο ὁ ἀδελφός.
and-me do-you-ask to this(-point) was-scrupulous the brother
5 Εἶπε πάλιν τοῖς ἀδελφοῖς· Μὴ φέρετε ὧδε παιδία.
he-said again to-the brothers not bring here children
Τέσσαρες γὰρ ἐκκλησίαι εἰς Σκῆτιν ἔρημοι γεγόνασι διὰ
four for churches in Scetis deserted have-become because-of
τὰ παιδία.
the children
6 Ἔλεγον περὶ τοῦ ἀββᾶ Ἰσαὰκ, ὅτι τὴν σποδὸν τοῦ
they-said about — abba Isaac that the ash of-the
θυμιατηρίου τῆς προσφορᾶς, μετὰ τοῦ ἄρτου ἤσθιεν αὐτοῦ.
censer of-the offering with the bread he-ate his
7 Ἔλεγεν ὁ ἀββᾶς Ἰσαὰκ τοῖς ἀδελφοῖς, ὅτι Οἱ Πατέρες
said — abba Isaac to-the brothers that the Fathers
ἡμῶν, καὶ ὁ ἀββᾶς Παμβὼ, παλαιὰ πολύρράφα
our and — abba Pambo old much-patched(-garments)
ἐφόρουν καὶ σεβέννια· νῦν δὲ πολύτιμα φορεῖτε. Ὑπάγετε
wore and palm-fiber(-cloths) now but costly(-things) you-wear go
ἔνθεν, ἠρημώσατε τὰ ὧδε. Ὅτε δὲ ἔμελλεν ὑπάγειν
from-here you-have-laid-waste the(-places) here when and he-was-about to-go

εἰς τὸ θέρος, ἔλεγεν αὐτοῖς· Οὐκ ἔτι παρέχω ὑμῖν
to the harvest he-said to-them not any-longer I-give you
ἐντολάς· οὐ φυλάσσετε γάρ.
commandments not you-keep(-them) for
Διηγήσατό τις τῶν Πατέρων, ὅτι ἦλθέ ποτέ τις τῶν 8
related one of-the Fathers that came once one of-the
ἀδελφῶν φορῶν μικρὸν κουσσούλιον εἰς τὴν ἐκκλησίαν
brothers wearing (a)-small hood into the church
τῶν Κελλίων ἐπὶ τοῦ ἀββᾶ Ἰσαάκ· καὶ ἐδίωξεν
of-the Cells in-the-time-of — abba Isaac and drove-out
αὐτὸν ὁ γέρων, λέγων ὅτι, Τὰ ὧδε μοναχῶν ἐστι·
him the old-man saying that the(-places) here of-monks are
σὺ δὲ κοσμικὸς ὢν, οὐ δύνασαι μεῖναι ὧδε.
you but (a)-worldling being not can remain here
Εἶπεν ὁ ἀββᾶς Ἰσαὰκ ὅτι, Οὐδέποτε εἰσήνεγκα εἰς τὸ 9
said — abba Isaac that never I-brought into the
κελλίον μου λογισμὸν κατὰ ἀδελφοῦ θλίψαντός με. Κἀγὼ
cell my (a)-thought against (a)-brother having-afflicted me and-I
ἐσπούδασα μὴ ἀφεῖναι ἀδελφὸν εἰς τὸ κελλίον αὐτοῦ,
was-eager not to-let (a)-brother into the cell his
ἔχοντα κατ᾽ ἐμοῦ λογισμόν.
having against me (a)-thought
Ἠσθένησε μεγάλην ἀσθένειαν ὁ ἀββᾶς Ἰσαὰκ, καὶ 10
fell-ill (with)-(a)-great illness — abba Isaac and
ἐχρόνισεν ἐν αὐτῇ· ἐποίησε δὲ αὐτῷ ὁ ἀδελφὸς μικρὰν
lingered in it made and for-him the brother (a)-little
ἀθήραν, καὶ ἔδωκε μυξάρια εἰς αὐτήν· καὶ οὐκ ἤθελεν ὁ
gruel and put plums in it and not wished the
γέρων γεύσασθαι. Καὶ παρεκάλει ὁ ἀδελφὸς λέγων· Λάβε
old-man to-taste-it and besought the brother saying take
μικρὸν, ἀββᾶ, διὰ τὴν ἀσθένειαν. Καὶ λέγει αὐτῷ ὁ
(a)-little abba because-of the illness and says to-him the

γέρων· Φύσει, ἀδελφὲ, ἤθελον ποιῆσαι ἐν τῇ ἀσθενείᾳ
old-man truly brother I-would-wish to-spend in the illness
ταύτῃ τριάκοντα ἔτη.
this thirty years

11 Ἔλεγον περὶ τοῦ ἀββᾶ Ἰσαὰκ, ὅτι μέλλοντος αὐτοῦ τελευτᾷν,
they-said about — abba Isaac that being-about he to-die
συνῆλθον πρὸς αὐτὸν οἱ γέροντες. καὶ ἔλεγον· Τί ποιήσομεν
came-together to him the old-men and said what shall-we-do
μετὰ σὲ, Πάτερ; Ὁ δὲ εἶπεν· Ἴδετε πῶς ἐπορεύθην ἐνώπιον
after you Father he and said see how I-walked before
ὑμῶν· ἐὰν θέλητε καὶ ὑμεῖς ἀκολουθῆσαι, καὶ φυλάξαι τὰς
you if you-wish also you to-follow and to-keep the
ἐντολὰς τοῦ Θεοῦ, πέμπει τὴν χάριν αὐτοῦ, καὶ φυλάσσει
commandments — of-God he-sends the grace his and guards
τὸν τόπον τοῦτον. Ἐὰν δὲ μὴ φυλάξητε, οὐ μὴ μείνητε ἐν
the place this if but not you-keep not — you-will-remain in
τῷ τόπῳ τούτῳ. Καὶ ἡμεῖς γὰρ ὅταν ἤμελλον ἀποθανεῖν οἱ
the place this also we for when were-about to-die the
Πατέρες ἡμῶν, ἐλυπούμεθα· ἀλλὰ τὰς ἐντολὰς τοῦ Κυρίου
Fathers our we-grieved but the commandments of-the Lord
καὶ αὐτῶν τὰς παραγγελίας τηροῦντες, ἑστήκαμεν, ὡς αὐτῶν
and their the instructions keeping we-have-stood as they
ὄντων μεθ' ἡμῶν. Οὕτως καὶ ὑμεῖς ποιήσατε, καὶ σώζεσθε.
being with us thus also you do and you-are-saved

12 Εἶπεν ὁ ἀββᾶς Ἰσαὰκ, ὅτι Ἔλεγεν ὁ ἀββᾶς Παμβὼ, ὅτι
said — abba Isaac that said — abba Pambo that
τοιοῦτον ὀφείλει ὁ μοναχὸς φορεῖν ἱμάτιον, ὥστε βάλλειν
such ought the monk to-wear (a)-garment so-that to-throw
αὐτὸ ἔξω τοῦ κελλίου ἐπὶ τρεῖς ἡμέρας, καὶ μηδεὶς λάβῃ
it outside the cell for three days and no-one take
αὐτό.
it

Joseph of Panepho shows by changing his clothes that he is the same in rags or robes, and so receives visiting brothers freely and keeps mourning when alone. He tells Poemen to let the passions in and fight them, and a Theban to cut them off at once, each as he can bear it. He lifts his hands and his fingers become ten lamps of fire for Lot, and dying drives off the devil at the window with his staff.

Ἀνῆλθόν τινες τῶν Πατέρων πρὸς τὸν ἀββᾶν Ἰωσὴφ εἰς 1
went-up some of-the Fathers to — abba Joseph at
Πανεφὼ, ἵνα ἐρωτήσωσιν αὐτὸν περὶ τῆς ἀπαντήσεως τῶν
Panepho so-that they-might-ask him about the meeting of-the
ἀδελφῶν τῶν ξενιζομένων πρὸς αὐτοὺς, εἰ χρὴ
brothers the being-entertained-as-guests with them whether one-must
συγκαταβαίνειν καὶ παῤῥησιάζεσθαι πρὸς αὐτούς. Καὶ πρὸ
to-condescend and to-speak-freely with them and before
τοῦ ἐρωτηθῆναι αὐτὸν, εἶπεν ὁ γέρων τῷ μαθητῇ αὐτοῦ·
the to-be-asked him said the old-man to-the disciple his
Κατανόησον ὃ μέλλω ποιεῖν σήμερον, καὶ ὑπόμεινον.
observe what I-am-about to-do today and endure
Καὶ ἔθηκεν ὁ γέρων δύο ἐμβρίμια, ἓν ἐκ δεξιῶν, καὶ ἓν ἐξ
and put the old-man two mats one on (the)-right and one on
ἀριστερῶν αὐτοῦ, καὶ εἶπε· Καθίσατε. Καὶ εἰσῆλθεν εἰς τὴν
(the)-left his and said sit and he-went-in into the
κέλλαν αὐτοῦ, καὶ ἐφόρεσεν ἱμάτια ἐπαιτικά· καὶ ἐξελθὼν
cell his and put-on garments beggarly and having-come-out
ἐπέρασεν ἐν μέσῳ αὐτῶν. Καὶ πάλιν εἰσελθὼν, ἐφόρεσε
passed through (the)-middle of-them and again having-gone-in he-put-on
τὰ ἴδια ἱμάτια· καὶ ἐξελθὼν πάλιν, ἐκάθισεν ἐν μέσῳ
the own garments and having-come-out again he-sat in (the)-middle
αὐτῶν. Αὐτοὶ δὲ ἐξέστησαν ἐπὶ τῷ ἔργῳ τοῦ γέροντος. Καὶ
of-them they and were-amazed at the deed of-the old-man and

εἶπεν αὐτοῖς· Κατενοήσατε ὃ ἐποίησα; Λέγουσι· Ναί. Μὴ
he-said to-them did-you-observe what I-did they-say yes not
ἠλλάγην ἀπὸ τοῦ ἀτίμου φορέματος; Λέγουσιν· Οὔ. Καὶ
was-I-changed by the dishonorable garment they-say no and
λέγει αὐτοῖς· Εἰ οὖν αὐτὸς ἐγώ εἰμι ἐν ἀμφοτέροις· ὡς τὸ
he-says to-them if then the-same I am in both as the
πρῶτον οὐκ ἤλλαξέ με, οὕτως οὐδὲ τὸ δεύτερον ἔβλαψέ
first not changed me thus not-even the second harmed
με· οὕτως οὖν ὀφείλομεν ποιεῖν εἰς τὴν ὑποδοχὴν τῶν
me thus then we-ought to-do in the reception of-the
ξένων ἀδελφῶν, κατὰ τὸ ἅγιον Εὐαγγέλιον. Δότε γὰρ,
stranger brothers according-to the holy Gospel give for
φησὶ, τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ
he-says the(-things) of-Caesar to-Caesar and the(-things) — of-God —
Θεῷ. Ὅτε οὖν ἐστι παρουσία ἀδελφῶν, μετὰ παῤῥησίας
to-God when then there-is (a)-visit of-brothers with freedom
δεξώμεθα αὐτούς. Ὅτε δὲ καταμόνας ἐσμὲν, χρείαν ἔχομεν
let-us-receive them when but alone we-are need we-have
τοῦ πένθους, ἵνα παραμείνῃ ἡμῖν. Οἱ δὲ ἀκούσαντες
of-the mourning that it-may-remain with-us they and having-heard
ἐθαύμασαν, ὅτι καὶ τὰ ἐν καρδίᾳ αὐτῶν εἶπεν αὐτοῖς
marveled that also the(-things) in (the)-heart their he-told them
πρὶν ἐρωτήσωσιν αὐτόν· καὶ ἐδόξασαν τὸν Θεόν.
before they-asked him and they-glorified — God

2 Εἶπεν ὁ ἀββᾶς Ποιμὴν τῷ ἀββᾷ Ἰωσήφ· Εἰπέ μοι πῶς
said — abba Poemen — to-abba Joseph tell me how
γένωμαι μοναχός; Καὶ εἶπεν· Εἰ θέλεις εὑρεῖν ἀνάπαυσιν
I-may-become (a)-monk and he-said if you-wish to-find rest
καὶ ὧδε καὶ ἐκεῖ, ἐπὶ παντὶ πράγματι λέγε· Ἐγὼ τίς
both here and there in every matter say I who
εἰμι; καὶ μὴ κρίνῃς τινά.
am and not judge anyone

Ὁ αὐτὸς πάλιν ἠρώτησε τὸν ἀββᾶν Ἰωσὴφ, λέγων· Τί 3
the same again asked — abba Joseph saying what
ποιήσω, ὅταν προσεγγίζῃ τὰ πάθη; Ἀντιστῶ αὐτοῖς, ἢ
shall-I-do when draw-near the passions shall-I-resist them or
ἀφήσω εἰσελθεῖν; Λέγει αὐτῷ ὁ γέρων· Ἄφες αὐτὰ
shall-I-let(-them) to-come-in says to-him the old-man let them
εἰσελθεῖν, καὶ πολέμησον μετ᾽ αὐτῶν. Ἀνακάμψας οὖν ἐν
to-come-in and fight with them having-returned then in
Σκήτει, ἐκάθητο· καὶ ἐλθών τις τῶν Θηβαίων ἐν Σκήτει,
Scetis he-sat and having-come one of-the Thebans in Scetis
ἔλεγε τοῖς ἀδελφοῖς, ὅτι Ἠρώτησα τὸν ἀββᾶν Ἰωσὴφ, λέγων·
he-said to-the brothers that I-asked — abba Joseph saying
Ἐὰν προσεγγίσῃ μοι πάθος, ἀντιστῶ αὐτῷ, ἢ ἀφήσω
if draw-near to-me (a)-passion shall-I-resist it or shall-I-let(-it)
εἰσελθεῖν; Καὶ εἶπέ μοι· Μὴ ἀφήσῃς ὅλως εἰσελθεῖν τὰ πάθη,
to-come-in and he-said to-me not let at-all to-come-in the passions
ἀλλ᾽ εὐθέως ἔκκοψον αὐτά. Ἀκούσας δὲ ὁ ἀββᾶς Ποιμὴν,
but at-once cut-off them having-heard and — abba Poemen
ὅτι οὕτως εἶπε τῷ Θηβαίῳ ὁ ἀββᾶς Ἰωσὴφ, ἀναστὰς
that thus said to-the Theban — abba Joseph having-risen
ἀπῆλθε πρὸς αὐτὸν εἰς Πανεφὼ, καὶ λέγει αὐτῷ· Ἀββᾶ, ἐγὼ
went-away to him at Panepho and says to-him abba I
ἐπίστευσά σοι τοὺς λογισμούς μου· καὶ ἰδοὺ ἄλλως εἶπας
entrusted to-you the thoughts my and behold otherwise you-said
ἐμοὶ, καὶ ἄλλως τῷ Θηβαίῳ. Λέγει αὐτῷ ὁ γέρων· Οὐκ
to-me and otherwise to-the Theban says to-him the old-man not
οἶδας ὅτι ἀγαπῶ σε; Καὶ εἶπε· Ναί. Οὐ σὺ ἔλεγές μοι·
do-you-know that I-love you and he-said yes not you said to-me
Ὡς ἑαυτῷ εἰπέ μοι; Καὶ εἶπεν· Οὕτως ἔχει. Λέγει αὐτῷ ὁ
as to-yourself tell me and he-said thus it-is says to-him the
γέρων· Ἐὰν γὰρ εἰσέλθῃ τὰ πάθη, καὶ δῷς καὶ λάβῃς μετ᾽
old-man if for come-in the passions and you-give and take with

αὐτῶν, δοκιμώτερόν σε καθιστῶσιν. Ἐγὼ δὲ ὡς ἐμαυτῷ
them more-proven you they-make I and as to-myself
ἐλάλησά σοι. Εἰσὶ δὲ ἄλλοι, οἷς οὐδὲ προσεγγίσαι τὰ
spoke to-you there-are and others for-whom not-even to-draw-near the
πάθη συμφέρει· ἀλλ' εὐθέως ἐκκόψαι αὐτὰ χρείαν ἔχουσιν.
passions profits but at-once to-cut-off them need they-have
4 Ἀδελφός τις ἠρώτησε ἀββᾶν Ἰωσὴφ, λέγων· Τί
brother a-certain asked abba Joseph saying what
ποιήσω, ὅτι οὔτε κακοπαθῆσαι δύναμαι, οὐδὲ ἐργάσασθαι
shall-I-do for neither to-endure-hardship I-can nor to-work
καὶ δοῦναι ἀγάπην; Λέγει αὐτῷ ὁ γέρων· Εἰ οὐ δύνασαι
and to-give alms says to-him the old-man if not you-can
τούτων οὐδὲ ἓν ποιῆσαι, κἂν τήρησον τὴν συνείδησίν
of-these not-even one do at-least keep the conscience
σου ἀπὸ τοῦ πλησίον σου ἀπὸ παντὸς κακοῦ· καὶ σώζῃ.
your from the neighbor your from every evil and you-are-saved
5 Ἔλεγέ τις τῶν ἀδελφῶν, ὅτι Παρέβαλόν ποτε εἰς Ἡρακλέος
said one of-the brothers that I-visited once at Heracleus
τὴν κάτω πρὸς τὸν ἀββᾶν Ἰωσήφ· καὶ εἶχεν ἐν τῷ
the lower to — abba Joseph and he-had in the
μοναστηρίῳ συκάμινον ὡραῖον πάνυ. Καὶ λέγει μοι ἀπὸ
monastery (a)-mulberry-tree fine very and he-says to-me from
πρωΐ· Ὕπαγε, φάγε· ἦν δὲ παρασκευὴ, καὶ οὐκ ἀπῆλθον
dawn go eat it-was and Friday and not I-went-away
διὰ τὴν νηστείαν. Καὶ παρακαλέσας αὐτὸν εἶπον· Διὰ
because-of the fast and having-besought him I-said for
τὸν Θεὸν, εἰπέ μοι τὸν λογισμὸν τοῦτον· ἰδοὺ σὺ ἔλεγές μοι·
— God tell me the thought this behold you said to-me
Ὕπαγε, φάγε· ἐγὼ δὲ διὰ τὴν νηστείαν οὐκ ἀπῆλθον,
go eat I but because-of the fast not went-away
καὶ ἤμην αἰσχυνόμενος τὴν σὴν ἐντολὴν λογιζόμενος,
and I-was ashamed-of the your command reckoning

Ποίῳ λογισμῷ ἔλεγέ μοι ὁ γέρων; Τί οὖν εἶχον
with-what thought said to-me the old-man what then had-I
ποιῆσαι; ὅτι ἔλεγές μοι, Ὕπαγε. Ὁ δὲ εἶπεν· Οἱ Πατέρες
to-do for you-said to-me go he and said the Fathers
ἐξ ἀρχῆς οὐ λαλοῦσι τοῖς ἀδελφοῖς τὸ ὀρθὸν,
from (the)-beginning not speak to-the brothers the straight(-thing)
ἀλλὰ μᾶλλον τὰ στρεβλά· καὶ ἐὰν ἴδωσιν ὅτι ποιοῦσι
but rather the crooked(-things) and if they-see that they-do
τὰ στρεβλὰ, οὐκ ἔτι λαλοῦσιν αὐτοῖς τὰ στρεβλὰ,
the crooked(-things) not any-longer they-speak to-them the crooked(-things)
ἀλλὰ τὴν ἀλήθειαν· εἰδότες, ὅτι εἰς πάντα ὑπήκοοί εἰσιν.
but the truth knowing that in all(-things) obedient they-are
Εἶπεν ὁ ἀββᾶς Ἰωσὴφ τῷ ἀββᾷ Λώτ· Οὐ δύνασαι 6
said — abba Joseph — to-abba Lot not you-can
γενέσθαι μοναχὸς, ἐὰν μὴ γένῃ ὡς πῦρ φλογιζόμενος
become (a)-monk unless — you-become like fire blazing
ὅλος.
wholly
Παρέβαλεν ὁ ἀββᾶς Λὼτ τῷ ἀββᾷ Ἰωσὴφ, καὶ λέγει 7
visited — abba Lot — to-abba Joseph and says
αὐτῷ· Ἀββᾶ, κατὰ δύναμίν μου ποιῶ τὴν μικράν μου
to-him abba according-to (the)-power my I-do the little my
σύναξιν, καὶ τὴν μικρὰν νηστείαν μου, καὶ τὴν εὐχὴν, καὶ
synaxis and the little fast my and the prayer and
τὴν μελέτην, καὶ τὴν ἡσυχίαν, καὶ τὸ κατὰ δύναμίν μου
the meditation and the stillness and the according-to (the)-power my
καθαρεύω τοῖς λογισμοῖς. Τί οὖν ἔχω ποιῆσαι λοιπόν;
I-am-pure in-the thoughts what then am-I-to do further
Ἀναστὰς οὖν ὁ γέρων, ἤπλωσε τὰς χεῖρας εἰς τὸν οὐρανόν·
having-risen then the old-man spread-out the hands to the heaven

καὶ γεγόνασιν οἱ δάκτυλοι αὐτοῦ, ὡς δέκα λαμπάδες
and became the fingers his like ten lamps
πυρός· καὶ λέγει αὐτῷ· Εἰ θέλεις, γενοῦ ὅλος ὡς πῦρ.
of-fire and he-says to-him if you-wish become wholly like fire

8 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ἰωσὴφ, λέγων ὅτι, Θέλω
(a)-brother asked — abba Joseph saying that I-wish
ἐξελθεῖν ἀπὸ τοῦ κοινοβίου, καὶ καθίσαι καταμόνας. Καὶ
to-go-out from the community and to-sit alone and
λέγει αὐτῷ ὁ γέρων· Ὅπου βλέπεις τὴν ψυχήν σου
says to-him the old-man where you-see the soul your
ἀναπαυομένην καὶ μὴ βλαπτομένην, κάθισον. Λέγει αὐτῷ ὁ
being-at-rest and not being-harmed sit says to-him the
ἀδελφός· Καὶ εἰς κοινόβιον ἀναπαύομαι, καὶ καταμόνας·
brother both in (the)-community I-am-at-rest and alone
τί οὖν θέλεις ποιήσω; Λέγει αὐτῷ ὁ γέρων· Εἰ
what then do-you-wish I-do says to-him the old-man if
ἀναπαύῃ εἰς τὸ κοινόβιον καὶ καταμόνας, στῆσον τοὺς δύο
you-are-at-rest in the community and alone set the two
λογισμούς σου ὡς ἐν ζυγῷ· καὶ ὅπου βλέπεις ὅτι μᾶλλον
thoughts your as in (a)-balance and where you-see that more
ἐκεῖ ὠφελεῖται καὶ κατάγει ὁ λογισμός σου, τοῦτο ποίησον.
there is-benefited and is-humbled the thought your this do

9 Παρέλαβέ τις τῶν γερόντων πρὸς τὸν ἑταῖρον αὐτοῦ,
took-along one of-the old-men to the companion his
ἵνα ἀπελθόντες ἐπισκέψωνται τὸν ἀββᾶν Ἰωσήφ· καὶ
so-that having-gone-away they-might-visit — abba Joseph and
λέγει· Εἰπὲ τῷ μαθητῇ σου, ἵνα στρώσῃ ἡμῖν τὸν ὄνον.
he-says tell the disciple your that he-saddle for-us the donkey
Καὶ λέγει· Φώνησον αὐτόν· καὶ εἴ τι θέλεις ποιεῖ.
and he-says call him and if anything you-wish he-does
Λέγει· Τίς καλεῖται; Ὁ δὲ ἔφη· Οὐκ οἶδα. Καὶ λέγει
he-says what is-he-called he and said not I-know and he-says

αὐτῷ· Πόσον χρόνον ἔχει μετὰ σοῦ, ὅτι οὐκ οἶδας τὸ
to-him how-much time has-he with you that not you-know the
ὄνομα αὐτοῦ; Καὶ εἶπεν· Ἔχει δύο ἔτη. Ὁ δὲ ἔφη· Εἰ
name his and he-said he-has two years he and said if
σὺ δύο ἔτη οὐκ οἶδας τὸ ὄνομα τοῦ μαθητοῦ σου, ἐγὼ
you two years not know the name of-the disciple your I
εἰς μίαν ἡμέραν τί ἔχω χρείαν μαθεῖν αὐτό;
in one day why have-I need to-learn it
Συνήχθησαν ἀδελφοί ποτε πρὸς τὸν ἀββᾶν Ἰωσήφ· καὶ 10
were-gathered brothers once to — abba Joseph and
καθημένων αὐτῶν, καὶ ἐπερωτώντων αὐτὸν, ἔχαιρε· καὶ
sitting they and questioning him he-rejoiced and
προθυμούμενος ἔλεγεν αὐτοῖς· Ἐγὼ βασιλεύς εἰμι σήμερον·
being-eager said to-them I (a)-king am today
ἐβασίλευσα γὰρ ἐπὶ τὰ πάθη.
I-reigned for over the passions
Ἔλεγον περὶ τοῦ ἀββᾶ Ἰωσὴφ τῆς Πανεφὼ, ὅτι μέλλοντος 11
they-said about — abba Joseph — of-Panepho that being-about
αὐτοῦ τελευτᾷν, καθημένων γερόντων, προσχὼν πρὸς τὴν
he to-die sitting old-men having-looked toward the
θυρίδα, εἶδε τὸν διάβολον καθήμενον πρὸς τῇ θυρίδι· καὶ
window he-saw the devil sitting by the window and
φωνήσας τῷ μαθητῇ αὐτοῦ, ἔλεγε· Φέρε τὴν ῥάβδον·
having-called to-the disciple his he-said bring the staff
νομίζει γὰρ οὗτος ὅτι ἐγήρασα, καὶ οὐκ ἔτι δύναμαι
thinks for this(-one) that I-have-grown-old and not any-longer I-am-able
πρὸς αὐτόν. Καὶ ὡς κατέσχε τὴν ῥάβδον, εἶδον οἱ
against him and when he-grasped the staff saw the
γέροντες ὅτι ἐχάλασεν ἑαυτὸν ὡς κύων διὰ τῆς θυρίδος,
old-men that he-let-down himself like (a)-dog through the window
καὶ ἀφανὴς ἐγένετο.
and invisible became

James says living as a stranger is greater than receiving strangers, and that the fear of God lights the heart as a lamp a dark room.

1 Εἶπεν ὁ ἀββᾶς Ἰάκωβος ὅτι, Μεῖζόν ἐστι τὸ ξενιτεῦσαι
said — abba James that greater is the to-live-as-a-stranger
παρὰ τὸ ξενοδοχεῖν.
than the to-entertain-strangers

2 Ἔλεγε πάλιν, ὅτι ἐπαινούμενον, δεῖ λογίζεσθαι τὰς
he-said again that being-praised one-must to-reckon the
ἁμαρτίας αὐτοῦ, καὶ ἐννοεῖν ὅτι οὐκ ἔστιν ἄξιος τῶν
sins his and to-consider that not he-is worthy of-the(-things)
λεγομένων.
being-said

3 Εἶπε πάλιν, ὅτι Ὥσπερ λύχνος ἐν σκοτεινῷ κοιτῶνι
he-said again that as (a)-lamp in (a)-dark chamber
φωτίζει, οὕτως καὶ ὁ φόβος τοῦ Θεοῦ, ὅταν ἔλθῃ εἰς
gives-light thus also the fear — of-God when it-comes into
καρδίαν ἀνθρώπου, φωτίζει αὐτὸν, καὶ διδάσκει πάσας
(the)-heart of-(a)-man illumines him and teaches all
τὰς ἀρετὰς καὶ τὰς ἐντολὰς τοῦ Θεοῦ.
the virtues and the commandments — of-God

4 Εἶπε πάλιν· Οὐκ ἔστι χρεία λόγων μόνον· εἰσὶ γὰρ
he-said again not there-is need of-words only there-are for
πολλοὶ λόγοι ἐν τοῖς ἀνθρώποις ἐν τῷ καιρῷ τούτῳ.
many words among the men in the time this
Ἀλλὰ χρεία ἐστὶν ἔργου· αὐτὸ γάρ ἐστι τὸ ζητούμενον,
but need is of-work it for is the(-thing) sought
καὶ οὐ λόγοι, οἵτινες οὐκ ἔχουσι καρπόν.
and not words which not have fruit

LIII · HIERAX

Hierax tells a brother to sit in his cell, eat when hungry, drink when thirsty, and speak ill of no one.

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ἱέρακα, λέγων· Εἰπέ μοι 1
(a)-brother asked — abba Hierax saying tell me
λόγον, πῶς σωθῶ; Λέγει αὐτῷ ὁ γέρων· Κάθου εἰς
(a)-word how I-may-be-saved says to-him the old-man sit in
τὸ κελλίον σου· ἐὰν πεινᾷς, φάγε· ἐὰν διψᾷς, πίε· καὶ
the cell your if you-hunger eat if you-thirst drink and
μὴ κακολογήσῃς τινά· καὶ σώζῃ.
not speak-ill-of anyone and you-are-saved
Ὁ αὐτὸς εἶπεν, ὅτι Οὐδέποτε κοσμικὸν λόγον ἢ εἶπον, 2
the same said that never (a)-worldly word either I-said
ἢ ἠθέλησα ἀκοῦσαι.
or wished to-hear

LIV · JOHN THE EUNUCH

John the Eunuch learns that the Fathers worked at ease because they put God's work first and the body's need last. John of Raithou bids his brothers flee the flesh as they fled the world and keep the place the Fathers cleansed of demons.

Ὁ ἀββᾶς Ἰωάννης ὁ εὐνοῦχος, νεώτερος ὢν ἠρώτησε 1
— abba John the eunuch younger being asked
γέροντα, λέγων· Πῶς ὑμεῖς ἠδυνήθητε ποιῆσαι τὸ ἔργον
(an)-old-man saying how you were-able to-do the work
τοῦ Θεοῦ ἐν ἀναπαύσει· ἡμεῖς δὲ οὐδὲ μετὰ κόπου ποιῆσαι
— of-God in rest we but not-even with toil to-do

δυνάμεθα; Καὶ λέγει ὁ γέρων· Ἡμεῖς ἠδυνήθημεν, ἐπειδὴ
are-able and says the old-man we were-able since
κεφάλαιον ἔχομεν τὸ ἔργον τοῦ Θεοῦ, τὴν δὲ χρείαν
(as)-chief(-thing) we-hold the work — of-God the but need
τὴν σωματικὴν ἐλάχιστον· ὑμεῖς δὲ κεφάλαιον ἔχετε τὴν
the bodily least you but (as)-chief(-thing) hold the
σωματικὴν χρείαν, τὸ δὲ ἔργον τοῦ Θεοῦ οὐκ ἀναγκαιότερον.
bodily need the but work — of-God not more-necessary
Διὰ τοῦτο κάμνετε, καὶ διὰ τοῦτο ὁ Σωτὴρ εἶπε
because-of this you-toil and because-of this the Savior said
τοῖς μαθηταῖς· Ὀλιγόπιστοι, ζητεῖτε πρῶτον τὴν βασιλείαν
to-the disciples (you)-of-little-faith seek first the kingdom
τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.
— of-God and these(-things) all will-be-added to-you

2 Εἶπεν ὁ ἀββᾶς Ἰωάννης, ὅτι ὁ Πατὴρ ἡμῶν ὁ ἀββᾶς
said — abba John that the Father our — abba
Ἀντώνιος εἶπεν, ὅτι Οὐδέποτε τὸ ἑαυτοῦ συμφέρον
Antony said that never the my-own advantage
προέκρινα τῆς τοῦ ἀδελφοῦ μου ὠφελείας.
I-preferred to-the of-the brother my benefit

3 Ἔλεγεν ὁ ἀββᾶς Ἰωάννης ὁ Κίληξ ὁ ἡγούμενος τῆς
said — abba John the Cilician the abbot —
Ῥαϊθοῦ, τοῖς ἀδελφοῖς· Τέκνα, ὡς ἐφύγομεν τὸν κόσμον,
of-Raithou to-the brothers children as we-fled the world
φύγωμεν καὶ τὰς ἐπιθυμίας τῆς σαρκός!
let-us-flee also the desires of-the flesh

4 Εἶπε πάλιν· Μιμησώμεθα τοὺς Πατέρας ἡμῶν· μετὰ ποίας
he-said again let-us-imitate the Fathers our with what
σκληραγωγίας καὶ ἡσυχίας ἐκάθισαν ὧδε.
austerity and stillness they-sat here

Εἶπε πάλιν· Μὴ ῥυπώσωμεν, τέκνα, τὸν τόπον τοῦτον, 5
he-said again not let-us-defile children the place this
ὃν οἱ Πατέρες ἡμῶν ἐκαθάρισαν ἀπὸ δαιμόνων.
which the Fathers our cleansed from demons
Εἶπε πάλιν· Ὁ τόπος οὗτος ἀσκητῶν ἐστιν, οὐ 6
he-said again the place this of-ascetics is not
πραγματευτῶν.
of-traders

LV · JOHN OF THE CELLS

John of the Cells tells of a rich harlot turned from a church door, whose riches the bishop burns before she enters weeping; John of the Thebaid sets humility first.

Διηγήσατο ὁ ἀββᾶς Ἰωάννης τῶν Κελλίων, λέγων, ὅτι Μία 1
related — abba John of-the Cells saying that one
πόρνη ἦν ἐν Αἰγύπτῳ, εὐμορφωτάτη καὶ πλουσία σφόδρα·
harlot there-was in Egypt most-beautiful and rich very
καὶ οἱ ἄρχοντες ἤρχοντο πρὸς αὐτήν. Μιᾷ οὖν τῶν ἡμερῶν
and the rulers came to her on-one then of-the days
εὐκαίρησεν ἐπὶ τὴν ἐκκλησίαν, καὶ ἠθέλησεν εἰσελθεῖν ἔσω.
she-happened-to-be at the church and wished to-go-in inside
Ὁ δὲ ὑποδιάκονος, ὁ στήκων εἰς τὰς θύρας, οὐκ εἴασεν
the but subdeacon the(-one) standing at the doors not let
αὐτὴν, λέγων· Οὐκ εἶ ἀξία εἰσελθεῖν εἰς οἶκον Θεοῦ, ὅτι
her saying not you-are worthy to-go-in into (the)-house of-God for
ἀκάθαρτος εἶ. Ὡς δὲ ἐμάχοντο, ἤκουσεν ὁ ἐπίσκοπος
unclean you-are as and they-fought heard the bishop
τοῦ θορύβου, καὶ ἐξῆλθε. Λέγει οὖν αὐτῷ ἡ πόρνη· Οὐκ
the uproar and came-out says then to-him the harlot not
ἀφίει με εἰσελθεῖν εἰς τὴν ἐκκλησίαν. Καὶ λέγει αὐτῇ ὁ
he-lets me to-go-in into the church and says to-her the

ἐπίσκοπος· Οὐκ ἔξεστί σοι εἰσελθεῖν, ὅτι ἀκάθαρτος
bishop not it-is-permitted for-you to-go-in for unclean
εἶ. Ἡ δὲ κατανυγεῖσα λέγει αὐτῷ· Οὐκ ἔτι πορνεύω.
you-are she and pierced-to-the-heart says to-him not any-longer I-fornicate
Λέγει αὐτῇ ὁ ἐπίσκοπος· Ἐὰν φέρῃς ὧδε τὰ χρήματά σου,
says to-her the bishop if you-bring here the riches your
οἶδα ὅτι οὐ πορνεύεις ἔτι. Ὡς δὲ ἤνεγκε, λαβὼν
I-know that not you-fornicate any-longer when and she-brought-them having-taken
ἔκαυσεν αὐτὰ πυρί. Καὶ εἰσῆλθεν εἰς τὴν ἐκκλησίαν,
he-burned them with-fire and she-went-in into the church
κλαίουσα καὶ λέγουσα· Εἰ ὧδε οὕτως μοι γέγονεν, ἐκεῖ
weeping and saying if here thus to-me it-has-happened there
τί ἔχω παθεῖν; Καὶ μετενόησε, καὶ γέγονε σκεῦος ἐκλογῆς.
what am-I to-suffer and she-repented and became (a)-vessel of-election

2 Εἶπεν ὁ ἀββᾶς Ἰωάννης τῆς Θηβαΐδος· Ὀφείλει ὁ
said — abba John — of-(the)-Thebaid ought the
μοναχὸς πρὸ πάντων τὴν ταπεινοφροσύνην κατορθῶσαι.
monk before all(-things) the humility to-achieve
Αὕτη γάρ ἐστιν ἡ πρώτη ἐντολὴ τοῦ Σωτῆρος,
this for is the first commandment of-the Savior
λέγοντος· Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν
saying blessed the poor in-the spirit for theirs
ἐστιν ἡ βασιλεία τῶν οὐρανῶν.
is the kingdom of-the heavens

Isidore the priest will not go out to dinner, since Adam was put out of paradise for food. He warns against wine, wealth, and pride in fasting, and flees into his cell from visitors, as beasts are saved in their lairs.

Ἔλεγον περὶ τοῦ ἀββᾶ Ἰσιδώρου τοῦ πρεσβυτέρου, ὅτι 1
they-said about — abba Isidore the priest that
ἦλθέ ποτέ τις ἀδελφὸς, ἵνα καλέσῃ αὐτὸν εἰς
came once a-certain brother so-that he-might-invite him to
ἄριστον. Ὁ δὲ γέρων οὐκ ἠνέσχετο ἀπελθεῖν, λέγων, Ὅτι
dinner the but old-man not endured to-go-away saying that
Ἀδὰμ, τῷ βρώματι ἀπατηθεὶς, ἔξω τοῦ παραδείσου
Adam by-the food having-been-deceived outside the paradise
ηὐλίσθη. Λέγει αὐτῷ ὁ ἀδελφός· Σὺ ὅλως φοβῇ ἐξελθεῖν
lodged says to-him the brother you at-all fear to-go-out-of
τοῦ κελλίου σου; Ὁ δὲ πάλιν εἶπε· Τέκνον, φοβοῦμαι,
the cell your he and again said child I-fear
ὅτι ὁ διάβολος ὡς λέων ὠρυόμενος ζητεῖ τίνα καταπίῃ.
because the devil as (a)-lion roaring seeks whom he-may-devour
Πολλάκις δὲ ἔλεγεν, ὅτι Ἐάν τις δῷ ἑαυτὸν εἰς
often and he-said that if anyone give himself to
οἰνοποσίαν, οὐ μὴ ἐκφύγῃ τὴν τῶν λογισμῶν ἐπιβουλήν.
wine-drinking not — he-will-escape the of-the thoughts plotting
Καὶ γὰρ ὁ Λὼτ, ἀναγκασθεὶς ὑπὸ τῶν θυγατέρων αὐτοῦ,
and for — Lot compelled by the daughters his
ἐμεθύσθη ἐκ τοῦ οἴνου, καὶ διὰ τῆς μέθης εὐχερῶς
was-drunk from the wine and through the drunkenness easily
ὁ διάβολος εἰς ἄνομον πορνείαν αὐτὸν παρεσκεύασεν.
the devil for lawless fornication him prepared

2 Εἶπεν ὁ ἀββᾶς Ἰσίδωρος· Εἰ βασιλείας οὐρανῶν ἐρᾷς,
said — abba Isidore if (the)-kingdom of-heavens you-love
χρημάτων καταφρόνει, καὶ τῆς θείας ἀμοιβῆς ἀντιποιοῦ.
riches despise and the divine reward lay-claim-to

3 Εἶπε πάλιν· Ζῆσαί σε κατὰ Θεὸν, ἀδύνατον, φιλήδονον
he-said again to-live you according-to God (is)-impossible pleasure-loving
ὄντα καὶ φιλάργυρον.
being and money-loving

4 Εἶπε πάλιν· Εἰ νομίμως ἀσκεῖτε νηστεύοντες, μὴ τυφοῦσθε·
he-said again if lawfully you-practice fasting not be-puffed-up
εἰ δὲ ἐπὶ τοῦτο αὐχεῖτε, μᾶλλον κρεωφαγεῖτε. Συμφέρει
if but at this you-boast rather eat-meat it-profits
γὰρ ἀνθρώπῳ μᾶλλον κρέα ἐσθίειν, ἢ τυφοῦσθαι καὶ
for (a)-man rather meat to-eat than to-be-puffed-up and
μεγαλαυχεῖν.
to-boast

5 Εἶπε πάλιν· Χρὴ τοὺς μαθητευομένους καὶ ὡς
he-said again it-is-needful the(-ones) being-taught both as
πατέρας φιλεῖν τοὺς ὄντως διδασκάλους, καὶ ὡς ἄρχοντας
fathers to-love the truly teachers and as rulers
φοβεῖσθαι· καὶ μήτε διὰ τὴν ἀγάπην ἐκλύειν τὸν
to-fear and neither because-of the love to-loosen the
φόβον, μήτε διὰ τὸν φόβον ἀμαυροῦν τὴν ἀγάπην.
fear nor because-of the fear to-dim the love

6 Εἶπε πάλιν· Εἰ σωτηρίας ἐρᾷς, πάντα ποίει τὰ εἰς
he-said again if salvation you-love all do the(-things) to
αὐτὴν ἄγοντά σε.
it leading you

7 Ἔλεγον περὶ τοῦ ἀββᾶ Ἰσιδώρου, ὅτι ὡς ὑπῆγεν ἀδελφὸς
they-said about — abba Isidore that when came (a)-brother
πρὸς αὐτὸν, ἔφευγεν ἐσώτερον τοῦ κελλίου. Καὶ ἔλεγον
to him he-fled further-inside the cell and said

αὐτῷ οἱ ἀδελφοί· Ἀββᾶ, τί ἐστιν ὃ σὺ ποιεῖς; Καὶ
to-him the brothers abba what is (it)-which you do and
ἔλεγεν, ὅτι Καὶ τὰ θηρία φεύγοντα εἰς τὰς κοίτας αὐτῶν
he-said that even the beasts fleeing into the lairs their
σώζονται. Ταῦτα δὲ ἔλεγε διὰ τὴν ὠφέλειαν τῶν ἀδελφῶν.
are-saved these(-things) and he-said for the benefit of-the brothers

LVII · JOHN THE PERSIAN

John the Persian will not rebuke a brother he sees sinning with a boy, since God does not burn them. He gives away linen bought with a borrowed coin, twice leaves a coin lying on the road, and the third time takes it to James; he washes the feet of robbers and trusts to inherit the kingdom by grace.

Ἦλθέ ποτε παιδίον θεραπευθῆναι ἀπὸ δαίμονος· καὶ 1
came once (a)-child to-be-healed from (a)-demon and
παρέβαλον ἀδελφοὶ ἀπὸ κοινοβίου τῆς Αἰγύπτου. Καὶ
visited brothers from (a)-community — of-Egypt and
ἐξελθὼν ὁ γέρων εἶδε τὸν ἀδελφὸν ἁμαρτάνοντα μετὰ
having-gone-out the old-man saw the brother sinning with
τοῦ παιδίου, καὶ οὐκ ἤλεγξεν αὐτὸν, λέγων· Εἰ ὁ Θεὸς
the child and not he-rebuked him saying if — God
ὁ πλάσας αὐτοὺς βλέπων οὐ καίει αὐτοὺς, ἐγὼ τίς εἰμι
the having-formed them seeing not burns them I who am
ἵνα ἐλέγξω αὐτούς;
that I-should-rebuke them
Διηγήσατό τις τῶν Πατέρων περὶ τοῦ ἀββᾶ Ἰωάννου 2
related one of-the Fathers about — abba John
τοῦ Πέρσου, ὅτι ἐκ τῆς πολλῆς αὐτοῦ χάριτος εἰς
the Persian that from the much his grace to
βαθυτάτην ἤλασεν ἀκακίαν. Οὗτος δὲ ἔμενεν ἐν Ἀραβίᾳ
deepest he-drove innocence this(-man) and stayed in Arabia

τῆς Αἰγύπτου. Ἐχρήσατο δέ ποτε παρὰ ἀδελφοῦ ἓν
— *of-Egypt borrowed and once from (a)-brother one*
χρύσινον, καὶ ἠγόρασε λινάρια, ἵνα ἐργάσηται. Καὶ ἦλθεν
gold-piece and bought linen so-that he-might-work and came
ἀδελφὸς παρακαλῶν αὐτὸν, καὶ λέγων· Χάρισαί μοι, ἀββᾶ,
(a)-brother beseeching him and saying grant me abba
ὀλίγα λινάρια, ἵνα ποιήσω ἐμαυτῷ λεβίτωνα. Καὶ ἔδωκεν
(a)-little linen so-that I-may-make for-myself (a)-tunic and he-gave-it
αὐτῷ μετὰ χαρᾶς. Ὁμοίως δὲ καὶ ἄλλος ἦλθε παρακαλῶν
to-him with joy likewise and also another came beseeching
αὐτόν· Δός μοι ὀλίγα λινάρια, ἵνα ποιήσω μου λέντιον.
him give me (a)-little linen so-that I-may-make my towel
Ἔδωκε δὲ καὶ αὐτῷ ὁμοίως. Καὶ ἄλλων αἰτησάντων,
he-gave and also to-him likewise and others having-asked
ἐδίδου ἁπλῶς μετὰ χαρᾶς. Ὕστερον ἔρχεται ὁ κύριος τοῦ
he-gave simply with joy later comes the owner of-the
ὁλοκοτίνου θέλων αὐτό. Λέγει αὐτῷ ὁ γέρων· Ἐγὼ ὑπάγω
gold-coin wishing it says to-him the old-man I go
καὶ φέρω σοι αὐτό. Καὶ μὴ ἔχων πόθεν ἀποδοῦναι,
and bring to-you it and not having whence to-repay
ἀνέστη ἀπελθεῖν πρὸς τὸν ἀββᾶν Ἰάκωβον τὸν τῆς
he-rose to-go-away to — abba James the of-the
διακονίας, παρακαλέσαι αὐτὸν δοῦναι αὐτῷ τὸ νόμισμα,
ministry to-beseech him to-give him the coin
ἵνα ἀποδώσει τῷ ἀδελφῷ. Καὶ ὑπάγων εὗρεν ὁλοκοτίνην
so-that he-might-repay to-the brother and going he-found (a)-gold-coin
κείμενον χαμαὶ, καὶ οὐχ ἥψατο αὐτοῦ. Ποιήσας δὲ
lying on-the-ground and not he-touched it having-made and
εὐχὴν, ὑπέστρεψεν εἰς τὸ κελλίον ἑαυτοῦ. Καὶ ἦλθεν ὁ
(a)-prayer he-returned to the cell his-own and came the
ἀδελφὸς πάλιν ὀχλῶν αὐτῷ διὰ τὸ νόμισμα. Καὶ λέγει
brother again troubling him for the coin and says

αὐτῷ ὁ γέρων· Ἐγὼ πάντως φροντίζω. Καὶ ἀπελθὼν
to-him the old-man I certainly take-care and having-gone-away
πάλιν, εὗρε τὸ νόμισμα χαμαὶ ὅπου ἦν· καὶ ποιήσας
again he-found the coin on-the-ground where it-was and having-made
εὐχὴν πάλιν, ὑπέστρεψεν εἰς τὸ κελλίον ἑαυτοῦ. Καὶ
(a)-prayer again he-returned to the cell his-own and
ἰδοὺ ὁμοίως ἦλθεν ὁ ἀδελφὸς ὁ ὀχλῶν αὐτόν. Καὶ λέγει
behold likewise came the brother the troubling him and says
ὁ γέρων, ὅτι Πάντως τὸ ἄπαξ τοῦτο φέρω αὐτό. Καὶ
the old-man that certainly the once this I-bring it and
ἀναστὰς πάλιν, ἦλθε κατ' ἐκείνου τοῦ τόπου· καὶ εὗρεν
having-risen again he-came to that the place and found
αὐτὸ ἐκεῖ κείμενον. Καὶ ποιήσας εὐχὴν, ἔλαβεν αὐτό.
it there lying and having-made (a)-prayer he-took it
Καὶ ἦλθε πρὸς τὸν ἀββᾶν Ἰάκωβον, καὶ λέγει αὐτῷ·
and came to — abba James and says to-him
Ἀββᾶ, ἐρχόμενος πρὸς σὲ εὗρον τὸ νόμισμα τοῦτο ἐν τῇ
abba coming to you I-found the coin this on the
ὁδῷ· ποίησον οὖν ἀγάπην, καὶ κήρυξον ἐν τῇ ἐνορίᾳ,
road do then (an)-act-of-love and proclaim-it in the district
μήτις ἀπώλεσεν αὐτό· καὶ ἐὰν εὑρεθῇ ὁ κύριος αὐτοῦ,
lest-anyone lost it and if be-found the owner its
δὸς αὐτό. Ἀπελθὼν οὖν ὁ γέρων, ἐπὶ τρεῖς ἡμέρας
give it having-gone-away then the old-man for three days
ἐκήρυξε· καὶ οὐδεὶς εὑρέθη ὁ ἀπολέσας τὸ νόμισμα.
proclaimed-it and no-one was-found the(-one) having-lost the coin
Τότε λέγει ὁ γέρων τῷ ἀββᾷ Ἰακώβῳ· Εἰ οὖν οὐδεὶς
then says the old-man — to-abba James if then no-one
αὐτὸ ἀπώλεσε, δὸς αὐτὸ τῷδε τῷ ἀδελφῷ· χρεωστῶ
it lost give it to-this the brother I-owe
γὰρ αὐτῷ· καὶ ἐρχόμενος λαβεῖν παρὰ σοῦ ἀγάπην καὶ
for him and coming to-take from you alms and

ἀποδοῦναι τὸ χρέος, εὗρον αὐτό. Καὶ ἐθαύμασεν ὁ γέρων,
to-repay the debt I-found it and marveled the old-man
πῶς χρεωστῶν καὶ εὑρὼν οὐκ εὐθέως ἔλαβε καὶ ἔδωκεν
how owing and having-found not at-once he-took and gave
αὐτό. Καὶ τοῦτο δὲ ἦν αὐτοῦ τὸ θαυμαστὸν, ὅτι εἰ
it also this and was his the marvelous(-thing) that if
ἤρχετό τις χρήσασθαι παρ᾽ αὐτοῦ τί ποτε, οὐ δι᾽
came anyone to-borrow from him anything ever not by
ἑαυτοῦ παρεῖχεν, ἀλλ᾽ ἔλεγε τῷ ἀδελφῷ· Ὕπαγε, σεαυτῷ
himself he-provided but he-said to-the brother go for-yourself
ἆρον εἴ τι χρῄζεις· καὶ εἰ ἔφερεν, ἔλεγεν αὐτῷ·
take if anything you-need and if he-brought-it-back he-said to-him
Ἀπόθου αὐτὸ πάλιν εἰς τὸν τόπον αὐτοῦ. Εἰ δὲ οὐδὲ
put it again in the place its if but not-even
ἔφερεν ὁ λαμβάνων, οὐδὲν ἔλεγεν αὐτῷ.
brought-back the(-one) taking nothing he-said to-him

3 Ἔλεγον περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ Πέρσου, ὅτι
they-said about — abba John the Persian that
κακούργων αὐτῷ ἐπιστάντων, νιπτῆρα προσέφερε, καὶ
evildoers him having-come-upon (a)-basin he-brought and
ἠξίου τοὺς πόδας αὐτῶν νίπτειν· κἀκεῖνοι αἰδεσθέντες
asked the feet their to-wash and-they having-been-shamed
μετανοεῖν ἤρξαντο.
to-repent began

4 Εἶπέ τις τῷ ἀββᾷ Ἰωάννῃ τῷ Πέρσῃ, ὅτι Τοσοῦτον
said someone — to-abba John the Persian that so-much
κόπον ἐποιήσαμεν διὰ τὴν βασιλείαν τῶν οὐρανῶν·
toil we-made for the kingdom of-the heavens
ἆρα κληρονομῆσαι αὐτὴν ἔχομεν; Καὶ εἶπεν ὁ γέρων·
then to-inherit it have-we and said the old-man
Ἐγὼ πιστεύω κληρονομῆσαι τὴν ἄνω Ἰερουσαλὴμ τὴν
I believe to-inherit the above Jerusalem the

ἀπογεγραμμένην ἐν τοῖς οὐρανοῖς. Πιστὸς γὰρ ὁ
registered in the heavens faithful for (is)-the(-one)
ἐπαγγειλάμενος. Διατί δὲ ἀπιστήσω; Φιλόξενος ὡς ὁ
having-promised why and should-I-disbelieve hospitable as —
Ἀβραὰμ γέγονα, πραΰς ὡς ὁ Μωϋσῆς, ἅγιος ὡς ὁ Ἀαρὼν,
Abraham I-have-become meek as — Moses holy as — Aaron
ὑπομονητικὸς ὡς ὁ Ἰὼβ, ταπεινόφρων ὡς ὁ Δαβὶδ, ἐρημίτης
enduring as — Job humble-minded as — David (a)-hermit
ὡς ὁ Ἰωάννης, πενθικὸς ὡς ὁ Ἱερεμίας, διδάσκαλος ὡς ὁ
as — John mournful as — Jeremiah (a)-teacher as —
Παῦλος, πιστὸς ὡς ὁ Πέτρος, σοφὸς ὡς ὁ Σολωμών. Καὶ
Paul faithful as — Peter wise as — Solomon and
πιστεύω ὡς ὁ λῃστὴς, ὅτι ὁ ταῦτά μοι χαρισάμενος
I-believe as the thief that the(-one) these(-things) to-me having-granted
δι᾽ οἰκείαν ἀγαθότητα, καὶ τὴν βασιλείαν παράσχῃ.
through (his)-own goodness also the kingdom will-provide

LVIII · JOHN THE THEBAN

John the Theban serves the sick Ammoes twelve years without one word of blessing; dying, Ammoes blesses him three times and calls him an angel.

Ἔλεγον περὶ τοῦ μικροῦ Ἰωάννου τοῦ Θηβαίου, τοῦ 1
they-said about the little John the Theban the
μαθητοῦ τοῦ ἀββᾶ Ἀμμώη, ὅτι δεκαδύο ἔτη ἐποίησεν
disciple — of-abba Ammoes that twelve years he-spent
ὑπηρετῶν τῷ γέροντι ὅτε ἠσθένει· καὶ μετ᾽ αὐτοῦ ἦν εἰς
serving the old-man when he-was-ill and with him he-was on
τὸ χαράδριον καθήμενος. Καὶ ὁ γέρων ὀλιγώρει ἐπάνω
the mat sitting and the old-man was-negligent over

αὐτοῦ· καὶ πολλὰ κοπιάσαντα μετ᾽ αὐτοῦ, οὐδέποτε εἶπεν
him and much having-toiled with him never said
αὐτῷ, Σωθείης. Ὅτε δὲ ἤμελλε τελευτᾶν, καθεζομένων
to-him may-you-be-saved when and he-was-about to-die sitting
τῶν γερόντων, ἐκράτησε τὴν χεῖρα αὐτοῦ, καὶ λέγει αὐτῷ·
the old-men he-held the hand his and says to-him
Σωθείης, σωθείης, σωθείης· καὶ παρέδωκεν αὐτὸν
may-you-be-saved may-you-be-saved may-you-be-saved and he-handed-over him
τοῖς γέρουσι, λέγων· Οὗτος ἄγγελός ἐστι, καὶ οὐκ ἄνθρωπος.
to-the old-men saying this(-one) (an)-angel is and not (a)-man

LIX · JOHN, DISCIPLE OF PAUL

John, disciple of Paul, sent in jest to bind a hyena, binds it and brings it, and is struck by his master to keep him humble.

1 Ἔλεγον περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ μαθητοῦ τοῦ ἀββᾶ
they-said about — abba John the disciple — of-abba
Παύλου, ὅτι εἶχε μεγάλην ὑπακοήν. Ἦν δὲ ἔν τινι τόπῳ
Paul that he-had great obedience there-was and in a-certain place
μνημεῖα, καὶ ᾤκει ὕαινα ἐκεῖ. Ὁ δὲ γέρων εἶδε περὶ τὸν
tombs and lived (a)-hyena there the and old-man saw around the
τόπον βόλβιτα· καὶ λέγει τῷ Ἰωάννῃ ἀπελθεῖν καὶ ἐνεγκεῖν
place dung and he-tells — John to-go-away and to-bring
αὐτά. Ὁ δὲ εἶπεν αὐτῷ· Καὶ τί ποιήσω, ἀββᾶ, διὰ
it he and said to-him and what shall-I-do abba because-of
τὴν ὕαιναν; Ὁ δὲ γέρων χαριεντιζόμενος εἶπεν· Ἐὰν ἔλθῃ
the hyena the and old-man joking said if it-comes
ἐπάνω σου, δῆσον αὐτὴν, καὶ φέρε αὐτὴν ὧδε. Ἀπῆλθεν
upon you bind it and bring it here went-away
οὖν ὁ ἀδελφὸς ἐκεῖ ὀψέ. Καὶ ἰδοὺ ἦλθεν ἡ ὕαινα ἐπάνω
then the brother there at-evening and behold came the hyena upon

αὐτοῦ. Ὁ δὲ, κατὰ τὸν λόγον τοῦ γέροντος, ὥρμησε
him he and according-to the word of-the old-man rushed
κρατῆσαι αὐτήν. Καὶ ἔφυγεν ἡ ὕαινα. Καὶ διώκων αὐτὴν
to-seize it and fled the hyena and pursuing it
ἔλεγεν· Ὁ ἀββᾶς μου εἶπεν ἵνα σε δεσμήσω. Καὶ κρατήσας
he-said the abba my said that you I-should-bind and having-seized
αὐτὴν ἔδησεν. Ἐθλίβετο δὲ ὁ γέρων, καὶ ἐκάθητο περιμένων
it he-bound was-distressed and the old-man and sat awaiting
αὐτόν. Καὶ ἰδοὺ ἦλθεν ἔχων τὴν ὕαιναν δεδεμένην. Καὶ
him and behold he-came having the hyena bound and
ἰδὼν ὁ γέρων ἐθαύμασε. Καὶ θέλων ταπεινῶσαι αὐτὸν,
having-seen the old-man marveled and wishing to-humble him
ἔτυψεν αὐτὸν λέγων· Σαλέ· κύνα σαλὸν ἤνεγκάς μοι ὧδε;
he-struck him saying crazed(-one) (a)-dog crazed did-you-bring me here
Ἔλυσε δὲ αὐτὴν εὐθὺς ὁ γέρων, καὶ ἀπέλυσεν ἀπελθεῖν.
he-loosed and it at-once the old-man and let(-it) to-go-away

LX · ISAAC THE THEBAN

Isaac the Theban condemns a fallen brother and is barred from his cell by an angel until he repents. Another Isaac hurries from the synaxis to his cell, fleeing not the brothers but the demons' craft, lest the light he has received be put out.

