BYZANTINE GREEK SERIES · VOLUME 43

The Centuries on Love

Maximus the Confessor

ΚΕΦΑΛΑΙΑ ΠΕΡΙ ΑΓΑΠΗΣ ΛΟΓΟΣ ΑΣΚΗΤΙΚΟΣ ΜΥΣΤΑΓΩΓΙΑ

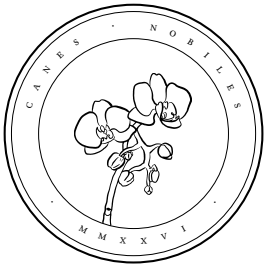
The Centuries on Love

With the Ascetic Life and the Mystagogy

---

with a word-for-word interlinear English translation

preserving the original word order

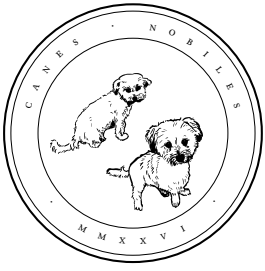


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles
canesnobiles.com

The source text is in the public domain



Volume 43 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows Combefis' text (Paris, 1675),
as Migne prints it in the Patrologia Graeca, vols. 90 (1860) and 91 (1863)

The Centuries set from the Wikisource keying, with corrections

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

The margins give Migne's chapter numbers.

CONTENTS

THE CENTURIES ON LOVE

I · The Prologue and the First Century, 1–57 9
II · The First Century, 58–100 26
III · The Second Century, 1–49 42
IV · The Second Century, 50–100 65
V · The Third Century, 1–51 87
VI · The Third Century, 52–100 107
VII · The Fourth Century, 1–55 128
VIII · The Fourth Century, 56–100 146

THE ASCETIC LIFE

IX · The Ascetic Life, 1–11 167
X · The Ascetic Life, 12–22 181
XI · The Ascetic Life, 23–33 193
XII · The Ascetic Life, 34–45 209

THE MYSTAGOGY

XIII · The Mystagogy: The Prologue and Chapters 1–4 239
XIV · The Mystagogy: Chapter 5 260
XV · The Mystagogy: Chapters 6–23 276
XVI · The Mystagogy: Chapter 24 304

ΚΕΦΑΛΑΙΑ ΠΕΡΙ ΑΓΑΠΗΣ

The Centuries on Love

Maximus sends Elpidius four centuries on love gathered from the Fathers, asking him to read them with care. Love is the disposition that prefers the knowledge of God to all that is; it is born of dispassion, dispassion of hope, hope of endurance, and these of continence, fear, and faith. The one who loves God cannot hate any man, keeps the commandments, and does not hold a grudge.

Ἰδοὺ πρὸς τῷ περὶ Ἀσκητικοῦ βίου λόγῳ, καὶ τὸν περὶ
behold besides the about Ascetic life discourse also the about
Ἀγάπης λόγον πέπομφα τῇ σῇ τιμιότητι, πάτερ Ἐλπίδιε,
Love discourse I-have-sent to-the your honor father Elpidius
ἐν ἰσαρίθμοις κεφαλαίοις τῶν τεσσάρων Εὐαγγελίων
in equal-in-number chapters of-the four Gospels
ἑκατοντάσιν· οὐδὲν μὲν ἴσως ἄξιον τῆς σῆς προσδοκίας·
in-hundreds nothing indeed perhaps worthy of-the your expectation
τῆς δέ γε ἡμετέρας δυνάμεως οὐκ ἔλαττον. Πλὴν
of-the but at-least our power not less but
γινωσκέτω ἡ σὴ ἁγιωσύνη, ὅτι οὐδὲ ταῦτα εἰσὶ τῆς
let-know the your holiness that not-even these are of-the
ἐμῆς γεώργια διανοίας· ἀλλὰ τοὺς τῶν ἁγίων Πατέρων
my produce mind but the of-the holy Fathers
διελθὼν λόγους, κακεῖθεν τὸν εἰς τὴν ὑπόθεσιν
having-gone-through words and-thence the toward the subject
συντείνοντα νοῦν ἀναλεξάμενος· καὶ ἐν ὀλίγοις πολλὰ
tending sense having-gathered and in few many(-things)
κεφαλαιωδέστερον συναγαγὼν, ἵνα εὐσύνοπτα γένωνται
summarily having-brought-together so-that easy-to-survey they-might-be
διὰ τὸ εὐμνημόνευτον· ἀπέστειλα τῇ σῇ ὁσιότητι,
because-of the easy-to-remember I-sent(-them) to-the your holiness
παρακαλῶν εὐγνωμόνως ἀναγινώσκειν, καὶ μόνην θηρεύειν
beseeching(-you) kindly to-read and only to-hunt

τὴν ἐν αὐτοῖς ὠφέλειαν· τὸ δὲ ἀκαλλὲς τῆς λέξεως
the in them benefit the and inelegance of-the diction
παραβλέπειν, καὶ εὔχεσθαι ὑπὲρ τῆς ἡμῶν μετριότητος,
to-overlook and to-pray for the our mediocrity
τῆς πάσης πνευματικῆς ὠφελείας ἐρήμου. Παρακαλῶ δὲ
of-the all spiritual benefit destitute I-beseech and
καὶ τοῦτο, μὴ εἰς ὄχλησιν ἡγεῖσθαι τὰ γεγραμμένα.
also this not for annoyance to-consider the(-things) written
Ἐπιταγὴν γὰρ πεπλήρωκα. Λέγω δὲ τοῦτο, ἐπειδὴ οἱ
command for I-have-fulfilled I-say and this since the(-ones)
λόγοις ἐνοχλοῦντες, πολλοί ἐσμεν σήμερον· οἱ δὲ
with-words annoying many we-are today the(-ones) and
ἔργοις παιδεύοντες, ἢ καὶ παιδευόμενοι, πάνυ εἰσὶν ὀλίγοι.
by-deeds teaching or also being-taught very are few
Ἀλλὰ μᾶλλον ἐμπόνως προσέχειν ἑκάστῳ τῶν κεφαλαίων.
but rather laboriously to-attend to-each of-the chapters
Οὐ πάντα γὰρ πᾶσιν, ὡς οἶμαι, εἰσὶν εὔληπτα· ἀλλὰ καὶ
not all(-things) for to-all as I-think are easy-to-grasp but also
πολλῆς τὰ πολλὰ τοῖς πολλοῖς δεόμενα τῆς συνεξετάσεως,
much the many(-things) to-the many needing of-the joint-examination
εἰ καὶ δοκεῖ ἁπλούστερον εἰρῆσθαι. Ἴσως καὶ ἄν τι
if even it-seems more-simply to-have-been-said perhaps also — anything
φανείη χρήσιμον τῇ ψυχῇ ἐξ αὐτῶν ἀνακαλυπτόμενον.
may-appear useful to-the soul from them being-uncovered
Ἀναφανήσεται δὲ πάντως Θεοῦ χάριτι, τῷ ἀπεριέργοις
will-appear and surely of-God by-grace to-the(-one) with-unmeddling
ἐννοίαις καὶ μετὰ φόβου Θεοῦ καὶ ἀγάπης ἀναγινώσκοντι.
thoughts and with fear of-God and love reading
Τῷ δὲ μὴ ὠφελείας χάριν πνευματικῆς ἐντυγχάνοντι,
to-the(-one) and not of-benefit for-the-sake spiritual reading
ἢ τούτῳ τῷ πονήματι, ἢ καὶ ἄλλῳ οἱῳδήποτε. Ἀλλὰ τοῦ
either this the work or also another whatever but —

λέξεις θηρεύειν πρὸς τὸ κακίζειν τὸν συγγραψάμενον, ἵνα
words to-hunt for the to-blame the author so-that
σεαυτὸν ἐκείνου σοφώτερον δῆθεν, ὡς οἰησίας, παραστήσῃ,
yourself than-him wiser forsooth as of-conceit you-may-show
οὐδὲν ὠφέλιμον οὐδαμόθεν οὐδέποτε ἀναφανήσεται.
nothing profitable from-anywhere ever will-appear

Ἀγάπη μέν ἐστιν, διάθεσις ψυχῆς ἀγαθή. καθ' ἣν 1
love indeed is disposition of-soul good according-to which
οὐδὲν τῶν ὄντων, τῆς τοῦ Θεοῦ γνώσεως προτιμᾷ.
nothing of-the(-things) being than-the — of-God knowledge it-prefers
Ἀδύνατον δὲ εἰς ἕξιν ἐλθεῖν ταύτης τῆς ἀγάπης,
impossible and(-it-is) into habit to-come of-this the love
τὸν πρός τι τῶν ἐπιγείων ἔχοντα προσπάθειαν.
the(-one) toward anything of-the earthly(-things) having attachment

Ἀγάπην μὲν τίκτει ἀπάθεια· ἀπάθειαν δὲ, ἡ εἰς Θεὸν 2
love indeed begets dispassion dispassion and the toward God
ἐλπίς· τὴν δὲ ἐλπίδα, ὑπομονὴ καὶ μακροθυμία· ταύτας
hope the and hope endurance and long-suffering these
δὲ, ἡ περιεκτικὴ ἐγκράτεια· ἐγκράτειαν δὲ, ὁ τοῦ Θεοῦ
and the comprehensive continence continence and the — of-God
φόβος· τὸν δὲ φόβον, ἡ εἰς τὸν Κύριον πίστις.
fear the and fear the toward the Lord faith

Ὁ πιστεύων τῷ Κυρίῳ, φοβεῖται τὴν κόλασιν· ὁ 3
the(-one) believing the Lord fears the punishment the(-one)
δὲ φοβούμενος τὴν κόλασιν, ἐγκρατεύεται ἀπὸ τῶν παθῶν·
and fearing the punishment abstains from the passions
ὁ δὲ ἐγκρατευόμενος ἀπὸ τῶν παθῶν, ὑπομένει τὰ
the(-one) and abstaining from the passions endures the
θλιβερά· ὁ δὲ ὑπομένων τὰ θλιβερὰ, ἕξει εἰς Θεὸν
afflictions the(-one) and enduring the afflictions will-have toward God
ἐλπίδα· ἡ δὲ εἰς Θεὸν ἐλπὶς, χωρίζει πάσης γηΐνης
hope the and toward God hope separates from-every earthly

προσπαθείας τὸν νοῦν· ταύτης δὲ ὁ νοῦς χωρισθεὶς,
attachment the mind from-this and the mind separated
ἕξει τὴν εἰς Θεὸν ἀγάπην.
will-have the toward God love

4 Ὁ ἀγαπῶν τὸν Θεὸν, παντων τῶν ὑπ᾽ αὐτοῦ
the(-one) loving — God than-all the(-things) by him
γεγονότων προτιμᾷ τὴν γνῶσιν αὐτοῦ, καὶ ἀδιαλείπτως
made prefers the knowledge of-him and unceasingly
διὰ τοῦ πόθου, ταύτῃ προσκαρτερεῖ.
through the longing to-it perseveres

5 Εἰ πάντα τὰ ὄντα διὰ τοῦ Θεοῦ καὶ διὰ τὸν Θεὸν
if all the(-things) being through — God and because-of — God
γέγονε· κρείττων δὲ ὁ Θεὸς τῶν δι᾽ αὐτοῦ
have-come-to-be better and — God(-is) than-the(-things) through him
γεγονότων· ὁ καταλιμπάνων τὸν Θεὸν τὸν ἀσυγκρίτως
made the(-one) leaving — God the incomparably
κρείττονα, καὶ τοῖς χείροσιν ἐνασχολούμενος, δείκνυσιν
better and with-the worse(-things) occupied shows
ἑαυτὸν προτιμῶντα τοῦ Θεοῦ, τὰ δι᾽ αὐτοῦ γεγονότα.
himself preferring — to-God the(-things) through him made

6 Ὁ τῇ εἰς Θεὸν ἀγάπῃ τὸν νοῦν ἔχων προσηλωμένον,
the(-one) on-the toward God love the mind having nailed
πάντων τῶν ὁρωμένων, καὶ αὐτοῦ τοῦ σώματος, ὡς
all the(-things) seen and itself the body as
ἀλλοτρίου καταφρονεῖ.
alien despises

7 Εἰ κρείττων τοῦ σώματος ἡ ψυχή· καὶ κρείττων τοῦ
if better than-the body the soul and better than-the
κόσμου ἀσυγκρίτως ὁ κτίσας αὐτὸν Θεός· ὁ προτιμῶν
world incomparably the having-created it God the(-one) preferring

τῆς ψυχῆς τὸ σῶμα, καὶ τοῦ Θεοῦ τὸν ὑπὸ αὐτοῦ κτισθέντα
to-the soul the body and — to-God the by him created
κόσμον, οὐδὲν τῶν εἰδωλολατρούντων διενήνοχεν.
world in-nothing from-the idolaters differs
Ὁ τὸν νοῦν τῆς εἰς Θεὸν ἀγάπης καὶ προσεδρείας 8
the(-one) the mind from-the toward God love and attendance
ἀποχωρίσας, καί τινι τῶν αἰσθητῶν προσεδεμένον ἔχων,
having-separated and to-some of-the sensible(-things) attached having(-it)
οὗτός ἐστι ὁ προτιμῶν τῆς ψυχῆς τὸ σῶμα, καὶ
this(-one) is the(-one) preferring to-the soul the body and
τοῦ κτίσαντος Θεοῦ, τὰ ὑπ᾽ αὐτοῦ γεγονότα.
to-the having-created God the(-things) by him made
Εἰ ἡ ζωὴ τοῦ νοῦ ὁ φωτισμός ἐστι τῆς γνώσεως· 9
if the life of-the mind the illumination is of-the knowledge
τοῦτον δὲ ἡ εἰς Θεὸν ἀγάπη τίκτει· καλῶς, Οὐδὲν
this and the toward God love begets well nothing
τῆς θείας ἀγάπης, εἴρηται, μεῖζον.
than-the divine love has-been-said greater
Ὅταν τῷ ἔρωτι τῆς ἀγάπης πρὸς Θεὸν ὁ νοῦς ἐκδημῇ, 10
when by-the eros of-the love toward God the mind goes-abroad
τότε οὔτε ἑαυτοῦ οὔτε τινὸς τῶν ὄντων παντάπασι
then neither itself nor anything of-the(-things) being at-all
ἐπαισθάνεται. Ὑπὸ γὰρ τοῦ θείου καὶ ἀπείρου φωτὸς
it-perceives by for the divine and infinite light
καταλαμπόμενος, ἀναισθητεῖ πρὸς πάντα τὰ ὑπ᾽
being-shone-on it-is-insensible toward all the(-things) by
αὐτοῦ γεγονότα· καθάπερ καὶ ὁ αἰσθητὸς ὀφθαλμὸς πρὸς
him made just-as also the sensible eye toward
τοὺς ἀστέρας, τοῦ ἡλίου ἀνατέλλοντος.
the stars the sun rising

11 Πᾶσαι μὲν αἱ ἀρεταὶ συνεργοῦσι τῷ νῷ πρὸς τὸν θεῖον
all indeed the virtues work-with the mind toward the divine
ἔρωτα, πλέον δὲ πάντων ἡ καθαρὰ προσευχή. Διὰ
eros more and than-all the pure prayer through
ταύτης γὰρ πρὸς τὸν Θεὸν πτερούμενος, ἔξω γίνεται
this for toward — God being-winged outside it-becomes
πάντων τῶν ὄντων.
all the(-things) being

12 Ὅταν διὰ τῆς ἀγάπης ὑπὸ τῆς θείας γνώσεως ὁ νοῦς
when through the love by the divine knowledge the mind
ἁρπαγῇ, καὶ ἔξω γενόμενος τῶν ὄντων τῆς θείας
is-seized and outside having-become the(-things) being the divine
ἐπαισθάνηται ἀπειρίας, τότε κατὰ τὸν θεῖον Ἡσαΐαν
perceives infinity then according-to the divine Isaiah
ὑπὸ ἐκπλήξεως εἰς συναίσθησιν ἐλθὼν τῆς ἑαυτοῦ
from amazement into awareness having-come of-the own
ταπεινώσεως, μετὰ διαθέσεως λέγει τὰ τοῦ προφήτου
lowliness with disposition it-says the of-the prophet
ῥήματα· Ὢ τάλας ἐγὼ, ὅτι κατανένυγμαι· ὅτι ἄνθρωπος
words O wretched I because I-am-pricked because man
ὢν, καὶ ἀκάθαρτα χείλη ἔχων, ἐν μέσῳ λαοῦ ἀκάθαρτα
being and unclean lips having in midst of-people unclean
χείλη ἔχοντος ἐγὼ κατοικῶ, καὶ τὸν βασιλέα Κύριον
lips having I dwell and the king Lord
σαβαὼθ εἶδον τοῖς ὀφθαλμοῖς μου.
Sabaoth I-saw with-the eyes of-me

13 Ὁ ἀγαπῶν τὸν Θεὸν, οὐ δύναται μὴ καὶ πάντα
the(-one) loving — God not can not also every
ἄνθρωπον ὡς ἑαυτὸν ἀγαπῆσαι, εἰ καὶ πρὸς τὰ πάθη
man as himself love if even toward the passions
δυσχεραίνει τῶν μήπω κεκαθαρμένων. Διὸ καὶ τὴν
he-is-vexed of-the(-ones) not-yet cleansed wherefore also the

ἐπιστροφὴν αὐτῶν βλέπων καὶ τὴν διόρθωσιν, ἀμετρήτῳ
conversion of-them seeing and the correction with-immeasurable
καὶ ἀνεκλαλήτῳ χαίρει χαρᾷ.
and unspeakable he-rejoices joy
Ἀκάθαρτός ἐστι ψυχὴ ἐμπαθής· λογισμῶν ἐπιθυμίας καὶ 14
unclean is soul passionate of-thoughts of-desire and
μίσους πεπληρωμένη.
of-hatred filled
Ὁ ἴχνος μίσους βλέπων ἐν τῇ ἑαυτοῦ καρδίᾳ διὰ 15
the(-one) trace of-hatred seeing in the of-himself heart because-of
οἱονδήποτε πταῖσμα πρὸς τὸν οἱονδήποτε ἄνθρωπον,
whatever fault toward the whatever man
ἀλλότριος τυγχάνει πάμπαν τῆς εἰς Θεὸν ἀγάπης·
alien is altogether from-the toward God love
διότι ἡ εἰς Θεὸν ἀγάπη, τοῦ εἰς ἄνθρωπον μίσους
because the toward God love the toward man hatred
παντελῶς οὐκ ἀνέχεται.
wholly not endures
Ὁ ἀγαπῶν με, φησὶν ὁ Κύριος, τὰς ἐντολάς μου 16
the(-one) loving me says the Lord the commandments of-me
τηρήσει· αὕτη δέ ἐστιν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε
will-keep this and is the commandment the mine that you-love
ἀλλήλους. Ὁ οὖν μὴ ἀγαπῶν τὸν πλησίον, τὴν
one-another the(-one) then not loving the neighbor the
ἐντολὴν οὐ τηρεῖ. Ὁ δὲ τὴν ἐντολὴν μὴ τηρῶν,
commandment not keeps the(-one) and the commandment not keeping
οὐδὲ τὸν Κύριον ἀγαπῆσαι δύναται.
not-even the Lord love can
Μακάριος ἄνθρωπος, ὁ πάντα ἄνθρωπον ἐξ ἴσου 17
blessed man the(-one) every man from equal
ἀγαπῆσαι δυνηθείς.
to-love having-been-able

18 Μακάριος ἄνθρωπος, ὁ μηδενὶ πράγματι φθαρτῷ ἢ
blessed man the(-one) to-no thing corruptible or
προσκαίρῳ προσκείμενος.
temporary attached

19 Μακάριος ὁ νοῦς, ὁ πάντα τὰ ὄντα περάσας,
blessed the mind the all the(-things) being having-passed-beyond
καὶ τῆς θείας ὡραιότητος ἀδιαλείπτως κατατρυφῶν.
and of-the divine beauty unceasingly delighting-in

20 Ὁ πρόνοιαν τῆς σαρκὸς εἰς ἐπιθυμίας ποιούμενος, καὶ
the(-one) provision of-the flesh for desires making and
μνησικακίαν διὰ πρόσκαιρα πρὸς τὸν πλησίον ἔχων·
grudge-bearing because-of temporary(-things) toward the neighbor having
ὁ τοιοῦτος λατρεύει τῇ κτίσει παρὰ τὸν κτίσαντα.
the such(-a-one) serves the creation beside the(-one) having-created

21 Ὁ ἀνήδονον καὶ ἄνοσον· τὸ σῶμα διατηρῶν,
the(-one) without-pleasure and without-sickness the body keeping
σύνδουλον αὐτὸ ἔχει πρὸς τὴν τῶν κρειττόνων ὑπηρεσίαν.
fellow-slave it has toward the of-the better(-things) service

22 Ὁ φεύγων πάσας τὰς κοσμικὰς ἐπιθυμίας, πάσης
the(-one) fleeing all the worldly desires all
λύπης κοσμικῆς ἑαυτὸν ἀνώτερον καθίστησιν.
grief worldly himself higher sets

23 Ὁ τὸν Θεὸν ἀγαπῶν, καὶ τὸν πλησίον πάντως ἀγαπᾷ.
the(-one) — God loving also the neighbor surely loves
Ὁ δὲ τοιοῦτος, χρήματα τηρεῖν οὐ δύναται, ἀλλ' οἰκονομεῖ
the and such(-a-one) money keep not can but he-dispenses
θεοπρεπῶς, ἑκάστῳ τῶν δεομένων παρέχων.
as-befits-God to-each of-the(-ones) needing providing

24 Ὁ κατὰ μίμησιν Θεοῦ τὴν ἐλεημοσύνην ποιούμενος,
the(-one) according-to imitation of-God the almsgiving making
οὐκ οἶδε διαφορὰν πονηροῦ καὶ ἀγαθοῦ, δικαίου καὶ
not knows difference of-wicked and good of-just and

ἀδίκου ἐν τοῖς τοῦ σώματος ἀναγκαίοις· ἀλλὰ πᾶσιν
unjust in the(-things) of-the body necessary but to-all
ἐξ ἴσου κατὰ τὴν χρείαν διανέμει· εἰ καὶ προτιμᾷ
from equal according-to the need distributes if even he-prefers
δι᾽ ἀγαθὴν προαίρεσιν τοῦ φαύλου τὸν ἐνάρετον.
because-of good choice to-the base the virtuous
Ὥσπερ ὁ Θεὸς φύσει ὢν ἀγαθὸς καὶ ἀπαθὴς, πάντας 25
just-as — God by-nature being good and dispassionate all
μὲν ἐξ ἴσου ἀγαπᾷ, ὡς ἔργα αὐτοῦ· ἀλλὰ τὸν μὲν
indeed from equal loves as works of-him but the indeed
ἐνάρετον δοξάζει, ὡς καὶ τῇ γνώμῃ, οἰκειούμενον· τὸν δὲ
virtuous he-glorifies as also by-the will being-made-his-own the and
φαῦλον, δι᾽ ἀγαθότητα ἐλεεῖ, καὶ ἐν τῷ αἰῶνι τούτῳ
base because-of goodness he-pities and in the age this
παιδεύων ἐπιστρέφει· οὕτω καὶ ὁ τῇ γνώμῃ ἀγαθὸς
chastising he-turns thus also the(-one) by-the will good
καὶ ἀπαθής, πάντας ἀνθρώπους ἐξ ἴσου ἀγαπᾷ· τὸν μὲν
and dispassionate all men from equal loves the indeed
ἐνάρετον, διά τε τὴν φύσιν καὶ τὴν ἀγαθὴν προαίρεσιν·
virtuous because-of both the nature and the good choice
τὸν δὲ φαῦλον, διά τε τὴν φύσιν, καὶ τὴν συμπάθειαν
the and base because-of both the nature and the compassion
ἐλεῶν ὡς ἄφρονα καὶ ἐν σκότει διαπορευόμενον.
pitying as senseless and in darkness walking
Οὐ μόνον διὰ μεταδόσεως χρημάτων ἡ διάθεσις τῆς 26
not only through sharing of-money the disposition of-the
ἀγάπης γνωρίζεται, ἀλλὰ πολλῷ μᾶλλον διὰ μεταδόσεως
love is-made-known but by-much more through sharing
λόγου Θεοῦ καὶ σωματικῆς διακονίας.
of-word of-God and of-bodily service

27 Ὁ τοῖς τοῦ κόσμου πράγμασι γνησίως ἀποταξάμενος,
the(-one) the of-the world affairs genuinely having-renounced
καὶ τῷ πλησίον διὰ τῆς ἀγάπης ἀνυποκρίτως δουλεύων,
and the neighbor through the love without-hypocrisy serving
παντὸς πάθους ταχέως ἐλευθεροῦται, καὶ τῆς θείας
of-every passion quickly is-freed and of-the divine
ἀγάπης καὶ γνώσεως μέτοχος καθίσταται.
love and knowledge partaker is-made

28 Ὁ τὴν θείαν ἀγάπην ἐν ἑαυτῷ κτησάμενος, οὐ κοπιᾷ
the(-one) the divine love in himself having-acquired not grows-weary
κατακολουθῶν ὀπίσω Κυρίου τοῦ Θεοῦ αὐτοῦ, κατὰ τὸν
following after (the)-Lord the God of-him according-to the
θεῖον Ἱερεμίαν· ἀλλὰ πάντα πόνον ὀνειδισμόν τε καὶ φέρει
divine Jeremiah but every toil reproach both and bears
ὕβριν γενναίως, μηδενὶ τὸ σύνολον κακὸν λογιζόμενος.
insult nobly to-no-one at all evil reckoning

29 Ὅταν ὑβρισθῇς παρά τινος, ἢ ἔν τινι ἐξουδενωθῇς,
when you-are-insulted by someone or in something you-are-set-at-naught
τότε πρόσεχε ἀπὸ τῶν λογισμῶν τῆς ὀργῆς, μή σε τῆς
then beware from the thoughts of-the anger lest you from-the
ἀγάπης διὰ τῆς λύπης χωρίσαντες, ἐν τῇ χώρᾳ τοῦ
love through the grief having-separated in the place of-the
μίσους καταστήσωσιν.
hatred they-set

30 Ὅταν ἐφ' ὕβρει ἢ ἀτιμίᾳ πονήσῃς, γίνωσκε σεαυτὸν
when at insult or dishonor you-labor know yourself
μεγάλως ὠφεληθέντα, τῆς κενοδοξίας διὰ τῆς ἀτιμίας
greatly benefited of-the vainglory through the dishonor
οἰκονομικῶς ἀπὸ σοῦ ἐκβληθείσης.
providentially from you having-been-cast-out

Ὥσπερ μνήμη πυρὸς οὐ θερμαίνει τὸ σῶμα, οὕτω πίστις 31
just-as memory of-fire not warms the body thus faith
ἄνευ ἀγάπης, οὐκ ἐνεργεῖ εἰς τὴν ψυχὴν τὸν τῆς γνώσεως
without love not works in the soul the of-the knowledge
φωτισμόν.
illumination

Ὥσπερ τὸ φῶς τοῦ ἡλίου τὸν ὑγιῆ ὀφθαλμὸν εἰς ἑαυτὸ 32
just-as the light of-the sun the healthy eye to itself
ἐφέλκεται· οὕτω καὶ ἡ γνῶσις τοῦ Θεοῦ τὸν καθαρὸν
draws thus also the knowledge — of-God the pure
νοῦν φυσικῶς διὰ τῆς ἀγάπης πρὸς ἑαυτὴν ἐπισπᾶται.
mind naturally through the love toward itself draws-on

Νοῦς ἐστι καθαρὸς, ὁ ἀγνοίας χωρισθεὶς, καὶ ὑπὸ 33
mind is pure the(-one) from-ignorance separated and by
τοῦ θείου φωτὸς καταλαμπόμενος.
the divine light being-illumined

Ψυχή ἐστι καθαρὰ, ἡ παθῶν ἐλευθερωθεῖσα, καὶ 34
soul is pure the(-one) from-passions freed and
ὑπὸ τῆς θείας ἀγάπης ἀδιαλείπτως εὐφραινομένη.
by the divine love unceasingly being-gladdened

Πάθος ἐστὶ ψεκτὸν, κίνησις ψυχῆς παρὰ φύσιν. 35
passion is blameworthy movement of-soul against nature

Ἀπάθειά ἐστιν εἰρηνικὴ κατάστασις ψυχῆς, καθ' ἣν 36
dispassion is peaceful state of-soul according-to which
δυσκίνητος γίνεται ψυχὴ πρὸς κακίαν.
hard-to-move becomes soul toward vice

Ὁ τοὺς καρποὺς τῆς ἀγάπης διὰ σπουδῆς κτησάμενος, 37
the(-one) the fruits of-the love through zeal having-acquired
οὐ μετατίθεται ταύτης, κἂν μυρία πάσχῃ κακά. Καὶ πειθέτω
not is-moved-away from-it even-if countless he-suffers evils and let-persuade
σε Στέφανος ὁ τοῦ Χριστοῦ μαθητὴς, καὶ οἱ κατ' αὐτόν·
you Stephen the — of-Christ disciple and the(-ones) like him

καὶ αὐτὸς ὁ Σωτὴρ ὑπὲρ τῶν φονευτῶν εὐχόμενος τῷ
and himself the Savior for the murderers praying to-the
Πατρὶ, καὶ συγγνώμην παρ᾽ αὐτοῦ ὡς ἀγνοοῦσιν αἰτούμενος.
Father and pardon from him as being-ignorant asking

38 Εἰ τῆς ἀγάπης ἐστὶ τὸ μακροθυμεῖν καὶ χρηστεύεσθαι,
if of-the love is the to-be-long-suffering and to-be-kind
ὁ θυμομαχῶν καὶ πονηρευόμενος, ἀλλότριος δηλονότι
the(-one) fighting-in-temper and doing-evil alien plainly
τῆς ἀγάπης καθίστασται· ὁ δὲ ἀγάπης ἀλλότριος,
from-the love is-made the(-one) and from-love alien
τοῦ Θεοῦ ἐστιν ἀλλότριος, εἴπερ ὁ Θεὸς ἀγάπη ἐστί.
— from-God is alien if-indeed — God love is

39 Μὴ εἴπητε, φησὶν ὁ θεῖος Ἱερεμίας, ὅτι ναὸς Κυρίου
not say says the divine Jeremiah that temple of-(the)-Lord
ἐστέ. Καὶ σὺ μὴ εἴπῃς, ὅτι Ἡ ψιλὴ πίστις ἡ εἰς
you-are and you not say that the bare faith the in
τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν δύναταί με σῶσαι.
the Lord of-us Jesus Christ can me save
Ἀμήχανον γὰρ τοῦτο, ἐὰν μὴ καὶ τὴν ἀγάπην εἰς
impossible for this unless — also the love toward
αὐτὸν διὰ τῶν ἔργων κτήσῃ. Τὸ δὲ ψιλῶς πιστεύειν·
him through the works you-acquire the and barely to-believe
Καὶ τὰ δαιμόνια πιστεύουσι καὶ φίσσουσι.
also the demons believe and shudder

40 Ἔργον ἀγάπης ἐστὶν ἡ εἰς τὸν πλησίον ἐκ διαθέσεως
work of-love is the toward the neighbor from disposition
εὐεργεσία καὶ μακροθυμία καὶ ὑπομονή· καὶ τὸ μετὰ
beneficence and long-suffering and endurance and the with
ὀρθοῦ λόγου χρήσασθαι τοῖς πράγμασι.
right reason to-use the things

Ὁ ἀγαπῶν τὸν Θεὸν οὐ λυπεῖ, οὐδὲ λυπεῖται πρός 41
the(-one) loving — God not grieves nor is-grieved toward
τινα διὰ πρόσκαιρα· μίαν δὲ λύπην καὶ λυπεῖ καὶ
someone because-of temporary(-things) one and grief both grieves and
λυπεῖται σωτήριον, ἣν ὁ μακάριος Παῦλος καὶ ἐλυπήθη
is-grieved saving which the blessed Paul both was-grieved
καὶ ἐλύπησε τοὺς Κορινθίους.
and grieved the Corinthians

Ὁ ἀγαπῶν τὸν Θεὸν, ἀγγελικὸν βίον ἐπὶ γῆς ζῇ, 42
the(-one) loving — God angelic life upon earth lives
νηστεύων καὶ ἀγρυπνῶν, ψάλλων καὶ προσευχόμενος, καὶ
fasting and keeping-vigil singing-psalms and praying and
περὶ παντὸς ἀνθρώπου ἀεὶ καλὰ λογιζόμενος.
about every man always good(-things) thinking

Εἰ οὗτινός τις ἐπιθυμεῖ, τούτου καὶ τυχεῖν ἀγωνίζεται· 43
if whatever someone desires this also to-attain he-strives
πάντων δὲ τῶν ἀγαθῶν καὶ ἐπιθυμητῶν ἀγαθώτερον
of-all and the goods and desirable(-things) better
τὸ Θεῖον καὶ ἐπιθυμητότερον ἀσυγκρίτως· πόσην ἄρα
the Divine and more-desirable incomparably how-much then
σπουδὴν ὀφείλομεν ἐνδείξασθαι, ἵνα τούτου τοῦ φύσει
zeal we-ought to-show that this the by-nature
ἀγαθοῦ καὶ ἐπιθυμητοῦ τύχωμεν.
good and desirable we-may-attain

Μὴ μολύνῃς τὴν σάρκα σου ἐν αἰσχραῖς πράξεσι, καὶ 44
not defile the flesh of-you in shameful deeds and
μὴ μιάνῃς τὴν ψυχὴν πονηροῖς λογισμοῖς· καὶ ἡ εἰρήνη
not stain the soul with-wicked thoughts and the peace
τοῦ Θεοῦ ἐπελεύσεται ἐπὶ σὲ, τὴν ἀγάπην φέρουσα.
— of-God will-come upon you the love bringing

45 Αἴκιζε τὴν σάρκα σου ἀσιτίᾳ καὶ ἀγρυπνίᾳ, καὶ σχόλασον
torment the flesh of-you with-fasting and with-vigil and devote-yourself
ἀόκνως ψαλμωδίᾳ καὶ προσευχῇ· καὶ ὁ ἁγιασμὸς τῆς
tirelessly to-psalmody and to-prayer and the sanctification of-the
σωφροσύνης ἐπὶ σὲ ἐπελεύσεται, τὴν ἀγάπην φέρων.
chastity upon you will-come the love bringing
46 Ὁ τῆς θείας καταξιωθεὶς γνώσεως, καὶ τὸν
the(-one) of-the divine having-been-deemed-worthy knowledge and the
ταύτης φωτισμὸν διὰ τῆς ἀγάπης κτησάμενος, οὐ
of-it illumination through the love having-acquired not
ῥιπισθήσεταί ποτε ὑπὸ τοῦ τῆς κενοδοξίας πνεύματος·
will-be-fanned ever by the of-the vainglory spirit
ὁ δὲ ταύτης μήπω καταξιωθεὶς, εὐχερῶς ὑπ᾽
the(-one) and of-it not-yet having-been-deemed-worthy easily by
αὐτῆς περιφέρεται. Ἐὰν οὖν ὁ τοιοῦτος ἐν πᾶσι τοῖς ὑπ᾽
it is-carried-about if then the such(-a-one) in all the(-things) by
αὐτοῦ πραττομένοις πρὸς τὸν Θεὸν ἀποβλέψῃ, ὡς δι᾽
him being-done toward — God looks as because-of
αὐτὸν πάντα ποιῶν, ῥᾳδίως σὺν Θεῷ ἐκφεύξεται αὐτήν.
him all(-things) doing easily with God will-escape it
47 Ὁ μήπω τυχὼν τῆς θείας γνώσεως τῆς διὰ
the(-one) not-yet having-attained the divine knowledge the through
ἀγάπης ἐνεργουμένης, μέγα φρονεῖ ἐπὶ τοῖς ὑπ᾽ αὐτοῦ
love being-worked great thinks over the(-things) by him
κατὰ Θεὸν πραττομένοις. Ὁ δὲ ταύτης τυχεῖν
according-to God being-done the(-one) and it to-attain
καταξιωθεὶς, μετὰ διαθέσεως λέγει τὰ τοῦ πατριάρχου
having-been-deemed-worthy with disposition says the of-the patriarch
Ἀβράαμ ῥήματα, ἅπερ ἡνίκα τῆς θείας κατηξιώθη
Abraham words which when the divine he-was-deemed-worthy-of
ἐπιφανείας, εἶπεν· Ἐγὼ εἰμὶ γῆ καὶ σποδός.
manifestation he-said I am earth and ash

Ὁ φοβούμενος τὸν Κύριον, συνόμιλον ἀεὶ ἔχει τὴν 48
the(-one) fearing the Lord companion always has the
ταπεινοφροσύνην· καὶ διὰ τῶν ταύτης ἐνθυμημάτων, εἰς τὴν
humility and through the of-it considerations into the
θείαν ἀγάπην καὶ εὐχαριστίαν ἔρχεται. Μνημονεύει γὰρ τῆς
divine love and thanksgiving comes he-remembers for the
κατὰ τὸν κόσμον προτέρας διαγωγῆς, καὶ τῶν ποικίλων
according-to the world former way-of-life and the various
παραπτωμάτων, καὶ τῶν ἐκ νεότητος συμβάντων αὐτῷ
transgressions and the(-ones) from youth having-befallen him
πειρασμῶν· καὶ πῶς πάντων ἐκείνων ἐῤῥύσατο αὐτὸν ὁ
temptations and how from-all those rescued him the
Κύριος, καὶ μετέστησεν ἀπὸ τῆς ἐμπαθοῦς ζωῆς, εἰς τὸν
Lord and transferred from the passionate life into the
κατὰ Θεὸν βίον· καὶ σὺν τῷ φόβῳ, προσλαμβάνεται
according-to God life and with the fear he-takes-on
καὶ τὴν ἀγάπην, εὐχαριστῶν ἀεὶ μετὰ ταπεινοφροσύνης
also the love giving-thanks always with humility
πολλῆς τῷ εὐεργέτῃ, καὶ κυβερνήτῃ τῆς ζωῆς ἡμῶν.
much to-the benefactor and helmsman of-the life of-us
Μὴ ῥυπώσῃς τὸν νοῦν σου, λογισμῶν ἀνεχόμενος ἐπιθυμίας 49
not soil the mind of-you thoughts enduring of-desire
καὶ θυμοῦ, ἵνα μὴ τῆς καθαρᾶς προσευχῆς ἐκπεσὼν,
and of-temper that not from-the pure prayer having-fallen
τῷ τῆς ἀκηδίας πνεύματι περιπέσῃς.
the of-the acedia spirit you-fall-in-with
Τὸ τηνικαῦτα ὁ νοῦς τῆς πρὸς Θεὸν παῤῥησίας ἐκπίπτει, 50
the at-that-time the mind from-the toward God boldness falls-out
ὁπηνίκα πονηροῖς ἢ ῥυπαροῖς λογισμοῖς συνόμιλος γένηται.
when with-wicked or with-filthy thoughts companion it-becomes

51 Ὁ μὲν ἄφρων ὑπὸ τῶν παθῶν ἀγόμενος, ὅτε μὲν ὑπὸ
the(-one) indeed senseless by the passions being-led when indeed by
τοῦ θυμοῦ κινούμενος ἐκταράσσεται, φεύγειν ἀλογίστως
the temper moved he-is-thrown-into-turmoil to-flee irrationally
τοὺς ἀδελφοὺς ἐπείγεται· ὅτε δὲ πάλιν ὑπὸ τῆς ἐπιθυμίας
the brothers he-hastens when and again by the desire
ἐκθερμαίνεται, μεταμελόμενος αὖθις προστρέχων ἀπαντᾷ.
he-is-heated repenting again running-to he-meets(-them)
Ὁ δὲ φρόνιμος, ἐπ᾽ ἀμφοτέρων τοὐναντίον ποιεῖ. ἐπὶ
the(-one) and prudent in both-cases the-opposite does in
μὲν γὰρ τοῦ θυμοῦ, τὰς αἰτίας τῆς ταραχῆς ἐκκόψας, τῆς
indeed for the temper the causes of-the turmoil having-cut-off from-the
πρὸς τοὺς ἀδελφοὺς λύπης ἑαυτὸν ἀπαλλάττει· ἐπὶ δὲ τῆς
toward the brothers grief himself frees in and the
ἐπιθυμίας, τῆς ἀλόγου ὁρμῆς καὶ συντυχίας ἐγκρατεύεται.
desire of-the irrational impulse and meeting he-is-continent
52 Ἐν τῷ καιρῷ τῶν πειρασμῶν, μὴ καταλίπῃς τὸ
in the time of-the temptations not leave the
μοναστήριόν σου· ἀλλὰ φέρε γενναίως τὰ κύματα τῶν
monastery of-you but bear nobly the waves of-the
λογισμῶν, καὶ μάλιστα τῶν τῆς λύπης καὶ ἀκηδίας. Οὕτω
thoughts and most-of-all the(-ones) of-the grief and acedia thus
γὰρ οἰκονομικῶς διὰ τῶν θλίψεων δοκιμασθεὶς, ἕξεις
for providentially through the afflictions tested you-will-have
βεβαίαν τὴν εἰς Θεὸν ἐλπίδα. Ἐὰν δὲ καταλιμπάνῃς,
firm the toward God hope if and you-leave
ἀδόκιμος καὶ ἄνανδρος καὶ ἄστατος εὑρεθήσῃ
unproven and unmanly and unstable you-will-be-found
53 Ἐὰν θέλῃς τῆς κατὰ Θεὸν ἀγάπης μὴ ἐκπεσεῖν, μήτε
if you-wish from-the according-to God love not to-fall-away neither
τὸν ἀδελφὸν ἀφῇς κοιμηθῆναι λυπούμενον κατὰ σοῦ, μήτε σὺ
the brother let to-sleep grieving against you nor you

κοιμηθῇς λυπούμενος κατ᾽ αὐτοῦ· ἀλλ᾽, Ὕπαγε, διαλλάγηθι
sleep grieving against him but go be-reconciled
τῷ ἀδελφῷ σου, καὶ ἐλθὼν, πρόσφερε Χριστῷ καθαρῷ τῷ
to-the brother of-you and having-come offer to-Christ with-pure the
συνειδότι, δι᾽ ἐκτενοῦς προσευχῆς τὸ δῶρον τῆς ἀγάπης.
conscience through earnest prayer the gift of-the love
Εἰ ὁ πάντα τὰ χαρίσματα τοῦ Πνεύματος ἔχων, 54
if the(-one) all the gifts of-the Spirit having
ἀγάπην δὲ μὴ ἔχων, οὐδὲν ὠφελεῖται, κατὰ τὸν θεῖον
love and not having nothing is-profited according-to the divine
Ἀπόστολον· πόσην ὀφείλομεν ἐνδείξασθαι σπουδὴν, ἵνα
Apostle how-much ought-we to-show zeal that
ταύτην κτησώμεθα;
it we-may-acquire
Εἰ Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται, ὁ 55
if the love to-the neighbor evil not works the(-one)
φθονῶν τῷ ἀδελφῷ, καὶ λυπούμενος ἐπὶ τῇ εὐδοκιμήσει
envying the brother and grieving at the good-repute
αὐτοῦ, καὶ σκώμμασι χραίνων τὴν ὑπόληψιν αὐτοῦ, ἢ ἔν τινι,
of-him and with-jests staining the reputation of-him or in some
κακοηθείᾳ ἐπιβουλεύων αὐτῷ, πῶς οὐκ ἀλλότριον ἑαυτὸν
malice plotting-against him how not alien himself
τῆς ἀγάπης καθίστησι, καὶ ἔνοχον τῆς αἰωνίου κρίσεως,
from-the love does-he-make and liable to-the eternal judgment
Εἰ Πλήρωμα νόμου ἡ ἀγάπη, ὁ μνησικακῶν 56
if fullness of-law the love the(-one) bearing-a-grudge
τῷ ἀδελφῷ, καὶ δόλους κατ᾽ αὐτοῦ συσκευάζων καὶ
to-the brother and deceits against him contriving and
κατευχόμενος αὐτοῦ καὶ ἐπιχαίρων τῷ πτώματι αὐτοῦ,
cursing him and rejoicing at-the fall of-him
πῶς οὐ παράνομός ἐστι, καὶ τῆς αἰωνίου κολάσεως ἄξιος;
how not lawless is-he and of-the eternal punishment worthy

57 Εἰ Ὁ καταλαλῶν ἀδελφοῦ καὶ κρίνων ἀδελφὸν, καταλαλεῖ
if the(-one) speaking-against a-brother and judging a-brother speaks-against
καὶ κρίνει νόμον· ὁ δὲ νόμος τοῦ Χριστοῦ ἐστιν ἡ
and judges law the and law — of-Christ is the
ἀγάπη, πῶς τῆς ἀγάπης τοῦ Χριστοῦ ὁ κατάλαλος
love how from-the love — of-Christ the slanderer
οὐκ ἐκπίπτει, καὶ αἴτιος ἑαυτῷ γίνεται κολάσεως αἰωνίου,
not falls-out and cause to-himself becomes of-punishment eternal

II · THE FIRST CENTURY, 58–100

Maximus warns against slander and hearing slander, and gives the Lord's commands to love enemies and turn the other cheek as cures for grief and anger. Passions of the irascible part are harder to fight than those of the desiring part, and acedia moves them all. Perfect love loves all men equally, the good as friends and the wicked as enemies; mind passes through the contemplation of things to the knowledge of the Trinity.

58 Μὴ δώης τὴν ἀκοήν σου τῇ γλώσσῃ τοῦ καταλάλου,
not give the hearing of-you to-the tongue of-the slanderer
μηδὲ τὴν γλῶσσάν σου τῇ ἀκοῇ τοῦ φιλοψόγου, ἡδέως
nor the tongue of-you to-the hearing of-the fault-finder gladly
λαλῶν ἢ ἀκούων κατὰ τοῦ πέλας, ἵνα μὴ ἐκπέσῃς τῆς
speaking or hearing against the neighbor that not you-fall-away-from the
θείας ἀγάπης, καὶ ἀλλότριος εὑρεθῇς τῆς αἰωνίου ζωῆς.
divine love and alien you-be-found from-the eternal life
59 Μὴ καταδέχου κατὰ τοῦ Πατρός σου λοιδορίαν, μηδὲ
not accept against the Father of-you abuse nor
προθυμοποιήσῃς τὸν ἀτιμάζοντα αὐτόν· ἵνα μὴ ὀργισθῇ
encourage the(-one) dishonoring him that not be-angered

Κύριος ἐπὶ τοῖς ἔργοις σου, καὶ ἐξολοθρεύσῃ σε ἐκ γῆς
(the)-Lord at the works of-you and destroy you from land
ζώντων.
of-(the)-living

Ἐπιστόμιζε τὸν καταλαλοῦντα ἐν ἀκοαῖς σου, ἵνα μὴ 60
muzzle the(-one) slandering in hearings of-you that not
διπλῆν ἁμαρτίαν σὺν αὐτῷ ἁμαρτάνῃς· καὶ σαυτὸν ὀλεθρίῳ
double sin with him you-sin and yourself to-deadly
πάθει ἐθίζων, κακεῖνον κατὰ τοῦ πλησίον φλυαρεῖν οὐκ
passion accustoming and-that-one against the neighbor to-babble not
ἀνακόπτων.
checking

Ἐγὼ δὲ λέγω ὑμῖν, φησὶν ὁ Κύριος· Ἀγαπᾶτε τοὺς 61
I but say to-you says the Lord love the
ἐχθροὺς ὑμῶν· καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς·
enemies of-you well do to-the(-ones) hating you
προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. Διὰ τί
pray for the(-ones) abusing you because-of what
ταῦτα προσέταξεν; Ἵνα σε μίσους καὶ λύπης καὶ ὀργῆς
these(-things) did-he-command that you from-hatred and grief and anger
καὶ μνησικακίας ἐλευθερώσῃ, καὶ τοῦ μεγίστου κτήματος
and grudge-bearing he-may-free and of-the greatest possession
τῆς τελείας ἀγάπης καταξιώσῃ· ἣν ἀμήχανον ἔχειν,
the perfect love he-may-deem-worthy which impossible to-have
τὸν μὴ πάντας ἀνθρώπους ἐξ ἴσου ἀγαπῶντα κατὰ
the(-one) not all men from equal loving according-to
μίμησιν Θεοῦ, τοῦ πάντας ἀνθρώπους ἐξ ἴσου ἀγαπῶντος,
imitation of-God the all men from equal loving
καὶ θέλοντος σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.
and wishing to-be-saved and to knowledge of-truth to-come

62 Ἐγὼ δὲ λέγω ὑμῖν· Μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ᾽ ὅστις
I but say to-you not to-resist the evil(-one) but whoever
σε ῥαπίσει ἐπὶ τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν
you will-strike on the right cheek turn to-him also the
ἄλλην· καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά
other and to-the(-one) wishing you to-sue and the tunic
σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· καὶ τῷ
of-you to-take let-go to-him also the cloak and to-the(-one)
ἀγγαρεύοντί σε μίλιον ἓν, ὕπαγε μετ᾽ αὐτοῦ δύο. Διὰ
compelling you mile one go with him two because-of
τί; Ἵνα καὶ σὲ ἀόργητον καὶ ἀτάραχον διαφυλάξῃ καὶ
what that both you without-anger and untroubled he-may-guard and
ἄλυπον, κἀκεῖνον διὰ τῆς σῆς ἀνεξικακίας παιδεύσῃ, καὶ
without-grief and-that-one through the your forbearance he-may-instruct and
ἀμφοτέρους ὡς ἀγαθὸς ὑπὸ τὸν ζυγὸν τῆς ἀγάπης ἀγάγῃ.
both as good under the yoke of-the love he-may-lead

63 Πρὸς ἅπερ πράγματά ποτε πεπόνθαμεν, τούτων καὶ
toward which things ever we-have-suffered of-these also
τὰς φαντασίας ἐμπαθεῖς περιφέρομεν. Ὁ οὖν τὰς
the fantasies passionate we-carry-about the(-one) then the
ἐμπαθεῖς νικῶν φαντασίας, καὶ τῶν πραγμάτων ὧν
passionate conquering fantasies also the things of-which
αἱ φαντασίαι πάντως καταφρονεῖ· ἐπειδὴ τοῦ πρὸς τὰ
the fantasies surely despises since than-the toward the
πράγματα πολέμου ὁ πρὸς τὰς μνήμας τοσοῦτόν
things war the(-one) toward the memories so-much
ἐστι χαλεπώτερος, ὅσον τοῦ κατ᾽ ἐνέργειαν ἁμαρτάνειν,
is harder as than-the in act to-sin
τὸ κατὰ διάνοιαν ἐστιν εὐκοπώτερον.
the in thought is easier

Τῶν παθῶν τὰ μέν ἐστι σωματικὰ, τὰ δὲ ψυχικά. 64
of-the passions the(-ones) indeed are bodily the(-ones) and of-soul
Καὶ τὰ μὲν σωματικὰ, ἐκ τοῦ σώματος ἔχει τὰς
and the(-ones) indeed bodily from the body have the
ἀφορμάς· τὰ δὲ ψυχικὰ, ἐκ τῶν ἔξωθεν πραγμάτων.
occasions the(-ones) and of-soul from the outside things
Ἀμφότερα δὲ περικόπτει ἀγάπη καὶ ἐγκράτεια· ἡ
both and cuts-off love and continence the(-one)
μὲν, τὰ ψυχικά· ἡ δὲ, τὰ σωματικά.
indeed the(-ones) of-soul the(-other) and the(-ones) bodily
Τὰ μὲν τῶν παθῶν, τοῦ θυμικοῦ· τὰ δὲ τοῦ 65
the(-ones) indeed of-the passions of-the irascible the(-ones) and of-the
ἐπιθυμητικοῦ μέρους τῆς ψυχῆς, τυγχάνει. Ἀμφότερα δὲ,
desiring part of-the soul are both and
διὰ τῶν αἰσθήσεων κινεῖται. Τότε δὲ κινεῖται, ὅτε
through the senses are-moved then and they-are-moved when
ἀγάπης ἡ ψυχὴ καὶ ἐγκρατείας ἐκτὸς εὑρίσκεται.
from-love the soul and continence outside is-found
Δυσκαταγώνιστα μᾶλλον τὰ τοῦ θυμικοῦ μέρους τῆς 66
hard-to-combat more the of-the irascible part of-the
ψυχῆς πάθη, παρὰ τὰ τοῦ ἐπιθυμητικοῦ τυγχάνει.
soul passions than the(-ones) of-the desiring are
Διὸ καὶ μεῖζον τὸ φάρμακον κατ᾽ αὐτοῦ, ἡ ἐντολὴ
wherefore also greater the remedy against it the commandment
τῆς ἀγάπης ὑπὸ τοῦ Κυρίου ἐδόθη.
of-the love by the Lord was-given
Πάντα τὰ ἄλλα πάθη, ἢ τοῦ θυμικοῦ μέρους τῆς 67
all the other passions either the irascible part of-the
ψυχῆς, ἢ τοῦ ἐπιθυμητικοῦ μόνον ἐφάπτεται· ἢ καὶ τοῦ
soul or the desiring only touch or also the
λογιστικοῦ, ὡς ἡ λήθη καὶ ἡ ἄγνοια· ἡ δὲ ἀκηδία,
reasoning as the forgetfulness and the ignorance the and acedia

πασῶν τῶν τῆς ψυχῆς δυνάμεων ἐπιδραττομένη, πάντα
of-all the of-the soul powers laying-hold all
σχεδὸν ὁμοθυμαδὸν κινεῖ τὰ πάθη. Διὸ καὶ πάντων τῶν
almost with-one-accord moves the passions wherefore also of-all the
ἄλλων παθῶν ἐστι βαρύτατον. Καλῶς οὖν ὁ Κύριος τὸ
other passions is heaviest well then the Lord the
κατ᾽ αὐτῆς φάρμακον δεδωκὼς, Ἐν τῇ ὑπομονῇ ὑμῶν,
against it remedy having-given in the endurance of-you
λέγει, κτήσασθε τὰς ψυχὰς ὑμῶν.
he-says acquire the souls of-you

68 Μὴ πλήξῃς ποτέ τινα τῶν ἀδελφῶν, παραλόγως μάλιστα·
not strike ever any of-the brothers unreasonably most-of-all
μή ποτε μὴ φέρων τὴν θλίψιν, ὑποχωρήσῃ· καὶ οὐ μὴ
lest ever not bearing the affliction he-withdraw and not —
ἐκφεύξῃ ποτὲ τὸν ἔλεγχον τοῦ συνειδότος, ἀεί σοι
you-will-escape ever the reproof of-the conscience always to-you
λύπην ἐν τῷ καιρῷ τῆς προσευχῆς προξενοῦντα, καὶ
grief in the time of-the prayer procuring and
τῆς θείας παῤῥησίας τὸν νοῦν ἀπελαύνοντα.
from-the divine boldness the mind driving-away

69 Μὴ ἀνάσχῃ τῶν σκάνδαλά σοι φερουσῶν ὑπονοιῶν, ἢ
not endure the stumbling-blocks to-you bringing suspicions or
καὶ ἀνθρώπων, κατά τινων. Οἱ γὰρ παραδεχόμενοι
also men against some(-people) the(-ones) for accepting
σκάνδαλα ἐν οἱῳ δήποτε τρόπῳ τῶν κατὰ
stumbling-blocks in whatever-kind ever way of-the(-things) according-to
προαίρεσιν ἢ παρὰ προαίρεσιν συμβαινόντων, οὐκ ἴσασι
choice or against choice happening not know
τὴν ὁδὸν τῆς εἰρήνης, τὴν φέρουσαν διὰ τῆς ἀγάπης
the way of-the peace the bringing through the love
εἰς τὴν γνῶσιν τοῦ Θεοῦ τοὺς ταύτης ἐραστάς.
to the knowledge — of-God the of-it lovers

Οὔπω ἔχει τελείαν τὴν ἀγάπην, ὁ ἔτι ταῖς γνώμαις 70
not-yet has perfect the love the(-one) still with-the opinions
τῶν ἀνθρώπων συνδιατιθέμενος. Οἷον, τὸν μὲν
of-the men being-disposed-along for-example the(-one) indeed
ἀγαπῶν, τὸν δὲ μισῶν, διὰ τόδε ἢ τόδε· ἢ καὶ
loving the(-other) and hating because-of this or that or also
τὸν αὐτὸν ποτὲ μὲν ἀγαπῶν, ποτὲ δὲ μισῶν, διὰ
the same at-one-time indeed loving at-another and hating because-of
τὰς αὐτὰς αἰτίας.
the same causes

Ἡ τελεία ἀγάπη οὐ συνδιασχίζει τὴν μίαν τῶν ἀνθρώπων 71
the perfect love not divides the one of-the men
φύσιν, ταῖς διαφόροις αὐτῶν γνώμαις· ἀλλ' εἰς αὐτὴν ἀεὶ
nature by-the different of-them opinions but to it always
ἀποβλεπομένη, πάντας ἀνθρώπους ἐξ ἴσου ἀγαπᾷ· τοὺς
looking all men from equal loves the(-ones)
μὲν σπουδαίους, ὡς φίλους· τοὺς δὲ φαύλους, ὡς ἐχθροὺς
indeed earnest as friends the(-ones) and base as enemies
ἀγαπᾷ, εὐεργετοῦσα καὶ μακροθυμοῦσα, καὶ ὑπομένουσα
loves doing-good and being-long-suffering and enduring
τὰ παρ' αὐτῶν ἐπαγόμενα· τὸ κακὸν τὸ συνόλως μὴ
the(-things) from them brought-on the evil — at-all not
λογιζομένη, ἀλλὰ καὶ πάσχουσα ὑπὲρ αὐτῶν, εἰ καιρὸς
reckoning but also suffering for them if occasion
καλέσειεν, ἵνα καὶ αὐτοὺς ποιήσῃ φίλους εἰ οἷόν τε· εἰ
should-call that also them she-may-make friends if possible — if
δὲ μὴ, τῆς γε ἰδίας διαθέσεως οὐκ ἐκπίπτει, τοὺς τῆς
and not from-the at-least own disposition not falls-out the of-the
ἀγάπης καρποὺς ἀεὶ ἐξ ἴσου πρὸς πάντας ἀνθρώπους
love fruits always from equal toward all men
ἐνδεικνυμένη. Διὸ καὶ ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς
showing wherefore also the Lord of-us and God Jesus

Χριστὸς, τὴν αὐτοῦ ἀγάπην εἰς ἡμᾶς ἐνδειξάμενος, ὑπὲρ
Christ the of-him love toward us having-shown for
ὅλης τῆς ἀνθρωπότητος ἔπαθεν, καὶ πᾶσιν ἐξ ἴσου τὴν
all the humanity suffered and to-all from equal the
ἐλπίδα τῆς ἀναστάσεως ἐχαρίσατο· εἰ καὶ ἕκαστος ἑαυτὸν,
hope of-the resurrection granted if even each himself
εἴτε δόξης, εἴτε κολάσεως καθίστησιν ἄξιον.
either of-glory or of-punishment makes worthy

72 Ὁ μὴ καταφρονῶν δόξης καὶ ἀτιμίας, πλούτου καὶ
the(-one) not despising glory and dishonor wealth and
πενίας, ἡδονῆς τε καὶ λύπης, τελείαν ἀγάπην οὔπω
poverty pleasure both and grief perfect love not-yet
ἐκτήσατο. Ἡ γὰρ τελεία ἀγάπη οὐ μόνον τούτων καταφρονεῖ,
has-acquired the for perfect love not only these despises
ἀλλὰ καὶ αὐτῆς τῆς προσκαίρου ζωῆς τε καὶ τοῦ θανάτου.
but also very the temporary life both and the death

73 Ἄκουε τῶν καταξιωθέντων τῆς τελείας ἀγάπης, ποῖα
hear the(-ones) having-been-deemed-worthy of-the perfect love what-kind
λέγουσι· Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;
they-say who us will-separate from the love — of-Christ
θλῖψις; ἢ στενοχωρία; ἢ διωγμός; ἢ λιμός; ἢ γυμνότης; ἢ
affliction or distress or persecution or famine or nakedness or
κίνδυνος; ἢ μάχαιρα; καθὼς γέγραπται· Ὅτι ἕνεκα σοῦ
danger or sword as it-has-been-written that for-the-sake-of you
θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν ὡς πρόβατα
we-are-put-to-death all the day we-were-reckoned as sheep
σφαγῆς. Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν, διὰ τοῦ
of-slaughter but in these all we-more-than-conquer through the(-one)
ἀγαπήσαντος ἡμᾶς. Πέπεισμαι γὰρ, ὅτι οὔτε θάνατος,
having-loved us I-am-persuaded for that neither death
οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ἀρχαὶ, οὔτε δυνάμεις, οὔτε
nor life nor angels nor rulers nor powers nor

ἐνεστῶτα, οὔτε μέλλοντα, οὔτε ὕψωμα, οὔτε βάθος, οὔτε
present(-things) nor coming(-things) nor height nor depth nor
τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης
any creation other will-be-able us to-separate from the love
τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.
— of-God the in Christ Jesus the Lord of-us
Περὶ δὲ τῆς εἰς τὸν πλησίον ἀγάπης, ἄκουε πάλιν 74
about and the toward the neighbor love hear again
οἷα λέγουσιν· Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι,
such(-things)-as they-say truth I-say in Christ not I-lie
συμμαρτυρούσης μοι καὶ τῆς συνειδήσεώς μου ἐν Πνεύματι
bearing-witness-with me also the conscience of-me in Spirit
ἁγίῳ· ὅτι λύπη μοί ἐστι πολλὴ, καὶ ἀδιάλειπτος ὀδύνη
holy that grief to-me is great and unceasing pain
τῇ καρδίᾳ μου. Ηὐχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ
to-the heart of-me I-was-praying for accursed to-be myself I
ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν
from — Christ for the brothers of-me the kinsmen
μου κατὰ σάρκα, οἵτινές εἰσιν Ἰσραηλῖται, καὶ τὰ
of-me according-to flesh who are Israelites and the(-things)
ἑξῆς. Ὡσαύτως καὶ ὁ Μωϋσῆς, καὶ οἱ λοιποὶ ἅγιοι.
following likewise also — Moses and the remaining saints
Ὁ μὴ καταφρονῶν δόξης καὶ ἡδονῆς, καὶ τῆς τούτων 75
the(-one) not despising glory and pleasure and the of-these
αὐξητικῆς, καὶ δι' αὐτὰς συνισταμένης, φιλαργυρίας,
increasing and because-of them being-formed avarice
τὰς τοῦ θυμοῦ προφάσεις ἐκκόπτειν οὐ δύναται. Ὁ δὲ
the of-the temper pretexts cut-off not can the(-one) and
ταύτας μὴ ἐκόπτων, τῆς τελείας ἀγάπης τυχεῖν οὐ δύναται.
these not cutting-off of-the perfect love attain not can

76 Ταπείνωσις καὶ κακοπάθεια, πάσης ἁμαρτίας ἐλευθεροῦσι
humility and hardship from-every sin free
τὸν ἄνθρωπον· ἡ μὲν, τὰ τῆς ψυχῆς· ἡ δὲ,
the man the(-one) indeed the(-ones) of-the soul the(-other) and
τὰ τοῦ σώματος περικόπτουσα πάθη. Τοῦτο γὰρ ποιῶν
the of-the body cutting-off passions this for doing
καὶ ὁ μακάριος φαίνεται Δαβὶδ, ἐν οἷς εὔχεται
also the blessed appears David in which(-words) he-prays
πρὸς τὸν Θεὸν, λέγων· Ἰδὲ τὴν ταπείνωσίν μου καὶ τὸν
toward — God saying see the humility of-me and the
κόπον μου, καὶ ἄφες πάσας τὰς ἁμαρτίας μου.
toil of-me and forgive all the sins of-me

77 Διὰ μὲν τῶν ἐντολῶν ὁ Κύριος, ἀπαθεῖς τοὺς
through indeed the commandments the Lord dispassionate the(-ones)
ἐργαζομένους αὐτὰς ἀποτελεῖ· διὰ δὲ τῶν θείων
working them makes through and the divine
δογμάτων, τὸν φωτισμὸν τῆς γνώσεως αὐτοῖς χαρίζεται.
doctrines the illumination of-the knowledge to-them grants

78 Πάντα τὰ δόγματα, ἢ περὶ Θεοῦ εἰσιν, ἢ περὶ ὁρατῶν
all the doctrines either about God are or about visible(-things)
καὶ ἀοράτων, ἢ περὶ τῆς ἐν αὐτοῖς προνοίας καὶ κρίσεως.
and invisible(-things) or about the in them providence and judgment

79 Ἡ μὲν ἐλεημοσύνη, τὸ θυμικὸν μέρος τῆς ψυχῆς
the indeed almsgiving the irascible part of-the soul
θεραπεύει· ἡ δὲ νηστεία, τὴν μὲν ἐπιθυμίαν μαραίνει· ἡ
heals the and fasting the indeed desire withers the
δὲ προσευχὴ, τὸν νοῦν καθαίρει, καὶ πρὸς τὴν τῶν
and prayer the mind cleanses and toward the of-the(-things)
ὄντων θεωρίαν παρασκευάζει. Πρὸς γὰρ τὰς δυνάμεις
being contemplation prepares toward for the powers
τῆς ψυχῆς, καὶ τὰς ἐντολὰς ὁ Κύριος ἡμῖν ἐχαρίσατο.
of-the soul also the commandments the Lord to-us granted

Μάθετε ἀπ᾽ ἐμοῦ, φησὶν, ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ 80
learn from me he-says that meek I-am and lowly in-the
καρδίᾳ, καὶ τὰ ἑξῆς. Ἡ μὲν πραότης, ἀτάραχον
heart and the(-things) following the indeed meekness untroubled
τὸν θυμὸν διαφυλάττει· ἡ δὲ ταπείνωσις, τύφου καὶ
the temper guards the and humility from-pride and
κενοδοξίας τὸν νοῦν ἐλευθεροῖ.
vainglory the mind frees

Διττός ἐστιν ὁ τοῦ Θεοῦ φόβος· ὁ μὲν ἐκ τῶν 81
twofold is the — of-God fear the(-one) indeed from the
ἀπειλῶν τῆς κολάσεως ἡμῖν ἐντικτόμενος, δι᾽ ὃν ἡ
threats of-the punishment in-us being-engendered because-of which the
ἐγκράτεια καὶ ἡ ὑπομονὴ, καὶ ἡ εἰς Θεὸν ἐλπὶς, καὶ ἡ
continence and the endurance and the toward God hope and the
ἀπάθεια, ἐξ ἧς ἡ ἀγάπη, κατὰ τάξιν ἡμῖν ἐγγίνονται·
dispassion from which the love in order in-us arise
ὁ δὲ, αὐτῇ τῇ ἀγάπῃ συνέζευκται, εὐλάβειαν τῇ
the(-other) and very to-the love is-yoked reverence in-the
ψυχῇ ἀεὶ ἐμποιῶν, ἵνα μὴ διὰ τὴν τῆς ἀγάπης
soul always producing that not because-of the of-the love
παῤῥησίαν, εἰς καταφρόνησιν Θεοῦ ἔλθῃ.
boldness into contempt of-God it-come

Τὸν μὲν πρῶτον φόβον ἔξω βάλλει ἡ τελεία ἀγάπη 82
the indeed first fear outside casts the perfect love
τῆς ψυχῆς τῆς κεκτημένης αὐτὴν, μηκέτι τὴν κόλασιν
of-the soul the having-acquired it no-longer the punishment
φοβουμένης· τὸν δὲ δεύτερον, ἑαυτῇ ἔχει ἀεὶ, ὡς εἴρηται
fearing the and second to-itself has always as it-has-been-said
συνεζευγμένον. Καὶ τῷ μὲν πρώτῳ φόβῳ, ἁρμόζει τὸ,
yoked and to-the indeed first fear fits the
Τῷ φόβῳ Κυρίου ἐκκλίνει πᾶς ἀπὸ κακοῦ. Καὶ,
by-the fear of-(the)-Lord turns-aside every(-one) from evil and

Ἀρχὴ σοφίας φόβος Κυρίου. Τῷ δὲ δευτέρῳ, τὸ, Ὁ
beginning of-wisdom fear of-(the)-Lord to-the and second the the
φόβος Κυρίου ἁγνὸς, διαμένων εἰς αἰῶνα αἰῶνος. Καὶ
fear of-(the)-Lord pure enduring to age of-age and
τὸ, Οὐκ ἔστιν ὑστέρημα τοῖς φοβουμένοις αὐτόν.
the not is lack to-the(-ones) fearing him

83 Νεκρώσατε τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς· πορνείαν,
put-to-death the members of-you the upon the earth fornication
ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν,
uncleanness passion desire evil and the covetousness
καὶ τὰ ἑξῆς. Γῆν μὲν ὠνόμασε, τὸ φρόνημα τῆς
and the(-things) following earth indeed he-named the mind of-the
σαρκός· πορνείαν δὲ εἶπε, τὴν κατ' ἐνέργειαν ἁμαρτίαν·
flesh fornication and he-called the in act sin
ἀκαθαρσίαν δὲ, τὴν συγκατάθεσιν ἐκάλεσε· πάθος δὲ, τὸν
uncleanness and the assent he-called passion and the
ἐμπαθῆ λογισμὸν ὠνόμασεν· ἐπιθυμίαν δὲ κακὴν, τὴν
passionate thought he-named desire and evil the
ψιλὴν τοῦ λογισμοῦ τῆς ἐπιθυμίας παραδοχήν· πλεονεξίαν
bare of-the thought of-the desire acceptance covetousness
δὲ, τὴν γεννητικήν τε καὶ αὐξητικὴν τοῦ πάθους ὠνόμασεν
and the generative both and increasing of-the passion he-named
ὕλην. Ταῦτα οὖν πάντα ὡς μέλη ὄντα τοῦ φρονήματος
matter these then all as members being of-the mind
τῆς σαρκὸς, ἐκέλευσεν ὁ θεῖος Ἀπόστολος νεκρῶσαι.
of-the flesh commanded the divine Apostle to-put-to-death

84 Πρῶτον μὲν ἡ μνήμη, ψιλὸν τὸν λογισμὸν ἐπὶ τὸν
first indeed the memory bare the thought to the
νοῦν ἀναφέρει· καὶ τούτου ἐγχρονίζοντος, κινεῖται τὸ
mind brings-up and this lingering is-moved the
πάθος· τούτου δὲ μὴ ἀναιρουμένου, κάμπτει τὸν νοῦν εἰς
passion this and not being-removed it-bends the mind to

συγκατάθεσιν· ταύτης δὲ γενομένης. ἔρχεται λοιπὸν εἰς τὴν
assent this and having-happened it-comes finally to the
κατ᾽ ἐνέργειαν ἁμαρτίαν. Ὁ οὖν πάνσοφος Ἀπόστολος πρὸς
in act sin the then all-wise Apostle to
τοὺς ἀπὸ ἐθνῶν γράφων, τὸ ἀποτέλεσμα πρῶτον κελεύει
the(-ones) from gentiles writing the outcome first commands
ἀναιρεῖν τῆς ἁμαρτίας· εἶτα κατὰ τάξιν ἀναποδίζοντας, εἰς
to-remove of-the sin then in order stepping-back to
τὴν αἰτίαν καταλήγειν. Ἡ δὲ αἰτία ἐστὶν, ἡ γεννητικὴ,
the cause to-end the and cause is the generative
ὡς προείρηται, καὶ αὐξητικὴ τοῦ πάθους πλεονεξία. Οἶμαι
as has-been-said-before and increasing of-the passion covetousness I-think
δὲ ἐνταῦθα τὴν γαστριμαργίαν σημαίνειν, ὡς μητέρα καὶ
and here the gluttony to-signify as mother and
τροφὸν τῆς πορνείας ὑπάρχουσαν. Ἡ γὰρ πλεονεξία, οὐ
nurse of-the fornication being the for covetousness not
μόνον ἐπὶ χρημάτων, ἀλλὰ καὶ ἐπὶ βρωμάτων κακή.
only in money but also in foods evil
Ὥσπερ καὶ ἡ ἐγκράτεια, οὐ μόνον ἐπὶ βρωμάτων, ἀλλὰ
just-as also the continence not only in foods but
καὶ ἐπὶ χρημάτων καλή.
also in money good
Ὥσπερ στρουθίον τὸν πόδα δεδεμένον ἀρχόμενον πέτεσθαι, 85
just-as sparrow the foot bound beginning to-fly
ἐπὶ τὴν γῆν κατασπᾶται σχοινίῳ ἑλκόμενον· οὕτω
to the earth is-dragged-down by-cord being-drawn thus
καὶ ὁ νοῦς μήπω ἀπάθειαν κτησάμενος, καὶ ἐπὶ τὴν
also the mind not-yet dispassion having-acquired and to the
τῶν οὐρανίων γνῶσιν πετόμενος, ὑπὸ τῶν παθῶν
of-the heavenly(-things) knowledge flying by the passions
καθελκόμενος, ἐπὶ τὴν γῆν κατασπᾶται.
being-pulled-down to the earth is-dragged-down

86 Ὅτε νοῦς τελείως τῶν παθῶν ἐλευθερωθῇ, τότε καὶ ἐπὶ
when mind perfectly from-the passions is-freed then also to
τὴν θεωρίαν τῶν ὄντων ἀμεταστρεπτὶ ὁδεύει, ἐπὶ
the contemplation of-the(-things) being without-turning-back travels to
τὴν γνῶσιν τῆς ἁγίας Τριάδος τὴν πορείαν ποιούμενος
the knowledge of-the holy Trinity the journey making

87 Καθαρὸς ὑπάρχων ὁ νοῦς, τὰ νοήματα τῶν πραγμάτων
pure being the mind the concepts of-the things
ἀναλαμβάνων, εἰς τὴν πνευματικὴν θεωρίαν αὐτῶν κινεῖται·
receiving into the spiritual contemplation of-them is-moved
ἀκάθαρτος δὲ ἐκ ῥᾳθυμίας γεγονὼς, τὰ μὲν τῶν λοιπῶν
impure and from sloth having-become the indeed of-the other
πραγμάτων νοήματα ψιλὰ φαντάζεται· τὰ δὲ ἀνθρώπινα
things concepts bare it-imagines the(-ones) and human
δεχόμενος, εἰς αἰσχροὺς ἢ πονηροὺς λογισμοὺς μετατρέπεται.
receiving into shameful or wicked thoughts it-is-turned

88 Ὅταν ἀεὶ ἐν τῷ καιρῷ τῆς προσευχῆς μηδὲν
when always in the time of-the prayer nothing
τῶν τοῦ κόσμου νοημάτων διενοχλήσῃ τῷ νῷ,
of-the of-the world concepts troubles the mind
τότε γίνωσκε σαυτὸν μὴ ἔξω εἶναι τῶν ὅρων τῆς
then know yourself not outside to-be of-the bounds of-the
ἀπαθείας.
dispassion

89 Ὅταν ἡ ψυχὴ ἄρχηται τῆς ἰδίας ὑγείας ἐπαισθάνεσθαι,
when the soul begins the own health to-perceive
τότε καὶ τὰς ἐν τοῖς ὕπνοις φαντασίας, ψιλὰς καὶ
then also the in the sleep fantasies bare and
ἀταράχους ἄρχεται βλέπειν.
untroubled it-begins to-see

Ὥσπερ τὸν αἰσθητὸν ὀφθαλμὸν ἡ καλλονὴ τῶν ὁρατῶν· 90
just-as the sensible eye the beauty of-the visible(-things)
οὕτω καὶ τὸν καθαρὸν νοῦν, ἡ γνῶσις τῶν ἀοράτων
thus also the pure mind the knowledge of-the invisible(-things)
πρὸς ἑαυτὴν ἐπισπᾶται. Ἀόρατα δὲ λέγω, τὰ ἀσώματα.
toward itself draws invisible(-things) and I-call the bodiless(-things)
Μέγα μὲν τὸ πρὸς τὰ πράγματα μὴ πάσχειν· μεῖζον 91
great indeed the toward the things not to-suffer greater
δὲ πολλῷ, τὸ πρὸς τὰς φαντασίας αὐτῶν ἀπαθῆ
and by-much the toward the fantasies of-them dispassionate
διαμεῖναι. Διότι ὁ διὰ τῶν λογισμῶν πρὸς ἡμᾶς τῶν
to-remain because the through the thoughts against us of-the
δαιμόνων πόλεμος, τοῦ διὰ τῶν πραγμάτων πολέμου
demons war than-the through the things war
ἐστὶ χαλεπώτερος.
is harder
Ὁ τὰς ἀρετὰς κατορθώσας, καὶ τῇ γνώσει πλουτήσας, 92
the(-one) the virtues having-achieved and in-the knowledge having-grown-rich
ὡς φυσικῶς λοιπὸν τὰ πράγματα διορῶν, πάντα κατὰ
as naturally finally the things discerning all(-things) according-to
τὸν ὀρθὸν λόγον καὶ πράττει καὶ διαλέγεται, τὸ σύνολον
the right reason both does and discourses at all
μὴ παρατρεπόμενος. Ἐκ γὰρ τοῦ εὐλόγως ἢ παραλόγως
not being-turned-aside from for the reasonably or unreasonably
τοῖς πράγμασι χρήσασθαι, ἢ ἐνάρετοι ἢ φαῦλοι γινόμεθα.
the things to-use either virtuous or base we-become
Σημεῖον ἄκρας ἀπαθείας, τὸ ψιλὰ τὰ νοήματα τῶν 93
sign of-highest dispassion the bare the concepts of-the
πραγμάτων ἀεὶ ἀναβαίνειν ἐπὶ τὴν καρδίαν, καὶ
things always to-come-up to the heart both
ἐγρηγορότος τοῦ σώματος, καὶ κατὰ τοὺς ὕπνους.
being-awake the body and in the sleep

94 Διὰ μὲν τῆς ἐργασίας τῶν ἐντολῶν, τὰ πάθη ὁ
through indeed the working of-the commandments the passions the
νοῦς ἀποδύεται· διὰ δὲ τῆς τῶν ὁρατῶν πνευματικῆς
mind puts-off through and the of-the visible(-things) spiritual
θεωρίας, τὰ ἐμπαθῆ τῶν πραγμάτων νοήματα. Διὰ δὲ
contemplation the passionate of-the things concepts through and
τῆς τῶν ἀοράτων γνώσεως, τὴν τῶν ὁρατῶν θεωρίαν·
the of-the invisible(-things) knowledge the of-the visible(-things) contemplation
ταύτην δὲ, διὰ τῆς γνώσεως τῆς ἁγίας Τριάδος.
this and through the knowledge of-the holy Trinity

95 Ὥσπερ ὁ ἥλιος ἀνατέλλων καὶ τὸν κόσμον φωτίζων,
just-as the sun rising and the world illumining
δείκνυσί τε ἑαυτὸν καὶ τὰ ὑπ᾽ αὐτοῦ φωτιζόμενα πράγματα·
shows both itself and the by it being-illumined things
οὕτω καὶ ὁ τῆς δικαιοσύνης Ἥλιος τῷ καθαρῷ νῷ
thus also the of-the righteousness Sun to-the pure mind
ἀνατέλλων, καὶ ἑαυτὸν δείκνυσι, καὶ πάντων τῶν ὑπ᾽
rising both himself shows and of-all the(-things) by
αὐτοῦ γεγονότων καὶ γενησομένων τοὺς λόγους.
him having-come-to-be and going-to-be the principles

96 Οὐκ ἐκ τῆς οὐσίας αὐτοῦ τὸν Θεὸν γινώσκομεν, ἀλλ᾽ ἐκ
not from the essence of-him — God we-know but from
τῆς μεγαλουργίας αὐτοῦ καὶ προνοίας τῶν ὄντων.
the magnificence of-him and providence of-the(-things) being
Διὰ τούτων γὰρ ὡς δι᾽ ἐσόπτρων, τὴν ἄπειρον
through these for as through mirrors the infinite
ἀγαθότητα καὶ σοφίαν καὶ δύναμιν κατανοοῦμεν.
goodness and wisdom and power we-perceive

97 Ὁ καθαρὸς νοῦς, ἢ ἐν τοῖς ψιλοῖς νοήμασι τῶν
the pure mind either in the bare concepts of-the
ἀνθρωπίνων πραγμάτων εὑρίσκεται, ἢ ἐν τῇ τῶν ὁρατῶν
human things is-found or in the of-the visible(-things)

φυσικῇ θεωρίᾳ, ἢ ἐν τῇ τῶν ἀοράτων· ἢ ἐν τῷ
natural contemplation or in the(-one) of-the invisible(-things) or in the
φωτὶ τῆς ἁγίας Τριάδος.
light of-the holy Trinity

Ἐν τῇ τῶν ὁρατῶν θεωρίᾳ γενόμενος ὁ νοῦς, ἢ 98
in the of-the visible(-things) contemplation having-come-to-be the mind either
τοὺς φυσικοὺς αὐτῶν λόγους ἐρευνᾷ, ἢ τοὺς δι' αὐτῶν
the natural of-them principles searches or the(-ones) through them
σημαινομένους, ἢ αὐτὴν τὴν αἰτίαν ζητεῖ.
signified or very the cause seeks

Ἐν δὲ τῇ τῶν ἀοράτων διατρίβων, τούς τε φυσικοὺς 99
in and the(-one) of-the invisible(-things) spending-time the both natural
αὐτῶν λόγους ζητεῖ, καὶ τὴν αἰτίαν τῆς γενέσεως
of-them principles it-seeks and the cause of-the coming-into-being
αὐτῶν, καὶ τὰ τούτοις ἀκόλουθα. Καὶ τίς ἡ περὶ
of-them and the(-things) to-these consequent and what the about
αὐτοὺς πρόνοια καὶ κρίσις.
them providence and judgment

Ἐν δὲ Θεῷ γενόμενος, τοὺς περὶ τῆς οὐσίας αὐτοῦ 100
in and God having-come-to-be the about the essence of-him
πρῶτον λόγους, ζητεῖ μὲν ὑπὸ τοῦ πόθου φλεγόμενος, οὐκ
first principles it-seeks indeed by the longing being-inflamed not
ἐκ τῶν κατ' αὐτὸν δὲ τὴν παραμυθίαν εὑρίσκει·
from the(-things) according-to him but the consolation finds
ἀμήχανον γὰρ τοῦτο, καὶ ἀνένδεκτον πάσῃ γενητῇ φύσει
impossible for this and inadmissible to-every created nature
ἐξ ἴσου· ἐκ δὲ τῶν περὶ αὐτὸν παραμυθεῖται· λέγω
from equal from and the(-things) about him it-is-consoled I-mean
δὴ, τῶν περὶ ἀϊδιότητος, ἀπειρίας τε, καὶ ἀοριστίας·
indeed the(-things) about eternity infinity both and boundlessness
ἀγαθότητός τε καὶ σοφίας καὶ δυνάμεως. δημιουργικῆς
goodness both and wisdom and power creative

τε καὶ προνοητικῆς καὶ κριτικῆς τῶν ὄντων. Καὶ
both and provident and judging of-the(-things) being and
τοῦτο πάντη καταληπτὸν αὐτοῦ μόνον, ἡ ἀπειρία, καὶ
this wholly comprehensible of-him only the infinity and
αὐτὸ τὸ μηδὲν γινώσκειν, ὑπὲρ νοῦν γινώσκειν, ὥς που
itself the nothing to-know beyond mind to-know as somewhere
οἱ θεολόγοι ἄνδρες εἰρήκασι, Γρηγόριός τε καὶ Διονύσιος.
the theologian men have-said Gregory both and Dionysius

III · THE SECOND CENTURY, 1–49

The one who loves God prays without distraction, and the passions bind the mind to material things. Pure prayer has two highest states, one of the practical and one of the contemplative. Men love one another for five causes, of which only the first is praiseworthy; the demons tempt by themselves or through men, and the demon of blasphemy attacks the one who advances in love. Self-love is the mother of the passions.

1 Ὁ γνησίως τὸν Θεὸν ἀγαπῶν, οὗτος καὶ ἀπερισπάστως
the(-one) genuinely — God loving this(-one) also undistractedly
πάντως προσεύχεται· καὶ ὁ ἀπερισπάστως πάντως
surely prays and the(-one) undistractedly surely
προσευχόμενος, οὗτος καὶ γνησίως τὸν Θεὸν ἀγαπᾷ.
praying this(-one) also genuinely — God loves
Οὐκ εὔχεται δὲ ἀπερισπάστως, ὅ τινι ἐπιγείων
not prays and undistractedly the(-one) to-something of-earthly(-things)
ἔχων τὸν νοῦν προσηλωμένον· οὐκ ἄρα ἀγαπᾷ τὸν Θεὸν,
having the mind nailed not then loves — God
ὅ τινι τῶν ἐπιγείων ἔχων τὸν νοῦν δεδεμένον.
the(-one) to-something of-the earthly(-things) having the mind bound

Ὁ νοῦς πράγματι χρονίζων αἰσθητῷ, πάθος ἔχει πάντως 2
the mind with-thing lingering sensible passion has surely
πρὸς αὐτό· οἷον ἐπιθυμίας, ἢ λύπης, ἢ ὀργῆς, ἢ
toward it such-as of-desire or of-grief or of-anger or
μνησικακίας· καὶ εἰ μὴ τοῦ πράγματος ἐκείνου καταφρονεῖ,
of-grudge-bearing and if not the thing that it-despises
τοῦ πάθους ἐκείνου ἐλευθεροῦσθαι οὐ δύναται.
from-the passion that be-freed not can

Τὰ μὲν πάθη τοῦ νοῦ κρατοῦντα συνδεσμοῦσιν αὐτὸν 3
the indeed passions the mind mastering bind it
τοῖς πράγμασι τοῖς ὑλικοῖς· καὶ τοῦ Θεοῦ χωρίσαντα,
to-the things the material and — from-God having-separated
αὐτοῖς ἐνασχολεῖσθαι ποιοῦσιν. Ἡ δὲ τοῦ Θεοῦ ἀγάπη
with-them to-be-occupied make the and — of-God love
κρατήσασα, λύει αὐτὸν τῶν δεσμῶν· παραφρονεῖν
having-mastered loosens it from-the bonds to-think-little
πείθουσα οὐ μόνον τῶν αἰσθητῶν πραγμάτων, ἀλλὰ καὶ
persuading not only of-the sensible things but also
αὐτῆς ἡμῶν τῆς προσκαίρου ζωῆς.
of-very of-us the temporary life

Ἔργον τῶν ἐντολῶν, ψιλὰ ποιεῖν τὰ τῶν πραγμάτων 4
work of-the commandments bare to-make the of-the things
νοήματα· ἀναγνώσεως δὲ καὶ θεωρίας, ἄϋλον καὶ
concepts of-reading and and of-contemplation immaterial and
ἀνείδεον τὸν νοῦν ἀπεργάζεσθαι· ἐκ δὲ τούτου συμβαίνει,
formless the mind to-render from and this happens
τὸ ἀπερισπάστως προσεύχεσθαι.
the undistractedly to-pray

Οὐκ ἀρκεῖ πρακτικὴ μέθοδος πρὸς τὸ τελείως τὸν 5
not suffices practical method toward the perfectly the
νοῦν παθῶν ἐλευθερωθῆναι, ὥστε δυνηθῆναι αὐτὸν
mind from-passions to-be-freed so-as to-be-able it

ἀπερισπάστως προσεύχεσθαι, εἰ μὴ καὶ διάφοροι αὐτὸν
undistractedly to-pray if not also different it
διαδέξονται πνευματικαὶ θεωρίαι. Ἡ μὲν γὰρ,
succeed spiritual contemplations the(-one) indeed for
ἀκρασίας καὶ μίσους μόνον τὸν νοῦν ἐλευθεροῖ· αἱ
from-incontinence and hatred only the mind frees the(-ones)
δὲ, καὶ λήθης καὶ ἀγνοίας αὐτὸν ἀπαλλάττουσι· καὶ
and also from-forgetfulness and ignorance it release and
οὕτω δυνήσεται ὡς δεῖ προσεύξασθαι.
thus it-will-be-able as it-must pray

6 Τῆς καθαρᾶς προσευχῆς δύο εἰσὶν ἀκρόταται καταστάσεις·
of-the pure prayer two are highest states
ἡ μὲν, τοῖς πρακτικοῖς· ἡ δὲ, τοῖς θεωρητικοῖς·
the(-one) indeed to-the practical(-ones) the(-other) and to-the contemplative(-ones)
ἐπισυμβαίνουσα. Καὶ ἡ μὲν, ἐκ φόβου Θεοῦ καὶ
occurring and the(-one) indeed from fear of-God and
ἐλπίδος ἀγαθῆς τῇ ψυχῇ ἐγγίνεται· ἡ δὲ, ἀπὸ θείου
hope good in-the soul arises the(-other) and from divine
ἔρωτος καὶ ἀκροτάτης καθάρσεως. Γνωρίσματα δὲ τοῦ
eros and highest purification marks and of-the
μὲν πρώτου μέτρου, τὸ ἐν τῷ συναγαγεῖν τὸν νοῦν ἐκ
indeed first measure the in the to-gather the mind from
πάντων τῶν τοῦ κόσμου νοημάτων, καὶ ὡς αὐτῷ αὐτοῦ
all the of-the world concepts and as to-it himself
περισταμένου τοῦ Θεοῦ, ὥσπερ καὶ παρέστη, ποιεῖσθαι
standing-by — God just-as also he-stood-by to-make
τὰς προσευχὰς ἀπερισπάστως καὶ ἀνενοχλήτως· τοῦ δὲ
the prayers undistractedly and untroubledly of-the and
δευτέρου, τὸ ἐν αὐτῇ τῇ ὁρμῇ τῆς προσευχῆς ἁρπαγῆναι
second the in very the impulse of-the prayer to-be-snatched
τὸν νοῦν ὑπὸ τοῦ θείου καὶ ἀπείρου φωτὸς, καὶ μήτε
the mind by the divine and infinite light and neither

ἑαυτοῦ μήτε τινὸς ἄλλου τῶν ὄντων τὸ σύνολον
of-itself nor of-any other of-the(-things) being at all
ἐπαισθάνεσθαι, εἰ μὴ μόνου τοῦ διὰ τῆς ἀγάπης ἐν
to-perceive if not of-only the(-one) through the love in
αὐτῷ τὴν τοιαύτην ἔλλαμψιν ἐνεργοῦντος. Τότε δὲ καὶ
it the such illumination working then and also
περὶ τοὺς περὶ Θεοῦ λόγους κινούμενος, καθαρὰς καὶ
about the about God words being-moved pure and
τρανὰς τὰς περὶ αὐτοῦ λαμβάνει ἐμφάσεις.
clear the about him it-receives reflections

7 Ὅ τις ἀγαπᾷ, τούτου καὶ ἀντέχεται πάντως· καὶ πάντων
what someone loves to-this also clings surely and all
τῶν πρὸς τοῦτο ἐμποδιζόντων αὐτῷ, καταφρονεῖ, ἵνα
the(-things) toward this hindering him despises that
μὴ αὐτοῦ στερηθῇ, καὶ τὸν Θεὸν ἀγαπῶν, ἐπιμελεῖται
not of-it he-be-deprived and — God loving cares-for
καθαρᾶς προσευχῆς· καὶ πᾶν πάθος πρὸς τοῦτο ἐμποδίζον
pure prayer and every passion toward this hindering
αὐτῷ, ἀποβάλλει ἐξ ἑαυτοῦ
him casts-off from himself

8 Ὁ τὴν μητέρα τῶν παθῶν ἀποβαλὼν φιλαυτίαν,
the(-one) the mother of-the passions having-cast-off self-love
καὶ τὰ λοιπὰ εὐχερῶς σὺν Θεῷ ἀποτίθεται· οἷον ὀργὴν,
also the rest easily with God puts-away such-as anger
λύπην, μνησικακίαν, καὶ τὰ ἑξῆς· ὁ δὲ ὑπὸ τοῦ
grief grudge-bearing and the(-things) following the(-one) and by the
πρώτου κρατούμενος, ὑπὸ τοῦ δευτέρου, κἂν μὴ θέλῃ,
first being-mastered by the second even-if not he-wishes
τιτρώσκεται. Φιλαυτία δέ ἐστι, τὸ πρὸς τὸ σῶμα πάθος.
is-wounded self-love and is the toward the body passion

9 Διὰ τὰς πέντε ταύτας αἰτίας οἱ ἄνθρωποι ἀγαπῶσιν
because-of the five these causes the men love
ἀλλήλους, εἴτε ἐπαινετῶς, εἴτε ψεκτῶς. Οἷον, ἢ διὰ
one-another whether praiseworthily or blamably such-as either because-of
τὸν Θεὸν, ὡς ὁ ἐνάρετος πάντας, καὶ ὡς ὁ τὸν
— God as the virtuous(-man) all and as the(-one) the
ἐνάρετον κἂν μήπω ἐνάρετος· ἢ διὰ φύσιν, ὡς οἱ
virtuous even-if not-yet virtuous or because-of nature as the
γονεῖς τὰ τέκνα, καὶ ἔμπαλιν· ἢ διὰ κενοδοξίαν, ὡς
parents the children and conversely or because-of vainglory as
ὁ δοξαζόμενος τὸν δοξάζοντα· ἢ διὰ φιλαργυρίαν,
the(-one) being-glorified the(-one) glorifying or because-of avarice
ὡς ὁ τὸν πλούσιον διὰ λῆψιν· ἢ διὰ φιληδονίαν,
as the(-one) the rich because-of gain or because-of love-of-pleasure
ὡς ὁ τὴν γαστέρα θεραπευόμενος καὶ τὰ ὑπὸ
as the(-one) the belly serving and the(-things) under
γαστέρα. Καὶ ἡ μὲν πρώτη, ἐπαινετή· ἡ δὲ δευτέρα,
belly and the indeed first praiseworthy the and second
μέση· αἱ δὲ λοιπαὶ, ἐμπαθεῖς.
middle the and rest passionate

10 Ἐὰν τινὰς μὲν μισῇς, τινὰς δὲ οὐδὲ ἀγαπᾷς οὐδὲ
if some indeed you-hate some and neither you-love nor
μισῇς· ἑτέρους δὲ ἀγαπᾷς, ἀλλὰ συμμέτρως· ἄλλους
you-hate others and you-love but moderately others
δὲ σφόδρα ἀγαπᾷς· ἐκ ταύτης τῆς ἀνισότητος, γνῶθι
and exceedingly you-love from this the inequality know
ὅτι μακρὰν εἶ τῆς τελείας ἀγάπης, ἥτις ὑποτίθεται
that far you-are from-the perfect love which proposes
πάντα ἄνθρωπον ἐξ ἴσου ἀγαπῆσαι.
every man from equal to-love

Ἔκκλινον ἀπὸ κακοῦ, καὶ ποίησον ἀγαθόν. Τουτέστι, 11
turn-aside from evil and do good that-is
Πολέμησον τοὺς ἐχθροὺς, ἵνα μειώσῃς τὰ πάθη· ἔπειτα
fight the enemies that you-may-lessen the passions then
δὲ νῆφε, ἵνα μὴ αὐξήσωσι. Καὶ πάλιν· Πολέμησον, ἵνα
and be-sober that not they-increase and again fight that
κτήσῃ τὰς ἀρετάς· καὶ μετέπειτα νῆφε, ἵνα αὐτὰς
you-may-acquire the virtues and afterward be-sober that them
διαφυλάξῃς. Καὶ τοῦτο ἂν εἴη, τὸ ἐργάζεσθαι, καὶ
you-may-guard and this — would-be the to-work and
φυλάσσειν.
to-keep
Οἱ κατὰ συγχώρησιν Θεοῦ πειράζοντες ἡμᾶς, ἢ τὸ 12
the(-ones) by permission of-God tempting us either the
ἐπιθυμητικὸν τῆς ψυχῆς ἐκθερμαίνουσιν, ἢ τὸ θυμικὸν
desiring(-part) of-the soul inflame or the irascible(-part)
ἐκταράσσουσιν, ἢ τὸ λογικὸν ἐπισκοτίζουσιν, ἢ τὸ σῶμα
throw-into-turmoil or the rational(-part) darken or the body
ὀδύναις περιβάλλουσιν, ἢ τὰ σωματικὰ διαρπάζουσιν.
with-pains surround or the bodily(-things) plunder
Ἢ δι' ἑαυτῶν ἡμᾶς οἱ δαίμονες ἐκπειράζουσιν, ἢ τοὺς 13
either through themselves us the demons tempt or the(-ones)
μὴ φοβουμένους τὸν Κύριον καθ' ἡμῶν ἐφοπλίζουσιν. Καὶ
not fearing the Lord against us arm and
δι' ἑαυτῶν μὲν, ὅταν ἐκ τῶν ἀνθρώπων ἰδιάσωμεν,
through themselves indeed when from the men we-withdraw
ὥσπερ τὸν Κύριον ἐν τῇ ἐρήμῳ· διὰ τῶν ἀνθρώπων δὲ,
just-as the Lord in the desert through the men and
ὅταν μετὰ τῶν ἀνθρώπων συνδιατρίψωμεν, ὥσπερ καὶ τὸν
when with the men we-spend-time just-as also the

Κύριον διὰ τῶν Φαρισαίων. Ἀλλ' ἡμεῖς εἰς τὸν τύπον
Lord through the Pharisees but we toward the pattern
ἡμῶν ἀποβλεπόμενοι, ἀμφοτέρωθεν αὐτοὺς ἀποκρουσώμεθα.
of-us looking from-both-sides them let-us-repel

14 Ὅταν ἄρχηται ὁ νοῦς εἰς τὴν ἀγάπην τοῦ Θεοῦ
when begins the mind in the love — of-God
προκόπτειν, τότε καὶ ὁ δαίμων τῆς βλασφημίας ἄρχεται
to-advance then also the demon of-the blasphemy begins
ἐκπειράζειν αὐτόν· καὶ τοιούτους αὐτῷ λογισμοὺς ὑποβάλλει,
to-tempt him and such to-him thoughts suggests
οἵους ἀνθρώπων μὲν οὐδείς, μόνος δὲ ὁ τούτων πατὴρ
such-as of-men indeed no-one alone and the of-these father
διάβολος ἐφευρίσκει. Τοῦτο δὲ ποιεῖ, φθονῶν τῷ θεοφιλεῖ·
devil invents this and he-does envying the God-beloved
ἵνα εἰς ἀπόγνωσιν ἐλθὼν ὡς τοιαῦτα διανοηθεὶς, μηκέτι
that into despair having-come as such(-things) having-thought no-longer
τολμήσῃ διὰ τῆς συνήθους προσευχῆς πρὸς αὐτὸν
he-dare through the customary prayer toward him
ἀναπτῆναι. Οὐδὲν δὲ ἐντεῦθεν ὠφελεῖται ὁ ἀλάστωρ
to-fly-up nothing and from-this is-profited the avenging-spirit
πρὸς τὸν ἴδιον σκοπόν· ἀλλὰ καὶ μᾶλλον βεβαιοτέρους
toward the own aim but also rather firmer
ἡμᾶς ἀπεργάζεται. Πολεμούμενοι γὰρ καὶ ἀντιπολεμοῦντες,
us he-renders being-warred-on for and warring-back
δοκιμώτεροι καὶ γνησιώτεροι εἰς τὴν ἀγάπην τοῦ Θεοῦ
more-proven and more-genuine in the love — of-God
εὑρισκόμεθα. Ἡ δὲ ῥομφαία αὐτοῦ εἰσέλθοι εἰς καρδίαν
we-are-found the and sword of-him may-it-enter into heart
αὐτοῦ, καὶ τὰ τόξα αὐτοῦ συντριβείη.
of-him and the bows of-him may-they-be-broken

