BYZANTINE GREEK SERIES · VOLUME 49

The Life in Christ

Nicholas Kabasilas

ΠΕΡΙ ΤΗΣ ΕΝ ΧΡΙΣΤΩΙ ΖΩΗΣ

The Life in Christ

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with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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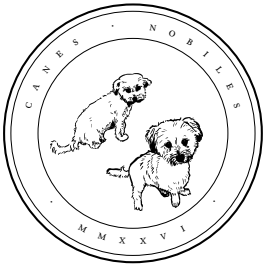

Volume 49 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows W. Gass, Die Mystik
des Nikolaus Cabasilas vom Leben in Christo (Greifswald, 1849)

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

The text is Gass's, with his capitals and punctuation; a few plain misprints are corrected. The margin gives his section number where a paragraph begins.

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I · THE LIFE BEGUN HERE

The life in Christ begins in this world and is perfected in the next, for here the new man is formed as an embryo for the light. Christ is present to the saints and unites with them beyond every likeness. The mysteries of baptism, chrism, and the table are the gates he opened, and through them his death, which freed men from the tyrant, passes to each of the faithful.

Ἡ ἐν Χριστῷ ζωὴ φύεται μὲν ἐν τῷδε τῷ βίῳ καὶ 1
the in Christ life grows indeed in this the life and
τὰς ἀρχὰς ἐντεῦθεν λαμβάνει, τελειοῦται δὲ ἐπὶ τοῦ
the beginnings from-here takes is-perfected but in the
μέλλοντος, ἐπειδὰν εἰς ἐκείνην ἀφικώμεθα τὴν ἡμέραν· καὶ
coming(-age) when to that we-arrive the day and
οὔτε ὁ βίος οὗτος τελείως δύναται ταύτην ἐνθεῖναι ταῖς
neither the life this perfectly can it put-into the
τῶν ἀνθρώπων ψυχαῖς, οὔτε ὁ μέλλων μὴ τὰς ἀρχὰς
of-the men souls nor the coming(-life) not the beginnings
ἐντεῦθεν λαβών. Ἐπὶ μὲν γὰρ τοῦ παρόντος τὸ σαρκίον
from-here having-taken in indeed for the present the flesh
ἐπισκοτεῖ καὶ ἡ ἐκεῖθεν νεφέλη καὶ φθορὰ, μὴ δυναμένη
casts-a-shadow and the from-there cloud and corruption not being-able
τὴν ἀφθαρσίαν κληρονομεῖν, ὅθεν ὁ Παῦλος τὸ ἀναλῦσαι
the incorruption to-inherit whence — Paul the to-depart
πρὸς τὸ συνεῖναι Χριστῷ καὶ μάλα ἐνόμισε φέρειν,
toward the to-be-with Christ and very-much thought to-bring-gain
— "ἀναλῦσαι γάρ φησι καὶ σὺν Χριστῷ εἶναι, πολλῷ
to-depart for he-says and with Christ to-be by-much
μᾶλλον κρεῖσσον" — ὅ τε μέλλων, οὗς ἂν μὴ τὰς
more better the and coming(-life) whom — not the
δυνάμεις καὶ τὰς αἰσθήσεις, ὧν ἂν δέοι πρὸς τὸν
powers and the senses which — might-be-needed for the

βίον ἐκεῖνον, ἔχοντας λάβοι, τούτοις οὐδὲν ἔσται πλέον
life that having would-receive to-these nothing will-be more
εἰς εὐδαιμονίαν, ἀλλὰ νεκροὶ καὶ ἄθλιοι τὸν μακάριον
toward happiness but dead and wretched the blessed
ἐκεῖνον καὶ ἀθάνατον οἰκήσουσι κόσμον. Ὁ δὲ λόγος, ὅτι
that and immortal will-inhabit world the and reason that
τὸ μὲν φῶς ἀνατέλλει, καὶ ὁ ἥλιος καθαρὰν τὴν ἀκτῖνα
the indeed light rises and the sun pure the ray
παρέχει, ὀφθαλμὸν δὲ οὐκ ἔνι τηνικαῦτα πλασθῆναι,
provides eye but not is-possible then to-be-formed
καὶ ἡ μὲν τοῦ πνεύματος εὐωδία δαψιλῶς ἐκχεῖται καὶ
and the indeed of-the spirit fragrance abundantly is-poured-out and
τὰ πάντα κατέχει, ὄσφρησιν δὲ οὐκ ἄν τις λάβοι μὴ
the all(-things) holds smell but not — anyone would-receive not
ἔχων. Καὶ τῶν μὲν μυστηρίων ἔξεστι κοινωνῆσαι τῷ
having and of-the indeed mysteries it-is-possible to-share with-the
υἱῷ τοῦ θεοῦ τοὺς φίλους κατὰ τὴν ἡμέραν ἐκείνην, καὶ
son — of-God the friends on the day that and
ἃ ἤκουσε παρὰ τοῦ πατρὸς ἐκεῖνος, παρ᾽ ἐκείνου μαθεῖν
what heard from the father that(-one) from that(-one) to-learn
αὐτούς· ἀνάγκη δὲ φίλους ὄντας αὐτοῦ καὶ ὦτα ἔχοντας
them needful but friends being his and ears having
ἀφικέσθαι. Οὐ γὰρ ἔστιν ἐνταῦθα φιλίαν συστῆναι καὶ οὖς
to-arrive not for it-is-possible here friendship to-be-formed and ear
ἀνοιγῆναι καὶ ἱμάτιον νυμφικὸν κατασκευασθῆναι καὶ τἄλλα
to-be-opened and garment bridal to-be-prepared and the-rest
ἑτοιμασθῆναι, ὧν ἐκείνῳ δεῖ τῷ νυμφῶνι, ἀλλὰ τούτων
to-be-made-ready which that needs the bridal-chamber but of-these
ἁπάντων ἐργαστήριον οὗτος ὁ βίος· καὶ οἷς οὐκ ἐγένετο
all workshop this the life and for-whom not came-to-be
ταῦτα πρὶν ἀπελθεῖν, κοινὸν οὐδὲν εἰς ἐκείνην ἐστὶ τὴν
these(-things) before to-depart common nothing toward that is the

ζωήν. Καὶ μάρτυρες αἱ πέντε παρθένοι καὶ ὁ εἰς τὸν
life and witnesses the five virgins and the(-one) to the
γάμον κληθεὶς, ἐπεὶ μὴ ἔχοντες ἦλθον, μὴ κτήσασθαι
marriage having-been-called since not having they-came not to-acquire
δυνηθέντες μήτε ἔλαιον μήτε ἱμάτιον. Ὅλως δὲ τὸν
having-been-able neither oil nor garment wholly and the
ἐντὸς ἄνθρωπον τὸν καινὸν, τὸν κατὰ θεὸν κτιζόμενον,
inner man the new the according-to God being-created
ὁ κόσμος οὗτος ὠδίνει, καὶ πλασθεὶς ἐνταῦθα καὶ
the world this travails-with and having-been-formed here and
μορφωθεὶς οὕτω τέλειος εἰς τὸν τέλειον ἐκεῖνον καὶ
having-been-shaped thus perfect into the perfect that and
ἀγήρω τίκτεται κόσμον. Καθάπερ γὰρ τὸ ἔμβρυον, ἕως
ageless is-born world just-as for the embryo while
ἐστὶν ἐν τῷ σκοτείνῳ καὶ νηκτῷ βίῳ, πρὸς τὴν ἐν φωτὶ
is in the dark and swimming life toward the in light
ζωὴν ἡ φύσις παρασκευάζει, καὶ πλάττεται καθάπερ εἰς
life the nature prepares and is-formed as-if by
κανόνα τὸν ὑποδεξάμενον βίον, τὸν ἴσον τρόπον καὶ τοῖς
rule the having-received life the same manner also to-the
ἁγίοις συμβαίνει· καὶ τοῦτο ἐστὶν, ὅπερ ὁ ἀπόστολος
saints it-befalls and this is what the apostle
ἔφη Παῦλος Γαλάταις γράφων, "τεκνία μου, οὓς πάλιν
said Paul to-Galatians writing little-children my whom again
ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν." Οὐ μὴν
I-travail-with until — be-formed Christ in you not truly
ἀλλὰ τὰ μὲν ἔμβρυα ταυτησὶ τῆς ζωῆς οὐκ ἂν εἰς αἴσθησιν
but the indeed embryos of-this the life not — to perception
ἔλθοι ποτὲ, τοῖς δὲ μακαρίοις πολλαὶ τῶν μελλόντων
would-come ever to-the but blessed many of-the coming(-things)

ἐπὶ τοῦ παρόντος ἐμφάσεις· τὸ δὲ αἴτιον, ὅτι τοῖς μὲν
in the present reflections the and cause that to-the(-ones) indeed
οὐ πάρεστιν οὗτος ὁ βίος, ἀλλ᾽ ἀκριβῶς ἐστι μέλλων.
not is-present this the life but exactly is coming
Οὐ γὰρ ἐγένετο ἀκτὶς ἐν τοῖς χωρίοις ἐκείνοις οὐδὲ τῶν
not for came-to-be ray in the places those nor of-the
ἄλλων οὐδὲν, ἃ τὴν ζωὴν ὑφίστησι ταύτην. ἐφ᾽ ἡμῶν
other(-things) anything which the life constitute this with us
δὲ οὐκέτι, ἀλλ᾽ ὁ μέλλων ἐκεῖνος τῷ παρόντι τούτῳ
but no-longer but the coming(-life) that into-the present this
καθάπερ ἐνεχέθη καὶ ἀνεμίγη, καὶ ὁ ἥλιος ἐκεῖνος καὶ
as-it-were was-poured and was-mingled and the sun that also
ἡμῖν ἀνέτειλε φιλανθρώπως, καὶ τὸ ὑπερουράνιον μύρον
for-us rose with-love-of-mankind and the supercelestial chrism
ἐν τοῖς δυσώδεσι χωρίοις ἐξεκενώθη, καὶ ὁ τῶν ἀγγέλων
in the foul-smelling places was-emptied-out and the of-the angels
ἄρτος καὶ τοῖς ἀνθρώποις ἐδόθη. Διὰ ταῦτα τοίνυν
bread also to-the men was-given because-of these(-things) therefore
οὐ διατεθῆναι μόνον καὶ παρασκευασθῆναι πρὸς τὴν ζωὴν,
not to-be-disposed only and to-be-prepared toward the life
ἀλλ᾽ ἤδη καὶ ζῆν κατ᾽ ἐκείνην καὶ ἐνεργεῖν ἔξεστι
but already also to-live according-to it and to-act it-is-possible
τοῖς ἁγίοις ἐν τῷ παρόντι. “Ἐπιλαβοῦ γάρ φησι τῆς
for-the saints in the present lay-hold for he-says of-the
αἰωνίου ζωῆς, Θιμοθέῳ γράφων ὁ Παῦλος, καὶ ζῶ δὲ
eternal life to-Timothy writing — Paul and I-live too
οὐκέτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός·” καὶ ὁ θεῖος Ἰγνάτιος,
no-longer I lives but in me Christ and the divine Ignatius
“ἔστιν ὕδωρ ζῶν καὶ λαλοῦν ἐν ἐμοὶ,” καὶ πολλῶν
there-is water living and speaking in me and of-many
τοιούτων ἡ γραφὴ γέμει. Παρὰ πάντα δὲ ταῦτα, ὅταν
such(-things) the scripture is-full beyond all and these(-things) when

αὐτὴ ἡ ζωὴ συνεῖναι μεχρὶ παντὸς ἐπαγγέλληται τοῖς
itself the life to-be-with until all(-time) promises to-the
ἁγίοις, — "ἰδοὺ γάρ φησιν, ἐγὼ μεθ' ὑμῶν εἰμὶ πάσας τὰς
saints behold for he-says I with you am all the
ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος," — τί πρόσηκεν
days until the consummation of-the age what befits
ἄλλο λογίζεσθαι! Οὐ γὰρ τὰ σπέρματα τῆς ζωῆς τῇ γῇ
other to-reckon not for the seeds of-the life to-the earth
παρασχὼν καὶ τὸ πῦρ καὶ τὴν μάχαιραν βαλὼν ἀπῆλθεν
having-provided and the fire and the sword having-cast went-away
εὐθὺς, τὸ φῦσαι καὶ θρέψαι καὶ ἀνάψαι καὶ χρήσασθαι
at-once the to-grow and to-nourish and to-kindle and to-use
καταλιπὼν τοῖς ἀνθρώποις, ἀλλ' αὐτὸς πάρεστιν ἀληθῶς
having-left to-the men but himself is-present truly
"ἐνεργῶν ἐν ἡμῖν τὸ θέλειν καὶ τὸ ἐνεργεῖν," ὁ μακάριος
working in us the to-will and the to-work the blessed
ἔφη Παῦλος, καὶ τὸ πῦρ αὐτὸς ἀνάπτει καὶ προσάγει καὶ
said Paul and the fire himself kindles and brings-forward and
τὴν μάχαιραν αὐτός ἐστιν ὁ κατέχων. Καὶ ὅλως οὔτε
the sword himself is the(-one) holding and wholly neither
ἀξίνη δοξασθήσεται ἄνευ τοῦ αἴροντος αὐτὴν, καὶ οἷς
axe will-be-glorified without the(-one) lifting it and for-whom
οὐ πάρεστιν ὁ ἀγαθὸς, γένοιτ' ἂν οὐδὲν ἀγαθόν.
not is-present the good would-come-to-be — nothing good
Καίτοι οὐ παρεῖναι τοῖς ἁγίοις ὁ κύριος ἐπηγγείλατο
and-yet not to-be-present to-the saints the Lord promised
μόνον, ἀλλὰ καὶ μένειν παρ' αὐτοῖς καὶ, ὃ τούτου
only but also to-remain with them and what than-this
μεῖζον, μόνην ἐν αὐτοῖς ποιῆσαι. Καὶ τί λέγω! ὅπου γε
greater abode in them to-make and what do-I-say where at-least
καὶ ἑνοῦσθαι λέγεται αὐτοῖς, οὕτω φιλανθρώπως ὥστε
also to-be-united he-is-said to-them so with-love-of-mankind that

ἓν πνεῦμα μετ᾽ αὐτῶν εἶναι· “ὁ γὰρ κολλώμενος τῷ
one spirit with them to-be the(-one) for cleaving to-the
κυρίῳ ἓν πνεῦμά ἐστι,” καὶ ἵνα ἦτε “ἓν σῶμα καὶ ἓν
Lord one spirit is and that you-may-be one body and one
πνεῦμα, καθὼς ἐκλήθητε,” Παύλου φωνή. Καθάπερ γὰρ
spirit as you-were-called of-Paul voice just-as for
ἡ φιλανθρωπία ἄῤῥητος καὶ ἡ περὶ τὸ ἡμέτερον γένος
the love-of-mankind ineffable and the toward the our race
ἀγάπη τοῦ θεοῦ τὸν λόγον τὸν ἀνθρώπινον ὑπερβαίνει καὶ
love — of-God the reason the human surpasses and
τῇ θείᾳ ἀγαθότητι μόνῃ προσῆκεν, — αὕτη γάρ ἐστιν “ἡ
to-the divine goodness alone befits this for is the
εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν,” — τὸν
peace — of-God the(-one) surpassing every mind the
ἴσον τρόπον ἀκόλουθον καὶ τὴν πρὸς τοὺς φιλουμένους
same manner consistent also the toward the(-ones) loved
ἕνωσιν ὕπερ πᾶσαν ἕνωσιν εἶναι, ἣν ἄν τις δύναιτο
union above every union to-be which — anyone could
λογίσασθαι, καὶ πρὸς οὐδὲν παράδειγμα φέρειν. Διὰ
reckon and to no example to-bring because-of
τοῦτο καὶ πολλῶν ἐδέησε τῇ γραφῇ παραδειγμάτων,
this also of-many there-was-need to-the scripture examples
ὥστε δυνηθῆναι τὴν συνάφειαν ἐκείνην μηνῦσαι ὡς οὐκ
so-as to-be-able the conjunction that to-reveal as not
ἀρκοῦντος ἑνὸς, καὶ νῦν μὲν ἔνοικον καὶ οἰκίαν εἰσάγει,
sufficing one and now indeed indweller and house it-introduces
νῦν δὲ ἄμπελον καὶ κλῆμα, καὶ νῦν μὲν γάμον, νῦν δὲ
now and vine and branch and now indeed marriage now and
μέλη καὶ κεφαλὴν, ὧν οὐδέν ἐστιν ἴσον ἐκείνῃ· οὐ γὰρ
members and head of-which nothing is equal to-that not for
ἔστιν ἀπὸ τούτων τῆς ἀληθείας ἀκριβῶς ἐφικέσθαι.
it-is-possible from these of-the truth exactly to-attain

Μάλιστα μὲν γὰρ ἀνάγκη, τῇ φιλίᾳ καὶ τὴν συνάφειαν 16
most indeed for needful to-the friendship also the conjunction
ἀκόλουθον εἶναι, τί δ' ἂν γένοιτο τῆς θείας ἀγάπης
consistent to-be what and — could-come-to-be to-the divine love
ἴσον; — ἔπειθ' ὅτι καὶ τὰ μάλιστα συνάφειαν καὶ
equal then that also the(-things) most conjunction and
ἑνότητα δεικνῦναι δοκοῦντα ὁ γάμος ἐστὶ καὶ ἡ τῶν μελῶν
unity to-show seeming the marriage is and the of-the members
πρὸς τὴν κεφαλὴν ἁρμονία, ταῦτα δὲ παμπληθὲς ἔἴσω
toward the head fitting-together these and altogether inside
πίπτει καὶ πολλοῦ δεῖ τὰ ὄντα δηλῶσαι. Καὶ γὰρ ὁ
fall and much is-lacking the realities to-reveal and for the
μὲν γάμος οὐκ ἂν οὕτω συνάψαι, ὡς ἐν ἀλλήλοις εἶναι καὶ
indeed marriage not — so would-conjoin as in one-another to-be and
ζῆν τοὺς συναπτομένους, ὅπερ ἐπὶ τοῦ Χριστοῦ καὶ
to-live the(-ones) being-conjoined which in-the-case-of — Christ and
τῆς ἐκκλησίας συμβαίνει· ὅθεν ὁ θεῖος ἀπόστολος εἰπὼν
the church befalls whence the divine apostle having-said
περὶ τοῦ γάμου, "τὸ μυστήριον τοῦτο μέγα ἐστὶν, ἐπήγαγε,
about the marriage the mystery this great is added
λέγω δὲ εἰς Χριστὸν καὶ τὴν ἐκκλησίαν," δεικνὺς οὐ
I-say and toward Christ and the church showing not
τοῦτον ἀλλ' ἐκεῖνον τὸν γάμον διὰ θαύματος ἄγων. Τὰ δὲ
this but that the marriage through wonder leading the and
μέλη συνῆπται μὲν τῇ κεφαλῇ καὶ ζῇ τῷ συνῆφθαι
members are-conjoined indeed to-the head and live by-the to-have-been-conjoined
καὶ διαιρεθέντα ἀποθνήσκει· φαίνεται δὲ καὶ ταῦτα τῷ
and having-been-divided die appear but also these —
Χριστῷ συνημμένα μᾶλλον ἢ τῇ ἑαυτῶν κεφαλῇ καὶ
to-Christ conjoined rather than to-the their-own head and
τούτῳ ζῶντα μᾶλλον ἢ τῇ πρὸς αὐτὴν ἁρμονίᾳ. Καὶ
by-this living rather than by-the toward it fitting-together and

τοῦτο δῆλον ἀπὸ τῶν μακαρίων μαρτύρων, οἳ τὸ μὲν
this clear from the blessed martyrs who the(-one) indeed
ὑπέμειναν ἡδέως, τὸ δὲ οὐδὲ ἀκοῦσαι ἠνέσχοντο, καὶ
endured gladly the(-other) but not-even to-hear bore and
τὴν μὲν κεφαλὴν ἀπέθεντο καὶ τὰ μέλη σὺν ἡδονῇ, τοῦ
the indeed head they-laid-aside and the members with pleasure —
Χριστοῦ δὲ οὐδὲ μέχρι φωνῆς ἐδυνήθησαν ἀποστῆναι. Καὶ
of-Christ but not-even as-far-as voice were-able to-stand-apart and
οὕτω λέγω τὸ καινότατον. Τί γὰρ ἂν ἄλλῳ συνάπτοιτο
thus I-say the newest what for — with-another would-be-conjoined
μᾶλλον ἢ αὐτὸ ἑαυτῷ; ἀλλὰ καὶ αὕτη ἡ ἑνότης τῆς
rather than itself to-itself but even this the unity than-the
συναφείας ἐκείνης ἔλαττον ἔχει. Τῶν γὰρ πνευμάτων
conjunction that less has of-the for spirits
τῶν μακαρίων ἕκαστόν ἐστι μὲν ἓν καὶ ταὐτὸ ἑαυτῷ,
the blessed each is indeed one and the-same with-itself
συνῆπται δὲ τῷ σωτῆρι μᾶλλον ἢ ἑαυτῷ· φιλεῖ γὰρ
is-conjoined but to-the savior rather than to-itself it-loves for
τὸν σωτῆρα μᾶλλον ἢ ἑαυτὸ, καὶ μαρτυρήσει τῷ λόγῳ
the savior rather than itself and will-bear-witness to-the word
Παῦλος εὐχόμενος, "ἀνάθεμα εἶναι ἀπὸ Χριστοῦ" ὑπὲρ τῆς
Paul praying accursed to-be from Christ for the
σοφίας τῶν Ἰουδαίων, ἵν' ἐκείνῳ προσθήκη γένηται
salvation of-the Jews that to-that(-one) addition may-come-to-be
δόξης. Εἰ δὲ τὸ τῶν ἀνθρώπων φίλτρον τοσοῦτον, τὸ
of-glory if and the of-the men love so-great the
θεῖον οὐδ' ἔστι λογίσασθαι. Εἰ γὰρ οἱ πονηροὶ
divine not-even it-is-possible to-reckon if for the wicked
τοσαύτην ἐπεδείξαντο τὴν εὐγνωμοσύνην, τί χρὴ περὶ τῆς
so-great displayed the good-feeling what must about the
ἀγαθότητος ἐκείνης εἰπεῖν; Οὕτω δὲ ὑπερφυοῦς ὄντος τοῦ
goodness that one-say thus and supernatural being the

ἔρωτος ἀνάγκη καὶ τὴν συνάφειαν, πρὸς ἣν συνήλασε
love(-desire) needful also the conjunction toward which he-drove-together
τοὺς ἐρῶντας, τὴν διάνοιαν τὴν ἀνθρώπειαν κάτω τιθέναι,
the lovers the understanding the human below to-put
ὥστε μηδὲ πρὸς παράδειγμα ἀνενεχθῆναι δυνατὴν εἶναι.
so-as not-even toward example to-be-raised possible to-be
Σκοπῶμεν δὲ καὶ τόνδε τὸν τρόπον. Πολλῶν ὄντων, 22
let-us-consider and also this the manner many being
οἷς συνεῖναι κατὰ τὸν βίον ἀνάγκη, ἀέρος, φωτὸς,
with-which to-be-with in the life needful air light
τροφῆς, ἱματίων, αὐτῶν τῶν ἐν τῇ φύσει δυνάμεων καὶ
food garments very the in the nature powers and
μελῶν, οὐδενὶ τῶν πάντων ἑκάστοτε καὶ πρὸς ἅπαντα
members with-none of-the all at-each-time and toward all
κεχρῆσθαι καὶ συνεῖναι συμβαίνει, ἀλλὰ νῦν μὲν τούτῳ
to-have-used and to-be-with it-befalls but now indeed with-this
νῦν δ' ἐκείνῳ, πρὸς τὴν ἀεὶ παροῦσαν χρείαν ἄλλοτε
now and with-that toward the always present need at-another-time
ἄλλου βοηθοῦντος. Τὸ γὰρ ἱμάτιον ἐνδυόμεθα μέν, τροφὴ
another helping the for garment we-put-on indeed food
δὲ οὐκ ἂν εἴη, ἀλλὰ τραπέζης δεηθεῖσιν ἄλλο τι
but not — would-be but table having-needed other something
ζητεῖν ἀνάγκη. Καὶ τὸ μὲν φῶς οὐ δίδωσιν ἀναπνεῦσαι,
to-seek needful and the indeed light not grants to-breathe
ὁ δὲ ἀὴρ οὐκ ἂν γένοιτο ἡμῖν ἀντὶ τῆς ἀκτῖνος, καὶ
the and air not — would-become for-us instead-of the ray and
τῶν αἰσθήσεων δὲ ταῖς ἐνεργείαις καὶ τῶν μελῶν οὐκ ἀεὶ
of-the senses too to-the activities and of-the members not always
πάρεσμεν οὐδὲ χρώμεθα, ἀλλὰ καὶ ὁ ὀφθαλμὸς ἐνίοτε
we-are-present nor we-use but also the eye sometimes
καὶ χεὶρ ἀργός ἐστιν ἀκοῦσαι δεῆσαν, καὶ ἅψασθαι μὲν
and hand idle is to-hear there-being-need and to-touch indeed