Παρέβαλέ ποτε ὁ ἀββᾶς Ἰσαὰκ ὁ Θηβαῖος εἰς κοινόβιον, 1
visited once — abba Isaac the Theban at (a)-community
καὶ εἶδεν ἀδελφὸν σφαλέντα, καὶ κατέκρινεν αὐτόν. Ὡς
and saw (a)-brother having-fallen and condemned him when
δὲ ἐξῆλθεν εἰς τὴν ἔρημον, ἦλθεν ἄγγελος Κυρίου, καὶ
and he-went-out into the desert came (an)-angel of-(the)-Lord and
ἔστη ἔμπροσθεν τῆς θύρας τοῦ κελλίου αὐτοῦ, λέγων·
stood before the door of-the cell his saying

Οὐκ ἀφῶ σε εἰσελθεῖν. Ὁ δὲ παρεκάλει, λέγων· Τί
not I-will-let you to-go-in he and besought saying what
ἐστι τὸ πρᾶγμα; Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ·
is the matter and answering the angel said to-him
Ὁ Θεὸς ἀπέστειλέ με, λέγων· Εἰπὲ αὐτῷ, Ποῦ κελεύεις
— God sent me saying tell him where do-you-order
βάλω τὸν σφαλέντα ἀδελφὸν ὃν ἔκρινας; Καὶ εὐθέως
I-throw the fallen brother whom you-judged and at-once
μετενόησε, λέγων· Ἡμάρτηκα, συγχώρησόν μοι. Καὶ εἶπεν
he-repented saying I-have-sinned forgive me and said
ὁ ἄγγελος· Ἐγείρου, συνεχώρησέ σοι ὁ Θεός. Φύλαξαι δὲ
the angel rise has-forgiven you — God guard-yourself and
τοῦ λοιποῦ μὴ κρῖναί τινα πρὶν ἢ ὁ Θεὸς κρίνῃ αὐτόν.
for-the future not to-judge anyone before — — God judge him

2 Ἔλεγον περὶ τοῦ ἀββᾶ Ἀπολλώ, ὅτι εἶχε μαθητὴν
they-said about — abba Apollo that he-had (a)-disciple
ὀνόματι Ἰσαὰκ, πεπαιδευμένον εἰς ἄκρον πρὸς πᾶν ἔργον
by-name Isaac trained to (the)-highest for every work
ἀγαθόν· καὶ ἐκτήσατο τὴν τῆς ἁγίας προσφορᾶς ἡσυχίαν.
good and he-acquired the of-the holy offering stillness
Καὶ ὅταν ἐξήρχετο εἰς τὴν ἐκκλησίαν, οὐ συνεχώρει τινὰς
and when he-went-out to the church not he-allowed any
ἐλθεῖν εἰς συντυχίαν ἑαυτοῦ. Ἦν γὰρ ὁ λόγος αὐτοῦ
to-come to conversation (with)-himself was for the word his
οὗτος, ὅτι πάντα καλὰ ἐν καιρῷ αὐτῶν· Καιρὸς γὰρ
this that all(-things) (are)-good in (the)-time their (a)-time for
τῷ παντὶ πράγματι. Καὶ ὅταν ἀπέλυεν ἡ σύναξις, ὡς
to-the every matter and when broke-up the synaxis as
ἀπὸ πυρὸς ἦν διωκόμενος, ζητῶν καταλαβεῖν τὸ κελλίον
from fire he-was being-pursued seeking to-reach the cell
ἑαυτοῦ. Πολλάκις δὲ ἐδίδοτο τοῖς ἀδελφοῖς ἀπὸ συνάξεως,
his-own often and was-given to-the brothers from (the)-synaxis

παξαμάτης καὶ ποτήριον οἴνου· αὐτὸς δὲ οὐκ ἐλάμβανεν·
(a)-biscuit and (a)-cup of-wine he but not took-it
οὐκ ἀπωθούμενος τὴν εὐλογίαν τῶν ἀδελφῶν, ἀλλὰ τὴν
not rejecting the blessing of-the brothers but the
τῆς συνάξεως ἐπικρατῶν ἡσυχίαν. Ἐγένετο δὲ αὐτὸν ἐν
of-the synaxis keeping stillness it-happened and him in
ἀῤῥωστίᾳ κατακεῖσθαι· καὶ ἀκούσαντες οἱ ἀδελφοὶ ἦλθον
sickness to-lie-ill and having-heard the brothers came
τοῦ ἐπισκέψασθαι αὐτόν. Καθεζόμενοι δὲ οἱ ἀδελφοὶ
for-the to-visit him sitting and the brothers
ἠρώτησαν αὐτὸν, λέγοντες· Ἀββᾶ Ἰσαὰκ, διατί ἀπὸ
asked him saying abba Isaac why from
συνάξεως φεύγεις τοὺς ἀδελφούς; Καὶ εἶπε πρὸς αὐτοὺς,
(the)-synaxis do-you-flee the brothers and he-said to them
ὅτι Τοὺς ἀδελφοὺς οὐ φεύγω, ἀλλὰ τὴν τῶν δαιμόνων
that the brothers not I-flee but the of-the demons
κακοτεχνίαν. Καὶ γὰρ ἐάν τις κατέχῃ λαμπάδιον φωτὸς,
cunning and for if anyone hold (a)-little-torch of-light
καὶ βραδύνῃ εἰς τὸν ἀέρα ἱστάμενος, σβέννυται ἀπ' αὐτοῦ.
and linger in the air standing it-is-quenched from him
Οὕτως καὶ ἡμεῖς φωτιζόμενοι ὑπὸ τῆς ἁγίας προσφορᾶς,
thus also we being-illumined by the holy offering
ἐὰν βραδύνωμεν ἔξω τοῦ κελλίου, σκοτίζεται ἡμῶν ὁ
if we-linger outside the cell is-darkened our the
νοῦς. Αὕτη ἡ πολιτεία τοῦ ὁσίου ἀββᾶ Ἰσαάκ.
mind this (is)-the way-of-life of-the holy abba Isaac

Joseph the Theban names three things precious to the Lord (sickness borne with thanks, pure works, and obedience) and chooses sickness.

1 Εἶπεν ὁ ἀββᾶς Ἰωσὴφ ὁ Θηβαῖος, ὅτι τρία πράγματά
said — abba Joseph the Theban that three things
ἐστιν ἔντιμα ἐνώπιον Κυρίου· ὅταν ἄνθρωπος ἀσθενῇ,
are precious before (the)-Lord when (a)-man is-ill
καὶ προστίθενται αὐτῷ πειρασμοὶ, καὶ μετ᾽ εὐχαριστείας
and are-added to-him temptations and with thanksgiving
δέχεται αὐτούς. Τὸ δὲ δεύτερόν ἐστιν, ὅταν τις ποιῇ
he-receives them the and second is when anyone does
πάντα τὰ ἔργα αὐτοῦ καθαρὰ ἐνώπιον τοῦ Θεοῦ, καὶ
all the works his pure before — God and
μηδὲν ἔχοντα ἀνθρώπινον. Τὸ δὲ τρίτον, ὅταν τις
nothing having human the and third when anyone
ἐν ὑποταγῇ καθέζηται πατρὸς πνευματικοῦ, καὶ πᾶσιν
in submission sits of-(a)-father spiritual and to-all
ἀποτάσσηται τοῖς ἰδίοις θελήμασιν. Ἔχει δὲ οὗτος ἕνα
renounces the own wills has and this(-one) one
στέφανον περισσόν. Ἐγὼ δὲ τὴν ἀσθένειαν ᾑρησάμην.
crown extra I but the illness chose

LXII · HILARION

Antony greets Hilarion as the morning star, and Hilarion greets Antony as the pillar of light.

Παρέβαλεν ὁ ἀββᾶς Ἱλαρίων ἀπὸ Παλαιστίνης εἰς τὸ 1
visited — abba Hilarion from Palestine to the
ὄρος, πρὸς τὸν ἀββᾶν Ἀντώνιον. Καὶ λέγει αὐτῷ ὁ
mountain to — abba Antony and says to-him —
ἀββᾶς Ἀντώνιος· Καλῶς ἦλθες, ὁ ἑωσφόρος ὁ πρωϊ
abba Antony well you-came the morning-star the at-dawn
ἀνατέλλων. Καὶ εἶπεν αὐτῷ ὁ ἀββᾶς Ἱλαρίων· Εἰρήνη
rising and said to-him — abba Hilarion peace
σοι, ὁ στύλος τοῦ φωτὸς, ὁ τὴν οἰκουμένην φωτίζων.
to-you the pillar of-the light the(-one) the world illumining

LXIII · ISCHYRION

Ischyrion foretells that the next generation will do half the Fathers' work and the last none, but those of it found proven will be greater than his own generation and the Fathers before it.

Οἱ ἅγιοι Πατέρες προεφήτευσαν περὶ τῆς ἐσχάτης γενεᾶς. 1
the holy Fathers prophesied about the last generation
Τί εἰργασάμεθα ἡμεῖς; φασί. Καὶ ἀποκριθεὶς εἷς ἐξ αὐτῶν
what did-we-do we they-say and answering one of them
μέγας ἀββᾶς Ἰσχυρίων, εἶπεν· Ἡμεῖς τὰς ἐντολὰς τοῦ
(a)-great abba Ischyrion said we the commandments —
Θεοῦ ἐποιήσαμεν. Καὶ ἀποκριθέντες εἶπον· Οἱ δὲ μεθ'
of-God did and answering they-said the(-ones) but after

ἡμᾶς, ἄρα τί ποιοῦσιν; Καὶ εἶπε· Μέλλουσιν εἰς τὸ
us then what do-they-do and he-said they-are-about to the
ἥμισυ τοῦ ἔργου ἡμῶν ἔρχεσθαι. Καὶ εἶπον· Οἱ δὲ
half of-the work our to-come and they-said the(-ones) and
μετ' αὐτοὺς, τί; Εἶπεν· Οὐκ ἔχουσιν ὅλως ἔργον οἱ
after them what he-said not have at-all (a)-work the(-ones)
τῆς γενεᾶς ἐκείνης· μέλλει δὲ ἔρχεσθαι αὐτοῖς πειρασμός·
of-the generation that is-about but to-come to-them temptation
καὶ οἱ εὑρισκόμενοι δόκιμοι ἐν τῷ καιρῷ ἐκείνῳ,
and the(-ones) being-found proven in the time that
μείζονες καὶ ἡμῶν καὶ τῶν Πατέρων ἡμῶν εὑρεθήσονται.
greater both than-us and than-the Fathers our will-be-found

LXIV · CASSIAN

Cassian tells of an old man who breaks his fast for guests, since charity is a law and fasting a choice, and of another whose staff on his grave sprouted to prove his chastity. He reports Paesius, whom the sun never saw eating, and John, who never did his own will; the devil puts brothers to sleep at spiritual talk and wakes them for idle talk. A monk, told his father is dying, says a dead man does not inherit from the living.

1 Διηγήσατο ὁ ἀββᾶς Κασιανὸς, ὅτι Παρεβάλομεν ἐγώ τε
related — abba Cassian that we-visited I both
καὶ ὁ ἅγιος Γερμανὸς εἰς Αἴγυπτον, πρός τινα γέροντα.
and the holy Germanus in Egypt to a-certain old-man
Καὶ φιλοξενήσας ἡμᾶς ἠρωτήθη παρ' ἡμῶν· Τίνος ἕνεκεν ἐν
and having-entertained us he-was-asked by us for-what sake in
τῷ καιρῷ τῆς ὑποδοχῆς τῶν ξένων ἀδελφῶν, τὸν κανόνα
the time of-the reception of-the stranger brothers the rule
τῆς νηστείας ἡμῶν, ὡς ἐν Παλαιστίνῃ παρελάβομεν, οὐ
of-the fasting our as in Palestine we-received not

φυλάττετε; Καὶ ἀπεκρίθη λέγων· Ἡ νηστεία πάντοτε μετ'
do-you-keep and he-answered saying the fasting always with
ἐμοῦ ἐστιν· ὑμᾶς δὲ κατέχειν πάντοτε μεθ' ἑαυτοῦ οὐ
me is you but to-keep always with myself not
δύναμαι· καὶ ἡ μὲν νηστεία καὶ χρήσιμόν ἐστι πρᾶγμα
I-can and the indeed fasting both (a)-useful is thing
καὶ ἀναγκαῖον, τῆς ἡμετέρας δέ ἐστι προαιρέσεως· τὴν δὲ
and necessary of-the our but it-is choice the but
τῆς ἀγάπης πλήρωσιν ἐξ ἀνάγκης ἀπαιτεῖ ὁ τοῦ Θεοῦ
of-the love fulfillment of necessity demands the — of-God
νόμος. Ἐν ὑμῖν οὖν δεχόμενος τὸν Χριστὸν, χρεωστῶ μετὰ
law in you then receiving — Christ I-owe with
πάσης θεραπεῦσαι σπουδῆς. Ἐπὰν δὲ ὑμᾶς προπέμψω,
all to-serve zeal when but you I-send-off
τὸν κανόνα τῆς νηστείας δύναμαι ἀνακτήσασθαι. Οὐ
the rule of-the fasting I-can recover not
δύνανται γὰρ οἱ υἱοὶ τοῦ νυμφῶνος νηστεύειν, ἐφ' ὅσον
can for the sons of-the bridechamber fast as long
χρόνον ὁ νυμφίος μετ' αὐτῶν ἐστιν· ὅταν δὲ ἀρθῇ
time the bridegroom with them is when but be-taken-away
ὁ νυμφίος, τότε μετ' ἐξουσίας νηστεύσουσιν.
the bridegroom then with authority they-will-fast
Ὁ αὐτὸς εἶπεν, ὅτι Ἦν τις γέρων, καὶ ὑπηρετεῖτο 2
the same said that there-was a-certain old-man and he-was-served
ὑπὸ ἁγίας παρθένου· καὶ οἱ ἄνθρωποι ἔλεγον· Οὐκ εἰσὶ
by (a)-holy virgin and the men said not they-are
καθαροί. Καὶ ἤκουσεν ὁ γέρων. Ὅταν δὲ ἤμελλε
pure and heard the old-man when and he-was-about
τελευτᾷν, εἶπε τοῖς Πατράσιν· Ὅταν τελευτήσω, φυτεύσατε
to-die he-said to-the Fathers when I-die plant
τὴν ῥάβδον μου εἰς τάφον· καὶ ἐὰν βλαστήσῃ καὶ
the staff my on (the)-tomb and if it-sprout and

ποιήσῃ καρπὸν, μάθετε ὅτι καθαρός εἰμι ἀπ᾽ αὐτῆς· εἰ δὲ
make fruit learn that pure I-am from her if but
μὴ βλαστήσῃ, γινώσκετε ὅτι πέπτωκα μετ᾽ αὐτῆς. Καὶ
not it-sprout know that I-have-fallen with her and
ἐφυτεύθη ἡ ῥάβδος, καὶ τῇ τρίτῃ ἡμέρᾳ ἐβλάστησε,
was-planted the staff and on-the third day it-sprouted
καὶ ἐποίησε καρπόν. Καὶ πάντες ἐδόξασαν τὸν Θεόν.
and made fruit and all glorified — God

3 Εἶπε πάλιν, ὅτι Παρεβάλομεν ἑτέρῳ γέροντι· καὶ ἐποίησεν
he-said again that we-visited another old-man and he-made
ἡμᾶς γεύσασθαι. Προετρέπετο δὲ ἡμᾶς κορεσθέντας, ἔτι
us to-eat he-urged and us having-been-filled still
μεταλαβεῖν τροφῆς. Ἐμοῦ δὲ εἰρηκότος μηκέτι δύνασθαι,
to-partake of-food me and having-said no-longer to-be-able
ἀπεκρίθη· Ἐγὼ ἑξάκις παραγενομένων ἀδελφῶν τράπεζαν
he-answered I six-times having-arrived brothers (a)-table
ἔθηκα, καὶ προτρεπόμενος ἕνα ἕκαστον συνήσθιον, καὶ
set and urging one each I-ate-with(-them) and
ἀκμὴν πεινῶ. Τοῦτο δὲ σὺ ἅπαξ φαγὼν οὕτως ἐκορέσθης,
still I-hunger this but you once having-eaten so were-filled
ὥστε μηκέτι φαγεῖν δύνασθαι.
so-that no-longer to-eat to-be-able

4 Διηγήσατο πάλιν ὁ αὐτὸς, ὅτι Παρέβαλεν ὁ ἀββᾶς
related again the same that visited — abba
Ἰωάννης ἄνθρωπος κοινοβίου ἡγούμενος μεγάλου, τῷ
John (a)-man of-(a)-community abbot great —
ἀββᾷ Παησίῳ, ἐν ἀκροτάτῃ ἐρήμῳ διάγοντι ἐπὶ ἔτη
to-abba Paesius in (the)-farthest desert living for years
τεσσαράκοντα, καὶ ὡς ἔχων πρὸς αὐτὸν πολλὴν ἀγάπην,
forty and as having toward him much love
καὶ τὴν ἐκ ταύτης παῤῥησίαν εἶπεν αὐτῷ· Τί ἐν τοσούτῳ
and the from this freedom he-said to-him what in so-much

χρόνῳ οὕτως ἀναχωρῶν, καὶ ὑπὸ μηδενὸς ἀνθρώπου
time thus withdrawing and by no man
ταχέως ὀχλούμενος κατώρθωσας; Ὁ δέ φησιν· Ἀφ' οὗ
quickly being-troubled have-you-achieved he and says since which
ἐμόνασα, οὐδέ ποτέ με εἶδεν ὁ ἥλιος ἐσθίοντα. Εἶπε
I-became-a-monk not ever me saw the sun eating said
δὲ καὶ ὁ ἀββᾶς Ἰωάννης· Οὐδὲ ἐμὲ ὀργιζόμενον.
and also — abba John nor me being-angry
Τοῦτον τὸν ἀββᾶν Ἰωάννην περὶ τὴν τελευτὴν ὄντα, 5
this — abba John about the end being
καὶ ἐκδημοῦντα προθύμως καὶ ἱλαρῶς πρὸς τὸν Θεὸν,
and departing eagerly and cheerfully to — God
ἐκύκλωσαν οἱ ἀδελφοὶ, ἀξιοῦντες λόγον τινὰ σύντομον
surrounded the brothers asking word a-certain concise
καὶ σωτήριον ἐν κλήρου τάξει καταλιπεῖν αὐτοῖς,
and saving in of-inheritance (the)-manner to-leave to-them
δι' οὗ δυνήσονται ἐπιβῆναι τῆς ἐν Χριστῷ τελειότητος.
through which they-will-be-able to-mount-to the in Christ perfection
Ὁ δὲ στενάξας ἔφη· Οὐδέποτε ἐποίησα τὸ ἴδιον θέλημα·
he and having-groaned said never I-did the own will
οὐδέ τινα ἐδίδαξα, ὅπερ πρότερον οὐκ ἐποίησα.
nor anyone I-taught what before not I-did
Διηγήσατο πάλιν περὶ ἑτέρου γέροντος ἐν ἐρήμῳ 6
he-related again about another old-man in (the)-desert
καθεζομένου, ὅτι παρεκάλεσε τὸν Θεὸν χαρίσασθαι αὐτῷ,
sitting that he-besought — God to-grant him
ὥστε μηδέποτε νυστάξαι αὐτὸν κινουμένης ὁμιλίας
so-that never to-nod-off him being-moved talk
πνευματικῆς· εἰ δέ τις καταλαλιᾶς ἢ ἀργολογίας λόγους
spiritual if but anyone of-slander or of-idle-talk words
ἐπιφέρει, εὐθὺς εἰς ὕπνον καταφέρεσθαι, ἵνα μὴ ἰοῦ
brings-in at-once into sleep to-be-carried-down so-that not of-poison

τοιούτου γεύωνται αἱ ἀκοαὶ αὐτοῦ. Οὗτος δὲ ἔλεγε,
such taste the hearing his this(-man) and said
τὸν διάβολον σπουδαστὴν εἶναι τῆς ἀργολογίας, πολέμιον
the devil (a)-promoter to-be of-the idle-talk (an)-enemy
δὲ πάσης διδασκαλίας πνευματικῆς· τοιούτῳ χρώμενος
but of-all teaching spiritual such using
ὑποδείγματι· Λαλοῦντος γάρ μου, φησὶ, περὶ ὠφελείας πρός
(an)-example speaking for me he-says about benefit to
τινας ἀδελφοὺς, τοσούτῳ ὕπνῳ βαθεῖ κατεσχέθησαν, ὥστε
some brothers with-so-great sleep deep they-were-held so-that
μήτε τὰ βλέφαρα κινεῖν δύνασθαι. Ἐγὼ οὖν θέλων δεῖξαι τοῦ
neither the eyelids to-move to-be-able I then wishing to-show of-the
δαίμονος τὴν ἐνέργειαν, λόγον ἀργολογίας παρεισήνεγκα·
demon the working (a)-word of-idle-talk I-brought-in
ἐφ' ᾧ χαρέντες παραχρῆμα διένηψαν. Στενάξας δὲ
at which having-rejoiced at-once they-woke-up having-groaned and
εἶπον· Μέχρι τοίνυν περὶ οὐρανίων πραγμάτων διελεγόμεθα,
I-said while then about heavenly matters we-were-discussing
πάντων ὑμῶν οἱ ὀφθαλμοὶ τῷ ὕπνῳ συνείχοντο· ἡνίκα
of-all you the eyes by-the sleep were-held when
δὲ λόγος ἀργὸς ἐῤῥύη, πάντες μετὰ προθυμίας διανέστητε.
but (a)-word idle flowed all with eagerness you-roused-up
Διὸ, ἀδελφοὶ, παρακαλῶ, ἐπίγνωτε τοῦ πονηροῦ δαίμονος
therefore brothers I-beseech recognize of-the evil demon
τὴν ἐνέργειαν, καὶ ἑαυτοῖς προσέχετε, φυλαττόμενοι τὸν
the working and to-yourselves attend guarding-against the
νυσταγμὸν, ἡνίκα τι ποιεῖτε πνευματικὸν, ἢ ἀκούετε.
drowsiness when anything you-do spiritual or hear

7 Εἶπε πάλιν, ὅτι Συγκλητικός τις ἀποταξάμενος, καὶ τὰ
he-said again that senator a-certain having-renounced and the
ἑαυτοῦ ὑπάρχοντα πένησι διαδοὺς, παρακατέσχε τινὰ
his-own possessions to-(the)-poor having-distributed kept-back some

εἰς ἰδίαν ἀπόλαυσιν, μὴ βουλόμενος τὴν ἐκ τῆς τελείας
for own enjoyment not wishing the from the perfect
ἀποταγῆς ἀναδέξασθαι ταπεινοφροσύνην, καὶ τὴν γνησίαν
renunciation to-take-on humility and the genuine
ὑποταγὴν τοῦ κοινοβιακοῦ κανόνος. Πρὸς ὃν ὁ ἐν
submission of-the communal rule to whom the among
ἁγίοις Βασίλειος λόγον ἀπεφθέγξατο τοιοῦτον· Καὶ τὸν
(the)-saints Basil (a)-word uttered such both the
συγκλητικὸν ἀπώλεσας, καὶ μοναχὸν οὐκ ἐποίησας.
senator you-destroyed and (a)-monk not you-made
Εἶπε πάλιν, ὅτι Ἦν τις μοναχὸς οἰκῶν ἐν σπηλαίῳ 8
he-said again that there-was a-certain monk dwelling in (a)-cave
ἐν ἐρήμῳ· καὶ ἐδηλώθη αὐτῷ ὑπὸ τῶν συγγενῶν
in (the)-desert and it-was-made-known to-him by the kin
κατὰ σάρκα, ὅτι Ὁ πατήρ σου ἰσχυρῶς ἐνοχλεῖται,
according-to flesh that the father your gravely is-troubled
καὶ μέλλει τελευτᾷν, ἐλθὲ ἵνα κληρονομήσῃς αὐτόν. Ὁ
and is-about to-die come so-that you-may-inherit him he
δὲ ἀπεκρίθη πρὸς αὐτούς· Ἐγὼ πρὸ ἐκείνου ἀπέθανον
and answered to them I before that(-man) died
τῷ κόσμῳ· νεκρὸς ζῶντα οὐ κληρονομεῖ.
to-the world (a)-dead(-man) (a)-living(-man) not inherits

Cronius reads the Shunammite, the ark before Dagon, and Moses' bush as figures of the sober soul, of the mind dragged captive to sin, and of bodily labor. He tells of a ragged monk at Sinai who refused to go to the emperor, saying he was the slave of a great man there, and was in truth a praetorian prefect.

1 Ἀδελφὸς ἔφη τῷ ἀββᾷ Κρονίῳ· Εἰπέ μοι ῥῆμα. Καὶ
(a)-brother said — to-abba Cronius tell me (a)-word and
λέγει αὐτῷ, ὅτι Ἐν τῷ ἐλθεῖν τὸν Ἐλισσαῖον πρὸς τὴν
he-says to-him that in the to-come — Elisha to the
Σωμανῆτιν, εὗρεν αὐτὴν μὴ ἔχουσαν πρᾶγμα μετά τινος·
Shunammite he-found her not having (a)-matter with anyone
συνέλαβεν οὖν, καὶ ἔτεκε διὰ τῆς παρουσίας Ἐλισσαίου.
she-conceived then and bore through the presence of-Elisha
Λέγει δὲ αὐτῷ ὁ ἀδελφός· Τί ἐστι τὸ ῥῆμα τοῦτο; Καὶ
says and to-him the brother what is the word this and
λέγει ὁ γέρων, ὅτι Ἡ ψυχὴ ἐὰν νήψῃ, καὶ συστείλῃ
says the old-man that the soul if it-be-sober and draw-in
ἑαυτὴν ἀπὸ τοῦ περισπασμοῦ, καὶ καταλείψῃ τὰ θελήματα
itself from the distraction and leave the wills
ἑαυτῆς, τότε τὸ Πνεῦμα τοῦ Θεοῦ παραβάλλει αὐτῇ· καὶ
its-own then the Spirit — of-God visits it and
δύναται λοιπὸν γεννῆσαι, ἐπειδὴ στεῖρά ἐστιν.
it-can thereafter bear since barren it-is

2 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Κρόνιον· Τί ποιήσω τῇ
(a)-brother asked — abba Cronius what shall-I-do with-the
λήθῃ τῇ αἰχμαλωτιζούσῃ τὸν νοῦν μου, καὶ οὐκ ἐώσῃ
forgetfulness the taking-captive the mind my and not letting
με αἰσθάνεσθαι, μέχρι με ἐνέγκῃ κατ' αὐτῆς τῆς ἁμαρτίας;
me to-perceive until me it-bring to itself the sin

Καὶ λέγει ὁ γέρων· Ὅτε ἔλαβον οἱ ἀλλόφυλοι τὴν κιβωτὸν
and says the old-man when took the foreigners the ark
διὰ τὴν κακὴν πρᾶξιν τῶν υἱῶν Ἰσραὴλ, ἔσυρον αὐτὴν
because-of the evil doing of-the sons of-Israel they-dragged it
ἕως οὗ ἤνεγκαν αὐτὴν εἰς τὸν οἶκον Δαγὼν τοῦ θεοῦ
until which they-brought it into the house of-Dagon the god
αὐτῶν· καὶ τότε ἔπεσεν ἐπὶ προσώπου αὐτοῦ. Καὶ λέγει
their and then he-fell on (the)-face his and says
ὁ ἀδελφός· Τί ἐστι τοῦτο; Ὁ δὲ γέρων εἶπεν, ὅτι Ἐὰν
the brother what is this the and old-man said that if
φθάσωσιν αἰχμαλωτίσαι τὸν νοῦν τοῦ ἀνθρώπου διὰ τῶν
they-succeed to-take-captive the mind of-the man through the
ἰδίων αὐτοῦ ἀφορμῶν, οὕτως ὑποσύρωσιν αὐτὸν, ἕως ἂν
own his occasions thus they-draw him until —
ἐνέγκωσιν αὐτὸν ἐπάνω τοῦ ἀοράτου πάθους. Ἐν ἐκείνῳ
they-bring him upon the invisible passion in that
οὖν τῷ τόπῳ ἐὰν στραφῇ ὁ νοῦς, καὶ ζητήσῃ τὸν Θεὸν,
then the place if turn the mind and seek — God
καὶ μνημονεύσῃ τῆς αἰωνίου κρίσεως, εὐθὺς τὸ πάθος πίπτει
and remember the eternal judgment at-once the passion falls
καὶ ἀφανὲς γίνεται. Γέγραπται γάρ· Ὅταν ἀποστραφεὶς
and invisible becomes it-is-written for when having-turned
στενάξῃς, τότε σωθήσῃ, καὶ γνώσῃ ποῦ ἦσθα.
you-groan then you-will-be-saved and you-will-know where you-were
Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Κρόνιον· Ποίῳ τρόπῳ ἔρχεται 3
(a)-brother asked — abba Cronius in-what manner comes
ἄνθρωπος εἰς ταπεινοφροσύνην; Λέγει αὐτῷ ὁ γέρων, ὅτι
(a)-man to humility says to-him the old-man that
διὰ τοῦ φόβου τοῦ Θεοῦ. Λέγει αὐτῷ ὁ ἀδελφός· Καὶ
through the fear — of-God says to-him the brother and
διὰ ποίου πράγματος ἔρχεται εἰς τὸν φόβον τοῦ Θεοῦ;
through what matter does-he-come to the fear — of-God

Λέγει αὐτῷ ὁ γέρων· Τὰ κατ᾽ ἐμὲ, ἵνα συστείλῃ
says to-him the old-man the(-things) for me that he-draw-in
ἑαυτὸν ἀπὸ παντὸς πράγματος, καὶ δώσει ἑαυτὸν εἰς
himself from every matter and give himself to
κόπον σωματικὸν, καὶ ὅσην ἔχει ἰσχὺν, μνημονεύσῃ τῆς
toil bodily and as-much he-has strength remember the
ἐκ τοῦ σώματος ἐξόδου, καὶ τῆς κρίσεως τοῦ Θεοῦ.
from the body departure and the judgment — of-God

4 Εἶπεν ὁ ἀββᾶς Κρόνιος, ὅτι Εἰ μὴ ἤγαγε Μωϋσῆς τὰ
said — abba Cronius that if not had-led Moses the
πρόβατα ὑπὸ τὸ ὄρος Σινᾶ, οὐκ ἂν ἔβλεπε τὸ
sheep under the mountain Sinai not — he-would-have-seen the
πῦρ ἐν τῇ βάτῳ. Ἠρώτησεν ὁ ἀδελφὸς τὸν γέροντα· Εἰς
fire in the bush asked the brother the old-man for
τί λαμβάνεται ἡ βάτος; Καὶ λέγει αὐτῷ, ὅτι Ἡ βάτος
what is-taken the bush and he-says to-him that the bush
λαμβάνεται εἰς τὴν σωματικὴν πρᾶξιν. Γέγραπται γὰρ, ὅτι
is-taken for the bodily practice it-is-written for that
Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ
like is the kingdom of-the heavens to-treasure hidden
ἐν ἀγρῷ. Λέγει ὁ ἀδελφὸς τῷ γέροντι· Οὐκοῦν ἐκτὸς
in (a)-field says the brother to-the old-man so-then without
καμάτου σωματικοῦ οὐ προκόπτει ἄνθρωπος εἴς τινα
labor bodily not advances (a)-man to any
τιμήν; Λέγει αὐτῷ ὁ γέρων· Τέως γέγραπται· Ἀφορῶντες
honor says to-him the old-man meanwhile it-is-written looking
εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς
to the of-the faith author and perfecter Jesus who
ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρόν. Καὶ
for the set-before him joy endured (the)-cross and

πάλιν Δαβὶδ λέγει· Εἰ δώσω ὕπνον τοῖς ὀφθαλμοῖς μου,
again David says if I-give sleep to-the eyes my
καὶ τοῖς βλεφάροις μου νυσταγμόν· καὶ τὰ ἑξῆς.
and to-the eyelids my drowsiness and the(-things) following
Εἶπεν ὁ ἀββᾶς Κρόνιος, ὅτι Διηγήσατο ἡμῖν ὁ ἀββᾶς 5
said — abba Cronius that related to-us — abba
Ἰωσὴφ ὁ τοῦ Πηλουσίου, ὅτι Καθημένου μου εἰς τὸ Σινᾶ,
Joseph the — of-Pelusium that sitting me at — Sinai
ἦν ἐκεῖ ἀδελφὸς καλὸς καὶ ἀσκητὴς, ἀλλὰ καὶ κατὰ
there-was there (a)-brother good and ascetic but also in
τὸ σῶμα εὐειδής· καὶ ἤρχετο εἰς τὴν ἐκκλησίαν εἰς τὴν
the body handsome and he-came to the church to the
σύναξιν, φορῶν πολύῤῥαφον καὶ μικρὸν μαφόριον
synaxis wearing (a)-much-patched(-garment) and (a)-small cloak
παλαιόν. Καὶ θεωρῶν αὐτὸν καθάπαξ οὕτως εἰς τὴν σύναξιν
old and seeing him always thus to the synaxis
ἐρχόμενον, λέγω αὐτῷ· Ἀδελφὲ, οὐ βλέπεις τοὺς ἀδελφοὺς,
coming I-say to-him brother not do-you-see the brothers
πῶς εἰσιν ὡς ἄγγελοι εἰς τὴν σύναξιν ἐν τῇ ἐκκλησίᾳ; πῶς
how they-are like angels at the synaxis in the church how
σὺ πάντοτε οὕτως ἔρχῃ ὧδε; Ὁ δὲ ἔφη· Συγχώρησόν μοι,
you always thus come here he and said forgive me
ἀββᾶ, ὅτι οὐκ ἔχω ἄλλα. Ἔλαβον οὖν αὐτὸν ἐν τῷ κελλίῳ
abba for not I-have others I-took then him into the cell
μου, καὶ ἔδωκα αὐτῷ λεβίτωνα καὶ εἴ τι ἄλλο ἔχρηζε·
my and gave him (a)-tunic and if anything else he-needed
καὶ ἐφόρει λοιπὸν ὡς καὶ οἱ λοιποὶ ἀδελφοὶ, καὶ ἦν
and he-wore thereafter as also the other brothers and it-was(-possible)
ἰδεῖν αὐτὸν ὡς ἄγγελον. Ἐγένετο δέ ποτε χρεία τοῖς
to-see him like (an)-angel it-happened and once need for-the
Πατράσιν, ἀποστεῖλαι δέκα ἀδελφοὺς πρὸς τὸν βασιλέα
Fathers to-send ten brothers to the emperor

διά τινα χρείαν· καὶ ἐψηφίσαντο καὶ αὐτὸν μετὰ τῶν
for some need and they-voted also him with the(-ones)
ὑπαγόντων. Ὡς δὲ ἤκουσεν, ἔβαλε μετάνοιαν τοῖς Πατράσι,
going when and he-heard he-made penitence to-the Fathers
λέγων· Διὰ τὸν Κύριον συγχωρήσατέ μοι, ὅτι δοῦλός
saying for the Lord forgive me for (a)-slave
εἰμί τινος μεγάλου τῶν ἐκεῖ· καὶ ἐὰν γνωρίσῃ με,
I-am of-someone great of-the(-men) there and if he-recognize me
ἀποσχηματίζει με, καὶ φέρει πάλιν εἰς τὸ δουλεύειν αὐτῷ.
he-unfrocks me and brings(-me) again to the to-serve him
Μετὰ οὖν τὸ πεισθῆναι τοὺς Πατέρας, καὶ ἀφεῖναι αὐτὸν,
after then the to-be-persuaded the Fathers and to-let-off him
ἔμαθον ὕστερον παρά τινος ἀκριβῶς ἐπισταμένου αὐτὸν, ὅτι
I-learned later from someone accurately knowing him that
ὅτε ἦν ἐν τῷ κόσμῳ, ἔπαρχος πραιτωρίων ὑπῆρχε· καὶ
when he-was in the world (a)-prefect of-the-praetorians he-was and
ἵνα μὴ γνωσθῇ, καὶ ὄχλησιν εὕρῃ ἐκ τῶν ἀνθρώπων,
so-that not he-be-recognized and trouble find from the men
τοῦτο προεφασίσατο. Τοσαύτη ἦν σπουδὴ τοῖς Πατράσι,
this he-pretended so-great was zeal for-the Fathers
φεύγειν τὴν δόξαν καὶ τὴν ἀνάπαυσιν τοῦ κόσμου τούτου.
to-flee the glory and the rest of-the world this

Carion leaves his wife and children for Scetis; in a famine he takes his son Zacharias, and when the Fathers murmur the boy plunges into the natron lake and comes out as if leprous, and it is revealed to Isidore that he who communicated as a man has become as an angel.

Εἶπεν ὁ ἀββᾶς Καρίων, ὅτι Πολλοὺς κόπους ἐποίησα, 1
said — abba Carion that many toils I-made
πλέον τοῦ υἱοῦ μου Ζαχαρίου, καὶ οὐκ ἔφθασα εἰς τὰ
more than-the son my Zacharias and not I-reached to the
μέτρα αὐτοῦ, ἐν τῇ ταπεινώσει καὶ ἐν τῇ σιωπῇ αὐτοῦ.
measures his in the humility and in the silence his
Γέγονέ τις ἐν τῇ Σκήτει μοναχὸς, ἀββᾶς Καρίων 2
there-was a-certain in — Scetis monk abba Carion
λεγόμενος. Οὗτος ἐσχηκὼς δύο τέκνα, ἐάσας αὐτὰ τῇ
called this(-man) having-had two children having-left them to-the
ἰδίᾳ γυναικὶ, ἀνεχώρησε. Μετὰ δὲ καιρὸν, λιμοῦ γενομένου
own wife withdrew after and (a)-time famine having-come
ἐν τῇ Αἰγύπτῳ, στενωθεῖσα ἡ γυνὴ αὐτοῦ, ἦλθεν ἐν τῇ
in — Egypt hard-pressed the wife his came to —
Σκήτει φέρουσα τὰ δύο παιδία μεθ' ἑαυτῆς (ἦν δὲ τὸ ἓν
Scetis bringing the two children with herself was and the one
ἀῤῥένικὸν λεγόμενον Ζαχαρίας, καὶ τὸ ἓν θηλυκὸν), καὶ
male called Zacharias and the one female and
καθίσασα πόῤῥωθεν τοῦ γέροντος ἐν τῷ ἕλει· ἕλος
having-sat far-off from-the old-man in the marsh (a)-marsh
γὰρ παράκειται ἐν τῇ Σκήτει, ἔνθα καὶ αἱ ἐκκλησίαι
for lies-near in — Scetis where also the churches
ᾠκοδόμηνται, καὶ αἱ πηγαὶ τῶν ὑδάτων εἰσί. Συνήθεια
have-been-built and the springs of-the waters are (a)-custom

δὲ τοιαύτη ἦν ἐν τῇ Σκήτει, ἵνα ἔλθῃ γυνὴ, λαλῆσαι
and such was in — Scetis that should-come (a)-woman to-speak
ἀδελφῷ αὐτῆς, ἢ ἄλλῳ διαφέροντι αὐτῇ, ἀπὸ μακρόθεν
to-brother her or other belonging to-her from far-off
καθεζομένων αὐτῶν ἀπ᾽ ἀλλήλων ὁμιλῶσιν ἀλλήλοις.
sitting they apart-from each-other they-converse with-each-other
Τότε λέγει ἡ γυνὴ τῷ ἀββᾷ Καρίωνι· Ἰδοὺ γέγονας
then says the woman — to-abba Carion behold you-have-become
μοναχὸς, καὶ λιμός ἐστι· τίς οὖν τρέφει τὰ τέκνα σου;
(a)-monk and famine there-is who then feeds the children your
Λέγει αὐτῇ ὁ ἀββᾶς Καρίων· Καὶ ἀπόστειλόν μοι αὐτὰ
says to-her — abba Carion and send me them
ὧδε. Λέγει ἡ γυνὴ τοῖς τέκνοις· Ἀπέλθετε πρὸς τὸν
here says the woman to-the children go-away to the
πατέρα ὑμῶν. Ἐρχομένων οὖν αὐτῶν πρὸς τὸν πατέρα
father your coming then they to the father
αὐτῶν, τὸ θηλυκὸν ὑπέστρεψε πρὸς τὴν μητέρα αὐτοῦ,
their the female returned to the mother her
τὸ δὲ ἀῤῥένικὸν ἦλθε πρὸς τὸν ἴδιον πατέρα. Τότε λέγει
the and male came to the own father then he-says
αὐτῇ· Ἰδοὺ καλῶς ἐγένετο· λάβε σὺ τὸ θηλυκὸν καὶ
to-her behold well it-happened take you the female and
ἄπελθε, κἀγὼ τὸ ἀῤῥένικόν. Ἀνέτρεφεν οὖν αὐτὸ ἐν τῇ
go-away and-I the male he-brought-up then him in —
Σκήτει, πάντων εἰδότων ὅτι τέκνον αὐτοῦ ἐστιν. Ὡς δὲ
Scetis all knowing that (the)-child his he-is when and
ἡλικίας γέγονε, γογγυσμὸς ἐγένετο ἐν τῇ ἀδελφότητι περὶ
of-age he-became (a)-murmuring arose in the brotherhood about
αὐτοῦ. Καὶ ἀκούσας ὁ ἀββᾶς Καρίων, λέγει τῷ τέκνῳ
him and having-heard — abba Carion he-says to-the child
αὐτοῦ· Ζαχαρία, ἔγειρε, ἄγωμεν ἐντεῦθεν, ὅτι γογγύζουσιν
his Zacharias rise let-us-go from-here for murmur

οἱ Πατέρες. Λέγει αὐτῷ ὁ μικρός· Ἀββᾶ, πάντες οἴδασιν
the Fathers says to-him the little(-one) abba all know
ἐνταῦθα ὅτι υἱός σού εἰμι· ἐὰν δὲ ἄλλῃ ἀπέλθωμεν,
here that (the)-son your I-am if but elsewhere we-go-away
οὐκ ἔχουσι λέγειν ὅτι υἱός σού εἰμι. Καὶ λέγει αὐτῷ
not they-are-able to-say that (the)-son your I-am and says to-him
ὁ γέρων· Ἔγειρε, ἄγωμεν ἐντεῦθεν. Καὶ ἀπῆλθον ἐν τῇ
the old-man rise let-us-go from-here and they-went-away to —
Θηβαΐδι. Ὡς δὲ λαβόντες κελλίον ἐκάθισαν ὀλίγας ἡμέρας,
(the)-Thebaid when and having-taken (a)-cell they-sat (a)-few days
κἀκεῖ ὁ αὐτὸς γογγυσμὸς γέγονε περὶ τοῦ παιδίου. Τότε
there-too the same murmuring arose about the child then
λέγει αὐτῷ ὁ πατὴρ αὐτοῦ· Ζαχαρία, ἔγειρε, ἄγωμεν ἐν
says to-him the father his Zacharias rise let-us-go to
τῇ Σκήτει. Καὶ ἐλθόντων αὐτῶν ἐν τῇ Σκήτει, καὶ ὀλίγων
— Scetis and having-come they to — Scetis and (a)-few
ἡμερῶν παρελθουσῶν, πάλιν γογγυσμὸς ἐγένετο περὶ αὐτοῦ.
days having-passed again (a)-murmuring arose about him
Τότε Ζαχαρίας ὁ παῖς, ἐλθὼν εἰς τὴν λίμνην τοῦ νίτρου,
then Zacharias the boy having-come to the lake of-the natron
καὶ ἀποδυσάμενος, κατῆλθε κάτω μέχρι τῆς ῥινὸς αὐτοῦ
and having-stripped went-down down to the nose his
καταβαπτίσας ἑαυτόν· καὶ μείνας ἐπὶ πολλὴν ὥραν,
having-plunged himself and having-remained for much hour
ὅσην ἠδύνατο, ἠφάνισε τὸ ἑαυτοῦ σῶμα· γέγονε γὰρ ὡς
as-much-as he-could he-disfigured the his-own body it-became for as-if
λελωβημένος. Καὶ ἀνελθὼν ἐφόρεσε τὰ ἱμάτια αὐτοῦ, καὶ
leprous and having-come-up he-put-on the garments his and
ἀπῆλθε πρὸς τὸν ἴδιον πατέρα· καὶ μόλις ἐπέγνω αὐτόν.
went-away to the own father and barely he-recognized him
Ἀπελθόντος δὲ αὐτοῦ εἰς τὴν ἁγίαν κοινωνίαν κατὰ τὸ
having-gone-away and he to the holy communion according-to the

ἔθος, ἀπεκαλύφθη τῷ ἁγίῳ Ἰσιδώρῳ τῷ πρεσβυτέρῳ τῆς
custom it-was-revealed to-the holy Isidore the priest —
Σκήτεως, ὅπερ ἐποίησε· καὶ ἰδὼν αὐτὸν καὶ θαυμάσας,
of-Scetis what he-had-done and having-seen him and having-marveled
εἶπε· Ζαχαρίας ὁ παῖς τῇ Κυριακῇ παρελθούσῃ ἦλθε καὶ
he-said Zacharias the boy on-the Lord's-day past came and
ἐκοινώνησεν ὡς ἄνθρωπος, νῦν δὲ ὡς ἄγγελος ἐγένετο.
communicated as (a)-man now but as (an)-angel he-has-become

LXVII · COPRES

Copres gives thanks bedridden, and, called late to a debate on Melchizedek, strikes his mouth for searching what God has not asked of him.

1 Ἔλεγεν ὁ ἀββᾶς Ποιμὴν διὰ τὸν ἀββᾶν Κόπριν, ὅτι
said — abba Poemen about — abba Copres that
εἰς τοσοῦτον ἦλθε μέτρον, ὅτι ἠσθένει καὶ κλινήρης ἦν,
to so-great he-came (a)-measure that he-was-ill and bedridden he-was
καὶ εὐχαρίστει, καὶ ἐκώλυε τὸ ἴδιον θέλημα.
and gave-thanks and restrained the own will

2 Εἶπεν ὁ ἀββᾶς Κόπρις· Μακάριος ὁ ὑπομένων κόπον
said — abba Copres blessed the(-one) enduring toil
μετ' εὐχαριστίας.
with thanksgiving

3 Συνήχθησάν ποτε οἱ ἐν τῇ Σκήτει περὶ τοῦ Μελχισεδὲκ,
were-gathered once the(-ones) in — Scetis about — Melchizedek
καὶ ἐπελάθοντο καλέσαι τὸν ἀββᾶν Κόπριν· ὕστερον δὲ
and they-forgot to-call — abba Copres later and
καλέσαντες αὐτὸν, ἠρώτων περὶ τούτου. Ὁ δὲ, τύψας
having-called him they-asked about this he and having-struck
τὸ στόμα αὐτοῦ ἐπὶ τρεῖς, εἶπεν· Οὐαί σοι, Κόπρι! ὅτι
the mouth his for three(-times) said woe to-you Copres for

ἃ ὁ Θεὸς ἐνετείλατό σοι ποιῆσαι ἐγκατέλειπες, καὶ ἃ
what — God commanded you to-do you-abandoned and what
οὐ ζητεῖ παρὰ σοῦ ἐρευνᾷς. Καὶ ἀκούσαντες οἱ ἀδελφοὶ
not he-seeks from you you-search and having-heard the brothers
ταῦτα, ἔφυγον εἰς τὰ κελλία αὐτῶν.
these(-things) fled to the cells their

LXVIII · CYRUS

Cyrus of Alexandria says one without thoughts of fornication has the deed instead, and bids a brother troubled by old images fear the living, not the dead.

Πρὸς τὸν λογισμὸν τῆς πορνείας, ἐπερωτηθεὶς ὁ ἀββᾶς 1
regarding the thought of-the fornication having-been-asked — abba
Κῦρος ὁ Ἀλεξανδρεὺς, ἀπεκρίνατο οὕτως· Ἐὰν λογισμὸν
Cyrus the Alexandrian answered thus if (a)-thought
οὐκ ἔχῃς, ἐλπίδα οὐκ ἔχεις· ἐὰν λογισμοὺς οὐκ ἔχῃς,
not you-have hope not you-have if thoughts not you-have
πρᾶξιν ἔχεις. Τοῦτο δέ ἐστιν, ὅτι ὁ κατὰ διάνοιαν
(the)-deed you-have this and is that the(-one) in mind
πρὸς τὴν ἁμαρτίαν μὴ πολεμῶν, μηδὲ ἀντιλέγων,
against the sin not fighting nor contradicting
σωματικῶς πράττει αὐτήν. Ὁ γὰρ ἔχων πράξεις
bodily does it the(-one) for having deeds
διὰ λογισμῶν οὐκ ὀχλεῖται. Ἠρώτησε δὲ ὁ γέρων τὸν
through thoughts not is-troubled asked and the old-man the
ἀδελφὸν, λέγων. Μὴ συνήθειαν ἔχεις εἰς ὁμιλίαν γυναικός;
brother saying not (a)-habit have-you of conversation of-(a)-woman
Καὶ εἶπεν ὁ ἀδελφός· Οὔ· παλαιοὶ καὶ νέοι ζωγράφοι εἰσὶν
and said the brother no old and new painters are
οἱ λογισμοί μου· μνῆμαί εἰσιν ὀχλοῦσαί μοι, καὶ γυναικῶν
the thoughts my memories are troubling me and of-women

εἴδωλα. Ὁ δὲ γέρων πρὸς αὐτόν· Νεκροὺς μὴ φοβοῦ· ἀλλὰ
images the and old-man to him (the)-dead not fear but
τοὺς ζῶντας φεῦγε, καὶ ἐπεκτείνου μᾶλλον εἰς προσευχήν.
the living flee and stretch-out rather into prayer

LXIX · LUCIUS

Lucius shows the Euchites, who refuse handiwork to pray without ceasing, that he prays while he plaits and his alms pray for him while he eats and sleeps.

1 Παρέβαλόν ποτέ τινες τῷ ἀββᾷ Λουκίῳ εἰς τὸ Ἔνατον,
visited once some — to-abba Lucius at the Enaton
οἱ λεγόμενοι Εὐκτῖται, μοναχοί· καὶ ἠρώτησεν αὐτοὺς
the(-ones) called Euchites monks and asked them
ὁ γέρων· Τί τὸ ἐργόχειρον ὑμῶν; Οἱ δὲ εἶπον·
the old-man what (is)-the handiwork your they and said
Ἡμεῖς οὐ ψηλαφῶμεν ἐργόχειρον· ἀλλὰ, καθὼς λέγει
we not we-touch handiwork but as says
ὁ Ἀπόστολος, ἀδιαλείπτως προσευχόμεθα. Καὶ λέγει ὁ
the Apostle unceasingly we-pray and says the
γέρων· Οὐκ ἐσθίετε; Καὶ εἶπον· Ναί. Καὶ λέγει αὐτοῖς·
old-man not do-you-eat and they-said yes and he-says to-them
Ὅτε οὖν ἐσθίετε, τίς εὔχεται ὑπὲρ ὑμῶν; Πάλιν οὖν
when then you-eat who prays for you again then
εἶπεν αὐτοῖς· Οὐ κοιμᾶσθε; Καὶ εἶπον· Ναί. Καὶ λέγει
he-said to-them not do-you-sleep and they-said yes and says
ὁ γέρων· Ὅτε οὖν κοιμᾶσθε, τίς εὔχεται περὶ ὑμῶν; Καὶ
the old-man when then you-sleep who prays for you and
οὐχ εὗρον πρὸς ταῦτα ἀποκρίνασθαι αὐτῷ. Καὶ εἶπεν
not they-found to these(-things) to-answer him and he-said
αὐτοῖς· Συγχωρήσατέ μοι, ἰδοὺ οὐ ποιεῖτε καθὼς λέγετε.
to-them forgive me behold not you-do as you-say

Ἐγὼ δὲ δεικνύω ὑμῖν, ὅτι ἐργαζόμενος τὸ ἐργόχειρόν μου
I but show you that working the handiwork my
ἀδιαλείπτως προσεύχομαι. Καθέζομαι σὺν Θεῷ βρέξας τὰ
unceasingly I-pray I-sit with God having-soaked the
μικρά μου θαλλία· καὶ πλέκων αὐτὰ σειρὰν, λέγω· Ἐλέησόν
little my palm-shoots and plaiting them (a)-rope I-say have-mercy-on
με, ὁ Θεὸς, κατὰ τὸ μέγα ἔλεός σου, καὶ κατὰ τὸ
me O God according-to the great mercy your and according-to the
πλῆθος τῶν οἰκτιρμῶν σου ἐξάλειψον τὸ ἀνόμημά μου.
multitude of-the compassions your blot-out the transgression my
Καὶ λέγει αὐτοῖς· Οὐκ ἔστιν εὐχὴ τοῦτο; Καὶ εἶπον· Ναί.
and he-says to-them not is (a)-prayer this and they-said yes
Καὶ εἶπεν αὐτοῖς· Ὅταν οὖν ἐμμείνω δι' ὅλης ἡμέρας
and he-said to-them when then I-continue through (the)-whole day
ἐργαζόμενος καὶ εὐχόμενος, ποιῶ πλεῖον ἢ ἔλαττον δεκαὲξ
working and praying I-make more or less sixteen
νουμία· καὶ παρέχω ἐξ αὐτῶν εἰς τὴν θύραν δύο, καὶ τὰ
coins and I-give of them at the door two and the
λοιπὰ ἐσθίω· καὶ εὔχεται ὑπὲρ ἐμοῦ ὁ λαβὼν τὰ δύο
rest I-eat and prays for me the(-one) having-taken the two
νουμία ὅτε ἐσθίω ἢ ὅτε κοιμῶμαι· καὶ διὰ τῆς χάριτος
coins when I-eat or when I-sleep and through the grace
τοῦ Θεοῦ πληροῦταί μοι τὸ ἀδιαλείπτως προσεύχεσθαι.
— of-God is-fulfilled for-me the unceasingly to-pray

Lot, on Arsenius' advice, lets an Origenist leave of his own accord, and bears half the sin of a brother who fell into fornication and sacrifice until God accepts his repentance.

1 Ἦλθέ τις τῶν γερόντων πρὸς τὸν ἀββᾶν Λὼτ, πρὸς τὸ
came one of-the old-men to — abba Lot at the
μικρὸν ἕλος τοῦ Ἀρσενοΐτου, καὶ παρεκάλεσεν αὐτὸν διὰ
little marsh of-the Arsinoite and besought him for
κελλίον, καὶ ἔδωκεν αὐτῷ. Ἦν δὲ ὁ γέρων ἀσθενής·
(a)-cell and he-gave(-it) to-him was and the old-man sick
καὶ ἀνέπαυσεν αὐτὸν ὁ ἀββᾶς Λώτ· καὶ εἰ ἤρχοντό τινες
and gave-rest him — abba Lot and if came some
παραβαλεῖν τῷ ἀββᾷ Λὼτ, ἐποίει αὐτοὺς παραβαλεῖν καὶ
to-visit — to-abba Lot he-made them to-visit also
τῷ γέροντι τῷ ἀσθενεῖ. Καὶ ἤρξατο λαλεῖν αὐτοῖς λόγους
to-the old-man the sick and he-began to-speak to-them words
τοῦ Ὠριγένους· καὶ ἐθλίβετο ὁ ἀββᾶς Λὼτ, λέγων· Μὴ
— of-Origen and was-distressed — abba Lot saying lest
καὶ νομίσωσιν οἱ Πατέρες, ὅτι καὶ ἡμεῖς οὕτως ἐσμέν· καὶ
also think the Fathers that also we thus are and
ἐκβαλεῖν αὐτὸν ἐκ τοῦ τόπου ἐφοβεῖτο διὰ τὴν ἐντολήν.
to-cast-out him from the place he-feared because-of the commandment
Καὶ ἀναστὰς ὁ ἀββᾶς Λὼτ, ἦλθε πρὸς τὸν ἀββᾶν
and having-risen — abba Lot came to — abba
Ἀρσένιον, καὶ διηγήσατο αὐτῷ περὶ τοῦ γέροντος. Καὶ λέγει
Arsenius and related to-him about the old-man and says
αὐτῷ ὁ ἀββᾶς Ἀρσένιος· Μὴ διώξῃς αὐτὸν, ἀλλ' εἰπὲ αὐτῷ·
to-him — abba Arsenius not drive-out him but tell him
Ἰδοὺ ἐκ τῶν τοῦ Θεοῦ φάγε, πίε, ὡς θέλεις, μόνον τὸν
behold from the(-things) — of-God eat drink as you-wish only the

λόγον τοῦτον μὴ λαλήσῃς· καὶ ἐὰν θέλῃ, διορθοῦται· εἰ
word this not speak and if he-wishes he-is-corrected if
δὲ μὴ θέλῃ διορθώσασθαι, ἀφ' ἑαυτοῦ μέλλει παρακαλεῖν
but not he-wishes to-be-corrected of himself he-is-about to-ask
τοῦ ἀναχωρῆσαι ἐκ τοῦ τόπου· καὶ οὐκ ἀπὸ σοῦ γίνεται
for-the to-withdraw from the place and not from you comes
ἡ ἀφορμή. Ἀπελθὼν οὖν ὁ ἀββᾶς Λὼτ ἐποίησεν οὕτως.
the occasion having-gone-away then — abba Lot did thus
Καὶ ὁ γέρων ὡς ἤκουσε ταῦτα, οὐκ ἤθελε διορθώσασθαι·
and the old-man when he-heard these(-things) not wished to-be-corrected
ἀλλ' ἔβαλε παρακαλεῖν λέγων· Διὰ τὸν Κύριον πέμψατέ
but began to-ask saying for the Lord send
με ἐντεῦθεν, ὅτι οὐκ ἔτι δύναμαι βαστάξαι τὴν ἔρημον.
me from-here for not any-longer I-am-able to-bear the desert
Καὶ οὕτως ἀναστὰς ἐξῆλθε, προπεμπόμενος μετὰ ἀγάπης.
and thus having-risen he-went-out being-sent-off with love
Διηγήσατό τις περί τινος ἀδελφοῦ ἐμπεσόντος εἰς 2
related someone about a-certain brother having-fallen into
ἁμαρτίαν, ὅτι παραβάλλων τῷ ἀββᾷ Λὼτ, ἐταράσσετο
sin that visiting — to-abba Lot he-was-troubled
εἰσερχόμενος καὶ ἐξερχόμενος, μὴ δυνάμενος καθίσαι. Καὶ
coming-in and going-out not being-able to-sit and
λέγει αὐτῷ ὁ ἀββᾶς Λώτ· Τί ἔχεις, ἀδελφέ; Ὁ δὲ
says to-him — abba Lot what have-you brother he and
εἶπεν· Ἁμαρτίαν μεγάλην ἐποίησα, καὶ οὐ δύναμαι ἐξειπεῖν
said (a)-sin great I-did and not I-can tell-out
τοῖς Πατράσι. Λέγει ὁ γέρων· Ὁμολόγησόν μοι αὐτὴν,
to-the Fathers says the old-man confess to-me it
κἀγὼ βαστάζω αὐτήν. Τότε εἶπεν αὐτῷ· Εἰς πορνείαν
and-I bear it then he-said to-him into fornication
ἔπεσον, καὶ ἔθυσα τοῦ τυχεῖν τοῦ πράγματος. Καὶ λέγει
I-fell and I-sacrificed for-the to-obtain the matter and says

αὐτῷ ὁ γέρων· Θάρσει ὅτι ἔστι μετάνοια· ὕπαγε, κάθου
to-him the old-man take-courage for there-is repentance go sit
εἰς τὸ σπήλαιον, καὶ νήστευσον δύο δύο, κἀγὼ
in the cave and fast two(-days) two(-days) and-I
βαστάζω μετὰ σοῦ τὸ ἥμισυ τῆς ἁμαρτίας. Πληρωθεισῶν
bear with you the half of-the sin having-been-completed
οὖν τῶν τριῶν ἑβδομάδων, ἐπληροφορήθη ὁ γέρων ὅτι
then the three weeks was-assured the old-man that
ἐδέξατο ὁ Θεὸς τὴν μετάνοιαν τοῦ ἀδελφοῦ. Καὶ ἔμεινεν
accepted — God the repentance of-the brother and he-remained
ὑποτασσόμενος τῷ γέροντι ἕως τοῦ θανάτου αὐτοῦ.
submitting to-the old-man until the death his

LXXI · LONGINUS

Longinus learns from Lucius to master his tongue, his thoughts, and himself among men before living as a stranger or alone. He cures a woman's cancer while calling himself an impostor, and a demon leaving Zeno's patient says it fears Longinus' prayers; the soul knows it has conceived the Spirit when its passions stop flowing.