Ὁ νοῦς ἐπιβάλλων τοῖς ὁρατοῖς, κατὰ φύσιν νοεῖ 15
the mind attending to-the visible(-things) according-to nature thinks
τὰ πράγματα διὰ μέσης τῆς αἰσθήσεως· καὶ οὔτε ὁ
the things through middle the sense and neither the
νοῦς κακὸν, οὔτε τὸ κατὰ φύσιν νοεῖν· οὔτε δὲ τὰ
mind evil nor the according-to nature to-think nor and the
πράγματα, οὔτε ἡ αἴσθησις· Θεοῦ γάρ εἰσι ταῦτα τὰ
things nor the sense of-God for are these the
ἔργα. Τί οὖν ἐστι τὸ κακόν; Δῆλον ὅτι τὸ πάθος τοῦ
works what then is the evil clear that the passion of-the
κατὰ φύσιν νοήματος, ὅπερ δύναται μὴ εἶναι ἐν τῇ
according-to nature concept which can not be in the
τῶν νοημάτων χρήσει, ἐὰν ὁ νοῦς γρηγορῇ.
of-the concepts use if the mind watches
Πάθος ἐστὶ κίνησις ψυχῆς παρὰ φύσιν, ἢ ἐπὶ φιλίαν 16
passion is movement of-soul against nature either toward friendship
ἄλογον, ἢ ἐπὶ μῖσος ἄκριτον, ἢ τινος, ἢ διά
irrational or toward hatred undiscerning either of-something or because-of
τι τῶν αἰσθητῶν. Οἷον ἐπὶ μὲν φιλίαν ἄλογον,
something of-the sensible(-things) such-as toward indeed friendship irrational
ἢ βρωμάτων, ἢ γυναικὸς, ἢ χρημάτων, ἢ δόξης
either of-foods or of-woman or of-money or of-glory
παρερχομένης, ἢ τινος ἄλλου τῶν αἰσθητῶν, ἢ διὰ
passing or of-something other of-the sensible(-things) or because-of
ταῦτα. Ἐπὶ μῖσος δὲ ἄκριτον· οἷον ἢ τινος τῶν
these toward hatred and undiscerning such-as either of-something of-the(-things)
προειρημένων, ὡς εἴρηται, ἢ πρός τινα διὰ ταῦτα.
said-before as it-has-been-said or toward someone because-of these
Ἢ πάλιν κακία ἐστὶν, ἡ ἐσφαλμένη κρίσις τῶν νοημάτων, 17
or again vice is the mistaken judgment of-the concepts
ᾗ ἐπακολουθεῖ ἡ παράχρησις τῶν πραγμάτων. Οἷον ὡς ἐπὶ
which follows the misuse of-the things such-as as in

τῆς γυναικὸς, ἡ ὀρθὴ κρίσις τῆς συνουσίας, ὁ σκοπός ἐστι
the woman the right judgment of-the intercourse the aim is
τῆς παιδοποιίας. Ὁ οὖν εἰς τὴν ἡδονὴν ἀποβλεψάμενος,
of-the begetting-of-children the(-one) then to the pleasure having-looked
ἐσφάλη περὶ τὴν κρίσιν, τὸ μὴ καλὸν ὡς καλὸν ἡγησάμενος.
erred about the judgment the not good as good having-considered
Ὁ γοῦν τοιοῦτος, παραχρῆται γυναικὶ συνουσιαζόμενος.
the at-any-rate such(-a-one) misuses woman having-intercourse
Καὶ ἐπὶ τῶν ἄλλων πραγμάτων καὶ νοημάτων ὁμοίως.
and in the other things and concepts likewise

18 Ὅτε τὸν νοῦν σου οἱ δαίμονες τῆς σωφροσύνης
when the mind of-you the demons from-the chastity
ἐκβαλόντες, τοῖς τῆς πορνείας λογισμοῖς περικυκλώσωσι,
having-cast-out with-the of-the fornication thoughts surround
τότε μετὰ δακρύων λέγε πρὸς τὸν Δεσπότην· Ἐκβαλόντες
then with tears say to the Master having-cast-out
με νῦν περιεκύκλωσάν με, τὸ ἀγαλλίαμά μου λύτρωσαί
me now they-have-surrounded me the exultation of-me redeem
με, ἀπὸ τῶν κυκλωσάντων με· καὶ σώζῃ.
me from the(-ones) having-surrounded me and you-are-saved

19 Βαρὺς ὁ τῆς πορνείας δαίμων, καὶ σφοδρῶς ἐπιτίθεται
heavy the of-the fornication demon and vehemently attacks
τοῖς κατὰ τοῦ πάθους ἀγωνιζομένοις· καὶ μάλιστα ἐν τῇ
the(-ones) against the passion struggling and most-of-all in the
ἀμελείᾳ τῆς διαίτης, καὶ ἐν ταῖς συντυχίαις τῶν γυναικῶν.
negligence of-the diet and in the meetings of-the women
Λεληθότως γὰρ τῇ λειότητι τῆς ἡδονῆς ὑποκλέπτων τὸν
secretly for with-the smoothness of-the pleasure stealing the
νοῦν, μετέπειτα ἐπεμβαίνει διὰ τῆς μνήμης ἡσυχάζοντι,
mind afterward he-tramples-on through the memory one-keeping-still
τό τε σῶμα ἐμπυρίζων, καὶ ποικίλας μορφὰς τῷ νῷ
the both body setting-on-fire and various shapes to-the mind

παριστῶν. Διὸ καὶ πρὸς τὴν συγκατάθεσιν τῆς ἁμαρτίας
presenting wherefore also toward the assent of-the sin
αὐτὸν ἐκκαλεῖται· ἃς ἐὰν θέλῃς μὴ ἐγχρονίζειν ἐν σοὶ,
him he-calls-out which if you-wish not to-linger in you
νηστείαν ἀναλαβοῦ καὶ κόπον καὶ ἀγρυπνίαν, καὶ τὴν
fasting take-up and toil and vigil and the
καλὴν ἡσυχίαν μετὰ ἐκτενοῦς προσευχῆς.
good stillness with earnest prayer
Οἱ τὴν ψυχὴν ἡμῶν ἀεὶ ζητοῦντες, διὰ τῶν ἐμπαθῶν 20
the(-ones) the soul of-us always seeking through the passionate
λογισμῶν ζητοῦσιν, ἵνα αὐτὴν εἰς τὴν κατὰ διάνοιαν,
thoughts seek that it into the in thought
ἢ τὴν κατ᾽ ἐνέργειαν ἁμαρτίαν ἐμβάλωσιν. Ὅταν οὖν
or the in act sin they-may-cast when then
εὕρωσι τὸν νοῦν μὴ παραδεχόμενον, τότε αἰσχυνθήσονται
they-find the mind not accepting then they-will-be-ashamed
καὶ ἐντραπήσονται· ὅταν δὲ τῇ πνευματικῇ
and will-be-confounded when and with-the spiritual
θεωρίᾳ ἐνασχολούμενον, τότε ἀποστραφήσονται καὶ
contemplation occupied then they-will-be-turned-back and
καταισχυνθήσονται σφόδρα διὰ τάχους.
will-be-put-to-shame exceedingly with speed
Διακόνου λόγον ἐπέχει, ὁ πρὸς τοὺς ἱεροὺς ἀγῶνας 21
of-deacon rank holds the(-one) for the sacred contests
ἀλείφων τὸν νοῦν, καὶ τοὺς ἐμπαθεῖς λογισμοὺς ἀπελαύνων
anointing the mind and the passionate thoughts driving-away
ἀπ᾽ αὐτοῦ· πρεσβυτέρου δὲ, ὁ εἰς τὴν γνῶσιν τῶν
from it of-presbyter and the(-one) to the knowledge of-the(-things)
ὄντων φωτίζων, καὶ τὴν ψευδώνυμον γνῶσιν ἐξαφανίζων·
being illumining and the falsely-named knowledge abolishing

ἐπισκοποῦ δὲ, ὁ τῷ ἁγίῳ μύρῳ τελειῶν τῆς
of-bishop and the(-one) with-the holy myrrh perfecting of-the
γνώσεως τῆς προσκυνητῆς καὶ ἁγίας Τριάδος.
knowledge of-the worshipful and holy Trinity

22 Ἀσθενοῦσι μὲν οἱ δαίμονες, ὅταν διὰ τῶν ἐντολῶν
are-weak indeed the demons when through the commandments
μειῶνται τὰ πάθη τὰ ἐν ἡμῖν· ἀπόλλυνται δὲ, ὅταν εἰς
are-lessened the passions the in us they-perish and when to
τέλος διὰ τῆς ἀπαθείας τῆς ψυχῆς ἐξαφανίζωνται, μηκέτι
end through the dispassion of-the soul they-are-abolished no-longer
εὑρίσκοντες τὰ δι᾽ ὧν ἐν αὐτῇ εὑρίσκοντο καὶ
finding the(-things) through which in it they-were-found and
ἐπολέμουν αὐτήν· καὶ τοῦτο ἂν εἴη τὸ, Ἀσθενήσουσι,
they-warred-on it and this — would-be the they-will-be-weak
καὶ ἀπολοῦνται ἀπὸ προσώπου σου.
and will-perish from face of-you

23 Οἱ μὲν τῶν ἀνθρώπων διὰ φόβον ἀνθρώπινον
the(-ones) indeed of-the men because-of fear human
τῶν παθῶν ἀπέχονται· οἱ δὲ, διὰ κενοδοξίαν·
from-the passions abstain the(-ones) and because-of vainglory
ἄλλοι δὲ, δι᾽ ἐγκράτειαν· ἕτεροι δὲ, διὰ θείων
others and because-of continence others and through divine
κριμάτων τῶν παθῶν ἐλευθεροῦνται.
judgments from-the passions are-freed

24 Πάντες οἱ λόγοι τοῦ Κυρίου, τὰ τέσσαρα ταῦτα περιέχουσι·
all the words of-the Lord the four these contain
τὰς ἐντολὰς, τὰ δόγματα, τὰς ἀπειλὰς, τὰς ἐπαγγελίας·
the commandments the doctrines the threats the promises
καὶ πᾶσαν σκληραγωγίαν διὰ ταῦτα ὑπομένομεν· οἷον,
and every hardship because-of these we-endure such-as
νηστείας, ἀγρυπνίας, χαμευνίας, κόπους καὶ μόχθους
fastings vigils sleeping-on-the-ground toils and labors

ἐν διακονίαις, ὕβρεις, ἀτιμίας, στρεβλώσεις, θανάτους, καὶ
in services insults dishonors tortures deaths and
τὰ ὅμοια. Διὰ γὰρ τοὺς λόγους τῶν χειλῶν σου,
the(-things) like because-of for the words of-the lips of-you
φησὶν, ἐγὼ ἐφύλαξα ὁδοὺς σκληράς.
he-says I kept ways hard

Μισθὸς τῆς ἐγκρατείας, ἡ ἀπάθεια· τῆς δὲ πίστεως, ἡ 25
wage of-the continence the dispassion of-the and faith the
γνῶσις· καὶ ἡ μὲν ἀπάθεια, τίκτει τὴν διάκρισιν· ἡ δὲ
knowledge and the indeed dispassion begets the discernment the and
γνῶσις, τὴν εἰς Θεὸν ἀγάπην.
knowledge the toward God love

Πρακτικὴν μὲν ὁ νοῦς κατορθῶν, εἰς φρόνησιν προκόπτει· 26
practical(-philosophy) indeed the mind achieving into prudence advances
θεωρητικὴν δὲ, εἰς γνῶσιν. Τῆς μὲν γάρ ἐστιν, εἰς
contemplative(-philosophy) and into knowledge of-the(-one) indeed for it-is into
διάκρισιν ἀρετῆς καὶ κακίας φέρειν τὸν ἀγωνιζόμενον·
discernment of-virtue and vice to-bring the(-one) struggling
τῆς δὲ, εἰς τοὺς περὶ ἀσωμάτων καὶ σωμάτων
of-the(-other) and to the about bodiless(-things) and bodies
λόγους ἄγειν τὸν μέτοχον. Τῆς δὲ θεολογικῆς χάριτος,
principles to-lead the partaker of-the and theological grace
τοτηνικαῦτα καταξιοῦται, ὁπηνίκα τὰ προειρημένα
then is-deemed-worthy when the(-things) said-before
πάντα διὰ τῶν τῆς ἀγάπης πτερῶν διαπεράσας, καὶ
all through the of-the love wings having-passed-through and
ἐν Θεῷ γενόμενος, τὸν περὶ αὐτοῦ λόγον διὰ τοῦ
in God having-come-to-be the about him word through the
πνεύματος, ὡς ἀνθρωπίνῳ νῷ δυνατὸν, διασκοπήσει.
spirit as to-human mind possible will-examine

27 Θεολογεῖν μέλλων, μὴ τοὺς κατ᾽ αὐτὸν ζητήσῃς λόγους
to-theologize being-about-to not the according-to him seek principles
(οὐ μὴ γὰρ εὕρῃ ἀνθρώπινος νοῦς· ἀλλ᾽ οὐδὲ ἄλλου
not — for may-find human mind but not-even of-other
τινὸς τῶν μετὰ Θεὸν), ἀλλὰ τοὺς περὶ αὐτὸν, ὡς
anything of-the(-things) after God but the(-ones) about him as
οἷόν τε, διασκόπει. Οἷον τοὺς περὶ ἀϊδιότητος, ἀπειρίας
possible — examine such-as the(-ones) about eternity infinity
τε καὶ ἀοριστίας, ἀγαθότητός τε καὶ σοφίας καὶ δυνάμεως,
both and boundlessness goodness both and wisdom and power
δημιουργικῆς τε καὶ προνοητικῆς, καὶ κριτικῆς τῶν
creative both and provident and judging of-the(-things)
ὄντων. Οὗτος γὰρ ἐν ἀνθρώποις μέγας θεολόγος, ὁ
being this(-one) for among men great theologian the(-one)
τούτων τοὺς λόγους κἂν ποσῶς ἐξευρίσκων.
of-these the principles even-if in-some-measure finding-out

28 Δυνατὸς ἀνὴρ, ὁ τῇ πράξει τὴν γνῶσιν συζεύξας.
powerful man the(-one) with-the action the knowledge having-yoked
Τῇ μὲν γὰρ, τὴν ἐπιθυμίαν μαραίνει καὶ τὸν θυμὸν
by-the(-one) indeed for the desire he-withers and the temper
ἡμεροῖ· τῇ δὲ, τὸν νοῦν πτεροῖ, καὶ πρὸς Θεὸν
tames by-the(-other) and the mind he-gives-wings and toward God
ἐκδημεῖ.
goes-abroad

29 Ὅταν λέγῃ Κύριος· Ἐγὼ, καὶ ὁ Πατὴρ, ἕν ἐσμεν, τὸ
when says (the)-Lord I and the Father one are the
ταυτὸν τῆς οὐσίας σημαίνει. Ὅταν δὲ πάλιν λέγῃ· Ἐγὼ ἐν
sameness of-the essence it-signifies when and again says I in
τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοὶ, τὸ ἀχώριστον δηλοῖ τῶν
the Father and the Father in me the inseparability shows of-the
ὑποστάσεων. Οἱ οὖν Τριθεῖται χωρίζοντες τοῦ Πατρὸς
hypostases the then Tritheists separating from-the Father

τὸν Υἱὸν, εἰς ἀμφίκρημνον ἐμπίπτουσιν. Ἢ γὰρ συναΐδιον
the Son into precipice-on-both-sides fall either for co-eternal
λέγοντες τῷ Πατρὶ τὸν Υἱὸν, χωρίζοντες δὲ αὐτὸν ἐξ
saying with-the Father the Son separating and him from
αὐτοῦ, ἀναγκάζονται λέγειν μὴ ἐξ αὐτοῦ γεγεννῆσθαι, καὶ
him they-are-compelled to-say not from him to-have-been-begotten and
ἐμπεσεῖν εἰς τὸ τρεῖς λέγειν Θεοὺς, καὶ τρεῖς ἀρχάς· ἢ ἐξ
to-fall into the three to-say Gods and three principles or from
αὐτοῦ γεγεννῆσθαι λέγοντες, χωρίζοντες δὲ, ἀναγκάζονται
him to-have-been-begotten saying separating and they-are-compelled
λέγειν μὴ συναΐδιον εἶναι τῷ Πατρὶ, καὶ ποιῆσαι ὑπὸ
to-say not co-eternal to-be with-the Father and to-make under
χρόνον τὸν τῶν χρόνων δεσπότην. Χρὴ γὰρ καὶ τὸν ἕνα
time the of-the times master it-is-needful for both the one
Θεὸν τηρεῖν, καὶ τὰς τρεῖς ὑποστάσεις ὁμολογεῖν, κατὰ
God to-keep and the three hypostases to-confess according-to
τὸν μέγαν Γρηγόριον· καὶ ἑκάστην μετὰ τῆς ἰδιότητος.
the great Gregory and each with the property
Καὶ γὰρ «διαιρεῖται» μὲν, ἀλλ' «ἀδιαιρέτως, κατὰ τὸν
and for is-divided indeed but indivisibly according-to the
αὐτὸν καὶ συνάπτεται μὲν, διῃρημένως δέ.» Καὶ διὰ
same(-man) and is-joined indeed dividedly and and because-of
τοῦτο, παράδοξος καὶ ἡ διαίρεσις καὶ ἡ ἕνωσις. Ἐπεὶ τί
this paradoxical both the division and the union since what
ἔχει τὸ παράδοξον, εἰ ὡς ἄνθρωπος ἀνθρώπῳ ἥνωταί τε καὶ
has the paradoxical if as man to-man is-united both and
κεχώρισται, οὕτω καὶ ὁ Υἱὸς τῷ Πατρὶ, καὶ οὐδὲν πλέον;
is-separated thus also the Son to-the Father and nothing more
Ὁ τέλειος ἐν ἀγάπῃ, καὶ εἰς ἄκρον ἀπαθείας ἐλθὼν, 30
the(-one) perfect in love and to height of-dispassion having-come
οὐκ ἐπίσταται διαφορὰν ἰδίου καὶ ἀλλοτρίου, ἢ ἰδίας καὶ
not knows difference of-own and of-another's or of-own and

ἀλλοτρίας, ἢ πιστοῦ καὶ ἀπίστου, ἢ δούλου καὶ ἐλευθέρου,
of-another's or of-believer and of-unbeliever or of-slave and of-free
ἢ ὅλως ἄρσενος καὶ θηλείας· ἀλλ' ἀνώτερος τῆς τῶν
or at-all of-male and of-female but higher of-the of-the
παθῶν τυραννίδος γενόμενος, καὶ εἰς τὴν μίαν φύσιν
passions tyranny having-become and to the one nature
τῶν ἀνθρώπων ἀποβλεπόμενος, πάντας ἐξ ἴσου θεωρεῖ,
of-the men looking all from equal regards
καὶ πρὸς πάντας ἴσως διάκειται. Οὐκ ἔστι γὰρ ἐν αὐτῷ
and toward all equally is-disposed not is for in him
Ἕλλην καὶ Ἰουδαῖος, οὐδὲ ἄρσεν καὶ θῆλυ, οὐδὲ δοῦλος
Greek and Jew nor male and female nor slave
καὶ ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός.
and free but the(-things) all and in all Christ
31 Ἐκ τῶν ὑποκειμένων ἐν τῇ ψυχῇ παθῶν, λαμβάνουσιν
from the underlying in the soul passions take
οἱ δαίμονες τὰς ἀφορμὰς τοῦ κινεῖν ἐν ἡμῖν τοὺς
the demons the occasions of-the to-move in us the
ἐμπαθεῖς λογισμούς. Εἶτα διὰ τούτων πολεμοῦντες τὸν
passionate thoughts then through these warring-against the
νοῦν, ἐκβιάζονται αὐτὸν εἰς συγκατάθεσιν ἐλθεῖν τῆς
mind they-force it into assent to-come of-the
ἁμαρτίας. Ἡττηθέντος δὲ αὐτοῦ, ἄγουσιν εἰς τὴν κατὰ
sin having-been-defeated and it they-lead into the in
διάνοιαν ἁμαρτίαν. Καὶ ταύτης ἀποτελεσθείσης, φέρουσιν
thought sin and this having-been-accomplished they-carry
αὐτὸν λοιπὸν αἰχμάλωτον εἰς τὴν πρᾶξιν. Μετὰ δὲ
it finally captive into the action after and
ταύτην λοιπόν, οἱ τὴν ψυχὴν διὰ τῶν λογισμῶν
this finally the(-ones) the soul through the thoughts
ἐρημώσαντες, σὺν αὐτοῖς ὑποχωροῦσι. Μένει δὲ μόνον
having-desolated with them withdraw remains and only

ἐν τῷ νῷ τὸ εἴδωλον τῆς ἁμαρτίας, περὶ οὗ φησιν ὁ
in the mind the idol of-the sin about which says the
Κύριος· Ὅταν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἑστὼς
Lord when you-see the abomination of-the desolation standing
ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω· ὅτι τόπος
in place holy the(-one) reading let-him-understand that place
ἅγιος καὶ ναὸς Θεοῦ, ὁ νοῦς ὑπάρχει τοῦ ἀνθρώπου, ἐν
holy and temple of-God the mind is of-the man in
ᾧ οἱ δαίμονες διὰ τῶν ἐμπαθῶν λογισμῶν τὴν ψυχὴν
which the demons through the passionate thoughts the soul
ἐρημώσαντες, τὸ εἴδωλον τῆς ἁμαρτίας ἔστησαν. Ὅτι
having-desolated the idol of-the sin set-up that
δὲ καὶ ἱστορικῶς ἤδη ταῦτα γέγονεν, οὐδεὶς τῶν
and also historically already these(-things) have-happened no-one of-the(-ones)
τὰ Ἰωσήππεια ἀνεγνωκότων, ὡς οἶμαι, ἀμφιβάλλει. Πλὴν
the Josephan(-books) having-read as I-think doubts but
τινές φασι καὶ ἐπὶ τοῦ Ἀντιχρίστου ταῦτα γενήσεσθαι.
some say also in the Antichrist these(-things) to-be-going-to-happen
Τρία εἰσὶ τὰ κινοῦντα ἡμᾶς ἐπὶ τὰ καλά· τὰ φυσικὰ 32
three are the(-things) moving us toward the good(-things) the natural
σπέρματα· αἱ ἅγιαι Δυνάμεις, καὶ ἡ ἀγαθὴ προαίρεσις.
seeds the holy Powers and the good choice
Καὶ τὰ μὲν φυσικὰ σπέρματα, ὡς ὅταν ὃ θέλομεν
and the indeed natural seeds as when what we-wish
ἵνα ποιῶσιν ἡμῖν οἱ ἄνθρωποι, καὶ ἡμεῖς ὁμοίως ποιῶμεν
that may-do to-us the men also we likewise may-do
αὐτοῖς· ἢ ὡς ὅταν ἴδωμέν τινα ἐν στενώσει ἢ ἐν ἀνάγκῃ,
to-them or as when we-see someone in distress or in need
καὶ φυσικῶς ἐλεῶμεν. Αἱ δὲ ἅγιαι Δυνάμεις, οἷον ὅταν
and naturally we-pity the and holy Powers such-as when
κινούμενοι ἐπὶ καλῷ πράγματι, εὕρωμεν συνεργίαν ἀγαθὴν,
being-moved toward good thing we-find cooperation good

καὶ κατευοδώμεθα. Ἡ δὲ ἀγαθὴ προαίρεσις, ὡς ὅταν
and we-are-prospered the and good choice as when
διακρίνοντες ἀπὸ τοῦ κακοῦ τὸ καλὸν, αἱρώμεθα τὸ ἀγαθόν.
distinguishing from the evil the good we-choose the good
33 Τρία δὲ πάλιν εἰσὶ τὰ κινοῦντα ἡμᾶς ἐπὶ τὰ κακά·
three and again are the(-things) moving us toward the evil(-things)
τὰ πάθη, οἱ δαίμονες, καὶ ἡ κακὴ προαίρεσις. Καὶ τὰ
the passions the demons and the evil choice and the
μὲν πάθη, ὡς ὅταν ἐπιθυμῶμεν πράγματος παρὰ λόγον·
indeed passions as when we-desire thing against reason
οἷον ἢ βρώματος, παρὰ τὸν καιρὸν, ἢ παρὰ τὴν
such-as either food against the time or against the
χρείαν, ἢ γυναικὸς παρὰ τὸν σκοπὸν τῆς παιδοποιίας,
need or woman against the aim of-the begetting-of-children
καὶ τῆς μὴ νομίμου. Καὶ πάλιν, ὅταν ὀργιζώμεθα, ἢ
and the(-one) not lawful and again when we-are-angry or
λυπώμεθα παρὰ τὸ εἰκός· οἷον, κατὰ τοῦ ἀτιμάσαντος,
we-are-grieved against the reasonable such-as against the(-one) having-dishonored
ἢ ζημιώσαντος. Οἱ δὲ δαίμονες, οἷον ὅταν ἐν τῇ ἀμελείᾳ
or having-damaged the and demons such-as when in the negligence
ἡμῶν, καιροσκοποῦντες ἐπιτίθωνται ἡμῖν ἄφνω μετὰ
of-us watching-their-time they-attack us suddenly with
πολλῆς σφοδρότητος κινοῦντες τὰ προειρημένα πάθη,
much vehemence moving the said-before passions
καὶ τὰ ὅμοια. Ἡ δὲ κακὴ προαίρεσις, οἷον, ὅτε ἐν
and the(-things) like the and evil choice such-as when in
γνώσει τοῦ καλοῦ, κακῶν ἀνθαιρώμεθα.
knowledge of-the good evil(-things) we-choose-instead
34 Μισθοὶ τῶν πόνων τῆς ἀρετῆς, εἰσὶν ἡ ἀπάθεια καὶ ἡ
wages of-the labors of-the virtue are the dispassion and the
γνῶσις. Αὗται γὰρ πρόξενοι γίνονται βασιλείας οὐρανῶν·
knowledge these for procurers become of-kingdom of-heavens

ὡς καὶ τὰ πάθη καὶ ἡ ἀγνωσία, κολάσεως αἰωνίου.
as also the passions and the ignorance of-punishment eternal
Ὁ οὖν τούτους διὰ δόξαν ἀνθρώπων ζητῶν, καὶ
the(-one) then these because-of glory of-men seeking and
μὴ δι᾽ αὐτὸ τὸ καλὸν, ἀκούει παρὰ τῆς Γραφῆς·
not because-of very the good hears from the Scripture
Αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε.
you-ask and not you-receive because badly you-ask
Εἰσὶ πολλά τινα φύσει καλὰ ὑπὸ τῶν ἀνθρώπων 35
there-are many some(-things) by-nature good by the men
γινόμενα, ἀλλ᾽ οὐ καλὰ πάλιν διά τινα αἰτίαν· οἷον,
being-done but not good again because-of some cause such-as
νηστεία καὶ ἀγρυπνία, προσευχὴ καὶ ψαλμῳδία, ἐλεημοσύνη
fasting and vigil prayer and psalmody almsgiving
καὶ ξενοδοχία, φύσει καλὰ ἔργα εἰσίν· ἀλλ᾽ ὅταν διὰ
and hospitality by-nature good works are but when because-of
κενοδοξίαν γίνωνται, οὐκ ἔτι καλά.
vainglory they-are-done no longer good
Πάντων τῶν πραττομένων ὑφ᾽ ἡμῶν τὸν σκοπὸν ζητεῖ 36
of-all the(-things) being-done by us the aim seeks
ὁ Θεός· εἴτε δι᾽ αὐτὸν πράττομεν, εἴτε δι᾽ ἄλλην
— God whether because-of him we-do or because-of other
αἰτίαν.
cause
Ὅταν ἀκούσῃς τῆς Γραφῆς λεγούσης· Ὅτι σὺ ἀποδώσεις 37
when you-hear the Scripture saying that you will-render
ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· οὐ τὰ παρὰ τὸν
to-each according-to the works of-him not the(-things) against the
ὀρθὸν σκοπὸν πραττόμενα, εἰ καὶ δοκεῖ καλὰ εἶναι, ὁ
right aim being-done if even they-seem good to-be —
Θεὸς καλὰ ἀποδίδωσιν· ἀλλὰ τὰ κατὰ τὸν ὀρθὸν
God good renders but the(-things) according-to the right

δηλονότι. Οὐ γὰρ εἰς τὰ γινόμενα, ἀλλ' εἰς τὸν
plainly not for to the(-things) being-done but to the
σκοπὸν τῶν γινομένων, ἡ τοῦ Θεοῦ κρίσις ἐφορᾷ.
aim of-the(-things) being-done the — of-God judgment looks
38 Ὁ τῆς ὑπερηφανίας δαίμων, διπλῆν ἔχει τὴν πονηρίαν·
the of-the arrogance demon double has the wickedness
ἢ γὰρ ἑαυτῷ ἀναπείθει τὸν μοναχὸν ἐπιγράφειν
either for to-himself persuades the monk to-ascribe
τὰ κατορθώματα, καὶ οὐχὶ τῷ Θεῷ, τῷ καὶ χορηγῷ
the achievements and not — to-God the also provider
τῶν καλῶν, καὶ βοηθῷ πρὸς κατόρθωσιν· ἢ τούτῳ
of-the good(-things) and helper toward achievement or in-this
μὴ πειθόμενον, τοὺς ἔτι ἀτελεστέρους τῶν ἀδελφῶν
not being-persuaded the(-ones) still more-imperfect of-the brothers
ὑποβάλλει ἐξουθενεῖν. Ἀγνοεῖ δὲ καὶ οὕτως ὁ
suggests to-despise is-ignorant and also thus the(-one)
ἐνεργούμενος, ὅτι τὴν τοῦ Θεοῦ βοήθειαν ἀναπείθει
being-worked-on that the — of-God help he-persuades
αὐτὸν ἀπαρνεῖσθαι. Εἰ γὰρ ἐκείνους ὡς μὴ δυνηθέντας
him to-deny if for those as not having-been-able
κατορθῶσαι ἐξουθενεῖ, ἑαυτὸν δηλονότι ὡς ἐξ ἰδίας
to-achieve he-despises himself plainly as from own
δυνάμεως κατορθώσαντα εἰσάγει. Ὅπερ ἐστὶ ἀμήχανον,
power having-achieved he-introduces which is impossible
τοῦ Κυρίου εἰπόντος· Χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
the Lord having-said without me not you-can do nothing
Ἐπειδὴ ἡ ἡμετέρα ἀσθένεια κινουμένη ἐπὶ τὰ καλὰ,
since the our weakness being-moved toward the good(-things)
ἄνευ τοῦ χορηγοῦ τῶν καλῶν εἰς τέλος ἄγειν οὐ δύναται.
without the provider of-the good(-things) to end bring not can

Ὁ ἐγνωκὼς τῆς ἀνθρωπίνης φύσεως τὴν ἀσθένειαν, 39
the(-one) having-known of-the human nature the weakness
οὗτος εἴληφε πεῖραν τῆς θείας δυνάμεως· καὶ ὁ τοιοῦτος
this(-one) has-received experience of-the divine power and the such(-a-one)
δι' αὐτῆς τὰ μὲν κατορθώσας· τὰ δὲ σπεύδων
through it the(-things) indeed having-achieved the(-things) and hastening
κατορθῶσαι, οὐκ ἐξουθενεῖ ποτε οὐδένα ἀνθρώπων. Οἶδε
to-achieve not despises ever no-one of-men he-knows
γὰρ, ὅτι ὥσπερ αὐτῷ ἐβοήθησε, καὶ πολλῶν παθῶν
for that just-as him he-helped and from-many passions
καὶ χαλεπῶν ἠλευθέρωσεν, οὕτω δυνατός ἐστι καὶ πᾶσι
and grievous freed thus able he-is also all
βοηθῆσαι ὅτε θέλει· καὶ μάλιστα τοῖς δι' αὐτὸν
to-help when he-wishes and most-of-all the(-ones) because-of him
ἀγωνιζομένοις· εἰ καὶ κρίμασίν τισιν, ὑφ' ἓν πάντας τῶν
struggling if even by-judgments some at once all from-the
παθῶν οὐκ ἀπαλλάττει· ἀλλ' ἰδίοις καιροῖς, ὡς ἀγαθὸς καὶ
passions not he-releases but in-own times as good and
φιλάνθρωπος ἰατρὸς, ἕκαστον τῶν σπευδόντων ἰᾶται.
man-loving physician each of-the(-ones) hastening he-heals
Ἐπὶ τῇ τῶν παθῶν ἀνενεργησίᾳ, ἡ ὑπερηφανία 40
upon the of-the passions inactivity the arrogance
ἐπισυμβαίνει, ἢ τῶν αἰτιῶν ἀποκρυπτομένων, ἢ τῶν
supervenes either the causes being-hidden or the
δαιμόνων δολερῶς ὑποχωρούντων.
demons deceitfully withdrawing
Πᾶσα σχεδὸν ἁμαρτία, διὰ ἡδονὴν γίνεται· καὶ ἡ 41
every almost sin because-of pleasure happens and the
ταύτης ἀναίρεσις, διὰ κακοπαθείας καὶ λύπης, ἢ
of-it removal through hardship and grief either
ἑκουσίου ἢ ἀκουσίου, διὰ μετανοίας, ἢ οἰκονομικῆς
voluntary or involuntary through repentance or providential

ἐπιφορᾶς διὰ τῆς προνοίας ἐπαγομένης· Εἰ γὰρ ἑαυτοὺς
visitation through the providence brought-on if for ourselves
ἐκρίνομεν, φησὶν, οὐκ ἂν ἐκρινόμεθα· κρινόμενοι δὲ, ὑπὸ
we-judged he-says not — we-would-be-judged being-judged and by
Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.
(the)-Lord we-are-chastened that not with the world we-be-condemned

42 Ὅταν σοι ἔλθῃ ἐξ ἀπροσδοκήτου πειρασμὸς, μὴ τὸν
when to-you comes from unexpected temptation not the(-one)
δι᾽ οὗ αἰτιῶ· ἀλλὰ τὸ διὰ τί ζήτει, καὶ εὑρίσκεις
through whom blame but the because-of what seek and you-find
διόρθωσιν. Ἐπεὶ, εἴτε δι᾽ ἐκείνου, εἴτε δι᾽ ἄλλου,
correction since whether through that(-one) or through another
πιεῖν εἶχες τῶν τοῦ Θεοῦ κριμάτων τὸ ἀψίνθιον.
to-drink you-had of-the — of-God judgments the wormwood

43 Ὅσον εἶ κακότροπος, τὸ κακοπαθεῖν μὴ ἀπαναίνου,
as-much-as you-are ill-mannered the to-suffer-hardship not refuse
ἵνα δι᾽ αὐτῆς ταπεινωθεὶς, τὴν ὑπερηφανίαν ἐμέσῃ.
that through it humbled the arrogance you-may-vomit

44 Οἱ μὲν τῶν πειρασμῶν, ἡδονάς· οἱ δὲ, λύπας·
the(-ones) indeed of-the temptations pleasures the(-ones) and griefs
οἱ δὲ, ὀδύνας σωματικὰς τοῖς ἀνθρώποις προσάγουσι.
the(-ones) and pains bodily to-the men bring
Κατὰ γὰρ τὴν ἐγκειμένην τῇ ψυχῇ αἰτίαν τῶν παθῶν,
according-to for the lying-in the soul cause of-the passions
καὶ τὸ φάρμακον ὁ ἰατρὸς τῶν ψυχῶν διὰ τῶν αὐτοῦ
also the remedy the physician of-the souls through the of-him
κριμάτων ἐπιτίθησιν.
judgments applies

45 Αἱ ἐπιφοραὶ τῶν πειρασμῶν, τοῖς μὲν πρὸς ἤδη
the visitations of-the temptations to-the(-ones) indeed for of-already
γεγονότων ἁμαρτημάτων ἀναίρεσιν· τοῖς δὲ, πρὸς
having-happened sins removal to-the(-ones) and for

νῦν ἐνεργουμένων· ἄλλοις, πρὸς μελλόντων ἐνεργεῖσθαι
of-now being-worked to-others for of-going-to to-be-worked
ἀνακοπὴν, ἐπάγονται. Δίχα τῶν πρὸς δοκιμὴν
checking are-brought apart-from the(-ones) for testing
ἐπισυμβαινόντων, ὡς ἐπὶ τοῦ Ἰώβ.
supervening as in-the-case-of — Job
Ὁ μὲν ἐχέφρων, τῶν θείων κριμάτων τὴν ἰατρείαν 46
the(-one) indeed sensible of-the divine judgments the healing
ἀναλογιζόμενος, εὐχαρίστως φέρει τὰς διὰ τούτων
considering thankfully bears the through these
ἐπισυμβαινούσας αὐτῷ συμφοράς· μηδένα ἄλλον τούτων
befalling him misfortunes no other of-these
αἴτιον, ἢ τὰς ἑαυτοῦ ἁμαρτίας λογιζόμενος. Ὁ δὲ
cause than the of-himself sins reckoning the(-one) and
ἄφρων, τὴν τοῦ Θεοῦ ἀγνοῶν σοφωτάτην πρόνοιαν,
senseless the — of-God not-knowing most-wise providence
ἁμαρτάνων καὶ παιδευόμενος, ἢ τὸν Θεὸν, ἢ τοὺς
sinning and being-chastened either — God or the
ἀνθρώπους τῶν ἑαυτοῦ κακῶν αἰτίους λογίζεται.
men of-the of-himself evils causes reckons
Εἰσί τινα ἱστῶντα τὰ πάθη τῆς κινήσεως, καὶ 47
there-are some(-things) stopping the passions from-the movement and
μὴ ἐῶντα προβῆναι εἰς αὔξησιν· καὶ εἰσὶν ἕτερα
not allowing to-advance into growth and there-are other(-things)
ἐλαττοῦντα, καὶ εἰς μείωσιν ἄγοντα. Οἷον, νηστεία καὶ
diminishing and into lessening leading such-as fasting and
κόπος καὶ ἀγρυπνία, οὐκ ἐῶσιν αὔξειν τὴν ἐπιθυμίαν·
toil and vigil not allow to-grow the desire
ἀναχώρησις δὲ καὶ θεωρία καὶ προσευχὴ, καὶ ἔρως
withdrawal and and contemplation and prayer and eros
εἰς Θεὸν, ἐλαττοῦσιν αὐτὴν, καὶ εἰς ἀφανισμὸν ἄγουσι.
toward God diminish it and into disappearance lead

Καὶ ἐπὶ τοῦ θυμοῦ δὲ ὁμοίως. Οἷον, μακροθυμία καὶ
and in the temper and likewise such-as long-suffering and
ἀμνησικακία καὶ πραότης, ἱστῶσιν αὐτὸν, καὶ οὐκ ἐῶσιν
freedom-from-grudges and meekness stop it and not allow
αὔξειν· ἀγάπη δὲ καὶ ἐλεημοσύνη καὶ χρηστότης καὶ
to-grow love and and almsgiving and kindness and
φιλανθρωπία, εἰς μείωσιν ἄγουσιν.
love-of-man into lessening lead

48 Οὗτινος ὁ νοῦς διαπαντός ἐστι πρὸς Θεὸν, τούτου καὶ ἡ
whose the mind continually is toward God of-this also the
ἐπιθυμία εἰς τὸν θεῖον ὑπερηύξησεν ἔρωτα· καὶ ὁ θυμὸς
desire into the divine has-grown-beyond eros and the temper
ὁλοστὸς εἰς τὴν θείαν μετετράπη ἀγάπην. Τῇ γὰρ χρονίᾳ
wholly into the divine has-been-turned love by-the for long
τῆς θείας ἐλλάμψεως μετουσίᾳ, ὅλος φωτοειδὴς γεγονὼς,
of-the divine illumination participation whole light-formed having-become
καὶ τὸ παθητικὸν αὐτοῦ μέρος πρὸς ἑαυτὸν συσφίγξας,
also the passible of-him part toward himself having-bound-tight
εἰς ἔρωτα θεῖον, ὡς εἴρηται, ἀκατάληκτον, καὶ ἀγάπην
into eros divine as it-has-been-said unending and love
ἀκατάπαυστον, ἔστρεψεν, ὅλως ἐκ τῶν ἐπιγείων ἐπὶ τὸ
unceasing he-turned wholly from the earthly(-things) to the
θεῖον ματαγαγών.
divine having-transferred(-it)

49 Οὐ πάντως ὁ μὴ φθονῶν, μηδὲ ὀργιζόμενος, μηδὲ
not surely the(-one) not envying nor being-angry nor
μνησικακῶν τῷ λυπήσαντι, ἤδη καὶ ἀγάπην
bearing-a-grudge against-the(-one) having-grieved(-him) already also love
ἔχει πρὸς αὐτόν. Δύναται γὰρ καὶ μήπω ἀγαπῶν, κακὸν
has toward him he-can for even not-yet loving evil
ἀντὶ κακοῦ μὴ ἀποδοῦναι, διὰ τὴν ἐντολήν· οὐ πάντως
for evil not render because-of the commandment not surely

δὲ ἔτι καὶ καλὸν ἀνταποδοῦναι κακοῦ, ἀβιάστως. Τὸ γὰρ
and yet also good to-render-in-return for-evil unforced the for
ἐκ διαθέσεως καλῶς ποιεῖν τοῖς μισοῦσι, μόνης ἐστὶ
from disposition well to-do to-the(-ones) hating of-only is
τῆς πνευματικῆς τελείας ἀγάπης.
the spiritual perfect love

IV · THE SECOND CENTURY, 50–100

A mind joined to God becomes wise, good, and long-suffering, and one turned to matter becomes beastlike. The monk keeps the bodily virtues where he can and the virtues of the soul always. Maximus names five reasons God lets the demons war on us, the three ways the mind receives passionate concepts, and how angels, demons, the airs, and diet alter the body's temperament; death is separation from God.

Οὐχ ὁ μὴ ἀγαπῶν τινα, ἤδη πάντως καὶ μισεῖ 50
not the(-one) not loving someone already surely also hates
αὐτόν· οὐδὲ πάλιν, ὁ μὴ μισῶν, ἤδη πάντως καὶ
him nor again the(-one) not hating already surely also
ἀγαπᾷ. Ἀλλὰ δύναται ὡς μέσος εἶναι πρὸς αὐτόν·
loves but he-can as middle be toward him
τουτέστι, μήτε ἀγαπᾷν, μήτε μισεῖν. Τὴν γὰρ ἀγαπητικὴν
that-is neither to-love nor to-hate the for loving
διάθεσιν, μόνοι οἱ ἐν τῷ ἐνάτῳ κεφαλαίῳ ταύτης τῆς
disposition only the in the ninth chapter of-this the
ἑκατοντάδος εἰρημένοι πέντε τρόποι, ἐμποιεῖν πεφύκασιν,
century said five ways to-produce are-wont
ὅ τε ἐπαινετὸς καὶ ὁ μέσος, καὶ οἱ ψεκτοί.
the both praiseworthy and the middle and the blameworthy(-ones)

51 Ὅταν ἴδῃς τὸν νοῦν σου τοῖς ὑλικοῖς ἡδέως
when you-see the mind of-you with-the material(-things) gladly
ἐνασχολούμενον, καὶ τοῖς τούτων νοήμασιν ἐμφιλοχωροῦντα,
occupied and in-the of-these concepts lingering-fondly
γίνωσκε σεαυτὸν ταῦτα μᾶλλον ἢ τὸν Θεὸν ἀγαπῶντα.
know yourself these(-things) rather than — God loving
Ὅπου γάρ ἐστιν ὁ θησαυρός σου, φησὶν ὁ Κύριος, ἐκεῖ
where for is the treasure of-you says the Lord there
καὶ ἡ καρδία ἔσται.
also the heart will-be

52 Νοῦς Θεῷ συναπτόμενος, καὶ αὐτῷ ἐγχρονίζων διὰ
mind to-God being-joined and in-him lingering through
προσευχῆς καὶ ἀγάπης, σοφὸς γίνεται καὶ ἀγαθὸς καὶ
prayer and love wise becomes and good and
δυνατὸς καὶ φιλάνθρωπος καὶ ἐλεήμων καὶ μακρόθυμος· καὶ
powerful and man-loving and merciful and long-suffering and
ἁπλῶς εἰπεῖν, πάντα σχεδὸν τὰ θεῖα ἰδιώματα ἐν ἑαυτῷ
simply to-say all almost the divine properties in itself
περιφέρει. Τούτου δὲ ἀναχωρῶν, καὶ τῶν ὑλικῶν
carries-about from-this and withdrawing and to-the material(-things)
προσχωρῶν, ἢ κτηνώδης γίνεται φιλήδονος γεγονώς·
going-over either beastlike it-becomes pleasure-loving having-become
ἢ θηριώδης, διὰ ταῦτα τοῖς ἀνθρώποις μαχόμενος.
or brutish because-of these with-the men fighting

53 Κόσμον λέγει ἡ Γραφὴ τὰ ὑλικὰ πράγματα· καὶ κοσμικοὶ
world calls the Scripture the material things and worldly
εἰσι, οἱ τούτοις τὸν νοῦν ἐνασχολοῦντες, πρὸς οὓς
are the(-ones) with-these the mind occupying to whom
καὶ λέγει ἐντρεπτικώτερον· Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ
also it-says more-reprovingly not love the world nor
τὰ ἐν τῷ κόσμῳ. Ἡ ἐπιθυμία τῆς σαρκός, καὶ ἐπιθυμία
the(-things) in the world the desire of-the flesh and desire

τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ
of-the eyes and the arrogance of-the life not is from
τοῦ Θεοῦ· ἀλλ᾽ ἐκ τοῦ κόσμου ἐστὶ, καὶ τὰ ἐξῆς.
— God but from the world is and the(-things) following
Μοναχός ἐστιν, ὁ τῶν ὑλικῶν πραγμάτων τὸν 54
monk is the(-one) from-the material things the
νοῦν ἀποχωρίσας· καὶ δι᾽ ἐγκρατείας καὶ ἀγάπης καὶ
mind having-separated and through continence and love and
ψαλμῳδίας καὶ προσευχῆς προσκαρτερῶν τῷ Θεῷ.
psalmody and prayer persevering — with-God
Κτηνοτρόφος μέν ἐστιν νοητὸς, ὁ πρακτικός· κτηνῶν γὰρ 55
cattle-keeper indeed is intelligible the practical(-man) of-cattle for
λόγον ἐπέχουσι τὰ ἠθικὰ κατορθώματα· διὸ καὶ ἔλεγεν ὁ
rank hold the moral achievements wherefore also said —
Ἰακώβ· Ἄνδρες κτηνοτρόφοι εἰσὶν οἱ παῖδές σου. Ποιμὴν δὲ
Jacob men cattle-keepers are the servants of-you shepherd and
προβάτων, ὁ γνωστικός. Προβάτων γὰρ λόγον ἐπέχουσιν
of-sheep the knowing(-man) of-sheep for rank hold
οἱ λογισμοὶ, ἐπὶ τὰ ὄρη τῶν θεωρημάτων ὑπὸ τοῦ νοῦ
the thoughts upon the mountains of-the contemplations by the mind
ποιμαινόμενοι. Διὰ τοῦτο καὶ Βδέλυγμα τοῖς Αἰγυπτίοις
being-shepherded because-of this also abomination to-the Egyptians
πᾶς ποιμὴν προβάτων, ἤγουν ταῖς ἐναντίαις δυνάμεσι.
every shepherd of-sheep that-is to-the opposing powers
Ὁ μὲν φαῦλος νοῦς, κινουμένου τοῦ σώματος διὰ τῶν 56
the indeed base mind being-moved the body through the
αἰσθήσεων ἐπὶ τὰς ἰδίας ἐπιθυμίας καὶ ἡδονάς, ἐξακολουθεῖ,
senses toward the own desires and pleasures follows
καὶ συγκατατίθεται ταῖς τούτου φαντασίαις καὶ ὁρμαῖς·
and assents to-the of-it fantasies and impulses
ὁ δὲ ἐνάρετος, ἐγκρατεύεται, καὶ κατέχει ἑαυτὸν
the(-one) and virtuous is-continent and restrains himself

ἀπὸ τῶν ἐμπαθῶν φαντασιῶν καὶ ὁρμῶν, καὶ μᾶλλον
from the passionate fantasies and impulses and rather
φιλοσοφεῖ βελτίους ποιῆσαι τὰς τοιαύτας αὐτοῦ κινήσεις.
philosophizes better to-make the such of-him movements

57 Τῶν ἀρετῶν, αἱ μέν εἰσι σωματικαί· αἱ δὲ,
of-the virtues the(-ones) indeed are bodily the(-ones) and
ψυχικαί. Καὶ σωματικαὶ μέν εἰσιν, οἷον νηστεία, ἀγρυπνία,
of-soul and bodily indeed are such-as fasting vigil
χαμευνία, διακονία, ἐργόχειρον πρὸς τὸ μὴ ἐπιβαρῆσαί
sleeping-on-the-ground service handiwork for the not to-burden
τινα, ἢ πρὸς μετάδοσιν, καὶ τὰ ἑξῆς. Ψυχικαὶ δέ εἰσιν,
anyone or for sharing and the(-things) following of-soul and are
οἷον ἀγάπη, μακροθυμία, πραότης, ἐγκράτεια, προσευχὴ, καὶ
such-as love long-suffering meekness continence prayer and
τὰ ἑξῆς. Ἐὰν οὖν ἔκ τινος ἀνάγκης, ἢ περιστάσεως
the(-things) following if then from some necessity or circumstance
σωματικῆς, οἷον ἀῤῥωστίας, ἢ τινος τῶν τοιούτων,
bodily such-as of-sickness or of-something of-the such(-things)
συμβῇ ἡμῖν μὴ ἐκτελέσαι δυνηθῆναι τὰς προειρημένας
it-happen to-us not to-accomplish to-be-able the said-before
σωματικὰς ἀρετὰς, συγγνώμην ἔχομεν παρὰ Κυρίου, τοῦ
bodily virtues pardon we-have from (the)-Lord the
καὶ τὰς αἰτίας εἰδότος· τὰς δὲ ψυχικὰς μὴ ἐκτελοῦντες
also the causes knowing the(-ones) and of-soul not accomplishing
οὐδεμίαν ἔξομεν ἀπολογίαν. Οὐ γάρ εἰσιν ὑπὸ ἀνάγκην.
no we-will-have defense not for they-are under necessity

58 Ἡ εἰς Θεὸν ἀγάπη, πάσης ἡδονῆς παρερχομένης, καὶ
the toward God love of-every pleasure passing and
παντὸς πόνου καὶ λύπης πείθει καταφρονεῖν τὸν μέτοχον
of-every toil and grief persuades to-despise the partaker

αὐτῆς. Καὶ πειθέτωσάν σε οἱ ἅγιοι πάντες, τοσαῦτα
of-it and let-persuade you the saints all so-much
πεπονθότες διὰ Χριστόν.
having-suffered because-of Christ

Πρόσεχε σεαυτῷ ἀπὸ τῆς μητρὸς τῶν κακῶν, φιλαυτίας, 59
beware yourself from the mother of-the evils self-love
ἥτις ἐστὶν ἡ τοῦ σώματος ἄλογος φιλία. Ἐκ ταύτης
which is the of-the body irrational friendship from this
γὰρ εὐλογοφανῶς τίκτονται οἱ πρῶτοι καὶ ἐμπαθεῖς
for plausibly are-born the first and passionate
καὶ γενικώτατοι τρεῖς ἐμμανεῖς λογισμοί· ὁ τῆς
and most-generic three raging thoughts the(-one) of-the
γαστριμαργίας λέγω, καὶ φιλαργυρίας, καὶ κενοδοξίας·
gluttony I-mean and of-avarice and of-vainglory
τὰς ἀφορμὰς ἐκ τῆς ἀναγκαίας τοῦ σώματος δῆθεν
the occasions from the necessary of-the body supposedly
λαμβάνοντες χρείας· ἐξ ὧν γεννᾶται ἅπας ὁ τῶν κακῶν
taking need from which is-begotten all the of-the evils
κατάλογος. Δεῖ οὖν, ὡς εἴρηται, προσέχειν ἀναγκαίως,
list it-is-needful then as it-has-been-said to-beware necessarily
καὶ ταύτῃ πολεμεῖν μετὰ πολλῆς νήψεως. Ταύτης γὰρ
and this to-fight with much sobriety this for
ἀναιρουμένης, συναναιροῦνται πάντες οἱ ἐξ αὐτῆς.
being-removed are-removed-with all the(-ones) from it

Τὸ τῆς φιλαυτίας πάθος, τῷ μὲν μοναχῷ ἐλεεῖν 60
the of-the self-love passion to-the indeed monk to-pity
ὑποτίθεται τὸ σῶμα, καὶ συνελθεῖν παρὰ τὸ προσῆκον εἰς
suggests the body and to-indulge beyond the fitting in
τὰ βρώματα· οἰκονομίας δῆθεν χάριν καὶ κυβερνήσεως,
the foods of-management supposedly for-the-sake and of-governance
ἵνα κατὰ μικρὸν παρασυρόμενος, εἰς τὸν βόθρον τῆς
that by little being-swept-along into the pit of-the

φιληδονίας ἐμπέσῃ. Τῷ δὲ κοσμικῷ ἐντεῦθεν ἤδη
love-of-pleasure he-fall to-the and worldly(-man) from-here already
πρόνοιαν αὐτῷ ποιεῖσθαι εἰς ἐπιθυμίαν ὑποβάλλει.
provision for-himself to-make for desire it-suggests

61 Τὴν τῆς προσευχῆς ἀκροτάτην κατάστασιν, ταύτην εἶναι
the of-the prayer highest state this to-be
λέγουσι, τὸ ἔξω σαρκὸς καὶ κόσμου γενέσθαι τὸν νοῦν,
they-say the outside flesh and world to-become the mind
καὶ ἄϋλον πάντη καὶ ἀνείδεον ἐν τῷ προσεύχεσθαι.
and immaterial wholly and formless in the to-pray
Ὁ οὖν ταύτην ἀλώβητον διατηρῶν τὴν κατάστασιν,
the(-one) then this unimpaired keeping the state
οὗτος ὄντως ἀδιαλείπτως προσεύχεται.
this(-one) really unceasingly prays

62 Ὥσπερ τὸ σῶμα ἀποθνῆσκον, πάντων χωρίζεται τῶν
just-as the body dying from-all is-separated the
τοῦ βίου πραγμάτων· οὕτω καὶ ὁ νοῦς ἐν τῷ ἄκρως
of-the life things thus also the mind in the highest
προσεύχεσθαι ἀποθνήσκων, πάντων χωρίζεται τῶν τοῦ
to-pray dying from-all is-separated the of-the
κόσμου νοημάτων. Ἐὰν γὰρ μὴ τὸν τοιοῦτον θάνῃ
world concepts if for not the such it-die
θάνατον, μετὰ Θεοῦ εὑρεθῆναι καὶ ζῆσαι οὐ δύναται.
death with God be-found and live not it-can

63 Μηδεὶς σε ἀπατήσῃ, μοναχέ, ὅτι ἔνι σε σωθῆναι
no-one you deceive monk that it-is-possible you to-be-saved
ἡδονῇ καὶ κενοδοξίᾳ δουλεύοντα.
to-pleasure and to-vainglory being-a-slave

64 Ὥσπερ τὸ σῶμα διὰ τῶν πραγμάτων ἁμαρτάνει,
just-as the body through the things sins
καὶ ἔχει πρὸς παιδαγωγίαν τὰς σωματικὰς ἀρετὰς, ἵνα
and has for discipline the bodily virtues that

σωφρονῇ· οὕτω καὶ ὁ νοῦς διὰ τῶν ἐμπαθῶν νοημάτων,
it-be-chaste thus also the mind through the passionate concepts
καὶ ἔχει ὡσαύτως πρὸς παιδαγωγίαν τὰς ψυχικὰς ἀρετὰς,
and has likewise for discipline the of-soul virtues
ἵνα καθαρῶς καὶ ἀπαθῶς ὁρῶν τὰ πράγματα, σωφρονῇ.
that purely and dispassionately seeing the things it-be-chaste
Ὥσπερ τὰς ἡμέρας διαδέχονται αἱ νύκτες, καὶ τὰ θέρη 65
just-as the days succeed the nights and the summers
οἱ χειμῶνες· οὕτω κενοδοξίαν καὶ ἡδονὴν, λύπαι καὶ
the winters thus vainglory and pleasure griefs and
ὀδύναι, εἴτε ἐν τῷ παρόντι, εἴτε ἐν τῷ μέλλοντι.
pains whether in the present or in the future
Οὐκ ἔστιν ἁμαρτήσαντα ἐκφυγεῖν τὴν μέλλουσαν κρίσιν, 66
not it-is-possible having-sinned to-escape the coming judgment
ἄνευ ἑκουσίων ἐνταῦθα πόνων, ἢ ἀκουσίων ἐπιφορῶν.
without voluntary here labors or involuntary visitations
Διὰ πέντε αἰτίας φασὶ παραχωρεῖσθαι ἡμᾶς ὑπὸ Θεοῦ 67
because-of five causes they-say to-be-permitted us by God
πολεμεῖσθαι ὑπὸ δαιμόνων. Καὶ πρώτην μὲν εἶναί φασιν,
to-be-warred-on by demons and first indeed to-be they-say
ἵνα πολεμούμενοι καὶ ἀντιπολεμοῦντες, εἰς διάκρισιν
that being-warred-on and warring-back into discernment
τῆς ἀρετῆς καὶ τῆς κακίας ἔλθωμεν. Δευτέραν δὲ, ἵνα
of-the virtue and of-the vice we-may-come second and that
πολέμῳ καὶ πόνῳ τὴν ἀρετὴν κτώμενοι, βεβαίαν αὐτὴν
by-war and by-toil the virtue acquiring firm it
καὶ ἀμετάπτωτον ἔξωμεν. Τρίτην δὲ, ἵνα προκόπτοντες
and unchangeable we-may-have third and that advancing
εἰς τὴν ἀρετὴν, μὴ ὑψηλοφρονῶμεν, ἀλλὰ μάθωμεν
in the virtue not we-be-high-minded but we-may-learn
ταπεινοφρονεῖν. Τετάρτην δὲ, ἵνα πειραθέντες τῆς κακίας,
to-be-humble fourth and that having-experienced the vice

τέλειον μῖσος αὐτὴν μισήσωμεν. Πέμπτην δὲ ἐπὶ πάσαις,
with-perfect hatred it we-may-hate fifth and above all
ἵνα ἀπαθεῖς γενόμενοι, μὴ ἐπιλαθώμεθα τῆς οἰκείας
that dispassionate having-become not we-forget the own
ἀσθενείας, μήτε τῆς τοῦ βοηθήσαντος δυνάμεως.
weakness nor the of-the(-one) having-helped power

68 Ὥσπερ τοῦ πεινῶντος ὁ νοῦς ἄρτον φαντάζεται,
just-as of-the(-one) hungering the mind bread imagines
καὶ τοῦ διψῶντος ὕδωρ, οὕτω καὶ τοῦ γαστριμάργου
and of-the(-one) thirsting water thus also of-the glutton
ποικιλίας ἐδεσμάτων· καὶ τοῦ φιληδόνου, μορφὰς γυναικῶν·
varieties of-foods and of-the pleasure-lover shapes of-women
καὶ ὁ τοῦ κενοδόξου, τὰς ἐξ ἀνθρώπων τιμάς·
and the(-mind) of-the vainglorious the from men honors
καὶ τοῦ φιλαργύρου, τὰ κέρδη· καὶ τοῦ μνησικάκου,
and of-the avaricious the gains and of-the grudge-bearer
τὴν ἄμυναν τοῦ λυπήσαντος· καὶ τοῦ φθονεροῦ, τὴν
the vengeance on-the(-one) having-grieved(-him) and of-the envious the
κάκωσιν τοῦ φθονουμένου, καὶ ἐπὶ τῶν ἄλλων παθῶν
harm of-the(-one) being-envied and in the other passions
ὁμοίως. Ἐκ γὰρ τῶν παθῶν ὀχλούμενος νοῦς, λαμβάνει
likewise from for the passions being-troubled mind receives
τὰ ἐμπαθῆ νοήματα, καὶ ἐγρηγορότος τοῦ σώματος, καὶ
the passionate concepts both being-awake the body and
κατὰ τοὺς ὕπνους.
in the sleep

69 Ὅταν ἐπιθυμία αὔξῃ, τὰς ποιητικὰς τῶν ἡδονῶν ὕλας
when desire increases the productive of-the pleasures materials
ἐν τοῖς ὕπνοις ὁ νοῦς φαντάζεται· ὅταν δὲ ὁ θυμὸς, τὰ
in the sleep the mind imagines when and the temper the
φόβων ποιητικὰ βλέπει πράγματα. Αὔξουσι μέντοι τὰ πάθη,
of-fears productive it-sees things increase however the passions

οἱ ἀκάθαρτοι δαίμονες, συνεργὸν τὴν ἡμετέραν ἀμέλειαν
the unclean demons as-fellow-worker the our negligence
λαμβάνοντες, καὶ ταῦτα ἐρεθίζοντες. Ἐλαττοῦσι δὲ οἱ ἅγιοι
taking and these provoking diminish and the holy
ἄγγελοι, πρὸς τὴν τῶν ἀρετῶν ἡμᾶς κινοῦντες ἐργασίαν.
angels toward the of-the virtues us moving working
Τὸ μὲν ἐπιθυμητικὸν τῆς ψυχῆς πυκνότερον ἐρεθιζόμενον, 70
the indeed desiring(-part) of-the soul more-frequently being-provoked
ἕξιν φιληδονίας δυσκίνητον τῇ ψυχῇ ἐντίθησιν· ὁ
habit of-love-of-pleasure hard-to-move in-the soul implants the
δὲ θυμὸς συνεχῶς ταρασσόμενος, δειλὸν καὶ ἄνανδρον
and temper continually being-troubled cowardly and unmanly
τὸν νοῦν ἀπεργάζεται. Ἰῶνται δὲ, τὸ μὲν, ἄσκησις
the mind renders heal and the(-one) indeed discipline
ἐπιτεταμένη νηστείας καὶ ἀγρυπνίας καὶ προσευχῆς· τὸν
intensified of-fasting and of-vigil and of-prayer the(-other)
δὲ, χρηστότης καὶ φιλανθρωπία καὶ ἀγάπη καὶ ἔλεος.
and kindness and love-of-man and love and mercy
Ἢ διὰ τῶν πραγμάτων οἱ δαίμονες πολεμοῦσιν, ἢ διὰ 71
either through the things the demons war or through
τῶν ἐν τοῖς πράγμασιν ἐμπαθῶν νοημάτων. Καὶ διὰ μὲν
the in the things passionate concepts and through indeed
τῶν πραγμάτων, τοὺς ἐν τοῖς πράγμασιν ὄντας, διὰ δὲ
the things the(-ones) in the things being through and
τῶν νοημάτων, τοὺς τῶν πραγμάτων κεχωρισμένους.
the concepts the(-ones) from-the things separated
Ὅσον ἐστὶν εὐκοπώτερον τὸ κατὰ διάνοιαν ἁμαρτάνειν 72
as-much-as is easier the in thought to-sin
τοῦ κατ' ἐνέργειαν, τοσοῦτόν ἐστι βαρύτερος ὁ διὰ
than-the in act so-much is heavier the through
τῶν νοημάτων πόλεμος, τοῦ διὰ τῶν πραγμάτων.
the concepts war than-the through the things

73 Τὰ μὲν πράγματα ἔξωθέν εἰσι τοῦ νοῦ· τὰ δὲ τούτων
the indeed things outside are of-the mind the and of-these
νοήματα ἔσω συνίστανται. Ἐν αὐτῷ οὖν ἐστι, τὸ εὖ τούτοις
concepts inside are-formed in it then is the well these
χρήσασθαι, ἢ κακῶς. Τῇ γὰρ ἐσφαλμένῃ τῶν νοημάτων
to-use or badly by-the for mistaken of-the concepts
χρήσει ἡ παράχρησις τῶν πραγμάτων ἀκολουθεῖ.
use the misuse of-the things follows

74 Διὰ τῶν τριῶν τούτων λαμβάνει ὁ νοῦς τὰ ἐμπαθῆ
through the three these receives the mind the passionate
νοήματα· διὰ τῆς αἰσθήσεως, διὰ τῆς κράσεως,
concepts through the sense through the temperament
διὰ τῆς μνήμης. Καὶ διὰ μὲν τῆς αἰσθήσεως, ὅταν
through the memory and through indeed the sense when
προσβάλλοντα αὐτῇ τὰ πράγματα πρὸς ἅπερ τὰ πάθη
striking-on it the things toward which the passions
κεκτήμεθα, κινῇ αὐτὸν πρὸς ἐμπαθεῖς λογισμούς. Διὰ
we-have-acquired it-moves it toward passionate thoughts through
δὲ τῆς κράσεως, ὅταν ἐξ ἀκολάστου διαίτης, ἢ ἐνεργείας
and the temperament when from intemperate diet or working
δαιμόνων, ἢ νοσήματός τινος ἀλλοιουμένη ἡ τοῦ σώματος
of-demons or of-sickness some being-altered the of-the body
κρᾶσις, κινῇ αὐτὸν πάλιν πρὸς ἐμπαθεῖς λογισμούς, ἢ
temperament moves it again toward passionate thoughts or
κατὰ τῆς Προνοίας. Διὰ δὲ τῆς μνήμης, ὅταν τῶν
against the Providence through and the memory when of-the
πραγμάτων πρὸς ἅπερ πεπόνθαμεν τὰ νοήματα ἡ μνήμη
things toward which we-have-suffered the concepts the memory
ἀναφέρῃ, καὶ κινῇ αὐτὸν ὁμοίως πρὸς ἐμπαθεῖς λογισμούς.
brings-up and moves it likewise toward passionate thoughts

Τῶν εἰς χρῆσιν παρὰ Θεοῦ δοθέντων ἡμῖν πραγμάτων, 75
of-the for use from God given to-us things
τὰ μὲν, ἐν τῇ ψυχῇ, τὰ δὲ, ἐν τῷ σώματι, τὰ δὲ,
the(-ones) indeed in the soul the(-ones) and in the body the(-ones) and
περὶ τὸ σῶμα εὑρίσκεται, οἷον, ἐν μὲν τῇ ψυχῇ, αἱ δυνάμεις
about the body are-found such-as in indeed the soul the powers
αὐτῆς· ἐν δὲ τῷ σώματι, τὰ αἰσθητήρια καὶ τὰ λοιπὰ μέλη·
of-it in and the body the sense-organs and the remaining members
περὶ δὲ τὸ σῶμα, βρώματα, κτήματα, καὶ τὰ ἑξῆς.
about and the body foods possessions and the(-things) following
Τὸ οὖν εὖ τούτοις χρήσασθαι ἢ κακῶς, ἢ τοῖς περὶ ταῦτα
the then well these to-use or badly or the about these
συμβεβηκόσιν, ἢ ἐναρέτους ἢ φαύλους ἡμᾶς ἀποφαίνει.
accidents either virtuous or base us shows
Τῶν ἐν τοῖς πράγμασι συμβεβηκότων, τὰ μέν εἰσι 76
of-the in the things accidents the(-ones) indeed are
τῶν ἐν τῇ ψυχῇ, τὰ δὲ, τῶν ἐν τῷ σώματι,
of-the(-things) in the soul the(-ones) and of-the(-things) in the body
τὰ δὲ, τῶν περὶ τὸ σῶμα πραγμάτων. Καὶ τῶν
the(-ones) and of-the about the body things and of-the(-things)
μὲν ἐν τῇ ψυχῇ, οἷον, γνῶσις καὶ ἄγνοια, λήθη καὶ
indeed in the soul such-as knowledge and ignorance forgetfulness and
μνήμη, ἀγάπη καὶ μῖσος, φόβος καὶ θάρσος, λύπη καὶ
memory love and hatred fear and boldness grief and
χαρὰ, καὶ τὰ ἑξῆς· τῶν δὲ ἐν τῷ σώματι,
joy and the(-things) following of-the(-things) and in the body
οἷον, ἡδονὴ καὶ πόνος, αἴσθησις καὶ πήρωσις, ὑγεία καὶ
such-as pleasure and pain sensation and maiming health and
νόσος, ζωὴ καὶ θάνατος, καὶ τὰ τοιαῦτα. Τῶν δὲ
sickness life and death and the such(-things) of-the(-things) and
περὶ τὸ σῶμα, οἷον, εὐτεκνία καὶ ἀτεκνία, πλοῦτος
about the body such-as fruitfulness-in-children and childlessness wealth

καὶ πενία, δόξα καὶ ἀδοξία, καὶ τὰ ἑξῆς. Τούτων
and poverty glory and disrepute and the(-things) following of-these
δὲ, τὰ μὲν καλὰ, τὰ δὲ κακὰ τοῖς ἀνθρώποις
and the(-ones) indeed good the(-ones) and evil by-the men
νομίζεται, οὐδὲν αὐτῶν κακὸν ὂν τῷ ἰδίῳ λόγῳ· παρὰ
are-considered none of-them evil being by-the own principle according-to
δὲ τὴν χρῆσιν, εἴτε κακὰ κυρίως, εἴτε ἀγαθὰ εὑρίσκεται.
and the use either evil properly or good is-found

77 Καλὴ ἡ γνῶσις τῇ φύσει· ὁμοίως δὲ καὶ ὑγεία· ἀλλὰ
good the knowledge by-the nature likewise and also health but
τἀναντία τοὺς πολλοὺς ἤπερ ταῦτα ὤνησεν. Τοῖς γὰρ
the-opposite(-things) the many than these benefited to-the for
φαύλοις οὐκ εἰς καλὸν ἡ γνῶσις συμβαίνει, εἰ καὶ τῇ
base not for good the knowledge turns-out if even by-the
φύσει, ὡς εἴρηται, ἐστὶ καλή· ὁμοίως δὲ οὐδὲ ὑγεία,
nature as it-has-been-said it-is good likewise and not-even health
οὐδὲ πλοῦτος, οὐδὲ χαρά. Οὐ γὰρ συμφερόντως τούτοις
nor wealth nor joy not for profitably these
κέχρηνται. Ἄρα οὖν τἀναντία τούτοις συμφέρει.
they-have-used then therefore the-opposite(-things) to-these profit
Οὐκοῦν οὐδὲ ἐκεῖνα κακὰ τῷ ἰδίῳ λόγῳ τυγχάνει, εἰ
therefore not-even those evil by-the own principle are if
καὶ δοκεῖ κακὰ εἶναι.
even they-seem evil to-be

78 Μὴ παραχρῶ τοῖς νοήμασιν, ἵνα μὴ ἐξ ἀνάγκης καὶ τοῖς
not misuse the concepts that not from necessity also the
πράγμασι παραχρήσῃ. Ἐὰν γὰρ μή τις πρῶτον κατὰ
things you-misuse if for not someone first in
διάνοιαν ἁμαρτάνῃ, οὐκ ἂν ἁμάρτῃ ποτὲ κατ' ἐνέργειαν.
thought sins not — he-would-sin ever in act

Εἰκὼν τοῦ χοϊκοῦ αἱ γενικαὶ κακίαι ὑπάρχουσιν· οἷον, 79
image of-the earthy(-man) the generic vices are such-as
ἀφροσύνη, δειλία, ἀκολασία, ἀδικία. Εἰκὼν δὲ τοῦ
folly cowardice licentiousness injustice image and of-the
ἐπουρανίου, αἱ γενικαὶ ἀρεταὶ, οἷον, φρόνησις, ἀνδρεία,
heavenly(-man) the generic virtues such-as prudence courage
σωφροσύνη, δικαιοσύνη. Ἀλλὰ καθὼς ἐφορέσαμεν τὴν εἰκόνα
chastity justice but as we-bore the image
τοῦ χοϊκοῦ, φορέσωμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.
of-the earthy(-man) let-us-bear also the image of-the heavenly(-man)
Εἰ θέλεις εὑρεῖν τὴν ὁδὸν τὴν ἀπάγουσαν εἰς τὴν ζωὴν, 80
if you-wish to-find the way the leading to the life
ἐν τῇ ὁδῷ αὐτὴν ζήτει, κἀκεῖ αὐτὴν εὑρίσκεις, τῷ
in the way it seek and-there it you-find the(-one)
εἰπούσῃ· Ἐγώ εἰμι ἡ ὁδὸς, καὶ ἡ ζωὴ καὶ ἡ ἀλήθεια.
having-said I am the way and the life and the truth
Πλὴν σφόδρα ἐμπόνως ζήτει, διότι ὀλίγοι εἰσὶν οἱ
but exceedingly laboriously seek because few are the(-ones)
εὑρίσκοντες αὐτήν· καὶ μήπως τῶν ὀλίγων ἀπολειφθεὶς,
finding it and lest from-the few left-behind
μετὰ τῶν πολλῶν εὑρεθήσῃ.
with the many you-be-found
Διὰ τὰ πέντε ταῦτα ἡ ψυχὴ ἀπὸ ἁμαρτιῶν ἀνακόπτεται· 81
because-of the five these the soul from sins is-checked
ἢ διὰ τὸν φόβον τῶν ἀνθρώπων, ἢ διὰ τὸν φόβον
either because-of the fear of-the men or because-of the fear
τῆς κρίσεως, ἢ διὰ τὴν μέλλουσαν μισθαποδοσίαν,
of-the judgment or because-of the coming reward
ἢ διὰ τὴν ἀγάπην τοῦ Θεοῦ, ἢ τελευταῖον διὰ
or because-of the love — of-God or lastly because-of
συνείδησιν τύπτουσαν.
conscience striking

82 Τινές φασιν, ὅτι οὐκ ἂν ἦν τὸ κακὸν ἐν τοῖς οὖσιν,
some say that not — would-be the evil in the(-things) being
εἰ μήτι δ᾽ ἂν ἑτέρα τις ἦν δύναμις, ἡ ἀνθέλκουσα
if not-somehow — — other some were power the drawing-back
ἡμᾶς ἐπ᾽ αὐτό. Αὕτη δέ ἐστιν οὐδὲν ἕτερον, ἢ ἡ
us toward it this and is nothing other than the
τῶν κατὰ φύσιν τοῦ νοῦ ἐνεργειῶν ἀμέλεια. Διόπερ
of-the according-to nature of-the mind activities negligence wherefore
οἱ τούτων τὴν ἐπιμέλειαν ποιούμενοι, τὰ μὲν καλὰ,
the(-ones) of-these the care making the indeed good(-things)
ἀεὶ ποιοῦσι· τὰ δὲ κακὰ, οὐδέποτε. Εἰ οὖν θέλεις
always do the and evil(-things) never if then you-wish
καὶ σὺ, ἄπωσαι τὴν ἀμέλειαν, καὶ συναπελαύνεις τὴν
also you thrust-away the negligence and you-drive-out-with the
κακίαν· ἥτις ἐστιν ἡ ἐσφαλμένη χρῆσις τῶν νοημάτων,
vice which is the mistaken use of-the concepts
ᾗ ἐπακολουθεῖ ἡ παράχρησις τῶν πραγμάτων.
which follows the misuse of-the things

83 Κατὰ φύσιν ἐστὶ τοῦ ἐν ἡμῖν λογικοῦ μέρους, τό τε
according-to nature it-is of-the in us rational part the both
ὑποταγῆναι τῷ θείῳ λόγῳ, καὶ τὸ ἄρχειν τοῦ ἐν ἡμῖν
to-be-subjected to-the divine reason and the to-rule the in us
ἀλόγου μέρους. Αὕτη οὖν ἡ τάξις ἐν πᾶσι φυλαχθήτω,
irrational part this then the order in all let-be-kept
καὶ οὔτε τὸ κακὸν ἔσται ἐν τοῖς οὖσιν, οὔτε τὸ
and neither the evil will-be in the(-things) being nor the(-thing)
ἐπ᾽ αὐτὸ ἀνθέλκον εὑρεθήσεται.
toward it drawing-back will-be-found

84 Οἱ μὲν τῶν λογισμῶν, ἁπλοῖ εἰσιν, οἱ δὲ σύνθετοι.
the(-ones) indeed of-the thoughts simple are the(-ones) and composite
Καὶ ἁπλοῖ μέν εἰσιν, οἱ ἀπαθεῖς· σύνθετοι δὲ, οἱ
and simple indeed are the dispassionate(-ones) composite and the

ἐμπαθεῖς, ὡς ἐκ πάθους καὶ νοήματος συγκείμενοι.
passionate(-ones) as from passion and concept composed
Τούτων οὕτως ἐχόντων, πολλοὺς τῶν ἁπλῶν ἔστιν ἰδεῖν
these thus being many of-the simple(-ones) it-is-possible to-see
ἑπομένους τοῖς συνθέτοις, ὅταν ἄρξωνται κινεῖσθαι πρὸς
following the composite(-ones) when they-begin to-be-moved toward
τὸ κατὰ διάνοιαν ἁμαρτάνειν. Οἷον, ὡς ἐπὶ τοῦ χρυσίου·
the in thought to-sin such-as as in the gold
ἀνέβη ἐπὶ τὴν μνήμην τινὸς λογισμὸς περὶ χρυσίου
came-up to the memory of-someone thought about gold
ἐμπαθής· καὶ ὥρμησε τῇ διανοίᾳ ἐπὶ τὸ κλέπτειν, καὶ
passionate and he-rushed in-the thought toward the to-steal and
ἀπετέλεσε κατὰ νοῦν τὴν ἁμαρτίαν. Συνείποντο δὲ τῇ
he-accomplished in mind the sin followed-along and the
μνήμῃ τοῦ χρυσίου, καὶ ἡ μνήμη τοῦ βαλλαντίου καὶ τοῦ
memory of-the gold also the memory of-the purse and of-the
σκευαρίου καὶ τοῦ κουβουκλείου, καὶ τῶν ἑξῆς. Καὶ ἡ
box and of-the chamber and of-the(-things) following and the
μὲν μνήμη τοῦ χρυσίου, ἦν σύνθετος· εἶχε γὰρ τὸ πάθος·
indeed memory of-the gold was composite it-had for the passion
ἡ δὲ τοῦ βαλλαντίου καὶ τοῦ σκευαρίου καὶ τῶν
the(-one) and of-the purse and of-the box and of-the(-things)
ἑξῆς, ἁπλῆ. Οὐ γὰρ εἶχε πρὸς αὐτὰ πάθος ὁ νοῦς. Καὶ
following simple not for had toward them passion the mind and
ἐπὶ παντὸς δὲ λογισμοῦ ὁμοίως ἔχει, ἐπί τε κενοδοξίας,
in every and thought likewise it-is in both vainglory
καὶ ἐπὶ γυναικὸς, καὶ τῶν λοιπῶν. Οὐ γὰρ πάντες οἱ
and in woman and the remaining(-things) not for all the
συνεπόμενοι τῷ ἐμπαθεῖ λογισμῷ λογισμοὶ, καὶ ἐμπαθεῖς
following-with the passionate thought thoughts also passionate

εἰσιν, ὡς ἀπέδειξεν ὁ λόγος. Ἐκ τούτων οὖν δυνάμεθα
are as showed the word from these then we-can
γνῶναι, ποῖα τὰ ἐμπαθῆ νοήματα, καὶ ποῖα τὰ ἁπλᾶ.
know what-kind the passionate concepts and what-kind the simple(-ones)
85 Τινὲς μέν φασιν, ὅτι τῶν μορίων τοῦ σώματος καθαπτόμενοι
some indeed say that the parts of-the body touching
οἱ δαίμονες κατὰ τοὺς ὕπνους, κινοῦσι τὸ πάθος τῆς
the demons in the sleep move the passion of-the
πορνείας· εἶτα τὸ πάθος κινούμενον, ἀναφέρει τὴν μορφὴν
fornication then the passion being-moved brings-up the shape
τῆς γυναικὸς διὰ τῆς μνήμης ἐπὶ τὸν νοῦν. Τινὲς δὲ, ὅτι
of-the woman through the memory to the mind some and that
τῷ μὲν νῷ ἐν σχήματι γυναικὸς παραφαίνονται· τῶν τε
to-the indeed mind in form of-woman they-appear of-the both
μορίων τοῦ σώματος καθαπτόμενοι, τὴν ὄρεξιν κινοῦσι,
parts of-the body touching the appetite they-move
καὶ οὕτω γίνονται αἱ φαντασίαι. Ἕτεροι δὲ πάλιν, ὅτι
and thus become the fantasies others and again that
τὸ πάθος τὸ ἐπικρατοῦν ἐν τῷ πλησιάζοντι δαίμονι, κινεῖ
the passion the prevailing in the approaching demon moves
τὸ πάθος· καὶ οὕτως ἀνάπτεται πρὸς λογισμοὺς ἡ ψυχὴ,
the passion and thus is-kindled toward thoughts the soul
ἀναφέρουσα τὰς μορφὰς διὰ τῆς μνήμης. Καὶ ἐπὶ τῶν
bringing-up the shapes through the memory and in the
ἄλλων δὲ ἐμπαθῶν φαντασιῶν ὁμοίως, οἱ μὲν οὕτως,
other and passionate fantasies likewise the(-ones) indeed thus
οἱ δὲ οὕτως συμβαίνειν φασί. Πλὴν ἐν οὐδενὶ τῶν
the(-ones) and thus to-happen say but in none of-the
εἰρημένων τρόπων ἰσχύουσι πάθος τὸ οἱονδήποτε κινῆσαι
said ways are-strong passion the whatever to-move

οἱ δαίμονες, παρούσης τῇ ψυχῇ ἀγάπης καὶ ἐγκρατείας,
the demons being-present in-the soul love and continence
οὔτε ἐγρηγορότος τοῦ σώματος, οὔτε κατὰ τοὺς ὕπνους.
neither being-awake the body nor in the sleep
Τὰ μὲν τῶν τοῦ νόμου ἐντολῶν καὶ σωματικῶς καὶ 86
the(-ones) indeed of-the of-the law commandments both bodily and
πνευματικῶς ἀνάγκη φυλάττειν· τὰ δὲ, πνευματικῶς
spiritually necessity to-keep the(-ones) and spiritually
μόνον. Οἷον τὸ, Οὐ μοιχεύσεις, Οὐ φονεύσεις,
only such-as the not you-will-commit-adultery not you-will-murder
Οὐ κλέψεις, καὶ τὰ ὅμοια, καὶ σωματικῶς καὶ
not you-will-steal and the(-things) like both bodily and
πνευματικῶς χρὴ φυλάττειν. Καὶ πνευματικῶς δὲ
spiritually it-is-needful to-keep and spiritually too
τρισσῶς. Τὸ δὲ περιτέμνεσθαι καὶ φυλάττειν τὸ Σάββατον,
threefold the and to-be-circumcised and to-keep the Sabbath
καὶ σφάξαι τὸν ἀμνὸν καὶ ἔδεσθαι ἄζυμα ἐπὶ
and to-slaughter the lamb and to-eat unleavened(-bread) on
πικρίδων, καὶ τὰ ὅμοια, πνευματικῶς μόνον.
bitter-herbs and the(-things) like spiritually only
Τρεῖς εἰσιν ἠθικαὶ καταστάσεις γενικώτεραι ἐν τοῖς 87
three are moral states more-generic among the
μοναχοῖς. Καὶ πρώτη μὲν, τὸ μηδὲν ἁμαρτάνειν κατ᾽
monks and first indeed the nothing to-sin in
ἐνέργειαν· δευτέρα δὲ, τὸ μὴ ἐγχρονίζειν ἐν τῇ ψυχῇ τοὺς
act second and the not to-linger in the soul the
ἐμπαθεῖς λογισμούς· τρίτη δὲ, τὸ τὰς μορφὰς τῶν γυναικῶν,
passionate thoughts third and the the shapes of-the women
καὶ τῶν λυπησάντων ἀπαθῶς θεωρεῖν κατὰ διάνοιαν.
and of-the(-ones) having-grieved(-us) dispassionately to-regard in thought

88 Ἀκτήμων ἐστὶν ὁ ἀποταξάμενος πᾶσι τοῖς
without-possessions is the(-one) having-renounced all the(-things)
ὑπάρχουσιν αὐτῷ, καὶ μηδὲν τὸ σύνολον ἐπὶ γῆς
belonging to-him and nothing at all on earth
κεκτημένος πλὴν τοῦ σώματος· καὶ τὴν πρὸς αὐτὸ δὲ
having-acquired except the body and the toward it and
σχέσιν διαῤῥήξας, τῷ Θεῷ καὶ τοῖς εὐσεβέσι τὴν ἑαυτοῦ
relation having-broken — to-God and to-the pious the of-himself
κατεπίστευσεν οἰκονομίαν.
entrusted management

89 Τῶν κτωμένων οἱ μὲν ἀπαθῶς κτῶνται· διὸ καὶ
of-the(-ones) acquiring the(-ones) indeed dispassionately acquire wherefore also
στερούμενοι αὐτῶν, οὐ λυποῦνται· ὡς οἱ τὴν ἁρπαγὴν
being-deprived of-them not they-grieve as the(-ones) the seizure
τῶν ὑπαρχόντων αὐτοῖς μετὰ χαρᾶς προσδεξάμενοι.
of-the(-things) belonging to-them with joy having-accepted
Οἱ δὲ ἐμπαθῶς κτῶνται· διότι μέλλοντες στερεῖσθαι,
the(-ones) and passionately acquire because being-about-to to-be-deprived
περίλυποι γίνονται· ὡς ὁ ἐν τῷ Εὐαγγελίῳ πλούσιος,
very-grieved they-become as the in the Gospel rich(-man)
ἀπῆλθε λυπούμενος. Εἰ δὲ καὶ στεροῦνται, μέχρι θανάτου
went-away grieving if and also they-are-deprived until death
λυποῦνται. Τοῦ οὖν ἀπαθοῦς καὶ τοῦ ἐμπαθοῦς τὴν
they-grieve of-the then dispassionate(-man) and of-the passionate(-man) the
διάθεσιν ἡ στέρησις ἐλέγχει.
disposition the deprivation exposes

90 Τοὺς μὲν ἄκρως προσευχομένους πολεμοῦσιν οἱ δαίμανες,
the(-ones) indeed highly praying war-against the demons
ἵνα τὰ νοήματα τῶν αἰσθητῶν πραγμάτων ψιλὰ μὴ
that the concepts of-the sensible things bare not
ἀναλαμβάνωσι· τοὺς δὲ γνωστικοὺς, ἵνα ἐγχρονίζωσιν ἐν
they-receive the(-ones) and knowing that may-linger in

αὐτοῖς οἱ ἐμπαθεῖς λογισμοί· τοὺς δὲ περὶ τὴν πρᾶξιν
them the passionate thoughts the(-ones) and about the action
ἀγωνιζομένους, ἵνα πείσωσιν αὐτοὺς κατ' ἐνέργειαν
struggling that they-may-persuade them in act
ἁμαρτάνειν· παντὶ δὲ τρόπῳ πρὸς πάντας ἀγωνίζονται, ἵνα
to-sin in-every and way against all they-struggle that
ἀπὸ τοῦ Θεοῦ οἱ δείλαιοι τοὺς ἀνθρώπους χωρίσωσι.
from — God the wretched(-ones) the men they-may-separate
Οἱ κατὰ τὸν βίον τοῦτον ὑπὸ τῆς θείας προνοίας 91
the(-ones) in the life this by the divine providence
εἰς εὐσέβειαν ἐγγυμναζόμενοι, διὰ τῶν τριῶν τούτων
in piety being-trained through the three these
πειρασμῶν δοκιμάζονται· οἷον, ἢ διὰ τῆς τῶν ἡδέων
temptations are-tested such-as either through the of-the pleasant(-things)
δόσεως, ὡς ἐπὶ ὑγείας καὶ κάλλους καὶ εὐτεκνίας
giving as in health and beauty and fruitfulness-in-children
καὶ χρημάτων καὶ δόξης, καὶ τῶν ὁμοίων· ἢ διὰ τῆς
and money and glory and the(-things) like or through the
τῶν λυπηρῶν ἐπιφορᾶς· οἷον, στερήσεως τέκνων, καὶ
of-the grievous(-things) visitation such-as loss of-children and
χρημάτων καὶ δόξης· ἢ διὰ τῶν ὀδύνας ἐμποιούντων
of-money and of-glory or through the(-things) pains producing
τῷ σώματι· οἷον, νοσημάτων καὶ βασάνων, καὶ τῶν
in-the body such-as sicknesses and tortures and the(-things)
ἑξῆς. Καὶ πρὸς μὲν τοὺς πρώτους λέγει ὁ Κύριος· Εἴ
following and to indeed the first(-ones) says the Lord if
τις οὐκ ἀποτάσσεται πᾶσι τοῖς ὑπάρχουσιν αὐτῷ, οὐ
anyone not renounces all the(-things) belonging to-him not
δύναταί μου εἶναι μαθητής. Πρὸς δὲ τοὺς δευτέρους καὶ
can of-me be disciple to and the second(-ones) and
τρίτους· Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.
third(-ones) in the endurance of-you acquire the souls of-you

92 Τὰ τέσσαρα ταῦτά φασιν ἀλλοιῶσαι τὴν κρᾶσιν τοῦ
the four these they-say to-alter the temperament of-the
σώματος, καὶ διδόναι τῷ νῷ λογισμοὺς, εἴτε ἐμπαθεῖς
body and to-give to-the mind thoughts either passionate
δι' αὐτῆς, εἴτε ἀπαθεῖς· οἷον, τοὺς ἀγγέλους, τοὺς
through it or dispassionate such-as the angels the
δαίμονας, τοὺς ἀέρας, τὴν δίαιταν. Καὶ τοὺς μὲν ἀγγέλους
demons the airs the diet and the indeed angels
λόγῳ φασὶν ἀλλοιῶσαι· τοὺς δὲ δαίμονας, δι' ἐπαφῆς·
by-reason they-say to-alter the and demons through touch
τοὺς δὲ ἀέρας, ταῖς μεταβολαῖς· τὴν δὲ δίαιταν, ταῖς
the and airs by-the changes the and diet by-the
τῶν βρωμάτων καὶ πομάτων ποιότησι, καὶ πλεονασμῷ
of-the foods and drinks qualities and by-excess
καὶ ἐλαττώσει· παρὲξ τῶν διὰ μνήμης καὶ ἀκοῆς καὶ
and by-deficiency apart-from the through memory and hearing and
ὁράσεως συμβαινουσῶν αὐτῇ ἀλλοιώσεων, πρωτοπαθούσης
sight happening to-it alterations being-first-affected
τῆς ψυχῆς ἐκ τῶν συμπιπτόντων αὐτῇ λυπηρῶν ἢ
the soul from the(-things) befalling it grievous or
χαροποιῶν. Καὶ ἐκ τούτων μὲν πάσχουσα ἡ ψυχὴ, ἀλλοιοῖ
joyful and from these indeed suffering the soul alters
τὴν κρᾶσιν τοῦ σώματος· ἐκ δὲ τῶν προειρημένων
the temperament of-the body from and the(-things) said-before
ἡ κρᾶσις ἀλλοιουμένη, παρέχει τῷ νῷ λογισμούς.
the temperament being-altered furnishes to-the mind thoughts

93 Θάνατος μέν ἐστι κυρίως ὁ τοῦ Θεοῦ χωρισμός· κέντρον
death indeed is properly the — from-God separation sting
δὲ θανάτου, ἡ ἁμαρτία· ὃ δεξάμενος ὁ Ἀδὰμ, ὁμοῦ
and of-death the sin which having-received — Adam together
τοῦ τῆς ζωῆς ξύλου, καὶ τοῦ παραδείσου καὶ τοῦ
from-the of-the life tree and from-the paradise and —

Θεοῦ ἐξόριστος γέγονε· ᾧ ἐπηκολούθησεν ἐξ ἀνάγκης
from-God exiled became which followed from necessity
καὶ ὁ τοῦ σώματος θάνατος. Ζωὴ δὲ κυρίως ἐστὶν ὁ
also the of-the body death life and properly is the(-one)
εἰπών· Ἐγώ εἰμι ἡ ζωή. Οὗτος ἐν τῷ θανάτῳ γενόμενος,
having-said I am the life this(-one) in the death having-come-to-be
τὸν νεκρωθέντα πάλιν εἰς τὴν ζωὴν ἐπανήγαγεν.
the(-one) having-been-put-to-death again to the life led-back

Ὁ λόγος συγγραφόμενος, ἢ πρὸς τὴν ἑαυτοῦ ὑπόμνησιν 94
the word being-written either for the of-oneself reminder
συγγράφεται, ἢ πρὸς ὠφέλειαν, ἢ καὶ ἄμφω, ἢ πρὸς
is-written or for benefit or also both or for
βλάβην τινῶν, ἢ πρὸς ἐπίδειξιν, ἢ ἐξ ἀνάγκης.
harm of-some or for display or from necessity

Τόπος ἐστὶ χλόης ἡ πρακτικὴ ἀρετή· ὕδωρ ἀναπαύσεως, 95
place is of-green-pasture the practical virtue water of-rest
ἡ γνῶσις τῶν γεγονότων.
the knowledge of-the(-things) having-come-to-be

Σκιὰ θανάτου ἐστὶν ἡ ἀνθρωπίνη ζωή. Εἴ τις οὖν ἐστι 96
shadow of-death is the human life if anyone then is
μετὰ τοῦ Θεοῦ, καὶ ὁ Θεὸς μετ᾽ αὐτοῦ ἐστιν, οὗτος δύναται
with — God and — God with him is this(-one) can
εἰπεῖν ἐναργῶς τὸ, Ἐὰν γὰρ πορευθῶ ἐν μέσῳ σκιᾶς
say clearly the if for I-walk in midst of-shadow
θανάτου, οὐ φοβηθήσομαι κακὰ, ὅτι σὺ μετ᾽ ἐμοῦ εἶ.
of-death not I-will-fear evils because you with me are

Νοῦς μὲν καθαρὸς ὀρθὰ βλέπει τὰ πράγματα· λόγος 97
mind indeed pure rightly sees the things word
δὲ γεγυμνασμένος, ὑπ᾽ ὄψιν ἄγει τὰ ὁραθέντα·
and trained under sight brings the(-things) seen

ἀκοὴ δὲ λαμπρὰ ὑποδέχεται αὐτά. Ὁ δὲ τῶν τριῶν
hearing and bright receives them the(-one) and of-the three
ἐστερημένος, τὸν εἰρηκότα κακίζει.
deprived the(-one) having-spoken blames

98 Μετὰ τοῦ Θεοῦ ἐστιν ὁ τὴν ἁγίαν γινώσκων Τριάδα,
with — God is the(-one) the holy knowing Trinity
καὶ τὴν δημιουργίαν αὐτῆς, καὶ τὴν πρόνοιαν· καὶ τὸ
and the creation of-it and the providence and the
παθητὸν μέρος τῆς ψυχῆς ἀπαθὲς κεκτημένος.
passible part of-the soul dispassionate having-acquired

99 Τὴν ῥάβδον σημαίνειν φασὶ τὴν κρίσιν τὴν τοῦ Θεοῦ·
the rod to-signify they-say the judgment the — of-God
τὴν δὲ βακτηρίαν, τὴν πρόνοιαν. Τοῦ οὖν τῆς τούτων
the and staff the providence of-the(-one) then of-the of-these
γνώσεως μετειληφότος ἐστὶ τὸ λέγειν· Ἡ ῥάβδος σου
knowledge having-partaken is the to-say the rod of-you
καὶ ἡ βακτηρία σου, αὗταί με παρεκάλεσαν.
and the staff of-you these me comforted

100 Ὅτε ὁ νοῦς παθῶν γυμνωθῇ, καὶ τῇ τῶν ὄντων
when the mind from-passions is-stripped and by-the of-the(-things) being
καταλάμπηται θεωρίᾳ, τότε δύναται καὶ ἐν Θεῷ γενέσθαι,
is-illumined contemplation then it-can both in God come-to-be
καὶ ὡς δεῖ προσεύχεσθαι.
and as it-must pray

Vice is the misuse of the soul's powers and of things, so nothing God made is evil, not even the demons by nature. Self-love, the irrational love of the body, breeds avarice and vainglory; the three motives for loving money are named. God knows himself from his essence and creatures from his wisdom, and gave rational beings being, ever-being, goodness, and wisdom, the last two to their will, against the Greeks' eternal matter.