βουλομένοις ἡ χεὶρ ἀρκέσει, ὀσφρανθῆναι δὲ ἢ ἀκοῦσαι
for-those-wishing the hand will-suffice to-smell but or to-hear
ἢ ἰδεῖν οὐκ ἂν ἔτι, ἀλλὰ ταύτην ἀφέντες εἰς ἄλλην
or to-see not — any-more but it having-let-go to another
ὁρῶμεν δύναμιν. Ὁ δὲ σωτὴρ τοῖς ἐν αὐτῷ ζῶσιν
we-look power the but savior to-the(-ones) in him living
οὕτως ἀεὶ κατὰ πάντα σύνεστι τρόπος, ὥστε πᾶσαν
thus always in every is-with manner so-that every
χρείαν παρέχει καὶ πάντα αὐτοῖς ἐστι, καὶ οὐκ ἐᾷ
need he-provides and all(-things) to-them is and not lets
πρὸς ἄλλο τι τῶν πάντων ἰδεῖν οὐδὲ ζητεῖν ἑτέρωθεν
toward other anything of-the all to-look nor to-seek from-elsewhere
οὐδέν. Οὐ γὰρ ἔστιν οὗ δεηθεῖσιν, ὅπερ οὐκ αὐτός
anything not for there-is of-which needing which not he
ἐστι τοῖς ἁγίοις· καὶ γεννᾷ γὰρ καὶ αὔξει καὶ τρέφει καὶ
is for-the saints and begets for and increases and nourishes and
φῶς ἐστι καὶ πνοή, καὶ πλάττει μὲν αὐτοῖς ὀφθαλμὸν
light is and breath and forms indeed for-them eye
ἑαυτῷ, φωτίζει δὲ ἑαυτῷ πάλιν, παρέχει δὲ ὁρᾷν ἑαυτόν.
for-himself illuminates and for-himself again provides and to-see himself
Καὶ τροφεὺς ὢν καὶ τροφή ἐστι, καὶ αὐτὸς μέν ἐστιν
and nourisher being also food is and himself indeed is
ὁ παρέχων τὸν ἄρτον τῆς ζωῆς, αὐτὸς δέ ἐστιν
the(-one) providing the bread of-the life himself and is
ὃ παρέχει· καὶ ζωὴ μέν ἐστι ζῶσιν, ἀναπνέουσι δὲ
what he-provides and life indeed is for-the-living for-the-breathing and
μύρον, ἱμάτιον δὲ ἐνδύσασθαι βουλομένοις. Καὶ μὴν αὐτὸς
chrism garment and to-put-on for-those-wishing and truly himself
μέν ἐστιν, ᾧ δυνάμεθα βαδίζειν, αὐτὸς δέ ἐστιν ἡ
indeed is by-whom we-can walk himself and is the
ὁδὸς, καὶ πρός γε ἔτι τὸ κατάλυμα τῆς ὁδοῦ καὶ τὸ
way and besides at-least still the lodging of-the way and the

πέρας. Μέλη ἐσμὲν, ἐκεῖνος κεφαλή· ἀγωνίζεσθαι δέον
end members we-are that(-one) head to-contend being-needful
συναγωνίζεται, εὐδοκιμοῦσιν ἀγωνοθέτης ἐστί, νικῶμεν,
he-contends-with for-those-winning-repute president-of-games he-is we-conquer
στέφανος ἐκεῖνος εὐθύς. Οὕτω πανταχόθεν πρὸς ἑαυτὸν
crown that(-one) at-once thus from-every-side toward himself
ἐπιστρέφει, καὶ οὐκ ἐᾷ προσχεῖν τὸν νοῦν οὐδενὶ τῶν
he-turns and not lets to-apply the mind to-any of-the
ἄλλων οὐδὲ λαβεῖν ἔρωτα τῶν ὄντων οὐδενός. Κἂν γὰρ
others nor to-take love(-desire) of-the beings for-any even-if for
ὧδε κινήσωμεν τὴν ἐπιθυμίαν, αὐτὸς ἵστησι καὶ ἀναπαύει,
here we-move the desire himself stops and rests
κἂν ἐκεῖσε, πάλιν αὐτὸς, κἂν ἑτέρωσε, καὶ ταύτην κατέχει
even-if there again himself even-if elsewhere and this occupies
τὴν ὁδὸν καὶ παριόντας χειροῦται· — "ἐὰν ἀναβῶ εἰς
the way and those-passing subdues if I-ascend into
τὸν οὐρανὸν, σὺ ἐκεῖ εἶ φησιν, ἐὰν καταβῶ εἰς τὸν ᾅδην,
the heaven you there are he-says if I-descend into — Hades
πάρει· ἐὰν ἀναλάβω τὰς πτέρυγάς μου κατ᾽ ὄρθρον καὶ
you-are-present if I-take-up the wings my at dawn and
κατασκηνώσω εἰς τὰ ἔσχατα τῆς θαλάσσης, καὶ γὰρ ἐκεῖ
I-encamp in the farthest of-the sea and for there
ἡ χείρ σου ὁδηγήσει με καὶ καθέξει με ἡ δεξιά σου,"
the hand your will-guide me and will-hold me the right-hand your
— ἀνάγκῃ τινὶ θαυμαστῇ καὶ φιλανθρώπῳ τυραννίδι
by-compulsion a-certain wondrous and loving-mankind tyranny
πρὸς ἑαυτὸν μόνον ἕλκων καὶ ἑαυτῷ μόνῳ συνάπτων. Καὶ
toward himself alone drawing and to-himself alone conjoining and
ταύτην εἶναι οἶμαι τὴν ἀνάγκην, ᾗ συνέλασε πρὸς
this to-be I-think the compulsion by-which he-drove-together to

τὴν οἰκίαν καὶ τὴν εὐωχίαν οὓς ἐκάλει, τῷ δούλῳ
the house and the feast whom he-was-calling to-the servant
λέγων, ἀνάγκασον εἰσελθεῖν, ὅπως "γεμισθῇ ὁ οἶκός μου."
saying compel to-come-in so-that be-filled the house my
29 Εἶεν. Ὅτι μὲν οὖν ἡ ἐν τῷ Χριστῷ ζωὴ οὐκ ἐπὶ
well-then that indeed then the in — Christ life not in
τοῦ μέλλοντος μόνον, ἀλλ' ἤδη καὶ ἐπὶ τοῦ παρόντος
the coming(-age) only but already also in the present
πάρεστι τοῖς ἁγίοις καὶ ζῶσι κατ' ἐκείνην καὶ
is-present to-the saints and they-live according-to it and
ἐνεργοῦσι, φανερὸν ἐκ τῶν εἰρημένων. Ὅθεν δὲ
act clear from the(-things) said whence and
ἔστιν οὕτω ζῆσαι καὶ, ὅ φησι Παῦλος, ἐν καινότητι
it-is-possible thus to-live and what says Paul in newness
ζωῆς περιπατῆσαι, λέγω δὴ τί ποιοῦσιν ὁ Χριστὸς
of-life to-walk I-say indeed what to-those-doing — Christ
οὕτω συνάπτεται καὶ προσφύεται, καὶ οὐκ οἶδ' ὅ τι καὶ
thus is-conjoined and grows-onto and not I-know what — also
χρὴ καλεῖν, ἑξῆς ἂν εἴη ῥητέον. Ἔστι τοίνυν τὸ
one-must call next — would-be one-must-speak there-is therefore the(-one)
μὲν θεόθεν, τὸ δὲ τῆς ἡμετέρας σπουδῆς, καὶ τὸ
indeed from-God the(-other) and of-the our zeal and the(-one)
μὲν ἐκείνου καθαρῶς ἔργον, τὸ δὲ καὶ ἡμῖν ἔχει
indeed his purely work the(-other) and also for-us has
φιλοτιμίαν· μᾶλλον δὲ τοσοῦτον παρ' ἡμῶν εἰσφέρεται
ambition rather and so-much from us is-contributed
μόνον, ὅσον ὑπομεῖναι τὴν χάριν καὶ μὴ προδοῦναι τὸν
only as-much-as to-endure the grace and not to-betray the
θησαυρὸν μηδὲ σβέσαι τὴν λαμπάδα ἡμμένην ἤδη. Λέγω
treasure nor to-quench the lamp lit already I-say
δὴ μηδὲν ἐπεισαγαγόντας ἐναντίον τῇ ζωῇ καὶ ἃ τὸν
indeed nothing having-introduced contrary to-the life and what the

θάνατον τίκτει· πρὸς τοῦτο γὰρ πᾶν ἀνθρώπειον ἀγαθὸν
death begets toward this for every human good
καὶ πᾶσα ἀρετὴ φέρει, μὴ καθ' ἑαυτοῦ τινα τὸ ξίφος
and every virtue tends not against himself anyone the sword
ὠθῆσαι μηδὲ φυγεῖν τὴν εὐδαιμονίαν καὶ τῆς κεφαλῆς
to-thrust nor to-flee the happiness and from-the head
ἀποσείσασθαι τοὺς στεφάνους, ὡς τήν γε οὐσίαν αὐτὴν
to-shake-off the crowns since the at-least essence itself
τῆς ζωῆς αὐτὸς παρὼν ὁ Χριστὸς ἄῤῥητόν τινα
of-the life himself being-present — Christ ineffable a-certain
τρόπον φυτεύει ταῖς ἡμετέραις ψυχαῖς. Πάρεστι γὰρ
manner plants in-the our souls he-is-present for
ἀληθῶς καὶ βοηθεῖ ταῖς ἀρχαῖς τῆς ζωῆς, αἷς αὐτὸς
truly and helps the beginnings of-the life which he
ἐπιδημήσας παρέσχε· πάρεστι δὲ οὐχ ὥσπερ τὸ πρῶτον
having-sojourned provided he-is-present but not as the first(-time)
διαίτης καὶ συλλόγων καὶ διατριβῶν ἡμῖν καὶ κοινωνῶν,
of-way-of-life and of-gatherings and of-converse with-us also sharing
ἀλλ' ἕτερον ἐκείνῳ καὶ τελεώτερον τρόπον, καθ' ὃν
but another than-that and more-perfect manner according-to which
σύσσωμοι αὐτῷ γινόμεθα καὶ σύζωοι καὶ μέλη καὶ
of-one-body with-him we-become and living-with(-him) and members and
εἴ τι πρὸς τοῦτο φέρει. Καθάπερ γὰρ ἡ φιλανθρωπία
if anything toward this tends just-as for the love-of-mankind
ἄφατος, ὅθεν προήχθη τοὺς αἰσχίστους οὕτω φιλήσας
unspeakable whence he-was-led the most-shameful so having-loved
οὕτω μεγίστων ἀξιῶσαι χαρίτων, καὶ ἡ συνάφεια,
so of-greatest to-deem-worthy graces also the conjunction
καθ' ἣν σύνεστι τοῖς φιλουμένοις, πᾶσαν εἰκόνα καὶ
according-to which he-is-with the(-ones) loved every image and
πᾶσαν ἐπωνυμίαν νικᾷ, οὕτω καὶ ὁ τρόπος, καθ' ὃν
every name conquers so also the manner according-to which

σύνεστι καὶ εὐποιεῖ, θαυμαστὸς καὶ τῷ θαυμαστὰ
he-is-with and benefits wondrous and to-the(-one) wondrous(-things)
ποιοῦντι μόνῳ προσήκων. Τὸν γὰρ θάνατον, ὃν ἀληθῶς
doing alone befitting the for death which truly
ὑπὲρ τῆς ἡμετέρας ζωῆς ἀπέθανε, συμβόλοις τισὶ καθάπερ
for the our life he-died by-symbols certain as-if
ἐν γραφῇ μιμουμένους πράγμασιν αὐτοῖς ἀνακαινίζει καὶ
in painting imitating by-realities themselves he-renews and
ἀναπλάττει καὶ τῆς ἑαυτοῦ κοινωνοὺς ποιεῖται ζωῆς.
re-forms and of-the his-own sharers makes life
35 Ἐπὶ γὰρ τῶν μυστηρίων τῶν ἱερῶν τὸν ταφὸν αὐτοῦ
in for the mysteries the sacred the burial his
γράφοντες καὶ τὸν θάνατον αὐτοῦ καταγγέλλοντες
depicting and the death his proclaiming
δι᾽ αὐτῶν γεννώμεθα καὶ πλαττόμεθα καὶ ὑπερφυῶς
through them we-are-born and are-formed and supernaturally
συναπτόμεθα τῷ σωτῆρι· ταῦτα γάρ ἐστι, δι᾽ ὧν
are-conjoined to-the savior these for are through which
ἐν αὐτῷ ζῶμεν, ᾗ φησιν Παῦλος, καὶ κινούμεθα καὶ
in him we-live as says Paul and move and
ἐσμέν. Ἐπεὶ τὸ μὲν βάπτισμα τὸ εἶναι δίδωσι καὶ
are since the indeed baptism the to-be grants and
ὅλως ὑποστῆναι κατὰ Χριστόν· τοῦτο γὰρ νεκροὺς καὶ
wholly to-subsist according-to Christ this for dead and
διεφθαρμένους παραλαβὸν εἰς τὴν ζωὴν πρῶτον εἰσάγει.
corrupted having-taken-over into the life first introduces
Ἡ δὲ τοῦ μύρου χρίσις τελείοι τὸν γεγεννημένον τῇ
the and of-the chrism anointing perfects the(-one) having-been-born to-the
τοιᾷδε ζωῇ προσήκουσαν ἐνέργειαν ἐντιθεῖσα· ἡ δὲ θεία
such life befitting activity putting-in the and divine
εὐχαριστία τὴν ζωὴν ταύτην καὶ τὴν ὑγείαν συντηρεῖ καὶ
eucharist the life this and the health preserves and

συνέχει. Τὸ γὰρ σῶσαι τὰ κτηθέντα καὶ διατελέσαι
holds-together the for to-save the(-things) acquired and to-continue
ζῶντας, ὁ τῆς ζωῆς δίδωσιν ἄρτος· διὰ ταῦτα
living the of-the life grants bread because-of these(-things)
τούτῳ μὲν τῷ ἄρτῳ ζῶμεν, κινούμεθα δὲ τῷ μύρῳ ἀπὸ
by-this indeed the bread we-live we-are-moved and by-the chrism from
τοῦ λουτροῦ τὸ εἶναι λαβόντες. Καὶ τοῦτον τὸν τρόπον ἐν
the bath the to-be having-received and this the manner in
τῷ θεῷ ζῶμεν μετατιθέντες τὸν βίον ἀπὸ τοῦ ὁρωμένου
— God we-live transferring the life from the seen
τούτου πρὸς τὸν μὴ βλεπόμενον κόσμον, οὐ τὸν τόπον
this to the not seen world not the place
ἀμείβοντες, ἀλλὰ τὸν βίον καὶ τὴν ζωήν. Οὐ γὰρ αὐτοὶ
exchanging but the way-of-life and the life not for ourselves
πρὸς τὸν θεὸν ἐκινήθημεν οὐδὲ ἀνέβημεν, ἀλλ' αὐτὸς πρὸς
toward — God were-moved nor ascended but he toward
ἡμᾶς ἐλήλυθε καὶ κατήει. Οὐ γὰρ ἐζητήσαμεν, ἀλλ'
us has-come and was-coming-down not for we-sought but
ἐζητήθημεν, ὅτι οὐκ ἐξεζήτησε τὸ πρόβατον τὸν ποιμένα
we-were-sought for not sought-out the sheep the shepherd
καὶ ἡ δραχμὴ τὸν οἰκοδεσπότην, ἀλλ' αὐτὸς ἔκυψεν εἰς
and the drachma the master-of-the-house but he stooped to
τὴν γῆν καὶ εὗρε τὴν εἰκόνα καὶ ἐπὶ τῶν τόπων ἐγένετο,
the earth and found the image and in the places came-to-be
ἐφ' οἷς τὸ πρόβατον ἐπλανᾶτο, καὶ ἀνείλετο καὶ τῆς
in which the sheep was-wandering and took-it-up and from-the
πλάνης ἔστησεν, οὐ μεταστήσας ἐνθένδε, ἀλλὰ μένοντας
wandering stopped not having-removed from-here but remaining
ἐπὶ τῆς γῆς καὶ οὐρανίους ἐποίησε καὶ τὴν ἐν οὐρανῷ
on the earth also heavenly he-made and the in heaven
ζωὴν ἐνέθηκεν, οὐκ ἀναγαγὼν εἰς τὸν οὐρανὸν, ἀλλὰ τὸν
life put-in not having-led-up to the heaven but the

οὐρανὸν εἰς ἡμᾶς κλίνας καὶ καταγαγών. "Καὶ γὰρ, ὅ
heaven to us having-bent and having-brought-down and for what
φησιν ὁ προφήτης, ἔκλινεν οὐρανοὺς καὶ κατέβη." Καὶ
says the prophet he-bent heavens and came-down and
τοίνυν διὰ τῶν μυστηρίων τούτων τῶν ἱερῶν ὥσπερ
therefore through the mysteries these the sacred as
διὰ θυρίδων εἰς τὸν σκοτεινὸν τοῦτον κόσμον ὁ ἥλιος
through windows into the dark this world the sun
εἰσέρχεται τῆς δικαιοσύνης καὶ θανατοῖ μὲν τὴν σύστοιχον
enters of-the righteousness and puts-to-death indeed the corresponding
τῷ κόσμῳ τούτῳ ζωὴν, ἀνίστησι δὲ τὴν ὑπερκόσμιον, καὶ
to-the world this life raises but the supramundane and
νικᾷ τὸν κόσμον τὸ φῶς τοῦ κόσμου, ὅπερ αἰνίττεται
conquers the world the light of-the world which he-hints
λέγων, "ἐγὼ νενίκηκα τὸν κόσμον," ἐν θνητῷ καὶ ῥέοντι
saying I have-conquered the world in mortal and flowing
σώματι τὴν ἑστῶσαν καὶ ἀθάνατον εἰσάγων ζωήν.
body the standing and immortal introducing life
Καθάπερ γὰρ ἐν οἰκίᾳ τῆς ἀκτῖνος εἰσελθούσης ὁ λύχνος
just-as for in house the ray having-entered the lamp
οὐκέτι τὰς ὄψεις τῶν ὁρώντων εἰς ἑαυτὸν ἐπιστρέφει,
no-longer the sights of-the(-ones) seeing to itself turns
ἀλλ' ἡ τῆς ἀκτῖνος λαμπρότης ὑπερνικῶσα κατέχει· τὸν
but the of-the ray brilliance overpowering holds(-them) the
ἴσον τρόπον καὶ ἐν τῷδε τῷ βίῳ διὰ τῶν μυστηρίων
same manner also in this the life through the mysteries
ἡ τῆς μελλούσης ζωῆς λαμπρότης εἰσερχομένη καὶ ταῖς
the of-the coming life brilliance entering and in-the
ψυχαῖς ἐνοικοῦσα νικᾷ τὴν ἐν σαρκὶ ζωὴν καὶ τὸ κάλλος
souls dwelling conquers the in flesh life and the beauty
τοῦ κόσμου τούτου καὶ τὴν λαμπρότητα ἀποκρύπτει, καὶ
of-the world this and the brilliance hides and

αὕτη ἐστὶν ἡ ἐν πνεύματι ζωὴ, ἧς ἐπιθυμία πᾶσα σαρκὸς
this is the in spirit life by-which desire every of-flesh
ἡττᾶται, κατὰ τὸν Παύλου λόγον, "πνεύματι περιπατεῖτε
is-defeated according-to the of-Paul word in-spirit walk
καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε." Ταύτην τὴν ὁδὸν
and desire of-flesh not — you-will-fulfill this the way
ὁ κύριος ἔτεμεν εἰς ἡμᾶς ἐρχόμενος, καὶ ταύτην ἀνέωξε
the Lord cut toward us coming and this opened
τὴν πύλην εἰσελθὼν εἰς τὸν κόσμον, καὶ εἰς τὸν πατέρα
the gate having-entered into the world and to the father
ἀνελθὼν οὐκ ἠνέσχετο κλεῖσαι, ἀλλ' ἐξ ἐκείνου διὰ
having-ascended not he-bore to-shut but from that(-time) through
ταύτης ἐπιδημεῖ τοῖς ἀνθρώποις· μᾶλλον δὲ πάρεστιν
this he-sojourns-among the men rather and is-present
ἀεὶ καὶ μεθ' ἡμῶν ἐστι καὶ ἔσται μέχρι παντὸς τὰς
always and with us is and will-be until all(-time) the
ἐπαγγελίας σώζων ἐκείνας. Οὐκοῦν οὐκ ἔστι τοῦτο ἄλλο ἢ
promises keeping those then not is this other than
οἶκος θεοῦ καὶ αὕτη ἡ πύλη τοῦ οὐρανοῦ, ὁ πατριάρχης
house of-God and this the gate of-the heaven the patriarch
ἂν εἶπε, δι' ἧς οὐ μόνον ἄγγελοι καταβαίνουσιν
— would-say through which not only angels descend
εἰς τὴν γῆν, — καὶ γὰρ πάρεισιν ἑκάστῳ τῶν
to the earth and for they-are-present to-each of-the(-ones)
τελουμένων, — ἀλλὰ καὶ αὐτὸς ὁ τῶν ἀγγέλων δεσπότης.
being-initiated but also himself the of-the angels master
Διὰ τοῦτο καὶ ἡνίκα τὸ βάπτισμα τὸ ἑαυτοῦ καθάπερ ἐν
because-of this also when the baptism the his-own as-if in
γραφῇ προχαράττων, τὸ βάπτισμα Ἰωάννου καὶ αὐτὸς ὁ
painting pre-engraving the baptism of-John also himself the
σωτὴρ ἠνέσχετο βαπτισθῆναι, τὸν οὐρανὸν ἀνέωξε, δεικνὺς
savior bore to-be-baptized the heaven he-opened showing

ὅτι τοῦτό ἐστι, δι᾽ οὗ τὸν οὐράνιον ὀψόμεθα χῶρον·
that this is through which the heavenly we-shall-see country
καὶ μὴν καὶ δι᾽ ὧν ἀπεφήνατο μὴ δύνασθαι εἰσελθεῖν εἰς
and truly also through what he-declared not to-be-able to-enter into
τὴν ζωὴν τὸν μὴ βαπτισθέντα, τοῦτο τὸ λουτρὸν εἴσοδόν
the life the(-one) not baptized this the bath entrance
τινα αὐτὸ αἰνίττεται καὶ πύλην. "Ἀνοίξατέ μοι πύλας
a-certain itself hints and gate open to-me gates
δικαιοσύνης," φησὶν ὁ Δαβὶδ, ταύτας οἶμαι τὰς πύλας
of-righteousness says — David these I-think the gates
ἀνοιγῆναι ἐπιθυμῶν. Τοῦτο γάρ ἐστιν, ὃ πολλοὶ προφῆται
to-be-opened desiring this for is what many prophets
καὶ βασιλεῖς ἐπεθύμησαν ἰδεῖν, ἀφικόμενον εἰς τὴν γῆν
and kings desired to-see having-arrived to the earth
τὸν τεχνίτην τῶν θυρῶν τούτων· διὰ τοῦτο καὶ εἰ
the craftsman of-the doors these because-of this also if
γένοιτό φησιν αὐτῷ τυχεῖν τῆς εἰσόδου καὶ διὰ τούτων
it-should-befall he-says to-him to-obtain the entrance and through these
ἐλθεῖν τῶν πυλῶν, χάριτας ὁμολογήσειν τῷ θεῷ τῷ
to-come the gates thanks would-confess — to-God the(-one)
διελόντι τὸ τεῖχος. "Εἰσελθὼν γάρ φησιν ἐν αὐταῖς
having-broken-through the wall having-entered for he-says in them
ἐξομολογήσομαι τῷ κυρίῳ," ὡς ἀπὸ τούτων μάλιστα τῶν
I-will-confess to-the Lord as from these most the
πυλῶν εἰς τελεωτάτην ἂν γνῶσιν δυνηθεὶς ἀφικέσθαι τῆς
gates to most-perfect — knowledge being-able to-arrive of-the
τοῦ θεοῦ περὶ τὸ γένος ἀγαθότητος καὶ φιλανθρωπίας.
— of-God toward the race goodness and love-of-mankind

47 Τί γὰρ ἂν γένοιτο μεῖζον χρηστότητος καὶ φιλανθρωπίας
what for — could-come-to-be greater of-kindness and love-of-mankind
σημεῖον, ἢ λούοντα μὲν ὕδατι ῥύπου τὴν ψυχὴν
sign than washing indeed with-water from-filth the soul

ἀπαλλάττειν, χρίοντα δὲ μύρῳ βασιλεύειν τὴν ἐν
to-free anointing and with-chrism to-make-reign-in the in
οὐρανοῖς βασιλείαν, ἑστιᾶν δὲ τὸ σῶμα τὸ ἑαυτοῦ καὶ
heavens kingdom to-feast(-them) and the body the his-own and
τὸ αἷμα παρατιθέντα; Τό γε μὴν ἀνθρώπους θεοὺς καὶ
the blood setting-before the at-least truly men gods and
υἱοὺς γενέσθαι θεοῦ, καὶ τὴν φύσιν τὴν ἡμετέραν θεοῦ
sons to-become of-God and the nature the our with-God's
τιμῇ τιμηθῆναι, καὶ τὸν χοῦν εἰς τοῦτο δόξης ἀνενεχθῆναι,
honor to-be-honored and the dust to this of-glory to-be-raised
ὡς ὁμότιμον καὶ ὁμόθεον ἤδη τῇ θείᾳ φύσει
so-as of-equal-honor and of-equal-godhead already with-the divine nature
γενέσθαι, τίνι γένοιτ' ἂν ἴσον; τίνα δ' ἂν καινότητος
to-become to-what could-be — equal what and — newness
ὑπερβολὴν καταλίποι; Τοῦτο γάρ ἐστιν ἡ ἀρετὴ τοῦ θεοῦ,
excess would-leave this for is the virtue — of-God
ἥτις ἐκάλυψεν οὐρανούς· οἶμαι πᾶσαν (ὑπερέβη) κτῖσιν
which covered heavens I-think every surpassed creation
καὶ πᾶν ἔργον ἀπέκρυψε τοῦ θεοῦ τῷ μεγέθει καὶ τῷ
and every work hid — of-God by-the greatness and by-the
κάλλει νικῆσαν. Τῶν γὰρ θείων ἔργων ἁπάντων οὕτω
beauty having-conquered of-the for divine works all so
μὲν πολλῶν ὄντων, οὕτω δὲ καλῶν καὶ μεγάλων, οὐκ
indeed many being so and fair and great not
ἔστιν οὐδὲν, ὃ μὴ τῆς σοφίας τοῦ δημιουργοῦ καὶ τῆς
is none which not than-the wisdom of-the creator and the
τέχνης ἔλαττον ἔχει, καὶ δύναιτ' ἂν τῶν ὑπηργμένων
art less has and could — than-the(-things) existing
καὶ καλλίω καὶ μείζω παράγειν οὐμενοῦν οὐδ' ὅσον
both fairer and greater to-produce not-at-all not-even as-much-as
εἰπεῖν ἐξεῖναι. Εἰ δ' ἔνεστιν οὕτως ἔργον θεοῦ γενέσθαι
to-say to-be-possible if but it-is-possible so work of-God to-become