1 Ἠρώτησεν ὁ ἀββᾶς Λογγῖνος τὸν ἀββᾶν Λούκιόν ποτε τρεῖς
asked — abba Longinus — abba Lucius once three
λογισμοὺς, λέγων· Θέλω ξενιτεῦσαι. Λέγει αὐτῷ ὁ γέρων·
thoughts saying I-wish to-live-as-a-stranger says to-him the old-man
Ἐὰν μὴ κρατήσῃς τῆς γλώσσης σου, οὐκ εἶ ξένος, ὅπου
unless — you-master the tongue your not you-are (a)-stranger where
ἐὰν ἀπέλθῃς. Καὶ ὧδε οὖν κράτησον τῆς γλώσσης σου, καὶ
— you-go-away and here then master the tongue your and
ξένος εἶ. Λέγει αὐτῷ πάλιν· Θέλω νηστεῦσαι. Ἀπεκρίθη
(a)-stranger you-are says to-him again I-wish to-fast answered
ὁ γέρων· Εἶπεν Ἡσαΐας ὁ προφήτης· Ἐὰν κάμψῃς ὡς
the old-man said Isaiah the prophet if you-bend like

κλοιὸν καὶ κρίκον τὸν τράχηλόν σου, οὐδὲ οὕτως κληθήσεται
(a)-collar and (a)-ring the neck your not-even thus will-be-called
νηστεία δεκτή· ἀλλὰ μᾶλλον κράτησον τῶν πονηρῶν
(a)-fast acceptable but rather master the evil
λογισμῶν. Λέγει αὐτῷ τὸ τρίτον· Θέλω φυγεῖν τοὺς
thoughts says to-him the third(-time) I-wish to-flee the
ἀνθρώπους. Ἀπεκρίθη ὁ γέρων· Ἐὰν μὴ πρῶτον κατορθώσῃς
men answered the old-man unless — first you-succeed
μετὰ τῶν ἀνθρώπων, οὐδὲ καταμόνας δύνασαι κατορθῶσαι.
with the men not-even alone you-can succeed
Εἶπεν ὁ ἀββᾶς Λογγῖνος· Ἅπαξ κακωθεὶς λέγε, Καὶ 2
said — abba Longinus once afflicted say also
κακώθητι, καὶ ἀπόθανον· ἐὰν δὲ ἀπαιτήσῃς με παρὰ καιρὸν
be-afflicted and die if but you-demand me out-of season
φαγεῖν, οὐδὲ τὴν καθημερινήν σοι τροφὴν προσφέρω
to-eat not-even the daily to-you food I-bring
Γυνή τις ἔχουσα πάθος κατὰ τοῦ μασθοῦ αὐτῆς, 3
woman a-certain having (an)-affliction on the breast her
τὸ λεγόμενον καρκίνον, ἀκούσασα περὶ τοῦ ἀββᾶ
the(-thing) called cancer having-heard about — abba
Λογγίνου, ἐζήτησε συντυχεῖν αὐτῷ. Ἐκάθητο οὖν οὗτος
Longinus sought to-meet him he-sat then he
ἐν τῷ ἐνάτῳ σημείῳ Ἀλεξανδρείας. Ἐπιζητούσης δὲ τῆς
at the ninth milestone of-Alexandria seeking and the
γυναικὸς, συνέβη τὸν μακάριον ἐκεῖνον συλλέγειν ξύλα
woman it-happened the blessed that(-man) to-gather wood
παρὰ τὴν θάλασσαν. Καὶ εὑροῦσα αὐτὸν, λέγει αὐτῷ·
by the sea and having-found him she-says to-him
Ἀββᾶ, ποῦ μένει ὁ ἀββᾶς Λογγῖνος ὁ δοῦλος τοῦ Θεοῦ;
abba where stays — abba Longinus the servant — of-God
μὴ εἰδυῖα ὅτι αὐτός ἐστιν. Ὁ δέ φησι· Τί θέλεις τὸν
not knowing that he it-is he and says why do-you-want the

ἐπιθέτην ἐκεῖνον; μὴ ἀπέλθῃς πρὸς αὐτόν· ἐπιθέτης γάρ
impostor that not go-away to him (an)-impostor for
ἐστι. Τί δέ ἐστιν ὃ ἔχεις; Ἡ δὲ γυνὴ ἔδειξε τὸ
he-is what and is (it)-which you-have the and woman showed the
πάθος. Ὁ δὲ σφραγίσας τὸν τόπον, ἀπέλυσεν αὐτὴν,
affliction he and having-sealed the place sent-away her
εἰπών· Ἄπελθε, καὶ ὁ Θεός σε θεραπεύει· Λογγῖνος γὰρ
having-said go-away and — God you heals Longinus for
οὐδέν σε δύναται ὠφελῆσαι. Ἀπῆλθε δὲ ἡ γυνὴ πιστεύσασα
nothing you can benefit went-away and the woman having-believed
τῷ λόγῳ, καὶ ἐθεραπεύθη παραχρῆμα. Μετὰ ταῦτα
the word and was-healed at-once after these(-things)
διηγησαμένη τισὶ τὸ πρᾶγμα, καὶ τὰ σημεῖα εἰποῦσα τοῦ
having-related to-some the matter and the marks having-told of-the
γέροντος, μανθάνει ὅτι αὐτός ἐστιν ὁ ἀββᾶς Λογγῖνος.
old-man she-learns that he it-is — abba Longinus
4 Ἄλλοτε πάλιν φέρουσιν αὐτῷ τινες δαιμονιῶντα. Ὁ δέ
another-time again bring to-him some (a)-demoniac he and
φησιν πρὸς αὐτούς· Ἐγώ τι ποιῆσαι ὑμῖν οὐκ ἔχω·
says to them I anything to-do for-you not have
ἀλλὰ μᾶλλον ἀπέλθετε πρὸς τὸν ἀββᾶν Ζήνωνα. Εἶτα
but rather go-away to — abba Zeno then
ὁ ἀββᾶς Ζήνων ἤρξατο ἐπικεῖσθαι τῷ δαίμονι ἐκδιώκων
— abba Zeno began to-press-upon the demon driving-out
αὐτόν. Καὶ ἤρξατο βοᾶν ὁ δαίμων· Ἄρτι νομίζεις, ἀββᾶ
him and began to-shout the demon now you-think abba
Ζήνων, ὅτι διὰ σὲ ἐξέρχομαι· ἰδοὺ ὁ ἀββᾶς Λογγῖνος
Zeno that because-of you I-go-out behold — abba Longinus
ἐκεῖ προσεύχεται, κατ᾽ ἐμοῦ ἐντυγχάνων· καὶ φοβούμενος
there prays against me interceding and fearing
τὰς εὐχὰς αὐτοῦ ἐξέρχομαι, ἐπεὶ οὐκ ἐδίδουν σοι ἀπόκρισιν.
the prayers his I-go-out since not I-would-give you (an)-answer

Εἶπεν ὁ ἀββᾶς Λογγῖνος τῷ ἀββᾷ Ἀκακίῳ· Ἡ γυνὴ 5
said — abba Longinus — to-abba Acacius the woman
τότε γινώσκει ὅτι συνέλαβεν, ὅταν σταλῇ τὸ αἷμα αὐτῆς.
then knows that she-conceived when is-stopped the blood her
Οὕτως οὖν καὶ ἡ ψυχὴ, τότε γινώσκει ὅτι συνέλαβε
thus then also the soul then knows that it-conceived
Πνεῦμα ἅγιον, ὅταν σταλῇ τὰ ῥέοντα ἀπ᾽ αὐτῆς κάτωθεν
(the)-Spirit holy when are-stopped the flowing from it below
πάθη. Ἐν ὅσῳ δὲ ἐνέχεται ἐν αὐτοῖς, πῶς δύναται
passions in as-much but it-is-held in them how can-it
κενοδοξεῖν ὡς ἀπαθής; Δὸς αἷμα, καὶ λάβε Πνεῦμα.
be-vainglorious as passionless give blood and receive Spirit

LXXII · MATOES

Matoes prefers light and lasting work to hard work soon dropped, and says the nearer a man draws to God the more he sees himself a sinner. Satan sows every passion and waters the one the soul inclines to; slander has a cure in repentance, fornication is death. Ordained a priest with his brother against his will, he never offers the sacrifice, and he gives a brother a whole rule of humility, sitting alone himself from weakness, not virtue.

Ἔλεγεν ὁ ἀββᾶς Ματόης· Θέλω ἐργασίαν ἐλαφρὰν καὶ 1
said — abba Matoes I-want work light and
ἐμμένουσαν, ἢ ἐπίπονον ἐξ ἀρχῆς καὶ ταχέως
lasting rather-than laborious from (the)-beginning and quickly
ἐκκοπτομένην.
cut-off

2 Εἶπε πάλιν· Ὅσον ἐγγίζει ἄνθρωπος τῷ Θεῷ, τοσοῦτον
he-said again as-much-as draws-near (a)-man — to-God so-much
ἁμαρτωλὸν ἑαυτὸν βλέπει. Ἡσαΐας γὰρ ὁ προφήτης
sinful himself he-sees Isaiah for the prophet
ἰδὼν τὸν Θεὸν, τάλαν καὶ ἀκάθαρτον ἔλεγεν ἑαυτόν.
having-seen — God wretched and unclean called himself

3 Ἔλεγε πάλιν· Ὅτε ἤμην νεώτερος, ἔλεγον ἐν ἑαυτῷ ὅτι,
he-said again when I-was younger I-said in myself that
Τάχα τί ποτε ἐργάζομαι ἀγαθόν· νῦν δὲ ὡς ἐγήρασα,
perhaps something ever I-work good now but as I-have-grown-old
βλέπω ὅτι οὐκ ἔχω ἓν ἔργον καλὸν ἐν ἐμαυτῷ.
I-see that not I-have one work good in myself

4 Εἶπε πάλιν· Οὐκ οἶδεν ὁ Σατανᾶς ποίῳ πάθει ἡττᾶται
he-said again not knows — Satan by-what passion is-overcome
ἡ ψυχή. Σπείρει μὲν, ἀλλ' οὐκ οἶδεν εἰ θερίσει· τοὺς
the soul he-sows indeed but not he-knows whether he-will-reap the
μὲν περὶ πορνείας, τοὺς δὲ περὶ καταλαλιᾶς λογισμοὺς,
indeed about fornication the but about slander thoughts
καὶ ὁμοίως τὰ λοιπὰ πάθη. Καὶ εἰς οἷον πάθος ἴδῃ
and likewise the other passions and to whatever passion he-sees
τὴν ψυχὴν κλίνασαν, χορηγεῖ αὐτῇ.
the soul having-inclined he-supplies it

5 Ἀδελφὸς παρέβαλε τῷ ἀββᾷ Ματώῃ, καὶ λέγει αὐτῷ·
(a)-brother visited — to-abba Matoes and says to-him
Πῶς οἱ Σκητιῶται ἐποίουν περισσότερον τῆς Γραφῆς,
how the Scetiotes did more than-the Scripture
ἀγαπῶντες τοὺς ἐχθροὺς αὐτῶν ὑπὲρ ἑαυτούς; Λέγει αὐτῷ
loving the enemies their above themselves says to-him
ὁ ἀββᾶς Ματώης· Ἐγὼ τέως τὸν ἀγαπῶντά με
— abba Matoes I for-my-part the(-one) loving me
οὐκ ἀγαπῶ ὡς ἐμαυτόν.
not love as myself

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ματώην· Τί ποιήσω ἐὰν 6
(a)-brother asked — abba Matoes what shall-I-do if
παραβάλῃ μοι ἀδελφὸς, καὶ ἔστι νηστεία ἢ πρωΐ; ὅτι
he-visits me (a)-brother and it-is (a)-fast or early-morning for
θλίβομαι. Καὶ λέγει αὐτῷ ὁ γέρων· Ἐὰν μὲν οὐ θλίβῃ,
I-am-distressed and says to-him the old-man if indeed not you-are-distressed
καὶ φάγῃς μετὰ τοῦ ἀδελφοῦ, καλῶς ποιεῖς. Ἐὰν δὲ μὴ
and you-eat with the brother well you-do if but not
προσδοκᾷς τινα, καὶ φάγῃς, τοῦτο σὸν θέλημά ἐστιν.
you-expect anyone and you-eat this your will is
Εἶπεν ὁ ἀββᾶς Ἰακὼβ ὅτι, Παρέβαλον τῷ ἀββᾷ Ματώῃ· 7
said — abba James that I-visited — to-abba Matoes
καὶ ἀνακάμψαντός μου, εἶπον αὐτῷ ὅτι, Θέλω παραβαλεῖν
and having-returned me I-said to-him that I-wish to-visit
εἰς τὰ Κελλία. Καὶ εἶπέ μοι· Ἄσπασαι ἐξ ἐμοῦ τὸν ἀββᾶν
to the Cells and he-said to-me greet for me — abba
Ἰωάννην. Ἐλθὼν δὲ ἐγὼ πρὸς τὸν ἀββᾶν Ἰωάννην, λέγω
John having-come and I to — abba John I-say
αὐτῷ· Ἀσπάζεταί σε ὁ ἀββᾶς Ματώης. Καὶ λέγει μοι ὁ
to-him greets you — abba Matoes and says to-me the
γέρων· Ἰδοὺ ὁ ἀββᾶς Ματώης, ἀληθῶς Ἰσραηλίτης, ἐν
old-man behold — abba Matoes truly (an)-Israelite in
ᾧ δόλος οὐκ ἔστι. Καὶ πληρωθέντος ἐνιαυτοῦ, πάλιν
whom guile not is and having-been-completed (a)-year again
παρέβαλον τῷ ἀββᾷ Ματόῃ· καὶ εἶπον αὐτῷ τὸν ἀσπασμὸν
I-visited — to-abba Matoes and told him the greeting
τοῦ ἀββᾶ Ἰωάννου. Καὶ λέγει ὁ γέρων· Οὐκ εἰμὶ μὲν
— of-abba John and says the old-man not I-am indeed
ἄξιος τοῦ λόγου τοῦ γέροντος· πλὴν τοῦτο γίνωσκε,
worthy of-the word of-the old-man yet this know
ὅτι ὅταν ἀκούσῃς γέροντος τὸν πλησίον δοξάζοντος ὑπὲρ
that when you-hear (an)-old-man the neighbor glorifying above

ἑαυτὸν, εἰς μέτρα μεγάλα ἔφθασεν. Αὕτη γάρ ἐστιν ἡ
himself to measures great he-has-reached this for is the
τελειότης, ὥστε τὸν πλησίον ἑαυτοῦ δοξάζειν ὑπὲρ ἑαυτόν.
perfection so-that the neighbor his to-glorify above himself

8 Ἔλεγεν ὁ ἀββᾶς Ματώης ὅτι, Ἦλθεν ἀδελφὸς πρὸς μὲ,
said — abba Matoes that came (a)-brother to me
καὶ εἶπέ μοι, ὅτι ἡ καταλαλιὰ χεῖρόν ἐστι τῆς πορνείας.
and said to-me that the slander worse is than-the fornication
Καὶ εἶπον· Σκληρός ἐστιν ὁ λόγος. Λέγει οὖν μοι· Καὶ
and I-said hard is the word he-says then to-me and
πῶς θέλεις εἶναι τὸ πρᾶγμα τοῦτο; Ἐγὼ δὲ ἔφην· Ἡ
how do-you-wish to-be the matter this I and said the
μὲν καταλαλιὰ κακή ἐστιν· ταχεῖαν δὲ ἔχει θεραπείαν·
indeed slander bad is quick but it-has (a)-cure
μετανοεῖ γὰρ πολλάκις ὁ καταλαλήσας, λέγων· Κακῶς
repents for often the(-one) having-slandered saying badly
ἐλάλησα. Ἡ δὲ πορνεία, φυσικὸς θάνατός ἐστιν.
I-spoke the but fornication natural death is

9 Ἀπῆλθέ ποτε ὁ ἀββᾶς Ματώης ἀπὸ τῆς Ῥαιθοῦ, εἰς τὰ
went-away once — abba Matoes from — Raithou to the
μέρη Μαγδολῶν· ἦν δὲ ὁ ἀδελφὸς αὐτοῦ μετ᾽ αὐτοῦ.
parts of-Magdolos was and the brother his with him
Καὶ κρατήσας ὁ ἐπίσκοπος τὸν γέροντα, ἐποίησεν αὐτὸν
and having-seized the bishop the old-man made him
πρεσβύτερον. Καὶ γενομένων αὐτῶν ὁμοῦ, ἔλεγεν ὁ
(a)-priest and having-been they together said the
ἐπίσκοπος· Συγχώρησόν μοι, ἀββᾶ· οἶδα ὅτι οὐκ ἤθελες
bishop forgive me abba I-know that not you-wanted
τὸ πρᾶγμα τοῦτο· ἀλλὰ διὰ τὸ εὐλογηθῆναί με παρὰ σοῦ,
the matter this but for the to-be-blessed me by you
ἐτόλμησα τοῦτο ποιῆσαι. Εἶπε δὲ αὐτῷ ὁ γέρων μετὰ
I-dared this to-do said and to-him the old-man with

ταπεινώσεως· Καὶ ὁ λογισμός μου μικρὸν ἤθελεν· πλὴν εἰς
humility even the thought my (a)-little wished-it but over
τοῦτο ἐγὼ κοπιῶ, ὅτι χωρισθῆναι ἔχω ἀπὸ τοῦ ἀδελφοῦ
this I toil that to-be-separated I-am from the brother
τοῦ μετ᾽ ἐμοῦ. Οὐ βαστάζω γὰρ ὅλας τὰς εὐχὰς ποιῆσαι
the with me not I-bear for all the prayers to-make
μόνος. Καὶ λέγει ὁ ἐπίσκοπος· Εἰ οἶδας ὅτι ἄξιός ἐστιν,
alone and says the bishop if you-know that worthy he-is
ἐγὼ αὐτὸν χειροτονῶ. Λέγει αὐτῷ ὁ ἀββᾶς Ματώης· Εἰ
I him ordain says to-him — abba Matoes if
μὲν ἄξιός ἐστιν, οὐκ οἶδα· ἓν δὲ οἶδα, ὅτι ἐμοῦ καλλίων
indeed worthy he-is not I-know one but I-know that than-me better
ἐστίν. Ἐχειροτόνησε δὲ καὶ αὐτόν. Καὶ ἐκοιμήθησαν οἱ
he-is he-ordained and also him and fell-asleep the
ἀμφότεροι, μὴ ἐγγίσαντες θυσιαστηρίῳ ἕνεκεν τοῦ
both not having-approached to-(the)-altar for-the-sake-of the
ποιῆσαι προσφοράν. Ἔλεγε δὲ ὁ γέρων· Πιστεύω εἰς τὸν
to-make (the)-offering said and the old-man I-believe in —
Θεὸν, ὅτι οὐκ ἔχω κρῖμα πολὺ διὰ τὴν χειροτονίαν, ὁπότε
God that not I-have judgment much because-of the ordination since
οὐ ποιῶ προσφοράν. Τῶν γὰρ ἀμέμπτων ἐστὶν ἡ χειροτονία.
not I-make (the)-offering of-the for blameless is the ordination
Εἶπεν ὁ ἀββᾶς Ματόης ὅτι, Τρεῖς γέροντες ἀπῆλθον πρὸς 10
said — abba Matoes that three old-men went-away to
τὸν ἀββᾶν Παφνούτιον τὸν λεγόμενον Κεφαλᾶν, ἵνα
— abba Paphnutius the called Cephalas so-that
ἐρωτήσωσιν αὐτὸν λόγον. Καὶ εἶπεν αὐτοῖς ὁ γέρων· Τί
they-might-ask him (a)-word and said to-them the old-man what
θέλετε εἴπω ὑμῖν; Πνευματικὸν ἢ σωματικόν; Λέγουσιν
do-you-wish I-tell you spiritual or bodily they-say
αὐτῷ· Πνευματικόν. Λέγει αὐτοῖς ὁ γέρων· Ὑπάγετε,
to-him spiritual says to-them the old-man go

ἀγαπήσατε τὴν θλῖψιν ὑπὲρ τὴν ἀνάπαυσιν, καὶ τὴν ἀτιμίαν
love the affliction above the rest and the dishonor
πλέον τῆς δόξης, καὶ τὸ διδόναι μᾶλλον ἢ λαμβάνειν.
more than-the glory and the to-give rather than to-receive

11 Ἠρώτησεν ἀδελφὸς τὸν ἀββᾶν Ματώην, λέγων· Εἰπέ μοι
asked (a)-brother — abba Matoes saying tell me
ῥῆμα. Ὁ δὲ εἶπεν αὐτῷ· Ὕπαγε, παρακάλεσον τὸν Θεὸν,
(a)-word he and said to-him go beseech — God
ἵνα δώσει πένθος εἰς τὴν καρδίαν σου, καὶ ταπείνωσιν·
that he-give mourning into the heart your and humility
καὶ πρόσεχε πάντοτε τὰς ἁμαρτίας σου· καὶ μὴ κρῖνε
and attend always to-the sins your and not judge
ἄλλους, ἀλλὰ γενοῦ ὑποκάτω πάντων· καὶ μὴ ἔχε φιλίαν
others but become beneath all and not have friendship
μετὰ παιδίου, μήτε γνῶσιν μετὰ γυναικὸς, μήτε φίλον
with (a)-boy nor acquaintance with (a)-woman nor (a)-friend
αἱρετικόν· καὶ κόψον τὴν παῤῥησίαν ἀπὸ σοῦ· καὶ κράτει
heretic and cut-off the freedom from you and master
τὴν γλῶσσαν καὶ τὴν κοιλίαν σου, καὶ ἀπὸ οἴνου μικρόν·
the tongue and the belly your and from wine (a)-little
καὶ ἐάν τις λαλήσῃ περὶ πράγματος οἱουδήποτε, μὴ
and if anyone speak about (a)-matter whatsoever not
φιλονείκει μετ᾽ αὐτοῦ· ἀλλ᾽ ἐὰν καλῶς λέγῃ, εἰπέ· Ναί· ἐὰν
contend with him but if well he-speaks say yes if
δὲ κακῶς, εἰπέ· Σὺ οἶδας πῶς λαλεῖς· καὶ μὴ ἔριζε μετ᾽
but badly say you know how you-speak and not quarrel with
αὐτοῦ περὶ ὧν ἐλάλησε. Καὶ αὕτη ἐστὶν ἡ ταπείνωσις.
him about what he-spoke and this is the humility

12 Ἠρώτησεν ἀδελφὸς τὸν ἀββᾶν Ματώην· Εἰπέ μοι
asked (a)-brother — abba Matoes tell me
ῥῆμα. Καὶ εἶπεν αὐτῷ· Πᾶσαν φιλονεικίαν ἀπὸ παντὸς
(a)-word and he-said to-him all contentiousness from every

πράγματος κόψον ἀπὸ σοῦ· κλαῦσον δὲ καὶ πένθησον,
matter cut-off from you weep and also mourn
ὅτι ὁ καιρὸς ἤγγισεν.
for the time has-drawn-near
Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ματόην, λέγων· Τί ποιήσω; 13
(a)-brother asked — abba Matoes saying what shall-I-do
ὅτι ἡ γλῶσσά μου θλίβει με· καὶ ὅταν ἔρχωμαι ἐν
for the tongue my afflicts me and when I-come in
μέσῳ τῶν ἀνθρώπων, οὐ δύναμαι κατασχεῖν αὐτήν·
(the)-midst of-the men not I-can restrain it
ἀλλὰ κατακρίνω αὐτοὺς ἐν παντὶ ἔργῳ ἀγαθῷ, καὶ
but I-condemn them in every work good and
ἐλέγχω αὐτούς. Τί οὖν ποιήσω; Καὶ ἀποκριθεὶς ὁ γέρων
I-reproach them what then shall-I-do and answering the old-man
εἶπεν· Εἰ οὐ δύνασαι κατέχειν ἑαυτὸν, φύγε καταμόνας.
said if not you-can restrain yourself flee alone
Ἀσθένεια γάρ ἐστιν. Ὁ δὲ καθήμενος μετὰ ἀδελφῶν,
(a)-weakness for it-is the(-one) but sitting with brothers
οὐκ ὀφείλει εἶναι τετραγωνιαῖος, ἀλλὰ στρογγύλος, ἵνα
not ought to-be square but round so-that
πρὸς πάντας κυλίηται. Καὶ εἶπεν ὁ γέρων· Οὐ κατὰ
toward all be-may-roll and said the old-man not by
ἀρετὴν κάθημαι καταμόνας, ἀλλὰ κατὰ ἀσθένειαν· δυνατοὶ
virtue I-sit alone but by weakness strong
γάρ εἰσιν, οἱ ἐρχόμενοι εἰς τὸ μέσον τῶν ἀνθρώπων.
for are the(-ones) coming into the midst of-the men

Silvanus loves his disciple Mark above eleven others, since Mark leaves an omega unfinished at his call and agrees when Silvanus calls a boar a buffalo. Mark comes out to his mother with his eyes shut and blesses her unrecognized; begging Silvanus, bound for Syria, to stay three days, he dies on the third.

1 Ἔλεγον περὶ τοῦ ἀββᾶ Σιλουανοῦ, ὅτι εἶχε μαθητὴν ἐν
they-said about — abba Silvanus that he-had (a)-disciple in
Σκήτει, Μάρκον ὀνόματι· ἦν δὲ ἔχων ὑπακοὴν μεγάλην,
Scetis Mark by-name he-was and having obedience great
καὶ ἦν καλλιγράφος. Ἠγάπα δὲ αὐτὸν ὁ γέρων διὰ
and he-was (a)-fine-scribe loved and him the old-man because-of
τὴν ὑπακοὴν αὐτοῦ. Εἶχε δὲ ἄλλους ἕνδεκα μαθητὰς, καὶ
the obedience his he-had and other eleven disciples and
ἐθλίβοντο, ὅτι ἠγάπα αὐτὸν ὑπὲρ αὐτούς. Καὶ ἀκούσαντες
they-were-distressed that he-loved him above them and having-heard
οἱ γέροντες, ἐλυπήθησαν. Ἦλθον δὲ ἐν μιᾷ πρὸς αὐτὸν οἱ
the old-men were-grieved came and on one(-day) to him the
γέροντες, καὶ ἐνεκάλουν αὐτόν. Λαβὼν δὲ αὐτοὺς ἐξῆλθε,
old-men and accused him having-taken and them he-went-out
καὶ ἔκρουσε κατὰ κελλίον, λέγων· Ὁ δεῖνα ἀδελφὲ, δεῦρο,
and knocked at-each cell saying the so-and-so brother come
ὅτι χρήζω σου. Καὶ εἷς ἐξ αὐτῶν, οὐκ ἠκολούθησεν αὐτῷ
for I-need you and one of them not followed him
εὐθύς. Καὶ ἐλθὼν ἐπὶ τὴν κέλλαν Μάρκου, ἔκρουσε, λέγων·
at-once and having-come to the cell of-Mark he-knocked saying
Μάρκε. Ὁ δὲ ἀκούσας τῆς φωνῆς τοῦ γέροντος, εὐθὺς
Mark he and having-heard the voice of-the old-man at-once
ἐπήδησεν ἔξω· καὶ ἔπεμψεν αὐτὸν εἰς διακονίαν. Καὶ λέγει
leaped outside and he-sent him on (an)-errand and he-says

τοῖς γέρουσι· Ποῦ εἰσὶν οἱ λοιποὶ ἀδελφοὶ, Πατέρες; Καὶ
to-the old-men where are the other brothers Fathers and
εἰσελθὼν εἰς τὴν κέλλαν αὐτοῦ, ἐψηλάφησε τὸ τετράδιον
having-gone-in into the cell his he-felt the quire
αὐτοῦ· καὶ εὗρεν ὅτι ω ἔβαλε χεῖρα ποιεῖν· καὶ
his and found that (an)-omega he-had-put (his)-hand to-make and
ἀκούσας τοῦ γέροντος, οὐκ ἔστρεψε τὸν κάλαμον πληρῶσαι
having-heard the old-man not he-turned the pen to-complete
αὐτό. Λέγουσιν οὖν οἱ γέροντες· Ὄντως ὃν σὺ ἀγαπᾷς,
it say then the old-men truly whom you love
ἀββᾶ, καὶ ἡμεῖς αὐτὸν ἀγαπῶμεν, καὶ ὁ Θεὸς αὐτὸν ἀγαπᾷ.
abba also we him love and — God him loves
Ἔλεγον περὶ τοῦ ἀββᾶ Σιλουανοῦ, ὅτι ποτὲ περιπατῶν 2
they-said about — abba Silvanus that once walking
ἐν τῇ Σκήτει μετὰ τῶν γερόντων, καὶ θέλων αὐτοῖς
in — Scetis with the old-men and wishing to-them
τὴν ὑπακοὴν τοῦ μαθητοῦ αὐτοῦ Μάρκου δεῖξαι, καὶ
the obedience of-the disciple his Mark to-show and
δι' ὃ ἀγαπᾷ αὐτὸν, θεωρήσας μικρὸν σύαγρον, λέγει
because-of which he-loves him having-seen (a)-little boar he-says
αὐτῷ· Θεωρεῖς τὸ μικρὸν βουβάλιον ἐκεῖνο, τέκνον; Λέγει
to-him do-you-see the little buffalo that child he-says
αὐτῷ· Ναὶ, ἀββᾶ. Καὶ τὰ κέρατα αὐτοῦ πῶς πιθανά
to-him yes abba and the horns its how fine
εἰσιν; Λέγει· Ναὶ, ἀββᾶ. Καὶ ἐθαύμασαν οἱ γέροντες τὴν
are-they he-says yes abba and marveled the old-men at-the
ἀπόκρισιν αὐτοῦ, καὶ ᾠκοδομήθησαν ἐν τῇ ὑπακοῇ αὐτοῦ.
answer his and were-edified in the obedience his
Κατῆλθέ ποτε ἡ μήτηρ τοῦ ἀββᾶ Μάρκου ἰδεῖν αὐτόν· καὶ 3
came-down once the mother — of-abba Mark to-see him and
εἶχε πολλὴν φαντασίαν. Καὶ ἐξῆλθεν ὁ γέρων πρὸς αὐτήν.
she-had much pomp and went-out the old-man to her

Καὶ εἶπεν αὐτῷ· Ἀββᾶ, εἰπὲ τὸν υἱόν μου ἐξελθεῖν, ἵνα
and she-said to-him abba tell the son my to-come-out so-that
ἴδω αὐτόν. Εἰσελθὼν δὲ ὁ γέρων, εἶπεν αὐτῷ· Ἔξελθε,
I-may-see him having-gone-in and the old-man said to-him come-out
ἵνα σε ἴδῃ ἡ μήτηρ σου. Ἦν δὲ φορῶν κεντονάριον,
so-that you may-see the mother your he-was and wearing (a)-patchwork
καὶ ἠσβολωμένος ἀπὸ τοῦ μαγειρείου. Καὶ ἐξελθὼν
and blackened from the kitchen and having-come-out
διὰ τὴν ὑπακοὴν, ἐκάμμυσε τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ
because-of the obedience he-shut the eyes his and
εἶπεν αὐτοῖς· Σωθείητε, σωθείητε, σωθείητε· καὶ οὐκ
said to-them may-you-be-saved may-you-be-saved may-you-be-saved and not
εἶδεν αὐτούς. Ἡ δὲ μήτηρ αὐτοῦ οὐκ ἐγνώρισεν αὐτόν.
he-saw them the and mother his not recognized him
Πάλιν οὖν πέμπει πρὸς τὸν γέροντα, λέγουσα· Ἀββᾶ,
again then she-sends to the old-man saying abba
πέμψον μοι τὸν υἱόν μου, ἵνα αὐτὸν ἴδω. Καὶ εἶπε τῷ
send me the son my so-that him I-may-see and he-said —
Μάρκῳ· Οὐκ εἶπόν σοι· Ἔξελθε, ἵνα σε ἴδῃ ἡ μήτηρ
to-Mark did-not I-tell you come-out so-that you may-see the mother
σου; Καὶ εἶπεν αὐτῷ ὁ Μάρκος· Ἐξῆλθον κατὰ τὸν
your and said to-him — Mark I-came-out according-to the
λόγον σου, ἀββᾶ. Πλὴν παρακαλῶ σε, μὴ εἴπῃς μοι ἄλλο
word your abba but I-beseech you not tell me another
ἄπαξ ἐξελθεῖν, ἵνα μὴ παρακούσω σου. Καὶ ἐξελθὼν
time to-come-out so-that not I-disobey you and having-gone-out
ὁ γέρων εἶπεν αὐτῇ· Αὐτός ἐστιν ὁ ἀπαντήσας ὑμῖν,
the old-man said to-her he is the(-one) having-met you
λέγων· Σωθείητε. Καὶ παρακαλέσας αὐτὴν ἀπέλυσεν.
saying may-you-be-saved and having-comforted her he-sent-(her)-away

Περὶ τοῦ ἀββᾶ Μάρκου μαθητοῦ τοῦ ἀββᾶ Σιλουανοῦ

Ἄλλοτε συνέβη αὐτὸν ἐξελθεῖν ἀπὸ Σκήτεως, καὶ ἀπελθεῖν 4
another-time it-happened him to-go-out from Scetis and to-go-away
εἰς τὸ ὄρος τὸ Σινὰ, καὶ μεῖναι ἐκεῖ. Καὶ ἔπεμψεν
to the mountain — Sinai and to-stay there and sent
ἡ μήτηρ τοῦ Μάρκου ὁρκίζουσα αὐτὸν μετὰ δακρύων,
the mother — of-Mark adjuring him with tears
ἵνα ἐξέλθῃ ὁ υἱὸς αὐτῆς, καὶ ἴδῃ αὐτόν. Ὁ δὲ
that may-come-out the son her and she-may-see him the and
γέρων ἀπέλυσεν αὐτόν. Καὶ ὡς ἐποίει τὴν μηλωτὴν
old-man sent-off him and when he-was-making the sheepskin
αὐτοῦ τοῦ ἐξελθεῖν, καὶ ἤρχετο ἀσπάσασθαι τὸν γέροντα,
his for-the to-go-out and came to-greet the old-man
εὐθέως ἔβαλλε κλαίειν, καὶ οὐκ ἐξήρχετο.
at-once he-began to-weep and not he-went-out

Ἔλεγον περὶ τοῦ ἀββᾶ Σιλουανοῦ, ὅτι ὡς ἤθελεν ἐξελθεῖν 5
they-said about — abba Silvanus that when he-wished to-go-out
εἰς Συρίαν, εἶπεν αὐτῷ ὁ μαθητὴς αὐτοῦ Μάρκος· Πάτερ,
to Syria said to-him the disciple his Mark Father
οὐ θέλω ἐξελθεῖν ἔνθεν· ἀλλ᾽ οὐδὲ σὲ ἀφῶ ἐξελθεῖν,
not I-wish to-go-out from-here but not-even you I-will-let to-go-out
ἀββᾶ. Ἀλλὰ παράμεινον ὧδε τρεῖς ἡμέρας. Καὶ τῇ
abba but remain here three days and on-the
τρίτῃ ἡμέρᾳ ἐκοιμήθη.
third day he-fell-asleep

Milesius raises a murdered man to clear a monk falsely accused, and lets him sleep again until the Lord comes. In Persia two royal brothers who torture him for refusing to sacrifice shoot each other the next day, as he foretold.

1 Παρερχόμενος ὁ ἀββᾶς Μιλήσιος διά τινος τόπου,
passing-by — abba Milesius through a-certain place
εἶδέ τινα μοναχὸν κρατούμενον ὑπό τινος, ὡς φόνον
he-saw a-certain monk being-held by someone as (a)-murder
ποιήσαντα. Καὶ προσεγγίσας ὁ γέρων, ἐπερώτησε τὸν
having-done and having-approached the old-man questioned the
ἀδελφόν. Καὶ μαθὼν ὅτι συκοφαντεῖται, λέγει πρὸς
brother and having-learned that he-is-falsely-accused he-says to
τοὺς κατέχοντας αὐτόν· Ποῦ ἔστιν ὁ φονευθείς;
the(-ones) holding him where is the(-one) murdered
Καὶ ἔδειξαν αὐτῷ. Καὶ προσεγγίσας τῷ φονευθέντι,
and they-showed him and having-approached the(-one) murdered
εἶπε πᾶσι προσεύξασθαι. Αὐτοῦ δὲ ἐκπετάσαντος τὰς
he-told all to-pray he and having-spread-out the
χεῖρας πρὸς τὸν Θεὸν, ἀνέστη ὁ νεκρός. Καὶ εἶπεν αὐτῷ
hands to — God rose the dead(-man) and he-said to-him
ἐπὶ πάντων· Εἰπὲ ἡμῖν τίς ἐστιν ὁ φονεύσας σε.
before all tell us who is the(-one) having-murdered you
Ὁ δὲ εἶπεν, ὅτι Εἰσελθὼν εἰς τὴν ἐκκλησίαν, δέδωκα
he and said that having-gone-in into the church I-have-given
χρήματα τῷ πρεσβυτέρῳ· ὁ δὲ ἀναστὰς, ἔσφαξέ με·
money to-the priest he and having-risen slew me
καὶ ἀπενέγκας, ἔῤῥιψεν εἰς τὸ μοναστήριον τοῦ ἀββᾶ.
and having-carried(-me)-off threw(-me) into the monastery of-the abba
Ἀλλὰ παρακαλῶ ὑμᾶς, ληφθῆναι τὰ χρήματα, καὶ δοθῆναι
but I-beseech you to-be-taken the money and to-be-given

τοῖς τέκνοις μου. Τότε εἶπε πρὸς αὐτὸν ὁ γέρων· Ἄπελθε,
to-the children my then said to him the old-man go-away
καὶ κοιμῶ, ἕως ἂν ἔλθῃ ὁ Κύριος, καὶ ἐγείρῃ σε.
and sleep until — come the Lord and raise you
Ἄλλοτε οἰκοῦντος αὐτοῦ μετὰ δύο μαθητῶν ἐν τοῖς ὁρίοις 2
another-time dwelling he with two disciples in the borders
Περσίδος, ἐξῆλθον δύο υἱοὶ τοῦ βασιλέως σαρκικοὶ ἀδελφοὶ,
of-Persia went-out two sons of-the king fleshly brothers
ἀγρεῦσαι κατὰ τὸ ἔθος. Ἔβαλον δὲ λίνα ἐπὶ πολὺ
to-hunt according-to the custom they-set and nets over great
διάστημα κἂν ἐπὶ τεσσαράκοντα μίλια· ὥστε εἰ εὑρίσκεται
distance even for forty miles so-that if (anything)-is-found
ἔσω τῶν λίνων, ἀγρεύσωσι καὶ ἀποκτείνωσι κόντοις.
inside the nets they-might-hunt and kill(-it) with-spears
Εὑρέθη δὲ ὁ γέρων μετὰ τῶν δύο μαθητῶν αὐτοῦ. Καὶ
was-found and the old-man with the two disciples his and
θεασάμενοι αὐτὸν τριχώδη καὶ ὡς ἄγριον, ἐξεπλάγησαν,
having-beheld him hairy and as-if wild they-were-astounded
καὶ εἶπον αὐτῷ· Ἄνθρωπος εἶ ἢ πνεῦμα, εἰπὲ ἡμῖν.
and said to-him (a)-man you-are or (a)-spirit tell us
Καὶ εἶπεν αὐτοῖς· Ἄνθρωπός εἰμι ἁμαρτωλός· καὶ ἐξῆλθον
and he-said to-them (a)-man I-am sinful and I-came-out
κλαῦσαι τὰς ἁμαρτίας μου· καὶ προσκυνῶ Ἰησοῦν τὸν
to-weep-for the sins my and I-worship Jesus —
Χριστὸν τὸν Υἱὸν τοῦ Θεοῦ τοῦ ζῶντος. Οἱ δὲ εἶπον αὐτῷ·
Christ the Son — of-God the living they and said to-him
Οὐκ ἔστιν ἄλλος Θεὸς, πλὴν τοῦ ἡλίου καὶ τοῦ πυρὸς καὶ
not there-is other God except the sun and the fire and
τοῦ ὕδατος· ἃ ἐσέβοντο. Ἀλλὰ πρόσελθε, καὶ ἐπίθυσον
the water which they-worshiped but come-forward and sacrifice
αὐτοῖς. Ὁ δὲ εἶπεν αὐτοῖς· Ταῦτα κτίσματά εἰσι, καὶ
to-them he and said to-them these creatures are and

πλανᾶσθε· ἀλλὰ παρακαλῶ ὑμᾶς ἐπιστρέψαι καὶ γνῶναι
you-are-deceived but I-beseech you to-turn and to-know
τὸν ἀληθινὸν Θεὸν τὸν κτίσαντα ταῦτα πάντα. Αὐτοὶ δὲ
the true God the having-created these(-things) all they and
εἶπον· Τὸν κατακριθέντα καὶ σταυρωθέντα λέγεις Θεὸν
said the(-one) condemned and crucified do-you-say God
εἶναι ἀληθινόν; Καὶ λέγει ὁ γέρων· Τὸν σταυρώσαντα
to-be true and says the old-man the(-one) having-crucified
τὴν ἁμαρτίαν, καὶ ἀποκτείναντα τὸν θάνατον, αὐτὸν λέγω
the sin and having-killed the death him I-say
εἶναι Θεὸν ἀληθινόν. Αὐτοὶ δὲ βασανίζοντες αὐτὸν μετὰ καὶ
to-be God true they and torturing him with also
τῶν ἀδελφῶν, ἠνάγκαζον θύειν. Καὶ πολλὰ βασανίσαντες,
the brothers compelled(-them) to-sacrifice and much having-tortured(-them)
ἀπεκεφάλισαν τοὺς δύο ἀδελφούς· τὸν δὲ γέροντα ἐπὶ
they-beheaded the two brothers the but old-man for
πολλὰς ἡμέρας ἐβασάνιζον· ὕστερον δὲ, τῇ τέχνῃ αὐτῶν
many days they-tortured later and by-the art their
ἔστησαν αὐτὸν εἰς τὸ μέσον, καὶ ἔῤῥιψαν βέλη, ὁ εἷς
they-stood him in the middle and threw arrows the one
ἔμπροσθεν, καὶ ὁ εἷς ὄπισθεν αὐτοῦ. Αὐτὸς δὲ εἶπεν αὐτοῖς·
in-front and the one behind him he and said to-them
Ἐπειδὴ γεγόνατε ἐν ὁμονοίᾳ, καὶ ἐκχέετε αἷμα ἀθῶον, ἐν
since you-have-become in concord and you-pour-out blood innocent in
μιᾷ ῥοπῇ αὔριον ταύτῃ τῇ ὥρᾳ, ἀτεκνωθείη ἡ μήτηρ
one moment tomorrow at-this the hour may-be-made-childless the mother
ὑμῶν ἀφ' ὑμῶν, καὶ στερηθείη τῆς ἀγάπης ὑμῶν,
your of you and may-she-be-deprived of-the love your
καὶ τοῖς ἰδίοις βέλεσιν ἀλλήλων τὰ αἵματα ἐκχέῃτε.
and with-the own arrows of-each-other the blood may-you-pour-out
Καταφρονήσαντες δὲ τοῦ ῥήματος αὐτοῦ, ἦλθον ἐπὶ τὴν
having-despised and the word his they-came on the

αὔριον θηρεῦσαι. Καὶ ἐξήλισεν ἀπ᾽ αὐτῶν μία ἔλαφος. Καὶ
morrow to-hunt and sprang-out from them one deer and
καθίσαντες τοῖς ἵπποις, κατέδραμον ἐπὶ τὸ καταλαβεῖν
having-mounted on-the horses they-ran-down for the to-overtake
αὐτήν· καὶ ῥίψαντες βέλη κατ᾽ αὐτῆς, ἐκόλλησαν ἀλλήλοις
it and having-thrown arrows at it they-fixed(-them) in-each-other
κατὰ τῆς καρδίας ἑαυτῶν· κατὰ τὸ ῥῆμα τοῦ γέροντος
in the heart of-themselves according-to the word of-the old-man
ὃ εἶπεν αὐτοῖς, καταρώμενος αὐτοῖς. Καὶ ἀπέθανον.
which he-said to-them cursing them and they-died

LXXV · MOTIUS

Motius tells a brother to make no name for himself in a new place but to do what the devout around him do. Driven from his monastery by a hostile brother, he breaks down his own door with an axe to embrace him when he comes, and afterward is made a bishop, as is his disciple Isaac.

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Μώτιον, λέγων· Ἐὰν ἀπέλθω 1
(a)-brother asked — abba Motius saying if I-go-away
μεῖναι εἰς τόπον, πῶς θέλεις διάξω ἐκεῖ; Λέγει αὐτῷ
to-stay in (a)-place how do-you-wish I-live there says to-him
ὁ γέρων· Ἐὰν οἰκήσῃς εἰς τόπον, μὴ θελήσῃς ἐκβαλεῖν
the old-man if you-dwell in (a)-place not wish to-put-forth
σεαυτῷ ὄνομα ἔν τινι, ὅτι οὐκ ἐξέρχομαι εἰς σύναξιν,
for-yourself (a)-name in anything that not I-go-out to (the)-synaxis
ἢ εἰς ἀγάπην οὐκ ἐσθίω. Ταῦτα γὰρ ὄνομα ποιοῦσι
or at (an)-agape not I-eat these(-things) for (a)-name make
κενὸν, καὶ ὕστερον εὑρίσκεις ὄχλησιν. Οἱ γὰρ ἄνθρωποι,
empty and later you-find trouble the for men
ὅπου εὑρίσκουσι ταῦτα, ἐκεῖ τρέχουσι. Λέγει οὖν αὐτῷ
where they-find these(-things) there they-run says then to-him

ὁ ἀδελφός· Τί οὖν ποιήσω; Λέγει ὁ γέρων· Ὅπου
the brother what then shall-I-do says the old-man where
ἐὰν καθίσῃς, ἴσως μετὰ πάντων ἀκολούθει· καὶ εἴ τι
— you-sit equally with all follow and if anything
βλέπεις τοὺς εὐλαβεῖς ποιοῦντας εἰς οὓς πληροφορῇ,
you-see the devout doing in whom you-are-assured
ποίησον, καὶ ἀναπαύῃ. Τοῦτο γὰρ ταπείνωσίς ἐστι, τὸ
do-it and you-are-at-rest this for humility is the
εἶναί σε ἐπίσης αὐτῶν. Καὶ οἱ ἄνθρωποι θεωροῦντές σε
to-be you equal-to them and the men beholding you
ἐκβαίνοντα, ἔχουσί σε ἐπίσης πάντων· καὶ οὐδείς σοι ὀχλεῖ.
going-out hold you equal-to all and no-one you troubles

2 Διηγήσατο περὶ τοῦ ἀββᾶ Μωτίου ὁ μαθητὴς αὐτοῦ ἀββᾶς
related about — abba Motius the disciple his abba
Ἰσαάκ· ἀμφότεροι δὲ ἐγένοντο ἐπίσκοποι· ὅτι πρῶτος
Isaac both and became bishops that first
ᾠκοδόμησε μοναστήριον ὁ γέρων εἰς τὸν Ἡρακλᾶν· καὶ
built (a)-monastery the old-man at — Heracleopolis and
ὡς ἀνεχώρησεν ἐκεῖθεν, ἀπῆλθεν εἰς ἕτερον τόπον, καὶ
when he-withdrew from-there he-went-away to another place and
ᾠκοδόμησεν ἐκεῖ πάλιν. Καὶ κατ' ἐνέργειαν τοῦ διαβόλου,
built there again and by (the)-working of-the devil
εὑρέθη ἀδελφός τις ἐχθραίνων αὐτῷ, καὶ θλίβων αὐτόν.
was-found brother a-certain being-hostile to-him and afflicting him
Καὶ ἀναστὰς ὁ γέρων ἀνεχώρησεν εἰς τὴν ἰδίαν κώμην·
and having-risen the old-man withdrew to the own village
καὶ ἐποίησεν ἑαυτῷ μοναστήριον, καὶ ἐνέκλεισεν ἑαυτόν.
and made for-himself (a)-monastery and shut-in himself
Καὶ μετὰ χρόνον ἦλθον οἱ γέροντες τοῦ τόπου ὅθεν
and after (a)-time came the old-men of-the place whence
ἐξῆλθε, καὶ λαβόντες καὶ τὸν ἀδελφὸν ὅπου εἶχε
he-had-gone-out and having-taken also the brother who had

πρὸς αὐτὸν τὴν λύπην, ἀπῆλθον παρακαλέσαι αὐτὸν, ἵνα
against him the grief went-away to-beseech him that
ἐνέγκωσιν αὐτὸν εἰς τὴν μονὴν αὐτοῦ. Ὡς δὲ ἤγγισαν
they-might-bring him to the monastery his when and they-drew-near
ὅπου ἦν ὁ ἀββᾶς Σώρης, ἀφῆκαν τὰ μηλωτάρια αὐτῶν
where was — abba Sores they-left the little-sheepskins their
ἐγγὺς αὐτοῦ, καὶ τὸν ἀδελφὸν τὸν ἔχοντα τὴν λύπην.
near him and the brother the having the grief
Καὶ ὡς ἔκρουσαν, βάλλει ὁ γέρων τὸ κλιμάκιον, καὶ
and when they-knocked puts-out the old-man the little-ladder and
παρακύπτει, καὶ γνωρίζει αὐτοὺς, καὶ λέγει· Ποῦ τὰ
peeps-out and recognizes them and says where (are)-the
μηλωτάρια ὑμῶν; Οἱ δὲ εἶπον· Ἰδοὺ ὧδε μετὰ τοῦδε
little-sheepskins your they and said behold here with this
τοῦ ἀδελφοῦ. Ὡς δὲ ἤκουσε τὸ ὄνομα τοῦ ἀδελφοῦ τοῦ
the brother when and he-heard the name of-the brother the
λυπήσαντος αὐτὸν, ὁ γέρων ἀπὸ χαρᾶς ἔβαλε πέλεκυν,
having-grieved him the old-man from joy put (an)-axe
καὶ κατέστρεψε τὴν θύραν, καὶ ἐξῆλθε τρέχων ὅπου ἦν
and broke-down the door and went-out running where was
ὁ ἀδελφός· καὶ ἔβαλεν αὐτῷ μετάνοιαν πρῶτος, καὶ
the brother and made to-him penitence first and
ἠσπάσατο αὐτόν· καὶ εἰσήνεγκεν αὐτὸν εἰς τὸ κελλίον
embraced him and brought him into the cell
αὐτοῦ· καὶ ἐπὶ τρεῖς ἡμέρας εὔφρανεν αὐτούς· καὶ αὐτὸς
his and for three days he-feasted them and he
μετ᾽ αὐτῶν· ὅπερ οὐκ εἶχε συνήθειαν ποιεῖν· καὶ ἀναστὰς
with them which not he-had (the)-custom to-do and having-risen
ἐπορεύθη μετ᾽ αὐτῶν. Καὶ μετὰ ταῦτα ἐπίσκοπος γέγονεν.
he-went with them and after these(-things) bishop he-became

Ἦν γὰρ σημειοφόρος. Καὶ τὸν μαθητὴν αὐτοῦ ἐποίησεν
he-was for (a)-sign-bearer and the disciple his made
ἐπίσκοπον ὁ μακάριος Κύριλλος τὸν ἀββᾶν Ἰσαάκ.
bishop the blessed Cyril — abba Isaac

LXXVI · MEGETHIUS

Megethius owns nothing but the needle he splits palm leaves with and never goes back for anything; the second Megethius learns from a saint to eat half a loaf daily. A saying under the name recalls that the Fathers' talk once rose to heaven and now drags them down to slander.

1 Ἔλεγον περὶ τοῦ ἀββᾶ Μεγεθίου, ὅτι ἐξήρχετο τοῦ
they-said about — abba Megethius that he-went-out-of the
κελλίου· καὶ εἰ ἤρχετο αὐτῷ λογισμὸς ἀναχωρῆσαι ἐκ
cell and if came to-him (a)-thought to-withdraw from
τοῦ τόπου, οὐκ ἀνέκαμπτεν εἰς τὴν κέλλαν αὐτοῦ. Οὐδὲ
the place not he-returned to the cell his not-even
γὰρ εἶχέ τί ποτε τοῦ αἰῶνος τούτου ὕλην, εἰ μὴ
for he-had anything ever of-the age this matter if not
ῥαφίδα μίαν ὅπου τὰ θαλλία ἔσχιζεν· εἰργάζετο γὰρ
(a)-needle one with-which the palm-shoots he-split he-worked for
καθ' ἡμέραν τρία μαλάκια, τὸ τῆς τροφῆς αὐτοῦ.
each day three baskets the(-cost) of-the food his

2 Ἔλεγον περὶ τοῦ δευτέρου ἀββᾶ Μεγεθίου, ὅτι ἦν ταπεινὸς
they-said about the second abba Megethius that he-was humble
σφόδρα, μαθητευθεὶς παρ' Αἰγυπτίοις, καὶ συντυχὼν πολλοῖς
greatly having-been-taught among Egyptians and having-met many
γέρουσι, καὶ τῷ ἀββᾷ Σισόῃ, καὶ τῷ ἀββᾷ Ποιμένι.
old-men and — to-abba Sisoes and — to-abba Poemen
Ἔμεινε δὲ καὶ εἰς ποταμὸν εἰς τὸ Σινά. Καὶ συνέβη τινὰ
he-stayed and also at (a)-river in — Sinai and it-happened one

τῶν ἁγίων παραβαλεῖν αὐτῷ (ὡς αὐτὸς διηγήσατο), καὶ
of-the saints to-visit him as he related and
λέγει αὐτῷ· Πῶς διάγεις, ἀδελφὲ, ἐν τῇ ἐρήμῳ ταύτῃ; Ὁ
he-says to-him how do-you-live brother in the desert this he
δὲ εἶπε· Νηστεύω δύο δύο, καὶ ἕνα ἄρτον ἐσθίω.
and said I-fast two(-days) two(-days) and one loaf I-eat
Καὶ λέγει μοι· Εἰ θέλεις ἀκοῦσαί μου, φάγε καθ' ἡμέραν
and he-says to-me if you-wish to-listen to-me eat each day
τὸ ἥμισυ τοῦ ἄρτου. Καὶ ποιήσας οὕτως εὗρεν ἀνάπαυσιν.
the half of-the loaf and having-done thus he-found rest
Ἠρώτησάν τινες τῶν Πατέρων τὸν ἀββᾶν Μεγέθιον, 3
asked some of-the Fathers — abba Megethius
λέγοντες· Ἐὰν περισσεύηται ἔψημα εἰς τὴν ἄλλην ἡμέραν,
saying if be-left-over cooked-food to the next day
θέλεις ἵνα φάγωσιν οἱ ἀδελφοί; Λέγει αὐτοῖς ὁ γέρων·
do-you-wish that eat-(it) the brothers says to-them the old-man
Ἐὰν ἠρήμωται, οὐκ ἔστι καλὸν ἵνα ἀναγκασθῶσιν οἱ
if it-has-gone-bad not it-is good that be-compelled the
ἀδελφοὶ φαγεῖν αὐτὸ, καὶ ἀσθενήσωσιν, ἀλλὰ ῥιφῇ·
brothers to-eat it and they-fall-ill but let-it-be-thrown-away
ἐὰν δὲ καλόν ἐστι, καὶ διὰ στρῆνος ῥιφῇ, καὶ
if but good it-is and through wantonness it-be-thrown-away and
ἄλλο ἑψηθῇ, τοῦτο κακόν ἐστιν.
another be-cooked this bad is
Εἶπε πάλιν· Ἐν ἀρχῇ ὅτε συνηγόμεθα πρὸς ἀλλήλους, 4
he-said again in (the)-beginning when we-gathered with each-other
καὶ ἐλαλοῦμεν περὶ ὠφελείας συγκροτοῦντες ἀλλήλους,
and spoke about benefit stirring-up each-other
ἐγινόμεθα χοροὶ χοροὶ, καὶ ἀνηρχόμεθα εἰς τοὺς οὐρανούς.
we-became choirs choirs and we-went-up into the heavens

Νυνὶ δὲ συναγόμεθα, καὶ εἰς τὸν ἕνα εἰς καταλαλιὰν
now but we-gather and to the one into slander
ἐρχόμενοι, κατάγομεν κάτω.
coming we-drag-down below

LXXVII · MIOS

Mios says God obeys the obedient, tells of a freed slave who still washes his masters' feet each year, and asks a soldier whether God will not spare his own creature as he spares his torn cloak.

1 Εἶπεν ὁ ἀββᾶς Μιὼς ὁ τοῦ Βελέου, ὅτι ἡ ὑπακοὴ
said — abba Mios the — of-Beleos that the obedience
ἀντὶ ὑπακοῆς ἐστιν. Εἴ τις ὑπακούει τῷ Θεῷ, ὁ Θεὸς
for obedience is if anyone obeys — God — God
ὑπακούει αὐτόν.
obeys him

2 Εἶπε πάλιν περί τινος γέροντος, ὅτι ἦν ἐν τῇ Σκήτει·
he-said again about a-certain old-man that he-was in — Scetis
ἦν δὲ ἀπὸ δούλων· ἐγένετο δὲ διακριτικὸς σφόδρα.
he-was and of slaves he-became and discerning greatly
Καὶ ἤρχετο κατ' ἐνιαυτὸν εἰς Ἀλεξάνδρειαν, φέρων τὴν
and he-came each year to Alexandria bringing the
μισθοφορίαν τοῖς κυρίοις αὐτοῦ. Καὶ ὑπήντων αὐτῷ, καὶ
wages to-the masters his and they-met him and
προσεκύνουν αὐτῷ. Ὁ δὲ γέρων ἔβαλεν ὕδωρ εἰς τὸν
made-obeisance to-him the and old-man put water into the
νιπτῆρα, καὶ ἔφερεν, ἵνα νίψῃ τοὺς κυρίους αὐτοῦ. Οἱ
basin and brought-it so-that he-might-wash the masters his they
δὲ πρὸς αὐτὸν ἔλεγον· Μὴ, Πάτερ, μὴ βαρῇς ἡμᾶς. Ὁ δὲ
and to him said no Father not burden us he and

πρὸς αὐτοὺς ἔλεγεν· Ὁμολογῶ ὅτι δοῦλος ὑμῶν εἰμι· καὶ
to them said I-confess that (a)-slave your I-am and
εὐχαριστῶν ὅτι ἀφήκατέ με ἐλεύθερον δουλεύειν τῷ Θεῷ,
giving-thanks that you-let me free to-serve — God
ἀλλὰ κἀγὼ νίπτω ὑμᾶς, καὶ δέξασθε τὴν μισθοφορίαν μου
but I-too wash you and receive the wages my
ταύτην. Οἱ δὲ ἐφιλονείκουν μὴ καταδεχόμενοι. Ἔλεγεν οὖν
these they and contended not consenting he-said then
αὐτοῖς· Ἐὰν μὴ θέλητε δέξασθαι, κάθημαι ὧδε δουλεύων
to-them unless — you-wish to-receive I-sit here serving
ὑμῖν. Καὶ φοβούμενοι αὐτὸν, ἤφιον ὃ ἐβούλετο ποιῆσαι·
you and fearing him they-let what he-wished to-do
καὶ προέπεμπον αὐτὸν μετὰ πολλῶν χρειῶν, καὶ πολλῆς
and they-sent-off him with many necessities and much
τιμῆς, ἵνα ποιῇ ὑπὲρ αὐτῶν ἀγάπας. Καὶ διὰ
honor so-that he-might-make for them agapes and because-of
τοῦτο ἐγένετο ὀνομαστὸς εἰς Σκῆτιν, καὶ ἀγαπητός.
this he-became renowned in Scetis and beloved
Ἠρωτήθη ὁ ἀββᾶς Μιὼς ὑπὸ στρατευομένου, εἰ ἄρα 3
was-asked — abba Mios by (a)-soldier whether then
δέχεται μετάνοιαν ὁ Θεός. Ὁ δὲ μετὰ τὸ κατηχῆσαι
accepts repentance — God he and after the to-instruct
αὐτὸν ἐν πολλοῖς λόγοις, λέγει πρὸς αὐτόν· Εἰπέ μοι,
him in many words says to him tell me
ἀγαπητέ· ἐὰν σχισθῇ σου τὸ χλανίδιον, βάλλεις τοῦτο
beloved if be-torn your the cloak do-you-throw it
ἔξω; Λέγει· Οὔ· ἀλλὰ ῥάπτω αὐτὸ, καὶ χρῶμαι αὐτῷ.
out he-says no but I-sew it and use it
Λέγει πρὸς αὐτὸν ὁ γέρων· Εἰ οὖν σὺ τοῦ ἱματίου
says to him the old-man if then you of-the garment
φείδῃ, ὁ Θεὸς τοῦ ἰδίου πλάσματος οὐ φείσεται;
are-sparing — God of-the own creature not will-he-spare

Mark the Egyptian, thirty years in his cell, will not let a demon make him judge his priest, and is shown the priest standing at the altar as a pillar of fire.

1 Ἔλεγον περὶ τοῦ ἀββᾶ Μάρκου τοῦ Αἰγυπτίου, ὅτι ἔμεινε
they-said about — abba Mark the Egyptian that he-remained
τριάκοντα ἔτη, μὴ ἐξερχόμενος ἐκ τοῦ κελλίου αὐτοῦ.
thirty years not going-out from the cell his
Εἶχε δὲ ἔθος ὁ πρεσβύτερος ἔρχεσθαι, καὶ ποιεῖν αὐτῷ
had and (the)-custom the priest to-come and to-make for-him
τὴν ἁγίαν προσφοράν. Ὁ δὲ διάβολος, θεωρήσας τὴν τοῦ
the holy offering the and devil having-beheld the of-the
ἀνδρὸς ἐνάρετον ὑπομονὴν, ἐπανουργεύσατο ἐν κατακρίσει
man virtuous endurance contrived in condemnation
πειράσαι αὐτόν· καὶ παρεσκεύασέ τινα πνευματιῶντα,
to-tempt him and prepared someone possessed
πρὸς τὸν γέροντα προφάσει εὐχῆς ἀπελθεῖν. Ὁ δὲ
to the old-man on-pretext of-prayer to-go-away the and
πνευματιῶν πρὸ παντὸς λόγου προσεφώνει τῷ γέροντι· Ὁ
possessed(-man) before every word cried-out to-the old-man the
πρεσβύτερός σου ἔχει ὀσμὴν ἁμαρτίας, μηκέτι αὐτὸν ἐάσῃς
priest your has (a)-smell of-sin no-longer him let
εἰσελθεῖν πρὸς σέ. Ὁ δὲ θεόπνευστος ἀνὴρ εἶπε πρὸς
to-come-in to you the and God-inspired man said to
αὐτόν· Τέκνον, πάντες τὴν ἀκαθαρσίαν ἔξω βάλλουσι·
him child all the uncleanness outside throw
σὺ δὲ πρὸς μὲ ἤνεγκας αὐτήν. Ἀλλὰ γέγραπται· Μὴ
you but to me brought it but it-is-written not
κρίνετε, ἵνα μὴ κριθῆτε. Ὅμως εἰ καὶ ἁμαρτωλός ἐστιν,
judge so-that not you-be-judged nevertheless if even (a)-sinner he-is

ὁ Κύριος σώσει αὐτόν. Γέγραπται γάρ· Εὔχεσθε ὑπὲρ
the Lord will-save him it-is-written for pray for
ἀλλήλων, ὅπως ἰαθῆτε. Καὶ ἐπὶ τῷ λόγῳ τούτῳ ποιήσας
each-other so-that you-be-healed and at the word this having-made
εὐχὴν, ἐφυγάδευσε τὸν δαίμονα ἀπὸ τοῦ ἀνθρώπου, καὶ
(a)-prayer he-drove-out the demon from the man and
ἀπέλυσεν αὐτὸν ὑγιῆ. Ὡς δὲ ἦλθεν ὁ πρεσβύτερος
released him healthy when and came the priest
κατὰ τὸ εἰωθὸς, ὑπεδέξατο αὐτὸν ὁ γέρων μετὰ χαρᾶς.
according-to the custom received him the old-man with joy
Ὁ δὲ ἀγαθὸς Θεὸς, ἰδὼν τὴν ἀκακίαν τοῦ γέροντος,
the and good God having-seen the innocence of-the old-man
ἔδειξεν αὐτῷ σημεῖον. Μέλλοντος γὰρ τοῦ κληρικοῦ στῆναι
showed him (a)-sign being-about for the cleric to-stand
ἔμπροσθεν τῆς ἁγίας τραπέζης, καθὼς ὁ γέρων διηγήσατο,
before the holy table as the old-man related
ὅτι Εἶδον ἄγγελον Κυρίου ἐκ τοῦ οὐρανοῦ κατερχόμενον,
that I-saw (an)-angel of-(the)-Lord from the heaven coming-down
καὶ ἔθηκε τὴν χεῖρα αὐτοῦ εἰς τὴν κεφαλὴν τοῦ κληρικοῦ,
and he-put the hand his on the head of-the cleric
καὶ ἐγένετο ὁ κληρικὸς ὡς στύλος πυρός. Ἐμοῦ δὲ
and became the cleric like (a)-pillar of-fire me and
θαυμάσαντος ἐπὶ τῇ ὁράσει, ἤκουσα φωνῆς λεγούσης πρὸς
having-marveled at the sight I-heard (a)-voice saying to
μέ· Ἄνθρωπε, τί τεθαύμακας ἐπὶ τῷ πράγματι τούτῳ; Εἰ
me man why have-you-marveled at the matter this if
γὰρ βασιλεὺς ἐπίγειος οὐ μὴ ἐάσῃ τοὺς μεγιστᾶνας αὐτοῦ
for (a)-king earthly not — will-let the grandees his
ῥυπαροὺς στῆναι ἔμπροσθεν αὐτοῦ, ἐὰν μὴ μετὰ δόξης
filthy to-stand before him unless — with glory
πολλῆς· πόσῳ μᾶλλον ἡ θεία δύναμις· οὐ καθαρίσει τοὺς
much how-much more the divine power not will-it-cleanse the

λειτουργοὺς τῶν ἁγίων μυστηρίων, στήκοντας ἔμπροσθεν
ministers of-the holy mysteries standing before
τῆς οὐρανίου δόξης; Ὁ δὲ γενναῖος καὶ ἀθλητὴς τοῦ Χριστοῦ
the heavenly glory the and noble and athlete — of-Christ
Μάρκος ὁ Αἰγύπτιος, μέγας γενόμενος, κατηξιώθη τοῦ
Mark the Egyptian great having-become was-deemed-worthy of-the
χαρίσματος τούτου, ὅτι οὐ κατέκρινε τὸν κληρικόν.
gift this because not he-condemned the cleric

LXXIX · MACARIUS THE CITIZEN

Macarius the citizen eats with the brothers only the first day of palm-cutting, tells Pachomius to judge those within, leaving those without to God, and calls a brother always at prayer an earthly angel.