Ἡ μὲν εὔλογος τῶν νοημάτων καὶ τῶν πραγμάτων 1
the indeed reasonable of-the concepts and of-the things
χρῆσις, σωφροσύνης καὶ ἀγάπης καὶ γνώσεώς ἐστι
use of-chastity and of-love and of-knowledge is
ποιητική· ἡ δὲ ἄλογος, ἀκολασίας καὶ μίσους καὶ ἀγνοίας.
productive the and irrational of-licentiousness and of-hatred and of-ignorance
Ἡτοίμασας ἐνώπιόν μου τράπεζαν, καὶ τὰ ἑξῆς. Ἡ 2
you-prepared before me table and the(-things) following the
τράπεζα ἐνταῦθα σημαίνει τὴν πρακτικὴν ἀρετήν. Αὕτη
table here signifies the practical virtue this
γὰρ ἐξ ἐναντίας τῶν θλιβόντων ἡμᾶς παρὰ Χριστοῦ
for from opposite of-the(-ones) afflicting us by Christ
ἡτοιμάσθη. Τὸ δὲ ἔλαιον τὸ λιπαῖνον τὸν νοῦν, τὴν
was-prepared the and oil the anointing the mind the
θεωρίαν τῶν γεγονότων. Τὸ δὲ ποτήριον τοῦ Θεοῦ,
contemplation of-the(-things) having-come-to-be the and cup — of-God
τὴν γνῶσιν τὴν τοῦ Θεοῦ. Τὸ δὲ ἔλεος αὐτοῦ, τὸν Λόγον
the knowledge the — of-God the and mercy of-him the Word
αὐτοῦ καὶ Θεόν. Οὗτος γὰρ διὰ τῆς ἐνανθρωπήσεως
of-him and God this(-one) for through the incarnation
αὐτοῦ καταδιώκει πάσας τὰς ἡμέρας, ἕως οὗ πάντας
of-him pursues all the days until — all
καταλάβῃ τοὺς σωθησομένους, ὥσπερ τὸν Παῦλον. Ὁ
he-overtakes the(-ones) going-to-be-saved just-as — Paul the

δὲ οἶκος, τὴν βασιλείαν, ἐν ᾗ ἀποκαθίστανται πάντες
and house the kingdom in which are-restored all
οἱ ἅγιοι. Ἡ δὲ μακρότης τῶν ἡμερῶν, τὴν αἰώνιον ζωήν.
the saints the and length of-the days the eternal life

3 Κατὰ παράχρησιν αἱ κακίαι τῶν τῆς ψυχῆς δυνάμεων
according-to misuse the vices of-the of-the soul powers
ἡμῖν ἐπισυμβαίνουσιν· οἷον, τῆς τε ἐπιθυμητικῆς, καὶ τῆς
to-us befall such-as of-the both desiring and of-the
θυμοειδοῦς, καὶ τῆς λογιστικῆς. Καὶ τῆς μὲν λογιστικῆς
spirited and of-the reasoning and of-the indeed reasoning
δυνάμεως παράχρησίς ἐστιν, ἀγνωσία καὶ ἀφροσύνη· τῆς
power misuse is ignorance and folly of-the
δὲ θυμοειδοῦς καὶ ἐπιθυμητικῆς, μῖσος καὶ ἀκολασία.
and spirited and desiring hatred and licentiousness
Χρῆσις δὲ τούτων, γνῶσις καὶ φρόνησις, ἀγάπη τε
use and of-these knowledge and prudence love both
καὶ σωφροσύνη. Εἰ δὲ τοῦτο, οὐδὲν τῶν ὑπὸ Θεοῦ
and chastity if and this nothing of-the(-things) by God
κτισθέντων καὶ γεγονότων ἐστὶ κακόν.
created and having-come-to-be is evil

4 Οὐ τὰ βρώματα κακὰ, ἀλλ' ἡ γαστριμαργία· οὐδὲ ἡ
not the foods evil but the gluttony nor the
παιδοποιία, ἀλλ' ἡ πορνεία· οὐδὲ τὰ χρήματα, ἀλλ' ἡ
begetting-of-children but the fornication nor the money but the
φιλαργυρία· οὐδὲ ἡ δόξα, ἀλλ' ἡ κενοδοξία. Εἰ δὲ τοῦτο,
avarice nor the glory but the vainglory if and this
οὐδὲν ἐν τοῖς οὖσι κακόν, εἰ μὴ ἡ παράχρησις, ἥτις
nothing in the(-things) being evil if not the misuse which
συμβαίνει ἐκ τῆς τοῦ νοῦ ἀμελείας περὶ τὴν φυσικὴν
happens from the of-the mind negligence about the natural
γεωργίαν.
cultivation

Τὸ ἐν δαίμοσι κακὸν ταῦτα εἶναί φησιν ὁ μακάριος 5
the in demons evil these(-things) to-be says the blessed
Διονύσιος, θυμὸν ἄλογον, ἄνουν ἐπιθυμίαν, φαντασίαν
Dionysius temper irrational mindless desire fantasy
προπετῆ. Ἀλογία δὲ καὶ ἄνοια καὶ προπέτεια ἐπὶ τῶν
reckless irrationality and and mindlessness and recklessness in the
λογικῶν στερήσεις εἰσὶ λόγου καὶ νοῦ καὶ περισκέψεως.
rational(-beings) privations are of-reason and of-mind and of-circumspection
Αἱ δὲ στερήσεις, τῶν ἕξεών εἰσι δεύτεραι. Ἄρα οὖν
the and privations of-the habits are second then therefore
ἦν ὅτε ὑπῆρχεν ἐν αὐτοῖς λόγος καὶ νοῦς καὶ περίσκεψις
there-was when there-was in them reason and mind and circumspection
εὐλαβής. Εἰ δὲ τοῦτο, οὐδὲ οἱ δαίμονες φύσει κακοί· ἀλλ᾽
reverent if and this not-even the demons by-nature evil but
ἐκ παραχρήσεως τῶν φυσικῶν δυνάμεων κακοὶ γεγόνασι.
from misuse of-the natural powers evil they-have-become
Τὰ μὲν τῶν παθῶν, ἀκολασίας· τὰ δὲ, μίσους· 6
the(-ones) indeed of-the passions of-licentiousness the(-ones) and of-hatred
τὰ δὲ, καὶ ἀκολασίας καὶ μίσους εἰσὶ ποιητικά.
the(-ones) and both of-licentiousness and of-hatred are productive
Πολυφαγία καὶ ἡδυφαγία, ἀκολασίας εἰσὶν αἴτια· φιλαργυρία 7
much-eating and delicate-eating of-licentiousness are causes avarice
δὲ καὶ κενοδοξία, μίσους πρὸς τὸν πλησίον. Ἡ δὲ τούτων
and and vainglory of-hatred toward the neighbor the and of-these
μήτηρ φιλαυτία τῶν ἀμφοτέρων ἐστὶν αἰτία.
mother self-love of-the both is cause
Φιλαυτία ἐστὶν ἡ πρὸς τὸ σῶμα ἐμπαθὴς καὶ ἄλογος 8
self-love is the toward the body passionate and irrational
φιλία· ᾗ ἀντίκειται ἀγάπη καὶ ἐγκράτεια. Ὁ ἔχων
friendship which is-opposed love and continence the(-one) having
τὴν φιλαυτίαν, δῆλον ὅτι ἔχει πάντα τὰ πάθη.
the self-love clear that has all the passions

9 Οὐδείς, φησὶν Ἀπόστολος, τὴν ἑαυτοῦ σάρκα ἐμίσησεν·
no-one says (the)-Apostle the of-himself flesh hated
ἀλλ᾽ ὑποπιάζει δηλονότι καὶ δουλαγωγεῖ, μηδὲν πλέον
but he-subdues plainly and enslaves nothing more
αὐτῇ παρέχων, πλὴν διὰ τροφῆς καὶ σκεπασμάτων·
to-it providing except through food and coverings
καὶ τούτων μόνων, τῶν πρὸς τὸ ζῆν ἀναγκαίων.
and these only the(-things) toward the to-live necessary
Οὕτως οὖν ἀπαθῶς τις ἀγαπᾷ αὐτήν· καὶ ὡς ὑπηρέτιν
thus then dispassionately one loves it and as servant
τῶν θείων ἐκτρέφει αὐτὴν, καὶ θάλπει τοῖς τὴν
of-the divine(-things) nourishes it and cherishes with-the(-things) the
ἔνδειαν αὐτῆς ἀποπληροῦσι μόνοις.
want of-it filling only

10 Ὃν τις ἀγαπᾷ, τοῦτον πάντως καὶ σπεύδει θεραπεύειν.
whom someone loves this(-one) surely also hastens to-serve
Εἰ οὖν τὸν Θεόν τις ἀγαπᾷ, πάντως καὶ τὰ
if then — God someone loves surely also the(-things)
ἀρεστὰ αὐτῷ σπεύδει ποιεῖν· εἰ δὲ τὴν σάρκα, τὰ
pleasing to-him he-hastens to-do if and the flesh the(-things)
ταύτην τέρποντα ἐκτελεῖν.
it delighting to-accomplish

11 Τῷ μὲν Θεῷ ἀρέσκει ἀγάπη καὶ σωφροσύνη, καὶ θεωρία
— indeed to-God pleases love and chastity and contemplation
καὶ προσευχή· τῇ δὲ σαρκὶ, γαστριμαργία καὶ ἀκολασία,
and prayer to-the and flesh gluttony and licentiousness
καὶ τὰ τούτων αὐξητικά. Διὰ τοῦτο, Οἱ ἐν σαρκὶ
and the(-things) of-these increasing because-of this the(-ones) in flesh
ὄντες, Θεῷ ἀρέσαι οὐ δύνανται. Οἱ δὲ τοῦ Χριστοῦ, τὴν
being God please not can the(-ones) and — of-Christ the
σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις.
flesh crucified with the sufferings and the desires

Ὁ νοῦς ἐὰν μὲν νεύσῃ πρὸς Θεὸν, ἔχει δοῦλον τὸ σῶμα, 12
the mind if indeed it-incline toward God has slave the body
καὶ πλέον οὐδὲν αὐτῷ παρέχει τῶν πρὸς τὸ ζῆν
and more nothing to-it provides of-the(-things) toward the to-live
ἀναγκαίων· ἐὰν δὲ νεύσῃ πρὸς τὴν σάρκα, δουλοῦται τοῖς
necessary if and it-incline toward the flesh it-is-enslaved to-the
πάθεσι, πρόνοιαν αὐτῆς ἀεὶ εἰς ἐπιθυμίας ποιούμενος.
passions provision of-it always for desires making

Εἰ θέλεις τῶν λογισμῶν περιγίνεσθαι, ἐπιμελοῦ τῶν παθῶν, 13
if you-wish the thoughts to-overcome care-for the passions
καὶ εὐχερῶς αὐτοὺς ἐκ τοῦ νοῦ ἀπὸ τούτων ἐξελαύνεις.
and easily them from the mind from these you-drive-out
Οἷον, ἐπὶ μὲν τῆς πορνείας, νήστευε, ἀγρύπνει, κοπίασον,
such-as in indeed the fornication fast keep-vigil toil
ἰδίασον. Ἐπὶ δὲ τῆς ὀργῆς καὶ τῆς λύπης, καταφρόνει
withdraw in and the anger and the grief despise
δόξης καὶ ἀτιμίας καὶ τῶν ὑλικῶν πραγμάτων. Ἐπὶ δὲ
glory and dishonor and the material things in and
τῆς μνησικακίας, προσεύχου ὑπὲρ τοῦ λυπήσαντος, καὶ
the grudge-bearing pray for the(-one) having-grieved(-you) and
ἀπαλλάττῃ.
you-are-released

Μὴ τῶν ἀνθρώπων τοῖς ἀσθενεστέροις ἑαυτὸν παραμέτρει, 14
not of-the men by-the weaker(-ones) yourself measure
ἀλλὰ τῇ ἐντολῇ τῆς ἀγάπης μᾶλλον παράτεινον.
but by-the commandment of-the love rather stretch-yourself
Τοῖς μὲν γὰρ παραμετρῶν, εἰς τὸν βόθρον τῆς
by-the(-ones) indeed for measuring into the pit of-the
οἰήσεως ἐμπίπτεις· τῇ δὲ παρατείνων, εἰς τὸ ὕψος
conceit you-fall by-the(-other) and stretching to the height
τῆς ταπεινοφροσύνης προκόπτεις.
of-the humility you-advance

15 Εἰ ὅλως τῆς πρὸς τὸν πλησίον ἀγάπης τὴν ἐντολὴν
if wholly of-the toward the neighbor love the commandment
φυλάττεις, ὑπὲρ τίνος τῆς πρὸς αὐτὸν λύπης τὴν πικρίαν
you-keep for what of-the toward him grief the bitterness
ἐντίκτεις, ἢ δῆλον ὅτι ταύτης τὰ πρόσκαιρα προτιμῶν
do-you-engender or clear that than-this the temporary(-things) preferring
καὶ αὐτῶν ἀντιποιούμενος, τὸν ἀδελφὸν πολεμεῖς;
and them laying-claim-to the brother you-war-against

16 Οὐ διὰ τὴν χρείαν τοσοῦτον τὸ χρυσίον ζηλωτὸν τοῖς
not because-of the need so-much the gold enviable to-the
ἀνθρώποις γέγονεν, ὅσον τὸ δι᾽ αὐτοῦ τοὺς πολλοὺς
men has-become as-much-as the through it the many
τὰς ἡδονὰς θεραπεύειν.
the pleasures to-serve

17 Τρία εἰσὶ τὰ αἴτια τῆς τῶν χρημάτων ἀγάπης, φιληδονία,
three are the causes of-the of-the money love love-of-pleasure
κενοδοξία καὶ ἀπιστία. Χαλεπωτέρα δὲ τῶν δύο ἡ
vainglory and unbelief harder and of-the two the
ἀπιστία καθέστηκεν.
unbelief has-become

18 Ὁ μὲν φιλήδονος ἀγαπᾷ ἀργύριον, ἵνα δι᾽ αὐτοῦ
the(-one) indeed pleasure-loving loves silver that through it
τρυφήσῃ· ὁ δὲ κενόδοξος, ἵνα δι᾽ αὐτοῦ
he-may-live-luxuriously the(-one) and vainglorious that through it
δοξασθῇ· ὁ δὲ ἄπιστος, ἵνα κρύψῃ καὶ φυλάξῃ,
he-may-be-glorified the(-one) and unbelieving that he-may-hide and keep
λιμὸν φοβούμενος, ἢ γῆρας ἢ νόσον ἢ ξενιτείαν· καὶ
famine fearing or old-age or sickness or living-abroad and
ἐπ᾽ αὐτῷ μᾶλλον ἐλπίζει, ἢ ἐπὶ τῷ Θεῷ τῷ πάσης
in it rather hopes than in — God the of-all

κτίσεως δημιουργῷ, καὶ προνοητῇ, ἕως τῶν ἐσχάτων καὶ
creation creator and provider to the last and
μικροτάτων ζώων.
smallest living-things

Τέσσαρές εἰσιν οἱ περιποιούμενοι χρήματα· οἱ 19
four are the(-ones) acquiring money the
προειρημένοι τρεῖς, καὶ ὁ οἰκονομικός. Μόνος δὲ οὗτος
said-before three and the managing(-one) only and this(-one)
δηλονότι ὀρθῶς περιποιεῖται, ἵνα ἑκάστῳ τὴν χρείαν
plainly rightly acquires that to-each the need
παρέχων μὴ διαλείπῃ ποτέ.
providing not he-fail ever

Πάντες οἱ ἐμπαθεῖς λογισμοὶ ἢ τὸ ἐπιθυμητικὸν τῆς 20
all the passionate thoughts either the desiring(-part) of-the
ψυχῆς ἐρεθίζουσιν, ἢ τὸ θυμικὸν ἐκταράσσουσιν, ἢ τὸ
soul provoke or the irascible(-part) throw-into-turmoil or the
λογιστικὸν ἐπισκοτίζουσι· καὶ ἐκ τούτου συμβαίνει τὸν νοῦν
reasoning(-part) darken and from this happens the mind
ὀφθαλμιάσαι πρὸς τὴν πνευματικὴν θεωρίαν, καὶ τὴν τῆς
to-be-dim-sighted toward the spiritual contemplation and the of-the
προσευχῆς ἐκδημίαν. Καὶ τούτου χάριν ὀφείλει ὁ μοναχὸς,
prayer going-abroad and of-this for-the-sake ought the monk
καὶ μάλιστα ὁ ἡσυχάζων, ἀκριβῶς τοῖς λογισμοῖς
and most-of-all the(-one) keeping-still precisely to-the thoughts
προσέχειν, καὶ τὰς τούτων αἰτίας καὶ γνῶναι καὶ ἐκκόπτειν.
to-attend and the of-these causes both to-know and to-cut-off
Γινώσκειν δὲ οὕτως· οἷον, ἐρεθίζουσι τὸ ἐπιθυμητικὸν τῆς
to-know and thus such-as provoke the desiring(-part) of-the
ψυχῆς αἱ ἐμπαθεῖς μνῆμαι τῶν γυναικῶν· τούτων δὲ αἰτία,
soul the passionate memories of-the women of-these and cause
ἡ τῶν βρωμάτων καὶ πομάτων ἀκρασία, καὶ ἡ αὐτῶν
the of-the foods and drinks incontinence and the very

τῶν γυναικῶν πυκνὴ καὶ ἄλογος συντυχία. Περικόπτει δὲ
of-the women frequent and irrational meeting cuts-off and
ταύτας πεῖνα καὶ δίψα καὶ ἀγρυπνία καὶ ἀναχώρησις. Τὸν
these hunger and thirst and vigil and withdrawal the
δὲ θυμὸν πάλιν ἐκταράσσουσιν αἱ ἐμπαθεῖς μνῆμαι τῶν
and temper again throw-into-turmoil the passionate memories of-the(-ones)
λυπησάντων· αἰτία δὲ τούτων, φιληδονία καὶ κενοδοξία
having-grieved(-him) cause and of-these love-of-pleasure and vainglory
καὶ φιλοϋλία. Διὰ γὰρ ταῦτα ὁ ἐμπαθὴς λυπεῖται,
and love-of-matter because-of for these(-things) the passionate(-man) grieves
ἢ ὡς στερηθείς, ἢ ὡς μὴ ἐπιτυχών. Περικόπτει δὲ
either as having-been-deprived or as not having-obtained cuts-off and
ταύτας ἡ τούτων αὐτῶν καταφρόνησις καὶ ἐξουδένωσις,
these the of-these very contempt and disdain
διὰ τὴν εἰς Θεὸν ἀγάπην.
because-of the toward God love

21 Γινώσκει ὁ Θεὸς ἑαυτὸν, γινώσκει καὶ τὰ ὑπ' αὐτοῦ
knows — God himself he-knows also the(-things) by him
γεγονότα. Γινώσκουσι δὲ καὶ αἱ ἅγιαι Δυνάμεις τὸν
having-come-to-be know and also the holy Powers —
Θεόν· γινώσκουσι δὲ καὶ τὰ ὑπὸ Θεοῦ γεγονότα.
God they-know and also the(-things) by God having-come-to-be
Ἀλλ' οὐχ ὡς ὁ Θεὸς γινώσκει ἑαυτὸν καὶ τὰ ὑπ'
but not as — God knows himself and the(-things) by
αὐτοῦ γεγονότα, οὕτω καὶ αἱ ἅγιαι Δυνάμεις τὸν Θεὸν
him having-come-to-be thus also the holy Powers — God
καὶ τὰ ὑπ' αὐτοῦ γεγονότα.
and the(-things) by him having-come-to-be

22 Ὁ μὲν Θεὸς ἑαυτὸν γινώσκει, ἐκ τῆς μακαρίας οὐσίας
— indeed God himself knows from the blessed essence
αὐτοῦ· τὰ δὲ ὑπ' αὐτοῦ γεγονότα, ἐκ τῆς σοφίας
of-him the(-things) and by him having-come-to-be from the wisdom

αὐτοῦ· δι᾽ ἧς καὶ ἐν ᾗ τὰ πάντα ἐποίησεν. Αἱ
of-him through which and in which the(-things) all he-made the
δὲ ἅγιαι Δυνάμεις τὸν μὲν Θεὸν μετοχῇ γινώσκουσιν,
and holy Powers — indeed God by-participation know
ὑπὲρ μετοχὴν ὄντα· τὰ δὲ ὑπ᾽ αὐτοῦ γεγονότα,
beyond participation being the(-things) and by him having-come-to-be
ἀναλήψει τῶν ἐν αὐτοῖς θεωρημάτων.
by-reception of-the in them contemplations
Ἔξω μὲν τοῦ νοῦ εἰσι τὰ γεγονότα· ἔνδον δὲ τὴν 23
outside indeed of-the mind are the(-things) having-come-to-be within and the
αὐτῶν θεωρίαν ἀναλαμβάνει. Οὐχ οὕτως δὲ ἐπὶ
of-them contemplation it-receives not thus and in-the-case-of
Θεοῦ τοῦ ἀϊδίου καὶ ἀπείρου καὶ ἀορίστου, καὶ τὸ εἶναι
God the eternal and infinite and boundless and the to-be
καὶ εὖ εἶναι καὶ ἀεὶ εἶναι τοῖς οὖσι χαρισαμένου.
and well to-be and always to-be to-the(-things) being having-granted
Θεοῦ μετέχει τοῦ ἁγίου ἡ λογιστικὴ καὶ νοερὰ οὐσία, 24
of-God partakes the holy the rational and intellectual essence
αὐτῷ τε τῷ εἶναι, καὶ τῇ πρὸς τὸ εὖ εἶναι ἐπιτηδειότητι·
by-very both the to-be and by-the toward the well to-be fitness
ἀγαθότητός τέ φημι, καὶ σοφίας· καὶ τῇ πρὸς τὸ ἀεὶ
of-goodness both I-mean and of-wisdom and by-the toward the always
εἶναι χάριτι. Ταύτῃ οὖν τὸν Θεὸν γινώσκει. Τὰ δὲ
to-be grace by-this then — God it-knows the(-things) and
ὑπ᾽ αὐτοῦ γεγονότα, τῇ ἀναλήψει, ὡς εἴρηται, τῆς
by him having-come-to-be by-the reception as it-has-been-said of-the
ἐν τοῖς γεγονόσι θεωρουμένης τεχνικῆς σοφίας· ἥτις
in the(-things) having-come-to-be being-contemplated artful wisdom which
ἐστὶ ψιλὴ καὶ ἀνυπόστατος ἐν τῷ νῷ συνισταμένη.
is bare and without-subsistence in the mind formed

25 Τέσσαρα τῶν θείων ἰδιωμάτων, συνεκτικὰ καὶ φρουρητικὰ
four of-the divine properties holding-together and guarding
καὶ διασωστικὰ τῶν ὄντων, δι᾽ ἄκραν ἀγαθότητα
and preserving of-the(-things) being because-of highest goodness
ἐκοινοποίησεν ὁ Θεὸς, παραγαγὼν εἰς τὸ εἶναι τὴν λογικὴν
communicated — God having-brought into the to-be the rational
καὶ νοερὰν οὐσίαν· τὸ ὂν, τὸ ἀεὶ ὂν, τὴν ἀγαθότητα
and intellectual essence the being the always being the goodness
καὶ σοφίαν. Τούτων τὰ μὲν δύο τῇ οὐσίᾳ παρέσχε·
and wisdom of-these the(-ones) indeed two to-the essence he-provided
τὰ δὲ δύο, τῇ γνωμικῇ ἐπιτηδειότητι· τὴν ἀγαθότητα
the(-ones) and two to-the volitional fitness the goodness
καὶ τὴν σοφίαν· ἵνα ἅπερ ἐστὶν αὐτὸς κατ᾽ οὐσίαν,
and the wisdom that what is he according-to essence
γίνηται ἡ κτίσις κατὰ μετουσίαν. Διὰ ταύτην, καὶ
may-become the creation according-to participation because-of this also
κατ᾽ εἰκόνα καὶ ὁμοίωσιν Θεοῦ λέγεται γεγενῆσθαι.
according-to image and likeness of-God it-is-said to-have-come-to-be
Καὶ κατ᾽ εἰκόνα μὲν, ὡς ὂν, ὄντος· καὶ ὡς ἀεὶ
and according-to image indeed as being of-being and as always
ὂν, ἀεὶ ὄντος· εἰ καὶ μὴ ἀνάρχως, ἀλλ᾽ ἀτελευτήτως·
being always of-being if even not without-beginning but without-end
καθ᾽ ὁμοίωσιν δὲ, ὡς ἀγαθὸς, ἀγαθοῦ· καὶ ὡς σοφὸς,
according-to likeness and as good of-good and as wise
σοφοῦ· τοῦ κατὰ φύσιν, ὁ κατὰ χάριν. Καὶ
of-wise the(-one) according-to nature the(-one) according-to grace and
κατ᾽ εἰκόνα μὲν, πᾶσα φύσις λογική ἐστι τοῦ Θεοῦ·
according-to image indeed every nature rational is — of-God
καθ᾽ ὁμοίωσιν δὲ, μόνοι οἱ ἀγαθοὶ καὶ σοφοί.
according-to likeness and only the good and wise

Πᾶσα ἡ λογικὴ καὶ νοερὰ οὐσία διῄρηται εἰς δύο· 26
all the rational and intellectual essence is-divided into two
τουτέστιν, εἰς τὴν ἀγγελικὴν καὶ τὴν ἀνθρωπίνην φύσιν.
that-is into the angelic and the human nature
Καὶ πᾶσα ἡ ἀγγελικὴ φύσις διῄρηται πάλιν εἰς δύο
and all the angelic nature is-divided again into two
καθολικὰς γνώμας τε καὶ ἀγέλας, ἁγίας τε καὶ ἐναγεῖς·
universal wills both and herds holy both and accursed
τουτέστιν, εἰς ἁγίας Δυνάμεις καὶ ἀκαθάρτους δαίμονας.
that-is into holy Powers and unclean demons
Καὶ πᾶσα ἡ ἀνθρωπίνη διῄρηται εἰς γνώμας μόνον
and all the human is-divided into wills only
καθολικὰς δύο, εὐσεβεῖς λέγω καὶ ἀσεβεῖς.
universal two pious I-mean and impious
Ὁ μὲν Θεὸς ὡς αὐτοΰπαρξις ὢν καὶ αὐτοαγαθότης καὶ 27
— indeed God as self-existence being and self-goodness and
αὐτοσοφία· μᾶλλον δὲ ἀληθέστερον εἰπεῖν, καὶ ὑπὲρ ταῦτα
self-wisdom rather and more-truly to-say also beyond these
πάντα, οὐδὲν ἔχει τὸ σύνολον ἐναντίον. Τὰ δὲ κτίσματα,
all nothing has at all opposite the and creatures
ὡς πάντα μὲν μεθέξει καὶ χάριτι τὴν ὕπαρξιν ἔχοντα·
as all indeed by-participation and by-grace the existence having
τὰ δὲ λογικὰ καὶ νοερὰ, καὶ τὴν ἀγαθότητος καὶ σοφίας
the(-ones) and rational and intellectual also the of-goodness and of-wisdom
ἐπιτηδειότητα, ἔχει ἐναντίον· τῇ μὲν ὑπάρξει, τὸ μὴ
fitness has opposite to-the indeed existence the not
ὑπάρχειν· τῇ δὲ τῆς ἀγαθότητος καὶ σοφίας ἐπιτηδειότητι,
to-exist to-the and of-the goodness and of-wisdom fitness
κακίαν καὶ ἀγνωσίαν. Καὶ τὸ μὲν ὑπάρχειν ἀεὶ ἢ μὴ
vice and ignorance and the indeed to-exist always or not
ὑπάρχειν ταῦτα, ἐν τῇ ἐξουσίᾳ τοῦ πεποιηκότος ἐστί·
to-exist these in the power of-the(-one) having-made is

τὸ δὲ μετέχειν τῆς ἀγαθότητος αὐτοῦ καὶ τῆς σοφίας
the and to-partake of-the goodness of-him and of-the wisdom
ἢ μὴ μετέχειν, ἐν τῇ βουλήσει τῶν λογικῶν ὑπάρχει.
or not to-partake in the will of-the rational(-beings) lies
28 Οἱ μὲν Ἕλληνες ἐξ ἀϊδίου λέγοντες συνυπάρχειν τῷ Θεῷ
the indeed Greeks from eternity saying to-coexist — with-God
τὴν τῶν ὄντων οὐσίαν, τὰς δὲ περὶ αὐτὴν ποιότητας
the of-the(-things) being essence the and about it qualities
μόνον ἐξ αὐτοῦ ἐσχηκέναι· τῇ μὲν οὐσίᾳ, οὐδὲν λέγουσιν
only from him to-have-had to-the indeed essence nothing they-say
ἐναντίον· ἐν δὲ ταῖς ποιότησι μόναις, τὴν ἐναντίωσιν εἶναι.
opposite in and the qualities alone the opposition to-be
Ἡμεῖς δὲ μόνην λέγομεν τὴν θείαν οὐσίαν μὴ ἔχειν τι
we and alone say the divine essence not to-have anything
ἐναντίον, ὡς ἀΐδιόν τε οὖσαν καὶ ἄπειρον, καὶ ἀϊδιότητος
opposite as eternal both being and infinite and of-eternity
ἀλλήλαις χαριστικήν· τῇ δὲ τῶν ὄντων οὐσίᾳ, εἶναι
to-one-another bestowing to-the and of-the(-things) being essence to-be
μὲν τὸ μὴ ὂν ἐναντίον· καὶ ἐν τῇ ἐξουσίᾳ τοῦ
indeed the not being opposite and in the power of-the(-one)
κυρίως ὄντος ὑπάρχειν, τὸ ἀεὶ εἶναι αὐτὴν ἢ μὴ εἶναι,
properly being to-lie the always to-be it or not to-be
ἀμεταμέλητα δὲ εἶναι τὰ χαρίσματα αὐτοῦ. Καὶ διὰ
irrevocable and to-be the gifts of-him and because-of
τοῦτο, καὶ ἔστιν ἀεὶ, καὶ ἔσται τῇ παντοκρατορικῇ
this both it-is always and will-be by-the almighty
δυνάμει διακρατουμένη, εἰ καὶ ἔχει τὸ μὴ ὂν ἐναντίον, ὡς
power being-held-together if even it-has the not being opposite as
εἴρηται, ὡς ἐκ μὴ ὄντος εἰς τὸ εἶναι παραχθεῖσα, καὶ
it-has-been-said as from not being into the to-be brought and
ἐν τῇ βουλήσει αὐτοῦ ἔχουσα τὸ εἶναι αὐτὴν ἢ μὴ εἶναι.
in the will of-him having the to-be it or not to-be

Ὥσπερ τὸ κακὸν στέρησίς ἐστιν ἀγαθοῦ, καὶ ἡ ἀγνωσία 29
just-as the evil privation is of-good and the ignorance
στέρησίς ἐστι γνώσεως· οὕτω καὶ τὸ μὴ ὂν στέρησίς
privation is of-knowledge thus also the not being privation
ἐστι τοῦ ὄντος· οὐ τοῦ κυρίως δὲ ὄντος· οὐκ ἔχει γὰρ
is of-the being not of-the properly and being not it-has for
ἐναντίον· ἀλλὰ τοῦ κατὰ μέθεξιν τοῦ κυρίως
opposite but of-the(-one) by participation of-the(-one) properly
ὄντος. Καὶ αἱ μὲν τῶν προτέρων στερήσεις τῇ γνώμῃ
being and the indeed of-the former privations by-the will
τῶν γεγονότων ἕπονται· ἡ δὲ τοῦ δευτέρου ἐν
of-the(-things) having-come-to-be follow the and of-the second in
τῇ βουλήσει τοῦ πεποιηκότος ὑπάρχεται· τοῦ ἀεὶ
the will of-the(-one) having-made lies of-the(-one) always
δι᾽ ἀγαθότητα βουλομένου εἶναι τὰ ὄντα, καὶ
because-of goodness wishing to-be the(-things) being and
ἀεὶ ὑπ᾽ αὐτοῦ εὐεργετεῖσθαι.
always by him to-be-benefited
Πάντα τὰ γεγονότα, τὰ μέν εἰσι λογικὰ καὶ 30
all the(-things) having-come-to-be the(-ones) indeed are rational and
νοερὰ, καὶ τῶν ἐναντίων δεκτικά· οἷον, ἀρετῆς καὶ
intellectual and of-the opposites receptive such-as of-virtue and
κακίας, καὶ γνώσεως καὶ ἀγνωσίας· τὰ δὲ σώματα
of-vice and of-knowledge and of-ignorance the(-ones) and bodies
διάφορα, ἐκ τῶν ἐναντίων συνεστῶτα· τουτέστι, γῆς,
various from the opposites composed that-is of-earth
ἀέρος, πυρὸς, ὕδατος· καὶ τὰ μέν εἰσι ἀσώματα
of-air of-fire of-water and the(-ones) indeed are bodiless
πάντη καὶ ἄϋλα, εἰ καί τινα τούτων συνέζευκται σώμασι·
wholly and immaterial if even some of-these are-yoked to-bodies
τὰ δὲ ἐξ ὕλης καὶ εἴδους μόνον ἔχει τὴν σύστασιν.
the(-ones) and from matter and form only have the composition

31 Πάντα τὰ σώματα, κατὰ φύσιν ἐστὶν ἀκίνητα· κινεῖται
all the bodies according-to nature are immovable are-moved
δὲ ὑπὸ τῆς ψυχῆς· τὰ μὲν, λογικῆς· τὰ δὲ, ἀλόγου·
and by the soul the(-ones) indeed rational the(-ones) and irrational
τὰ δὲ, ἀναισθήτου.
the(-ones) and insensible

32 Τῶν ψυχικῶν δυνάμεων ἡ μέν ἐστι θρεπτικὴ καὶ
of-the of-soul powers the(-one) indeed is nutritive and
αὐξητική· ἡ δὲ φανταστικὴ καὶ ὁρμητική· ἡ
growing the(-one) and imaginative and impulsive the(-one)
δὲ λογιστικὴ καὶ νοητική. Καὶ τῆς μὲν πρώτης μόνης
and reasoning and intellective and of-the indeed first only
μετέχουσι τὰ φυτά· τῆς δὲ δευτέρας πρὸς ταύτῃ τὰ
partake the plants of-the and second besides this the
ἄλογα ζῶα· τῆς δὲ τρίτης πρὸς ταῖς δυσὶν, οἱ
irrational living-things of-the and third besides the two the
ἄνθρωποι. Καὶ αἱ μὲν δύο δυνάμεις, φθαρταί· ἡ δὲ
men and the indeed two powers perishable the and
τρίτη, ἄφθαρτος καὶ ἀθάνατος ἀποδείκνυται.
third imperishable and immortal is-shown

33 Ἀλλήλαις μεταδιδοῦσαι φωτισμοῦ αἱ ἅγιαι Δυνάμεις·
to-one-another imparting of-illumination the holy Powers
καὶ τῇ ἀνθρωπίνῃ φύσει, ἢ τῆς αὐτῶν ἀρετῆς
also to-the human nature either of-the of-them virtue
μεταδιδόασιν, ἢ τῆς ἐν αὐταῖς γνώσεως. Καὶ ἀρετῆς μὲν,
impart or of-the in them knowledge and of-virtue indeed
οἷον θεομιμήτου ἀγαθότητος, καθ' ἣν καὶ ἑαυτὰς, καὶ
such-as of-God-imitating goodness according-to which both themselves and
ἀλλήλας, καὶ τὰς ὑποβεβηκυίας εὐεργετοῦσι, θεοειδεῖς
one-another and the(-ones) lower they-benefit godlike
ἐργαζόμεναι· γνώσεως δὲ, ἢ περὶ Θεοῦ τι ὑψηλότερον·
working of-knowledge and either about God something higher

Σὺ γὰρ, φησὶν, Ὕψιστος εἰς τὸν αἰῶνα, Κύριε· ἢ περὶ
you for says Most-High to the age Lord or about
σωμάτων, βαθύτερον· ἢ περὶ ἀσωμάτων, ἀκριβέστερον· ἢ
bodies deeper or about bodiless(-things) more-precise or
περὶ προνοίας, τρανότερον· ἢ περὶ κρίσεως, σαφέστερον.
about providence clearer or about judgment plainer
Νοός ἐστι ἀκαθαρσία, πρῶτον μὲν, τὸ γνῶσιν ἔχειν 34
of-mind is impurity first indeed the knowledge to-have
ψευδῆ· δεύτερον δὲ, τὸ ἀγνοεῖν τι τῶν καθόλου· ὡς
false second and the to-be-ignorant-of something of-the universals as
πρὸς ἀνθρώπινον νοῦν λέγω· ἀγγέλου γάρ ἐστι τὸ μηδὲν
toward human mind I-say of-angel for it-is the nothing
τῶν ἐπὶ μέρους ἀγνοεῖν· τρίτον δὲ, τὸ ἐμπαθεῖς ἔχειν
of-the in part to-be-ignorant-of third and the passionate to-have
λογισμούς· τέταρτον δὲ, τὸ συγκατατίθεσθαι τῇ ἁμαρτίᾳ.
thoughts fourth and the to-assent to-the sin
Ψυχῆς ἐστιν ἀκαθαρσία, τὸ μὴ ἐνεργεῖν κατὰ φύσιν. Ἐκ 35
of-soul is impurity the not to-work according-to nature from
τούτου γὰρ τίκτονται τῷ νῷ οἱ ἐμπαθεῖς λογισμοί. Τότε
this for are-born to-the mind the passionate thoughts then
γὰρ κατὰ φύσιν ἐνεργεῖ, ὅταν αἱ παθητικαὶ αὐτῆς δυνάμεις·
for according-to nature it-works when the passible of-it powers
ὁ θυμὸς λέγω καὶ ἡ ἐπιθυμία, ἐν τῇ τῶν πραγμάτων καὶ
the temper I-mean and the desire in the of-the things and
τῶν ἐν αὐτοῖς νοημάτων προβολῇ, ἀπαθεῖς διαμείνωσι.
of-the in them concepts presentation dispassionate remain
Σώματός ἐστιν ἀκαθαρσία, ἡ κατ' ἐνέργειαν ἁμαρτία. 36
of-body is impurity the in act sin
Ἀγαπᾷ ἡσυχίαν ὁ μὴ πάσχων πρὸς τὰ τοῦ 37
loves stillness the(-one) not suffering toward the(-things) of-the
κόσμου· καὶ ἀγαπᾷ πάντας ἀνθρώπους, ὁ μηδὲν
world and loves all men the(-one) nothing

ἀγαπῶν ἀνθρώπινον· καὶ γνῶσιν ἔχει Θεοῦ καὶ τῶν
loving human and knowledge has of-God and of-the
θείων, ὁ μὴ σκανδαλιζόμενος εἴς τινα, εἴτε διὰ
divine(-things) the(-one) not being-scandalized at anyone whether because-of
παραπτώματα, εἴτε διὰ λογισμοὺς ἐξ ὑπονοίας.
transgressions or because-of thoughts from suspicion

38 Μέγα μὲν τὸ μὴ πάσχειν πρὸς τὰ πράγματα· μεῖζον
great indeed the not to-suffer toward the things greater
δὲ τούτου πολλῷ, τὸ πρὸς τὰ τούτων νοήματα ἀπαθῆ
and than-this by-much the toward the of-these concepts dispassionate
διαμεῖναι.
to-remain

39 Ἀγάπη καὶ ἐγκράτεια ἀπαθῆ τὸν νοῦν διατηροῦσι πρός
love and continence dispassionate the mind keep toward
τε τὰ πράγματα, καὶ πρὸς τὰ τούτων νοήματα.
both the things and toward the of-these concepts

40 Οὐ πρὸς τὰ πράγματα ὁ νοῦς πολεμεῖ τοῦ
not against the things the mind wars of-the
θεοφιλοῦς, οὐδὲ πρὸς τὰ τούτων νοήματα· ἀλλὰ
God-beloved(-man) nor against the of-these concepts but
πρὸς τὰ πάθη τὰ τοῖς νοήμασι συνεζευγμένα. Οἷον,
against the passions the with-the concepts yoked such-as
οὐ πρὸς τὴν γυναῖκα πολεμεῖ, οὐδὲ πρὸς τὸν
not against the woman it-wars nor against the(-one)
λυπήσαντα, οὐδὲ πρὸς τὰς τούτων φαντασίας·
having-grieved(-him) nor against the of-these fantasies
ἀλλὰ πρὸς τὰ πάθη τὰ ταῖς φαντασίαις
but against the passions the with-the fantasies
συνεζευγμένα.
yoked

Ἅπας ὁ πόλεμος τοῦ μοναχοῦ πρὸς τοὺς δαίμονας, ἵνα 41
all the war of-the monk against the demons that
τὰ πάθη τῶν νοημάτων χωρίσῃ. Ἄλλως γὰρ ἀπαθῶς
the passions from-the concepts he-may-separate otherwise for dispassionately
τὰ πράγματα βλέπειν οὐ δύναται.
the things see not he-can

Ἄλλο ἐστὶ πρᾶγμα, καὶ ἄλλο νόημα, καὶ ἄλλο πάθος. 42
other is thing and other concept and other passion
Καὶ πρᾶγμα μέν ἐστιν, οἷον, ἀνὴρ, γυνὴ, χρυσὸς, καὶ
and thing indeed is such-as man woman gold and
τὰ ἑξῆς. Νόημα δὲ, οἷον, μνήμη ψιλή τινος
the(-things) following concept and such-as memory bare of-something
τῶν προειρημένων. Πάθος δὲ, οἷον, φιλία ἄλογος,
of-the(-things) said-before passion and such-as friendship irrational
ἢ μῖσος ἄκριτόν τινος τῶν προειρημένων. Πρὸς
or hatred undiscerning of-something of-the(-things) said-before against
οὖν τὸ πάθος ἐστὶ τοῦ μοναχοῦ ἡ μάχη.
then the passion is of-the monk the battle

Νόημά ἐστι ἐμπαθὲς, λογισμὸς σύνθετος ἀπὸ πάθους καὶ 43
concept is passionate thought composite from passion and
νοήματος. Χωρίσωμεν τὸ πάθος ἀπὸ τοῦ νοήματος, καὶ
concept let-us-separate the passion from the concept and
ἀπομένει ὁ λογισμὸς ψιλός. Χωρίζομεν δὲ δι᾽ ἀγάπης
remains the thought bare we-separate and through love
πνευματικῆς καὶ ἐγκρατείας, ἐὰν θέλωμεν.
spiritual and continence if we-wish

Αἱ μὲν ἀρεταὶ, τῶν παθῶν τὸν νοῦν χωρίζουσιν· αἱ 44
the indeed virtues from-the passions the mind separate the
δὲ πνευματικαὶ θεωρίαι, τῶν ψιλῶν νοημάτων· ἡ δὲ
and spiritual contemplations from-the bare concepts the and
καθαρὰ προσευχὴ αὐτῷ αὐτὸν παρίστησιν τῷ Θεῷ.
pure prayer to-him it presents — to-God

45 Αἱ μὲν ἀρεταὶ, διὰ τὴν γνῶσιν τῶν γεγονότων· ἡ
the indeed virtues because-of the knowledge of-the(-things) having-come-to-be the
δὲ γνῶσις, διὰ τὸν γινώσκοντα· ὁ δὲ γινώσκων,
and knowledge because-of the(-one) knowing the(-one) and knowing
διὰ τὸν ἀγνώστως γινωσκόμενον, καὶ ὑπὲρ γνῶσιν
because-of the(-one) unknowably being-known and beyond knowledge
γινώσκοντα.
knowing

46 Οὐχ ὡς προσδεόμενός τινος ὁ ὑπερπλήρης Θεὸς,
not as needing anything the overfull God
παρήγαγεν εἰς τὸ εἶναι τὰ γεγονότα· ἀλλ' ἵνα
brought into the to-be the(-things) having-come-to-be but that
αὐτὰ μὲν αὐτοῦ ἀναλόγως μετέχοντα ἀπολαύῃ, αὐτὸς δὲ
they indeed of-him proportionately partaking may-enjoy he and
εὐφρανθῇ ἐπὶ τοῖς ἔργοις αὐτοῦ ὁρῶν αὐτὰ εὐφραινόμενα,
may-be-gladdened over the works of-him seeing them being-gladdened
καὶ τὸν ἀκόρεστον ἀκορέστως ἀεὶ κορεννύμενα.
and the insatiable insatiably always being-filled

47 Πολλοὺς ἔχει ὁ κόσμος πτωχοὺς τῷ πνεύματι, ἀλλὰ παρὰ
many has the world poor in-the spirit but against
τὸ προσῆκον. Καὶ πολλοὺς πενθοῦντας, ἀλλὰ διὰ ζημίας
the fitting and many mourning but because-of losses
χρημάτων, ἢ ἀποβολὰς τέκνων. Καὶ πολλοὺς πραεῖς, ἀλλὰ
of-money or losses of-children and many meek but
πρὸς τὰ ἀκάθαρτα πάθη. Καὶ πολλοὺς πεινῶντας καὶ
toward the unclean passions and many hungering and
διψῶντας, ἀλλὰ τὸ ἁρπάζειν τὰ ἀλλότρια, καὶ κερδαίνειν
thirsting but the to-seize the another's(-things) and to-gain
ἐξ ἀδικίας. Καὶ πολλοὺς ἐλεήμονας, ἀλλὰ πρὸς τὸ σῶμα καὶ
from injustice and many merciful but toward the body and
τὰ τοῦ σώματος. Καὶ καθαροὺς τῇ καρδίᾳ, ἀλλὰ διὰ
the(-things) of-the body and pure in-the heart but because-of

κενοδοξίαν. Καὶ εἰρηνοποιοὺς, ἀλλὰ τὴν ψυχὴν τῇ σαρκὶ
vainglory and peacemakers but the soul to-the flesh
ὑποτάσσοντας. Καὶ πολλοὺς δεδιωγμένους, ἀλλ' ὡς ἀτάκτους.
subjecting and many persecuted but as disorderly
Καὶ πολλοὺς ὀνειδιζομένους, ἀλλ' ἐπ' αἰσχροῖς ἁμαρτήμασι·
and many reproached but for shameful sins
ἀλλ' ἐκεῖνοι μόνοι μακάριοι, οἱ διὰ Χριστὸν καὶ
but those only blessed the(-ones) because-of Christ and
κατὰ Χριστὸν ταῦτα καὶ ποιοῦντες καὶ πάσχοντες.
according-to Christ these(-things) both doing and suffering
Διατί; Ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν· καὶ, Αὐτοὶ
why because of-them is the kingdom of-the heavens and they
τὸν Θεὸν ὄψονται, καὶ τὰ ἑξῆς. Ὥστε, οὐχ ὅτι ποιοῦσι
— God will-see and the(-things) following so-that not because they-do
ταῦτα καὶ πάσχουσι, εἰσὶ μακάριοι· καὶ γὰρ οἱ
these(-things) and suffer they-are blessed also for the(-ones)
προειρημένοι τὸ αὐτὸ ποιοῦσιν· ἀλλ' ὅτι διὰ Χριστὸν
said-before the same do but because because-of Christ
καὶ κατὰ Χριστὸν ταῦτα καὶ ποιοῦσι καὶ πάσχουσι.
and according-to Christ these(-things) both they-do and suffer
Ἐν πᾶσι τοῖς ὑφ' ἡμῶν πραττομένοις, ὁ σκοπὸς 48
in all the(-things) by us being-done the aim
ζητεῖται παρὰ Θεῷ, ὡς πολλάκις εἴρηται· εἴτε δι'
is-sought by God as often it-has-been-said whether because-of
αὐτὸν, εἴτε δι' ἄλλο τι πράττομεν. Ὅταν οὖν
him or because-of other something we-do when then
τι θέλωμεν πρᾶξαι ἀγαθὸν, μὴ τὴν ἀνθρωπαρέσκειαν,
something we-wish to-do good not the man-pleasing
ἀλλὰ τὸν Θεὸν σχῶμεν σκοπόν· ἵνα εἰς αὐτὸν ἀεὶ
but — God let-us-have aim that to him always

ἀποβλεπόμενοι, δι᾽ αὐτὸν πάντα πράξωμεν· ἵνα μὴ
looking because-of him all(-things) we-may-do that not
καὶ τὸν τόπον ὑπομένωμεν, καὶ τὸν μισθὸν ἀπολέσωμεν.
both the place we-endure and the reward we-lose

49 Καὶ τὰ ψιλὰ τῶν ἀνθρωπίνων πραγμάτων νοήματα,
both the bare of-the human things concepts
καὶ τὰ πάντων τῶν γεγονότων θεωρήματα, ἀπόβαλε
and the of-all the(-things) having-come-to-be contemplations cast-away
τοῦ νοὸς ἐν τῷ καιρῷ τῆς προσευχῆς· ἵνα μὴ τὰ
from-the mind in the time of-the prayer that not the
ἥττονα φανταζόμενος, τοῦ πάντων τῶν ὄντων
lesser(-things) imagining from-the(-one) of-all the(-things) being
ἀσυγκρίτως κρείττονος ἐκπέσῃς.
incomparably better you-fall-away

50 Ἐὰν τὸν Θεὸν γνησίως ἀγαπήσωμεν, δι᾽ αὐτῆς τῆς
if — God genuinely we-love through very the
ἀγάπης τὰ πάθη ἀποβάλλομεν. Ἡ δὲ εἰς αὐτὸν ἀγάπη
love the passions we-cast-off the and toward him love
ἐστὶ, τὸ προτιμᾷν αὐτὸν τοῦ κόσμου, καὶ τὴν ψυχὴν τῆς
is the to-prefer him to-the world and the soul to-the
σαρκός· ἐν τῷ τῶν κοσμικῶν μὲν καταφρονεῖν πραγμάτων,
flesh in the the worldly indeed to-despise things
αὐτῷ δὲ σχολάζειν διὰ παντὸς, διά τε ἐγκρατείας καὶ
to-him and to-devote-oneself through all through both continence and
ἀγάπης καὶ προσευχῆς καὶ ψαλμῳδίας, καὶ τῶν ἑξῆς.
love and prayer and psalmody and the(-things) following

51 Ἐὰν σχολάζοντες τῷ Θεῷ χρόνῳ πολλῷ, τοῦ παθητικοῦ
if devoting-ourselves — to-God for-time long the passible
μέρους τῆς ψυχῆς ἐπιμελώμεθα, οὐκ ἔτι πρὸς τὰς τῶν
part of-the soul we-care-for no longer toward the of-the
λογισμῶν προσβολὰς ἐξοκέλλομεν· ἀλλὰ καὶ ἀκριβέστερον
thoughts assaults we-run-aground but also more-precisely

τὰς τούτων αἰτίας κατανοοῦντες καὶ ἐκκόπτοντες,
the of-these causes perceiving and cutting-off
διορατικώτεροι γινόμεθα· ὥστε πληρωθῆναι εἰς ἡμᾶς
more-clear-sighted we-become so-that to-be-fulfilled in us
τὸ, Καὶ ἐπεῖδεν ὁ ὀφθαλμός μου ἐν τοῖς ἐχθροῖς μου·
the and looked-on the eye of-me on the enemies of-me
καὶ ἐν τοῖς ἐπανισταμένοις ἐπ᾽ ἐμὲ πονηρευομένοις,
and among the(-ones) rising-up against me doing-evil
ἀκούσεται τὸ οὖς μου.
will-hear the ear of-me

VI · THE THIRD CENTURY, 52–100

As the body sins with things, the mind sins with the concepts of things. Judging a brother takes the judgment from the Son; self-love begets gluttony, avarice, and vainglory, and from them the rest. A wise man trusts others' judgment over his own; vainglory and arrogance follow every victory over the dishonorable passions. Knowledge without love does not keep a man from the passions, as Saul shows; faith, hope, and love divide time, and love is greatest.

Ὅταν βλέπῃς τὸν νοῦν σου εὐσεβῶς καὶ δικαίως 52
when you-see the mind of-you piously and justly
ἀναστρεφόμενον ἐν τοῖς τοῦ κόσμου νοήμασι, γίνωσκε
conducting-itself in the of-the world concepts know
καὶ τὸ σῶμά σου καθαρὸν καὶ ἀναμάρτητον διαμένειν·
also the body of-you pure and sinless to-remain
ὅταν δὲ τὸν νοῦν βλέπῃς κατὰ διάνοιαν ἁμαρτίαις
when and the mind you-see in thought with-sins
σχολάζοντα, καὶ μὴ ἀνακόπτῃς, γίνωσκε καὶ τὸ σῶμά
occupied and not you-check-(it) know also the body
σου μὴ πολυχρονίζειν τοῦ τοῖς αὐτοῖς περιπεσεῖν.
of-you not to-delay of-the into-the same(-sins) to-fall

53 Ὥσπερ τὸ σῶμα ἔχει κόσμον τὰ πράγματα, οὕτω καὶ
just-as the body has world the things thus also
ὁ νοῦς ἔχει κόσμον τὰ νοήματα· καὶ ὥσπερ τὸ σῶμα
the mind has world the concepts and just-as the body
πορνεύεται μετὰ τοῦ σώματος τῆς γυναικὸς, οὕτω καὶ
commits-fornication with the body of-the woman thus also
ὁ νοῦς πορνεύει μετὰ τοῦ νοήματος τῆς γυναικὸς,
the mind commits-fornication with the concept of-the woman
διὰ τῆς φαντασίας τοῦ ἰδίου σώματος. Τὴν γὰρ μορφὴν
through the fantasy of-the own body the for shape
τοῦ ἰδίου σώματος βλέπει μιγνυμένην μετὰ τῆς μορφῆς
of-the own body it-sees being-mixed with the shape
τῆς γυναικὸς κατὰ διάνοιαν. Ὡσαύτως καὶ τὴν μορφὴν
of-the woman in thought likewise also the shape
τοῦ λυπήσαντος ἀμύνεται κατὰ διάνοιαν, διὰ
of-the(-one) having-grieved(-it) it-avenges-itself-on in thought through
τῆς μορφῆς τοῦ ἰδίου σώματος. Καὶ ἐπὶ τῶν ἄλλων
the shape of-the own body and in the other
ἁμαρτημάτων ὁμοίως. Ἅπερ γὰρ πράττει τὸ σῶμα κατ᾽
sins likewise which for does the body in
ἐνέργειαν εἰς τὸν κόσμον τῶν πραγμάτων, ταῦτα πράττει
act in the world of-the things these it-does
καὶ ὁ νοῦς εἰς τὸν κόσμον τῶν νοημάτων.
also the mind in the world of-the concepts

54 Οὐκ ἔστι φρίξαι καὶ ἐκπλαγῆναι καὶ ἐκστῆναι τῇ
not is-it(-fitting) to-shudder and to-be-amazed and to-be-beside-oneself in-the
διανοίᾳ, ὅτι ὁ μὲν Θεὸς καὶ Πατὴρ κρίνει οὐδένα, πᾶσαν δὲ
thought that — indeed God and Father judges no-one all and
τὴν κρίσιν δέδωκε τῷ Υἱῷ· ὁ δὲ Υἱὸς κράζει· Μὴ κρίνετε,
the judgment he-has-given to-the Son the and Son cries not judge
ἵνα μὴ κριθῆτε· Μὴ καταδικάζετε, ἵνα μὴ καταδικασθῆτε. Ὁ
that not you-be-judged not condemn that not you-be-condemned the

δὲ Ἀπόστολος ὁμοίως· Μὴ πρὸ καιροῦ τι κρίνετε, ἕως
and Apostle likewise not before time anything judge until
ἂν ἔλθῃ ὁ Κύριος· καὶ, Ἐν ᾧ κρίματι κρίνεις τὸν ἕτερον,
— comes the Lord and in what judgment you-judge the other
σεαυτὸν κατακρίνεις· οἱ δὲ ἄνθρωποι ἀφέντες τὸ κλαίειν
yourself you-condemn the and men having-left the to-weep-for
τὰς ἑαυτῶν ἁμαρτίας, ἦραν τὴν κρίσιν ἀπὸ τοῦ Υἱοῦ,
the of-themselves sins took the judgment from the Son
καὶ αὐτοὶ ὡς ἀναμάρτητοι, κρίνουσι καὶ καταδικάζουσιν
and themselves as sinless judge and condemn
ἀλλήλους Καὶ ὁ μὲν οὐρανὸς ἐξέστη ἐπὶ τούτῳ· ἡ δὲ
one-another and the indeed heaven was-amazed at this the and
γῆ, ἔφριξεν· αὐτοὶ δὲ οὐκ αἰσχύνονται ἀναισθητοῦντες.
earth shuddered they and not are-ashamed being-insensible
Ὁ τὰς τῶν ἄλλων ἁμαρτίας περιεργαζόμενος, ἢ καὶ 55
the(-one) the of-the others sins busying-himself-with or also
ἐξ ὑπονοίας τὸν ἀδελφὸν κρίνων, οὔπω ἔβαλεν ἀρχὴν
from suspicion the brother judging not-yet laid beginning
μετανοίας, οὐδὲ ἐρευνᾷ τοῦ γνῶναι τὰς ἑαυτοῦ ἁμαρτίας, ἐν
of-repentance nor to-search of-the to-know the of-himself sins in
ἀληθείᾳ βαρυτέρας οὔσας μολίβδου πολυταλάντου· οὐδὲ ἔγνω
truth heavier being than-lead of-many-talents nor knew
πόθεν γίνεται ἄνθρωπος βαρυκάρδιος ἀγαπῶν ματαιότητα
whence becomes man heavy-hearted loving vanity
καὶ ζητῶν ψεῦδος. Διὰ τοῦτο ὡς ἄφρων καὶ ἐν σκότει
and seeking falsehood because-of this as senseless and in darkness
διαπορευόμενος, ἀφεὶς τὰς ἑαυτοῦ ἁμαρτίας, τὰς τῶν
walking having-left the of-himself sins the(-sins) of-the
ἄλλων φαντάζεται, ἢ οὔσας, ἢ νομιζομένας ἐξ ὑπονοίας.
others he-imagines either being or supposed from suspicion

56 Ἡ φιλαυτία, ὡς πολλάκις εἴρηται, πάντων τῶν ἐμπαθῶν
the self-love as often it-has-been-said of-all the passionate
λογισμῶν αἰτία καθίσταται. Ἐκ γὰρ ταύτης γεννῶνται
thoughts cause stands from for this are-begotten
οἱ τρεῖς γενικώτατοι τῆς ἐπιθυμίας λογισμοί· ὁ τῆς
the three most-generic of-the desire thoughts the(-one) of-the
γαστριμαργίας, καὶ τῆς φιλαργυρίας καὶ τῆς κενοδοξίας.
gluttony and of-the avarice and of-the vainglory
Ἐκ δὲ τῆς γαστριμαργίας γεννᾶται ὁ τῆς πορνείας·
from and the gluttony is-begotten the(-one) of-the fornication
ἐκ δὲ τῆς φιλαργυρίας, ὁ τῆς πλεονεξίας· ἐκ δὲ
from and the avarice the(-one) of-the covetousness from and
τῆς κενοδοξίας, ὁ τῆς ὑπερηφανείας. Οἱ δὲ λοιποὶ
the vainglory the(-one) of-the arrogance the and remaining
πάντες, ἑκάστῳ τῶν τριῶν ἀκολουθοῦσιν· ὅ τε τῆς
all to-each of-the three follow the(-one) both of-the
ὀργῆς, καὶ ὁ τῆς λύπης καὶ ὁ τῆς μνησικακίας
anger and the(-one) of-the grief and the(-one) of-the grudge-bearing
καὶ ὁ τῆς ἀκηδίας καὶ φθόνου καὶ καταλαλιᾶς, καὶ
and the(-one) of-the acedia and of-envy and of-slander and
οἱ λοιποί. Ταῦτα οὖν τὰ πάθη, συνδεσμοῦσι τὸν νοῦν
the remaining(-ones) these then the passions bind the mind
τοῖς ὑλικοῖς πράγμασι, καὶ κατέχουσιν αὐτὸν εἰς τὴν
to-the material things and hold it to the
γῆν, λίθου δίκην βαρυτάτου αὐτῷ ἐπικείμενα· φύσει ὄντα
earth of-stone like heaviest on-it lying by-nature being
αὐτὸν πυρὸς κουφότερον καὶ ὀξύτερον.
it than-fire lighter and swifter

57 Ἀρχὴ μὲν πάντων τῶν παθῶν, ἡ φιλαυτία· τέλος δὲ,
beginning indeed of-all the passions the self-love end and
ἡ ὑπερηφανία. Φιλαυτία δέ ἐστιν, ἡ πρὸς τὸ σῶμα
the arrogance self-love and is the toward the body

ἄλογος φιλία. Ὁ ταύτην ἐκκόψας, συνέκοψε πάντα
irrational friendship the(-one) this having-cut-off has-cut-off-with all
τὰ πάθη τὰ ἐξ αὐτῆς.
the passions the from it
Ὥσπερ οἱ γονεῖς τῶν σωμάτων, προσπάσχουσι τοῖς ἐξ 58
just-as the parents of-the bodies are-affected-toward the(-ones) from
αὐτῶν γεννωμένοις· οὕτω καὶ ὁ νοῦς, φυσικῶς τοῖς ἑαυτοῦ
them being-begotten thus also the mind naturally to-the of-itself
πρόσκειται λόγοις. Καὶ ὥσπερ τοῖς ἐκείνων ἐμπαθεστέροις,
is-attached words and just-as to-the of-those more-passionate(-ones)
κἂν πάντως κατὰ πάντα ὦσιν οἱ παῖδες καταγελαστότατοι,
even-if surely in all(-things) be the children most-ridiculous
πάντων φαίνονται ἐπιεικέστατοι καὶ εὐμορφότατοι· οὕτω
of-all they-appear most-reasonable and most-shapely thus
καὶ τῷ ἄφρονι νῷ, οἱ αὐτοῦ λόγοι, κἂν πάντων ὦσι
also to-the senseless mind the of-it words even-if than-all they-be
μοχθηρότεροι, πάντων φαίνονται φρονιμώτεροι. Τῷ δὲ
more-wretched than-all appear more-prudent to-the and
σοφῷ, οὐχ οὕτως οἱ ἑαυτοῦ λόγοι· ἀλλ' ὅταν δόξῃ
wise not thus the of-himself words but when he-seem
πληροφορεῖσθαι ὅτι ἀληθεῖς εἰσι καὶ καλοὶ, τότε μάλιστα
to-be-fully-assured that true they-are and good then most-of-all
οὐ πιστεύει τῇ ἑαυτοῦ κρίσει· ἀλλ' ἄλλους σοφοὺς τῶν
not he-trusts the of-himself judgment but other wise(-men) of-the
ἑαυτοῦ λόγων καὶ λογισμῶν κριτὰς καθίστησι, μὴ εἰς κενὸν
of-himself words and thoughts judges he-sets-up lest in vain
τρέχῃ ἢ ἔδραμε· καὶ δι' αὐτῶν, τὴν βεβαίωσιν λαμβάνει.
he-run or ran and through them the confirmation he-receives
Ὅταν τινὰ νικήσῃς τῶν ἀτιμοτέρων παθῶν· οἷον, ἢ 59
when one you-conquer of-the more-dishonorable passions such-as either
γαστριμαργίαν, ἢ πορνείαν, ἢ ὀργὴν, ἢ πλεονεξίαν, εὐθὺς
gluttony or fornication or anger or covetousness at-once

ἐφίπταται ἐπὶ σὲ ὁ τῆς κενοδοξίας λογισμός· ἐὰν δὲ
flies-at upon you the of-the vainglory thought if and
τοῦτον νικήσῃς, ὁ τῆς ὑπερηφανίας διαδέχεται.
this you-conquer the(-one) of-the arrogance succeeds

60 Πάντα τὰ ἄτιμα πάθη κρατοῦντα τῆς ψυχῆς, τὸν τῆς
all the dishonorable passions mastering the soul the of-the
κενοδοξίας ἐξ αὐτῆς ἀπελαύνουσι λογισμόν· καὶ πάντων
vainglory from it drive-out thought and all
τῶν προειρημένων ἡττωμένων, ἐπ᾽ αὐτὸν ἀναλύουσιν.
the said-before being-defeated upon it they-break-up

61 Ἡ κενοδοξία, ποτὲ μὲν ἀναιρουμένη, ποτὲ δὲ μένουσα,
the vainglory at-one-time indeed being-removed at-another and remaining
τίκτει τὴν ὑπερηφανίαν· καὶ ἀναιρουμένη μὲν, οἴησιν
begets the arrogance and being-removed indeed conceit
ἐμποιεῖ· μένουσα δὲ, ἀλαζονείαν.
produces remaining and boastfulness

62 Κενοδοξίαν ἀναιρεῖ, ἡ κρυπτὴ ἐργασία· ὑπερηφανίαν δὲ,
vainglory removes the hidden working arrogance and
τὸ τῷ Θεῷ ἐπιγράφειν τὰ κατορθώματα.
the — to-God to-ascribe the achievements

63 Ὁ γνώσεως Θεοῦ καταξιωθεὶς, καὶ τῆς ἐκ ταύτης
the(-one) of-knowledge of-God having-been-deemed-worthy and of-the from it
ἡδονῆς ἀπολαύσας γνησίως, οὗτος καταφρονεῖ τῶν ἐκ
pleasure having-enjoyed genuinely this(-one) despises the from
τοῦ ἐπιθυμητικοῦ τικτομένων πασῶν ἡδονῶν.
the desiring(-part) being-begotten all pleasures

64 Ὁ ἐπιθυμῶν τῶν ἐπιγείων, ἢ βρωμάτων ἐπιθυμεῖ, ἢ
the(-one) desiring the earthly(-things) either foods desires or
τῶν τὰ ὑπογάστρια θεραπευόντων, ἢ δόξης ἀνθρωπίνης,
the(-things) the belly-parts serving or glory human
ἢ χρημάτων, ἤ τινος ἄλλου τῶν τούτοις ἑπομένων·
or money or something other of-the(-things) these following

καὶ εἰ μή τι τούτων κρεῖττον εὕροι ὁ νοῦς, ἐφ᾽
and if not something than-these better should-find the mind upon
ᾧ τὴν ἐπιθυμίαν μετενέγκῃ, οὐκ ἂν τούτων καταφρονεῖν
which the desire it-transfer not — of-these to-despise
εἰς τέλος πεισθῇ. Κρείττων δὲ τούτων ἀσυγκρίτως,
to end it-would-be-persuaded better and than-these incomparably
ἡ τοῦ Θεοῦ γνῶσις καὶ τῶν θείων ἐστί.
the — of-God knowledge and of-the divine(-things) is
Οἱ τῶν ἡδονῶν καταφρονοῦντες, ἢ φόβῳ 65
the(-ones) the pleasures despising either by-fear
καταφρονοῦσιν, ἢ ἐλπίδι, ἢ γνώσει, ἢ καὶ τῇ
despise or by-hope or by-knowledge or also by-the
εἰς Θεὸν ἀγάπῃ.
toward God love
Ἡ ἄνευ πάθους τῶν θείων γνῶσις, οὐ πείθει τὸν 66
the without passion of-the divine(-things) knowledge not persuades the
νοῦν εἰς τέλος καταφρονεῖν τῶν προσύλων· ἀλλ᾽ ἔοικε
mind to end to-despise the material(-things) but resembles
λογισμῷ ψιλῷ πράγματος αἰσθητοῦ.
thought bare of-thing sensible
Διὸ πολλοὺς ἔστιν εὑρεῖν τῶν ἀνθρώπων γνῶσιν
wherefore many it-is-possible to-find of-the men knowledge
ἔχοντας πολλὴν, καὶ ἐν τοῖς τῆς σαρκὸς πάθεσι δίκην
having much and in the of-the flesh passions like
χοίρων ἐν βορβόρῳ κυλινδουμένους. Πρὸς ὀλίγον γὰρ ἐξ
pigs in mire wallowing for little for from
ἐπιμελείας καθαρθέντες, καὶ τῆς γνώσεως ἐπιτυχόντες,
care having-been-cleansed and the knowledge having-attained
ὕστερον ἀμελήσαντες, ὡμοιώθησαν τῷ Σαούλ· ὃς βασιλείας
later having-neglected they-became-like — to-Saul who of-kingdom

καταξιωθεὶς, καὶ ἀναξίως πολιτευσάμενος, μετ᾽ ὀργῆς
having-been-deemed-worthy and unworthily having-conducted-himself with anger
φοβερᾶς ἐξ αὐτῆς ἀπεβλήθη.
terrible from it was-cast-out

67 Ὥσπερ ὁ ψιλὸς τῶν ἀνθρωπίνων πραγμάτων λογισμὸς, οὐκ
just-as the bare of-the human things thought not
ἀναγκάζει τὸν νοῦν καταφρονεῖν τῶν θείων· οὕτως οὐδὲ
compels the mind to-despise the divine(-things) thus not-even
ψιλὴ γνῶσις τῶν θείων, πείθει εἰς τέλος καταφρονεῖν τῶν
bare knowledge of-the divine(-things) persuades to end to-despise the
ἀνθρωπίνων· διότι ἐν σκιαῖς νῦν ὑπάρχει καὶ εἰκασμοῖς ἡ
human(-things) because in shadows now is and likenesses the
ἀλήθεια. Καὶ διὰ τοῦτο δεῖται τοῦ μακαρίου πάθους τῆς
truth and because-of this it-needs the blessed passion of-the
ἁγίας ἀγάπης, τῆς συνδεσμούσης τὸν νοῦν τοῖς πνευματικοῖς
holy love the binding the mind to-the spiritual
θεωρήμασι, καὶ πειθούσης προτιμᾷν τῶν ὑλικῶν, τὰ
contemplations and persuading to-prefer to-the material(-things) the
ἄϋλα· καὶ τῶν αἰσθητῶν τὰ νοητὰ καὶ θεῖα.
immaterial(-things) and to-the sensible(-things) the intelligible(-things) and divine(-things)

68 Οὐ πάντως ὁ τὰ πάθη ἐκκόψας, καὶ ψιλοὺς τοὺς
not surely the(-one) the passions having-cut-off and bare the
λογισμοὺς ἐργασάμενος, ἤδη αὐτὰ καὶ ἐπὶ τὰ θεῖα
thoughts having-made already them also to the divine(-things)
ἔτρεψεν· ἀλλὰ δύναται, μήτε πρὸς τὰ ἀνθρώπινα πάσχειν,
turned but he-can neither toward the human(-things) suffer
μήτε πρὸς τὰ θεῖα· ὅπερ ἐπισυμβαίνει ἐπὶ τῶν
nor toward the divine(-things) which happens in the
πρακτικῶν μόνον, καὶ μήπω γνώσεως καταξιωθέντων· οἳ
practical(-ones) only and not-yet of-knowledge having-been-deemed-worthy who
φόβῳ κολάσεως, ἢ ἐλπίδι βασιλείας τῶν παθῶν ἀπέχονται.
by-fear of-punishment or by-hope of-kingdom from-the passions abstain

Διὰ πίστεως περιπατοῦμεν, οὐ διὰ εἴδους· καὶ ἐν 69
through faith we-walk not through sight and in
ἐσόπτροις τὴν γνῶσιν ἔχομεν καὶ αἰνίγμασι. Καὶ διὰ
mirrors the knowledge we-have and riddles and because-of
τοῦτο, πολλῆς δεόμεθα τῆς ἐν αὐτοῖς ἀσχολίας, ἵνα τῇ
this much we-need the in them occupation that by-the
χρονίᾳ τούτων μελέτῃ καὶ ἀδολεσχίᾳ, ἕξιν δυσαπόσπαστον
long of-these study and meditation habit hard-to-tear-away
τῶν θεωρημάτων ποιήσωμεν.
of-the contemplations we-may-make
Ἐὰν πρὸς ὀλίγον τῶν παθῶν τὰς αἰτίας ἐκκόψαντες τοῖς 70
if for little of-the passions the causes having-cut-off with-the
πνευματικοῖς ἐνασχοληθῶμεν θεωρήμασι, μὴ ἐν αὐτοῖς δὲ
spiritual we-be-occupied contemplations not in them and
ἀεὶ διατρίψωμεν, αὐτὸ τοῦτο ἔχοντες ἔργον, εὐχερῶς πάλιν
always we-spend-time very this having work easily again
ἐπὶ τὰ τῆς σαρκὸς πάθη περιτρεπόμεθα· μηδὲν ἄλλο ἐκεῖθεν
to the of-the flesh passions we-are-turned-back nothing other from-there
καρπωσάμενοι, ἢ ψιλὴν γνῶσιν μετὰ οἰήσεως· ἧς τὸ
having-reaped than bare knowledge with conceit of-which the
τέλος, ἥ τε αὐτῆς κατὰ μικρὸν τῆς γνώσεως σκότωσις,
end the both of-it by little of-the knowledge darkening
καὶ ἡ παντελὴς τοῦ νοῦ ἐπὶ τὰ ὑλικὰ ἐκτροπή.
and the complete of-the mind toward the material(-things) turning-aside
Πάθος ἀγάπης ψεκτὸν, τοῖς ὑλικοῖς πράγμασι τὸν νοῦν 71
passion of-love blameworthy with-the material things the mind
ἐνασχολεῖ· πάθος ἀγάπης ἐπαινετὸν, καὶ τοῖς θείοις
occupies passion of-love praiseworthy also to-the divine(-things)
αὐτὸν συνδεσμεῖ. Εἴωθε γὰρ ὁ νοῦς ἐν οἷς χρονίζει
it binds is-wont for the mind in what it-lingers
πράγμασι, ἐν αὐτοῖς καὶ πλατύνεσθαι· ἐν οἷς δὲ πλατύνεται,
things in them also to-be-broadened in what and it-is-broadened

ἐν αὐτοῖς καὶ τὴν ἐπιθυμίαν καὶ τὴν ἀγάπην τρέψαι,
in them also the desire and the love to-turn
εἴτε ἐν τοῖς θείοις καὶ οἰκείοις καὶ νοητοῖς, εἴτε
whether in the divine(-things) and own(-things) and intelligible(-things) or
ἐν τοῖς τῆς σαρκὸς πράγμασί τε καὶ πάθεσι.
in the of-the flesh things both and passions

72 Ὁ Θεὸς ἔκτισε τὸν ἀόρατον κόσμον καὶ τὸν ὁρώμενον· καὶ
— God created the invisible world and the visible and
τὴν ψυχὴν καὶ τὸ σῶμα δηλονότι αὐτὸς ἐποίησε. Καὶ εἰ ὁ
the soul and the body plainly be made and if the
ὁρώμενος κόσμος τοιοῦτός ἐστι καλὸς, ποῖος ἄρα ἐστὶν ὁ
visible world such is beautiful what-kind then is the
ἀόρατος; Εἰ δὲ κρείττων τούτου ἐκεῖνος, πόσον ὑπὲρ τοὺς
invisible if and better than-this that(-one) how-much beyond the
δύο, ὁ κτίσας τούτους Θεός; Εἰ οὖν κρείττων πάντων
two the having-created these God if then better than-all
τῶν γεγονότων ὁ πάντων δημιουργὸς τῶν καλῶν,
the(-things) having-come-to-be the of-all creator of-the good(-things)
τίνι τῷ λόγῳ ἀφεὶς ὁ νοῦς τὸ πάντων κρεῖττον,
by-what the reason having-left the mind the than-all better
τοῖς πάντων χείροσιν ἐνασχολεῖται; λέγω δὴ τοῖς τῆς
with-the than-all worse is-it-occupied I-mean indeed with-the of-the
σαρκὸς πάθεσιν. Ἢ δῆλον, ὅτι ταύτῃ μὲν ἐκ γενετῆς
flesh passions or clear that with-this indeed from birth
συναναστραφεὶς καὶ συνεθίσας· τοῦ δὲ πάντων
having-been-brought-up-with and having-become-accustomed of-the and than-all
κρείττονος, καὶ ὑπὲρ τὰ πάντα, οὔπω τελείαν εἴληφε
better and beyond the(-things) all not-yet perfect has-received
πεῖραν; Ἐὰν οὖν χρονίᾳ ἀσκήσει τῆς τῶν ἡδονῶν ἐγκρατείας,
experience if then by-long discipline of-the of-the pleasures continence
καὶ τῆς τῶν θείων μελέτης κατὰ μικρὸν αὐτὸν τῆς
and of-the of-the divine(-things) study by little him from-the

τοιαύτης σχέσεως ἀποῤῥήξωμεν, πλατύνεταί τε ἐν τοῖς
such relation we-break-off it-is-broadened both in the
θείοις κατ᾽ ὀλίγον προκόπτων, καὶ τὸ οἰκεῖον γνωρίζει
divine(-things) by little advancing and the own recognizes
ἀξίωμα· καὶ τέλος, ὅλον τὸν πόθον ἐπὶ τὸ Θεῖον μεταφέρει.
dignity and at-last whole the longing to the Divine transfers
Ὁ ἀπαθῶς λέγων ἁμάρτημα ἀδελφοῦ, κατὰ δύο 73
the(-one) dispassionately speaking sin of-brother for two
αἰτίας λέγει· ἢ ἵνα αὐτὸν διορθώσηται, ἢ ἵνα ἄλλον
causes speaks either that him he-may-correct or that another
ὠφελήσῃ. Εἰ δὲ ἐκτὸς τούτων λέγει, εἴτε αὐτῷ εἴτε
he-may-benefit if and apart-from these he-speaks whether to-him or
ἄλλῳ, ὀνειδίζων ἢ διασύρων αὐτὸν λέγει, καὶ οὐ μὴ
to-another reproaching or disparaging him he-speaks and not —
ἐκφύγῃ τὴν θείαν ἐγκατάλειψιν· ἀλλ᾽ ἢ τῷ αὐτῷ, ἢ
he-will-escape the divine abandonment but either in-the same or
ἄλλῳ πταίσματι πάντως περιπεσεῖται, καὶ ὑπὸ ἑτέρων
in-another fault surely he-will-fall-into and by others
ἐλεγχθεὶς καὶ ὀνειδισθεὶς καταισχυνθήσεται.
reproved and reproached he-will-be-put-to-shame
Οὐχ εἷς λόγος τῶν τὴν αὐτὴν ἁμαρτίαν κατ᾽ ἐνέργειαν 74
not one reason of-the(-ones) the same sin in act
ἁμαρτανόντων ἐστὶν, ἀλλὰ διάφοροι. Οἷον, ἄλλο ἐστὶ τὸ
sinning is but various such-as other is the
ἀπὸ ἕξεως ἁμαρτάνειν, καὶ ἄλλο τὸ κατὰ συναρπαγήν·
from habit to-sin and other the by being-carried-away
ὃς, οὔτε πρὸ τῆς ἁμαρτίας εἶχε τὴν ἐνθύμησιν, οὔτε
who neither before the sin had the thought nor
μετὰ τὴν ἁμαρτίαν· ἀλλὰ καὶ σφόδρα ἐπὶ τῷ γεγονότι
after the sin but also exceedingly at the having-happened
ὀδυνᾶται. Ὁ δὲ ἀπὸ ἕξεως, ἐκ τοῦ ἐναντίου· καὶ
is-pained the(-one) and from habit from the opposite both

πρῶτον γὰρ κατὰ διάνοιαν οὐκ ἐπαύετο ἁμαρτάνων, καὶ
first for in thought not he-ceased sinning and
μετὰ τὸ πρᾶξαι, τῆς αὐτῆς ἐστι διαθέσεως.
after the to-do of-the same is disposition

75 Ὁ διὰ κενοδοξίαν τὰς ἀρετὰς μετερχόμενος, δῆλον
the(-one) because-of vainglory the virtues pursuing clear
ὅτι καὶ τὴν γνῶσιν διὰ κενοδοξίαν μετέρχεται. Ὁ δὲ
that also the knowledge because-of vainglory he-pursues the and
τοιοῦτος, οὐδὲ πρὸς οἰκοδομὴν δηλονότι πράττει τι,
such(-a-one) not-even for edification plainly does anything
ἢ διαλέγεται· ἀλλ' ἐν πᾶσι τὴν παρὰ τῶν βλεπόντων
or discourses but in all the from the(-ones) seeing
ἢ ἀκουόντων δόξαν θηρώμενος. Ἐλέγχεται δὲ τὸ πάθος,
or hearing glory hunting is-exposed and the passion
ὅταν τινὲς τῶν προειρημένων τοῖς ἔργοις ἢ τοῖς
when some of-the(-ones) said-before to-the works or to-the
λόγοις αὐτοῦ ψόγον ἐπιφέρωσι, καὶ ἐπὶ τούτῳ σφόδρα
words of-him blame bring and at this exceedingly
λυπῆται· οὐ διὰ τὸ μὴ ἐκείνους οἰκοδομεῖσθαι (οὐδὲ γὰρ
he-grieves not because-of the not those to-be-edified not-even for
τοῦτο εἶχε σκοπόν), ἀλλὰ διὰ τὸ αὐτὸν ἐξουδενωθῆναι.
this he-had aim but because-of the him to-be-set-at-naught

76 Τὸ τῆς φιλαργυρίας πάθος ἐντεῦθεν ἐλέγχεται· ἐν τῷ
the of-the avarice passion from-this is-exposed in the
χαίροντα λαμβάνειν· καὶ λυπούμενον μεταδιδόναι. Οὐ
rejoicing to-receive and grieving to-share not
δύναται δὲ ὁ τοιοῦτος οἰκονομικὸς εἶναι.
can and the such(-a-one) managing be

77 Διὰ ταὐτό τις πάσχων ὑπομένει· ἢ διὰ τὴν
because-of the-same(-thing) someone suffering endures either because-of the
ἀγάπην τοῦ Θεοῦ, ἢ διὰ τὴν ἐλπίδα τῆς μισθαποδοσίας,
love — of-God or because-of the hope of-the reward

ἢ διὰ τὸν φόβον τῆς κολάσεως, ἢ διὰ τὸν φόβον
or because-of the fear of-the punishment or because-of the fear
τῶν ἀνθρώπων, ἢ διὰ τὴν φύσιν, ἢ διὰ τὴν ἡδονὴν,
of-the men or because-of the nature or because-of the pleasure
ἢ διὰ κέρδος, ἢ διὰ κενοδοξίαν, ἢ διὰ ἀνάγκην.
or because-of gain or because-of vainglory or because-of necessity
Ἄλλο ἐστὶ λογισμῶν ἀπαλλαγῆναι, καὶ ἄλλο παθῶν 78
other is from-thoughts to-be-released and other from-passions
ἐλευθερωθῆναι. Καὶ πολλάκις τις λογισμῶν ἀπαλλάττεται
to-be-freed and often someone from-thoughts is-released
μὴ παρόντων τῶν πραγμάτων ἐκείνων, πρὸς ἅπερ τὰ
not being-present the things those toward which the
πάθη κέκτηται· κρύπτεται δὲ τὰ πάθη ἐν τῇ ψυχῇ, καὶ
passions he-has-acquired are-hidden and the passions in the soul and
ἀναφαινόντων τῶν πραγμάτων ἐλέγχονται. Χρὴ οὖν
appearing the things they-are-exposed it-is-needful then
τηρεῖν τὸν νοῦν ἐπὶ τῶν πραγμάτων, καὶ γνῶναι πρὸς
to-watch the mind in the things and to-know toward
ποῖον ἔχει τὸ πάθος.
what-kind it-has the passion
Φίλος ἐκεῖνός ἐστι γνήσιος, ὁ τὰς ἐκ περιστάσεως 79
friend that(-one) is genuine the(-one) the from circumstance
θλίψεις καὶ ἀνάγκας καὶ συμφορὰς ἐν καιρῷ πειρασμοῦ
afflictions and necessities and misfortunes in time of-temptation
συνυποφέοων τῷ πλησίον ὡς ἰδίας, ἀθορύβως καὶ
bearing-with with-the neighbor as own without-commotion and
ἀταράχως.
untroubledly
Μὴ ἀτιμάσῃς τὴν συνείδησιν, ἄριστά σοι ἀεὶ 80
not dishonor the conscience the-best to-you always
συμβουλεύουσαν. Γνώμην γὰρ θείαν καὶ ἀγγελικήν σοι
counseling counsel for divine and angelic to-you

ὑποτίθεται· καὶ τῶν κρυπτῶν τῆς καρδίας μολυσμάτων
it-suggests and from-the hidden of-the heart defilements
ἐλευθεροῖ, καὶ παῤῥησίαν πρὸς τὸν Θεὸν ἐν τῇ ἐξόδῳ
frees and boldness toward — God in the departure
σοι χαρίζεται.
to-you grants

81 Εἰ θέλεις γενέσθαι ἐπιγνώμων καὶ μέτριος, καὶ τῷ πάθει
if you-wish to-become discerning and moderate and to-the passion
τῆς οἰήσεως μὴ δουλεύειν, ἀεὶ ζήτει ἐν τοῖς οὖσι, τί
of-the conceit not to-be-a-slave always seek in the(-things) being what
ἐστι κρυπτόμενον τὴν σὺν γνῶσιν. Καὶ εὑρίσκων πάμπολλα
is hidden the your knowledge and finding very-many
καὶ διάφορα πράγματα λανθάνοντά σε, θαυμάσεις τε ἐπὶ
and various things escaping you you-will-marvel both at
τῇ σῇ ἀγνωσίᾳ, καὶ συστελεῖς τὸ φρόνημα· καὶ σεαυτὸν
the your ignorance and you-will-draw-in the mind and yourself
ἐπιγνοὺς, συνήσεις πολλὰ καὶ μεγάλα καὶ θαυμαστὰ
having-recognized you-will-understand many and great and marvelous
πράγματα. Ἐπεὶ τὸ νομίζειν εἰδέναι, οὐκ ἐᾷ προκόπτειν
things since the to-think to-know not allows to-advance
εἰς τὸ εἰδέναι.
into the to-know

82 Οὗτος ἀκριβῶς θέλει σωθῆναι, ὁ τοῖς ἰατρικοῖς
this(-one) truly wishes to-be-saved the(-one) to-the medical
φαρμάκοις μὴ ἀνθιστάμενος. Αὗται δέ εἰσιν ὀδύναι καὶ
remedies not resisting these and are pains and
λύπαι διὰ ποικίλων ἐπιφορῶν ἐπαγόμεναι. Ὁ δὲ
griefs through various visitations brought-on the(-one) and
ἀνθιστάμενος, οὐκ οἶδε τί ἐνταῦθα πραγματεύεται, οὐδὲ
resisting not knows what here he-is-doing nor
τί ἐντεῦθεν ὠνησόμενος ἀπελεύσεται.
what from-here going-to-profit he-will-go-away

Κενοδοξία καὶ φιλαργυρία ἀλλήλων εἰσὶ γεννητικαί. Οἱ 83
vainglory and avarice of-one-another are generative the(-ones)
μὲν γὰρ κενοδοξοῦντες, πλουτοῦσιν· οἱ δὲ πλουτοῦντες,
indeed for being-vainglorious grow-rich the(-ones) and growing-rich
κενοδοξοῦσιν· ἀλλ᾽ ὡς κοσμικοί· ἐπεὶ ὁ μοναχὸς ἀκτήμων
are-vainglorious but as worldly(-men) since the monk without-possessions
ὢν, μᾶλλον κενοδοξεῖ. Ἀργύριον δὲ ἔχων, κρύπτει αὐτὸ,
being rather is-vainglorious silver and having he-hides it
αἰσχυνόμενος ὡς ἀνοίκειον πρᾶγμα τοῦ σχήματος ἔχων.
being-ashamed as unbecoming thing of-the habit having
Τῆς τοῦ μοναχοῦ κενοδοξίας ἴδιον, τὸ ἐπ᾽ ἀρετῇ 84
of-the of-the monk vainglory proper the over virtue
κενοδοξεῖν, καὶ τοῖς ταύτῃ ἀκολουθοῦσι· τῆς δὲ
to-be-vainglorious and the(-things) it following of-the and
ὑπερηφανίας αὐτοῦ ἴδιον, τὸ ἐπὶ κατορθώμασιν ἐπαίρεσθαι,
arrogance of-him proper the over achievements to-be-elated
καὶ ἐξουθενεῖν τοὺς ἄλλους· καὶ τὸ ἑαυτῷ ταῦτα, καὶ
and to-despise the others and the to-himself these(-things) and
μὴ τῷ Θεῷ ἐπιγράφειν. Τῆς δὲ τοῦ κοσμικοῦ κενοδοξίας
not — to-God to-ascribe of-the and of-the worldly(-man) vainglory
καὶ ὑπερηφανίας ἴδιον, τὸ ἐπὶ κάλλει καὶ πλούτῳ καὶ
and arrogance proper the over beauty and wealth and
δυναστείᾳ καὶ φρονήσει κενοδοξεῖν καὶ ἐπαίρεσθαι.
power and prudence to-be-vainglorious and to-be-elated
Τὰ τῶν κοσμικῶν κατορθώματα, πτώματά εἰσι τῶν 85
the of-the worldly(-ones) achievements falls are of-the
μοναχῶν· καὶ τῶν μοναχῶν κατορθώματα, πτώματά εἰσι
monks and of-the monks achievements falls are
τῶν κοσμικῶν. Οἷον, τὰ τῶν κοσμικῶν κατορθώματα,
of-the worldly(-ones) such-as the of-the worldly(-ones) achievements
πλοῦτός ἐστι καὶ δόξα καὶ δυναστεία καὶ τρυφὴ καὶ
wealth is and glory and power and luxury and

εὐσαρκία καὶ εὐτεκνία, καὶ τὰ τούτων ἀκόλουθα·
good-flesh and fruitfulness-in-children and the(-things) these consequent
εἰς ἅπερ ἐλθὼν ὁ μοναχὸς, ἀπόλλυται. Τὰ δὲ τοῦ
into which having-come the monk perishes the and of-the
μοναχοῦ κατορθώματα, ἀκτημοσύνη, ἀδοξία, ἀδυναμία,
monk achievements poverty disrepute powerlessness
ἐγκράτεια, κακοπάθεια, καὶ τὰ τούτων ἀκόλουθα·
continence hardship and the(-things) these consequent
εἰς ἅπερ ἐλθὼν ὁ φιλόκοσμος παρὰ πρόθεσιν, πτῶμα
into which having-come the world-lover against purpose fall
ἡγεῖται μέγα· καὶ κινδυνεύει πολλάκις καὶ ἀγχόνῃ
considers great and is-in-danger often also halter
χρήσασθαι· τινὲς δὲ καὶ ἐχρήσαντο.
to-use some and also used(-it)

86 Τὰ βρώματα διὰ δυο αἰτίας ἐκτίσθη· τροφῆς ἕνεκα,
the foods because-of two causes were-created of-nourishment for-the-sake
καὶ θεραπείας. Οἱ οὖν πάρεξ τούτων μεταλαμβάνοντες,
and of-healing the(-ones) then apart-from these partaking
ὡς παραχρώμενοι τοῖς εἰς χρῆσιν παρὰ Θεοῦ δοθεῖσιν,
as misusing the(-things) for use by God given
ὡς τρυφηταὶ κατακρίνονται. Καὶ ἐπὶ πάντων δὲ τῶν
as luxurious(-men) are-condemned and in all and the
πραγμάτων, ἡ παράχρησίς ἐστιν ἡ ἁμαρτία.
things the misuse is the sin

87 Ταπεινοφροσύνη ἐστὶ, προσευχὴ συνεχὴς μετὰ δακρύων
humility is prayer continual with tears
καὶ πόνων. Αὕτη γὰρ ἀεὶ τὸν Θεὸν εἰς βοήθειαν
and labors this for always — God for help
ἐπικαλουμένη, εἰς τὴν ἰδίαν δύναμιν καὶ σοφίαν ἀφρόνως
calling-on in the own power and wisdom senselessly

θαῤῥεῖν οὐκ ἐᾷ, οὐδὲ ἄλλων κατεπαίρεσθαι, ἅτινά εἰσι
to-trust not allows nor over-others to-exalt-itself which are
χαλεπὰ νοσήματα τοῦ τῆς ὑπερηφανίας πάθους.
grievous sicknesses of-the of-the arrogance passion
Ἄλλο ἐστὶ μάχεσθαι τῷ ψιλῷ λογισμῷ, ἵνα μὴ κινήσῃ 88
other is to-fight with-the bare thought that not it-move
τὸ πάθος· καὶ ἄλλο ἐστὶ, τὸ, ἐμπαθεῖ μάχεσθαι,
the passion and other is the with-the-passionate(-one) to-fight
ἵνα μὴ γένηται συγκατάθεσις. Οἱ ἀμφότεροι δὲ τρόποι,
that not there-happen assent the both and ways
οὐκ ἐῶσι χρονίσαι τοὺς λογισμούς.
not allow to-linger the thoughts
Ἡ λύπη τῇ μνησικακίᾳ συνέζευκται. Ὅταν οὖν ὁ νοῦς 89
the grief with-the grudge-bearing is-yoked when then the mind
τὸ πρόσωπον τοῦ ἀδελφοῦ μετὰ λύπης ἐσοπτρίζηται, δῆλον
the face of-the brother with grief mirrors clear
ὅτι μνησικακίαν ἔχει πρὸς αὐτόν· Ὁδοὶ δὲ μνησικάκων
that grudge-bearing it-has toward him ways and of-grudge-bearers
εἰς θάνατον, διότι, πᾶς μνησίκακος, παράνομος.
to death because every grudge-bearer lawless
Ἐὰν μὲν σὺ μνησικακῇς τινι, προσεύχου ὑπὲρ αὐτοῦ, 90
if indeed you bear-a-grudge against-someone pray for him
καὶ ἱστᾷς τὸ πάθος τῆς κινήσεως, χωρίζων τὴν λύπην
and you-stop the passion from-the movement separating the grief
διὰ τῆς προσευχῆς, ἐκ τῆς μνήμης τοῦ κακοῦ, οὗπέρ
through the prayer from the memory of-the evil which
σοι ἐποίησεν· ἀγαπητικὸς δὲ γενόμενος καὶ φιλάνθρωπος,
to-you he-did loving and having-become and man-loving
παντελῶς ἐκ τῆς ψυχῆς τὸ πάθος ἐξαφανίζεις. Ἐὰν δὲ
completely from the soul the passion you-abolish if and
ἄλλος σοι μνησικακῇ, χαριστικὸς γενοῦ πρὸς αὐτὸν
another against-you bear-a-grudge kind become toward him

καὶ ταπεινὸς, καὶ καλῶς συναυλίζου, καὶ ἀπαλλάττεις
and humble and well dwell-together and you-release
αὐτὸν τοῦ πάθους.
him from-the passion

91 Τοῦ φθονοῦντος τὴν λύπην, κόπῳ στήσεις· συμφορὰν
of-the(-one) envying the grief with-toil you-will-stop misfortune
γὰρ ἡγεῖται, τὸ ἐν σοὶ φθονούμενον· καὶ οὐ δυνατὸν ἄλλως
for he-considers the in you being-envied and not possible otherwise
στῆσαι, εἰ μή τι κρύψεις αὐτόν. Εἰ δὲ πολλοὺς μὲν
to-stop if not something you-hide from-him if and many indeed
ὠφελεῖ, ἐκεῖνον δὲ λυπεῖ, ποίου μέρους περιφρονήσεις;
it-benefits that(-one) and it-grieves of-what-kind part will-you-disregard
Ἀναγκαῖον οὖν τῆς τῶν πολλῶν γενέσθαι ὠφελείας,
necessary then of-the of-the many to-become benefit
κἀκείνου δὲ κατὰ δύναμιν μὴ ἀμελεῖν· μηδὲ τῇ τοῦ
and-of-that(-one) and according-to power not to-neglect nor by-the of-the
πάθους πονηρίᾳ συναπαχθῆναι· ὡς οὐχὶ τῷ πάθει, ἀλλὰ
passion wickedness to-be-carried-away-with as not the passion but
τῷ πάσχοντι ἀμυνόμενον· ἀλλὰ τῇ ταπεινοφροσύνῃ
the(-one) suffering avenging but by-the humility
ἡγεῖσθαι αὐτὸν ὑπερέχοντα σεαυτοῦ, καὶ ἐν παντὶ καιρῷ
to-consider him surpassing yourself and in every time
καὶ τόπῳ καὶ πράγματι, προτιμᾷν αὐτόν. Τὸν δὲ σὸν
and place and thing to-prefer him the and your
φθόνον δύνασαι στῆσαι, ἐὰν ἐν οἷς χαίρει ὁ ὑπὸ σοῦ
envy you-can stop if in what rejoices the(-one) by you
φθονούμενος, συγχαίρῃς· καὶ ἐν οἷς λυπεῖται, καὶ αὐτὸς
being-envied you-rejoice-with and in what he-grieves also yourself
σὺ συλλυπῇ· πληρῶν τὸ τοῦ Ἀποστόλου, τὸ, Χαίρειν
you you-grieve-with fulfilling the of-the Apostle the to-rejoice
μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων.
with rejoicing(-ones) and to-weep with weeping(-ones)

Ὁ νοῦς ἡμῶν μέσος ἐστὶ δύο τινῶν, ἑκάστου τὰ ἴδια 92
the mind of-us between is two some(-beings) each the own(-things)
ἐνεργοῦντος· τοῦ μὲν, τὴν ἀρετήν· τοῦ δὲ, τὴν
working of-the(-one) indeed the virtue of-the(-other) and the
κακίαν· τουτέστι ἀγγέλου καὶ δαίμονος. Ἐξουσίαν δὲ ἔχει ὁ
vice that-is of-angel and of-demon authority and has the
νοῦς, καὶ δύναμιν ᾧ θέλει εἴτε ἕπεσθαι, εἴτε ἀντιστῆναι.
mind and power whom it-wishes either to-follow or to-resist
Αἱ μὲν ἅγιαι Δυνάμεις προτρέπονται ἡμᾶς ἐπὶ τὰ 93
the indeed holy Powers urge us toward the
καλά· τὰ δὲ φυσικὰ σπέρματα καὶ ἡ ἀγαθὴ προαίρεσις,
good(-things) the and natural seeds and the good choice
βοηθοῦσιν ἡμῖν· τὰς δὲ τῶν δαιμόνων προσβολὰς, τὰ
help us the and of-the demons assaults the
πάθη καὶ ἡ πονηρὰ προαίρεσις συνιστῶσι.
passions and the wicked choice support
Τὸν καθαρὸν νοῦν, ποτὲ μὲν, αὐτὸς ὁ Θεὸς αὐτῷ 94
the pure mind at-one-time indeed himself — God it
ἐπιβαίνων διδάσκει· ποτὲ δὲ, αἱ ἅγιαι Δυνάμεις τὰ καλὰ
stepping-onto teaches at-another and the holy Powers the good(-things)
ὑποτίθενται· ποτὲ δὲ, ἡ φύσις τῶν πραγμάτων θεωρουμένη.
suggest at-another and the nature of-the things being-contemplated
Χρὴ τὸν καταξιωθέντα γνώσεως νοῦν, τά τε νοήματα 95
it-is-needful the having-been-deemed-worthy of-knowledge mind the both concepts
τηρεῖν ἀπαθῆ τῶν πραγμάτων· καὶ τὰ θεωρήματα,
to-keep dispassionate of-the things and the contemplations
ἀσφαλῆ· καὶ τὴν τῆς προσευχῆς κατάστασιν ἀθόλωτον.
secure and the of-the prayer state untroubled
Οὐ δύναται δὲ ταῦτα ἀεὶ τηρεῖν ἐκ τῶν τῆς σαρκὸς
not it-can and these always keep from the of-the flesh
ἀναδόσεων, διὰ τῆς τῶν δαιμόνων ἐπιβουλῆς καπνιζόμενος.
exhalations through the of-the demons plotting being-smoked

96 Οὐ δι᾽ ὅσα λυπούμεθα, διὰ ταῦτα καὶ
not because-of as-many-things-as we-grieve because-of these also
ὀργιζόμεθα. Πλεονάζει γὰρ τὰ τὴν λύπην ἐμποιοῦντα,
we-are-angry abound for the(-things) the grief producing
παρὰ τὴν ὀργήν. Οἷον, ἐκλάσθη τόδε· ἀπώλετο τόδε·
than the anger such-as was-broken this perished that
ἀπέθανεν ὁ δεῖνα. Διὰ γὰρ τὰ τοιαῦτα, λυπούμεθα
died the so-and-so because-of for the such(-things) we-grieve
μόνον· διὰ δὲ τὰ λοιπὰ, καὶ λυπούμεθα καὶ ὀργιζόμεθα,
only because-of and the rest both we-grieve and we-are-angry
ἀφιλοσόφως διακείμενοι.
unphilosophically being-disposed

97 Δεχόμενος ὁ νοῦς τὰ τῶν πραγμάτων νοήματα, πρὸς
receiving the mind the of-the things concepts toward
ἕκαστον νόημα μετασχηματίζεσθαι πέφυκε. Θεωρῶν δὲ
each concept to-be-reshaped is-wont contemplating and
ταῦτα πνευματικῶς, πρὸς ἕκαστον θεώρημα ποικίλως
these spiritually toward each contemplation variously
μεταμορφοῦσθαι. Ἐν δὲ Θεῷ γενόμενος, ἄμορφος πάντη
to-be-transformed in and God having-come-to-be formless wholly
καὶ ἀσχημάτιστος γίνεται. Τὸν γὰρ μονοειδῆ θεωρῶν,
and shapeless becomes the(-one) for single-formed contemplating
μονοειδὴς γίνεται καὶ ὅλος φωτοειδής.
single-formed it-becomes and wholly light-formed

98 Ψυχή ἐστι τελεία, ἧς ἡ παθητικὴ δύναμις νένευκεν
soul is perfect of-which the passible power has-inclined
ὁλοτελῶς πρὸς Θεόν.
wholly toward God

99 Νοῦς ἐστι τέλειος, ὁ διὰ πίστεως ἀληθοῦς, τὸν
mind is perfect the(-one) through faith true the(-one)
ὑπεράγνωστον ὑπεραγνώστως ὑπερεγνωκώς· καὶ τῶν
beyond-unknowable beyond-unknowably having-super-known and of-the

αὐτοῦ δημιουργημάτων, τὰ καθόλου θεασάμενος· καὶ τῆς
of-him creations the universals having-beheld and of-the
ἐν αὐτοῖς Προνοίας καὶ κρίσεως, τὴν περιληπτικὴν γνῶσιν
in them Providence and judgment the comprehensive knowledge
παρὰ Θεοῦ εἰληφώς· ὡς ἐν ἀνθρώποις δέ φημι.
from God having-received as among men and I-mean
Τριχῶς τέμνεται ὁ χρόνος· καὶ ἡ μὲν πίστις, τοῖς 100
threefold is-divided the time and the indeed faith with-the
τρισὶ συμπαρατείνεται τμήμασι· ἡ δὲ ἐλπὶς, τῷ ἑνί·
three extends-along sections the and hope with-the one
ἡ δὲ ἀγάπη, τοῖς δυσί. Καὶ ἡ μὲν πίστις καὶ ἐλπὶς
the and love with-the two and the indeed faith and hope
μέχρι τινός· ἡ δὲ ἀγάπη, εἰς ἀπείρους αἰῶνας τῷ
until some(-point) the and love into infinite ages with-the
ὑπεραπείρῳ ὑπερηνωμένη, καὶ ἀεὶ ὑπεραύξουσα διαμένει.
super-infinite super-united and always super-growing remains
Καὶ διὰ τοῦτο, Μείζων πάντων ἡ ἀγάπη.
and because-of this greater than-all the love

The mind marvels that God brought all things into being from nothing, and creatures are not co-eternal with him, as the Greeks hold them to be. God is known from what is about him, not from his essence. Divine Providence aims to unite those whom vice has divided, so the one who breaks off love in temptation misses its aim; Maximus counsels against slander, against quarrels with a brother, and for long-suffering until the cloud passes.