καλὸν, οὕτως ἀγαθὸν, ὥστε πρὸς τὴν σοφίαν ἐκείνην καὶ
fair so good so-as with the wisdom that and
τὴν δύναμιν καὶ τὴν τέχνην ἁμιλληθῆναι καὶ ὡς ἔπος
the power and the art to-vie and so-to-speak word
εἰπεῖν πρὸς τὴν ἀπειρίαν ἐξισωθῆναι, καὶ κατάπερ ἴχνος
to-say with the infinity to-be-made-equal and as-if trace
τὸ μέγεθος ἅπαν τῆς (θείας) ἀγαθότητος ὑποδεῖξαι, τοῦτο
the greatness all of-the divine goodness to-show this
οἶμαι εἶναι νικῆσαι. Εἰ γὰρ τοῦτό ἐστιν ἀεὶ τῷ θεῷ τὸ
I-think to-be to-conquer if for this is always — for-God the
ἔργον, ἀγαθοῦ μεταδιδόναι, καὶ ὑπὲρ τούτου πάντα ποιεῖ,
work of-good to-impart and for this all(-things) he-does
καὶ τοῦτο τὸ τέλος τῶν τε ἤδη γεγονότων καὶ ἃ
and this the end of-the both already having-come-to-be and what
γένοιτ' ἂν τὸν ἔπειτα χρόνον, — χεθῆναί φησι τὸ
might-come-to-be — in-the after time to-be-poured he-says the
ἀγαθὸν καὶ ὁδεῦσαι· — ὃ ποιῶν τοῦ πάντων ὁ θεὸς
good and to-travel what doing the of-all — God
μεγίστου μετέδωκεν ἀγαθοῦ καὶ οὗ μεῖζον οὐκ ἔχει
greatest imparted good and than-which greater not he-has
δοῦναι, τοῦτο ἂν εἴη τὸ μέγιστον καὶ κάλλιστον τῆς
to-give this — would-be the greatest and fairest of-the
ἀγαθότητος ἔργον καὶ ὁ τελευταῖος τῆς χρηστότητος ὅρος.
goodness work and the last of-the kindness bound
Τοιοῦτον δὲ τὸ τῆς οἰκονομίας ἔργον, ἣ περὶ τῶν
such and the of-the economy work which concerning the
ἀνθρώπων ᾠκονομήθη. Ἐνταῦθα γὰρ οὐ μετέδωκεν ἁπλῶς
men was-dispensed here for not imparted simply
ὁτουοῦν ἀγαθοῦ τῇ φύσει τῶν ἀνθρώπων ὁ θεὸς παρ'
any-whatever good to-the nature of-the men — God with
ἑαυτῷ τὰ πλείω τηρήσας, ἀλλ' αὐτὸ πᾶν τὸ πλήρωμα
himself the more having-kept but very all the fullness

τῆς θεότητος, ὅλον αὐτὸν τὸν φυσικὸν ἐνέθηκε πλοῦτον.
of-the godhead whole very the natural put-in wealth
Διὰ τοῦτο καὶ δικαιοσύνην τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ
because-of this also righteousness — of-God in the gospel
διαφερόντως ἀποκαλύπτεσθαι Παῦλος εἶπε· εἰ γάρ ἐστί
especially to-be-revealed Paul said if for there-is
τις ἀρετὴ θεοῦ καὶ δικαιοσύνη, τοῦτο ἂν εἴη τὸ
a-certain virtue of-God and righteousness this — would-be the
πᾶσιν ἀφθόνως τῶν ἀγαθῶν τῶν ἑαυτοῦ μεταδοῦναι καὶ ἡ
to-all ungrudgingly of-the goods the his-own to-impart and the
τῆς μακαριότητος κοινωνία. Τούτου χάριν τὰ ἱερώτατα
of-the blessedness communion of-this for-the-sake the most-sacred
μυστήρια πύλαι ἂν εἰκότως καλοῖντο δικαιοσύνης, ὅτι
mysteries gates — fittingly might-be-called of-righteousness because
ἡ τοῦ θεοῦ περὶ τὸ γένος ἐσχάτη φιλανθρωπία καὶ
the — of-God toward the race utmost love-of-mankind and
ἀγαθότης, ἥτις ἐστὶν ἡ θεία ἀρετὴ καὶ δικαιοσύνη, ταύτας
goodness which is the divine virtue and righteousness these
ἡμῖν εἰς τὸν οὐρανὸν ἐποίησε τὰς εἰσόδους.
for-us into the heaven made the entrances
Καὶ μὴν καὶ ἕτερον τρόπον κρίσει τινὶ καὶ δικαιοσύνῃ 54
and truly also another manner by-judgment a-certain and righteousness
τοῦτο τὸ τρόπαιον ἔστησεν ὁ κύριος, καὶ ταύτην ἡμῖν
this the trophy set-up the Lord and this to-us
ἔδωκεν τὴν πύλην καὶ τὴν ὁδόν. Οὐ γὰρ ἥρπασε τοὺς
gave the gate and the way not for he-seized the
αἰχμαλώτους, ἀλλὰ λύτρον ἔδωκε καὶ ἔδησε τὸν ἰσχυρὸν,
captives but ransom he-gave and bound the strong(-one)
οὐ τῷ μείζω δύναμιν ἔχειν, ψήφῳ δὲ δικαίᾳ κατακριθέντα,
not by-the greater power to-have by-vote but just condemned
καὶ ἐβασίλευσεν ἐπὶ τὸν οἶκον Ἰακὼβ ἐν ταῖς ψυχαῖς τῶν
and reigned over the house of-Jacob in the souls of-the

ἀνθρώπων τὴν τυραννίδα λύσας, οὐχ ὅτι ἐδύνατο
men the tyranny having-dissolved not because he-could
λύσαι, ἀλλ' ὅτι λυθῆναι δίκαιον ἦν. Καὶ τοῦτο ἐμήνυσεν
dissolve but because to-be-dissolved just it-was and this he-revealed
ἐν οἷς εἶπε, "δικαιοσύνη καὶ κρίμα ἑτοιμασία τοῦ θρόνου".
in what he-said righteousness and judgment preparation of-the throne
Οὐ δικαιοσύνη δὲ μόνον ταύτας διεῖλε τὰς πύλας, ἀλλὰ
not righteousness and only these broke-through the gates but
δικαιοσύνη δι' αὐτῶν εἰς τὸ ἡμέτερον ἀφίκετο γένος. Ἐπὶ
righteousness through them to the our arrived race in
μὲν γὰρ τῶν προτέρων χρόνων, πρὶν ἢ τὸν θεὸν εἰς τοὺς
indeed for the former times before than — God among the
ἀνθρώπους ἐπιδημῆσαι, οὐκ ἦν εὑρεῖν δικαιοσύνην
men to-sojourn not it-was-possible to-find righteousness
ἐπὶ τῆς γῆς. Αὐτὸς γὰρ ἐκ τοῦ οὐρανοῦ διέκυψε καὶ
on the earth he for from the heaven peered-out and
ἐζήτησεν ὁ θεὸς, ὃν λαθεῖν οὐκ ἐνῆν, εἴπερ ὅλως
sought — God whom to-escape-notice not was-possible if-indeed at-all
ἦν, καὶ ὅμως οὐκ εὗρε· "πάντες γάρ φησιν ἐξέκλιναν
there-was and yet not found all for he-says turned-aside
ἅμα ἠχρειώθησαν, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ
together became-useless not there-is(-one) doing kindness not
ἔστιν ἕως ἑνός". Ἐπεὶ δὲ ἡ ἀλήθεια ἐκ τῆς γῆς ἀνέτειλε
there-is until one when and the truth from the earth rose
τοῖς ἐν τῷ σκότει τοῦ ψεύδους καὶ τῇ σκιᾷ καθημένοις,
for-the(-ones) in the darkness of-the falsehood and in-the shadow sitting
τηνικαῦτα καὶ ἡ δικαιοσύνη ἐκ τοῦ οὐρανοῦ διέκυψεν ἄρτι
then also the righteousness from the heaven peered-out just-now
πρώτως ἀληθῶς καὶ τελείως τοῖς ἀνθρώποις φανεῖσα·
first truly and perfectly to-the men having-appeared
καὶ ἐδικαιώθημεν, πρῶτον μὲν τῶν δεσμῶν καὶ τῆς
and we-were-justified first indeed from-the bonds and from-the

εὐθύνης ἀπαλλαγέντες, τοῦ μηδὲν ἀδικηκότος ὑπὲρ ἡμῶν
accountability having-been-freed the(-one) nothing having-done-wrong for us
ἀπολογησαμένου τῷ διὰ σταυροῦ θανάτῳ, καθ' ὃν
having-made-defense by-the through cross death according-to which
ἔδωκε δίκην ὑπὲρ ὧν ἡμεῖς ἐτολμήσαμεν, ἔπειτα καὶ φίλοι
he-paid penalty for what we dared then also friends
θεοῦ καὶ δίκαιοι κατέστημεν διὰ τὸν θάνατον ἐκεῖνον.
of-God and just we-were-made because-of the death that
Οὐ γὰρ ἔλυσε μόνον καὶ τῷ πατρὶ κατήλλαξεν ἀποθανὼν
not for he-released only and to-the father reconciled having-died
ὁ σωτὴρ, ἀλλὰ καὶ ἔδωκεν ἡμῖν ἐξουσίαν τέκνα θεοῦ
the savior but also gave to-us authority children of-God
γενέσθαι, συνάψας μὲν ἑαυτῷ τὴν φύσιν τὴν ἡμετέραν
to-become having-conjoined indeed to-himself the nature the our
διὰ τῆς σαρκὸς, ἣν ἀνείλετο, συνάπτων δὲ ἡμῶν
through the flesh which he-took-up conjoining and of-us
ἕκαστον τῇ ἑαυτοῦ σαρκὶ τῇ δυνάμει τῶν μυστηρίων.
each to-the his-own flesh by-the power of-the mysteries
Καὶ τοῦτον τὸν τρόπον τὴν ἑαυτοῦ δικαιοσύνην καὶ τὴν
and this the manner the his-own righteousness and the
ζωὴν ἐν ταῖς ἡμετέραις ἀνατέλλει ψυχαῖς· οὕτω τὴν ἀληθῆ
life in the our makes-rise souls thus the true
δικαιοσύνην διὰ τῶν μυστηρίων τῶν ἱερῶν ἐξεγένετο
righteousness through the mysteries the sacred it-became-possible
καὶ γνῶναι τοῖς ἀνθρώποις καὶ κατορθῶσαι. Εἰ γὰρ πολλοὶ
both to-know for-the men and to-achieve if for many
δίκαιοι καὶ φίλοι θεοῦ παρὰ τῇ γραφῇ πρὶν ἀφῖχθαι
just and friends of-God in the scripture before to-have-arrived
τὸν δικαιοῦντα καὶ διαλλάττοντα, ἐκεῖνο λογίζεσθαι
the(-one) justifying and reconciling that to-reckon
χρὴ, μάλιστα μὲν ἐν τῇ γενεᾷ αὐτῶν, ἔπειτα καὶ διὰ
one-must most indeed in the generation their then also because-of

τὸ μέλλον, ὅτι οἷοί τε ἐγένοντο καὶ παρασκευάσθησαν
the future because able — they-became and were-prepared
ἀνασχούσῃ προσδραμεῖν τῇ δικαιοσύνῃ καὶ λυθῆναι μὲν
having-risen to-run-to the righteousness and to-be-released indeed
τοῦ λύτρου καταβληθέντος, ἰδεῖν δὲ τοῦ φωτὸς φανέντος,
the ransom having-been-paid to-see and the light having-appeared
ἀναστῆναι δὲ τῶν τύπων τῆς ἀληθείας ἀναδειχθείσης.
to-stand-up and from-the types the truth having-been-displayed
Καὶ τούτῳ διήνεγκαν οἱ δίκαιοι τῶν πονηρῶν, ἐν
and in-this differed the just from-the wicked in
τοῖς αὐτοῖς σχεδὸν ἐκείνοις ὄντες δεσμοῖς καὶ τὴν
the same almost those being bonds and the
αὐτὴν ὑφιστάμενοι τυραννίδα, ὅτι οἱ μὲν πρὸς τὸν
same undergoing tyranny that the(-ones) indeed toward the
ἀνδραποδισμὸν ἐκεῖνον καὶ τὴν δουλείαν δυσχερῶς εἶχον,
enslavement that and the slavery ill were-disposed
καὶ ηὔχοντο τὸ δεσμωτήριον καταστραφῆναι καὶ τὰ
and prayed the prison to-be-overthrown and the
δεσμὰ ἐκεῖνα λυθῆναι, καὶ ἐπεθύμουν πατουμένην ἰδεῖν
bonds those to-be-loosed and desired being-trampled to-see
ὑπὸ τῶν δεδεμένων τὴν τοῦ τυράννου κεφαλὴν, τοῖς
by the bound the of-the tyrant head to-the(-ones)
δὲ οὔτε ἐδόκει δεινὸν οὐδὲν τὰ παρόντα, καὶ ἥδοντο
but neither seemed terrible anything the present(-things) and they-were-pleased
δουλεύοντες. Οἷοι καὶ ἐπὶ τῶν ἡμερῶν ἐκείνων ἐγένοντο
being-slaves such also in the days those were
τῶν μακαρίων, οἳ τὸν ἥλιον ἐπ᾽ αὐτῶν ἀνατείλαντα οὔτε
the blessed who the sun upon them having-risen neither
ἐδέξαντο καὶ ἀποσβέσαι ἐπεχείρησαν οἷς ἐξῆν, δι᾽
received and to-quench tried by-what it-was-possible through
ὧν ᾠήθησαν δυνηθῆναι ἀφανίσαι τὴν ἀκτῖνα πάντα
which they-thought to-be-able to-make-vanish the ray all(-things)

ποιοῦντες. Ὅθεν καὶ οἱ μὲν ἐλύθησαν τῆς ἐν ᾅδου
doing whence also the(-ones) indeed were-released from-the in Hades
τυραννίδος τοῦ βασιλέως φανέντος, οἱ δὲ ἔμειναν ἐπὶ
tyranny the king having-appeared the(-ones) but remained in
τῶν δεσμῶν. Καθάπερ ἐπὶ τῶν νοσούντων οἷ τὴν
the bonds just-as in-the-case-of the sick who the
θεραπείαν ἐκ παντὸς τρόπου ζητοῦσι καὶ τὸν ἰατρὸν ἡδέως
cure by every means seek and the physician gladly
ὁρῶσι τῶν μηδὲ εἰδότων ὅτι νοσοῦσι καὶ πρὸς τὰ
see than-the(-ones) not-even knowing that they-are-sick and from the
φάρμακα ἀποπηδώντων ἀμείνους καὶ ἀνεκτοτέρους εἶναι
remedies leaping-away better and more-tolerable to-be
συμβαίνει· τούτους γὰρ ὁ ἰατρὸς οἶμαι καὶ ὑγιαίνοντας
it-befalls these for the physician I-think also healthy
ἤδη προσερεῖ καὶ μήπω ὑγιάσας, εἴ γε μὴ σύνοιδεν
already will-address even not-yet having-healed if at-least not he-is-conscious-in
ἑαυτῷ τὴν τέχνην τῆς ἀῤῥωστίας ἐλάττω· — τοῦτον
himself the art than-the sickness lesser this
τὸν τρόπον καὶ δικαίους καὶ φίλους ἐνίους ἐπὶ τῶν
the manner also just and friends some in the
χρόνων ἐκείνων ἐκάλεσεν ὁ θεός. Τὰ γὰρ παρ᾽ ἑαυτῶν
times those called — God the(-things) for from themselves
εἰσέφερον πάντα καὶ τὴν δυνατὴν ἐπεδείξαντο δικαιοσύνην,
they-contributed all and the possible displayed righteousness
ὅπερ λυθῆναι μὲν ἀξίους ἐποίησε τοῦ λῦσαι δυναμένου
which to-be-released indeed worthy made the(-one) to-release able
φανέντος, ἔλυσε δὲ οὐδαμῶς. Καίτοι εἰ τοῦτο ἦν ἀληθὴς
having-appeared released but in-no-way and-yet if this were true
δικαιοσύνη, καὶ αὐτοὶ ἂν ἦσαν "ἐν εἰρήνῃ καὶ ἐν χειρὶ
righteousness also they — would-be in peace and in hand
θεοῦ," Σολομὼν εἶπε, τὸ σῶμα ἀνατιθέμενοι τοῦτο· νῦν
of-God Solomon said the body laying-aside this now

δὲ ἀπερχομένους ἐνθένδε ᾅδης ἐξεδέχετο. Τὴν γὰρ ἀληθῆ
but those-departing from-here Hades was-receiving the for true
δικαιοσύνην καὶ τὴν πρὸς θεὸν ἑταιρίαν οὐχ ὑπερόριον
righteousness and the toward God companionship not from-beyond-the-border
οὖσαν κατήγαγεν ὁ δεσπότης ἡμῶν, ἀλλ᾽ αὐτὸς εἰσήγαγεν
being brought-down the master our but himself brought-in
εἰς τὸν κόσμον, καὶ τὴν φέρουσαν εἰς τὸν οὐρανὸν οὐκ
into the world and the(-way) leading into the heaven not
οὖσαν εὗρεν ἀλλ᾽ αὐτὸς ἔτεμεν. Εἰ γὰρ ἦν, καὶ ἄλλος
existing he-found but himself cut if for it-existed also another
ἂν ἔτεμε τῶν προτέρων· νῦν δὲ "οὐδεὶς ἀναβέβηκεν εἰς
— would-have-cut of-the former(-men) now but no-one has-ascended into
τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς ὁ
the heaven if not the(-one) from the heaven having-descended the
υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ." Ὅπου γὰρ
son of-the man the(-one) being in the heaven where for
ἄφεσιν ἁμαρτιῶν καὶ δίκης ἀπαλλαγὴν οὐκ ἦν
forgiveness of-sins and from-penalty release not it-was-possible
εὑρεῖν πρὸ τοῦ σταυροῦ, τί χρὴ περὶ δικαιοσύνης νομίζειν;
to-find before the cross what must-one about righteousness think
Οὐ γὰρ ἦν ἀκόλουθον οἶμαι, πρὶν καταλλαγῆναι μετὰ
not for it-was consistent I-think before to-be-reconciled with
τοῦ χοροῦ τῶν φίλων ἑστάναι καὶ δεσμὰ περικειμένους
the chorus of-the friends to-stand and bonds wearing
ἔτι ἐστεφανωμένους ἀνακηρύττεσθαι· ὅλως δὲ εἰ τὸ πᾶν
still crowned to-be-proclaimed wholly and if the all
ἤνυσεν ὁ ἀμνὸς ἐκεῖνος, τί τῶν δευτέρων ἔδει
accomplished the lamb that what of-the second(-things) was-needed
τούτων; Τῶν γὰρ τύπων καὶ τῶν εἰκόνων τὴν ζητουμένην
these of-the for types and of-the images the sought
εὐδαιμονίαν εἰσενεγκόντων μάτην ἡ ἀλήθεια καὶ τὰ
happiness having-brought-in in-vain the truth and the

πράγματα. Τό γε μὴν διὰ τοῦ θανάτου τοῦ Χριστοῦ τὴν
realities the at-least truly through the death — of-Christ the
ἔχθραν καταλυθῆναι, καὶ τὸ μεσότοιχον ἐκ μέσου γενέσθαι
enmity to-be-dissolved and the dividing-wall from midst to-come-to-be
καὶ εἰρήνην καὶ δικαιοσύνην ἐπὶ τῶν τοῦ σωτῆρος ἡμερῶν
and peace and righteousness in the of-the savior days
ἀνατεῖλαι καὶ πάντα ταῦτα, τίνα ἂν ἔτι χώραν ἔχοι,
to-rise and all these what — still place would-have
εἰ φίλοι θεοῦ καὶ δίκαιοι πρὸ τῆς θυσίας ἦσαν ἐκείνης;
if friends of-God and just before the sacrifice they-were that
Τεκμήριον δὲ κἀκεῖνο. Τότε μὲν γὰρ νόμος ἡμᾶς τῷ θεῷ
proof and also-that then indeed for law us — to-God
συνῆπτε, νῦν δὲ πίστις καὶ χάρις καὶ εἴ τι τούτων
conjoined now but faith and grace and if anything to-these
ἔχεται. Δῆλον γὰρ ἐντεῦθεν τηνικαῦτα μὲν δουλείαν, νῦν δὲ
holds clear for from-this then indeed slavery now but
υἱότητα καὶ φιλίαν τὴν τῶν ἀνθρώπων πρὸς θεὸν κοινωνίαν
sonship and friendship the of-the men toward God communion
εἶναι· ὁ μὲν γὰρ νόμος τοῖς δούλοις, φίλων δὲ καὶ υἱῶν ἡ
to-be the indeed for law for-the slaves of-friends but and of-sons the
χάρις καὶ ἡ πίστις καὶ τὸ θαῤῥεῖν. Ἐξ ὧν ἁπάντων γίνεται
grace and the faith and the to-be-bold from which all it-becomes
δῆλον, ὥσπερ πρωτότοκος τῶν νεκρῶν ὁ σωτὴρ, καὶ οὐκ
clear as first-born of-the dead the savior and not
ἦν ἀναβιῶναι τῶν τεθνηκότων οὐδένα τὴν ἀθάνατον
it-was-possible to-revive of-the dead anyone the immortal
ζωὴν μὴ ἀναστάντος ἐκείνου· τὸν ἴσον τρόπον καὶ πρὸς τὴν
life not having-risen that(-one) the same manner also toward the
ἁγιοσύνην καὶ δικαιοσύνην τοῖς ἀνθρώποις αὐτὸς ἡγήσατο
holiness and righteousness for-the men he led
μόνος, καὶ τοῦτο Παῦλος ἔδειξε γράφων, "πρόδρομον ὑπὲρ
alone and this Paul showed writing forerunner for

ἡμῶν εἰς τὰ ἅγια τὸν Χριστὸν εἰσεληλυθέναι.” Εἰσῆλθε
us into the holies — Christ to-have-entered he-entered
γὰρ εἰς τὰ ἅγια ἑαυτὸν ἀνενεγκὼν τῷ πατρὶ καὶ τοὺς
for into the holies himself having-offered to-the father and those
βουλομένους εἰσάγει τῆς ταφῆς αὐτῷ κοινωνοῦντας, οὐκ
wishing he-brings-in of-the burial with-him sharing not
ἀποθνήσκοντας ὥσπερ ἐκεῖνος, ἀλλ’ ἐπὶ τοῦ λουτροῦ τὸν
dying as that(-one) but at the bath the
θάνατον ἐπιδεικνυμένους ἐκεῖνον, καὶ ἐπὶ τῆς τραπέζης
death showing-forth that and at the table
καταγγέλλοντας τῆς ἱερᾶς καὶ χρισμένους καὶ εὐωχουμένους
proclaiming the sacred and anointed and feasting-on
ἄῤῥητόν τινα τρόπον αὐτὸν τὸν νεκρωθέντα καὶ
ineffable a-certain manner him the(-one) put-to-death and
ἀναστάντα. Καὶ οὕτω διὰ τῶν πυλῶν τούτων εἰσαγαγὼν
having-risen and thus through the gates these having-brought-in
εἰς τὴν βασιλείαν καὶ τοὺς στεφάνους ἡγεῖται.
to the kingdom and the crowns he-leads

72 Αὗται αἱ πύλαι τῶν τοῦ παραδείσου πυλῶν πολλῷ
these the gates than-the — of-paradise gates by-much
σεμνότεραι καὶ λυσιτελέστεραι. Αἱ μὲν γὰρ οὐκ ἂν
more-august and more-profitable the(-ones) indeed for not —
ἀνοιγεῖεν οὐδενὶ μὴ διὰ τούτων εἰσελθόντι πρότερον τῶν
would-open to-none not through these having-entered before the
πυλῶν, αἱ δὲ κεκλεισμένων ἐκείνων ἠνοίγησαν· καὶ
gates the(-ones) but having-been-shut those were-opened and
αἱ μὲν καὶ ἐδύναντο ἐξάγειν τοὺς ἔνδον, αἱ δὲ
the(-ones) indeed also could lead-out the(-ones) within the(-ones) but
εἰσάγουσι μόνον, ἐξάγουσι δὲ οὐδένα. Καὶ τὰς μὲν καὶ
lead-in only lead-out but none and the(-ones) indeed also
κλεισθῆναι δυνατὸν ἦν καί γε ἐκλείσθησαν, ἐπὶ δὲ
to-be-shut possible was and indeed were-shut in-the-case-of but