1 Ἀπῆλθέ ποτε ὁ ἀββᾶς Μακάριος ὁ πολιτικὸς κόψαι θαλλία,
went-away once — abba Macarius the citizen to-cut palm-shoots
καὶ οἱ ἀδελφοὶ μετ' αὐτοῦ. Καὶ λέγουσιν αὐτῷ τὴν πρώτην
and the brothers with him and they-say to-him on-the first
ἡμέραν· Δεῦρο, φάγε μεθ' ἡμῶν, Πάτερ. Ὁ δὲ ἀπῆλθε καὶ
day come eat with us Father he and went-away and
ἔφαγε. Καὶ πάλιν τῇ ἄλλῃ λέγουσιν αὐτῷ φαγεῖν. Ὁ δὲ
ate and again on-the next they-tell him to-eat he and
οὐκ ἤθελεν, ἀλλ' ἔλεγεν αὐτοῖς· Ὑμεῖς χρείαν ἔχετε φαγεῖν,
not wished but he-said to-them you need have to-eat
τέκνα· ἀκμὴν γὰρ σάρξ ἐστε· ἐγὼ δὲ νῦν οὐ θέλω φαγεῖν.
children still for flesh you-are I but now not wish to-eat
2 Παρέβαλεν ὁ ἀββᾶς Μακάριος πρὸς τὸν ἀββᾶν Παχώμιον
visited — abba Macarius to — abba Pachomius
τῶν Ταβενησιωτῶν. Ὁ δὲ Παχώμιος ἠρώτα αὐτὸν, λέγων·
of-the Tabennesiotes the and Pachomius asked him saying

Ὅτε εἰσιν ἀδελφοὶ ἄτακτοι, καλόν ἐστι παιδεῦσαι αὐτούς;
when there-are brothers disorderly good is-it to-discipline them
Λέγει αὐτῷ ὁ ἀββᾶς Μακάριος· Παίδευσον, καὶ κρῖνον
says to-him — abba Macarius discipline and judge
δικαίως τοὺς ὑπὸ σέ· ἔξω δὲ μὴ κρίνῃς τινάς. Γέγραπται
justly the(-ones) under you outside but not judge any it-is-written
γάρ· Οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; τοὺς δὲ ἔξω ὁ Θεὸς κρίνει.
for not those inside you judge those but outside — God judges
Ἐποίησέ ποτε ὁ ἀββᾶς Μακάριος τετράμηνον, παραβάλλων 3
spent once — abba Macarius four-months visiting
τινὶ ἀδελφῷ ἡμερούσιον· καὶ οὐχ εὗρεν αὐτὸν εὐκαιροῦντα
a-certain brother daily and not he-found him at-leisure
ἀπὸ τῆς προσευχῆς οὐδὲ ἅπαξ· καὶ θαυμάσας ἔλεγεν·
from the prayer not-even once and having-marveled he-said
Ἰδοὺ ἐπίγειος ἄγγελος.
behold (an)-earthly angel

LXXX · NILUS

Nilus' sayings on prayer: revenge returns to the heart at prayer, prayer is the offshoot of meekness and the cure of grief, and the monk who loves stillness is unwounded by the enemy's arrows.

Εἶπεν ὁ ἀββᾶς Νεῖλος· Ὅσα ἂν ποιῇς εἰς ἄμυναν 1
said — abba Nilus whatever — you-do in revenge
ἀδελφοῦ ἠδικηκότος σε, ἅπαντα εἰς καρδίαν σοι
on-(a)-brother having-wronged you all into (the)-heart for-you
γενήσεται ἐν καιρῷ προσευχῆς.
will-come in (the)-time of-prayer

2 Εἶπε πάλιν· Προσευχή ἐστι πραότητος καὶ ἀοργησίας
he-said again prayer is of-meekness and freedom-from-anger
βλάστημα.
(an)-offshoot

3 Εἶπε πάλιν· Προσευχή ἐστι λύπης καὶ ἀθυμίας ἀλέξημα.
he-said again prayer is of-grief and despondency (a)-remedy

4 Εἶπε πάλιν· Ἀπελθὼν πώλησόν σου τὰ ὑπάρχοντα,
he-said again having-gone-away sell your the possessions
καὶ δὸς πτωχοῖς· καὶ λαβὼν τὸν σταυρὸν, ἀπάρνησαι
and give to-(the)-poor and having-taken the cross deny
σεαυτόν· ἵνα δυνηθῇς ἀπερισπάστως προσεύχεσθαι.
yourself so-that you-may-be-able undistractedly to-pray

5 Εἶπε πάλιν· Ὅπερ ἂν ὑπομένων φιλοσοφήσῃς, τούτου
he-said again whatever — enduring you-practice-as-philosophy of-this
τὸν καρπὸν κατὰ τὸν καιρὸν τῆς εὐχῆς εὑρήσεις.
the fruit at the time of-the prayer you-will-find

6 Εἶπε πάλιν· Ἐπιθυμῶν προσεύξασθαι ὡς δεῖ, μὴ λυπήσῃς
he-said again desiring to-pray as one-must not grieve
ψυχήν· εἰ δὲ μήγε, εἰς μάτην τρέχεις.
(a)-soul if but not in vain you-run

7 Εἶπε πάλιν· Μὴ θέλε ὡς σοὶ δοκεῖ, ἀλλ' ὡς Θεῷ ἀρέσκει
he-said again not wish as to-you seems but as to-God is-pleasing
γίνεσθαι τὰ κατὰ σέ· καὶ ἔσῃ ἀτάραχος καὶ
to-happen the(-things) concerning you and you-will-be untroubled and
εὐχάριστος ἐν προσευχῇ σου.
thankful in prayer your

8 Εἶπε πάλιν· Μακάριός ἐστι μοναχὸς, ὁ πάντων
he-said again blessed is (the)-monk the(-one) of-all
περίψημα ἑαυτὸν λογιζόμενος.
(the)-offscouring himself reckoning

Εἶπε πάλιν· Ἄτρωτος διαμένει μοναχὸς ἀπὸ τῶν βελῶν τοῦ 9
he-said again unwounded remains (the)-monk from the arrows of-the
ἐχθροῦ, ὁ ἀγαπῶν ἡσυχίαν· ὁ δὲ συναναμιγνύμενος
enemy the(-one) loving stillness the(-one) but mingling
πλήθεσι συνεχεῖς δέχεται πληγάς.
with-crowds continual receives blows
Εἶπε πάλιν· Ὁ δοῦλος ὁ ἀμελῶν τῶν ἔργων τοῦ κυρίου 10
he-said again the slave the neglecting the works of-the master
αὐτοῦ ἑτοιμαζέσθω πρὸς μάστιγας.
his let-him-make-ready for whips

LXXXI · NISTEROOS

Nisteroos flees a serpent because he could not flee vainglory, says each must do the good his soul desires, as Abraham, Elijah, and David did, and would give away his tunics half by half until God covers him. The monk is to examine each evening and morning what he has done of God's will.

Ὁ ἀββᾶς Νιστερῶος ὁ μέγας περιεπάτει ἐν τῇ ἐρήμῳ μετὰ 1
— abba Nisteroos the great was-walking in the desert with
ἀδελφοῦ τινος· καὶ ἰδόντες δράκοντα, ἔφυγον. Καὶ λέγει
brother a-certain and having-seen (a)-serpent they-fled and says
αὐτῷ ὁ ἀδελφός· Καὶ σὺ φοβῇ, Πάτερ; Καὶ λέγει αὐτῷ
to-him the brother even you fear Father and says to-him
ὁ γέρων· Οὐ φοβοῦμαι, τέκνον· ἀλλὰ συμφέρει ὅτι ἔφυγον,
the old-man not I-fear child but it-profits that I-fled
ἐπεὶ οὐκ εἶχον ἐκφυγεῖν τὸ πνεῦμα τῆς κενοδοξίας.
since not I-was-able to-escape the spirit of-the vainglory
Ἀδελφὸς ἠρώτησε γέροντα, λέγων· Ποῖον καλὸν πρᾶγμά 2
(a)-brother asked (an)-old-man saying what good thing
ἐστιν, ἵνα ποιήσω, καὶ ζήσωμαι ἐν αὐτῷ; Καὶ εἶπεν ὁ
is-there that I-may-do and live in it and said the

γέρων· Ὁ Θεὸς οἶδε τὸ καλόν. Ἀλλ' ἤκουσα ὅτι ἠρώτησέ
old-man — God knows the good but I-heard that asked
τις τῶν Πατέρων τὸν ἀββᾶν Νιστερῶον τὸν μέγαν, τὸν
one of-the Fathers — abba Nisteroos the great the
φίλον τοῦ ἀββᾶ Ἀντωνίου, καὶ εἶπεν αὐτῷ· Ποῖον καλὸν
friend — of-abba Antony and said to-him what good
ἔργον ἐστὶν, ἵνα ποιήσω; Καὶ εἶπεν αὐτῷ· Οὐκ εἰσὶ πᾶσαι
work is-there that I-may-do and he-said to-him not are all
αἱ ἐργασίαι ἴσαι; ἡ Γραφὴ λέγει, ὅτι Ἀβραὰμ φιλόξενος ἦν,
the works equal the Scripture says that Abraham hospitable was
καὶ ὁ Θεὸς ἦν μετ' αὐτοῦ· καὶ Ἠλίας ἠγάπα τὴν ἡσυχίαν,
and — God was with him and Elijah loved the stillness
καὶ ὁ Θεὸς ἦν μετ' αὐτοῦ· καὶ ὁ Δαβὶδ ταπεινὸς ἦν, καὶ ὁ
and — God was with him and — David humble was and —
Θεὸς ἦν μετ' αὐτοῦ. Ὃ οὖν θεωρεῖς τὴν ψυχήν σου θέλουσαν
God was with him what then you-see the soul your wishing
κατὰ Θεὸν, τοῦτο ποίησον καὶ φύλαξον τὴν καρδίαν σου.
according-to God this do and guard the heart your
3 Ὁ ἀββᾶς Ἰωσὴφ λέγει τῷ ἀββᾷ Νισθερώῳ· Τί ποιήσω
— abba Joseph says — to-abba Nisteroos what shall-I-do
τῇ γλώσσῃ μου, ὅτι οὐ δύναμαι κρατῆσαι αὐτῆς; Καὶ
with-the tongue my for not I-can master it and
λέγει αὐτῷ ὁ γέρων· Ἐὰν οὖν λαλήσῃς, ἔχεις ἀνάπαυσιν;
says to-him the old-man if then you-speak have-you rest
Λέγει αὐτῷ· Οὐχί. Καὶ εἶπεν ὁ γέρων· Εἰ οὐκ ἔχεις
he-says to-him no and said the old-man if not you-have
ἀνάπαυσιν, διατί λαλεῖς; μᾶλλον σιώπα· καὶ ἐὰν συμβῇ
rest why do-you-speak rather be-silent and if there-happen
ὁμιλία, πολλὰ ἄκουε μᾶλλον ἢ λάλει.
(a)-conversation much listen rather than speak

Ἀδελφὸς εἶδε τὸν ἀββᾶν Νισθερῶον φοροῦντα δύο κολόβια, 4
(a)-brother saw — abba Nisteroos wearing two tunics
καὶ ἐπηρώτησεν αὐτὸν, λέγων· Ἐὰν πτωχὸς ἔλθῃ, καὶ
and asked him saying if (a)-poor(-man) come and
αἰτήσῃ σε ἱμάτιον, ποῖον δίδως αὐτῷ; Καὶ ἀποκριθεὶς
ask you (a)-garment which do-you-give him and answering
εἶπε· Τὸ κάλλιον. Καὶ λέγει ὁ ἀδελφός· Καὶ ἐὰν ἄλλος
he-said the better and says the brother and if another
αἰτήσῃ σε, τί παρέχεις αὐτῷ; καὶ λέγει ὁ γέρων· Τὸ
ask you what do-you-give him and says the old-man the
ἥμισυ τοῦ ἄλλου. Καὶ λέγει ὁ ἀδελφός· Καὶ ἐὰν ἄλλος
half of-the other and says the brother and if another
αἰτήσῃ σε, τί δίδως αὐτῷ; Ὁ δὲ ἔφη· Κόπτω καὶ τὸ
ask you what do-you-give him he and said I-cut also the
λοιπὸν, καὶ δίδωμι αὐτῷ τὸ ἥμισυ, καὶ τὸ λοιπὸν ζώννυμαι.
rest and I-give him the half and the rest I-gird-on
Καὶ πάλιν λέγει· Εἰ δὲ καὶ τοῦτο ζητήσῃ τις παρὰ
and again he-says if and also this seek anyone from
σοῦ, τί ποιεῖς; Λέγει ὁ γέρων· Παρέχω αὐτῷ τὸ λοιπὸν,
you what do-you-do says the old-man I-give him the rest
καὶ πορευθεὶς κάθημαι εἰς ἕνα τόπον, ἕως οὗ ὁ Θεὸς
and having-gone I-sit in one place until which — God
πέμψῃ καὶ σκεπάσῃ με· οὐ ζητῶ γὰρ παρ᾽ ἄλλου τινός.
send and cover me not I-seek for from other anyone
Εἶπεν ὁ ἀββᾶς Νισθερῶος, ὅτι ὀφείλει ὁ μοναχὸς καθ᾽ 5
said — abba Nisteroos that ought the monk every
ἑσπέραν καὶ πρωΐας λόγον ποιεῖν, Τί ὧν θέλει
evening and morning (an)-account to-make what of-the(-things) wishes
ὁ Θεὸς ἐποιήσαμεν, καὶ τί ὧν οὐ θέλει οὐκ
— God did-we-do and what of-the(-things) not he-wishes not
ἐποιήσαμεν; καὶ οὕτως τρακτεύοντες ἑαυτῶν τὴν πᾶσαν
did-we-do and thus treating our-own the whole

ζωήν. Οὕτως γὰρ ἔζησεν ὁ ἀββᾶς Ἀρσένιος. Σπούδαζε
life thus for lived — abba Arsenius be-eager
ἑκάστην ἡμέραν παρεστάναι τῷ Θεῷ χωρὶς ἁμαρτίας.
each day to-stand-before — God without sin
Οὕτω προσεύχου τῷ Θεῷ, ὡς παρὼν παρόντι· καὶ
thus pray — to-God as present to-(one)-present and
γὰρ ἀληθῶς πάρεστι. Μὴ νομοθέτει ἑαυτόν· κρῖνε δὲ
for truly he-is-present not lay-down-law-for yourself judge but
μηδένα. Μοναχοῦ ἀλλότριον ὑπάρχει τὸ ὀμνύειν, ἐπιορκεῖν,
no-one of-(a)-monk alien is the to-swear to-perjure
ψεύδεσθαι, καταρᾶσθαι, ὑβρίζειν, γελᾶν. Ὁ δὲ πλέον
to-lie to-curse to-insult to-laugh the(-one) but more
τῆς ἀξίας τιμώμενος ἢ ἐπαιρούμενος, πολὺ ζημιοῦται.
than-the worth being-honored or being-exalted much is-harmed

LXXXII · NISTEROOS OF THE COMMUNITY

Nisteroos of the Community heals all by his silence, having told himself on entering that he and the donkey are one, beaten and insulted without a word.

1 Ἔλεγεν ὁ ἀββᾶς Ποιμὴν περὶ τοῦ ἀββᾶ Νισθερώου,
said — abba Poemen about — abba Nisteroos
ὅτι ὥσπερ ὁ ὄφις ὁ χαλκοῦς ὢν ἐποίησε Μωϋσῆς εἰς
that as the serpent the bronze which made Moses for
θεραπείαν τοῦ λαοῦ, οὕτως ἦν ὁ γέρων, πᾶσαν ἀρετὴν
(the)-healing of-the people thus was the old-man all virtue
ἔχων, καὶ σιωπῶν πάντας ἐθεράπευεν.
having and being-silent all he-healed

Ἐρωτηθεὶς δὲ ὁ ἀββᾶς Νισθερῶος παρὰ τοῦ ἀββᾶ 2
having-been-asked and — abba Nisteroos by — abba
Ποιμένος, πόθεν ἐκτήσατο τὴν ἀρετὴν ταύτην, ὅτι ὅτε
Poemen whence he-acquired the virtue this that when
δήποτε συνέβη θλῖψις εἰς τὸ κοινόβιον, οὐκ ἐλάλει,
ever there-happened affliction in the community not he-spoke
οὐδὲ ἐμέσαζεν, ἀπεκρίνατο· Συγχώρησόν μοι, ἀββᾶ· ὅτε
nor intervened he-answered forgive me abba when
εἰσῆλθον ἀρχὴν εἰς τὸ κοινόβιον, εἶπον τῷ λογισμῷ
I-entered (at-the)-beginning into the community I-said to-the thought
μου, ὅτι Σὺ καὶ ὁ ὄνος ἕν ἐστε. Ὥσπερ ὁ ὄνος δέρεται
my that you and the donkey one are as the donkey is-beaten
καὶ οὐ λαλεῖ, ὑβρίζεται καὶ οὐδὲν ἀποκρίνεται, οὕτως καὶ
and not speaks is-insulted and nothing answers thus also
σύ· καθὼς ὁ ψαλμὸς λέγει· Κτηνώδης ἐγενήθην παρὰ
you as the psalm says like-a-beast I-became before
σοὶ, κἀγὼ διαπαντὸς μετὰ σοῦ.
you and-I continually with you

LXXXIII · NICON

Nicon, falsely accused of seducing a Pharanite's daughter, is beaten and does penance three years until the real sinner is possessed and confesses; forgiving the people who beg his pardon, he leaves, since no one there could feel with him.

Ἀδελφὸς ἠρώτησέ τινα τῶν Πατέρων, λέγων· Πῶς ὁ 1
(a)-brother asked one of-the Fathers saying how the
διάβολος τοὺς πειρασμοὺς φέρει ἐπάνω τῶν ἁγίων; Καὶ
devil the temptations brings upon the saints and
λέγει αὐτῷ ὁ γέρων, ὅτι Ἦν τις τῶν Πατέρων,
says to-him the old-man that there-was one of-the Fathers

ὀνόματι Νίκων, οἰκῶν εἰς τὸ ὄρος τὸ Σινᾶ. Καὶ ἰδού
by-name Nicon dwelling on the mountain — Sinai and behold
τις ἀπελθὼν εἰς σκηνὴν Φαρανίτου τινὸς, καὶ εὑρὼν
someone having-gone-away into (the)-tent of-Pharanite a-certain and having-found
τὴν θυγατέρα αὐτοῦ μόνην, ἔπεσε μετ᾽ αὐτῆς. Καὶ λέγει
the daughter his alone fell with her and he-says
αὐτῇ· Εἰπὲ, ὅτι ὁ ἀναχωρητὴς ὁ ἀββᾶς Νίκων ἐποίησέ
to-her say that the anchorite — abba Nicon did
μοι οὕτως. Καὶ ἡνίκα ἦλθεν ὁ πατὴρ αὐτῆς, καὶ ἔμαθε,
to-me thus and when came the father her and learned
λαβὼν τὸ ξίφος ἀπῆλθεν ἐπάνω τοῦ γέροντος. Καὶ
having-taken the sword he-went-away against the old-man and
κρούσαντος αὐτοῦ, ἐξῆλθεν ὁ γέρων. Καὶ ἐκτείναντος
having-knocked he went-out the old-man and having-stretched-out
αὐτοῦ τὸ ξίφος τοῦ φονεῦσαι αὐτὸν, ἀπεξηράνθη ἡ
he the sword for-the to-kill him withered the
χεὶρ αὐτοῦ. Καὶ ἀπελθὼν ὁ Φαρανίτης, εἶπε τοῖς
hand his and having-gone-away the Pharanite told the
πρεσβυτέροις· καὶ ἔπεμψαν ἐπ᾽ αὐτόν· καὶ ἦλθεν ὁ γέρων·
elders and they-sent for him and came the old-man
καὶ ἐπιθέντες αὐτῷ πολλὰς πληγὰς, ἤθελον διῶξαι.
and having-laid-on him many blows they-wished to-drive-(him)-out
Καὶ παρεκάλεσε, λέγων· Ἄφετέ με ὧδε διὰ τὸν Θεὸν,
and he-besought saying let me here for — God
ἵνα μετανοήσω. Καὶ χωρίσαντες αὐτὸν τρία ἔτη, ἔδωκαν
so-that I-may-repent and having-separated him three years they-gave
ἐντολὴν ἵνα μηδεὶς αὐτῷ παραβάλῃ. Καὶ ἐποίησε τρία ἔτη,
command that no-one him visit and he-spent three years
ἐρχόμενος κατὰ Κυριακὴν μετανοῶν· καὶ παρεκάλει πάντας,
coming every Lord's-day repenting and he-besought all
λέγων· Εὔξασθε ὑπὲρ ἐμοῦ. Ὕστερον δὲ ἐδαιμονίσθη ὁ
saying pray for me later and was-possessed the(-one)

ποιήσας τὴν ἁμαρτίαν, καὶ τὸν πειρασμὸν ἐπάνω τοῦ
having-done the sin and the temptation upon the
ἀναχωρητοῦ βαλών· καὶ ὡμολόγησεν εἰς τὴν ἐκκλησίαν,
anchorite having-cast and he-confessed in the church
ὅτι Ἐγὼ ἐποίησα τὴν ἁμαρτίαν, καὶ εἶπον συκοφαντῆσαι
that I did the sin and I-told(-her) to-slander
τὸν δοῦλον τοῦ Θεοῦ. Καὶ ἀπελθὼν πᾶς ὁ λαὸς,
the servant — of-God and having-gone-away all the people
μετενόησε τῷ γέροντι, λέγοντες· Συγχώρησον ἡμῖν, ἀββᾶ.
repented to-the old-man saying forgive us abba
Καὶ λέγει αὐτοῖς· Τὸ μὲν συγχωρῆσαι, συγκεχώρηται
and he-says to-them the indeed to-forgive has-been-forgiven
ὑμῖν· τὸ δὲ μεῖναι, οὐκ ἔτι μένω ὧδε μεθ' ὑμῶν, ὅτι
you the but to-stay not any-longer I-stay here with you for
οὐχ εὑρέθη εἷς ἔχων διάκρισιν, συμπαθῆσαι μετ' ἐμοῦ. Καὶ
not was-found one having discernment to-sympathize with me and
οὕτως ἀνεχώρησεν ἐκεῖθεν. Καὶ εἶπεν ὁ γέρων· Θεωρεῖς
thus he-withdrew from-there and said the old-man you-see
πῶς ὁ διάβολος φέρει τοὺς πειρασμοὺς ἐπάνω τῶν ἁγίων.
how the devil brings the temptations upon the saints

LXXXIV · NETRAS

Netras, made bishop of Pharan, tightens the moderate rule he kept in the desert, where he could not afford to fall ill.

Διηγήσαντο περὶ τοῦ ἀββᾶ Νετρᾶ μαθητοῦ τοῦ ἀββᾶ 1
they-related about — abba Netras disciple — of-abba
Σιλουανοῦ, ὅτι ὅτε ἐκάθητο εἰς τὸ κελλίον αὐτοῦ ἐν τῷ
Silvanus that when he-sat in the cell his on the

ὄρει τῷ Σινᾷ, συμμέτρως ἐδιοίκει ἑαυτὸν πρὸς τὴν
mountain — Sinai moderately he-managed himself toward the
χρείαν τοῦ σώματος· ὅτε δὲ ἐγένετο ἐπίσκοπος εἰς Φαρὰν,
need of-the body when but he-became bishop at Pharan
πολλὰ ἔσφιγγεν ἑαυτὸν εἰς σκληραγωγίαν. Καὶ λέγει αὐτῷ
much he-tightened himself in austerity and says to-him
ὁ μαθητὴς αὐτοῦ· Ἀββᾶ, ὅτε ἤμεθα εἰς τὴν ἔρημον, οὐκ
the disciple his abba when we-were in the desert not
ἤσκεις οὕτως. Καὶ λέγει αὐτῷ ὁ γέρων· Ἐκεῖ ἔρημος ἦν,
you-practiced thus and says to-him the old-man there (a)-desert it-was
καὶ ἡσυχία, καὶ πτωχεία, καὶ ἤθελον κυβερνῆσαι τὸ σῶμα,
and stillness and poverty and I-wished to-steer the body
ἵνα μὴ ἀσθενήσω, καὶ ζητήσω ἃ οὐκ εἶχον. Νῦν δὲ κόσμος
so-that not I-fall-ill and I-seek what not I-had now but (the)-world
ἐστὶ, καὶ ἀφορμαί εἰσιν· ἐὰν δὲ καὶ ἀσθενήσω ὧδε, ἔστιν
it-is and occasions there-are if but even I-fall-ill here there-is
ὁ ἀντιλαμβανόμενός μου, ἵνα μὴ ἀπολέσω τὸν μοναχόν.
the(-one) helping me so-that not I-lose the monk

LXXXV · NICETAS

Nicetas tells of two brothers who lived many years each doing the other's will, until the enemy appeared to one as a dove and to the other as a crow; they fought to blood, and then reconciled for good.

1 Ἔλεγεν ὁ ἀββᾶς Νικήτας περί τινων ἀδελφῶν δύο, ὅτι
said — abba Nicetas about a-certain brothers two that
συνῆλθον θέλοντες οἰκῆσαι ὁμοῦ. Ἐλογίσατο δὲ ὁ εἷς
they-came-together wishing to-dwell together reckoned and the one
ἐν ἑαυτῷ, ὅτι Εἴ τι θέλει ὁ ἀδελφός μου, ἐκεῖνο
in himself that if anything wishes the brother my that

ποιῶ. Ὁμοίως καὶ ὁ ἕτερος ἐλογίσατο, ὅτι Τὸ θέλημα
I-do likewise also the other reckoned that the will
τοῦ ἀδελφοῦ μου ποιήσω. Καὶ ἔζησαν ἐπὶ ἔτη πολλὰ
of-the brother my I-will-do and they-lived for years many
μετὰ πολλῆς ἀγάπης. Ἰδὼν δὲ ὁ ἐχθρὸς, ἀπῆλθε θέλων
with much love having-seen and the enemy went-away wishing
χωρίσαι αὐτούς· καὶ σταθεὶς εἰς τὸ πρόθυρον, ἐφαίνετο τῷ
to-separate them and having-stood in the doorway he-appeared to-the
ἑνὶ ὡσεὶ περιστερὰ, καὶ τῷ ἑτέρῳ ὡσεὶ κορώνη. Λέγει ὁ
one as (a)-dove and to-the other as (a)-crow says the
εἷς· Βλέπεις τὸ περιστέριον τοῦτο; Λέγει ἐκεῖνος· Κορώνη
one do-you-see the little-dove this says that(-one) (a)-crow
ἐστίν. Καὶ ἤρξαντο φιλονεικεῖν ἄλλος ἄλλῳ λέγων, καὶ
it-is and they-began to-contend one to-another saying and
ἀναστάντες, συνέβαλον μάχην μέχρις αἵματος, εἰς τελείαν
having-risen they-joined battle to blood to (the)-perfect
χαρὰν τοῦ ἐχθροῦ, καὶ ἐχωρίσθησαν. Μετὰ δὲ τρεῖς ἡμέρας
joy of-the enemy and they-were-separated after and three days
ἀνένευσαν εἰς ἑαυτοὺς ἐλθόντες· καὶ ποιήσαντες ἑαυτοῖς
they-looked-up to themselves having-come and having-made to-each-other
μετάνοιαν, ὡμολόγουν ὃ ἕκαστος αὐτῶν ἐλογίζετο τὸ
penitence they-confessed what each of-them reckoned the
ὁραθὲν πετηνόν· καὶ γνόντες τὸν πόλεμον τοῦ ἐχθροῦ,
seen bird and having-recognized the war of-the enemy
ἔμειναν μέχρι τέλους μὴ χωρισθέντες.
they-remained until (the)-end not separated

Xoius says three cups of wine are much if a demon is there, and brings rain at Sinai by praying in earnest.

1 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ξόϊον, λέγων· Ἐὰν εὑρεθῶ
(a)-brother asked — abba Xoius saying if I-be-found
πούποτε, καὶ φάγω τρία ψωμία, μὴ πολύ ἐστι; Λέγει
somewhere and I-eat three morsels not much is-it says
αὐτῷ ὁ γέρων· Εἰς τὴν ἄλωνα ἦλθες, ἀδελφέ; Εἶπε
to-him the old-man to the threshing-floor did-you-come brother he-said
δὲ πάλιν· Ἐὰν πίω τρία ποτήρια οἴνου, μὴ πολύ ἐστι;
and again if I-drink three cups of-wine not much is-it
Λέγει αὐτῷ· Ἐὰν οὐκ ἔστι δαίμων, οὐκ ἔνι πολύ· ἐὰν
he-says to-him if not there-is (a)-demon not it-is much if
δὲ ἔνι, πολύ ἐστιν. Ὁ γὰρ οἶνος ἀλλότριός ἐστι τῶν
but there-is much it-is the for wine alien is to-the
μοναχῶν τῶν κατὰ Θεὸν ζώντων.
monks the according-to God living

2 Ἔλεγέ τις τῶν Πατέρων περὶ τοῦ ἀββᾶ Ξοΐου τοῦ Θηβαίου,
said one of-the Fathers about — abba Xoius the Theban
ὅτι εἰσῆλθέ ποτε εἰς τὸ ὄρος τὸ Σινᾶ· καὶ ἐξερχομένου
that he-went-in once to the mountain — Sinai and going-out
αὐτοῦ ἐκεῖθεν, συνήντησεν αὐτῷ ἀδελφὸς, καὶ στενάζων
he from-there met him (a)-brother and groaning
ἔλεγε· Θλιβόμεθα, ἀββᾶ, διὰ τὴν ἀβροχίαν. Λέγει
said we-are-afflicted abba because-of the drought says
αὐτῷ ὁ γέρων· Καὶ διατί οὐκ εὔχεσθε καὶ παρακαλεῖτε
to-him the old-man and why not do-you-pray and beseech
τὸν Θεόν; Λέγει αὐτῷ ὁ ἀδελφός· Καὶ εὐχόμεθα, καὶ
— God says to-him the brother both we-pray and

λιτανεύομεν, καὶ οὐ βρέχει. Λέγει αὐτῷ ὁ γέρων· Πάντως
we-supplicate and not it-rains says to-him the old-man surely
οὐκ εὔχεσθε ἐκτενῶς. Θέλεις δὲ γνῶναι ὅτι οὕτως ἐστί;
not you-pray earnestly do-you-wish and to-know that thus it-is
Καὶ ἐξέτεινε τὰς χεῖρας εἰς τὸν οὐρανὸν ἐν προσευχῇ,
and he-stretched-out the hands to the heaven in prayer
καὶ παραχρῆμα ἔβρεξεν. Ἰδὼν δὲ ὁ ἀδελφὸς ἐφοβήθη,
and at-once it-rained having-seen and the brother feared
καὶ ἔπεσεν ἐπὶ πρόσωπον, καὶ προσεκύνησεν αὐτῷ. Ὁ
and fell on (his)-face and made-obeisance to-him the
δὲ γέρων ἔφυγεν. Ὁ δὲ ἀδελφὸς ἀνήγγειλε πᾶσι τὸ
and old-man fled the and brother reported to-all the(-thing)
γεγονός. Καὶ οἱ ἀκούσαντες ἐδόξασαν τὸν Θεόν.
having-happened and the(-ones) having-heard glorified — God

LXXXVII · XANTHIAS

Xanthias contrasts the thief saved by a word with Judas lost in a night, casts out a demon by drinking the cup it mocked him for, and says the dog is better than he, since it loves and does not come to judgment.

Εἶπεν ὁ ἀββᾶς Ξανθίας· Ὁ λῃστὴς ἐν τῷ σταυρῷ ἦν, 1
said — abba Xanthias the thief on the cross was
καὶ ἀπὸ λόγου ἑνὸς ἐδικαιώθη· καὶ Ἰούδας μετὰ τῶν
and by word one was-justified and Judas with the
ἀποστόλων συνηριθμημένος ἦν, καὶ ἐν νυκτὶ μιᾷ ἀπώλεσε
apostles numbered was and in night one lost
πάντα τὸν κάματον, καὶ κατέβη ἐξ οὐρανῶν εἰς ᾅδην.
all the labor and went-down from heavens to Hades

Διὸ μηδεὶς εὐπραγῶν καυχάσθω· πάντες γὰρ οἱ
therefore let-no-one prospering boast all for the(-ones)
πεποιθότες ἐφ᾽ ἑαυτοῖς ἔπεσον.
having-trusted in themselves fell

2 Ἀνέβη ποτὲ ὁ ἀββᾶς Ξανθίας ἀπὸ Σκήτεως εἰς Τερενοῦθιν·
went-up once — abba Xanthias from Scetis to Terenuthis
καὶ ὅπου κατέλυσε, διὰ τὸν κόπον τῆς ἀσκήσεως
and where he-lodged because-of the toil of-the discipline
ἤνεγκαν αὐτῷ ὀλίγον οἶνον. Ἀκούσαντες δέ τινες ἤνεγκαν
they-brought him (a)-little wine having-heard and some brought
αὐτῷ δαιμονιζόμενον. Καὶ ἤρξατο ὁ δαίμων λοιδορεῖν τὸν
to-him (a)-demoniac and began the demon to-revile the
γέροντα· Πρὸς τὸν οἰνοπότην τοῦτον ἠνέγκατέ με. Καὶ
old-man to the wine-drinker this you-brought me and
ὁ μὲν γέρων οὐκ ἤθελεν αὐτὸν ἐκβαλεῖν· διὰ δὲ τὸν
the indeed old-man not wished him to-cast-out because-of but the
ὀνειδισμὸν ἔλεγε· Πιστεύω τῷ Χριστῷ, ὅτι οὐ μὴ τελέσω τὸ
reproach he-said I-believe — in-Christ that not — I-shall-finish the
ποτήριον τοῦτο, ἕως οὗ ἐξέλθῃς. Καὶ ὡς ἤρξατο ὁ γέρων
cup this until which you-go-out and when began the old-man
πίνειν, ἔκραξεν ὁ δαίμων, λέγων· Καίεις με, καίεις με. Καὶ
to-drink cried-out the demon saying you-burn me you-burn me and
πρὸ τοῦ τελέσαι, ἐξῆλθε διὰ τῆς χάριτος τοῦ Χριστοῦ.
before the to-finish he-went-out through the grace — of-Christ

3 Ὁ αὐτὸς εἶπεν, ὅτι Ὁ κύων κρείσσων μού ἐστι· διότι
the same said that the dog better than-me is because
καὶ ἀγάπην ἔχει, καὶ εἰς κρίσιν οὐκ ἔρχεται.
both love it-has and into judgment not comes

Olympius is told by a pagan priest that the monks see no mysteries because evil thoughts part them from God. Tempted to marry, he molds a wife and a daughter of clay and works himself to exhaustion feeding them, until the war leaves him.

Εἶπεν ὁ ἀββᾶς Ὀλύμπιος, ὅτι Κατέβη ποτὲ ἱερεὺς τῶν 1
said — abba Olympius that came-down once (a)-priest of-the
Ἑλλήνων εἰς Σκῆτιν, καὶ ἦλθεν εἰς τὸ κελλίον μου, καὶ
pagans to Scetis and came to the cell my and
ἐκοιμήθη· καὶ θεασάμενος τὴν διαγωγὴν τῶν μοναχῶν,
slept and having-beheld the conduct of-the monks
λέγει μοι· Οὕτως διάγοντες, οὐδὲν θεωρεῖτε παρὰ τῷ Θεῷ
he-says to-me thus living nothing do-you-behold with — God
ὑμῶν; Καὶ λέγω αὐτῷ· Οὐχί. Καὶ λέγει μοι ὁ ἱερεύς·
your and I-say to-him no and says to-me the priest
Τέως ἡμῶν ἱερουργούντων τῷ Θεῷ ἡμῶν, οὐδὲν κρύπτει
for-our-part we performing-sacred-rites — to-God our nothing he-hides
ἀφ' ἡμῶν, ἀλλὰ ἀποκαλύπτει ἡμῖν τὰ μυστήρια αὐτοῦ·
from us but he-reveals to-us the mysteries his
καὶ ὑμεῖς τοσούτους κόπους ποιοῦντες, ἀγρυπνίας, ἡσυχίας
and you so-many toils making vigils stillness
καὶ ἀσκήσεις, λέγεις ὅτι Οὐδὲν θεωροῦμεν; Πάντως οὖν, εἰ
and disciplines you-say that nothing we-behold surely then if
οὐδὲν θεωρεῖτε, λογισμοὺς πονηροὺς ἔχετε εἰς τὰς καρδίας
nothing you-behold thoughts evil you-have in the hearts
ὑμῶν, τοὺς χωρίζοντας ὑμᾶς ἀπὸ τοῦ Θεοῦ ὑμῶν, καὶ
your the(-ones) separating you from — God your and
διὰ τοῦτο οὐκ ἀποκαλύπτεται ὑμῖν τὰ μυστήρια αὐτοῦ.
because-of this not are-revealed to-you the mysteries his
Καὶ ἀπῆλθον, καὶ ἀνήγγειλα τοῖς γέρουσι τὰ ῥήματα τοῦ
and I-went-away and reported to-the old-men the words of-the

ἱερέως. Καὶ ἐθαύμασαν, καὶ εἶπαν ὅτι οὕτως ἐστίν. Οἱ γὰρ
priest and they-marveled and said that thus it-is the for
ἀκάθαρτοι λογισμοὶ χωρίζουσι τὸν Θεὸν ἀπὸ τοῦ ἀνθρώπου.
unclean thoughts separate — God from the man

2 Ὁ ἀββᾶς Ὀλύμπιος ὁ τῶν Κελλίων ἐπολεμήθη εἰς
— abba Olympius the of-the Cells was-warred-on to
πορνείαν. Καὶ λέγει αὐτῷ ὁ λογισμός· Ὕπαγε, λάβε
fornication and says to-him the thought go take
γυναῖκα. Καὶ ἀναστὰς ἐποίησε πηλὸν, καὶ ἔπλασε γυναῖκα,
(a)-wife and having-risen he-made clay and molded (a)-woman
καὶ λέγει ἑαυτῷ· Ἰδοὺ ἡ γυνή σου· χρεία οὖν ἐργάζεσθαι
and says to-himself behold the wife your need then to-work
πολλὰ, ἵνα θρέψεις αὐτήν. Καὶ ἠργάζετο κοπιῶν πολλά.
much so-that you-may-feed her and he-worked toiling much
Καὶ μεθ' ἡμέραν, πάλιν ποιήσας πηλὸν, ἔπλασεν ἑαυτῷ
and after (a)-day again having-made clay he-molded for-himself
θυγατέρα, καὶ λέγει τῷ λογισμῷ αὐτοῦ· Ἔτεκεν ἡ γυνή
(a)-daughter and says to-the thought his has-given-birth the wife
σου· χρείαν ἔχεις περισσότερον ἐργάσασθαι, ἵνα δυνηθῇς
your need you-have more to-work so-that you-may-be-able
θρέψαι τὸ τέκνον σου, καὶ σκεπάσαι. Καὶ οὕτως ποιῶν
to-feed the child your and to-clothe(-it) and thus doing
ἔτηξεν ἑαυτὸν, καὶ λέγει τῷ λογισμῷ· Οὐκ ἔτι ἰσχύω
he-wasted himself and says to-the thought not any-longer I-am-able
ὑποφέρειν τὸν κόπον. Καὶ εἶπεν· Εἰ οὐκ ἰσχύεις ὑποφέρειν
to-bear the toil and he-said if not you-are-able to-bear
τὸν κόπον, μηδὲ γυναῖκα ζητήσῃς. Καὶ ἰδὼν ὁ Θεὸς τὸν
the toil not-even (a)-wife seek and having-seen — God the
κόπον αὐτοῦ, ἦρεν ἀπ' αὐτοῦ τὸν πόλεμον, καὶ ἀνεπάη.
toil his took-away from him the war and he-was-relieved

Orsisius compares the unproved man to a raw brick that crumbles in water and urges him to flee office; the careless soul is a lamp left without oil, which a mouse overturns once its flame is gone.

Εἶπεν ὁ ἀββᾶς Ὀρσίσιος· Πλίνθος ὠμὴ, βαλλομένη εἰς 1
said — abba Orsisius (a)-brick raw being-put into
θεμέλιον ἐγγὺς ποταμοῦ, οὐχ ὑπομένει μίαν ἡμέραν· ὀπτὴ
(a)-foundation near (a)-river not endures one day baked
δὲ, ὡς λίθος διαμένει. Οὕτως ἄνθρωπος σαρκικὸν φρόνημα
but like stone it-remains thus (a)-man fleshly mind
ἔχων, καὶ μὴ πυρωθεὶς κατὰ τὸν Ἰωσὴφ τῷ φόβῳ
having and not having-been-fired like — Joseph by-the fear
τοῦ Θεοῦ, λύεται προελθὼν εἰς ἀρχήν. Πολλοὶ γὰρ τῶν
— of-God is-dissolved having-advanced to office many for of-the
τοιούτων οἱ πειρασμοὶ, ἐν μέσῳ ἀνθρώπων ὄντων.
such(-men) (are)-the temptations in (the)-midst of-men being
Καλὸν δέ τινα εἰδότα τὰ ἴδια μέτρα, ἀποφεύγειν τὸ
good and (it-is-for)-one knowing the own measures to-flee the
βάρος τῆς ἀρχῆς. Οἱ δὲ ἑδραῖοι τῇ πίστει, ἀμετακίνητοί
weight of-the office the but firm in-the faith immovable
εἰσι. Περὶ αὐτοῦ γὰρ τοῦ ἁγιωτάτου Ἰωσὴφ ἐὰν θελήσῃ
are about himself for the most-holy Joseph if wish
τις λαλῆσαι, λέγει, ὅτι οὐκ ἐπίγειος ἦν. Πόσα
anyone to-speak he-says that not earthly he-was how-much
ἐπειράσθη, καὶ ἐν ποίᾳ χώρᾳ, ὅπου οὐκ ἦν τότε ἴχνος
was-he-tempted and in what-kind-of country where not was then (a)-trace
θεοσεβείας; Ἀλλ' ὁ Θεὸς τῶν πατέρων αὐτοῦ ἦν μετ' αὐτοῦ,
of-godliness but — God of-the fathers his was with him
καὶ ἐξείλετο αὐτὸν ἐκ πάσης θλίψεως, καὶ νῦν ἐστι μετὰ
and delivered him from all affliction and now he-is with

τῶν πατέρων αὐτοῦ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Καὶ
the fathers his in the kingdom of-the heavens and
ἡμεῖς τοίνυν ἐπιγνόντες τὰ ἑαυτῶν μέτρα, ἀγωνισώμεθα·
we then having-recognized the our-own measures let-us-strive
μόλις γὰρ οὕτω δυνησόμεθα ἐκφυγεῖν τὴν κρίσιν τοῦ Θεοῦ.
barely for thus we-shall-be-able to-escape the judgment — of-God
2 Εἶπε πάλιν· Νομίζω ἐὰν μὴ ἄνθρωπος φυλάξῃ τὴν ἑαυτοῦ
he-said again I-think unless — (a)-man guard the his-own
καρδίαν καλῶς, πάντα ὅσα ἤκουσεν ἐπιλανθάνεται
heart well all as-much-as he-heard he-forgets
καὶ ἀμελεῖ· καὶ οὕτως ὁ ἐχθρὸς εὑρὼν ἐν αὐτῷ
and neglects and thus the enemy having-found in him
τόπον, καταβάλλει αὐτόν. Ὥσπερ γὰρ λύχνος σκευασθεὶς
place throws-down him as for (a)-lamp prepared
καὶ φαίνων, ἐὰν ἀμεληθῇ λαβεῖν ἔλαιον, κατ' ὀλίγον
and shining if it-be-neglected to-take oil by little
σβέννυται, καὶ λοιπὸν ἐνδυναμοῦται τὸ σκότος κατ' αὐτοῦ·
is-quenched and thereafter grows-strong the darkness against it
οὐ μόνον δὲ, ἀλλὰ καὶ ἔνι ὅταν καὶ μῦς περὶ
not only and but also it-is(-so) when also (a)-mouse about
αὐτὸν ἐρχόμενος καὶ ζητῶν τὸ ἐλλύχνιον καταφαγεῖν, πρὸ
it coming and seeking the wick to-devour before
μὲν τοῦ σβεσθῆναι τὸ ἔλαιον, οὐ δύναται· ἐὰν δὲ ἴδῃ
indeed the to-be-quenched the oil not it-can if but it-see
ὅτι οὐ μόνον φῶς οὐκ ἔχει, ἀλλ' οὐδὲ θέρμην πυρὸς,
that not only light not it-has but not-even warmth of-fire
τότε τὸ ἐλλύχνιον ἀνασπάσαι θέλων, καταβάλλει καὶ τὸν
then the wick to-pull-up wishing throws-down also the
λύχνον· καὶ ἐὰν μὲν ᾖ ὀστράκινον, συντρίβεται· ἐὰν δὲ
lamp and if indeed it-be earthenware it-is-shattered if but
χαλκοῦν εὑρεθῇ, ὑπὸ τοῦ οἰκοδεσπότου σκευάζεται ἄνωθεν·
bronze it-be-found by the householder it-is-repaired anew

οὕτως ἀμελούσης ψυχῆς, ὅσον ὅσον τὸ Πνεῦμα τὸ ἅγιον
thus neglecting (the)-soul little little the Spirit the holy
ὑποχωρεῖ, ἕως τέλεον ἀποσβεσθῇ τῆς θέρμης αὐτῆς· καὶ
withdraws until completely it-be-quenched of-the warmth its and
λοιπὸν ὁ ἐχθρὸς, καταφαγὼν τὴν προθυμίαν τῆς ψυχῆς,
thereafter the enemy having-devoured the eagerness of-the soul
καὶ τὸ σῶμα ἀφανίζει κακία. Ἐὰν δὲ ᾖ ἐκεῖνος καλὸς
also the body destroys wickedness if but be that(-man) good
τῇ διαθέσει πρὸς τὸν Θεὸν, ἁπλῶς δὲ ἡρπάγη εἰς
in-the disposition toward — God simply but he-was-carried-off into
ἀμέλειαν, ὁ Θεὸς ὡς οἰκτίρμων, βαλὼν εἰς αὐτὸν τὸν
negligence — God as compassionate having-put into him the
φόβον αὐτοῦ, καὶ τῶν κολάσεων τὴν μνήμην, παρασκευάζει
fear his and of-the punishments the memory prepares
νήφειν αὐτὸν, καὶ τηρεῖν ἑαυτὸν εἰς τὰ ἔμπροσθεν
to-be-sober him and to-keep himself for the(-things) ahead
μετὰ ἀσφαλείας πολλῆς, ἕως τῆς ἐπισκοπῆς αὐτοῦ.
with safety much until the visitation his

XC · PAMBO

Pambo's face shines like lightning; he answers no question until God assures him, weeps for an actress more zealous to please men than he to please God, and dies never having eaten bread he had not earned.

Ἦν τις λεγόμενος ἀββᾶς Παμβὼ, καὶ περὶ τούτου 1
there-was a-certain called abba Pambo and about this(-one)
λέγεται, ὅτι τρία ἔτη ἔμεινεν αἰτούμενος τὸν Θεὸν, καὶ
it-is-said that three years he-remained asking — God and
λέγων· Μὴ δοξάσῃς με ἐπὶ τῆς γῆς. Καὶ οὕτως ἐδόξασεν
saying not glorify me on the earth and so glorified

αὐτὸν ὁ Θεὸς, ὥστε μὴ δύνασθαί τινα ἀτενίσαι εἰς τὸ
him — God so-that not to-be-able anyone to-gaze into the
πρόσωπον αὐτοῦ, ἐκ τῆς δόξης ἧς εἶχεν τὸ πρόσωπον
face his from the glory which had the face
αὐτοῦ.
his

2 Ἦλθόν ποτε ἀδελφοὶ πρὸς τὸν ἀββᾶν Παμβὼ, καὶ
came once brothers to — abba Pambo and
ἠρώτησεν αὐτὸν ὁ εἷς, λέγων· Ἀββᾶ, ἐγὼ δύο δύο
asked him the one saying abba I two(-days) two(-days)
νηστεύω, καὶ ζεῦγος ψωμίων ἐσθίω· ἆρα σώζω τὴν ψυχήν
fast and (a)-pair of-morsels I-eat then do-I-save the soul
μου, ἢ πλανῶμαι; Εἶπεν δὲ καὶ ἄλλος· Ἀββᾶ, ἐγὼ
my or am-I-astray said and also another abba I
καταλύω ἐκ τοῦ ἐργοχείρου μου δύο κεράτια καθ' ἡμέραν,
earn from the handiwork my two carob-coins each day
καὶ κρατῶ μικρὰ διὰ τὴν τροφὴν, τὰ δὲ ἄλλα εἰς
and I-keep (a)-little for the food the and other(-things) as
ἀγάπην δίδωμι· ἆρα σώζομαι ἢ ἀπόλωμαι; Πολλὰ δὲ
alms I-give then am-I-saved or am-I-lost much and
παρακαλούντων αὐτῶν, οὐκ ἔδωκεν ἀπόκρισιν. Μετὰ δὲ
beseeching they not be-gave (an)-answer after and
τέσσαρας ἡμέρας ἔχουσιν ἀναχωρῆσαι, καὶ παρεκάλουν
four days they-are to-withdraw and comforted
αὐτοὺς οἱ κληρικοὶ, λέγοντες· Μὴ θλιβῆτε, ἀδελφοί· ὁ
them the clergy saying not be-afflicted brothers —
Θεὸς παρέχει ὑμῖν τὸν μισθόν· οὕτως ἐστὶν ἡ συνήθεια τοῦ
God provides you the wage thus is the custom of-the
γέροντος· οὐ ταχέως λαλεῖ, ἐὰν μὴ πληροφορήσῃ αὐτὸν
old-man not quickly he-speaks unless — assure him
ὁ Θεός. Εἰσῆλθον οὖν πρὸς τὸν γέροντα, καὶ εἶπον αὐτῷ·
— God they-went-in then to the old-man and said to-him

Ἀββᾶ, εὖξαι ὑπὲρ ἡμῶν. Λέγει αὐτοῖς· Ἀπελθεῖν θέλετε;
abba pray for us he-says to-them to-go-away do-you-wish
Λέγουσι· Ναί. Καὶ ἀναλαβὼν τὰς πράξεις αὐτῶν ἐν ἑαυτῷ,
they-say yes and having-taken-up the deeds their in himself
γράφων ἐπὶ τὴν γῆν, ἔλεγεν· Παμβὼ δύο δύο
writing on the ground he-said Pambo two(-days) two(-days)
νηστεύων, καὶ ζεῦγος ἐσθίων ψωμίων· ἆρα ἐν τούτῳ γίνεται
fasting and (a)-pair eating of-morsels then by this becomes-he
μοναχός; Οὐχί. Καὶ Παμβὼ ἐργάζεται δύο κερατίων,
(a)-monk no and Pambo works (for)-two carob-coins
καὶ δίδωσιν αὐτὰ ἀγάπην· ἆρα ἐν τούτῳ γίνεται μοναχός;
and gives them (as)-alms then by this becomes-he (a)-monk
οὔπω. Εἶπεν δὲ καὶ αὐτοῖς· Καλαὶ μὲν αἱ πράξεις· ἐὰν
not-yet he-said and also to-them good indeed the deeds if
δὲ φυλάξῃς τὴν συνείδησιν ἀπὸ τοῦ πλησίον σου, οὕτως
but you-guard the conscience from the neighbor your thus
σώζῃ. Καὶ πληροφορηθέντες ἀπῆλθον μετὰ χαρᾶς.
you-are-saved and having-been-assured they-went-away with joy
Παρέβαλόν ποτε τέσσαρες Σκητιῶται τῷ μεγάλῳ Παμβὼ, 3
visited once four Scetiotes the great Pambo
φοροῦντες δέρματα, καὶ ἀνήγγειλεν ἕκαστος τὴν ἀρετὴν
wearing skins and reported each the virtue
τοῦ ἑταίρου αὐτοῦ. Ὁ μὲν εἷς ἐνήστευεν πολλά· ὁ δεύτερος
of-the companion his the indeed one fasted much the second
ἀκτήμων ἦν· καὶ ὁ τρίτος ἐκτήσατο πολλὴν ἀγάπην·
propertyless was and the third acquired much love
λέγουσι καὶ περὶ τοῦ τετάρτου, ὅτι εἴκοσι δύο ἔτη ἔχει ἐν
they-say also about the fourth that twenty two years he-has in
ὑπακοῇ γέροντος. Ἀπεκρίθη αὐτοῖς ὁ ἀββᾶς Παμβώ· Λέγω
obedience of-(an)-old-man answered them — abba Pambo I-tell
ὑμῖν, ἡ ἀρετὴ τούτου μείζων ἐστίν. Ἕκαστος γὰρ ὑμῶν
you the virtue of-this(-one) greater is each for of-you

ἣν ἀρετὴν ἐκτήσατο, θελήματι αὐτοῦ ἐκράτησεν· οὗτος δὲ
which virtue he-acquired by-the-will his he-held this(-one) but
τὸ θέλημα αὐτοῦ κόψας, ἄλλου ποιεῖ θέλημα. Τοιοῦτοι
the will his having-cut-off another's does will such
γὰρ ἄνδρες, ὁμολογηταί εἰσιν, ἐὰν εἰς τὸ τέλος φυλάξωσιν.
for men confessors are if to the end they-keep(-it)

4 Ὁσίας μνήμης Ἀθανάσιος ὁ ἀρχιεπίσκοπος Ἀλεξανδρείας
of-holy memory Athanasius the archbishop of-Alexandria
παρεκάλεσεν τὸν ἀββᾶν Παμβὼ κατελθεῖν ἐκ τῆς
besought — abba Pambo to-come-down from the
ἐρήμου ἐπὶ τὴν Ἀλεξάνδρειαν. Κατελθὼν δὲ, καὶ ἰδὼν
desert to — Alexandria having-come-down and also having-seen
ἐκεῖ γυναῖκα θεατρικὴν, σύνδακρυς ἐγένετο. Τῶν δὲ
there (a)-woman of-the-theater in-tears he-became the(-ones) and
συνόντων πυθομένων, διατί ἐδάκρυσεν· Δύο με, ἔφη,
being-with(-him) having-inquired why he-wept two-things me he-said
κεκίνηκεν· ἓν μὲν, ἡ ἐκείνης ἀπώλεια· ἕτερον δὲ, ὅτι οὐ
have-moved one indeed the her destruction other but that not
τοιαύτην σπουδὴν ἔχω πρὸς τὸ ἀρέσαι τῷ Θεῷ, ὅσον
such zeal I-have for the to-please — God as-much-as
αὕτη ἵνα ἀρέσῃ ἀνθρώποις αἰσχροῖς.
this(-woman) that she-may-please men shameful

5 Εἶπεν ὁ ἀββᾶς Παμβὼ, ὅτι Διὰ τὸν Θεὸν, ἀφ' οὗ
said — abba Pambo that by — God since which
ἀπεταξάμην, οὐ μετεμελήθην ἐπὶ λόγῳ ᾧ ἐλάλησα.
I-renounced(-the-world) not I-repented over (a)-word which I-spoke

6 Εἶπεν πάλιν, ὅτι τοιοῦτον ὁ μοναχὸς ὀφείλει φορεῖν
he-said again that such the monk ought to-wear
ἱμάτιον, ὥστε βάλλειν αὐτὸ ἔξω τοῦ κελλίου αὐτοῦ ἐπὶ
(a)-garment so-that to-throw it outside the cell his for
τρεῖς ἡμέρας, καὶ μηδεὶς λάβῃ αὐτό.
three days and no-one take it

Ἐγένετό ποτε τὸν ἀββᾶν Παμβὼ ὁδεύειν μετὰ ἀδελφῶν εἰς 7
it-happened once — abba Pambo to-journey with brothers to
τὰ μέρη τῆς Αἰγύπτου· καὶ ἰδὼν κοσμικοὺς καθημένους,
the parts — of-Egypt and having-seen worldlings sitting
λέγει αὐτοῖς· Ἀναστάντες ἀσπάσασθε τοὺς μοναχοὺς, ἵνα
he-says to-them having-risen greet the monks so-that
εὐλογηθῆτε· συνεχῶς γὰρ τῷ Θεῷ λαλοῦσι, καὶ τὰ
you-may-be-blessed continually for — with-God they-speak and the
στόματα αὐτῶν ἅγιά ἐστιν.
mouths their holy are
Διηγήσαντο περὶ τοῦ ἀββᾶ Παμβὼ, ὅτι τελευτῶν, κατ' 8
they-related about — abba Pambo that dying at
αὐτὴν τὴν ὥραν τοῦ θανάτου, εἶπεν τοῖς παρεστῶσιν
itself the hour of-the death he-said to-the standing-by
αὐτῷ ἁγίοις ἀνδράσιν, ὅτι Ἀφ' οὗ ἦλθον εἰς τὸν τόπον
him holy men that since which I-came to the place
τοῦτον τῆς ἐρήμου, καὶ ᾠκοδόμησά μου τὴν κέλλαν, καὶ
this of-the desert and built my the cell and
οἴκησα ἐν αὐτῇ, ἐκτὸς τῶν χειρῶν μου οὐ μέμνημαι ἄρτον
dwelt in it except-for the hands my not I-remember bread
φαγὼν, οὐδὲ μεταμεμέλημαι ἐπὶ λόγῳ ᾧ ἐλάλησα, ἕως
having-eaten nor I-have-regretted over (a)-word which I-spoke until
τῆς ἄρτι ὥρας. Καὶ οὕτως ἀπέρχομαι πρὸς τὸν Θεὸν,
the now hour and thus I-go-away to — God
ὡς μηδὲ ἀρξάμενος Θεῷ δουλεύειν.
as not-even having-begun God to-serve
Τοῦτο δὲ εἶχεν ὑπὲρ πολλοὺς, ὅτι εἰ ἠρωτήθη λόγον γραφικὸν 9
this and he-had beyond many that if he-was-asked (a)-word scriptural
ἢ πνευματικὸν, οὐκ ἀπεκρίνατο εὐθὺς, ἀλλ' ἔλεγεν μὴ εἰδέναι
or spiritual not he-answered at-once but he-said not to-know
τὸν λόγον· καὶ ἐπερωτηθεὶς πλεῖον, οὐκ ἐδίδου ἀπόκρισιν.
the word and having-been-asked more not he-gave (an)-answer

10 Εἶπεν ὁ ἀββᾶς Παμβώ· Εἰ ἔχεις καρδίαν δύνασαι
said — abba Pambo if you-have (a)-heart you-can
σωθῆναι.
be-saved

11 Ἠρώτησεν ὁ πρεσβύτερος τῆς Νιτρείας, ὅπως ὀφείλουσιν
asked the priest — of-Nitria how ought
οἱ ἀδελφοὶ διάγειν. Οἱ δὲ εἶπαν· Ἐν μεγάλῃ ἀσκήσει,
the brothers to-live they and said in great discipline
καὶ τηροῦντες τὴν συνείδησιν ἀπὸ τοῦ πλησίον.
and keeping the conscience from the neighbor

12 Ἔλεγον περὶ τοῦ ἀββᾶ Παμβὼ, ὅτι ὡς ἔλαβε Μωϋσῆς
they-said about — abba Pambo that as received Moses
τὴν εἰκόνα τῆς δόξης Ἀδὰμ, ὅτε ἐδοξάσθη τὸ πρόσωπον
the image of-the glory of-Adam when was-glorified the face
αὐτοῦ· οὕτως καὶ τοῦ ἀββᾶ Παμβὼ ὡς ἀστραπὴ ἔλαμπε
his thus also — of-abba Pambo like lightning shone
τὸ πρόσωπον, καὶ ἦν ὡς βασιλεὺς καθήμενος ἐπὶ τοῦ
the face and he-was like (a)-king sitting on the
θρόνου αὐτοῦ. Τῆς αὐτῆς ἐργασίας ἦν καὶ ὁ ἀββᾶς
throne his of-the same working was also — abba
Σιλουανὸς, καὶ ὁ ἀββᾶς Σισόης.
Silvanus and — abba Sisoes

13 Ἔλεγον περὶ τοῦ ἀββᾶ Παμβὼ, ὅτι οὐδέποτε ἐμειδία
they-said about — abba Pambo that never smiled
τὸ πρόσωπον αὐτοῦ. Μιᾶς οὖν τῶν ἡμερῶν θέλοντες οἱ
the face his on-one then of-the days wishing the
δαίμονες ποιῆσαι αὐτὸν γελάσαι, ἔδησαν εἰς ξύλον πτερὸν,
demons to-make him to-laugh they-tied to (a)-stick (a)-feather
καὶ ἐβάσταζον, θόρυβον ποιοῦντες, καὶ λέγοντες· Ἀλλὴ, ἀλλή.
and carried(-it) uproar making and saying heave heave
Ἰδὼν δὲ αὐτοὺς ὁ ἀββᾶς Παμβὼ ἐγέλασεν. Οἱ δὲ δαίμονες
having-seen and them — abba Pambo laughed the and demons

ἤρξαντο χορεύειν, λέγοντες· Οὐὰ, οὐὰ, Παμβὼ γεγέλακεν· ὁ
began to-dance saying ha ha Pambo has-laughed he
δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐκ ἐγέλασα, ἀλλὰ κατεγέλασα
and answering said to-them not I-laughed but I-laughed-at
τὴν ἀδυναμίαν ὑμῶν, ὅτι τοσοῦτοι τὸ πτερὸν βαστάζετε.
the weakness your that so-many the feather you-carry
Ἠρώτησεν ὁ ἀββᾶς Θεόδωρος ὁ τῆς Φέρμης τὸν ἀββᾶν 14
asked — abba Theodore the — of-Pherme — abba
Παμβώ· Εἰπέ μοι ῥῆμα. Καὶ μετὰ πολλοῦ κόπου εἶπεν
Pambo tell me (a)-word and with much toil he-said
αὐτῷ· Θεόδωρε, ὕπαγε, τὸ ἔλεός σου ἔχε ἐπὶ πάντας·
to-him Theodore go the mercy your have upon all
τὸ γὰρ ἔλεος εὗρεν παῤῥησίαν ἐνώπιον τοῦ Θεοῦ.
the for mercy found boldness before — God

XCI · PISTUS

Pistus and six anchorites ask Sisoes for a word; he tells them of Or and Athre, Athre leaving a fish half cut at Or's call and Or eating a spoiled dish without complaint, and defines strangerhood as silence and saying in every place, "I have no business here."