1 Πρῶτον μὲν θαυμάζει ὁ νοῦς τὴν θείαν ἐννοούμενος
first indeed marvels the mind the divine considering
κατὰ πάντα ἀπειρίαν, καὶ τὸ ἀνέκβατον ἐκεῖνο καὶ
in all infinity and the impassable that and
πολυπόθητον πέλαγος. Δεύτερον δὲ ἐκπλήττεται, πῶς ἐκ
much-longed-for sea second and it-is-amazed how from
τοῦ μηδενὸς τὴν τῶν ὄντων εἰς τὸ εἶναι παρήγαγεν
the nothing the of-the(-things) being into the to-be he-brought
ὕπαρξιν. Ἀλλ᾽ ὥσπερ τῆς μεγαλοσύνης αὐτοῦ οὐκ ἔστι
existence but just-as of-the greatness of-him not is
πέρας, οὕτως οὐδὲ τῆς φρονήσεως αὐτοῦ ἔστιν εὕρεσις.
limit thus not-even of-the prudence of-him is finding-out
2 Πῶς γὰρ οὐ θαυμάζει τὸ ἄπλετον ἐκεῖνο θεωρῶν, καὶ ὑπὲρ
how for not does-it-marvel the immense that contemplating and beyond
ἔκπληξιν τῆς ἀγαθότητος πέλαγος; Ἢ πῶς οὐκ ἐξίσταται,
amazement of-the goodness sea or how not is-it-beside-itself
ἐννοούμενος, πῶς καὶ πόθεν ἥ τε λογικὴ καὶ νοερὰ γέγονεν
considering how and whence the both rational and intellectual came-to-be
οὐσία, καὶ τὰ τέσσαρα στοιχεῖα, ἐξ ὧν τὰ σώματα,
essence and the four elements from which the bodies
μηδεμιᾶς ὕλης τῆς τούτων προϋπαρξάσης γενέσεως;
with-no matter the of-these having-pre-existed coming-into-being
Ποία τε ἡ δύναμις ἐκείνη, ἡ εἰς ἐνέργειαν κινηθεῖσα,
what-kind and the power that the into activity having-been-moved

ταῦτα εἰς τὸ εἶναι παρήγαγεν; Ἀλλὰ τοῦτο Ἑλλήνων παῖδες
these into the to-be brought but this of-Greeks children
οὐ παραδέχονται, ἀγνοοῦντες τὴν παντοδύναμον ἀγαθότητα,
not accept not-knowing the all-powerful goodness
καὶ τὴν δραστήριον αὐτῆς καὶ ὑπὲρ νοῦν σοφίαν καὶ γνῶσιν.
and the effective of-it and beyond mind wisdom and knowledge
Ἐξ ἀϊδίου δημιουργὸς ὑπάρχων ὁ Θεὸς, ὅτε βούλεται 3
from eternity creator being — God when he-wishes
δημιουργεῖ Λόγῳ ὁμοουσίῳ καὶ Πνεύματι δι᾽ ἄπειρον
creates by-Word consubstantial and by-Spirit because-of infinite
ἀγαθότητα. Καὶ μὴ εἴπῃς, Τίνι τῷ λόγῳ νῦν ἐδημιούργησεν
goodness and not say by-what the reason now did-he-create
ἀεὶ ἀγαθὸς ὑπάρχων; Ἐπεὶ, κἀγώ σοι λέγω, ὅτι ἡ
always good being since I-too to-you say that the
τῆς ἀπείρου οὐσίας ἀνεξιχνίαστος σοφία, τῇ ἀνθρωπίνῃ
of-the infinite essence unsearchable wisdom to-the human
οὐχ ὑποπίπτει γνώσει.
not falls-under knowledge
Τὴν ἐξ ἀϊδίου ἐν αὐτῷ ὁ Δημιουργὸς τῶν ὄντων 4
the from eternity in him the Creator of-the(-things) being
προϋπάρχουσαν γνῶσιν, ὅτε ἐβουλήθη, οὐσίωσε καὶ
pre-existing knowledge when he-willed gave-essence-to and
προεβάλετο. Ἄτοπον γάρ ἐστιν ἐπὶ Θεοῦ τοῦ
put-forth absurd for it-is in-the-case-of God the
παντοδυνάμου διστάσαι, εἰ δύναταί τι οὐσιῶσαι, ὅτε
all-powerful to-doubt if he-can anything give-essence-to when
βούλεται.
he-wishes
Δι᾽ ἣν μὲν αἰτίαν ὁ Θεὸς ἐδημιούργησε, ζήτει· ἐστὶ 5
because-of which indeed cause — God created seek it-is
γὰρ γνῶσις. Τὸ δὲ πῶς, καὶ διὰ τί προσφάτως,
for knowledge the and how and because-of what recently

μὴ ζήτει· οὐκ ἔστι γὰρ τῷ σῷ ὑποπίπτουσα νῷ. Διότι
not seek not it-is for to-the your falling-under mind because
τῶν θείων, τὰ μὲν ληπτὰ, τὰ δὲ, ἄληπτα τοῖς
of-the divine(-things) the(-ones) indeed graspable the(-ones) and ungraspable to-the
ἀνθρώποις. Θεωρία γὰρ ἀχαλίνωτος, τάχα ἂν καὶ κατὰ
men contemplation for unbridled perhaps — even down
κρημνῶν ὤσειεν, ὡς ἔφη τις τῶν ἁγίων.
precipices might-push as said one of-the saints

6 Τινὲς φασι συνυπάρχειν ἐξ ἀιδίου τῷ Θεῷ τὰ
some say to-coexist from eternity — with-God the
δημιουργήματα, ὅπερ ἀμήχανον. Πῶς γὰρ τῷ πάντη
creations which impossible how for with-the wholly
ἀπείρῳ, τὰ κατὰ πάντα πεπερασμένα, συνυπάρχειν
infinite the(-things) in all limited coexist
δύναται ἐξ ἀιδίου; ἢ πῶς κυρίως δημιουργήματα, εἰ
can from eternity or how properly creations if
συναΐδια τῷ Δημιουργῷ; Ἀλλ' οὗτος ὁ λόγος τῶν
co-eternal with-the Creator but this the word of-the
Ἑλλήνων ἐστίν· οἵτινες οὐσιῶν μὲν οὐδαμῶς, ποιοτήτων
Greeks is who of-essences indeed in-no-way of-qualities
δὲ μόνον δημιουργὸν τὸν Θεὸν εἰσάγουσιν. Ἡμεῖς δὲ τὸν
and only creator — God introduce we and the
παντοδύναμον ἐγνωκότες Θεὸν, οὐ ποιοτήτων, ἀλλ' οὐσιῶν
all-powerful having-known God not of-qualities but of-essences
πεποιωμένων, δημιουργὸν αὐτὸν εἶναί φαμεν. Εἰ δὲ τοῦτο,
qualified creator him to-be say if and this
οὐκ ἐξ ἀιδίου συνύπαρκτα τῷ Θεῷ τὰ δημιουργήματα.
not from eternity coexistent — with-God the creations

7 Κατά τι μὲν γνωστὸν τὸ Θεῖον καὶ τὰ θεῖα·
in some(-respect) indeed knowable the Divine and the divine(-things)
κατά τι δὲ, ἄγνωστον. Καὶ γνωστὸν μὲν, τοῖς
in some(-respect) and unknowable and knowable indeed by-the

περὶ αὐτὸ θεωρήμασιν· ἄγνωστον δὲ, τοῖς κατ'
about it contemplations unknowable and by-the(-ones) according-to
αὐτό.
it

Μὴ ἕξεις καὶ ἐπιτηδειότητας ζητήσῃς ἐπὶ τῆς ἁπλῆς 8
not habits and aptitudes seek in the simple
καὶ ἀπείρου οὐσίας τῆς ἁγίας Τριάδος, ἵνα μὴ σύνθετον
and infinite essence of-the holy Trinity that not composite
αὐτὴν ποιήσῃς, ὥσπερ τὰ κτίσματα· ὅπερ ἄτοπον καὶ
it you-make just-as the creatures which absurd and
ἀθέμιτον ἐπὶ Θεοῦ ἐννοῆσαι.
unlawful in-the-case-of God to-think

Μόνη ἁπλῆ καὶ μονοειδὴς καὶ ἄποιος καὶ εἰρηναῖος 9
alone simple and single-formed and without-quality and peaceful
καὶ ἀστασίαστος, ἡ ἄπειρος οὐσία καὶ παντοδύναμος
and without-faction the infinite essence and all-powerful
καὶ δημιουργικὴ τῶν ὅλων. Πᾶσα δὲ ἡ κτίσις, σύνθετος
and creative of-the wholes all and the creation composite
ὑπάρχει ἐξ οὐσίας καὶ συμβεβηκότος· καὶ ἐπιδεὴς ἀεὶ
is from essence and accident and needing always
τῆς θείας προνοίας, ὡς τροπῆς οὐκ ἐλευθέρα.
of-the divine providence as from-change not free

Πᾶσα ἡ νοερὰ οὐσία, καὶ αἰσθητικὴ, ἔλαβεν δυνάμεις 10
all the intellectual essence and sensitive received powers
παρὰ Θεοῦ εἰς τὸ εἶναι παραχθεῖσα ἀντιληπτικὰς
from God into the to-be having-been-brought apprehensive
τῶν ὄντων· ἡ μὲν νοερὰ τὰς νοήσεις· ἡ
of-the(-things) being the(-one) indeed intellectual the intellections the(-other)
δὲ αἰσθητικὴ, τὰς αἰσθήσεις.
and sensitive the sensations

11 Ὁ μὲν Θεὸς, μετέχεται μόνον· ἡ δὲ κτίσις, καὶ μετέχει
— *indeed God is-partaken only the and creation both partakes*
καὶ μεταδίδωσι. Καὶ μετέχει μὲν τοῦ εἶναι, καὶ τοῦ εὖ
and imparts and partakes indeed of-the to-be and of-the well
εἶναι· μεταδίδωσι δὲ, τοῦ εὖ εἶναι μόνον· ἀλλ' ἑτέρως
to-be imparts and of-the well to-be only but otherwise
μὲν ἡ σωματικὴ, ἑτέρως δὲ ἡ ἀσώματος οὐσία.
indeed the bodily otherwise and the bodiless essence

12 Ἡ μὲν ἀσώματος οὐσία, καὶ λέγουσα καὶ πράττουσα
the indeed bodiless essence both speaking and acting
καὶ θεωρουμένη, τοῦ εὖ εἶναι μεταδίδωσιν· ἡ δὲ
and being-contemplated of-the well to-be imparts the(-other) and
σωματικὴ, θεωρουμένη μόνον.
bodily being-contemplated only

13 Τὸ μὲν ἀεὶ εἶναι, ἢ μὴ εἶναι τὴν λογικὴν καὶ νοερὰν
the indeed always to-be or not to-be the rational and intellectual
οὐσίαν, ἐν τῇ βουλήσει ἐστὶ τοῦ τὰ πάντα
essence in the will is of-the(-one) the(-things) all
καλὰ δημιουργήσαντος· τὸ δὲ ἀγαθὰ ταῦτα εἶναι κατὰ
good having-created the and good these to-be according-to
προαίρεσιν ἢ φαῦλα, ἐν τῷ θελήματι τῶν γεγονότων
choice or base in the will of-the(-things) having-come-to-be
ὑπάρχει.
lies

14 Οὐ περὶ τὴν οὐσίαν τῶν γεγονότων, τὸ κακὸν
not about the essence of-the(-things) having-come-to-be the evil
θεωρεῖται· ἀλλὰ περὶ τὴν ἐσφαλμένην καὶ ἀλόγιστον
is-contemplated but about the mistaken and unreasoning
κίνησιν.
movement

Εὐλόγως κινεῖται ἡ ψυχὴ, ὅταν τὸ μὲν ἐπιθυμητικὸν 15
reasonably is-moved the soul when the indeed desiring(-part)
αὐτῆς τῇ ἐγκρατείᾳ πεποίωται· τὸ δὲ θυμικὸν, τῆς
of-it by-the continence has-been-qualified the and irascible(-part) to-the
ἀγάπης ἀντέχεται, τὸ μῖσος ἀποστρεφόμενον· τὸ δὲ
love clings the hatred turning-away-from the and
λογιστικὸν, πρὸς τὸν Θεὸν διάγει, διὰ προσευχῆς καὶ
reasoning(-part) toward — God passes-its-life through prayer and
θεωρίας πνευματικῆς.
contemplation spiritual

Οὔπω ἔχει τελείαν ἀγάπην, οὐδὲ τῆς θείας Προνοίας 16
not-yet has perfect love nor of-the divine Providence
κατὰ βάθος τὴν γνῶσιν, ὁ ἐν καιρῷ πειρασμοῦ
in depth the knowledge the(-one) in time of-temptation
μὴ μακροθυμῶν ἐπὶ τοῖς συμβαίνουσι λυπηροῖς· ἀλλ'
not being-long-suffering at the befalling grievous(-things) but
ἀποκόπτων ἑαυτὸν τῆς τῶν πνευματικῶν ἀδελφῶν ἀγάπης.
cutting-off himself from-the of-the spiritual brothers love

Σκοπὸς τῆς θείας Προνοίας, τὸ, τοὺς ὑπὸ τῆς κακίας 17
aim of-the divine Providence the the(-ones) by the vice
ποικίλως διεσχισμένους, διὰ τῆς ὀρθῆς πίστεως καὶ
variously split-apart through the right faith and
πνευματικῆς ἀγάπης ἑνοποιεῖν. Εἴπερ διὰ τοῦτο πέπονθεν
spiritual love to-unify if-indeed because-of this suffered
ὁ Σωτὴρ, Ἵνα τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα,
the Savior that the children — of-God the scattered
συναγάγῃ εἰς ἕν. Ὁ οὖν μὴ στέγων τὰ ὀχληρὰ, μηδὲ
he-might-gather into one the(-one) then not bearing the troublesome(-things) nor
φέρων τὰ λυπηρὰ, μηδὲ ὑπομένων τὰ ἐπίπονα, ἐκτὸς
enduring the grievous(-things) nor sustaining the laborious(-things) outside
τῆς θείας ἀγάπης καὶ τοῦ σκοποῦ τῆς Προνοίας περιπατεῖ;
the divine love and the aim of-the Providence does-he-walk

18 Εἰ ἡ ἀγάπη μακροθυμεῖ καὶ χρηστεύεται, ὁ
if the love is-long-suffering and is-kind the(-one)
ὀλιγοψυχῶν ἐπὶ τοῖς συμβαίνουσι λυπηροῖς, καὶ διὰ
being-faint-hearted at the befalling grievous(-things) and because-of
τοῦτο πονηρευόμενος ἐπὶ τοῖς λυπήσασι, καὶ τῆς
this doing-evil against the(-ones) having-grieved(-him) and from-the
πρὸς αὐτοὺς ἀγάπης ἑαυτὸν ἀποκόπτων, πῶς τοῦ
toward them love himself cutting-off how from-the
σκοποῦ τῆς θείας Προνοίας οὐκ ἐκπίπτει.
aim of-the divine Providence not does-be-fall-away

19 Πρόσεχε σεαυτῷ, μήποτε ἡ χωρίζουσά σε ἐκ τοῦ ἀδελφοῦ
beware yourself lest the separating you from the brother
κακία, οὐκ ἐν τῷ ἀδελφῷ· ἀλλ' ἐν σοὶ εὑρίσκηται· καὶ
vice not in the brother but in you be-found and
σπεῦσον αὐτῷ διαλλαγῆναι, ἵνα μὴ τῆς ἐντολῆς τῆς
hasten with-him to-be-reconciled that not from-the commandment of-the
ἀγάπης ἐκπέσῃς.
love you-fall-away

20 Μὴ καταφρονήσῃς τῆς ἐντολῆς τῆς ἀγάπης, ὅτι δι'
not despise the commandment of-the love because through
αὐτῆς υἱὸς Θεοῦ ἔσῃ· ἣν παραβαίνων, υἱὸς γεέννης
it son of-God you-will-be which transgressing son of-gehenna
εὑρεθήσῃ.
you-will-be-found

21 Τὰ χωρίζοντα τῆς τῶν φίλων ἀγάπης, εἰσὶ ταῦτα
the(-things) separating from-the of-the friends love are these
τὸ φθονεῖν, ἢ φθονεῖσθαι· τὸ ζημιοῦν, ἢ ζημιοῦσθαι· τὸ
the to-envy or to-be-envied the to-damage or to-be-damaged the
ἀτιμάζειν, ἢ ἀτιμάζεσθαι, καὶ οἱ ἐξ ὑπονοίας λογισμοί.
to-dishonor or to-be-dishonored and the from suspicion thoughts

Μήποτε οὖν ἔδρασάς τι τοιοῦτον ἢ πέπονθας, καὶ
lest then you-did something such or you-have-suffered and
διὰ τοῦτο τῆς τοῦ φίλου ἀγάπης χωρίζῃ.
because-of this from-the of-the friend love you-are-separated
Συνέβη σοι πειρασμὸς ἐκ τοῦ ἀδελφοῦ, καὶ ἡ λύπη εἰς 22
befell you temptation from the brother and the grief into
μῖσός σε ἤγαγε. Μὴ νικῶ ὑπὸ τοῦ μίσους, ἀλλὰ νίκα
hatred you led not be-conquered by the hatred but conquer
ἐν τῇ ἀγάπῃ τὸ μῖσος. Νικήσεις δὲ τρόπῳ τοιούτῳ·
in the love the hatred you-will-conquer and in-way such
προσευχόμενος ὑπὲρ αὐτοῦ γνησίως πρὸς τὸν Θεόν· τήν
praying for him genuinely toward — God the
τε ἀπολογίαν αὐτοῦ δεχόμενος· ἢ καὶ αὐτὸς διὰ ταύτης
both defense of-him accepting or also yourself through this
αὐτὸν θεραπεύων, καὶ σεαυτὸν αἴτιον τοῦ πειρασμοῦ
him healing and yourself cause of-the temptation
λογιζόμενος, καὶ μακροθυμῶν μέχρις οὗ παρέλθῃ τὸ νέφος.
reckoning and being-long-suffering until — pass the cloud
Μακρόθυμός ἐστιν, ὁ τό τέλος ἐκδεχόμενος τοῦ 23
long-suffering is the(-one) the end awaiting of-the
πειρασμοῦ, καὶ τὸ καύχημα τῆς καρτερίας λαμβάνων.
temptation and the boast of-the perseverance receiving
Ἀνὴρ μακρόθυμος, πολὺς ἐν φρονήσει· ὅτι πάντα τὰ 24
man long-suffering great in prudence because all the(-things)
συμβαίνοντα ἐπὶ τὸ τέλος ἀναφέρει· κἀκεῖνο περιμένων,
befalling to the end he-refers and-that awaiting
ἀνέχεται τῶν λυπηρῶν. Τὸ δὲ τέλος ἐστὶ, ζωὴ αἰώνιος,
he-bears-with the grievous(-things) the and end is life eternal
κατὰ τὸν θεῖον Ἀπόστολον. Αὕτη δέ ἐστιν ἡ αἰώνιος
according-to the divine Apostle this and is the eternal

ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν, καὶ
life that they-know you the only true God and
ὃν ἀπέστειλας Ἰησοῦν Χριστόν.
whom you-sent Jesus Christ

25 Μὴ εὔκολος ἔσο ἐπὶ ἀποβολῇ πνευματικῆς ἀγάπης, διότι
not easy be over loss of-spiritual love because
ἄλλη σωτηρίας ὁδὸς οὐχ ὑπολέλειπται τοῖς ἀνθρώποις.
other of-salvation way not is-left to-the men

26 Μὴ τὸν χθὲς πνευματικὸν ἀδελφὸν καὶ ἐνάρετον, διὰ
not the yesterday spiritual brother and virtuous because-of
τὸ ἐν σοὶ σήμερον ἐξ ἐπηρείας τοῦ πονηροῦ ἐγγινόμενον
the in you today from abuse of-the evil(-one) arising
μῖσος, κρῖνε φαῦλον καὶ πονηρόν· ἀλλὰ διὰ τῆς
hatred judge base and wicked but through the
μακροθυμούσης ἀγάπης τὰ χθεσινὰ καλὰ λογιζόμενος,
long-suffering love the of-yesterday good(-things) reckoning
τὸ σήμερον μῖσος τῆς ψυχῆς ἀπόβαλε.
the of-today hatred from-the soul cast-away

27 Μὴ ὃν ἐπῄνεις χθὲς ὡς καλὸν, καὶ ἐνεκωμίαζες ὡς
not whom you-praised yesterday as good and you-extolled as
ἐνάρετον, σήμερον ὡς φαῦλον καὶ πονηρὸν κακολογήσῃς,
virtuous today as base and wicked speak-evil-of
διὰ τὴν σὴν ἐξ ἀγάπης εἰς μῖσος μεταβολὴν τὸν τοῦ
because-of the your from love into hatred change the of-the
ἀδελφοῦ ψόγον, ἀπολογίαν τοῦ ἐν σοὶ πονηροῦ μίσους
brother blame defense of-the in you wicked hatred
ποιούμενος· ἀλλὰ τοῖς αὐτοῖς ἐγκωμίοις ἐπίμεινον, κἂν
making but with-the same praises remain even-if
ἔτι ὑπὸ τῆς λύπης κεκράτησαι, καὶ εἰς τὴν σωτηρίαν
still by the grief you-have-been-mastered and to the saving
ἀγάπην εὐχερῶς ἐπανέρχῃ.
love easily you-return

Μὴ τὸν συνήθη τοῦ ἀδελφοῦ ἔπαινον, διὰ τὴν ἔτι ἐν 28
not the customary of-the brother praise because-of the still in
σοὶ πρὸς αὐτὸν ὑπάρχουσαν κεκρυμμένην λύπην, ἐν τῇ τῶν
you toward him being hidden grief in the of-the
λοιπῶν ἀδελφῶν συντυχίᾳ νοθεύσῃς· συμπαραμίσγων τοῖς
remaining brothers meeting adulterate mixing-in with-the
λόγοις λεληθότως τὸν ψόγον· ἀλλὰ καθαρῷ τῷ ἐπαίνῳ ἐν
words secretly the blame but with-pure the praise in
τῇ συντυχίᾳ χρῆσαι, καὶ γνησίως ὑπὲρ αὐτοῦ, ὡς σαυτοῦ,
the meeting use and genuinely for him as yourself
προσεύχου· καὶ τοῦ ὀλεθρίου μίσους τάχιστα ἀπαλλάττῃ.
pray and from-the deadly hatred most-quickly you-are-released
Μὴ εἴπῃς· Οὐ μισῶ τὸν ἀδελφὸν, τὴν μνήμην αὐτοῦ 29
not say not I-hate the brother the memory of-him
ἀποστρεφόμενος. Ἀλλὰ ἄκουσον Μωϋσέως λέγοντος· Μὴ
turning-away-from but hear Moses saying not
μισήσῃς τὸν ἀδελφόν σου τῇ διανοίᾳ σου· ἐλεγμῷ
hate the brother of-you in-the mind of-you with-reproof
ἐλέγξεις τὸν ἀδελφόν σου καὶ οὐ λήψῃ δι᾽
you-will-reprove the brother of-you and not you-will-receive because-of
αὐτὸν ἁμαρτίαν.
him sin
Ἐὰν ἀδελφὸς τυχὸν πειραζόμενος ἐπιμείνῃ κακολογῶν σε, 30
if brother perhaps being-tempted persists speaking-evil-of you
ἀλλὰ σύ γε μὴ ἐξενεχθῇς τῆς ἀγαπητικῆς καταστάσεως,
but you at-least not be-carried-out of-the loving state
τοῦ αὐτοῦ πονηροῦ δαίμονος ἀνεχόμενος, ἐνοχλοῦντος κατὰ
the same wicked demon enduring troubling in
διάνοιαν. Οὐκ ἐξενεχθήσῃ δὲ ταύτης, ἐὰν λοιδορούμενος
thought not you-will-be-carried-out and of-it if being-reviled
εὐλογήσῃς· ἐὰν ἐπιβουλευόμενος, εὐνοήσῃς. Αὕτη ἐστὶν
you-bless if being-plotted-against you-wish-well this is

ἡ ὁδὸς τῆς κατὰ Χριστὸν φιλοσοφίας· καὶ ὁ μὴ
the way of-the according-to Christ philosophy and the(-one) not
ταύτην ὁδεύων οὐ συναυλίζεται αὐτῷ.
this traveling not dwells-together with-him

31 Μὴ ὡς εὐνοοῦντας λογίζου, τοὺς λόγους σοι φέροντας
not as well-wishing reckon the(-ones) words to-you bringing
λύπην ἐν σοὶ καὶ μῖσος τὸν πρὸς ἀδελφὸν ἐργαζομένους,
grief in you and hatred the toward brother working
κἂν ἀληθεύειν δοκῶσιν· ἀλλ' ὡς θανατοῦντας ὄφεις τοὺς
even-if to-speak-truth they-seem but as killing snakes the
τοιούτους ἀποστρέφου· ἵνα κἀκείνους τοῦ κακολογεῖν
such(-ones) turn-away-from that and-those from-the to-speak-evil
ἀνακόψῃς, καὶ τὴν σεαυτοῦ ψυχὴν πονηρίας ἀπαλλάξῃς.
you-may-check and the of-yourself soul from-wickedness you-may-release

32 Μὴ λόγοις δι' αἰνιγμάτων τὸν ἀδελφὸν κεντήσῃς, ἵνα μὴ
not with-words through riddles the brother sting that not
τὰ ὅμοια παρ' αὐτοῦ ἀντιδεχόμενος, τὴν τῆς ἀγάπης
the(-things) like from him receiving-in-return the of-the love
διάθεσιν ἐξ ἀμφοτέρων ἀπελάσῃς. Ἀλλὰ μετὰ παῤῥησίας
disposition from both you-drive-away but with boldness
ἀγαπητικῆς, ὕπαγε, ἔλεγξον αὐτὸν, ἵνα τὰς αἰτίας τῆς
loving go reprove him that the causes of-the
λύπης λύσας, ταραχῆς καὶ λύπης ἀμφοτέρους ἀπαλλάξῃς.
grief having-loosed from-turmoil and grief both you-may-release

33 Ἐρεύνησον τὴν συνείδησιν μετὰ πάσης ἀκριβείας, μήποτε
search the conscience with all precision lest
τῇ σῇ αἰτίᾳ ὁ ἀδελφὸς οὐ διηλλάγη· καὶ μὴ παραλογίζου
by-the your cause the brother not was-reconciled and not deceive
ταύτην, τὰ κρυπτά σου γινώσκουσαν, καὶ κατηγοροῦσάν
it the hidden(-things) of-you knowing and accusing

σου ἐν τῷ καιρῷ τῆς ἐξόδου, καὶ ἐν καιρῷ δὲ προσευχῆς,
you in the time of-the departure and in time and of-prayer
πρόσκομμά σοι γινομένην.
stumbling-block to-you becoming
Μὴ μνημόνευε ἐν τῷ καιρῷ τῆς εἰρήνης, τῶν ἐν 34
not remember in the time of-the peace the(-things) in
τῷ καιρῷ τῆς λύπης ὑπὸ τοῦ ἀδελφοῦ λεχθέντων· κἄν
the time of-the grief by the brother said whether
τε κατὰ πρόσωπον τὰ λυπηρὰ ἐῤῥέθη, κἄν τε πρὸς
— to face the grievous(-things) were-said or — to
ἄλλον περὶ σοῦ, καὶ μετὰ ταῦτα ἤκουσας· ἵνα μὴ τῶν
another about you and after these(-things) you-heard that not the
λογισμῶν τῆς μνησικακίας ἀνεχόμενος, εἰς τὸ ὀλέθριον
thoughts of-the grudge-bearing enduring into the deadly
μῖσος τοῦ ἀδελφοῦ ὑποστρέψῃς.
hatred of-the brother you-return
Οὐ δύναται ψυχὴ λογικὴ πρὸς ἄνθρωπον μῖσος τρέφουσα, 35
not can soul rational toward man hatred nourishing
πρὸς τὸν Θεὸν εἰρηνεῦσαι, τὸν τῶν ἐντολῶν δοτῆρα· Ἐὰν
toward — God be-at-peace the of-the commandments giver if
γὰρ, φησὶ, μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα
for he-says not you-forgive the men the transgressions
αὐτῶν, οὐδὲ ὁ Πατὴρ ἡμῶν οὐ οὐράνιος ἀφήσει ὑμῖν
of-them not-even the Father of-us the heavenly will-forgive you
τὰ παραπτώματα ὑμῶν. Εἰ δὲ ἐκεῖνος εἰρηνεύειν οὐ θέλει,
the transgressions of-you if and that(-one) to-be-at-peace not wishes
ἀλλὰ σύ γε σεαυτὸν ἀπὸ μίσους φύλαξον, προσευχόμενος
but you at-least yourself from hatred guard praying
ὑπὲρ αὐτοῦ γνησίως, καὶ μὴ κακολογῶν αὐτὸν πρός τινα.
for him genuinely and not speaking-evil-of him to anyone

36 Ἡ τῶν ἁγίων ἀγγέλων ἄφραστος εἰρήνη, ταῖς δυσὶ
the of-the holy angels unspeakable peace by-the two
ταύταις κεκράτηται διαθέσεσι· τῇ τε πρὸς τὸν Θεὸν,
these is-held-fast dispositions by-the both toward — God
καὶ τῇ πρὸς ἀλλήλους ἀγάπῃ. Ὁμοίως δὲ, καὶ πάντων
and by-the toward one-another love likewise and also of-all
τῶν ἀπ᾽ αἰῶνος ἁγίων. Παγκάλως οὖν εἴρηται ὑπὸ
the from age saints most-beautifully then it-has-been-said by
τοῦ Σωτῆρος ἡμῶν, ὅτι Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς
the Savior of-us that in these the two commandments
ὁ νόμος ὅλος καὶ οἱ προφῆται κρέμανται.
the law whole and the prophets hang

37 Μὴ ἔσο αὐτάρεσκος, καὶ οὐκ ἔσῃ μισάδελφος· καὶ μὴ
not be self-pleasing and not you-will-be brother-hating and not
ἔσο φίλαυτος, καὶ ἔσῃ φιλόθεος.
be self-loving and you-will-be God-loving

38 Πνευματικοῖς συζῆσαι προῃρημένος, τοῖς σοῖς θελήμασιν
with-spiritual(-ones) to-live-together having-chosen to-the your wills
ἀπὸ θυρῶν ἀπόταξαι· οὐ μὴ γὰρ ἑτέρῳ τρόπῳ εἰρηνεῦσαι
from doors renounce not — for in-other way to-be-at-peace
δυνήσῃ, οὔτε πρὸς τὸν Θεὸν, οὔτε πρὸς τοὺς συζῶντας.
you-will-be-able neither toward — God nor toward the(-ones) living-together

39 Ὁ τελείαν ἀγάπην κτήσασθαι δυνηθεὶς, καὶ ὅλον τὸν
the(-one) perfect love to-acquire having-been-able and whole the
βίον αὐτοῦ, πρὸς ταύτην ῥυθμίσας, οὗτος λέγει Κύριον
life of-him toward it having-ordered this(-one) says Lord
Ἰησοῦν ἐν Πνεύματι ἁγίῳ. Καὶ ἐκ τοῦ ἐναντίου, τὰ
Jesus in Spirit holy and from the opposite the
ἐναντία δηλονότι.
opposite(-things) plainly

Ἡ μὲν εἰς Θεὸν ἀγάπη, εἰς τὴν θείαν ὁμιλίαν ἀεὶ 40
the indeed toward God love into the divine converse always
φιλεῖ πτερῶσαι τὸν νοῦν· ἡ δὲ εἰς τὸν πλησίον, ἀεὶ
loves to-give-wings-to the mind the and toward the neighbor always
καλὰ λογίζεσθαι περὶ αὐτοῦ παρασκευάζει.
good(-things) to-think about him prepares
Τοῦ ἔτι δόξαν ἀγαπῶντος κενὴν, ἤ τινι τῶν 41
of-the(-one) still glory loving empty or to-something of-the
ὑλικῶν πραγμάτων προσκειμένου, ἐστὶ τὸ πρὸς ἀνθρώπους
material things being-attached is the toward men
λυπεῖσθαι διὰ πρόσκαιρα, ἢ μνησικακεῖν αὐτοῖς, ἢ
to-be-grieved because-of temporary(-things) or to-bear-a-grudge against-them or
μῖσος ἔχειν πρὸς αὐτοὺς, ἢ λογισμοῖς δουλεύειν αἰσχροῖς·
hatred to-have toward them or to-thoughts to-be-a-slave shameful
τῆς δὲ φιλοθέου ψυχῆς, ταῦτα πάντα ἀλλότρια.
of-the and God-loving soul these(-things) all alien
Ὅταν μηδὲν εἴπῃς, μηδὲ πράξῃς αἰσχρὸν κατὰ διάνοιαν, 42
when nothing you-say nor you-do shameful in thought
καὶ ὅταν τῷ ζημιώσαντι ἢ κακολογήσαντι μὴ
and when against-the(-one) having-damaged(-you) or having-spoken-evil-of(-you) not
μνησικακήσῃς· καὶ ὅταν ἐν τῷ καιρῷ τῆς προσευχῆς ἄϋλον
you-bear-a-grudge and when in the time of-the prayer immaterial
καὶ ἀνείδεον ἀεὶ ἔχῃς τὸν νοῦν, τότε γνῶθι, ὅτι ἔφθασας
and formless always you-have the mind then know that you-have-arrived
εἰς τὸ μέτρον τῆς ἀπαθείας καὶ τῆς τελείας ἀγάπης.
at the measure of-the dispassion and of-the perfect love
Οὐ μικρὸς ἀγὼν κενοδοξίας ἀπαλλαγῆναι. ἀπαλλάττεται δέ 43
not small contest from-vainglory to-be-released is-released and
τις, διὰ κρυπτῆς τῶν ἀρετῶν ἐργασίας, καὶ συχνοτέρας
someone through hidden of-the virtues working and more-frequent

προσευχῆς. Σημεῖον δὲ τῆς ἀπαλλαγῆς. τὸ μηκέτι
prayer sign and of-the release the no-longer
μνησικακεῖν τῷ κακολογήσαντι, ἢ κακολογοῦντι.
to-bear-a-grudge against-the(-one) having-spoken-evil or speaking-evil

44 Εἰ θέλεις εἶναι δίκαιος, ἀπόνεμε ἑκάστῳ τῶν ἐν σοὶ
if you-wish to-be just render to-each of-the in you
μερῶν τὰ κατ᾽ ἀξίαν· ψυχῇ λέγω καὶ σώματι.
parts the(-things) according-to worth to-soul I-mean and to-body
Καὶ τῷ μὲν λογιστικῷ τῆς ψυχῆς, ἀναγνώσματα καὶ
and to-the indeed reasoning(-part) of-the soul readings and
θεωρήματα πνευματικά, καὶ προσευχήν· τῷ δὲ θυμικῷ,
contemplations spiritual and prayer to-the and irascible(-part)
ἀγάπην πνευματικὴν, τὴν τῷ μίσει ἀντικειμένην· τῷ δὲ
love spiritual the to-the hatred opposed to-the and
ἐπιθυμητικῷ, σωφροσύνην καὶ ἐγκράτειαν· τῷ δὲ σαρκίῳ,
desiring(-part) chastity and continence to-the and flesh
διατροφὴν καὶ σκεπάσματα, τὰ μόνα ἀναγκαιότερα.
sustenance and coverings the(-things) only more-necessary

45 Κατὰ φύσιν ὁ νοῦς ἐνεργεῖ, ὅταν τὰ πάθη ἔχῃ
according-to nature the mind works when the passions it-has
ὑποτεταγμένα, καὶ τοὺς λόγους τῶν ὄντων θεωρῇ.
subjected and the principles of-the(-things) being it-contemplates
καὶ πρὸς τὸν Θεὸν διάγῃ.
and toward — God passes-its-life

46 Ὥσπερ ὑγεία καὶ νόσος πρὸς τὸ σῶμα θεωρεῖται
just-as health and sickness in-relation-to the body is-contemplated
τοῦ ζώου, καὶ φῶς καὶ σκότος πρὸς τὸν ὀφθαλμόν·
of-the living-being and light and darkness in-relation-to the eye
οὕτως ἀρετὴ καὶ κακία πρὸς τὴν ψυχὴν, καὶ γνῶσις
thus virtue and vice in-relation-to the soul and knowledge
καὶ ἀγνωσία πρὸς τὸν νοῦν.
and ignorance in-relation-to the mind

Ἐν τοῖς τρισὶ τούτοις ὁ Χριστιανὸς φιλοσοφεῖ· ἐν ταῖς 47
in the three these the Christian philosophizes in the
ἐντολαῖς, ἐν τοῖς δόγμασι, καὶ ἐν τῇ πίστει. Καὶ αἱ
commandments in the doctrines and in the faith and the
μὲν ἐντολαὶ, τῶν παθῶν τὸν νοῦν χωρίζουσι· τὰ δὲ
indeed commandments from-the passions the mind separate the and
δόγματα, εἰς τὴν γνῶσιν τῶν ὄντων αὐτὸν εἰσάγουσι·
doctrines into the knowledge of-the(-things) being it lead
ἡ δὲ πίστις, εἰς τὴν θεωρίαν τῆς ἁγίας Τριάδος.
the and faith into the contemplation of-the holy Trinity
Οἱ μὲν τῶν ἀγωνιζομένων, ἀποκρούονται μόνον 48
the(-ones) indeed of-the(-ones) struggling repel only
τοὺς ἐμπαθεῖς λογισμούς· οἱ δὲ καὶ αὐτὰ τὰ πάθη
the passionate thoughts the(-ones) and also very the passions
περικόπτουσι. Καὶ ἀποκρούεται μέν τις τοὺς ἐμπαθεῖς
cut-off and repels indeed someone the passionate
λογισμούς· οἷον, ἢ ψαλμῳδίᾳ, ἢ προσευχῇ, ἢ μετεωρισμῷ,
thoughts such-as either by-psalmody or by-prayer or by-elevation
ἢ ἄλλῳ τινὶ τοπικῷ περισπασμῷ. Ἐκκόπτει δὲ τὰ πάθη, τῶν
or by-other some local distraction cuts-off and the passions the
πραγμάτων ἐκείνων περιφρονῶν, πρὸς ἅπερ αὐτὰ κέκτηται.
things those disregarding toward which them he-has-acquired
Πρὸς ἅπερ τὰ πάθη κεκτήμεθα πράγματα, εἰσὶ ταῦτα, 49
toward which the passions we-have-acquired things are these
οἷον, γυνὴ, χρήματα, δῶρα, καὶ τὰ ἑξῆς.
such-as woman money gifts and the(-things) following
Καὶ τῆς μὲν γυναικὸς, τότε δύναταί τις περιφρονεῖν,
and of-the indeed woman then can someone disregard
ὅτε καὶ μετὰ τὴν ἀναχώρησιν, καὶ τὸ σῶμα ὡς δεῖ δι᾽
when also after the withdrawal also the body as it-must through
ἐγκρατείας μαραίνει· τῶν δὲ χρημάτων, ὅτε πείθει τὸν
continence he-withers of-the and money when he-persuades the

λογισμὸν ἐν παντὶ τῇ αὐταρκείᾳ στοιχῆσαι· τῆς δὲ
thought in all(-things) with-the self-sufficiency to-keep-in-line of-the and
δόξης, ὅτε τὴν κρυπτὴν ἀγαπήσει τῶν ἀρετῶν ἐργασίαν, καὶ
glory when the hidden he-will-love of-the virtues working and
Θεῷ φαινομένην μόνῳ· καὶ ἐπὶ τῶν ἄλλων ὡσαύτως· ὁ
to-God appearing only and in the others likewise the(-one)
δὲ τούτων περιφρονῶν, οὐδὲ εἰς μῖσός τινος ἔρχεταί ποτε
and these disregarding not-even into hatred of-anyone comes ever
50 Ὁ μὲν τοῖς πράγμασιν ἀποταξάμενος, οἷον τῇ
the(-one) indeed to-the things having-renounced such-as to-the
γυναικὶ καὶ τοῖς χρήμασι, καὶ τοῖς ἐξῆς, τὸν ἔξω
woman and to-the money and to-the(-things) following the outer
ἄνθρωπον ἐποίησε μοναχόν· οὔπω δὲ καὶ τὸν ἔσω. Ὁ
man made monk not-yet and also the inner the(-one)
δὲ τοῖς τούτων ἐμπαθέσι νοήμασι, τὸν ἔσω ἄνθρωπον,
and to-the of-these passionate concepts the inner man
ὅ ἐστιν ὁ νοῦς. Καὶ τὸν μὲν ἔξω ἄνθρωπον, εὐκόλως
which is the mind and the indeed outer man easily
τις ποιεῖ μοναχὸν, μόνον ἐὰν θελήσῃ· οὐκ ὀλίγος δὲ
someone makes monk only if he-wishes not small and
ἀγὼν, τὸν ἔσω ἄνθρωπον ποιῆσαι μοναχόν.
contest the inner man to-make monk
51 Τίς ἄρα ἐστὶν ἐν τῇ γενεᾷ ταύτῃ, ὁ παντάπασιν
who then is in the generation this the(-one) wholly
ἀπαλλαγεὶς ἐμπαθῶν νοημάτων, καὶ τῆς καθαρᾶς καὶ
released from-passionate concepts and of-the pure and
ἀΰλου καταξιωθεὶς προσευχῆς· ὅπερ ἐστὶ σημεῖον
immaterial having-been-deemed-worthy prayer which is sign
τοῦ ἔνδον μοναχοῦ;
of-the within monk

Πολλὰ πάθη ἐν ταῖς ψυχαῖς ἡμῶν κέκρυπται· τότε δὲ 52
many passions in the souls of-us are-hidden then and
ἐλέγχονται, ὅταν τὰ πράγματα ἀναφαίνωντα.
they-are-exposed when the things appear

Δύναταί τις μὴ ὀχλεῖσθαι ὑπὸ παθῶν ἐν τῇ τῶν 53
can someone not be-troubled by passions in the of-the
πραγμάτων ἀπουσίᾳ, μερικῆς τυχὼν ἀπαθείας· ἐὰν
things absence partial having-attained dispassion if
δὲ ἀναφανῶσι τὰ πράγματα, εὐθὺς τὰ πάθη τὸν νοῦν
and appear the things at-once the passions the mind
περισπῶσι.
distract

Μὴ νόμιζε τελείαν ἔχειν ἀπάθειαν, τοῦ πράγματος μὴ 54
not think perfect to-have dispassion the thing not
παρόντος. Ὅταν δὲ φανῇ, καὶ μένῃς ἀκίνητος, πρός
being-present when and it-appears and you-remain unmoved toward
τε τὸ πρᾶγμα, καὶ τὴν μετὰ ταῦτα μνήμην αὐτοῦ,
both the thing and the after these(-things) memory of-it
τότε γνῶθι σεαυτὸν τῶν ὅρων αὐτῆς ἐπιβεβηκέναι. Πλὴν
then know yourself the bounds of-it to-have-stepped-onto but
μηδὲ οὕτω καταφρονήσῃς, διότι ἀρετὴ μὲν χρονίζουσα,
not-even thus be-careless because virtue indeed lingering
νεκροῖ τὰ πάθη· ἀμελουμένη δὲ, πάλιν ἐγείρει αὐτά.
puts-to-death the passions being-neglected and again raises them

Ὁ ἀγαπῶν τὸν Χριστὸν, πάντως καὶ μιμεῖται αὐτὸν 55
the(-one) loving — Christ surely also imitates him
κατὰ δύναμιν. Οἷον, ὁ Χριστὸς τοὺς ἀνθρώπους εὐεργετῶν
according-to power such-as — Christ the men benefiting
οὐκ ἐπαύσατο· καὶ ἀχαριστούμενος καὶ βλασφημούμενος,
not ceased and being-met-with-ingratitude and being-blasphemed
ἐμακροθύμει· καὶ τυπτόμενος ὑπ᾽ αὐτῶν καὶ φονευόμενος,
he-was-long-suffering and being-struck by them and being-murdered

ὑπέμενε, μηδενὶ τοσύνολον τὸ κακὸν λογιζόμενος. Ταῦτα
he-endured to-no-one at-all the evil reckoning these
δὲ τὰ τρία, τὰ ἔργα εἰσὶ τῆς εἰς τὸν πλησίον ἀγάπης,
and the three the works are of-the toward the neighbor love
ὧν χωρὶς ὁ λέγων ἀγαπᾷν τὸν Χριστὸν, ἢ τῆς
which without the(-one) saying to-love — Christ or of-the
βασιλείας αὐτοῦ τυχεῖν, ἑαυτὸν ἀπατᾷ· Οὐ γὰρ ὁ
kingdom of-him to-attain himself deceives not for the(-one)
λέγων μοι, φησὶ, Κύριε, Κύριε, οὗτος εἰσελεύσεται εἰς
saying to-me he-says Lord Lord this(-one) will-enter into
τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα
the kingdom of-the heavens but the(-one) doing the will
τοῦ Πατρός μου. Καὶ πάλιν· Ὁ ἀγαπῶν ἐμὲ, καὶ τὰς
of-the Father of-me and again the(-one) loving me also the
ἐντολάς μου τηρήσει, καὶ τὰ ἑξῆς.
commandments of-me will-keep and the(-things) following

VIII · THE FOURTH CENTURY, 56–100

Knowledge needs love and continence, which cleanse the passible part and keep the mind from conceit and envy. Christ dwells in the heart through faith, and the treasures of wisdom hidden in him are uncovered by keeping the commandments. Calumny is the heaviest pain of the soul; God abandons in four ways, all for salvation; a faithful friend is a strong shelter, and the one who has love has acquired God.

56 Ἅπας ὁ σκοπὸς τῶν ἐντολῶν τοῦ Σωτῆρος, ἵνα
all the aim of-the commandments of-the Savior that
ἀκρασίας καὶ μίσους τὸν νοῦν ἐλευθερώσῃ, καὶ εἰς τὴν
from-incontinence and hatred the mind he-may-free and into the

αὐτοῦ ἀγάπην καὶ τοῦ πλησίον, ἀγάγῃ· ἐξ ὧν τίκτεται
of-him love and of-the neighbor he-may-lead from which is-born
τὸ φέγγος τῆς κατ᾽ ἐνέργειαν ἁγίας γνώσεως.
the radiance of-the in act holy knowledge
Μερικῆς γνώσεως παρὰ τοῦ Θεοῦ καταξιωθεὶς, μὴ 57
partial knowledge from — God having-been-deemed-worthy not
ἀμέλει ἀγάπης καὶ ἐγκρατείας. Αὗται γὰρ τὸ παθητικὸν
neglect love and continence these for the passible
μέρος τῆς ψυχῆς ἐκκαθαίρουσαι, τὴν ἐπὶ τὴν γνῶσιν
part of-the soul cleansing the toward the knowledge
ὁδὸν ἀεί σοι εὐτρεπίζουσιν.
way always for-you prepare
Ὁδὸς ἐπὶ τὴν γνῶσίν ἐστιν, ἀπάθεια καὶ ταπείνωσις, 58
way toward the knowledge is dispassion and humility
ὧν χωρὶς οὐδεὶς ὄψεται τὸν Κύριον.
which without no-one will-see the Lord
Ἐπειδὴ ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ· 59
since the knowledge puffs-up the and love builds-up
σύζευξον τῇ γνώσει τὴν ἀγάπην, καὶ ἔσῃ ἄτυφος·
yoke to-the knowledge the love and you-will-be unpuffed
καὶ πνευματικὸς οἰκοδόμος, καὶ σεαυτὸν οἰκοδομῶν, καὶ
and spiritual builder both yourself building-up and
πάντας τοὺς ἐγγίζοντάς σοι.
all the(-ones) drawing-near to-you
Ἐντεῦθεν ἡ ἀγάπη οἰκοδομεῖ, ἐπειδὴ οὐδὲ φθονεῖ, οὐδὲ πρὸς 60
from-this the love builds-up since neither envies nor toward
φθονοῦντας πικραίνεται· οὐδὲ τὸ φθονούμενον δημοσιεύει
envying(-ones) is-embittered nor the(-thing) being-envied makes-public
ἐπιδεικτικῶς· οὐδὲ λογίζεται ἑαυτὸν ἤδη κατειληφέναι· καὶ
ostentatiously nor reckons itself already to-have-attained and
ὧν δὲ οὐκ οἶδεν, ὁμολογεῖ ἀνερυθριάστως τὴν ἄγνοιαν.
of-what too not it-knows confesses without-blushing the ignorance

Οὕτως οὖν τὸν νοῦν ἄτυφον ἀπεργάζεται, καὶ προκόπτειν
thus then the mind unpuffed it-renders and to-advance
εἰς τὴν γνῶσιν ἀεὶ παρασκευάζει.
in the knowledge always prepares

61 Πέφυκέ πως παρέπεσθαι τῇ γνώσει ἡ οἴησις καὶ φθόνος
is-wont somehow to-accompany the knowledge the conceit and envy
ἐν προοιμίοις μάλιστα. Καὶ ἡ μὲν οἴησις, ἔνδοθεν μόνον·
in beginnings most-of-all and the indeed conceit from-within only
ὁ δὲ φθόνος, καὶ ἔνδοθεν, καὶ ἔξωθεν. Καὶ ἔνδοθεν
the and envy both from-within and from-without and from-within
μὲν, πρὸς τοὺς ἔχοντας γνῶσιν· ἔξωθεν δὲ, ἀπὸ τῶν
indeed toward the(-ones) having knowledge from-without and from the(-ones)
ἐχόντων. Ἡ οὖν ἀγάπη, τὰ τρία ἀνατρέπει· τὴν μὲν οἴησιν,
having the then love the three overturns the indeed conceit
ἐπειδὴ οὐ φυσιοῦται. Τὸν δὲ ἔνδοθεν φθόνον, ἐπεὶ οὐ
since not it-is-puffed-up the and from-within envy since not
ζηλοῖ· τὸν δὲ ἔξωθεν, ἐπειδὴ μακροθυμεῖ καὶ χρηστεύεται.
it-is-jealous the and from-without since it-is-long-suffering and is-kind
Ἀνάγκη οὖν τὸν ἔχοντα γνῶσιν, προσλαβέσθαι καὶ τὴν
necessity then the(-one) having knowledge to-take-in-addition also the
ἀγάπην, ἵνα ἄτρωπον τὸν νοῦν ἐν παντὶ διαφυλάττῃ.
love that unwounded the mind in all it-may-guard

62 Ὁ τοῦ χαρίσματος τῆς γνώσεως καταξιωθεὶς, καὶ
the(-one) of-the gift of-the knowledge having-been-deemed-worthy and
λύπην, ἢ μνησικακίαν πρὸς ἄνθρωπον ἔχων, ἢ μῖσος,
grief or grudge-bearing toward man having or hatred
ὅμοιός ἐστι τῷ ἀκάνθαις καὶ τριβόλοις τοὺς ὀφθαλμοὺς
like is to-the(-one) with-thorns and thistles the eyes
κατακεντοῦντι. Διὸ ἀναγκαίως δέεται ἡ γνῶσις ἀγάπης.
pricking wherefore necessarily needs the knowledge love

Μὴ ὅλην τὴν σχολήν σου περὶ τὴν σάρκα ἔχε, ἀλλὰ 63
not whole the leisure of-you about the flesh have but
ὅρισον αὐτῇ τὴν κατὰ δύναμιν ἄσκησιν· καὶ ὅλον τὸν
appoint for-it the according-to power discipline and whole the
νοῦν σου, περὶ τὰ ἔνδον τρέψον· Ἡ γὰρ σωματικὴ
mind of-you to the(-things) within turn the for bodily
γυμνασία, πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια,
training for little is profitable the and piety
πρὸς πάντα ἐστὶν ὠφέλιμος. καὶ τὰ ἑξῆς.
for all(-things) is profitable and the(-things) following
Ὁ ἀδιαλείπτως περὶ τὰ ἔνδον τὰς διατριβὰς 64
the(-one) unceasingly about the(-things) within the occupations
ποιούμενος, σωφρονεῖ, μακροθυμεῖ, χρηστεύεται,
making is-chaste is-long-suffering is-kind
ταπεινοφρονεῖ. Οὐ μόνον δὲ, ἀλλὰ καὶ θεωρεῖ, καὶ
is-humble not only and but also contemplates and
θεολογεῖ, καὶ προσεύχεται. Καὶ τοῦτό ἐστιν ὃ λέγει ὁ
theologizes and prays and this is what says the
Ἀπόστολος· Πνεύματι περιπατεῖτε, καὶ τὰ ἑξῆς.
Apostle by-Spirit walk and the(-things) following
Ὁ τὴν πνευματικὴν ὁδὸν ὁδεύειν μὴ ἐπιστάμενος, τῶν 65
the(-one) the spiritual way to-travel not knowing of-the
ἐμπαθῶν νοημάτων οὐ ποιεῖται φροντίδα· ἀλλ' ὅλην τὴν
passionate concepts not makes care but whole the
σχολὴν περὶ τὴν σάρκα ἔχει καὶ, ἢ γαστριμαργεῖ καὶ
leisure about the flesh has and either is-gluttonous and
ἀκολασταίνει, λυπεῖταί τε καὶ ὀργίζεται καὶ μνησικακεῖ,
is-licentious grieves both and is-angry and bears-a-grudge
καὶ ἐντεῦθεν τὸν νοῦν σκοτίζει· ἢ ἀμέτρως τῇ ἀσκήσει
and from-this the mind darkens or immoderately the discipline
κέχρηται, καὶ θολοῖ τὴν διάνοιαν.
uses and muddies the thought

66 Οὐδὲν τῶν ἐκ Θεοῦ εἰς χρῆσιν ἡμῖν δοθέντων
nothing of-the(-things) from God for use to-us given
ἀναιρεῖ ἡ Γραφή· ἀλλὰ τὴν ἀμετρίαν κολάζει, καὶ τὴν
removes the Scripture but the immoderation punishes and the
ἀλογιστίαν διορθοῦται. Οἷον, οὐ κωλύει ἐσθίειν, οὐδὲ
unreason corrects such-as not it-forbids to-eat nor
παιδοποιεῖν, οὐδὲ χρήματα ἔχειν καὶ ὀρθῶς διοικεῖν· ἀλλὰ
to-beget-children nor money to-have and rightly to-manage but
κωλύει γαστριμαργεῖν, πορνεύειν, καὶ τὰ ἑξῆς.
it-forbids to-be-gluttonous to-commit-fornication and the(-things) following
Ἀλλ' οὐδὲ τὸ νοεῖν ταῦτα κωλύει (διὰ τοῦτο γὰρ
but not-even the to-think these(-things) it-forbids because-of this for
γεγόνασιν), ἀλλὰ τὸ ἐμπαθῶς νοεῖν.
they-came-to-be but the passionately to-think

67 Τὰ μὲν τῶν ὑφ' ἡμῶν κατὰ Θεὸν πραττομένων,
the(-ones) indeed of-the(-things) by us according-to God being-done
κατ' ἐντολὴν πράττεται· τὰ δὲ, οὐ κατ' ἐντολὴν,
according-to commandment are-done the(-ones) and not according-to commandment
ἀλλ' ὡς ἄν τις εἴποι, καθ' ἑκούσιον προσφοράν. Οἷον
but as — someone might-say by voluntary offering such-as
κατ' ἐντολὴν μὲν, τὸ ἀγαπᾷν τὸν Θεὸν καὶ τὸν
according-to commandment indeed the to-love — God and the
πλησίον· τὸ ἀγαπᾷν τοὺς ἐχθρούς· τὸ μὴ μοιχεύειν
neighbor the to-love the enemies the not to-commit-adultery
μηδὲ φονεύειν, καὶ τὰ λοιπά· ἅτινα καὶ παραβάντες,
nor to-murder and the rest which also having-transgressed
κατακρινόμεθα. Οὐ κατ' ἐντολὴν δὲ, τὸ παρθενεύειν,
we-are-condemned not according-to commandment and the to-be-a-virgin
ἡ ἀγαμία, ἡ ἀκτημοσύνη, ἡ ἀναχώρησις, καὶ τὰ
the celibacy the poverty the withdrawal and the(-things)
ἑξῆς. Ταῦτα δώρων λόγον ἐπέχουσιν· ἵνα ἐάν τινας τῶν
following these of-gifts rank hold that if some of-the

ἐντολῶν κατορθῶσαι ἐξ ἀσθενείας μὴ δυνηθῶμεν, διὰ
commandments to-achieve from weakness not we-be-able through
τῶν δώρων τὸν ἀγαθὸν ἡμῶν ἐξιλεωσώμεθα Δεσπότην.
the gifts the good of-us we-may-propitiate Master
Ὁ τὴν ἀγαμίαν τιμῶν ἢ παρθενίαν, ἀναγκαίως ὀφείλει 68
the(-one) the celibacy honoring or virginity necessarily ought
ἔχειν τὴν ὀσφὺν περιεζωσμένην, καὶ τὸν λύχνον καιόμενον·
to-have the loins girded and the lamp burning
τὴν μὲν ὀσφὺν δι᾽ ἐγκρατείας· τὸν δὲ λύχνον, διὰ
the indeed loins through continence the and lamp through
προσευχῆς καὶ θεωρίας καὶ ἀγάπης πνευματικῆς.
prayer and contemplation and love spiritual
Τινὲς τῶν ἀδελφῶν, ἐκτὸς ἑαυτοὺς εἶναι νομίζουσι, τῶν 69
some of-the brothers outside themselves to-be think of-the
τοῦ ἁγίου Πνεύματος χαρισμάτων. Οὐ γὰρ ἴσασι διὰ
of-the holy Spirit gifts not for they-know because-of
τὴν ἀμέλειαν τῆς τῶν ἐντολῶν ἐργασίας, ὅτι ὁ
the negligence of-the of-the commandments working that the(-one)
τὴν εἰς Χριστὸν πίστιν ἀνόθευτον ἔχων, πάντα τὰ θεῖα
the toward Christ faith unadulterated having all the divine
χαρίσματα συλλήβδην ἔχει ἐν ἑαυτῷ.
gifts collectively has in himself
Ἐπειδὴ γὰρ τῆς εἰς αὐτὸν κατ᾽ ἐνέργειαν ἀγάπης
since for from-the toward him in act love
διὰ τὴν ἀργίαν μακράν ἐσμεν, τῆς δεικνυούσης ἡμῖν
because-of the idleness far we-are the showing us
τοὺς ἐν ἡμῖν θείους θησαυρούς, εἰκότως ἐκτὸς ἑαυτοὺς
the in us divine treasures reasonably outside ourselves
τῶν θείων νομίζομεν χαρισμάτων.
of-the divine we-think gifts

70 Εἰ ὁ Χριστὸς ἐν ταῖς καρδίαις ἡμῶν κατοικεῖ διὰ τῆς
if — Christ in the hearts of-us dwells through the
πίστεως, κατὰ τὸν θεῖον Ἀπόστολον· πάντες δὲ οἱ
faith according-to the divine Apostle all and the
θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἐν αὐτῷ εἰσιν
treasures of-the wisdom and of-the knowledge in him are
ἀπόκρυφοι· πάντες ἄρα οἱ θησαυροὶ τῆς σοφίας καὶ
hidden all then the treasures of-the wisdom and
τῆς γνώσεως ἐν ταῖς καρδίαις ἡμῶν εἰσιν ἀπόκρυφοι.
of-the knowledge in the hearts of-us are hidden
Φανεροῦνται δὲ τῇ καρδίᾳ, κατὰ τὴν ἀναλογίαν
they-are-made-manifest and to-the heart according-to the proportion
τῆς ἑκάστου διὰ τῶν ἐντολῶν καθάρσεως.
of-the of-each through the commandments purification

71 Οὗτός ἐστιν ὁ θησαυρὸς ὁ ἐν τῷ ἀγρῷ κεκρυμμένος
this is the treasure the in the field hidden
τῆς καρδίας σου, ὃν οὔπω εὗρες διὰ τὴν ἀργίαν. Εἰ
of-the heart of-you which not-yet you-found because-of the idleness if
γὰρ εὗρες, ἄρα ἂν πέπρακες πάντα, καὶ ἐκτήσω
for you-had-found then — you-would-have-sold all(-things) and bought
τὸν ἀγρὸν τοῦτον. Νῦν δὲ τὸν ἀγρὸν ἀφεὶς, τὰ
the field this now and the field having-left the(-things)
περὶ τὸν ἀγρὸν περιέπεις· ἐν οἷς οὐδὲν ἄλλο εὑρίσκεται,
about the field you-tend in which nothing other is-found
πλὴν ἀκανθῶν καὶ τριβόλων.
except thorns and thistles

72 Διὰ τοῦτο λέγει ὁ Σωτήρ· Μακάριοι οἱ καθαροὶ τῇ
because-of this says the Savior blessed the pure in-the
καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. Τότε δὲ ὄψονται
heart because they — God will-see then and they-will-see
αὐτὸν, καὶ τοὺς ἐν αὐτῷ θησαυροὺς, ὅτε διὰ ἀγάπης
him and the in him treasures when through love

καὶ ἐγκρατείας ἑαυτοὺς καθαίρουσι· καὶ τοσούτῳ πλέον,
and continence themselves they-cleanse and by-so-much more
ὅσῳ τὴν κάθαρσιν ἐπιτείνουσι.
by-as-much-as the purification they-intensify
Διὰ τοῦτο πάλιν λέγει· Πωλήσατε τὰ ὑπάρχοντα 73
because-of this again he-says sell the(-things) belonging
ὑμῶν, καὶ δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα ὑμῖν καθαρὰ
of-you and give alms and behold all(-things) to-you pure
ἔσται· ὡς μηκέτι τοῖς περὶ τὸ σῶμα σχολαζόντων πράγμασιν,
will-be as no-longer to-the about the body occupying-themselves things
ἀλλὰ τὸν νοῦν καθαίρειν σπευδόντων, ἀπὸ μίσους καὶ
but the mind to-cleanse hastening from hatred and
ἀκρασίας· ὃν καρδίαν ὀνομάζει ὁ Κύριος. Ταῦτα γὰρ τὸν
incontinence which heart names the Lord these for the
νοῦν ῥυποῦντα, οὐκ ἐῶσι βλέπειν τὸν ἐν αὐτῷ κατοικοῦντα
mind soiling not allow to-see the in it dwelling
Χριστὸν, διὰ τῆς χάριτος τοῦ ἁγίου βαπτίσματος.
Christ through the grace of-the holy baptism
Ὁδοὺς ἡ Γραφὴ τὰς ἀρετὰς ὀνομάζει. Μείζων δὲ πασῶν 74
ways the Scripture the virtues names greater and than-all
τῶν ἀρετῶν, ἡ ἀγάπη καθέστηκε. Διὰ τοῦτο ἔλεγεν ὁ
the virtues the love has-become because-of this said the
Ἀπόστολος· Ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι·
Apostle yet according-to excellence way to-you I-show
ὡς καταφρονεῖν πείθουσαν τῶν ὑλικῶν πραγμάτων, καὶ
as to-despise persuading the material things and
μηδὲν τῶν προσκαίρων προτιμᾷν τῶν αἰωνίων.
nothing of-the temporary(-things) to-prefer to-the eternal(-things)
Ἡ εἰς Θεὸν ἀγάπη, ἀνθίσταται τῇ ἐπιθυμίᾳ· πείθει γὰρ τὸν 75
the toward God love resists the desire it-persuades for the
νοῦν ἐγκρατεύεσθαι ἀπὸ τῶν ἡδονῶν. Ἡ δὲ εἰς τὸν πλησίον,
mind to-be-continent from the pleasures the and toward the neighbor

ἀνθίσταται τῷ θυμῷ· ποιεῖ γὰρ καταφρονεῖν δόξης καὶ
resists the temper it-makes for to-despise glory and
χρημάτων. Καὶ ταῦτά εἰσι τὰ δύο δηνάρια, ἅπερ ὁ Σωτὴρ
money and these are the two denarii which the Savior
δέδωκε τῷ πανδοχεῖ, ἵνα σου ἐπιμέλειαν ποιήσηται. Ἀλλὰ
has-given to-the innkeeper that of-you care he-may-make but
μὴ φανῇς ἀγνώμων τοῖς λῃσταῖς συνδυάζων, μή ποτε πάλιν
not appear ungrateful to-the robbers joining lest ever again
πληγῇς, καὶ οὐκ ἔτι ἡμιθανὴς, ἀλλὰ νεκρὸς εὑρεθήσῃ.
you-be-struck and no longer half-dead but dead you-will-be-found

76 Κάθαιρε τὸν νοῦν σου ἀπὸ ὀργῆς, καὶ μνησικακίας, καὶ
cleanse the mind of-you from anger and grudge-bearing and
τῶν αἰσχρῶν λογισμῶν. Καὶ τότε δυνήσῃ γνῶναι τὴν
the shameful thoughts and then you-will-be-able to-know the
τοῦ Χριστοῦ ἐνοίκησιν.
— of-Christ indwelling

77 Τίς σε ἐφώτισεν εἰς τὴν πίστιν τῆς ἁγίας καὶ ὁμοουσίου καὶ
who you illumined into the faith of-the holy and consubstantial and
προσκυνητῆς Τριάδος; ἢ τίς σοι ἐγνώρισε τὴν ἔνσαρκον
worshipful Trinity or who to-you made-known the incarnate
οἰκονομίαν τοῦ ἑνὸς τῆς ἁγίας Τριάδος; Τίς δέ σε ἐδίδαξε
dispensation of-the one of-the holy Trinity who and you taught
τοὺς περὶ ἀσωμάτων λόγους, ἢ τοὺς περὶ γενέσεως
the about bodiless(-things) principles or the(-ones) about coming-into-being
καὶ συντελείας τοῦ ὁρωμένου κόσμου· ἢ περὶ τῆς ἐκ
and consummation of-the visible world or about the from
νεκρῶν ἀναστάσεως καὶ αἰωνίου ζωῆς, ἢ περὶ τῆς δόξης
dead resurrection and eternal life or about the glory
τῆς βασιλείας τῶν οὐρανῶν, καὶ τῆς φοβερᾶς κρίσεως;
of-the kingdom of-the heavens and of-the fearful judgment
Οὐχὶ ἡ χάρις τοῦ Χριστοῦ ἡ ἐνοικοῦσα ἐν σοί; ἥτις ἐστὶν
is-it-not the grace — of-Christ the dwelling in you which is

ὁ ἀῤῥαβὼν τοῦ ἁγίου Πνεύματος; Τί μεῖζον ταύτης τῆς
the pledge of-the holy Spirit what greater than-this the
χάριτος; ἢ τί κρεῖττον ταύτης τῆς σοφίας καὶ τῆς γνώσεως;
grace or what better than-this the wisdom and the knowledge
ἢ τί τῶν ἐπαγγελιῶν ὑψηλότερον; Εἰ δέ ἐσμεν ἀργοὶ καὶ
or what than-the promises higher if and we-are idle and
ἀμελεῖς, καὶ μὴ καθαίρομεν ἑαυτοὺς τῶν κωλυόντων ἡμᾶς,
negligent and not we-cleanse ourselves from-the hindering us
καὶ τὸν νοῦν ἡμῶν ἐκτυφλούντων παθῶν, ὥστε δύνασθαι καὶ
and the mind of-us blinding passions so-as to-be-able also
τρανότερον ἡλίου τοὺς περὶ τούτων λόγους ὁρᾷν, ἑαυτοὺς
more-clearly than-the-sun the about these principles to-see ourselves
αἰτιασώμεθα, καὶ μὴ τὴν τῆς χάριτος ἐνοίκησιν ἀρνησώμεθα.
let-us-blame and not the of-the grace indwelling let-us-deny

Ὁ ἐπαγγειλάμενός σοι Θεὸς τὰ αἰώνια ἀγαθὰ, καὶ 78
the having-promised you God the eternal good(-things) and
τὸν ἀῤῥαβῶνα τοῦ Πνεύματος ἐν τῇ καρδίᾳ δεδωκὼς,
the pledge of-the Spirit in the heart having-given
ἐνετείλατό σοι ἐπιμελεῖσθαί σε τοῦ βίου, ἵνα ὁ ἔσω
commanded you to-care you for-the life that the inner
ἄνθρωπος τῶν παθῶν ἐλευθερωθεὶς, ἄρξηται ἀπεντεῦθεν
man from-the passions freed may-begin from-here
τῆς τῶν ἀγαθῶν ἀπολαύσεως.
of-the of-the good(-things) enjoyment

Τῶν θείων καὶ ὑψηλῶν καταξιωθεὶς θεωρημάτων, 79
of-the divine and lofty having-been-deemed-worthy contemplations
σφόδρα ἐπιμελοῦ ἀγάπης καὶ ἐγκρατείας· ἵνα τὸ παθητικὸν
exceedingly care-for love and continence that the passible(-part)
ἀτάραχον διαφυλάττων, ἀνέκλειπτον ἔξῃς τὸ τῆς
untroubled guarding unfailing you-may-have the of-the
ψυχῆς φέγγος.
soul radiance

80 Τὸ θυμικὸν τῆς ψυχῆς, ἀγάπη χαλίνωσον· καὶ τὸ
the irascible(-part) of-the soul with-love bridle and the
ἐπιθυμητικὸν αὐτῆς ἐγκρατείᾳ καταμάρανον· καὶ τὸ
desiring(-part) of-it with-continence wither and the
λογικὸν αὐτῆς προσευχῇ πτέρωσον· καὶ τὸ φῶς τοῦ
rational(-part) of-it with-prayer give-wings-to and the light of-the
νοῦ οὐκ ἀμαυροῦταί ποτε.
mind not is-dimmed ever

81 Τὰ τὴν ἀγάπην λύοντα, εἰσὶ ταῦτα· οἷον, ἀτιμία, ζημία,
the(-things) the love dissolving are these such-as dishonor loss
συκοφαντία, ἢ εἰς πίστιν, ἢ εἰς βίον δαρμοὶ, πληγαὶ,
slander either in faith or in life beatings blows
καὶ τὰ ἑξῆς· καὶ ταῦτα ἢ αὐτῷ συμβαίνοντα, ἢ
and the(-things) following and these either to-him happening or
τινι τῶν αὐτοῦ συγγενῶν ἢ φίλων. Ὁ οὖν διά
to-one of-the of-him kinsmen or friends the(-one) then because-of
τι τούτων λύων τὴν ἀγάπην, οὔπω ἔγνω τίς ὁ
something of-these dissolving the love not-yet knew what the
σκοπὸς τῶν τοῦ Χριστοῦ ἐντολῶν.
aim of-the — of-Christ commandments

82 Σπούδασον ὅσον δύνασαι πάντα ἄνθρωπον ἀγαπῆσαι.
be-zealous as-much-as you-can every man to-love
Εἰ δὲ τοῦτο οὔπω δύνασαι, κἂν μηδένα μισήσῃς. Οὐ
if and this not-yet you-can at-least no-one hate not
δύνασαι δὲ οὐδὲ τοῦτο ποιῆσαι, εἰ μὴ τῶν τοῦ κόσμου
you-can and not-even this do if not the of-the world
πραγμάτων καταφρονήσῃς.
things you-despise

83 Ὁ δεῖνα ἐβλασφήμησε· μὴ μισήσῃς ἐκεῖνον, ἀλλὰ τὴν
the so-and-so blasphemed not hate that(-one) but the
βλασφημίαν, καὶ τὸν βλασφημῆσαι παρασκευάσαντα
blasphemy and the to-blaspheme having-prepared(-him)

δαίμονα. Εἰ δὲ τὸν βλασφημήσαντα μισεῖς, ἄνθρωπον
demon if and the(-one) having-blasphemed you-hate man
ἐμίσησας, καὶ τὴν ἐντολὴν παρέβης· καὶ ὅπερ ἐκεῖνος τῷ
you-hated and the commandment transgressed and what that(-one) by-the
λόγῳ ἐποίησε, ποιεῖς σὺ τῷ ἔργῳ. Εἰ δὲ τὴν ἐντολὴν
word did do you by-the deed if and the commandment
φυλάττεις, τὰ τῆς ἀγάπης ἐπίδειξαι· καὶ εἴ τι
you-keep the(-things) of-the love show and if anything
δύνασαι, βοήθησον, ἵνα τοῦ κακοῦ αὐτὸν ἀπαλλάξῃς.
you-can help that from-the evil him you-may-release
Οὐ θέλει σε ὁ Χριστὸς μῖσος ἔχειν πρὸς ἄνθρωπον, ἢ 84
not wishes you — Christ hatred to-have toward man or
λύπην ἢ ὀργὴν ἢ μνησικακίαν τοσύνολον καθ' οἱονδήποτε
grief or anger or grudge-bearing at-all in whatever
τρόπον, ἢ δι' οἱονδήποτε πρᾶγμα πρόσκαιρον. Καὶ
way or because-of whatever thing temporary and
τοῦτο πάντη βοῶσι τὰ τέσσαρα Εὐαγγέλια.
this wholly cry the four Gospels
Πολλοί ἐσμεν οἱ λέγοντες, ὀλίγοι δὲ οἱ ποιοῦντες. 85
many we-are the(-ones) saying few and the(-ones) doing
Ἀλλ' οὖν τὸν λόγον τοῦ Θεοῦ οὐδεὶς ὤφειλε νοθεύειν
but nevertheless the word — of-God no-one ought to-adulterate
διὰ τὴν ἰδίαν ἀμέλειαν· ἀλλ' ὁμολογεῖν μὲν τὴν ἑαυτοῦ
because-of the own negligence but to-confess indeed the of-himself
ἀσθένειαν, μὴ ἀποκρύπτειν δὲ τὴν τοῦ Θεοῦ ἀλήθειαν·
weakness not to-hide and the — of-God truth
ἵνα μὴ ὑπόδικοι γενώμεθα, μετὰ τῆς τῶν ἐντολῶν
that not liable we-become with the of-the commandments
παραβάσεως, καὶ τῆς τοῦ λόγου τοῦ Θεοῦ παρεξηγήσεως.
transgression and the of-the word — of-God misinterpretation

86 Ἀγάπη καὶ ἐγκράτεια, παθῶν τὴν ψυχὴν ἐλευθεροῦσιν·
love and continence from-passions the soul free
ἀνάγνωσις καὶ θεωρία, ἀγνοίας τὸν νοῦν ἀπαλλάττουσιν·
reading and contemplation from-ignorance the mind release
ἡ δὲ τῆς προσευχῆς κατάστασις, αὐτῷ παρίστησιν αὐτὸν
the and of-the prayer state to-him presents him
τῷ Θεῷ.
— to-God

87 Ὅταν ἴδωσιν ἡμᾶς οἱ δαίμονες τῶν πραγμάτων τοῦ
when see us the demons the things of-the
κόσμου καταφρονοῦντας, ἵνα μὴ δι᾽ αὐτὰ τοὺς
world despising that not because-of them the
ἀνθρώπους μισήσωμεν καὶ τῆς ἀγάπης ἐκπέσωμεν, τότε
men we-may-hate and from-the love fall-away then
συκοφαντίας καθ᾽ ἡμῶν ἐγείρουσιν, ἵνα τὴν λύπην μὴ
slanders against us they-raise that the grief not
φέροντες, τοὺς συκοφαντήσαντας μισήσωμεν.
bearing the(-ones) having-slandered(-us) we-may-hate

88 Οὐκ ἔστι πόνος ψυχῆς βαρύτερος συκοφαντίας, κἄν τε
not is pain of-soul heavier than-slander whether —
εἰς πίστιν, κἄν τε εἰς βίον τις συκοφαντεῖται· καὶ
in faith or — in life someone is-slandered and
οὐδεὶς ταύτης καταφρονεῖν δύναται, εἰ μὴ μόνος ὁ
no-one it despise can if not only the(-one)
εἰς Θεὸν ἀποβλεπόμενος ὡς ἡ Σωσάννα, τὸν μόνον
toward God looking as — Susanna the(-one) only
δυνάμενον καὶ ἐξ ἀναγκῶν ῥύσασθαι ὥσπερ κἀκείνην,
being-able both from necessities to-rescue just-as and-that(-one)
καὶ τοὺς ἀνθρώπους πληροφορῆσαι, ὡς καὶ περὶ ἐκείνης·
and the men to-assure as also about that(-one)
καὶ τὴν ψυχὴν τῇ ἐλπίδι παραμυθήσασθαι.
and the soul by-the hope to-console

Ὅσον εὔχῃ ἐκ τῆς ψυχῆς ὑπὲρ τοῦ συκοφαντήσαντος, 89
as-much-as you-pray from the soul for the(-one) having-slandered(-you)
τοσοῦτον καὶ ὁ Θεὸς πληροφορεῖ τοὺς σκανδαλισθέντας.
so-much also — God assures the(-ones) having-been-scandalized
Φύσει ἀγαθὸς μόνος ὁ Θεός· καὶ γνώμῃ ἀγαθὸς, μόνος ὁ 90
by-nature good only — God and by-will good only the
θεομίμητος. Σκοπὸς γὰρ αὐτῷ ἐστι, τῷ φύσει ἀγαθῷ
God-imitating(-man) aim for to-him is to-the by-nature good(-one)
τοὺς πονηροὺς συνάψαι, ἵνα γένωνται ἀγαθοί. Διὰ τοῦτο
the wicked(-ones) to-join that they-may-become good because-of this
ὑπ᾽ αὐτῶν λοιδορούμενος εὐλογῇ· διωκόμενος ἀνέχεται·
by them being-reviled he-blesses being-persecuted he-bears-with
βλασφημούμενος παρακαλεῖ· φονευόμενος ὑπερεύχεται.
being-blasphemed he-entreats being-murdered he-prays-for
Πάντα ποιεῖ, ἵνα τοῦ σκοποῦ τῆς ἀγάπης μὴ ἐκπέσῃ.
all(-things) he-does that from-the aim of-the love not he-fall-away
Αἱ μὲν ἐντολαὶ τοῦ Κυρίου, διδάσκουσιν ἡμᾶς τοῖς μέσοις 91
the indeed commandments of-the Lord teach us the middle
εὐλόγως χρήσασθαι πράγμασι· ἡ δὲ εὔλογος τῶν μέσων
reasonably to-use things the and reasonable of-the middle(-things)
χρῆσις, τὴν τῆς ψυχῆς καθαίρει κατάστασιν· ἡ δὲ καθαρὰ
use the of-the soul cleanses state the and pure
κατάστασις, τίκτει τὴν διάκρισιν· ἡ δὲ διάκρισις, τίκτει
state begets the discernment the and discernment begets
τὴν ἀπάθειαν, ἐξ ἧς τίκτεται ἡ τελεία ἀγάπη.
the dispassion from which is-born the perfect love
Οὔπω ἔχει τὴν ἀπάθειαν, ὁ διὰ σύμβασιν πειρασμοῦ, 92
not-yet has the dispassion the(-one) because-of occurrence of-temptation
τὸ ἐλάττωμα τοῦ φίλου παραβλέπειν μὴ δυνάμενος, ἢ
the defect of-the friend to-overlook not being-able either
ὂν τυχὸν, ἢ δὲ εἶναι δοκοῦν. Τὰ γὰρ ἐγκείμενα τῇ
being perhaps or and to-be seeming the for lying-in the

ψυχῇ πάθη ἐκταρασσόμενα, ἐκτυφλοῖ τὴν διάνοιαν, καὶ
soul passions being-stirred-up blind the thought and
οὐκ ἐᾷ διαβλέψαι εἰς τὰς τῆς ἀληθείας αὐγάς, οὐδὲ
not allow to-see-through into the of-the truth rays nor
διακρῖναι τὸ κρεῖττον ἀπὸ τοῦ χείρονος. Οὐκ ἄρα οὖν
to-distinguish the better from the worse not then therefore
οὐδὲ τὴν τελείαν ἀγάπην ὁ τοιοῦτος ἐκτήσατο, τὴν
not-even the perfect love the such(-a-one) has-acquired the
ἔξω βάλλουσαν τὸν φόβον τῆς κρίσεως.
outside casting the fear of-the judgment

93 Φίλου πιστοῦ οὐκ ἔστιν ἀντάλλαγμα. Ἐπειδὴ τὰς τοῦ
for-friend faithful not is exchange since the of-the
φίλου συμφορὰς, ἰδίας λογίζεται· καὶ συνυποφέρει αὐτῷ
friend misfortunes own he-reckons and bears-with him
μέχρι θανάτου κακοπαθῶν.
until death suffering-hardship

94 Πολλοὶ μὲν οἱ φίλοι, ἀλλ' ἐν καιρῷ εὐημερίας· ἐν δὲ
many indeed the friends but in time of-prosperity in and
καιρῷ πειρασμῶν, μόλις ἂν εὑρήσεις ἕνα.
time of-temptations scarcely — you-will-find one

95 Πάντα μὲν ἄνθρωπον, ἐκ ψυχῆς ἀγαπητέον· ἐπὶ τῷ
every indeed man from soul one-must-love in —
Θεῷ δὲ μόνῳ τὴν ἐλπίδα θετέον, καὶ ἐξ ὅλης ἰσχύος
God and alone the hope one-must-place and from whole strength
αὐτὸν θεραπευτέον. Ἐφόσον γὰρ αὐτὸς ἡμᾶς συντηρεῖ, οἵ
him one-must-serve as-long-as for he us preserves the
τε φίλοι πάντες ἡμᾶς περιέπουσι, καὶ οἱ ἐχθροὶ πάντες
both friends all us attend and the enemies all
πρὸς ἡμᾶς ἀδυνατοῦσιν. Ἐπὰν δὲ αὐτὸς ἡμᾶς ἐγκαταλίπῃ,
toward us are-powerless when and he us abandons

οἵτε φίλοι πάντες ἡμᾶς ἀποστρέφονται, καὶ οἱ ἐχθροὶ
the-both friends all us turn-away-from and the enemies
πάντες καθ᾽ ἡμῶν ἰσχύουσι.
all against us are-strong

Τέσσαρές εἰσι γενικοὶ ἐγκαταλείψεως τρόποι· ἡ μὲν, 96
four are generic of-abandonment ways the(-one) indeed
οἰκονομικὴ, ὡς ἐπὶ τοῦ Κυρίου· ἵνα διὰ τῆς δοκούσης
providential as in-the-case-of the Lord that through the seeming
ἐγκαταλείψεως, οἱ ἐγκαταλελειμμένοι σωθῶσιν. Ἡ
abandonment the(-ones) having-been-abandoned may-be-saved the(-one)
δὲ, πρὸς δοκιμὴν, ὡς ἐπὶ τοῦ Ἰὼβ καὶ Ἰωσήφ·
and for testing as in-the-case-of — Job and Joseph
ἵνα ὁ μὲν, ἀνδρείας· ὁ δὲ, σωφροσύνης στῆλαι
that the(-one) indeed of-courage the(-other) and of-chastity pillars
ἀναφανῶσιν. Ἡ δὲ, πρὸς παίδευσιν πνευματικὴν, ὡς
may-be-shown the(-one) and for instruction spiritual as
ἐπὶ τοῦ Ἀποστόλου, ἵνα ταπεινοφρονῶν, τὴν ὑπερβολὴν
in-the-case-of the Apostle that being-humble the excess
φυλάξῃ τῆς χάριτος. Ἡ δὲ κατὰ ἀποστροφὴν, ὡς
he-may-guard of-the grace the(-one) and according-to turning-away as
ἐπὶ τῶν Ἰουδαίων, ἵνα κολαζόμενοι πρὸς μετάνοιαν
in-the-case-of the Jews that being-punished toward repentance
κατακαμφθῶσι. Σωτήριοι δὲ πάντες οἱ τρόποι ὑπάρχουσι,
they-may-be-bent saving and all the ways are
καὶ τῆς θείας ἀγαθότητος καὶ φιλανθρωπίας ἀνάμεστοι.
and of-the divine goodness and love-of-man full

Μόνοι οἱ ἀκριβεῖς τῶν ἐντολῶν φύλακες, καὶ γνήσιοι 97
only the precise of-the commandments guardians and genuine
τῶν θείων κριμάτων μύσται, τοὺς κατὰ συγχώρησιν
of-the divine judgments initiates the(-ones) by permission
Θεοῦ πειραζομένους, οὐ καταλιμπάνουσι φίλους. Οἱ δὲ
of-God being-tempted not abandon friends the(-ones) and

τῶν ἐντολῶν καταφρονηταὶ, καὶ τῶν θείων κριμάτων
of-the commandments despisers and of-the divine judgments
ἀμύητοι, ὅταν μὲν ὁ φίλος εὐημερῇ, συναπολαύουσιν
uninitiated when indeed the friend prospers enjoy-with
αὐτῷ· ἐπὰν δὲ πειραζόμενος κακοπαθῇ, καταλιμπάνουσιν
him when and being-tempted he-suffers-hardship they-abandon
αὐτόν. Ἔστι δὲ ὅταν καὶ μετὰ τῶν ἐναντίων ἵστανται.
him it-is and when also with the opponents they-stand
98 Οἱ μὲν τοῦ Χριστοῦ φίλοι, πάντας ἀγαπῶσι γνησίως.
the indeed — of-Christ friends all love genuinely
Οὐχ ὑπὸ πάντων δὲ ἀγαπῶνται. Οἱ δὲ τοῦ κόσμου φίλοι,
not by all and are-loved the and of-the world friends
οὐδὲ πάντας ἀγαπῶσι, οὐδὲ ὑπὸ πάντων ἀγαπῶνται. Καὶ
neither all love nor by all are-loved and
οἱ μὲν τοῦ Χριστοῦ, μέχρι τέλους τὴν συνέχειαν τῆς
the(-ones) indeed — of-Christ until end the continuity of-the
ἀγάπης διατηροῦσιν· οἱ δὲ τοῦ κόσμου, μέχρις οὗ
love keep the(-ones) and of-the world until —
ἀλλήλοις διὰ τὰ κόσμου προσκρούσωσι.
with-one-another because-of the(-things) of-world they-clash
99 Φίλος πιστὸς, σκέπη κραταιά. Ἐπειδὴ καὶ εὐημεροῦντι τῷ
friend faithful shelter strong since both prospering to-the
φίλῳ σύμβουλός ἐστιν ἀγαθὸς καὶ συνεργὸς σύμψυχος·
friend counselor is good and fellow-worker like-souled
καὶ κακοπαθοῦντι ἀντιλήπτωρ γνησιώτατος καὶ ὑπέρμαχος
and suffering-hardship helper most-genuine and champion
συμπαθέστατος.
most-sympathetic
100 Πολλοὶ μὲν πολλὰ περὶ ἀγάπης εἰρήκασιν· ἐν μόνοις
many indeed many(-things) about love have-spoken in only
δὲ τοῖς Χριστοῦ μαθηταῖς ταύτην ζητήσας, εὑρήσεις· ἐπεὶ
and the of-Christ disciples it having-sought you-will-find since

καὶ μόνοι αὐτοὶ εἶχον τὴν ἀληθινὴν Ἀγάπην τῆς ἀγάπης
also only they had the true Love of-the love
διδάσκαλον, περὶ ἧς ἔλεγον· Ἐὰν ἔχω προφητείαν, καὶ
teacher about which they-said if I-have prophecy and
εἰδῶ τὰ μυστήρια πάντα, καὶ πᾶσαν τὴν γνῶσιν, ἀγάπην
I-know the mysteries all and all the knowledge love
δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. Ὁ οὖν κτησάμενος τὴν
and not I-have nothing I-am-profited the(-one) then having-acquired the
ἀγάπην, αὐτὸν τὸν Θεὸν ἐκτήσατο· ἐπειδὴ ὁ Θεὸς ἀγάπη
love very — God has-acquired since — God love
ἐστίν. Αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
is to-him the glory to the ages amen

ΛΟΓΟΣ ΑΣΚΗΤΙΚΟΣ

The Ascetic Life

A brother asks an old man the aim of the Lord's incarnation and which commandments he must keep. The old man bids him imitate the Lord with the power the Lord gives, as Paul and David did, and leave foods, money, possessions, glory, and kin. The brother cannot love the one who hates him, and the old man explains that the Lord became man to keep the commandment of love, which the devil tried to make him break.