τούτων παντάπασι τὸ παραπέτασμα καὶ τὸ μεσότοιχον
these altogether the veil and the dividing-wall
ἐλύθη καὶ ἀνῃρέθη· καὶ οὐκ ἔνεστιν ἔτι φραγμὸν
was-dissolved and was-removed and not it-is-possible any-more barrier
ἀναστῆναι καὶ πύλας ἀναρμοσθῆναι καὶ τοὺς κόσμους
to-stand-up and gates to-be-fitted and the worlds
ἀλλήλων τειχίῳ διαιρεθῆναι. Οὐ γὰρ ἀνεῴγασιν ἁπλῶς
from-one-another by-wall to-be-divided not for they-have-opened simply
μόνον, ἀλλ᾽ ἐσχίσθησαν οἱ οὐρανοὶ, ὁ θαυμάσιος ἔφη
only but were-rent the heavens the wonderful said
Μάρκος, δεικνὺς ὡς οὐκέτι θύρα καὶ παραστάδες οὐδὲ
Mark showing that no-longer door and doorposts nor
παραπέτασμα οὐδὲν ὑπελείφθη. Ὁ γὰρ καταλλάξας καὶ
veil any was-left the(-one) for having-reconciled and
συνάψας καὶ εἰρηνοποιήσας τὸν ἄνω κόσμον τοῖς
having-conjoined and having-made-peace the above world with-the(-things)
κάτω καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας οὐ
below and the dividing-wall of-the barrier having-dissolved not
δύναται ἀρνήσασθαι ἑαυτὸν, ὁ μακάριος ἔφη Παῦλος. Τὰς
can deny himself the blessed said Paul the
μὲν γὰρ πύλας ἐκείνας διὰ τὸν Ἀδὰμ ἀνεῳγυίας, ἐκείνου
indeed for gates those because-of — Adam standing-open he
μὴ μείναντος ἐφ᾽ οἷς ἔδει μένειν, καὶ κλεισθῆναι
not having-remained in what it-was-needful to-remain also to-be-shut
δήπουθεν εἰκὸς ἦν. Ταύτας δὲ ὁ Χριστὸς αὐτὸς ἀνέῳξεν,
surely fitting it-was these but — Christ himself opened
ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ δύναται ἁμαρτάνειν, — ἡ
who sin not did nor can sin the
γὰρ δικαιοσύνη αὐτοῦ φησι μένει εἰς τὸν αἰῶνα· — ὅθεν
for righteousness his he-says remains to the age whence
ἀνάγκη πᾶσα, μένειν ἀνεῳγμένας καὶ πρὸς μὲν τὴν
needful every(-way) to-remain opened and toward indeed the

ζωὴν εἰσάγειν, ἀπὸ δὲ τῆς ζωῆς ἔξοδον οὐδενὶ παρέχειν.
life to-lead-in from but the life exit to-none to-provide
“Ἦλθον γάρ φησιν ὁ σωτὴρ, ἵνα ζωὴν ἔχωσι·” τοῦτο
I-came for says the savior that life they-may-have this
γάρ ἐστιν ἡ ζωὴ, ἣν ὁ κύριος ἦκε φέρων, τὸ διὰ τῶν
for is the life which the Lord came bringing the through the
μυστηρίων τούτων ἐλθόντας μετασχεῖν αὐτῷ τοῦ θανάτου
mysteries these having-come to-partake with-him of-the death
καὶ κοινωνῆσαι τοῦ πάθους, καὶ τούτου χωρὶς τὸν θάνατον
and to-share of-the passion and this without the death
οὐκ ἔνι διαφυγεῖν. Οὔτε γὰρ μὴ βαπτισθέντα ἐν ὕδατι
not it-is-possible to-escape neither for not (one-)baptized in water
καὶ πνεύματι δυνατὸν εἰς τὴν ζωὴν εἰσελθεῖν, οὔτε οἱ
and spirit possible into the life to-enter nor the(-ones)
μὴ φαγόντες τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ
not having-eaten the flesh of-the son of-the man and
πιόντες αὐτοῦ τὸ αἷμα δύνανται ζωὴν ἐν ἑαυτοῖς ἔχειν.
having-drunk his the blood can life in themselves have
78 Καὶ σκοπῶμεν ἄνωθεν. Ζῆσαι μὲν γὰρ οὐκ ἦν
and let-us-consider from-above to-live indeed for not it-was-possible
τῷ θεῷ μὴ ταῖς ἁμαρτίαις ἀποθανόντας, ἀποκτεῖναι δὲ
— to-God not to-the sins having-died to-kill and
δυνηθῆναι τὴν ἁμαρτίαν μόνου θεοῦ. Τοῖς γὰρ ἀνθρώποις
to-be-able the sin of-alone God to-the for men
ὠφείλετο μέν· δίκαιοι γὰρ ἦμεν ἑκόντες ἡττηθέντες
it-was-owed indeed just for we-were willingly defeated
ἀναπαλαίσασθαι τὴν ἧτταν, οὐκ ἐνῆν δὲ οὐδ’ ἐγγὺς
to-wrestle-back the defeat not it-was-possible but not-even near
δούλοις ἤδη γενομένοις τῆς ἁμαρτίας. Πῶς γὰρ ἂν
for-slaves already having-become of-the sin how for —
ἐγενόμεθα κρείττους ἢ δουλεύοντες ἦμεν; Ἦ γὰρ ἂν
would-we-have-become stronger than being-slaves we-were truly for —

καὶ μείζους ἦμεν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου
also greater we-would-be not is slave greater than-the lord
αὐτοῦ! Ἐπεὶ τοίνυν ὁ μὲν τὸ χρέος τοῦτο καταλαβεῖν
his since therefore the(-one) indeed the debt this to-overtake
καὶ τὴν νίκην ἀρέσθαι ταύτην δίκαιος ὢν ἀνδράποδον ἦν,
and the victory to-win this just being captive was
ὧν ἔδει τῷ πολέμῳ κρατεῖν, ὁ δὲ θεὸς, ᾧ
of-whom it-was-needful in-the war to-prevail — but God for-whom
ταῦτα ἐξῆν, οὐδενὸς ὑπόχρεως ἦν, καὶ διὰ ταῦτα
these(-things) were-possible to-nothing liable was and because-of these(-things)
τὸν ἀγῶνα οὐδέτερος ἀνῃρεῖτο, καὶ ἡ ἁμαρτία ἔζη, καὶ
the contest neither took-up and the sin lived and
ἦν ἀμήχανον ἤδη τὴν ἀληθινὴν ζωὴν ἡμῖν ἀνατεῖλαι,
it-was impossible already the true life for-us to-rise
τὸ τρόπαιον ἄλλου μὲν ὀφείλοντος ἄλλου δὲ δυναμένου·
the trophy another indeed owing another but being-able
τούτων ἕνεκα συνελθεῖν ἐδέησε τοῦτο κἀκεῖνο, καὶ
for-these for-the-sake to-come-together it-was-needed this and-that and
ἕνα καὶ τὸν αὐτὸν ἀμφοτέρας εἶναι τὰς φύσεις, τοῦ τε
one and the same both to-be the natures of-the(-one) both
προσήκοντος τῷ πολέμῳ καὶ ὃς ἐδύνατο νικῆσαι. Γίνεται
belonging to-the war and who was-able to-conquer he-becomes
τοίνυν· καὶ θεὸς μὲν οἰκειοῦται τὸν ὑπὲρ τῶν ἀνθρώπων
therefore both God indeed he-makes-his-own the for the men
ἀγῶνα, ἄνθρωπος γάρ· ἄνθρωπος δὲ νικᾷ τὴν
contest man for(-he-was) man but conquers the
ἁμαρτίαν, καθαρὸς ἁμαρτίας ἁπάσης, θεὸς γὰρ ἦν· καὶ
sin pure of-sin all God for he-was and
τοῦτον τὸν τρόπον ἡ φύσις τῶν ὀνειδῶν ἀπαλλάττεται
this the manner the nature from-the reproaches is-freed
καὶ ἀναδεῖται νίκης στεφάνῳ τῆς ἁμαρτίας πεσούσης.
and is-crowned of-victory with-crown the sin having-fallen

Οὔπω δὲ καὶ τῶν ἀνθρώπων ἕκαστος ἢ νενίκηκε
not-yet but also of-the men each either has-conquered
τούτων ἕνεκα ἢ ἠγώνισται. Ἤγουν τῶν δεσμῶν ἐκείνων
for-these for-the-sake or has-contended that-is from-the bonds those
ἐλύθη, καὶ τοῦτο δὲ αὐτὸς ἐποίησε δι' ὧν προσέθηκεν
was-released and this too himself did through what added
ὁ σωτὴρ, ἐν οἷς ἑκάστῳ τῶν ἀνθρώπων ἔδωκεν ἐξουσίαν
the savior in what to-each of-the men he-gave authority
ἀποκτεῖναι τὴν ἁμαρτίαν καὶ κοινωνοὺς αὐτῷ γενέσθαι τῆς
to-kill the sin and sharers with-him to-become of-the
ἀριστείας. Ἐπεὶ γὰρ μετὰ τὸ τρόπαιον ἐκεῖνο δέον
prowess since for after the trophy that it-being-needful
στεφανοῦσθαι καὶ θριαμβεύειν, ὁ δὲ πληγῶν καὶ σταυροῦ
to-be-crowned and to-triumph he but of-blows and of-cross
καὶ θανάτου καὶ τῶν τοιούτων εἰς πεῖραν ἦλθε, — ὅ φησι
and of-death and of-the such(-things) into trial came as says
Παῦλος, "ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε
Paul instead-of the set-before him joy endured
σταυρὸν αἰσχύνης καταφρονήσας," — τί γίνεται; Ὁ
cross shame having-despised what happens he
μὲν οὐδὲν ἠδίκησεν, ὧν ἂν ταῦτα ἔδωκε δίκην, οὐδὲ
indeed nothing did-wrong for-which — these(-things) he-paid penalty nor
ἐποίησεν ἁμαρτίαν οὐδὲ εἶχεν οὐδὲν, ὅθεν ἂν ἐγκαλεῖν εἶχεν
did sin nor had anything whence — to-accuse could
ὁ συκοφάντης καὶ σφόδρα ἀναισχυντῶν, πληγὴ δὲ καὶ
the slanderer even very being-shameless blow but and
ὀδύνη καὶ θάνατος ἐξ ἀρχῆς κατὰ τῆς ἁμαρτίας ἐπενοήθη.
pain and death from beginning against the sin were-devised
Τί γὰρ καὶ συνεχώρει φιλάνθρωπος ὢν ὁ δεσπότης; Οὐ
why for also did-he-permit loving-mankind being the master not
γὰρ εἰκός ἐστι, φοβερῷ καὶ θανάτῳ τὴν ἀγαθότητα χαίρειν.
for fitting is in-fearful and death the goodness to-rejoice

Διὰ τοῦτο μετὰ τὴν ἁμαρτίαν εὐθὺς τὸν θάνατον καὶ
because-of this after the sin at-once the death and
τὴν ὀδύνην συνεχώρησεν ὁ θεὸς, οὐ δίκην ἡμαρτηκότι
the pain permitted — God not penalty on-the(-one)-having-sinned
μᾶλλον ἐπάγων ἢ φάρμακον νενοσηκότι παρέχων.
rather bringing than remedy to-the(-one)-having-been-sick providing
Ἐπεὶ τοίνυν τοῖς ὑπὸ τοῦ Χριστοῦ πεπραγμένοις οὐκ
since therefore to-the(-things) by — Christ done not
ἦν ἐφαρμόσαι ταύτην τὴν δίκην, καὶ ἀῤῥωστίας ἴχνος
it-was-possible to-fit this the penalty and of-sickness trace
εἶχεν οὐδὲν ὁ σωτὴρ, ἣν ἀνεῖλεν ὅπερ ἔλαβε φάρμακον,
had none the savior which he-took-up what he-took remedy
εἰς ἡμᾶς ἡ τοῦ ποτηρίου δύναμις ἐκείνου διαβαίνει καὶ
to us the of-the cup power that passes-across and
ἀποκτείνει τὴν ἐν ἡμῖν ἁμαρτίαν, καὶ ἡ τοῦ ἀνευθύνου
kills the in us sin and the of-the guiltless
πληγὴ γίνεται δίκη τοῖς πολλῶν ὑπόχρεως οὖσι. Καὶ
blow becomes penalty for-the(-ones) of-many liable being and
ἐπεὶ μεγάλη τις ἦν ἡ δίκη καὶ θαυμαστὴ καὶ μείζων
since great a-certain was the penalty and wondrous and greater
ἢ τῶν ἀνθρωπείων κακῶν ἀντίῤῥοπος εἶναι, οὐ μέχρι
than of-the human evils counterweight to-be not as-far-as
τούτου μόνον ἔστη λύσασα τὸ ἔγκλημα, ἀλλὰ τοσαύτην
this only it-stopped having-dissolved the charge but so-great
προσέθηκεν ὑπερβολὴν ἀγαθῶν, ὥστε καὶ εἰς τὸν οὐρανὸν
added excess of-goods so-that also into the heaven
αὐτὸν ἀναβῆναι καὶ τῆς ἐνταῦθα βασιλείας τῷ θεῷ
itself to-ascend and of-the there kingdom — with-God
κοινωνῆσαι τοὺς ἀπὸ γῆς, τοὺς ἐχθίστους, τοὺς δεδεμένους,
to-share the(-ones) from earth the most-hostile the bound
τοὺς ἠνδραποδισμένους, τοὺς ἠτιμωμένους. Τίμιος γὰρ ἦν
the enslaved the dishonored precious for was

ὁ θάνατος ἐκεῖνος οὐμενοῦν οὐδ' ὅσον ἀνθρώποις
the death that not-at-all not-even as-much-as for-men
λογίσασθαι δυνατὸν, καὶ εἰ ὀλίγου τινὸς ἐπράθη τοῖς
to-reckon possible and if for-little a-certain(-sum) it-was-sold to-the
φωνευταῖς συγχωροῦντος τοῦ σωτῆρος· ἵνα καὶ τοῦτο
murderers permitting the savior so-that also this
πτωχείας αὐτῷ γέμῃ καὶ ἀτιμίας, ὡσὰν τῷ μὲν ὅλως
of-poverty for-him might-be-full and of-dishonor as-if by-the indeed at-all
πραθῆναι τὰ δούλων ὑπομείνας τὸ ὑβρισθῆναι κερδάνῃ.
to-be-sold the(-things) of-slaves having-endured the to-be-outraged he-might-gain
Κέρδος γὰρ ἡγεῖτο τὴν ὑπὲρ ἡμῶν ἀτιμίαν· τῷ δὲ ὀλίγου
gain for he-reckoned the for us dishonor by-the and for-little
τινὸς αἰνίξηται προῖκα καὶ δῶρον εἰς τὸν ὑπὲρ τοῦ
a-certain(-sum) he-might-hint gratis and gift to the for the
κόσμου θάνατον ἀφιγμένος. Ἑκὼν ἀπέθανε μηδένα μηδὲν
world death having-arrived willingly he-died to-no-one nothing
ἀδικήσας, οὔτε τοῦ βίου ἕνεκα οὔτε τῆς εἰς τὸ
having-done-wrong neither the life for-the-sake-of nor of-the toward the
κοινὸν πολιτείας, χαρίτων ὑπάρξας τοῖς φονευταῖς
common(-good) conduct of-graces having-been-the-author for-the murderers
τῶν ἐπιθυμιῶν καὶ τῶν ἐλπίδων πολλῷ μειζόνων.
than-the desires and the hopes by-much greater
89 Καὶ τί δὴ ταῦτα λέγω; Θεὸς ἀπέθανεν· αἷμα θεοῦ τὸ
and why indeed these(-things) do-I-say God died blood of-God the(-blood)
χεθὲν ἐπὶ τοῦ σταυροῦ. Τί τιμιώτερον τούτου γένοιτ' ἂν
poured on the cross what more-precious than-this could-be —
τοῦ θανάτου, τί φρικωδέστερον! Τί τοσοῦτον ἥμαρτεν ἡ
the death what more-awful what so-much sinned the
τῶν ἀνθρώπων φύσις, ὅσον λύειν εἶχεν ἡ δίκη! Πηλίκον
of-the men nature as-much-as to-dissolve had the penalty how-great
ἂν ἦν τὸ τραῦμα, ὥστε ἀντίῤῥοπον γενέσθαι τῇ
— would-have-been the wound so-as counterweight to-become to-the

τοῦ φαρμάκου τούτου δυνάμει· ἔδει μὲν γὰρ τιμωρίᾳ
of-the remedy this power it-was-needful indeed for by-punishment
τινὶ τὴν ἁμαρτίαν καταλυθῆναι, καὶ ὧν πρὸς θεὸν
a-certain the sin to-be-dissolved and for-what against God
ἐξημάρτομεν, τὴν ἀξίας δόντας δίκην ἀπηλλάχθαι τῶν
we-sinned the of-worth having-paid penalty to-have-been-freed from-the
ἐγκλημάτων. Ὁ γὰρ τιμωρησάμενος οἷς ἐπήνεγκε
charges the(-one) for having-punished for-what he-inflicted
δίκην, ἐγκαλοίη περὶ τῶν αὐτῶν οὐκ ἂν ἔτι· ἀνθρώπων
penalty would-accuse about the same(-things) not — any-more of-men
δὲ οὐδεὶς ἦν, ὃς εὐθύνης καθαρὸς ὢν αὐτὸς ὑπὲρ τῶν
but no-one was who of-accountability pure being himself for the
ἄλλων ἔπαθεν ἂν, ὅπου γε οὐδὲ ἑαυτῷ τις
others would-have-suffered — where at-least not-even for-himself anyone
ἤρκεσεν οὐδὲ τὸ γένος ἅπαν, εἰ μυριάκις ἐξῆν
sufficed nor the race all if ten-thousand-times it-were-possible
ἀποθανεῖν, τὴν γενομένην ἀπέτισε δίκην. Τί γὰρ ἂν
to-die the incurred would-have-paid penalty what for —
ἄξιον καὶ πάθοι δοῦλος αἴσχιστος, τὴν εἰκόνα συντρίψας
worthy also would-suffer slave most-shameful the image having-shattered
τὴν βασιλικὴν καὶ πρὸς τοσοῦτον ὕψος ὑβρίσας; Διὰ
the royal and to so-great height having-outraged because-of
ταῦτα ὁ δεσπότης ὁ ἀναμάρτητος πολλῶν δεινῶν
these(-things) the master the sinless many terrible(-things)
ἀνασχόμενος ἀποθνήσκει καὶ φέρει μὲν τὴν πληγὴν ὑπὲρ τῶν
having-borne dies and bears indeed the blow for the
ἀνθρώπων ἀπολογούμενος ἄνθρωπος ὢν, λύει δὲ τὸ γένος
men making-defense man being dissolves and the race
τῶν ἐγκλημάτων καὶ δίδωσι τοῖς δεδεμένοις ἐλευθερίαν,
from-the charges and grants to-the bound freedom
ὅτι αὐτὸς οὐκ ἐδεῖτο ταύτης θεὸς ὢν καὶ δεσπότης.
because he not needed it God being and master

92 Ἀνθ' ὧν μὲν οὖν ἡ ἀληθινὴ ζωὴ διὰ τοῦ θανάτου
for which indeed then the true life through the death
τοῦ σωτῆρος εἰς ἡμᾶς διαβαίνει, ταῦτά ἐστιν. Ὁ δὲ
of-the savior to us passes these(-things) are the and
τρόπος, ὅπως ταύτην ἕλκομεν εἰς τὰς ἡμετέρας ψυχὰς,
manner how it we-draw into the our souls
τοῦτό ἐστι τὸ τελεσθῆναι τὰ μυστήρια, τὸ λούσασθαι,
this is the to-be-initiated-in the mysteries the to-be-washed
τὸ χρισθῆναι, τὸ τραπέζης ἀπολαῦσαι τῆς ἱερᾶς. Ταῦτα
the to-be-anointed the of-table to-enjoy the sacred these(-things)
γὰρ ποιοῦσιν ὁ Χριστὸς ἐπιδημεῖ καὶ ἐνοικεῖ καὶ
for to-the(-ones)-doing — Christ sojourns and indwells and
συνάπτεται καὶ προσφύεται, καὶ τὴν ἁμαρτίαν ἐν ἡμῖν
is-conjoined and grows-onto(-them) and the sin in us
ἀποπνίγει καὶ τὴν ζωὴν ἐνίησι τὴν ἑαυτοῦ καὶ τὴν
chokes and the life sends-in the his-own and the
ἀριστείαν καὶ κοινωνοὺς ποιεῖται τῆς νίκης, — ὦ τῆς
prowess and sharers makes(-them) of-the victory O the
ἀγαθότητος! — λουμένους ἀναδεῖ καὶ δειπνοῦντας
goodness the(-ones)-being-washed he-crowns and the(-ones)-dining
ἀνακηρύττει. Διὰ τί καὶ κατὰ τίνα τοῦ γινομένου
proclaims because-of what and according-to what of-the happening
λόγον ἀπὸ λουτροῦ καὶ μύρων καὶ τραπέζης νίκη καὶ
reason from bath and chrisms and table victory and
στέφανος, ἃ πόνων καὶ ἱδρώτων ἐστὶ καρπός; Ὅτι εἰ
crown which of-toils and of-sweats are fruit because if
καὶ μὴ ἀγωνιζόμεθα μηδὲ πονοῦμεν ταῦτα ποιοῦντες,
even not we-contend nor toil these(-things) doing
ἀλλὰ τόν γε ἀγῶνα ὑμνοῦμεν ἐκεῖνον καὶ θαυμάζομεν
but the at-least contest we-hymn that and marvel-at
τὴν νίκην καὶ προσκυνοῦμεν τὸ τρόπαιον καὶ περὶ
the victory and venerate the trophy and toward

τὸν ἀριστέα σφοδρόν τι καὶ ἄῤῥητον ἐπιδεικνύμεθα
the champion vehement something and ineffable we-display
φίλτρον. Καὶ τὰ τραύματα ἐκεῖνα καὶ τὴν πληγὴν καὶ
love and the wounds those and the blow and
τὸν θάνατον οἰκειούμεθα, καὶ δι᾽ ὧν ἔξεστιν εἰς ἡμᾶς
the death we-make-our-own and through what it-is-possible into us
αὐτοὺς ἕλκομεν, καὶ αὐτῶν γενόμεθα τῶν σαρκῶν τοῦ
ourselves we-draw and very we-become of-the fleshes of-the(-one)
νεκρωθέντος καὶ ἀναστάντος· ὅθεν εἰκότως τῶν ἀπὸ τοῦ
put-to-death and having-risen whence fittingly the from the
θανάτου καὶ τῶν ἀγώνων ἐκείνων ἀπολαύομεν ἀγαθῶν. Εἰ
death and the contests those we-enjoy goods if
γάρ τις τύραννον ἁλόντα καὶ (δίκην) ἀπαιτούμενον
for anyone tyrant having-been-caught and penalty being-demanded
παρελθὼν ἐξαιρεῖται καὶ στεφάνων ἀξιοῖ καὶ
having-come-forward rescues and of-crowns deems-worthy and
σεμνύνει τὴν τυραννίδα, καὶ αὐτὸς ἡγεῖται ἀποθνήσκειν
glorifies the tyranny and himself thinks to-die
ἐκείνου πίπτοντος καὶ καταβοᾷ τῶν νόμων καὶ πρὸς
that(-one) falling and cries-down the laws and at
τὰ δίκαια δυσχεραίνει, καὶ ταῦτα οὐ σὺν αἰσχύνῃ
the just(-things) is-vexed and these(-things) not with shame
οὐδὲ συγκαλύπτων τὴν πονηρίαν, ἀλλὰ παῤῥησιαζόμενος
nor covering-up the wickedness but speaking-boldly
καὶ μαρτυρόμενος καὶ ἐπιδεικνύμενος τοῦτον· τίνων
and protesting and displaying(-it) this(-man) of-what
ἀξιώσομεν ψήφων; οὐ τῶν αὐτῶν τιμησόμεθα τῷ
shall-we-deem-worthy votes not the same(-ones) shall-we-assess with-the
τυράννῳ; Παντί που δῆλον. Οὐκοῦν τοὐναντίον ἅπαν, εἴ
tyrant to-everyone surely clear then the-opposite all if
τις ἀριστέα θαυμάζει καὶ χαίρει νενικηκότι καὶ
anyone champion marvels-at and rejoices with-him-having-conquered and

στεφάνους αὐτῷ πλέκει καὶ θορύβους ἐγείρει καὶ σείει
crowns for-him weaves and clamors raises and shakes
τὸ θέατρον καὶ θριαμβεύοντι προσπίπτει σὺν ἡδονῇ καὶ
the theater and on-him-triumphing falls with pleasure and
κεφαλὴν καταφιλεῖ καί περιπτύσσεται δεξιὰν, καὶ οὕτω
head kisses and clasps right-hand and so
σφόδρα μαίνεται περὶ τὸν στρατιώτην καὶ ἣν ἀνῄρηται
vehemently raves about the soldier and which he-has-won
νίκην, ὥσπερ αὐτὸς ὢν ὁ τὴν κεφαλὴν τῷ στεφάνῳ
victory as-if himself being the(-one) the head with-the crown
κοσμήσων τὴν ἑαυτοῦ. Οὗτος γὰρ μερίτης ἂν εἴη τῶν
going-to-adorn the his-own this(-man) for sharer — would-be of-the
ἐπάθλων τῷ νικητῇ παρά γε εὐγνώμοσι δικασταῖς,
prizes with-the victor with at-least fair-minded judges
καθάπερ ἐκεῖνος οἶμαι κοινωνήσει τῷ τυράννῳ τῆς δίκης.
as that(-one) I-think will-share with-the tyrant of-the penalty
Εἰ γὰρ περὶ τοὺς πονηροὺς ἃ πρόσηκε σώσομεν, καὶ
if for toward the wicked what befits we-shall-keep and
τῆς προαιρέσεως καὶ τῆς γνώμης ἀπαιτητέον εὐθύνας,
of-the choice and of-the judgment one-must-demand accounts
σχολῇ γε εἰκός ἐστι τοὺς ἀγαθοὺς τῶν γιγνομένων
hardly at-least fitting is the good(-men) of-the(-things) happening
ἀποστερεῖν. Εἰ δὲ καὶ τοῦτο προστεθείη, καὶ ὁ τὴν
to-deprive if and also this should-be-added and the(-one) the
νίκην εἰργασμένος ἐκείνην αὐτὸς μὲν οὐ δεῖται τῶν ἀπὸ τῆς
victory having-worked that himself indeed not needs the from the
νίκης γερῶν, ἐκεῖνο δὲ ἀντὶ πάντων ἡγεῖται, λαμπρὸν ἰδεῖν
victory prizes that but instead-of all(-things) he-reckons splendid to-see
ἐπὶ τοῦ θεάτρου τὸν σπουδαστὴν, καὶ τοῦτο τῆς ἀγωνίας
in the theater the zealous(-friend) and this of-the struggle
ἆθλον ἑαυτῷ νομίζει στεφανωθῆναι τὸν ἑταῖρον· πῶς οὐ
prize for-himself he-thinks to-be-crowned the companion how not