Διηγήσατο ὁ ἀββᾶς Πιστὸς, λέγων, ὅτι Ἀπήλθομεν ἑπτὰ 1
related — abba Pistus saying that we-went-away seven
ἀναχωρηταὶ πρὸς τὸν ἀββᾶν Σισόην οἰκοῦντα ἐν τῷ
anchorites to — abba Sisoes dwelling in —
Κλύσματι, παρακαλοῦντες αὐτὸν εἰπεῖν ἡμῖν λόγον. Καὶ
Clysma beseeching him to-tell us (a)-word and
εἶπε· Συγχωρήσατέ μοι, ἰδιώτης ἄνθρωπός εἰμι· ἀλλὰ
he-said forgive me (a)-simple man I-am but
παρέβαλον πρὸς τὸν ἀββᾶν Ὦρ, καὶ τὸν ἀββᾶν Ἀθρέ·
I-visited to — abba Or and — abba Athre

ἦν δὲ ἐν ἀσθενείᾳ ὁ ἀββᾶς Ὦρ δέκα καὶ ὀκτὼ ἔτη· καὶ
was and in illness — abba Or ten and eight years and
ἔβαλον αὐτοῖς μετάνοιαν, εἰπεῖν μοι λόγον. Καὶ εἶπεν ὁ
I-made to-them penitence to-tell me (a)-word and said —
ἀββᾶς Ὦρ· Τί ἔχω εἰπεῖν σοι; ἄπελθε, καὶ ὃ βλέπεις
abba Or what have-I to-tell you go-away and what you-see
ποίησον. Ὁ Θεὸς ἐκείνου ἐστὶ, τοῦ πλεονεκτοῦντος,
do — God of-that(-one) is of-the(-one) striving-for-more
ἤτοι βιαζομένου ἑαυτὸν εἰς πάντα. Οὐκ ἦσαν δὲ ἀπὸ
or forcing himself in all(-things) not were and of
μιᾶς ἐνορίας ὁ ἀββᾶς Ὦρ, καὶ ὁ ἀββᾶς Ἀθρέ· ἐγένετο
one district — abba Or and — abba Athre there-was
δὲ μεγάλη εἰρήνη μεταξὺ αὐτῶν, ἕως ἐξῆλθον ἀπὸ τοῦ
but great peace between them until they-went-out from the
σώματος. Ἦν γὰρ μεγάλη ἡ ὑπακοὴ τοῦ ἀββᾶ Ἀθρὲ,
body was for great the obedience — of-abba Athre
καὶ πολλὴ ἡ ταπεινοφροσύνη τοῦ ἀββᾶ Ὦρ. Ἐποίησα δὲ
and much the humility — of-abba Or I-spent and
μικρὰς ἡμέρας πρὸς αὐτοὺς, ἀνιχνεύων αὐτούς· καὶ εἶδον
(a)-few days with them tracking them and I-saw
μέγα θαῦμα ὃ ἐποίησεν ὁ ἀββᾶς Ἀθρέ. Ἤνεγκεν αὐτοῖς
(a)-great wonder which did — abba Athre brought them
τις μικρὸν ὀψάριον, καὶ ἠβουλήθη αὐτὸ ποιῆσαι ὁ
someone (a)-small fish and wished it to-prepare —
ἀββᾶς Ἀθρὲ τῷ γέροντι· εἶχε δὲ τὴν μάχαιραν κόπτων
abba Athre for-the old-man he-had and the knife cutting
τὸ ὀψάριον· καὶ ἐκάλεσεν αὐτὸν ὁ ἀββᾶς Ὦρ· καὶ ἀφῆκε
the fish and called him — abba Or and he-left
τὴν μάχαιραν μέσον τοῦ ὀψαρίου, καὶ οὐκ ἔκοψε τὸ
the knife in-the-middle of-the fish and not cut the
ἐπίλοιπον. Καὶ ἐθαύμασα τὴν μεγάλην ὑπακοὴν αὐτοῦ,
rest and I-marveled-at the great obedience his

διότι οὐκ εἶπε· Μακροθύμησον ἕως κόψω τὸ ὀψάριον.
because not he-said be-patient until I-cut the fish
Εἶπον δὲ τῷ ἀββᾷ Ἀθρέ· Ποῦ εὗρες τὴν ὑπακοὴν
I-said and — to-abba Athre where did-you-find the obedience
ταύτην; Καὶ εἶπέ μοι· Οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ γέροντός
this and he-said to-me not it-is mine but of-the old-man
ἐστι. Καὶ ἔλαβέ με λέγων· Δεῦρο, βλέπε τὴν ὑπακοὴν
it-is and he-took me saying come see the obedience
αὐτοῦ. Καὶ ἤψησε τὸ ὀψάριον, καὶ ἠφάνισεν αὐτὸ θέλων,
his and he-cooked the fish and spoiled it wishing
καὶ παρέθηκε τῷ γέροντι. Καὶ ἔφαγε μηδὲν λαλήσας. Καὶ
and set-it-before the old-man and he-ate nothing having-said and
εἶπεν αὐτῷ· Καλόν ἐστι, γέρον; Καὶ ἀπεκρίθη· Καλόν ἐστι
he-said to-him good is-it old-man and he-answered good it-is
πάνυ. Μετὰ ταῦτα ἤνεγκεν αὐτῷ μικρὸν καλὸν σφόδρα,
very after these(-things) he-brought him (a)-little good very
καὶ εἶπεν· Ἠφάνισα αὐτὸ, γέρον. Καὶ ἀπεκρίθη, λέγων·
and said I-spoiled it old-man and he-answered saying
Ναὶ, ἠφάνισας αὐτὸ μικρόν. Καὶ εἶπέ μοι ὁ ἀββᾶς Ἀθρέ·
yes you-spoiled it (a)-little and said to-me — abba Athre
Εἶδες ὅτι ἡ ὑπακοὴ τοῦ γέροντός ἐστι; Καὶ ἐξῆλθον
did-you-see that the obedience of-the old-man is and I-went-out
ἀπ᾽ αὐτῶν, καὶ εἴ τι εἶδον, ἐποίησα τὴν δύναμίν μου
from them and if anything I-saw I-did the power my
φυλάξαι. Ταῦτα εἶπε τοῖς ἀδελφοῖς ὁ ἀββᾶς Σισόης. Εἷς
to-keep these(-things) said to-the brothers — abba Sisoes one
δὲ ἐξ ἡμῶν παρεκάλεσεν αὐτὸν, λέγων· Ποίησον ἀγάπην,
and of us besought him saying do (an)-act-of-love
εἰπὲ ἡμῖν καὶ αὐτὸς ἕνα λόγον. Καὶ εἶπεν· Ὁ κατέχων
tell us also yourself one word and he-said the(-one) holding
τὸ ἀψήφιστον ἐν γνώσει, ἐπιτελεῖ πᾶσαν τὴν Γραφήν.
the not-reckoning in knowledge fulfills all the Scripture

Πάλιν ἕτερος ἐξ ἡμῶν εἶπεν αὐτῷ· Τί ἐστι ξενιτεία,
again another of us said to-him what is strangerhood
Πάτερ; Καὶ εἶπε· Σιώπα, καὶ εἰπέ· Οὐκ ἔχω πρᾶγμα, ἐν
Father and he-said be-silent and say not I-have (a)-matter in
παντὶ τόπῳ ὅπου ἐὰν ἀπέρχῃ· καὶ αὕτη ἐστὶν ἡ ξενιτεία.
every place where — you-go and this is the strangerhood

XCII · PIOR

Pior reaps three harvests for a man without pay until the Lord moves him to bring the wages; he eats walking, so his soul shall feel no pleasure, and carries his own faults in a sack behind him and his brother's in a basket in front.

1 Ὁ μακάριος Πίωρ ἐργασάμενος εἰς τὸ θέρος παρά τινι,
the blessed Pior having-worked at the harvest for someone
ὑπεμίμνησκε λαβεῖν τὸν μισθόν· τοῦ δὲ ὑπερθεμένου, εἰς τὴν
reminded(-him) to-take the wage he and having-put(-it)-off to the
μονὴν ἐπανῆλθε. Πάλιν τοῦ καιροῦ καλέσαντος, θερίσας
monastery he-returned again the season having-called having-reaped
παρ' αὐτῷ, καὶ μετὰ προθυμίας ἐργασάμενος, οὐδὲν ἐκείνου
for him and with eagerness having-worked nothing that(-man)
παρασχόντος, ἐπανῆλθεν εἰς τὴν μονὴν αὐτοῦ. Τοῦ δὲ τρίτου
having-given he-returned to the monastery his the and third
συμπληρωθέντος ἔτους, τὴν συνήθη ἐργασίαν τελέσας
having-been-completed year the customary work having-finished
ὁ γέρων, ἀνεχώρησε μηδὲν εἰληφώς. Καὶ τοῦ Κυρίου
the old-man withdrew nothing having-received and the Lord
ἐτάσαντος τὸν ἐκείνου οἶκον, ἐπιφερόμενος τὸν μισθὸν,
having-tried the that(-man's) house bringing the wage
εἰς τὰ μοναστήρια περιῆγε ζητῶν τὸν ἅγιον. Καὶ μόλις
to the monasteries he-went-about seeking the saint and barely

εὑρὼν αὐτὸν, προσέπεσε τοῖς ποσὶν αὐτοῦ· καὶ ἀποδιδοὺς
having-found him he-fell-before the feet his and paying-it
ἔφασκεν, ὅτι Ἐμοὶ ὁ Κύριος ἀπέδωκεν. Ὁ δὲ ἐπέτρεψεν
he-said that to-me the Lord repaid he and directed
αὐτῷ παρασχεῖν αὐτὰ εἰς τὴν ἐκκλησίαν τῷ πρεσβυτέρῳ.
him to-give them to the church to-the priest
Ὁ ἀββᾶς Πίωρ περιπατῶν ἤσθιε. Πυθομένου δέ τινος, 2
— abba Pior walking ate having-inquired and someone
Διατί οὕτως ἐσθίεις; Οὐ βούλομαι, ἔφη, ὡς ἔργῳ τῷ
why thus do-you-eat not I-wish he-said as (a)-work the
βρώματι χρήσασθαι, ἀλλ' ὡς παρέργῳ. Πρὸς ἕτερον δὲ
food to-use but as (a)-side-work to another and
περὶ τούτου ἐρωτήσαντα ἀπεκρίνατο· Ἵνα μηδὲ ἐν τῷ
about this having-asked he-answered so-that not-even in the
ἐσθίειν, φησὶν, ἡδονῆς σωματικῆς αἰσθάνηται ἡ ψυχή μου.
to-eat he-says pleasure bodily may-perceive the soul my
Ἐγένετό ποτε συνέδριον ἐν Σκήτει περὶ σφαλέντος ἀδελφοῦ· 3
there-was once (a)-council in Scetis about (a)-fallen brother
καὶ ἐλάλουν οἱ Πατέρες· ὁ δὲ ἀββᾶς Πίωρ ἐσιώπα· ὕστερον
and spoke the Fathers — but abba Pior was-silent later
δὲ ἀναστὰς ἐξῆλθε, καὶ λαβὼν σάκκον, ἐπλήρωσε ψάμμου,
and having-risen he-went-out and having-taken (a)-sack he-filled-it with-sand
καὶ ἐβάστασεν εἰς τὸν ὦμον αὐτοῦ· καὶ λαβὼν εἰς μαλάκιν
and carried-it on the shoulder his and having-taken in (a)-little-basket
μικρὸν τῆς ψάμμου, ἐβάστασεν ἔμπροσθεν. Ἐπερωτηθεὶς
(a)-little of-the sand he-carried-it in-front having-been-asked
δὲ ὑπὸ τῶν Πατέρων, τί ἄν εἴη τοῦτο, λέγει· Οὗτος
and by the Fathers what — might-be this he-says this
ὁ σάκκος ὁ ἔχων τὴν πολλὴν ψάμμον τὰ ἐμά ἐστι
the sack the having the much sand the my are
πλημμελήματα, ὅτι πολλά ἐστι· καὶ ἀφῆκα αὐτὰ ὀπίσω μου,
faults for many are and I-left them behind me

τοῦ μὴ πονῆσαι περὶ αὐτῶν καὶ κλαῦσαι· καὶ ἰδοὺ ταῦτα τὰ
for-the not to-toil about them and to-weep and behold these the
μικρὰ τοῦ ἀδελφοῦ μου ἔμπροσθέν μού εἰσι, καὶ εἰς αὐτὰ
little(-faults) of-the brother my before me are and on them
ἀδολεσχῶ κρίνων αὐτόν. Οὐ χρὴ δὲ οὕτως ποιεῖν, ἀλλὰ
I-babble judging him not it-is-needful but thus to-do but
μᾶλλον τὰ ἐμὰ ἔμπροσθέν μου ἐνεγκεῖν, καὶ αὐτῶν φροντίσαι,
rather the mine before me to-bring and for-them to-care
καὶ παρακαλεῖν τὸν Θεὸν συγχωρῆσαί μοι. Καὶ ἀναστάντες
and to-beseech — God to-forgive me and having-risen
οἱ Πατέρες εἶπον· Ὄντως αὕτη ἐστὶν ἡ ὁδὸς τῆς σωτηρίας.
the Fathers said truly this is the road of-the salvation

XCIII · PITYRION

Pityrion, Antony's disciple, says the man who masters a passion drives out its demon.

1 Ἔλεγεν ὁ ἀββᾶς Πιτυρίων ὁ μαθητὴς τοῦ ἀββᾶ Ἀντωνίου,
said — abba Pityrion the disciple — of-abba Antony
ὅτι ὁ βουλόμενος ἀπελαύνειν δαίμονας πρότερον τὰ
that the(-one) wishing to-drive-out demons first the
πάθη δουλώσεται· οἵου γὰρ ἂν πάθους περιγένηταί
passions will-enslave of-whatever for — passion master
τις, τούτου καὶ τὸν δαίμονα ἀπελαύνει. Ἕπεται, φησὶ,
anyone of-this also the demon he-drives-out follows he-says
δαίμων τῇ ὀργῇ· ἐὰν τῆς ὀργῆς κρατήσῃς, ἀπελήλαται
(a)-demon the anger if the anger you-master has-been-driven-out
ταύτης ὁ δαίμων. Ὁμοίως καὶ περὶ ἑκάστου πάθους.
of-this the demon likewise also with each passion

Pistamon tells a brother uneasy at selling his work to name the price once, and to keep working, without agitation, even when he has enough.

Ἠρώτησέ τις ἀδελφὸς τὸν ἀββᾶν Πιστάμωνα, λέγων· Τί 1
asked a-certain brother — abba Pistamon saying what
ποιήσω, ὅτι θλίβομαι εἰς τὸ πωλῆσαι τὸ ἐργόχειρόν μου;
shall-I-do for I-am-distressed at the to-sell the handiwork my
Καὶ ἀποκριθεὶς ὁ γέρων, εἶπεν, ὅτι Καὶ ὁ ἀββᾶς Σισόης
and answering the old-man said that also — abba Sisoes
καὶ οἱ λοιποὶ ἐπώλουν τὸ ἐργόχειρον αὐτῶν· τοῦτο οὐκ
and the others sold the handiwork their this not
ἔστι βλάβος· ἀλλ' ὅταν πωλῇς, εἰπὲ ἅπαξ τὴν τιμὴν τοῦ
is harm but when you-sell say once the price of-the
σκεύους· λοιπὸν ἐὰν θέλῃς μικρὸν ἀφῆσαι τῆς τιμῆς, ἐν σοί
vessel thereafter if you-wish (a)-little to-let-go of-the price in you
ἐστιν. Οὕτω ἂν εὑρήσεις ἀνάπαυσιν. Πάλιν εἶπεν αὐτῷ ὁ
it-is thus — you-will-find rest again said to-him the
ἀδελφός· Ἐὰν ἔχω τὴν χρείαν μου ὅθεν δήποτε, θέλεις
brother if I-have the need my from-wherever ever do-you-wish
ἵνα φροντίσω ἐργόχειρον; Καὶ ἀποκριθεὶς ὁ γέρων εἶπεν·
that I-take-care-of (my)-handiwork and answering the old-man said
Ἐὰν ἔχῃς ὅσον δήποτε, μὴ καταλείψῃς τὸ ἐργόχειρόν
if you-have however-much ever not leave the handiwork
σου· ὅσον δύνασαι ποίησον, μόνον μὴ μετὰ ταραχῆς.
your as-much-as you-can do only not with agitation

Peter the Pionite takes watered wine in old age as if it were spiced wine and condemns himself. A host's questions are the key that opens a visitor's door; mourning is lent, not owned, until a man toils for it; Peter goes to the elders' table at Raithou to be the least there.

1 Ἔλεγον περὶ τοῦ ἀββᾶ Πέτρου τοῦ Πιονίτου εἰς τὰ
they-said about — abba Peter the Pionite in the
Κελλία, ὅτι οἶνον οὐκ ἔπινεν. Ὅτε οὖν ἐγήρασεν, ἐποίουν
Cells that wine not he-drank when then he-grew-old made
οἱ ἀδελφοὶ μικρὸν συγκεραστὸν, καὶ παρεκάλουν αὐτὸν
the brothers (a)-little mixed(-wine) and besought him
οἱ ἀδελφοὶ δέξασθαι. Καὶ ἔλεγε· Θαρσεῖτέ μοι, ὅτι ὡς
the brothers to-accept and he-said trust me that as
κονδίτον αὐτὸ ἔχω. Καὶ ἔκρινεν ἑαυτὸν εἰς τὸ συγκεραστόν.
spiced-wine it I-hold and he-judged himself for the mixed(-wine)

2 Ἀδελφὸς εἶπε τῷ ἀββᾷ Πέτρῳ τῷ τοῦ ἀββᾶ Λὼτ, ὅτι
(a)-brother said — to-abba Peter the — of-abba Lot that
Ὅταν εἰμὶ ἐν τῷ κελλίῳ μου, ἐν εἰρήνῃ ἐστὶν ἡ ψυχή μου·
when I-am in the cell my in peace is the soul my
ἐὰν δὲ ἀδελφὸς παραβάλῃ μοι, καὶ τοὺς λόγους τῶν
if but (a)-brother visit me and the words of-the(-ones)
ἔξω εἴπῃ μοι, ταράσσεται ἡ ψυχή μου. Λέγει ὁ ἀββᾶς
outside tell me is-troubled the soul my says — abba
Πέτρος, ὅτι ἔλεγεν ὁ ἀββᾶς Λώτ· Τὸ κλειδίον σου ἀνοίγει
Peter that said — abba Lot the key your opens
τὴν θύραν μου. Λέγει ὁ ἀδελφὸς τῷ γέροντι· Τί ἐστι
the door my says the brother to-the old-man what is
τὸ ῥῆμα τοῦτο; Λέγει ὁ γέρων· Ἐάν τίς σοι παραβάλῃ,
the word this says the old-man if anyone you visit

λέγεις αὐτῷ· Πῶς ἔχεις; Πόθεν ἦλθες; Πῶς ἔχουσιν οἱ
you-say to-him how are-you whence did-you-come how are the
ἀδελφοί; Προσελάβοντό σε, ἢ οὔ; Καὶ τότε ἀνοίγεις τὴν
brothers did-they-receive you or not and then you-open the
θύραν τοῦ ἀδελφοῦ, καὶ ἀκούεις ἃ οὐ θέλεις. Λέγει αὐτῷ·
door of-the brother and you-hear what not you-wish he-says to-him
Οὕτως ἔχει. Τί οὖν ποιήσει ἄνθρωπος, ἐὰν ἔλθῃ πρὸς
thus it-is what then shall-do (a)-man if come to
αὐτὸν ἀδελφός; Λέγει ὁ γέρων· Τὸ πένθος ὅλον διδαχή
him (a)-brother says the old-man the mourning whole (a)-teaching
ἐστιν· ὅπου δὲ οὐκ ἔστι πένθος, οὐ δυνατὸν φυλάξασθαι.
is where but not there-is mourning not (it-is)-possible to-guard(-oneself)
Λέγει ὁ ἀδελφός· Ὅταν ἐν τῷ κελλίῳ ὦ, μετ' ἐμοῦ
says the brother when in the cell I-am with me
ἐστι τὸ πένθος· ἐὰν δὲ ἔλθῃ τις πρὸς μὲ, ἢ ἐξέλθω ἐκ
is the mourning if but come anyone to me or I-go-out from
τοῦ κελλίου, οὐχ εὑρίσκω αὐτό. Λέγει ὁ γέρων· Οὐδέπω
the cell not I-find it says the old-man not-yet
σοι ὑπετάγη, ἀλλ' ὡς ἐν χρήσει ἐστί. Γέγραπται γὰρ
to-you it-was-subjected but as on loan it-is it-is-written for
ἐν τῷ νόμῳ, ὅτι Ὅταν κτήσῃ παῖδα Ἑβραῖον, ἓξ ἔτη
in the law that when you-acquire (a)-servant Hebrew six years
δουλεύσει σοι· τῷ δὲ ἑβδόμῳ ἔτει ἐξαποστελεῖς αὐτὸν
he-will-serve you in-the but seventh year you-shall-send-out him
ἐλεύθερον. Ἐὰν δὲ δῷς αὐτῷ γυναῖκα, καὶ γεννήσῃ
free if but you-give him (a)-wife and he-beget
παιδία ἐν τῇ οἰκίᾳ σου, καὶ μὴ θελήσῃ ἀποδιδράσκειν
children in the house your and not he-wish to-run-away
διὰ τὴν γυναῖκα καὶ τὰ παιδία, προσάξεις αὐτὸν πρὸς
because-of the wife and the children you-shall-bring him to
τὴν θύραν τοῦ οἴκου, καὶ τρυπήσεις αὐτοῦ τὸ ὠτίον τῷ
the door of-the house and you-shall-pierce his the ear with-the

ὀπητίῳ, καὶ ἔσται σοι δοῦλος εἰς τὸν αἰῶνα. Λέγει
awl and he-will-be to-you (a)-slave for the age says
ὁ ἀδελφός· Τί ἐστι τὸ ῥῆμα τοῦτο; Λέγει ὁ γέρων·
the brother what is the word this says the old-man
Ἐὰν κάμῃ ἄνθρωπος εἰς πρᾶγμα κατὰ δύναμιν, οἵαν
if toil (a)-man at (a)-thing according-to (his)-power whatever
ὥραν ζητήσει αὐτὸ εἰς χρείαν, εὑρήσει αὐτό. Λέγει αὐτῷ·
hour he-will-seek it for need he-will-find it he-says to-him
Ποίησον ἀγάπην· εἰπέ μοι τὸ ῥῆμα τοῦτο. Λέγει ὁ
do (an)-act-of-love tell me the word this says the
γέρων· Οὐδὲ νόθος υἱὸς παραμένει τινὶ δουλεύων,
old-man not-even (a)-bastard son remains with-anyone serving
ἀλλ' ὁ γεννώμενος υἱὸς οὐκ ἐᾷ τὸν πατέρα αὐτοῦ.
but the begotten son not leaves the father his

3 Ἔλεγον περὶ τοῦ ἀββᾶ Πέτρου καὶ τοῦ ἀββᾶ Ἐπιμάχου,
they-said about — abba Peter and — abba Epimachus
ὅτι συμφωνηταὶ ἦσαν εἰς Ῥαϊθοῦ. Ἐσθιόντων δὲ αὐτῶν ἐν
that companions they-were at Raithou eating and they in
τῇ ἐκκλησίᾳ, ἐβιάσαντο αὐτοὺς ἐλθεῖν εἰς τὴν τράπεζαν τῶν
the church they-forced them to-come to the table of-the
γερόντων. Καὶ μετὰ πολλοῦ κόπου ἀπῆλθεν ὁ ἀββᾶς Πέτρος
old-men and with much toil went-away — abba Peter
μόνος. Καὶ ὡς ἀνέστησαν, λέγει αὐτῷ ὁ ἀββᾶς Ἐπίμαχος·
alone and when they-rose says to-him — abba Epimachus
Πῶς ἐτόλμησας ἀπελθεῖν εἰς τὴν τράπεζαν τῶν γερόντων; Ὁ
how did-you-dare to-go-away to the table of-the old-men he
δὲ ἀπεκρίθη· Εἰ ἐκάθισα μεθ' ὑμῶν, ὡς γέροντα οἱ ἀδελφοὶ
and answered if I-had-sat with you as (an)-old-man the brothers
ἤμελλον προτρέπεσθαί με εὐλογεῖν πρῶτον, καὶ ὡς μείζων
would urge me to-bless first and as greater

ὑμῶν εἶχον εἶναι· νῦν οὖν ἀπελθὼν ἐγγὺς τῶν Πατέρων,
than-you I-was-going to-be now then having-gone-away near the Fathers
μικρότερος πάντων ἤμην, καὶ ταπεινότερος τῷ λογισμῷ.
smaller than-all I-was and humbler in-the thought
Εἶπεν ὁ ἀββᾶς Πέτρος, ὅτι Οὐ δεῖ ἐπαίρεσθαι ὅταν 4
said — abba Peter that not one-must to-be-exalted when
ὁ Κύριος ποιήσῃ τι δι' ἡμῶν, ἀλλὰ μᾶλλον
the Lord do something through us but rather
εὐχαριστεῖν ὅτι κατηξιώθημεν προσκληθῆναι ὑπ' αὐτοῦ.
to-give-thanks that we-were-deemed-worthy to-be-called by him
Τοῦτο δ' ἐπὶ πάσης ἀρετῆς ἔλεγε συμφέρειν λογίζεσθαι.
this and in every virtue he-said it-profits to-reckon

XCVI · PAPHNUTIUS

Paphnutius, praying for his own sins near men who judge others, is told by an angel his name is in the book of life. He drinks a robber chief's wine at sword point and wins the band, brings back to Scetis a disciple who boasted ten women would not satisfy him and could not feed one, and keeps a monk in his cell.

Εἶπεν ὁ ἀββᾶς Παφνούτιος, ὅτι Διοδεύων ἐν τῇ ὁδῷ, 1
said — abba Paphnutius that journeying on the road
γέγονέ με ἀποπλανηθῆναι ἀπὸ δρόσου, καὶ εὑρεθῆναι
it-happened me to-stray because-of dew and to-be-found
πλησίον κώμης. Καὶ εἶδόν τινας ὁμιλοῦντας ἀλλήλοις· καὶ
near (a)-village and I-saw some conversing with-each-other and
ἐστάθην δεόμενος περὶ τῶν ἁμαρτιῶν μου. Καὶ ἰδοὺ ἄγγελος
I-stood praying about the sins my and behold (an)-angel
ἦλθεν ἔχων ῥομφαίαν, καὶ λέγει μοι· Παφνούτιε, πάντες
came having (a)-sword and says to-me Paphnutius all
οἱ κρίνοντες τοὺς ἀδελφοὺς αὐτῶν, ἐν ταύτῃ τῇ ῥομφαίᾳ
the(-ones) judging the brothers their by this the sword

ἀπολοῦνται· σὺ δὲ ὅτι οὐκ ἔκρινας, ἀλλ᾽ ἐταπείνωσας
will-perish you but because not you-judged but you-humbled
ἑαυτὸν ἐνώπιον τοῦ Θεοῦ, ὡς σὺ τὴν ἁμαρτίαν ποιήσας,
yourself before — God as you the sin having-done
διὰ τοῦτο τὸ ὄνομά σου ἐγγέγραπται ἐν βίβλῳ ζώντων.
because-of this the name your has-been-written in (the)-book of-(the)-living

2 Ἔλεγον περὶ τοῦ ἀββᾶ Παφνουτίου, ὅτι οὐ ταχέως ἔπινεν
they-said about — abba Paphnutius that not readily he-drank
οἶνον. Ὁδεύων δέ ποτε εὑρέθη ἐπάνω κολληγίου λῃστῶν,
wine journeying and once he-was-found upon (a)-band of-robbers
καὶ εὗρεν αὐτοὺς πίνοντας οἶνον. Ἐγνώριζε δὲ αὐτὸν ὁ
and he-found them drinking wine knew and him the
ἀρχιλῃστὴς, καὶ ᾔδει ὅτι οὐ πίνει οἶνον. Καὶ θεωρῶν
chief-robber and knew that not he-drinks wine and seeing
αὐτὸν ἀπὸ μεγάλου κόπου, ἐγέμισε ποτήριον οἴνου, καὶ τὸ
him from great toil he-filled (a)-cup of-wine and the
ξίφος ἐν τῇ χειρὶ αὐτοῦ, καὶ λέγει τῷ γέροντι· Ἐὰν μὴ
sword in the hand his and he-says to-the old-man unless —
πίῃς, φονεύω σε. Γνοὺς δὲ ὁ γέρων ὅτι ἐντολὴν
you-drink I-kill you having-known and the old-man that (the)-command
Θεοῦ θέλει ποιῆσαι, βουλόμενος αὐτὸν κερδῆσαι, ἔλαβε
of-God he-wishes to-do wishing him to-gain he-took
καὶ ἔπιεν. Ὁ δὲ ἀρχιλῃστὴς μετενόησεν αὐτῷ, λέγων·
and drank the and chief-robber repented to-him saying
Συγχώρησόν μοι, ἀββᾶ, ὅτι ἔθλιψά σε. Καὶ λέγει ὁ
forgive me abba for I-afflicted you and says the
γέρων· Πιστεύω τῷ Θεῷ, ὅτι διὰ τὸ ποτήριον τοῦτο
old-man I-believe — in-God that because-of the cup this
ποιεῖ μετὰ σοῦ ἔλεος καὶ ἐν τῷ νῦν καὶ ἐν τῷ μέλλοντι
he-does with you mercy both in the now and in the coming
αἰῶνι. Λέγει ὁ ἀρχιλῃστής· Πιστεύω τῷ Θεῷ, ὅτι ἀπὸ τοῦ
age says the chief-robber I-believe — in-God that from the

νῦν οὐ μὴ κακοποιήσω τινά. Καὶ ἐκέρδησεν ὁ γέρων ὅλον
now not — I-shall-do-evil-to anyone and gained the old-man all
τὸν κολήγιον, ἀφεὶς τὸ θέλημα αὐτοῦ διὰ τὸν Κύριον.
the band having-let-go the will his for the Lord
Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι ἔλεγεν ὁ ἀββᾶς Παφνούτιος· 3
said — abba Poemen that said — abba Paphnutius
Εἰς πάσας τὰς ἡμέρας τῆς ζωῆς τῶν γερόντων, δὶς τὸν
for all the days of-the life of-the old-men twice the
μῆνα παρέβαλον αὐτοῖς, ἔχων ἀπ᾽ αὐτῶν τὸ διάστημα
month I-visited them having from them the distance
μίλια δώδεκα, καὶ πάντα λογισμὸν ἔλεγον αὐτοῖς, καὶ οὐδέν
miles twelve and every thought I-told them and nothing
μοι ἕτερον ἔλεγον, ἢ τοῦτο, ὅτι Εἰς ὃν ἂν τόπον
to-me other they-said than this that into whatever — place
ἀπέλθῃς, μὴ μετρεῖς ἑαυτὸν, καὶ ἔσῃ ἀναπαυόμενος.
you-go not measure yourself and you-will-be at-rest
Ἦν τις ἀδελφὸς εἰς Σκῆτιν μετὰ τοῦ ἀββᾶ 4
there-was a-certain brother in Scetis with — abba
Παφνουτίου, καὶ ἐπολεμεῖτο εἰς πορνείαν, καὶ ἔλεγεν· Ἐὰν
Paphnutius and he-was-warred-on to fornication and he-said if
λάβω δέκα γυναῖκας, οὐ πληρῶ τὴν ἐπιθυμίαν μου. Ὁ δὲ
I-take ten women not I-fill the desire my the and
γέρων παρεκάλει λέγων· Μὴ, τέκνον· πόλεμός ἐστι τῶν
old-man besought saying no child (a)-war it-is of-the
δαιμόνων. Καὶ οὐκ ἐπείσθη· ἀλλὰ ἀπῆλθεν εἰς Αἴγυπτον,
demons and not he-was-persuaded but went-away to Egypt
καὶ ἔλαβε γυναῖκα. Μετὰ δὲ χρόνον ἐγένετο ἀναβῆναι τὸν
and took (a)-wife after and (a)-time it-happened to-go-up the
γέροντα εἰς Αἴγυπτον, καὶ ἀπαντῆσαι αὐτὸν βαστάζοντα
old-man to Egypt and to-meet him carrying
σπυρίδια ὀστράκων· ὁ δὲ γέρων οὐκ ἐγνώρισεν αὐτόν·
baskets of-potsherds the and old-man not recognized him

ἀλλ᾽ αὐτὸς λέγει αὐτῷ· Ἐγώ εἰμι ὁ δεῖνα ὁ μαθητής σου.
but he says to-him I am the so-and-so the disciple your
Καὶ ἰδὼν αὐτὸν ὁ γέρων ἐν τῇ ἀτιμίᾳ ἐκείνῃ, ἔκλαυσε,
and having-seen him the old-man in the dishonor that he-wept
καὶ εἶπε· Πῶς ἀφῆκας τὴν τιμὴν ἐκείνην, καὶ ἦλθες εἰς
and said how did-you-leave the honor that and you-came to
τὴν ἀτιμίαν ταύτην; πλὴν ἔλαβες τὰς δέκα γυναῖκας; Καὶ
the dishonor this anyway did-you-take the ten women and
στενάξας εἶπε· Φύσει μίαν ἔλαβον, καὶ ταλαιπωρῶ πῶς
having-groaned he-said truly one I-took and I-labor how
αὐτὴν χορτάσω ἄρτον. Καὶ λέγει αὐτῷ ὁ γέρων· Δεῦρο
her to-fill (with)-bread and says to-him the old-man come
πάλιν μεθ᾽ ἡμῶν. Καὶ εἶπεν· Ἔνι μετάνοια, ἀββᾶ; Ὁ δὲ
again with us and he-said is-there repentance abba he and
εἶπεν· Ἔνι. Καὶ καταλείψας πάντα, ἠκολούθησεν αὐτόν· καὶ
said there-is and having-left all he-followed him and
εἰσελθὼν εἰς Σκῆτιν, ἀπὸ τῆς πείρας γέγονε δόκιμος μοναχός.
having-gone into Scetis from the experience he-became (a)-proven monk
5 Ἀδελφῷ ἐν τῇ ἐρήμῳ καθημένῳ τῆς Θηβαΐδος, ἦλθεν αὐτῷ
to-(a)-brother in the desert sitting — of-(the)-Thebaid came to-him
λογισμὸς, λέγων· Τί κάθῃ ἄκαρπος; ἀνάστα, ὕπαγε εἰς
(a)-thought saying why do-you-sit fruitless rise go to
κοινόβιον, καὶ ἐκεῖ ποιεῖς καρπόν. Καὶ ἀναστὰς ἦλθε πρὸς
(a)-community and there you-make fruit and having-risen he-came to
τὸν ἀββᾶν Παφνούτιον, καὶ ἀνήγγειλεν αὐτῷ τὸν λογισμόν.
— abba Paphnutius and reported to-him the thought
Καὶ λέγει αὐτῷ ὁ γέρων· Ὕπαγε, κάθου εἰς τὸ κελλίον
and says to-him the old-man go sit in the cell
σου· καὶ ποίει μίαν εὐχὴν πρωΐ, καὶ μίαν ἑσπέρας, καὶ μίαν
your and make one prayer at-dawn and one at-evening and one
τὴν νύκτα· καὶ ὅταν πεινᾷς, φάγε, καὶ ὅταν διψᾷς, πίε,
at-the night and when you-hunger eat and when you-thirst drink

καὶ ὅταν νυστάζῃς, κοιμῶ· καὶ μένε εἰς γῆν ἔρημον· καὶ
and when you-are-drowsy sleep and remain in land desert and
μὴ πεισθῇς αὐτῷ. Ἦλθε δὲ καὶ πρὸς τὸν ἀββᾶν Ἰωάννην,
not be-persuaded by-it he-came and also to — abba John
καὶ ἀνήγγειλε τὰ ῥήματα τοῦ ἀββᾶ Παφνουτίου. Καὶ λέγει
and reported the words — of-abba Paphnutius and says
ὁ ἀββᾶς Ἰωάννης· Μὴ ποιήσῃς ὅλως εὐχὴν, μόνον κάθου
— abba John not make at-all (a)-prayer only sit
εἰς τὸ κελλίον σου. Καὶ ἀναστὰς ἦλθε πρὸς τὸν ἀββᾶν
in the cell your and having-risen he-came to — abba
Ἀρσένιον, καὶ ἀνήγγειλεν αὐτῷ πάντα. Καὶ λέγει αὐτῷ ὁ
Arsenius and reported to-him all and says to-him the
γέρων· Κράτει ὡς οἱ Πατέρες σοι εἶπαν· πλεῖον γὰρ τούτων,
old-man hold as the Fathers you told more for than-these
οὐκ ἔχω σοί τι εἰπεῖν. Καὶ πληροφορηθεὶς ἀπῆλθεν.
not I-have to-you anything to-say and having-been-assured he-went-away

XCVII · PAUL

A Paul of the Thebaid splits vipers in his hands, saying all things are subject to the pure, as to Adam in paradise.

Διηγήσατό τις τῶν Πατέρων περί τινος ἀββᾶ Παύλου, 1
related one of-the Fathers about a-certain abba Paul
ὅτι ἦν ἐκ τῶν κάτω μερῶν τῆς Αἰγύπτου, οἰκῶν δὲ
that he-was from the lower parts — of-Egypt dwelling but
ἐν Θηβαΐδι· ὅτι οὗτος ἐκράτει ταῖς χερσὶν αὐτοῦ τοὺς
in (the)-Thebaid that this(-man) held in-the hands his the
κεράστας καὶ τοὺς ὄφεις, καὶ ἔσχιζεν αὐτοὺς μέσους. Καὶ
horned-vipers and the snakes and split them (in-the)-middle and

ἔβαλον αὐτῷ οἱ ἀδελφοὶ μετάνοιαν, λέγοντες· Εἰπὲ ἡμῖν
made to-him the brothers penitence saying tell us
ποίαν ἐργασίαν ἐποίησας, ἵνα λάβῃς τὴν χάριν ταύτην.
what work you-did so-that you-might-receive the grace this
Ὁ δὲ ἔφη· Συγχωρήσατέ μοι, Πατέρες· ἐάν τις κτήσηται
he and said forgive me Fathers if anyone acquire
καθαρότητα, πάντα ὑποτάσσεται αὐτῷ, ὡς τῷ Ἀδὰμ ὅτε
purity all(-things) are-subjected to-him as — to-Adam when
ἦν ἐν παραδείσῳ, πρὶν ἢ παραβῆναι τὴν ἐντολήν.
he-was in paradise before — to-transgress the commandment

XCVIII · PAUL THE BARBER

Paul the barber and his brother Timothy end their quarrels by agreeing to bear each other, and Paul says the stillness of the night is enough for a sober mind.

1 Ὁ ἀββᾶς Παῦλος ὁ κοσμίτης καὶ Τιμόθεος ὁ ἀδελφὸς
— abba Paul the barber and Timothy the brother
αὐτοῦ ἐκαθέζοντο ἐν τῇ Σκήτει· καὶ πολλαχῶς ἐγίνετο
his sat in — Scetis and often there-was
μεταξὺ αὐτῶν ἀντιλογία. Λέγει ὁ ἀββᾶς Παῦλος· Ἕως
between them dispute says — abba Paul until
πότε μένομεν οὕτως; Λέγει αὐτῷ ὁ ἀββᾶς Τιμόθεος·
when do-we-remain thus says to-him — abba Timothy
Ποίησον ἀγάπην· ὅταν ἔρχωμαι ἐπάνω σου, βάσταξόν με·
do (an)-act-of-love when I-come against you bear me
καὶ ὅταν ἔρχῃ καὶ σὺ ἐπάνω μου, βαστάζω σε κἀγώ. Καὶ
and when you-come also you against me bear you I-too and
ποιήσαντες οὕτως ἀνεπάησαν τὰς ἐπιλοίπους αὐτῶν ἡμέρας.
having-done thus they-rested the remaining their days

Ὁ αὐτὸς ἀββᾶς Παῦλος καὶ Τιμόθεος κοσμῖται ἦσαν ἐν 2
the same abba Paul and Timothy barbers were in
τῇ Σκήτει, καὶ ὠχλοῦντο ὑπὸ τῶν ἀδελφῶν. Καὶ λέγει
— Scetis and were-troubled by the brothers and says
ὁ Τιμόθεος τῷ ἀδελφῷ αὐτοῦ· Τί θέλομεν τὴν τέχνην
— Timothy to-the brother his what do-we-want the craft
ταύτην; οὐκ ἀφιόμεθα ἡσυχάσαι ὅλην τὴν ἡμέραν. Καὶ
this not we-are-let to-be-still all the day and
ἀποκριθεὶς ὁ ἀββᾶς Παῦλος εἶπεν αὐτῷ· Ἀρκεῖ ἡμῖν ἡ
answering — abba Paul said to-him suffices for-us the
ἡσυχία τῆς νυκτὸς, ἐὰν νήφῃ ἡμῶν ἡ διάνοια.
stillness of-the night if be-sober our the mind

XCIX · PAUL THE GREAT

Paul the Galatian warns that a monk going out for small needs is mocked by demons, and spends Lent on a measure of lentils, plaiting and unplaiting one basket.

Εἶπεν ὁ ἀββᾶς Παῦλος ὁ μέγας ὁ Γαλάτης, ὅτι 1
said — abba Paul the great the Galatian that
Μοναχὸς ἔχων μικρὰς χρείας ἐν τῇ κέλλῃ αὐτοῦ, καὶ
(a)-monk having small needs in the cell his and
ἐξερχόμενος φροντίσαι, ἀπὸ δαιμόνων χλευάζεται· καὶ γὰρ
going-out to-see-to(-them) by demons is-mocked and for
κἀγὼ αὐτὸ ἔπαθον.
I-too it suffered

2 Εἶπεν ὁ ἀββᾶς Παῦλος· Εἰς βόρβορόν εἰμι καταποντιζόμενος
said — abba Paul in mire I-am sinking
ἕως τραχήλου, καὶ κλαίω ἔμπροσθεν τοῦ Θεοῦ, λέγων·
up-to (the)-neck and I-weep before — God saying
Ἐλέησόν με.
have-mercy-on me

3 Ἔλεγον περὶ τοῦ ἀββᾶ Παύλου, ὅτι ἐποίησε τὴν
they-said about — abba Paul that he-spent the
Τεσσαρακοστὴν εἰς ματὶν φακοῦ καὶ λαγύνιον ὕδατος·
Forty-days on (a)-measure of-lentils and (a)-flask of-water
καὶ εἰς ἓν μαλάκιον, αὐτὸ πλέκων καὶ ἀναλύων, ἕως τῆς
and on one basket it plaiting and unloosing until the
ἑορτῆς ἐγκεκλεισμένος.
feast shut-in

C · PAUL THE SIMPLE

Paul the Simple, Antony's disciple, sees a man go into church black and dragged by demons, and come out shining with his angel beside him; the man confesses that the reading from Isaiah turned him from fornication, and all glorify God, who does not desire the sinner's death.

1 Ὁ μακάριος ἀββᾶς Παῦλος ὁ ἁπλοῦς ὁ τοῦ ἁγίου
the blessed abba Paul the simple the of-the holy
Ἀντωνίου μαθητὴς, διηγήσατο τοῖς Πατράσι πρᾶγμα
Antony disciple related to-the Fathers (a)-thing
τοιοῦτον· ὅτι ποτὲ παραγενόμενος ἐν μοναστηρίῳ
such that once having-arrived at (a)-monastery
ἐπισκέψεως ἕνεκεν καὶ ὠφελείας χάριν ἀδελφῶν, μετὰ
of-visiting for-the-sake and of-benefit for-the-sake of-the-brothers after
τὴν πρὸς ἀλλήλους αὐτῶν συνήθη διάλεκτον, εἴσεισιν
the with each-other their customary conversation he-goes-in

ἐν τῇ ἁγίᾳ τοῦ Θεοῦ ἐκκλησίᾳ τὴν συνήθη σύναξιν
into the holy — of-God church the customary synaxis
ἐπιτελέσαι. Ὁ δὲ μακάριος Παῦλος, φησὶ, προσέσχεν
to-perform the and blessed Paul he-says paid-heed
ἑκάστῳ τῶν εἰσιόντων εἰς τὴν ἐκκλησίαν, ὁποίᾳ ἄρα
to-each of-the(-ones) going-in into the church in-what then
ψυχῇ εἰσίασιν εἰς τὴν σύναξιν· εἶχε γὰρ καὶ ταύτην τὴν
soul they-go-in to the synaxis he-had for also this the
χάριν παρὰ Κυρίου δοθεῖσαν αὐτῷ, ὥστε ὁρᾷν ἕκαστον
grace from (the)-Lord given to-him so-as to-see each
ὁποῖός ἐστι τῇ ψυχῇ, ὥσπερ ἡμεῖς βλέπομεν ἀλλήλων
what-sort he-is in-the soul as we see of-each-other
τὰ πρόσωπα. Πάντων δὲ εἰσιόντων λαμπρᾷ τῇ ὄψει καὶ
the faces all and going-in with-bright the look and
φαιδρῷ τῷ προσώπῳ, τόν τε ἑκάστου ἄγγελον χαίροντα
with-shining the face the and of-each angel rejoicing
ἐπ᾽ αὐτῷ· ἕνα, φησὶν, ὁρᾷ μέλανα καὶ ζοφώδη ὅλον
over him one he-says he-sees black and dark (in)-whole
τὸ σῶμα, δαίμονας δὲ παρ᾽ ἑκατέρᾳ τοῦτον συνέχοντας
the body demons and on either-side this(-one) holding
καὶ ἕλκοντας αὐτὸν πρὸς ἑαυτοὺς, φορβειὰν ἐπὶ τὴν
and drawing him toward themselves (a)-halter on the
ῥῖνα αὐτοῦ βάλλοντας· τόν τε ἅγιον ἄγγελον αὐτοῦ ἀπὸ
nose his putting the and holy angel his from
μακρόθεν ἀκολουθοῦντα σκυθρωπὸν καὶ κατηφῆ. Ὁ δὲ
far-off following gloomy and downcast — and
Παῦλος δακρύσας, καὶ τῇ χειρὶ τὸ στῆθος πλήξας,
Paul having-wept and with-the hand the breast having-struck
ἐκαθέζετο πρὸ τῆς ἐκκλησίας, ἀποκλαιόμενος σφόδρα τὸν
sat before the church lamenting greatly the(-one)
οὕτως ὀφθέντα αὐτῷ. Οἱ δὲ θεασάμενοι τὸ παράδοξον
thus seen by-him they and having-beheld the strange(-behavior)

τοῦ ἀνδρὸς, τήν τε ὀξεῖαν αὐτοῦ μεταβολὴν, πρὸς δάκρυα
of-the man the and sharp his change to tears
καὶ πένθος κινήσαντα, ἠρώτων αὐτὸν παρακαλοῦντες τὸ
and mourning having-moved(-him) asked him beseeching the
διατί κλαίει εἰπεῖν, νομίζοντες μήτι καταγνοὺς ἁπάντων
why he-weeps to-say thinking lest having-condemned all
τοῦτο ποιεῖ· παρεκάλουν τε αὐτὸν καὶ εἰς τὴν σύναξιν
this he-does they-besought and him also into the synaxis
σὺν αὐτοῖς εἰσιέναι. Ὁ δὲ Παῦλος ἀποσεισάμενος αὐτοὺς
with them to-go-in — and Paul having-shaken-off them
ἐκαθέζετο ἔξω, ἀποδυρόμενος πάνυ τὸν οὕτως ὀφθέντα
sat outside bewailing very the(-one) thus seen
αὐτῷ. Μετ᾽ οὐ πολὺ δὲ τῆς συνάξεως ἀπολυθείσης, καὶ
by-him after not much and the synaxis having-been-dismissed and
πάντων ἐξιόντων, πάλιν κατεμάνθανεν ὁ Παῦλος ἕκαστον,
all going-out again observed — Paul each
βουλόμενος γνῶναι οἵοι ἐξέρχονται· καὶ ὁρᾷ τὸν ἄνδρα
wishing to-know what-sort they-come-out and he-sees the man
ἐκεῖνον, τὸν μέλαν καὶ ζοφῶδες ἔχοντα τὸ πρὶν ὅλον
that the(-one) black and dark having the before whole
τὸ σῶμα, ἐξερχόμενον ἀπὸ τῆς ἐκκλησίας λαμπρὸν τῷ
the body coming-out from the church bright in-the
προσώπῳ, λευκὸν τῷ σώματι, καὶ τοὺς δαίμονας μακράν
face white in-the body and the demons far-off
που ἀκολουθοῦντας, τόν τε ἅγιον ἄγγελον ἐγγὺς αὐτοῦ
somewhere following the and holy angel near him
παρεπόμενον καὶ χαίροντα ἐπ᾽ αὐτῷ σφόδρα. Ὁ δὲ
accompanying and rejoicing over him greatly — and
Παῦλος ἀναπηδήσας μετὰ χαρᾶς, ἐβόα εὐλογῶν τὸν
Paul having-leaped-up with joy cried-out blessing —
Θεὸν, καὶ λέγων· Ὦ τῆς ἀφάτου τοῦ Θεοῦ φιλανθρωπίας
God and saying O the ineffable — of-God love-for-man

καὶ ἀγαθότητος! Δραμὼν δὲ καὶ ἀναβὰς ἐπὶ βαθμοῦ
and goodness having-run and also having-gone-up on (a)-step
ὑψηλοῦ, μεγάλῃ τῇ φωνῇ ἔλεγε· Δεῦτε καὶ ἴδετε τὰ ἔργα
high with-great the voice he-said come and see the works
τοῦ Θεοῦ, ὡς φοβερὰ καὶ πάσης ἐκπλήξεως ἄξια. Δεῦτε
— of-God how fearful and of-all amazement worthy come
καὶ ἴδετε τὸν θέλοντα πάντας ἀνθρώπους σωθῆναι,
and see the(-one) wishing all men to-be-saved
καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. Δεῦτε προσκυνήσωμεν
and to knowledge of-truth to-come come let-us-worship
καὶ προσπέσωμεν αὐτῷ, καὶ εἴπωμεν· Σὺ μόνος δύνασαι
and fall-down-before him and let-us-say you alone can
ἀφαιρεῖν ἁμαρτίας. Συνέτρεχον δὲ πάντες μετὰ σπουδῆς,
take-away sins ran-together and all with haste
τῶν λεγομένων ἀκοῦσαι βουλόμενοι. Καὶ συνελθόντων
the(-things) being-said to-hear wishing and having-come-together
πάντων, διηγεῖτο ὁ Παῦλος τὰ ὁραθέντα αὐτῷ πρὸ
all related — Paul the(-things) seen by-him before
τῆς εἰσόδου τῆς ἐκκλησίας, καὶ μετὰ ταῦτα πάλιν,
the entering of-the church and after these(-things) again
καὶ ἠξίου τὸν ἄνδρα ἐκεῖνον λέγειν τὴν αἰτίαν, δι᾽
and asked the man that to-tell the cause because-of
ἣν αὐτῷ τὴν τοσαύτην μεταβολὴν αἰφνιδίως ὁ Θεὸς
which to-him the so-great change suddenly — God
ἐχαρίσατο. Ὁ δὲ ἄνθρωπος ἐλεγχθεὶς ὑπὸ τοῦ Παύλου,
granted the and man having-been-exposed by — Paul
ἐνώπιον πάντων ἀνυποστόλως διηγεῖτο τὰ καθ᾽
before all unreservedly related the(-things) concerning
ἑαυτὸν, λέγων· Ἐγὼ ἄνθρωπός εἰμι ἁμαρτωλὸς, φησὶ, καὶ
himself saying I (a)-man am sinful he-says and
ἐκ πολλοῦ τοῦ χρόνου πορνείαις συνέζων μέχρι τοῦ νῦν·
from much the time in-fornications I-lived until the now

εἰσελθὼν δὲ νῦν ἐν τῇ ἁγίᾳ τοῦ Θεοῦ ἐκκλησίᾳ, ἤκουσα
having-gone-in and now into the holy — of-God church I-heard
τοῦ ἁγίου προφήτου Ἡσαΐου ἀναγινωσκομένου, μᾶλλον
the holy prophet Isaiah being-read rather
δὲ τοῦ Θεοῦ λαλοῦντος δι' αὐτοῦ· Λούσασθε, καθαροὶ
and — God speaking through him wash clean
γένεσθε, ἀφέλετε τὰς πονηρίας ὑμῶν ἀπὸ τῶν καρδιῶν
become take-away the wickednesses your from the hearts
ὑμῶν· ἀπέναντι τῶν ὀφθαλμῶν μου, μάθετε καλὸν ποιεῖν.
your before the eyes my learn good to-do
Καὶ ἐὰν ὦσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινικοῦν, ὡς χιόνα
and if be the sins your like scarlet like snow
λευκανῶ. Καὶ ἐὰν θέλητε καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ
I-will-whiten and if you-wish and listen-to me the good(-things)
τῆς γῆς φάγεσθε. Ἐγὼ δὲ, φησὶν, ὁ πόρνος, ἐπὶ τῷ
of-the earth you-will-eat I but he-says the fornicator at the
λόγῳ τοῦ προφήτου κατανυγεὶς τὴν ψυχὴν, καὶ στενάξας
word of-the prophet pierced in-the soul and having-groaned
ἐν τῇ διανοίᾳ μου, εἶπον πρὸς τὸν Θεὸν, ὅτι Σὺ ὁ Θεὸς,
in the mind my I-said to — God that you — God
ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ἃ
the(-one) having-come into the world sinners to-save what
νῦν διὰ τοῦ προφήτου σου ἐπηγγείλω, ταῦτα καὶ εἰς
now through the prophet your you-promised these(-things) also in
ἐμὲ πλήρωσον τὸν ἁμαρτωλὸν καὶ ἀνάξιον. Ἰδοὺ γὰρ
me fulfill the sinner and unworthy behold for
ἀπὸ τοῦ νῦν δίδωμί σοι λόγον, συντάσσομαι δὲ, καὶ ἐκ
from the now I-give you (my)-word I-covenant and also from
καρδίας ἐξομολογοῦμαί σοι, ὅτι οὐ μὴ πράξω ἔτι
(the)-heart I-confess to-you that not — I-shall-do any-longer
τι τῶν κακῶν· ἀλλὰ ἀποτάσσομαι πᾶσαν παρανομίαν,
anything of-the evils but I-renounce all lawlessness

καὶ δουλεύσω σοι ἀπὸ τοῦ νῦν ἐν καθαρᾷ συνειδήσει.
and I-will-serve you from the now in pure conscience
Σήμερον, ὦ Δέσποτα, καὶ ἐκ τῆς ὥρας ταύτης, δέξαι
today O Master and from the hour this receive
με μετανοοῦντα, καὶ προσπίπτοντά σοι, καὶ ἀπεχόμενον
me repenting and falling-before you and abstaining
τοῦ λοιποῦ πάσης ἁμαρτίας. Ἐπὶ ταύταις, φησὶ, ταῖς
for-the rest from-all sin on these he-says the
συνθήκαις ἐξῆλθον ἀπὸ τῆς ἐκκλησίας, κρίνας ἐν τῇ
covenants I-went-out from the church having-resolved in the
ἐμαυτοῦ ψυχῇ, μηκέτι μηδὲν φαῦλον πρᾶξαι ἀπέναντι τοῦ
my-own soul no-longer anything base to-do before —
Θεοῦ. Ἀκούσαντες δὲ πάντες ἀνεβόων μιᾷ φωνῇ πρὸς
of-God having-heard and all cried-out with-one voice to
τὸν Θεόν· Ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε! πάντα ἐν
— God how were-magnified the works your Lord all(-things) in
σοφίᾳ ἐποίησας. Γινώσκοντες τοίνυν, ὦ Χριστιανοὶ, ἐκ τῶν
wisdom you-made knowing therefore O Christians from the
θείων Γραφῶν, καὶ ἐκ τῶν ἁγίων ἀποκαλύψεων, ὅσην
divine Scriptures and from the holy revelations how-much
ἔχει ὁ Θεὸς ἀγαθότητα περὶ τοὺς εἰς αὐτὸν γνησίως
has — God goodness toward the(-ones) to him genuinely
καταφεύγοντας, καὶ διὰ μετανοίας τὰ πρότερον
fleeing-for-refuge and through repentance the(-things) before
αὐτοῖς ἐπταισμένα διορθουμένους, καὶ ὅτι ἀποδίδωσι
by-them stumbled correcting and that he-gives-back
πάλιν τὰ ἐπηγγελμένα ἀγαθὰ, οὐκ εἰσπραττόμενος δίκας
again the promised good(-things) not exacting penalties
ὑπὲρ τῶν προτέρων ἁμαρτιῶν, μὴ ἀπελπίσωμεν τῆς
for the former sins let-us-not despair of-the
ἑαυτῶν σωτηρίας. Ὥσπερ γὰρ διὰ Ἡσαΐου τοῦ προφήτου
our-own salvation as for through Isaiah the prophet

ἐπηγγείλατο, τοὺς ἐν ἁμαρτίαις βεβορβορωμένους πλύνειν,
he-promised the(-ones) in sins befouled to-wash
καὶ ὡς ἔριον καὶ ὡς χιόνα λευκαίνειν, καὶ τῶν ἀγαθῶν
and as wool and as snow to-whiten and of-the good(-things)
τῆς ἐπουρανίου Ἰερουσαλὴμ ἀξιοῦν· οὕτως αὖθις διὰ
of-the heavenly Jerusalem to-deem-worthy thus again through
τοῦ ἁγίου προφήτου Ἰεζεκιὴλ, μεθ' ὅρκου ἡμᾶς πληροφορεῖ
the holy prophet Ezekiel with oath us he-assures
μὴ ἀπολλύειν· Ζῶ γὰρ, φησὶ, λέγει Κύριος, ὅτι οὐ
not to-destroy I-live for he-says says (the)-Lord that not
βούλομαι τὸν θάνατον τοῦ ἁμαρτωλοῦ, ὡς τὸ ἐπιστρέψαι
I-wish the death of-the sinner as the to-turn
καὶ ζῆν αὐτόν.
and to-live him

CI · PETER OF DIOS

Peter of Dios, made priest, stands behind those he prays with, as Antony's life tells.

1 Πέτρος ὁ τῶν Δίου πρεσβύτερος, εἴποτε ηὔχετο μετά
Peter the — of-Dios priest whenever he-prayed with
τινων, ἐπειδὴ διὰ τὴν ἱερωσύνην ἔμπροσθεν ἵστασθαι
some since because-of the priesthood in-front to-stand
ἠναγκάζετο, τῇ ταπεινοφροσύνῃ ἑαυτὸν ὀπίσω ἵστα
he-was-compelled by-the humility himself behind he-set
ἐξομολογούμενος· ὡς εἰς τὸν βίον τοῦ ἀββᾶ Ἀντωνίου
confessing as in the life — of-abba Antony
γέγραπται. Τοῦτο ἐποίει, μηδένα λυπῶν.
it-is-written this he-did no-one grieving

An Egyptian visitor is scandalized at a Roman monk's soft clothes and bedding, until the Roman draws from him that he slept on the ground as a watchman, and tells how he left palace, gold, and servants for this little rest. An old man who rashly put out a good disciple finds him waiting outside and calls him the father.