Ἀδελφὸς ἠρώτησε γέροντα, λέγων· Παρακαλῶ σε, 1
brother asked old-man saying I-beseech you
Πάτερ, εἰπεῖν μοι, τίς ὁ σκοπὸς ἦν τῆς τοῦ Κυρίου
Father to-tell me what the aim was of-the of-the Lord
ἐνανθρωπήσεως; Καὶ ὁ γέρων ἀποκριθεὶς εἶπε· Θαυμάζω
incarnation and the old-man having-answered said I-marvel-at
σε, Ἀδελφέ, ὅτι καθ' ἡμέραν τοῦ συμβόλου ἀκούων τῆς
you Brother that each day the creed hearing of-the
πίστεως, περὶ τούτου με ἐρωτᾷς. Πλὴν λέγω σοι, ὅτι
faith about this me you-ask but I-tell you that
ὁ σκοπὸς τῆς τοῦ Κυρίου ἐνανθρωπήσεως, ἡ ἡμετέρα
the aim of-the of-the Lord incarnation the our
ἦν σωτηρία. Καὶ ὁ Ἀδελφὸς εἶπε· Πῶς λέγεις, Πάτερ;
was salvation and the Brother said how do-you-say Father
Καὶ ἀπεκρίθη ὁ γέρων· Ἐπειδὴ γὰρ ὁ ἄνθρωπος ἀπ'
and answered the old-man since for the man from
ἀρχῆς γεγονὼς ὑπὸ τοῦ Θεοῦ, καὶ ἐν τῷ παραδείσῳ
beginning having-been-made by — God and in the paradise
τεθεὶς, τὴν ἐντολὴν παραβὰς, τῇ φθορᾷ καὶ
having-been-placed the commandment having-transgressed to-the corruption and
τῷ θανάτῳ ὑπέπεσεν· εἶτα τῇ ποικίλῃ τοῦ Θεοῦ προνοίᾳ
to-the death fell-under then by-the manifold — of-God providence
κατὰ πᾶσαν γενεὰν καὶ γενεὰν κυβερνώμενος, ἐπέμενεν
in every generation and generation being-steered he-continued

ἐπὶ τὸ χεῖρον προκόπτων, ὑπὸ τῶν ποικίλων τῆς σαρκὸς
toward the worse advancing by the manifold of-the flesh
παθημάτων ἀγόμενος τῷ ἀπελπισμῷ τῆς ζωῆς· τούτου
passions being-led to-the despair of-the life of-this
χάριν ὁ μονογενὴς τοῦ Θεοῦ Υἱὸς, ὁ προαιώνιος Λόγος
for-the-sake the only-begotten — of-God Son the before-the-ages Word
ὁ ἐκ Θεοῦ Πατρὸς, ἡ πηγὴ τῆς ζωῆς καὶ τῆς ἀθανασίας,
the from God Father the spring of-the life and of-the immortality
ἐπέφανεν ἡμῖν τοῖς ἐν σκότει καὶ σκιᾷ θανάτου
appeared to-us the(-ones) in darkness and shadow of-death
καθημένοις· σαρκωθεὶς ἐκ Πνεύματος ἁγίου, καὶ τῆς
sitting having-been-made-flesh from Spirit holy and the
ἁγίας Παρθένου· καὶ πολιτείαν ἡμῖν θεοειδοῦς ζωῆς ἐπέδειξε·
holy Virgin and way-of-life to-us of-godlike life he-showed
καὶ ἐντολὰς ἁγίας δεδωκὼς, καὶ βασιλείαν οὐρανῶν
and commandments holy having-given and kingdom of-heavens
ἐπαγγειλάμενος τοῖς κατ᾽ αὐτὰς πολιτευομένοις, καὶ
having-promised to-the(-ones) according-to them living-as-citizens and
κόλασιν αἰώνιον τοῖς παραβαίνουσιν ἀπειλήσας· καὶ
punishment eternal to-the(-ones) transgressing having-threatened and
παθὼν τὸ σωτήριον πάθος, καὶ ἐκ νεκρῶν ἀναστὰς, τὴν
having-suffered the saving passion and from dead having-risen the
ἐλπίδα τῆς ἀναστάσεως καὶ τῆς αἰωνίου ζωῆς ἐδωρήσατο
hope of-the resurrection and of-the eternal life he-granted
ἡμῖν· τὸ κατάκριμα δι᾽ ὑπακοῆς λύσας τῆς προγονικῆς
us the condemnation through obedience having-loosed of-the ancestral
ἁμαρτίας· καὶ τὸ κράτος τοῦ θανάτου θανάτῳ καταργήσας·
sin and the power of-the death by-death having-abolished
ἵνα, ὥσπερ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως ἐν
so-that as in — Adam all die thus in
αὐτῷ πάντες ζωοποιηθήσονται· καὶ εἰς οὐρανοὺς ἀνελθὼν,
him all will-be-made-alive and into heavens having-gone-up

καὶ ἐν δεξιᾷ τοῦ Πατρὸς καθεσθεὶς, τὸ Πνεῦμα τὸ ἅγιον
and at right-hand of-the Father having-sat the Spirit the holy
κατέπεμψεν εἰς ἀῤραβῶνα τῆς ζωῆς· καὶ εἰς φωτισμὸν καὶ
he-sent-down for pledge of-the life and for illumination and
ἁγιασμὸν τῶν ἡμετέρων ψυχῶν· καὶ εἰς βοήθειαν τῶν
sanctification of-the our souls and for help of-the(-ones)
ἀγωνιζομένων ὑπὲρ τῆς ἑαυτῶν σωτηρίας φυλάξαι τὰς
striving for the of-themselves salvation to-keep the
ἐντολὰς αὐτοῦ. Οὗτος ἦν ὁ σκοπὸς τῆς τοῦ Κυρίου
commandments of-him this was the aim of-the of-the Lord
ἐνανθρωπήσεως, ὡς ἐν συντόμῳ εἰπεῖν.
incarnation as in brief to-say
Καὶ ὁ Ἀδελφὸς εἶπε· Ποίας οὖν ἐντολὰς ὀφείλω ποιῆσαι, 2
and the Brother said which then commandments ought-I to-do
Πάτερ, ἵνα δι᾽ αὐτῶν σωθῶ, ἤθελον συντόμως
Father so-that through them I-may-be-saved I-would-wish briefly
ἀκοῦσαι. Καὶ ἀπεκρίθη ὁ γέρων· Αὐτὸς ὁ Κύριος
to-hear and answered the old-man himself the Lord
εἶπε μετὰ τὴν ἀνάστασιν τοῖς ἀποστόλοις· Πορευθέντες,
said after the resurrection to-the apostles having-gone
μαθητεύσατε πάντα τὰ ἔθνη· βαπτίζοντες αὐτοὺς εἰς τὸ
make-disciples-of all the nations baptizing them into the
ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος·
name of-the Father and of-the Son and of-the holy Spirit
διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην
teaching them to-keep all as-many-as I-commanded
ὑμῖν. Ὥστε οὖν ὅσα ἐνετείλατο δεῖ τηρεῖν, πάντα
you so-that then as-many-as he-commanded one-must keep every
ἄνθρωπον βαπτισθέντα εἰς τὸ ὄνομα τῆς ζωοποιοῦ καὶ
man baptized into the name of-the life-giving and
θεαρχικῆς Τριάδος. Τούτου γὰρ χάριν τῇ ὀρθῇ πίστει
thearchic Trinity of-this for for-the-sake to-the right faith

ὁ Κύριος τὴν πασῶν τῶν ἐντολῶν συνέζευξε τήρησιν·
the Lord the of-all of-the commandments joined keeping
ὡς εἰδὼς, ὅτι ἀμήχανον τὴν μίαν διαζευχθεῖσαν τῆς
as knowing that impossible(-it-is) the one disjoined from-the
μιᾶς σώζειν τὸν ἄνθρωπον. Διὰ τοῦτο καὶ ὁ Δαβὶδ τὴν
one to-save the man because-of this also — David the
ὀρθὴν πίστιν ἔχων, πρὸς τὸν Θεὸν ἔλεγε· Πρὸς πάσας τὰς
right faith having toward — God said toward all the
ἐντολάς σου κατωρθούμην· πᾶσαν ὁδὸν ἄδικον ἐμίσησα.
commandments of-you I-was-directed every way unjust I-hated
Κατὰ γὰρ πάσης ὁδοῦ ἀδίκου, πᾶσαι ἡμῖν αἱ ἐντολαὶ
against for every way unjust all to-us the commandments
ὑπὸ τοῦ Κυρίου δεδώρηνται· καὶ ἐὰν παραλειφθῇ μία, τὴν
by the Lord have-been-given and if be-left-aside one the
ἀντικειμένην αὐτῇ ὁδὸν τῆς κακίας ἀντεισάγει πάντως.
opposed to-it way of-the vice it-brings-in-instead surely
3 Καὶ εἶπεν ὁ Ἀδελφός· Καὶ τίς δύναται, Πάτερ, [πάσας
and said the Brother and who can Father all
τὰς ἐντολὰς, τοσαύτας γε οὔσας, ποιεῖν; Ἔφη ὁ
the commandments so-many at-least being do said the
γέρων· Ὁ τὸν Κύριον ἐκμιμούμενος, καὶ κατ᾽ ἴχνος
old-man the(-one) the Lord imitating and in track
αὐτῷ ἐπακολουθῶν. Καὶ εἶπεν ὁ Ἀδελφός· Καὶ τίς
him following and said the Brother and who
δύναται] τὸν Κύριον μιμήσασθαι; ὁ γὰρ Κύριος ἦν
can the Lord imitate the for Lord was
Θεὸς, εἰ καὶ ἄνθρωπος γέγονεν· ἐγὼ δὲ ἄνθρωπός εἰμι
God if even man he-became I and man am
ἁμαρτωλὸς, καὶ μυρίοις πάθεσι δεδουλωμένος· πῶς οὖν
sinner and to-myriad passions enslaved how then
δύναμαι τὸν Κύριον μιμήσασθαι; Καὶ ἀπεκρίθη ὁ γέρων·
can-I the Lord imitate and answered the old-man

Τῶν τῇ ὕλῃ τοῦ κόσμου δεδουλωμένων, οὐδεὶς
of-the(-ones) to-the matter of-the world enslaved no-one
δύναται τὸν Κύριον μιμήσασθαι· οἱ δὲ δυνάμενοι
can the Lord imitate the(-ones) and being-able
λέγειν· Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν
to-say behold we left all and followed
σοι· ἐκεῖνοι λαμβάνουσι δύναμιν τοῦ τε μιμήσασθαι αὐτὸν,
you those receive power of-the both to-imitate him
καὶ τοῦ πρὸς πάσας τὰς ἐντολὰς αὐτοῦ κατορθῶσαι.
and of-the toward all the commandments of-him to-succeed
Καί φησιν Ἀδελφός· Ποίαν δύναμιν; ἀπεκρίθη ὁ γέρων·
and says Brother what power answered the old-man
Αὐτοῦ ἄκουσον λέγοντος· Ἰδοὺ δέδωκα ὑμῖν ἐξουσίαν
him hear saying behold I-have-given you authority
πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν
to-tread upon serpents and scorpions and upon all the
δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει.
power of-the enemy and nothing you not — will-harm
Ταύτην τὴν δύναμιν καὶ τὴν ἐξουσίαν λαβὼν ὁ Παῦλος, 4
this the power and the authority having-received — Paul
ἔλεγε· Μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ. Καὶ
said imitators of-me become as I-too of-Christ and
πάλιν· Οὐκ ἔστι νῦν κατάκριμα τοῖς ἐν Χριστῷ
again not is now condemnation to-the(-ones) in Christ
Ἰησοῦ, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ
Jesus not according-to flesh walking but according-to
πνεῦμα. Καὶ πάλιν· Οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα
spirit and again the(-ones) and — of-Christ the flesh
ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. Καὶ
crucified with the passions and the desires and
πάλιν· Ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ.
again to-me world has-been-crucified and-I to-the world

Περὶ ταύτης τῆς ἐξουσίας καὶ βοηθείας προφητεύων ὁ
about this the authority and help prophesying —
Δαβὶδ, ἔλεγε· Ὁ κατοικῶν ἐν βοηθείᾳ τοῦ Ὑψίστου,
David said the(-one) dwelling in help of-the Most-High
ἐν σκέπῃ τοῦ Θεοῦ τοῦ οὐρανοῦ αὐλισθήσεται. Ἐρεῖ
in shelter — of-God of-the heaven will-lodge he-will-say
τῷ Κυρίῳ· Ἀντιλήπτωρ μου εἶ, καὶ καταφυγή μου, ὁ
to-the Lord helper of-me you-are and refuge of-me —
Θεός μου, καὶ ἐλπιῶ ἐπ᾽ αὐτόν. Καὶ μετ᾽ ὀλίγα· Ἐπὶ
God of-me and I-will-hope on him and after few(-words) upon
ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ, καὶ καταπατήσεις λέοντα
asp and basilisk you-will-tread and you-will-trample lion
καὶ δράκοντα· ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ
and dragon because to-the angels of-him he-will-command about
σοῦ, τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου. Οἱ
you the to-guard you in all the ways of-you the(-ones)
δὲ τῇ σαρκὶ προσκείμενοι, καὶ τὴν ὕλην ἀγαπῶντες
and to-the flesh devoted and the matter loving
τοῦ κόσμου, ἄκουε ποῖα παρ᾽ αὐτοῦ ἀκούουσιν·
of-the world hear what-sort(-things) from him they-hear
Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου
the(-one) loving father or mother above me not is of-me
ἄξιος. Καὶ μετ᾽ ὀλίγα· Καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν
worthy and after few(-words) and who not takes the cross
αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. Καὶ,
of-him and follows after me not is of-me worthy and
Ὅστις οὐκ ἀποτάσσεται πᾶσι τοῖς ὑπάρχουσιν αὐτῷ,
whoever not renounces all the(-things) belonging to-him
οὐ δύναταί μου εἶναι μαθητής. Ὁ οὖν θέλων γενέσθαι
not can of-me be disciple the(-one) then wishing to-become
αὐτοῦ μαθητὴς, καὶ ἄξιος αὐτοῦ εὑρεθῆναι· καὶ δύναμιν
of-him disciple and worthy of-him to-be-found and power

παρ᾽ αὐτοῦ λαβεῖν κατὰ τῶν πνευμάτων τῆς πονηρίας,
from him to-receive against the spirits of-the wickedness
χωρίζει ἑαυτὸν πάσης σαρκικῆς σχέσεως· καὶ γυμνοῖ
separates himself from-every fleshly attachment and strips
ἑαυτὸν πάσης ὑλικῆς προσπαθείας· καὶ οὕτως πρὸς τοὺς
himself of-every material attachment and thus against the
ἀοράτους ἐχθροὺς ὑπὲρ τῶν ἐντολῶν αὐτοῦ ἀγωνίζεται·
invisible enemies for the commandments of-him he-strives
ὡς αὐτὸς ὁ Κύριος ἑαυτὸν τύπον ἡμῖν παρέσχεν, ἔν τε
as himself the Lord himself type to-us provided in both
τῇ ἐρήμῳ ὑπὸ τοῦ ἀρχηγοῦ αὐτῶν πειραζόμενος· καὶ ἐν
the desert by the chief of-them being-tempted and in
τῇ οἰκουμένῃ ἐλθὼν, ὑπὸ τῶν ὑπ᾽ αὐτοῦ ἐνεργουμένων.
the inhabited-world having-come by the(-ones) by him being-worked
Καὶ ὁ Ἀδελφὸς εἶπεν· Ἀλλὰ πολλαί εἰσι, Πάτερ, αἱ τοῦ 6
and the Brother said but many are Father the of-the
Κυρίου ἐντολαί· καὶ τίς δύναται πάσας ἔχειν κατὰ νοῦν,
Lord commandments and who can all have in mind
ἵνα ὑπὲρ πασῶν ἀγωνίσηται; ἐγὼ δὲ μάλιστα, ὀλιγόνους
so-that for all he-may-strive I and especially small-minded
ὑπάρχων; σύντομον λόγον ἤθελον ἀκοῦσαι, ἵνα αὐτὸν
being brief word I-would-wish to-hear so-that it
κρατῶν, δι᾽ αὐτοῦ ἐσωζόμην. Καὶ ἀπεκρίθη ὁ γέρων· Εἰ
holding through it I-might-be-saved and answered the old-man if
καὶ πολλαί εἰσιν, Ἀδελφὲ, ἀλλ᾽ ἐνὶ λόγῳ ἀνακεφαλαιοῦνται,
even many they-are Brother yet in-one word they-are-summed-up
ἐν τῷ, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς
in the you-will-love (the)-Lord the God of-you from whole the
ἰσχύος σου καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον
strength of-you and from whole the mind of-you and the neighbor
σου ὡς ἑαυτόν. Καὶ ὁ ἀγωνιζόμενος τοῦτον κρατεῖν
of-you as yourself and the(-one) striving this to-hold

τὸν λόγον, πάσας ὁμοῦ τὰς ἐντολὰς κατορθοῖ. Οὐ δύναται
the word all together the commandments achieves not can
δέ τις μὴ χωρίσας ἑαυτὸν, ὡς προείρηται, τῆς τῶν
and anyone not having-separated himself as has-been-said-before from-the of-the
ὑλικῶν προσπαθείας, οὔτε τὸν Θεὸν, οὔτε τὸν πλησίον
material(-things) attachment neither — God nor the neighbor
ἀγαπῆσαι γνησίως· ἐπειδὴ ὁμοῦ τῇ ὕλῃ προσκεῖσθαι, καὶ
love genuinely since together to-the matter to-be-devoted and
τὸν Θεὸν ἀγαπῆσαι, ἀμήχανον. Καὶ τοῦτό ἐστιν ὃ λέγει ὁ
— God to-love impossible(-it-is) and this is what says the
Κύριος· Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν. Καί· Οὐδεὶς
Lord no-one can two lords serve and no-one
δύναται Θεῷ δουλεύειν καὶ μαμωνᾷ. Ὅσον γὰρ ὁ νοῦς
can God serve and mammon as-much-as for the mind
ἡμῶν τῶν τοῦ κόσμου ἀντέχεται πραγμάτων, δεδούλωται
of-us the of-the world holds-to things it-is-enslaved
αὐτοῖς, καὶ καταφρονεῖ τὴν ἐντολὴν τοῦ Θεοῦ παραβαίνων.
to-them and despises the commandment — of-God transgressing(-it)
7 Καὶ ὁ Ἀδελφὸς εἶπε· Ποίων πραγμάτων λέγεις, Πάτερ;
and the Brother said what things do-you-mean Father
Καὶ ὁ γέρων ἀπεκρίθη· Βρωμάτων, χρημάτων, κτημάτων,
and the old-man answered foods money possessions
δόξης, συγγενῶν, καὶ τῶν ἑξῆς. Καὶ ὁ Ἀδελφὸς
glory kinsmen and the(-things) following and the Brother
εἶπεν· Εἰπὲ, Πάτερ, οὐχὶ ὁ Θεὸς αὐτὰ ἔκτισε, καὶ τοῖς
said tell(-me) Father not — God them did-he-create and to-the
ἀνθρώποις εἰς χρῆσιν δέδωκε; καὶ πῶς κελεύει αὐτῶν μὴ
men for use has-he-given and how does-he-command them not
ἀντέχεσθαι; Καὶ ἀπεκρίθη ὁ γέρων· Δῆλον ὅτι ὁ Θεὸς αὐτὰ
to-hold-to and answered the old-man clear(-it-is) that — God them
ἔκτισε, καὶ δέδωκεν εἰς χρῆσιν τοῖς ἀνθρώποις. Καὶ, καλὰ
created and gave for use to-the men and good(-are)

πάντα τὰ ὑπὸ τοῦ Θεοῦ γεγονότα, ἵνα καλῶς αὐτοῖς
all the(-things) by — God made so-that well them
χρησάμενοι, τῷ Θεῷ εὐαρεστήσωμεν· ἀλλ' ἡμεῖς ἀσθενεῖς
having-used — to-God we-may-be-well-pleasing but we weak
ὄντες, καὶ ὑλικοὶ τῇ διανοίᾳ. προετιμήσαμεν τὰ ὑλικὰ
being and material in-the mind preferred the material(-things)
τῆς ἐντολῆς τῆς ἀγάπης· καὶ αὐτῶν ἀντεχόμενοι, τοῖς
to-the commandment of-the love and them holding-to with-the
ἀνθρώποις μαχόμεθα· δέον πάντων τῶν ὁρωμένων,
men we-fight it-being-needful than-all the(-things) seen
καὶ αὐτοῦ τοῦ σώματος, τὴν παντὸς ἀνθρώπου προτιμῆσαι
and itself the body the of-every man to-prefer
ἀγάπην· ἥτις ἐστὶν γνώρισμα τῆς εἰς Θεὸν ἀγάπης,
love which is token of-the toward God love
καθὼς αὐτὸς ὁ Κύριος ἐν Εὐαγγελίοις δείκνυσιν· Ὁ
as himself the Lord in Gospels shows the(-one)
ἀγαπῶν ἐμέ, φησὶ, τὰς ἐντολάς μου τηρήσει. Καὶ τίς
loving me he-says the commandments of-me will-keep and what
ἐστιν ἡ ἐντολὴ ἣν τηρήσαντες, αὐτὸν ἀγαπήσωμεν,
is the commandment which having-kept him we-may-love
αὐτοῦ ἄκουσον, λέγοντος· Αὕτη δέ ἐστιν ἡ ἐντολὴ ἡ
him hear saying this and is the commandment the
ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους. Ὁρᾷς ὅτι ἡ ἀλλήλων ἀγάπη,
my that you-love one-another do-you-see that the of-one-another love
τὴν εἰς Θεὸν ἀγάπην συνίστησιν, ἥτις ἐστὶ πλήρωμα
the toward God love establishes which is fullness
πάσης Θεοῦ ἐντολῆς; Διὰ τοῦτο οὖν κελεύει αὐτῶν μὴ
of-every of-God commandment because-of this then he-commands them not
ἀντέχεσθαι· ἀλλὰ καὶ ἀποτάξασθαι πᾶσι τοῖς ὑπάρχουσιν
to-hold-to but also to-renounce all the(-things) belonging
αὐτῷ, πάντα τὸν αὐτῷ μαθητεύειν ἐπιθυμητικῶς ἔχοντα.
to-him every the(-one) him to-be-discipled desirously having

8 Καὶ ὁ Ἀδελφὸς εἶπεν· Ἐπειδὴ εἶπες, Πάτερ, ὅτι δέον
and the Brother said since you-said Father that it-being-needful
πάντων τῶν ὁρωμένων, καὶ αὐτοῦ τοῦ σώματος,
than-all the(-things) seen and itself the body
τὴν παντὸς ἀνθρώπου προτιμῆσαι ἀγάπην, πῶς δύναμαι
the of-every man to-prefer love how can-I
τὸν μισοῦντά με καὶ ἀποστρεφόμενον ἀγαπῆσαι; Εἰ δὲ
the(-one) hating me and turning-away love if and
καὶ φθονεῖ μοι, καὶ λοιδορίαις κατατοξεύει, καὶ δόλους
also he-envies me and with-insults shoots-down and deceits
κατασκευάζει, καὶ ἐπιβουλεύειν ἐπιχειρεῖ, πῶς δύναμαι αὐτὸν
contrives and to-plot attempts how can-I him
ἀγαπῆσαι; Φύσει μοι, Πάτερ, φαίνεται τοῦτο ἀδύνατον, τοῦ
love by-nature to-me Father seems this impossible the
πάθους τῆς λύπης φυσικῶς τὸν λυπήσαντα ἀποστρέφεσθαι
passion of-the grief naturally the(-one) having-grieved to-turn-from
ἀναγκάζοντος. Καὶ ἀπεκρίθη ὁ γέρων· Ἐπὶ μὲν τῶν
compelling and answered the old-man in-the-case-of indeed of-the
ἑρπετῶν καὶ τῶν θηρίων τῶν ὑπὸ φύσεως ἀγομένων, τῷ
reptiles and the beasts of-the by nature led in-the
ὄντι ἀδύνατον μὴ πάντως ἀμύνασθαι ὅσον δύναται
reality impossible(-it-is) not surely to-defend-themselves as-much-as can
τὸ καταπονοῦν· ἐπὶ δὲ τῶν κατ' εἰκόνα
the(-one) oppressing in-the-case-of and the(-ones) according-to image
Θεοῦ κτισθέντων, καὶ λόγῳ ἀγομένων· καὶ γνώσεως Θεοῦ
of-God created and by-reason led and of-knowledge of-God
καταξιωθέντων, καὶ νόμον παρ' αὐτοῦ δεξαμένων, δυνατὸν
deemed-worthy and law from him having-received possible(-it-is)
τοὺς λυποῦντας μὴ ἀποστρέφεσθαι, καὶ τοὺς μισοῦντας
the(-ones) grieving not to-turn-from and the(-ones) hating
ἀγαπᾷν. Διὸ καὶ ὁ Κύριος, Ἀγαπᾶτε, λέγων, τοὺς
to-love wherefore also the Lord love saying the

ἐχθροὺς ὑμῶν· καλῶς ποιεῖτε, τοῖς μισοῦσιν ὑμᾶς, καὶ
enemies of-you well do to-the(-ones) hating you and
τὰ ἑξῆς, οὐχ ὡς ἀδύνατα ἐντέλλεται, ἀλλ' ὡς
the(-things) following not as impossible(-things) commands but as
δυνατὰ δηλονότι· ἐπεὶ οὐκ ἂν ἐκόλασε τὸν
possible(-things) evidently since not — he-would-have-punished the(-one)
παραβαίνοντα. Δηλοῖ δὲ αὐτὸς ὁ Κύριος, αὐτοῖς τοῖς
transgressing shows and himself the Lord by-the-very the
ἔργοις ἡμῖν δείξας· καὶ οἱ μαθηταὶ αὐτοῦ πάντες ὑπὲρ
works to-us having-shown and the disciples of-him all for
τῆς εἰς τὸν πλησίον ἀγάπης μέχρι θανάτου ἀγωνισάμενοι,
the toward the neighbor love until death having-striven
καὶ ὑπὲρ τῶν ἀποκτεινάντων θερμῶς προσευξάμενοι.
and for the(-ones) having-killed(-them) warmly having-prayed
Ἀλλ' ἐπειδὴ ἡμεῖς ἐσμὲν φιλόϋλοι καὶ φιλήδονοι, καὶ
but since we are matter-loving and pleasure-loving and
ταῦτα τῆς ἐντολῆς μᾶλλον προτιμῶντες, διὰ τοῦτο
these(-things) than-the commandment rather preferring because-of this
τοὺς μισοῦντας ἀγαπῆσαι οὐ δυνάμεθα· ἀλλὰ καὶ τοὺς
the(-ones) hating love not we-can but even the(-ones)
ἀγαπῶντας διὰ ταῦτα πολλάκις ἀποστρεφόμεθα,
loving because-of these(-things) often we-turn-from
θηρίων καὶ ἑρπετῶν χεῖρον διακείμενοι· καὶ διὰ τοῦτο
than-beasts and reptiles worse disposed and because-of this
τοῖς ἴχνεσι τοῦ Θεοῦ ἀκολουθῆσαι μὴ δυνάμενοι, οὐδὲ τὸν
the tracks — of-God to-follow not being-able neither the
σκοπὸν αὐτοῦ γνῶναι δυνάμεθα, ἵνα λάβωμεν δύναμιν.
aim of-him know we-can so-that we-may-receive power
Καὶ ὁ Ἀδελφὸς εἶπεν· Ἰδοὺ, Πάτερ, κατέλιπον πάντα, 9
and the Brother said behold Father I-have-left all(-things)
συγγένειαν, ὕπαρξιν, τρυφὴν, καὶ τὴν δόξαν τοῦ κόσμου,
kindred substance luxury and the glory of-the world

καὶ οὐδὲν κέκτημαι ἐν τῷ βίῳ πλὴν τοῦ σώματος· καὶ
and nothing I-possess in the life except the body and
τὸν ἀδελφὸν μισοῦντά με καὶ ἀποστρεφόμενον ἀγαπῆσαι
the brother hating me and turning-away love
οὐ δύναμαι· εἰ καὶ βιάζομαι κακὸν ἀντὶ κακοῦ κατ᾽
not I-can if even I-force(-myself) evil for evil in
ἐνέργειαν μὴ ἀνταποδοῦναι. Εἶπε οὖν τί ὀφείλω ποιῆσαι,
act not to-repay tell then what ought-I to-do
ἵνα δυνηθῶ αὐτὸν ἐκ καρδίας ἀγαπῆσαι, ἢ καὶ τὸν
so-that I-may-be-able him from heart to-love or also the(-one)
καθοιονδήποτε τρόπον θλίβοντα καὶ ἐπιβουλεύοντα.
in-whatever way afflicting and plotting
Καὶ ἀπεκρίθη ὁ γέρων· Ἀδύνατόν τινα ἀγαπῆσαι τὸν
and answered the old-man impossible(-it-is) anyone to-love the(-one)
θλίβοντα, κἂν τῇ ὕλῃ τοῦ κόσμου ἔδοξεν ἀποτάξασθαι,
afflicting even-if to-the matter of-the world he-seemed to-have-renounced
ἐὰν μὴ τὸν σκοπὸν τοῦ Κυρίου ἐν ἀληθείᾳ γινώσκῃ·
unless — the aim of-the Lord in truth he-know
ἐὰν δὲ τοῦ Κυρίου αὐτῷ χαριζομένου δυνηθῇ γνῶναι, καὶ
if and the Lord to-him granting(-it) he-be-able to-know(-it) and
σπεύδῃ κατ᾽ αὐτὸν περιπατεῖν, δύναται ἐκ καρδίας
hasten according-to him to-walk he-can from heart
ἀγαπῆσαι τὸν μισοῦντα καὶ θλίβοντα, ὥσπερ καὶ οἱ
love the(-one) hating and afflicting as also the
ἀπόστολοι ἐγνωκότες ἠγάπων.
apostles having-known(-it) loved
10 Καὶ εἶπεν ὁ Ἀδελφός· Καὶ τίς ὁ σκοπὸς τοῦ Κυρίου ἦν,
and said the Brother and what the aim of-the Lord was
παρακαλῶ γνῶναι, Πάτερ. Καὶ εἶπεν ὁ γέρων· Ἐὰν τὸν
I-beseech(-you) to-know(-it) Father and said the old-man if the
σκοπὸν τοῦ Κυρίου γνῶναι θέλῃς, συνετῶς ἄκουσον. Ὁ οὖν
aim of-the Lord to-know you-wish intelligently hear the then

Κύριος ἡμῶν Ἰησοῦς Χριστὸς, φύσει Θεὸς ὢν, καὶ ἄνθρωπος
Lord of-us Jesus Christ by-nature God being and man
διὰ φιλανθρωπίαν γενέσθαι καταξιώσας, ἐκ γυναικὸς
because-of love-for-man to-become having-deigned from woman
τεχθεὶς, ὑπὸ νόμον ἐγένετο, κατὰ τὸν θεῖον Ἀπόστολον·
born under law became according-to the divine Apostle
ἵνα ὡς ἄνθρωπος τὴν ἐντολὴν φυλάξας, τὴν ἀρχαίαν τοῦ
so-that as man the commandment having-kept the ancient —
Ἀδὰμ ἀνατρέψῃ κατάραν. Εἰδὼς οὖν ὁ Κύριος, ὅτι ὅλος
of-Adam be-might-overturn curse knowing then the Lord that whole
ὁ νόμος καὶ οἱ προφῆται ἐν ταῖς δυσὶ τοῦ νόμου κρέμανται
the law and the prophets in the two of-the law hang
ἐντολαῖς, ἐν τῷ, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης
commandments in the you-will-love (the)-Lord the God of-you from whole
τῆς καρδίας σου, καὶ τὸν πλησίον ὡς ἑαυτόν· ταῦτα ἀπ᾽
the heart of-you and the neighbor as yourself these(-things) from
ἀρχῆς καὶ μέχρι τέλους φυλάξαι ἀνθρωποπρεπῶς ἔσπευσεν.
beginning and until end to-keep in-human-fashion he-hastened
Ὁ δὲ ἀπ᾽ ἀρχῆς ἀπατήσας τὸν ἄνθρωπον, καὶ διὰ τοῦτο
the and from beginning having-deceived the man and because-of this
κράτος ἐσχηκὼς τοῦ θανάτου, διάβολος, ἰδὼν αὐτὸν
power having-had of-the death devil having-seen him
ἐπὶ τοῦ βαπτίσματος ὑπὸ τοῦ Πατρὸς μαρτυρούμενον, καὶ
at the baptism by the Father being-witnessed and
τὸ συγγενὲς ἅγιον Πνεῦμα ὡς ἄνθρωπον ἀπ᾽ οὐρανῶν
the kindred holy Spirit as man from heavens
δεχόμενον, καὶ εἰς τὴν ἔρημον πρὸς τὸ πειρασθῆναι ὑπ᾽
receiving and into the desert for the to-be-tempted by
αὐτοῦ ἐληλυθότα· ὅλον αὐτοῦ τὸν πόλεμον κατ᾽ αὐτοῦ
him having-come whole of-him the war against him
συνεκρότει, εἴ πως δυνηθῇ καὶ αὐτὸν ποιῆσαι τὴν τοῦ
he-marshaled if somehow he-might-be-able also him to-make the of-the

κόσμου προτιμῆσαι ὕλην τῆς εἰς Θεὸν ἀγάπης. Εἰδὼς
world to-prefer matter than-the toward God love knowing
οὖν ὁ διάβολος ὅτι τὰ τρία ταῦτά εἰσιν, ἐν οἷς πάντα
then the devil that the three these are in which all
δονεῖται τὰ ἀνθρώπινα, βρώματα, λέγω, καὶ χρήματα,
are-shaken the human(-things) foods I-mean and money
καὶ δόξα, δι' ὧν καὶ εἰς τὸ βάραθρον τῆς ἀπωλείας
and glory through which also into the pit of-the perdition
ἀεὶ κατήγαγε τὸν ἄνθρωπον· εἰς ταῦτα τὰ τρία αὐτὸν
always he-brought-down the man in these the three him
ἐν τῇ ἐρήμῳ ἐπείρασεν, ὧν ὁ Κύριος ἡμῶν κρείττων
in the desert he-tempted than-which the Lord of-us stronger
φανεὶς, εἰς τοὐπίσω χωρεῖν τῷ διαβόλῳ προσέταττε.
having-appeared to the-back to-go to-the devil he-commanded

11 Τοῦτο οὖν τὸ γνώρισμα τῆς εἰς Θεὸν ἀγάπης, ἧς τὴν
this then the token of-the toward God love of-which the
ἐντολὴν δι' ὧν ἐπήγγελτο πεῖσαι αὐτὸν παραβῆναι
commandment through what-things he-had-promised to-persuade him to-transgress
μὴ δυνηθεὶς, τῆς εἰς τὸν πλησίον λοιπὸν ἀγάπης
not having-been-able the toward the neighbor henceforth love
τὴν ἐντολὴν, εἰς τὴν οἰκουμένην ἐλθόντα, διὰ τῶν
the commandment into the inhabited-world him-having-come through the
παρανόμων Ἰουδαίων ἐνεργῶν, παραβαίνειν αὐτὸν δι'
lawless Jews working to-transgress him through
ὧν ἐμηχανᾶτο ἠγωνίζετο. Τούτου χάριν διδάσκοντα
what-things he-contrived he-strove of-this for-the-sake teaching
αὐτὸν τὰς ὁδοὺς τῆς ζωῆς, καὶ ἔργῳ ὑποδεικνύοντα τὴν
him the ways of-the life and by-deed showing the
οὐράνιον πολιτείαν, καὶ ἀνάστασιν νεκρῶν καταγγέλλοντα,
heavenly way-of-life and resurrection of-dead proclaiming
καὶ ζωὴν αἰώνιον καὶ βασιλείαν οὐρανῶν τοῖς
and life eternal and kingdom of-heavens to-the(-ones)

πιστεύουσιν ἐπαγγελλόμενον· τοῖς δὲ ἀπίστοις κόλασιν
believing promising to-the(-ones) and unbelieving punishment
αἰώνιον ἀπειλοῦντα, καὶ πρὸς βεβαίωσιν τῶν λεγομένων
eternal threatening and for confirmation of-the(-things) said
τὰς παραδόξους θεοσημίας ἐπιδεικνύμενον, καὶ εἰς πίστιν
the strange divine-signs displaying and to faith
τοὺς ὄχλους προσκαλούμενον, συνεκίνει τοὺς παρανόμους
the crowds calling he-stirred the lawless
Φαρισαίους καὶ Γραμματεῖς, εἰς τὰς κατ᾽ αὐτοῦ ποικίλας
Pharisees and Scribes to the against him manifold
ἐπιβουλάς· ἵνα τοὺς πειρασμοὺς ὑπενεγκεῖν, ὡς ᾤετο, μὴ
plots so-that the temptations to-bear as he-thought not
δυνάμενος, εἰς μῖσος τῶν ἐπιβουλευόντων παρατραπῇ·
being-able to hatred of-the(-ones) plotting he-might-be-turned
καὶ οὕτως τοῦ σκοποῦ ὁ ἀλάστωρ ἐπιτύχῃ, παραβάτην
and thus of-the aim the avenger might-attain transgressor
τῆς ἐντολῆς τῆς εἰς τὸν πλησίον ἀγάπης ἀποφήνας.
of-the commandment of-the toward the neighbor love having-shown(-him)

X · THE ASCETIC LIFE, 12–22

The Lord hated not the Pharisees but the one working in them, and conquered the devil by suffering at his hands; Paul names the wrestling against principalities and powers. The brother learns to pardon a tempted brother, to gain sobriety by freedom from care, and to give his leisure to God through love, continence, and prayer; love tames the temper, and long-suffering is to reckon oneself the cause of the temptation.

Ὁ δὲ Κύριος, ἅτε Θεὸς, εἰδὼς αὐτοῦ τὰ ἐνθύμια, οὐ τοὺς 12
the and Lord inasmuch-as God knowing of-him the thoughts not the
ὑπ᾽ αὐτοῦ ἐνεργουμένους ἐμίσησε Φαρισαίους (πῶς γὰρ φύσει
by him being-worked hated Pharisees how for by-nature

ἀγαθὸς ὤν;), ἀλλὰ διὰ τῆς εἰς αὐτοὺς ἀγάπης, τὸν
good being but through the toward them love the(-one)
ἐνεργοῦντα ἠμύνετο· καὶ τοὺς μὲν ἐνεργουμένους, ἅτε
working he-repelled and the(-ones) indeed being-worked inasmuch-as
δυναμένους μὴ ἐνεργεῖσθαι· ἑκουσίως δὲ τοῦ ἐνεργοῦντος
being-able not to-be-worked willingly and the(-one) working
διὰ ῥᾳθυμίαν ἀνεχομένους, ἐνουθέτει, ἤλεγχεν, ὠνείδιζεν,
because-of sloth tolerating he-admonished reproved reproached
ἐταλάνιζεν, εὐεργετῶν οὐκ ἐπαύετο, βλασφημούμενος
called-wretched benefiting not he-ceased being-blasphemed
ἐμακροθύμει, πάσχων ὑπέμενε, πάντα τὰ τῆς ἀγάπης ἔργα
he-was-long-suffering suffering he-endured all the of-the love works
εἰς αὐτοὺς ἐνεδείκνυτο· τὸν δὲ ἐνεργοῦντα, τῇ εἰς
toward them he-displayed the(-one) and working by-the toward
τοὺς ἐνεργουμένους φιλανθρωπίᾳ ἠμύνετο· ὦ παραδόξου
the(-ones) being-worked love-for-man he-repelled O strange
πολέμου! ἀντὶ τοῦ μίσους, τὴν ἀγάπην ἐπιδεικνύμενος,
war instead-of the hatred the love displaying
καὶ ἀγαθότητι βάλλων τὸν τῆς κακίας πατέρα. Τούτου
and by-goodness striking the of-the vice father of-this
χάριν τὰ τοσαῦτα κακὰ παρ' αὐτῶν ὑπομείνας, μᾶλλον
for-the-sake the so-many evils from them having-endured rather
δὲ ἀληθέστερον εἰπεῖν, δι' αὐτοὺς, μέχρι θανάτου ὑπὲρ
and more-truly to-say because-of them until death for
τῆς ἐντολῆς τῆς ἀγάπης ἀνθρωποπρεπῶς ἠγωνίσατο·
the commandment of-the love in-human-fashion he-strove
καὶ τὴν τελείαν νίκην κατὰ τοῦ διαβόλου ἀράμενος, τὸν
and the perfect victory against the devil having-won the
στέφανον τῆς ἀναστάσεως ὑπὲρ ἡμῶν ἀνεδήσατο· καὶ
crown of-the resurrection for us he-bound-on and
οὕτως ὁ νέος Ἀδὰμ, τὸν παλαιὸν ἀνενεώσατο. Καὶ τοῦτό
thus the new Adam the old renewed and this

ἐστιν ὃ λέγει ὁ θεῖος Ἀπόστολος· Τοῦτο φρονείσθω ἐν
is what says the divine Apostle this let-be-minded in
ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ καὶ τὰ ἑξῆς.
you which also in Christ Jesus and the(-things) following
Οὗτος οὖν ἦν ὁ σκοπὸς τοῦ Κυρίου, ἵνα τῷ μὲν 13
this then was the aim of-the Lord that to-the indeed
Πατρὶ ὑπακούσῃ μέχρι θανάτου ὡς ἄνθρωπος ὑπὲρ ἡμῶν,
Father he-might-obey until death as man for us
φυλάττων τὴν ἐντολὴν τῆς ἀγάπης· τὸν δὲ διάβολον
keeping the commandment of-the love the and devil
ἀμύνηται τῷ πάσχειν ὑπ᾽ αὐτοῦ, διὰ τῶν ὑπ᾽ αὐτοῦ
he-might-repel by-the to-suffer by him through the by him
ἐνεργουμένων Γραμματέων καὶ Φαρισαίων· καὶ οὕτως
worked Scribes and Pharisees and thus
ἐνίκησε τῷ νικᾶσθαι ἑκουσίως, τὸν νικᾶν ἐλπίσαντα,
he-conquered by-the to-be-conquered willingly the(-one) to-conquer having-hoped
καὶ τὸν κόσμον ἐῤῥύσατο τῆς αὐτοῦ δυναστείας. Τοῦτον
and the world rescued from-the his dominion this
τὸν τρόπον ὁ Χριστὸς ἐξ ἀσθενείας ἐσταυρώθη· δι᾽
the way — Christ from weakness was-crucified through
ἧς ἀσθενείας τὸν θάνατον ἐνέκρωσε, καὶ τὸν τὸ κράτος
which weakness the death he-put-to-death and the(-one) the power
ἔχοντα τοῦ θανάτου κατήργησε. Τοῦτον τὸν τρόπον καὶ ὁ
having of-the death he-abolished this the way also —
Παῦλος ἐν ἑαυτῷ ἠσθένει, καὶ ἐκαυχᾶτο ἐν ταῖς ἀσθενείαις,
Paul in himself was-weak and boasted in the weaknesses
ἵνα ἐπισκηνώσῃ ἐν αὐτῷ ἡ δύναμις τοῦ Χριστοῦ.
so-that might-tabernacle in him the power — of-Christ
Ταύτης τῆς νίκης τὸν τρόπον μαθὼν, ἔλεγεν Ἐφεσίοις 14
of-this the victory the way having-learned he-said to-Ephesians
γράφων· Οὐκ ἔστιν ὑμῖν ἡ πάλη πρὸς αἷμα καὶ
writing not is for-you the wrestling against blood and

σάρκα· ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, καὶ
flesh but against the principalities against the powers and
τὰ ἑξῆς. Τόν τε θώρακα τῆς δικαιοσύνης ἀναλαβεῖν
the(-things) following the both breastplate of-the righteousness to-take-up
φησι, καὶ τὴν περικεφαλαίαν ἐλπίδος, καὶ τὸν θυρεὸν
he-says and the helmet of-hope and the shield
τῆς πίστεως, καὶ τὴν μάχαιραν τοῦ πνεύματος, ἵνα
of-the faith and the sword of-the spirit so-that
δυνηθῶσι πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα
they-may-be-able all the darts of-the wicked(-one) the fiery
σβέσαι, οἱ πρὸς τοὺς ἀοράτους ἐχθροὺς τὸν πόλεμον
to-quench the(-ones) against the invisible enemies the war
ἔχοντες· ἔργῳ δὲ τὸν τράπον τῆς πάλης ἐπιδεικνύμενος,
having by-deed and the way of-the wrestling showing
ἔλεγεν· Ἐγὼ οὖν οὕτως τρέχω, ὡς οὐκ ἀδήλως· οὕτως
he-said I then thus run as not uncertainly thus
πυκτεύω, ὡς οὐκ ἀέρα δαίρων· ἀλλ᾽ ὑποπιάζω μου τὸ
I-box as not air beating but I-bruise of-me the
σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας, αὐτὸς
body and bring-into-slavery lest-somehow to-others having-preached myself
ἀδόκιμος γένωμαι. Καὶ πάλιν· Ἄχρι τῆς ἄρτι ὥρας καὶ
unapproved I-become and again until the present hour both
πεινῶμεν καὶ διψῶμεν καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα.
we-hunger and thirst and are-naked and are-buffeted
Καὶ πάλιν· Ἐν κόπῳ καὶ μόχθῳ· ἐν ἀγρυπνίαις πολλάκις,
and again in labor and toil in watchings often
ἐν ψύχει καὶ γυμνότητι, χωρὶς τῶν παρεκτός.
in cold and nakedness apart-from the(-things) without
15 Καὶ ταύτην μὲν τὴν πάλην, πρὸς τοὺς ἡδονὰς ἐν τῇ
and this indeed the wrestling against the pleasures in the
σαρκὶ ἐνεργοῦντας ἐπάλαιε δαίμονας διὰ τῆς ἀσθενείας
flesh working he-wrestled demons through the weakness

τοῦ ἰδίου σώματος αὐτοὺς ἐπελαύνων· πρὸς δὲ τοὺς εἰς
of-the own body them driving-off against and the(-ones) for
μῖσος πολεμοῦντας, καὶ διὰ τοῦτο τοὺς τῶν ἀνθρώπων
hatred warring and because-of this the(-ones) of-the men
ἀμελεστέρους κατὰ τῶν εὐσεβῶν κινοῦντας, ἵνα δι᾽
more-careless against the godly moving so-that through
αὐτῶν πειραζόμενοι, αὐτοὺς μισήσωσι, καὶ τὴν ἐντολὴν τῆς
them being-tempted them they-might-hate and the commandment of-the
ἀγάπης παραβῶσι· πάλιν τὸν τρόπον τῆς νίκης ἔργοις ἡμῖν
love transgress again the way of-the victory by-works to-us
ὑποδεικνύων, ἔλεγεν· Λοιδορούμενοι, εὐλογοῦμεν· διωκόμενοι,
showing he-said being-reviled we-bless being-persecuted
ἀνεχόμεθα· βλασφημούμενοι, παρακαλοῦμεν· ὡσπερεὶ
we-endure being-blasphemed we-entreat as-it-were
καθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως
refuse of-the world we-became of-all offscouring until
ἄρτι. Οἱ μὲν γὰρ δαίμονες, διὰ τοῦτο λοιδορεῖν καὶ
now the indeed for demons because-of this to-revile and
βλασφημεῖν καὶ διώκειν ὑπέβαλλον, ἵνα εἰς μῖσος τοῦ
to-blaspheme and to-persecute suggested so-that to hatred of-the(-one)
λοιδοροῦντος καὶ βλασφημοῦντος καὶ διώκοντος αὐτὸν
reviling and blaspheming and persecuting him
κινήσωσι· τὸν σκοπὸν εἰς τὴν παράβασιν τῆς ἐντολῆς τῆς
they-might-move the aim to the transgression of-the commandment of-the
ἀγάπης ἔχοντες. Ὁ δὲ Ἀπόστολος μὴ ἀγνοῶν τὰ νοήματα
love having the and Apostle not ignorant-of the designs
αὐτῶν, τοὺς λοιδοροῦντας ηὐλόγει, καὶ τῶν διωκόντων
of-them the(-ones) reviling blessed and the(-ones) persecuting
ἠνείχετο. καὶ τοὺς βλασφημοῦντας παρεκάλει, τῶν μὲν
endured and the(-ones) blaspheming entreated the indeed
ταῦτα ἐνεργούντων ἀποστῆναι δαιμόνων, τῷ δὲ ἀγαθῷ
these(-things) working to-stand-away-from demons to-the and good

οἰκειωθῆναι Θεῷ· τοὺς δὲ ταῦτα ἐνεργοῦντας δαίμονας,
to-be-made-kin God the and these(-things) working demons
τούτῳ τῷ τρόπῳ τῆς πάλης ἠμύνετο, ἐν τῷ ἀγαθῷ ἀεὶ
by-this the way of-the wrestling he-repelled in the good always
νικῶν τὸ κακὸν, κατὰ τὴν μίμησιν τοῦ Σωτῆρος, καὶ
conquering the evil according-to the imitation of-the Savior and
οὕτως ὅλον τὸν κόσμον τῶν δαιμόνων ἀποστήσαντες τῷ
thus whole the world from-the demons having-detached —
Θεῷ ᾠκείωσαν, αὐτός τε καὶ οἱ λοιποὶ ἀπόστολοι, διὰ
to-God they-made-kin he both and the rest apostles through
ἥττης νικήσαντες τοὺς νικᾶν ἐλπίσαντας. Ἐὰν οὖν καὶ
defeat having-conquered the(-ones) to-conquer having-hoped if then also
σὺ, Ἀδελφὲ, τοῦτον κρατήσῃς τὸν σκοπὸν, δύνασαι καὶ σὺ
you Brother this you-hold the aim you-can also you
τοὺς μισοῦντας ἀγαπᾶν· εἰ δὲ μή γε, ἄλλως ἀμήχανον.
the(-ones) hating love if and not at-least otherwise impossible(-it-is)
16 Καὶ ὁ ἀδελφὸς εἶπεν· Ἐπ' ἀληθείας, Πάτερ, οὕτως ἐστὶ καὶ
and the brother said in truth Father thus it-is and
οὐκ ἄλλως· καὶ διὰ τοῦτο ὁ Κύριος βλασφημούμενος
not otherwise and because-of this the Lord being-blasphemed
καὶ κολαφιζόμενος, καὶ τὰ ἄλλα πάσχων, ἅπερ ἔπαθεν
and being-buffeted and the other(-things) suffering which-very he-suffered
ὑπὸ τῶν Ἰουδαίων, ἠνείχετο, ἐκείνοις μὲν συμπάσχων ὡς
by the Jews endured with-them indeed suffering-with as
ἀγνοοῦσι καὶ πεπλανημένοις· διὸ καὶ ἔλεγεν ἐπὶ τοῦ
being-ignorant and led-astray wherefore also he-said on the
σταυροῦ· Πάτερ, ἄφες αὐτοῖς, ὅτι οὐκ οἴδασι τί ποιοῦσι·
cross Father forgive them because not they-know what they-do
τοῦ δὲ διαβόλου καὶ τῶν ἀρχόντων αὐτοῦ θριαμβεύων τὴν
of-the and devil and of-the rulers of-him triumphing-over the
πανουργίαν καὶ τὴν ἀπάτην ἐπὶ τοῦ σταυροῦ· ὑπὲρ τῆς
villainy and the deceit on the cross for the

ἐντολῆς τῆς ἀγάπης, καθὼς εἶπας, μέχρι θανάτου πρὸς
commandment of-the love as you-said until death against
αὐτοὺς ἀγωνισάμενος, καὶ τὴν κατ᾽ αὐτῶν νίκην ἡμῖν
them having-striven and the against them victory to-us
χαρισάμενος· καὶ τοῦ θανάτου καταλύσας τὸ κράτος, τὴν
having-granted and of-the death having-destroyed the power the
ἀνάστασιν αὐτοῦ εἰς ζωὴν παντὶ τῷ κόσμῳ ἐδωρήσατο. Ἀλλ᾽
resurrection of-him for life to-all the world he-gave but
εὔχου ὑπὲρ ἐμοῦ, Πάτερ, ἵνα τελείως ἐξισχύσω γνῶναι τὸν
pray for me Father that perfectly I-may-be-strong to-know the
σκοπὸν τοῦ Κυρίου, καὶ τῶν ἀποστόλων αὐτοῦ· καὶ δυνηθῶ
aim of-the Lord and of-the apostles of-him and I-may-be-able
νήφειν ἐν τοῖς καιροῖς τῶν πειρασμῶν, καὶ μὴ ἀγνοεῖν
to-be-sober in the times of-the temptations and not to-be-ignorant-of
τὰ νοήματα τοῦ διαβόλου καὶ τῶν δαιμόνων αὐτοῦ.
the designs of-the devil and of-the demons of-him
Καὶ ὁ γέρων ἀποκριθεὶς, εἶπεν· Ἐὰν τῶν προειρημένων 17
and the old-man having-answered said if of-the(-things) said-before
ἔχεις ἀεὶ τὴν μελέτην, δύνασαι μὴ ἀγνοεῖν. Ἀλλὰ καὶ ἐὰν
you-have always the meditation you-can not be-ignorant but also if
συνιῇς, ὅτι ὥσπερ σὺ πειράζῃ, οὕτως καὶ ὁ ἀδελφός
you-understand that as you are-tempted thus also the brother
σου πειράζεται· καὶ τῷ μὲν πειραζομένῳ συγγινώσκεις,
of-you is-tempted and the(-one) indeed being-tempted you-pardon
τῷ δὲ πειράζοντι θέλοντί σε εἰς μῖσος ἀγαγεῖν τοῦ
the(-one) and tempting wishing you into hatred to-lead of-the(-one)
πειραζομένου ἀντιστῇς, μὴ ὑπακούων αὐτοῦ τῷ μηχανήματι.
being-tempted you-withstand not obeying his the device
Καὶ τοῦτό ἐστιν ὃ λέγει ὁ ἀδελφόθεος Ἰάκωβος ἐν
and this is what says the God's-brother James in
ταῖς Καθολικαῖς· Ὑποτάγητε τῷ Θεῷ· ἀντίστητε δὲ τῷ
the Catholic(-Epistles) submit-yourselves — to-God withstand and the

διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν. Ἐὰν οὖν, ὡς εἴρηται,
devil and he-will-flee from you if then as has-been-said
ἔχεις νηφόντως τὴν τῶν προειρημένων ἀδιαλείπτως
you-have soberly the of-the(-things) said-before unceasingly
μελέτην, δύνασαι γνῶναι τὸν σκοπὸν τοῦ Κυρίου, καὶ τῶν
meditation you-can know the aim of-the Lord and of-the
ἀποστόλων αὐτοῦ· καὶ τοὺς μὲν ἀνθρώπους ἀγαπᾷν, καὶ
apostles of-him and the indeed men love and
συμπάσχειν αὐτοῖς πταίουσι· τοῖς δὲ πονηροῖς δαίμοσιν
suffer-with them stumbling the and wicked demons
ἀδιαλείπτως διὰ τῆς ἀγάπης πολεμεῖν. Εἰ δὲ ἐσμὲν χαῦνοι
unceasingly through the love fight if and we-are slack
καὶ ἀμελεῖς καὶ ῥάθυμοι, καὶ ταῖς σαρκικαῖς ἡδοναῖς τὸν
and careless and lazy and with-the fleshly pleasures the
λογισμὸν ἐμφύρομεν, οὐχὶ τοὺς δαίμονας, ἀλλ' ἑαυτοὺς καὶ
thought we-defile not the demons but ourselves and
τοὺς ἀδελφοὺς πολεμοῦμεν· τοὺς δὲ δαίμονας μᾶλλον δι'
the brothers we-fight the and demons rather through
αὐτῶν θεραπεύομεν, ὑπὲρ αὐτῶν τοῖς ἀνθρώποις μαχόμενοι.
them we-serve for them with-the men fighting

18 Καὶ ὁ ἀδελφὸς εἶπεν· Οὕτως ἔχει, Πάτερ· καὶ γὰρ ἐκ
and the brother said thus it-is Father and for from
τῆς ἀμελείας μου ἀεὶ λαμβάνουσιν ἀφορμὰς κατ' ἐμοῦ
the negligence of-me always take occasions against me
οἱ δαίμονες· ἀλλὰ παρακαλῶ σε, Πάτερ, εἰπεῖν μοι, πῶς
the demons but I-beseech you Father to-tell me how
ὀφείλω κτήσασθαι νῆψιν. Καὶ ἀπεκρίθη ὁ γέρων· Ἡ
I-ought to-acquire sobriety and answered the old-man the
παντελὴς τῶν γηΐνων ἀμεριμνία, καὶ ἡ συνεχὴς μελέτη
complete of-the earthly(-things) freedom-from-care and the continual meditation
τῆς θείας Γραφῆς φέρει τὴν ψυχὴν εἰς φόβον Θεοῦ· καὶ ὁ
of-the divine Scripture brings the soul to fear of-God and the

τοῦ Θεοῦ φόβος φέρει τὴν νῆψιν· καὶ τότε ἡ ψυχὴ ἄρχεται
— of-God fear brings the sobriety and then the soul begins
βλέπειν τοὺς διὰ τῶν λογισμῶν πολεμοῦντας αὐτὴν
to-see the through the thoughts warring-against her
δαίμονας, καὶ ἀμύνασθαι· περὶ ὧν ὁ Δαβὶδ ἔλεγεν· Καὶ
demons and to-repel(-them) about whom — David said and
ἐπεῖδεν ὁ ὀφθαλμός μου ἐν τοῖς ἐχθροῖς μου. Πρὸς ταύτην
looked the eye of-me on the enemies of-me against this
τὴν πάλην καὶ ὁ κορυφαῖος τῶν ἀποστόλων Πέτρος
the wrestling also the chief of-the apostles Peter
διεγείρων τοὺς μαθητὰς, ἔλεγε· Νήψατε, γρηγορήσατε, ὅτι
rousing the disciples said be-sober watch because
ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος περιπατεῖ,
the adversary of-you devil as lion roaring walks-about
ζητῶν τίνα καταπίῃ· ᾧ ἀντίστητε στερεοὶ τῇ πίστει·
seeking whom he-may-devour whom withstand firm in-the faith
καὶ ὁ Κύριος δέ· Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ
and the Lord and watch and pray so-that not
εἰσέλθητε εἰς πειρασμόν. Ὁ δὲ Ἐκκλησιαστὴς φησιν· Ἐὰν
you-enter into temptation the and Ecclesiastes says if
πνεῦμα τοῦ ἐξουσιάζοντος ἀναβῇ ἐπὶ σὲ, τόπον σου μὴ
spirit of-the(-one) ruling go-up upon you place of-you not
ἀφῇς. Τόπος δὲ τοῦ νοῦ ἐστιν ἡ ἀρετὴ, καὶ ἡ γνῶσις,
leave place and of-the mind is the virtue and the knowledge
καὶ ὁ φόβος τοῦ Θεοῦ. Ὁ δὲ θαυμαστὸς Ἀπόστολος
and the fear — of-God the and wonderful Apostle
σφόδρα νηφόντως καὶ γενναίως ἀγωνιζόμενος ἔλεγεν· Ἐν
very soberly and nobly striving said in
σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα.
flesh for walking not according-to flesh we-war
Τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ, ἀλλὰ
the for weapons of-the warfare of-us not fleshly but

δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων· λογισμοὺς
mighty — to-God for overthrowing of-strongholds thoughts
καθαιροῦντες, καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς
overthrowing and every height lifted-up against the
γνώσεως τοῦ Θεοῦ· καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς
knowledge — of-God and taking-captive every thought into
τὴν ὑπακοὴν τοῦ Χριστοῦ· καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι
the obedience — of-Christ and in readiness having to-avenge
πᾶσαν παρακοήν. Ἐὰν οὖν καὶ σὺ μιμήσῃ τοὺς ἁγίους,
every disobedience if then also you imitate the saints
καὶ ἐμπόνως σχολάσῃς τῷ Θεῷ, ἔσῃ νηφόμενος.
and laboriously give-leisure — to-God you-will-be being-sober

19 Καὶ ὁ Ἀδελφὸς εἶπε· Καὶ τί ὤφειλέ τις ποιεῖν, Πάτερ, ἵνα
and the Brother said and what ought one to-do Father so-that
ἀδιαλείπτως δυνηθῇ σχολάζειν τῷ Θεῷ; Καὶ ἀπεκρίθη ὁ
unceasingly he-may-be-able to-give-leisure — to-God and answered the
γέρων· Ἀδύνατον τὸ νοῦν τελείως σχολάσαι τῷ Θεῷ, ἐὰν
old-man impossible(-it-is) the mind perfectly to-give-leisure — to-God unless
μὴ τὰς τρεῖς ταύτας κτήσηται ἀρετάς· τὴν ἀγάπην λέγω,
— the three these it-acquire virtues the love I-mean
καὶ τὴν ἐγκράτειαν καὶ τὴν προσευχήν. Ἡ μὲν γὰρ ἀγάπη,
and the continence and the prayer the indeed for love
ἡμεροῖ τὸν θυμόν· ἡ δὲ ἐγκράτεια, μαραίνει τὴν ἐπιθυμίαν·
tames the temper the and continence withers the desire
ἡ δὲ προσευχὴ, χωρίζει τὸν νοῦν πάντων τῶν νοημάτων,
the and prayer separates the mind from-all the thoughts
καὶ αὐτῷ αὐτὸν παρίστησι γυμνὸν τῷ Θεῷ. Αὗται οὖν
and to-him it presents naked — to-God these then
αἱ τρεῖς ἀρεταὶ, συμπεριληπτικαί εἰσι πασῶν τῶν ἀρετῶν·
the three virtues comprehensive are of-all the virtues
καὶ ἄνευ τούτων ὁ νοῦς οὐ δύναται σχολάζειν τῷ Θεῷ.
and without these the mind not can give-leisure — to-God

Καὶ ὁ Ἀδελφὸς εἶπε· Παρακαλῶ σε, Πάτερ, μαθεῖν, πῶς 20
and the Brother said I-beseech you Father to-learn how
ἡ ἀγάπη ἡμεροῖ τὸν θυμόν. Καὶ ἀπεκρίθη ὁ γέρων·
the love tames the temper and answered the old-man
Ἐπειδὴ ἔχει τὸ ἐλεεῖν, καὶ τὸ εὐεργετεῖν τὸν πλησίον· καὶ
since it-has the to-pity and the to-benefit the neighbor and
τὸ μακροθυμεῖν ἐπ᾽ αὐτὸν, καὶ τὸ ὑπομένειν τὰ ὑπ᾽
the to-be-long-suffering toward him and the to-endure the(-things) by
αὐτοῦ ἐπαγόμενα, ὡς πολλάκις εἰρήκαμεν. Ταῦτα οὖν
him brought-on as often we-have-said these(-things) then
ἔχουσα ἡ ἀγάπη, ἡμεροῖ τὸν θυμὸν τοῦ κεκτημένου
having the love tames the temper of-the(-one) having-acquired
αὐτήν. Καὶ ὁ Ἀδελφὸς εἶπε· Οὐ μικρὰ τὰ ἔργα αὐτῆς·
it and the Brother said not small the works of-it
ἀλλὰ μακάριος ὁ δυνάμενος κτήσασθαι αὐτήν. Ἐγὼ
but blessed(-is) the(-one) being-able to-acquire it I
δὲ ὄντως μακράν εἰμι ἀπ᾽ αὐτῆς. Πλὴν Παρακαλῶ σε,
and truly far am from it but I-beseech you
πάτερ, εἰπεῖν μοι, τί ἐστι τὸ μακροθυμεῖν.
father to-tell me what is the to-be-long-suffering
Καὶ ἀπεκρίθη ὁ γέρων· Τὸ ἐγκαρτερεῖν τοῖς δεινοῖς, 21
and answered the old-man the to-persevere in-the terrible(-things)
καὶ τὸ ὑπομένειν πονηρά· καὶ τὸ ἀναμένειν τὸ τέλος
and the to-endure evil(-things) and the to-await the end
τοῦ πειρασμοῦ, καὶ τὸ μὴ ἐξάγειν θυμὸν ὡς ἔτυχε, μηδὲ
of-the temptation and the not to-bring-out temper as it-chanced nor
λόγον λαλεῖν ἐν ἀφροσύνῃ, μηδὲ ὑπονοεῖν τι ἢ ἐννοεῖν
word to-speak in folly nor to-suspect anything or to-think
τῶν μὴ πρεπόντων θεοσεβεῖ, καθὼς εἶπεν ἡ Γραφή·
of-the(-things) not befitting for-godly(-man) as said the Scripture
Ἕως καιροῦ ἀνθέξεται μακρόθυμος, καὶ ὕστερον ἀναδώσει
until time will-hold-out long-suffering(-man) and later will-spring-up

αὐτῷ εὐφροσύνη· ἕως καιροῦ κρύψει τοὺς λόγους αὐτοῦ·
to-him gladness until time he-will-bide the words of-him
καὶ χείλη πολλῶν ἐκδιηγήσεται σύνεσιν αὐτοῦ.
and lips of-many will-tell-out understanding of-him

22 Ταῦτα οὖν ἐστι τὰ γνωρίσματα τῆς μακροθυμίας· οὐ
these then are the tokens of-the long-suffering not
μόνον δὲ, ἀλλὰ καὶ λογίσασθαι ἑαυτὸν εἶναι αἴτιον τοῦ
only and but also to-reckon himself to-be cause of-the
πειρασμοῦ, τῆς μακροθυμίας ἐστὶν ἴδιον. Ἴσως δὲ καὶ
temptation of-the long-suffering is own(-mark) perhaps and also
οὕτως ἔχει· ἐπειδὴ τὰ πολλὰ τῶν συμβαινόντων ἡμῖν,
thus it-is since the many of-the(-things) happening to-us
πρὸς παίδευσιν ἡμῶν ἐπισυμβαίνει, ἢ πρὸς παρελθόντων
for discipline of-us happen-besides or for of-past
ἁμαρτιῶν ἀναίρεσιν, ἢ πρὸς ἐνεστώσης ἀμελείας διόρθωσιν,
sins removal or for of-present negligence correction
ἢ πρὸς μελλόντων ἁμαρτημάτων ἀνακοπήν. Ὁ οὖν
or for of-future sins checking the(-one) then
λογιζόμενος, ὅτι δι' ἓν τούτων συνέβη ὁ πειρασμὸς,
reckoning that because-of one of-these happened the temptation
οὐκ ἀγανακτεῖ τυπτόμενος, μάλιστα καὶ συνειδὼς ἑαυτῷ
not is-vexed being-beaten especially also being-conscious in-himself
ἁμαρτίας· οὐδὲ αἰτιᾶται τὸν, δι' οὗ ὁ πειρασμός·
of-sins nor blames the(-one) through whom the temptation(-came)
κἂν γὰρ δι' αὐτοῦ, κἂν δι' ἄλλου, πάντως πιεῖν
even-if for through him even-if through another surely to-drink
εἶχε τῶν θείων κριμάτων τὸ ποτήριον· ἀλλ' εἰς τὸν Θεὸν
he-had of-the divine judgments the cup but to — God
ἀποβλέπει, καὶ εὐχαριστεῖ τῷ συγχωρήσαντι, καὶ
he-looks and gives-thanks to-the(-one) having-permitted(-it) and
ἑαυτὸν αἰτιᾶται, καὶ δέχεται τὴν παιδείαν προθύμως, ὥσπερ
himself blames and receives the discipline eagerly as

ὁ Δαβὶδ ἐπὶ τοῦ Σεμεΐ, καὶ ὥσπερ ὁ Ἰὼβ ἐπὶ
— David in-the-case-of — Shimei and as — Job in-the-case-of
τῆς γυναικός· ὁ δὲ ἄφρων, αἰτεῖ μὲν πολλάκις τὸν
the wife the and fool asks indeed often —
Θεὸν ἐλεηθῆναι· ἐρχόμενον δὲ τὸ ἔλεος, οὐ παραδέχεται,
God to-be-pitied coming and the mercy not he-accepts
ἐπειδὴ οὐχ ὡς ἐκεῖνος ἤθελεν, ἦλθεν· ἀλλ᾽ ὡς ἰατρὸς τῶν
since not as that(-one) wished it-came but as physician of-the
ψυχῶν συμφέρειν ἡγήσατο. Καὶ διὰ τοῦτο ὀλιγωρεῖ καὶ
souls to-be-expedient he-judged and because-of this he-makes-light and
θορυβεῖται· καὶ ποτὲ μὲν, τοῖς ἀνθρώποις θυμομαχεῖ·
is-troubled and at-one-time indeed with-the men he-fights
ποτὲ δὲ, εἰς τὸν Θεὸν βλασφημεῖ· καὶ μέν τοι καὶ
at-another-time and against — God he-blasphemes and indeed surely also
τὴν ἀγνωμοσύνην δεικνύει, καὶ παρὰ ῥάβδον οὐ λαμβάνει.
the ingratitude he-shows and beyond rod not he-receives

XI · THE ASCETIC LIFE, 23–33

Continence withers desire, and prayer separates the mind from all thoughts. The old man answers that Scripture commands nothing impossible, so unceasing prayer is possible, as Paul shows. Asked why he has no compunction, the brother hears that the fear of God is not before our eyes, and the old man rehearses the threats of Moses, the prophets, David, and the Apostle against those who neglect the commandments.

Καὶ ὁ Ἀδελφὸς εἶπε· Καλῶς εἶπας, Πάτερ· ἀλλὰ παρακαλῶ 23
and the Brother said well you-said Father but I-beseech(-you)
εἰπεῖν μοι καὶ τοῦτο, πῶς ἡ ἐγκράτεια μαραίνει τὴν
to-tell me also this how the continence withers the
ἐπιθυμίαν. Καὶ ἀπεκρίθη ὁ γέρων· Ἐπειδὴ ἀπέχεσθαι ποιεῖ
desire and answered the old-man since to-abstain it-makes

πάντων, τῶν μὴ χρείαν ἐκπληρούντων, ἀλλ' ἡδονὴν
from-all the(-things) not need fulfilling but pleasure
ἐμποιούντων· καὶ οὐδενὸς μετέχειν ποιεῖ, πλὴν πρὸς τὸ ζῆν
producing and of-nothing to-partake it-makes except for the to-live
ἀναγκαίων· οὐδὲ τὰ ἡδέα διώκειν, ἀλλὰ τὰ ὠφέλιμα·
necessary(-things) nor the pleasant(-things) to-pursue but the profitable(-things)
καὶ συμμετρεῖν δὲ τῇ χρείᾳ τὰ βρώματα καὶ τὰ πόματα·
and to-measure too to-the need the foods and the drinks
καὶ οὐκ ἐᾷν τῷ σώματι περιττὴν ὑγρότητα· καὶ μόνην
and not to-allow to-the body superfluous moisture and only
συντηρεῖν τὴν ζωὴν τοῦ σώματος, καὶ ἀνενόχλητον αὐτὸ
to-preserve the life of-the body and untroubled it
φυλάττειν εἰς ὁρμὴν συνουσίας. Οὕτως οὖν ἡ ἐγκράτεια
to-keep toward impulse of-intercourse thus then the continence
τὴν ἐπιθυμίαν μαραίνει· ἡ δὲ ἡδονὴ, καὶ πλησμονὴ τῶν
the desire withers the and pleasure and surfeit of-the
βρωμάτων καὶ πομάτων, ἐκθερμαίνει τὴν γαστέρα, καὶ
foods and drinks heats the belly and
ἀναφλέγει τὴν ὄρεξιν πρὸς αἰσχρὰν ἐπιθυμίαν, καὶ ὅλον
inflames the appetite toward shameful desire and whole
συνωθεῖ τὸ ζῶον πρὸς τὴν ἄνομον μίξιν. Τότε ὀφθαλμοὶ
thrusts the living-being toward the lawless union then eyes
ἀναιδεῖς, καὶ χεὶρ ἀχαλίνωτος, γλῶσσα λαλοῦσα θέλγητρα
shameless and hand unbridled tongue speaking charms
ἀκοῆς, καὶ οὖς ἀκοὴν ματαίαν παραδεχόμενον· νοῦς, τοῦ Θεοῦ
of-hearing and ear hearing vain receiving mind — God
καταφρονῶν· καὶ ψυχὴ, κατὰ διάνοιαν μοιχείαν ἐργαζομένη,
despising and soul in thought adultery working
καὶ τὸ σῶμα πρὸς τὴν ἄθεσμον πρᾶξιν ἐκκαλουμένη.
and the body to the unlawful act calling-out

Καὶ ὁ Ἀδελφὸς ἔφη· Ἐπ᾽ ἀληθείας, Πάτερ, οὕτως ἔχει· 24
and the Brother said in truth Father thus it-is
ἀλλὰ παρακαλῶ μαθεῖν καὶ περὶ τῆς προσευχῆς, πῶς
but I-beseech(-you) to-learn also about the prayer how
χωρίζει τὸν νοῦν πάντων τῶν νοημάτων. Καὶ ἀπεκρίθη ὁ
it-separates the mind from-all the thoughts and answered the
γέρων· Τὰ νοήματα, τῶν πραγμάτων εἰσὶ νοήματα· τῶν
old-man the thoughts of-the things are thoughts of-the
δὲ πραγμάτων, τὰ μὲν εἰσὶν αἰσθητά· τὰ δὲ, νοητά. Ἐν
and things the indeed are sensible the and intelligible in
αὐτοῖς οὖν ὁ νοῦς διατρίβων, τὰ νοήματα αὐτῶν περιφέρει·
them then the mind dwelling the thoughts of-them carries-about
ἡ δὲ χάρις τῆς προσευχῆς, τῷ Θεῷ συνάπτει τὸν νοῦν·
the and grace of-the prayer — to-God joins the mind
τῷ δὲ Θεῷ συνάπτουσα, χωρίζει πάντων τῶν νοημάτων.
— and to-God joining it-separates from-all the thoughts
Τότε ὁ νοῦς γυμνὸς αὐτῷ προσομιλῶν, θεοειδὴς γίνεται.
then the mind naked with-him conversing godlike becomes
Τοιοῦτος δὲ γινόμενος, τὰ πρέποντα παρ᾽ αὐτοῦ αἰτεῖ,
such and becoming the(-things) befitting from him it-asks
καὶ τῆς δεήσεως αὐτοῦ οὐ διαμαρτάνει ποτέ. Διὰ τοῦτο
and of-the petition of-it not it-misses ever because-of this
οὖν ὁ Ἀπόστολος ἀδιαλείπτως κελεύει προσεύχεσθαι, ἵνα
then the Apostle unceasingly commands to-pray so-that
τὸν νοῦν τῷ Θεῷ συνεχῶς συνάπτοντες, κατὰ μικρὸν
the mind — to-God continually joining by little
ἀποῤῥήξωμεν τῆς τῶν ὑλικῶν προσπαθείας.
we-may-break-away from-the of-the material(-things) attachment
Καὶ ὁ Ἀδελφὸς εἶπε· Καὶ πῶς ὁ νοῦς δύναται ἀδιαλείπτως 25
and the Brother said and how the mind can unceasingly
προσεύχεσθαι· καὶ γὰρ ψάλλοντες καὶ ἀναγινώσκοντες
pray and for chanting and reading

καὶ συντυγχάνοντες καὶ διακονοῦντες, εἰς πολλὰ αὐτὸν
and meeting(-people) and serving to many it
περισπῶμεν νοήματά τε καὶ θεωρήματα. Καὶ ἀπεκρίθη ὁ
we-distract thoughts both and contemplations and answered the
γέρων· Οὐδὲν τῶν ἀδυνάτων ἡ θεία Γραφὴ προστάσσει·
old-man nothing of-the impossible(-things) the divine Scripture commands
ἐπεὶ καὶ αὐτὸς ὁ Ἀπόστολος καὶ ἔψαλλεν καὶ ἀνεγίνωσκε
since also himself the Apostle both chanted and read
καὶ διηκόνει, καὶ ἀδιαλείπτως προσηύχετο. Ἀδιάλειπτος
and served and unceasingly prayed unceasing
γάρ ἐστι προσευχὴ, τὸ τὸν νοῦν ἔχειν ἐν εὐλαβείᾳ πολλῇ
for is prayer the the mind to-have in reverence much
καὶ πόθῳ προσκείμενον τῷ Θεῷ, καὶ τῆς ἐλπίδος αὐτοῦ
and longing devoted — to-God and on-the hope of-him
ἀεὶ ἀποκρέμασθαι· καὶ εἰς αὐτὸν θαῤῥεῖν ἐν πᾶσι, τοῖς
always to-hang and in him to-trust in all the
τε ἔργοις καὶ τοῖς συμβαίνουσιν. Οὕτως διακείμενος
both works and the(-things) happening thus disposed
ὁ Ἀπόστολος, ἔλεγε· Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης
the Apostle said who us will-separate from the love
τοῦ Χριστοῦ· θλῖψις; ἢ στενοχωρία; καὶ τὰ ἑξῆς.
— of-Christ affliction or distress and the(-things) following
Καὶ μετ' ὀλίγα· Πέπεισμαι γὰρ, ὅτι οὔτε θάνατος, οὔτε
and after few(-words) I-am-persuaded for that neither death nor
ζωὴ, οὔτε ἄγγελοι. Καὶ πάλιν· Ἐν παντὶ θλιβόμενοι, καὶ
life nor angels and again in everything being-afflicted and
οὐ στενοχωρούμενοι· ἀπορούμενοι, καὶ οὐκ ἐξαπορούμενοι·
not being-straitened being-perplexed and not despairing
διωκόμενοι, ἀλλ' οὐ καταλιμπανόμενοι· καταβαλλόμενοι,
being-persecuted but not being-forsaken being-cast-down
ἀλλ' οὐκ ἀπολλύμενοι. Πάντοτε τὴν νέκρωσιν τοῦ Κυρίου
but not perishing always the dying of-the Lord

Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ
Jesus in the body carrying-about so-that also the life —
Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.
of-Jesus may-be-manifested in the mortal flesh of-us
Οὕτως οὖν ὁ Ἀπόστολος διακείμενος, ἀδιαλείπτως 26
thus then the Apostle disposed unceasingly
προσηύχετο· ἐν πᾶσι γὰρ τοῖς ἔργοις, ὡς εἴρηται, καὶ
prayed in all for the works as has-been-said and
τοῖς συμβαίνουσιν αὐτῷ, τῆς ἐλπίδος τοῦ Θεοῦ
to-the(-things) happening to-him on-the hope — of-God
ἀπεκρέματο. Διὰ τοῦτο ταῖς θλίψεσιν ἀεὶ ἔχαιρον
he-hung because-of this in-the afflictions always rejoiced
πάντες οἱ ἅγιοι, ἵνα εἰς ἕξιν ἔλθωσι τῆς θείας
all the saints so-that into habit they-might-come of-the divine
ἀγάπης. Καὶ διὰ τοῦτο ἔλεγεν ὁ Ἀπόστολος· Ἥδιστα
love and because-of this said the Apostle most-gladly
οὖν καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ
then I-will-boast in the weaknesses of-me so-that may-tabernacle
ἐπ᾽ ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. Καὶ μετ᾽ ὀλίγα· Ὅταν
upon me the power — of-Christ and after few(-words) when
ἀσθενῶ, τότε δυνατός εἰμι. Ἀλλ᾽ οὐαὶ ἡμῖν τοῖς ἀθλίοις,
I-am-weak then strong I-am but woe to-us the wretched
ὅτι κατελίπομεν τὴν ὁδὸν τῶν ἁγίων Πατέρων, καὶ
because we-have-forsaken the way of-the holy Fathers and
διὰ τοῦτο ἔρημοί ἐσμεν παντὸς ἔργου πνευματικοῦ.
because-of this destitute we-are of-every work spiritual
Καὶ ὁ ἀδελφὸς εἶπε· Διὰ τί, Πάτερ, οὐκ ἔχω 27
and the brother said because-of what Father not do-I-have
κατάνυξιν; Καὶ ἀπεκρίθη ὁ γέρων· Ἐπειδὴ οὐκ ἔστι φόβος
compunction and answered the old-man since not is fear
Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν ἡμῶν. Ἐπειδὴ πάντων τῶν
of-God before the eyes of-us since of-all the

κακῶν γεγόναμεν καταγώγιον, καὶ διὰ τοῦτο, ὡς ψιλοῦ
evils we-have-become lodging and because-of this as of-bare
νοήματος κατεφρονήσαμεν τῆς φοβερᾶς τοῦ Θεοῦ κολάσεως.
thought we-have-despised the fearful — of-God punishment
Ἐπεὶ τίς οὐ κατανύγεται, ἀκούων, τοῦ μὲν Μωϋσέως
since who not is-pricked hearing — indeed of-Moses
ἐκ προσώπου Θεοῦ περὶ τῶν ἁμαρτωλῶν λέγοντος, ὅτι
from face of-God about the sinners saying that
Πῦρ ἐκκέκαυται ἐκ τοῦ θυμοῦ μου· καυθήσεται ἕως ᾅδου
fire has-been-kindled from the wrath of-me it-will-burn to hades
κατωτάτου. Καταφάγεται γῆν, καὶ τὰ γενήματα αὐτῆς·
lowest it-will-devour earth and the produce of-it
φλέξει θεμέλια ὀρέων. Συνάξω εἰς αὐτοὺς κακὰ, καὶ τὰ
it-will-burn foundations of-mountains I-will-gather upon them evils and the
βέλη μου συντελέσω εἰς αὐτούς; Καὶ πάλιν· Παροξυνῶ ὡς
arrows of-me I-will-spend upon them and again I-will-sharpen as
ἀστραπὴν τὴν μάχαιράν μου, καὶ ἀνθέξεται κρίματος ἡ
lightning the sword of-me and will-take-hold of-judgment the
χείρ μου· καὶ ἀνταποδώσω δίκην τοῖς ἐχθροῖς, καὶ τοῖς
hand of-me and I-will-repay justice to-the enemies and to-the(-ones)
μισοῦσί με ἀνταποδώσω. Τοῦ δὲ Ἡσαΐου βοῶντος, Τίς
hating me I-will-repay — and of-Isaiah crying who
ἀναγγελεῖ ὑμῖν ὅτι πῦρ καίεται; τίς ἀναγγελεῖ ὑμῖν τὸν
will-announce to-you that fire burns who will-announce to-you the
τόπον τὸν αἰώνιον; Πορεύεσθε τῷ φωτὶ τοῦ πυρὸς ὑμῶν,
place the eternal go by-the light of-the fire of-you
καὶ τῇ φλογὶ, ᾗ ἐξεκαύσατε. Καὶ πάλιν· Ἐξελεύσονται,
and by-the flame which you-kindled and again they-will-go-out
καὶ ὄψονται τὰ κῶλα τῶν ἀνθρώπων, τῶν παραβεβηκότων
and will-see the limbs of-the men of-the having-transgressed
ἐν ἐμοί. Ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ
against me the for worm of-them not will-die and the fire

αὐτῶν οὐ σβεσθήσεται· καὶ ἔσονται εἰς ὅρασιν πάσῃ σαρκί.
of-them not will-be-quenched and they-will-be for sight to-all flesh
Τοῦ δὲ Ἱερεμίου λέγοντος· Δότε τῷ Κυρίῳ Θεῷ ὑμῶν
— and of-Jeremiah saying give to-the Lord God of-you
δόξαν πρὸ τοῦ σκοτάσαι, καὶ πρὸ τοῦ προσκόψαι τοὺς
glory before the to-grow-dark and before the to-stumble the
πόδας ὑμῶν ἐπ᾽ ὄρη σκοτεινά. Καὶ πάλιν· Ἀκούσατε λαὸς
feet of-you on mountains dark and again hear people
μωρὸς καὶ ἀκάρδιος· ὀφθαλμοὶ αὐτοῖς, καὶ οὐ βλέπουσιν·
foolish and heartless eyes to-them and not they-see
ὦτα αὐτοῖς, καὶ οὐκ ἀκούουσιν. Ἐμὲ οὐ φοβηθήσεσθε, λέγει
ears to-them and not they-hear me not will-you-fear says
Κύριος; ἢ ἀπὸ τοῦ προσώπου μου οὐκ εὐλαβηθήσεσθε;
(the)-Lord or from the face of-me not will-you-revere
τὸν ποιήσαντα ὅριον ψάμμον τῇ θαλάσσῃ, πρόσταγμα
the(-one) having-made bound sand for-the sea ordinance
αἰώνιον, καὶ οὐχ ὑπερβήσεται; Καὶ πάλιν· Παιδεύσει σε
eternal and not it-will-pass and again will-chasten you
ἡ ἀποστασία σου, καὶ ἡ κακία σου ἐλέγξει σε. Καὶ
the apostasy of-you and the wickedness of-you will-reprove you and
γνῶθι, καὶ ἴδε, ὅτι πικρόν σοί ἐστι τὸ καταλιπεῖν σε
know and see that bitter for-you is the to-forsake you
ἐμὲ, λέγει Κύριος. Ἐγὼ ἐφύτευσα ἄμπελον καρποφόρον
me says (the)-Lord I planted vine fruitful
πᾶσαν ἀληθινήν· πῶς ἐστράφης εἰς πικρίαν ἡ ἄμπελος
all true how were-you-turned into bitterness the vine
ἡ ἀλλοτρία; Καὶ πάλιν· Οὐκ ἐκάθισα μετὰ συνεδρίου
the foreign and again not I-sat with council
παιζόντων· ἀλλ᾽ ηὐλαβούμην ἀπὸ προσώπου χειρός σου.
of-(the)-mockers but I-revered from face of-hand of-you
Καταμόνας ἐκαθήμην, ὅτι πικρίας ἐνεπλήσθην. Τίς δὲ
alone I-sat because with-bitterness I-was-filled who and

οὐ φρίσσει τοῦ Ἰεζεκιὴλ ἀκούων, λέγοντος· Ἐκχεῶ τὴν
not shudders — of-Ezekiel hearing saying I-will-pour-out the
ὀργήν μου ἐπὶ σὲ, καὶ συντελέσω τὸν θυμόν μου ἐπὶ σοί·
wrath of-me upon you and I-will-accomplish the anger of-me upon you
καὶ κρινῶ σε ἐν ταῖς ὁδοῖς σου, καὶ δώσω ἐπὶ σὲ πάντα
and I-will-judge you in the ways of-you and I-will-put upon you all
τὰ βδελύγματά σου· καὶ οὐ φείσεται ὁ ὀφθαλμός μου,
the abominations of-you and not will-spare the eye of-me
οὐδ' οὐ μὴ ἐλεήσω· καὶ τότε ἐπιγνώσῃ ὅτι ἐγὼ Κύριος.
nor not — I-will-pity and then you-will-know that I Lord(-am)
Τίς δὲ τοῦ Δανιὴλ ἀκούων οὐ κατανύγεται· διαγράφοντος
who and — of-Daniel hearing not is-pricked describing
διαῤῥήδην τὴν ἡμέραν τῆς φοβερᾶς κρίσεως, ἐν οἷς
expressly the day of-the fearful judgment in which(-words)
φησιν· Ἐγὼ Δανιὴλ ἐθεώρουν, ἕως οὗ θρόνοι ἐτέθησαν.
he-says I Daniel beheld until — thrones were-set
Καὶ Παλαιὸς ἡμερῶν ἐκάθησεν. Τὸ ἔνδυμα αὐτοῦ λευκὸν
and Ancient of-days sat the garment of-him white
ὡσεὶ χιών· καὶ ἡ θρὶξ τῆς κεφαλῆς αὐτοῦ ὡς ἔριον
as snow and the hair of-the head of-him as wool
καθαρόν. Καὶ ὁ θρόνος αὐτοῦ φλὸξ πυρός· οἱ τροχοὶ
pure and the throne of-him flame of-fire the wheels
αὐτοῦ πῦρ φλέγον. Ποταμὸς πυρὸς εἵλκεν, ἐκπορευόμενος
of-it fire burning river of-fire drew going-forth
ἔμπροσθεν αὐτοῦ. Χίλιαι χιλιάδες ἐλειτούργουν αὐτῷ,
before him thousand thousands served him
καὶ μύριαι μυριάδες παρειστήκεισαν ἔμπροσθεν αὐτοῦ.
and myriad myriads stood-by before him
Κριτήριον ἐκάθισε, καὶ βίβλοι ἠνεῴχθησαν· τὰ πεπραγμένα
judgment sat and books were-opened the deeds
ἑκάστου δῆλον ὅτι. Καὶ πάλιν· Ἐθεώρουν ἐν ὁράματι τῆς
of-each clear that and again I-beheld in vision of-the

νυκτὸς, καὶ ἰδοὺ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ, ὡς Υἱὸς
night and behold with the clouds of-the heaven as Son
ἀνθρώπου ἐρχόμενος ἦν· καὶ ἕως τοῦ Παλαιοῦ ἡμερῶν
of-man coming he-was and to the Ancient of-days
ἔφθασεν· καὶ ἐνώπιον αὐτοῦ προσηνέχθη αὐτῷ· καὶ αὐτῷ
he-reached and before him he-was-brought to-him and to-him
ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία. Καὶ πάντες
was-given the dominion and the honor and the kingdom and all
οἱ λαοὶ, φυλαὶ, γλῶσσαι αὐτῷ δουλεύσουσι· καὶ ἡ ἐξουσία
the peoples tribes tongues him will-serve and the authority
αὐτοῦ, ἐξουσία αἰώνιος· καὶ ἡ βασιλεία αὐτοῦ, βασιλεία
of-him authority eternal and the kingdom of-him kingdom
αἰώνιος. Ἔφριξε τὸ πνεῦμά μου, ἐγὼ Δανιὴλ, ἐν τῇ ἕξει
eternal shuddered the spirit of-me I Daniel in the state
μου, καὶ αἱ ὁράσεις τῆς κεφαλῆς μου συνετάρασσόν με.
of-me and the visions of-the head of-me troubled me
Τίς δὲ τοῦ Δαβὶδ ἀκούων οὐ φοβεῖται, λέγοντος· Ἅπαξ 28
who and — of-David hearing not fears saying once
ἐλάλησεν ὁ Θεὸς, δύο ταῦτα ἤκουσα, ὅτι τὸ κράτος τοῦ
spoke — God two these I-heard that the power(-is) —
Θεοῦ, καὶ σοῦ, Κύριε, τὸ ἔλεος· ὅτι σὺ ἀποδώσεις ἑκάστῳ
of-God and yours Lord the mercy because you will-render to-each
κατὰ τὰ ἔργα αὐτοῦ. Καὶ πάλιν τοῦ Ἐκκλησιαστοῦ
according-to the works of-him and again of-the Ecclesiastes
λέγοντος· Τέλος λόγου, τὸ πᾶν ἄκουε· τὸν Θεὸν φοβοῦ, καὶ
saying end of-word the whole hear — God fear and
τὰς ἐντολὰς αὐτοῦ φύλασσε, ὅτι τοῦτο πᾶς ἄνθρωπος·
the commandments of-him keep because this(-is) every man
ὅτι σύμπαν τὸ ποίημα ἄξει ὁ Θεὸς ἐν κρίσει ἐν
because every the work will-bring — God into judgment in
παντὶ παρεωραμένῳ, ἐὰν ἀγαθὸν, καὶ ἐὰν πονηρόν.
every(-thing) overlooked whether good and whether evil

29 Τίς δὲ τὰ ὅμοια ἀκούων τοῦ Ἀποστόλου λέγοντος, οὐ
who and the like(-things) hearing the Apostle saying not
τρέμει· Δεῖ γὰρ πάντας ἡμᾶς παραστῆναι τῷ βήματι
trembles it-is-necessary for all us to-stand-before the judgment-seat
τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος ἡμῶν τὰ διὰ
— of-Christ so-that may-receive each of-us the(-things) through
τοῦ σώματος, εἴτε ἀγαθὸν, εἴτε κακόν. Τίς οὖν οὐ
the body whether good or bad who then not
θρηνήσει τὴν ἀπιστίαν ἡμῶν, καὶ τὴν τύφλωσιν τῆς ψυχῆς
will-lament the unbelief of-us and the blindness of-the soul
ἡμῶν· ὅτι τούτων πάντων ἀκούοντες, οὐ μετανοοῦμεν,
of-us that these all hearing not we-repent
καὶ πικρῶς κλαίομεν ἐπὶ τῇ τοσαύτῃ ἡμῶν ἀμελείᾳ καὶ
and bitterly weep over the so-great our negligence and
ῥᾳθυμίᾳ; ἣν προθεωρῶν Ἱερεμίας, ἔλεγεν· Ἐπικατάρατος
laziness which foreseeing Jeremiah said accursed(-is)
ὁ ποιῶν τὰ ἔργα Κυρίου ἀμελῶς. Εἰ γὰρ εἴχομεν
the(-one) doing the works of-(the)-Lord negligently if for we-had
φροντίδα περὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, ἐτρέμομεν
care about the salvation of-the souls of-us we-would-tremble
ἂν τὸν λόγον τοῦ Κυρίου, καὶ ἐσπεύδομεν κατορθῶσαι
— the word of-the Lord and we-would-hasten to-achieve
τὰς ἐντολὰς αὐτοῦ, δι' ὧν καὶ ἐσωζόμεθα. Ἀλλ'
the commandments of-him through which also we-would-be-saved but
ἡμεῖς ἀκούοντες τοῦ Κυρίου, λέγοντος· Εἰσέλθετε διὰ τῆς
we hearing the Lord saying enter through the
στενῆς πύλης, τῆς εἰσαγούσης εἰς τὴν ζωήν· προετιμήσαμεν
narrow gate the leading-in into the life we-preferred
τὴν πλατεῖαν καὶ εὐρύχωρον, τὴν ἀπάγουσαν εἰς τὴν
the broad and spacious the leading-away into the
ἀπώλειαν. Διὰ τοῦτο ἀκούομεν, Ὅταν ἐκ τῶν οὐρανῶν
perdition because-of this we-hear when from the heavens

παραγίνηται κρῖναι ζῶντας καὶ νεκρούς· Ὑπάγετε ἀπ'
he-comes to-judge living and dead go from
ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ
me the(-ones) cursed into the fire the eternal the
ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.
prepared for-the devil and the angels of-him
Καὶ ταῦτα ἀκούομεν, οὐχ ὡς κακῶς πράξαντες, ἀλλ' 30
and these(-things) we-hear not as wickedly having-done but
ὡς τῶν καλῶν ἀμελήσαντες, καὶ τὸν πλησίον μὴ
as the good(-things) having-neglected and the neighbor not
ἀγαπήσαντες. Εἰ δὲ καὶ κακὰ ἐπράξαμεν, πῶς ὑποίσομεν
having-loved if and also evil(-things) we-did how will-we-bear
τὴν ἡμέραν ἐκείνην, οὕτως ἀμελῶς διακείμενοι; Πλὴν τὸ, Οὐ
the day that thus negligently disposed but the not
μοιχεύσεις, οὐ κλέψεις, οὐ φονεύσεις, καὶ τὰ ἑξῆς,
you-will-commit-adultery not you-will-steal not you-will-kill and the(-things) following
τοῖς ἀρχαίοις ἐῤῥέθη διὰ Μωϋσέως· ὁ δὲ Κύριος, εἰδὼς
to-the ancients was-said through Moses the and Lord knowing
ὅτι οὐκ ἀρκεῖ τῷ Χριστιανῷ ἡ τούτων μόνον τήρησις πρὸς
that not suffices for-the Christian the of-these only keeping for
τελείωσιν, ἔλεγεν· Ἀμὴν λέγω ὑμῖν, ὅτι Ἐὰν μὴ περισσεύσῃ
perfection said amen I-say to-you that unless — exceed
ὑμῶν ἡ δικαιοσύνη πλέον τῶν Γραμματέων καὶ Φαρισαίων,
of-you the righteousness more than-the Scribes and Pharisees
οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Διὰ τοῦτο
not — you-will-enter into the kingdom of-the heavens because-of this
ἄνω καὶ κάτω τὸν τῆς ψυχῆς ἁγιασμὸν, δι' ἣν καὶ τὸ
above and below the of-the soul sanctification because-of which also the
σῶμα ἁγιάζεται, καὶ τὴν πρὸς πάντας ἀνθρώπους εἰλικρινῆ
body is-sanctified and the toward all men sincere
ἀγάπην ἐνομοθέτησε, δι' ὧν καὶ τὴν εἰς αὐτὸν ἀγάπην
love he-legislated through which also the toward him love

κτήσασθαι δυνάμεθα· καὶ ἑαυτὸν τύπον μέχρι θανάτου, καὶ
acquire we-can and himself type until death and
τοὺς αὐτοῦ μαθητὰς ἡμῖν παρέσχεν, ὡς πολλάκις εἴρηται.
the his disciples to-us he-provided as often has-been-said
31 Ποίαν οὖν ἀπολογίαν ἕξομεν ἐν τῇ ἡμέρᾳ ἐκείνῃ,
what then defense will-we-have in the day that
τοιοῦτον ὑπόδειγμα ἔχοντες, καὶ οὕτως ἀμελοῦντες; Ἡμᾶς
such example having and thus neglecting(-it) us
θρηνῶν Ἱερεμίας τοὺς τοσαύτης χάριτος ἀξιωθέντας, καὶ
lamenting Jeremiah the(-ones) of-so-great grace deemed-worthy and
οὕτως ἀμελῶς διακειμένους, μᾶλλον δὲ, πάσης κακίας
thus negligently disposed rather and of-every vice
πεπληρωμένους, ἔλεγε· Τίς δώσει τῇ κεφαλῇ μου ὕδωρ,
filled said who will-give to-the head of-me water
καὶ τοῖς ὀφθαλμοῖς μου πηγὴν δακρύων, καὶ κλαύσομαι τὸν
and to-the eyes of-me spring of-tears and I-will-weep-for the
λαὸν τοῦτον ἡμέρας καὶ νυκτός; Περὶ ἡμᾶς ἐγὼ ἀκούω καὶ
people this by-day and by-night about us I hear also
τοῦ Μωϋσέως λέγοντος· Καὶ ἔφαγεν Ἰακὼβ, καὶ ἐνεπλήσθη·
— of-Moses saying and ate Jacob and was-filled
καὶ ἀπελάκτισεν ὁ ἠγαπημένος· ἐλιπάνθη, ἐπαχύνθη,
and kicked-back the beloved(-one) he-grew-fat grew-thick
ἐπλατύνθη, καὶ ἐγκατέλιπε Θεὸν τὸν ποιήσαντα αὐτὸν,
grew-broad and forsook God the having-made him
καὶ ἀπέστη ἀπὸ Θεοῦ σωτῆρος αὐτοῦ. Καὶ τοῦ Μιχαίου
and departed from God savior of-him and — of-Micah
θρηνοῦντος καὶ λέγοντος· Οἴμοι ψυχή! ὅτι ἀπόλωλεν
lamenting and saying woe-is-me soul because has-perished
εὐλαβὴς ἀπὸ τῆς γῆς, καὶ ὁ κατορθῶν ἐν ἀνθρώποις
devout(-man) from the earth and the(-one) doing-right among men
οὐχ ὑπάρχει. Ἕκαστος τὸν πλησίον αὐτοῦ θλίβουσιν
not is each the neighbor of-him they-afflict

ἐκθλιβῇ· ἐπὶ τὸ κακὸν τὰς χεῖρας αὐτῶν ἑτοιμάζουσι.
with-affliction for the evil the hands of-them they-prepare
Καὶ τοῦ Ψαλμῳδοῦ ὁμοίως περὶ ἡμῶν λέγοντος· Σῶσόν
and the Psalmist likewise about us saying save
με, Κύριε, ὅτι ἐκλέλοιπεν ὅσιος· ὅτι ὠλιγώθησαν αἱ
me Lord because has-failed holy(-man) because have-been-diminished the
ἀλήθειαι ἀπὸ τῶν υἱῶν τῶν ἀνθρώπων, καὶ τὰ λοιπά.
truths from the sons of-the men and the rest
Προφητικῶς καὶ ὁ Ἀπόστολος θρηνῶν ἡμᾶς, ἔλεγεν· 32
prophetically also the Apostle lamenting us said
Οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός. Τάφος
not is doing kindness not is to one grave
ἀνεῳγμένος ὁ λάρυγξ αὐτῶν· ταῖς γλώσσαις αὐτῶν
opened the throat of-them with-the tongues of-them
ἐδολιοῦσαν. Ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν· ὧν τὸ
they-deceived poison of-asps under the lips of-them whose the
στόμα ἀρᾶς καὶ πικρίας γέμει. Σύντριμμα καὶ ταλαιπωρία
mouth of-cursing and bitterness is-full destruction and misery
ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν·
in the ways of-them and way of-peace not they-knew
οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.
not is fear of-God before the eyes of-them
Διὰ τοῦτο πάλιν προβλέπων τὰ μέλλοντα, περὶ τῆς
because-of this again foreseeing the future(-things) about the
νῦν ἡμῶν πονηρᾶς διαγωγῆς πρὸς τὸν Τιμόθεον γράφει·
present our wicked conduct to — Timothy he-writes
Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται
this and know that in last days will-set-in
καιροὶ χαλεποί· ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι,
times hard will-be for the men self-loving
φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν
money-loving boasters arrogant blasphemers to-parents

ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι,
disobedient ungrateful unholy without-affection implacable slanderers
ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, προδόται, προπετεῖς, καὶ
incontinent savage hating-good traitors reckless and
τὰ ἑξῆς. Διὰ τοῦτο οὐαὶ ἡμῖν, ὅτι εἰς τὰ ἔσχατα
the(-things) following because-of this woe to-us because to the last
τῶν κακῶν κατηντήσαμεν. Τίς γὰρ ἐξ ἡμῶν, εἰπέ μοι,
of-the evils we-have-arrived who for of us tell me
τῶν προειρημένων κακῶν ἐστιν ἀμέτοχος. Οὐχὶ ἐπὶ ἡμῶν
of-the said-before evils is without-share not upon us
ἐπληρώθη ἡ προφητεία; Οὐ πάντες ἐσμὲν γαστρίμαργοι;
was-it-fulfilled the prophecy not all are-we gluttons
Οὐ πάντες φιλήδονοι; Οὐ πάντες ὑλομανεῖς καὶ φιλόϋλοι;
not all pleasure-lovers not all mad-for-matter and matter-loving
Οὐ πάντες θυμώδεις; Οὐ πάντες μηνιασταί; Οὐ πάντες
not all hot-tempered not all wrathful not all
μνησίκακοι; Οὐ πάντες προδόται πάσης ἀρετῆς; Οὐ πάντες
grudge-bearing not all traitors of-every virtue not all
λοίδοροι; Οὐ πάντες φιλόσκοπται; Οὐ πάντες προπετεῖς;
revilers not all mockers not all reckless
Οὐ πάντες μισάδελφοι; Οὐ πάντες τετυφωμένοι; Οὐ πάντες
not all brother-haters not all puffed-up not all
ἀλαζόνες; Οὐ πάντες ὑπερήφανοι; Οὐ πάντες κενόδοξοι; Οὐ
boasters not all arrogant not all vainglorious not
πάντες ὑποκριταί; Οὐ πάντες δόλιοι; Οὐ πάντες φθονεροί;
all hypocrites not all deceitful not all envious
Οὐ πάντες ἀνυπότακτοι; Οὐ πάντες ἀκηδιασταί; Οὐ πάντες
not all insubordinate not all listless not all
περίακτοι; Οὐ πάντες ῥᾴθυμοι; Οὐ πάντες ἀμελεῖς τῶν τοῦ
gadabouts not all lazy not all neglectful of-the of-the
Σωτῆρος ἐντολῶν; Οὐ πάντες πάσης κακίας ἀνάμεστοι;
Savior commandments not all of-every vice full

Οὐχὶ γεγόναμεν ἀντὶ ναοῦ Θεοῦ, ναὸς εἰδώλων; Οὐχὶ ἀντὶ
not have-we-become instead-of temple of-God temple of-idols not instead-of
Πνεύματος ἁγίου, πνευμάτων πονηρῶν ἐσμεν καταγώγια;
Spirit holy of-spirits wicked are-we lodgings
Οὐχὶ πεπλασμένως τὸν Θεὸν Πατέρα ἐπικαλούμεθα; Οὐχὶ
not feignedly — God Father do-we-call-on not
ἀντὶ υἱῶν Θεοῦ υἱοὶ γεέννης γεγόναμεν; Οὐχὶ χείρονες
instead-of sons of-God sons of-gehenna have-we-become not worse
τῶν Ἰουδαίων, οἱ νῦν τὸ μέγα Χριστοῦ ὄνομα
than-the Jews the(-ones) now the great of-Christ name
περιφερόμενοι, γεγόναμεν; καὶ μηδεὶς ἀγανακτείτω τὴν
carrying-about have-we-become and let-no-one be-vexed the
ἀλήθειαν ἀκούων, ἐπεὶ κἀκεῖνοι παράνομοι ὄντες ἔλεγον,
truth hearing since also-those lawless being said
Ἡμεῖς ἕνα Πατέρα ἔχομεν, τὸν Θεόν· ἀλλ᾽ ἤκουον παρὰ τοῦ
we one Father have — God but they-heard from the
Σωτῆρος, ὅτι Ὑμεῖς ἐκ τοῦ Πατρὸς ὑμῶν τοῦ διαβόλου
Savior that you from the Father of-you the devil
ἐστὲ, καὶ τὰς ἐπιθυμίας τοῦ Πατρὸς ὑμῶν θέλετε ποιεῖν.
are and the desires of-the Father of-you you-wish to-do
Πῶς οὖν καὶ ἡμεῖς παραβάται ὄντες τῶν ἐντολῶν 33
how then also we transgressors being of-the commandments
αὐτοῦ, τὰ ὅμοια παρ᾽ αὐτοῦ οὐκ ἀκούομεν; Ἐπεὶ καὶ ὁ
of-him the like(-things) from him not do-we-hear since also the
Ἀπόστολος τοὺς Πνεύματι ἀγομένους εἶπεν εἶναι υἱοὺς
Apostle the(-ones) by-Spirit led said to-be sons
Θεοῦ· Ὅσοι γὰρ, φησὶ, Πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν
of-God as-many-as for he-says by-Spirit of-God are-led these are
υἱοὶ Θεοῦ. Πῶς οὖν καὶ ἡμεῖς ἐκ τοῦ θανάτου ἀγόμενοι,
sons of-God how then also we by the death led
υἱοὶ Θεοῦ ἀκούειν δυνάμεθα; Τὸ γὰρ φρόνημα τῆς σαρκὸς,
sons of-God be-called can-we the for mind of-the flesh(-is)

θάνατος. Οἱ δὲ Πνεύματι ἀγόμενοι, ἐκ τῶν καρπῶν
death the(-ones) and by-Spirit led from the fruits
τοῦ Πνεύματος δῆλοί εἰσιν. Εἴδωμεν οὖν τοὺς καρποὺς τοῦ
of-the Spirit manifest are let-us-see then the fruits of-the
Πνεύματος· Ὁ γὰρ καρπὸς τοῦ Πνεύματος, φησὶν, ἐστὶν
Spirit the for fruit of-the Spirit he-says is
ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθοσύνη,
love joy peace long-suffering kindness goodness
πίστις, πραότης, ἐγκράτεια. Ἆρα ἔχομεν ταῦτα ἐν
faith meekness continence then have-we these(-things) in
ἑαυτοῖς; Ἀλλ' εἴθε μὴ πάντα τὰ ἐναντία. Πῶς οὖν
ourselves but would-that not all the opposites how then
υἱοὶ Θεοῦ ἀκούειν δυνάμεθα, καὶ οὐχὶ μᾶλλον ἐκ τοῦ
sons of-God be-called can-we and not rather from the
ἐναντίου; Τὸ γὰρ ἔκ τινος γεγεννημένον. ὅμοιον τοῦ
opposite the for from someone born like to-the(-one)
γεγεννηκότος ἐστί. Δηλοῖ δὲ καὶ Κύριος, λέγων· Τὸ
having-begotten is shows and also (the)-Lord saying the(-thing)
γεγεννημένον ἐκ τοῦ Πνεύματος, πνεῦμά ἐστιν. Ἡμεῖς
born from the Spirit spirit is we
δὲ γεγόναμεν σάρκες ἐπιθυμοῦντες κατὰ τοῦ Πνεύματος,
and have-become fleshes desiring against the Spirit
καὶ διὰ τοῦτο δικαίως ἀκούομεν παρ' αὐτοῦ· Οὐ μὴ
and because-of this justly we-hear from him not —
ἐγκαταμείνῃ τὸ Πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις,
will-remain the Spirit of-me in the men these
διὰ τὸ εἶναι αὐτοὺς σάρκας. Πῶς οὖν δυνάμεθα ἀκούειν
because-of the to-be them fleshes how then can-we be-called
Χριστιανοὶ, τί ποτε τοῦ Χριστοῦ ἐν ἑαυτοῖς μὴ ἔχοντες;
Christians any thing — of-Christ in ourselves not having

Faith without works is dead, and Isaiah, Paul, and the Lord lament the desolation of the soul. Pricked to the heart, the brother asks what he must do. The old man bids him turn to the Lord with his whole heart, knowing both his fear and his kindness, to love and forgive one another, to give himself wholly to God, and to repent genuinely and despise temporal things.