δικαίως ἐκεῖνος καὶ μάλα ἀκολούθως ἄνευ ἱδρώτων καὶ
justly that(-one) and very consistently without sweats and
κινδύνων τὸν ἀπὸ τοῦ πολέμου κομιεῖται στέφανον! Ταῦτα
dangers the from the war will-carry-off crown these(-things)
δὴ καὶ ἡμῖν τὸ λουτρὸν τοῦτο δύναται καὶ τὸ δεῖπνον
indeed also for-us the bath this can and the supper
καὶ ἡ σώφρων τοῦ μύρου τρυφή. Μυούμενοι γὰρ τὸν μὲν
and the temperate of-the chrism luxury being-initiated for the indeed
τύραννον κακίζομεν καὶ καταπτύομεν καὶ ἀποστρεφόμεθα,
tyrant we-revile and spit-on and turn-from
τὸν ἀριστέα δὲ ἐπαινοῦμεν καὶ θαυμάζομεν καὶ προσκυνοῦμεν
the champion but we-praise and marvel-at and venerate
καὶ φιλοῦμεν ὅλῃ ψυχῇ, ὥστε τῷ περιόντι τοῦ φίλτρου
and love with-whole soul so-that by-the excess of-the of-love
ὡς ἄρτον σιτούμεθα καὶ ὡς μύρον χριόμεθα καὶ
as bread we-eat(-him) and as chrism are-anointed(-with-him) and
ὡς ὕδωρ περιβαλλόμεθα. Φανερὸν δὲ ὅτι τὸν πόλεμον
as water we-put(-him)-around(-us) evident and that the war
ὑπὲρ ἡμῶν εἵλετο τοῦτον, καὶ ἵνα νικήσωμεν ἡμεῖς, αὐτὸς
for us he-chose this and that may-conquer we himself
ἠνέχετο ἀποθνήσκων, ὥστε οὐδὲν ἀνακόλουθον οὐδὲ ἀπᾴδον,
bore dying so-that nothing inconsistent nor discordant
ἀπὸ τῶν μυστηρίων τούτων ἐπὶ τοὺς στεφάνους ἔρχεσθαι.
from the mysteries these to the crowns to-come
Ἡμεῖς μὲν τὴν δυνατὴν ἐπιδεικνύμεθα προθυμίαν καὶ τὸ
we indeed the possible display eagerness and the
ὕδωρ ἀκούοντες τοῦτο τὰ τοῦ θανάτου τοῦ Χριστοῦ
water hearing this the(-things) of-the death — of-Christ
καὶ τάφου δύνασθαι, καὶ πιστεύομεν εὖ μάλα καὶ πρόσιμεν
and burial to-be-able also believe well very and approach
ἡδέως καὶ καταδυόμεθα· ὁ δὲ, — οὐ γὰρ μικρὰ
gladly and go-under he but not for small(-things)

δίδωσιν οὐδὲ μικρῶν ἀξιοῖ, — τοὺς προστιθεμένους
grants nor of-small(-things) deems-worthy the(-ones) joining-themselves
τοῖς μετὰ τὸν θάνατον καὶ τὴν ταφὴν δεξιοῦται,
to-the(-things) after the death and the burial welcomes
οὐ στέφανόν τινα παρέχων, οὐ δόξης μεταδιδοὺς, ἀλλ'
not crown a-certain providing not of-glory giving-a-share but
αὐτὸν τὸν νικητὴν αὐτὸς ἑαυτὸν ἐστεφανωμένον. Καὶ τὸ
very the victor himself himself crowned and the
ὕδωρ ἀναδύντες αὐτὸν τὸν σωτῆρα φέρομεν ἐπὶ τῶν
water having-come-up-from very the savior we-carry on the
ἡμετέρων ψυχῶν, ἐπὶ τῆς κεφαλῆς, ἐπὶ τῶν ὀφθαλμῶν,
our souls on the head on the eyes
ἐν αὐτοῖς τοῖς σπλάγχνοις, ἐπὶ τῶν μελῶν ἁπάντων,
in very the entrails on the members all
ἁμαρτίας καθαρὸν, φθορᾶς ἁπάσης ἀπηλλαγμένον, οἷος
of-sin pure from-corruption all freed such-as
ἀνέστη καὶ τοῖς μαθηταῖς ὤφθη καὶ ἀνελήφθη, οἷος
he-rose and to-the disciples was-seen and was-taken-up such-as
ἀφίξεται πάλιν τοῦτον ἀπαιτήσων τὸν θησαυρόν.
he-will-come again this going-to-demand-back the treasure
104 Οὕτω δὲ γεννηθέντες καὶ καθάπερ εἴδει τινὶ καὶ μορφῇ
thus and having-been-born and as-if by-form a-certain and by-shape
τῷ Χριστῷ τυπωθέντες, ἵνα μηδὲν ἐπεισαγάγωμεν
— to-Christ having-been-stamped so-that nothing we-may-introduce
ἀλλότριον εἶδος, τῆς ζωῆς τὰς εἰσόδους αὐτὸς κατέχει.
alien form of-the life the entrances he occupies
Καὶ δι' ὧν ἀέρα καὶ τροφὴν εἰσάγοντες τῇ ζωῇ τοῦ
and through which air and food introducing to-the life of-the
σώματος βοηθοῦμεν, διὰ τούτων αὐτὸς εἰς τὰς ἡμετέρας
body we-help through these he into the our
εἰσδύεται ψυχὰς καὶ τὰς θύρας ἀμφοτέρας οἰκειοῦται, τῇ
slips souls and the doors both makes-his-own in-part

μὲν ὡς μύρον καὶ εὐωδία, τῇ δὲ ὡς τροφὴ προσήκων.
indeed as chrism and fragrance in-part and as food belonging
Καὶ γὰρ καὶ ἀναπνέομεν αὐτὸν, καὶ τροφὴ γίνεται ἡμῖν,
and for also we-breathe him and food he-becomes for-us
καὶ οὕτως ἑαυτὸν διὰ πάντων ἡμῖν ἀνακεράσας καὶ
and thus himself through all(-things) with-us having-blended and
ἀναμίξας ἑαυτοῦ ποιεῖται σῶμα καὶ γίνεται ἡμῖν ὅπερ
having-mixed of-himself makes body and becomes to-us what
μέλεσι κεφαλή. Διὰ τοῦτο γὰρ καὶ τῶν ἀγαθῶν
to-members head because-of this for also of-the goods
ἁπάντων αὐτῷ κοινωνοῦμεν, ὅτι κεφαλή· τὰ γὰρ
all with-him we-share because head the(-things) for
τῆς κεφαλῆς εἰς τὸ σῶμα διαβαίνειν ἀνάγκη. Ὑπὲρ οὗ
of-the head into the body to-pass needful for which
καὶ θαυμάσαι τις ἂν, ὅτι μὴ καὶ τῶν πληγῶν αὐτῷ
also might-marvel someone — that not also of-the blows with-him
μετέχομεν οὐδὲ τοῦ θανάτου, ἀλλὰ μόνος μὲν ἠγώνισται,
we-partake nor of-the death but alone indeed he-has-contended
ἐπεὶ δὲ ἔδει στεφανωθῆναι, τηνικαῦτα κοινωνοὺς ἡμᾶς
when but it-was-needful to-be-crowned then sharers us
ποιεῖται τῶν ἑαυτοῦ. Ἔστι μὲν οὖν καὶ τοῦτο τῆς ἀῤῥήτου
he-makes of-the his-own it-is indeed then also this of-the ineffable
φιλανθρωπίας, οὐ πόῤῥω δὲ λόγου καὶ τῆς γιγνομένης
love-of-mankind not far but from-reason and of-the occurring
ἀκολουθίας. Μετὰ γὰρ τὸν σταυρὸν τῷ Χριστῷ συνήφθημεν·
sequence after for the cross — to-Christ we-were-conjoined
μήπω δὲ ἀποθανόντα κοινὸν οὐδὲν ἡμῖν πρὸς ἐκεῖνον. Ὁ
not-yet but him-having-died common nothing for-us toward him the(-one)
μὲν γὰρ υἱὸς καὶ ἀγαπητὸς, ἡμεῖς δὲ μιαροὶ καὶ δοῦλοι
indeed for son and beloved we but defiled and slaves
καὶ ἐχθροὶ τῇ διανοίᾳ· ἐπεὶ δὲ ἀπέθανε καὶ τὸ λύτρον
and enemies in-the understanding when but he-died and the ransom

ἐδόθη καὶ τὸ τοῦ διαβόλου δεσμωτήριον κατεστράφη,
was-given and the of-the devil prison was-overthrown
τηνικαῦτα τὴν ἐλευθερίαν καὶ τὴν υἱοθεσίαν ἐκομισάμεθα
then the freedom and the adoption we-received
καὶ μέλη τῆς μακαρίας ἐκείνης κατέστημεν κεφαλῆς. Ἐξ
and members of-the blessed that we-were-made head from
ἐκείνου τοίνυν, ἃ τῆς κεφαλῆς ἐστι, καὶ ἡμῶν γίνεται.
that(-time) therefore what of-the head is also ours becomes
Καὶ νῦν μὲν ἀναμάρτητοι τοῦ ὕδατος ἀπαλλαττόμεθα
and now indeed sinless from-the water we-depart
τούτου, καὶ τῶν αὐτοῦ μετέχομεν χαρίτων διὰ τὸ μύρον,
this and of-the his we-partake graces through the chrism
καὶ διὰ τὴν τράπεζαν τὴν αὐτὴν ἐκείνῳ ζῶμεν ζωήν· ἐπὶ
and through the table the same with-him we-live life in
δὲ τοῦ μέλλοντος θεοὶ περὶ θεὸν καὶ τῶν αὐτῶν αὐτῷ
but the coming(-age) gods around God and of-the same(-things) with-him
κληρονόμοι καὶ τὴν αὐτὴν αὐτῷ βασιλεύοντες βασιλείαν,
heirs and the same with-him reigning kingdom
ἐάν γε μὴ ἑκόντες ἡμᾶς αὐτοὺς ἀποτυφλώσωμεν ἐν τῷδε
if at-least not willingly us ourselves we-blind in this
τῷ βίῳ καὶ τὸν χιτῶνα διαῤῥήξωμεν τὸν βασιλικόν. Τοῦτο
the life and the tunic tear-apart the royal this
γὰρ ὑπὲρ τῆς ζωῆς εἰσάγομεν μόνον, τὰς δωρεὰς ὑπομεῖναι
for for the life we-contribute only the gifts to-endure
καὶ τῶν χαρίτων ἀνασχέσθαι καὶ μὴ ῥίψαι τὸν στέφανον,
and the graces to-bear and not to-cast-away the crown
ὃν πολλοῖς ἱδρῶσι καὶ πόνοις ἔπλεξεν ἡμῖν ὁ θεός. Τοῦτό
which with-many sweats and toils wove for-us — God this
ἐστιν ἡ ἐν τῷ Χριστῷ ζωή, ἣν συνίστησι μὲν τὰ μυστήρια.
is the in — Christ life which constitute indeed the mysteries
Δοκεῖ δέ τι δύνασθαι πρὸς ταύτην καὶ τὴν ἀνθρωπείαν
it-seems but somewhat to-be-able toward it also the human

σπουδήν· ὅθεν τῷ περὶ αὐτῆς εἰπεῖν βουλομένῳ, περὶ
zeal whence for-the(-one) about it to-speak wishing about
τῶν μυστηρίων ἑκάστου πρῶτον διαλαβόντι, εἶτα περὶ τῆς
the mysteries each first having-treated then about the
κατ᾽ ἀρετὴν ἐργασίας ἀκόλουθον ἂν εἴη σκοπεῖν.
according-to virtue working consistent — would-be to-consider

II · BAPTISM

Baptism is birth into being in Christ: its order, its names, and its rites show it. After the evil one is renounced, the triple immersion under the Trinity's name brings the old man to death and raises the new. The bath frees from the habit and the guilt of sin, gives knowledge of God by experience, and kindles a love that made martyrs of the mimes Porphyrios and Ardalion and won Gelasios.

Τὸ μὲν οὖν ἐν τοῖς ἱεροῖς μυστηρίοις τὴν ἱερὰν ζωὴν 1
the indeed then in the sacred mysteries the sacred life
συνεστάναι ἀπὸ τῶν προτέρων δέδεικται· ἕκαστον δὲ
to-have-been-constituted from the former(-things) has-been-shown each but
τῶν μυστηρίων ὅπως εἰς τουτονὶ φέρει τὸν βίον, νυνὶ
of-the mysteries how to this tends the life now
σκοπῶμεν. Ἐστὶ μὲν γὰρ ἡ ἐν Χριστῷ ζωὴ αὐτὸ τὸ
let-us-consider is indeed for the in Christ life very the
συναφθῆναι Χριστῷ· ὃν δ᾽ ἄρα τρόπον ἑκάστη τελετὴ
to-be-conjoined to-Christ in-what and then manner each rite
τοὺς τετελεσμένους τῷ Χριστῷ συνάπτει, λέγωμεν ἤδη.
the(-ones) initiated — to-Christ conjoins let-us-say now
Ἔστι δὴ Χριστῷ συναφθῆναι διὰ πάντων ἐλθοῦσι, 2
it-is-possible indeed to-Christ to-be-conjoined through all(-things) for-those-having-come
δι᾽ ὧν ὁ σωτὴρ ἦλθε, καὶ πάντα καὶ παθοῦσι καὶ
through which the savior came and all(-things) both having-suffered and

γενομένοις ὅσα ἐκεῖνος. Ἐκεῖνος τοίνυν ἡνώθη μὲν
having-become as-many-as he he therefore was-united indeed
αἵματι καὶ σαρκὶ πάσης καθαροῖς ἁμαρτίας· φύσει δὲ ὢν
to-blood and flesh from-every pure sin by-nature and being
θεὸς αὐτὸς ἐξ ἀρχῆς καὶ τοῦτο τεθέωκεν, ὃ γέγονεν
God himself from beginning also this he-has-deified which he-became
ὕστερον, τὴν ἀνθρωπείαν φύσιν, τελευτῶν δὲ καὶ ἀπέθανε
afterward the human nature at-the-end and also he-died
τῆς σαρκὸς ἕνεκα καὶ ἀνέστη. Δεῖ τοίνυν καὶ τῆς
of-the flesh for-the-sake and rose it-is-needful therefore also of-the
σαρκὸς αὐτῷ μεταλαβεῖν καὶ τῆς θεώσεως μετασχεῖν
flesh with-him to-partake and of-the deification to-share
καὶ τοῦ τάφου καὶ τῆς ἀναστάσεως κοινωνῆσαι τὸν
and of-the burial and of-the resurrection to-have-communion the(-one)
συναφθῆναι ζητοῦντα· καὶ δὴ βαπτιζόμεθα μέν, ἵνα τὸν
to-be-conjoined seeking and indeed we-are-baptized indeed so-that the
θάνατον ἀποθάνωμεν ἐκεῖνον καὶ τὴν ἀνάστασιν ἀναστῶμεν,
death we-may-die that and the resurrection rise
χριόμεθα δὲ ἵνα τοῦ χρίσματος τοῦ βασιλικοῦ τῆς
we-are-anointed and so-that of-the anointing of-the royal of-the
θεώσεως αὐτῷ γενώμεθα κοινωνοί. Σιτούμενοι δὲ τὸν
deification with-him we-may-become sharers eating and the
ἱερώτατον ἄρτον καὶ τοῦ θειοτάτου πίνοντες ποτηρίου
most-sacred bread and of-the most-divine drinking cup
αὐτῆς μετέχομεν τῆς σαρκὸς, αὐτοῦ τοῦ αἵματος, τῶν
very we-partake-of the flesh very the blood of-the(-things)
τῷ σωτῆρι προσειλημμένων· καὶ τοῦτον τὸν τρόπον
by-the savior assumed and this the manner
συναπτόμεθα τῷ ὑπὲρ ἡμῶν σαρκωθέντι καὶ θεωθέντι
we-are-conjoined to-the(-one) for us incarnate and deified
καὶ ἀποθανόντι καὶ ἀναστάντι. Τί οὖν μὴ καὶ τὴν αὐτὴν
and having-died and having-risen why then not also the same

ἐκείνῳ σώζομεν τάξιν, ἀλλ᾽ ὅθεν ἔληξεν, ἀρχόμενοι, ἐν
as-he do-we-keep order but whence he-ceased beginning in
οἷς ἐκεῖνος ἤρξατο, τελευτῶμεν; Ὅτι κατῆλθεν ἵν᾽ ἡμεῖς
what he began we-end because he-came-down so-that we
ἀνέλθωμεν, καὶ τῆς αὐτῆς ὑποκειμένης ὁδοῦ τὸ μὲν
may-go-up and the same lying-before way the indeed
ἐκείνου πρᾶγμα κάθοδος ἦν, ἡμεῖς δὲ ἀνερχόμεθα· οὐκοῦν
his deed descent was we but go-up then
ὥσπερ ἐπὶ κλίμακος ὅπερ ἔσχατον ἦν ἐκείνῳ κατερχομένῳ,
as on ladder what last was for-him coming-down
τοῦτο ἡμῖν ἀνιοῦσι γίνεται πρῶτον. Ἄλλως τε οὐδ᾽
this for-us going-up becomes first otherwise also not-even
ἐξῆν ἑτέρως αὐτῶν ἕνεκα τῶν πραγμάτων. Τὸ
it-was-possible in-another-way very for-the-sake-of the realities the
μὲν γὰρ βάπτισμα γέννησις, τὸ δὲ μύρον ἐνεργείας καὶ
indeed for baptism birth the and chrism of-activity and
κινήσεως ἐν ἡμῖν ἔχει λόγον· ὁ δὲ τῆς ζωῆς ἄρτος
of-movement in us has reason the and of-the life bread
καὶ τὸ ποτήριον τῆς εὐχαριστίας βρῶσίς ἐστι καὶ πόσις
and the cup of-the eucharist food is and drink
ἀληθινή. Οὐκ ἔστι δὲ κινηθῆναι ἢ τραφῆναι πρὶν
true not it-is-possible but to-be-moved or to-be-nourished before
γεννηθῆναι. Ἔτι δὲ τὸ μὲν βάπτισμα θεῷ τὸν ἄνθρωπον
to-be-born further and the indeed baptism to-God the man
καταλλάττει, τὸ δὲ μύρον τῶν ἐκεῖθεν ἀξιοῖ δώρων, ἡ
reconciles the and chrism of-the from-there deems-worthy gifts the
δὲ τραπέζης δύναμις τὴν σάρκα τοῦ Χριστοῦ καὶ τὸ αἷμα
and of-table power the flesh — of-Christ and the blood
κοινὰ ποιεῖ καὶ τῷ τελουμένῳ. Ἀμήχανον δὲ πρὶν
common makes also to-the(-one) being-initiated impossible and before
κατηλλάχθαι μετὰ τῶν φίλων ἑστάναι, καὶ ὧν ἐκείνοις
to-have-been-reconciled with the friends to-stand and of-what to-them

προσῆκεν ἀξιοῦσθαι χαρίτων, καὶ τῷ πονηρῷ καὶ ταῖς
belonged to-be-deemed-worthy graces and to-the evil(-one) and to-the
ἁμαρτίαις ὑποκειμένους αἵματος πιεῖν καὶ σαρκὸς φαγεῖν
sins being-subject of-blood to-drink and of-flesh to-eat
τῶν ἀναμαρτήτων. Διὰ ταῦτα λούμεθα πρῶτον, εἶτα
of-the sinless(-ones) because-of these(-things) we-are-washed first then
χριόμεθα, καὶ οὕτω καθαροὺς καὶ εὐώδεις ἡ τράπεζα
are-anointed and thus pure and fragrant the table
δέχεται. Καὶ ταῦτα μὲν εἰς τοσοῦτον.
receives and these(-things) indeed to so-much

9 Περὶ δὲ τῶν μυστηρίων ἑκάστου σκοπῶμεν ἔτι, τίνα
about and the mysteries each let-us-consider further what
συντέλειαν τῷ ἱερῷ παρέχεται βίῳ, καὶ περὶ τοῦ
contribution to-the sacred it-provides life and about the
βαπτίσματος πρώτου, ὅσα γ' εἰς τὴν ζωὴν ταύτην
baptism first as-much-as at-least toward the life this
δύναται φέρειν.
it-can bring

10 Ἐστὶ τοίνυν τὸ βαπτισθῆναι αὐτὸ τὸ κατὰ Χριστὸν
is therefore the to-be-baptized very the according-to Christ
γεννηθῆναι καὶ λαβεῖν αὐτὸ τὸ εἶναι καὶ ὑποστῆναι
to-be-born and to-receive very the to-be and to-subsist
μηδὲν ὄντας. Τοῦτο δὲ καταμαθεῖν ἔστι πολλαχόθεν.
nothing being this and to-learn it-is-possible from-many-sides
Πρῶτον μὲν ἀπὸ τῆς τάξεως αὐτῆς, ὅτι τοῦτο πρῶτον
first indeed from the order itself that this first
μυούμεθα μυστηρίων, καὶ πρὸ τῶν ἄλλων τοῦτο
we-are-initiated-in of-mysteries and before the others this
Χριστιανοὺς εἰς τὴν καινὴν εἰσάγει ζωὴν, δεύτερον τῶν
Christians into the new introduces life second from-the

ὀνομάτων, ὅθεν αὐτὸ καλοῦμεν, καὶ τρίτον τῶν
names by-which it we-call and third from-the(-things)
ἐπ᾽ αὐτῷ τελουμένων καὶ ᾀδομένων.
at it performed and sung
Ἡ μὲν οὖν τάξις ἄνωθεν αὕτη, λούσασθαι πρῶτον, εἶτα 12
the indeed then order from-above this to-be-washed first then
μύρῳ χρισαμένους εἰς τὴν τράπεζαν ἀφικέσθαι τὴν
with-chrism having-been-anointed to the table to-arrive the
ἱεράν· ὃ δὴ τεκμήριόν ἐστιν ἐναργὲς, τοῦ τε ἀρχὴν
sacred which indeed proof is clear of-the both beginning
βίου καὶ ζωῆς βάθρον καὶ τοιαύτας ὑποθέσεις τὸ
of-way-of-life and of-life foundation and such grounds the
λουτρὸν εἶναι, ἐπεὶ καὶ Χριστὸς αὐτὸς, μεθ᾽ ὧν ὑπὲρ
bath to-be since also Christ himself with what for
ἡμῶν ἠνέσχετο πάντων, καὶ βαπτισθῆναι δεῆσαν τοῦτο
us be-bore all(-things) also to-be-baptized it-being-needed this
δέχεται πρὸ τῶν ἄλλων. Τὰ δὲ ὀνόματα πρός τί ἂν ἄλλο
receives before the others the and names toward what — else
δύναιτο φέρειν; Γέννησιν καὶ ἀναγέννησιν καὶ ἀνάπλασιν
could tend birth and rebirth and re-formation
καὶ σφραγῖδα αὐτὸ καλοῦμεν, ἔτι δὲ βάπτισμα καὶ
and seal it we-call further and baptism and
ἔνδυμα καὶ χρίσμα, καὶ χάρισμα καὶ φώτισμα καὶ λουτρόν·
garment and anointing and gift-of-grace and illumination and bath
ἃ δὴ πάντα τὸν ἕνα τοῦτον δύναται λόγον, τοῖς
which indeed all the one this means meaning for-the(-ones)
κατὰ θεὸν οὖσι καὶ ζῶσιν ἀρχὴν εἶναι τοῦ εἶναι τὴν
according-to God being and living beginning to-be of-the to-be the
τελετήν. Ἡ μὲν οὖν γέννησις ἐπιεικῶς οὐδὲν ἄλλο ἢ
rite the indeed then birth reasonably nothing else than
τοῦτο δοκεῖ σημαίνειν· καὶ ἡ ἀναγέννησις καὶ ἡ ἀνάπλασις
this seems to-signify and the rebirth and the re-formation

ἐκεῖνο προσσημαίνουσι μόνον, τοὺς γεννωμένους καὶ
that additionally-signify only the(-ones) being-born and
πλαττομένους καὶ ἄλλοτε γεννηθῆναι καὶ ἀπολέσαντας
being-formed also at-another-time to-have-been-born and having-lost
τὴν μορφὴν νῦν δευτέρᾳ γεννήσει πρὸς τὸ πρῶτον εἶδος
the shape now by-second birth to the first form
αὖθις ἐπανιέναι, καθάπερ ἀνδριάντος ὕλην τὸ εἶδος
again to-return as of-statue material the form
ἀπολωλεκότος ἀποδιδοὺς ὁ τεχνίτης ἀναγεννᾷ τὴν εἰκόνα
having-lost giving-back the craftsman regenerates the image
καὶ ἀναπλάττει, ἐπεὶ καὶ αὐτὸ, ὅ τι ποτέ ἐστιν ἐν ἡμῖν
and re-forms since also itself what — ever is in us
τὸ τοῦ βαπτίσματος ἔργον, εἶδός ἐστι καὶ μορφή. Καὶ γάρ
the of-the baptism work form is and shape and for
τινα εἰκόνα ἐγγράφει καὶ μορφὴν ἐντίθησι ταῖς ψυχαῖς
a-certain image it-inscribes and shape puts-in the souls
συμμόρφους ἀπόφαινον τοῦ θανάτου καὶ τῆς ἀναστάσεως
conformed rendering(-them) to-the death and to-the resurrection
τοῦ σωτῆρος, ὑπὲρ οὗ καὶ σφραγὶς καλεῖται πρὸς τὴν
of-the savior for which also seal it-is-called toward the
βασίλειον πλάττον εἰκόνα καὶ τὸ μακάριον εἶδος. Ὅτι δὲ
royal forming image and the blessed form because and
τὸ εἶδος τὴν ὕλην περιβάλλει καὶ ἀφανίζει τὴν ἀμορφίαν,
the form the material clothes and makes-vanish the formlessness
καὶ ἔνδυμα καλοῦμεν καὶ βάπτισμα τὸ μυστήριον. Καὶ
both garment we-call and baptism the mystery and
τοῦτο δηλῶν ὁ Παῦλος, τὸ ἔνδυμα καὶ τὴν σφραγῖδα
this showing — Paul the garment and the seal
πρὸς τοῦτο φέρειν, νῦν μὲν ἐγγραφῆναι καὶ μορφωθῆναί
toward this to-tend now indeed to-be-inscribed and to-be-shaped
φησι τὸν Χριστὸν, νῦν δὲ περιτεθῆναι Χριστιανοῖς
he-says — Christ now but to-be-put-around for-Christians