῏Ηλθέ ποτε μοναχός τις Ῥωμαῖος, καὶ ᾤκησεν ἐν 1
came once monk a-certain Roman and dwelt in
Σκήτει ἐγγύτερον τῆς ἐκκλησίας· εἶχε δὲ καὶ ἕνα δοῦλον
Scetis nearer the church he-had and also one slave
ὑπηρετοῦντα αὐτῷ. Ἰδὼν δὲ ὁ πρεσβύτερος τὴν
serving him having-seen and the priest the
ἀσθένειαν αὐτοῦ, καὶ μαθὼν ἐκ ποίας ἀναπαύσεώς
weakness his and having-learned from what-kind-of ease
ἐστιν, εἴ τι ᾠκονόμει καὶ ἤρχετο εἰς τὴν ἐκκλησίαν,
he-is if anything he-provided and came to the church
ἔπεμπεν αὐτῷ. Καὶ ποιήσας εἰκοσιπέντε ἔτη ἐν Σκήτει,
he-sent(-it) to-him and having-spent twenty-five years in Scetis
γέγονε διορατικὸς καὶ ὀνομαστός. Ἀκούσας δέ τις τῶν
he-became clairvoyant and renowned having-heard and one of-the
μεγάλων Αἰγυπτίων περὶ αὐτοῦ, ἦλθεν ἰδεῖν αὐτὸν,
great Egyptians about him came to-see him
προσδοκῶν σωματικήν τινα πολιτείαν περισσοτέραν εὑρεῖν
expecting bodily some way-of-life more-abundant to-find
ἐν αὐτῷ. Εἰσελθὼν δὲ ἠσπάσατο αὐτόν· καὶ ποιήσαντες
in him having-gone-in and he-greeted him and having-made
εὐχὴν ἐκάθισαν. Βλέπει δὲ αὐτὸν ὁ Αἰγύπτιος φοροῦντα
(a)-prayer they-sat sees and him the Egyptian wearing
ἱμάτια τρυφερὰ, καὶ χαράδριον καὶ δέρμα ὑποκάτω
garments soft and (a)-mat and (a)-skin beneath

αὐτοῦ, καὶ προσκεφάλαιον μικρόν· ἔχοντα δὲ καὶ τοὺς
him and (a)-pillow small having and also the
πόδας καθαροὺς μετὰ σανδαλίων· καὶ ταῦτα ἰδὼν
feet clean with sandals and these(-things) having-seen
ἐσκανδαλίσθη, ὅτι ἐν τῷ τόπῳ οὐχ ὑπῆρχε τοιαύτη
he-was-scandalized because in the place not was such
διαγωγὴ, ἀλλὰ μᾶλλον σκληραγωγία. Καὶ διορατικὸς ὢν
conduct but rather austerity and clairvoyant being
ὁ γέρων ἐνόησεν ὅτι ἐσκανδαλίσθη, καὶ λέγει τῷ
the old-man perceived that he-was-scandalized and says to-the(-one)
ὑπηρετοῦντι αὐτόν· Ποίησον ἡμῖν ἑορτὴν διὰ τὸν ἀββᾶν
serving him make for-us (a)-feast for the abba
σήμερον. Εὐκαίρησε δὲ μικρὸν λάχανον, καὶ ἥψησε·
today he-had-at-hand and (a)-few vegetables and cooked(-them)
καὶ τῇ ὥρᾳ ἀναστάντες ἔφαγον. Εἶχε δὲ καὶ μικρὸν
and at-the hour having-risen they-ate had and also (a)-little
οἶνον διὰ τὴν ἀσθένειαν αὐτοῦ ὁ γέρων· καὶ ἔπιον.
wine because-of the weakness his the old-man and they-drank
Καὶ ὡς ἐγένετο ὀψὲ, ἔβαλον τοὺς δώδεκα ψαλμοὺς, καὶ
and when it-became late they-said the twelve psalms and
ἐκοιμήθησαν· ὁμοίως δὲ καὶ τὴν νύκτα. Ἀναστὰς δὲ τὸ
slept likewise and also in-the night having-risen and at-the
πρωῒ ὁ Αἰγύπτιος, λέγει αὐτῷ· Εὔξαι ὑπὲρ ἐμοῦ. Καὶ
dawn the Egyptian says to-him pray for me and
ἐξῆλθε μὴ ὠφεληθείς. Καὶ ὡς ἀπῆλθε μικρὸν, θέλων
he-went-out not having-been-benefited and when he-went-away (a)-little wishing
ὁ γέρων ὠφελῆσαι αὐτὸν, πέμψας μετεκαλέσατο αὐτόν·
the old-man to-benefit him having-sent be-called-back him
καὶ ὡς ἦλθε, μετὰ χαρᾶς πάλιν ἐδέξατο αὐτὸν, καὶ
and when he-came with joy again he-received him and
ἐπηρώτησεν αὐτὸν, λέγων· Ποίας χώρας εἶ; Καὶ λέγει·
asked him saying of-what country are-you and he-says

Αἰγύπτιος. Ποίας δὲ πόλεως; Ὁ δὲ ἔφη· Ἐγὼ ὅλως οὐκ
(an)-Egyptian of-what and city he and said I at-all not
εἰμὶ πολίτης. Καὶ λέγει· Τί ἦν τὸ ἔργον σου εἰς τὴν
am (a)-citizen and he-says what was the work your in the
κώμην σου; Καὶ λέγει· Τηρητής. Καὶ λέγει· Ποῦ ἐκοιμῶ;
village your and he-says (a)-watchman and he-says where did-you-sleep
Ὁ δὲ εἶπεν· Εἰς τὸν ἀγρόν. Εἶχες, φησὶ, στρωμνὴν
he and said in the field had-you he-says (a)-bed
ὑποκάτω σου; Καὶ λέγει· Ναὶ, εἰς ἀγρὸν εἶχον θεῖναι
beneath you and he-says yes in (a)-field had-I to-put
στρῶμα ὑποκάτω μου; Ἀλλὰ πῶς; Εἶπε δέ· Χαμαί.
(a)-mattress beneath me but how he-said and on-the-ground
Λέγει αὐτῷ πάλιν· Καὶ τί εἶχες βρῶμα εἰς τὸν ἀγρόν;
he-says to-him again and what had-you (as)-food in the field
ἢ ποῖον οἶνον ἔπινες; Ἀπεκρίθη πάλιν· Ἔνι βρῶμα ἢ
or what-kind-of wine did-you-drink he-answered again is-there food or
πόμα εἰς ἀγρόν; Ἀλλὰ πῶς ἔζης; φησί. Λέγει· Ἤσθιον
drink in (a)-field but how did-you-live he-says he-says I-ate
ξηρὸν ἄρτον, καὶ εἰ εὕρισκον μικρὸν ταρίχιν, καὶ ὕδωρ.
dry bread and if I-found (a)-little salt-fish and water
Ἀποκριθεὶς δὲ ὁ γέρων εἶπε· Μέγας κόπος. Ἔνι δὲ καὶ
answering and the old-man said great toil is-there and also
βαλανεῖον εἰς τὴν κώμην, ἵνα λούησθε; Ὁ δὲ εἶπεν· Οὐχί·
(a)-bath in the village so-that you-may-wash he and said no
ἀλλὰ εἰς τὸν ποταμὸν ὅτε θέλομεν. Ὡς οὖν ἐξέλαβεν αὐτὸν
but in the river when we-wish when then drew-out him
ὁ γέρων εἰς ταῦτα πάντα, καὶ ἔμαθε τοῦ προτέρου
the old-man in these(-things) all and learned of-the former
βίου αὐτοῦ τὴν θλῖψιν, θέλων αὐτὸν ὠφελῆσαι, διηγήσατο
life his the hardship wishing him to-benefit he-related
αὐτῷ τὴν προτέραν αὐτοῦ διαγωγὴν τὴν ἐν τῷ κόσμῳ,
to-him the former his conduct the in the world

λέγων· Ἐμὲ τὸν ταπεινὸν ὃν βλέπεις, ἐκ τῆς μεγάλης
saying me the humble(-one) whom you-see from the great
πόλεως Ῥώμης εἰμὶ, καὶ μέγας γέγονα εἰς τὸ παλάτιον
city Rome I-am and great I-became in the palace
τοῦ βασιλέως. Καὶ ὡς ἤκουσε ὁ Αἰγύπτιος τὴν ἀρχὴν
of-the emperor and when heard the Egyptian the beginning
τοῦ λόγου, κατενύγη, καὶ ἤκουεν ἀκριβῶς τὰ λεγόμενα
of-the word he-was-pierced and listened-to carefully the(-things) said
παρ᾽ αὐτοῦ. Πάλιν δὲ λέγει αὐτῷ· Κατέλιπον οὖν τὴν
by him again and he-says to-him I-left then the
πόλιν, καὶ ἦλθον εἰς τὴν ἔρημον ταύτην· καὶ πάλιν ἐμὲ ὃν
city and came into the desert this and again me whom
βλέπεις, οἴκους μεγάλους εἶχον καὶ χρήματα πολλά· καὶ
you-see houses great I-had and money much and
καταφρονήσας αὐτῶν, ἦλθον εἰς τὸ μικρὸν κελλίον τοῦτο·
having-despised them I-came into the little cell this
καὶ πάλιν ἐμὲ ὃν βλέπεις, κραββάτους εἶχον ὁλοχρύσους,
and again me whom you-see beds I-had all-gold
ἔχοντας πολυτίμους στρωμνάς· καὶ ἀντ᾽ αὐτῶν, δέδωκέ
having costly coverings and instead-of them has-given
μοι ὁ Θεὸς τὸ χαράδριον τοῦτο καὶ τὸ δέρμα· πάλιν τὰ
me — God the mat this and the skin again the
ἐνδύματά μου πολλῆς τιμῆς ἄξια ἦν· καὶ ἀντὶ ἐκείνων,
clothes my of-much price worth were and instead-of those
φορῶ τὰ εὐτελῆ ταῦτα ἱμάτια· πάλιν εἰς τὸ ἄριστόν μου
I-wear the cheap these garments again on the dinner my
πολὺ χρυσίον ἀνηλίσκετο· καὶ ἀντὶ ἐκείνου, ἔδωκέ μοι ὁ
much gold was-spent and instead-of that gave me —
Θεὸς τὸ μικρὸν λάχανον τοῦτο, καὶ τὸ μικρὸν ποτήριον
God the little vegetable this and the little cup
τοῦ οἴνου. Ἦσαν δὲ οἱ ὑπηρετοῦντές μοι παῖδες πολλοί·
of-the wine were and the serving me servants many

καὶ ἰδοὺ ἀντ᾽ ἐκείνων, κατένυξεν ὁ Θεὸς τὸν γέροντα
and behold instead-of those pierced — God the old-man
τοῦτον ὑπηρετῆσαί μοι· ἀντὶ δὲ βαλανείου, βάλλω τὸ
this to-serve me instead-of and (a)-bath I-put the
μικρὸν ὕδωρ εἰς τοὺς πόδας μου, καὶ τὰ σανδάλια διὰ
little water on the feet my and the sandals because-of
τὴν ἀσθένειάν μου· πάλιν ἀντὶ μουσικῶν καὶ κιθαρῶν,
the weakness my again instead-of musicians and harps
λέγω τοὺς δώδεκα ψαλμούς· ὁμοίως καὶ τὴν νύκτα,
I-say the twelve psalms likewise also in-the night
ἀντὶ τῶν ἁμαρτιῶν ὧν ἐποίουν, ἄρτι μετὰ ἀναπαύσεως
instead-of the sins which I-did now with rest
ποιῶ μικράν μου λειτουργίαν. Παρακαλῶ οὖν σε, ἀββᾶ,
I-do little my liturgy I-beseech then you abba
μὴ σκανδαλισθῇς εἰς τὴν ἀσθένειάν μου. Ταῦτα ἀκούσας
not be-scandalized at the weakness my these(-things) having-heard
ὁ Αἰγύπτιος, εἰς ἑαυτὸν ἐλθών, εἶπεν· Οὐαί μοι, ὅτι
the Egyptian to himself having-come said woe to-me for
ἀπὸ πολλῆς θλίψεως τοῦ κόσμου εἰς ἀνάπαυσιν ἦλθον,
from much hardship of-the world into rest I-came
καὶ ἃ οὐκ εἶχον τότε, νῦν ἔχω· σὺ δὲ ἀπὸ πολλῆς
and what not I-had then now I-have you but from much
ἀναπαύσεως εἰς θλῖψιν ἦλθες, καὶ ἀπὸ πολλῆς δόξης
rest into hardship you-came and from much glory
καὶ πλούτου ἦλθες εἰς ταπείνωσιν καὶ πτωχείαν. Πολλὰ
and wealth you-came into humility and poverty much
δὲ ὠφεληθεὶς ἀπῆλθε, καὶ ἐγένετο αὐτοῦ φίλος, καὶ
and having-been-benefited he-went-away and became his friend and
παρέβαλλεν αὐτῷ συχνῶς δι᾽ ὠφέλειαν· ἦν γὰρ ἀνὴρ
visited him often for benefit he-was for (a)-man
διακριτικὸς, καὶ πλήρης εὐωδίας τοῦ ἁγίου Πνεύματος.
discerning and full of-fragrance of-the holy Spirit

2 Ὁ αὐτὸς εἶπεν, ὅτι ἦν τις γέρων ἔχων καλὸν μαθητήν·
the same said that there-was a-certain old-man having (a)-good disciple
καὶ ἀπὸ ὀλιγωρίας ἔβαλεν αὐτὸν ἔξω μετὰ τῆς μηλωτῆς
and from negligence he-put him out with the sheepskin
αὐτοῦ. Ὁ δὲ ἀδελφὸς ὑπέμεινεν ἔξω καθήμενος. Καὶ
his the and brother waited outside sitting and
ἀνοίξας ὁ γέρων, εὗρεν αὐτὸν καθήμενον, καὶ ἔβαλεν αὐτῷ
having-opened the old-man found him sitting and made to-him
μετάνοιαν, λέγων· Ὦ Πάτερ, ἡ ταπείνωσις τῆς μακροθυμίας
penitence saying O Father the humility of-the long-suffering
σου ἐνίκησε τὴν ἐμὴν ὀλιγωρίαν. Δεῦρο ἔσω· ἀπὸ τοῦ νῦν
your conquered the my negligence come inside from the now
σὺ γέρων εἶ καὶ Πατὴρ, ἐγὼ δὲ νεώτερος καὶ μαθητής.
you (the)-old-man are and Father I but younger and disciple

CIII · RUFUS

Rufus calls stillness the mother of the virtues and sets the obedient disciple above the sick man, the hospitable, and the hermit in a vision of four ranks in heaven, ending in praise of obedience.

1 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ῥοῦφον· Τί ἐστιν ἡσυχία,
(a)-brother asked — abba Rufus what is stillness
καὶ τίς ἡ ὠφέλεια αὐτῆς; Ὁ δὲ γέρων λέγει αὐτῷ·
and what (is)-the benefit its the and old-man says to-him
Ἡσυχία ἐστὶ, τὸ καθεσθῆναι ἐν τῷ κελλίῳ μετὰ φόβου
stillness is the to-sit in the cell with fear
καὶ γνώσεως Θεοῦ, ἀπεχόμενος μνησικακίας καὶ
and knowledge of-God abstaining-from remembrance-of-wrongs and
ὑψηλοφροσύνης. Ἡ τοιαύτη ἡσυχία γεννήτρια οὖσα πασῶν
high-mindedness the such stillness (the)-mother being of-all

τῶν ἀρετῶν, φυλάσσει τὸν μοναχὸν ἀπὸ τῶν πεπυρωμένων
the virtues guards the monk from the fiery
βελῶν τοῦ ἐχθροῦ, μὴ ἐῶσα αὐτὸν τιτρώσκεσθαι ὑπ᾽
arrows of-the enemy not letting him to-be-wounded by
αὐτῶν. Ναὶ, ἀδελφὲ, ταύτην κτῆσαι, μνημονεύων τῆς
them yes brother this acquire remembering the
ἐξόδου τοῦ θανάτου σου, ὅτι οὐκ οἶδας ποίᾳ ὥρᾳ ὁ
departure of-the death your that not you-know at-what hour the
κλέπτης ἔρχεται. Λοιπὸν οὖν, νῆφε περὶ τῆς ἰδίας ψυχῆς.
thief comes henceforth then be-sober about the own soul
Εἶπεν ὁ ἀββᾶς Ῥοῦφος, ὅτι ὁ καθήμενος ἐν ὑποταγῇ 2
said — abba Rufus that the(-one) sitting in submission
πατρὸς πνευματικοῦ, πλείονα μισθὸν ἔχει τοῦ ἐν τῇ
of-(a)-father spiritual more wage has than-the(-one) in the
ἐρήμῳ καθ᾽ ἑαυτὸν ἀναχωροῦντος. Ἔλεγε δὲ οὗτος, ὅτι
desert by himself withdrawing he-said and this(-man) that
διηγήσατό τις τῶν Πατέρων, λέγων, ὅτι Εἶδον τέσσαρα
related one of-the Fathers saying that I-saw four
τάγματα ἐν τῷ οὐρανῷ· τὸ πρῶτον τάγμα, ἄνθρωπος
orders in the heaven the first order (a)-man
ἀσθενῶν καὶ εὐχαριστῶν τῷ Θεῷ· τὸ δεύτερον τάγμα,
being-ill and giving-thanks — to-God the second order
ὁ τὴν φιλοξενίαν διώκων καὶ εἰς τοῦτο ἱστάμενος καὶ
the(-one) the hospitality pursuing and in this standing and
διακονῶν· τὸ τρίτον τάγμα, ὁ τὴν ἔρημον διώκων
serving the third order the(-one) the desert pursuing
καὶ μὴ βλέπων ἄνθρωπον· τὸ τέταρτον τάγμα, ὁ ἐν
and not seeing (a)-man the fourth order the(-one) in
ὑποταγῇ καθήμενος πατρὸς καὶ ὑποτασσόμενος αὐτῷ διὰ
submission sitting of-(a)-father and submitting to-him for
τὸν Κύριον. Ἐφόρει δὲ ὁ διὰ τὴν ὑπακοὴν μανιάκην
the Lord wore and the(-one) for the obedience (a)-collar

χρυσοῦν καὶ γοργόνα, καὶ πλείονα τῶν ἄλλων δόξαν
golden and (a)-gorgon and more than-the others glory
εἶχεν. Ἐγὼ δὲ, φησὶ, εἶπον τῷ ὁδηγοῦντί με, ὅτι Πῶς
he-had I and he-says said to-the(-one) guiding me that how
οὗτος ὁ μικρότερος παρὰ τοὺς ἄλλους πλείονα δόξαν ἔχει;
this(-one) the smaller beside the others more glory has
Ὁ δὲ ἀποκριθεὶς εἶπέ μοι· Ἐπειδὴ ὁ τὴν φιλοξενίαν
he and answering said to-me since the(-one) the hospitality
διώκων ἰδίῳ θελήματι ποιεῖ· καὶ ὁ εἰς τὴν ἔρημον ὢν
pursuing by-own will does and the(-one) in the desert being
ἰδίῳ θελήματι ἀνεχώρησεν· οὗτος δὲ ὁ τὴν ὑπακοὴν
by-own will withdrew this(-one) but the(-one) the obedience
ἔχων, πάντα τὰ θελήματα αὐτοῦ καταλείψας, κρέμαται τῷ
having all the wills his having-left hangs —
Θεῷ καὶ τῷ ἰδίῳ Πατρί· ἕνεκα τούτου πλείονα δόξαν
on-God and on-the own Father for-the-sake of-this more glory
ἔλαβε παρὰ τοὺς ἄλλους. Διὰ τοῦτο, ὦ τέκνα, καλὴ
he-received beside the others because-of this O children good
ἡ ὑπακοὴ ἡ διὰ τὸν Κύριον γινομένη. Ἠκούσατε, τέκνα,
(is)-the obedience the for the Lord happening you-have-heard children
ἐκ μέρους, τοῦ κατορθώματος τούτου ὀλίγον τι ἴχνος. Ὦ
in part of-the achievement this (a)-little some trace O
ὑπακοὴ σωτηρία πάντων τῶν πιστῶν! ὦ ὑπακοὴ γεννήτρια
obedience salvation of-all the faithful O obedience mother
πασῶν τῶν ἀρετῶν! ὦ ὑπακοὴ βασιλείας εὑρέτις! ὦ ὑπακοὴ
of-all the virtues O obedience of-(the)-kingdom discoverer O obedience
οὐρανοὺς ἀνοίγουσα, καὶ ἀνθρώπους ἀπὸ γῆς ἀνάγουσα!
heavens opening and men from earth leading-up
ὦ ὑπακοὴ πάντων τῶν ἁγίων τροφὲ, ἐξ ἧς ἐθήλασαν,
O obedience of-all the saints nurse from which they-sucked
καὶ διὰ σοῦ ἐτελειώθησαν! ὦ ὑπακοὴ σύνοικε ἀγγέλων!
and through you were-perfected O obedience housemate of-angels

CIV · ROMANUS

Romanus, dying, says he never gave an order without first resolving not to be angry if it was not done.

Μέλλοντος τοῦ ἀββᾶ Ῥωμανοῦ τελευτᾶν, συνήχθησαν πρὸς 1
being-about — abba Romanus to-die were-gathered to
αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες αὐτῷ· Πῶς ὀφείλομεν
him the disciples his saying to-him how ought-we
διοικηθῆναι; Ὁ δὲ γέρων εἶπεν· Οὐδέποτε οἶδα εἰπών τινι
to-be-governed the and old-man said never I-know having-told anyone
ὑμῶν ποιῆσαί τί ποτε, εἰ μὴ πρότερον ἐποίησα τὸν
of-you to-do anything ever if not first I-made the
λογισμὸν, μὴ ὀργισθῆναι ἐὰν μὴ ποιήσῃ ὃ εἶπον γενέσθαι·
thought not to-be-angry unless — he-do what I-said to-be-done
καὶ οὕτως ὅλον τὸν χρόνον ἡμῶν ᾠκήσαμεν μετ' εἰρήνης.
and thus all the time our we-dwelt with peace

CV · SISOES, 1–20

Sisoes turns a brother from revenge, prays thirty years to be kept from his tongue, heals his disciple Abraham by refusing to let God go, and unknowingly raises a dead boy; dying, his face shines as Antony and the saints come.

Ἀδελφὸς ἀδικηθεὶς ὑπὸ ἑτέρου ἀδελφοῦ, ἦλθε πρὸς τὸν 1
(a)-brother having-been-wronged by another brother came to —
ἀββᾶν Σισόην, καὶ λέγει αὐτῷ· Ἠδικήθην παρά τινος
abba Sisoes and says to-him I-was-wronged by a-certain
ἀδελφοῦ, κἀγὼ θέλω ἐμαυτὸν ἐκδικῆσαι. Ὁ δὲ γέρων
brother and-I wish myself to-avenge the and old-man

παρεκάλει αὐτὸν, λέγων· Μὴ, τέκνον, κατάλειψον δὲ
besought him saying no child leave but
μᾶλλον τῷ Θεῷ τὰ τῆς ἐκδικήσεως. Ὁ δὲ ἔλεγεν· Οὐ
rather — to-God the(-things) of-the vengeance he and said not
παύσομαι ἕως οὗ ἐκδικήσω ἐμαυτόν. Εἶπε δὲ ὁ γέρων·
I-shall-cease until which I-avenge myself said and the old-man
Εὐξώμεθα, ἀδελφέ. Καὶ ἀναστὰς εἶπεν ὁ γέρων· Ὁ Θεὸς,
let-us-pray brother and having-risen said the old-man O God
οὐκ ἔτι σου ἔχομεν χρείαν φροντίζειν περὶ ἡμῶν· ἡμεῖς
not any-longer of-you we-have need to-take-thought for us we
γὰρ τὴν ἐκδίκησιν ἑαυτῶν ποιοῦμεν. Τοῦτο οὖν ἀκούσας ὁ
for the vengeance of-ourselves make this then having-heard the
ἀδελφὸς, ἔπεσε παρὰ τοὺς πόδας τοῦ γέροντος, εἰπών· Οὐκ
brother fell at the feet of-the old-man saying not
ἔτι δικάζομαι μετὰ τοῦ ἀδελφοῦ, συγχώρησόν μοι, ἀββᾶ,
any-longer I-go-to-law with the brother forgive me abba
2 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην, λέγων· Τί ποιήσω;
(a)-brother asked — abba Sisoes saying what shall-I-do
ὅτι ἀπαντῶ εἰς τὴν ἐκκλησίαν, καὶ πολλάκις γίνεται
for I-go to the church and often there-is
ἀγάπη, καὶ κρατοῦσί με. Λέγει αὐτῷ ὁ γέρων· Κόπον
(an)-agape and they-hold me says to-him the old-man toil
ἔχει τὸ πρᾶγμα. Λέγει οὖν Ἀβραὰμ ὁ μαθητὴς αὐτοῦ·
has the matter says then Abraham the disciple his
Ἐὰν γένηται ἀπάντησις ἐν σαββάτῳ ἢ ἐν Κυριακῇ, καὶ
if there-be (a)-meeting on (the)-sabbath or on (the)-Lord's-day and
πίῃ ἀδελφὸς τρία ποτήρια, μὴ πολλά ἐστι; Λέγει ὁ
drink (a)-brother three cups not much is-it says the
γέρων· Ἐὰν οὐκ ἔστι Σατανᾶς, πολλὰ οὐκ ἔστιν.
old-man if not there-is Satan much not it-is

Ἔλεγεν ὁ μαθητὴς τοῦ ἀββᾶ Σισόη πρὸς αὐτόν· Πάτερ, 3
said the disciple — of-abba Sisoes to him Father
ἐγήρασας, ἀπέλθωμεν ἐγγὺς τῆς οἰκουμένης, λοιπόν.
you-have-grown-old let-us-go-away near the inhabited-world thereafter
Λέγει αὐτῷ ὁ γέρων· Ὅπου οὐκ ἔνι γυνὴ, ἐκεῖ
says to-him the old-man where not is (a)-woman there
ἀπέλθωμεν. Λέγει αὐτῷ ὁ μαθητὴς αὐτοῦ· Καὶ ποῦ ἔστι
let-us-go-away says to-him the disciple his and where is
τόπος ὁ μὴ ἔχων γυναῖκα, εἰ μὴ ἡ ἔρημος; Λέγει οὖν
(a)-place the not having (a)-woman if not the desert says then
ὁ γέρων· Εἰς τὴν ἔρημον ἆρόν με.
the old-man into the desert take me
Πολλάκις ἔλεγεν ὁ μαθητὴς τοῦ ἀββᾶ Σισόη· Ἀββᾶ, 4
often said the disciple — of-abba Sisoes abba
ἀνάστα, φάγωμεν. Ὁ δὲ πρὸς αὐτὸν ἔλεγεν· Οὐκ
rise let-us-eat he and to him said not
ἐφάγομεν, τέκνον; Ὁ δέ· Οὐχὶ, Πάτερ. Καὶ ἔλεγεν ὁ
did-we-eat child he and no Father and said the
γέρων· Εἰ οὐκ ἐφάγομεν, φέρε, καὶ ἐσθίομεν.
old-man if not we-ate bring and we-eat
Εἶπέ ποτε ὁ ἀββᾶς Σισόης μετὰ παῤῥησίας· Θάρσει· 5
said once — abba Sisoes with boldness take-heart
ἰδοὺ τριάκοντα ἔτη ἔχω, μηκέτι δεόμενος τοῦ Θεοῦ περὶ
behold thirty years I-have no-longer beseeching — God about
ἁμαρτίας· ἀλλὰ τοῦτο εὔχομαι, λέγων· Κύριε Ἰησοῦ,
sin but this I-pray saying Lord Jesus
σκέπασόν με ἀπὸ τῆς γλώσσης μου· καὶ ἕως νῦν καθ᾽
shelter me from the tongue my and until now each
ἡμέραν πίπτω δι᾽ αὐτῆς καὶ ἁμαρτάνω.
day I-fall through it and sin

6 Ἀδελφὸς εἶπε τῷ ἀββᾷ Σισόῃ· Πῶς οὐκ ἀναχωροῦσι τὰ πάθη
(a)-brother said — to-abba Sisoes how not withdraw the passions
ἀπ᾽ ἐμοῦ; Λέγει αὐτῷ ὁ γέρων· Τὰ σκεύη αὐτῶν ἔνδοθέν
from me says to-him the old-man the vessels their within
σού εἰσιν· δὸς αὐτοῖς τὸν ἀῤῥαβῶνα αὐτῶν, καὶ ὑπάγουσιν.
you are give them the pledge their and they-go

7 Ἐκάθητό ποτε ὁ ἀββᾶς Σισόης εἰς τὸ ὄρος τοῦ ἀββᾶ
sat once — abba Sisoes on the mountain — of-abba
Ἀντωνίου· καὶ χρονίσαντος τοῦ διακονητοῦ αὐτοῦ ἐλθεῖν πρὸς
Antony and having-delayed the servant his to-come to
αὐτὸν, ἕως μηνῶν δέκα οὐκ εἶδεν ἄνθρωπον. Περιπατῶν
him until months ten not he-saw (a)-man walking
δὲ ἐν τῷ ὄρει, εὑρίσκει Φαρανίτην ἀγρεύοντα ἄγρια ζῶα·
and on the mountain he-finds (a)-Pharanite hunting wild animals
καὶ λέγει αὐτῷ ὁ γέρων· Πόθεν ἔρχῃ; καὶ πόσον χρόνον
and says to-him the old-man whence do-you-come and how-much time
ἔχεις ὧδε; Ὁ δὲ ἔφη· Φύσει, ἀββᾶ, ἔχω ἕνδεκα μῆνας ἐν τῷ
have-you here he and said truly abba I-have eleven months on the
ὄρει τούτῳ, καὶ οὐκ εἶδον ἄνθρωπον εἰ μὴ σέ. Ἀκούσας
mountain this and not I-saw (a)-man if not you having-heard
δὲ ὁ γέρων ταῦτα, εἰσελθὼν εἰς τὸ κελλίον, ἔτυπτεν
and the old-man these(-things) having-gone-in into the cell he-beat
ἑαυτὸν, λέγων· Ἰδοὺ, Σισόη, ἐνόμισας τίποτε πεποιηκέναι·
himself saying behold Sisoes you-thought anything to-have-done
καὶ οὐδὲ ὡς ὁ κοσμικὸς οὗτος ἀκμὴν πεποίηκας.
and not-even as the worldling this yet you-have-done

8 Ἐγένετο προσφορὰ εἰς τὸ ὄρος τοῦ ἀββᾶ Ἀντωνίου, καὶ
there-was (an)-offering at the mountain — of-abba Antony and
εὑρέθη ἐκεῖ κνίδιον οἴνου· καὶ λαβὼν εἷς τῶν γερόντων
was-found there (a)-jar of-wine and having-taken one of-the old-men
μικρὸν ἀγγεῖον καὶ ποτήριον, ἀπήνεγκε πρὸς τὸν ἀββᾶν
(a)-small vessel and (a)-cup brought-it to — abba

Σισόην, καὶ ἔδωκεν αὐτῷ, καὶ ἔπιεν. Ὁμοίως καὶ δεύτερον,
Sisoes and gave him and he-drank likewise also (a)-second
καὶ ἐδέξατο. Παρέσχεν αὐτῷ καὶ τρίτον, καὶ οὐκ ἔλαβεν,
and he-accepted he-offered him also (a)-third and not he-took-it
εἰπών· Παῦσαι, ἀδελφὲ, ἢ οὐκ οἶδας ὅτι ἔστι Σατανᾶς;
saying stop brother or not do-you-know that there-is Satan
Παρέβαλέ τις τῶν ἀδελφῶν πρὸς τὸν ἀββᾶν Σισόην, εἰς 9
visited one of-the brothers to — abba Sisoes on
τὸ ὄρος τοῦ ἀββᾶ Ἀντωνίου· καὶ λαλούντων αὐτῶν,
the mountain — of-abba Antony and talking they
ἔλεγε τῷ ἀββᾷ Σισόῃ· Ἄρτι οὐκ ἔφθασας εἰς τὰ μέτρα
he-said — to-abba Sisoes now not have-you-reached to the measures
τοῦ ἀββᾶ Ἀντωνίου, Πάτερ; Καὶ λέγει αὐτῷ ὁ γέρων· Εἰ
— of-abba Antony Father and says to-him the old-man if
εἶχον ἕνα τῶν λογισμῶν τοῦ ἀββᾶ Ἀντωνίου, ἐγινόμην
I-had one of-the thoughts — of-abba Antony I-would-become
ὅλος ὡς πῦρ· πλὴν οἶδα ἄνθρωπον, ὅτι μετὰ καμάτου
wholly like fire yet I-know (a)-man that with labor
δύναται βαστάσαι τὸν λογισμὸν αὐτοῦ.
he-can bear the thought his
Ἦλθέ ποτέ τις τῶν Θηβαίων πρὸς τὸν ἀββᾶν Σισόην, θέλων 10
came once one of-the Thebans to — abba Sisoes wishing
γενέσθαι μοναχός. Καὶ ἠρώτησεν αὐτὸν ὁ γέρων, εἰ ἔχει
to-become (a)-monk and asked him the old-man whether he-has
τινὰ ἐν τῷ κόσμῳ. Ὁ δὲ ἔφη· Ἔχω ἕνα υἱόν. Καὶ λέγει
anyone in the world he and said I-have one son and says
αὐτῷ ὁ γέρων· Ὕπαγε, ῥίψον αὐτὸν εἰς τὸν ποταμὸν, καὶ
to-him the old-man go throw him into the river and
τότε γίνῃ μοναχός. Ὡς οὖν ἀπῆλθε ῥίψαι αὐτὸν, ἔπεμψεν
then you-become (a)-monk when then he-went-away to-throw him sent
ὁ γέρων ἀδελφὸν τοῦ κωλῦσαι αὐτόν. Λέγει ὁ ἀδελφός·
the old-man (a)-brother for-the to-hinder him says the brother

Παῦσαι, τί ποιεῖς; Ὁ δὲ εἶπεν· Ὁ ἀββᾶς μοι εἶπε ῥίψαι
stop what are-you-doing he and said the abba to-me told to-throw
αὐτόν. Λέγει οὖν ὁ ἀδελφός· Ἀλλὰ πάλιν εἶπε, μὴ ῥίψῃς
him says then the brother but again he-said not throw
αὐτόν. Καὶ καταλιπὼν αὐτὸν, ἦλθε πρὸς τὸν γέροντα·
him and having-left him he-came to the old-man
καὶ γέγονε δόκιμος μοναχὸς διὰ τὴν ὑπακοὴν αὐτοῦ.
and became (a)-proven monk because-of the obedience his

11 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην, λέγων· Ἆρα οὕτως
(a)-brother asked — abba Sisoes saying then thus
ἐδίωκεν ὁ Σατανᾶς τοὺς ἀρχαίους; Λέγει αὐτῷ ὁ γέρων·
pursued — Satan the ancients says to-him the old-man
Ἄρτι πλέον, ὅτι ὁ καιρὸς αὐτοῦ ἤγγισε, καὶ ταράσσεται.
now more because the time his has-drawn-near and he-is-troubled

12 Ἐπειράσθη ποτὲ Ἀβραὰμ ὁ μαθητὴς τοῦ ἀββᾶ Σισόη
was-tempted once Abraham the disciple — of-abba Sisoes
ἀπὸ δαίμονος· καὶ εἶδεν ὁ γέρων ὅτι πέπτωκεν, καὶ
by (a)-demon and saw the old-man that he-had-fallen and
ἀναστὰς ἐξέτεινε τὰς χεῖρας εἰς τὸν οὐρανὸν, λέγων·
having-risen he-stretched-out the hands to the heaven saying
Θεὸς, θέλεις, οὐ θέλεις, οὐκ ἀφῶ σε, ἐὰν μὴ αὐτὸν
God you-wish not you-wish not I-will-let you unless — him
θεραπεύσῃς. Καὶ εὐθέως ἐθεραπεύθη.
you-heal and at-once he-was-healed

13 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην, λέγων· Ὁρῶ
(a)-brother asked — abba Sisoes saying I-see
ἐμαυτὸν, ὅτι ἡ μνήμη τοῦ Θεοῦ παραμένει μοι. Λέγει
myself that the remembrance — of-God remains with-me says
αὐτῷ ὁ γέρων· Οὐκ ἔστι μέγα, τὸ εἶναι τὸν λογισμόν σου
to-him the old-man not it-is great the to-be the thought your
μετὰ τοῦ Θεοῦ· μέγα δέ ἐστι, τὸ ἑαυτὸν ὁρᾷν ὑποκάτω
with — God great but is the oneself to-see beneath

πάσης τῆς κτίσεως. Τοῦτο γὰρ καὶ ὁ σωματικὸς κόπος
all the creation this for also the bodily toil
ὁδηγεῖ εἰς τὸν τῆς ταπεινοφροσύνης τρόπον.
leads to the of-the humility way
Ἔλεγον περὶ τοῦ ἀββᾶ Σισόη, ὅτι ὅτε ἔμελλε τελευτᾶν, 14
they-said about — abba Sisoes that when he-was-about to-die
καθημένων τῶν Πατέρων πρὸς αὐτὸν ἔλαμψε τὸ πρόσωπον
sitting the Fathers by him shone the face
αὐτοῦ ὡς ὁ ἥλιος· καὶ λέγει αὐτοῖς· Ἰδοὺ ὁ ἀββᾶς Ἀντώνιος
his like the sun and he-says to-them behold — abba Antony
ἦλθε. Καὶ μετὰ μικρὸν λέγει· Ἰδοὺ ὁ χορὸς τῶν προφητῶν
has-come and after (a)-little he-says behold the choir of-the prophets
ἦλθε. Καὶ πάλιν τὸ πρόσωπον αὐτοῦ περισσῶς ἔλαμψε· καὶ
has-come and again the face his exceedingly shone and
εἶπεν· Ἰδοὺ ὁ χορὸς τῶν ἀποστόλων ἦλθε. Καὶ ἐδιπλασίασε
he-said behold the choir of-the apostles has-come and doubled
τὸ πρόσωπον αὐτοῦ πάλιν· καὶ ἰδοὺ αὐτὸς ὡς μετά
the face his again and behold he as-if with
τινων λαλῶν. Καὶ ἐδεήθησαν αὐτοῦ οἱ γέροντες, λέγοντες·
some speaking and besought him the old-men saying
Μετὰ τίνος ὁμιλεῖς, Πάτερ; Ὁ δὲ ἔφη· Ἰδοὺ ἄγγελοι
with whom do-you-converse Father he and said behold angels
ἦλθον λαβεῖν με, καὶ παρακαλῶ ἵνα ἀφεθῶ μετανοῆσαι
came to-take me and I-beseech that I-be-let to-repent
μικρόν. Καὶ λέγουσιν αὐτῷ οἱ γέροντες· Οὐ χρείαν ἔχεις
(a)-little and say to-him the old-men not need you-have
μετανοῆσαι, Πάτερ. Εἶπε δὲ αὐτοῖς ὁ γέρων· Φύσει οὐκ
to-repent Father said and to-them the old-man truly not
οἶδα ἐμαυτὸν ὅτι ἔβαλον ἀρχήν. Καὶ ἔμαθον πάντες ὅτι
I-know myself that I-made (a)-beginning and learned all that
τέλειός ἐστι. Καὶ πάλιν ἄφνω ἐγένετο τὸ πρόσωπον αὐτοῦ
perfect he-is and again suddenly became the face his

ὡς ὁ ἥλιος· καὶ ἐφοβήθησαν πάντες. Καὶ λέγει αὐτοῖς·
like the sun and feared all and he-says to-them
Βλέπετε, ὁ Κύριος ἦλθε, καὶ λέγει· Φέρετέ μοι τὸ σκεῦος
see the Lord has-come and he-says bring me the vessel
τῆς ἐρήμου. Καὶ εὐθέως παρέδωκε τὸ πνεῦμα. Καὶ ἐγένετο
of-the desert and at-once he-gave-up the spirit and there-was
ὡς ἀστραπή· καὶ ἐπλήσθη ὅλος ὁ οἶκος εὐωδίας.
as-it-were lightning and was-filled whole the house with-fragrance
15 Παρέβαλεν ὁ ἀββᾶς Ἀδέλφιος ἐπίσκοπος Νειλουπόλεως
visited — abba Adelphius bishop of-Nilopolis
πρὸς τὸν ἀββᾶν Σισόην, εἰς τὸ ὄρος τοῦ ἀββᾶ Ἀντωνίου.
to — abba Sisoes on the mountain — of-abba Antony
Καὶ ὡς ἤμελλον ἐξελθεῖν, πρὶν αὐτοὺς ὁδεῦσαι, ἐποίησεν
and when they-were-about to-go-out before they to-journey he-made
αὐτοὺς γεύσασθαι ἀπὸ πρωΐ· ἦν δὲ νηστεία. Καὶ ὡς
them to-eat from early-morning it-was and (a)-fast and when
ἔθηκαν τράπεζαν, ἰδοὺ ἀδελφοὶ κρούουσιν. Εἶπε δὲ τῷ
they-set (the)-table behold brothers knock he-said and to-the
μαθητῇ αὐτοῦ· Δὸς αὐτοῖς μικρὰν ἀθήραν, ὅτι ἀπὸ κόπου
disciple his give them (a)-little gruel for from toil
εἰσί. Λέγει αὐτῷ ὁ ἀββᾶς Ἀδέλφιος· Ἄφες τέως, ἵνα
they-are says to-him — abba Adelphius let(-it)-be for-now so-that
μὴ εἴπωσιν ὅτι ὁ ἀββᾶς Σισόης ἀπὸ πρωΐ ἐσθίει.
not they-say that — abba Sisoes from early-morning eats
Καὶ προσέσχεν αὐτῷ ὁ γέρων, καὶ λέγει τῷ ἀδελφῷ·
and paid-heed to-him the old-man and he-says to-the brother
Ὕπαγε, δὸς αὐτοῖς. Ὡς οὖν εἶδον τὴν ἀθήραν, εἶπον· Μὴ
go give to-them when then they-saw the gruel they-said not
ξένους ἔχετε; μὴ ἄρα καὶ ὁ γέρων μεθ' ὑμῶν ἐσθίει; Καὶ
strangers have-you not then also the old-man with you eats and
εἶπεν αὐτοῖς ὁ ἀδελφός· Ναί. Ἤρξαντο οὖν θλίβεσθαι, καὶ
said to-them the brother yes they-began then to-be-distressed and

λέγειν· Συγχωρήσῃ ὑμῖν ὁ Θεὸς, ὅτι τὸν γέροντα ἀφήκατε
to-say may-forgive you — God that the old-man you-let
φαγεῖν ἄρτι. Ἢ οὐκ οἴδατε ὅτι ἐπὶ πολλὰς ἡμέρας ἔχει
to-eat now or not do-you-know that for many days he-has
κοπιάσαι; Καὶ ἤκουσεν αὐτῶν ὁ ἐπίσκοπος, καὶ ἔβαλε
to-toil and heard them the bishop and made
μετάνοιαν τῷ γέροντι, λέγων· Συγχώρησόν μοι, ἀββᾶ,
penitence to-the old-man saying forgive me abba
ὅτι ἀνθρώπινόν τι ἐλογισάμην· σὺ δὲ τὸ τοῦ Θεοῦ
for human something I-reckoned you but the(-thing) — of-God
ἐποίησας. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Σισόης· Ἐὰν μὴ ὁ
did and says to-him — abba Sisoes unless — —
Θεὸς δοξάσῃ ἄνθρωπον, ἡ δόξα τῶν ἀνθρώπων οὐδέν ἐστιν.
God glorify (a)-man the glory of-the men nothing is
Παρέβαλόν τινες πρὸς τὸν ἀββᾶν Σισόην ἀκοῦσαι παρ' 16
visited some to — abba Sisoes to-hear from
αὐτοῦ λόγον, καὶ οὐδὲν αὐτοῖς ἐλάλησε· πάντα δὲ ἔλεγε·
him (a)-word and nothing to-them he-spoke always but he-said
Συγχωρήσατέ μοι. Ἰδόντες δὲ αὐτοῦ τὰ σπυρίδια, εἶπον
forgive me having-seen and his the little-baskets they-said
τῷ μαθητῇ αὐτοῦ Ἀβραάμ· Τί ποιεῖτε τὰ σπυρίδια
to-the disciple his Abraham what do-you-do-with the little-baskets
ταῦτα; Ὁ δὲ εἶπεν· Ὧδε κἀκεῖ ἀναλίσκομεν αὐτά.
these he and said here and-there we-spend them
Ἀκούσας δὲ ὁ γέρων, εἶπε· Καὶ Σισόης ἔνθεν κἀκεῖθεν
having-heard and the old-man said also Sisoes from-here and-from-there
ἐσθίει. Οἱ δὲ ἀκούσαντες, πάνυ ὠφελήθησαν· καὶ ἀπῆλθον
eats they and having-heard very were-benefited and went-away
μετὰ χαρᾶς, οἰκοδομηθέντες εἰς τὴν ταπείνωσιν αὐτοῦ.
with joy edified in the humility his

17 Ἠρώτησεν ὁ ἀββᾶς Ἀμμὼν ὁ τῆς Ῥαϊθοῦ τὸν ἀββᾶν
asked — abba Ammon the — of-Raithou — abba
Σισόην· Ὅταν ἀναγινώσκω Γραφὴν, θέλει ὁ λογισμός μου
Sisoes when I-read Scripture wishes the thought my
φιλοκαλῆσαι λόγον, ἵνα ἔχω εἰς ἐπερώτημα. Λέγει αὐτῷ
to-embellish (a)-word so-that I-may-have for (a)-question says to-him
ὁ γέρων· Οὐκ ἔστι χρεία· ἀλλὰ μᾶλλον ἐκ τῆς καθαρότητος
the old-man not there-is need but rather from the purity
τοῦ νοὸς κτῆσαι σεαυτῷ καὶ τὸ ἀμεριμνεῖν καὶ τὸ λέγειν.
of-the mind acquire for-yourself both the to-be-free-of-care and the to-speak
18 Παρέβαλέ ποτε κοσμικὸς ἔχων τὸν υἱὸν αὐτοῦ πρὸς τὸν
visited once (a)-worldling having the son his to —
ἀββᾶν Σισόην, εἰς τὸ ὄρος τοῦ ἀββᾶ Ἀντωνίου· καὶ
abba Sisoes on the mountain — of-abba Antony and
κατὰ τὴν ὁδὸν συνέβη ἀποθανεῖν τὸν υἱὸν αὐτοῦ· καὶ οὐκ
on the road it-happened to-die the son his and not
ἐταράχθη, ἀλλ' ἔλαβεν αὐτὸν πρὸς τὸν γέροντα πίστει,
he-was-troubled but he-took him to the old-man with-faith
καὶ προσέπεσε μετὰ τοῦ υἱοῦ ὡς μετάνοιαν ποιῶν, ὥστε
and fell-down with the son as-if penitence making so-as
εὐλογηθῆναι παρὰ τοῦ γέροντος. Καὶ ἀναστὰς ὁ πατὴρ
to-be-blessed by the old-man and having-risen the father
κατέλιπε τὸ παιδίον πρὸς τοὺς πόδας τοῦ γέροντος, καὶ
left the child at the feet of-the old-man and
ἐξῆλθεν ἔξω. Ὁ δὲ γέρων, νομίζων ὅτι μετάνοιαν αὐτῷ
went-out outside the and old-man thinking that penitence to-him
βάλλει, λέγει αὐτῷ· Ἀνάστα, ἔξελθε ἔξω· οὐ γὰρ ᾔδει ὅτι
he-makes says to-him rise go-out outside not for he-knew that
ἀπέθανε. Καὶ παραχρῆμα ἀνέστη καὶ ἐξῆλθε. Καὶ ἰδὼν
he-had-died and at-once he-rose and went-out and having-seen
αὐτὸν ὁ πατὴρ αὐτοῦ, ἐξέστη· καὶ εἰσελθὼν προσεκύνησε
him the father his was-amazed and having-gone-in made-obeisance

τῷ γέροντι, καὶ ἀνήγγειλεν αὐτῷ τὸ πρᾶγμα. Ἀκούσας
to-the old-man and reported to-him the matter having-heard
δὲ ὁ γέρων, ἐλυπήθη· οὐ γὰρ ἤθελε τοῦτο γενέσθαι.
and the old-man was-grieved not for he-wished this to-happen
Παρήγγειλε δὲ αὐτῷ ὁ μαθητὴς αὐτοῦ, μηδενὶ εἰπεῖν,
charged and him the disciple his to-no-one to-tell
ἕως τῆς τελευτῆς τοῦ γέροντος.
until the death of-the old-man

Τρεῖς γέροντες παρέβαλον τῷ ἀββᾷ Σισόῃ, ἀκούσαντες 19
three old-men visited — to-abba Sisoes having-heard
τὰ περὶ αὐτοῦ. Καὶ λέγει αὐτῷ ὁ πρῶτος· Πάτερ,
the(-things) about him and says to-him the first Father
πῶς δύναμαι σωθῆναι ἀπὸ τοῦ πυρίνου ποταμοῦ; Ὁ δὲ
how can-I be-saved from the fiery river he and
οὐκ ἀπεκρίθη αὐτῷ. Λέγει αὐτῷ ὁ δεύτερος· Πάτερ, πῶς
not answered him says to-him the second Father how
δύναμαι σωθῆναι ἀπὸ τοῦ βρυγμοῦ τῶν ὀδόντων, καὶ ἐκ
can-I be-saved from the gnashing of-the teeth and from
τοῦ σκώληκος τοῦ ἀκοιμήτου; Λέγει αὐτῷ ὁ τρίτος· Πάτερ,
the worm the sleepless says to-him the third Father
τί ποιήσω, ὅτι ἡ μνήμη τοῦ ἐξωτέρου σκότους φονεύει
what shall-I-do for the remembrance of-the outer darkness kills
με; Ἀποκριθεὶς δὲ ὁ γέρων εἶπεν αὐτοῖς· Ἐγὼ οὐδενὸς
me answering and the old-man said to-them I of-none
τούτων μέμνημαι· φιλεύσπλαγχνος γὰρ ὢν ὁ Θεὸς, ἐλπίζω
of-these remember compassionate for being — God I-hope
ὅτι ποιεῖ μετ' ἐμοῦ ἔλεος. Ἀκούσαντες δὲ τὸν λόγον τοῦτον
that he-does with me mercy having-heard and the word this
οἱ γέροντες ἀπῆλθον λυπούμενοι. Μὴ θέλων δὲ ὁ γέρων
the old-men went-away grieving not wishing and the old-man
ἐᾶσαι αὐτοὺς λυπουμένους ἀπελθεῖν, ὑποστρέψας αὐτοῖς
to-let them grieving to-go-away having-turned-back to-them

εἶπε· Μακάριοί ἐστε, ἀδελφοί· ἐζήλωσα γὰρ ὑμᾶς. Ὁ πρῶτος
he-said blessed are-you brothers I-envied for you the first
γὰρ ὑμῶν εἶπε περὶ τοῦ πυρίνου ποταμοῦ, καὶ ὁ δεύτερος
for of-you spoke about the fiery river and the second
περὶ τοῦ Ταρτάρου, καὶ ὁ τρίτος περὶ τοῦ σκότους. Εἰ οὖν
about — Tartarus and the third about the darkness if then
τοιαύτης μνήμης κυριεύει ὁ νοῦς ὑμῶν, ἀδύνατον ὑμᾶς
of-such remembrance is-master the mind your impossible (for)-you
ἁμαρτῆσαι. Τί δὲ ποιήσω ἐγὼ ὁ σκληροκάρδιος, μὴ
to-sin what but shall-do I the hard-hearted not
συγχωρούμενος εἰδέναι ὅτι κἂν ἐστι κόλασις τοῖς ἀνθρώποις·
being-allowed to-know that even there-is punishment for-the men
καὶ ἐκ τούτου, ἐν πάσῃ ὥρᾳ ἁμαρτάνω; Καὶ μετανοήσαντες
and from this in every hour I-sin and having-made-penitence
αὐτῷ εἶπον· Καθάπερ ἠκούσαμεν, οὕτως καὶ εἴδομεν.
to-him they-said as we-heard thus also we-saw
20 Ἠρώτησάν τινες τὸν ἀββᾶν Σισόην, λέγοντες· Ἐὰν πέσῃ
asked some — abba Sisoes saying if fall
ἀδελφὸς, οὐ χρείαν ἔχει μετανοῆσαι ἐνιαυτόν; Ὁ δὲ εἶπε·
(a)-brother not need has-he to-repent (a)-year he and said
Σκληρόν ἐστι τὸ ῥῆμα. Οἱ δέ φασιν· Ἀλλ' ἓξ μῆνας;
hard is the word they and say but six months
Καὶ πάλιν εἶπε· Πολύ ἐστιν. Οἱ δὲ ἔφασκον· Ἕως
and again he-said much it-is they and said until
τεσσαράκοντα ἡμερῶν; Πάλιν ἔφη· Πολύ ἐστι. Λέγουσιν
forty days again he-said much it-is they-say
αὐτῷ· Τί οὖν; ἐὰν πέσῃ ἀδελφὸς, καὶ εὑρεθῇ εὐθὺς ἀγάπη
to-him what then if fall (a)-brother and be-found at-once (an)-agape
γινομένη, καὶ αὐτὸς εἰσέλθῃ εἰς τὴν ἀγάπην; Λέγει αὐτοῖς ὁ
being-held and he go-in to the agape says to-them the
γέρων· Οὐχί. Ἀλλὰ χρείαν ἔχει μετανοῆσαι ὀλίγας ἡμέρας.
old-man no but need he-has to-repent (a)-few days

Πιστεύω γὰρ τῷ Θεῷ, ὅτι ὁλοψύχως ἐὰν μετανοήσῃ ὁ
I-believe for — in-God that wholeheartedly if repent the
τοιοῦτος, καὶ εἰς τρεῖς ἡμέρας δέχεται αὐτὸν Θεός.
such(-man) even in three days receives him God

CVI · SISOES, 21–52

Sisoes answers Arians by having Abraham read them Athanasius, misses the desert's freedom of thought at Clysma, counts seventy-two years on Antony's mountain, and tells of twelve brothers who walked twelve miles astray rather than speak. He keeps a barley grain from camel dung for his brother, bids a fallen monk rise again and again, and sends off an unseen knocker by naming himself on the mountain and on the mat. Sisoes of Calamon hangs over a precipice to conquer sleep until an angel forbids it.