Ἀλλ᾽ ἐρεῖ τις ἴσως, ὅτι Ἔχω τὴν πίστιν, καὶ ἀρκεῖ μοι 34
but will-say someone perhaps that I-have the faith and suffices me
ἡ πίστις ἡ εἰς αὐτὸν πρὸς σωτηρίαν. Ἀλλ᾽ ἀντιφθέγγεται
the faith the toward him for salvation but answers
αὐτῷ ὁ Ἰάκωβος, λέγων, ὅτι Καὶ τὰ δαιμόνια πιστεύουσι,
him — James saying that also the demons believe
καὶ φρίσσουσι. Καὶ πάλιν· Ἡ πίστις χωρὶς τῶν ἔργων,
and shudder and again the faith without the works
νεκρά ἐστι καθ᾽ ἑαυτήν· ὡς καὶ τὰ ἔργα δίχα πίστεως.
dead is by itself as also the works apart-from faith
Πῶς δὲ καὶ πιστεύομεν εἰς αὐτὸν, ἢ περὶ τῶν μελλόντων
how and also do-we-believe in him or about the future(-things)
αὐτῷ πιστεύομεν, οἱ περὶ τῶν προσκαίρων καὶ
him do-we-believe the(-ones) about the temporal and
παρόντων αὐτῷ μὴ πιστεύοντες· καὶ διὰ τοῦτο τοῖς
present(-things) him not believing and because-of this with-the
ὑλικοῖς συμφυρόμενοι, καὶ τῇ σαρκὶ ζῶντες· καὶ κατὰ
material(-things) being-mixed and in-the flesh living and against
τοῦ Πνεύματος στρατευόμενοι; Οἱ δὲ τῷ Χριστῷ ἐν
the Spirit warring the(-ones) and — in-Christ in
ἀληθείᾳ πιστεύσαντες, καὶ ὅλον αὐτὸν ἐν ἑαυτοῖς διὰ
truth having-believed and whole him in themselves through
τῶν ἐντολῶν εἰσοικίσαντες, οὕτως ἔλεγον· Ζῶ δὲ, οὐκέτι
the commandments having-made-dwell thus said I-live and no-longer

ἐγὼ, ζῇ δὲ ἐν ἐμοὶ ὁ Χριστός. Ὃ δὲ νῦν ζῶ ἐν σαρκὶ,
I lives and in me — Christ what and now I-live in flesh
τῇ πίστει ζῶ τοῦ Υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με,
by-the faith I-live of-the Son — of-God of-the having-loved me
καὶ δόντος ἑαυτὸν ὑπὲρ ἐμοῦ. Διὰ τοῦτο πάσχοντες
and having-given himself for me because-of this suffering
ὑπὲρ αὐτοῦ διὰ τὴν πάντων σωτηρίαν, ὡς ἀκριβεῖς
for him because-of the of-all salvation as exact
αὐτοῦ μιμηταὶ, καὶ τῶν ἐντολῶν αὐτοῦ γνήσιοι φύλακες,
of-him imitators and of-the commandments of-him genuine guards
ἔλεγον· Λοιδορούμενοι εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα,
they-said being-reviled we-bless being-persecuted we-endure
βλασφημούμενοι παρακαλοῦμεν· ἐπειδὴ ἤκουον αὐτοῦ
being-blasphemed we-entreat since they-heard him
λέγοντος· Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν· καλῶς ποιεῖτε
saying love the enemies of-you well do
τοῖς μισοῦσιν ὑμᾶς· εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς·
to-the(-ones) hating you bless the(-ones) cursing you
προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ τὰ
pray for the(-ones) mistreating you and the(-things)
ἐξῆς· καὶ ἐκ τῶν λόγων καὶ τῶν ἔργων ὁ ἐνεργῶν ἐν αὐτοῖς
following and from the words and the works the working in them
Χριστὸς ἐφανεροῦτο· ἡμεῖς δὲ, ἐπειδὴ πάσαις ταῖς ἐντολαῖς
Christ was-manifested we and since to-all the commandments
αὐτοῦ ἀντιπράττομεν, διὰ τοῦτο πάσης ἀκαθαρσίας
of-him we-act-against because-of this of-every uncleanness
ἐνεπλήσθημεν. Καὶ διὰ τοῦτο γεγόναμεν, ἀντὶ ναοῦ
we-were-filled and because-of this we-have-become instead-of temple
Θεοῦ, οἶκος ἐμπορίου· καὶ ἀντὶ οἴκου προσευχῆς, σπήλαιον
of-God house of-trade and instead-of house of-prayer cave
λῃστῶν· ἀντὶ ἔθνους ἁγίου, ἔθνος ἁμαρτωλόν· καὶ ἀντὶ
of-robbers instead-of nation holy nation sinful and instead-of

λαοῦ Θεοῦ, λαὸς πλήρης ἁμαρτιῶν· ἀντὶ σπέρματος
people of-God people full of-sins instead-of seed
ἁγίου, σπέρμα πονηρόν· καὶ ἀντὶ υἱῶν Θεοῦ, υἱοὶ ἄνομοι,
holy seed wicked and instead-of sons of-God sons lawless
ἐπειδὴ ἐγκατελίπομεν τὰς ἐντολὰς τοῦ Κυρίου, καὶ
since we-forsook the commandments of-the Lord and
δουλεύομεν τοῖς πονηροῖς πνεύμασι διὰ τῶν ἀκαθάρτων
serve the wicked spirits through the unclean
παθῶν, καὶ παρωργίσαμεν τὸν ἅγιον τοῦ Ἰσραήλ.
passions and we-provoked the holy(-one) — of-Israel
Διὰ τοῦτο θρηνῶν ἡμᾶς ὁ μέγας Ἡσαΐας, κράζει, 35
because-of this lamenting us the great Isaiah cries
βοηθῆσαι ἅμα βουλόμενος τῇ πτώσει ἡμῶν, λέγων·
to-help at-the-same-time wishing to-the fall of-us saying
Τί ἔτι πληγῆτε προστιθέντες ἀνομίαν; Πᾶσα κεφαλὴ
why still would-you-be-struck adding lawlessness every head
εἰς πόνον, καὶ πᾶσα καρδία εἰς λύπην· ἀπὸ ποδῶν ἕως
for pain and every heart for grief from feet to
κεφαλῆς οὐκ ἔστιν ἐν αὐτῷ ὁλοκληρία· οὔτε τραῦμα, οὔτε
head not is in it soundness neither wound nor
μώλωψ, οὔτε πληγὴ φλεγμαίνουσα· οὐκ ἔστι μάλαγμα
bruise nor blow festering not is plaster
ἐπιθεῖναι, οὔτε ἔλαιον, οὔτε καταδέσμους. Εἶτα τί τὸ
to-put-on nor oil nor bandages then what the(-thing)
ἐπὶ τούτοις; Ἐγκαταλειφθήσεται ἡ θυγάτηρ Σιὼν ὡς
after these will-be-left the daughter Zion as
σκηνὴ ἐν ἀμπελῶνι, καὶ ὡς ὀπωροφυλάκιον ἐν σικυηλάτῳ.
tent in vineyard and as fruit-watcher's-hut in cucumber-field
ὡς πόλις πολιορκουμένη. Ταύτην ἡμῶν τῆς ψυχῆς τὴν
as city besieged this of-us of-the soul the
ἐρήμωσιν καὶ ὁ Ἀπόστολος δηλῶν, ἔλεγε· Καὶ καθὼς
desolation also the Apostle showing said and as

οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν
not they-approved — God to-have in knowledge gave
αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ
them — God to unapproved mind to-do the(-things) not
καθήκοντα· πεπληρωμένους πάσῃ ἀδικίᾳ, κακίᾳ, πονηρίᾳ,
fitting filled with-all injustice vice wickedness
πλεονεξίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας,
greed full of-envy of-murder of-strife of-deceit of-malice
ψιθυριστὰς, καταλάλους, θεοστυγεῖς, ὑβριστὰς, ὑπερηφάνους,
whisperers slanderers God-haters insolent arrogant
ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, ἀσυνέτους,
boasters inventors of-evils to-parents disobedient senseless
ἀσυνθέτους, ἀστόργους, ἀσπόνδους, ἀνελεήμονας· οἵτινες
faithless without-affection implacable unmerciful who
τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα
the ordinance — of-God having-known that the(-ones) the such(-things)
πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν,
doing worthy of-death are not only them do
ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι. Διὰ τοῦτο
but also approve the(-ones) doing(-them) because-of this
παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας, τοῦ ἀτιμάζεσθαι
gave them — God to passions of-dishonor the to-be-dishonored
τὰ σώματα αὐτῶν ἐν ἑαυτοῖς. Καὶ τί τὸ ἐπὶ
the bodies of-them among themselves and what the(-thing) after
τούτοις; Ἀποκαλύπτεται, φησὶν, ὀργὴ Θεοῦ ἀπ᾽ οὐρανοῦ ἐπὶ
these is-revealed he-says wrath of-God from heaven upon
πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων, καὶ τὰ ἑξῆς.
all ungodliness and injustice of-men and the(-things) following
36 Ταύτην τῆς ψυχῆς ἐρήμωσιν καὶ ὁ Κύριος μηνύων,
this of-the soul desolation also the Lord indicating
ἔλεγεν· Ἱερουσαλὴμ, Ἱερουσαλὴμ ἡ ἀποκτείνουσα τοὺς
said Jerusalem Jerusalem the(-one) killing the

προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς
prophets and stoning the(-ones) sent to
αὐτήν· ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου,
her how-often I-wished to-gather the children of-you
ὡς ὄρνις τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ
as bird the nestlings of-her under the wings and not
ἠθελήσατε; Ἰδοὺ ἀφίεται ὁ οἶκος ὑμῶν ἔρημος. Ὁ δὲ
did-you-wish behold is-left the house of-you desolate — and
Ἡσαΐας πάλιν· Ὁρῶν ἡμᾶς τοὺς δῆθεν μοναχοὺς τὰς
Isaiah again seeing us the so-called monks the
σωματικὰς λειτουργίας ἐπιτελοῦντας μόνον, καταφρονοῦντας
bodily services performing only despising
δὲ τῶν πνευματικῶν, καὶ διὰ τοῦτο τετυφωμένους,
and the spiritual(-things) and because-of this puffed-up
ἔλεγεν, Ἀκούσατε λόγον Κυρίου, ἄρχοντες Σοδόμων·
said hear word of-(the)-Lord rulers of-Sodom
προσέχετε νόμον Θεοῦ, λαὸς Γομόῤῥας. Τί μοι πλῆθος
attend-to law of-God people of-Gomorrah what to-me multitude
τῶν θυσιῶν ὑμῶν; Πλήρης εἰμὶ τῶν ὁλοκαυτωμάτων
of-the sacrifices of-you full I-am of-the burnt-offerings
κριῶν· καὶ στέαρ ἀρνῶν, καὶ αἷμα ταύρων καὶ τράγων
of-rams and fat of-lambs and blood of-bulls and of-goats
οὐ βούλομαι. Τίς γὰρ ἐξεζήτησε ταῦτα ἐκ τῶν χειρῶν
not I-wish who for required these(-things) from the hands
ὑμῶν; Πατεῖν τὴν αὐλήν μου οὐ προσθήσεσθε. Ἐὰν φέρητε
of-you to-tread the court of-me not you-will-add if you-bring
σεμίδαλιν, μάταιον· θυμίαμα, βδέλυγμά μοί ἐστι. Τὰς
fine-flour vain incense abomination to-me it-is the
νουμηνίας ὑμῶν καὶ τὰ σάββατα, καὶ ἡμέραν μεγάλην οὐκ
new-moons of-you and the sabbaths and day great not
ἀνέχομαι. Νηστείαν καὶ ἀργίαν καὶ τὰς ἑορτὰς ὑμῶν, μισεῖ
I-bear fast and idleness and the feasts of-you hates

ἡ ψυχή μου. Ἐγενήθητέ μοι εἰς πλησμονήν· οὐκέτι οὐ μὴ
the soul of-me you-became to-me for surfeit no-longer not —
ἀνοίσω. Ὅταν τὰς χεῖρας ἐκτείνητε πρός με, ἀποστρέψω
I-will-bear when the hands you-stretch-out to me I-will-turn-away
τοὺς ὀφθαλμούς μου ἀφ' ὑμῶν· καὶ ἐὰν πληθύνητε τὴν
the eyes of-me from you and if you-multiply the
δέησιν, οὐκ εἰσακούσομαι ὑμῶν. Διατί; Αἱ γὰρ χεῖρες
petition not I-will-hear you why the for hands
ὑμῶν, φησὶν, αἵματος πλήρεις· ἐπειδὴ ὁ μισῶν τὸν
of-you he-says of-blood(-are) full since the(-one) hating the
ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστί. Διὰ τοῦτο πᾶσα
brother of-him manslayer is because-of this every
ἄσκησις ἀγάπην μὴ ἔχουσα ἀλλοτρία τοῦ Θεοῦ καθίσταται.
discipline love not having alien — to-God becomes
37 Διὰ τοῦτο καὶ τὴν ὑπόκρισιν ἡμῶν ἐλέγχων πόῤῥωθεν
because-of this also the hypocrisy of-us reproving from-afar
ἔλεγεν· Ὁ λαὸς οὗτος, τοῖς χείλεσί με τιμᾷ· ἡ δὲ καρδία
he-said the people this with-the lips me honors the and heart
αὐτῶν πόῤῥω ἀπέχει ἀπ' ἐμοῦ, μάτην δὲ σέβονταί με,
of-them far is-distant from me in-vain and they-worship me
καὶ τὰ ἑξῆς. Καὶ ἅπερ δὲ ὁ Κύριος ἡμῶν ἔλεγε
and the(-things) following and what-very too the Lord of-us said
ταλανίζων τοὺς Φαρισαίους, περὶ ἡμῶν ἐγὼ ἀκούω, τῶν
calling-wretched the Pharisees about us I hear the
νῦν ὑποκριτῶν, τῶν τοσαύτης χάριτος ἀξιωθέντων,
present hypocrites the(-ones) of-so-great grace deemed-worthy
καὶ χείρω ἐκείνων διακειμένων.
and worse than-those disposed
Ἢ οὐχὶ καὶ ἡμεῖς δεσμοῦμεν φορτία βαρέα καὶ δυσβάστακτα,
or not also we bind burdens heavy and hard-to-bear
καὶ ἐπιτίθεμεν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, τῷ
and lay(-them) on the shoulders of-the men with-the

δὲ δακτύλῳ ἡμῶν οὐ θέλομεν κινῆσαι αὐτά; Ἢ οὐχὶ
and finger of-us not we-wish to-move them or not
καὶ ἡμεῖς, πάντα τὰ ἔργα ἡμῶν ποιοῦμεν πρὸς τὸ
also we all the works of-us do for the
θεαθῆναι τοῖς ἀνθρώποις; Ἢ οὐχὶ καὶ ἡμεῖς φιλοῦμεν τὴν
to-be-seen by-the men or not also we love the
πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας
first-couch at the dinners and the first-seats
ἐν ταῖς συναγωγαῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων
in the synagogues and to-be-called by the men
Ῥαββὶ, Ῥαββί· καὶ τοὺς ταῦτα ἡμῖν μὴ σφόδρα
Rabbi Rabbi and the(-ones) these(-things) to-us not greatly
ἀπονέμοντας, ἕως θανάτου πολεμοῦμεν; Ἢ οὐχὶ καὶ
assigning to death we-fight or not also
ἡμεῖς ἤραμεν τὴν κλεῖδα τῆς γνώσεως, καὶ κλείομεν τὴν
we took-away the key of-the knowledge and shut the
βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων, μηδὲ
kingdom of-the heavens before the men neither
αὐτοὶ εἰσερχόμενοι, μηδὲ αὐτοὺς ποιοῦντες εἰσελθεῖν; Ἢ
ourselves entering nor them making to-enter or
οὐχὶ καὶ ἡμεῖς περιάγομεν τὴν θάλασσαν καὶ τὴν ξηρὰν
not also we go-about the sea and the dry(-land)
ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται, ποιοῦμεν
to-make one proselyte and when he-becomes(-one) we-make
αὐτὸν υἱὸν γεέννης διπλότερον ἡμῶν; Ἢ οὐχὶ καὶ ἡμεῖς
him son of-gehenna twofold-more than-us or not also we
ἐσμεν ὁδηγοὶ τυφλοὶ, τὸν κώνωπα διυλίζοντες, καὶ τὴν
are guides blind the gnat straining-out and the
κάμηλον καταπίνοντες; Ἢ οὐχὶ καὶ ἡμεῖς καθαρίζομεν τὸ
camel swallowing or not also we cleanse the
ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος· τὸ δὲ ἔσωθεν
outside of-the cup and of-the dish the and inside

ἡμῶν γέμει ἁρπαγῆς καὶ πλεονεξίας· μᾶλλον δὲ ἀκρασίας;
of-us is-full of-robbery and greed rather and of-incontinence
Ἢ οὐχὶ καὶ ἡμεῖς ἀποδεκατοῦμεν τὸ πήγανον καὶ τὸ
or not also we tithe the rue and the
ἡδύοσμον, καὶ πᾶν λάχανον· καὶ παρερχόμεθα τὴν κρίσιν
mint and every herb and pass-by the judgment
καὶ τὴν ἀγάπην τοῦ Θεοῦ; Ἢ οὐχὶ καὶ ἡμεῖς ἐσμεν ὡς τὰ
and the love — of-God or not also we are as the
μνημεῖα τὰ ἄδηλα, ἔξωθεν μὲν φαινόμενοι τοῖς ἀνθρώποις
tombs the unseen outside indeed appearing to-the men
δίκαιοι, ἔσωθεν δὲ ὄντες μεστοὶ ὑποκρίσεως καὶ ἀνομίας
righteous inside and being full of-hypocrisy and lawlessness
καὶ πάσης ἀκαθαρσίας; Ἢ οὐχὶ καὶ ἡμεῖς οἰκοδομοῦμεν
and of-all uncleanness or not also we build
τοὺς τάφους τῶν Μαρτύρων, καὶ κοσμοῦμεν τὰ μνημεῖα
the tombs of-the Martyrs and adorn the monuments
τῶν Ἀποστόλων, καὶ ἐσμὲν ὅμοιοι τῶν ἀποκτεινάντων
of-the Apostles and are like to-the(-ones) having-killed
αὐτούς; τίς οὖν οὐ κλαύσει ἡμᾶς οὕτως διακειμένους.
them who then not will-weep-for us thus disposed
Τίς οὐ θρηνήσει τὴν τηλικαύτην ἡμῶν αἰχμαλωσίαν;
who not will-lament the so-great our captivity
Διὰ τοῦτο υἱοὶ Θεοῦ οἱ τίμιοι, ἐλογίσθημεν ὡς ἀγγεῖα
because-of this sons of-God the precious were-reckoned as vessels
ὀστράκινα. Διὰ τοῦτο ἠμαυρώθη τὸ χρυσίον· ἠλλοιώθη
earthen because-of this was-dimmed the gold was-changed
τὸ ἀργύριον τὸ ἀγαθόν. Διὰ τοῦτο οἱ Ναζωραῖοι Σιὼν,
the silver the good because-of this the Nazirites of-Zion
οἱ ὑπὲρ χιόνα λάμψαντες, γεγόναμεν ὡς Αἰθίοπες·
the(-ones) beyond snow having-shone we-have-become as Ethiopians
οἱ ὑπὲρ γάλα λευκανθέντες, ὑπὲρ μέλαν ἐζοφώθησαν.
the(-ones) beyond milk having-been-whitened beyond ink were-darkened

Διὰ τοῦτο ἐσκότασεν ὑπὲρ ἀσβόλην τὸ εἶδος ἡμῶν.
because-of this was-darkened beyond soot the form of-us
Οἱ τιθηνούμενοι ἐπὶ κόκκων, περιεβαλόμεθα κοπρίας·
the(-ones) being-nursed on scarlet we-embraced dunghills
καὶ ἐμεγαλύνθη ἡ ἀνομία ἡμῶν, ὑπὲρ ἀνομιῶν Σοδόμων.
and was-magnified the lawlessness of-us beyond lawlessnesses of-Sodom
Διὰ τοῦτο οἱ υἱοὶ τῆς ἡμέρας καὶ τοῦ φωτὸς, υἱοὶ
because-of this the sons of-the day and of-the light sons
γεγόναμεν νυκτὸς καὶ σκότους. Διὰ τοῦτο υἱοὶ τῆς
we-have-become of-night and darkness because-of this sons of-the
βασιλείας, υἱοὶ γεέννης γεγόναμεν. Διὰ τοῦτο οἱ υἱοὶ
kingdom sons of-gehenna we-have-become because-of this the sons
Ὑψίστου, ὡς ἄνθρωποι ἀποθνήσκομεν, καὶ ὡς εἷς τῶν
of-Most-High as men we-die and as one of-the
ἀρχόντων πίπτομεν. Διὰ τοῦτο παρεδόθημεν εἰς χεῖρας
rulers we-fall because-of this we-were-delivered into hands
ἐχθρῶν ἀνόμων, τῶν ἀγρίων λέγω δαιμόνων, καὶ βασιλεῖ
of-enemies lawless the wild(-ones) I-mean demons and to-king
ἀδίκῳ καὶ πονηρωτάτῳ παρὰ πᾶσαν τὴν γῆν, δηλαδὴ
unjust and most-wicked beyond all the earth evidently
τῷ τούτων ἄρχοντι, ὅτι ἡμάρτομεν καὶ ἠνομήσαμεν,
to-the of-these ruler because we-sinned and did-lawlessly
παραβάντες τὰς ἐντολὰς Κυρίου τοῦ Θεοῦ ἡμῶν, καὶ
having-transgressed the commandments of-(the)-Lord the God of-us and
καταπατήσαντες τὸν Υἱὸν τοῦ Θεοῦ καὶ τὸ αἷμα τῆς
having-trampled the Son — of-God and the blood of-the
διαθήκης κοινὸν ἡγησάμενοι. Ἀλλὰ μὴ παραδόης ἡμᾶς εἰς
covenant common having-deemed but not deliver us to
τέλος διὰ τὸ ὄνομά σου, Κύριε, καὶ μὴ διασκεδάσῃς
end because-of the name of-you Lord and not scatter
τὴν διαθήκην σου· καὶ μὴ ἀποστήσῃς τὸ ἔλεός σου ἀφ'
the covenant of-you and not remove the mercy of-you from

ἡμῶν, διὰ τοὺς οἰκτιρμούς σου, Πάτερ ἡμῶν ὁ
us because-of the compassions of-you Father of-us the(-one)
ἐν τοῖς οὐρανοῖς· καὶ διὰ τὸ ἔλεος τοῦ ἁγίου σου
in the heavens and because-of the mercy of-the holy of-you
Πνεύματος. Μὴ μνησθῇς ἡμῶν ἀνομιῶν ἀρχαίων· ἀλλὰ
Spirit not remember of-us iniquities ancient but
ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοί σου, ὅτι
quickly let-anticipate us the compassions of-you because
ἐπτωχεύσαμεν σφόδρα. Βοήθησον ἡμῖν ὁ Θεὸς ὁ Σωτὴρ
we-became-poor exceedingly help us O God the Savior
ἡμῶν. Ἕνεκεν τῆς δόξης τοῦ ὀνόματός σου, Κύριε, ῥῦσαι
of-us for-the-sake of-the glory of-the name of-you Lord rescue
ἡμᾶς, καὶ ἱλάσθητι ταῖς ἁμαρτίαις ἡμῶν ἕνεκεν τοῦ
us and be-propitious to-the sins of-us for-the-sake of-the
ὀνόματός σου, Κύριε, μνησθεὶς τῆς ἀπαρχῆς ἡμῶν
name of-you Lord having-remembered the first-fruits of-us
ἣν ἐξ ἡμῶν διὰ φιλανθρωπίαν λαβὼν ὁ μονογενής
which from us because-of love-for-man having-taken the only-begotten
σου Υἱὸς, ὑπὲρ ἡμῶν ἔχει ἐν οὐρανοῖς, ἵνα ἡμῖν βεβαίαν
of-you Son for us has in heavens so-that to-us firm
τὴν ἐλπίδα τῆς σωτηρίας χαρίσηται· καὶ μὴ διὰ τὴν
the hope of-the salvation he-may-grant and not because-of the
ἀπόγνωσιν χείρους γενώμεθα, διὰ τὸ τίμιον αὐτοῦ
despair worse we-may-become because-of the precious of-him
αἷμα, ὃ ὑπὲρ τῆς τοῦ κόσμου ζωῆς ἐξέχεεν· διὰ
blood which for the of-the world life he-poured-out because-of
τοὺς ἁγίους αὐτοῦ Ἀποστόλους καὶ Μάρτυρας, οἳ ὑπὲρ
the holy of-him Apostles and Martyrs who for
τοῦ ὀνόματος αὐτοῦ τὸ ἴδιον αἷμα ἐξέχεον· διὰ τοὺς
the name of-him the own blood poured-out because-of the
ἁγίους Προφήτας καὶ Πατέρας καὶ Πατριάρχας, οἵτινες
holy Prophets and Fathers and Patriarchs who

ἠγωνίσαντο εὐαρεστῆσαι τῷ ἁγίῳ σου ὀνόματι. Μὴ
strove to-please the holy of-you name not
παρίδῃς τὴν δέησιν ἡμῶν, Κύριε, μηδὲ ἐγκαταλείπῃς ἡμᾶς
overlook the petition of-us Lord nor forsake us
εἰς τέλος. Οὐ γὰρ ἐπὶ ταῖς δικαιοσύναις ἡμῶν πεποιθότες
to end not for on the righteousnesses of-us trusting
ἐσμὲν, ἀλλ' ἐπὶ ἐλέει τῷ σῷ, δι' οὗ τὸ γένος
are-we but on mercy the your through which the race
ἡμῶν περιποιῇ. Ἱκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν
of-us you-preserve we-supplicate and we-entreat the your
ἀγαθότητα, ἵνα μὴ γένηται εἰς κρῖμα ἡμῖν τὸ οἰκονομηθὲν
goodness that not may-become for judgment to-us the dispensed
ἡμῖν ὑπὸ τοῦ Μονογενοῦς σου Υἱοῦ πρὸς σωτηρίαν
for-us by the Only-begotten of-you Son for salvation
μυστήριον· καὶ μὴ ἀποῤῥίψῃς ἡμᾶς ἀπὸ τοῦ προσώπου
mystery and not cast-away us from the face
σου. Μὴ βδελύξῃ ἡμῶν τὴν ἀναξιότητα· ἀλλ' ἐλέησον
of-you not abhor of-us the unworthiness but have-mercy-on
ἡμᾶς κατὰ τὸ μέγα σου ἔλεος, καὶ κατὰ τὸ πλῆθος
us according-to the great of-you mercy and according-to the multitude
τῶν οἰκτιρμῶν σου, παράγαγε τὰ ἁμαρτήματα ἡμῶν,
of-the compassions of-you pass-over the sins of-us
ἵνα ἀκατακρίτως προσελθόντες κατενώπιον τῆς ἁγίας
so-that uncondemned having-approached before the holy
σου δόξης, ἀξιωθῶμεν τῆς σκέπης τοῦ μονογενοῦς
of-you glory we-may-be-deemed-worthy of-the shelter of-the only-begotten
σου Υἱοῦ, καὶ μὴ ὡς δοῦλοι πονηροὶ ταῖς ἁμαρτίαις,
of-you Son and not as servants wicked by-the sins
ἀποδόκιμοι γενώμεθα. Ναὶ, Δέσποτα παντοδύναμε Κύριε,
rejected we-may-become yes Master almighty Lord
εἰσάκουσον τῆς δεήσεως ἡμῶν, ὅτι ἐκτὸς σοῦ ἄλλον
hear the petition of-us because besides you other

οὐκ οἴδαμεν. Τὸ ὄνομά σου ὀνομάζομεν· σὺ γὰρ εἶ ὁ
not we-know the name of-you we-name you for are the(-one)
ἐνεργῶν τὰ πάντα ἐν πᾶσι, καὶ τὴν παρὰ σοῦ πάντες
working the all(-things) in all and the from you all
ἐπιζητοῦμεν βοήθειαν. Ἐπίβλεψον οὖν ἐκ τοῦ οὐρανοῦ,
we-seek help look-upon then from the heaven
Κύριε, καὶ ἴδε ἐκ τοῦ οἴκου τῆς ἁγίας δόξης σου. Ποῦ
Lord and see from the house of-the holy glory of-you where
ἐστιν ὁ ζῆλός σου καὶ ἡ ἰσχύς σου; Ποῦ ἐστι τὸ πλῆθος
is the zeal of-you and the strength of-you where is the multitude
τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου, ὅτι ἠνέσχες τῆς
of-the mercy of-you and of-the compassions of-you that you-bore-with the
πτώσεως ἡμῶν; Σὺ γὰρ ἡμῶν εἶ Πατὴρ, ὅτι Ἀβραὰμ
fall of-us you for of-us are Father because Abraham
οὐκ ἔγνω ἡμᾶς, καὶ Ἰσραὴλ οὐκ ἐπέγνω ἡμᾶς· ἀλλὰ σὺ,
not knew us and Israel not recognized us but you
Κύριε, Πατὴρ ἡμῶν ῥῦσαι ἡμᾶς, ὅτι ἀπ᾽ ἀρχῆς τὸ ὄνομά
Lord Father of-us rescue us because from beginning the name
σου τὸ ἅγιον ἐφ᾽ ἡμᾶς ἐστι, καὶ τοῦ μονογενοῦς σου
of-you the holy upon us is and of-the only-begotten of-you
Υἱοῦ, καὶ τοῦ ἁγίου σου Πνεύματος. Τί ἐπλάνησας ἡμᾶς,
Son and of-the holy of-you Spirit why did-you-lead-astray us
Κύριε, ἀπὸ τῆς ὁδοῦ σου· μὴ παιδεύσῃς ἡμᾶς τῇ ῥάβδῳ
Lord from the way of-you not chasten us with-the rod
τῶν κριμάτων σου. Τί ἐσκλήρυνας ἡμῶν τὰς καρδίας,
of-the judgments of-you why did-you-harden of-us the hearts
τοῦ μὴ φοβεῖσθαί σε; ἐγκατέλειψας ἡμᾶς τῇ αὐτονομίᾳ
— not to-fear you did-you-abandon us to-the self-rule
τῆς πλάνης; Ἐπίστρεψον, Κύριε, τοὺς δούλους σου, διὰ
of-the error turn-back Lord the servants of-you because-of
τὴν ἁγίαν σου Ἐκκλησίαν· διὰ πάντας τοὺς ἀπ᾽
the holy of-you Church because-of all the(-ones) from

αἰῶνος ἁγίους σου, ἵνα μικρὸν κληρονομήσωμεν τοῦ
age saints of-you so-that little we-may-inherit of-the
ὄρους τοῦ ἁγίου σου. Οἱ ὑπεναντίοι ἡμῶν κατεπάτησαν
mountain the holy of-you the adversaries of-us trampled
τὸ ἁγίασμα σου· ἐγενόμεθα ὡς τὸ ἀπ' ἀρχῆς ὅτε οὐκ
the sanctuary of-you we-became as the(-ones) from beginning when not
ἦρξας ἡμῶν, οὐδὲ ἐπεκλήθη τὸ ὄνομά σου ἐφ' ἡμᾶς.
you-ruled us nor was-called the name of-you upon us
Ἐὰν ἀνοίξῃς τὸν οὐρανὸν, τρόμος λήψεται ἀπὸ σοῦ ὄρη, 38
if you-open the heaven trembling will-take from you mountains
καὶ τακήσονται ὡς κηρὸς ἀπὸ προσώπου τοῦ πυρός· καὶ
and they-will-melt as wax from face of-the fire and
κατακαύσει πῦρ τοὺς ὑπεναντίους· καὶ φοβερὸν ἔσται τὸ
will-burn-up fire the adversaries and fearful will-be the
ὄνομά σου τοῖς ὑπεναντίοις. Ὅταν ποιεῖς τὰ ἔνδοξα,
name of-you to-the adversaries when you-do the glorious(-things)
τρόμος λήψεται ἀπὸ σοῦ ὄρη. Ἀπὸ τοῦ αἰῶνος οὐκ
trembling will-take from you mountains from the age not
ἠκούσαμεν, οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν ἴδον Θεὸν, πλὴν σοῦ.
we-heard nor the eyes of-us saw God except you
Καὶ τὰ ἔργα σου, ἃ ποιήσεις τοῖς ὑπομένουσιν
and the works of-you which you-will-do for-the(-ones) awaiting
ἔλεον· συναντήσεται γὰρ τοῖς ποιοῦσι τὸ δίκαιον,
mercy will-meet for the(-ones) doing the righteous(-thing)
καὶ τῶν ὁδῶν σου μνησθήσονται. Ἰδοὺ σὺ ὠργίσθης, καὶ
and of-the ways of-you they-will-remember behold you were-angered and
ἡμεῖς ἡμάρτομεν. Μᾶλλον δὲ ἡμεῖς ἡμάρτομεν, καὶ σὺ
we sinned rather and we sinned and you
ὠργίσθης· Διὰ τοῦτο ἐπλανήθημεν, καὶ ἐγενήθημεν ὡς
were-angered because-of this we-went-astray and we-became as
ἀκάθαρτοι πάντες ἡμεῖς· ὡς ῥάκος ἀποκαθημένης πᾶσα
unclean all we as rag of-a-menstruous(-woman) all

ἡ δικαιοσύνη ἡμῶν· καὶ ἐῤῥύημεν ὡς φύλλα διὰ τὰς
the righteousness of-us and we-fell-away as leaves because-of the
ἀνομίας ἡμῶν, οὕτως ἄνεμος οἴσει ἡμᾶς, καὶ οὐκ ἔστιν
iniquities of-us thus wind will-carry us and not is
ὁ ἐπικαλούμενος τὸ ὄνομά σου, καὶ ὁ μνησθεὶς
the(-one) calling-on the name of-you and the(-one) having-remembered
ἀντιλαβέσθαι σου. Καὶ ἀπέστρεψας τὸ πρόσωπόν σου ἀφ'
to-take-hold of-you and you-turned-away the face of-you from
ἡμῶν, καὶ παρέδωκας ἡμᾶς, διὰ τὰς ἁμαρτίας ἡμῶν.
us and delivered us because-of the sins of-us
Καὶ νῦν, Κύριε, Πατὴρ ἡμῶν εἶ σύ· ἡμεῖς δὲ πηλὸς, ἔργον
and now Lord Father of-us are you we and clay work
τῶν χειρῶν σου πάντες. Μὴ ὀργισθῇς ἡμᾶς σφόδρα, καὶ
of-the hands of-you all not be-angry-with us exceedingly and
μὴ ἐν καιρῷ μνησθῇς ἁμαρτιῶν ἡμῶν. Καὶ νῦν ἐπίβλεψον
not in time remember sins of-us and now look-upon
ὅτι λαός σου πάντες ἡμεῖς· πόλις τοῦ ἁγίου σου ἐγενήθη
that people of-you all we(-are) city of-the holy(-one) of-you became
ἔρημος Σιών· ὡς ἔρημος ἐγενήθη Ἰερουσαλήμ. Εἰς κατάραν
desert Zion as desert became Jerusalem into curse
ὁ οἶκος τοῦ ἁγίου ἡμῶν, καὶ ἡ δόξα ἣν ηὐλόγησαν
the house of-the holy(-one) of-us and the glory which blessed
οἱ πατέρες ἡμῶν, ἐγενήθη πυρίκαυστος, καὶ πάντα τὰ
the fathers of-us became burnt-with-fire and all the
ἔνδοξα συνέπεσε. Καὶ ἐπὶ πᾶσι τούτοις ἠνέσχου, Κύριε,
glorious(-things) fell-together and upon all these you-held-back Lord
καὶ ἐσιώπησας, καὶ ἐταπείνωσας ἡμᾶς ἕως σφόδρα.
and kept-silent and humbled us to exceedingly
39 Συνέβη μὲν ταῦτα τυπικῶς τῷ παλαιῷ σου λαῷ, νῦν δὲ
happened indeed these(-things) figuratively to-the old of-you people now and
εἰς ἡμᾶς ἀληθινῶς πεπλήρωται· καὶ ἐγενήθημεν ὄνειδος τοῖς
upon us truly has-been-fulfilled and we-became reproach to-the

γείτοσιν ἡμῶν δαίμοσι, μυκτηρισμὸς καὶ χλευασμὸς τοῖς
neighbors of-us demons derision and mockery to-the(-ones)
κύκλῳ ἡμῶν. Ἀλλ' ἐπίβλεψον ἐξ οὐρανοῦ, καὶ ἴδε, καὶ σῶσον
around us but look-upon from heaven and see and save
ἡμᾶς διὰ τὸ ὄνομά σου τὸ ἅγιον· καὶ γνώρισον ἡμῖν τὰς
us because-of the name of-you the holy and make-known to-us the
μεθοδείας τῶν ὑπεναντίων ἡμῶν· καὶ ῥῦσαι ἡμᾶς ἐκ τῶν
schemes of-the adversaries of-us and rescue us from the
μηχανημάτων αὐτῶν, καὶ μὴ ἀποστήσῃς ἀφ' ἡμῶν τὴν σὴν
devices of-them and not remove from us the your
βοήθειαν, ὅτι ἡμεῖς οὐχ ἱκανοί ἐσμεν πρὸς τὸ νικᾶν τὰ
help because we not sufficient are for the to-conquer the(-things)
ἀντιπίπτοντα· σὺ δὲ δυνατὸς εἶ εἰς τὸ σώζειν ἐκ πάντων
opposing you and able are for the to-save from all
τῶν ἐναντίων. Σῶσον ἡμᾶς, Κύριε, ἐκ τῶν δυσχερῶν
the opposites save us Lord from the hardships
τοῦ κόσμου τούτου, κατὰ τὴν χρηστότητά σου, ἵνα
of-the world this according-to the kindness of-you so-that
ἐν καθαρᾷ συνειδήσει τὸ πέλαγος τοῦ βίου διαπεράσαντες,
in pure conscience the sea of-the life having-crossed
ἄμεμπτοι καὶ ἀκέραιοι τῷ φοβερῷ βήματί σου
blameless and unharmed before-the fearful judgment-seat of-you
παραστάντες, ἀξιωθῶμεν τῆς αἰωνίου ζωῆς.
having-stood we-may-be-deemed-worthy of-the eternal life
Ταῦτα πάντα ἀκούσας ὁ Ἀδελφὸς, καὶ σφόδρα κατανυγεὶς, 40
these all having-heard the Brother and greatly pricked-to-the-heart
μετὰ δακρύων εἶπε τῷ γέροντι, ὡς Ἐξ ὧν θεωρῶ,
with tears said to-the old-man that from what-things I-see
Πάτερ, οὐχ ὑπολέλειπταί μοι ἐλπὶς σωτηρίας. Αἱ γὰρ
Father not is-left to-me hope of-salvation the for
ἀνομίαι μου ὑπερῆραν τὴν κεφαλήν μου· ἀλλὰ παρακαλῶ
iniquities of-me have-gone-over the head of-me but I-beseech(-you)

εἰπεῖν μοι τί ὤφειλον ποιῆσαι. Καὶ ὁ Γέρων ἀποκριθεὶς
to-tell me what I-ought to-do and the Old-man having-answered
εἶπε· Τὸ σωθῆναι, παρὰ μὲν ἀνθρώποις ἀδύνατον· παρὰ
said the to-be-saved with indeed men impossible(-is) with
δὲ τῷ Θεῷ, πάντα δυνατὰ, ὡς αὐτὸς ἔφη ὁ Κύριος·
and — God all(-things) possible(-are) as himself said the Lord
Προφθάσωμεν οὖν τὸ πρόσωπον αὐτοῦ ἐν ἐξομολογήσει,
let-us-anticipate then the face of-him in confession
προσκυνήσωμεν καὶ προσπέσωμεν, καὶ κλαύσωμεν ἐναντίον
let-us-worship and fall-down and weep before
Κυρίου τοῦ ποιήσαντος ἡμᾶς, ὅτι αὐτός ἐστιν ὁ Θεὸς
(the)-Lord the having-made us because he is — God
ἡμῶν· καὶ ἀκούωμεν αὐτοῦ λέγοντος διὰ τῆς Ἡσαΐου
of-us and let-us-hear him saying through the of-Isaiah
φωνῆς, ὅτι Ὅταν ἀποστραφῇς στραφῇς καὶ στενάξῃς,
voice that when having-turned-away you-turn and groan
τότε σωθήσῃ. Καὶ πάλιν· Μὴ οὐκ ἰσχύει ἡ χεὶρ
then you-will-be-saved and again — not is-strong the hand
Κυρίου τοῦ σῶσαι; ἢ ἐβάρυνε τὸ οὖς αὐτοῦ τοῦ μὴ
of-(the)-Lord the to-save or has-made-heavy the ear of-him the not
εἰσακούσασθαι; Ἀλλὰ τὰ ἁμαρτήματα ἡμῶν διιστῶσιν
to-hear but the sins of-us stand-apart
ἀναμέσον ἡμῶν καὶ τοῦ Θεοῦ· καὶ διὰ τὰς ἁμαρτίας
between us and — God and because-of the sins
ἡμῶν, ἀπέστρεψε τὸ πρόσωπον αὐτοῦ, τοῦ μὴ ἐλεῆσαι.
of-us he-turned-away the face of-him the not to-pity
Διὸ λέγει· Λούσασθε, καθαροὶ γίνεσθε· ἀφέλετε τὰς
wherefore he-says wash clean become take-away the
πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν
wickednesses from the souls of-you before the eyes
μου· παύσασθε τῶν πονηριῶν ὑμῶν· μάθετε καλὸν ποιεῖν,
of-me cease from-the wickednesses of-you learn good to-do

ἐκζητήσατε κρίσιν, ῥύσατε ἀδικούμενον, κρίνατε ὀρφανῷ
seek-out judgment rescue wronged(-one) judge for-orphan
καὶ δικαιώσατε χήραν, καὶ δεῦτε, καὶ διαλεχθῶμεν, λέγει
and justify widow and come and let-us-reason says
Κύριος· καὶ ἐὰν ὦσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινικοῦν,
(the)-Lord and if they-be the sins of-you as crimson
ὡς χιόνα λευκανῶ· ἐὰν δὲ ὦσιν ὡς κόκκινον, ὡσεὶ
as snow I-will-whiten if and they-be as scarlet as
ἔριον λευκανῶ. Καὶ, Ἐὰν θέλητε καὶ εἰσακούσητέ μου,
wool I-will-whiten and if you-wish and listen-to me
τὰ ἀγαθὰ τῆς γῆς φάγεσθε. Τὸ γὰρ στόμα Κυρίου
the good(-things) of-the earth you-will-eat the for mouth of-(the)-Lord
ἐλάλησε ταῦτα. Καὶ πάλιν διὰ Ἰωήλ· Ἐπιστράφητε
spoke these(-things) and again through Joel turn
πρός με ἐξ ὅλης τῆς καρδίας ὑμῶν· ἐν νηστείᾳ καὶ ἐν
to me from whole the heart of-you in fasting and in
κλαυθμῷ καὶ κοπετῷ· διαῤῥήξατε τὰς καρδίας ὑμῶν, καὶ
weeping and mourning rend the hearts of-you and
οὐ τὰ ἱμάτια ὑμῶν. Ἐλεήμων γὰρ καὶ οἰκτίρμων ἐστὶ
not the garments of-you merciful for and compassionate is
Κύριος, καὶ μετανοῶν ἐπὶ ταῖς κακίαις. Πρὸς Ἰεζεκιὴλ δὲ,
(the)-Lord and repenting over the evils to Ezekiel and
Υἱὲ ἀνθρώπου, εἶπον τῷ οἴκῳ Ἰσραὴλ, Οὕτως ἐλαλήσατε,
son of-man say to-the house of-Israel thus you-spoke
λέγοντες, Αἱ πλάναι ἡμῶν, καὶ αἱ ἀνομίαι ἡμῶν ἐφ'
saying the errors of-us and the iniquities of-us upon
ἡμῶν ἐστι· καὶ ἐν αὐταῖς τηκόμεθα· καὶ πῶς ζησόμεθα;
us are and in them we-waste-away and how will-we-live
Εἶπον αὐτοῖς, Ζῶ ἐγὼ, λέγει Κύριος, Οὐ βούλομαι τὸν
say to-them I-live I says (the)-Lord not I-wish the
θάνατον τοῦ ἀσεβοῦς, ὥστε ἐπιστρέψαι αὐτὸν ἀπὸ τῆς
death of-the ungodly(-one) so-that to-turn him from the

ὁδοῦ αὐτοῦ, καὶ ζῆν αὐτόν· ἀποστροφῇ ἀποστρέψατε ἀπὸ
way of-him and to-live him with-turning turn from
τῆς ὁδοῦ ὑμῶν· καὶ ἵνα τί ἀποθνήσκετε, οἶκος Ἰσραήλ.
the way of-you and for what do-you-die house of-Israel
Ἡ δὲ τρίτη τῶν Βασιλειῶν, τὴν ὑπερβολὴν τῆς τοῦ Θεοῦ
the and third of-the Kingdoms the excess of-the — of-God
χρηστότητος φανεροῦσα, οὕτω λέγει, Ἐν τῷ ἀκοῦσαι
kindness making-manifest thus says in the to-hear
Ἀχαὰβ ὄντα αὐτὸν ἐν τῷ ἀμπελῶνι τοῦ Ναβουθαὶ,
Ahab being him in the vineyard — of-Naboth
ὃν ἐκληρονόμησεν ἐν τῷ ἀποκτεῖναι αὐτὸν διὰ τῆς
which he-inherited in the to-kill him through —
Ἰεζάβελ, τοὺς λόγους Ἠλιοῦ, λέγοντος· Τάδε λέγει Κύριος·
Jezebel the words of-Elijah saying thus says (the)-Lord
Ἐφόνευσας, καὶ ἐκληρονόμησας· καὶ ἐν τῷ τόπῳ, ἐν ᾧ
you-murdered and inherited and in the place in which
ἔλειξαν οἱ κύνες τὸ αἷμα Ναβουθαὶ, ἐκεῖ λείξουσιν οἱ κύνες
licked the dogs the blood of-Naboth there will-lick the dogs
τὸ αἷμά σου· καὶ τὴν Ἰεζάβελ κύνες καταφάγονται ἐν τῷ
the blood of-you and — Jezebel dogs will-devour in the
προτειχίσματι τοῦ Ἰσραήλ. Καὶ ἐν τῷ ἀκοῦσαι Ἀχαὰβ
outer-wall — of-Israel and in the to-hear Ahab
τοὺς λόγους τούτους, διέῤῥηξε τὰ ἱμάτια αὐτοῦ, καὶ ἔθετο
the words these he-tore the garments of-him and put
σάκκον ἐπὶ τὴν σάρκα αὐτοῦ, καὶ ἐνήστευσε, καὶ ἐκοιμήθη
sackcloth on the flesh of-him and fasted and slept
ἐν τῷ σάκκῳ. Καὶ ἐγένετο λόγος Κυρίου πρὸς Ἠλιοῦ,
in the sackcloth and came word of-(the)-Lord to Elijah
λέγων· Ἰδὲ ὅτι ἐνετράπη Ἀχαὰβ ἀπὸ προσώπου μου. Οὐκ
saying see that was-shamed Ahab from face of-me not
ἐπάξω κακίαν ἐν ταῖς ἡμέραις αὐτοῦ. Ὁ δὲ Δαβὶδ φησί·
I-will-bring evil in the days of-him — and David says

Τὴν ἀνομίαν μου ἐγνώρισα, καὶ τὴν ἁμαρτίαν μου οὐκ
the iniquity of-me I-made-known and the sin of-me not
ἐκάλυψα. Εἶπα, Ἐξαγόρευσα κατ᾽ ἐμοῦ τὴν ἀνομίαν μου
I-covered I-said I-confessed against me the iniquity of-me
τῷ Κυρίῳ, καὶ σὺ ἀφῆκας τὴν ἀσέβειαν τῆς καρδίας
to-the Lord and you forgave the ungodliness of-the heart
μου. Ὑπὲρ ταύτης προσεύξεται πρὸς σὲ πᾶς ὅσιος
of-me for this will-pray to you every holy(-one)
ἐν καιρῷ εὐθέτῳ· καὶ ἐν κατακλυσμῷ ὑδάτων πολλῶν
in time fitting and in flood of-waters many
πρὸς αὐτὸν οὐκ ἐγγιοῦσιν. Ἐν δὲ τῷ Εὐαγγελίῳ ὁ
to him not they-will-come-near in and the Gospel the
Κύριος, Μετανοεῖτε, φησίν. ἤγγισε γὰρ ἡ βασιλεία τῶν
Lord repent he-says has-drawn-near for the kingdom of-the
οὐρανῶν. Τοῦ δὲ Πέτρου πυθομένου, Ποσάκις τῆς ἡμέρας,
heavens — and of-Peter inquiring how-often in-the day
ἐὰν ἁμάρτῃ εἰς ἐμὲ ὁ ἀδελφός μου, ἀφήσω αὐτῷ·
if sins against me the brother of-me will-I-forgive him
ἕως ἑπτάκις; ἀποκρίνεται αὐτῷ ὁ φύσει ἀγαθὸς καὶ
up-to seven-times answers him the(-one) by-nature good and
ἀνείκαστος ἐν χρηστότητι· Οὐ λέγω σοι ἑπτάκις, ἀλλ᾽
incomparable in kindness not I-say to-you seven-times but
ἕως ἑβδομηκοντάκις ἑπτά. Τί ταύτης τῆς ἀγαθότητος
up-to seventy-times seven what than-this the goodness
ἰσόῤῥοπον; τί ταύτης τῆς φιλανθρωπίας ἐφάμιλλον;
equal-weighted what than-this the love-for-man rivaling
Ἐγνωκότες οὖν τὸν τοῦ Κυρίου φόβον, τήν τε χρηστότητα 41
having-known then the of-the Lord fear the both kindness
αὐτοῦ καὶ τὴν φιλανθρωπίαν ἔκ τε τῆς Παλαιᾶς καὶ τῆς
of-him and the love-for-man from both the Old and the
Καινῆς διαθήκης, ἐπιστρέψωμεν ἐξ ὅλης τῆς καρδίας ἡμῶν·
New covenant let-us-turn from whole the heart of-us

καὶ ἵνα τί ἀπολλύμεθα, ἀδελφοί; Καθαρίσωμεν χεῖρας,
and for what are-we-perishing brothers let-us-cleanse hands
οἱ ἁμαρτωλοί· ἁγνίσωμεν τὰς καρδίας ἡμῶν, οἱ δίψυχοι·
the sinners let-us-purify the hearts of-us the double-minded
ταλαιπωρήσωμεν καὶ πενθήσωμεν, καὶ κλαύσωμεν διὰ
let-us-be-wretched and mourn and weep because-of
τὰς ἁμαρτίας ἡμῶν. Παυσώμεθα τῶν πονηριῶν ἡμῶν·
the sins of-us let-us-cease from-the wickednesses of-us
πιστεύσωμεν ταῖς εὐπλαγχνίαις τοῦ Κυρίου· φοβηθῶμεν
let-us-believe the compassions of-the Lord let-us-fear
τὰς ἀπειλὰς αὐτοῦ, φυλάξωμεν τὰς ἐντολὰς αὐτοῦ·
the threats of-him let-us-keep the commandments of-him
ἀγαπήσωμεν ἀλλήλους ἐξ ὅλης καρδίας. Εἴπωμεν, ἀδελφοὶ
let-us-love one-another from whole heart let-us-say brothers
ἡμῶν, καὶ τοῖς μισοῦσιν ἡμᾶς καὶ βδελυσσομένοις,
of-us also to-the(-ones) hating us and abhorring(-us)
ἵνα τὸ ὄνομα Κυρίου δοξασθῇ, καὶ ὀφθῇ ἐν
so-that the name of-(the)-Lord may-be-glorified and may-be-seen in
τῇ εὐφροσύνῃ αὐτοῦ. Δῶμεν συγγνώμην ἀλλήλοις, δι'
the gladness of-him let-us-give pardon to-one-another by
ἀλλήλων πειραζόμενοι, ὡς πάντες ὑπὸ κοινοῦ ἐχθροῦ
one-another being-tempted as all by common enemy
πολεμούμενοι. Ἀντιστῶμεν τοῖς λογισμοῖς ἡμῶν, τὸν Θεὸν
being-warred-on let-us-withstand the thoughts of-us — God
εἰς συμμαχίαν ἐπικαλούμενοι· καὶ φυγαδεύωμεν ἐξ ἡμῶν τὰ
for alliance calling-on and let-us-put-to-flight from us the
πονηρὰ καὶ ἀκάθαρτα πνεύματα. Ὑποτάξωμεν τὴν σάρκα
wicked and unclean spirits let-us-subject the flesh
τῷ πνεύματι, ὑπωπιάζοντες καὶ δουλαγωγοῦντες δι'
to-the spirit bruising and enslaving(-it) through
ἀπάσης κακοπαθείας· Καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς
all hardship let-us-cleanse ourselves from every

μολυσμοῦ σαρκὸς καὶ πνεύματος. Διεγείρωμεν ἀλλήλους εἰς
defilement of-flesh and spirit let-us-rouse one-another to
παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων. Μὴ φθονήσωμεν
provocation of-love and good works not let-us-envy
ἀλλήλοις, μηδὲ φθονούμενοι ἀγριωθῶμεν· συμπαθήσωμεν
one-another nor being-envied let-us-be-made-savage let-us-sympathize
δὲ μᾶλλον ἀλλήλοις, καὶ διὰ ταπεινοφροσύνης ἀλλήλους
and rather with-one-another and through humility one-another
ἰασώμεθα. Μὴ καταλαλῶμεν ἀλλήλων, μηδὲ σκώψωμεν
let-us-heal not let-us-slander one-another nor mock
ἀλλήλους· ὅτι ἐσμὲν ἀλλήλων μέλη. Ἀποβάλλωμεν ἀφ᾽
one-another because we-are of-one-another members let-us-cast-off from
ἡμῶν τὴν ἀμέλειαν καὶ τὴν ῥᾳθυμίαν· καὶ στῶμεν ἀνδρείως
us the negligence and the laziness and let-us-stand manfully
κατὰ τῶν πνευμάτων τῆς πονηρίας ἀγωνιζόμενοι· καὶ ἔχομεν
against the spirits of-the wickedness striving and we-have
παράκλητον Ἰησοῦν Χριστὸν δίκαιον πρὸς τὸν Πατέρα·
advocate Jesus Christ righteous with the Father
καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· καὶ
and he propitiation is for the sins of-us and
δεηθῶμεν αὐτοῦ ἐν καθαρᾷ καρδίᾳ, ἐξ ὅλης ψυχῆς ἡμῶν,
let-us-beseech him in pure heart from whole soul of-us
καὶ ἀφίησιν ἡμῖν τὰς ἁμαρτίας ἡμῶν· Ὅτι ἐγγὺς Κύριος
and he-forgives us the sins of-us because near(-is) (the)-Lord
πᾶσι τοῖς ἐπικαλουμένοις αὐτὸν ἐν ἀληθείᾳ. Διὸ λέγει·
to-all the(-ones) calling-on him in truth wherefore he-says
Θῦσον τῷ Θεῷ θυσίαν αἰνέσεως, καὶ ἀπόδος τῷ Ὑψίστῳ
sacrifice — to-God sacrifice of-praise and pay to-the Most-High
τὰς εὐχάς σου. Καὶ ἐπικάλεσαί με ἐν ἡμέρᾳ θλίψεώς σου·
the vows of-you and call-on me in day of-affliction of-you
καὶ ἐξελοῦμαί σε, καὶ δοξάσεις με. Καὶ ὁ Ἡσαΐας δὲ
and I-will-deliver you and you-will-glorify me and — Isaiah and

πάλιν· Λύε πάντα σύνδεσμον ἀδικίας, διάλυε στραγγαλιὰς
again loose every bond of-injustice undo knots
βιαίων συναλλαγμάτων, ἀπόστελλε τεθραυσμένους ἐν
of-violent contracts send-away crushed in
ἀφέσει, καὶ πᾶσαν συγγραφὴν ἄδικον διάσπα. Διάθρυπτε
release and every document unjust tear break
πεινῶντι τὸν ἄρτον σου, καὶ πτωχοὺς ἀστέγους εἰσάγαγε
to-hungry(-man) the bread of-you and poor homeless bring
εἰς τὸν οἰκόν σου. Ἐὰν ἴδῃς γυμνὸν, περίβαλε· καὶ ἀπὸ
into the house of-you if you-see naked clothe(-him) and from
τῶν οἰκείων τοῦ σπέρματός σου οὐ παρόψει. Τότε
the own(-ones) of-the seed of-you not you-will-overlook then
ῥαγήσεται πρώϊμον τὸ φῶς σου, καὶ τὰ ἰάματά σου ταχὺ
will-break-forth early the light of-you and the healings of-you quickly
ἀνατελεῖ. Καὶ προπορεύσεται ἔμπροσθέν σου ἡ δικαιοσύνη
will-rise and will-go-before before you the righteousness
σου· καὶ δόξα Κυρίου περιστελεῖ σε. Καὶ τί τὸ
of-you and glory of-(the)-Lord will-wrap-around you and what the(-thing)
ἐπὶ τούτοις; Τότε βοήσῃ, καὶ ὁ Θεὸς εἰσακούσεταί σου·
after these then you-will-cry and — God will-hear you
ἔτι λαλοῦντός σου, ἐρεῖ, Ἰδοὺ πάρειμι. Τότε ἀνατελεῖ ἐν
still speaking you he-will-say behold I-am-here then will-rise in
τῷ σκότει τὸ φῶς σου, καὶ τὸ σκότος σου ὡς μεσημβρία.
the darkness the light of-you and the darkness of-you as noon
Καὶ ἔσται Θεὸς μετὰ σοῦ διαπαντός· καὶ ἐμπλησθήσῃ
and will-be God with you continually and you-will-be-filled
καθὰ ἐπιθυμεῖ ἡ ψυχή σου. Ὁρᾷς ὅτι ἐν τῷ λύειν πάντα
as desires the soul of-you you-see that in the to-loose every
σύνδεσμον ἀδικίας ἐκ τῆς καρδίας ἡμῶν, καὶ διαλύειν
bond of-injustice from the heart of-us and to-undo
πᾶσαν στραγγαλιὰν βιαίων συναλλαγμάτων μνησικακίας·
every knot of-violent contracts of-grudge-bearing

καὶ σπεύδειν εὐεργετεῖν τὸν πλησίον ἐξ ὅλης ψυχῆς, τῷ
and to-hasten to-benefit the neighbor from whole soul by-the
φωτὶ τῆς γνώσεως περιλαμπόμεθα, καὶ τῶν παθῶν τῆς
light of-the knowledge we-are-illumined and from-the passions of-the
ἀτιμίας ἐλευθερούμεθα, καὶ πάσης ἀρετῆς πληρούμεθα,
dishonor we-are-freed and with-every virtue we-are-filled
καὶ ὑπὸ τῆς δόξης τοῦ Θεοῦ καταλαμπόμεθα, καὶ πάσης
and by the glory — of-God we-are-shone-upon and from-every
ἀγνοίας ἐλευθερούμεθα· καὶ προσευχόμενοι τὰ Χριστοῦ,
ignorance we-are-freed and praying the(-things) of-Christ
εἰσακουόμεθα, καὶ τὸν Θεὸν μεθ' ἡμῶν ἕξομεν διὰ
we-are-heard and — God with us we-will-have through
παντὸς, καὶ τῆς κατὰ Θεὸν ἐπιθυμίας πληρούμεθα.
all(-time) and of-the according-to God desire we-are-filled
Ἀγαπήσωμεν οὖν ἀλλήλους, καὶ ἀγαπώμεθα ὑπὸ τοῦ Θεοῦ. 42
let-us-love then one-another and we-are-loved by — God
Μακροθυμήσωμεν ἐπ' ἀλλήλοις, καὶ μακροθυμεῖ ἐπὶ
let-us-be-long-suffering toward one-another and he-is-long-suffering toward
ταῖς ἁμαρτίαις ἡμῶν. Μὴ ἀποδῶμεν κακὸν ἀντὶ κακοῦ,
the sins of-us not let-us-repay evil for evil
καὶ οὐκ ἀπολαμβάνομεν κατὰ τὰς ἁμαρτίας ἡμῶν.
and not we-receive according-to the sins of-us
Τὴν γὰρ συγχώρησιν τῶν παραπτωμάτων ἡμῶν, ἐν τῇ
the for pardon of-the trespasses of-us in the
συγχωρήσει τῶν ἀδελφῶν εὑρίσκομεν. Καὶ τὸ ἔλεος τοῦ
pardon of-the brothers we-find and the mercy —
Θεοῦ, ἐν τῇ ἐλεημοσύνῃ τοῦ πλησίον ἐγκέκρυπται. Διὰ
of-God in the almsgiving of-the neighbor is-hidden because-of
τοῦτο ὁ Κύριος ἔλεγεν· Ἄφετε, καὶ ἀφεθήσεται ὑμῖν. Καὶ,
this the Lord said forgive and it-will-be-forgiven you and
Ἐὰν ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, καὶ
if you-forgive the men the trespasses of-them also

ὁ Πατὴρ ὑμῶν ὁ οὐράνιος ἀφήσει ὑμῖν τὰ παραπτώματα
the Father of-you the heavenly will-forgive you the trespasses
ὑμῶν. Καὶ πάλιν· Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ
of-you and again blessed(-are) the merciful because they
ἐλεηθήσονται. Καὶ, Ὧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται
will-be-shown-mercy and with-what measure you-measure it-will-be-measured-back
ὑμῖν. Ἰδοὺ ἐχαρίσατο ἡμῖν ὁ Κύριος τρόπον σωτηρίας, καὶ
to-you behold granted us the Lord way of-salvation and
ἔδωκεν ἡμῖν ἐξουσίαν αἰώνιον τοῦ γενέσθαι τέκνα Θεοῦ·
gave us authority eternal the to-become children of-God
καὶ ἐν τῷ θελήματι ἡμῶν ἐστι λοιπὸν ἡ σωτηρία ἡμῶν.
and in the will of-us is henceforth the salvation of-us
43 Δῶμεν οὖν ἑαυτοὺς τῷ Κυρίῳ ἐξ ὁλοκλήρου, ἵνα
let-us-give then ourselves to-the Lord from whole so-that
ὁλόκληρον αὐτὸν ἀντιλάβωμεν. Γενώμεθα θεοὶ δι'
whole him we-may-receive-in-return let-us-become gods because-of
αὐτόν· διὰ γὰρ τοῦτο ἄνθρωπος γέγονε, φύσει ὢν
him because-of for this man he-became by-nature being
Θεὸς καὶ Δεσπότης. Ὑπακούσωμεν αὐτῷ, καὶ αὐτὸς
God and Master let-us-obey him and he
ἀκαμάτως ἀμύνεται τοὺς ἐχθροὺς ἡμῶν· Εἰ ὁ λαός μου
untiringly repels the enemies of-us if the people of-me
ἤκουσέ μου, φησὶν, Ἰσραὴλ ταῖς ὁδοῖς μου εἰ ἐπορεύθη·
had-heard me he-says Israel in-the ways of-me if had-walked
ἐν τῷ μηδενὶ ἂν τοὺς ἐχθροὺς αὐτῶν ἐταπείνωσα, καὶ
in the nothing — the enemies of-them I-would-have-humbled and
ἐπὶ τοὺς θλίβοντας αὐτοὺς ἐπέβαλον ἂν τὴν χεῖρά
upon the(-ones) afflicting them I-would-have-laid — the hand
μου. Πᾶσαν τὴν ἐλπίδα ἡμῶν ἐπ' αὐτὸν μόνον θήσωμεν.
of-me all the hope of-us on him only let-us-place
Καὶ πᾶσαν τὴν μέριμναν ἡμῶν ἐπ' αὐτὸν μόνον ῥίψωμεν,
and all the care of-us on him only let-us-cast

καὶ ἐκ πάσης θλίψεως, αὐτὸς ἡμᾶς ῥύσεται· καὶ πάντα
and from every affliction he us will-rescue and all
τὸν βίον, αὐτὸς ἡμᾶς διαθρέψει. Πάντα μὲν ἄνθρωπον
the life he us will-nourish every indeed man
ἐκ ψυχῆς ἀγαπήσωμεν· ἐπὶ μηδενὶ δὲ ἀνθρώπων τὴν
from soul let-us-love on no-one and of-men the
ἐλπίδα θήσωμεν· ὅτι ἐφ' ὅσον ὁ Κύριος συντηρεῖ
hope let-us-place because on as-much-as the Lord preserves
ἡμᾶς, καὶ οἱ φίλοι πάντες ἡμᾶς περιέπουσι, καὶ οἱ ἐχθροὶ
us also the friends all us attend and the enemies
πάντες πρὸς ἡμᾶς ἀδυνατοῦσιν. Ἐπὰν δὲ ὁ Κύριος ἡμᾶς
all toward us are-powerless when and the Lord us
ἐγκαταλείπῃ, τότε καὶ οἱ φίλοι πάντες ἐγκαταλείπουσι, καὶ
forsakes then also the friends all forsake and
οἱ ἐχθροὶ πάντες καθ' ἡμῶν ἰσχύουσιν. Ἀλλὰ καὶ ὁ
the enemies all against us are-strong but also the(-one)
εἰς σεαυτὸν θαῤῥῶν, πεσεῖται πτῶμα ἐξαίσιον· ὁ
in yourself trusting will-fall fall extraordinary the(-one)
δὲ φοβούμενος τὸν Κύριον, ὑψωθήσεται. Διὰ τοῦτο ὁ
and fearing the Lord will-be-exalted because-of this —
Δαβὶδ ἔλεγεν· Οὐ γὰρ ἐπὶ τῷ τόξῳ μου ἐλπιῶ, καὶ ἡ
David said not for on the bow of-me I-will-hope and the
ῥομφαία μου οὐ σώσει με. Ἔσωσας γὰρ ἡμᾶς ἐκ τῶν
sword of-me not will-save me you-saved for us from the(-ones)
θλιβόντων ἡμᾶς, καὶ τοὺς μισοῦντας ἡμᾶς, κατήσχυνας.
afflicting us and the(-ones) hating us you-put-to-shame
Μὴ ἀνασχώμεθα τῶν λογισμῶν τῶν σμικρυνόντων ἡμῶν τὰς 44
not let-us-bear-with the thoughts the belittling of-us the
ἁμαρτίας, καὶ τὴν ἄφεσιν αὐτῶν γεγονέναι μαντευομένων.
sins and the remission of-them to-have-happened divining
Περὶ αὐτῶν γὰρ ὁ Κύριος ἀσφαλιζόμενος ἡμᾶς, ἔλεγε·
about them for the Lord securing us said

Προσέχετε ἑαυτοῖς ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες
beware yourselves of the false-prophets who
ἐλεύσονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων· ἔσωθεν δὲ,
will-come to you in clothing of-sheep within and
εἰσὶ λύκοι ἅρπαγες. Ἐφ' ὅσον γὰρ ὁ νοῦς ἡμῶν ὑπὸ τῆς
are wolves ravenous on as-much-as for the mind of-us by the
ἁμαρτίας ὀχλεῖται, οὔπω τῆς συγχωρήσεως αὐτῆς ἐτύχομεν·
sin is-troubled not-yet the pardon of-it we-have-obtained
οὐδέπω γὰρ καρποὺς ἀξίους τῆς μετανοίας πεποιήκαμεν.
not-yet for fruits worthy of-the repentance we-have-made
Καρπὸς μετανοίας ἐστὶν, ἀπάθεια ψυχῆς· ἀπάθεια δὲ,
fruit of-repentance is dispassion of-soul dispassion and(-is)
ἐξάλειψις ἁμαρτίας Οὔπω δὲ ἔχομεν τελείαν ἀπάθειαν,
blotting-out of-sin not-yet and we-have perfect dispassion
ποτὲ μὲν ὀχλούμενοι ὑπὸ τῶν παθῶν, ποτὲ δὲ μὴ
at-one-time indeed being-troubled by the passions at-another-time and not
ὀχλούμενοι. Οὐκ ἄρα τῆς τῶν ἁμαρτιῶν ἀφέσεως τελείως
being-troubled not then of-the of-the sins remission perfectly
ἐτύχομεν. Τῆς μὲν γὰρ προγονικῆς ἁμαρτίας, διὰ τοῦ
we-have-obtained from-the indeed for ancestral sin through the
ἁγίου βαπτίσματος ἐλευθερώθημεν· τῆς δὲ μετὰ τὸ
holy baptism we-were-freed from-the(-sin) and after the
βάπτισμα τολμηθείσης, διὰ τῆς μετανοίας ἐλευθερούμεθα.
baptism dared through the repentance we-are-freed
45 Μετανοήσωμεν οὖν γνησίως, ἵνα τῶν παθῶν
let-us-repent then genuinely so-that from-the passions
ἐλευθερούμενοι, τῆς τῶν ἁμαρτιῶν ἀφέσεως τύχωμεν.
being-freed of-the of-the sins remission we-may-obtain
Περιφρονήσωμεν τῶν προσκαίρων, ἵνα μὴ δι' αὐτὰ
let-us-despise the temporal(-things) so-that not because-of them
τοῖς ἀνθρώποις μαχόμενοι, τὴν ἐντολὴν τῆς ἀγάπης
with-the men fighting the commandment of-the love

παραβῶμεν, καὶ τῆς τοῦ Θεοῦ ἀγάπης ἐκπέσωμεν.
we-transgress and from-the — of-God love we-fall-away
Πνεύματι περιπατῶμεν, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ
by-Spirit let-us-walk and desire of-flesh not —
τελέσομεν. Γρηγορήσωμεν, νήψωμεν· ἀποβάλωμεν λοιπὸν
we-will-fulfill let-us-watch let-us-be-sober let-us-cast-off henceforth
τὸν ὕπνον τῆς ῥᾳθυμίας. Ζηλώσωμεν τοὺς ἁγίους
the sleep of-the laziness let-us-emulate the holy
ἀθλητὰς τοῦ Σωτῆρος· μιμησώμεθα αὐτῶν τοὺς ἀγῶνας,
athletes of-the Savior let-us-imitate of-them the contests
τῶν ὄπισθεν ἐπιλανθανόμενοι, τοῖς δὲ ἔμπροσθεν
the(-things) behind forgetting to-the(-things) and before
ἐπεκτεινόμενοι. Μιμησώμεθα τὸν ἀκατάπαυστον αὐτῶν
stretching-forward let-us-imitate the unceasing of-them
δρόμον, τὴν ζέουσαν προθυμίαν, τῆς ἐγκρατείας τὴν
course the fervent eagerness of-the continence the
καρτερίαν, τῆς σωφροσύνης τὸν ἁγιασμὸν, τῆς ὑπομονῆς
perseverance of-the chastity the sanctification of-the endurance
τὴν γενναιότητα τῆς μακροθυμίας τὴν ἀνοχὴν, τῆς
the nobility of-the long-suffering the forbearance of-the
συμπαθείας τὸν οἶκτον, τῆς πραΰτητος τὸ ἀτάραχον, τοῦ
sympathy the pity of-the meekness the untroubledness of-the
ζήλου τὴν θερμότητα, τῆς ἀγάπης τὸ ἀνυπόκριτον, τῆς
zeal the warmth of-the love the unfeignedness of-the
ταπεινοφροσύνης τὸ ὕψος, τῆς ἀκτημοσύνης τὸ ἀπέριττον,
humility the height of-the poverty the simplicity
τὴν ἀνδρείαν, τὴν χρηστότητα, τὴν ἐπιείκειαν. Μὴ
the courage the kindness the gentleness not
ὑπτιωθῶμεν ταῖς ἡδοναῖς· μὴ χαυνωθῶμεν τοῖς λογισμοῖς·
let-us-be-laid-supine by-the pleasures not let-us-be-slackened by-the thoughts
μὴ ῥυπώσωμεν τὴν συνείδησιν· Τὴν εἰρήνην διώκωμεν μετὰ
not let-us-defile the conscience the peace let-us-pursue with

πάντων, καὶ τὸν ἁγιασμόν· οὗ χωρὶς οὐδεὶς ὄψεται τὸν
all and the sanctification which without no-one will-see the
Κύριον. Καὶ ἐπὶ τούτοις, φύγωμεν τὸν κόσμον, ἀδελφοὶ,
Lord and upon these let-us-flee the world brothers
καὶ τὸν κοσμοκράτορα. Καταλείψωμεν τὴν σάρκα, καὶ τὰ
and the world-ruler let-us-leave the flesh and the
σαρκικά. Εἰς οὐρανοὺς ἀναδράμωμεν· ἐκεῖ ἕξωμεν ἡμῶν τὸ
fleshly(-things) to heavens let-us-run-up there let-us-have of-us the
πολίτευμα. Τὸν θεῖον Ἀπόστολον μιμησώμεθα· τὸν Ἀρχηγὸν
citizenship the divine Apostle let-us-imitate the Author
τῆς ζωῆς καταλάβωμεν· τῆς πηγῆς τῆς ζωῆς ἀπολαύσωμεν.
of-the life let-us-seize of-the spring of-the life let-us-enjoy
Σὺν ἀγγέλοις χορεύσωμεν· σὺν ἀρχαγγέλοις ὑμνήσωμεν
with angels let-us-dance with archangels let-us-hymn
τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν· ᾧ ἡ δόξα καὶ τὸ
the Lord of-us Jesus Christ to-whom the glory and the
κράτος ἅμα τῷ Πατρὶ σὺν τῷ ἁγίῳ Πνεύματι, νῦν
power together with-the Father with the holy Spirit now
καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
and always and to the ages of-the ages Amen

ΜΥΣΤΑΓΩΓΙΑ

The Mystagogy

Maximus writes down for a friend what a blessed old man taught about the holy Church and its synaxis, leaving Dionysius' account aside, and asks God to lead his words. The Church is an image of God, who unites all things to himself, and of the world, its sanctuary the intelligible and its nave the sensible; it is also an image of man, the sanctuary his soul and the altar his mind.

Πῶς σοφώτερος γίνεται λαβὼν ἀφορμὴν ὁ σοφός· καὶ
how wiser becomes having-taken occasion the wise(-man) and
δίκαιος γνοὺς, προσθήσει τοῦ δέχεσθαι, κατὰ τὴν θείαν
just(-man) having-known will-add of-the to-receive according-to the divine
Παροιμίαν· σαφῶς αὐτὸς, πάντων μοι τιμιώτατε, κατ'
Proverb clearly yourself of-all to-me most-honored according-to
αὐτὴν ἔδειξας τὴν πεῖραν· ἔργῳ διδάξας ὅπερ ὁ θεῖος
very showed the experience by-deed having-taught what the divine
σοφῶς ὑπαινίσσεται λόγος. Ἅπαξ γὰρ ἀκούσας μου κατ'
wisely hints word once for having-heard me in
ἐπιδρομὴν ἐπιτόμως, ὡς οἷόν τε ἦν, ἀφηγουμένου τὰ
passing briefly as possible — it-was relating the(-things)
ἄλλῳ τινὶ μεγάλῳ γέροντι, καὶ ὄντως τὰ θεῖα σοφῷ
by-another some great old-man and truly in-the divine(-things) wise
περί τε τῆς ἁγίας Ἐκκλησίας, καὶ τῆς ἐν αὐτῇ ἐπιτελουμένης
about both the holy Church and the in it being-celebrated
ἁγίας συνάξεως, καλῶς τε καὶ μυστικῶς θεωρηθέντα·
holy synaxis well both and mystically contemplated
καὶ, ὡς ἐνῆν μάλιστα διδασκαλικῶς· ἀπήτεις με
and as it-was-possible most-of-all didactically you-demanded-of me
κατεπείγων ἐξαυτῆς, ἔγγραφόν σοι ποιεῖσθαι τὴν τούτων
urging at-once written for-you to-make the of-these
διήγησιν· λήθης φάρμακον καὶ βοήθειαν μνήμης ἔχειν
account of-forgetfulness remedy and help of-memory to-have

τὸ γράμμα βεβουλημένος, φυσικῶς τὸν χρόνον ἐχούσης
the writing having-wished naturally the time having
φάσκων δαμάζοντα· καὶ ἀνεπαισθήτως διὰ λήθης τῶν
saying subduing and imperceptibly through forgetfulness of-the
ἐναποκειμένων καλῶν συλᾷν τε καὶ ἀφανίζειν παντελῶς
stored-up good(-things) to-plunder both and to-abolish completely
τοὺς τύπους καὶ τὰς εἰκόνας δυνάμενον· καὶ διὰ τοῦτο
the impressions and the images being-able and because-of this
πάντως δεομένης τοῦ ἀνακαινίζοντος τρόπου, καθ' ὃν ἡ
surely needing of-the renewing way according-to which the
τοῦ λόγου δύναμις διὰ παντὸς ἀκμάζουσα συντηρεῖν πέφυκε
of-the word power through all flourishing to-preserve is-wont
τὴν μνήμην ἀπαθῆ καὶ ἀμείωτον. Ὅσον δὲ τοῦ ἁπλῶς
the memory unaffected and undiminished as-much-as and than-the simply
ἀκούειν, τὸ καὶ διαμονὴν ἀκαθαίρετον τῶν ἀκουσθέντων
to-hear the also permanence indestructible of-the(-things) heard
ἐπιζητεῖν, ἐστὶ σοφώτερον, ἐπίσταται πάντως πᾶς ὁ
to-seek is wiser knows surely every the(-one)
καὶ μικρὸν εὐγενείας λογικῆς ἐπιμελούμενος, καὶ μὴ πάντη
even little of-nobility rational caring-for and not wholly
τῆς πρὸς τὸν λόγον οἰκειότητος ὑπάρχων ἀλλότριος.
of-the toward the word kinship being alien
Κἀγὼ μὲν ὤκνουν παρὰ τὴν ἀρχὴν, τοῦ λόγου (εἰρήσεται
and-I indeed was-hesitating at the beginning of-the word it-will-be-said
γὰρ τἀληθὲς) τὴν ὑπόθεσιν παραιτούμενος· οὐ τῷ μὴ
for the-truth the subject declining not by-the not
θέλειν ὑμῖν, ἠγαπημένοι, παντὶ τρόπῳ διδόναι κατὰ
to-wish to-you O-beloved in-every way to-give according-to
δύναμιν τὸ καταθύμιον· ἀλλὰ τὸ μήτε τῆς ἐναγούσης
power the heart's-desire but the neither of-the leading
πρὸς τοῦτο τοὺς ἀξίους μετειληφέναι χάριτος· μήτε μὴν
toward this the worthy(-ones) to-have-partaken grace nor indeed

πεῖραν ἔχειν τῆς πρὸς τὸ λέγειν δυνάμεώς τε καὶ τριβῆς,
experience to-have of-the toward the to-speak power both and practice
ἰδιωτείᾳ συντεθραμμένος, καὶ λόγων τεγνικῶν παντελῶς
in-lay-simplicity brought-up and of-words artful completely
ἀμύητος ὑπάρχων, τῶν ἐν μόνῃ τῇ προφορᾷ τὴν χάριν
uninitiated being of-the in only the delivery the grace
ἐχόντων· οἷς οἱ πολλοὶ μάλιστα χαίρουσι, τῇ ἀκοῇ
having in-which the many most-of-all rejoice in-the hearing
τὴν ἡδονὴν περιγράφοντες, κἂν εἰ μηδὲν τῶν τιμίων
the pleasure circumscribing even if nothing of-the precious(-things)
διὰ βάθους πολλάκις ἔχοιεν· καὶ τὸ, κυριώτερον εἰπεῖν
in depth often they-should-have and the more-proper to-say
καὶ ἀληθέστερον, δεδοικέναι μὴ καθυβρίσειν τῇ εὐτελείᾳ
and truer to-have-feared lest I-should-outrage by-the cheapness
τοῦ ἡμετέρου λόγου τὴν ἐκείνου τοῦ μακαρίου ἀνδρὸς
of-the our word the of-that the blessed man
περὶ τῶν θείων ὑψηγορίαν τε καὶ νόησιν· ὅμως δ᾽
about the divine(-things) loftiness-of-speech both and understanding nevertheless —
οὖν ὕστερον τῇ βίᾳ τῆς ἀγάπης εἴξας, τῆς πάντων
then later to-the force of-the love having-yielded the than-all
ἰσχυροτέρας, ἐδεξάμην ἑκὼν τὸ ἐπίταγμα· γελᾶσθαι
stronger I-received willingly the command to-be-laughed-at
μᾶλλον ἐπ᾽ αὐθαδείᾳ τε καὶ ἀπαιδευσίᾳ, δι᾽ εὐπείθειαν
rather for presumption both and lack-of-education because-of obedience
παρὰ τῶν μεμψιμοίρων ἑλόμενος, ἢ ὑμῖν διὰ τῆς
by the fault-finders having-chosen than by-you through the
ἀναβολῆς ἐν παντὶ καλῷ μὴ συμπροθυμεῖσθαι βούλεσθαι
delay in every good not to-share-eagerness to-wish
νομισθῆναι· τὴν περὶ τοῦ πῶς εἰπεῖν μέριμναν τῷ Θεῷ
to-be-thought the about the how to-speak care — on-God
ἐπιῤῥίψας, τῷ μόνῳ θαυματουργῷ· καὶ διδάσκοντι μὲν
having-cast the(-one) only wonder-working and teaching indeed

ἄνθρωπον γνῶσιν, τρανοῦντι δὲ γλῶσσαν μογιλάλων.
man knowledge making-clear and tongue of-stammerers
καὶ τοῖς ἀπόροις πόρον ἐπινοοῦντι· καὶ ἐγείροντι μὲν
and for-the resourceless resource devising and raising indeed
ἀπὸ γῆς πτωχὸν, ἀπὸ δὲ κοπρίας ἀνυψοῦντι πένητα·
from earth poor(-man) from and dung lifting-up needy(-man)
τοῦ σαρκικοῦ λέγω φρονήματος, καὶ τῆς δυσώδους τῶν
from-the fleshly I-mean mind and the foul of-the
παθῶν ἰλύος· τὸν πτωχὸν τῷ πνεύματι ἢ τὸν κακίας
passions mire the poor in-the spirit or the(-one) of-vice
πτωχεύοντα, καὶ τῆς κατ᾽ αὐτὴν πενόμενον ἕξεως· ἢ
being-poor and in-the according-to it being-needy habit or
τοὐναντίον, καὶ τὸν ἔτι τῷ νόμῳ τῆς σαρκὸς καὶ τοῖς
the-opposite also the(-one) still by-the law of-the flesh and by-the
πάθεσιν ἐνεχόμενον, καὶ διὰ τοῦτο τῆς κατ᾽ ἀρατὴν
passions held and because-of this of-the according-to virtue
καὶ γνῶσιν πτωχεύοντα καὶ πενόμενον χάριτος.
and knowledge being-poor and being-needy grace
Ἀλλ᾽ ἐπειδὴ τῷ παναγίῳ καὶ ὄντως θεοφάντορι Διονυσίῳ
but since by-the all-holy and truly God-revealing Dionysius
τῷ Ἀρεοπαγίτῃ ἐν τῇ περὶ τῆς ἐκκλησιαστικῆς Ἱεραργίας
the Areopagite in the on the ecclesiastical Hierarchy
πραγματείᾳ, καὶ τὰ κατὰ τὴν ἱερὰν τῆς ἁγίας συνάξεως
treatise also the about the sacred of-the holy synaxis
τελετὴν ἀξίως τῆς αὐτοῦ μεγαλονοίας τεθεώρηται
rite worthily of-the of-him greatness-of-mind have-been-contemplated
σύμβολα· ἱστέον, ὡς οὐ τὰ αὐτὰ νῦν ὁ λόγος
symbols one-must-know that not the same(-things) now the word
διεξέρχεται, οὔτε διὰ τῶν αὐτῶν ἐκείνῳ προέρχεται.
goes-through nor through the same(-ways) as-that(-one) proceeds
Τολμηρὸν γὰρ καὶ αὔθαδες καὶ ἀπονοίας ἐγγὺς, ἐγχειρεῖν
daring for and presumptuous and of-madness near to-undertake

τοῖς ἐκείνου πειρᾶσθαι, τὸν μήτε χωρεῖν αὐτὸν ἢ
the(-things) of-that(-one) to-attempt the(-one) neither to-contain him or
νοεῖν δυνάμενον· καὶ ὡς ἴδια προκομίζειν, τὰ ἐνθέως
to-understand being-able and as own to-bring-forward the inspiredly
ἐκείνῳ μόνῳ διὰ τοῦ Πνεύματος φανερωθέντα μυστήρια·
to-that(-one) alone through the Spirit revealed mysteries
ἀλλ' ὅσα καὶ ἄλλοις ὡς ληπτὰ παρ' αὐτοῦ φιλανθρώπως
but as-many-as also to-others as graspable by him man-lovingly
βουλήσει Θεοῦ παρελείφθη πρὸς ἔκθεσιν καὶ γυμνασίαν τῆς
by-will of-God were-left for exposition and exercise of-the
αὐτῶν ἐκείνων περὶ τὰ θεῖα κατὰ τὴν ἕφεσιν ἕξεως·
of-them those about the divine(-things) according-to the desire habit
καὶ δι' ὧν συμμέτρως αὐτοῖς ἡ παμφαὴς τῶν
and through which proportionately to-them the all-bright of-the(-things)
τελουμένων ἀκτὶς κατανοουμένη καθίσταται γνώριμος, καὶ
being-celebrated ray being-perceived becomes known and
πρὸς ἑαυτὴν κατέχει τῷ πόθῳ περιληφθέντας, ἵνα μὴ
toward itself holds by-the longing having-been-embraced that not
παντελῶς οἱ μετ' αὐτὸν ὦσιν ἀργοὶ, τὴν πᾶσαν τοῦ
completely the(-ones) after him be idle the whole of-the
χρόνου τῆς παρούσης ζωῆς ἡμέραν, οὐκ ἔχοντες τὸν
time of-the present life day not having the
πρὸς τὴν θείαν ἐκείνην ἀμπελουργίαν μισθούμενον λόγον,
toward the divine that vine-dressing hired word
τὸν ὑπὲρ τῆς πνευματικῆς ἐργασίας τοῦ πνευματικοῦ
the for the spiritual working of-the spiritual
ἀμπελῶνος, τὸ συλωθὲν κατ' ἀρχὰς ὑπὸ τοῦ πονηροῦ δι'
vineyard the plundered at beginnings by the evil(-one) through
ἀπάτης κατὰ τὴν τῆς ἐντολῆς παράβασιν, πνευματικὸν
deceit according-to the of-the commandment transgression spiritual
τῆς θείας καὶ βασιλικωτάτης εἰκόνος δηνάριον ἀποδιδόντα.
of-the divine and most-royal image denarius rendering

Οὐ πάντα δὲ τὰ τῷ μακαρίῳ γέροντι μυστικῶς
not all and the(-things) by-the blessed old-man mystically
θεωρηθέντα λέγειν καθεξῆς ἐπαγγέλλομαι· οὐδ' αὐτὰ τὰ
contemplated to-say in-order I-promise nor very the(-things)
λεγόμενα, ὡς ἐνοήθη τε παρ' ἐκείνου καὶ ἐλέχθη.
being-said as they-were-understood both by that(-one) and were-said
Ἐκεῖνος γὰρ, πρὸς τὸ φιλόσοφος εἶναι, καὶ πάσης παιδείας
that(-one) for besides the philosopher to-be and of-all education
διδάσκαλος, δι' ἀρετῆς περιουσίαν καὶ τῆς περὶ τὰ
teacher because-of of-virtue abundance and of-the about the
θεῖα χρονιωτέρας τε καὶ ἐπιστημονικωτέρας τριβῆς
divine(-things) longer both and more-scientific practice
καὶ φιλοπονίας, τῶν τῆς ὕλης δεσμῶν καὶ τῶν κατ'
and love-of-labor from-the of-the matter bonds and from-the according-to
αὐτὴν φαντασιῶν ἐλεύθερον ἑαυτὸν καταστήσας, τόν τε
it fantasies free himself having-made the both
νοῦν εἰκότως εἶχε ταῖς θείαις αὐγαῖς περιλαμπόμενον, καὶ
mind reasonably had by-the divine rays being-illumined and
διὰ τοῦτο δυνάμενον εὐθέως ὁρᾷν τὰ τοῖς πολλοῖς μὴ
because-of this being-able at-once to-see the(-things) by-the many not
ὁρώμενα, καὶ τὸν λόγον ἑρμηνευτὴν ἀκριβέστατον τῶν
seen and the word interpreter most-precise of-the(-things)
νοηθέντων· καὶ ἐσόπτρου δίκην ὑπ' οὐδεμιᾶς κηλίδος παθῶν
understood and of-mirror like by no stain of-passions
ἐμποδιζόμενον, ἀκραιφνῶς τὰ ἄλλοις μήτε νοηθῆναι
being-hindered purely the(-things) by-others not-even to-be-understood
δυνάμενα, καὶ φέρειν καὶ λέγειν ἰσχύοντα· ὡς δύνασθαι
being-able both to-bear and to-speak being-strong so-as to-be-able
τοὺς ἀκροατὰς ὅλον μὲν τῷ λόγῳ τὸν νοῦν ὁρᾷν
the hearers whole indeed on-the word the mind to-see
ἐποχούμενον· ὅλα δὲ ὅλῳ τῷ νῷ καθαρῶς ἐμφαίνεσθαι
riding whole and in-whole the mind purely to-appear

τὰ νοηθέντα, καὶ διὰ τῆς τοῦ λόγου μεσιτείας αὐτοῖς
the(-things) understood and through the of-the word mediation to-them
διαπορθμευόμενα δέξασθαι· ἀλλ᾽ ὅσα διὰ μνήμης τε
ferried-across to-receive but as-many-as through memory both
φέρω, καὶ ὡς νοεῖν ἀμυδρῶς, καὶ λέγειν ἀμυδρότερον
I-carry and as understand dimly and speak more-dimly
δύναμαι· πλὴν εὐσεβῶς, χάριτι τοῦ τὰ ἐσκοτισμένα
I-can yet piously by-grace of-the the darkened(-things)
φωτίζοντος Θεοῦ. Μηδὲ γὰρ οἴεσθαι δεῖν ὑμᾶς
illumining God not-even for to-think to-be-needful you
ὑπολαμβάνω, δικαίως κρίνειν εἰδότας, ἄλλως με νοεῖν
I-suppose justly to-judge knowing otherwise me to-understand
ἢ λέγειν δύνασθαι, ἢ ὡς νοεῖν καὶ λέγειν δύναμαι, καὶ
or to-speak to-be-able than as understand and speak I-can and
ἡ ἄνωθεν χάρις ἐνδίδωσιν, οἰκείως τῆς ἀναλογούσης μοι
the from-above grace gives fittingly of-the proportionate to-me
προνοουμένης δυνάμεως, κἂν ὁ παραδοὺς μάλιστα,
being-provided power even-if the(-one) having-handed-down most-of-all
καὶ διδάξας ἐστὶν ὑψηλότατος. Ἐπεὶ τὸ τὰ ἴσα
and having-taught is most-lofty since the the equal(-things)
ζητεῖν παρὰ τῶν μὴ ἴσων τὴν ἀρετὴν καὶ τὴν γνῶσιν, οὐ
to-seek from the(-ones) not equal in-the virtue and the knowledge not
πόῤῥω μοι δοκεῖ τυγχάνειν τῶν δείξειν πειρωμένων
far to-me seems to-be from-the(-ones) to-show attempting
τῷ ἡλίῳ, κατὰ τὸ ἴσον τὴν σελήνην φωτίζουσαν·
to-the sun according-to the equal the moon illuminating
καὶ τὰ μὴ πάντη ταῦτα συμβαίνειν ἀλλήλοις κατὰ
and the(-things) not wholly these to-agree with-one-another in
πάντα δύνασθαι βιαζομένων· ὅπερ ἀμήχανον καὶ ἀδύνατον.
all(-things) to-be-able forcing which impracticable and impossible

Ἡγείσθω δὲ Θεὸς τῶν λεγομένων τε καὶ νοουμένων,
let-lead and God of-the(-things) being-said both and being-understood
ὁ μόνος νοῦς τῶν νοούντων καὶ νοουμένων, καὶ
the only mind of-the(-ones) understanding and being-understood and
λόγος τῶν λεγόντων καὶ λεγομένων· καὶ ζωὴ τῶν
word of-the(-ones) speaking and being-spoken and life of-the(-ones)
ζώντων καὶ ζωουμένων, καὶ πᾶσι πάντα καὶ ὢν καὶ
living and being-made-alive and to-all all(-things) both being and
γινόμενος, δι' αὐτὰ τὰ ὄντα καὶ γινόμενα· δι'
becoming because-of them the(-things) being and becoming because-of
ἑαυτὸν δὲ οὐδὲν κατ' οὐδένα τρόπον οὐδαμῶς οὔτε ὢν
himself and nothing in no way in-no-wise neither being
οὔτε γινόμενος, τῶν ἅ τι τῶν ὄντων ἐστὶ
nor becoming of-the(-things) which something of-the(-things) being is
καὶ γινομένων, οἷα μηδενὶ τὸ παράπαν τῶν ὄντων
and becoming as-being with-none at all of-the(-things) being
φυσικῶς συντασσόμενος· καὶ διὰ τοῦτο, τὸ μὴ εἶναι
naturally being-ranked and because-of this the not to-be
μᾶλλον, διὰ τὸ ὑπερεῖναι, ὡς οἰκειότερον ἐπ' αὐτοῦ
rather because-of the to-be-beyond as more-fitting of him
λεγόμενον προσιέμενος. Δεῖ γὰρ, εἴπερ ὡς ἀληθῶς
said admitting it-is-needful for if-indeed as truly
τὸ γνῶναι διαφορὰν Θεοῦ καὶ κτισμάτων ἐστὶν ἀναγκαῖον
the to-know difference of-God and creatures is necessary
ἡμῖν, θέσιν εἶναι τοῦ ὑπερόντος τὴν τῶν
to-us affirmation to-be of-the(-one) being-beyond the of-the(-things)
ὄντων ἀφαίρεσιν· καὶ τὴν τῶν ὄντων θέσιν, εἶναι
being negation and the of-the(-things) being affirmation to-be
τοῦ ὑπερόντος ἀφαίρεσιν· καὶ ἄμφω περὶ τὸν αὐτὸν
of-the(-one) being-beyond negation and both about the same
κυρίως θεωρεῖσθαι τὰς προσηγορίας, καὶ μηδεμίαν κυρίως
properly to-be-contemplated the appellations and none properly

δύνασθαι· τὸ εἶναί φημι, καὶ μὴ εἶναι. Ἄμφω μὲν κυρίως,
to-be-able the to-be I-mean and not to-be both indeed properly
ὡς τῆς μὲν τοῦ εἶναι τοῦ Θεοῦ κατ᾽ αἰτίαν τῶν
as of-the(-one) indeed of-the to-be — of-God by cause of-the(-things)
ὄντων θετικῆς· τῆς δὲ καθ᾽ ὑπεροχὴν αἰτίας τοῦ
being affirmative of-the(-other) and by excess of-cause of-the
εἶναι πάσης τῶν ὄντων ἀφαιρετικῆς· καὶ μηδὲ μίαν
to-be all of-the(-things) being negative and not-even one
κυρίως πάλιν, ὡς οὐδεμιᾶς τὴν κατ᾽ οὐσίαν αὐτὴν
properly again as of-none the according-to essence itself
καὶ φύσιν τοῦ τί εἶναι τοῦ ζητουμένου θέσιν
and nature of-the what to-be of-the(-one) being-sought affirmation
παριστώσης. Ὧ γὰρ μηδὲν τὸ σύνολον φυσικῶς κατ᾽
presenting to-whom for nothing at all naturally by
αἰτίαν συνέζευκται, ἢ ὂν ἢ μὴ ὄν· τούτῳ οὐδὲν
cause is-yoked either being or not being to-this nothing
τῶν ὄντων καὶ λεγομένων, οὐδὲ τῶν μὴ ὄντων
of-the(-things) being and spoken nor of-the(-things) not being
καὶ μὴ λεγομένων, εἰκότως ἐστὶν ἐγγύς. Ἁπλῆν γὰρ
and not spoken reasonably is near simple for
καὶ ἄγνωστον καὶ πᾶσιν ἄβατον ἔχει τὴν ὕπαρξιν, καὶ
and unknowable and to-all inaccessible it-has the existence and
παντελῶς ἀνερμήνευτον, καὶ πάσης καταφάσεώς τε καὶ
wholly uninterpretable and of-all affirmation both and
ἀποφάσεως οὖσαν ἐπέκεινα. Καὶ ταῦτα μὲν περὶ τούτων·
negation being beyond and these(-things) indeed about these
ἐπὶ δὲ τὴν προκειμένην τοῦ λόγου ὑπόθεσιν ἔλθωμεν.
to and the proposed of-the word subject let-us-come

1 Πῶς τε καὶ ποίῳ τρόπῳ εἰκών ἐστι καὶ τύπος Θεοῦ ἡ
how both and in-what way image is and type of-God the
ἁγία Ἐκκλησία.
holy Church
Τὴν τοίνυν ἁγίαν Ἐκκλησίαν κατὰ πρώτην θεωρίας
the therefore holy Church according-to first of-contemplation
ἐπιβολὴν, τύπον καὶ εἰκόνα Θεοῦ φέρειν, ἔλεγεν ὁ μακάριος
application type and image of-God to-bear said the blessed
γέρων ἐκεῖνος· ὡς τὴν αὐτὴν αὐτῷ κατὰ μίμησιν καὶ
old-man that as the same to-him according-to imitation and
τύπον ἐνέργειαν ἔχουσαν. Ὥσπερ γὰρ ὁ Θεὸς πάντα
type activity having just-as for — God all(-things)
τῇ ἀπείρῳ δυνάμει ποιήσας καὶ εἰς τὸ εἶναι παραγαγὼν,
by-the infinite power having-made and into the to-be having-brought
συνέχει καὶ συνάγει καὶ περιγράφει, καὶ ἀλλήλοις καὶ
holds-together and gathers and circumscribes and to-one-another and
ἑαυτῷ προνοητικῶς ἐνδιασφίγγει· τά τε νοητὰ καὶ τὰ
to-himself providentially binds-tight the both intelligible(-things) and the
αἰσθητά· καὶ περὶ ἑαυτὸν ὡς αἰτίαν καὶ ἀρχὴν καὶ τέλος
sensible(-things) and about himself as cause and beginning and end
πάντα περικρατῶν, τὰ κατὰ τὴν φύσιν ἀλλήλων
all(-things) encompassing the(-things) according-to the nature from-one-another
διεστηκότα, κατὰ μίαν τὴν πρὸς αὐτὸν ὡς ἀρχὴν
standing-apart according-to one the toward him as beginning
σχέσεως δύναμιν ἀλλήλοις συννενευκότα ποιεῖ· καθ᾽
of-relation power to-one-another converging makes according-to
ἣν εἰς ταυτότητα κινήσεώς τε καὶ ὑπάρξεως ἀδιάφθορον
which into identity of-movement both and of-existence incorruptible
καὶ ἀσύγχυτον ἄγεται τὰ πάντα, πρὸς οὐδὲν οὐδενὸς
and unconfused are-led the(-things) all toward nothing none
τῶν ὄντων προηγουμένως κατὰ φύσεως διαφορὰν ἢ
of-the(-things) being primarily according-to of-nature difference or

κινήσεως στασιάζοντός τε καὶ διαιρουμένου· πάντων πᾶσι
of-movement being-at-odds both and being-divided all with-all
κατὰ τὴν μίαν τῆς μόνης ἀρχῆς καὶ αἰτίας ἀδιάλυτον
according-to the one of-the only beginning and cause indissoluble
σχέσιν τε καὶ φρουρὰν ἀφύρτως συμπεφυκότων· τὴν
relation both and guard unconfusedly having-grown-together the
πάσας τε καὶ ἐπὶ πᾶσι κατὰ τὴν ἑκάστου τῶν
all both and in all according-to the of-each of-the(-things)
ὄντων φύσιν θεωρουμένας ἰδικὰς σχέσεις, καταργοῦσάν τε
being nature being-contemplated particular relations abolishing both
καὶ ἐπικαλύπτουσαν· οὐ τῷ φθείρειν αὐτὰς καὶ ἀναιρεῖν
and covering not by-the to-destroy them and to-remove
καὶ μὴ εἶναι ποιεῖν· ἀλλὰ τῷ νικᾷν καὶ ὑπερφαίνεσθαι,
and not to-be to-make but by-the to-conquer and to-outshine
ὥσπερ ὁλότης μερῶν· ἢ καὶ αὐτῆς αἰτία τῆς ὁλότητος
just-as wholeness of-parts or also of-very cause of-the wholeness
ἐπιφαινομένη· καθ' ἣν ἥ τε ὁλότης αὐτὴ, καὶ τὰ τῆς
appearing-upon according-to which the both wholeness itself and the of-the
ὁλότητος μέρη φαίνεσθαί τε, καὶ εἶναι πέφυκεν· ὡς ὅλην
wholeness parts to-appear both and to-be are-wont as whole
ἔχοντα τὴν αἰτίαν ἑαυτῶν ὑπερλάμπουσαν· καὶ ὥσπερ
having the cause of-themselves outshining and just-as
ἥλιος ὑπερφανεὶς ἀστέρων καὶ φύσιν καὶ δύναμιν, οὕτω
sun having-outshone of-stars both nature and power thus
τὴν αὐτῶν ὡς αἰτιατῶν αἰτίαν καλύπτουσαν ὕπαρξιν.
the of-them as of-caused(-things) cause covering existence
Πέφυκε γὰρ ὥσπερ ἐκ τῆς ὁλότητος τὰ μέρη, οὕτω
is-wont for just-as from the wholeness the parts thus
δὲ κἀκ τῆς αἰτίας τὰ αἰτιατὰ καὶ εἶναι κυρίως, καὶ
and also-from the cause the caused(-things) both to-be properly and
γνωρίζεσθαι, καὶ τὴν ἑαυτῶν σχολάζουσαν ἔχειν ἰδιότητα,
to-be-known and the of-themselves being-at-leisure to-have property