καθάπερ ἱμάτιον· ἐνδεδύσθαι λέγεται ὁ μεμυημένος
as garment to-have-put-on is-said the(-one) initiated
καὶ βεβαπτίσθαι, τὸ μὲν Γαλάταις γράφων, "τεκνία
and to-have-been-baptized the(-one) indeed to-Galatians writing little-children
μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς
my whom again I-travail-with until — be-formed Christ
ἐν ὑμῖν," καὶ "Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν
in you and Jesus Christ was-portrayed among you
ἐσταυρωμένος," τὸ δὲ Κορινθίοις, "ὅσοι εἰς Χριστὸν
crucified the(-other) but to-Corinthians as-many-as into Christ
ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε." Καὶ γὰρ χρυσὸς καὶ
were-baptized Christ put-on and for gold and
ἄργυρος καὶ χαλκὸς, ἕως μὲν τῷ πυρὶ τακεὶς διαῤῥεῖ,
silver and bronze while indeed by-the fire melted flows
γυμνὴν παρέχει τὴν ὕλην ὁρᾶν· ὅθεν καὶ χρυσὸς μόνον
naked provides the material to-see whence also gold only
ἢ χαλκὸς αὐτὸ τοῦτο καλεῖται τὸ τῆς ὕλης ὄνομα.
or bronze itself this is-called the of-the material name
Ἐπειδὰν δὲ ὑπὸ τῶν τυπούντων σιδήρων εἰς τὸ εἶδος
when but by the stamping irons into the form
συνελαθῇ, οὐκέτι μὲν ἡ ὕλη, τὸ δὲ εἶδος φθάνον,
it-is-driven no-longer indeed the material the but form arriving-first
καθάπερ τὰ ἱμάτια πρὸ τῶν σωμάτων ἀπαντᾷ τοῖς
as the garments before the bodies meets the(-ones)
ὁρῶσιν, ὅθεν καὶ ὀνόματος ἰδίου τινὸς τυγχάνει· ἀνδριὰς
seeing whence also of-name own a-certain it-obtains statue
γὰρ ἢ δακτύλιος ἢ ὁτιοῦν τῶν τοιούτων, ἃ τὴν
for or ring or anything of-the such(-things) which the
μὲν ὕλην οὐκέτι, τὸ εἶδος δὲ μόνον σημαίνει καὶ τὴν
indeed material no-longer the form but only signifies and the
μορφήν. Ἴσως δὲ διὰ ταῦτα καὶ ὀνομαστήριός ἐστιν
shape perhaps and because-of these(-things) also naming-day is

ἡ σωτήριος τοῦ βαπτίσματος ἡμέρα Χριστιανοῖς, ὅτι
the saving of-the baptism day for-Christians because
τηνικαῦτα πλαττόμεθα καὶ τυπούμεθα, καὶ εἶδος καὶ ὅρον
then we-are-formed and stamped and form and limit
ἡ ἀνείδεος καὶ ἀόριστος ἡμῶν λαμβάνει ζωή. Ἄλλως τε
the formless and unlimited our receives life otherwise also
τῷ γινώσκοντι τὰ ἴδια τότε γινωσκόμενοι καὶ ᾗ
by-the(-one) knowing the(-things) own then being-known and as
φησι Παῦλος "γνόντες θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ
says Paul having-known God rather but having-been-known by
θεοῦ," τὴν σημαντικὴν φωνὴν τὴν ἐπωνυμίαν κατὰ ταύτην
God the signifying voice the name on this
ἀκούομεν τὴν ἡμέραν, ὡς ἂν τότε γινωσκόμενοι καθαρῶς·
we-hear the day as — then being-known purely
τὸ γὰρ τῷ θεῷ γνωσθῆναι τοῦτό ἐστιν ὡς ἀληθῶς
the for — by-God to-be-known this is as truly
γνώριμον εἶναι. Διὰ τοῦτο καὶ περὶ τῶν μηδὲν κοινὸν
known to-be because-of this also about the(-ones) nothing common
πρὸς τὴν ζωὴν ταύτην ἐχόντων ὁ Δαβὶδ εἶπεν, "οὐ
toward the life this having — David said not
μὴ μνησθῶ τῶν ὀνομάτων αὐτῶν διὰ χειλέων μου,"
— I-shall-remember the names their through lips my
ἄγνωστοι γὰρ καὶ ἀφανεῖς, οἳ τοῦ φωτὸς ἐκείνου πόῤῥω
unknown for and obscure who of-the light that far
κατέστησαν ἑαυτούς. Οὔτε γὰρ τοῖς ὀφθαλμοῖς τοῦ φωτὸς
set themselves neither for to-the eyes of-the light
χωρὶς τῶν ὁρᾶσθαι δυναμένων γένοιτ' ἂν οὐδὲν
without of-the(-things) to-be-seen able could-become — nothing
φανερὸν οὔτε τῷ θεῷ γνώριμον, ᾧ μὴ δέξασθαι συνέβη
manifest nor — to-God known to-whom not to-receive it-befell
τὴν ἐκεῖθεν ἀκτῖνα. Τὸ δὲ αἴτιον, ὅτι μηδὲ ἔστιν ὅλως τῇ
the from-there ray the and cause that not-even is at-all in-the

ἀληθείᾳ, ὃ μὴ δῆλον ἐκείνῳ γίνεται τῷ φωτὶ· καὶ κατὰ
truth what not manifest to-that becomes the light and according-to
τοῦτον τὸν λόγον "ἔγνω κύριος τοὺς ὄντας αὐτοῦ," καὶ
this the reason knew (the)-Lord the(-ones) being his and
αὖθις τῶν παρθένων τὰς μωρὰς οὐκ εἰδέναι λέγει.
again of-the virgins the foolish not to-know he-says
Διὰ ταῦτα τὸ βάπτισμα φώτισμα, ὅτι τὸ ἀληθινὸν 22
because-of these(-things) the baptism illumination because the true
εἶναι παρέχον γνωρίμους καθίστησι τῷ θεῷ, καὶ πρὸς τὸ
to-be providing known it-makes — to-God and toward the
φῶς ἄγον ἐκεῖνο τῆς ἀφανοῦς ἀφίστησι πονηρίας. Διὰ
light leading that from-the obscure removes wickedness because-of
ταῦτο καὶ λουτρὸν διότι φώτισμα· οὕτω γὰρ παρέχει τῷ
the-same also bath because illumination thus for it-grants with-the
φωτὶ καθαρῶς ὁμιλῆσαι πάντα μολυσμὸν, ὃς τὴν θείαν
light purely to-converse all defilement which the divine
ἀκτῖνα τῶν ψυχῶν τῶν ἡμετέρων διείργει, καθάπερ τι
ray from-the souls the our shuts-off as a-certain
μεσότοιχον ἐξελόν. Χάρισμα δὲ ὅτι γέννησις· τῆς
dividing-wall having-taken-out gift-of-grace and because birth to-the
γὰρ γεννήσεως τῆς ἑαυτοῦ τί ἂν τις προεισενέγκοι,
for birth the his-own what — anyone could-contribute-beforehand
ἐπεὶ καθάπερ ἐπὶ τῆς γεννήσεως τῆς φυσικῆς ἔχει,
since as in-the-case-of the birth the natural it-is
οὐδ' αὐτὸ τὸ βούλεσθαι προεισάγομεν τῶν ἀπὸ τοῦ
not-even very the to-will do-we-bring-in-beforehand of-the from the
βαπτίσματος ἀγαθῶν, εἴ τις ἀκριβῶς ἐθέλοι σκοπεῖν;
baptism goods if anyone exactly should-wish to-consider
Βουλόμεθα γὰρ, ἃ καὶ ἔστιν ἐνθυμηθῆναι· ταῦτα δὲ
we-will for what also it-is-possible to-conceive these(-things) but
ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, οὐδὲ λογίσασθαι δύναιτ'
upon heart of-man not ascended nor reckon could

ἂν πρὶν εἰς πεῖραν ἐληλυθέναι. Ἐλευθερίαν γὰρ ἀκούοντες
— before into trial to-have-come freedom for hearing
προκειμένην καὶ βασιλείαν, εὐδαίμονά τινα λογιζόμεθα
set-before(-us) and kingdom happy a-certain we-reckon
ζωὴν, ἣν ἔξεστιν ἀνθρωπίνους δέξασθαι λογισμούς· τὸ
life which it-is-possible human to-receive reasonings the(-thing)
δέ ἐστι παντάπασιν ἄλλο, μεῖζον καὶ τῆς διανοίας καὶ
but is altogether other greater both than-the understanding and
τῆς ἐπιθυμίας τῆς ἡμετέρας. Χρίσμα δὲ ὅτι τὸν δι᾽
than-the desire the our anointing and because the(-one) for
ἡμᾶς χρισθέντα, τὸν Χριστὸν, ἐγγράφει τοῖς τελουμένοις,
us anointed — Christ it-inscribes on-the(-ones) being-initiated
καὶ σφραγίς ἐστιν αὐτὸν ἐνσημαίνουσα τὸν σωτῆρα. Τὸ
and seal it-is him imprinting the savior the
γὰρ χρίσμα πανταχοῦ διὰ πάσης ἀκριβῶς τῆς μορφῆς
for anointing everywhere through all exactly the shape
ἀφιγμένον τοῦ σώματος τοῦ δεξαμένου καὶ προσάρμοσαν
having-arrived of-the body of-the having-received and having-fitted
αὐτὸν ἐν αὐτῷ φέρει τὸν ἀληλιμμένον ἐνσημανθέντα, καὶ
him in it carries the(-one) anointed imprinted and
τὸ εἶδος δείκνυσι καὶ σφραγίς ἐστιν ἀτεχνῶς. Δέδεικται
the form shows and seal is simply it-has-been-shown
δὲ τοῖς εἰρημένοις, τῇ γεννήσει ταὐτὸ δύνασθαι τὴν
and by-the(-things) said with-the birth the-same to-mean the
σφραγῖδα, καθάπερ καὶ τῇ σφραγῖδι τὸ ἔνδυμα καὶ τὸ
seal as also with-the seal the garment and the
βάπτισμα. Ἐπεὶ δὲ καὶ τὸ χάρισμα καὶ τὸ φώτισμα καὶ
baptism since and also the gift-of-grace and the illumination and
τὸ λοῦτρον τῇ πλάσει καὶ γεννήσει πρὸς ταὐτὸ φέρει,
the bath with-the forming and birth toward the-same tend
δῆλον ἐγένετο, πᾶσαν τοῦ βαπτίσματος ἐπωνυμίαν τὸ ἓν
clear it-became every of-the baptism name the one

ἐκεῖνο σημαίνειν, ὡς ἄρα γέννησις καὶ τῆς ἐν Χριστῷ ζωῆς
that to-signify that then birth also of-the in Christ life
ἡμῖν ἐστιν ἀρχὴ τὸ λουτρόν. Εἰ δὲ καὶ τὰ τελούμενα
for-us is beginning the bath if and also the(-things) performed
καὶ λεγόμενα τοῦ μυστηρίου τοῦτον δύναται τὸν λόγον,
and said of-the mystery this means the meaning
φανερὸν ἂν εἴη κατὰ μέρος τὴν τελετὴν ἐπιοῦσι.
manifest — would-be in part the rite to-those-going-over
Φαίνεται γὰρ ὁ προσιὼν τῷ μυστηρίῳ πρὶν τελεσθῆναι 27
appears for the(-one) approaching the mystery before to-be-initiated
μήπω θεῷ κατηλλαγμένος, μήπω τῆς ἀρχαίας αἰσχύνης
not-yet to-God reconciled not-yet from-the ancient shame
ἀπηλλαγμένος· εὔχεται γὰρ αὐτῷ προσιόντι, πρὶν ἄλλο
freed prays for for-him approaching before else
τι τελέσῃ, τὴν τοῦ κατέχοντος δαίμονος ἀπαλλαγὴν
anything he-performs the of-the possessing demon release
ὁ τελῶν, καὶ οὐ τῷ θεῷ περὶ αὐτοῦ διαλέγεται
the(-one) initiating and not — with-God about him converses
μόνον, ἀλλὰ καὶ αὐτῷ ἐπιπεσὼν ἐπιτιμᾷ τῷ τυράννῳ
only but also on-him having-fallen-upon rebukes the tyrant
καὶ ἐλαύνει μαστίζων. Ἡ δὲ μάστιξ αὐτῷ τὸ ὄνομά ἐστι
and drives(-him) scourging the and scourge for-him the name is
τὸ ὑπὲρ πᾶν ὄνομα. Τοσοῦτον ἀπέχει ζῶν εἶναι καὶ
the(-name) above every name so-far is-be-from living to-be and
υἱὸς καὶ κληρονόμος, ὅς γε ἔτι τῷ τυράννῳ δουλεύει·
son and heir who at-least still the tyrant serves
συμβαίνει γὰρ τῷ πονηρῷ συνόντα θεοῦ παντελῶς
it-befalls for with-the evil(-one) being-with from-God utterly
ἀφεστάναι, τὸ δέ ἐστι παντάπασι νεκρὸν εἶναι. Διὰ
to-stand-apart this and is altogether dead to-be because-of
τοῦτο καὶ ὡς ἂν οὔπω ζωῆς μετειληφότος προσελθὼν ὁ
this also as — not-yet of-life having-partaken having-approached the

τελεστὴς ἐμφυσᾷ τῷ προσώπῳ· τὸ γὰρ ἐμφύσημα ἄνωθεν
initiator breathes-on the face the for breathing from-above
ζωῆς αἴνιγμα. Καὶ τὰ ἑξῆς δὲ ἀκολούθως ἔχει· πάντα
of-life riddle and the(-things) next and consistently hold all(-things)
γὰρ τῶν ἄρτι καθισταμένων, καὶ τῶν μὲν παρόντων
for of-the(-ones) just-now being-established and the indeed present(-things)
καὶ ἐν χερσὶν ὑπερορώντων, ἐπ᾽ ἄλλα δὲ μετατιθεμένων.
and in hands disdaining to other(-things) but transferring-themselves
Ἐπείγεται γὰρ κόσμων τοῦ μὲν καταφρονῆσαι, τὸν
he-hastens for of-worlds the(-one) indeed to-despise the(-other)
δὲ τιμῆσαι, καὶ βίου τὸν μὲν ἀπογεγονέναι, τὸν
but to-honor and of-way-of-life the(-one) indeed to-have-done-with the(-other)
δὲ βιῶναι, καὶ ζωῆς ἡγούμενον τὸν μὲν ἐκ παντὸς
but to-live and of-life leader the(-one) indeed by every
τρόπου φευγεῖν, τὸν δὲ πάσῃ σπουδῇ διώκειν. Οὐκοῦν
means to-flee the(-other) but with-all zeal to-pursue then
δι᾽ ὧν μὲν ἀποτίθεται τὰ παρόντα, δῆλός ἐστιν
through what indeed he-lays-aside the present(-things) clear he-is
ὧν κατεγνώκει μήπω καὶ νῦν ἀπηλλαγμένος· δι᾽
of-what he-had-condemned not-yet even now freed through
ὧν δὲ τὰ δόξαντα καλλίω καὶ ἃ προὔθηκε τῶν
what but the(-things) seeming better and what he-preferred to-the
παρόντων ἀπὸ τοῦ μυστηρίου τούτου λαμβάνει, δείκνυσι
present(-things) from the mystery this he-receives he-shows
τῷ βαπτισθῆναι τῆς ἐπαινουμένης ἀρχόμενος ζωῆς. Τὸν
by-the to-be-baptized the praised beginning life the
γὰρ ἱερὸν εἰσελθὼν οἶκον τὸν χιτῶνα κατατίθεται καὶ
for sacred having-entered house the tunic he-lays-down and
τὰ ὑποδήματα ὑπολύει, τῷ ἱματίῳ καὶ τοῖς ὑποδήμασιν,
the sandals unties by-the garment and by-the sandals
ἃ πρὸς τὴν ζωὴν βοηθεῖ, τὸν πρότερον αἰνιττόμενος
which toward the life help the former hinting-at

βίον. Ἔτι δὲ πρὸς δυσμὰς ἀποβλέπων πνεῦμα τοῦ
way-of-life further and toward west looking breath from-the
στόματος ἀποπνεῖ, τῆς ἐν σκότει ζωῆς σημεῖον, χεῖράς
mouth he-breathes-out of-the in darkness life sign hands
τε ἐκτείνει καὶ ὡς παρόντα καὶ ἐπικείμενον τὸν πονηρὸν
and stretches-out and as present and pressing-upon the evil(-one)
ἀπωθεῖται καὶ ὡς μιαροῦ καὶ βδελυροῦ καταπτύει, καὶ
pushes-away and as of-defiled and abominable spits-on and
τὰς ἐχθίστας καὶ ἀπίστους καὶ ὀλέθρου παντὸς αἰτίας
the most-hostile and faithless and of-destruction all causes
ἀρνεῖται σπονδὰς καὶ τὴν φιλίαν τὴν πικρὰν παντάπασι
renounces treaties and the friendship the bitter altogether
διαλύει καὶ τὴν ἔχθραν ἐπαινεῖ. Καὶ ἐπεὶ φύγοι τὸ
dissolves and the enmity praises and when he-has-fled the
σκότος, ἐπὶ τὴν ἡμέραν τρέχει καὶ πρὸς τὴν ἕω στραφεὶς
darkness to the day runs and toward the east having-turned
ζητεῖ τὸν ἥλιον, καὶ λυθεὶς τῶν τοῦ τυράννου χειρῶν τὸν
seeks the sun and released from-the of-the tyrant hands the
βασιλέα προσκυνεῖ, καὶ τοῦ νόθου καταγνοὺς τὸν γνήσιον
king venerates and the bastard having-condemned the legitimate
ἐπιγινώσκει δεσπότην καὶ εὔχεται ὑποταγήσεσθαι αὐτῷ καὶ
recognizes master and vows to-be-subject to-him and
δουλεύσειν ὅλῃ ψυχῇ καὶ πρό γε τούτων ὡς θεὸν
to-serve with-whole soul and before at-least these(-things) as God
εἰς αὐτὸν πιστεύειν καὶ ἃ περὶ αὐτοῦ προσῆκε γινώσκειν.
in him to-believe and what about him befits to-know
Καὶ τοῦτο γὰρ ἀρχὴ τῆς μακαρίας ζωῆς, ἡ ἀληθὴς περὶ
and this for beginning of-the blessed life the true about
θεοῦ γνῶσις· “τὸ γὰρ ἐπίστασθαί σέ, φησι Σολομὼν, ῥίζα
God knowledge the for to-know you says Solomon root
ἀθανασίας,” ὥσπερ τὸ ἀγνοῆσαι τὸν θεὸν τὸν θάνατον
of-immortality as the to-be-ignorant-of — God the death

εἰσήνεγκεν ἐξ ἀρχῆς. Ἐπεὶ γὰρ ὁ Ἀδὰμ τὴν θείαν
brought-in from beginning since for — Adam the divine
ἀγνοήσας φιλανθρωπίαν βάσκανον εἶναι ᾠήθη τὸν
having-been-ignorant-of love-of-mankind envious to-be thought the
ἀγαθὸν, καὶ τῆς σοφίας ἐπιλαθόμενος λαθεῖν ἐνόμισε τὸν
good(-one) and the wisdom having-forgotten to-escape-notice supposed the
σοφὸν, τῷ δραπέτῃ προσετέθη τὸν δεσπότην περιδὼν,
wise(-one) to-the runaway he-joined-himself the master having-disregarded
καὶ διὰ τοῦτο τοῦ παραδείσου τε ἀπηλάθη καὶ τὴν
and because-of this from-the paradise both was-driven and the
ζωὴν ἀφῃρέθη καὶ ὠδυνήθη καὶ ἀπέθανεν· ὅθεν τῷ
life was-deprived-of and was-pained and died whence for-the(-one)
πρὸς τὴν ζωὴν ἐπειγομένῳ καὶ τὸ θεὸν ἡγεῖσθαι τὴν περὶ
toward the life hastening also the God to-hold the about
θεοῦ γνῶσιν πᾶσα ἀνάγκη. — Καὶ τὸ γυμνωθῆναι δὲ
God knowledge every necessity and the to-be-stripped and
καθάπαξ καὶ τὸν τελευταῖον καταθέσθαι χιτῶνα δείκνυμεν
once-for-all and the last to-lay-down tunic we-show
ἄρτι τῆς εἰς τὸν παράδεισον φερούσης ἁπτόμενοι καὶ τὴν
just-now the to the paradise leading touching and the
ἐνθαῦτα ζωήν. Ὁ μὲν γὰρ Ἀδὰμ ἀπὸ τῆς εὐδαίμονος ἐκείνης
here life — indeed for Adam from the happy that
περιβολῆς ἐπὶ τὴν γύμνωσιν ἐλθὼν, ἀπὸ ταύτης ἐπὶ τὴν
clothing to the nakedness having-come from this to the
ἀθλίαν ταύτην ἦκε σκευήν· ἡμεῖς δὲ ἀπὸ τῶν δερματίνων
wretched this came attire we but from the leather
χιτώνων ἐπὶ τὴν γύμνωσιν ἰόντες καὶ διὰ τοῦ αὐτοῦ
tunics to the nakedness going and through the same
βαδίζοντες μέσου δῆλοι καθέσταμεν τὴν αὐτὴν ἐπανιόντες
walking middle clear are-made the same returning
ὁδὸν καὶ πρὸς τὸ ἱμάτιον ἐπειγόμενοι τὸ βασιλικὸν,
way and toward the garment hastening the royal

καὶ ὅθεν καὶ δι᾽ ὧν ἐκεῖνος καθῆλθεν εἰς τὸν κόσμον
and whence and through what he came-down into the world
τοῦτον, ἡμεῖς ἐνθένδεν ἐπανιόντες. Εἴη δ᾽ ἂν κἀκείνου
this we from-here returning it-would-be and — also-of-that
σημεῖον τὸ γυμνωθῆναι, τοῦ νῦν καθαρῶς τῷ ἀληθινῷ
sign the to-be-stripped the now purely to-the true
φωτὶ προσιέναι μηδὲν ἐπιφερομένους· ὅθεν ἡ σκιὰ τοῦ
light to-approach nothing bringing-on whence the shadow of-the
θανάτου, καὶ ἃ τὴν μακαρίαν ἀκτῖνα τῶν ψυχῶν τῶν
death and what the blessed ray from-the souls the
ἀνθρωπίνων ἀποτειχίζει, καθάπερ τὰ ἱμάτια τειχίον τί
human walls-off as the garments wall a-certain
ἐστί μεταξὺ τοῦ φωτὸς τούτου καὶ τῶν σωμάτων. Καὶ μὴν
is between the light this and the bodies and truly
καὶ ἡ τοῦ ἐλαίου χρίσις γένοιτο μὲν ἂν καὶ ἄλλου τινὸς
also the of-the oil anointing might-be indeed — also of-another something
σημεῖον, καὶ πρὸς τοῦτο δὲ δύναται φέρειν. Ἐννοῶμεν γὰρ
sign and toward this but it-can tend let-us-think for
τὴν Ἰακὼβ στήλην, ἣν τῷ ἐλαίῳ χρίσας προσήνεγκε
the of-Jacob pillar which with-the oil having-anointed he-offered
τῷ θεῷ, καὶ τοὺς βασιλέας καὶ τοὺς ἱερέας αὐτῷ τούτῳ
— to-God and the kings and the priests by-very this
τῷ κοινῷ καὶ τῷ θεῷ καθιερουμένους, οἵ σφισι μὲν
the common and — to-God consecrated who for-them indeed
αὐτοῖς οὐδαμῶς, τῷ θεῷ δὲ καὶ τῇ πολιτείᾳ ζῶσι, πρὸς
themselves in-no-way — to-God but and to-the commonwealth live toward
ἣν ἐτάχθησαν. Καὶ ἡμεῖς γὰρ τῆς οἰκείας ζωῆς καὶ
which they-were-appointed and we for from-the own life and
ἡμῶν αὐτῶν ἐξιστάμεθα τῷ θεῷ· τόδε ἐστὶ τὸ παλαιὸν
from-us ourselves stand-out — to-God this is the old
ἀποβαλόντας εἶδος ὁμοίους αὐτῷ γενέσθαι, καὶ τὸ σύμβολον
having-cast-off form like to-him to-become and the symbol