Ἐλθόντος ποτὲ τοῦ ἀββᾶ Σισόη εἰς τὸ Κλύσμα, παρέβαλον 21
having-come once — abba Sisoes to — Clysma visited
αὐτῷ κοσμικοὶ ἰδεῖν αὐτόν. Καὶ πολλὰ λαλησάντων
him worldlings to-see him and much having-talked
αὐτῶν, οὐκ ἀπεκρίθη αὐτοῖς λόγον. Ὕστερον δὲ εἷς
they not he-answered them (a)-word later and one
αὐτῶν εἶπε· Τί θλίβετε τὸν γέροντα; οὐκ ἐσθίει· διὰ
of-them said why do-you-trouble the old-man not he-eats because-of
τοῦτο οὐδὲ λαλεῖν δύναται. Ἀπεκρίθη ὁ γέρων· Ἐγὼ
this not-even to-speak he-can answered the old-man I
ὅτε γένηταί μοι χρεία, ἐσθίω.
when there-be to-me need I-eat
Ἠρώτησεν ὁ ἀββᾶς Ἰωσὴφ τὸν ἀββᾶν Σισόην, λέγων· 22
asked — abba Joseph — abba Sisoes saying
Διὰ πόσου χρόνου ὀφείλει ἄνθρωπος ἐκκόπτειν τὰ πάθη;
over how-much time ought (a)-man to-cut-off the passions

Λέγει αὐτῷ ὁ γέρων· Τοὺς χρόνους θέλεις μαθεῖν;
says to-him the old-man the times do-you-wish to-learn
Λέγει ὁ ἀββᾶς Ἰωσήφ· Ναί. Λέγει οὖν ὁ γέρων· Οἵαν
says — abba Joseph yes says then the old-man whatever
ὥραν ἔρχεται τὸ πάθος, εὐθέως κόψον αὐτό.
hour comes the passion at-once cut-off it

23 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην τὸν τῆς Πέτρας
(a)-brother asked — abba Sisoes the — of-Petra
περὶ πολιτείας. Καὶ λέγει αὐτῷ ὁ γέρων· Εἶπε Δανιήλ·
about way-of-life and says to-him the old-man said Daniel
Ἄρτον ἐπιθυμιῶν οὐκ ἔφαγον.
bread of-desires not I-ate

24 Ἔλεγον περὶ τοῦ ἀββᾶ Σισόη, ὅτι καθήμενος εἰς τὸ
they-said about — abba Sisoes that sitting in the
κελλίον πάντοτε τὴν θύραν ἔκλειεν.
cell always the door he-shut

25 Ἦλθόν ποτε Ἀρειανοὶ πρὸς τὸν ἀββᾶν Σισόην εἰς τὸ
came once Arians to — abba Sisoes on the
ὄρος τοῦ ἀββᾶ Ἀντωνίου, καὶ ἤρξαντο καταλαλεῖν τῶν
mountain — of-abba Antony and began to-speak-against the
ὀρθοδόξων. Ὁ δὲ γέρων οὐκ ἀπεκρίθη αὐτοῖς οὐδέν· καὶ
orthodox the and old-man not answered them anything and
φωνήσας τὸν ἑαυτοῦ μαθητὴν, εἶπεν· Ἀβραὰμ, φέρε μοι
having-called the his-own disciple he-said Abraham bring me
τὸ βιβλίον τοῦ ἁγίου Ἀθανασίου, καὶ ἀνάγνωθι αὐτό.
the book of-the holy Athanasius and read it
Καὶ σιωπώντων αὐτῶν, ἐγνώσθη ἡ αἵρεσις αὐτῶν.
and being-silent they was-made-known the heresy their
Καὶ ἀπέλυσεν αὐτοὺς μετ' εἰρήνης.
and he-dismissed them with peace

Ἦλθέ ποτε ὁ ἀββᾶς Ἀμοῦν ἀπὸ Ῥαϊθοῦ εἰς τὸ Κλύσμα, 26
came once — abba Amoun from Raithou to — Clysma
παραβαλεῖν τῷ ἀββᾷ Σισόῃ· καὶ βλέπων αὐτὸν θλιβόμενον,
to-visit — to-abba Sisoes and seeing him distressed
ὅτι ἀφῆκε τὴν ἔρημον, λέγει αὐτῷ· Τί θλίβῃ,
because he-had-left the desert he-says to-him why are-you-distressed
ἀββᾶ; τί γὰρ ἠδύνω ἀπάρτι ποιῆσαι εἰς τὴν ἔρημον,
abba what for could-you henceforth do in the desert
οὕτως γηράσας; Ὁ δὲ γέρων προσέσχεν αὐτῷ μετὰ
so having-grown-old the and old-man looked-at him with
στυφότητος, λέγων· Τί μοι λέγεις, Ἀμοῦν; οὐκ ἤρκει γάρ
severity saying what to-me do-you-say Amoun not sufficed for
μοι ἡ ἐλευθερία μόνη τοῦ λογισμοῦ μου ἐν τῇ ἐρήμῳ,
me the freedom alone of-the thought my in the desert
Ἐκάθητό ποτε ὁ ἀββᾶς Σισόης ἐν τῷ κελλίῳ αὐτοῦ· καὶ 27
sat once — abba Sisoes in the cell his and
κρούσαντος τοῦ μαθητοῦ αὐτοῦ, ἔκραξεν ὁ γέρων, λέγων·
having-knocked the disciple his cried-out the old-man saying
Φύγε, Ἀβραὰμ, μὴ εἰσέλθῃς, ἄρτι οὐ σχολάζει τὰ ὧδε.
flee Abraham not come-in now not are-at-leisure the(-things) here
Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην, λέγων· Πῶς 28
(a)-brother asked — abba Sisoes saying how
κατέλιπες τὴν Σκῆτιν μετὰ τοῦ ἀββᾶ Ὢρ ὤν, καὶ ἦλθες
did-you-leave — Scetis with — abba Or being and come
καὶ ἐκάθισας ὧδε; Λέγει αὐτῷ ὁ γέρων· Ἐν τῷ ἄρξασθαι
and sit here says to-him the old-man at the to-begin
πληθύνεσθαι τὴν Σκῆτιν, καὶ ἀκούσας ἐγὼ ὅτι ἐκοιμήθη
to-be-crowded — Scetis and having-heard I that had-fallen-asleep
ὁ ἀββᾶς Ἀντώνιος, ἀνέστην καὶ ἦλθον ὧδε εἰς τὸ ὄρος·
— abba Antony I-rose and came here to the mountain
καὶ εὑρὼν τὰ ὧδε ἡσυχάζοντα, μικρὸν ἐκάθισα
and having-found the(-things) here quiet (a)-little I-sat

χρόνον. Λέγει αὐτῷ ὁ ἀδελφός· Πόσον χρόνον ἔχεις
time says to-him the brother how-much time have-you
ὧδε; Λέγει αὐτῷ ὁ γέρων· Εἰσὶν ἑβδομηκονταδύο.
here says to-him the old-man they-are seventy-two

29 Εἶπεν ὁ ἀββᾶς Σισόης· Ὅταν ᾖ ἄνθρωπος τὴν φροντίδα
said — abba Sisoes when is (a)-man the care
σου ποιούμενος, οὐ δεῖ σε διατάξαι.
your making not must you to-give-orders

30 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην λέγων· Ἐὰν
(a)-brother asked — abba Sisoes saying if
περιπατῶμεν ἐν ὁδῷ, καὶ πλανηθῇ ὁ ὁδηγῶν ἡμᾶς,
we-walk on (a)-road and stray the(-one) guiding us
χρεία εἰπεῖν αὐτῷ; Λέγει αὐτῷ ὁ γέρων· Οὐχί. Λέγει
(is-there)-need to-tell him says to-him the old-man no says
οὖν ὁ ἀδελφός· Ἀλλ' ἀφῶμεν αὐτὸν πλανῆσαι ἡμᾶς; Λέγει
then the brother but shall-we-let him to-lead-astray us says
αὐτῷ ὁ γέρων· Τί οὖν; λαβεῖν ἔχεις ῥάβδον δεῖραι αὐτόν;
to-him the old-man what then to-take are-you (a)-stick to-beat him
Ἐγὼ οἶδα ἀδελφοὺς ὅτι περιεπάτουν, καὶ ὁ ὁδηγῶν
I know brothers that were-walking and the(-one) guiding
αὐτοὺς ἐπλανήθη τὴν νύκτα· ἦσαν δὲ δώδεκα, καὶ
them strayed in-the night there-were and twelve and
πάντες ᾔδεισαν ὅτι ἐπλανῶντο· καὶ ἠγωνίσαντο ἕκαστος
all knew that they-were-straying and strove each
τοῦ μὴ εἰπεῖν. Ἡμέρας δὲ γενομένης, μαθὼν ὁ
for-the not to-say day and having-come having-learned the(-one)
ὁδηγῶν αὐτοὺς ὅτι ἐπλανήθησαν τὴν ὁδὸν, λέγει αὐτοῖς·
guiding them that they-had-strayed-from the road he-says to-them
Συγχωρήσατέ μοι, ὅτι ἐπλανήθην. Καὶ εἶπον πάντες· Καὶ
forgive me for I-strayed and said all also
ἡμεῖς ᾔδειμεν, ἀλλ' ἐσιωπήσαμεν. Ὁ δὲ ἀκούσας ἐθαύμασε,
we knew but we-kept-silent he and having-heard marveled

λέγων, ὅτι Ἕως θανάτου ἐγκρατεύονται οἱ ἀδελφοὶ τοῦ
saying that until death are-self-controlled the brothers for-the
μὴ λαλεῖν. Καὶ ἐδόξασε τὸν Θεόν. Τὸ δὲ μῆκος τῆς
not to-speak and he-glorified — God the and length of-the
ὁδοῦ ἧς ἐπλανήθησαν, μίλια δώδεκα.
road which they-strayed miles twelve
Ἦλθόν ποτε Σαρακηνοὶ, καὶ ἐξέδυσαν τὸν γέροντα καὶ 31
came once Saracens and stripped the old-man and
τὸν ἀδελφὸν αὐτοῦ. Καὶ ἐξελθόντων αὐτῶν εἰς τὴν ἔρημον
the brother his and having-gone-out they into the desert
ἵνα εὕρωσί τι βρώσιμον, εὗρεν ὁ γέρων βόλβιτα
so-that they-might-find something edible found the old-man dung
καμήλων, καὶ κλάσας εὗρε κοκκία κριθῶν· ἔτρωγε δὲ ἓν
of-camels and having-broken(-it) found grains of-barley he-ate and one
κοκκὶν, καὶ τὸ ἓν εἰς τὴν χεῖρα αὐτοῦ ἐτίθει. Ἐλθὼν δὲ ὁ
grain and the one into the hand his he-put having-come and the
ἀδελφὸς αὐτοῦ, εὗρεν αὐτὸν ἐσθίοντα, καὶ λέγει αὐτῷ· Αὕτη
brother his found him eating and says to-him this
ἐστὶν ἡ ἀγάπη, ὅτι εὗρες βρώσιμον, καὶ μόνος ἐσθίεις, καὶ
is the love that you-found (something)-edible and alone you-eat and
οὐκ ἐφώνησάς με; Λέγει αὐτῷ ὁ ἀββᾶς Σισόης· Οὐκ ἠδίκησά
not you-called me says to-him — abba Sisoes not I-wronged
σε, ἀδελφέ· ἰδοὺ τὸ μέρος σου ἐν τῇ χειρί μου ἐτήρησα.
you brother behold the part your in the hand my I-kept
Ἔλεγον περὶ τοῦ ἀββᾶ Σισόη τοῦ Θηβαίου, ὅτι ἔμεινεν εἰς 32
they-said about — abba Sisoes the Theban that he-stayed at
τὸν Καλαμῶνα τοῦ Ἀρσενοΐτου· καὶ ἄλλος γέρων ἠσθένει
— Calamon of-the Arsinoite and another old-man was-ill
εἰς τὴν ἄλλην λαύραν. Καὶ ὡς ἤκουσεν, ἐθλίβη.
in the other laura and when he-heard he-was-distressed
Ἐπειδὴ δὲ δύο δύο ἐνήστευε, καὶ ἦν ἡ ἡμέρα ἐν
since and two(-days) two(-days) he-fasted and it-was the day on

ᾗ οὐκ ἤσθιε· καὶ ὅτε ἤκουσε, λέγει τῷ λογισμῷ· Τί
which not he-ate and when he-heard he-says to-the thought what
ποιήσω; ἐὰν ἀπέλθω, μήπως ἀναγκάσωσί με οἱ ἀδελφοὶ
shall-I-do if I-go-away lest compel me the brothers
φαγεῖν· καὶ ἐὰν παραμείνω εἰς τὴν αὔριον, μήποτε
to-eat and if I-stay until the morrow lest
τελευτήσῃ. Πλὴν τοῦτο ποιῶ, ὑπάγω καὶ οὐκ ἐσθίω.
he-die however this I-do I-go and not I-eat
Καὶ οὕτως ἀπῆλθε νῆστις, πληρώσας τὴν ἐντολὴν τοῦ
and thus he-went-away fasting having-fulfilled the commandment —
Θεοῦ· καὶ τὴν διὰ τὸν Θεὸν πολιτείαν αὐτοῦ οὐκ ἔλυσεν.
of-God and the for — God way-of-life his not he-broke

33 Διηγήσατό τις τῶν Πατέρων περὶ τοῦ ἀββᾶ Σισόη τοῦ
related one of-the Fathers about — abba Sisoes —
Καλαμῶνος, ὅτι θέλων ποτὲ νικῆσαι τὸν ὕπνον, ἐκρέμασεν
of-Calamon that wishing once to-conquer the sleep he-hung
ἑαυτὸν ἀπὸ τοῦ κρημνοῦ τῆς Πέτρας· καὶ ἐλθὼν ἄγγελος
himself from the precipice — of-Petra and having-come (an)-angel
ἔλυσε αὐτὸν, καὶ παρήγγειλεν αὐτὸν μηκέτι τοῦτο ποιῆσαι,
released him and charged him no-longer this to-do
μήτε ἄλλοις παραδοῦναι τὴν τοιαύτην παράδοσιν.
nor to-others to-hand-on the such tradition

34 Ἠρώτησέ τις τῶν Πατέρων τὸν ἀββᾶν Σισόην, λέγων· Ἐὰν
asked one of-the Fathers — abba Sisoes saying if
κάθημαι ἐν τῇ ἐρήμῳ, καὶ ἔλθῃ βάρβαρος, φονεῦσαί με
I-sit in the desert and come (a)-barbarian to-kill me
θέλων, καὶ δυνηθῶ πρὸς αὐτὸν, φονεύσω αὐτόν; Καὶ εἶπεν
wishing and I-be-able against him shall-I-kill him and said
ὁ γέρων· Οὐχί· ἀλλὰ παράδος αὐτὸν τῷ Θεῷ. Οἷος γὰρ ἂν
the old-man no but hand-over him — to-God whatever for —

πειρασμὸς ἔλθῃ ἀνθρώπῳ, λεγέτω, ὅτι Διὰ τὰς ἁμαρτίας
temptation come to-(a)-man let-him-say that because-of the sins
μου τοῦτο συνέβη· ἐὰν δὲ ἀγαθὸν, Οἰκονομίᾳ Θεοῦ.
my this happened if but good by-(the)-dispensation of-God
Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην τὸν Θηβαῖον, λέγων· 35
(a)-brother asked — abba Sisoes the Theban saying
Εἰπέ μοι ῥῆμα. Καὶ λέγει· Τί σοι ἔχω εἰπεῖν; ὅτι εἰς
tell me (a)-word and he-says what to-you have-I to-say for in
τὴν Καινὴν Γραφὴν ἀναγινώσκω, καὶ εἰς τὴν Παλαιὰν
the New Scripture I-read and to the Old
ἀνακάμπτω.
I-return
Ὁ αὐτὸς ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην τὸν τῆς 36
the same brother asked — abba Sisoes the —
Πέτρας, τὸ ῥῆμα ὃ εἶπεν ὁ ἀββᾶς Σισόης ὁ Θηβαῖος.
of-Petra the word which said — abba Sisoes the Theban
Καὶ λέγει ὁ γέρων· Ἐγὼ εἰς τὴν ἁμαρτίαν κοιμῶμαι,
and says the old-man I in the sin I-sleep
καὶ εἰς τὴν ἁμαρτίαν ἐγείρομαι.
and in the sin I-rise
Ἔλεγον περὶ τοῦ ἀββᾶ Σισόη τοῦ Θηβαίου, ὅτι ὡς 37
they-said about — abba Sisoes the Theban that when
ἀπέλυεν ἡ ἐκκλησία, ἔφευγεν εἰς τὸ κελλίον αὐτοῦ. Καὶ
broke-up the church he-fled to the cell his and
ἔλεγον· Δαίμονα ἔχει. Αὐτὸς δὲ τὸ ἔργον τοῦ Θεοῦ ἐποίει.
they-said (a)-demon he-has he but the work — of-God did
Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην, λέγων· Τί ποιήσω, 38
(a)-brother asked — abba Sisoes saying what shall-I-do
ἀββᾶ, ὅτι πέπτωκα; Λέγει αὐτῷ ὁ γέρων· Ἀνάστα
abba for I-have-fallen says to-him the old-man rise
πάλιν. Λέγει ὁ ἀδελφός· Ἀνέστην, καὶ πάλιν πέπτωκα.
again says the brother I-rose and again I-have-fallen

Καὶ λέγει ὁ γέρων· Ἀνάστα πάλιν καὶ πάλιν. Εἶπεν
and says the old-man rise again and again said
οὖν ὁ ἀδελφός· Ἕως πότε; Λέγει ὁ γέρων· Ἕως ἂν
then the brother until when says the old-man until —
καταληφθῇς εἴτε ἐν τῷ ἀγαθῷ, εἴτε ἐν τῷ πτώματι·
you-be-overtaken whether in the good or in the fall
ἐν ᾧ γὰρ εὑρίσκεται ἄνθρωπος, ἐν αὐτῷ καὶ πορεύεται.
in which for is-found (a)-man in it also he-goes

39 Ἀδελφὸς ἠρώτησε γέροντα, λέγων· Τί ποιήσω; ὅτι θλίβομαι
(a)-brother asked (an)-old-man saying what shall-I-do for I-am-distressed
διὰ τὸ ἐργόχειρον. Ἀγαπῶ γὰρ τὴν σειρὰν, καὶ οὐ δύναμαι
because-of the handiwork I-love for the rope and not I-can
αὐτὴν ἐργάσασθαι. Λέγει ὁ γέρων, ὅτι ὁ ἀββᾶς Σισόης
it work says the old-man that — abba Sisoes
ἔλεγεν, ὡς οὐ χρὴ τὸ ἀναπαῦον ἡμᾶς ἔργον ἐργάζεσθαι.
said that not one-must the resting us work to-work

40 Εἶπεν ὁ ἀββᾶς Σισόης· Ζήτει τὸν Θεὸν, καὶ μὴ ζήτει
said — abba Sisoes seek — God and not seek
ποῦ κατοικεῖ.
where he-dwells

41 Εἶπε πάλιν, ὅτι αἰδὼς καὶ ἀφοβία πολλάκις φέρει τὴν
he-said again that shame and fearlessness often bring the
ἁμαρτίαν.
sin

42 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην, λέγων· Τί ποιήσω;
(a)-brother asked — abba Sisoes saying what shall-I-do
Λέγει αὐτῷ· Τὸ πρᾶγμα ὃ ζητεῖς, τὸ σφόδρα
he-says to-him the thing which you-seek (is)-the greatly
σιωπᾷν, καὶ ταπείνωσις. Γέγραπται γάρ· Μακάριοι οἱ
to-be-silent and humility it-is-written for blessed the(-ones)
ἐμμένοντες ἐν αὐτῷ. Οὕτω δύνασαι στῆναι.
abiding in it thus you-can stand

Εἶπεν ὁ ἀββᾶς Σισόης· Γενοῦ ἐξουδενωμένος, καὶ τὸ 43
said — abba Sisoes become despised and the
θέλημά σου ὀπίσω βάλε, καὶ γενοῦ ἀμέριμνος· καὶ ἔξεις
will your behind throw and become free-of-care and you-will-have
ἀνάπαυσιν.
rest

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην, λέγων· Τί ποιήσω 44
(a)-brother asked — abba Sisoes saying what shall-I-do
διὰ τὰ πάθη; Καὶ λέγει ὁ γέρων· Ἕκαστος ἡμῶν
about the passions and says the old-man each of-us
πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας.
is-tempted by the his-own desire

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην, λέγων· Εἰπέ μοι 45
(a)-brother asked — abba Sisoes saying tell me
ῥῆμα. Ὁ δὲ ἔφη· Τί με ἀναγκάζεις λαλῆσαι ἀργῶς; Ἰδοὺ
(a)-word he and said why me do-you-compel to-speak idly behold
ὃ βλέπεις ποίησον.
what you-see do

Ἀπῆλθέ ποτε ὁ ἀββᾶς Ἀβραὰμ ὁ μαθητὴς τοῦ 46
went-away once — abba Abraham the disciple —
ἀββᾶ Σισόη εἰς διακονίαν, καὶ ἐπὶ ἡμέρας οὐκ ἤθελε
of-abba Sisoes on (an)-errand and for days not be-wished
διακονηθῆναι ὑπὸ ἄλλου τινὸς, λέγων· Ἔχω ἀφεῖναι
to-be-served by other anyone saying am-I to-let
ἄνθρωπον ἄλλον ποιῆσαι συνήθειαν μετ᾽ ἐμοῦ, ἐκτὸς τοῦ
(a)-man other to-make familiarity with me besides the
ἀδελφοῦ μου; Καὶ οὐ κατεδέξατο ἕως οὗ ἦλθεν ὁ
brother my and not he-consented until which came the
μαθητὴς αὐτοῦ, ὑπομείνας τὸν κόπον.
disciple his having-endured the toil

47 Ἔλεγον περὶ τοῦ ἀββᾶ Σισόη, ὅτι καθημένου αὐτοῦ,
they-said about — abba Sisoes that sitting he
ἔκραξε μεγάλῃ τῇ φωνῇ· Ὦ ταλαιπωρία! Λέγει αὐτῷ ὁ
he-cried-out with-great the voice O wretchedness says to-him the
μαθητὴς αὐτοῦ· Τί ἔχεις, Πάτερ; Λέγει αὐτῷ ὁ γέρων·
disciple his what have-you Father says to-him the old-man
Ἕνα ἄνθρωπον ζητῶ λαλῆσαι, καὶ οὐχ εὑρίσκω.
one man I-seek to-speak(-with) and not I-find

48 Ἐξῆλθέ ποτε ὁ ἀββᾶς Σισόης ἐκ τοῦ ὄρους τοῦ ἀββᾶ
went-out once — abba Sisoes from the mountain — of-abba
Ἀντωνίου, εἰς τὸ ἐξώτερον ὄρος τῆς Θηβαΐδος, καὶ ᾤκησεν
Antony to the outer mountain — of-(the)-Thebaid and dwelt
ἐκεῖ. Ἦσαν δὲ ἐκεῖ Μελιτιανοὶ, οἰκοῦντες ἐν τῷ Καλαμῶνι
there were and there Meletians dwelling in — Calamon
τοῦ Ἀρσενοΐτου. Τινὲς δὲ ἀκούσαντες ὅτι ἐξῆλθεν εἰς
of-the Arsinoite some and having-heard that he-had-gone-out to
τὸ ἐξώτερον ὄρος, ἐπεθύμησαν αὐτὸν θεάσασθαι· ἔλεγον
the outer mountain desired him to-behold they-said
δέ· Τί ποιήσομεν; εἰς τὸ ὄρος γάρ εἰσι Μελιτιανοί.
and what shall-we-do on the mountain for are Meletians
Οἴδαμεν δὲ ὅτι ὁ γέρων οὐ βλάπτεται ἐξ αὐτῶν· ἡμεῖς
we-know but that the old-man not is-harmed by them we
δὲ μήποτε θέλοντες συντυχεῖν τῷ γέροντι, ἐμπέσωμεν εἰς
but lest wishing to-meet the old-man we-fall into
πειρασμὸν τῶν αἱρετικῶν. Καὶ ἕνεκεν τοῦ μὴ συναντῆσαι
temptation of-the heretics and for-the-sake of-the not to-meet
τοῖς αἱρετικοῖς, οὐκ ἀπῆλθον ἰδεῖν τὸν γέροντα.
the heretics not they-went-away to-see the old-man

49 Ἔλεγον περὶ τοῦ ἀββᾶ Σισόη, ὅτι ἠσθένησε· καὶ
they-said about — abba Sisoes that he-fell-ill and
καθημένων γερόντων πρὸς αὐτὸν ἐλάλησέ τισί. Λέγουσιν
sitting old-men by him he-spoke to-some they-say

αὐτῷ· Τί βλέπεις, ἀββᾶ; Καὶ λέγει αὐτοῖς· Ὁρῶ τινας
to-him what do-you-see abba and he-says to-them I-see some
ἐλθόντας ἐπ᾽ ἐμὲ, καὶ παρακαλῶ αὐτοὺς ἵνα ἐάσωσί με
having-come for me and I-beseech them that they-let me
μικρὸν μετανοῆσαι. Λέγει αὐτῷ εἷς τῶν γερόντων· Καὶ
(a)-little to-repent says to-him one of-the old-men and
ἐὰν ἐάσωσί σε, ἀπάρτι δύνασαι χρησιμεῦσαι εἰς μετάνοιαν;
if they-let you henceforth can-you be-useful for repentance
Λέγει αὐτῷ ὁ γέρων· Εἰ δὲ οὐ δύναμαι ποιῆσαι, ἀλλὰ
says to-him the old-man if and not I-can do(-it) yet
στενάζω ἐπάνω τῆς ψυχῆς μου μικρὸν, καὶ ἀρκεῖ μοι.
I-groan over the soul my (a)-little and it-suffices me
Ἔλεγον περὶ τοῦ ἀββᾶ Σισόη, ὅτι ὅτε ἦλθεν εἰς τὸ 50
they-said about — abba Sisoes that when he-came to —
Κλύσμα, ἠσθένησε· καὶ καθημένου αὐτοῦ μετὰ τοῦ μαθητοῦ
Clysma he-fell-ill and sitting he with the disciple
αὐτοῦ εἰς τὴν κέλλαν, ἰδοὺ κροῦσμα γέγονεν εἰς τὴν θύραν.
his in the cell behold (a)-knock has-come at the door
Καὶ νοήσας ὁ γέρων, λέγει τῷ μαθητῇ αὐτοῦ Ἀβραάμ·
and having-perceived the old-man he-says to-the disciple his Abraham
Εἰπὲ τῷ κρούσαντι· Ἐγὼ Σισόης εἰς τὸ ὄρος, ἐγὼ
say to-the(-one) having-knocked I (am)-Sisoes on the mountain I
Σισόης εἰς τὸ χαράδριον. Ὁ δὲ ἀκούσας ἀφανὴς ἐγένετο.
(am)-Sisoes on the mat he and having-heard invisible became
Εἶπεν ὁ ἀββᾶς Σισόης ὁ Θηβαῖος τῷ μαθητῇ αὐτοῦ· 51
said — abba Sisoes the Theban to-the disciple his
Εἰπέ μοι τί βλέπεις εἰς ἐμὲ, κἀγώ σοι λέγω τί βλέπω
tell me what you-see in me and-I to-you tell what I-see
εἰς σέ. Λέγει αὐτῷ ὁ μαθητὴς αὐτοῦ· Σὺ καλὸς τῷ
in you says to-him the disciple his you (are)-good in-the

νῷ, καὶ σκληρὸς μικρόν. Λέγει αὐτῷ ὁ γέρων· Σὺ καλὸς
mind and hard (a)-little says to-him the old-man you good
εἶ, ἀλλὰ χαῦνος τῷ νῷ.
are but slack in-the mind

52 Ἔλεγον περὶ τοῦ ἀββᾶ Σισόη τοῦ Θηβαίου, ὅτι οὐκ
they-said about — abba Sisoes the Theban that not
ἤσθιεν ἄρτον. Καὶ εἰς τὴν ἑορτὴν τοῦ Πάσχα ἔβαλον
he-ate bread and at the feast of-the Pascha made
αὐτῷ μετάνοιαν οἱ ἀδελφοὶ, ἵνα φάγῃ μετ' αὐτῶν. Καὶ
to-him penitence the brothers that he-eat with them and
ἀποκριθεὶς εἶπεν αὐτοῖς· Ἓν ἔχω ποιῆσαι· ἢ ἄρτον
answering he-said to-them one(-thing) I-am to-do either bread
ἔχω μεταλαβεῖν, ἢ ὅσα ἐποιήσατε φαγία. Οἱ δὲ εἶπον
I-am to-partake-of or whatever you-made dishes they and said
αὐτῷ· Ἄρτον μόνον φάγε. Ὁ δὲ ἐποίησεν οὕτως.
to-him bread only eat he and did thus

CVII · SILVANUS

Silvanus keeps the fast after eating for charity, weeps at a vision of monks going to punishment and laymen to the kingdom, and stands for hours before the glory of God. He waters his garden with his face hooded, gives a brother who scorns work a book and no supper until he learns that Mary needs Martha, and leaves his cell until the brothers move back the fence they enlarged.

1 Παρέβαλέ ποτε ὁ ἀββᾶς Σιλουανὸς καὶ ὁ μαθητὴς αὐτοῦ
visited once — abba Silvanus and the disciple his
Ζαχαρίας εἰς μοναστήριον· καὶ ἐποίησαν αὐτοὺς γεύσασθαι
Zacharias at (a)-monastery and they-made them to-eat
μικρὸν πρὸ τοῦ ὁδεῦσαι. Καὶ ἐξελθόντων αὐτῶν, εὗρεν
(a)-little before the to-journey and having-gone-out they found

ὁ μαθητὴς αὐτοῦ ὕδωρ ἐν τῇ ὁδῷ, καὶ ἤθελε πιεῖν. Καὶ
the disciple his water on the road and wished to-drink and
λέγει αὐτῷ ὁ γέρων· Ζαχαρία, νηστεία σήμερον. Ὁ δὲ
says to-him the old-man Zacharias (a)-fast today he and
λέγει· Οὐκ ἐφάγομεν, Πάτερ; Λέγει ὁ γέρων· Ἐκεῖνο
says did-not we-eat Father says the old-man that
τὸ, ἐφάγομεν, τῆς ἀγάπης ἦν· ἡμεῖς δὲ τὴν ἑαυτῶν
the(-word) we-ate of-the love was we but the our-own
νηστείαν κρατήσωμεν, τέκνον.
fast let-us-keep child

Ὁ αὐτὸς καθεζόμενός ποτε μετὰ ἀδελφῶν, ἐγένετο ἐν 2
the same sitting once with brothers became in
ἐκστάσει, καὶ πίπτει ἐπὶ πρόσωπον· καὶ μετὰ πολὺ ἀναστὰς
ecstasy and falls on (his)-face and after long having-risen
ἔκλαιε. Καὶ παρεκάλεσαν αὐτὸν οἱ ἀδελφοὶ, λέγοντες· Τί
he-wept and besought him the brothers saying what
ἔχεις, Πάτερ; Ὁ δὲ ἐσιώπα καὶ ἔκλαιεν. Ἀναγκαζόντων δὲ
have-you Father he and was-silent and wept compelling and
αὐτῶν εἰπεῖν, εἶπεν· Ἐγὼ εἰς τὴν κρίσιν ἡρπάγην· καὶ
they (him)-to-speak he-said I to the judgment was-snatched and
εἶδον πολλοὺς τοῦ γένους ἡμῶν ἀπερχομένους εἰς κόλασιν,
I-saw many of-the kind our going-away into punishment
καὶ πολλοὺς τῶν κοσμικῶν ἀπερχομένους εἰς βασιλείαν.
and many of-the worldlings going-away into (the)-kingdom
Καὶ ἐπένθει ὁ γέρων, καὶ οὐκ ἤθελεν ἐξελθεῖν ἐκ τοῦ
and mourned the old-man and not he-wished to-go-out from the
κελλίου αὐτοῦ. Εἰ δὲ καὶ ἠναγκάζετο ἐξελθεῖν, ἔσκεπε
cell his if but even he-was-compelled to-go-out he-covered
τῷ κουκουλίῳ τὸ πρόσωπον αὐτοῦ, λέγων· Τί θέλω
with-the hood the face his saying why do-I-wish
ἰδεῖν τὸ φῶς τοῦτο τὸ πρόσκαιρον, καὶ οὐδὲν ἔχον ὄφελος;
to-see the light this the temporary and no having benefit

3 Ἄλλοτε εἰσῆλθεν ὁ μαθητὴς αὐτοῦ Ζαχαρίας, καὶ εὗρεν
another-time went-in the disciple his Zacharias and found
αὐτὸν ἐν ἐκστάσει, καὶ αἱ χεῖρες αὐτοῦ εἰς τὸν οὐρανὸν
him in ecstasy and the hands his to the heaven
ἡπλωμέναι. Καὶ κλείσας τὴν θύραν ἐξῆλθε. Καὶ ἐλθὼν
spread-out and having-shut the door he-went-out and having-come
περὶ ὥραν ἕκτην καὶ ἐννάτην, εὗρεν αὐτὸν οὕτως. Καὶ
about (the)-hour sixth and ninth he-found him thus and
περὶ ὥραν δεκάτην ἔκρουσε· καὶ εἰσελθὼν, εὗρεν αὐτὸν
about (the)-hour tenth he-knocked and having-gone-in he-found him
ἡσυχάζοντα, καὶ λέγει αὐτῷ· Τί ἔχεις σήμερον, Πάτερ;
being-still and says to-him what have-you today Father
Ὁ δὲ εἶπεν· Ἠσθένησα σήμερον, τέκνον. Ὁ δὲ κρατήσας
he and said I-was-ill today child he and having-grasped
τοὺς πόδας αὐτοῦ, ἔλεγεν· Οὐ μή σε ἐάσω, ἐὰν μὴ
the feet his said not — you I-will-let unless —
εἴπῃς μοι τί εἶδες. Λέγει αὐτῷ ὁ γέρων· Ἐγὼ εἰς τὸν
you-tell me what you-saw says to-him the old-man I to the
οὐρανὸν ἡρπάγην, καὶ εἶδον τὴν δόξαν τοῦ Θεοῦ, καὶ
heaven was-snatched and I-saw the glory — of-God and
ἐκεῖ ἱστάμην ἕως ἄρτι, καὶ νῦν ἀπελύθην.
there I-stood until now and now I-was-released

4 Καθεζομένου ποτὲ τοῦ ἀββᾶ Σιλουανοῦ εἰς τὸ ὄρος τὸ Σινὰ,
sitting once — abba Silvanus on the mountain — Sinai
ἀπῆλθεν ὁ μαθητὴς αὐτοῦ Ζαχαρίας εἰς διακονίαν, καὶ λέγει
went-away the disciple his Zacharias on (an)-errand and says
τῷ γέροντι· Ἀπόλυσον τὸ ὕδωρ, καὶ πότισον τὸν κῆπον. Ὁ
to-the old-man let-out the water and water the garden he
δὲ ἐξελθὼν ἔσκεπε τὴν ὄψιν αὐτοῦ τῷ κουκουλίῳ, καὶ
and having-gone-out covered the face his with-the hood and
μόνον τὰ ἴχνη αὐτοῦ ἔβλεπε. Παρέβαλε δὲ ἀδελφὸς αὐτῇ τῇ
only the tracks his he-saw visited and (a)-brother at-that the

ὥρᾳ· καὶ ἰδὼν αὐτὸν ἀπὸ μακρόθεν, κατενόει τί ἐποίησεν.
hour and having-seen him from far-off observed what he-did
Εἰσελθὼν δὲ ὁ ἀδελφὸς πρὸς αὐτὸν, εἶπεν· Εἰπέ μοι, ἀββᾶ,
having-gone-in and the brother to him said tell me abba
τί τὸ πρόσωπόν σου κατεσκέπασας τῷ κουκουλίῳ,
why the face your did-you-cover with-the hood
καὶ οὕτως τὸν κῆπον ἐπότιζες; Λέγει αὐτῷ ὁ γέρων·
and thus the garden were-you-watering says to-him the old-man
Τέκνον, ἵνα μὴ ἴδωσιν οἱ ὀφθαλμοί μου τὰ δένδρα, καὶ
child so-that not see the eyes my the trees and
ἀπασχοληθῇ ὁ νοῦς μου ἀπὸ τῆς ἐργασίας αὐτοῦ εἰς αὐτά.
be-distracted the mind my from the work its to them
Παρέβαλέ τις ἀδελφὸς τῷ ἀββᾷ Σιλουανῷ εἰς τὸ ὄρος 5
visited a-certain brother — to-abba Silvanus on the mountain
τὸ Σινά· καὶ ἰδὼν τοὺς ἀδελφοὺς ἐργαζομένους, εἶπε
— Sinai and having-seen the brothers working said
τῷ γέροντι· Μὴ ἐργάζεσθε τὴν βρῶσιν τὴν ἀπολλυμένην.
to-the old-man not work-for the food the perishing
Μαρία γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο. Λέγει ὁ γέρων
Mary for the good part chose says the old-man
τῷ μαθητῇ αὐτοῦ· Ζαχαρία, δὸς τῷ ἀδελφῷ βιβλίον, καὶ
to-the disciple his Zacharias give the brother (a)-book and
βάλε αὐτὸν εἰς κελλίον μηδὲν ἔχον. Ὅτε οὖν ἐγένετο ἡ
put him in (a)-cell nothing having when then came the
ὥρα τῆς ἐννάτης, προσεῖχε τῇ θύρᾳ, εἰ ἄρα πέμπουσι
hour of-the ninth he-watched the door whether then they-send
καλέσαι αὐτὸν εἰς τὸ φαγεῖν. Ὡς δὲ οὐδεὶς ἐκάλεσεν αὐτὸν,
to-call him to the to-eat when but no-one called him
ἀναστὰς ἦλθε πρὸς τὸν γέροντα, καὶ λέγει αὐτῷ· Οὐκ
having-risen he-came to the old-man and says to-him did-not
ἔφαγον οἱ ἀδελφοὶ σήμερον, ἀββᾶ; Λέγει αὐτῷ ὁ γέρων·
eat the brothers today abba says to-him the old-man

Ναί. Εἶπε δέ· Διατί οὐκ ἐκαλέσατέ με; Λέγει αὐτῷ ὁ
yes he-said and why not did-you-call me says to-him the
γέρων· Ἐπειδὴ ἄνθρωπος πνευματικὸς εἶ, καὶ οὐ χρείαν
old-man since (a)-man spiritual you-are and not need
ἔχεις τῆς βρώσεως ταύτης· ἡμεῖς δὲ σαρκικοὶ ὄντες
you-have of-the food this we but fleshly being
θέλομεν φαγεῖν, καὶ διὰ τοῦτο ἐργαζόμεθα· σὺ δὲ τὴν
wish to-eat and because-of this we-work you but the
καλὴν μερίδα ἐξελέξω, ἀναγινώσκων ὅλην τὴν ἡμέραν, καὶ
good part chose reading all the day and
οὐ θέλεις φαγεῖν σαρκικὴν βρῶσιν. Καὶ ὡς ἤκουσε ταῦτα,
not you-wish to-eat fleshly food and when he-heard these(-things)
ἔβαλε μετάνοιαν, λέγων· Συγχώρησόν μοι, ἀββᾶ. Λέγει
he-made penitence saying forgive me abba says
αὐτῷ ὁ γέρων· Πάντως χρείαν ἔχει καὶ ἡ Μαρία τῆς
to-him the old-man certainly need has even — Mary —
Μάρθας· διὰ γὰρ τῆς Μάρθας καὶ ἡ Μαρία ἐγκωμιάζεται.
of-Martha through for — Martha also — Mary is-praised

6 Ἠρώτησάν ποτε τὸν ἀββᾶν Σιλουανὸν, λέγοντες· Ποίαν
they-asked once — abba Silvanus saying what
πολιτείαν εἰργάσω, Πάτερ, ἵνα λάβῃς τὴν φρόνησιν
way-of-life did-you-practice Father so-that you-might-receive the wisdom
ταύτην; Καὶ ἀπεκρίθη· Οὐδέποτε ἀφῆκα εἰς τὴν καρδίαν
this and he-answered never I-let into the heart
μου λογισμὸν παροργίζοντα τὸν Θεόν.
my (a)-thought provoking — God

7 Ἔλεγον περὶ τοῦ ἀββᾶ Σιλουανοῦ, ὅτι ἐκάθισεν εἰς
they-said about — abba Silvanus that he-sat in
κελλίον κρυφῇ, ἔχων μικρὰ ἐρεβίνθια, καὶ ἐποίησεν εἰς
(a)-cell secretly having small chickpeas and he-made from
αὐτὰ ἔργον ἑκατὸν κόσκινα. Καὶ ἰδοὺ ἄνθρωπος ἦλθεν
them (as)-work (a)-hundred sieves and behold (a)-man came

ἀπὸ Αἰγύπτου, ἔχων ὄνον μεστὸν ἄρτων· καὶ κρούσας
from Egypt having (a)-donkey full of-loaves and having-knocked
εἰς τὸ κελλίον αὐτοῦ ἔθηκε. Λαβὼν οὖν ὁ γέρων τὰ
at the cell his he-set(-them) having-taken then the old-man the
κόσκινα, ἐγέμισε τὸν ὄνον, καὶ ἀπέλυσεν αὐτόν.
sieves he-loaded the donkey and sent-away him
Ἔλεγον περὶ τοῦ ἀββᾶ Σιλουανοῦ, ὅτι ἐξῆλθεν ὁ μαθητὴς 8
they-said about — abba Silvanus that went-out the disciple
αὐτοῦ Ζαχαρίας χωρὶς αὐτοῦ· καὶ λαβὼν τοὺς ἀδελφοὺς,
his Zacharias without him and having-taken the brothers
ἔστρεψε τὸν φραγμὸν τοῦ κήπου, καὶ μείζονα αὐτὸν ἐποίησε.
he-moved the fence of-the garden and larger it made
Μαθὼν οὖν ὁ γέρων, ἔλαβε τὸ μηλωτάριον αὐτοῦ, καὶ
having-learned then the old-man took the little-sheepskin his and
ἐξῆλθε, καὶ λέγει τοῖς ἀδελφοῖς· Εὔξασθε περὶ ἐμοῦ. Οἱ δὲ
went-out and says to-the brothers pray for me they and
ἰδόντες αὐτὸν, ἔπεσον εἰς τοὺς πόδας αὐτοῦ, λέγοντες· Εἰπὲ
having-seen him fell at the feet his saying tell
ἡμῖν τί ἐστιν ὃ ἔχεις, Πάτερ. Ὁ δὲ πρὸς αὐτοὺς ἔφη·
us what is (it)-which you-have Father he and to them said
Οὐκ εἰσέρχομαι ἔσω, οὐ καταβαίνει τὸ μηλωτάριον ἀπ' ἐμοῦ,
not I-go-in inside not comes-down the little-sheepskin from me
ἕως οὗ ἐνέγκητε τὸν φραγμὸν εἰς τὸν πρῶτον αὐτοῦ τόπον.
until which you-bring the fence to the first its place
Οἱ δὲ πάλιν ἔστρεψαν τὸν φραγμὸν, καὶ ἐποίησαν αὐτὸν ὡς
they and again moved the fence and made it as
ἦν. Καὶ οὕτως ὁ γέρων ὑπέστρεψε εἰς τὸ κελλίον αὐτοῦ.
it-was and thus the old-man returned to the cell his
Εἶπεν ὁ ἀββᾶς Σιλουανός· Ἐγὼ δοῦλός εἰμι, καὶ ὁ 9
said — abba Silvanus I (a)-slave am and the
κύριός μου εἶπέ μοι· Ἐργάζου τὸ ἔργον μου, κἀγώ σε
master my said to-me work the work my and-I you

τρέφω· πόθεν δὲ, μὴ ζήτει· εἴτε ἔχω, εἴτε κλέπτω, εἴτε
feed whence but not seek whether I-have or I-steal or
δανείζομαι, σὺ μὴ ζήτει· ἐργάζου μόνον, καὶ τρέφω σε.
I-borrow you not seek work only and I-feed you
Ἐγὼ οὖν ἐὰν ἐργάζωμαι, ἐκ τοῦ μισθοῦ μου ἐσθίω· ἐὰν
I then if I-work from the wage my I-eat if
δὲ μὴ ἐργάζωμαι, ἀγάπην ἐσθίω.
but not I-work alms I-eat

10 Εἶπε πάλιν· Οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, ὃς ἔχει τὸ ὄνομα
he-said again woe to-the man that who has the name
αὐτοῦ μεῖζον τῆς ἐργασίας αὐτοῦ.
his greater than-the work his

11 Ἠρώτησεν ὁ ἀββᾶς Μωϋσῆς τὸν ἀββᾶν Σιλουανὸν,
asked — abba Moses — abba Silvanus
λέγων· Δύναται ἄνθρωπος καθ' ἡμέραν βάλλειν ἀρχήν;
saying can (a)-man each day lay (a)-beginning
Καὶ εἶπεν ὁ γέρων· Ἐάν ἐστιν ἐργάτης, δύναται καὶ
and said the old-man if he-is (a)-worker he-can even
καθ' ὥραν βάλλειν ἀρχήν.
each hour lay (a)-beginning

12 Εἶπέ τις τῶν Πατέρων, ὅτι συνέτυχέ ποτέ τις τῷ
said one of-the Fathers that met once someone —
ἀββᾷ Σιλουανῷ, καὶ ἑωρακὼς αὐτοῦ τὸ πρόσωπον καὶ
to-abba Silvanus and having-seen his the face and
τὸ σῶμα ὡς ἀγγέλου λάμψαν, ἔπεσεν ἐπὶ πρόσωπον.
the body like of-(an)-angel shining he-fell on (his)-face
Ἔλεγε δὲ καὶ ἄλλους τινὰς ἐσχηκέναι τοῦτο τὸ χάρισμα.
he-said and also others some to-have-had this the gift

Simon hides from one ruler in a palm tree, saying there is no anchorite here, and meets another at his gate eating bread and cheese, so that he turns back in contempt.

Ἦλθέ ποτε ἄρχων ἰδεῖν τὸν ἀββᾶν Σίμωνα. Ὁ δὲ ἀκούσας 1
came once (a)-ruler to-see — abba Simon he and having-heard
ἔλαβε τὴν ζώνην, καὶ ἀπῆλθεν εἰς φοίνικα καθαρίσαι
took the girdle and went-away to (a)-palm to-clean
αὐτόν. Οἱ δὲ ἐλθόντες, ἔκραξαν· Γέρον, ποῦ ἔστιν ὁ
it they and having-come cried-out old-man where is the
ἀναχωρητής; Ὁ δὲ εἶπεν· Οὐκ ἔστιν ὧδε ἀναχωρητής.
anchorite he and said not is here (an)-anchorite
Καὶ ἀκούσαντες ἀνεχώρησαν.
and having-heard they-withdrew
Ἄλλοτε πάλιν ἦλθεν ἄλλος ἄρχων ἰδεῖν αὐτόν. Καὶ 2
another-time again came another ruler to-see him and
προλαβόντες οἱ κληρικοὶ εἶπον αὐτῷ· Ἀββᾶ, ἑτοίμασον,
having-gone-ahead the clergy said to-him abba prepare(-yourself)
ὅτι ὁ ἄρχων ἀκούων περὶ σοῦ, ἔρχεται εὐλογηθῆναι παρὰ
for the ruler hearing about you comes to-be-blessed by
σοῦ. Ὁ δὲ εἶπε· Ναὶ, ἐγὼ ἑτοιμάζω ἑαυτόν. Φορέσας οὖν
you he and said yes I prepare myself having-put-on then
τὸ κεντόνιον αὐτοῦ, καὶ λαβὼν ἄρτον καὶ τυρὸν ἐν ταῖς
the patchwork his and having-taken bread and cheese in the
χερσὶν αὐτοῦ, ἀναστὰς εἰς τὸν πυλῶνα ἐκάθισεν ἐσθίων.
hands his having-risen at the gateway he-sat eating
Καὶ ἐλθὼν ὁ ἄρχων μετὰ τῆς τάξεως αὐτοῦ, καὶ
and having-come the ruler with the retinue his and

ἰδόντες αὐτὸν, ἐξουθένησαν αὐτὸν, λέγοντες· Οὗτός ἐστιν ὁ
having-seen him they-despised him saying this is the
ἀναχωρητὴς περὶ οὗ ἠκούσαμεν; Καὶ εὐθέως ἀνέκαμψαν.
anchorite about whom we-heard and at-once they-turned-back

CIX · SOPATRUS

Sopatrus bids a brother admit no woman to his cell, read no apocrypha, and leave the debate on the image, which no creature can grasp.

1 Ἠρώτησέ τις τὸν ἀββᾶν Σώπατρον, λέγων· Δός μοι
asked someone — abba Sopatrus saying give me
ἐντολὴν, ἀββᾶ, καὶ φυλάξω αὐτήν. Ὁ δὲ εἶπεν αὐτῷ·
(a)-commandment abba and I-will-keep it he and said to-him
Μὴ εἰσέλθῃ γυνὴ εἰς τὸ κελλίον σου, καὶ μὴ ἀναγνώσῃς
not let-go-in (a)-woman into the cell your and not read
ἀπόκρυφα· καὶ μὴ ἐκζητήσῃς περὶ τῆς εἰκόνος· τοῦτο γὰρ
apocrypha and not inquire about the image this for
οὐκ ἔστιν αἵρεσις, ἀλλ' ἰδιωτεία καὶ φιλονεικία ἀμφοτέρων
not is heresy but ignorance and contentiousness of-both
τῶν μερῶν· ἀδύνατον γὰρ καταληφθῆναι τὸ πρᾶγμα
the parties impossible for to-be-grasped the matter
τοῦτο ὑπὸ πάσης τῆς κτίσεως.
this by all the creation

Sarmatas prefers the sinner who knows his sin to the man who thinks himself righteous, keeps forty-day fasts until sleep obeys him, and tells a brother to eat, drink, and sleep only when he can no longer do without.

Εἶπεν ὁ ἀββᾶς Σαρματᾶς· Θέλω ἄνθρωπον ἁμαρτήσαντα, 1
said — abba Sarmatas I-want (a)-man having-sinned
εἰ οἶδεν ὅτι ἥμαρτε, καὶ μετανοεῖ, ὑπὲρ ἄνθρωπον μὴ
if he-knows that he-sinned and repents more-than (a)-man not
ἁμαρτήσοντα, καὶ ἔχοντα ἑαυτὸν ὡς δικαιοσύνην ποιοῦντα.
about-to-sin and holding himself as righteousness doing
Ἔλεγον περὶ τοῦ ἀββᾶ Σαρματᾶ, ὅτι πολλάκις ἐλάμβανε 2
they-said about — abba Sarmatas that often he-took
τεσσαράκοντα ἡμέρας τῇ βουλῇ τοῦ ἀββᾶ Ποιμένος· καὶ
forty days by-the counsel — of-abba Poemen and
ὡς οὐδὲν ἐπληροῦντο αἱ ἡμέραι ἐνώπιον αὐτοῦ. Ἦλθεν
as nothing were-completed the days before him came
οὖν ὁ ἀββᾶς Ποιμὴν πρὸς αὐτὸν, καὶ λέγει αὐτῷ· Εἰπέ
then — abba Poemen to him and says to-him tell
μοι, τί ἑώρακας ποιῶν τὸν τοσοῦτον κόπον; Ὁ δὲ πρὸς
me what have-you-seen doing the so-great toil he and to
αὐτὸν ἔλεγεν· Οὐδὲν πλέον. Λέγει αὐτῷ ὁ ἀββᾶς Ποιμήν·
him said nothing more says to-him — abba Poemen
Οὐκ ἀφῶ σε, ἐὰν μή μοι εἴπῃς. Ὁ δὲ εἶπεν· Ἕν
not I-will-let you unless — to-me you-tell he and said one(-thing)
μόνον εὗρον, ὅτι ἐὰν εἴπω τῷ ὕπνῳ, Ὕπαγε, ὑπάγει,
only I-found that if I-say to-the sleep go it-goes
καὶ ἐὰν εἴπω, Ἐλθὲ, ἔρχεται.
and if I-say come it-comes

3 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σαρματᾶν, λέγων· Οἱ
(a)-brother asked — abba Sarmatas saying the
λογισμοὶ λέγουσί μοι· Μὴ ἐργάσῃ, ἀλλὰ φάγε, πίε, κοιμῶ.
thoughts say to-me not work but eat drink sleep
Λέγει αὐτῷ ὁ γέρων· Ὅτε πεινᾷς, φάγε· ὅτε διψᾷς, πίε·
says to-him the old-man when you-hunger eat when you-thirst drink
ὅτε νυστάζεις, κοιμῶ. Ἄλλος δὲ γέρων κατ᾽ εὐκαιρίαν
when you-are-drowsy sleep another but old-man by chance
ἦλθε πρὸς τὸν ἀδελφόν· καὶ εἶπεν αὐτῷ ὁ ἀδελφὸς ἃ
came to the brother and told him the brother what
εἶπεν ὁ ἀββᾶς Σαρματᾶς. Λέγει οὖν αὐτῷ ὁ γέρων·
said — abba Sarmatas says then to-him the old-man
Τοῦτό ἐστιν ὃ εἶπέ σοι ὁ ἀββᾶς Σαρματᾶς· Ὅταν
this is what told you — abba Sarmatas when
πεινᾷς τόνῳ, καὶ διψήσῃς ἕως μηκέτι δυνηθῇς, φάγε τότε
you-hunger in-strain and you-thirst until no-longer you-can eat then
καὶ πίε· καὶ ὅταν ἀγρυπνήσῃς πάνυ πολὺ καὶ νυστάξῃς,
and drink and when you-keep-vigil very much and you-are-drowsy
κοιμῶ. Τοῦτό ἐστιν ὃ ἔλεγέ σοι γέρων.
sleep this is what told you (the)-old-man

4 Ἠρώτησε πάλιν ὁ αὐτὸς ἀδελφὸς τὸν ἀββᾶν Σαρματᾶν,
asked again the same brother — abba Sarmatas
λέγων· Οἱ λογισμοὶ λέγουσί μοι· Ὕπαγε ἔξω, καὶ
saying the thoughts say to-me go outside and
παράβαλε τοῖς ἀδελφοῖς. Καὶ λέγει ὁ γέρων· Τοῦτο μὴ
visit the brothers and says the old-man this not
ἀκούσῃς αὐτῶν, ἀλλ᾽ εἰπέ· Ἰδοὺ ἤκουσά σου τὸ πρῶτον,
listen-to them but say behold I-listened-to you the first(-time)
τοῦτο δὲ οὐ δύναμαί σου ἀκοῦσαι.
this but not I-can you listen-to

CXI · SERAPION

Serapion spends a night with a harlot reciting the whole psalter for her, until she begs to be led to God, and she ends her life walled into a cell. He reproves a brother whose window is full of books, the goods, he says, of widows and orphans, and one who calls himself a sinner but turns savage at a rebuke.

῾Ηλθέ ποτε ὁ ἀββᾶς Σεραπίων παρερχόμενος διὰ κώμης 1
came once — abba Serapion passing through village
τινὸς τῆς Αἰγύπτου· καὶ εἶδέ τινα πόρνην ἑστῶσαν εἰς
a-certain — of-Egypt and he-saw a-certain harlot standing at
τὸ κελλίον αὐτῆς· καὶ εἶπεν αὐτῇ ὁ γέρων· Προσδόκησόν
the cell her and said to-her the old-man expect
με ὀψέ· θέλω γὰρ ἐλθεῖν πρὸς σὲ, καὶ ποιῆσαι τὴν
me at-evening I-wish for to-come to you and to-spend the
νύκτα ταύτην ἔγγιστά σου. Ἡ δὲ ἀποκριθεῖσα, εἶπε·
night this near you she and answering said
Καλῶς, ἀββᾶ. Καὶ ἡτοιμάσθη, καὶ ἔστρωσε τὴν κλίνην.
well abba and she-made-ready and spread the bed
Ὀψίας δὲ γενομένης, ἦλθεν ὁ γέρων πρὸς αὐτὴν, καὶ
evening and having-come came the old-man to her and
εἰσελθὼν εἰς τὸ κελλίον, λέγει αὐτῇ· Ἡτοίμασας τὴν
having-gone-in into the cell he-says to-her have-you-made-ready the
κλίνην; Ἡ δὲ εἶπε· Ναὶ, ἀββᾶ. Καὶ ἔκλεισε τὴν θύραν,
bed she and said yes abba and he-shut the door
καὶ λέγει αὐτῇ· Μεῖνον ὀλίγον, ἐπειδὴ νόμον ἔχομεν, ἕως
and says to-her wait (a)-little since (a)-rule we-have until
οὗ ποιήσω αὐτόν. Καὶ ἤρξατο ὁ γέρων τῆς συνάξεως
which I-do it and began the old-man the synaxis
αὐτοῦ· καὶ ἀρξάμενος τὸ ψαλτήριον, κατὰ ψαλμὸν ἐποίει
his and having-begun the psalter at-each psalm he-made

εὐχὴν, δεόμενος τοῦ Θεοῦ ὑπὲρ αὐτῆς, ὅπως μετανοήσῃ
(a)-prayer beseeching — God for her that she-repent
καὶ σωθῇ. Καὶ εἰσήκουσεν αὐτοῦ ὁ Θεός. Καὶ ἔστηκεν
and be-saved and heard him — God and stood
ἡ γυνὴ τρέμουσα καὶ εὐχομένη ἐγγὺς τοῦ γέροντος. Καὶ
the woman trembling and praying near the old-man and
ὡς ἐτέλεσεν ὁ γέρων ὅλον τὸ ψαλτήριον, ἔπεσεν ἡ
when finished the old-man all the psalter fell the
γυνὴ χαμαί. Ὁ δὲ γέρων ἀρξάμενος τοῦ Ἀποστόλου,
woman on-the-ground the and old-man having-begun the Apostle
εἶπε πολὺ ἐξ αὐτοῦ· καὶ οὕτως ἐπλήρωσε τὴν σύναξιν.
said much of it and thus he-completed the synaxis
Κατανυγεῖσα οὖν ἡ γυνὴ, καὶ νοήσασα ὅτι οὐ δι᾽
pierced-to-the-heart then the woman and having-perceived that not for
ἁμαρτίαν ἦλθε πρὸς αὐτὴν, ἀλλ᾽ ἵνα σώσῃ αὐτῆς
sin he-came to her but so-that he-might-save her
τὴν ψυχὴν, προσέπεσεν αὐτῷ, λέγουσα· Ποίησον ἀγάπην,
the soul fell-before him saying do (an)-act-of-love
ἀββᾶ, καὶ ὅπου δύναμαι εὐαρεστῆσαι τῷ Θεῷ, ὁδήγησόν
abba and where I-can please — God guide
με. Τότε ὁ γέρων ὡδήγησεν αὐτὴν εἰς μοναστήριον
me then the old-man guided her to (a)-monastery
παρθένων, καὶ παρέδωκεν αὐτὴν τῇ Ἀμμᾷ, καὶ εἶπε·
of-virgins and handed-over her to-the amma and said
Λάβε τὴν ἀδελφὴν ταύτην, καὶ μὴ θήσεις αὐτῇ ζυγὸν ἢ
take the sister this and not you-will-put on-her (a)-yoke or
ἐντολὴν ὡς ταῖς ἀδελφαῖς· ἀλλ᾽ εἴ τι θέλει, δὸς
(a)-commandment as on-the sisters but if anything she-wishes give
αὐτῇ· καὶ ὡς θέλει, συγχώρησον αὐτῇ πορεύεσθαι. Καὶ ὡς
her and as she-wishes allow her to-go and when
ἐποίησεν ὀλίγας ἡμέρας, εἶπεν· Ἐγὼ ἁμαρτωλός εἰμι, θέλω
she-spent (a)-few days she-said I (a)-sinner am I-wish

διὰ δύο ἐσθίειν. Καὶ μετ᾽ ὀλίγας ἡμέρας εἶπεν· Ἐγὼ
every two(-days) to-eat and after (a)-few days she-said I
πολλὰς ἁμαρτίας ἔχω, θέλω διὰ τεσσάρων ἡμερῶν ἐσθίειν.
many sins have I-wish every four days to-eat
Καὶ μετ᾽ ὀλίγας ἡμέρας παρεκάλεσε τὴν Ἀμμᾶν, λέγουσα·
and after (a)-few days she-besought the amma saying
Ἐπειδὴ πολλὰ ἐλύπησα τὸν Θεὸν ἐν ταῖς ἀνομίαις μου,
since much I-grieved — God in the iniquities my
ποίησον ἀγάπην, καὶ βάλε με εἰς κελλίον, καὶ ἀνάφραξον
do (an)-act-of-love and put me into (a)-cell and wall-up
αὐτὸ, καὶ δι᾽ ὀπῆς δίδου μοι μικρὸν ἄρτον καὶ τὸ
it and through (an)-opening give me (a)-little bread and the
ἐργόχειρον. Καὶ ἐποίησεν αὐτῇ ἡ Ἀμμᾶς οὕτως. Καὶ
handiwork and did for-her the amma thus and
εὐηρέστησε τῷ Θεῷ τὸν ἐπίλοιπον χρόνον τῆς ζωῆς αὐτῆς.
she-pleased — God the remaining time of-the life her
Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σαραπίωνα, λέγων· Εἰπέ 2
(a)-brother asked — abba Serapion saying tell
μοι λόγον. Λέγει αὐτῷ ὁ γέρων· Τί σοι ἔχω εἰπεῖν;
me (a)-word says to-him the old-man what to-you have-I to-say
ὅτι ἔλαβες τὰ τῶν χηρῶν καὶ ὀρφανῶν, καὶ ἔθηκας
for you-took the(-things) of-the widows and orphans and put(-them)
εἰς τὴν θυρίδα ταύτην· εἶδε γὰρ αὐτὴν μεστὴν βιβλίων.
in the window this he-saw for it full of-books
Εἶπεν ὁ ἀββᾶς Σαραπίων, ὅτι Ὥσπερ οἱ στρατιῶται 3
said — abba Serapion that as the soldiers
τοῦ βασιλέως οὐ δύνανται ἱστάμενοι δεξιὰ ἢ ἀριστερὰ
of-the emperor not can standing right or left
προσέχειν· οὕτως καὶ ὁ ἄνθρωπος, ἐὰν ἵσταται ἐνώπιον
look thus also the man if he-stands before

τοῦ Θεοῦ, καὶ προσέχῃ ἐνώπιον αὐτοῦ ἐν φόβῳ πάσῃ
— God and attends before him in fear every
ὥρᾳ, οὐδὲν τοῦ ἐχθροῦ δύναται αὐτὸν ἐκφοβῆσαι.
hour nothing of-the enemy can him frighten

4 Παρέβαλεν ἀδελφὸς τῷ ἀββᾷ Σαραπίωνι· προετρέπετο δὲ
visited (a)-brother — to-abba Serapion urged and
αὐτὸν ὁ γέρων εὐχὴν ποιῆσαι κατὰ τὴν συνήθειαν. Ὁ
him the old-man (a)-prayer to-make according-to the custom he
δὲ ἁμαρτωλὸν ἑαυτὸν λέγων, καὶ αὐτοῦ τοῦ μοναχικοῦ
but sinful himself saying and very of-the monastic
σχήματος ἀνάξιον, οὐκ ἐπείθετο. Ἠθέλησε δὲ καὶ τοὺς
habit unworthy not was-persuaded he-wished and also the
πόδας αὐτοῦ νίψαι· καὶ τοῖς αὐτοῖς πάλιν χρώμενος λόγοις,
feet his to-wash and the same again using words
οὐκ ἠνέσχετο. Ἐποίησε δὲ αὐτὸν γεύσασθαι· ἐσθίειν δὲ
not he-allowed(-it) he-made and him to-taste to-eat and
ἤρξατο καὶ ὁ γέρων. Καὶ ἐνουθέτει αὐτὸν, λέγων· Τέκνον,
began also the old-man and he-admonished him saying child
εἰ θέλεις ὠφεληθῆναι, καρτέρησον ἐν τῷ κελλίῳ σου, καὶ
if you-wish to-be-benefited persevere in the cell your and
πρόσεχε σεαυτῷ καὶ τῷ ἐργοχείρῳ σου· οὐ γὰρ φέρει σοι
attend to-yourself and to-the handiwork your not for brings you
τὸ προέρχεσθαι τοιαύτην ὠφέλειαν, ὅσον τὸ καθέζεσθαι. Ὁ
the going-out such benefit as the sitting he
δὲ ταῦτα ἀκούσας, ἐπικράνθη, καὶ ἠλλοιώθη τῇ μορφῇ,
and these(-things) having-heard was-embittered and was-changed in-the face
ὥστε μηδὲ δυνηθῆναι λαθεῖν τὸν γέροντα. Εἶπεν οὖν αὐτῷ
so-as not-even to-be-able to-elude the old-man said then to-him
ὁ ἀββᾶς Σαραπίων· Μέχρι τοῦ νῦν ἔλεγες, Ἁμαρτωλός
— abba Serapion until the now you-said (a)-sinner
εἰμι, καὶ κατηγόρεις ἑαυτοῦ καὶ τοῦ ζῆν ἀνάξιον εἶναι· καὶ
I-am and you-accused yourself and of-the to-live unworthy to-be and

ἐπειδὴ μετὰ ἀγάπης ὑπέμνησά σε, τοσοῦτον ἐθηριώθης;
since with love I-reminded you so-much did-you-become-a-beast
Ἐὰν οὖν θέλῃς ταπεινὸς εἶναι, τὰ παρ᾽ ἄλλων
if then you-wish humble to-be the(-things) by others
ἐπαγόμενά σοι μάθε φέρειν γενναίως, καὶ μὴ ῥήματα ἀργὰ
brought-on you learn to-bear nobly and not words idle
κάτεσχε σεαυτῷ. Ταῦτα ἀκούσας ὁ ἀδελφὸς μετενόησε
hold to-yourself these(-things) having-heard the brother repented
τῷ γέροντι, καὶ πολλὰ ὠφεληθεὶς ἀνεχώρησεν.
to-the old-man and much having-been-benefited withdrew

CXII · SERINUS

Serinus tells Job that keeping one's rule in the cell is no great virtue; keeping it outside is.

Ἔλεγον περὶ τοῦ ἀββᾶ Σερίνου, ὅτι πολλὰ εἰργάζετο, καὶ 1
they-said about — abba Serinus that much he-worked and
δύο παξαμάτια ἤσθιε διαπαντός. Καὶ ἐλθὼν πρὸς αὐτὸν
two biscuits he-ate always and having-come to him
ὁ ἀββᾶς Ἰὼβ, ὁ συμφωνητὴς αὐτοῦ, καὶ αὐτὸς δὲ μέγας
— abba Job the companion his also he and (a)-great
ἀσκητὴς, εἶπεν αὐτῷ, ὅτι Εἰς τὸ κελλίον μου φυλάττω τὴν
ascetic he-said to-him that in the cell my I-keep the
πρᾶξίν μου· ἐὰν δὲ ἐξέλθω, συγκαταβαίνω τοῖς ἀδελφοῖς.
practice my if but I-go-out I-condescend to-the brothers
Καὶ λέγει αὐτῷ ὁ ἀββᾶς Σερῖνος· Οὐκ ἔστιν αὕτη μεγάλη
and says to-him — abba Serinus not is this (a)-great
ἀρετὴ, ὅταν ἐν τῷ κελλίῳ σου φυλάττῃς τὴν τάξιν σου,
virtue when in the cell your you-keep the order your
ἀλλ᾽ ὅταν ἐκ τοῦ κελλίου σου μᾶλλον ἐξέλθῃς.
but when from the cell your rather you-go-out

2 Εἶπεν ὁ ἀββᾶς Σερῖνος, ὅτι Ἐποίησα τὸν χρόνον μου,
said — abba Serinus that I-spent the time my
θερίζων, καταῤῥάπτων, πλέκων· καὶ ἐν τούτοις πᾶσιν, εἰ μὴ
reaping sewing plaiting and in these all if not
ἡ χεὶρ τοῦ Θεοῦ ἐχόρτασέ με, οὐκ ἠδυνήθην χορτασθῆναι.
the hand — of-God had-filled me not I-could be-filled

CXIII · SPYRIDON

Spyridon, shepherd and bishop of Trimithus, finds thieves bound at his fold by God and sends them off with a ram for their night's watch; at the tomb of his daughter Irene he calls on God, and she appears to tell where she hid a deposit.