ἡνίκα τῆς πρὸς τὴν αἰτίαν ἀναφορᾶς περιληφθέντα,
when by-the toward the cause reference embraced
ποιωθῇ δι᾽ ὅλου· κατὰ τὴν μίαν, ὡς εἴρηται,
it-be-qualified through whole according-to the one as it-has-been-said
τῆς πρὸς αὐτὴν σχέσεως δύναμιν. Πάντα γὰρ ἐν πᾶσιν
of-the toward it relation power all for in all
ὢν, ὁ ἀπείροις μέτροις ὑπὲρ πάντα Θεὸς, μονώτατος
being the with-infinite measures beyond all(-things) God most-alone
τοῖς καθαροῖς τὴν διάνοιαν ὁραθήσεται· ἡνίκα ὁ νοῦς
to-the pure in-the thought will-be-seen when the mind
τοὺς τῶν ὄντων θεωρητικῶς ἀναλεγόμενος λόγους,
the of-the(-things) being contemplatively gathering principles
εἰς αὐτὸν καταλήξει τὸν Θεὸν, ὡς αἰτίαν καὶ ἀρχὴν καὶ
into himself will-end — God as cause and beginning and
τέλος τῆς τῶν ὅλων παραγωγῆς καὶ γενέσεως, καὶ
end of-the of-the wholes production and coming-into-being and
πυθμένα τῆς πάντων περιοχῆς ἀδιάστατον.
bottom of-the of-all encompassing without-extension
Κατὰ τὸν αὐτὸν τρόπον καὶ ἡ ἁγία τοῦ Θεοῦ Ἐκκλησία,
according-to the same way also the holy — of-God Church
τὰ αὐτὰ τῷ Θεῷ περὶ ἡμᾶς ὡς ἀρχετύπῳ εἰκὼν
the same(-things) — to-God concerning us as to-archetype image
ἐνεργοῦσα δειχθήσεται. Πολλῶν γὰρ ὄντων καὶ ἀπείρων,
working will-be-shown many for being and infinite
ἀριθμῷ σχεδὸν, ἀνδρῶν τε καὶ γυναικῶν καὶ παίδων, γένει
in-number almost of-men both and of-women and of-children in-race
καὶ εἴδει, καὶ ἔθνεσι καὶ γλώσσαις, καὶ βίοις καὶ ἡλικίαις
and in-kind and in-nations and in-tongues and in-lives and in-ages
καὶ γνώμαις καὶ τέχναις καὶ τρόποις καὶ ἤθεσι καὶ
and in-opinions and in-arts and in-manners and in-customs and
ἐπιτηδεύμασιν· ἐπιστήμαις τε αὖ καὶ ἀξιώμασι, καὶ τύχαις
in-pursuits in-sciences both again and in-ranks and in-fortunes

καὶ χαρακτῆρσι καὶ ἕξεσιν, ἀλλήλων διῃρημένων τε καὶ
and in-characters and in-habits from-one-another divided both and
πλεῖστον διαφερόντων τῶν εἰς αὐτὴν γιγνομένων, καὶ
very-greatly differing the(-ones) into it coming and
ὑπ᾽ αὐτῆς ἀναγεννωμένων τε καὶ ἀναδημιουργουμένων τῷ
by it being-reborn both and being-re-created by-the
πνεύματι· μίαν πᾶσι κατὰ τὸ ἴσον δίδωτι καὶ χαρίζεται
spirit one to-all according-to the equal it-gives and grants
θείαν μορφὴν καὶ προσηγορίαν, τὸ, ἀπὸ Χριστοῦ καὶ εἶναι
divine form and appellation the from Christ both to-be
καὶ ὀνομάζεσθαι· καὶ μίαν τὴν κατὰ πίστιν ἁπλῆν τε
and to-be-named and one the according-to faith simple both
καὶ ἀμερῆ καὶ ἀδιαίρετον σχέσιν, τὴν τὰς πολλὰς καὶ
and partless and undivided relation the the many and
ἀμυθήτους περὶ ἕκαστον οὔσας διαφορὰς, οὐδ᾽ ὅτι κἂν
unspeakable about each being differences not-even that even-if
εἰσὶ συγχωροῦσαν γνωρίζεσθαι, διὰ τὴν τῶν πάντων
they-are allowing to-be-known because-of the of-the all(-things)
εἰς αὐτὴν καθολικὴν ἀναφορὰν καὶ συνέλευσιν· καθ᾽ ἣν
into it universal reference and coming-together according-to which
οὐδεὶς τὸ παράπαν οὐδὲν ἑαυτῷ τοῦ κοινοῦ διωρισμένος
no-one at all in-nothing by-himself from-the common separated
ἐστί· πάντων συμπεφυκότων ἀλλήλοις καὶ συνημμένων,
is all having-grown-together with-one-another and joined
κατὰ τὴν μίαν ἁπλῆν τε καὶ ἀδιαίρετον τῆς πίστεως
according-to the one simple both and undivided of-the faith
χάριν καὶ δύναμιν. Ἦν γὰρ πάντων, φησὶν, ἡ καρδία
grace and power was for of-all he-says the heart
καὶ ἡ ψυχὴ μία· ὡς ἐκ διαφόρων μελῶν, σῶμα ἓν καὶ
and the soul one as from different members body one both
εἶναι καὶ ὁρᾶσθαι, καὶ αὐτοῦ Χριστοῦ τῆς ἀληθινῆς ἡμῶν
to-be and to-be-seen and of-very Christ the true of-us

κεφαλῆς ὄντως ἄξιον· Ἐν ᾧ, φησὶν ὁ θεῖος Ἀπόστολος,
head truly worthy in whom says the divine Apostle
οὐκ ἔστιν ἄῤῥεν οὐδὲ θῆλυ, οὔτε Ἰουδαῖος οὔτε Ἕλλην,
not is male nor female neither Jew nor Greek
οὔτε περιτομὴ οὔτε ἀκροβυστία, οὔτε βάρβαρος οὔτε
neither circumcision nor uncircumcision neither barbarian nor
Σκύθης· οὔτε δοῦλος, οὔτε ἐλεύθερος· ἀλλὰ πάντα καὶ
Scythian neither slave nor free but all(-things) and
ἐν πᾶσιν αὐτὸς, ὁ πάντα κατὰ μίαν ἁπλῆν τῆς
in all he the(-one) all(-things) according-to one simple of-the
ἀγαθότητος ἀπειρόσοφον δύναμιν ἑαυτῷ περικλείων, ὥσπερ
goodness infinitely-wise power in-himself enclosing just-as
κέντρον εὐθειῶν τινων ἐξημμένων αὐτοῦ, κατὰ μίαν
center of-straight-lines some fastened-from him according-to one
ἁπλῆν καὶ ἑνιαίαν αἰτίαν καὶ δύναμιν· τὰς ἀρχὰς τῶν
simple and single cause and power the beginnings of-the(-things)
ὄντων τοῖς πέρασιν οὐκ ἐῶν συναφίστασθαι, κύκλῳ
being with-the ends not allowing to-stand-apart in-circle
περιγράφων αὐτῶν τὰς ἐκστάσεις, καὶ πρὸς ἑαυτὸν ἄγων
circumscribing of-them the extensions and toward himself leading
τοὺς τῶν ὄντων καὶ ὑπ᾽ αὐτοῦ γενομένων διορισμούς·
the of-the(-things) being and by him having-come-to-be distinctions
ἵνα μὴ ἀλλήλων παντάπασιν ἀλλότρια ᾖ καὶ ἐχθρὰ τὰ
that not of-one-another wholly alien be and hostile the
τοῦ ἑνὸς Θεοῦ κτίσματα καὶ ποιήματα· οὐκ ἔχοντα περὶ
of-the one God creatures and works not having about
τί καὶ ὅποι τὸ φίλον τι καὶ εἰρηνικὸν καὶ ταυτὸν
what and whither the friendly something and peaceful and the-same
πρὸς ἄλληλα δείξωσι· καὶ κινδυνεύσῃ αὐτοῖς καὶ αὐτὸ τὸ
toward one-another they-may-show and be-in-danger to-them also very the
εἶναι εἰς τὸ μὴ ὂν μεταπεσεῖν, τοῦ Θεοῦ χωριζόμενον.
to-be into the not being to-fall-away — from-God being-separated

Εἰκὼν μὲν οὖν ἐστι τοῦ Θεοῦ, καθὼς εἴρηται, ἡ ἁγία
image indeed then is — of-God as it-has-been-said the holy
Ἐκκλησία, ὡς τὴν αὐτὴν τῷ Θεῷ περὶ τοὺς πιστοὺς
Church as the same — to-God concerning the faithful
ἐνεργοῦσα ἕνωσιν, κἂν διάφοροι τοῖς ἰδιώμασι καὶ ἐκ
working union even-if different in-the properties and from
διαφόρων καὶ τόπων καὶ τρόπων, οἱ κατ᾽ αὐτὴν διὰ
different both places and manners the(-ones) in it through
τῆς πίστεως ἑνοποιούμενοι τύχωσιν ὄντες· ἣν περὶ τὰς
the faith being-unified happen being which about the
οὐσίας τῶν ὄντων ἀσυγχύτως αὐτὸς ἐνεργεῖν πέφυκεν
essences of-the(-things) being unconfusedly he to-work is-wont
ὁ Θεός· τὸ περὶ αὐτὰς διάφορον, ὡς δέδεικται, τῇ
— God the about them different as has-been-shown by-the
πρὸς ἑαυτὸν ὡς αἰτίαν καὶ ἀρχὴν καὶ τέλος, ἀναφορᾷ
toward himself as cause and beginning and end reference
τε καὶ ἑνώσει παραμυθούμενός τε καὶ ταυτοποιούμενος.
both and union consoling both and making-the-same
Περὶ τοῦ, πῶς, καὶ τίνα τρόπον εἰκών ἐστι τοῦ ἐξ 2
about the how and in-what way image it-is of-the from
ὁρατῶν καὶ ἀοράτων οὐσιῶν ὑφεστῶτος κόσμου ἡ ἁγία
visible(-things) and invisible essences subsisting world the holy
τοῦ Θεοῦ Ἐκκλησία.
— of-God Church
Κατὰ δευτέραν δὲ θεωρίας ἐπιβολὴν, τοῦ σύμπαντος
according-to second and of-contemplation application of-the whole
κόσμου τοῦ ἐξ ὁρατῶν καὶ ἀοράτων οὐσιῶν ὑφεστῶτος,
world the from visible(-things) and invisible essences subsisting
εἶναι τύπον καὶ εἰκόνα, τὴν ἁγίαν τοῦ Θεοῦ Ἐκκλησίαν,
to-be type and image the holy — of-God Church
ἔφασκεν· ὡς τὴν αὐτὴν αὐτῷ καὶ ἕνωσιν, καὶ διάκρισιν
he-said as the same to-it both union and distinction

ἐπιδεχομένην. Ὥσπερ νὰρ αὕτη κατὰ τὴν οἰκοδομὴν εἷς
admitting just-as for this according-to the building one
οἶκος ὑπάρχουσα, τὴν κατὰ τὴν θέσιν τοῦ σχήματος
house being the according-to the position of-the shape
ποιᾷ ἰδιότητι, δέξεται διαφορὰν, διαιρουμένη εἴς τε τὸν
by-qualitative property will-admit difference being-divided into both the
μόνοις ἱερεῦσί τε καὶ λειτουργοῖς ἀπόκληρον τόπον, ὃν
to-only priests both and ministers allotted place which
καλοῦμεν ἱερατεῖον· καὶ τὸν πᾶσι τοῖς πιστοῖς λαοῖς πρὸς
we-call sanctuary and the(-one) to-all the faithful peoples for
ἐπίβασιν ἄνετον, ὃν καλοῦμεν ναόν. Πάλιν μία ἐστὶ κατὰ
entry open which we-call nave again one it-is according-to
τὴν ὑπόστασιν, οὐ συνδιαιρουμένη τοῖς ἑαυτῆς μέρεσι, διὰ
the hypostasis not being-divided-with by-the of-itself parts because-of
τὴν ἑαυτῶν πρὸς ἄλληλα τῶν μερῶν διαφοράν· ἀλλὰ καὶ
the of-themselves toward one-another of-the parts difference but also
αὐτὰ τῇ πρὸς τὸ ἓν ἑαυτῆς ἀναφορᾷ τὸ μέρη, τῆς ἐν τῇ
them by-the toward the one of-itself reference the parts of-the in the
κλήσει διαφορᾶς ἀπολύουσα, καὶ ταυτὸν ἀλλήλοις ἄμφω
name difference releasing and the-same to-one-another both
δεικνύουσα· καὶ θάτερον θατέρῳ κατ᾽ ἐπαλλαγὴν ὑπάρχον,
showing and the-one to-the-other by alternation being
ὅπερ ἑκάτερον ἑαυτῷ καθέστηκεν ὂν ἀποφαίνουσα· ἱερατεῖον
which each to-itself has-become being declaring sanctuary
μὲν τὸν ναὸν κατὰ τὴν δύναμιν, τῇ πρὸς τὸ πέρας
indeed the nave according-to the power by-the toward the end
ἀναφορᾷ τῆς μυσταγωγίας ἱερουργούμενον· καὶ ἔμπαλιν
reference of-the mystagogy being-made-sacred and conversely
ναὸν τὸ ἱερατεῖον, κατὰ τὴν ἐνέργειαν τῆς ἰδίας αὐτὸν
nave the sanctuary according-to the activity of-the own it
ἔχον μυσταγωγίας ἀρχὴν, μία δι᾽ ἀμφοῖν καὶ ἡ αὐτὴ
having of-mystagogy beginning one through both and the same

διαμένει. Οὕτω καὶ ὁ ἐκ Θεοῦ κατὰ γένεσιν παρηγμένος
remains thus also the from God by coming-into-being brought-forth
σύμπας τῶν ὄντων κόσμος, διαιρούμενος εἵς τε τὸν
whole of-the(-things) being world being-divided into both the
νοητὸν κόσμον, τὸν ἐκ νοερῶν καὶ ἀσωμάτων οὐσιῶν
intelligible world the from intellectual and bodiless essences
συμπληρούμενον· καὶ τὸν αἰσθητὸν τοῦτον καὶ σωματικὸν,
being-filled and the sensible this(-one) and bodily
καὶ ἐκ πολλῶν μεγαλοφυῶς συνυφασμένον εἰδῶν τε καὶ
and from many magnificently woven-together forms both and
φύσεων· ἄλλη πως ὑπάρχων ἀχειροποίητος Ἐκκλησία,
natures another somehow being not-made-by-hands Church
διὰ ταύτης τῆς χειροποιήτου σοφῶς ὑποφαίνεται· καὶ
through this the made-by-hands wisely is-indicated and
ἱερατεῖον μὲν ὥσπερ ἔχων τὸν ἄνω κόσμον, καὶ ταῖς ἄνω
sanctuary indeed as having the above world and to-the above
προσνενεμημένον δυνάμεσι· ναὸν δὲ, τὸν κάτω, καὶ τοῖς
assigned powers nave and the below and to-the(-ones)
δι' αἰσθήσεως ζῆν λαχοῦσι προσκεχωρημένον.
through sense to-live having-been-allotted assigned
Πάλιν εἷς ἐστι κόσμος τοῖς ἑαυτοῦ μὴ συνδιαιρούμενος
again one is world with-the of-itself not being-divided-with
μέρεσι· τοὐναντίον δὲ, καὶ αὐτῶν τῶν μερῶν τὴν ἐξ
parts the-opposite and also of-very the parts the from
ἰδιότητος φυσικῆς διαφορὰν, τῇ πρὸς τὸ ἓν ἑαυτοῦ καὶ
property natural difference by-the toward the one of-itself and
ἀδιαίρετον ἀναφορᾷ περιγράφων· καὶ ταυτὸν ἑαυτῷ τε καὶ
undivided reference circumscribing and the-same to-itself both and
ἀλλήλοις ἀσυγχύτως ἐναλλὰξ ὄντας· καὶ θατέρῳ θάτερον
to-one-another unconfusedly alternately being and in-the-other the-other
ὅλον ὅλῳ δεικνὺς ἐμβεβηκότα· καὶ ἄμφω ὅλον αὐτὸν ὡς
whole in-whole showing having-entered and both whole it as

μέρη ἕνα συμπληροῦντας, καὶ κατ᾽ αὐτὸν ὡς ὅλον μέρη
parts one filling-up and according-to it as whole parts
ἑνοειδῶς τε καὶ ὁλικῶς συμπληρουμένους. Ὅλος γὰρ ὁ
uniformly both and wholly being-filled-up whole for the
νοητὸς κόσμος ὅλῳ τῷ αἰσθητῷ μυστικῶς τοῖς συμβολικοῖς
intelligible world in-whole the sensible mystically by-the symbolic
εἴδεσι τυπούμενος φαίνεται τοῖς ὁρᾷν δυναμένοις· καὶ
forms being-typified appears to-the(-ones) to-see being-able and
ὅλος ὅλῳ τῷ νοητῷ ὁ αἰσθητὸς γνωστικῶς κατὰ νοῦν
whole in-whole the intelligible the sensible knowingly according-to mind
τοῖς λόγοις ἁπλούμενος ἐνυπάρχων ἐστίν. Ἐν ἐκείνῳ γὰρ,
by-the principles being-simplified existing-in is in that for
οὗτος τοῖς λόγοις ἐστί· κἀκεῖνος ἐν τούτῳ, τοῖς τύποις· καὶ
this(-one) by-the principles is and-that(-one) in this by-the types and
τὸ ἔργον αὐτῶν ἓν, καθὼς ἂν εἴη τροχὸς ἐν τῷ τροχῷ,
the work of-them one as — would-be wheel in the wheel
φησὶν ὁ θαυμαστὸς τῶν μεγάλων θεατὴς Ἰεζεκιὴλ, περὶ τῶν
says the wonderful of-the great(-things) beholder Ezekiel about the
δύο κόσμων, οἶμαι, λέγων. Καὶ πάλιν· Τὰ γὰρ ἀόρατα
two worlds I-think speaking and again the for invisible(-things)
αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα
of-him from creation of-world by-the works being-understood
καθορᾶται, φησὶν ὁ θεῖος Ἀπόστολος. Καὶ εἰ καθορᾶται
are-clearly-seen says the divine Apostle and if are-clearly-seen
διὰ τῶν φαινομένων τὰ μὴ φαινόμενα, καθὼς γέγραπται,
through the appearing(-things) the not appearing(-things) as it-has-been-written
πολλῷ δὴ καὶ διὰ τῶν μὴ φαινομένων τοῖς θεωρίᾳ
by-much indeed also through the not appearing(-things) to-the(-ones) to-contemplation
πνευματικῇ προσανέχουσι τὰ φαινόμενα νοηθήσεται. Τῶν
spiritual attending the appearing(-things) will-be-understood of-the
γὰρ νοητῶν ἡ διὰ τῶν ὁρατῶν συμβολικὴ θεωρία,
for intelligible(-things) the through the visible(-things) symbolic contemplation

τῶν ὁρωμένων ἐστὶ διὰ τῶν ἀοράτων πνευματικὴ
of-the seen(-things) is through the invisible(-things) spiritual
ἐπιστήμη καὶ νόησις. Δεῖ γὰρ τὰ ἀλλήλων ὄντα
knowledge and understanding it-is-needful for the(-things) of-one-another being
δηλωτικὰ, πάντως ἀληθεῖς καὶ ἀριδήλους τὰς ἀλλήλων
indicative surely true and clear the of-one-another
ἔχειν ἐμφάσεις, καὶ τὴν ἐπ᾽ αὐταῖς σχέσιν ἀλώβητον.
to-have reflections and the upon them relation unimpaired
Ὅτι καὶ μόνου τοῦ αἰσθητοῦ κόσμου ἐστὶν εἰκὼν, ἡ ἁγία 3
that also of-only the sensible world is image the holy
τοῦ Θεοῦ Ἐκκλησία.
— of-God Church
Καὶ αὖθις μόνου τοῦ αἰσθητοῦ κόσμου καθ᾽ ἑαυτὸν τὴν
and again of-only the sensible world by itself the
ἁγίαν τοῦ Θεοῦ Ἐκκλησίαν εἶναι σύμβολον, ἔφασκεν· ὡς
holy — of-God Church to-be symbol he-said as
οὐρανὸν μὲν, τὸ θεῖον ἱερατεῖον ἔχουσαν· γῆν δὲ, τὴν
heaven indeed the divine sanctuary having earth and the
εὐπρέπειαν τοῦ ναοῦ κεκτημένην. Ὡσαύτως δὲ καὶ τὸν
comeliness of-the nave possessing likewise and also the
κόσμον ὑπάρχειν Ἐκκλησίαν· ἱερατείῳ μὲν ἐοικότα τὸν
world to-be Church to-sanctuary indeed resembling the
οὐρανὸν ἔχοντα· ναῷ δὲ, τὴν κατὰ γῆν διακόσμησιν.
heaven having to-nave and the on earth adornment

4 Πῶς τε καὶ ποίῳ τρόπῳ συμβολικῶς εἰκονίζει τὸν
how both and in-what way symbolically images the
ἄνθρωπον ἡ ἁγία τοῦ Θεοῦ Ἐκκλησία· καὶ αὐτὴ ὡς
man the holy — of-God Church and herself as
ἄνθρωπος ὑπ᾽ αὐτοῦ εἰκονίζεται.
man by him is-imaged
Καὶ πάλιν κατ᾽ ἄλλον τρόπον θεωρίας, ἄνθρωπον εἶναι
and again according-to other way of-contemplation man to-be
τὴν ἁγίαν τοῦ Θεοῦ Ἐκκλησίαν ἔλεγε ψυχὴν μὲν ἔχουσαν
the holy — of-God Church he-said soul indeed having
τὸ ἱερατεῖον· καὶ νοῦν, τὸ θεῖον θυσιαστήριον· καὶ σῶμα,
the sanctuary and mind the divine altar and body
τὸν ναόν· ὡς εἰκόνα καὶ ὁμοίωσιν ὑπάρχουσαν τοῦ κατ᾽
the nave as image and likeness being of-the according-to
εἰκόνα Θεοῦ καὶ ὁμοίωσιν γενομένου ἀνθρώπου· καὶ διὰ
image of-God and likeness having-come-to-be man and through
μὲν τοῦ ναοῦ, ὡς διὰ σώματος, τὴν ἠθικὴν φιλοσοφίαν
indeed the nave as through body the moral philosophy
προβαλλομένην· διὰ δὲ τοῦ ἱερατείου, ὡς διὰ ψυχῆς,
putting-forward through and the sanctuary as through soul
τὴν φυσικὴν θεωρίαν πνευματικῶς ἐξηγουμένην· καὶ ὡς
the natural contemplation spiritually expounding and as
διὰ νοὸς τοῦ θείου θυσιαστηρίου, τὴν μυστικὴν θεολογίαν
through mind of-the divine altar the mystical theology
ἐμβαίνουσαν. Καὶ ἔμπαλιν, Ἐκκλησίαν μυστικὴν τὸν
entering and conversely Church mystical the
ἄνθρωπον, ὡς διὰ ναοῦ μὲν τοῦ σώματος, τὸ πρακτικὸν
man as through nave indeed of-the body the practical(-part)
τῆς ψυχῆς ταῖς τῶν ἐντολῶν ἐνεργείαις κατὰ τὴν
of-the soul by-the of-the commandments activities according-to the
ἠθικὴν φιλοσοφίαν ἐναρέτως φαιδρύνοντα· ὡς δι᾽ ἱερατείου
moral philosophy virtuously making-bright as through sanctuary

δὲ τῆς ψυχῆς τοὺς κατ᾽ αἴσθησιν λόγους, καθαρῶς ἐν
and of-the soul the according-to sense principles purely in
πνεύματι τῆς ὕλης περιτμηθέντας, κατὰ τὴν φυσικὴν
spirit from-the matter circumcised according-to the natural
θεωρίαν διὰ λόγου τῷ Θεῷ προσκομίζοντα· καὶ ὡς
contemplation through reason — to-God bringing and as
διὰ θυσιαστηρίου τοῦ νοὸς, τὴν ἐν ἀδύτοις πολυύμνητον
through altar of-the mind the in sanctuaries much-hymned
τῆς ἀφανοῦς καὶ ἀγνώστου μεγαλοφωνίας σιγὴν τῆς
of-the hidden and unknown loud-voice silence of-the
θεότητος, δι᾽ ἄλλης λάλου τε καὶ πολυφθόγγου σιγῆς
divinity through other talkative both and many-voiced silence
προσκαλούμενον· καὶ ὡς ἐφικτὸν ἀνθρώπῳ, κατὰ μυστικὴν
calling-to and as attainable to-man according-to mystical
θεολογίαν αὐτῇ συγγινόμενον· καὶ τοιοῦτον γινόμενον, οἷον
theology with-it being-together and such becoming as
εἰκὸς εἶναι δεῖ τὸν ἐπιδημίας ἀξιωθέντα
it-is-fitting to-be it-is-needful the(-one) of-sojourn having-been-deemed-worthy
Θεοῦ, καὶ ταῖς αὐτοῦ παμφαέσιν αἴγλαις ἐνσημανθέντα.
of-God and by-the of-him all-bright radiances having-been-sealed

The Church is an image of the soul as well. The soul's contemplative part is mind, its practical reason, and each moves through wisdom and prudence, contemplation and action, knowledge and virtue, unforgetting knowledge and faith, to truth and the good, which are God. The soul that makes its decad a monad is united to God as a bride.

5 Πῶς καὶ ποίῳ τρόπῳ πάλιν τῆς ψυχῆς καθ' ἑαυτὴν
how and in-what way again of-the soul by itself
νοουμένης, εἰκών τε καὶ τύπος ἡ ἁγία τοῦ Θεοῦ
being-understood image both and type the holy — of-God
Ἐκκλησία.
Church

Καὶ οὐχ ὅλου μὲν τοῦ ἀνθρώπου, τοῦ ἐκ ψυχῆς καὶ
and not of-whole indeed of-the man the from soul and
σώματος κατὰ σύνθεσίν φημι συνεστῶτος, εἰκόνα μόνον
body according-to composition I-mean having-been-composed image only
εἶναι δύνασθαι τὴν ἁγίαν Ἐκκλησίαν ἐδίδασκεν· ἀλλὰ καὶ
to-be to-be-able the holy Church he-taught but also
αὐτῆς τῆς ψυχῆς καθ' ἑαυτὴν τῷ λόγῳ θεωρουμένης.
of-very the soul by itself by-the reason being-contemplated
Ἐπειδὴ γὰρ ἐκ νοερᾶς καὶ ζωτικῆς δυνάμεως καθολικῶς
since for from intellectual and vital power universally
συνίστασθαι τὴν ψυχὴν ἔφασκε· καὶ τῆς μὲν νοερᾶς
to-be-composed the soul he-said and of-the indeed intellectual
ἐξουσιαστικῶς κατὰ βούλησιν κινουμένης, τῆς δὲ ζωτικῆς
with-authority according-to will being-moved of-the and vital
κατὰ φύσιν ἀπροαιρέτως, ὡς ἔχει, μενούσης. Καὶ
according-to nature without-choice as it-is remaining and
πάλιν, τῆς μὲν νοερᾶς εἶναι τό τε θεωρητικὸν, καὶ τὸ
again of-the indeed intellectual to-be the both contemplative(-part) and the

πρακτικόν· καὶ τὸ μὲν θεωρητικὸν, καλεῖσθαι νοῦν ἔλεγε·
practical(-part) and the indeed contemplative(-part) to-be-called mind he-said
τὸ δὲ πρακτικὸν, λόγον· καὶ τῆς μὲν νοερᾶς δυνάμεως
the and practical(-part) reason and of-the indeed intellectual power
κινητικὸν εἶναι τὸν νοῦν· τῆς δὲ ζωτικῆς προνοητικὸν
moving to-be the mind of-the and vital provident
ὑπάρχειν τὸν λόγον· καὶ τὸν μὲν εἶναί τε καὶ καλεῖσθαι
to-be the reason and the(-one) indeed to-be both and to-be-called
σοφίαν· φημὶ δὲ τὸν νοῦν, ὅταν παντάπασιν ἀτρέπτους
wisdom I-mean and the mind when wholly unchanging
ἑαυτοῦ διαφυλάττῃ τὰς πρὸς τὸν Θεὸν κινήσεις· τὸν δὲ
of-itself it-guards the toward — God movements the and
λόγον ὡσαύτως φρόνησιν καὶ εἶναι καὶ καλεῖσθαι, ὅταν
reason likewise prudence both to-be and to-be-called when
σωφρόνως τὴν ὑπ᾽ αὐτοῦ κατὰ πρόνοιαν διοικουμένην
temperately the by it according-to providence being-administered
ζωτικὴν δύναμιν ταῖς ἐνεργείαις συνάψας τῷ νῷ, δείξειεν
vital power by-the activities having-joined to-the mind it-should-show
ἀδιάφορον· τὴν αὐτὴν αὐτῷ καὶ ὁμοίαν δι᾽ ἀρετῆς
undifferentiated the same to-it and like through virtue
ἔμφασιν τοῦ Θείου φέρουσαν· ἣν καὶ ἐπιμερίζεσθαι τῷ
reflection of-the Divine bearing which also to-be-distributed to-the
τε νῷ καὶ τῷ λόγῳ φυσικῶς ἔλεγεν· ὡς εἶναι μᾶλλον
both mind and to-the reason naturally he-said so-as to-be rather
καὶ συνισταμένην δείκνυσθαι προηγουμένως τὴν ψυχὴν, ἐκ
and composed to-be-shown primarily the soul from
τοῦ νοῦ καὶ τοῦ λόγου, ὡς νοεράν τε καὶ λογικήν· τῆς
the mind and the reason as intellectual both and rational of-the
ζωτικῆς ἐπ᾽ ἀμφοῖν κατὰ τὸ ἴσον δηλονότι, νοῦ τε
vital in both according-to the equal plainly of-mind both
καὶ λόγου φημὶ, θεωρουμένης δυνάμεως· οὐδ᾽ ὁπότερον
and of-reason I-mean being-contemplated power not-even either

γὰρ τούτων ζωῆς ἄμοιρον εἶναι θέμις ἐννοεῖν, καὶ ὑπ'
for of-these of-life without-share to-be lawful to-think and by
ἀμφοῖν διειλημμένης· δι' ἧς ὁ μὲν νοῦς, ὃν καὶ
both being-divided through which the indeed mind which also
σοφίαν ἔφαμεν καλεῖσθαι, τῇ θεωρητικῇ ἕξει κατ'
wisdom we-said to-be-called by-the contemplative habit according-to
ἀπόῤῥητον σιγήν τε καὶ γνῶσιν ἐξαπλούμενος, πρὸς τὴν
ineffable silence both and knowledge being-unfolded toward the
ἀλήθειαν δι' ἀλήστου τε καὶ ἀκαταλήγτου γνώσεως
truth through unforgetting both and unending knowledge
ἄγεται· ὁ δὲ λόγος, ὃν ἐκαλέσαμεν φρόνησιν, τῇ
is-led the and reason which we-called prudence by-the
πρακτικῇ ἕξει σωματικῶς κατ' ἀρετὴν εἰς τὸ ἀγαθὸν
practical habit bodily according-to virtue into the good
διὰ πίστεως καταλήγει· ἐξ ὧν ἀμφοτέρων ἡ ἀληθὴς
through faith ends from which both the true
τῶν τε θείων καὶ τῶν ἀνθρωπίνων ἐπιστήμη συνέστηκε
of-the both divine and of-the human knowledge is-composed
πραγμάτων· ἡ ὄντως ἄπταιστος γνῶσις, καὶ πάσης τῆς
things the truly unstumbling knowledge and of-all the
κατὰ Χριστιανοὺς θειοτάτης φιλοσοφίας πέρας.
according-to Christians most-divine philosophy end
Καὶ σαφέστερον περὶ τούτων εἰπεῖν· τῆς ψυχῆς, τὸ
and more-clearly about these to-say of-the soul the
μὲν ἔλεγε εἶναι θεωρητικὸν, καθὼς εἴρηται· τὸ δὲ,
indeed he-said to-be contemplative(-part) as it-has-been-said the and
πρακτικὸν, καὶ τὸ μὲν θεωρητικὸν ἐκάλει νοῦν· τὸ
practical(-part) and the indeed contemplative(-part) he-called mind the
δὲ πρακτικὸν, λόγον· ὡς πρώτας δηλαδὴ δυνάμεις τῆς
and practical(-part) reason as first plainly powers of-the
ψυχῆς· καὶ πάλιν τὸν νοῦν, σοφίαν· τὸν δὲ λόγον,
soul and again the mind wisdom the and reason

φρόνησιν, ὡς πρώτας ἐνεργείας. Διεξοδικῶς δὲ πάλιν,
prudence as first activities in-detail and again
τῆς ψυχῆς ἔφασκεν εἶναι, κατὰ μὲν τὸ νοερὸν, τὸν
of-the soul he-said to-be according-to indeed the intellectual(-part) the
νοῦν, τὴν σοφίαν, τὴν θεωρίαν, τὴν γνῶσιν, τὴν ἄληστον
mind the wisdom the contemplation the knowledge the unforgetting
γνῶσιν· τούτων δὲ τέλος εἶναι τὴν ἀλήθειαν· κατὰ δὲ
knowledge of-these and end to-be the truth according-to and
τὸ λογικὸν, τὸν λόγον, τὴν φρόνησιν, τὴν πρᾶξιν, τὴν
the rational(-part) the reason the prudence the action the
ἀρετὴν, τὴν πίστιν· τούτων δὲ τέλος εἶναι τὸ ἀγαθόν.
virtue the faith of-these and end to-be the good
Τὴν ἀλήθειαν δὲ καὶ τὸ ἀγαθὸν, τὸν Θεὸν ἔλεγε δηλοῦν·
the truth and and the good — God he-said to-show
ἀλλὰ τὴν μὴ ἀλήθειαν, ὅταν ἐκ τῆς οὐσίας τὸ Θεῖον
but the indeed truth when from the essence the Divine
σημαίνεσθαι δοκῇ· ἁπλοῦν γὰρ, καὶ μόνον, καὶ ἓν, καὶ
to-be-signified it-seems simple for and only and one and
ταυτὸν, καὶ ἀμερὲς, καὶ ἄτρεπτον, καὶ ἀπαθὲς πρᾶγμα
the-same and partless and unchanging and impassible thing
ἡ ἀλήθεια καὶ ἀλάθητον, καὶ παντελῶς ἀδιάστατον· τὸ
the truth and undeceived and wholly without-extension the
δὲ ἀγαθὸν, ὅταν ἐκ τῆς ἐνεργείας. Εὐεργετικὸν γὰρ τὸ
and good when from the activity beneficent for the
ἀγαθὸν, καὶ προνοητικὸν τῶν ἐξ αὐτοῦ πάντων, καὶ
good and provident of-the(-things) from it all and
φρουρητικόν· ἀπὸ τοῦ ἄγαν εἶναι, ἢ τεθεῖσθαι, ἢ θέσιν,
guarding from the very-much to-be or to-have-been-placed or placing
κατὰ τὴν τῶν ἐτυμολογούντων δόξαν, πᾶσι τοῖς
according-to the of-the(-ones) etymologizing opinion to-all the(-things)
οὖσι τοῦ εἶναι καὶ διαμένειν καὶ κινεῖσθαι χαριστικόν.
being of-the to-be and to-remain and to-be-moved bestowing

Τὰς οὖν περὶ τὴν ψυχὴν νοουμένας πέντε συζυγίας
the then about the soul being-understood five pairs
περὶ τὴν μίαν τὴν τοῦ Θεοῦ σημαντικὴν συζυγίαν ἔλεγε
about the one the — of-God significant pair he-said
καταγίγνεσθαι. Συζυγίαν δέ φημι νῦν τὸν νοῦν καὶ τὸν
to-fall pair and I-mean now the mind and the
λόγον· τὴν σοφίαν καὶ τὴν φρόνησιν· τὴν θεωρίαν καὶ τὴν
reason the wisdom and the prudence the contemplation and the
πρᾶξιν· τὴν γνῶσιν καὶ τὴν ἀρετήν· τὴν ἄληστον γνῶσιν καὶ
action the knowledge and the virtue the unforgetting knowledge and
τὴν πίστιν. Τὴν δὲ τοῦ θείου σημαντικὴν, τὴν ἀλήθειαν
the faith the(-pair) and of-the divine significant the truth
καὶ τὸ ἀγαθόν· αἷς κατὰ πρόοδον ἡ ψυχὴ κινουμένη,
and the good by-which according-to progression the soul being-moved
τῷ Θεῷ τῶν ὅλων ἑνοῦται, μιμουμένη αὐτοῦ τῆς οὐσίας καὶ
— to-God of-the wholes is-united imitating of-him of-the essence and
τῆς ἐνεργείας τὸ ἄτρεπτον καὶ εὐεργετικὸν, διὰ τῆς ἐν τῷ
of-the activity the unchanging and beneficent through the in the
καλῷ παγίας καὶ ἀμεταθέτου κατὰ τὴν προαίρεσιν ἕξεως.
good firm and unchangeable according-to the choice habit
Καὶ, ἵνα τούτων μικρόν τι μίξω θεώρημα πρόσφορον,
and that of-these little something I-may-mix contemplation fitting
τάχα αὕτη ἐστὶν ἡ θεία δεκὰς τῶν χορδῶν τοῦ κατὰ
perhaps this is the divine decad of-the strings of-the according-to
ψυχὴν νοητοῦ ψαλτηρίου· ἡ τὸν λόγον ὑπηχοῦντα τῷ
soul intelligible psaltery the(-one) the reason sounding-under to-the
πνεύματι, διὰ τῆς ἄλλης τῶν ἐντολῶν μακαρίας δεκάδος
spirit through the other of-the commandments blessed decad
ἔχουσα, καὶ τοὺς ἐντελεῖς τε καὶ ἁρμονίους, τοὺς ἐμμελεῖς
having and the perfect both and harmonious the melodious
νοητῶς ἀποτελοῦσα φθόγγους, δι' ὧν ὑμνεῖται ὁ Θεός·
intelligibly accomplishing sounds through which is-hymned — God

ἵν᾽ ἐγὼ μάθω, τίς ὁ τῆς ᾀδούσης, καὶ τῆς ᾀδομένης
that I may-learn what the of-the singing and of-the being-sung
δεκάδος ὁ λόγος· καὶ πῶς δεκάδι δεκὰς μυστικῶς ἑνουμένη
decad the principle and how to-decad decad mystically being-united
τε καὶ συναπτομένη, Ἰησοῦν μὲν τὸν ἐμὸν Θεὸν καὶ
both and being-joined Jesus indeed the my God and
Σωτῆρα συμπληρωθέντα δι᾽ ἐμοῦ σωζομένου, πρὸς ἑαυτὸν
Savior filled-up through me being-saved toward himself
ἐπανάγει τὸν ἀεὶ πληρέστατον, καὶ μηδέποτε ἑαυτοῦ
leads-back the(-one) always fullest and never from-himself
ἐκστῆναι δυνάμενον· ἐμὲ δὲ τὸν ἄνθρωπον θαυμαστῶς
to-go-out being-able me and the man wonderfully
ἑαυτῷ ἀποκαθίστησι· μᾶλλον δὲ Θεῷ, παρ᾽ οὗ τὸ εἶναι
to-himself restores rather and to-God from whom the to-be
λαβὼν ἔχω, καὶ πρὸς ὃν ἐπείγομαι, πόῤῥωθεν τὸ εὖ
having-received I-have and toward whom I-hasten from-afar the well
εἶναι προσλαβεῖν ἐφιέμενος. Ὅπερ ὁ γνῶναι δυνηθεὶς,
to-be to-receive-besides desiring which the(-one) to-know having-been-able
ἐκ τοῦ παθεῖν τὰ λεγόμενα, εἴσεται πάντως γνωρίσας
from the to-suffer the(-things) being-said will-know surely having-known
ἤδη κατὰ τὴν πεῖραν ἐναργῶς τὸ οἰκεῖον ἀξίωμα· πῶς
already according-to the experience clearly the own dignity how
ἀποδίδοται τῇ εἰκόνι τὸ κατ᾽ εἰκόνα· πῶς τιμᾶται
is-rendered to-the image the according-to image how is-honored
τὸ ἀρχέτυπον· τίς τοῦ μυστηρίου τῆς ἡμῶν σωτηρίας ἡ
the archetype what of-the mystery of-the our salvation the
δύναμις, καὶ ὑπὲρ τίνος Χριστὸς ἀπέθανε· πῶς τε πάλιν
power and for whom Christ died how both again
ἐν αὐτῷ μεῖναι δυνάμεθα, καὶ αὐτὸς ἐν ἡμῖν, καθὼς εἶπε·
in him remain we-can and he in us as he-said
καὶ πῶς Ἐστὶν εὐθὺς ὁ Λόγος τοῦ Κυρίου, καὶ πάντα τὰ
and how is straight the Word of-the Lord and all the

ἔργα αὐτοῦ ἐν πίστει. Ἀλλ᾽ ἐπανάγωμεν πρὸς τὸν εἰρμὸν
works of-him in faith but let-us-lead-back to the sequence
τοῦ λόγου τὸν λόγον, τούτοις περὶ τούτων ἀρκεσθέντες.
of-the word the word with-these about these having-been-content
Τὸν γὰρ νοῦν διὰ τῆς σοφίας ἔφασκε κινούμενον, εἰς
the for mind through the wisdom he-said being-moved into
θεωρίαν ἰέναι· διὰ δὲ τῆς θεωρίας, εἰς γνῶσιν· διὰ
contemplation to-go through and the contemplation into knowledge through
δὲ τῆς γνώσεως, εἰς τὴν ἄληστον γνῶσιν· διὰ δὲ τῆς
and the knowledge into the unforgetting knowledge through and the
ἀλήστου γνώσεως, εἰς τὴν ἀλήθειαν· περὶ ἣν ὁ νοῦς
unforgetting knowledge into the truth about which the mind
ὅρον τῆς κινήσεως δέχεται, περιγραφομένης αὐτῷ τῆς τε
limit of-the movement receives being-circumscribed for-it of-the both
οὐσίας καὶ τῆς δυνάμεως, καὶ τῆς ἕξεως καὶ τῆς ἐνεργείας.
essence and of-the power and of-the habit and of-the activity
Νοῦ γὰρ ἔλεγε δύναμιν εἶναι τὴν σοφίαν, καὶ αὐτὸν
of-mind for he-said power to-be the wisdom and itself
εἶναι τὸν νοῦν δυνάμει σοφίαν· τὴν δὲ θεωρίαν, ἕξιν· τὴν
to-be the mind in-potency wisdom the and contemplation habit the
δὲ γνῶσιν, ἐνέργειαν· τὴν δὲ ἄληστον γνῶσιν, σοφίας τε
and knowledge activity the and unforgetting knowledge of-wisdom both
καὶ θεωρίας καὶ γνώσεως· ἤγουν δυνάμεως καὶ ἕξεως
and of-contemplation and of-knowledge that-is of-power and of-habit
καὶ ἐνεργείας· τὴν περὶ τὸ γνωστὸν τὸ ὑπὲρ πᾶσαν
and of-activity the about the knowable the beyond all
τὴν γνῶσιν ἀκατάληκτον καὶ ἐκτικὴν ἀεικινησίαν· ἧς
the knowledge unending and habitual ever-movement of-which
πέρας ἐστὶν, ὡς ἀλάθητον γνωστὸν, ἡ ἀλήθεια· ὃ καὶ
end is as undeceived knowable the truth which also
θαυμάζειν ἄξιον· πῶς τὸ ἄληστον λήγει περιγραφόμενον,
to-marvel worthy how the unforgetting ends being-circumscribed

ἢ δηλονότι ὡς Θεῷ τῇ ἀληθείᾳ περατούμενον; Θεὸς
or plainly as by-God by-the truth being-limited God
γὰρ ἡ ἀλήθεια, περὶ ὃν ἀκαταλήκτως τε καὶ ἀλήστως
for the truth about whom unendingly both and unforgettingly
κινούμενος ὁ νοῦς, λήγειν οὐκ ἔχει ποτὲ τῆς κινήσεως, μὴ
being-moved the mind to-end not has ever of-the movement not
εὑρίσκων πέρας ἔνθα μὴ ἔστι διάστημα. Τὸ γὰρ θαυμαστὸν
finding end where not is extension the for wonderful
μέγεθος τῆς θείας ἀπειρίας, ἄποσόν τι ἐστι καὶ
magnitude of-the divine infinity without-quantity something is and
ἀμερὲς καὶ παντελῶς ἀδιάστατον· καὶ τὴν οἱανοῦν πρὸς τὸ
partless and wholly without-extension and the whatever toward the
γνωσθῆναι, ὅ τί ποτέ ἐστι κατ' οὐσίαν, φθάνουσαν
to-be-known whatever — at-all it-is according-to essence reaching
αὐτὸν οὐκ ἔχον κατάληψιν. Τὸ δὲ μὴ ἔχον διάστημα ἢ
it not having comprehension the and not having extension or
κατάληψιν καθ' ὁτιοῦν, οὐκ ἔστι τινὶ περατόν.
comprehension in anything-whatever not is to-anyone limitable
Τὸν δὲ λόγον ὡσαύτως διὰ τῆς φρονήσεως κινούμενον, εἰς
the and reason likewise through the prudence being-moved into
τὴν πρᾶξιν ἰέναι· διὰ δὲ τῆς πράξεως, εἰς ἀρετήν· διὰ δὲ
the action to-go through and the action into virtue through and
τῆς ἀρετῆς εἰς τὴν πίστιν, τὴν ὄντως βεβαίαν καὶ ἄπτωτον
the virtue into the faith the truly firm and unfalling
τῶν θείων πληροφορίαν· ἣν πρώτην ἔχων δυνάμει
of-the divine(-things) assurance which first having in-potency
κατὰ τὴν φρόνησιν ὁ λόγος, ὕστερον ἐνεργείᾳ κατὰ
according-to the prudence the reason later in-act according-to
τὴν ἀρετὴν ἐπιδείκνυται, διὰ τὴν ἐπ' ἔργων φανέρωσιν. Ἡ
the virtue shows because-of the in works manifestation the
γὰρ χωρὶς ἔργων πίστις νεκρόν τι, καθὼς γέγραπται·
for without works faith dead something as it-has-been-written

πᾶν δὲ νεκρὸν καὶ ἀνενέργητον, οὐκ ἄν ποτέ τις εὖ
all and dead and inactive not — ever anyone well
φρονῶν τοῖς καλοῖς εἶναι θαρσήσειεν εἰπεῖν ἐνάριθμον.
thinking among-the good(-things) to-be would-dare to-say counted
Διὰ δὲ τῆς πίστεως εἰς τὸ ἀγαθὸν, περὶ ὃ δέχεται τέλος,
through and the faith into the good about which receives end
παυόμενος τῶν οἰκείων ἐνεργειῶν ὁ λόγος, περιγραφομένης
ceasing from-the own activities the reason being-circumscribed
αὐτοῦ τῆς τε δυνάμεως καὶ τῆς ἕξεως καὶ τῆς ἐνεργείας.
of-it of-the both power and of-the habit and of-the activity
Λόγου γὰρ ἔφασκεν εἶναι δύναμιν τὴν φρόνησιν· καὶ αὐτὸν
of-reason for he-said to-be power the prudence and itself
εἶναι δυνάμει τὸν λόγον, φρόνησιν· ἕξιν δὲ, τὴν πρᾶξιν·
to-be in-potency the reason prudence habit and the action
ἐνέργειαν δὲ, τὴν ἀρετήν· τὴν δὲ πίστιν φρονήσεώς τε
activity and the virtue the and faith of-prudence both
καὶ πράξεως καὶ ἀρετῆς, ἤγουν δυνάμεως, ἕξεώς τε καὶ
and of-action and of-virtue that-is of-power of-habit both and
ἐνεργείας ἐνδιάθετον πῆξιν καὶ ἀναλλοίωτον· ἧς πέρας
of-activity inward fixity and unalterable of-which end
ἔσχατόν ἐστι τὸ ἀγαθὸν, περὶ ὃ καταλήγων τῆς
last is the good about which ending from-the
κινήσεως ὁ λόγος παύεται. Θεὸς γάρ ἐστι τὸ ἀγαθὸν, ᾧ
movement the reason ceases God for is the good in-which
πέφυκε πᾶσα καὶ παντὸς λόγου περατοῦσθαι δύναμις. Πῶς
is-wont all and of-every reason to-be-limited power how
δὲ καὶ τίνα τρόπον τούτων ἕκαστον κατορθοῦται, καὶ
and and in-what way of-these each is-achieved and
εἰς ἐνέργειαν ἄγεται· καὶ τίνα τούτων ἑκάστῳ ἠναντίωται,
into activity is-led and what of-these to-each is-opposed
ἢ προσῳκείωται, καὶ ἐπὶ πόσον, διαιρεῖν τε καὶ λέγειν,
or is-akin and to how-far to-divide both and to-say

οὐ τῆς παρούσης ἐστὶν ὑποθέσεως· πλὴν τοῦ, ὅσον
not of-the present is subject except of-the as-much-as
γιγνώσκειν, ὅτι πᾶσα ψυχὴ ἡνίκα διὰ τῆς χάριτος τοῦ
to-know that every soul when through the grace of-the
ἁγίου Πνεύματος, καὶ τῆς οἰκείας φιλοπονίας καὶ σπουδῆς
holy Spirit and of-the own love-of-labor and zeal
ἀλλήλοις ταῦτα συνάψαι τε καὶ ἱστουργῆσαι δυνηθῇ·
with-one-another these to-join both and to-weave has-been-able
τὸν λόγον φημὶ τῷ νῷ, καὶ τῇ σοφίᾳ τὴν φρόνησιν, καὶ
the reason I-mean to-the mind and to-the wisdom the prudence and
τῇ θεωρίᾳ τὴν πρᾶξιν, καὶ τῇ γνώσει τὴν ἀρετὴν, καὶ
to-the contemplation the action and to-the knowledge the virtue and
τῇ ἀλήστῳ γνώσει τὴν πίστιν, οὐδενὸς ἐλαττουμένου πρὸς
to-the unforgetting knowledge the faith none being-lessened toward
τὸ ἕτερον ἢ πλεονάζοντος, πάσης αὐτοῖς περικοπείσης
the other or exceeding all for-them having-been-cut-off
ὑπερβολῆς καὶ ἐλλείψεως· καὶ, ἵνα συνελὼν εἴπω, μονάδα
excess and deficiency and that summarizing I-may-say monad
τὴν ἑαυτῆς δεκάδα ποιῆσαι· τηνικαῦτα καὶ αὐτὴ τῷ Θεῷ
the of-itself decad to-make then also she — to-God
ἀληθινῷ τε καὶ ἀγαθῷ, καὶ ἑνὶ καὶ μόνῳ ἑνωθήσεται·
true both and good and one and only will-be-united
καλή τε καὶ μεγαλοπρεπὴς, καὶ αὐτῷ [κατὰ τὸ ἐφικτὸν]
beautiful both and magnificent and to-him according-to the attainable
ἐμφερὴς γενομένη, τῇ συμπληρώσει τῶν τεσσάρων
like having-become by-the fulfillment of-the four
γενικῶν ἀρετῶν· τῶν δηλωτικῶν μὲν τῆς κατὰ ψυχὴν
generic virtues of-the indicative indeed of-the according-to soul
θείας δεκάδος, περιεκτικῶν δὲ τῆς ἄλλης τῶν ἐντολῶν
divine decad comprehensive and of-the other of-the commandments
μακαρίας δεκάδος. Δεκὰς γὰρ δυνάμει ἐστὶν ἡ τετρὰς,
blessed decad decad for in-potency is the tetrad

ἀπὸ τῆς μονάδος εἱρμῷ κατὰ πρόοδον συντιθεμένη. Καὶ
from the monad in-sequence by progression being-composed and
πάλιν μονὰς ἡ αὐτὴ, κατὰ σύνοδον τὸ ἀγαθὸν μοναδικῶς
again monad the same by synthesis the good singly
περιέχουσα, καὶ τὸ ἁπλοῦν καὶ ἀμερὲς τῆς θείας ἐνεργείας,
containing and the simple and partless of-the divine activity
ἐφ' ἑαυτῆς ἀτμήτως μεμερισμένον δεικνύουσα· αἷς, τὸ
upon itself undividedly divided showing by-which the
μὲν οἰκεῖον εὐτόνως ἀπερεγχείρητον ἡ ψυχὴ διετήρησεν·
indeed own vigorously unassailed the soul kept
τὸ δὲ ἀλλότριον ἀνδρικῶς ὡς πονηρὸν ἀπερράπισεν· ὡς
the and alien manfully as wicked struck-away as
νοῦν εὔλογον ἔχουσα, καὶ σοφίαν ἔμφρονα, καὶ θεωρίαν
mind reasonable having and wisdom prudent and contemplation
ἔμπρακτον, καὶ γνῶσιν ἐνάρετον, καὶ τὴν ἐπ' αὐταῖς
practical and knowledge virtuous and the upon these
ἄληστον γνῶσιν, πιστοτάτην ὁμοῦ καὶ ἀμετάπτωτον· καὶ
unforgetting knowledge most-faithful together and unchangeable and
ὡς τοῖς αἰτίοις τὰ αἰτιατὰ, καὶ ταῖς δυνάμεσι τὰς
as to-the causes the caused(-things) and to-the powers the
ἐνεργείας σωφρόνως συνημμένας, Θεῷ προσκομίσασα· καὶ
activities temperately joined to-God having-brought and
ἀντιλαβοῦσα τούτων τὴν ποιητικὴν τῆς ἁπλότητος
having-received-in-return of-these the productive of-the simplicity
θέωσιν.
deification

Ἐνέργεια γάρ ἐστι καὶ φανέρωσις· τοῦ μὲν νοῦ, ὁ λόγος,
activity for is and manifestation of-the indeed mind the reason
ὡς αἰτίας αἰτιατόν· καὶ τῆς σοφίας ἡ φρόνησις, καὶ
as of-cause caused(-thing) and of-the wisdom the prudence and
τῆς θεωρίας ἡ πρᾶξις, καὶ τῆς γνώσεως ἡ ἀρετὴ, καὶ
of-the contemplation the action and of-the knowledge the virtue and

τῆς ἀλήστου γνώσεως ἡ πίστις· ἐξ ὧν ἡ ἐνδιάθετος
of-the unforgetting knowledge the faith from which the inward
πρός τε τὴν ἀλήθειαν καὶ τὸ ἀγαθὸν, φημὶ δὲ τὸν Θεὸν,
toward both the truth and the good I-mean and — God
σχέσις δημιουργεῖται· ἣν ἔφασκεν εἶναι θείαν ἐπιστήμην,
relation is-created which he-said to-be divine knowledge
καὶ γνῶσιν ἄπταιστον, καὶ ἀγάπην καὶ εἰρήνην, ἐν
and knowledge unstumbling and love and peace in
αἷς καὶ δι' ὧν ἡ θέωσις· τὴν μὲν [ἐπιστήμην] ὡς
which and through which the deification the indeed knowledge as
συμπλήρωσιν πάσης τῆς ἐφικτῆς ἀνθρώποις περὶ Θεοῦ
fulfillment of-all the attainable to-men about God
καὶ τῶν θείων γνώσεως, καὶ τῶν ἀρετῶν περιοχὴν
and the divine(-things) knowledge and of-the virtues encompassing
ἄπταιστον· τὴν δὲ [γνώμην], ὡς ἐπιβᾶσαν γνησίως
unstumbling the and opinion as having-stepped-onto genuinely
τῇ ἀληθείᾳ, καὶ πεῖραν τοῦ θείου διαρκῆ παρεχομένην·
the truth and experience of-the divine lasting providing
τὴν δὲ [ἀγάπην] ὡς ὅλης τοῦ Θεοῦ κατὰ διάθεσιν, ὅλην
the and love as of-whole — of-God by disposition whole
μετέχουσαν τῆς τερπνότητος· τὴν δὲ [εἰρήνην], ὡς τὰ
partaking of-the delight the and peace as the
αὐτὰ τῷ Θεῷ πάσχουσαν, καὶ πάσχειν τοὺς κατ'
same(-things) — to-God suffering and to-suffer the(-ones) according-to
αὐτὴν ἀξιωθέντας γενέσθαι παρασκευάζουσαν. Εἰ
it having-been-deemed-worthy to-become preparing if
γὰρ τὸ θεῖον παντελῶς ἀκίνητον, ὡς τὸ διοχλοῦν καθ'
for the divine wholly unmoved as the troubling in
ὁτιοῦν οὐκ ἔχον (Τί γὰρ καὶ τὸ φθάνον ἐστὶ
anything-whatever not having what for also the(-thing) reaching is
τὴν ἐκείνου περιωπήν;) τῇ δὲ εἰρήνῃ, σταθερότης ἐστὶν
the of-that(-one) lookout in-the and peace stability is

ἀκλόνητός τε καὶ ἀκίνητος· πρὸς δὲ, καὶ ἀνενόχλητος
unshakable both and unmoved besides and also untroubled
εὐφροσύνη· ἄρα τὰ θεῖα οὐ πάσχει καὶ πᾶσα ψυχὴ,
gladness then the divine(-things) not suffers and every soul
ἡ τὴν θείαν καταξιωθεῖσα κομίσασθαι εἰρήνην; ὡς μὴ
the the divine having-been-deemed-worthy to-receive peace as not
μόνον κακίας καὶ ἀγνωσίας, ψεύδους τε καὶ πονηρίας, τῶν
only of-vice and of-ignorance of-falsehood both and of-wickedness of-the
τῇ ἀρετῇ καὶ γνώσει, τῇ τε ἀληθείᾳ καὶ τῷ ἀγαθῷ
to-the virtue and knowledge to-the both truth and to-the good
ἀντικειμένων κακιῶν, αἱ ταῖς παρὰ φύσιν τῆς ψυχῆς
opposed vices which to-the against nature of-the soul
κινήσεσι παρυφίστανται· ἀλλ᾽ ἤδη καὶ ἀρετῆς αὐτῆς καὶ
movements subsist-alongside but already also of-virtue itself and
γνώσεως, ἀληθείας τε αὖ καὶ ἀγαθότητος τῶν ἡμῖν
of-knowledge of-truth both again and of-goodness of-the(-things) by-us
διεγνωσμένων τοὺς ὅρους, εἰ θέμις εἰπεῖν, ὑπερβᾶσα,
discerned the bounds if lawful to-say having-passed-beyond
καὶ τῇ ὑπεραληθεστάτῃ καὶ ὑπεραγάθῳ κοίτῃ τοῦ Θεοῦ,
and in-the most-super-true and super-good bed — of-God
κατὰ τὴν ἀψευδεστάτην αὐτοῦ ἐπαγγελίαν, ἀῤῥήτως τε
according-to the most-unlying of-him promise ineffably both
καὶ ἀγνώστως ἑαυτὴν κατευνάσασα· ὡς μηδὲν τῶν
and unknowably herself having-laid-to-rest as nothing of-the(-things)
διοχλεῖν αὐτῇ πεφυκότων λοιπὸν ἔχουσα φθάνον αὐτῆς τὴν
to-trouble her being-wont finally having reaching of-her the
ἐν Θεῷ κρυφιότητα· καθ᾽ ἣν μακαρίαν καὶ παναγίαν
in God hiddenness according-to which blessed and all-holy
κοίτην, τὸ φρικτὸν ἐκεῖνο τῆς ὑπὲρ νοῦν καὶ λόγον
bed the awesome that of-the beyond mind and reason
ἑνότητος μυστήριον ἐπιτελεῖται· δι᾽ οὗ μία σὰρξ καὶ
unity mystery is-accomplished through which one flesh and

ἓν πνεῦμα, ὅ τε Θεὸς πρὸς τὴν Ἐκκλησίαν, τὴν ψυχὴν,
one spirit — both God toward the Church the soul
καὶ ἡ ψυχὴ πρὸς τὸν Θεὸν γενήσεται· ὦ πῶς σε, Χριστὲ,
and the soul toward — God will-become O how you Christ
θαυμάσω τῆς ἀγαθότητος, οὐ γὰρ ἀνυμνῆσαι φάναι
will-I-marvel-at for-the goodness not for to-hymn to-say
τολμήσω, ὁ μήτε πρὸς τὸ θαυμάζειν ἀξίως ἀρκοῦσαν
will-I-dare the(-one) not-even toward the to-marvel worthily sufficing
ἔχων τὴν δύναμιν· Ἔσονται γὰρ οἱ δύο εἰς σάρκα μίαν· τὸ
having the power will-be for the two into flesh one the
δὲ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν
and mystery this great is I and say toward Christ
καὶ εἰς τὴν Ἐκκλησίαν, φησὶν ὁ θεῖος Ἀπόστολος. Καὶ
and toward the Church says the divine Apostle and
πάλιν· Ὁ κολλώμενος τῷ Κυρίῳ, ἓν πνεῦμά ἐστι.
again the(-one) being-joined to-the Lord one spirit is
Οὕτω γοῦν ἑνοειδῆ γενομένην ψυχὴν, καὶ πρὸς ἑαυτὴν
thus at-any-rate single-formed having-become soul and toward herself
καὶ τὸν Θεὸν συναχθεῖσαν, οὐκ ἔσται ὁ εἰς πολλὰ κατ᾽
and — God gathered not will-be the into many by
ἐπίνοιαν αὐτὴν ἔτι διαιρῶν λόγος, τῷ πρώτῳ καὶ μόνῳ
conception her still dividing word with-the first and only
καὶ ἑνὶ Λόγῳ τε καὶ Θεῷ κατεστεμμένην τὴν κεφαλήν· ἐν
and one Word both and God crowned the head in
ᾧ κατὰ μίαν ἀπερινόητον ἁπλότητα πάντες οἱ τῶν
whom according-to one incomprehensible simplicity all the of-the(-things)
ὄντων λόγοι ἑνοειδῶς καὶ εἰσὶ καὶ ὑφεστήκασιν, ὡς
being principles uniformly both are and subsist as
δημιουργῷ τῶν ὄντων καὶ ποιητῇ· ᾧ ἐνατενίζουσα,
in-creator of-the(-things) being and maker on-whom gazing
οὐκ ἐκτὸς αὐτῆς ὄντι, ἀλλ᾽ ἐν ὅλῃ ὅλῳ, κατὰ ἁπλῆν
not outside her being but in whole whole by simple

προσβολὴν εἴσεται καὶ αὐτὴ τοὺς τῶν ὄντων λόγους
application she-will-know also herself the of-the(-things) being principles
καὶ τὰς αἰτίας, δι' οὓς τυχὸν πρὶν νυμφευθῆναι τῷ
and the causes because-of which perhaps before to-be-wedded to-the
Λόγῳ καὶ Θεῷ ταῖς διαιρετικαῖς ὑπήγετο μεθόδοις· σωστικῶς
Word and God by-the dividing she-was-led methods savingly
τε δι' αὐτῶν καὶ ἐναρμονίως πρὸς αὐτὸν φερομένη, τὸν
both through them and harmoniously toward him being-borne the(-one)
παντὸς λόγου καὶ πάσης αἰτίας περιεκτικόν τε καὶ ποιητήν.
of-every principle and of-every cause encompassing both and maker
Ἐπειδὴ ταῦτα τοίνυν τῆς ψυχῆς εἰσὶν, ὡς ἔφαμεν,
since these(-things) therefore of-the soul are as we-said
κατὰ νοῦν μὲν ἐχούσης δυνάμει τὴν σοφίαν, ἐκ δὲ τῆς
according-to mind indeed having in-potency the wisdom from and the
σοφίας τὴν θεωρίαν, ἐκ δὲ ταύτης τὴν γνῶσιν· ἐκ δὲ τῆς
wisdom the contemplation from and this the knowledge from and the
γνώσεως τὴν ἄληστον γνῶσιν· δι' ἧς πρὸς τὴν ἀλήθειαν
knowledge the unforgetting knowledge through which toward the truth
ὡς πέρας καὶ τέλος οὖσαν τῶν κατὰ νοῦν ἀγαθῶν
as limit and end being of-the according-to mind goods
ἄγεται· κατὰ δὲ τὸν λόγον ἐχούσης τὴν φρόνησιν, ἐκ
she-is-led according-to and the reason having the prudence from
δὲ ταύτης τὴν πρᾶξιν, ἐκ δὲ τῆς πράξεως τὴν ἀρετὴν, ἐκ
and this the action from and the action the virtue from
δὲ ταύτης τὴν πίστιν, καθ' ἣν εἰς τὸ ἀγαθὸν ὡς τέλος
and this the faith according-to which into the good as end
μακάριον τῶν λογικῶν ἐνεργιῶν καταλήγει· δι' ὧν ἡ
blessed of-the rational activities she-ends through which the
τῶν θείων ἐπιστήμη, κατὰ σύνοδον τῆς πρὸς ἄλληλα
of-the divine(-things) knowledge by synthesis of-the toward one-another
τούτων ἑνώσεως, συλλέγεται· πρὸς ταῦτα πάντα σαφῶς
of-these union is-gathered to these all clearly

ἁρμόζεται, κατὰ τὴν θεωρίαν εἰκαζομένη τῇ ψυχῇ ἡ
is-fitted according-to the contemplation being-likened to-the soul the
ἁγία τοῦ Θεοῦ Ἐκκλησία· τὰ μὲν κατὰ νοῦν πάντα
holy — of-God Church the(-things) indeed according-to mind all
καὶ ἐκ τοῦ νοῦ κατὰ πρόοδον εἶναι δειχθέντα, διὰ τοῦ
and from the mind by progression to-be having-been-shown through the
ἱερατείου σημαίνουσα· τὰ δὲ κατὰ τὸν λόγον καὶ ἐκ
sanctuary signifying the(-things) and according-to the reason and from
τοῦ λόγου κατὰ διαστολὴν εἶναι δηλωθέντα, διὰ τοῦ ναοῦ
the reason by distinction to-be having-been-shown through the nave
σαφηνίζουσα· καὶ πάντα συνάγουσα πρὸς τὸ τελούμενον
making-clear and all(-things) gathering toward the being-celebrated
ἐπὶ τοῦ θείου θυσιαστηρίου μυστήριον· ὅπερ διὰ τῶν
upon the divine altar mystery which through the(-things)
κατὰ τὴν Ἐκκλησίαν ἐπιτελουμένων ὁ δυνηθεὶς
in the Church being-accomplished the(-one) having-been-able
ἐμφρόνως καὶ σοφῶς μυηθῆναι, Ἐκκλησίαν ὄντως Θεοῦ,
prudently and wisely to-be-initiated Church truly of-God
καὶ θείαν τὴν ἑαυτοῦ ψυχὴν κατεστήσατο· δι᾽ ἣν
and divine the of-himself soul made because-of which
ἴσως, καὶ ἧς ἡ χειροποίητος ἐκκλησία σοφῶς διὰ τῆς
perhaps also of-which the made-by-hands church wisely through the
ἐν αὐτῇ τῶν θείων ποικιλίας κατὰ σύμβολον οὖσα
in it of-the divine(-things) variety according-to symbol being
παράδειγμα, πρὸς ὁδηγίαν τοῦ κρείττονος ἡμῖν παρεδόθη.
pattern for guidance of-the better to-us was-handed-down

Scripture, too, is a man, the Old Testament its body and the New its soul, and the world is a man. The old man then reads the synaxis: the bishop's entrance is Christ's coming, the people's the turning of unbelievers, the readings God's will, the Gospel the end of the age, the closing of the doors the passing of things seen, the kiss, the Creed, the Thrice-Holy, and the Lord's Prayer the life to come.

6 Πῶς καὶ ποίῳ τρόπῳ ἄνθρωπος λέγεται καὶ ἡ ἁγία
how and in-what way man is-called also the holy
Γραφή.
Scripture
Ὥσπερ δὲ τῇ κατὰ ἀναγωγὴν θεωρίᾳ τὴν Ἐκκλησίαν
just-as and by-the according-to anagogy contemplation the Church
ἔλεγεν ἄνθρωπον εἶναι πνευματικὸν, μυστικὴν δὲ Ἐκκλησίαν
he-said man to-be spiritual mystical and Church
τὸν ἄνθρωπον· οὕτω δὴ καὶ τὴν ἁγίαν πᾶσαν κατὰ
the man thus indeed also the holy all by
συναίρεσιν Γραφὴν, ἄνθρωπον ἔφασκεν εἶναι· τὴν μὲν
synthesis Scripture man he-said to-be the indeed
Παλαιὰν Διαθήκην, ἔχουσαν σῶμα· ψυχὴν δὲ καὶ πνεῦμα
Old Testament having body soul and and spirit
καὶ νοῦν, τὴν Καινήν. Καὶ πάλιν, ὅλης τῆς ἁγίας
and mind the New and again of-whole the holy
Γραφῆς, Παλαιᾶς τέ φημι καὶ Νέας, τὸ καθ' ἱστορίαν
Scripture of-Old both I-mean and of-New the according-to history
γράμμα, σῶμα· τὸν δὲ νοῦν τῶν γεγραμμένων, καὶ
letter body the and mind of-the(-things) written and
τὸν σκοπὸν, πρὸς ὃν ὁ νοῦς ἀποτέτακται, ψυχήν. Ὅπερ
the aim toward which the mind is-directed soul which
ἀκούσας ἐγὼ, μάλιστα τῆς εἰκασίας ἠγάσθην τὸ ἀκριβὲς,
having-heard I most-of-all the likeness admired the precision

καὶ τὸν κατ᾽ ἀξίαν ἑκάστῳ διανέμοντα χαρίσματα,
and the(-one) according-to worth to-each distributing gifts
δεόντως ἀνύμνησα κατὰ δύναμιν. Ὡς γὰρ θνητὸς ὁ
fittingly I-hymned according-to power as for mortal the
καθ᾽ ἡμᾶς ἄνθρωπος, κατὰ τὸ φαινόμενον, κατὰ
according-to us man according-to the appearing according-to
δὲ τὸ μὴ φαινόμενον, ἀθάνατος· οὕτω καὶ ἡ ἁγία Γραφὴ,
and the not appearing immortal thus also the holy Scripture
τὸ μὲν φαινόμενον γράμμα, παρερχόμενον ἔχουσα· τὸ δὲ
the indeed appearing letter passing-away having the and
κρυπτόμενον τῷ γράμματι πνεῦμα, μηδέποτε τοῦ εἶναι
hidden in-the letter spirit never from-the to-be
παυόμενον, ἀληθῆ τὸν λόγον τῆς θεωρίας συνίστησι. Καὶ
ceasing true the principle of-the contemplation establishes and
ὥσπερ οὗτος ὁ καθ᾽ ἡμᾶς ἄνθρωπος, φιλοσοφίᾳ κρατῶν
just-as this the according-to us man by-philosophy mastering
τῆς ἐμπαθοῦς ὀρέξεώς τε καὶ ὁρμῆς, μαραίνει τὴν σάρκα·
the passionate appetite both and impulse withers the flesh
οὕτω καὶ ἡ ἁγία Γραφὴ νοουμένη πνευματικῶς, τὸ
thus also the holy Scripture being-understood spiritually the
γράμμα ἑαυτῆς περιτέμνει. Φησὶ γὰρ ὁ θεῖος Ἀπόστολος,
letter of-itself circumcises says for the divine Apostle
Ὅσον ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, τοσοῦτον
as-much-as the outer of-us man is-corrupted so-much
ὁ ἔσω ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ. Τοῦτο νοείσθω
the inner is-renewed day and day this let-be-understood
καὶ λεγέσθω καὶ ἐπὶ τῆς ἁγίας Γραφῆς, ἀνθρώπου
and let-be-said also in-the-case-of the holy Scripture as-man
τροπικῶς νοουμένης. Ὅσον γὰρ αὐτῆς τὸ γράμμα
figuratively being-understood as-much-as for of-it the letter
ὑποχωρεῖ, τοσοῦτον τὸ πνεῦμα πλεονεκτεῖ· καὶ ὅσον αἱ
withdraws so-much the spirit gains and as-much-as the

σκιαὶ τῆς προσκαίρου λατρείας παρατρέχουσι, τοσοῦτον
shadows of-the temporary worship run-past so-much
ἡ ἀλήθεια τῆς πίστεως ἡ παμφαής τε καὶ ὁλολαμπὴς
the truth of-the faith the all-bright both and wholly-shining
καὶ ἄσκιος ἐπεισέρχεται· καθ' ἣν καὶ δι' ἣν
and shadowless enters according-to which and because-of which
προηγουμένως καὶ ἔστι καὶ γέγραπται, καὶ Γραφὴ λέγεται,
primarily both it-is and has-been-written and Scripture is-called
τῷ νῷ διὰ χάριτος πνευματικῆς ἐγχαραττομένη· ὥσπερ
on-the mind through grace spiritual being-engraved just-as
καὶ ὁ καθ' ἡμᾶς ἄνθρωπος, διὰ τὴν ψυχὴν τὴν
also the according-to us man because-of the soul the
λογικήν τε καὶ νοερὰν, προηγουμένως ἄνθρωπος μάλιστα
rational both and intellectual primarily man most-of-all
καὶ ἔστι καὶ λέγεται· καθ' ἣν καὶ δι' ἣν εἰκών
both is and is-called according-to which and because-of which image
τε καὶ ὁμοίωσίς ἐστι Θεοῦ, τοῦ ποιήσαντος αὐτόν· καὶ
both and likeness is of-God the having-made him and
τῶν λοιπῶν ζώων φυσικῶς ἀποδιώρισται, μηδεμίαν
from-the remaining living-things naturally is-separated no
πρὸς αὐτὰ σχετικῆς δυνάμεως τὴν οἱανοῦν ἔμφασιν ἔχων.
toward them of-relational power the whatever reflection having

7 Πῶς ὁ κόσμος ἄνθρωπος λέγεται· καὶ ποίῳ τρόπῳ καὶ
how the world man is-called and in-what way also
ὁ ἄνθρωπος, κόσμος.
the man world

Κατὰ ταύτην δὲ πάλιν εὐμιμήτως τὴν εἰκόνα, καὶ
according-to this and again in-fitting-imitation the image also
τὸν κόσμον ὅλον τὸν ἐξ ὁρατῶν καὶ ἀοράτων
the world whole the from visible(-things) and invisible(-things)
συνιστάμενον ἄνθρωπον ὑπέβαλλεν εἶναι· καὶ κόσμον
composed man he-suggested to-be and world

αὖθις, τὸν ἐκ ψυχῆς καὶ σώματος ἄνθρωπον· ψυχῆς
again the from soul and body man of-soul
γὰρ λόγον ἐπέχειν ἔλεγε, τὰ νοητά· ὥσπερ καὶ ἡ
for rank to-hold he-said the intelligible(-things) just-as also the
ψυχὴ, τῶν νοητῶν· καὶ σώματος τύπον ἐπέχειν τὰ
soul of-the intelligible(-things) and of-body type to-hold the
αἰσθητά· ὥσπερ καὶ τῶν αἰσθητῶν τὸ σῶμα. Καὶ ψυχὴν
sensible(-things) just-as also of-the sensible(-things) the body and soul
μὲν εἶναι τῶν αἰσθητῶν, τὰ νοητὰ, σῶμα δὲ τῶν
indeed to-be of-the sensible(-things) the intelligible(-things) body and of-the
νοητῶν, τὰ αἰσθητά. Καὶ ὡς ψυχὴν ἐνοῦσαν σώματι,
intelligible(-things) the sensible(-things) and as soul being-in body
τῷ αἰσθητῷ κόσμῳ τὸν νοητὸν εἶναι· καὶ τῷ νοητῷ
to-the sensible world the intelligible to-be and to-the intelligible
τὸν αἰσθητὸν, ὡς σῶμα τῇ ψυχῇ συγκροτούμενον· καὶ
the sensible as body to-the soul being-knit-together and
ἕνα ἐξ ἀμφοῖν εἶναι κόσμον, ὥσπερ καὶ ἐκ ψυχῆς καὶ
one from both to-be world just-as also from soul and
σώματος ἄνθρωπον ἕνα, μηδ' ἑτέρου τούτων, τῶν
body man one nor either of-these of-the(-things)
ἀλλήλοις καθ' ἕνωσιν συμπεφυκότων, θάτερον ἀρνουμένου
to-one-another by union having-grown-together the-other denying
καὶ ἀποπέμποντος, διὰ τὸν τοῦ συνδήσαντος
and dismissing because-of the of-the(-one) having-bound-together
νόμον· καθ' ὃν τῆς ἑνοποιοῦ δυνάμεως ὁ λόγος
law according-to which of-the unifying power the principle
ἐνέσπαρται, μὴ συγχωρῶν τὴν καθ' ὑπόστασιν ἐπὶ τῇ
is-sown not allowing the according-to hypostasis upon the
ἑνώσει ταυτότητα τούτων ἀγνοηθῆναι, διὰ τὴν φυσικὴν
union identity of-these to-be-ignored because-of the natural
ἑτερότητα· μηδ' εἶναι δυνατωτέραν πρὸς διάστασίν τε
otherness nor to-be more-powerful toward separation both

καὶ μερισμὸν τὴν ἑκάστου τούτων ἑαυτῷ περιγράφουσαν
and division the of-each of-these to-itself circumscribing
ἰδιότητα, τῆς μυστικῶς καθ' ἕνωσιν αὐτοῖς ἐγτεθείσης
property than-the mystically by union in-them having-been-placed
φιλικῆς συγγενείας, ἀποφανθῆναι· καθ' ἣν, ὁ καθ'
friendly kinship to-be-shown according-to which the —
ὅλου καὶ εἷς τρόπος τῆς ἐν ὅλοις ἀφανοῦς καὶ ἀγνώστου
universal and one way of-the in wholes hidden and unknown
παρουσίας τῆς τῶν ὄντων συνεκτικῆς αἰτίας ποικίλως
presence of-the of-the(-things) being holding-together cause variously
πᾶσιν ἐνυπάρχων, καὶ καθ' ἑαυτὰ καὶ ἐν ἀλλήλοις τὰ ὅλα
in-all existing and by themselves and in one-another the wholes
συνίστησιν ἄφυρτα καὶ ἀδιαίρετα· καὶ ἀλλήλων μᾶλλον,
composes unconfused and undivided and of-one-another rather
ἢ ἑαυτῶν κατὰ τὴν ἑνοποιὸν σχέσιν, ὄντα, παρίστησι·
than of-themselves according-to the unifying relation being presents
μέχρις οὗ λῦσαι παραστῇ τῷ συνδήσαντι, μείζονος
until — to-loose it-please to-the(-one) having-bound-together of-greater
ἕνεκα καὶ μυστικωτέρας οἰκονομίας, κατὰ τὸν καιρὸν
for-the-sake and more-mystical dispensation according-to the time
τῆς ἐλπιζομένης καθολικῆς συντελείας· καθ' ἣν καὶ
of-the hoped-for universal consummation according-to which also
ὁ κόσμος, ὡς ἄνθρωπος, τῶν φαινομένων τεθνήξεται,
the world as man of-the appearing(-things) will-die
καὶ πάλιν ἀναστήσεται νέος ἐκ γεγηρακότος, κατὰ
and again will-rise new from having-grown-old according-to
τὴν παραυτίκα, προσδοκωμένην ἀνάστασιν· ἡνίκα καὶ ὁ
the soon expected resurrection when also the
καθ' ἡμᾶς ἄνθρωπος, ὡς μέρος τῷ ὅλῳ, καὶ μικρὸς
according-to us man as part with-the whole and small
τῷ μεγάλῳ, συναναστήσεται κόσμῳ, τὴν πρὸς τὸ μηκέτι
with-the great will-rise-with world the toward the no-longer

δύνασθαι φθείρεσθαι κομισάμενος δύναμιν· ὅταν ἐμφερῆ
to-be-able to-be-corrupted having-received power when like
τῇ τε ψυχῇ τὸ σῶμα, καὶ τοῖς νοητοῖς τὰ αἰσθητά,
to-the both soul the body and to-the intelligible(-things) the sensible(-things)
κατ᾽ εὐπρέπειαν καὶ δόξαν γενήσεται, μιᾶς ὅλοις κατ᾽
in comeliness and glory it-will-become of-one in-wholes according-to
ἐναργῆ τε καὶ ἐνεργὸν παρουσίαν, ἀναλόγως ἑκάστῳ θείας
clear both and active presence proportionately to-each divine
ἐπιφαινομένης δυνάμεως, καὶ δι᾽ ἑαυτῆς τὸν τῆς ἑνώσεως
appearing power and through itself the of-the union
ἄλυτον εἰς τοὺς ἀπείρους αἰῶνας συντηρούσης δεσμόν.
indissoluble into the infinite ages preserving bond
Εἴ τις οὖν βούλεται καὶ βίον καὶ λόγον θεοφιλῆ καὶ
if anyone then wishes both life and word God-loving and
θεάρεστον ἔχειν, τῶν τριῶν τούτων ἀνθρώπων· τοῦ κόσμου
God-pleasing to-have of-the three these men of-the world
τέ φημι, καὶ τῆς ἁγίας Γραφῆς, καὶ τοῦ καθ᾽ ἡμᾶς, τὰ
both I-mean and of-the holy Scripture and of-the according-to us the
κρείττω περὶ πολλοῦ ποιείτω καὶ τιμιώτερα. Ψυχῆς μὲν,
better(-things) of much let-him-make and more-honorable of-soul indeed
ὅση δύναμις ἐπιμελείσθω τῆς ἀθανάτου καὶ θείας καὶ
as-much-as power let-him-care-for the immortal and divine and
θεοποιηθησομένης ἐξ ἀρετῶν· καὶ σαρκὸς καταφρονείτω
going-to-be-deified from virtues and flesh let-him-despise
τῆς ὑποκειμένης φθορᾷ καὶ θανάτῳ, καὶ τὸ τῆς ψυχῆς
the subject to-corruption and to-death and the of-the soul
ἀμελούμενον ῥυπῶσαι δυναμένης ἀξίωμα. Φθαρτὸν γὰρ
neglected to-soil being-able dignity corruptible for
σῶμα, φησὶ, βαρύνει ψυχὴν, καὶ βρίθει τὸ γεῶδες σκῆνος
body he-says weighs-down soul and burdens the earthy tent
νοῦν πολυφρόντιδα. Καὶ πάλιν, Ἡ σὰρξ ἐπιθυμεῖ κατὰ τοῦ
mind much-caring and again the flesh desires against the

πνεύματος· τὸ δὲ πνεῦμα, κατὰ τῆς σαρκός. Καὶ αὖθις,
spirit the and spirit against the flesh and again
Ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει
the(-one) sowing to the flesh of-himself from the flesh will-reap
φθοράν. Πρὸς δὲ τὰς ἀσωμάτους καὶ νοερὰς δυνάμεις
corruption toward and the bodiless and intellectual powers
κατὰ νοῦν διὰ νοήσεως κινησάτω τὴν ἅμιλλαν, ἀφεὶς
according-to mind through understanding let-him-move the rivalry having-left
τὰ παρόντα καὶ βλεπόμενα· Τὰ γὰρ βλεπόμενα πρόσκαιρα,
the present(-things) and seen(-things) the for seen(-things) temporary
φησι· τὰ δὲ μὴ βλεπόμενα, αἰώνια· αἷς διὰ τὸ
he-says the and not seen(-things) eternal in-which because-of the
πλῆθος τῆς κατ᾽ εἰρήνην ἕξεως ὁ Θεὸς ἐναναπαύεται.
abundance of-the according-to peace habit — God rests
Καὶ πρὸς τὸ Πνεῦμα τὸ ἅγιον, δι᾽ ἔμφρονος μελέτης
and toward the Spirit the holy through prudent study
τῆς ἁγίας Γραφῆς, ὑπερβὰς τὸ γράμμα, σωφρόνως
of-the holy Scripture having-passed-beyond the letter temperately
ἀναφερέσθω· ἐν ᾧ τὸ πλήρωμα ὑπάρχει τῶν ἀγαθῶν,
let-him-be-borne-up in whom the fullness is of-the goods
καὶ οἱ θησαυροὶ τῆς γνώσεως καὶ τῆς σοφίας ἀπόκρυφοι·
and the treasures of-the knowledge and of-the wisdom hidden
ὧν εἴ τις ἐντὸς ἄξιος γενέσθαι φανήσεται, τὸν Θεὸν
of-which if anyone within worthy to-become will-appear — God
αὐτὸν εὑρήσει ταῖς πλαξὶ τῆς καρδίας ἐγγεγραμμένον
himself he-will-find on-the tablets of-the heart engraved
διὰ τῆς ἐν πνεύματι χάριτος, ἀνακεκαλυμμένῳ προσώπῳ
through the in spirit grace with-unveiled face
τὴν τοῦ Θεοῦ δόξαν ἐνοπτριζόμενος τῇ περιαιρέσει τοῦ
the — of-God glory mirroring by-the removal of-the
κατὰ γράμμα καλύμματος.
according-to letter veil

Τίνων εἰσὶ σύμβολα, ἥ τε πρώτη τῆς ἁγίας συνάξεως 8
of-what are symbols the both first of-the holy synaxis
εἴσοδος, καὶ τὰ μετ᾽ αὐτὴν τελούμενα.
entrance and the(-things) after it being-celebrated
Ἥκει δὲ λοιπὸν ὁ λόγος ἡμῖν, μετὰ τὴν σύντομον ἔκθεσιν
comes and finally the word to-us after the brief exposition
τῶν εἰρημένων περὶ τῆς ἁγίας Ἐκκλησίας θεωριῶν παρὰ
of-the said about the holy Church contemplations by
τοῦ μακαρίου γέροντος, συντομωτέραν καὶ τὴν περὶ τῆς
the blessed old-man more-brief also the about the
ἁγίας τῆς Ἐκκλησίας συνάξεως διήγησιν, ὡς οἷόν τε,
holy of-the Church synaxis account as possible —
ποιησόμενος. Τὴν μὲν οὖν πρώτην εἰς τὴν ἁγίαν Ἐκκλησίαν
going-to-make the indeed then first into the holy Church
τοῦ ἀρχιερέως κατὰ τὴν ἱερὰν σύναξιν εἴσοδον, τῆς
of-the high-priest according-to the sacred synaxis entrance of-the
πρώτης τοῦ Υἱοῦ τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν Χριστοῦ
first of-the Son — of-God and Savior of-us Christ
διὰ σαρκὸς εἰς τὸν κόσμον τοῦτον παρουσίας τύπον καὶ
through flesh into the world this presence type and
εἰκόνα φέρειν, ἐδίδασκε· δι᾽ ἧς τὴν δουλωθεῖσαν τῇ
image to-bear he-taught through which the enslaved to-the
φθορᾷ καὶ παθοῦσαν ὑφ᾽ ἑαυτῆς τῷ θανάτῳ διὰ τῆς
corruption and having-suffered by itself to-the death through the
ἁμαρτίας, καὶ βασιλευομένην τυραννικῶς ὑπὸ τοῦ διαβόλου
sin and being-ruled tyrannically by the devil
τῶν ἀνθρώπων φύσιν ἐλευθερώσας τε καὶ λυτρωσάμενος·
of-the men nature having-freed both and having-ransomed
πᾶσαν τὴν ὑπὲρ αὐτῆς ὀφειλὴν, ὡς ὑπεύθυνος ἀποδοὺς ὁ
all the for it debt as liable having-paid the(-one)
ἀνεύθυνος καὶ ἀναμάρτητος, πάλιν πρὸς τὴν ἐξ ἀρχῆς
not-liable and sinless again to the from beginning

ἐπανήγαγε τῆς βασιλείας χάριν, ἑαυτὸν λύτρον ὑπὲρ ἡμῶν
led-back of-the kingdom grace himself ransom for us
δοὺς καὶ ἀντάλλαγμα· καὶ τῶν ἡμετέρων φθοροποιῶν
having-given and exchange and for-the our corruption-making
παθημάτων τὸ ζωοποιὸν αὐτοῦ πάθος ἀντιδοὺς,
sufferings the life-giving of-him suffering having-given-in-return
παιώνιον ἄκος καὶ παντὸς τοῦ κόσμου σωτήριον· μεθ' ἣν
healing remedy and of-all the world saving after which
παρουσίαν, ἡ εἰς οὐρανοὺς αὐτοῦ καὶ τὸν ὑπερουράνιον
presence the into heavens of-him and the above-heaven
θρόνον ἀνάβασίς τε καὶ ἀποκατάστασις συμβολικῶς
throne ascent both and restoration symbolically
τυποῦται, διὰ τῆς ἐν τῷ ἱερατείῳ τοῦ ἀρχιερέως εἰσόδου,
is-typified through the in the sanctuary of-the high-priest entrance
καὶ τῆς εἰς τὸν θρόνον τὸν ἱερατικὸν ἀναβάσεως.
and of-the into the throne the priestly ascent

9 Τίνος ἔχει δήλωσιν καὶ ἡ τοῦ λαοῦ εἰς τὴν ἁγίαν τοῦ
of-what has signification also the of-the people into the holy —
Θεοῦ Ἐκκλησίαν εἴσοδος.
of-God Church entrance

Τὴν δὲ τοῦ λαοῦ σὺν τῷ ἱεράρχῃ γενομένην εἰς τὴν
the and of-the people with the hierarch having-happened into the
Ἐκκλησίαν εἴσοδον, τὴν ἐξ ἀγνοίας καὶ πλάνης εἰς
Church entrance the from ignorance and error into
ἐπίγνωσιν Θεοῦ ἐπιστροφὴν τῶν ἀπίστων, καὶ τὴν ἀπὸ
knowledge of-God turning of-the unbelievers and the from
κακίας καὶ ἀγνωσίας εἰς ἀρετὴν καὶ γνῶσιν, μετάθεσιν τῶν
vice and ignorance into virtue and knowledge change of-the
πιστῶν σημαίνειν, ὁ μακάριος ἔλεγε γέρων. Οὐ γὰρ μόνον
faithful to-signify the blessed said old-man not for only
τὴν ἐπὶ τὸν ἀληθινὸν Θεὸν ἐπιστροφὴν τῶν ἀπίστων ἡ εἰς
the toward the true God turning of-the unbelievers the into

τὴν ἐκκλησίαν εἴσοδος παραδηλοῖ· ἀλλὰ καὶ ἑκάστου ἡμῶν
the church entrance indicates but also of-each of-us
τῶν πιστευόντων μὲν, ἀθετούντων δὲ τὰς ἐντολὰς τοῦ
of-the(-ones) believing indeed setting-aside and the commandments of-the
Κυρίου δι' ἀγωγῆς ἀκολάστου καὶ ἀσχήμονος βίου, τὴν
Lord through conduct licentious and unseemly of-life the
διὰ μετανοίας διόρθωσιν. Πᾶς γὰρ ἄνθρωπος, εἴτε φονεὺς,
through repentance correction every for man whether murderer
εἴτε μοιχὸς, εἴτε κλέπτης, εἴτε ὑπερήφανος, εἴτε ἀλαζὼν,
or adulterer or thief or arrogant or boaster
ἢ ὑβριστὴς, ἢ πλεονέκτης, ἢ φιλάργυρος, ἢ κατάλαλος,
or insolent or covetous or avaricious or slanderer
ἢ μνησίκακος, ἢ πρὸς θυμὸν καὶ ὀργὴν εὐάγωγος, ἢ
or grudge-bearer or toward temper and anger easily-led or
λοίδορος, ἢ συκοφάντης, ἢ ψίθυρος, ἢ φθόνῳ εὐχείρωτος,
reviler or sycophant or whisperer or by-envy easily-mastered
ἢ μέθυσος· καὶ ἁπλῶς, ἵνα μὴ πάντα τὰ τῆς κακίας εἴδη
or drunkard and simply that not all the of-the vice species
ἀπαριθμούμενος μηκύνω τὸν λόγον, ὅστις ὑφ' οἱασδήποτε
enumerating I-lengthen the word whoever by whatever
κακίας ἐνεχόμενος, ἐπὸν τοῦ ἑκουσίως κατ' ἐπιτήδευσιν
vice being-held when from-the voluntarily by practice
ἐνέχεσθαι καὶ ἐνεργεῖν κατὰ πρόθεσιν παύσοιτο, καὶ
to-be-held and to-work according-to purpose he-should-cease and
μεταβαλοῖ τὸν βίον ἐπὶ τὸ κρεῖττον, τῆς κακίας τὴν
should-change the life to the better than-the vice the
ἀρετὴν ἀνθαιρούμενος· ὁ τοιοῦτος κυρίως τε καὶ ἀληθῶς
virtue choosing-instead the such(-a-one) properly both and truly
Χριστῷ τῷ Θεῷ καὶ ἀρχιερεῖ νοείσθω τε καὶ λεγέσθω
with-Christ — God and high-priest let-be-understood both and let-be-said
συνεισιέναι εἰς τὴν ἀρετὴν, Ἐκκλησίαν τροπικῶς νοουμένην.
to-enter-with into the virtue Church figuratively being-understood

10 Τίνων εἰσὶ σύμβολον τὰ θεῖα ἀναγνώσματα.
of-what are symbol the divine readings
Τὰς δὲ θείας τῶν πανιέρων βίβλων ἀναγνώσεις, τὰς
the and divine of-the all-holy books readings the
θείας καὶ μακαρίας τοῦ παναγίου Θεοῦ βουλήσεις τε καὶ
divine and blessed of-the all-holy God wills both and
βουλὰς ὑπεμφαίνειν, ἔλεγεν ὁ διδάσκαλος· δι' ὧν τὰς
counsels to-indicate said the teacher through which the
ὑποθήκας τῶν πρακτέων, ἀναλόγως ἕκαστος ἡμῶν,
precepts of-the(-things) to-be-done proportionately each of-us
κατὰ τὴν ὑποῦσαν αὐτῷ δύναμιν, λαμβάνομεν· καὶ τοὺς
according-to the underlying in-him power we-receive and the
τῶν θείων καὶ μακαρίων ἀγώνων νόμους μανθάνομεν·
of-the divine and blessed contests laws we-learn
καθ' οὓς νομίμως ἀθλοῦντες, τῶν ἀξιονίκων τῆς
according-to which lawfully contending of-the worthy-of-victory of-the
Χριστοῦ βασιλείας ἀξιούμεθα στεφάνων.
of-Christ kingdom we-are-deemed-worthy crowns

11 Τίνος ἐστὶ σύμβολον τὰ θεῖα ᾄσματα.
of-what is symbol the divine songs
Τὴν δὲ πνευματικὴν τῶν θείων ᾀσμάτων τερπνότητα, τὴν
the and spiritual of-the divine songs delight the
ἐμφαντικὴν δηλοῦν ἔφασκε, τῶν θείων ἡδονὴν ἀγαθῶν·
expressive to-show he-said of-the divine pleasure goods
τὴν τὰς ψυχὰς πρὸς μὲν τὸν ἀκήρατον τοῦ Θεοῦ καὶ
the the souls toward indeed the pure — of-God and
μακάριον ἀνακινοῦσαν ἔρωτα· πρὸς δὲ τὸ μῖσος τῆς
blessed stirring-up eros toward and the hatred of-the
ἁμαρτίας, πλέον ἐγείρουσαν.
sin more rousing

Τί σημαίνουσιν αἱ τῆς εἰρήνης προσφωνήσεις. 12
what signify the of-the peace salutations
Διὰ δὲ τῶν γινομένων ἔνδοθεν ἐκ τοῦ ἱερατείου κελεύσει
through and the happening from-within from the sanctuary by-command
τοῦ ἀρχιερέως, ἐφ' ἑκάστῳ ἀναγνώσματι τῆς εἰρήνης
of-the high-priest at each reading of-the peace
ὑποφωνήσεων· τὰς διὰ τῶν ἁγίων ἀγγέλων διακομιζομένας
responses the through the holy angels conveyed
θείας ἀποδοχὰς δηλοῦσθαι, ὁ σοφὸς διωρίζετο· δι' ὧν
divine acceptances to-be-shown the wise(-man) defined through which
ὁ Θεὸς ὁρίζει τῶν νομίμως ὑπὲρ τῆς ἀληθείας πρὸς τὰς
— God defines of-the(-ones) lawfully for the truth against the
ἀντικειμένας δυνάμεις ἀθλούντων τοὺς ἀγῶνας, τὰς ἀοράτους
opposing powers contending the contests the invisible
συμπλοκὰς διαλύων, καὶ εἰρήνην διδοὺς ἐν τῇ καταργήσει
grapplings dissolving and peace giving in the abolition
τοῦ σώματος τῆς ἁμαρτίας, καὶ τῶν ὑπὲρ ἀρετῆς πόνων
of-the body of-the sin and for-the for virtue labors
τῆς ἀπαθείας τὴν χάριν τοῖς ἁγίοις ἀντιδιδούς· ἵνα τοῦ
of-the dispassion the grace to-the saints giving-in-return that from-the
πολεμεῖν ἀφέμενοι, πρὸς γεωργίαν πνευματικὴν, εἴτουν
to-war having-been-released to cultivation spiritual that-is
ἀρετῶν ἐργασίαν, τὰς τῆς ψυχῆς μετασκευάσωσι δυνάμεις·
of-virtues working the of-the soul they-may-transform powers
δι' ὧν τὰ στίφη τῶν πονηρῶν πνευμάτων διέλυσαν,
through which the troops of-the wicked spirits they-dissolved
στρατηγοῦντος αὐτοῖς τοῦ Θεοῦ καὶ Λόγου, καὶ τὰ πικρὰ
leading-as-general them — God and Word and the bitter
τοῦ διαβόλου καὶ δύσφυκτα μηχανήματα διασκεδάζοντος.
of-the devil and hard-to-escape devices scattering

13 Τίνος ἰδικῶς ἐπὶ τοῦ καθ᾽ ἕκαστον σύμβολόν ἐστιν ἡ
of-what particularly in the according-to each symbol is the
ἀνάγνωσις τοῦ ἁγίου Εὐαγγελίου, καὶ τὰ μετ᾽ αὐτὴν
reading of-the holy Gospel and the(-things) after it
μυστικά.
mystical
Ὅθεν εὐθὺς μετὰ ταύτας, τὴν θείαν τοῦ ἁγίου Εὐαγγελίου
whence at-once after these the divine of-the holy Gospel
ἀνάγνωσιν, ἡ τῆς ἁγίας Ἐκκλησίας ἱερὰ διάταξις
reading the of-the holy Church sacred ordinance
ἐνομοθέτησε γίγνεσθαι· ἰδικῶς μὲν τὴν ὑπὲρ τοῦ λόγου
legislated to-happen particularly indeed the for the word
τοῖς σπουδαίοις κακοπάθειαν εἰσηγουμένην· μεθ᾽ ἣν ὁ
to-the zealous hardship introducing after which the
τῆς γνωστικῆς θεωρίας ὥσπερ Ἀρχιερεὺς οὐρανόθεν
of-the knowing contemplation as-it-were High-priest from-heaven
ἐπιδημῶν αὐτοῖς Λόγος, τῆς σαρκὸς αὐτοῖς ὥσπερ τινὰ
sojourning with-them Word of-the flesh for-them as-it-were some
κόσμον αἰσθητὸν συστέλλει τὸ φρόνημα· τοὺς ἔτι πρὸς
world sensible draws-in the mind the still toward
γῆν κατανεύοντας λογισμοὺς ἀπωθούμενος, καὶ πρὸς τὴν
earth inclining thoughts pushing-away and toward the
τῶν νοητῶν ἐποψίαν ἐντεῦθεν διὰ τῆς τῶν θυρῶν
of-the intelligible(-things) vision from-here through the of-the doors
κλείσεως, καὶ τῆς εἰσόδου τῶν ἁγίων μυστηρίων, αὐτοὺς
closing and of-the entrance of-the holy mysteries them
ἀγαγὼν, λόγων τε καὶ πραγμάτων, μύσαντας ἤδη τὰς
having-led of-words both and of-things having-shut already the
αἰσθήσεις· καὶ ἔξω σαρκὸς καὶ κόσμου γεγενημένους, τὰ
senses and outside flesh and world having-come-to-be the
ἀπόῤῥητα διδάσκει· συναχθέντας ἤδη διὰ τοῦ ἀσπασμοῦ
ineffable(-things) teaches gathered already through the kiss