οἰκεῖον καὶ τῇ τῶν Χριστιανῶν ἐπωνυμίᾳ πάνυ προσῆκον.
proper and to-the of-the Christians name very fitting
Χριόμεθα γὰρ, καὶ ᾧ ζητοῦμεν ἐοικέναι, Χριστός ἐστι
we-are-anointed for also whom we-seek to-resemble Christ is
τῇ θεότητι τὴν ἀνθρωπότητα χρίσας, ἐπεὶ καὶ αὐτοῦ
with-the godhead the manhood having-anointed since also very
τοῦ χρίσματος αὐτῷ κοινωνοῦμεν· καὶ γὰρ τοῦ χρίσματος
the anointing with-him we-share and for of-the anointing
ἐκείνου τοῦτο τὸ χρίσμα σημεῖον, καὶ δείκνυσιν ὁ
that this the anointing sign and shows the(-one)
τελῶν, δι' ὧν ἐπᾴδει χριομένῳ τῷ τελουμένῳ.
initiating through what he-chants over(-him)-being-anointed the(-one) being-initiated
Ταῦτα γάρ ἐστιν ἐκεῖνα, δι' ὧν ὁ Δαβὶδ τὴν χρίσιν
these(-things) for are those through which — David the anointing
ἐκείνην ἐμήνυσε καὶ τὴν βασιλείαν· ὁ μὲν γὰρ ἱερεὺς
that revealed and the kingship the indeed for priest
"χρίεταί φησιν οὗτος — τὸν τελούμενον λέγων —
is-anointed he-says this(-one) the(-one) being-initiated saying
ἔλαιον ἀγαλλιάσεως·" ὁ δὲ Δαβὶδ, "ἔχρισέ σέ, φησιν πρὸς
oil of-gladness — but David anointed you he-says toward
τὸν σωτῆρα, ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως
the savior — God — God your oil of-gladness
παρὰ τοὺς μετόχους σου," μετόχους λέγων ἡμᾶς, οὓς
beyond the fellows your fellows calling us whom
διὰ φιλανθρωπίαν κοινωνοὺς ποιεῖται τῆς βασιλείας.
through love-of-mankind sharers he-makes of-the kingdom
41 Μεχρὶ μὲν δὴ τούτων οὔπω ζῶμεν· σημεῖα γάρ ἐστι
as-far-as indeed then these not-yet we-live signs for are
ταῦτα τῷ τελουμένῳ καὶ προτέλειαί τινες καὶ
these(-things) for-the(-one) being-initiated and preliminary-rites certain and
προπαρασκευαὶ τῆς ζωῆς. Ἐπειδὰν δὲ τῷ ὕδατι καλυφθεὶς
preparations of-the life when but by-the water covered

τρισσῶς ἀναδύῃ τῆς τριάδος ἐπᾳδομένης, τηνικαῦτα τὸ
thrice he-emerges the Trinity being-invoked then the
ζητούμενον ἅπαν ὁ μεμυημένος λαμβάνει καὶ γεννᾶται
sought all the(-one) initiated receives and is-born
καὶ πλάττεται τὴν ἡμερίνην γέννησιν καὶ πλάσιν, ᾗ
and is-formed the of-the-day birth and forming as
Δαβὶδ εἶπε, καὶ δέχεται τὴν καλὴν σφραγῖδα καὶ πᾶσαν
David said and receives the fair seal and all
ἔχει τὴν ζητουμένην εὐδαιμονίαν καὶ γίνεται φῶς σκότος
has the sought happiness and becomes light darkness
ὢν πρότερον, καὶ ὑφίσταται μηδὲν ὤν, καὶ οἰκειοῦται
being before and subsists nothing being and is-made-kin
καὶ υἱοθετεῖται θεῷ ἀπὸ δεσμωτηρίου καὶ δουλείας τῆς
and is-adopted to-God from prison and slavery the
ἐσχάτης ἐπὶ τὸν βασίλειον ἀγόμενος θρόνον. Τὸ γὰρ ὕδωρ
utmost to the royal being-led throne the for water
τοῦτο ζωὴν τὴν μὲν ἀπόλλυσι τὴν δὲ ἀναδείκνυσι,
this life the(-one) indeed destroys the(-other) but displays
καὶ τὸν μὲν παλαιὸν ἄνθρωπον ἀποπνίγει, τὸν δὲ νέον
and the indeed old man chokes the but new
ἀνίστησι. Τοῦτο δὲ μάλιστα μὲν τοῖς πεπειραμένοις
raises this and most indeed to-the(-ones) having-experienced(-it)
ἀπ᾽ αὐτῶν τῶν πραγμάτων γίνεται δῆλον· ἔπειτα δὲ
from very the realities becomes clear then and
καὶ τὰ φαινόμενα τοῦ μυστηρίου τοῦτο δίδωσι διὰ
also the(-things) visible of-the mystery this grants through
πάντων εἰκάζειν. Τῷ γὰρ ὑποδῦντα τὸ ὕδωρ ἑαυτὸν
all(-things) to-liken by-the for going-under the water himself
ἀφανίσαι δοκεῖ φεύγειν τὴν ἐν τῷ ἀέρι ζωήν, τὸ δὲ
to-make-vanish he-seems to-flee the in the air life the and
φυγεῖν τὴν ζωὴν τοῦτό ἐστιν ἀποθνήσκειν· τῷ δ᾽ αὖθις
to-flee the life this is to-die by-the and again

ἀναδῦντα τῷ ἀέρι καὶ τῷ φωτὶ συγγενέσθαι ζωὴν
emerging with-the air and the light to-be-joined life
ἔοικε διώκειν καὶ τυχόντα λαβεῖν. Διὰ τοῦτο καὶ
he-seems to-pursue and having-attained to-receive because-of this also
τὸν δημιουργὸν ἐνταῦθα καλοῦμεν, ὅτι ζωῆς ἀρχὴ τὰ
the creator here we-call because of-life beginning the
παρόντα καὶ δημιουργία δευτέρα πολλῷ τῆς προτέρας
present(-things) and creation second by-much than-the former
ἀμείνων. Γράφεται γὰρ ἀκριβέστερον ἢ πρότερον ἡ
better is-painted for more-exactly than before the
εἰκὼν, καὶ ἀνδριὰς εἰς σαφέστερον τὸν θεῖον πλάττεται
image and statue into clearer the divine is-formed
τύπον· διὰ τοῦτο καὶ τὸ ἀρχέτυπον νῦν ἔδει
type because-of this also the archetype now it-was-needed
καθαρώτερον προτεθῆναι. Τὸν γὰρ θεὸν ἐπὶ τὸ λουτρὸν
more-purely to-be-set-forth — for God to the bath
οἱ βαπτισταὶ καλοῦντες οὐ τὸ θεὸς ὄνομα τὸ κοινὸν τῇ
the baptizers calling not the God name the common to-the
τριάδι βοῶσιν, ὅπερ οὐκ ἔστι σαφῶς καὶ διακεκριμένως
Trinity cry which not is clearly and distinctly
θεολογούντων, ἀλλ' ἀκριβέστερον καὶ τελεώτερον τὰς
of-men-speaking-of-God but more-exactly and more-perfectly the
ἰδιότητας ἑκάστης τῶν ὑποστάσεων ἀνυμνοῦσι. Καὶ μὴν
properties of-each of-the hypostases they-hymn and truly
καὶ δι' ἐκεῖνον τὸν λόγον. Εἰ γὰρ μιᾷ φιλανθρωπίᾳ τὸ
also because-of that the reason if for by-one love-of-mankind the
γένος ἔσωσεν ἡ τριὰς, ἀλλ' ὅμως τῶν ὑποστάσεων ἑκάστη
race saved the Trinity but yet of-the hypostases each
τῶν μακαρίων ἰδίαν τινὰ λέγεται συντέλειαν εἰσενέγκαι.
of-the blessed own a-certain is-said contribution to-have-brought-in
Ὁ μὲν γὰρ πατὴρ διήλλακται, ὁ δὲ υἱὸς διήλλαξε,
the indeed for father has-been-reconciled the but son reconciled

τὸ δὲ πνεῦμα τὸ ἅγιον φίλοις ἤδη καταστᾶσι δῶρον
the and spirit the holy to-friends already having-been-made gift
ἐγένετο. Καὶ ὁ μὲν ἔλυσεν, ὁ δὲ τὸ λύτρον ἦν
became and the(-one) indeed released the(-other) but the ransom was
ᾧ λελύμεθα, τὸ δὲ πνεῦμα ἐλευθερία, "οὗ γὰρ τὸ
by-which we-have-been-released the but spirit freedom where for the
πνεῦμα κυρίου, ἐκεῖ ἐλευθερία," Παυλοῦ φωνή.
spirit of-(the)-Lord there freedom of-Paul voice
Καὶ ὁ μὲν ἀνέπλασε, τῷ δὲ ἀνεπλάσθημεν, τὸ
and the(-one) indeed re-formed by-the(-other) but we-were-re-formed the
δὲ πνεῦμά ἐστι ζωοποιοῦν· ἐπεὶ καὶ κατὰ τὴν πρώτην
and spirit is life-giving since also in the first
δημιουργίαν ἡ τριὰς ὡς ἐν σκιαῖς ἐγράφετο. Ὁ μὲν
creation the Trinity as in shadows was-depicted the(-one) indeed
γὰρ ἔπλασεν, ὁ δὲ χεὶρ ἦν τῷ πλάττοντι, ὁ
for formed the(-other) but hand was for-the(-one) forming the
δὲ παράκλητος πνεῦμα τὴν ζωὴν ἐμφυσῶντι. Καὶ τί
and paraclete spirit the life for-the(-one)-breathing-in and why
ταῦτα λέγω; Μόνῳ γὰρ ἐν τούτῳ τῶν θείων ἔργων ὁ
these(-things) do-I-say alone for in this of-the divine works —
θεὸς διεκρίθη. Πολλῶν γὰρ ὄντων, οἷς ἐκ τοῦ παντὸς
God was-distinguished many for being with-which from the all
αἰῶνος τὴν κτίσιν εὖ πεποίηκεν ὁ θεὸς, οὐκ ἂν εὕροις
age the creation well has-treated — God not — you-would-find
οὐδὲν, ὃ πρὸς τὸν πατέρα ἀναφέρεται μόνον ἢ πρὸς τὸν
anything which to the father is-referred only or to the
υἱὸν ἢ πρὸς τὸ πνεῦμα, ἀλλὰ πάντα κοινὰ τῆς τριάδος,
son or to the spirit but all common of-the Trinity
ὅτι μιᾷ δυνάμει καὶ προνοίᾳ καὶ δημιουργίᾳ πάντα
because by-one power and providence and creation all(-things)
ποιεῖ. Ἐπὶ δὲ τῆς οἰκονομίας καὶ τὸ ἡμέτερον ἀνώρθωσε
it-does in but the economy also the our it-set-right

γένος, καὶ τοῦτο καινὸν ἐγένετο, καὶ τὴν ἐμὴν σωτηρίαν
race and this new came-to-be and the my salvation
ἐβουλήθη μὲν ἡ τριὰς κοινῇ, καὶ ὅπως ἂν γένοιτο
willed indeed the Trinity in-common and how — it-might-come-to-be
προὐνοήθη· ἐνεργεῖ δὲ οὐκέτι κοινῇ. Αὐτουργὸς γὰρ οὔτε
foresaw works but no-longer in-common self-worker for neither
ὁ πατὴρ οὔτε τὸ πνεῦμα, ἀλλὰ μόνος ὁ λόγος, καὶ μόνος
the father nor the spirit but alone the Word and alone
ὁ μονογενὴς αἵματος ἠνέσχετο καὶ σαρκὸς καὶ ἐπλήγη
the only-begotten of-blood bore and of-flesh and was-struck
καὶ ὠδυνήθη καὶ ἀπέθανε καὶ ἀνέστη, δι᾽ ὧν ἡ φύσις
and was-pained and died and rose through which the nature
ἀνεβίω καὶ τὸ βάπτισμα συνέστη, ἡ καινὴ γέννησις καὶ
revived and the baptism was-constituted the new birth and
ἀνάπλασις. Οὐκοῦν ταῖς ὑποστάσεσι διαιροῦντας ἐπὶ τοῦ
re-formation then by-the hypostases dividing at the
θείου λουτροῦ τὸν θεὸν ἔδει καλεῖν εἰς τὸ ὄνομα τοῦ
divine bath — God it-was-needed to-call into the name of-the
πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, τὴν ἱερὰν
father and of-the son and of-the holy spirit the sacred
πλάσιν κομιζομένους, ἣ διακεκριμένον τὸν θεὸν ἀπέδειξε
forming receiving which distinguished — God showed
μόνη. Τί οὖν μὴ καὶ τὴν οἰκονομίαν καὶ μάλιστα ταύτην
alone why then not also the economy and most this
ἐπὶ τοῦ βαπτίσματος ἀνυμνοῦμεν; Πάνυ μὲν οὖν οὐ δι᾽
at the baptism do-we-hymn very indeed then not through
ὧν λέγομεν, ἀλλὰ δι᾽ ὧν πράττομεν. Τὸ γὰρ καταδῦντα
what we-say but through what we-do the for having-gone-under
τρισσῶς ἀναδῦναι, τίς οὐκ οἶδεν, ὅτι τὸν τριήμερον
thrice to-emerge who not knows that the three-day
θάνατον τοῦ σωτῆρος εἰσάγει καὶ τὴν ἀνάστασιν, ἃ
death of-the savior it-brings-in and the resurrection which

τέλος ἐστὶ τῆς ὅλης οἰκονομίας! Καὶ οὐ μάτην οἶμαι τὴν
end is of-the whole economy and not in-vain I-think the
μὲν θεολογίαν βοῶμεν, τὴν δὲ οἰκονομίαν ἐπὶ τῶν ἔργων
indeed theology we-cry the but economy in the works
ἐπιδεικνύμεθα σιωπῇ. Τὸ μὲν γὰρ ἦν ἀπ' ἀρχῆς καὶ εἰς
we-display in-silence the(-one) indeed for was from beginning and to
γνῶσιν ἀνθρώποις διὰ τῆς φωνῆς ἀφίκετο μόνης, τὸ
knowledge for-men through the voice arrived alone the(-other)
δὲ ἐγένετο καὶ ὡράθη τοῖς τῶν ἀνθρώπων ὀφθαλμοῖς,
but came-to-be and was-seen by-the of-the men eyes
ἁφῆς ἠνέσχετο καὶ χειρῶν· ὅθεν ὁ μακάριος Ἰωάννης καὶ
touch bore and of-hands whence the blessed John also
ἄμφω ταῦτα τοῦτο κἀκεῖνο περὶ τοῦ διπλοῦ σωτῆρος
both these(-things) this and-that about the twofold savior
γινώσκων εἶπε μὲν, "ὃ ἦν ἀπαρχῆς ὃ ἀκηκόαμεν,"
knowing said indeed what was from-beginning what we-have-heard
ἐπήγαγε δὲ, "ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν καὶ
added and what we-have-seen with-the eyes our and
αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς."
the hands our handled about the Word of-the life
Ἔτι δὲ τὴν μὲν θεολογίαν πιστεῦσαι δεῖ μόνον, καὶ
further and the indeed theology to-believe it-is-needed only and
ἡ ἐπίδειξις τῆς πίστεως ἐπὶ τῆς φωνῆς, — ἃ γὰρ εἰς
the display of-the faith on the voice what for unto
δικαιοσύνην φησὶ πιστεύομεν τῇ καρδίᾳ, ταῦτα τῷ
righteousness he-says we-believe with-the heart these(-things) with-the
στόματι ὁμολογοῦμεν εἰς σωτηρίαν, — τὴν δὲ οἰκονομίαν
mouth we-confess unto salvation the but economy
καὶ μιμήσασθαι καὶ ἐπὶ τῶν ἔργων δεῖξαι πᾶσα ἀνάγκη·
both to-imitate and in the works to-show every necessity

δεῖ γάρ φησιν "ἐξακολουθῆσαι τοῖς ἴχνεσι" τοῦ
it-is-needed for he-says to-follow the footsteps of-the(-one)
ὑπὲρ ἡμῶν ἀποθανόντος καὶ ἀναστάντος.
for us having-died and having-risen

54 Διὰ ταῦτα τοίνυν ἡ μὲν τριὰς ἐπὶ τῆς φωνῆς, τὸ δὲ
because-of these(-things) therefore the indeed Trinity in the voice the but
πάθος καὶ τὸν θάνατον διὰ τοῦ ὕδατος ἐν τῷ σώματι
passion and the death through the water in the body
γράφομεν, τυποῦντες ἡμᾶς αὐτοὺς εἰς τὸ μακάριον εἶδος
we-depict stamping us ourselves into the blessed form
ἐκεῖνο καὶ τὴν μορφήν. Οὐκ ἄδηλον μὲν οὖν ἐκ τῶν
that and the shape not unclear indeed then from the(-things)
εἰρημένων, ὅτι πανταχόθεν τῶν περὶ τὸ βάπτισμα
said that from-every-side of-the(-things) about the baptism
θεωρουμένων ἀπό τε τῆς τάξεως αὐτῆς τῶν τε ὀνομάτων,
observed from both the order itself the and names
ὅθεν αὐτὸ καλοῦμεν, ἀπό τε τῶν ἐπ' αὐτῷ τελουμένων
by-which it we-call from and the(-things) at it performed
καὶ ᾀδομένων ἐκεῖνο γινώσκομεν, τὴν ἐν τῷ Χριστῷ ζωὴν
and sung that we-know the in — Christ life
ἀπὸ τοῦ λουτροῦ τὴν ἀρχὴν τοῦ εἶναι λαμβάνειν. Τί δέ
from the bath the beginning of-the to-be to-receive what and
ἐστιν αὐτὸ τὸ εἶναι τὴν ζωὴν, λοιπὸν ἂν εἴη σκοπεῖν.
is itself the to-be the life remaining — would-be to-consider
Ἐπεὶ γὰρ τὰ μὲν ἀπολλύμεθα τὰ δὲ γινόμεθα,
since for the(-things) indeed we-lose the(-things) but we-become
καὶ τὰ μὲν ῥίπτομεν τὰ δὲ σώζομεν, εἰ τί
and the(-things) indeed we-cast-away the(-things) but we-keep if what
ἐστιν ἑκάτερον τούτων γένοιτο δῆλον, δῆλον ἂν εἴη,
is each of-these should-become clear clear — would-be
τί ἐστιν αὐτὸ τὸ κατὰ Χριστὸν ὑποστῆναι.
what is itself the according-to Christ to-subsist

Ἔστι τοίνυν τὸ μὲν ἁμαρτία, τὸ δὲ δικαιοσύνη, 57
there-is therefore the(-one) indeed sin the(-other) but righteousness
καὶ τὸ μὲν ὁ παλαιὸς ἄνθρωπος, τὸ δὲ ὁ καινός.
and the(-one) indeed the old man the(-other) but the new
Μᾶλλον δὲ ἀκριβέστερον ἔτι περὶ τούτων σκοπῶμεν. Τῆς
rather but more-exactly still about these let-us-consider the
ἁμαρτίας διττῆς οὔσης καὶ εἰς ἄμφω χωρούσης, καὶ τῆς
sin twofold being and into both advancing and the(-one)
μὲν ἐν ταῖς ἐνεργείαις γενομένης, τῆς δὲ ἐν τῇ ἕξει
indeed in the activities coming-about the(-other) but in the habit
συνισταμένης, ἡ ἐνέργεια αὐτὴ μὲν οὐ πάρεστιν ἐνίοτε
being-constituted the activity itself indeed not is-present sometimes
οὐδὲ μένει, ἀλλ᾽ εὐθύς τε ἐγένετο καὶ οὐκ ἔστι, καθάπερ
nor remains but at-once both it-came-to-be and not is as
βέλος ἅμα τῷ πλῆξαι παρελθὸν, καταλείπει δὲ τὸ
arrow together-with the to-strike having-passed leaves but the
τραῦμα τοῖς εἰργασμένοις, τοὺς τύπους τῆς κακίας
wound to-the(-ones) having-done(-it) the imprints of-the vice
καὶ τὴν αἰσχύνην καὶ τὸ ὑπόχρεως εἶναι δίκης. Ἡ δὲ
and the shame and the liable to-be to-penalty the but
ἕξις ἀπὸ τῶν πονηρῶν ἐνεργειῶν, καθάπερ νόσος ἐκ
habit from the wicked activities as disease from
διεφθαρμένης διαίτης ταῖς ψυχαῖς ἐντεθεῖσα, μόνιμός ἐστι
corrupted regimen in-the souls implanted lasting is
καὶ δεσμοῖς ἀλύτοις τὴν ψυχὴν καταδεῖ καὶ δουλοῦται
and with-bonds indissoluble the soul binds-down and enslaves
τὸ φρόνημα καὶ τὰ πάντων κάκιστα ἐργάζεται, τοὺς
the mind and the of-all worst(-things) works the(-ones)
ἁλόντας εἰς τὰς πονηροτάτας ἐνεργείας ἐνάγουσα, δι᾽
captured into the most-wicked activities leading through
ὧν συνέστη καὶ ἃς ἑκάστοτε τίκτει, γεννωμένη καὶ
which it-was-constituted and which each-time it-begets being-begotten and

γεννῶσα κατὰ ταὐτὸν ὥσπερ ἐν κύκλῳ. Ὅθεν συνέβαινε
begetting at the-same(-time) as in circle whence it-befell
τὴν ἁμαρτίαν ἀτελεύτητον εἶναι, τῆς μὲν ἕξεως τὰς
the sin endless to-be the habit indeed the
ἐνεργείας ἀπογεννώσης, τῇ προσθήκῃ δὲ τῶν ἐνεργειῶν
activities begetting by-the addition and of-the activities
τῆς ἕξεως ἐπιδιδούσης· καὶ οὕτω δι' ἀλλήλων τῶν
the habit increasing and thus through one-another the
κακῶν ἀμφοτέρων ἀεὶ προχωρούντων "ἡ μὲν ἁμαρτία
evils both always advancing the indeed sin
ἔζησεν, ἐγὼ δὲ ἀπέθανον," ἐπεὶ μηδὲ χθὲς καὶ πρώην
lived I but died since not-even yesterday and the-day-before
ἤρξατο τὸ κακὸν, ἀλλ' ἐξ οὗ γεγόναμεν. Ἀφ' οὗ γὰρ τῷ
began the evil but from when we-came-to-be from when for the
πονηρῷ πιστεύσας ὁ Ἀδὰμ τὰ ἑαυτοῦ τὸν δεσπότην
evil(-one) having-trusted — Adam the(-things) his-own the master
περιεῖδε τὸν ἀγαθὸν καὶ τὴν γνώμην διεστράφη, καὶ ἡ
disregarded the good and the judgment was-perverted and the
ψυχὴ τὴν ὑγείαν ἐκείνην ἀπώλεσε καὶ τὴν εὐεξίαν, ἐξ
soul the health that lost and the good-condition from
ἐκείνου καὶ τὸ σῶμα συνέβη τῇ ψυχῇ καὶ ἥρμοσε, καὶ
that(-time) also the body went-along with-the soul both fitted and
συνδιεστράφη καθάπερ ὄργανον τῇ τοῦ τεχνίτου χειρί.
was-perverted-with(-it) as instrument with-the of-the craftsman hand
Κοινωνεῖ γὰρ ἡ ψυχὴ τῷ σώματι τῶν πάθων τῷ ἄκρως
shares for the soul with-the body of-the passions by-the extremely
ἡνῶσθαι· σημεῖον δὲ, καὶ γὰρ ἐρυθριᾷ μὲν αἰσχυνομένης
to-have-been-united sign and and for blushes indeed it-being-ashamed
τὸ σῶμα, τήκειται δὲ φροντίσι τῆς ψυχῆς πολιορκουμένης.
the body wastes but with-cares the soul being-besieged
Ἐπεὶ δὲ ἡ φύσις ἐχώρει καὶ προήει τὸ γένος ἀπὸ τοῦ
since and the nature advanced and went-forward the race from the

πρώτου σώματος ἐκείνου προβαῖνον, διεδόθη καθάπερ
first body that proceeding was-transmitted as
ἄλλο τι τῶν φυσικῶν τοῖς ἐξ ἐκείνου σώμασι καὶ
other anything of-the natural(-things) to-the from him bodies also
ἡ πονηρία. Ἐπεὶ δὲ οὐ παραπολαύει μόνον τὸ σῶμα
the wickedness since and not shares-in only the body
τῶν τῆς ψυχῆς πάθων, ἀλλὰ καὶ μεταδίδωσι τῶν
of-the of-the soul passions but also imparts of-the(-things)
αὐτοῦ, — καὶ χαίρει γὰρ ἡ ψυχὴ καὶ ἄχθεται, καὶ
its and rejoices for the soul and is-grieved and
σωφρονικοί τινές εἰσι καὶ ἐλευθέριοι τῷ διακεῖσθαι ὡδὶ τὸ
temperate some are and liberal by-the to-be-disposed thus the
σῶμα· — διὰ τοῦτο ἀκόλουθον ἦν, καὶ τὴν ἑκάστου
body because-of this consistent it-was also the of-each
ψυχὴν τῆς τοῦ πρώτου Ἀδὰμ κληρονομῆσαι κακίας ἀπὸ
soul of-the — first of-Adam to-inherit vice from
μὲν τῆς ψυχῆς ἐκείνου πρὸς τὸ σῶμα δοθείσης, ἀπὸ δὲ
indeed the soul his to the body given from but
τοῦ σώματος τοῖς ἐξ ἐκείνου σώμασιν, ἀπὸ δ' αὐτῶν
the body to-the from him bodies from and very
σωμάτων ἐπὶ τὰς ψυχὰς ἐρχομένης.
bodies to the souls coming
Καὶ τοῦτό ἐστιν ὁ παλαιὸς ἄνθρωπος, ὃν σπέρμα
and this is the old man which seed
κακίας ἀπὸ τῶν προγόνων λαβόντες ἅμα τῷ
of-vice from the forebears having-received together-with the
φῦναι οὐδὲ μίαν ἡμέραν καθαρὰν εἴδομεν ἁμαρτίας
to-be-born not-even one day pure we-saw from-sin
οὐδ' ἀνεπνεύσαμεν ἐλεύθεροι πονηρίας, ἀλλ', ὅ φησιν ὁ
nor we-breathed free from-wickedness but as says the
προφήτης, "ἀπηλλοτριώθημεν ἀπὸ μήτρας, ἐπλανήθημεν ἀπὸ
prophet we-were-estranged from womb we-went-astray from