1 Περὶ δὲ Σπυρίδωνος, τοσαύτη τῷ ποιμένι προσῆν ὁσιότης,
about and Spyridon so-great in-the shepherd was holiness
ὡς ἀξιωθῆναι αὐτὸν καὶ ἀνθρώπων ποιμένα γενέσθαι.
that to-be-deemed-worthy him also of-men shepherd to-become
Μιᾶς γὰρ τῶν ἐν Κύπρῳ πόλεων, ὀνόματι Τριμιθούντων,
of-one for of-the in Cyprus cities by-name of-Trimithus
οὗτος τὴν ἐπισκοπὴν ἐκεκλήρωτο· διὰ δὲ ἀτυφίαν
this(-man) the bishopric had-obtained because-of and humility
πολλὴν, ἐχόμενος τῆς ἐπισκοπῆς, ἐποίμαινε καὶ τὰ πρόβατα.
much holding the bishopric he-shepherded also the sheep
Μεσούσης δὲ τῆς νυκτὸς, κλέπται τῇ μάνδρᾳ τῶν
being-in-the-middle and of-the night thieves the fold of-the
προβάτων λαθραίως ἐπελθόντες, κλέψαι τῶν προβάτων
sheep secretly having-come-upon to-steal of-the sheep
ἐσπούδαζον. Ὁ δὲ Θεὸς ὁ τὸν ποιμένα σώζων, καὶ τὰ
were-eager — but God the(-one) the shepherd saving also the
πρόβατα ἔσωζεν· οἱ γὰρ κλέπται ἀοράτῳ δυνάμει παρὰ
sheep saved the for thieves by-invisible power at

τὴν μάνδραν ἐδέδεντο. Ὄρθρος δὲ ἦν· καὶ ἦκεν ὁ
the fold had-been-bound dawn and it-was and came the
ποιμὴν πρὸς τὰ πρόβατα. Ὡς δὲ εὗρεν ὀπίσω τὰς χεῖρας
shepherd to the sheep when and he-found behind the hands
ἔχοντας, ἔγνω τὸ γεγονός· καὶ εὐξάμενος λύει τοὺς
having he-knew the(-thing) having-happened and having-prayed he-looses the
κλέπτας. Πολλὰ δὲ νουθετήσας καὶ παραινέσας αὐτοῖς, ἐκ
thieves much and having-admonished and having-exhorted them from
δικαίων πόνων σπουδάζειν μᾶλλον καὶ μὴ ἐξ ἀδικίας ζῆν,
just labors to-be-eager rather and not from injustice to-live
ἕνα κριὸν αὐτοῖς χαρισάμενος ἀπέλυσεν, καὶ χαριέντως
one ram to-them having-given he-released(-them) and gracefully
ἐπιφθεγξάμενος εἶπεν· Ἵνα μὴ μάτην ἠγρυπνηκότες φανῆτε.
having-added said so-that not in-vain having-kept-watch you-appear
Ἔλεγον πάλιν, ὅτι θυγάτριον ἦν αὐτῷ παρθένος, 2
they-said again that (a)-little-daughter there-was to-him (a)-virgin
τῆς τοῦ πατρὸς εὐλαβείας μετέχουσα, τοὔνομα Εἰρήνη.
of-the of-the father piety sharing by-name Irene
Ταύτῃ γνώριμός τις πολύτιμον παρέθετο κόσμιον. Ἡ δὲ
to-her acquaintance a-certain (a)-costly entrusted ornament she and
ἀσφαλέστερον ποιοῦσα, γῇ τὴν παραθήκην ἔκρυψε·
more-safely doing(-it) in-(the)-ground the deposit hid
μετ' ὀλίγον δὲ τὸν βίον ἀπέλιπεν. Ἦλθε δὲ μετὰ χρόνον
after (a)-little and the life left came and after (a)-time
ὁ παραθέμενος· καὶ μὴ εὑρὼν τὴν παρθένον, ἔπλεκε
the(-one) having-entrusted(-it) and not having-found the virgin he-pestered
τῷ πατρὶ αὐτῆς τῷ ἀββᾷ Σπυρίδωνι, νῦν μὲν ἕλκων,
to-the father her — to-abba Spyridon now indeed dragging(-him)
πάλιν δὲ παρακαλῶν. Ἐπειδὴ δὲ συμφορὰν ἐποιεῖτο τὴν τοῦ
again but beseeching since and (a)-misfortune made the of-the
παραθεμένου ζημίαν ὁ γέρων, ἐλθὼν ἐπὶ τὸ μνημεῖον τῆς
depositor loss the old-man having-come to the tomb of-the

θυγατρὸς, ἐπεκαλεῖτο τὸν Θεὸν, πρὸ καιροῦ δεῖξαι αὐτῷ τὴν
daughter called-upon — God before (the)-time to-show him the
ἐπηγγελμένην ἀνάστασιν· καὶ δὴ τῆς ἐλπίδος οὐχ ἥμαρτε.
promised resurrection and indeed of-the hope not he-missed
Ζῶσα γὰρ αὖθις ἡ παρθένος φαίνεται τῷ πατρί· καὶ
living for again the virgin appears to-the father and
τόπον σημάνασα ἔνθα τὸ κόσμιον ἔκειτο, αὖθις ἀπεχώρει.
(the)-place having-indicated where the ornament lay again she-departed
Καὶ λαβὼν τὴν παραθήκην ὁ γέρων ἔδωκεν αὐτήν.
and having-taken the deposit the old-man gave it

CXIV · SAIO

Saio, told by Moue to plunder the brothers, does it; Moue secretly gives the goods back, and leaves Saio crushed on the road to be fetched.

1 Ἔλεγον περὶ τοῦ ἀββᾶ Σαϊὼ, καὶ τοῦ ἀββᾶ Μούη, ὅτι
they-said about — abba Saio and — abba Moue that
ἔμειναν μετ᾽ ἀλλήλων. Εἶχε δὲ πολλὴν ὑπακοὴν ὁ ἀββᾶς
they-stayed with each-other had and much obedience — abba
Σαϊὼ, σκληρὸς δὲ ἦν πάνυ. Καὶ ἔλεγεν αὐτῷ ὁ γέρων
Saio hard but he-was very and said to-him the old-man
πειράζων· Ὕπαγε, σύλησον. Καὶ ὑπῆγε, καὶ ἐσύλα τοὺς
testing(-him) go plunder and he-went and plundered the
ἀδελφοὺς διὰ τὴν ὑπακοὴν, εὐχαριστῶν τῷ Κυρίῳ ἐπὶ
brothers for the obedience giving-thanks to-the Lord over
πᾶσιν. Ὁ δὲ γέρων ἦρεν αὐτὰ, καὶ παρεῖχε κρυφίως.
all the and old-man took them and gave(-them)-back secretly
Ποτὲ οὖν ὁδευόντων αὐτῶν, ἠτόνησε, καὶ ἀφῆκεν αὐτὸν
once then journeying they he-grew-weak and left him
ὁ ἀββᾶς συντετριμμένον· καὶ ἐλθὼν, εἶπε τοῖς ἀδελφοῖς·
the abba crushed and having-come he-said to-the brothers

Ὑπάγετε, φέρετε τὸν Σαϊὼ, ὅτι κεκλασμένος κεῖται. Καὶ
go bring — Saio for broken he-lies and
ἀπελθόντες, ἤγαγον αὐτόν.
having-gone-away they-brought him

CXV · AMMA SARAH

Sarah fights the demon of fornication thirteen years without asking to be freed, and tells it that Christ, not she, has conquered it. She lives sixty years by the river without looking at it, is a woman in nature but not in thought, and, when Scetiotes eat the rotten fruit she sets before them, says that they are Scetiotes indeed.

Διηγήσαντο περὶ τῆς ἀμμᾶς Σάῤῥας, ὅτι ἔμεινε 1
they-related about — amma Sarah that she-remained
δεκατρία ἔτη πολεμουμένη κραταιῶς ὑπὸ τοῦ δαίμονος τῆς
thirteen years being-warred-on mightily by the demon of-the
πορνείας, καὶ οὐδέποτε ηὔξατο ἀποστῆναι τὸν πόλεμον,
fornication and never prayed to-depart the war
ἀλλὰ μᾶλλον ἔλεγεν· Ὁ Θεὸς, δός μοι ἰσχύν.
but rather she-said O God give me strength
Ἐπέθετο αὐτῇ ποτε σφοδρότερον τὸ αὐτὸ πνεῦμα τῆς 2
attacked her once more-violently the same spirit of-the
πορνείας, ὑποβάλλον αὐτῇ τὰ τοῦ κόσμου μάταια. Ἡ
fornication suggesting to-her the of-the world vanities she
δὲ μὴ ἐνδοῦσα τῷ τοῦ Θεοῦ φόβῳ καὶ τῇ ἀσκήσει,
but not yielding in-the — of-God fear and in-the discipline
ἀνῆλθεν ἐν μιᾷ εἰς τὸ δωμάτιον αὐτῆς προσεύξασθαι.
went-up on one(-day) to the roof-chamber her to-pray
Καὶ ὤφθη αὐτῇ σωματικῶς τὸ πνεῦμα τῆς πορνείας, καὶ
and appeared to-her bodily the spirit of-the fornication and

εἶπεν αὐτῇ· Σύ με ἐνίκησας, Σάῤῥα. Ἡ δὲ εἶπεν· Οὐκ
said to-her you me have-conquered Sarah she and said not
ἐνίκησά σε ἐγὼ, ἀλλ᾽ ὁ Δεσπότης μου Χριστός.
I-conquered you I but the Master my Christ

3 Ἔλεγον περὶ αὐτῆς, ὅτι ἐπάνω τοῦ ποταμοῦ ἔμεινεν
they-said about her that above the river she-remained
ἑξήκοντα ἔτη οἰκοῦσα, καὶ οὐ παρέκυψεν ἰδεῖν αὐτόν.
sixty years dwelling and not leaned-out to-see it

4 Ἄλλοτε ἦλθον δύο γέροντες ἀναχωρηταὶ μεγάλοι ἀπὸ
another-time came two old-men anchorites great from
τῶν μερῶν τοῦ Πηλουσίου πρὸς αὐτήν· καὶ ἀπερχόμενοι
the parts — of-Pelusium to her and going-away
ἔλεγον πρὸς ἀλλήλους· Ταπεινώσωμεν τὴν γραΐδα ταύτην.
they-said to each-other let-us-humble the old-woman this
Καὶ λέγουσιν αὐτῇ· Βλέπε μὴ ἐπαρθῇ ὁ λογισμός σου,
and they-say to-her see lest be-exalted the thought your
καὶ εἴπῃς, ὅτι Ἰδοὺ οἱ ἀναχωρηταὶ πρὸς μὲ ἔρχονται
and you-say that behold the anchorites to me come
γυναῖκα οὖσαν. Λέγει αὐτοῖς ἡ ἀμμᾶς Σάῤῥα· Τῇ μὲν
(a)-woman being says to-them — amma Sarah by-the indeed
φύσει γυνή εἰμι, ἀλλ᾽ οὐ τῷ λογισμῷ.
nature (a)-woman I-am but not by-the thought

5 Εἶπεν ἡ ἀμμᾶς Σάῤῥα· Ἐὰν εὔξωμαι τῷ Θεῷ, ἵνα
said — amma Sarah if I-pray — to-God that
πάντες οἱ ἄνθρωποι πληροφορῶνται εἰς ἐμὲ, εὑρεθήσομαι
all the men be-assured about me I-shall-be-found
εἰς τὴν θύραν ἑκάστου μετανοοῦσα· ἀλλὰ μᾶλλον εὔξομαι
at the door of-each repenting but rather I-will-pray
τὴν καρδίαν μου ἁγνὴν εἶναι μετὰ πάντων.
the heart my pure to-be with all

Εἶπε πάλιν, ὅτι Βάλλω τὸν πόδα μου ἐπὶ τὴν κλίμακα 6
she-said again that I-put the foot my on the ladder
ἀναβῆναι, καὶ τιθῶ τὸν θάνατον πρὸ ὀφθαλμῶν μου πρὸ
to-go-up and I-set the death before (the)-eyes my before
τοῦ ἀναβῆναί με εἰς αὐτήν.
the to-go-up me on it
Εἶπε πάλιν, ὅτι καλόν ἐστι καὶ δι' ἀνθρώπους ποιεῖν 7
she-said again that good it-is even for men to-do
ἐλεημοσύνην. Εἰ γὰρ καὶ δι' ἀνθρωπαρεσκίαν, ἀλλ'
almsgiving if for even because-of men-pleasing yet
ἔρχεται πάλιν εἰς Θεοῦ ἀρέσκειαν.
it-comes again into of-God pleasing
Παρέβαλόν ποτε Σκητιῶται τῇ ἀμμᾷ Σάῤῥᾳ. Ἡ δὲ 8
visited once Scetiotes — to-amma Sarah she and
παρέθηκεν αὐτοῖς κανίσκιν. Οἱ δὲ ἀφέντες τὰ καλὰ,
set-before them (a)-little-basket they and having-left the good(-things)
ἔφαγον τὰ σαπρά. Καὶ εἶπεν αὐτοῖς· Ὄντως Σκητιῶταί
ate the rotten(-ones) and she-said to-them truly Scetiotes
ἐστε.
you-are

CXVI · TITHOES

Tithoes lowers his hands quickly at prayer lest his mind be caught up, calls stranger-hood mastery of the mouth, and, musing at Clysma, forgets where he is.

Ἔλεγον περὶ τοῦ ἀββᾶ Τιθόη, ὅτι εἰ μὴ ταχέως κατέφερε 1
they-said about — abba Tithoes that if not quickly he-brought-down
τὰς χεῖρας αὐτοῦ ὅτε ἵστατο εἰς προσευχὴν, ἡρπάζετο
the hands his when he-stood in prayer was-snatched

ὁ νοῦς αὐτοῦ ἄνω. Εἰ οὖν συνέβη ἀδελφοὺς συνεύχεσθαι
the mind his up if then it-happened brothers to-pray-with
αὐτῷ, ἐσπούδαζε ταχέως καταφέρειν τὰς χεῖρας, ἵνα μὴ
him he-was-eager quickly to-bring-down the hands so-that not
ἁρπαγῇ ὁ νοῦς αὐτοῦ καὶ χρονίσῃ.
be-snatched the mind his and he-linger

2 Εἶπεν ὁ ἀββᾶς Τιθόης, ὅτι ξενητεία ἐστὶ τὸ κρατῆσαι
said — abba Tithoes that strangerhood is the to-master
ἄνθρωπον τὸ ἑαυτοῦ στόμα.
(a)-man the his-own mouth

3 Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Τιθόην, ὅτι Πῶς φυλάξω
(a)-brother asked — abba Tithoes that how shall-I-guard
τὴν καρδίαν μου; Λέγει αὐτῷ ὁ γέρων· Πῶς φυλάξομεν
the heart my says to-him the old-man how shall-we-guard
τὴν καρδίαν ἡμῶν, ἀνεῳγμένης τῆς γλώσσης ἡμῶν καὶ
the heart our opened the tongue our and
τῆς κοιλίας;
the belly

4 Ἔλεγεν ὁ ἀββᾶς Ματόης περὶ τοῦ ἀββᾶ Τιθόη, ὅτι
said — abba Matoes about — abba Tithoes that
Οὐχ εὑρίσκει ἄνθρωπος ἀνοῖξαι τὸ στόμα αὐτοῦ ἔν τινι
not finds (a)-man to-open the mouth his in any
πράγματι εἰς αὐτόν· ἀλλ᾽ ὥσπερ τὸ καθαρὸν χρυσίον
matter against him but as the pure gold
ἵσταται ἐν ζυγῷ, οὕτως καὶ ὁ ἀββᾶς Τιθόης.
stands in (the)-balance thus also — abba Tithoes

5 Καθήμενός ποτε ὁ ἀββᾶς Τιθόης εἰς τὸ Κλύσμα, νοῶν
sitting once — abba Tithoes at — Clysma musing
καὶ φρονῶν λέγει τῷ μαθητῇ αὐτοῦ· Ἀπόλυσον τὸ ὕδωρ
and thinking he-says to-the disciple his let-out the water
εἰς τοὺς φοίνικας, τέκνον. Ὁ δὲ εἶπεν· Εἰς τὸ Κλύσμα
on the palms child he and said at — Clysma

ἐσμὲν, ἀββᾶ. Λέγει ὁ γέρων· Εἰς τὸ Κλύσμα τί ποιῶ;
we-are abba says the old-man at — Clysma what do-I-do
ἆρόν με πάλιν εἰς τὸ ὄρος.
take me again to the mountain

Καθημένου ποτὲ τοῦ ἀββᾶ Τιθόη, ἦν ἀδελφὸς ἐγγὺς 6
sitting once — abba Tithoes there-was (a)-brother near
αὐτοῦ· καὶ μὴ εἰδὼς ἐστέναξε· καὶ οὐκ ἐνόησεν ὅτι ἦν
him and not knowing he-groaned and not he-noticed that there-was
ἀδελφὸς ἐγγὺς αὐτοῦ· ἦν γὰρ ἐν ἐκστάσει. Καὶ ποιήσας
(a)-brother near him he-was for in ecstasy and having-made
μετάνοιαν, ἔλεγε· Συγχώρησόν μοι, ἀδελφὲ, ὅτι οὔπω
penitence he-said forgive me brother for not-yet
γέγονα μοναχὸς, ὅτι ἐστέναξα ἔμπροσθέν σου.
I-have-become (a)-monk because I-groaned before you

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Τιθόην, λέγων· Ποία ἐστὶν 7
(a)-brother asked — abba Tithoes saying what is
ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ταπείνωσιν; Λέγει ὁ γέρων·
the road the leading to the humility says the old-man
Ἡ ὁδὸς τῆς ταπεινώσεως αὕτη ἐστὶν, ἐγκράτεια, καὶ
the road of-the humility this is self-control and
εὐχὴ, καὶ τὸ ἔχειν ἑαυτὸν ὑποκάτω πάσης τῆς κτίσεως.
prayer and the to-hold oneself beneath all the creation

Poemen foretells that a harlot who gives her wages as alms will not remain a harlot; at Timothy's word she repents and enters a monastery.

1 Ἠρώτησεν ὁ ἀββᾶς Τιμόθεος ὁ πρεσβύτερος τὸν ἀββᾶν
asked — abba Timothy the priest — abba
Ποιμένα, λέγων· Ἔστι γυνή τις ἐν Αἰγύπτῳ, ἥτις
Poemen saying there-is woman a-certain in Egypt who
πορνεύει, καὶ τὸν μισθὸν αὐτῆς διδεῖ ἐλεημοσύνην. Καὶ εἶπεν
fornicates and the wage her gives (as)-alms and said
ὁ ἀββᾶς Ποιμήν· Οὐ μενεῖ ἐν τῇ πορνείᾳ· φαίνεται γὰρ
— abba Poemen not she-will-remain in the fornication appears for
ἐν αὐτῇ καρπὸς πίστεως. Ἐγένετο δὲ ἐλθεῖν τὴν μητέρα
in her (the)-fruit of-faith it-happened and to-come the mother
τοῦ πρεσβυτέρου Τιμοθέου πρὸς αὐτόν. Καὶ ἠρώτησεν
of-the priest Timothy to him and he-asked
αὐτὴν, λέγων· Ἐκείνη ἡ γυνὴ ἔμεινε πορνεύουσα; Ἡ
her saying that the woman has-she-remained fornicating she
δὲ λέγει· Ναί· καὶ προσέθηκε τοὺς ἐραστὰς αὐτῆς· πλὴν
and says yes and she-has-added(-to) the lovers her but
καὶ εἰς τὴν ἐλεημοσύνην. Καὶ ἀνήγγειλεν ὁ ἀββᾶς Τιμόθεος
also to the almsgiving and reported — abba Timothy
τῷ ἀββᾷ Ποιμένι. Ὁ δὲ εἶπεν· Οὐ μενεῖ ἐν τῇ
— to-abba Poemen he and said not she-will-remain in the
πορνείᾳ. Ἐλθοῦσα δὲ πάλιν ἡ μήτηρ τοῦ ἀββᾶ Τιμοθέου,
fornication having-come and again the mother — of-abba Timothy
εἶπεν αὐτῷ· Οἶδας ὅτι ἡ πόρνη ἐκείνη ἐζήτει ἐλθεῖν
said to-him do-you-know that the harlot that was-seeking to-come
μετ' ἐμοῦ, ἵνα εὔξῃ ὑπὲρ αὐτῆς; Ὁ δὲ ἀκούσας
with me so-that you-might-pray for her he and having-heard

ἀνήγγειλε τῷ ἀββᾷ Ποιμένι. Λέγει αὐτῷ· Μᾶλλον σὺ
reported — to-abba Poemen he-says to-him rather you
ἄπελθε, καὶ σύντυχε αὐτῇ. Καὶ ἀπῆλθεν ὁ ἀββᾶς Τιμόθεος,
go-away and meet her and went-away — abba Timothy
καὶ συνέτυχεν αὐτῇ. Ἡ δὲ ἰδοῦσα αὐτὸν, καὶ ἀκούσασα
and met her she and having-seen him and having-heard
παρ᾽ αὐτοῦ τὸν λόγον τοῦ Θεοῦ, κατενύγη, καὶ ἔκλαυσε,
from him the word — of-God was-pierced and wept
καὶ εἶπεν αὐτῷ· Ἐγὼ ἀπὸ τῆς σήμερον προσκολλῶμαι
and said to-him I from the today cleave
τῷ Θεῷ, καὶ οὐ προσθήσω ἔτι τοῦ πορνεύειν. Καὶ
— to-God and not I-will-add any-longer for-the to-fornicate and
εὐθέως εἰσελθοῦσα εἰς μοναστήριον εὐηρέστησε τῷ Θεῷ.
at-once having-gone-in into (a)-monastery she-pleased — God

CXVIII · HYPERECHIUS

Hyperechius' sayings: the proven monk is a lion to the thoughts, fasting a bridle, slander a meal of a brother's flesh, and obedience an heirloom.

Εἶπεν ὁ ἀββᾶς Ὑπερέχιος· Ὥσπερ ὁ λέων φοβερός 1
said — abba Hyperechius as the lion fearsome
ἐστι τοῖς ὀνάγροις, οὕτως ὁ δόκιμος μοναχὸς λογισμοῖς
is to-the wild-asses thus the proven monk to-thoughts
ἐπιθυμίας.
of-desire

2 Εἶπε πάλιν· Ἡ νηστεία χαλινός ἐστι τῷ μοναχῷ μετὰ
he-said again the fasting (a)-bridle is for-the monk against
τῆς ἁμαρτίας. Ὁ ῥίπτων αὐτὴν, ἵππος θηλυμανὴς
the sin the(-one) throwing-off it (a)-horse mad-for-mares
εὑρίσκεται.
is-found

3 Εἶπε πάλιν· Ὁ μὴ κρατῶν γλώσσης αὐτοῦ ἐν καιρῷ
he-said again the(-one) not mastering (the)-tongue his in (the)-time
ὀργῆς, οὐδὲ παθῶν κρατήσει ὁ τοιοῦτος.
of-anger not-even passions will-master the such(-man)

4 Εἶπε πάλιν· Καλὸν φαγεῖν κρέα καὶ πιεῖν οἶνον, καὶ μὴ
he-said again good to-eat meat and to-drink wine and not
φαγεῖν ἐν καταλαλιαῖς σάρκας ἀδελφῶν.
to-eat in slanders (the)-flesh of-brothers

5 Εἶπε πάλιν· Ψιθυρίσας ὁ ὄφις τὴν Εὔαν τοῦ παραδείσου
he-said again having-whispered the serpent — Eve from-the paradise
ἐξέβαλε. Τούτου οὖν ὅμοιος ἔσται καὶ ὁ καταλαλῶν
cast-out of-this then like will-be also the(-one) slandering
τοῦ πλησίον· τὴν γὰρ ψυχὴν τοῦ ἀκούοντος ἀπολλύει,
the neighbor the for soul of-the(-one) listening he-destroys
καὶ τὴν ἑαυτοῦ οὐ διασώζει.
and the his-own not he-saves

6 Εἶπε πάλιν· Θησαυρός ἐστι μοναχοῦ ἡ ἑκούσιος ἀκτημοσύνη.
he-said again (a)-treasure is of-(a)-monk the voluntary poverty
Θησαύρισον, ἀδελφὲ, ἐν οὐρανῷ· ἀπέραντοι γὰρ τῆς
lay-up-treasure brother in heaven endless for of-the
ἀναπαύσεως οἱ αἰῶνες.
rest the ages

7 Εἶπε πάλιν· Ἡ ἐνθύμησίς σου διαπαντὸς ἔστω ἐν τῇ
he-said again the thought your continually let-it-be on the
βασιλείᾳ τῶν οὐρανῶν· καὶ ἐν τάχει κληρονομήσεις αὐτήν.
kingdom of-the heavens and in speed you-will-inherit it

Εἶπε πάλιν· Κειμήλιόν ἐστι τοῦ μοναχοῦ ἡ ὑπακοή. 8
he-said again (an)-heirloom is of-the monk the obedience
Ὁ κεκτημένος αὐτὴν εἰσακουσθήσεται ὑπὸ τοῦ Θεοῦ,
the(-one) having-acquired it will-be-heard by — God
καὶ μετὰ παῤῥησίας τῷ σταυρωθέντι παραστήσεται·
and with boldness to-the(-one) crucified will-stand-by
ὁ γὰρ σταυρωθεὶς Κύριος ὑπήκοος γέγονε μέχρι θανάτου.
the for crucified Lord obedient became until death

CXIX · PHOCAS

Phocas tells how James of the Cells, torn between the orthodox and the schismatics, shut himself forty days in a cell in his grave clothes until a child came and the Lord told him he was well where he was, and how James, beset by fornication, hid in a cave and was revived by the communion Phocas forced between his teeth.

Ἔλεγεν ὁ ἀββᾶς Φωκᾶς ὁ τοῦ κοινοβίου τοῦ ἀββᾶ 1
said — abba Phocas the of-the community — of-abba
Θεογνίου τοῦ πρώτου Ἱεροσολυμίτου, ὅτι Καθημένου μου
Theognius the first Jerusalemite that while-sitting me
ἐν Σκήτει, γέγονέ τις ἀββᾶς Ἰάκωβος νεώτερος ἐν
in Scetis there-was a-certain abba James younger in
τοῖς Κελλίοις, ἔχων καὶ πατέρα τὸν αὐτὸν σαρκικὸν ἅμα
the Cells having also father the same fleshly at-once
καὶ πνευματικόν. Ἔχει δὲ τὰ Κελλία ἐκκλησίας δύο·
and spiritual have and the Cells churches two
μίαν τῶν ὀρθοδόξων, ἔνθα καὶ ἐκοινώνει, καὶ μίαν τῶν
one of-the orthodox where also he-communicated and one of-the
ἀποσχιστῶν. Ἐπεὶ οὖν εἶχεν ὁ ἀββᾶς Ἰάκωβος τὴν χάριν
schismatics since then had — abba James the grace
τῆς ταπεινοφροσύνης, ἠγαπᾶτο παρὰ πάντων, καὶ τῶν
of-the humility he-was-loved by all both the

ἐκκλησιαστικῶν, καὶ τῶν ἀποσχιστῶν. Ἔλεγον οὖν αὐτῷ
churchmen and the schismatics said then to-him
οἱ ὀρθόδοξοι· Βλέπε, ἀββᾶ Ἰάκωβε, μὴ ἀπατήσωσί σε
the orthodox see abba James lest deceive you
οἱ ἀποσχίσται, καὶ ἑλκύσωσί σε εἰς τὴν κοινωνίαν αὐτῶν.
the schismatics and draw you into the communion their
Ὁμοίως δὲ καὶ οἱ ἀποσχίσται ἔλεγον αὐτῷ· Ἵνα οἶδας,
likewise and also the schismatics said to-him that you-may-know
ἀββᾶ Ἰάκωβε, ὅτι μετὰ τῶν Διφυσιτῶν κοινωνῶν, ἀπόλλεις
abba James that with the Dyophysites communicating you-destroy
τὴν ψυχήν σου· Νεστοριανοὶ γάρ εἰσι, καὶ συκοφαντοῦσι
the soul your Nestorians for they-are and they-slander
τὴν ἀλήθειαν. Ὁ δὲ ἀββᾶς Ἰάκωβος ἀκέραιος ὢν, καὶ
the truth — but abba James guileless being and
στενωθεὶς ἐκ τῶν λεγομένων αὐτῷ ἐξ ἀμφοτέρων, καὶ
straitened by the(-things) being-said to-him from both and
ἀπορηθεὶς, ἦλθεν ἐπὶ τὸ παρακαλέσαι τὸν Θεόν. Καὶ δὴ
being-at-a-loss he-came to the to-beseech — God and indeed
ἀπέκρυψεν ἑαυτὸν ἐν κελλίῳ ἔξω τῆς λαύρας ἡσυχάζοντι,
he-hid himself in (a)-cell outside the laura being-still
ἐνδυσάμενος τὰ ἐντάφια αὐτοῦ, ὡς μέλλων ἀποθνήσκειν.
having-put-on the grave-clothes his as being-about to-die
Ἔχουσι γὰρ ἔθος οἱ Αἰγύπτιοι Πατέρες, τὸν λεβίτωνα
have for (a)-custom the Egyptian Fathers the tunic
εἰς ὃν λαμβάνουσι τὸ ἅγιον σχῆμα, καὶ τὸ κουκούλιον,
in which they-receive the holy habit and the cowl
φυλάττειν ἕως θανάτου, καὶ ἐν αὐτοῖς ἐνταφιάζεσθαι,
to-keep until death and in them to-be-buried
κατὰ Κυριακὴν μόνον εἰς τὴν ἁγίαν κοινωνίαν φοροῦντες
on Lord's-day only to the holy communion wearing
αὐτὰ, καὶ εὐθέως συστέλλοντες. Ἀπελθὼν οὖν ἐν τῷ
them and at-once folding-(them)-away having-gone then into the

κελλίῳ ἐκείνῳ, παρακαλῶν τὸν Θεὸν, καὶ ἐξατονήσας
cell that beseeching — God and having-grown-faint
τῇ νηστείᾳ, ἔπεσεν εἰς τὸ ἔδαφος, καὶ ἔμεινε κείμενος.
from-the fasting he-fell to the ground and remained lying
Πολλὰ δὲ ἔλεγε πεπονθέναι ἐν ταῖς ἡμέραις ἐκείναις ὑπὸ
much and he-said to-have-suffered in the days those by
τῶν δαιμόνων, μάλιστα κατὰ διάνοιαν. Τεσσαράκοντα δὲ
the demons most-of-all in mind forty and
ἡμερῶν διελθουσῶν, ὁρᾷ παιδίον εἰσελθὸν πρὸς αὐτὸν
days having-passed he-sees (a)-child having-come-in to him
περιχαρὲς, καὶ λέγει αὐτῷ· Ἀββᾶ Ἰάκωβε, τί ποιεῖς
very-glad and it-says to-him abba James what do-you-do
ὧδε; Παραχρῆμα δὲ φωτισθεὶς, καὶ λαβὼν δύναμιν ἐκ
here at-once and enlightened and having-taken strength from
τῆς αὐτοῦ θέας, εἶπεν αὐτῷ· Δέσποτα, σὺ γινώσκεις τί
the of-him sight he-said to-him Master you know what
ἔχω. Ἐκεῖνοι λέγουσί μοι, Μὴ ἀφῇς τὴν Ἐκκλησίαν· καὶ
I-have those say to-me do-not leave the Church and
οἱ ἄλλοι λέγουσί μοι, Πλανῶσί σε οἱ Διφυσῖται· κἀγὼ
the others say to-me lead-astray you the Dyophysites and-I
ἀπορούμενος, καὶ μὴ εἰδὼς τί δράσω, ἦλθον εἰς τὸ πρᾶγμα
being-at-a-loss and not knowing what I-should-do came to the thing
τοῦτο. Ἀποκρίνεται αὐτῷ ὁ Κύριος· Ὅπου εἶ, καλῶς
this answers him the Lord where you-are well
εἶ. Καὶ εὐθέως σὺν τῷ λόγῳ, εὑρέθη πρὸ τῶν θυρῶν
you-are and at-once with the word he-was-found before the doors
τῆς ἁγίας Ἐκκλησίας τῶν ὀρθοδόξων τῶν συνοδικῶν.
of-the holy Church of-the orthodox of-the synodal
Εἶπε πάλιν ὁ ἀββᾶς Φωκᾶς, ὅτι Μετελθὼν εἰς Σκῆτιν ὁ 2
said again — abba Phocas that having-moved to Scetis —
ἀββᾶς Ἰάκωβος, ἐπολεμήθη κραταίως ὑπὸ τοῦ δαίμονος
abba James was-warred-on mightily by the demon

τῆς πορνείας· καὶ ἐγγὺς ὢν τοῦ κινδυνεῦσαι, ἦλθε πρὸς
of-the fornication and near being — to-be-in-danger he-came to
μὲ, καὶ ἀνέθετο τὰ καθ' ἑαυτὸν, καὶ λέγει μοι· Εἰς
me and laid-before(-me) the(-things) about himself and says to-me into
τόδε τὸ σπήλαιον ἀπέρχομαι ἀπὸ τῆς δευτέρας· παρακαλῶ
this the cave I-go-away from the second(-day) I-beseech
δέ σε διὰ τὸν Κύριον, μηδενὶ εἰπεῖν, μηδὲ τῷ πατρί μου·
and you for the Lord to-no-one to-tell not-even to-the father my
ἀλλὰ μέτρησον τεσσαράκοντα ἡμέρας, καὶ ὅταν πληρωθῶσι,
but count forty days and when they-are-fulfilled
ποίησον ἀγάπην, καὶ δεῦρο πρὸς μὲ βαστάζων τὴν ἁγίαν
do (an)-act-of-love and come to me carrying the holy
κοινωνίαν. Καὶ εἰ μὲν εὕρῃς με θανόντα, θάψον με· εἰ δὲ
communion and if indeed you-find me dead bury me if but
ἔτι ζῶντα, ἵνα μεταλάβω τῆς ἁγίας κοινωνίας. Ταῦτα οὖν
still living that I-may-partake of-the holy communion these(-things) then
ἀκούσας ἐγὼ παρ' αὐτοῦ, πληρωθείσης τῆς τεσσαρακοστῆς,
having-heard I from him having-been-fulfilled the fortieth(-day)
λαβὼν τὴν ἁγίαν κοινωνίαν, καὶ ἄρτον κοινὸν καθαρὸν
having-taken the holy communion and bread common clean
μετὰ ὀλίγου οἴνου, ἀπῆλθον πρὸς αὐτόν· καὶ ὡς μόνον
with (a)-little wine went-away to him and as only
ἐπλησίασα τῷ σπηλαίῳ, δυσωδίας πολλῆς ὠσφράνθην,
I-approached the cave stench much I-smelled
ἥτις ἐγένετο ἐκ τοῦ στόματος αὐτοῦ. Καὶ εἶπον ἐν
which came from the mouth his and I-said in
ἑαυτῷ, ὅτι Ἀνεπάη ὁ μακάριος. Εἰσελθὼν δὲ πρὸς
myself that has-gone-to-rest the blessed(-one) having-gone-in and to
αὐτὸν, εὗρον αὐτὸν ἡμιθανῆ. Καὶ ὡς εἶδέ με, κινήσας
him I-found him half-dead and as he-saw me having-moved
τὴν δεξιὰν χεῖρα ὀλίγον, ὅσον ἠδύνατο, ἐσήμανε διὰ
the right hand (a)-little as-much-as he-could he-signaled through

τοῦ σχήματος τῆς χειρὸς περὶ τῆς ἁγίας κοινωνίας. Ἐγὼ
the gesture of-the hand about the holy communion I
δὲ εἶπον· Ἔχω. Ἠθέλησα οὖν ἀνοῖξαι τὸ στόμα αὐτοῦ,
and said I-have(-it) I-wanted then to-open the mouth his
καὶ εὑρέθη σφηνωθέν· καὶ ἀπορῶν τί ποιῆσαι, ἐξῆλθον
and it-was-found wedged-shut and being-at-a-loss what to-do I-went-out
εἰς τὴν ἔρημον, καὶ εὗρον ξυλάριον ἀπὸ θάμνου· καὶ
into the desert and found (a)-little-stick from (a)-bush and
πολλὰ κοπιάσας, μόλις ἠδυνήθην ἀνοῖξαι τὸ στόμα αὐτοῦ
much having-toiled scarcely I-was-able to-open the mouth his
μικρόν. Καὶ ἐνέχεα τοῦ τιμίου σώματος καὶ αἵματος,
(a)-little and I-poured-in of-the precious body and blood
ὅσον ἐνδέχεται καταλεπτύνας αὐτό. Καὶ ἔλαβε δύναμιν
as-much-as it-admits having-crumbled it and he-took strength
ἐκ τῆς μεταλήψεως τῆς ἁγίας κοινωνίας. Καὶ μετ' ὀλίγον
from the partaking of-the holy communion and after (a)-little
βρέξας ὀλίγα ψιχία ἐκ τοῦ κοινοῦ ἄρτου, προσήνεγκα
having-soaked (a)-few crumbs from the common bread I-offered(-them)
αὐτῷ· καὶ μετ' ὀλίγον πάλιν ἄλλα, καθ' ὃ ἠδύνατο
to-him and after (a)-little again others according-to what he-could
λαβεῖν. Καὶ οὕτως διὰ τῆς χάριτος τοῦ Θεοῦ μετὰ μίαν
take and thus through the grace — of-God after one
ἡμέραν σὺν ἐμοὶ ἦλθεν, ὁδεύων ἐπὶ τὸ ἴδιον κελλίον,
day with me he-came journeying to the own cell
ἀπαλλαγεὶς σὺν Θεῷ τοῦ ὀλεθρίου πάθους τῆς πορνείας.
delivered with God from-the deadly passion of-the fornication

Felix tells visitors that God has taken the word from the old men, since those who ask no longer do what they hear.

1 Παρέβαλον ἀδελφοὶ πρὸς τὸν ἀββᾶν Φίλικα, ἔχοντες μεθ'
came brothers to — abba Felix having with
ἑαυτῶν κοσμικούς· καὶ παρεκάλεσαν αὐτὸν, ἵνα εἴπῃ αὐτοῖς
themselves worldly(-men) and they-besought him that he-say to-them
λόγον. Ὁ δὲ γέρων ἐσιώπα. Ἐπὶ πολὺ δὲ παρακαλούντων
(a)-word the but old-man was-silent for long and beseeching
αὐτῶν, εἶπεν αὐτοῖς· Λόγον θέλετε ἀκοῦσαι; Λέγουσιν
them he-said to-them (a)-word do-you-want to-hear they-say
αὐτῷ· Ναὶ, ἀββᾶ. Εἶπεν οὖν ὁ γέρων· Ἄρτι οὐκ ἔνι
to-him yes abba said then the old-man now not there-is
λόγος. Ὅτε ἠρώτων οἱ ἀδελφοὶ τοὺς γέροντας, καὶ
(a)-word when asked the brothers the old-men and
ἐποίουν ἃ ἔλεγον αὐτοῖς, ὁ Θεὸς ἐπεχορήγει τὸ πῶς
did what they-said to-them — God supplied the how
λαλῆσαι. Νῦν δὲ, ἐπειδὴ ἐρωτῶσι μὲν, οὐ ποιοῦσι δὲ
to-speak now but since they-ask indeed not they-do but
ἃ ἀκούουσιν, ἦρεν ὁ Θεὸς τὴν χάριν τοῦ λόγου ἀπὸ
what they-hear took-away — God the grace of-the word from
τῶν γερόντων· καὶ οὐχ εὑρίσκουσι τί λαλῆσαι, ἐπειδὴ
the old-men and not they-find what to-speak since
οὐκ ἔστιν ὁ ἐργαζόμενος. Καὶ ἀκούσαντες οἱ ἀδελφοὶ
not there-is the(-one) working and having-heard the brothers
ταῦτα, ἐστέναξαν, λέγοντες· Εὖξαι ὑπὲρ ἡμῶν, ἀββᾶ.
these(-things) they-groaned saying pray for us abba

CXXI · PHILAGRIUS

Philagrius waits in the market for the owner of the purse he found, returns it, and flees the city to escape the praise.

Φιλάγριος ἦν τις τῶν ἁγίων λεγόμενος, οἰκῶν δὲ ἐν τῇ 1
Philagrius there-was one of-the saints called dwelling and in the
ἐρήμῳ Ἱεροσολύμων, καὶ ἐργαζόμενος κόπῳ ἵνα ποιήσῃ
desert of-Jerusalem and working with-toil that he-might-make
τὸν ἴδιον ἄρτον. Καὶ ὡς ἵστατο ἐν τῇ ἀγορᾷ πωλῶν τὸ
the own bread and as he-stood in the market selling the
ἐργόχειρον αὐτοῦ, ἰδοὺ ἐξαφίει τις βαλάντιον χιλίων
handiwork his behold lets-fall someone (a)-purse of-(a)-thousand
νομισμάτων· καὶ εὑρὼν αὐτὸ ὁ γέρων ἔστη ἐπὶ τοῦ τόπου,
coins and having-found it the old-man stood on the place
λέγων· Δεῖ τὸν ἀπολέσαντα ἐλθεῖν· καὶ ἰδοὺ ἔρχεται
saying must the(-one) having-lost(-it) come and behold he-comes
κλαίων. Καὶ λαβὼν αὐτὸν κατ᾽ ἰδίαν ὁ γέρων ἔδωκεν
weeping and having-taken him in private the old-man gave(-it)
αὐτῷ. Καὶ ἐκράτει αὐτὸν ἐκεῖνος, θέλων αὐτῷ παρασχεῖν
to-him and held him that(-man) wanting to-him to-give
μέρος τι. Καὶ ὁ γέρων οὐκ ἠθέλησεν. Καὶ ἔβαλε κράζειν·
part some and the old-man not wished and he-began to-cry-out
Δεῦτε, ἴδετε ἄνθρωπον τοῦ Θεοῦ, τί ἐποίησεν. Ὁ δὲ γέρων
come see (a)-man — of-God what he-did the but old-man
λάθρα φυγὼν ἐξῆλθεν ἐκ τῆς πόλεως, ἵνα μὴ δοξασθῇ.
secretly having-fled went-out from the city that not he-be-glorified

Phortas, bedridden, takes nothing not offered for God's sake, since such a gift brings the giver no reward.

1 Εἶπεν ὁ ἀββᾶς Φορτᾶς· Εἰ θέλει με ὁ Θεὸς ζῆν, οἶδεν
said — abba Phortas if wills me — God to-live he-knows
πῶς οἰκονομήσει με· εἰ δὲ οὐ θέλει, ἵνα τί μοι τὸ ζῆν;
how he-will-provide-for me if but not he-wills for what to-me the to-live
Οὐ γὰρ παρὰ πάντων ἐδέχετό τι, καίτοι κλινήρης ὤν·
not for from all he-received anything although bedridden being
ἔλεγε γάρ· Ἐὰν προσφέρῃ μοί τίς τί ποτε, καὶ οὐχὶ
he-said for if offers to-me someone anything ever and not
διὰ τὸν Θεὸν, οὔτε ἐγὼ ἔχω τι δοῦναι αὐτῷ, οὔτε
for — God neither I have anything to-give him nor
παρὰ τοῦ Θεοῦ λαμβάνει μισθόν· οὐ γὰρ διὰ τὸν Θεὸν
from — God he-receives (a)-reward not for for — God
προσήνεγκε· καὶ ἀδικεῖται ὁ προσενέγκας. Δεῖ γὰρ
he-offered(-it) and is-wronged the(-one) having-offered must for
τοὺς ἀνακειμένους τῷ Θεῷ, καὶ πρὸς αὐτὸν βλέποντας
the(-ones) dedicated — to-God and to him looking
μόνον, οὕτως εὐλαβῶς διακεῖσθαι, ὡς μήτε ὕβριν τινὰ
only so reverently to-be-disposed as neither insult any
ἡγεῖσθαι, κἂν μυριάκις ἀδικούμενοι τύχοιεν.
to-consider even-if ten-thousand-times being-wronged they-should-happen

CXXIII · CHOMAI

Chomai, dying, tells his sons to keep away from heretics and rulers and to hold out their hands to give, not to gather.

Ἔλεγον περὶ τοῦ ἀββᾶ Χομαὶ, ὅτι μέλλων τελευτᾷν εἶπε 1
they-said about — abba Chomai that being-about to-die he-said
τοῖς υἱοῖς αὐτοῦ· Μὴ οἰκήσητε μετὰ αἱρετικῶν, μηδὲ
to-the sons his do-not dwell with heretics nor
σχῆτε γνῶσιν μετὰ ἀρχόντων, μηδὲ ἔστωσαν αἱ χεῖρες
have acquaintance with rulers nor let-be the hands
ὑμῶν ἡπλωμέναι εἰς τὸ συνάγειν, ἀλλ᾽ ἔστωσαν μᾶλλον
your stretched-out for the to-gather but let-them-be rather
ἡπλωμέναι εἰς τὸ διδόναι.
stretched-out for the to-give

CXXIV · CHAEREMON

Chaeremon lives forty miles from the church and twelve from water, and carries his work and two flasks to his cave.

Ἔλεγον περὶ τοῦ ἀββᾶ Χαιρέμωνος εἰς Σκῆτιν, ὅτι ἀπεῖχε 1
they-said about — abba Chaeremon in Scetis that was-distant
τὸ σπήλαιον αὐτοῦ ἀπὸ τῆς ἐκκλησίας μίλια τεσσαράκοντα,
the cave his from the church miles forty
ἀπὸ δὲ τοῦ ἕλους καὶ τοῦ ὕδατος μίλια δώδεκα· καὶ οὕτως
from and the marsh and the water miles twelve and thus
εἰσέφερε τὸ ἐργόχειρον αὐτοῦ εἰς τὸ σπήλαιον αὐτοῦ, καὶ δύο
he-brought-in the handiwork his into the cave his and two
λαγύνια ἓν παρ᾽ ἓν βαστάζων, καὶ ἐκαθέζετο, καὶ ἡσύχαζεν.
flasks one beside one carrying and he-sat and kept-quiet

Psenthaisius, Surus, and Psoius learn from Pachomius, born of pagan parents, that holiness is not given at birth, and resolve to live and die with him.

1 Εἶπεν ὁ ἀββᾶς Ψενθαΐσιος καὶ ὁ ἀββᾶς Σοῦρος καὶ Ψώϊος,
said — abba Psenthaisius and — abba Surus and Psoius
ὅτι Ἀκούοντες τῶν λόγων τοῦ Πατρὸς ἡμῶν τοῦ ἀββᾶ
that hearing the words of-the Father our — of-abba
Παχωμίου μεγάλως ὠφελούμεθα, εἰς ζῆλον ἀγαθῶν ἔργων
Pachomius greatly we-are-profited to zeal of-good works
διεγειρόμενοι. Ὁρῶντες δὲ αὐτοῦ καὶ σιωπῶντος τὴν πρᾶξιν
being-roused seeing and of-him even being-silent the conduct
λόγον οὖσαν, ἐθαυμάζομεν, πρὸς ἀλλήλους λέγοντες, ὅτι
(a)-word being we-marveled to each-other saying that
Ἐνομίζομεν πάντας τοὺς ἁγίους οὕτως πεποιεῖσθαι ὑπὸ τοῦ
we-thought all the saints thus to-have-been-made by —
Θεοῦ ἐκ κοιλίας μητρὸς αὐτῶν ἁγίους καὶ ἀτρέπτους,
God from (the)-womb of-(the)-mother their holy and unchangeable
καὶ οὐχὶ αὐτεξουσίους· καὶ τοὺς ἁμαρτωλοὺς μὴ δυναμένους
and not free-willed and the sinners not being-able
ζῆν εὐσεβῶς, διὰ τὸ οὕτως κτισθῆναι αὐτούς. Ἄρτι
to-live piously because-of the thus to-have-been-created them now
δὲ βλέπομεν τὴν ἀγαθότητα τοῦ Θεοῦ φανερῶς ἐπὶ τοῦ
but we-see the goodness — of-God plainly in the
Πατρὸς ἡμῶν τούτου· ὅτι ἐξ Ἑλλήνων γονέων ὢν,
Father our this that from pagan parents being
τοσοῦτον θεοσεβὴς γέγονε, καὶ πάσας τὰς ἐντολὰς τοῦ
so-much God-fearing he-has-become and all the commandments —
Θεοῦ ἐνδεδυμένος ἐστίν. Οὐκοῦν καὶ ἡμεῖς δυνάμεθα καὶ
of-God having-put-on he-is so also we can and

πάντες ἀκολουθῆσαι αὐτῷ, ἀνθ' ὧν ἀκολουθεῖ τοῖς
all follow him in-return-for which he-follows the
ἁγίοις. Ἄρα τὸ γεγραμμένον τοῦτό ἐστι· Δεῦτε πρὸς
saints so the(-thing) written this is come to
μὲ, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ
me all the(-ones) laboring and burdened and-I
ἀναπαύσω ὑμᾶς. Συναποθάνωμεν οὖν καὶ συζήσωμεν τῷ
will-give-rest you let-us-die-with then and let-us-live-with the
ἀνθρώπῳ τούτῳ, ὅτι ὀρθῶς ὁδηγεῖ ἡμᾶς πρὸς τὸν Θεόν.
man this because rightly he-leads us to — God

CXXVI · OR

Or and Theodore leave the mud of the cell they are building, weeping at the thought of God's visit. Or never lied, swore, or spoke without need; he will not buy palm leaves another has pledged for, and grants a count is good but will not let him cross the ravine. His sayings make humility the monk's crown, bid him blame himself in every temptation, and call slander the soul's death.

Ἔλεγον περὶ τοῦ ἀββᾶ Ὤρ καὶ τοῦ ἀββᾶ Θεοδώρου, 1
they-said about — abba Or and — abba Theodore
ὅτι ἦσαν βάλλοντες πηλὸν εἰς κελλίον, καὶ εἶπον πρὸς
that they-were laying mud for (a)-cell and said to
ἀλλήλους, ὅτι Ἐὰν ἐπισκέψηται ἡμᾶς ἄρτι ὁ Θεὸς,
each-other that if visits us now — God
τί ποιοῦμεν; Καὶ κλαύσαντες ἀφῆκαν τὸν πηλὸν, καὶ
what do-we-do and having-wept they-left the mud and
ἀνεχώρησεν ἕκαστος εἰς τὸ κελλίον αὐτοῦ.
withdrew each to the cell his

2 Ἔλεγον περὶ τοῦ ἀββᾶ Ὥρ, ὅτι οὔτε ἐψεύσατό ποτε,
they-said about — abba Or that neither he-lied ever
οὔτε ὤμοσεν, οὔτε κατηράσατο ἄνθρωπον, οὔτε ἐκτὸς
nor swore nor cursed (a)-man nor outside
ἀνάγκης ἐλάλησεν.
necessity spoke

3 Ἔλεγεν ὁ ἀββᾶς Ὥρ τῷ μαθητῇ αὐτοῦ Παύλῳ· Βλέπε,
said — abba Or to-the disciple his Paul see
μηδέποτε ἀλλότριον λόγον ἐνέγκῃς εἰς τὸ κελλίον τοῦτο.
never (a)-foreign word bring into the cell this

4 Ἀπῆλθέ ποτε Παῦλος ὁ μαθητὴς τοῦ ἀββᾶ Ὥρ ἀγοράσαι
went-away once Paul the disciple — of-abba Or to-buy
θαλλία, καὶ εὗρεν ὅτι ἄλλοι προέλαβον, καὶ ἔδωκαν
palm-shoots and found that others had-come-first and had-given
ἀῤῥαβῶνα. Οὐδέποτε γὰρ ἀῤῥαβῶνα ἐδίδου ὁ ἀββᾶς Ὥρ
(a)-pledge never for (a)-pledge gave — abba Or
εἰς τί ποτε, ἀλλὰ τῷ καιρῷ ἀπέστελλε τὸ τίμημα,
for anything ever but at-the time he-sent the price
καὶ ἠγόραζεν. Ἀπῆλθεν οὖν ὁ μαθητὴς αὐτοῦ καὶ εἰς
and bought went-away then the disciple his also to
ἄλλον τόπον διὰ βαΐα· καὶ λέγει αὐτῷ ὁ κηπουρός·
another place for palm-branches and says to-him the gardener
Τίς ποτε ἔδωκέ μοι ἀῤῥαβῶνα, καὶ οὐκ ἔτι ἦλθε·
someone once gave me (a)-pledge and not any-longer came
λάβε οὖν τὰ βαΐα σύ. Καὶ λαβὼν αὐτὰ ἦλθε
take then the palm-branches you and having-taken them he-came
πρὸς τὸν γέροντα, καὶ ἀνήγγειλεν αὐτῷ ταῦτα. Καὶ ὡς
to the old-man and reported to-him these(-things) and as
ἤκουσεν ὁ γέρων, ἔκρουσεν εἰς τὰς χεῖρας αὐτοῦ, λέγων·
heard the old-man he-struck on the hands his saying

Ὁ Ὥρ οὐκ ἐργάζεται ἐφ᾽ ἔτος. Καὶ οὐκ ἀφῆκε τὰ
— Or not works for (the)-year and not he-let the
βαΐα ἔσω, ἕως ἀπήνεγκεν αὐτὰ εἰς τὸν τόπον αὐτῶν.
palm-branches inside until he-carried-back them to the place their
Εἶπεν ὁ ἀββᾶς Ὥρ· Εἰ ὁρᾷς με λογισμὸν ἔχοντα κατὰ 5
said — abba Or if you-see me (a)-thought having against
τινὸς, γίνωσκε ὅτι καὶ αὐτὸς τὸν αὐτὸν ἔχει εἰς ἐμέ.
someone know that also he-himself the same has toward me
Ἦν τις κώμης ἐν τοῖς μέρεσι τοῦ ἀββᾶ Ὥρ, 6
there-was a-certain count in the parts — of-abba Or
Λογγῖνος καλούμενος, καὶ πολλὰς ἐλεημοσύνας ἐποίει· καὶ
Longinus called and many alms he-did and
παραβαλόντι τινὶ τῶν Πατέρων, παρεκάλεσεν αὐτὸν ἵνα
having-visited one of-the Fathers he-besought him that
ἄρῃ αὐτὸν πρὸς τὸν ἀββᾶν Ὥρ. Ἀπελθὼν οὖν πρὸς τὸν
he-take him to — abba Or having-gone then to the
γέροντα ὁ μοναχὸς ἐνεκωμίαζε τὸν κώμητα, ὅτι καλός
old-man the monk praised the count that good
ἐστι, καὶ πολλὰς ἐλεημοσύνας ποιεῖ. Καὶ νοήσας ὁ
he-is and many alms does and having-understood the
γέρων, λέγει· Ναὶ καλός ἐστιν. Ἤρξατο οὖν ὁ μοναχὸς
old-man says yes good he-is began then the monk
παρακαλεῖν αὐτὸν, λέγων· Συγχώρησον αὐτὸν, ἀββᾶ, ἵνα
to-beseech him saying allow him abba that
ἔλθῃ καὶ ἴδῃ σε. Καὶ ἀποκριθεὶς ὁ γέρων εἶπε· Φύσει
he-come and see you and having-answered the old-man said truly
οὐ περνᾷ τὴν φάραγγα ταύτην, καὶ βλέπει με.
not he-crosses the ravine this and sees me
Ἠρώτησεν ὁ ἀββᾶς Σισόης τὸν ἀββᾶν Ὥρ, λέγων· Εἰπέ 7
asked — abba Sisoes — abba Or saying tell
μοι λόγον. Καὶ εἶπεν αὐτῷ· Ἔχεις πίστιν εἰς ἐμέ; Καὶ
me (a)-word and he-said to-him do-you-have faith in me and

εἶπε· Ναί. Εἶπεν οὖν αὐτῷ· Ὕπαγε, καὶ ὃ ἑώρακάς
he-said yes said then to-him go and what you-have-seen
με ποιοῦντα, ποίησον καὶ σύ. Καὶ εἶπεν αὐτῷ· Τί ὁρῶ,
me doing do also you and he-said to-him what do-I-see
Πάτερ, εἰς σέ; Ἔφη δὲ αὐτῷ ὁ γέρων, ὅτι Ὁ λογισμός
Father in you said and to-him the old-man that the thought
μου κατώτερός ἐστι πάντων ἀνθρώπων.
my lower is than-all men

8 Ἔλεγον περὶ τοῦ ἀββᾶ Ὥρ καὶ τοῦ ἀββᾶ Θεοδώρου, ὅτι
they-said about — abba Or and — abba Theodore that
ἦσαν βάλλοντες ἀρχὰς ἀγαθὰς, καὶ εὐχαριστοῦντες τῷ
they-were laying beginnings good and giving-thanks —
Θεῷ διαπαντός.
to-God continually

9 Εἶπεν ὁ ἀββᾶς Ὥρ· Στέφανός ἐστι μοναχοῦ ἡ
said — abba Or (the)-crown is of-(a)-monk the
ταπεινοφροσύνη.
humility

10 Εἶπε πάλιν· Ὁ πλέον τῆς ἀξίας τιμώμενος ἢ
he-said again the(-one) more-than the worth honored or
ἐπαινούμενος πολὺ ζημιοῦται· ὁ δὲ μηδὲ ὅλως
praised much is-harmed the(-one) but not at-all
τιμώμενος ὑπὸ τῶν ἀνθρώπων ἄνωθεν δοξασθήσεται.
honored by the men from-above will-be-glorified

11 Πάλιν εἶπεν· Ὅταν λογισμὸς ὑψηλοφροσύνης ἢ ὑπερηφανίας
again he-said when (a)-thought of-high-mindedness or of-pride
ὑπεισέλθοι σοι, ἐρεύνα σου τὸ συνειδὸς, εἰ πάσας
steals-in on-you search your the conscience whether all
τὰς ἐντολὰς ἐφύλαξας, εἰ ἀγαπᾷς τοὺς ἐχθρούς σου,
the commandments you-have-kept whether you-love the enemies your
καὶ λυπῇ ἐπὶ τῇ ἐλαττώσει αὐτῶν, καὶ ἔχεις ἑαυτὸν
and you-are-grieved at the loss their and you-hold yourself

δοῦλον ἀχρεῖον, καὶ πάντων ἁμαρτωλότερον· καὶ τότε
(a)-servant unprofitable and than-all more-sinful and then
μηδὲ οὕτως μέγα φρονήσῃς, ὡς πάντα κατορθώσας·
not-even so great think as all(-things) having-accomplished
εἰδὼς ὅτι οὗτος ὁ λογισμὸς πάντα καταλύει.
knowing that this the thought all(-things) destroys
Εἶπε πάλιν· Ἐν παντὶ πειρασμῷ μὴ μέμφου ἄνθρωπον, 12
he-said again in every temptation do-not blame (a)-man
ἀλλὰ σεαυτὸν μόνον, λέγων, ὅτι Διὰ τὰς ἁμαρτίας μου
but yourself only saying that because-of the sins my
ταῦτα συμβαίνει μοι.
these(-things) happen to-me
Πάλιν εἶπε· Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου κατὰ τοῦ ἀδελφοῦ 13
again he-said do-not say in the heart your against the brother
σου, λέγων, ὅτι Νηφαλιώτερός εἰμι καὶ ἀσκητικώτερος·
your saying that more-sober I-am and more-ascetic
ἀλλ' ὑποτάσσου τῇ χάριτι τοῦ Χριστοῦ ἐν πνεύματι
but submit to-the grace — of-Christ in (a)-spirit
πτωχείας καὶ ἀγάπης ἀνυποκρίτου, ἵνα μὴ πνεύματι
of-poverty and of-love unfeigned that not (a)-spirit
καυχήσεως περιπέσῃς, καὶ ἀπολέσῃς σου τὸν κόπον.
of-boasting you-fall-into and lose your the labor
Γέγραπται γάρ· Ὁ δοκῶν ἑστάναι, βλεπέτω μὴ πέσῃ.
it-is-written for the(-one) thinking to-stand let-him-see lest he-fall
Ἅλατι δὲ ἠρτυμένος ἔσο ἐν Κυρίῳ.
with-salt and seasoned be in (the)-Lord
Εἶπε πάλιν· Ἢ φεύγων φεῦγε τοὺς ἀνθρώπους, ἢ 14
he-said again either fleeing flee the men or
ἔμπαιξον τὸν κόσμον καὶ τοὺς ἀνθρώπους, μωρὸν σεαυτὸν
mock the world and the men (a)-fool yourself
εἰς τὰ πολλὰ ποιῶν.
in the many(-things) making

15 Πάλιν εἶπεν· Ἐὰν καταλαλήσῃς τοῦ ἀδελφοῦ σου, καὶ
again he-said if you-slander the brother your and
πλήξῃ σε τὸ συνειδός σου, ἄπελθε, βάλε αὐτῷ μετάνοιαν,
strikes you the conscience your go-away make to-him penitence
καὶ εἰπὲ, ὅτι Κατελάλησά σου, καὶ ἀσφάλισαι μηκέτι
and say that I-slandered you and make-sure no-longer
ἐμπαιχθῆναι. Θάνατος γάρ ἐστι τῆς ψυχῆς ἡ καταλαλιά.
to-be-tricked death for is of-the soul the slander