πρὸς ἑαυτούς τε καὶ αὐτὸν, καὶ μόνην ἀντεισάγοντας αὐτῷ
toward themselves both and him and only bringing-in-return to-him
τῆς περὶ αὐτοὺς πολλῆς εὐεργεσίας, εὐγνωμόνως, τὴν ὑπὲρ
of-the toward them much beneficence gratefully the for
τῆς ἑαυτῶν σωτηρίας εὐχαριστήριον ὁμολογίαν· ἣν τὸ
the of-themselves salvation thankful confession which the
θεῖον τῆς πίστεως αἰνίττεται σύμβολον. Εἶτα τοῖς ἀγγέλοις
divine of-the faith hints symbol then with-the angels
ἐναριθμίους αὐτοὺς καταστήσας διὰ τοῦ Τρισαγίου, καὶ τὴν
numbered them having-made through the Thrice-Holy and the
αὐτὴν ἐκείνοις ἐπιστήμην τῆς ἁγιαστικῆς θεολογίας αὐτοῖς
same with-those knowledge of-the sanctifying theology to-them
χαρισάμενος, τῷ Θεῷ καὶ Πατρὶ προσάγει, υἱοθετηθέντας
having-granted — to-God and Father he-brings adopted
τῷ Πνεύματι διὰ τῆς προσευχῆς, δι' ἧς Πατέρα
by-the Spirit through the prayer through which Father
καλεῖν τὸν Θεὸν ἠξιώθησαν. Κἀντεῦθεν πάλιν ὥσπερ
to-call — God they-were-deemed-worthy and-from-here again as-it-were
ἐπιστημόνως ἤδη τοὺς ἐν τοῖς οὖσι πάντας λόγους
knowingly already the in the(-things) being all principles
περάσαντας, πρὸς τὴν ἄγνωστον ἀγνώστως διὰ τοῦ,
having-passed-through to the unknown unknowably through the
Εἷς ἅγιος, καὶ τῶν ἑξῆς, ἄγει μονάδα, τῇ χάριτι
one holy and the(-things) following he-leads monad by-the grace
ἑνωθέντας, καὶ κατὰ μέθεξιν πρὸς αὐτὴν ὁμοιωθέντας
united and by participation to it made-like
τῇ κατὰ δύναμιν ἀδιαιρέτῳ ταυτότητι.
by-the according-to power undivided identity

14 Τίνος ἐστὶ σύμβολον, καὶ τὸ γενικῶς σημαινόμενον, ἡ
of-what is symbol also the generally signified the
θεία τοῦ ἁγίου Εὐαγγελίου ἀνάγνωσις.
divine of-the holy Gospel reading
Γενικῶς δὲ τὴν τοῦ κόσμου τούτου συντέλειαν
generally and the of-the world this consummation
ὑποσημαίνουσαν. Μετὰ γὰρ τὴν θείαν τοῦ ἁγίου Εὐαγγελίου
indicating after for the divine of-the holy Gospel
ἀνάγνωσιν, ὅ τε ἀρχιερεὺς κάτεισι τοῦ θρόνου· καὶ ἡ
reading the both high-priest comes-down from-the throne and the
τῶν κατηχουμένων, καὶ ἡ τῶν λοιπῶν τῶν ἀναξίων τῆς
of-the catechumens and the of-the remaining of-the unworthy of-the
θείας τῶν δειχθησομένων μυστηρίων θεωρίας, ἀπόλυσίς τε
divine of-the going-to-be-shown mysteries contemplation dismissal both
καὶ ἐκβολὴ διὰ τῶν λειτουργῶν γίγνεται· σημαίνουσα καὶ
and expulsion through the ministers happens signifying and
προτυποῦσα δι᾽ ἑαυτῆς τὴν ἀλήθειαν, ἧς εἰκὼν ὑπάρχει
prefiguring through itself the truth of-which image is
καὶ τύπος, καὶ οἷον ἐν τούτοις βοῶσα, ὅτι μετὰ τὸ
and type and as-it-were in these crying that after the
κηρυχθῆναι τὸ Εὐαγγέλιον, καθὼς γέγραπται, τῆς βασιλείας
to-be-preached the Gospel as it-has-been-written of-the kingdom
ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι, τότε
in whole the inhabited-world for testimony to-all the nations then
ἥξει τὸ τέλος· παραγινομένου κατὰ τὴν δευτέραν αὐτοῦ
will-come the end arriving according-to the second of-him
παρουσίαν, ἐξ οὐρανῶν δηλαδὴ, μετὰ δόξης πολλῆς τοῦ
coming from heavens plainly with glory much of-the
μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· Αὐτὸς
great God and Savior of-us Jesus Christ he
γὰρ ὁ Κύριος ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ
for the Lord with voice of-archangel and with trumpet of-God

καταβήσεται ἀπ᾽ οὐρανοῦ, φησὶν ὁ θεῖος Ἀπόστολος· καὶ
will-come-down from heaven says the divine Apostle and
ποιοῦντος ἐκδίκησιν ἐν τοῖς ὑπεναντίοις, καὶ ἀφορίζοντος
making vengeance on the adversaries and separating
διὰ τῶν ἁγίων ἀγγέλων τοὺς πιστοὺς ἀπὸ τῶν ἀπίστων,
through the holy angels the faithful from the unfaithful
καὶ ἀπὸ τῶν δικαίων τοὺς ἀδίκους, καὶ τῶν ἁγίων τοὺς
and from the just the unjust and from-the saints the
ἐναγεῖς· καὶ ἁπλῶς, ἵνα συνελὼν εἴπω, τῶν Πνεύματι
accursed and simply that summarizing I-may-say from-the(-ones) by-Spirit
Θεοῦ στοιχησάντων, τοὺς ὀπίσω σαρκὸς πορευθέντας· καὶ
of-God having-walked the(-ones) after flesh having-gone and
ἐπ᾽ αἰῶσι ἀπείροις τε καὶ ἀτελευτήτοις, ὡς ἡ τῶν θείων
for ages infinite both and endless as the of-the divine
λογίων ἀλήθειά φησι, κατ᾽ ἀξίαν τῶν βεβιωμένων
oracles truth says according-to worth of-the(-things) lived
ἑκάστῳ δικαίαν ἀποδιδόντος τὴν ἀμοιβήν.
to-each just rendering the recompense
Τίνος σύμβολόν ἐστι ἡ κλεῖσις τῶν θυρῶν τῆς ἁγίας 15
of-what symbol is the closing of-the doors of-the holy
ἐκκλησίας, ἡ μετὰ τὸ ἅγιον Εὐαγγέλιον γιγνομένη.
church the after the holy Gospel happening
Ἡ δὲ μετὰ τὴν ἱερὰν ἀνάγνωσιν τοῦ ἁγίου Εὐαγγελίου,
the and after the sacred reading of-the holy Gospel
καὶ τὴν ἐκβολὴν τῶν κατηχουμένων γινομένη κλεῖσις
and the expulsion of-the catechumens happening closing
τῶν θυρῶν τῆς ἁγίας τοῦ Θεοῦ ἐκκλησίας, τὴν τε τῶν
of-the doors of-the holy — of-God church the both of-the
ὑλικῶν δηλοῖ πάροδον, καὶ τὴν γενησομένην μετὰ τὸν
material(-things) shows passing and the going-to-happen after the
φοβερὸν ἐκεῖνον ἀφορισμὸν καὶ τὴν φοβερωτέραν ψῆφον,
fearful that separation and the more-fearful vote

εἰς τὸν νοητὸν κόσμον, ἤτοι τὸν νυμφῶνα τοῦ Χριστοῦ,
into the intelligible world that-is the bridal-chamber — of-Christ
τῶν ἀξίων εἴσοδον· καὶ τὴν ἐν ταῖς αἰσθήσεσι τῆς
of-the worthy(-ones) entrance and the in the senses of-the
κατὰ τὴν ἀπάτην ἐνεργείας τελείαν ἀποβολήν.
according-to the deceit activity perfect casting-off

16 Τί σημαίνει ἡ τῶν ἁγίων μυστηρίων εἴσοδος.
what signifies the of-the holy mysteries entrance

Ἡ δὲ τῶν ἁγίων καὶ σεπτῶν μυστηρίων εἴσοδος, ἀρχὴ
the and of-the holy and august mysteries entrance beginning
καὶ προοίμιόν ἐστιν (ὡς ὁ μέγας ἐκεῖνος ἔφασκε γέρων)
and prelude is as the great that said old-man
τῆς γενησομένης ἐν οὐρανοῖς καινῆς διδασκαλίας περὶ τῆς
of-the going-to-happen in heavens new teaching about the
οἰκονομίας τοῦ Θεοῦ τῆς εἰς ἡμᾶς, καὶ ἀποκάλυψις τοῦ
dispensation — of-God the toward us and revelation of-the
ἐν ἀδύτοις τῆς θείας κρυφιότητος ὄντος μυστηρίου τῆς
in sanctuaries of-the divine hiddenness being mystery of-the
ἡμῶν σωτηρίας. Οὐ γὰρ μὴ πίω, φησὶ πρὸς τοὺς ἑαυτοῦ
our salvation not for — I-will-drink he-says to the of-himself
μαθητὰς ὁ Θεὸς καὶ Λόγος, ἀπ᾽ ἄρτι ἐκ τοῦ γεννήματος
disciples — God and Word from now from the fruit
τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω
of-the vine until the day that when it I-drink
μεθ᾽ ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ Πατρὸς ἐμοῦ.
with you new in the kingdom of-the Father of-me

17 Τίνος ἐστὶ σύμβολον ὁ θεῖος ἀσπασμός.
of-what is symbol the divine kiss

Ὁ δὲ πᾶσι προσφωνούμενος πνευματικὸς ἀσπασμὸς, τὴν
the and to-all being-proclaimed spiritual kiss the
ἐσομένην πάντων πρὸς ἀλλήλους ἐν τῷ καιρῷ τῆς τῶν
going-to-be of-all toward one-another in the time of-the of-the

μελλόντων ἀῤῥήτων ἀγαθῶν ἀποκαλύψεως, κατὰ πίστιν
coming ineffable goods revelation according-to faith
τε καὶ ἀγάπην, ὁμόνοιάν τε καὶ ὁμογνωμοσύνην, καὶ
both and love concord both and like-mindedness and
ταυτότητα λογικήν· δι' ἣν τὴν πρὸς τὸν Λόγον καὶ Θεὸν
identity rational because-of which the toward the Word and God
οἰκείωσιν οἱ ἄξιοι δέχονται, προτυποῖ καὶ προδιαγράφει.
kinship the worthy(-ones) receive prefigures and pre-describes
Λόγου γὰρ σύμβολον τὸ στόμα, καθ' ὃν μάλιστα πᾶσιν
of-word for symbol the mouth according-to which most-of-all with-all
ἅπαντες οἱ λόγου μετειληφότες, ὡς λογικοὶ, καὶ τῷ
all the(-ones) of-word having-partaken as rational(-beings) also with-the
πρώτῳ καὶ μόνῳ Λόγῳ, καὶ παντὸς αἰτίῳ λόγου συμφύονται.
first and only Word and of-every cause word grow-together
Τί σημαίνει τὸ θεῖον τῆς πίστεως Σύμβολον. 18
what signifies the divine of-the faith Symbol
Ἡ δὲ τοῦ θείου συμβόλου τῆς πίστεως γινομένη παρὰ
the and of-the divine symbol of-the faith happening by
πάντων ὁμολογία, τὴν ἐφ' οἷς ἐσώθημεν παραδόξοις
all confession the for which we-were-saved paradoxical
λόγοις τε καὶ τρόποις τῆς πανσόφου περὶ ἡμᾶς τοῦ Θεοῦ
principles both and ways of-the all-wise toward us — of-God
προνοίας γενησομένην μυστικὴν εὐχαριστίαν, κατὰ τὸν
providence going-to-happen mystical thanksgiving in the
αἰῶνα τὸν μέλλοντα, προσημαίνει· δι' ἧς εὐγνώμονας
age the coming foreshadows through which grateful
ἐπὶ τῇ θείᾳ εὐεργεσίᾳ ἑαυτοὺς συνιστῶσιν οἱ ἄξιοι·
for the divine beneficence themselves establish the worthy(-ones)
πλὴν ταύτης τῶν περὶ αὐτοὺς ἀπείρων θείων ἀγαθῶν
except this for-the toward them infinite divine goods
ἀντεισαγαγεῖν ἄλλο τι καθ' ὁτιοῦν οὐκ ἔχοντες.
to-bring-in-return other something in anything-whatever not having

19 Τί σημαίνει ἡ τοῦ Τρισαγίου δοξολογία.

what signifies the of-the Thrice-Holy doxology

Ἡ δὲ γινομένη τρισσὴ τοῦ ἁγιασμοῦ τῆς θείας ὑμνολογίας

the and happening threefold of-the sanctification of-the divine hymnody

ἐκβόησις παρὰ παντὸς τοῦ πιστοῦ λαοῦ, τὴν πρὸς

acclamation by all the faithful people the toward

τὰς ἀσωμάτους καὶ νοερὰς δυνάμεις κατὰ τὸ μέλλον

the bodiless and intellectual powers in the future

φανησομένην ἕνωσίν τε καὶ ἰσοτιμίαν παραδηλοῖ· καθ᾽

going-to-appear union both and equality-of-honor indicates according-to

ἣν συμφώνως ταῖς ἄνω δυνάμεσι, διὰ ταυτότητα

which harmoniously with-the above powers because-of identity

τῆς ἀτρέπτου περὶ Θεὸν ἀεικινησίας, τρισὶν ἁγιασμοῖς

of-the unchanging about God ever-movement with-three sanctifications

ὑμνεῖν τε καὶ ἁγιάζειν τὴν τρισυπόστατον μίαν θεότητα

to-hymn both and to-sanctify the three-hypostatic one divinity

διδαχθήσεται τῶν ἀνθρώπων ἡ φύσις.

will-be-taught of-the men the nature

20 Τίνος ἐστὶ σύμβολον ἡ ἁγία προσευχὴ τοῦ, «Πάτερ ἡμῶν

of-what is symbol the holy prayer of-the Father of-us

ὁ ἐν τοῖς οὐρανοῖς.»

the(-one) in the heavens

Ἡ δὲ παναγία τε καὶ σεπτὴ τοῦ μεγάλου καὶ μακαρίου

the and all-holy both and august of-the great and blessed

Θεοῦ καὶ Πατρὸς ἐπίκλησις, τῆς δοθησομένης ἐνυποστάτου

God and Father invocation of-the going-to-be-given hypostatic

τε καὶ ἐνυπάρκτου κατὰ δωρεὰν καὶ χάριν τοῦ ἁγίου

both and existent according-to gift and grace of-the holy

Πνεύματος, υἱοθεσίας ἐστὶ σύμβολον· καθ᾽ ἣν πάσης

Spirit adoption is symbol according-to which all

ὑπερνικωμένης τε καὶ καλυπτομένης ἀνθρωπίνης ἰδιότητος,

being-overcome both and being-covered human property

τῇ ἐπιφοιτήσει τῆς χάριτος, υἱοὶ Θεοῦ χρηματίσουσί τε
by-the visitation of-the grace sons of-God will-be-called both
καὶ ἔσονται πάντες οἱ ἅγιοι, ὅσοι δι᾽ ἀρετῶν ἀπ᾽
and will-be all the saints as-many-as through virtues from
ἐντεῦθεν ἤδη τῷ θείῳ τῆς ἀγαθότητος κάλλει ἑαυτοὺς
here already with-the divine of-the goodness beauty themselves
λαμπρῶς τε καὶ ἐπιδόξως ἐφαίδρυναν.
brightly both and gloriously made-bright

Τί σημαίνει τὸ τέλος τῆς μυστικῆς ἱερουργίας τῶν 21
what signifies the end of-the mystical sacred-rite of-the
ἐκφωνουμένων ὕμνων· τουτέστιν, «Εἷς Ἅγιος, εἷς Κύριος,»
being-proclaimed hymns that-is one Holy one Lord
καὶ τὰ ἑξῆς.
and the(-things) following

Ἡ δὲ κατὰ τὸ τέλος τῆς μυστικῆς ἱερουργίας παρὰ
the and at the end of-the mystical sacred-rite by
παντὸς τοῦ λαοῦ γινομένη τοῦ, Εἷς Ἅγιος, καὶ τῶν
all the people happening of-the one Holy and of-the(-things)
ἑξῆς, ὁμολογία, τὴν ὑπὲρ λόγον καὶ νοῦν πρὸς τὸ ἓν τῆς
following confession the beyond reason and mind toward the one of-the
θείας ἁπλότητος κρύφιον γενησομένην τῶν μυστικῶς
divine simplicity hidden going-to-happen of-the(-ones) mystically
τε καὶ σοφῶς κατὰ Θεὸν τετελεσμένων, συναγωγήν τε
both and wisely according-to God perfected gathering both
καὶ ἕνωσιν δηλοῖ, ἐν τῷ ἀφθάρτῳ τῶν νοητῶν αἰῶνι·
and union shows in the incorruptible of-the intelligible(-things) age
καθ᾽ ὃν τῆς ἀφανοῦς καὶ ὑπεραῤῥήτου δόξης τὸ φῶς
according-to which of-the hidden and super-ineffable glory the light
ἐνοπτεύοντες, τῆς μακαρίας, μετὰ τῶν ἄνω δυνάμεων, καὶ
beholding of-the blessed with the above powers also
αὐτοὶ δεκτικοὶ γίνονται καθαρότητος· μεθ᾽ ἣν, ὡς τέλος
themselves receptive become purity after which as end

πάντων, ἡ τοῦ μυστηρίου μετάδοσις γίνεται· μεταποιοῦσα
of-all the of-the mystery imparting happens transforming
πρὸς ἑαυτὴν, καὶ ὁμοίους τῷ κατ᾽ αἰτίαν ἀγαθῷ
toward itself and like to-the by cause good
κατὰ χάριν καὶ μέθεξιν ἀποφαίνουσα τοὺς ἀξίως
according-to grace and participation declaring the(-ones) worthily
μεταλαμβάνοντας, ἐν μηδενὶ αὐτοῦ λειπομένους, κατὰ
partaking in nothing of-him falling-short according-to
τὸ ἐφικτὸν ἀνθρώποις καὶ ἐνδεχόμενον. Ὥστε καὶ αὐτοὺς
the attainable to-men and possible so-that also them
δύνασθαι εἶναί τε καὶ καλεῖσθαι θέσει κατὰ τὴν χάριν
to-be-able to-be both and to-be-called by-adoption according-to the grace
θεοὺς, διὰ τὸν αὐτοὺς ὅλως πληρώσαντα ὅλον Θεὸν, καὶ
gods because-of the them wholly having-filled whole God and
μηδὲν αὐτῶν τῆς αὐτοῦ παρουσίας κενὸν καταλείψαντα.
nothing of-them of-the of-him presence empty having-left

22 Πῶς, καὶ τίνι τρόπῳ καὶ ἡ τῆς ψυχῆς καθ᾽ ἑαυτὴν
how and in-what way also the of-the soul by itself
νοουμένης ἐπὶ τοῦ καθ᾽ ἕκαστον ἰδικῶς ἐκθεωτικὴ καὶ
being-understood in the according-to each particularly deifying and
τελειοποιὸς διὰ τῶν εἰρημένων θεωρεῖται κατάστασις.
perfecting through the(-things) said is-contemplated state
Δεῦρο δὴ οὖν, διὰ τῶν αὐτῶν ὁδῷ καὶ τάξει βαίνοντες,
come indeed then through the same(-things) by-road and order walking
πάλιν τὰ αὐτὰ καὶ περὶ ψυχῆς γνωστικῆς θεωρήσωμεν·
again the same(-things) also about soul knowing let-us-contemplate
καὶ συναναβῆναι μικρὸν κατὰ δύναμιν τῷ λόγῳ μετ᾽
and to-go-up-with a-little according-to power with-the word with
εὐλαβείας πρὸς ὑψηλοτέραν θεωρίαν, σκοπῆσαί τε καὶ
reverence toward higher contemplation to-consider both and
κατανοῆσαι πῶς οἱ θεῖοι τῆς ἁγίας Ἐκκλησίας θεσμοὶ τὴν
to-perceive how the divine of-the holy Church ordinances the

ψυχὴν ἐπὶ τὴν ἑαυτῆς τελειότητα δι᾽ ἀληθοῦς καὶ ἐνεργοῦς
soul to the of-herself perfection through true and active
γνώσεως ἄγουσι, ποθοῦντα τὸν νοῦν καὶ βουλόμενον, Θεοῦ
knowledge lead longing the mind and wishing God
χειραγωγοῦντος (εἰ δοκεῖ) μὴ κωλύσωμεν.
leading-by-the-hand if it-seems-good not let-us-hinder
Ὅτι σύμβολον τῶν κατὰ ψυχὴν ἀρετῶν ἐστιν ἡ πρώτη 23
that symbol of-the according-to soul virtues is the first
εἴσοδος τῆς ἁγίας συνάξεως.
entrance of-the holy synaxis
Ἄθρει τοιγαροῦν, ὅστις τῆς μακαρίας τοῦ Χριστοῦ σοφίας
behold therefore whoever of-the blessed — of-Christ wisdom
γνήσιος καθέστηκας ἐραστὴς, νοὸς ὀφθαλμοῖς, κατὰ τὴν
genuine have-become lover with-mind's eyes in the
πρώτην εἴσοδον τῆς ἁγίας συνάξεως ἀπὸ τῆς ἔξωθεν τῶν
first entrance of-the holy synaxis from the outside of-the
ὑλικῶν πλάνης καὶ ταραχῆς, κατὰ τὸ γεγραμμένον,
material(-things) error and turmoil according-to the written
Γυναῖκες ἐρχόμεναι ἀπὸ θέας, δεῦτε· τῆς ἐν εἴδει καὶ
women coming from spectacle come of-the in form and
σχήματι, φημὶ κατὰ τὴν πρόσοψιν τῶν αἰσθητῶν
shape I-mean according-to the appearance of-the sensible(-things)
περιπλανήσεως· οὐ γὰρ θεωρίαν εἰπεῖν ἀληθὲς, κατὰ
wandering not for contemplation to-say true according-to
τοὺς ἀσόφους τῶν παρ᾽ Ἕλλησι λεγομένων σοφῶν
the unwise of-the(-ones) among Greeks called wise
(μηδὲ γὰρ σοφοὶ κληθεῖέν ποτε πρὸς ἡμῶν, οἱ τὸν
not-even for wise may-they-be-called ever by us the(-ones) —
Θεὸν γνῶναι διὰ τῶν αὐτοῦ ποιημάτων μὴ δυνηθέντες,
God to-know through the of-him works not having-been-able
ἢ μὴ βουληθέντες) τῶν αἰσθητῶν λέγω τὴν ἐπιφάνειαν,
or not having-wished of-the sensible(-things) I-say the surface

καθ' ἣν ὁ διηνεκὴς τῶν αἰσθητῶν πρὸς ἄλληλα
according-to which the continual of-the sensible(-things) toward one-another
συνέστηκε πόλεμος, πᾶσι τὴν δι' ἀλλήλων φθορὰν
has-been-composed war to-all the through one-another corruption
ἐνεργῶν, πάντων φθειρόντων ἄλληλα καὶ ἐν ἀλλήλοις
working all corrupting one-another and in one-another
φθειρομένων· καὶ τοῦτο μόνον πάγιον ἔχοντα, τὸ ἀστατεῖν
being-corrupted and this only firm having the to-be-unstable
καὶ φθείρεσθαι, καὶ μηδέποτε συμβαίνειν ἀλλήλοις κατὰ
and to-be-corrupted and never to-agree with-one-another in
διαμονὴν ἄμαχον δύνασθαι καὶ ἀστασίαστον· ἐρχομένην
permanence unwarring to-be-able and unfactioned coming
τε τὴν ψυχὴν, καὶ προτροπάδην φεύγουσαν, καὶ ὥσπερ
both the soul and headlong fleeing and as
εἰς Ἐκκλησίαν καὶ ἄσυλον εἰρήνης ἀνάκτορον, τὴν ἐν
into Church and inviolable of-peace palace the in
πνεύματι φυσικὴν θεωρίαν, τὴν ἄμαχον καὶ πάσης
spirit natural contemplation the unwarring and from-all
ἐλευθέραν ταραχῆς, μετὰ Λόγου τε καὶ ὑπὸ τοῦ Λόγου
free turmoil with Word both and by the Word
τοῦ μεγάλου καὶ ἀληθοῦς ἡμῶν Θεοῦ καὶ ἀρχιερέως
the great and true of-us God and high-priest
εἰσερχομένην· καὶ ὡς διὰ συμβόλων τῶν γινομένων
entering and as through symbols of-the happening
θείων ἀναγνωσμάτων, τοὺς τῶν ὄντων διδασκομένην
divine readings the of-the(-things) being being-taught
λόγους, καὶ τὸ θαυμαστὸν καὶ μέγα τῆς ἐν νόμῳ καὶ
principles and the wonderful and great of-the in law and
προφήταις δηλουμένης θείας προνοίας μυστήριον· καθ'
prophets being-shown divine providence mystery in
ἕκαστόν τε δεξαμένην, ὑπὲρ τῆς ἐν τούτοις καλῆς
each both having-received for the in these good

μαθητείας θεόθεν διὰ τῶν ἁγίων δυνάμεων, νοερῶς κατὰ
discipleship from-God through the holy powers intellectually in
διάνοιαν αὐτῇ διαλεγομένων, τὰς εἰρηνοδώρους σημειώσεις,
thought with-her conversing the peace-giving signs
μετὰ τῆς ῥωστικῆς καὶ συντηρητικῆς θέλξεως, τῆς θείας
with the strengthening and preserving charm of-the divine
καὶ διαπύρου κατὰ Θεὸν ἐφέσεως, διὰ τῆς μυστικῶς
and fiery according-to God desire through the mystically
ὑπᾳδομένης αὐτῇ νοητῶς τῶν θείων ᾀσμάτων ἡδονῆς.
being-sung-to her intelligibly of-the divine songs pleasure
Πάλιν ἐκ τούτων μεταβαίνουσαν, καὶ συναγομένην ἐπὶ
again from these passing-over and being-gathered to
τὴν μίαν καὶ μόνην καὶ ἑνιαίως τούτους συλλαμβάνουσαν
the one and only and singly these comprehending
τοὺς λόγους κορυφήν· λέγω δὲ, τὸ ἅγιον Εὐαγγέλιον, ἐν
the principles summit I-mean and the holy Gospel in
ᾧ πάντες τῆς τε προνοίας καὶ τῶν ὄντων οἱ λόγοι
which all of-the both providence and of-the(-things) being the principles
κατὰ μίαν περιοχῆς δύναμιν ἑνοειδῶς προϋφεστήκασι.
according-to one of-encompassing power uniformly pre-subsist
Μεθ' ὃ κατ' αἴσθησιν θείαν αὐτὸν ὁρᾷν ἔνεστι
after which according-to sense divine him to-see it-is-possible
πάλιν θεμιτὸν τοῖς φιλοθέοις, ἀταρβήτοις νοὸς ὄμμασι
again lawful to-the God-lovers with-fearless of-mind eyes
παραγινόμενον οὐρανόθεν αὐτῇ τὸν Λόγον καὶ Θεὸν, ὡς
arriving from-heaven to-her the Word and God as
ἡ τοῦ ἀρχιερέως ἀπὸ τοῦ θρόνου τοῦ ἱερατικοῦ σημαίνει
the of-the high-priest from the throne the priestly signifies
κατάβασις· καὶ τέλειον αὐτῆς διακρίνοντα κατηχουμένων
descent and perfectly from-her separating of-catechumens
δίκην τοὺς ἔτι τὴν αἴσθησιν, καὶ τὸ κατ' αὐτὴν
like the still the sense and the according-to it

μεριστὸν φαντασιουμένους λογισμούς. Κἀντεῦθεν πάλιν ἔξω
divided imagining thoughts and-from-here again outside
γενομένην τῶν αἰσθητῶν, ὡς ἡ τῶν θυρῶν τῆς ἁγίας
having-become of-the sensible(-things) as the of-the doors of-the holy
τοῦ Θεοῦ ἐκκλησίας νοεῖν ὑποτίθεται κλεῖσις· ἐπὶ τὴν
— of-God church to-understand suggests closing to the
δηλουμένην διὰ τῆς εἰσόδου τῶν ἀῤῥήτων μυστηρίων,
shown through the entrance of-the ineffable mysteries
ἄϋλον καὶ ἁπλῆν καὶ ἀναλλοίωτον καὶ θεοειδῆ, καὶ παντὸς
immaterial and simple and unaltered and godlike and from-every
ἐλευθέραν εἴδους καὶ σχήματος ἐπιστήμην τῶν νοητῶν
free form and shape knowledge of-the intelligible(-things)
ἄγοντα· καθ' ἣν συναγαγοῦσαν πρὸς μὲν ἑαυτῆς τὰς
leading according-to which having-gathered toward indeed herself the
οἰκείας δυνάμεις· πρὸς δὲ τὸν Λόγον, ἑαυτὴν καταντᾷ,
own powers toward and the Word herself he-brings
διὰ τοῦ νοεροῦ ἀσπασμοῦ ἑνώσασαν τοὺς περὶ ἑαυτὴν
through the intellectual kiss having-united the about herself
ἀῤῥήτους τῆς σωτηρίας καὶ λόγους καὶ τρόπους, διὰ τοῦ
ineffable of-the salvation both principles and ways through the
συμβόλου τῆς πίστεως εὐχαρίστως ὁμολογεῖν ἐκδιδάσκοντα.
symbol of-the faith thankfully to-confess teaching
Ἐπὶ τούτοις δὲ πάλιν, ὡς ἤδη λοιπὸν κατὰ
upon these and again as already finally according-to
δύναμιν ἁπλῆν καὶ ἀδιαίρετον διὰ μαθητείας, γνώσει,
power simple and undivided through discipleship by-knowledge
περιλαβοῦσαν τούς τε τῶν αἰσθητῶν καὶ τῶν νοητῶν
having-comprehended the both of-the sensible(-things) and of-the intelligible(-things)
λόγους, ἐπὶ τὴν γνῶσιν τῆς ἐκφανοῦς αὐτὴν ἄγοντα
principles to the knowledge of-the manifest her leading
θεολογίας, μετὰ τὴν πάντων διάβασιν, καὶ τὴν ἴσην τοῖς
theology after the of-all crossing and the equal to-the

ἀγγέλοις κατὰ τὸ ἐφικτὸν αὐτῇ παρεχόμενον νόησιν·
angels according-to the attainable to-her providing understanding
καὶ τοσοῦτον διδάσκοντα σωφρόνως αὐτὴν, ὅσον εἰδέναι
and so-much teaching temperately her as-much-as to-know
Θεὸν ἕνα, μίαν οὐσίαν, ὑποστάσεις τρεῖς· μονάδα οὐσίας
God one one essence hypostases three monad of-essence
τρισυπόστατον, καὶ Τριάδα ὑποστάσεων ὁμοούσιον· μονάδα
three-hypostatic and Trinity of-hypostases consubstantial monad
ἐν τριάδι, καὶ τριάδα ἐν μονάδι· οὐκ ἄλλην καὶ ἄλλην, οὐδ᾽
in triad and triad in monad not other and other nor
ἄλλην παρ᾽ ἄλλην, οὐδὲ δι᾽ ἄλλης ἄλλην, οὐδ᾽ ἄλλην ἐν
other beside other nor through other other nor other in
ἄλλῃ. οὐδὲ ἐξ ἄλλης ἄλλην· ἀλλὰ τὴν αὐτὴν ἐν ἑαυτῇ,
other nor from other other but the same in itself
καὶ καθ᾽ ἑαυτὴν ἐφ᾽ ἑαυτὴν. ἑαυτῇ ταὐτὴν καὶ μονάδα καὶ
and by itself upon itself to-itself the-same both monad and
τριάδα ἀσύγχυτόν τε καὶ ἀσυγχύτως τὴν ἕνωσιν ἔχουσαν,
triad unconfused both and unconfusedly the union having
καὶ τὴν διάκρισιν ἀδιαίρετόν τε καὶ ἀμέριστον· μονάδα μὲν
and the distinction undivided both and unpartitioned monad indeed
κατὰ τὸν τῆς οὐσίας, ἤτοι τὸν τοῦ εἶναι λόγον· ἀλλ᾽
according-to the of-the essence that-is the of-the to-be principle but
οὐ κατὰ σύνθεσιν ἢ συναίρεσιν, ἢ τὴν οἱανοῦν σύγχυσιν·
not according-to composition or contraction or the whatever confusion
τριάδα δὲ, κατὰ τὸν τοῦ πῶς ὑπάρχειν καὶ ὑφεστάναι
triad and according-to the of-the how to-exist and to-subsist
λόγον· ἀλλ᾽ οὐ κατὰ διαίρεσιν ἢ ἀλλοτρίωσιν, ἢ τὸν
principle but not according-to division or alienation or the
οἱονοῦν μερισμόν. Οὐ γὰρ μεμέρισται ταῖς ὑποστάσεσιν
whatever partition not for is-divided by-the hypostases
ἡ μονὰς, οὐδὲ σχετικῶς ἔνεστι καὶ ἐπιθεωρεῖται αὐταῖς·
the monad nor relatively is-in and is-contemplated-upon in-them

οὐδὲ συντέθεινται εἰς Μονάδα αἱ ὑποστάσεις, ἢ συναιρέσει
nor are-composed into Monad the hypostases or by-contraction
αὐτὴν ἐκπληροῦσιν· ἀλλὰ τὴν αὐτὴν ἑαυτῇ ταὐτὸν, ἄλλως
it fill-up but the same to-itself the-same otherwise
μέντοι καὶ ἄλλως· μονὰς γάρ ἐστι ἀσύγχυτος τῇ οὐσίᾳ,
however and otherwise monad for is unconfused in-the essence
καὶ τῷ κατ' αὐτὴν ἁπλῷ λόγῳ ἡ ἁγία τριὰς τῶν
and in-the according-to it simple principle the holy triad of-the
ὑποστάσεων· καὶ τριάς ἐστι ταῖς ὑποστάσεσι καὶ τῷ
hypostases and triad is in-the hypostases and in-the
τρόπῳ τῆς ὑπάρξεως ἡ ἁγία μονάς· τὴν αὐτὴν ὅλην
mode of-the existence the holy monad the same whole
τοῦτο κἀκεῖνο διαφόρως, κατ' ἄλλον καὶ ἄλλον, ὡς
this and-that differently according-to other and other as
εἴρηται, λόγον νοουμένην· μίαν καὶ μόνην, ἀδιαίρετόν τε
it-has-been-said principle being-understood one and only undivided both
καὶ ἀσύγχυτον, καὶ ἁπλῆν καὶ ἀμείωτον καὶ ἀπαράλλακτον
and unconfused and simple and undiminished and unvarying
θεότητα· μονάδα κατὰ τὴν οὐσίαν ὅλην ὑπάρχουσαν, καὶ
divinity monad according-to the essence whole being and
ὅλην τριάδα τὴν αὐτὴν ταῖς ὑποστάσεσι, καὶ μίαν. ἑνὸς
whole triad the same in-the hypostases and one of-one
τρισσοφαοῦς ἀκτῖνα φωτὸς μονοειδῶς ἐπιλάμπουσαν· ἐφ'
triple-shining ray of-light single-formedly shining-upon upon
ᾧ καὶ τὴν ψυχὴν, ὁμοτίμως τοῖς ἁγίοις ἀγγέλοις τοὺς
which also the soul equally-in-honor with-the holy angels the
ἐκφανεῖς καὶ ἐφικτοὺς τῇ κτίσει περὶ θεότητος δεξαμένην
manifest and attainable to-the creation about divinity having-received
λόγους, καὶ συμφώνως αὐτοῖς ἀσιγήτως ἀνυμνεῖν μαθοῦσαν
principles and harmoniously with-them unceasingly to-hymn having-learned
τριαδικῶς τὴν μίαν θεότητα, ἐπὶ τὴν κατὰ χάριν δι'
triadically the one divinity to the according-to grace through

ὁμοιότητος ἐμφεροῦς υἱοθεσίαν ἀχθῆναι· δι᾽ ἧς μετ᾽
likeness resembling adoption to-be-led through which after
εὐχὰς τὸν Θεὸν Πατέρα, μυστικόν τε χάριτι καὶ μόνον
prayers — God Father mystical both by-grace and only
ἔχουσα, πρὸς τὸ ἓν τῆς αὐτοῦ κρυφιότητος κατ᾽ ἔκστασιν
having toward the one of-the of-him hiddenness by ecstasy
πάντων συναχθήσεται· καὶ τοσοῦτον πείσεται μᾶλλον, ἢ
from-all will-be-gathered and so-much will-suffer rather than
γνώσεται τὰ θεῖα· ὅσον μὴ ἑαυτῆς εἶναι βούλεσθαι,
will-know the divine(-things) as-much-as not of-herself to-be to-wish
μηδὲ ἐξ ἑαυτῆς ὑφ᾽ ἑαυτῆς ἢ ἄλλου τινὸς γνωσθῆναι
nor from herself by herself or by-other anyone to-be-known
δύνασθαι, ἢ μόνου τοῦ ὅλην ἀγαθοπρεπῶς αὐτὴν
to-be-able than by-only the whole in-a-way-befitting-goodness her
ἀνειληφότος ὅλου Θεοῦ, καὶ ὅλον αὐτῇ θεοπρεπῶς
having-taken-up whole God and whole to-her in-a-way-befitting-God
ὅλῃ [ὅλον αὐτῇ θεοπρεπῶς ὅλως] καὶ ἀπαθῶς ἑαυτὸν
whole whole to-her in-a-way-befitting-God wholly and impassibly himself
ἐνιέντος, καὶ ὅλην θεοποιήσαντος· ὡς εἶναι, καθώς φησιν
having-sent-in and whole having-deified so-as to-be as says
ὁ πανάγιος Ἀρεοπαγίτης Διονύσιος, εἰκόνα καὶ φανέρωσιν
the all-holy Areopagite Dionysius image and manifestation
τοῦ ἀφανοῦς φωτὸς, ἔσοπτρον ἀκραιφνὲς, διειδέστατον,
of-the hidden light mirror pure most-transparent
ἀλώβητον, ἄχραντον, ἀκηλίδωτον, εἰσδεχόμενον ὅλην, εἰ
unimpaired undefiled spotless receiving whole if
θέμις εἰπεῖν, τὴν ὡραιότητα τοῦ ἀγαθοτύπου, θεοειδῶς
lawful to-say the beauty of-the good-formed godlikely
καὶ ἀμειώτως ἐπιλάμπον ἐν ἑαυτῷ, καθάπερ οἷόν τέ
and undiminishedly shining-upon in itself as possible —
ἐστι, τὴν ἀγαθότητα τῆς ἐν ἀδύτοις σιγῆς.
it-is the goodness of-the in sanctuaries silence

The old man urged every Christian never to miss the synaxis, where the Spirit's grace works on each, even unawares. Maximus sums up what each rite works in the faithful, the practical and the knowing, the three ranks of slaves, hirelings, and sons, and urges mercy, which makes a man god by grace. He offers his work like the widow's two mites and asks to be commended to Christ.

24 Τίνων ἐστὶν ἐνεργητική τε καὶ ἀποτελεστικὴ μυστηρίων,
of-what is working both and accomplishing mysteries
διὰ τῶν τελουμένων κατὰ τὴν ἁγίαν σύναξιν θεσμῶν
through the being-celebrated in the holy synaxis ordinances
ἐν τοῖς πιστοῖς καὶ πιστῶς συναγομένοις, ἡ παραμένουσα
in the faithful and faithfully gathered the remaining
τοῦ ἁγίου Πνεύματος χάρις.
of-the holy Spirit grace
Τοιγαροῦν ᾤετο δεῖν ὁ μακάριος γέρων, καὶ παρακαλεῖν
therefore thought it-needful the blessed old-man and to-exhort
οὐκ ἐπαύετο πάντα Χριστιανὸν, τῇ ἁγίᾳ τοῦ Θεοῦ
not ceased every Christian in-the holy — of-God
Ἐκκλησίᾳ σχολάζειν, καὶ μὴ ἀπολιμπάνεσθαί ποτε τῆς
Church to-spend-time and not to-be-absent ever from-the
ἐν αὐτῇ τελουμένης ἁγίας συνάξεως, διά τε τοὺς
in it being-celebrated holy synaxis because-of both the
παραμένοντας αὐτῇ ἁγίους ἀγγέλους, καὶ ἀπογραφομένους
remaining in-it holy angels and recording
ἑκάστοτε τοὺς εἰσιόντας καὶ ἐμφανίζοντας τῷ Θεῷ,
each-time the(-ones) entering and presenting(-them) — to-God
καὶ τὰς ὑπὲρ αὐτῶν δεήσεις ποιουμένους· καὶ διὰ
and the for them supplications making and because-of
τὴν ἀοράτως ἀεὶ μὲν παροῦσαν τοῦ ἁγίου Πνεύματος
the invisibly always indeed present of-the holy Spirit

χάριν, ἰδιοτρόπως δὲ μάλιστο κατὰ τὸν καιρὸν τῆς ἁγίας
grace in-a-special-way and most-of-all in the time of-the holy
συνάξεως, καὶ ἕκαστον τῶν εὑρισκομένων μεταποιοῦσάν
synaxis and each of-the(-ones) being-found transforming
τε καὶ μετασκευάζουσαν, καὶ ἀληθὲς μεταπλάττουσαν
both and refashioning and truly remolding
ἐπὶ τὸ θειότερον ἀναλόγως ἑαυτῷ, καὶ πρὸς τὸ
to the more-divine proportionately to-himself and toward the(-thing)
δηλούμενον διὰ τῶν τελουμένων μυστηρίων ἄγουσαν·
shown through the being-celebrated mysteries leading
κἂν αὐτὸς μὴ αἰσθάνηται, εἴπερ τῶν ἔτι κατὰ Χριστὸν
even-if he not perceive if-indeed of-the still in Christ
νηπίων ἐστί· καὶ εἰς τὸ βάθος τῶν γινομένων
infants he-is and into the depth of-the(-things) happening
ὁρᾷν ἀδυνατεῖ, καὶ τὴν δηλουμένην δι᾽ ἑκάστου τῶν
to-see is-unable and the shown through each of-the
τελουμένων θείων συμβόλων τῆς σωτηρίας ἐν αὐτῷ χάριν
being-celebrated divine symbols of-the salvation in him grace
ἐνεργοῦσαν, καθ᾽ εἱρμὸν καὶ τάξιν ἀπὸ τῶν προσεχῶν
working in sequence and order from the nearest
μέχρι τοῦ πάντων τέλους ὁδεύουσαν.
until the of-all end traveling
Κατὰ μὲν πρώτην εἴσοδον ἀπιστίας ἀποβολὴν, πίστεως
according-to indeed first entrance of-unbelief casting-off of-faith
αὔξησιν, κακίας μείωσιν, ἀρετῆς ἐπίδοσιν, ἀγνοίας
increase of-vice lessening of-virtue advance of-ignorance
ἀφανισμὸν, γνώσεως προσθήκην. Διὰ δὲ τῆς ἀκροάσεως
disappearance of-knowledge addition through and the hearing
τῶν θείων λογίων, τὰς τῶν εἰρημένων τούτων, πίστεώς
of-the divine oracles the of-the said these of-faith
φημι καὶ ἀρετῆς καὶ γνώσεως, παγίας καὶ ἀμεταθέτους
I-mean and of-virtue and of-knowledge firm and unchangeable

ἕξεις τε καὶ διαθέσεις. Διὰ δὲ τῶν ἐπὶ τούτοις θείων
habits both and dispositions through and the upon these divine
ᾀσμάτων, τὴν πρὸς τὰς ἀρετὰς τῆς ψυχῆς ἑκούσιον
songs the toward the virtues of-the soul voluntary
συγκατάθεσιν, καὶ τὴν ἐπ᾽ αὐταῖς ἐγγινομένην αὐτῇ νοερὰν
assent and the upon them arising in-her intellectual
ἡδονὴν καὶ τερπνότητα. Διὰ δὲ τῆς ἱερᾶς ἀναγνώσεως
pleasure and delight through and the sacred reading
τοῦ ἁγίου Εὐαγγελίου, τὴν τοῦ χοϊκοῦ φρονήματος, ὥσπερ
of-the holy Gospel the of-the earthy mind as-it-were
αἰσθητοῦ κόσμου, συντέλειαν. Διὰ δὲ τῆς μετὰ ταῦτα
sensible world consummation through and the after these
τῶν θυρῶν κλείσεως, τὴν κατὰ διάθεσιν ἀπὸ τούτου
of-the doors closing the according-to disposition from this
τοῦ φθαρτοῦ κόσμου πρὸς τὸν νοητὸν κόσμον μετάβασιν
the corruptible world toward the intelligible world passing
τῆς ψυχῆς καὶ μετάθεσιν· δι᾽ ἧς τὰς αἰσθήσεις,
of-the soul and change through which the senses
θυρῶν δίκην, μύσασα, τῶν καθ᾽ ἁμαρτίαν εἰδώλων
doors like having-shut from-the according-to sin idols
καθαρὰς ἀπεργάζεται. Διὰ δὲ τῆς εἰσόδου τῶν ἁγίων
pure it-renders through and the entrance of-the holy
μυστηρίων, τὴν τελειωτέραν καὶ μυστικωτέραν καὶ καινὴν
mysteries the more-perfect and more-mystical and new
περὶ τὴν εἰς ἡμᾶς οἰκονομίαν τοῦ Θεοῦ διδασκαλίαν καὶ
about the toward us dispensation — of-God teaching and
γνῶσιν. Διὰ δὲ τοῦ θείου ἀσπασμοῦ, τὴν πάντων πρὸς
knowledge through and the divine kiss the of-all toward
πάντας καὶ πρὸς ἑαυτὸν ἑκάστου πρότερον καὶ τὸν Θεὸν,
all and toward himself of-each first and — God
ὁμονοίας καὶ ὁμογνωμοσύνης καὶ ἀγάπης ταυτότητα. Διὰ
of-concord and of-like-mindedness and of-love identity through

δὲ τῆς τοῦ συμβόλου τῆς πίστεως ὁμολογίας, τὴν ἐπὶ
and the of-the symbol of-the faith confession the for
τοῖς παραδόξοις τρόποις τῆς σωτηρίας ἡμῶν πρόσφορον
the paradoxical ways of-the salvation of-us fitting
εὐχαριστίαν. Διὰ δὲ τοῦ Τρισαγίου, τὴν πρὸς τοὺς ἁγίους
thanksgiving through and the Thrice-Holy the toward the holy
ἀγγέλους ἕνωσίν τε καὶ ἰσοτιμίαν, καὶ τὴν ἄπαυστον
angels union both and equality-of-honor and the unceasing
τῆς ἁγιαστικῆς δοξολογίας τοῦ Θεοῦ σύμφωνον εὐτονίαν.
of-the sanctifying doxology — of-God harmonious vigor
Διὰ δὲ τῆς προσευχῆς, δι' ἧς Πατέρα καλεῖν τὸν
through and the prayer through which Father to-call —
Θεὸν ἀξιούμεθα, τὴν ἐν χάριτι τοῦ ἁγίου Πνεύματος
God we-are-deemed-worthy the in grace of-the holy Spirit
ἀληθεστάτην υἱοθεσίαν. Διὰ δὲ τοῦ, Εἷς Ἅγιος, καὶ
truest adoption through and the one Holy and
τῶν ἑξῆς, τὴν πρὸς αὐτὸν τὸν Θεὸν ἑνοποιὸν χάριν
the(-things) following the toward him — God unifying grace
καὶ οἰκειότητα. Διὰ δὲ τῆς ἁγίας μεταλήψεως τῶν
and kinship through and the holy partaking of-the
ἀχράντων καὶ ζωοποιῶν μυστηρίων, τὴν πρὸς αὐτὸν
undefiled and life-giving mysteries the toward him
κατὰ μέθεξιν ἐνδεχομένην δι' ὁμοιότητος κοινωνίαν τε
by participation possible through likeness communion both
καὶ ταυτότητα· δι' ἧς γενέσθαι θεὸς ἐξ ἀνθρώπου
and identity through which to-become god from man
καταξιοῦται ὁ ἄνθρωπος. Ὧν γὰρ ἐνταῦθα κατὰ τὴν
is-deemed-worthy the man of-which for here in the
παροῦσαν ζωὴν, διὰ τῆς ἐν πίστει χάριτος, πιστεύομεν
present life through the in faith grace we-believe
μετειληφέναι δωρεῶν τοῦ ἁγίου Πνεύματος, τούτων ἐν
to-have-partaken gifts of-the holy Spirit of-these in

τῷ μέλλοντι αἰῶνι κατὰ ἀλήθειαν ἐνυποστάτως αὐτῷ τῷ
the coming age in truth hypostatically in-very the
πράγματι, κατὰ τὴν ἄπτωτον ἐλπίδα τῆς πίστεως ἡμῶν,
reality according-to the unfalling hope of-the faith of-us
καὶ τὴν τοῦ ἐπαγγειλομένου βεβαίαν καὶ ἀπαράβατον
and the of-the(-one) having-promised firm and inviolable
ὑπόσχεσιν, φυλάξαντες κατὰ δύναμιν τὰς ἐντολὰς,
promise having-kept according-to power the commandments
πιστεύομεν καταλήψεσθαι, μεταβαίνοντες ἀπὸ τῆς ἐν
we-believe to-be-going-to-attain passing from the in
πίστει χάριτος, εἰς τὴν κατ᾽ εἶδος χάριν· μεταποιοῦντος
faith grace into the according-to sight grace transforming
ἡμᾶς πρὸς ἑαυτὸν δηλαδὴ τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν
us toward himself plainly — God and Savior of-us
Ἰησοῦ Χριστοῦ· τῇ περιαιρέσει τῶν ἐν ἡμῖν τῆς φθορᾶς
Jesus Christ by-the removal of-the in us of-the corruption
γνωρισμάτων, καὶ τὰ παραδειχθέντα διὰ τῶν ἐνταῦθα
marks and the shown-beforehand through the here
αἰσθητῶν συμβόλων ἡμῖν ἀρχέτυπα χαριζομένου μυστήρια.
sensible symbols to-us archetypal granting mysteries
Διὰ δὲ τὸ εὐμνημόνευτον, εἰ δοκεῖ, τὴν τῶν εἰρημένων
because-of and the easily-remembered if it-seems-good the of-the said(-things)
δύναμιν κατ᾽ ἐπιτομὴν ἐπιδραμόντες, οὕτω κεφαλαιώσωμεν.
power in summary having-run-over thus let-us-summarize
Ἔστι μὲν οὖν ἡ ἁγία Ἐκκλησία τύπος, ὡς εἴρηται,
is indeed then the holy Church type as it-has-been-said
καὶ εἰκὼν, τοῦ μὲν Θεοῦ· διότι ἣν ἐργάζεται κατὰ τὴν
and image — indeed of-God because which it-works according-to the
ἄπειρον αὐτοῦ δύναμιν καὶ σοφίαν, περὶ τὰς διαφόρους
infinite of-him power and wisdom about the different
τῶν ὄντων οὐσίας ἀσύγχυτον ἕνωσιν, ὡς δημιουργὸς
of-the(-things) being essences unconfused union as creator

κατ᾽ ἄκρον ἑαυτῷ συνέχων· καὶ κατὰ μίαν τῆς πίστεως
at highest to-himself holding-together and according-to one of-the faith
καὶ χάριν καὶ κλῆσιν τοὺς πιστοὺς ἀλλήλοις ἑνοειδῶς
both grace and calling the faithful to-one-another uniformly
συνάπτουσα· τοὺς δὲ πρακτικοὺς καὶ ἐναρέτους, κατὰ μίαν
joining the and practical(-ones) and virtuous according-to one
γνώμης ταυτότητα· τοὺς δὲ θεωρητικοὺς καὶ γνωστικοὺς
of-will identity the and contemplative(-ones) and knowing(-ones)
πρὸς τούτοις καὶ καθ᾽ ὁμόνοιαν ἀῤῥαγῆ καὶ ἀδιαίρετον.
besides these also according-to concord unbroken and undivided
Τοῦ δὲ κόσμου, τοῦ τε νοητοῦ καὶ τοῦ αἰσθητοῦ τύπος
of-the and world of-the both intelligible and of-the sensible type
ἐστίν· ὡς τοῦ νοητοῦ κόσμου τὸ ἱερατεῖον σύμβολον
it-is as of-the intelligible world the sanctuary symbol
ἔχουσα· τοῦ αἰσθητοῦ δὲ, τὸν ναόν.
having of-the sensible and the nave
Ἀνθρώπου δὲ πάλιν εἰκών ἐστιν, ὡς τὴν ψυχὴν διὰ
of-man and again image it-is as the soul through
τοῦ ἱερατείου μιμουμένη· τὸ δὲ σῶμα, διὰ τοῦ ναοῦ
the sanctuary imitating the and body through the nave
προβαλλομένη. Αὐτῆς δὲ τῆς ψυχῆς καθ᾽ ἑαυτὴν νοουμένης
putting-forward of-very and the soul by itself being-understood
τύπος ἐστὶ καὶ εἰκὼν, ὡς τοῦ θεωρητικοῦ διὰ τοῦ
type it-is and image as of-the contemplative(-part) through the
ἱερατείου φέρουσα τὸ ἐπίδοξον· τοῦ δὲ πρακτικοῦ διὰ
sanctuary bearing the glory of-the and practical(-part) through
τοῦ ναοῦ τὸ κόσμιον ἔχουσα.
the nave the order having
Τῆς δὲ τελουμένης ἐν αὐτῇ ἁγίας συνάξεως, ἡ μὲν πρώτη
of-the and being-celebrated in it holy synaxis the indeed first
εἴσοδος γενικῶς μὲν δηλοῖ τὴν πρώτην τοῦ Θεοῦ ἡμῶν
entrance generally indeed shows the first — of-God of-us

παρουσίαν· ἰδικῶς δὲ, τὴν δι᾽ αὐτοῦ καὶ σὺν αὐτῷ
presence particularly and the through him and with him
τῶν ἐξ ἀπιστίας εἰς πίστιν, καὶ ἀπὸ κακίας εἰς ἀρετὴν,
of-the(-ones) from unbelief into faith and from vice into virtue
καὶ ἀπὸ ἀγνωσίας εἰς γνῶσιν εἰσαγομένων ἐπιστροφήν.
and from ignorance into knowledge being-brought-in turning
Τὰ δὲ γινόμενα μετ᾽ αὐτὴν ἀναγνώσματα, γενικῶς μὲν, τὰ
the and happening after it readings generally indeed the
θεῖα θελήματά τε καὶ βουλήματα, καθ᾽ ἃ χρὴ τοὺς
divine wills both and purposes according-to which it-is-needful the
πάντας παιδεύεσθαί τε καὶ πολιτεύεσθαι, μηνύει· ἰδικῶς δὲ,
all to-be-instructed both and to-live declares particularly and
τὴν κατὰ τὴν πίστιν διδασκαλίαν καὶ προκοπὴν τῶν
the according-to the faith teaching and progress of-the(-ones)
πιστευσάντων· καὶ τῶν πρακτικῶν τὴν κατ᾽ ἀρετὴν
having-believed and of-the practical(-ones) the according-to virtue
παγίαν διάθεσιν· καθ᾽ ἣν τῷ θείῳ νόμῳ στοιχοῦντες
firm disposition according-to which to-the divine law keeping-in-line
τῶν ἐντολῶν ἀνδρικῶς τε καὶ ἀκλονήτως ἵστανται πρὸς
of-the commandments manfully both and unshakably they-stand against
τὰς μεθοδείας τοῦ διαβόλου, καὶ τὰς ἀντικειμένας ἐνεργείας
the schemes of-the devil and the opposing activities
διαδιδράσκουσι· καὶ τῶν γνωστικῶν τὴν κατὰ θεωρίαν
escape and of-the knowing(-ones) the according-to contemplation
ἕξιν· καθ᾽ ἣν τοὺς τῶν αἰσθητῶν καὶ τῆς ἐπ᾽ αὐτοῖς
habit according-to which the of-the sensible(-things) and of-the upon them
προνοίας πνευματικοὺς κατὰ δύναμιν συλλεγόμενοι
providence spiritual according-to power gathering
λόγους, ἁπλανῶς πρὸς τὴν ἀλήθειαν φέρονται.
principles unerringly toward the truth are-borne

Τὰ δὲ θεῖα τῶν ᾀσμάτων μελίσματα, τὴν ἐγγινομένην ταῖς
the and divine of-the songs melodies the arising in-the
ἁπάντων ψυχαῖς θείαν ἡδονὴν καὶ τερπνότητα· καθ' ἣν
of-all souls divine pleasure and delight according-to which
μυστικῶς ῥωννύμεναι, τῶν μὲν παρελθόντων τῆς ἀρετῆς
mystically being-strengthened the indeed past of-the virtue
ἐπιλανθάνονται πόνων· πρὸς δὲ τὴν τῶν λειπομένων
forget labors toward and the of-the remaining
θείων καὶ ἀκηράτων ἀγαθῶν, νεάζουσι εὔτονον ἔφεσιν.
divine and pure goods grow-young vigorous desire
Τὸ δὲ ἅγιον Εὐαγγέλιον, γενικῶς μὲν σύμβολόν ἐστι τῆς
the and holy Gospel generally indeed symbol is of-the
συντελείας τοῦ αἰῶνος τούτου· ἰδικῶς δὲ, τῶν μὲν
consummation of-the age this particularly and of-the(-ones) indeed
πιστευσάντων δηλοῖ τὸν παντελῆ τῆς ἀρχαίας πλάνης
having-believed shows the complete of-the ancient error
ἀφανισμόν· τῶν δὲ πρακτικῶν, τὴν νέκρωσιν καὶ
disappearance of-the(-ones) and practical the mortification and
συντέλειαν τοῦ κατὰ σάρκα νόμου τε καὶ φρονήματος·
consummation of-the according-to flesh law both and mind
τῶν δὲ γνωστικῶν, τὴν πρὸς τὸν συνεκτικώτατον
of-the(-ones) and knowing the toward the most-comprehensive
λόγον τῶν πολλῶν καὶ διαφόρων λόγων συναγωγήν τε
principle of-the many and different principles gathering both
καὶ ἀναφοράν, συντελεσθείσης αὐτοῖς καὶ περατωθείσης
and reference having-been-consummated for-them and having-been-ended
τῆς διεξοδικωτέρας καὶ ποικιλωτέρας φυσικῆς θεωρίας.
of-the more-detailed and more-varied natural contemplation
Ἡ δὲ τοῦ ἀρχιερέως ἀπὸ τοῦ θρόνου κατάβασις, καὶ
the and of-the high-priest from the throne descent and
ἡ τῶν κατηχουμένων ἐκβολὴ, γενικῶς μὲν σημαίνει τὴν
the of-the catechumens expulsion generally indeed signifies the

ἀπ᾽ οὐρανοῦ δευτέραν τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος
from heaven second of-the great God and Savior
ἡμῶν Ἰησοῦ Χριστοῦ παρουσίαν, καὶ τὸν ἀπὸ τῶν ἁγίων
of-us Jesus Christ presence and the from the saints
ἀφορισμὸν τῶν ἁμαρτωλῶν· καὶ τὴν δικαίαν πρὸς
separation of-the sinners and the just according-to
τὴν ἑκάστου ἀξίαν ἀμοιβήν· ἰδικῶς δὲ, τὴν τελείαν ἐν
the of-each worth recompense particularly and the perfect in
πίστει τῶν πιστευσάντων πληροφορίαν, ἣν ποιεῖ
faith of-the(-ones) having-believed assurance which makes
παραγινόμενος ἀοράτως ὁ Θεὸς καὶ Λόγος· δι᾽ ἧς πᾶς
arriving invisibly — God and Word through which every
ἔτι καθ᾽ ὁτιοῦν σκάζων κατὰ τὴν πίστιν λογισμὸς
still in anything-whatever limping in the faith thought
κατηχουμένου τρόπον, αὐτῶν ἀπελαύνεται· τῶν δὲ
of-catechumen like from-them is-driven-away of-the(-ones) and
πρακτικῶν, τὴν τελείαν ἀπάθειαν, δι᾽ ἧς πᾶς ἐμπαθὴς
practical the perfect dispassion through which every passionate
καὶ ἀφώτιστος λογισμὸς τῆς ψυχῆς ἀπογίνεται· τῶν
and unilluminated thought from-the soul departs of-the(-ones)
δὲ γνωστικῶν, τὴν συνεκτικὴν ἐπιστήμην τῶν
and knowing the comprehensive knowledge of-the(-things)
ἐπεγνωσμένων· δι᾽ ἧς πᾶσαι τῶν ὑλικῶν αἱ εἰκόνες
having-been-known through which all of-the material(-things) the images
τῆς ψυχῆς ἐκδιώκονται.
from-the soul are-driven-out
Ἡ δὲ κλεῖσις τῶν θυρῶν, καὶ ἡ τῶν ἁγίων μυστηρίων
the and closing of-the doors and the of-the holy mysteries
εἴσοδος, καὶ ὁ θεῖος ἀσπασμὸς, καὶ ἡ τοῦ συμβόλου τῆς
entrance and the divine kiss and the of-the symbol of-the
πίστεως ἐκφώνησις, γενικῶς μὲν δηλοῖ τὴν τῶν αἰσθητῶν
faith proclamation generally indeed shows the of-the sensible(-things)

πάροδον, καὶ τὴν τῶν νοητῶν φανέρωσιν, καὶ τὴν
passing and the of-the intelligible(-things) manifestation and the
καινὴν τοῦ περὶ ἡμᾶς θείου μυστηρίου διδαχὴν, καὶ τὴν
new of-the about us divine mystery teaching and the
πρὸς πάντας πάντων ἑαυτούς τε καὶ τὸν Θεὸν γενησομένην
toward all of-all themselves both and — God going-to-happen
ὁμονοίας καὶ ὁμογνωμοσύνης καὶ ἀγάπης ταυτότητα, καὶ
of-concord and of-like-mindedness and of-love identity and
τὴν ἐφ᾽ οἷς ἐσώθημεν τρόποις εὐχαριστίαν· ἰδικῶς δὲ,
the for which we-were-saved ways thanksgiving particularly and
τῶν μὲν πιστῶν τὴν ἀπὸ τῆς ἁπλῆς πίστεως εἰς
of-the(-ones) indeed faithful the from the simple faith into
τὴν ἐν δόγμασι διδαχὴν καὶ μύησιν, καὶ ὁμοφωνίαν καὶ
the in doctrines teaching and initiation and harmony and
εὐσέβειαν, προκοπήν· τὸ γὰρ πρῶτον, ἡ τῶν θυρῶν
piety progress the for first the of-the doors
δηλοῖ κλεῖσις. Τὸ δεύτερον δὲ, ἡ τῶν ἁγίων εἴσοδος· τὸ
shows closing the second and the of-the holy(-things) entrance the
δὲ τρίτον, ὁ ἀσπασμός· καὶ τὸ τέταρτον, ἡ ἐκφώνησις
and third the kiss and the fourth the proclamation
τοῦ σοβόλου· τῶν δὲ πρακτικῶν, τὴν ἀπὸ πράξεως
of-the symbol of-the(-ones) and practical the from action
εἰς θεωρίαν μυσάντων τὰς αἰσθήσεις καὶ ἔξω σαρκὸς
into contemplation having-shut the senses and outside flesh
καὶ κόσμου γενομένων διὰ τῆς ἀποβολῆς τῶν κατ᾽
and world having-come-to-be through the casting-off of-the according-to
αὐτὰς ἐνεργειῶν, μετάθεσιν, καὶ τὴν ἀπὸ τοῦ τρόπου τῶν
them activities change and the from the mode of-the
ἐντολῶν εἰς τὸν λόγον αὐτῶν ἀνάβασιν· καὶ τὴν αὐτῶν
commandments into the principle of-them ascent and the of-them
τῶν ἐντολῶν κατὰ τοὺς οἰκείους λόγους συγγενῆ πρὸς
of-the commandments according-to the own principles akin toward

τὰς δυνάμεις τῆς ψυχῆς οἰκειότητά τε καὶ ἕνωσιν, καὶ
the powers of-the soul kinship both and union and
τὴν πρὸς θεολογικὴν εὐχαριστίαν ἐπιτήδειον ἕξιν· τῶν
the toward theological thanksgiving fit habit of-the(-ones)
δὲ γνωστικῶν, τὴν ἀπὸ τῆς φυσικῆς θεωρίας εἰς τὴν τῶν
and knowing the from the natural contemplation into the of-the
νοητῶν ἁπλῆν κατανόησιν· καθ' ἣν οὐδαμῶς δι'
intelligible(-things) simple understanding according-to which in-no-way through
αἰσθήσεως ἢ τινος τῶν φαινομένων ἔτι τὸν θεῖον καὶ
sense or something of-the appearing(-things) still the divine and
ἄῤῥητον μεταδιώκουσι λόγον· καὶ τὴν πρὸς τὴν ψυχὴν τῶν
ineffable pursue word and the toward the soul of-the
αὐτῆς δυνάμεων ἕνωσιν, καὶ τὴν κατὰ νοῦν ἑνοειδῶς
of-it powers union and the according-to mind uniformly
συλλαμβάνουσαν τὸν τῆς προνοίας λόγον ἁπλότητα.
comprehending the of-the providence principle simplicity
Ἡ δὲ τοῦ Τρισαγίου ἄπαυστος τῶν ἁγίων ἀγγέλων
the and of-the Thrice-Holy unceasing of-the holy angels
ἁγιαστικὴ δοξολογία, γενικῶς μὲν σημαίνει τὴν ἅμα τε
sanctifying doxology generally indeed signifies the together both
καὶ ἐν ταὐτῷ γενησομένην κατὰ τὸν αἰῶνα τὸν μέλλοντα
and in the-same going-to-happen in the age the coming
τῶν οὐρανίων καὶ ἐπιγείων δυνάμεων ἴσην καὶ πολιτείαν
of-the heavenly and earthly powers equal both way-of-life
καὶ ἀγωγὴν καὶ συμφωνίαν τῆς θείας δοξολογίας,
and conduct and harmony of-the divine doxology
ἀθανατισθέντος τοῖς ἀνθρώποις τοῦ σώματος διὰ
having-been-made-immortal for-the men the body through
τῆς ἀναστάσεως, καὶ μηκέτι βαροῦντος τὴν ψυχὴν τῇ
the resurrection and no-longer weighing-down the soul with-the
φθορᾷ, καὶ βαρουμένου· ἀλλὰ διὰ τῆς εἰς ἀφθαρσίαν
corruption and being-weighed-down but through the into incorruption

ἀλλαγῆς πρὸς ὑποδοχὴν παρουσίας Θεοῦ λαβόντος καὶ
change for reception of-presence of-God having-received both
δύναμιν καὶ ἐπιτηδειότητα· ἰδικῶς δὲ, τῶν μὲν
power and fitness particularly and of-the(-ones) indeed
πιστῶν τὴν πρὸς ἀγγέλους κατὰ τὴν πίστιν θεολογικὴν
faithful the toward angels according-to the faith theological
ἅμιλλαν· τῶν δὲ πρακτικῶν, τὴν ἰσάγγελον, ὡς
rivalry of-the(-ones) and practical the angel-equal as
ἐφικτὸν ἀνθρώποις, κατὰ τὸν βίον λαμπρότητα, καὶ
attainable to-men according-to the life brightness and
τὴν εὐτονίαν τῆς θεολογικῆς ὑμνολογίας· τῶν δὲ
the vigor of-the theological hymnody of-the(-ones) and
γνωστικῶν, τὰς ἰσαγγέλους κατὰ τὸ δυνατὸν ἀνθρώποις
knowing the angel-equal according-to the possible to-men
περὶ θεότητος νοήσεις τε καὶ ὑμνήσεις καὶ ἀεικινησίας.
about divinity understandings both and hymnings and ever-movement
Ἡ δὲ μακαρία τοῦ μεγάλου Θεοῦ καὶ Πατρὸς ἐπίκλησις, καὶ
the and blessed of-the great God and Father invocation and
ἡ τοῦ, Εἷς ἅγιος, καὶ τῶν ἑξῆς ἐκφώνησις· καὶ ἡ τῶν
the of-the one holy and of-the(-things) following proclamation and the of-the
ἁγίων καὶ ζωοποιῶν μυστηρίων μετάληψις, τὴν ἐπὶ πᾶσι
holy and life-giving mysteries partaking the upon all
καὶ ἐπὶ πάντων τῶν ἀξίων ἐσομένην διὰ τὴν ἀγαθότητα
and upon all the worthy going-to-be because-of the goodness
τοῦ Θεοῦ ἡμῶν υἱοθεσίαν, ἕνωσίν τε καὶ οἰκειότητα, καὶ
— of-God of-us adoption union both and kinship and
ὁμοιότητα θείαν καὶ θέωσιν δηλοῖ· δι᾽ ἧς πάντα ἐν πᾶσιν
likeness divine and deification shows through which all(-things) in all
ἔσται τοῖς σωζομένοις αὐτὸς ὁ Θεὸς, ὁμοίως· ὡς κάλλος
will-be to-the(-ones) being-saved he — God likewise as beauty

ἀρχέτυπον κατ᾽ αἰτίαν ἐμπρέπων τοῖς αὐτῷ δι᾽
archetypal by cause being-conspicuous among-the(-ones) to-him through
ἀρετῆς καὶ γνώσεως κατὰ χάριν ὁμοίως συμπρέπουσι.
virtue and knowledge according-to grace likewise being-conspicuous-with
Πιστοὺς δὲ καὶ ἐναρέτους καὶ γνωστικοὺς ἐκάλει, τοὺς
faithful and and virtuous and knowing he-called the(-ones)
εἰσαγομένους καὶ τοὺς προκόπτοντας καὶ τοὺς τελείους,
being-brought-in and the(-ones) advancing and the perfect
ἤγουν δούλους καὶ μισθίους καὶ υἱούς· τὰς τρεῖς τάξεις
that-is slaves and hirelings and sons the three ranks
τῶν σωζομένων. Δοῦλοι γάρ εἰσι, πιστοὶ, οἱ
of-the(-ones) being-saved slaves for are faithful the(-ones)
φόβῳ τῶν ἠπειλημένων ἐκπληροῦντες τοῦ δεσπότου
by-fear of-the(-things) threatened fulfilling of-the master
τὰς ἐντολὰς, καὶ τοῖς πιστευθεῖσιν εὐνοϊκῶς
the commandments and on-the(-things) entrusted well-disposedly
ἐπεργαζόμενοι· μίσθιοι δὲ, οἱ πόθῳ τῶν ἐπηγγελμένων
working hirelings and the(-ones) by-longing for-the promised
ἀγαθῶν βαστάζοντες μεθ᾽ ὑπομονῆς τὸ βάρος τῆς ἡμέρας
goods bearing with endurance the weight of-the day
καὶ τὸν καύσονα· τουτέστι, τὴν ἔμφυτον καὶ συνεζευγμένην
and the heat that-is the inborn and yoked
τῇ παρούσῃ ζωῇ ἐκ τῆς προπατορικῆς καταδίκης θλίψιν,
to-the present life from the ancestral condemnation affliction
καὶ τοὺς ἐπ᾽ αὐτῇ ὑπὲρ τῆς ἀρετῆς πειρασμούς· καὶ ζωῆς
and the upon it for the virtue temptations and for-life
ζωὴν σοφῶς κατ᾽ αὐθαίρετον γνώμην ἀνταλλάσσοντες,
life wisely according-to self-chosen will exchanging
τῆς παρούσης τὴν μέλλουσαν. Υἱοὶ δὲ, οἱ μήτε
of-the present the coming sons and the(-ones) neither
φόβῳ τῶν ἠπειλημένων, μήτε πόθῳ τῶν
by-fear of-the(-things) threatened nor by-longing for-the(-things)

ἐπηγγελμένων, ἀλλὰ τρόπῳ καὶ ἕξει τῆς πρὸς τὸ καλὸν
promised but by-mode and habit of-the toward the good
κατὰ γνώμην τῆς ψυχῆς ῥοπῆς τε καὶ διαθέσεως,
according-to will of-the soul inclination both and disposition
μηδέποτε τοῦ Θεοῦ χωριζόμενοι· κατ' ἐκεῖνον τὸν
never — from-God being-separated according-to that the
υἱὸν, πρὸς ὃν εἴρηται, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ
son to whom it-has-been-said child you always with me
εἶ, καὶ τὰ ἐμὰ πάντα σά ἐστι· τοῦτο κατὰ τὴν
are and the my(-things) all yours is this according-to the
ἐν χάριτι θέσιν ἐνδεχομένως ὑπάρχοντες, ὅπερ ὁ Θεὸς
in grace adoption possibly being what — God
κατὰ τὴν φύσιν καὶ αἰτίαν καὶ ἔστι καὶ πιστεύεται.
according-to the nature and cause both is and is-believed
Μὴ τοίνυν ἀπολειφθῶμεν τῆς ἁγίας τοῦ Θεοῦ Ἐκκλησίας,
not therefore let-us-be-absent from-the holy — of-God Church
τοσαῦτα κατὰ τὴν τῶν τελουμένων θείων συμβόλων
so-many according-to the of-the being-celebrated divine symbols
ἁγίαν διάταξιν τῆς σωτηρίας ἡμῶν περιεχούσης μυστήρια,
holy ordinance of-the salvation of-us containing mysteries
δι' ὧν ἕκαστον ἡμῶν καλῶς μάλιστα πολιτευόμενον
through which each of-us well most-of-all living
ἀναλόγως ἑαυτῷ κατὰ Χριστὸν δημιουργοῦσα, τὸ
proportionately to-himself according-to Christ creating the
δοθὲν διὰ τοῦ ἁγίου βαπτίσματος ἐν Πνεύματι ἁγίῳ
given through the holy baptism in Spirit holy
χάρισμα τῆς υἱοθεσίας, εἰς φανέρωσιν ἄγει κατὰ
gift of-the adoption into manifestation she-leads according-to
Χριστὸν πολιτευόμενον· ἀλλὰ πάσῃ δυνάμει τε καὶ σπουδῇ
Christ living but with-all power both and zeal
παραστήσωμεν ἑαυτοὺς ἀξίους τῶν θείων χαρισμάτων, δι'
let-us-present ourselves worthy of-the divine gifts through

ἔργων ἀγαθῶν εὐαρεστοῦντας τῷ Θεῷ· μὴ ἀναστρεφόμενοι
works good pleasing — to-God not conducting-ourselves
κατὰ τὰ ἔθνη, τὰ μὴ εἰδότα Θεὸν, ἐν πάθει ἐπιθυμίας·
according-to the nations the not knowing God in passion of-desire
ἀλλὰ, καθὼς φησιν ὁ ἅγιος Ἀπόστολος, Νεκρώσαντες
but as says the holy Apostle having-put-to-death
τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν,
the members the upon the earth fornication uncleanness
πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν
passion desire evil and the covetousness which is
εἰδωλολατρεία· δι' ἃ ἔρχεται ἡ ὀργὴ ἐπὶ τοὺς
idolatry because-of which comes the wrath upon the
υἱοὺς τῆς ἀπειθείας· ὀργήν τε πᾶσαν, καὶ θυμὸν καὶ
sons of-the disobedience anger both all and temper and
αἰσχρολογίαν καὶ ψεῦδος· καὶ, συντόμως εἰπεῖν, πάντα τὸν
foul-speech and falsehood and briefly to-say all the
παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας
old man the being-corrupted according-to the desires
τῆς ἀπάτης, ἀποθέμενοι σὺν ταῖς πράξεσιν αὐτοῦ καὶ ταῖς
of-the deceit having-put-off with the deeds of-him and the
ἐπιθυμίαις, ἀξίως τοῦ Θεοῦ περιπατήσωμεν, τοῦ καλέσαντος
desires worthily — of-God let-us-walk of-the having-called
ἡμᾶς εἰς τὴν αὐτοῦ βασιλείαν καὶ δόξαν· ἐνδυσάμενοι
us into the of-him kingdom and glory having-put-on
σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην,
bowels of-compassion kindness humility
πραῦτητα, μακροθυμίαν· ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,
meekness long-suffering bearing-with one-another in love
καὶ χαριζόμενοι ἑαυτοῖς ἐάν τις πρός τινα ἔχῃ μομφὴν,
and forgiving ourselves if anyone against anyone have complaint
καθὼς καὶ ὁ Κύριος ἐχαρίσατο ἡμῖν, ἐπὶ πᾶσί τε τὸν
as also the Lord forgave us upon all both the

σύνδεσμον τελειότητος, τὴν ἀγάπην καὶ τὴν εἰρήνην, εἰς ἣν
bond of-perfection the love and the peace into which
καὶ ἐκλήθημεν ἐν ἑνὶ σώματι· καὶ, ἵνα συνελὼν εἴπω, τὸν
also we-were-called in one body and that summarizing I-may-say the
νέον ἄνθρωπον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ'
new man the being-renewed into knowledge according-to
εἰκόνα τοῦ κτίσαντος αὐτόν. Οὕτω γὰρ ἂν βιοῦντες,
image of-the(-one) having-created him thus for — living
δυνηθείημεν πρὸς τὸ τέλος ἐλθεῖν τῶν θείων ἐπαγγελιῶν,
we-might-be-able to the end to-come of-the divine promises
μετ' ἐλπίδος ἀγαθῆς πληρωθῆναί τε τὴν ἐπίγνωσιν τοῦ
with hope good to-be-filled both the knowledge of-the
θελήματος αὐτοῦ, καὶ πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ
will of-him and in-all wisdom and understanding spiritual
καρποφοροῦντες, καὶ αὐξανόμενοι τῇ ἐπιγνώσει Κυρίου·
bearing-fruit and growing in-the knowledge of-(the)-Lord
ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς
in all power being-empowered according-to the might of-the
δόξης αὐτοῦ, εἰς πᾶσαν οἰκοδομὴν καὶ μακροθυμίαν μετὰ
glory of-him to all edification and long-suffering with
χαρᾶς, εὐχαριστοῦντες τῷ Πατρὶ, τῷ ἱκανώσαντι ἡμᾶς
joy giving-thanks to-the Father the having-made-sufficient us
εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί.
for the portion of-the lot of-the saints in the light
Σαφὴς δὲ τῆς χάριτος ταύτης ἐστὶν ἀπόδειξις, ἡ πρὸς τὸ
clear and of-the grace this is proof the toward the
συγγενὲς δι' εὐνοίας ἑκούσιος συνδιάθεσις· ἧς ἔργον ἐστὶν,
kindred through goodwill voluntary sympathy whose work is
ὡς Θεὸν, οἰκειοῦσθαι κατὰ δύναμιν τὸν καθ' ὁτιοῦν
as God to-make-one's-own according-to power the in anything-whatever
τῆς ἡμῶν ἐπικουρίας δεόμενον ἄνθρωπον· καὶ μὴ ἐᾷν
of-the our help needing man and not to-allow

ἀτημέλητον καὶ ἀπρονόητον· ἀλλὰ σπουδῇ τῇ πρεπούσῃ
uncared-for and unprovided-for but with-zeal the fitting
κατ᾽ ἐνέργειαν ἐνδείκνυσθαι ζῶσαν τὴν ἐν ἡμῖν πρός τε
in act to-show living the in us toward both
τὸν Θεὸν καὶ τὸν πλησίον διάθεσιν. Ἔργον γὰρ ἀπόδειξις
— God and the neighbor disposition work for proof
διαθέσεως. Οὐδὲν γὰρ οὔτε πρὸς δικαιοσύνην οὕτω ῥᾴδιόν
of-disposition nothing for neither toward righteousness so easy
ἐστιν, οὔτε πρὸς θέωσιν (ἵν᾽ οὕτως εἴπω) καὶ τὴν πρὸς
is nor toward deification that thus I-may-say and the toward
Θεὸν ἐγγύτητα καθέστηκεν ἐπιτήδειον, ὡς ἔλεος ἐκ ψυχῆς
God nearness has-become fit as mercy from soul
εἰς τοὺς δεομένους μεθ᾽ ἡδονῆς καὶ χαρᾶς προσφερόμενος.
to the(-ones) needing with pleasure and joy offered
Εἰ γὰρ Θεὸν ὁ Λόγος τὸν εὖ παθεῖν δεόμενον ἔδειξεν.
if for God the Word the(-one) well to-be-treated needing showed
Ἐφ᾽ ὅσον γὰρ ἐποιήσατε, φησὶν, ἑνὶ τούτων τῶν
on as-much-as for you-did he-says to-one of-these the
ἐλαχίστων, ἐμοὶ ἐποιήσατε· Θεὸς δὲ ὁ εἰπὼν, πολλῷ
least to-me you-did God and the(-one) having-said by-much
μᾶλλον τὸν εὖ ποιεῖν δυνάμενον καὶ ποιοῦντα, δείξει
rather the(-one) well to-do being-able and doing will-show
ἀληθῶς κατὰ χάριν καὶ μέθεξιν ὄντα Θεὸν, ὡς τὴν
truly according-to grace and participation being God as the
αὐτοῦ τῆς εὐεργεσίας εὐμιμήτως ἀνειλημμένον ἐνέργειάν
of-him of-the beneficence in-fitting-imitation having-taken-up activity
τε καὶ ἰδιότητα. Καὶ εἰ Θεὸς ὁ πτωχὸς, διὰ τὴν τοῦ
both and property and if God the poor(-man) because-of the of-the
δι᾽ ἡμᾶς πτωχεύσαντος Θεοῦ συγκατάβασιν, καὶ εἰς
because-of us having-become-poor God condescension and into
ἑαυτὸν ἑκάστου συμπαθῶς ἀναδεχομένου πάθη, καὶ μέχρι
himself of-each sympathetically taking-up sufferings and until

τῆς συντελείας τοῦ αἰῶνος, κατὰ τὴν ἀναλογίαν τοῦ ἐν
the consummation of-the age according-to the proportion of-the in
ἑκάστῳ πάθους, ἀεὶ δι᾽ ἀγαθότητα πάσχοντος μυστικῶς·
each suffering always because-of goodness suffering mystically
πλέον δηλονότι κατὰ τὸν εἰκότα λόγον ἔσται Θεὸς, ὁ
more plainly according-to the fitting reason will-be God the(-one)
κατὰ μίμησιν τοῦ Θεοῦ διὰ φιλανθρωπίαν τὰ τῶν
according-to imitation — of-God because-of love-of-man the of-the(-ones)
παθόντων πάθη δι᾽ ἑαυτοῦ θεοπρεπῶς ἐξιώμενος·
having-suffered sufferings through himself in-a-way-befitting-God healing
καὶ τὴν αὐτὴν τῷ Θεῷ, κατὰ ἀναλογίαν τῆς σωστικῆς
and the same — to-God according-to proportion of-the saving
προνοίας, κατὰ διάθεσιν ἔχων δεικνύμενος δύναμιν.
providence according-to disposition having being-shown power
Τίς οὖν ἄρα πρὸς ἀρετὴν οὕτω βραδύς ἐστι καὶ
who then indeed toward virtue so slow is and
δυσκίνητος, ὥστε μὴ ἐφίεσθαι θεότητος, οὕτως εὐώνου τε
hard-to-move so-as not to-desire divinity thus cheap both
καὶ εὐπορίστου καὶ ῥᾳδίας οὔσης τῆς κτήσεως; Ἀσφαλὴς
and easily-procured and easy being the acquisition safe
δὲ τούτων ἐστὶ καὶ ἄσυλος φυλακὴ, καὶ εὐμαρὴς πρὸς
and of-these is and inviolable guard and easy toward
σωτηρίαν ὁδός· ἣς, οἶμαι, χωρὶς κατ᾽ ἀλήθειαν οὐδὲν ἔσται
salvation way which I-think without in truth nothing will-be
τῶν ἀγαθῶν ἀβλαβῶς τῷ ἔχοντι συντηρούμενον· ἡ
of-the goods harmlessly for-the(-one) having preserved the
αὐτοπραγία, εἴτουν ἰδιοπραγία, δι᾽ ἧς τὰ
minding-of-one's-own-business that-is private-conduct through which the(-things)
καθ᾽ ἑαυτοὺς σκοπεῖν τε καὶ διασκέπτεσθαι μόνους
concerning ourselves to-consider both and to-examine alone
μανθάνοντες, τοῦ παρ᾽ ἄλλων διακενῆς βλάβην ἔχειν
learning from-the from others in-vain harm to-have

ἐλευθερούμεθα. Εἰ γὰρ ἑαυτοὺς μόνους ὁρᾷν τε καὶ ἐτάζειν
we-are-freed if for ourselves alone to-see both and to-examine
μάθοιμεν, οὐδέποτε τοῖς τῶν ἄλλων, ὡς δ' ἂν ἔχοντα
we-should-learn never to-the(-things) of-the others as and — having
τύχωσιν; ἐπιθησόμεθα· γινώσκοντες ἕνα μόνον κριτὴν σοφόν
they-happen we-will-attack knowing one only judge wise
τε καὶ δίκαιον τὸν Θεὸν, τὸν σοφῶς τε καὶ δικαίως πάντα
both and just — God the wisely both and justly all
τὰ γινόμενα κρίνοντα· καθ' ὃν γεγένηται λόγον,
the(-things) happening judging according-to which it-has-happened principle
ἀλλ' οὐ καθ' ὃν πεφανέρωται τρόπον· ὃν ἴσως ἂν
but not according-to which it-has-been-manifested way which perhaps —
δύναιντο καὶ ἄνθρωποι κρίνειν, ἀμυδρῶς εἰς τὸ φαινόμενον
could also men judge dimly into the appearing
βλέποντες· περὶ ὃ οὐ πάντως ἐστὶν ἡ ἀλήθεια, οὐδὲ
looking about which not surely is the truth nor
τῶν γινομένων ὁ λόγος. Ὁ δὲ Θεὸς, τὸ ἀφανές τε
of-the(-things) happening the principle — and God the hidden both
κίνημα τῆς ψυχῆς, καὶ τὴν ἀόρατον ὁρμὴν, καὶ τὸν λόγον
movement of-the soul and the invisible impulse and the principle
αὐτὸν, καθ' ὃν ὥρμηται ἡ ψυχὴ, καὶ τὸν τοῦ λόγου,
itself according-to which has-been-impelled the soul and the of-the principle
σκοπόν· τουτέστι, τὸ παντὸς πράγματος προεπινοούμενον
aim that-is the of-every thing pre-conceived
τέλος βλέπων, κρίνει δικαίως, ὡς ἔφην, πάντα τὰ
end seeing judges justly as I-said all the(-things)
παρα τῶν ἀνθρώπων πραττόμενα· ὅπερ εἰ κατορθῶσαι
by the men being-done which if to-achieve
σπουδάσομεν, καὶ ἑαυτοῖς ἑαυτοὺς περιορίσομεν τοῖς
we-will-be-zealous and to-ourselves ourselves we-will-limit to-the(-things)
ἐκτὸς οὐκ ἐπιφυόμενοι, οὔτε ὁρᾷν, οὔτε ἀκούειν, οὔτε
outside not growing-upon neither to-see nor to-hear nor

λαλεῖν, τὸν ὀφθαλμὸν, ἢ τὸ οὖς, ἢ τὴν γλῶσσαν τὰ
to-speak the eye or the ear or the tongue the(-things)
τῶν ἄλλων ἀφήσομεν, εἰ μὲν οἷόν τέ ἐστι, παντελῶς· εἰ
of-the others we-will-allow if indeed possible — it-is completely if
δὲ μήγε, συμπαθῶς μᾶλλον, ἀλλ' οὐ μὴ ἐμπαθῶς τούτοις
and not-at-least sympathetically rather but not — passionately in-these
ἐνεργεῖν, καὶ εἰς κέρδος ἡμέτερον ὁρᾷν τε, καὶ ἀκούειν,
to-work and for gain our to-see both and to-hear
καὶ λαλεῖν ἐπιτρέποντες· καὶ τοσοῦτον μόνον, ὅσον τῷ
and to-speak permitting and so-much only as-much-as to-the
ἡνιοχοῦντι ταῦτα θείῳ λόγῳ δοκεῖ. Οὐδὲν γὰρ τούτων τῶν
driving these divine reason it-seems nothing for of-these the
ὀργάνων πρὸς ἁμαρτίαν ἐστὶν εὐολισθότερον, μὴ λόγῳ
instruments toward sin is more-slippery not by-reason
παιδαγωγουμένων· καὶ οὐδὲν πάλιν πρὸς σωτηρίαν αὐτῶν
being-trained and nothing again toward salvation than-they
ἑτοιμότερον, τάσσοντος αὐτὰ τοῦ λόγου, καὶ ῥυθμίζοντος
readier ordering them the reason and regulating
καὶ ἐφ' ἃ δεῖ καὶ βούλεται ἄγοντος.
and to which(-things) it-must and wishes leading
Μὴ τοίνυν ἀμελήσωμεν κατὰ δύναμιν τοῦ πείθεσθαι τῷ
not therefore let-us-neglect according-to power the to-obey —
Θεῷ, καλοῦντι ἡμᾶς εἰς ζωὴν αἰώνιον καὶ μακάριον τέλος,
God calling us into life eternal and blessed end
διὰ τῆς ἐργασίας τῶν αὐτοῦ θείων τε καὶ σωτηρίων
through the working of-the of-him divine both and saving
ἐντολῶν· ἵνα λάβωμεν ἔλεος, καὶ χάριν εὕρωμεν
commandments that we-may-receive mercy and grace we-may-find
εἰς εὔκαιρον βοήθειαν· Ἡ γὰρ χάρις, φησὶν ὁ θεῖος
for timely help the for grace says the divine
Ἀπόστολος, μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον
Apostle with all the(-ones) loving the Lord

ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ· τουτέστι, τῶν
of-us Jesus Christ in incorruption that-is of-the(-ones)
μετὰ τῆς κατ᾽ ἀρετὴν ἀφθαρσίας, καὶ τῆς κατὰ τὸν
with the according-to virtue incorruption and the according-to the
βίον καθαρᾶς τε καὶ ἀνυποκρίτου σεμνότητος ἀγαπώντων
life pure both and unfeigned dignity loving
τὸν Κύριον, ἐν τῷ ποιεῖν αὐτοῦ τὰ θελήματα· καὶ μὴ
the Lord in the to-do of-him the wills and not
παραφθειρόντων τι τῶν θείων αὐτοῦ προσταγμάτων.
corrupting anything of-the divine of-him commands
Ταῦτα μὲν ἐγὼ περὶ τούτων διὰ τὸν τῆς ὑπακοῆς
these(-things) indeed I about these because-of the of-the obedience
μισθὸν, κατὰ δύναμιν, ὡς ἐδιδάχθην, ἐξεθέμην, τῶν
wage according-to power as I-was-taught set-forth the
μυστικωτέρων τε καὶ ὑψηλοτέρων ἅψασθαι μὴ τολμήσας·
more-mystical both and higher(-things) to-touch not having-dared
ἅπερ εἰ ποθεῖ τις γνῶναι τῶν φιλομαθῶν, τοῖς
which if longs anyone to-know of-the learning-lovers the(-things)
περὶ τούτων τῷ ἁγίῳ Διονυσίῳ τῷ Ἀρεοπαγίτῃ ἐνθέως
about these by-the holy Dionysius the Areopagite inspiredly
πονηθεῖσιν ἐντύχοι, καὶ εὑρήσει κατ᾽ ἀλήθειαν μυστηρίων
labored let-him-meet and he-will-find in truth of-mysteries
ἀῤῥήτων ἀποκάλυψιν, διὰ τῆς θείας αὐτοῦ καὶ διανοίας
ineffable revelation through the divine of-him both thought
καὶ γλώττης χαρισθεῖσαν τῷ τῶν ἀνθρώπων γένει, διὰ
and tongue granted to-the of-the men race because-of
τοὺς μέλλοντας κληρονομεῖν σωτηρίαν. Καὶ εἰ μὲν
the(-ones) going-to inherit salvation and if indeed
πολὺ τῆς ὑμῶν ἐπιθυμίας οὐκ ἀποπέπτωκε, τῷ Χριστῷ
much of-the your desire not has-fallen-short — to-Christ
χάρις τῷ χορηγῷ τῶν καλῶν, καὶ ὑμῖν τοῖς λεχθῆναι
thanks to-the provider of-the good(-things) and to-you the(-ones) to-be-said

ταῦτα βιασαμένοις. Εἰ δὲ μακράν που καὶ πολὺ τῆς
these(-things) having-forced if and far somewhere and much of-the
ἐλπίδος ἀπολείπεται· τί πάθω, ἢ τί δράσω, περὶ τὸ
hope falls-short what will-I-suffer or what will-I-do about the
λέγειν ἀσθενήσας; Συγγνωστὸν γὰρ, οὐ τιμωρητὸν, ἡ
to-speak having-been-weak pardonable for not punishable the
ἀσθένεια· καὶ ἀποδεκτὸν μᾶλλον, ἀλλ' οὐ μεμπτὸν τὸ
weakness and acceptable rather but not blameworthy the
ἐγχωροῦν καὶ ἐνδεχόμενον· καὶ μάλισθ' ὑμῖν, τοῖς ἀγαπᾷν
possible and admissible and most-of-all to-you the(-ones) to-love
διὰ τὸν Θεὸν προθεμένοις. Καὶ Θεῷ δὲ φίλον τὸ
because-of — God having-resolved and to-God too dear the
κατὰ δύναμιν ἅπαν γνησίως ἐκ ψυχῆς προσαγόμενον,
according-to power all genuinely from soul offered
κἂν μικρὸν συγκρίσει μεγάλων ὑπάρχον φανήσεται· ὃς
even-if small by-comparison of-great(-things) being it-will-appear who
οὐδὲ τὴν χήραν, τὰ δύο λεπτὰ προσκομίσασαν, ἀπεώσατο·
not-even the widow the two mites having-brought rejected
ἥτις ποτὲ ἦν ἡ χήρα αὕτη, καὶ τὰ δύο λεπτά· εἴτε
who ever was the widow this and the two mites whether
ψυχὴ κακίας χηρεύουσα, καὶ ὥσπερ ἄνδρα τὸν παλαιὸν
soul from-vice widowed and as-it-were husband the old
μὲν ἀποβαλομένη νόμον, οὔπω δὲ τῆς πρὸς τὸν Λόγον
indeed having-cast-off law not-yet and of-the toward the Word
καὶ Θεὸν ἄκρας συναφείας ἀξία· προσάγουσα δὲ ὅμως
and God highest union worthy offering and nevertheless
αὐτῷ ἀῤῥαβῶνος λόγῳ ὥσπερ λεπτὰ, τὸν τέως σύμμετρον
to-him of-pledge by-way as-it-were mites the hitherto proportionate
λόγον καὶ βίον· ἢ πίστιν καὶ ἀγαθὴν συνείδησιν· ἢ τὴν
reason and life or faith and good conscience or the
περὶ τῶν καλῶν ἕξιν καὶ ἐνέργειαν· ἢ τὴν τούτοις
about the good(-things) habit and activity or the to-these

πρόσφορον θεωρίαν καὶ πρᾶξιν· ἢ τὴν ἀνάλογον γνῶσιν
fitting contemplation and action or the proportionate knowledge
καὶ ἀρετήν· ἢ τοὺς μικρὸν ὑπὲρ ταῦτα, φημὶ δὲ τοὺς
and virtue or the(-ones) a-little beyond these I-mean and the
ἐν τῷ φυσικῷ καὶ τῷ γραπτῷ νόμῳ λόγους, οὓς ἡ
in the natural and the written law principles which the
ψυχὴ κεκτημένη, κατ' ἔκστασιν τούτων καὶ ἄφεσιν ὡς
soul having-acquired by ecstasy of-these and release as
ὅλου βίου καὶ ζωῆς, μόνῳ συναφθῆναι τῷ Λόγῳ καὶ
of-whole life and living only to-be-joined to-the Word and
Θεῷ βουλομένη, προσάγει· καὶ τῶν κατὰ φύσιν καὶ
God wishing offers and from-the according-to nature and
νόμον βιαίων τρόπων τε καὶ θεσμῶν καὶ ἐθῶν, ὥσπερ
law forcible ways both and ordinances and customs as-it-were
ἀνδρῶν χηρεύειν δέχεται· εἴτε τι ἄλλο τούτων
from-husbands to-be-widowed accepts or something other than-these
πνευματικώτερον, καὶ μόνοις θεωρητὸν τοῖς καθαροῖς
more-spiritual and only contemplated by-the pure
τὴν διάνοιαν, διὰ τοῦ καθ' ἱστορίαν πληρωθέντος
in-the thought through the according-to history fulfilled
γράμματος ὁ λόγος αἰνίττεται. Πάντα γὰρ τῷ κατὰ
letter the word hints all for with-the according-to
θεολογίαν ἐποπτικῷ συγκρινόμενα λόγῳ, τὰ ἐν
theology contemplative compared principle the(-things) among
ἀνθρώποις δοκοῦντα κατ' ἀρετὴν εἶναι μεγάλα, μικρὰ
men seeming according-to virtue to-be great small
τυγχάνει. Πλήν γε ὅτι κἂν μικρὰ, καὶ ἐξ ὕλης
are but at-least that even-if small and from material
εὐτελοῦς καὶ οὐ πολὺ τιμίας· ἀλλ' οὖν τοῖς ἐκ χρυσοῦ
cheap and not much precious but nevertheless with-the from gold
νομίσμασι τῆς ἐν ὕλαις τιμιωτέρας, ἃ προσφέρουσιν
coins of-the among materials more-precious which offer

οἱ εὐπορώτεροι, κατὰ τὸ ἴσον τὸν βασιλικὸν χαρακτῆρα
the more-wealthy according-to the equal the royal stamp
φέροντα, κατὰ [καὶ τὸ] πλέον ἴσως ἔχοντα τῆς
bearing according-to also the more perhaps having of-the(-one)
προσαγούσης τὴν ἐξ ὅλης διαθέσεως πρόθεσιν.
offering the from whole disposition purpose
Ταύτην κἀγὼ μιμούμενος τὴν χήραν, Θεῷ τε καὶ ὑμῖν,
this I-too imitating the widow by-God both and by-you
ἠγαπημένοι, τὰ μικρὰ ταῦτα καὶ εὐτελῆ, καὶ ἐξ εὐτελοῦς
O-beloved the small these and cheap and from cheap
καὶ πτωχῆς διανοίας καὶ γλώσσης προενηνεγμένα νοήματά
and poor thought and tongue brought-forth concepts
τε καὶ ῥήματα ὥσπερ λεπτὰ, περὶ ὧν ἐκελεύσατε,
both and words as-it-were mites about which you-commanded
προσενήνοχα· παρακαλῶν τὴν εὐλογημένην ὑμῶν καὶ ἁγίαν
I-have-offered exhorting the blessed of-you and holy
ψυχήν· πρῶτον μὲν, μηδενὸς ἔτι τῶν παρ' ἐμοῦ
soul first indeed of-nothing further of-the(-things) by me
λεγομένων ἔγγραφον ζητῆσαι σημείωσιν, δυοῖν ἕνεκεν· ἑνὸς
said written to-seek notation of-two for-the-sake-of of-one
μὲν, ὅτι μηδέπω τὸν φόβον ἐκτησάμην τοῦ Θεοῦ τὸν ἁγνὸν
indeed that not-yet the fear I-acquired — of-God the pure
καὶ διαμένοντα, οὐδ' ἀρετῆς ἕξιν στερέμνιον καὶ δικαιοσύνης
and enduring nor of-virtue habit solid and of-righteousness
ἀληθοῦς πῆξιν σταθερὰν καὶ ἀσάλευτον, τὰ μαρτυροῦντα
true fixity firm and unshaken the(-things) witnessing
μάλιστα τοῖς λόγοις τὸ βέβαιον· ἑτέρου δὲ, ὅτι πολλῷ
most-of-all to-the words the firmness of-other and that with-great
κλύδωνι παθῶν ἔτι δίκην θαλάσσης ἀγρίας περιδονούμενος,
surge of-passions still like of-sea wild being-whirled-about
καὶ πολὺ τοῦ θείου ἀπαθείας ἀπέχων λιμένος, καὶ ἄδηλον
and far from-the divine dispassion being-distant harbor and uncertain

ἔχων τοῦ βίου τὸ πέρας, οὐ βούλομαι πρὸς τοῖς ἔργοις καὶ
having of-the life the end not I-wish besides the works also
τὸν ἐν γράμμασι λόγον ἔχειν κατήγορον. Ἔπειτα δὲ τῆς
the in writings word to-have accuser then and of-the
εὐπειθείας χάριν, εἰ δέον ἐστὶν, ἀποδεξάμενοι, Χριστῷ με
obedience for-the-sake if needful it-is having-accepted to-Christ me
δι᾽ εὐχῶν παράθεσθε, τῷ μεγάλῳ καὶ μόνῳ Θεῷ καὶ
through prayers commend to-the great and only God and
Σωτῆρι τῶν ἡμετέρων ψυχῶν· ᾧ ἡ δόξα καὶ τὸ κράτος,
Savior of-the our souls to-whom the glory and the might
σὺν τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.
with the Father and the holy Spirit to the ages Amen