γαστρὸς," οὐ μέχρι τοῦ δυστυχοῦς ἐκείνου κλήρου στάντες
belly not as-far-as the unhappy that lot having-stopped
τῆς προγονικῆς ἁμαρτίας, οὐδ' οἷς ἐκληρονομήσαμεν
of-the ancestral sin nor with-what we-inherited
ἀγαπήσαντες κακοῖς, ἀλλ' οὕτω σφόδρα τῇ κακίᾳ
having-been-content evils but so vehemently to-the vice
προσθέντες καὶ τὸν πονηρὸν αὐξήσαντες πλοῦτον, ὥστε τοῖς
having-added and the wicked having-increased wealth so-as by-the
δευτέροις ἀποκρύψαι τὰ πρότερα καὶ τῶν παραδειγμάτων
second(-things) to-hide the former(-things) and than-the examples
πολλῷ χείρους τοὺς μιμησαμένους ἀναδειχθῆναι. Καὶ
by-much worse the(-ones) imitating to-be-shown and
τὸ μέγιστον ἁπάντων, — οὐ γάρ τις ἐγένετο μεταξὺ
the greatest of-all not for any came-to-be between
διακωχὴ τοῦ κακοῦ, ἀλλὰ συνεχῶς ἡ νόσος ἐχώρει· ἴσως
truce of-the evil but continuously the disease advanced perhaps
δὲ καὶ διὰ τοῦτον τὸν λόγον ἀμήχανον ἦν, τὸ γένος
and also because-of this the reason impossible was the race
τῶν ἀνθρώπων αὐτὸ ἑαυτῷ πρὸς θεραπείαν ἀρκέσαι, μήτε
of-the men itself for-itself toward cure to-suffice neither
γεγευμένον σχεδὸν οὐδὲ πώποτε τῆς ἐλευθερίας, μήτε, ἐπεὶ
having-tasted almost not-even ever of-the freedom nor since
μὴ ἐπεπείρατο, δυνάμενον εἰς πόθον ἐλθεῖν καὶ τυχεῖν
not it-had-experienced(-it) being-able into longing to-come and to-attain
ἐθελῆσαι καὶ κατὰ τῆς τυραννίδος διαναστῆναι. Τούτων
to-wish and against the tyranny to-rise-up from-these
τῶν χαλεπωτάτων δεσμῶν, ταύτης τῆς δίκης, τῆς νόσου,
the most-grievous bonds from-this the penalty from-the disease
τοῦ θανάτου τὸ λουτρὸν ἀπαλλάττει, οὕτω μὲν ῥαδίως,
from-the death the bath frees so indeed easily
ὡς μηδὲ χρόνου δεηθῆναι, οὕτω δὲ παντάπασι καὶ τελείως,
as not-even of-time to-need so but altogether and perfectly

ὥστε μηδὲ ἴχνος λειφθῆναι, καὶ οὐ πονηρίας ἀπαλλάττει
so-that not-even trace to-be-left and not from-wickedness frees
μόνον, ἀλλὰ καὶ τὴν ἐναντίαν ἕξιν παρέχει. Αὐτὸς γὰρ
only but also the contrary habit provides himself for
ὁ δεσπότης δι' ὧν ἀπέθανεν, ἔδωκεν ἡμῖν ἐξουσίαν
the master through what he-died gave to-us authority
ἀποκτεῖναι τὴν ἁμαρτίαν, δι' ὧν δὲ ἀνεβίω, τῆς καινῆς
to-kill the sin through what but he-revived of-the new
ζωῆς ἐποίησε κληρονόμους. Ὁ γὰρ θάνατος ἐκεῖνος, καθόσον
life made(-us) heirs the for death that inasmuch-as
μὲν αὐτὸ τοῦτο θάνατος ἦν, τὴν πονηρὰν ζωὴν ἀποκτείνει,
indeed itself this death it-was the wicked life kills
καθόσον δέ ἐστι δίκη, τὰς εὐθύνας λύει τῶν ἁμαρτημάτων,
inasmuch-as but it-is penalty the accounts dissolves of-the sins
ὧν διὰ τὰς πονηρὰς ἐνεργείας ἕκαστος ὑπόχρεως ἦμεν.
of-which because-of the wicked activities each liable we-were
Καὶ τοῦτον τὸν τρόπον τῆς ἕξεως καὶ τῆς ἐνεργείας 67
and this the manner from-the habit and from-the activity
συμπάσης ἁμαρτίας τὸ λουτρὸν καθαροὺς ἀποφαίνει,
of-all sin the bath pure renders
καθόσον κοινωνοὺς ποιεῖ τοῦ ζωοποιοῦ τούτου θανάτου.
inasmuch-as sharers it-makes of-the life-giving this death
Ἐπεὶ δὲ καὶ τῆς ἀναστάσεως μετέχομεν διὰ τὸ λουτρὸν,
since and also of-the resurrection we-partake through the bath
ζωὴν ἡμῖν ὁ Χριστὸς δίδωσιν ἄλλην καὶ μέλη πλάττει
life to-us — Christ gives another and members forms
καὶ δυνάμεις ἐντίθησιν, ὧν δεήσει πρὸς τὸν μέλλοντα
and powers puts-in which will-be-needed toward the coming
βίον ἀφικομένοις. Διὰ τοῦτο γὰρ τῶν ἐγκλημάτων
life for-those-having-arrived because-of this for from-the charges
ἀθρόον λύομαι καὶ τὴν ὑγείαν αὐτίκα λαμβάνω, μάλιστα
all-at-once I-am-released and the health immediately I-receive most

μὲν ὅτι θεοῦ καθαρῶς ἔργον, ὂν οὐκ ἔνι χρόνῳ
indeed because of-God purely work being not it-is-possible to-time
δουλεύειν, ἔπειτα οὐδὲ νῦν εὖ ποιεῖ τὸ γένος, ἵνα
to-be-subject then not-even now well does the race so-that
καὶ χρόνου δεήσῃ, ἀλλ' εὖ πεποίηκεν. Οὐ γὰρ νῦν
also of-time it-should-need but well he-has-done not for now
δίδωσι τὴν δίκην ὧν ἥμαρτον ὁ δεσπότης, οὐδὲ νῦν
he-pays the penalty for-what I-sinned the master nor now
κατασκευάζει τὴν ἰατρείαν καὶ μέλη πλάττει καὶ δυνάμεις
prepares the healing and members forms and powers
ἐντίθησιν, ἀλλ' ἔπλασε καὶ ἐνέθηκε καὶ κατεσκεύασεν. Ἀφ'
puts-in but he-formed and put-in and prepared from
οὗ γὰρ εἰς τὸν σταυρὸν ἀνέβη καὶ ἀπέθανε καὶ ἀνέστη,
when for onto the cross he-went-up and died and rose
ἡ ἐλευθερία τῶν ἀνθρώπων κατέστη, καὶ τὸ εἶδος καὶ
the freedom of-the men was-established and the form and
τὸ κάλλος συνέστη, καὶ ἡ καινὴ μορφὴ καὶ τὰ νέα
the beauty was-constituted and the new shape and the new
μέλη κατεσκευάσθη. Νῦν δὲ προσελθεῖν δεῖ μόνον
members were-prepared now but to-approach it-is-needed only
καὶ προσαγαγεῖν ταῖς χάρισι· καὶ τοῦτο ἡμῖν δύναται τὸ
and to-bring-near to-the graces and this for-us can the
λουτρὸν, συνάψαι τοὺς νεκροὺς τῇ ζωῇ, τῇ ἐλευθερίᾳ τοὺς
bath conjoin the dead to-the life to-the freedom the
δεδεμένους, τοὺς διεφθαρμένους τῇ μακαρίᾳ μορφῇ. Τὸ
bound the corrupted to-the blessed shape the
λύτρον ἐδόθη, νῦν λυόμεθα μόνον· τὸ μύρον ἐχέθη, καὶ
ransom was-given now we-are-released only the chrism was-poured and
ἡ εὐωδία τὸ πᾶν κατέσχε· πνεῦσαι λείπεται μόνον, μᾶλλον
the fragrance the all held to-breathe remains only rather
δὲ οὐδὲ πνεῦμα. Καὶ γὰρ τὸ δύνασθαι πνεῦσαι παρὰ τοῦ
but not-even breath and for the to-be-able to-breathe by the

σωτῆρος κατεσκευάσθη, καὶ τὸ δύνασθαι λυθῆναι καὶ τὸ
savior was-prepared and the to-be-able to-be-released and the
δύνασθαι φωτισθῆναι. Καὶ γὰρ οὐ φῶς ἀνέτειλε μόνον εἰς
to-be-able to-be-illumined and for not light he-made-rise only into
τὸν κόσμον ἐλθὼν, ἀλλὰ καὶ ὀφθαλμὸν κατεσκεύασε, καὶ
the world having-come but also eye prepared and
οὐ τὸ μύρον ἐξέχεε μόνον ἀλλὰ καὶ αἴσθησιν ἔδωκε· νῦν
not the chrism poured-out only but also sense gave now
δὲ τὸ ἱερὸν τοῦτο λουτρὸν ταύταις ταῖς αἰσθήσεσι καὶ
but the sacred this bath to-these the senses and
ταῖς δυνάμεσι τοὺς λελουμένους συνάπτει. Καθάπερ γὰρ
to-the powers the(-ones) washed conjoins as for
ὕλη ἀνείδεος καὶ ἄμορφος εἰς τὸ ὕδωρ καταδυόμενοι
material formless and shapeless into the water going-under
τοῦτο ἐν αὐτῷ τῷ καλῷ περιτυγχάνομεν εἴδει.
this in very the fair we-meet-with form
Διὰ ταῦτα πάντα ἡμῖν ἀθρόον ἀνατέλλει τὰ ἀγαθά· 72
because-of these(-things) all to-us all-at-once rise the goods
προκατεσκεύασται γάρ, "τὸ ἄριστόν μου ἡτοίμασται, οἱ
has-been-made-ready for the breakfast my has-been-prepared the
ταῦροί μου καὶ τὰ σιτιστά φησι τεθυμένα καὶ πάντα
bulls my and the fatlings he-says slaughtered and all(-things)
ἕτοιμα, δεῦτε εἰς τοὺς γάμους." Τοῦτο τῇ ἑορτῇ λείπεται
ready come to the marriage-feast this for-the feast remains
μόνον, ἀπαντῆσαι τοὺς κεκλημένους· ἀπαντήσασι δὲ τίνος
only to-meet(-it) the(-ones) called for-those-having-met and what
ἔτι δεήσει πρὸς τὴν εὐδαιμονίαν; Οὐδενὸς ἤδη. Ἐπὶ μὲν
still will-be-needed toward the happiness nothing now in indeed
γὰρ τοῦ μέλλοντος αἰῶνος παρασκευασάμενοι προσερχόμεθα
for the coming age having-been-prepared we-approach
τῷ Χριστῷ, νῦν δὲ παρασκευαζόμεθα προσελθόντες· τότε
— to-Christ now but we-are-prepared having-approached then

μὲν γὰρ ἀνάγκη πάντα ἔχοντας προσελθεῖν, ἐπὶ δὲ τοῦ
indeed for needful all(-things) having to-approach in but the
παρόντος ἀνάγκη προσελθόντας πάντα λαβεῖν. Διὰ
present needful having-approached all(-things) to-receive because-of
τοῦτο τηνικαῦτα μὲν ταῖς μωραῖς τῶν παρθένων οὐκ
this then indeed for-the foolish of-the virgins not
εἰσιτητὸς ὁ νυμφὼν, ἐπὶ δὲ τοῦ παρόντος αἰῶνος τοὺς
to-be-entered the bridal-chamber in but the present age the
ἄφρονας ἐπὶ τὴν εὐωχίαν καὶ τὴν φιλοτησίαν καλεῖ.
senseless to the feast and the loving-cup he-calls
Τότε μὲν γὰρ οὐκ ἔστι, νεκρὸν ἀναβιῶναι καὶ τυφλὸν
then indeed for not it-is-possible dead to-revive and blind
βλέψαι καὶ διεφθαρμένον ἀναπλασθῆναι, τῷ δὲ βίῳ τούτῳ
to-see and corrupted to-be-re-formed in-the but life this
θελήσεως δεῖ μόνον καὶ προθυμίας, καὶ τὰ πάντα
of-will there-is-need only and of-eagerness and the all(-things)
ἀκολουθεῖ· "ἦλθον γάρ φησιν εἰς τὸν κόσμον, ἵνα ζωὴν
follow I-came for he-says into the world so-that life
ἔχωσι," καὶ "φῶς εἰς τὸν κόσμον ἐλήλυθα." Καὶ τοῦτο δὲ
they-may-have and light into the world I-have-come and this too
τῆς ἀῤῥήτου φιλανθρωπίας, τὸ πάντα αὐτὸν εἰργασμένον,
of-the ineffable love-of-mankind the all(-things) him having-worked
δι' ὧν ἐλύθην, καταλιπεῖν τι καὶ ἡμῖν εἰς τὴν
through which I-was-released to-leave something also for-us toward the
ἐλευθερίαν εἰσενεγκεῖν, αὐτὸ τὸ πιστεῦσαι τῷ βαπτίσματι
freedom to-contribute very the to-believe to-the baptism
τὴν σωτηρίαν καὶ θελῆσαι προσελθεῖν, ἵνα ἀπὸ τούτων
the salvation and to-will to-approach so-that from these
ἡμῖν τὸ πᾶν λογισθῇ, καὶ ὧν αὐτὸς εὖ πεποίηκε,
to-us the all may-be-reckoned and for-what he well has-done
καὶ τούτων ὀφείλῃ χάριν. Καὶ τοίνυν ἐπειδὰν συμβῇ
also for-these he-may-owe thanks and therefore when it-befalls

λελουμένους εὐθὺς ἀπελθεῖν, μηδὲν ἕτερον ἐπαγομένους
washed at-once to-depart nothing other bringing
ἢ τὴν σφραγῖδα, ἐπὶ τοὺς στεφάνους καλεῖ καθάπερ
than the seal to the crowns he-calls(-them) as-if
ὑπὲρ τῆς βασιλείας ταύτης ἠγωνισμένους.
for the kingdom this having-contended
Ὧν μὲν οὖν τὸ βάπτισμα καὶ ὅπως τὰς ψυχὰς 76
from-what indeed then the baptism and how the souls
ἀπαλλάττει, ταῦτά ἐστιν· ἐπεὶ δὲ καὶ ζωήν τινα παρέχει
frees these(-things) are since and also life a-certain it-provides
διὰ τὸν ἀναστάντα, ζητῶμεν τίς ἐστιν ἡ ζωή. Ἔστι
because-of the(-one) having-risen let-us-seek what is the life it-is
μὲν οὖν εἰκὸς μὴ ταύτην εἶναι, καθ' ἣν πρότερον
indeed then fitting not this to-be according-to which before
ἔζωμεν, καλλίω δὲ τῆς προτέρας, οἰκείαν δὲ τῇ φύσει.
we-lived fairer and than-the former proper and to-the nature
Εἰ μὲν γὰρ τὴν προτέραν καὶ νῦν ἔχομεν, τί ἔδει καὶ
if indeed for the former also now we-have why was-it-needed also
ἀποθνήσκειν; εἰ δὲ ἄλλην τὰ αὐτὰ δυναμένην, τοῦτο
to-die if but another the same(-things) able this
μὲν οὖν οὐκ ἦν ἀναστῆναι; εἰ δὲ τὴν ἀγγελικὴν, τί κοινὸν
indeed then not was to-rise-again if but the angelic what common
ἡμῖν πρὸς ἐκείνους; Ἄνθρωπος γὰρ ὁ πεσών· τὸ δὲ
for-us toward them man for the(-one) having-fallen the and
ἀνθρώπου πεσόντος ἄγγελον εἶναι τὸν ἀνιστάμενον, τὸν
man having-fallen angel to-be the(-one) rising the
ἄνθρωπον οὐκ ἦν ἀναπλάττεσθαι. Παραπλήσιον γὰρ ὥσπερ
man not was to-be-re-formed similar for as
εἰ συντριβέντος ἀνδριάντος οὐκ ἀνθρώπου μορφὴ, ἀλλ'
if having-been-shattered statue not of-man shape but
εἶδος ἕτερον ἐπετίθετο τῷ χαλκῷ· τοῦτο γὰρ ἦν ὁτιοῦν ἄλλο
form another were-put-on the bronze this for was anything else

πλάττειν, οὐ τὸν ἀνδριάντα ἀναπλάττειν. Διὰ ταῦτα
to-form not the statue to-re-form because-of these(-things)
ἀκόλουθόν ἐστι, τὴν ζωὴν ταύτην ἀνθρωπείαν τε εἶναι καὶ
consistent it-is the life this human both to-be and
νέαν καὶ τῆς προτέρας καλλίω· ταῦτα δὲ πάντα μόνῃ
new and than-the former fairer these(-things) and all alone
συμβαίνει τῇ τοῦ σωτῆρος ζωῇ. Καινὴ μὲν γὰρ, ὅτι πρὸς
befit the of-the savior life new indeed for because toward
τὴν παλαιὰν οὐδὲν κοινὸν εἶχε, καλλίων δὲ οὐδ' ὅσον
the old nothing common it-had fairer and not-even as-much-as
ἐνθυμηθῆναι, θεοῦ γάρ, τῇ φύσει δὲ οἰκεία. Καὶ γὰρ
to-conceive of-God for(-it-is) to-the nature but proper and for
ἦν ἀνθρώπου ζωὴ, καὶ ὁ ταύτην βιοὺς καθάπερ θεὸς,
it-was of-man life and the(-one) it living as God
οὕτω καὶ ἄνθρωπος ἀληθῶς καὶ τῆς φύσεως ἕνεκα τῆς
so also man truly and of-the nature for-the-sake-of the
ἀνθρωπείας καθαρὸς ἁπάσης ἦν ἁμαρτίας· τούτων ἕνεκα
human pure of-all was sin these for-the-sake-of
πᾶσα ἀνάγκη τὴν τοῦ Χριστοῦ ζωὴν ἀναγεννωμένοις ἡμῖν
every necessity the — of-Christ life being-reborn us
ἀνατέλλειν, διὰ τοῦτο καὶ ἀναμάρτητοι τοῦ ὕδατος
to-rise because-of this also sinless from-the water
ἀπαλλαττόμεθα τούτου. Ἔτι δὲ καὶ ὧδε γίνεται δῆλον.
we-depart this further and also thus it-becomes clear
Ἡ γὰρ ἐν τῷ βαπτίσματι γέννησις ἀρχὴ τῆς μελλούσης
the for in the baptism birth beginning of-the coming
ἐστὶ ζωῆς, καὶ ἡ τῶν καινῶν μελῶν καὶ τῶν αἰσθήσεων
is life and the of-the new members and of-the senses
κομιδὴ τῆς ἐκεῖ διαίτης παρασκευή· παρασκευάσασθαι δὲ
receipt of-the there regimen preparation to-prepare but
πρὸς τὸ μέλλον οὐκ ἔστιν ἑτέρως, ἢ τὴν τοῦ Χριστοῦ
toward the coming not it-is-possible otherwise than the — of-Christ

ζωὴν ἐνθένδεν ἤδη λαβόντας, ὃς πατὴρ ἐγένετο τοῦ
life from-here already having-received who father became of-the
μέλλοντος αἰῶνος ὥσπερ ὁ Ἀδὰμ τοῦ παρόντος· τῆς γὰρ
coming age as — Adam of-the present of-the for
ἐν φθορᾷ ζωῆς αὐτὸς ἡγήσατο τοῖς ἀνθρώποις. Καθάπερ
in corruption life he led for-the men as
γὰρ οὐκ ἔνι βιῶναι τόνδε τὸν βίον τὸν ἀνθρώπινον,
for not it-is-possible to-live this the life the human
μὴ τὰς αἰσθήσεις τοῦ Ἀδὰμ καὶ τὰς περὶ τὸ ζῆν δυνάμεις
not the senses — of-Adam and the toward the to-live powers
ταύτας δὴ τὰς ἀνθρωπείας λαβόντα· τὸν ἴσον τρόπον
these indeed the human having-received the same manner
οὐδὲ πρὸς τὸν μακάριον ἐκεῖνον κόσμον ζῶντα χωρῆσαι,
not-even toward the blessed that world living to-advance
μὴ τῇ τοῦ Χριστοῦ ζωῇ παρεσκευασμένον καὶ κατὰ
not by-the — of-Christ life prepared and according-to
τὴν ἰδέαν αὐτοῦ καὶ κατὰ τὴν εἰκόνα πλασθέντα.
the idea his and according-to the image formed
Καὶ ἄλλως δὲ γέννησίς ἐστι τὸ λουτρόν. Καὶ γεννᾷ
and otherwise too birth is the bath and begets
μὲν ἐκεῖνος, γεννώμεθα δὲ ἡμεῖς· τῷ δὲ γεννωμένῳ
indeed he are-begotten but we to-the(-one) and being-begotten
παντί που δῆλον, ὡς ἄρα τὴν ἑαυτοῦ ζωὴν ἐντίθησιν
to-everyone surely clear that then the his-own life puts-in
ὁ γεννῶν. Ἐνταῦθα δὲ καὶ θαυμάσαι τις ἄν. Οὐ
the(-one) begetting here and also might-marvel someone — not
γὰρ οἱ λελουμένοι μόνον, ἀλλ' ἤδη οἷς οὐκ ἐξεγένετο
for the washed only but already for-whom not it-was-possible
παρασκευασθῆναι πρὸς τὸν ἀθάνατον βίον τῇ δυνάμει τῶν
to-be-prepared toward the immortal life by-the power of-the
μυστηρίων, καὶ ἁπλῶς ἄνθρωποι πάντες ἀγήρω κομιοῦνται
mysteries and simply men all ageless will-receive

τὰ σώματα καὶ ἀναστήσονται ἄφθαρτοι. Θαυμαστὸν γὰρ,
the bodies and will-rise incorruptible wondrous for
εἰ μετέσται τῆς ἀναστάσεως, ἣν ὁ τοῦ Χριστοῦ
if will-have-a-share of-the resurrection which the — of-Christ
θάνατος μόνος εἰσήνεγκεν εἰς τὸν κόσμον, τοῖς μὴ τὸ
death alone brought-in into the world to-the(-ones) not the
λοῦτρον δεξαμένοις, ᾧ κοινωνοῦμεν τοῦ ζωοποιοῦντος
bath having-received by-which we-share-in the life-giving
θανάτου. Εἰ γὰρ τὸν ἰατρὸν ἔφυγον καὶ τὴν βοήθειαν
death if for the physician they-fled and the help
οὐκ ἐδέξαντο καὶ τὸ μόνον ἀπεσείσαντο φάρμακον, τί
not received and the only shook-off remedy what
λοιπὸν ἦν, ὃ πρὸς τὴν ἀθανασίαν αὐτοῖς ἀρκέσει; Καὶ
remaining was which toward the immortality for-them will-suffice and
δοκεῖ δυοῖν θάτερον εἰκὸς εἶναι συμβαίνειν, ἢ πάντων
it-seems of-two the-one fitting to-be to-befall either of-all
ἑξῆς ἀπολαύειν ἁπάντας, ὧν ὁ Χριστὸς ἡμῖν αἴτιος
in-order to-enjoy all which — Christ for-us cause
ἐγένετο ἀποθνήσκων, καὶ συναναστῆναι καὶ συζῆν αὐτῷ
became dying both to-rise-with and to-live-with him
καὶ συμβασιλεύειν καὶ τὴν ἄλλην ἔχειν εὐδαιμονίαν, —
and to-reign-with and the other to-have happiness
εἴ γε δεῖ τῶν παρ᾽ ἡμῶν οὐδενὸς, — ἤ, εἰ
if at-least there-is-need of-the(-things) from us nothing or if
πᾶσα ἀνάγκη καὶ ἡμᾶς ὁτιοῦν εἰσφέρειν, — τοὺς μὴ
every necessity also us anything to-contribute the(-ones) not
τὴν πίστιν εἰσενεγκόντας τῷ σωτῆρι μηδὲ ἀναβιῶναι.
the faith having-brought to-the savior not-even to-revive
86 Ἔστι τοίνυν ἐκεῖνο περὶ τούτων εἰπεῖν. Ἡ ἀνάστασις
it-is-possible therefore that about these to-say the resurrection
φύσεώς ἐστιν ἐπανόρθωσις· τὰ δὲ τοιαῦτα προῖκα
of-nature is restoration the(-things) and such gratis

δίδωσιν ὁ θεός. Ὥσπερ γὰρ πλάττει μηδὲ βουλομένους,
gives — God as for he-forms not-even wishing(-it)
οὕτω ἀναπλάττει μηδὲν προεισενεγκόντας· ἡ δὲ βασιλεία
so re-forms nothing having-contributed-beforehand the but kingdom
ἐκείνη καὶ ἡ τοῦ θεοῦ θεωρία καὶ τὸ συνεῖναι Χριστῷ
that and the — of-God vision and the to-be-with Christ
τρυφή ἐστι τῆς θελήσεως. Διὰ τοῦτο τοῖς θελήσασι
luxury is of-the will because-of this for-the(-ones) having-willed
καὶ ἠγαπήκοσι καὶ ποθήσασιν ἔξεστι μόνοις· τούτους
and having-loved and having-longed it-is-possible alone these
μὲν γὰρ καὶ τρυφᾷν ἀκόλουθόν ἐστι τῶν ποθουμένων
indeed for also to-luxuriate consistent it-is the(-things) longed-for
παρόντων, τὸν δὲ μὴ βουληθέντα ἀμήχανον. Πῶς γὰρ
being-present the(-one) but not having-willed impossible how for
ἂν καὶ τρυφᾷν δύναιτο καὶ χαίρειν παρόντων, ὧν οὐκ
— also to-luxuriate could and rejoice being-present of-what not
ἔλαβε πόθον ἀπόντων, ἐπεὶ μηδὲ ἐπιθυμῆσαι τηνικαῦτα
he-took longing being-absent since not-even desire then
δύναιτ' ἂν καὶ ζητῆσαι τυχεῖν, ὅτι οὐχ ὁρᾷ τὸ κάλλος
could — also seek to-attain because not he-sees the beauty
ἐκεῖνο, καὶ ὃ φησιν ὁ κύριος "οὐ δύναται λαβεῖν, ὅτι
that and what says the Lord not can receive because
οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει αὐτό," τυφλὸς ἐντεῦθεν
not beholds it nor knows it blind from-here
εἰς τὸν βίον ἐκπεσὼν ἐκεῖνον καὶ πάσης αἰσθήσεως καὶ
into the life having-fallen-out that and of-every sense and
δυνάμεως ἀπεστερημένος, δι' ὧν ἔξεστι καὶ γνῶναι τὸν
power deprived through which it-is-possible both to-know the
σωτῆρα καὶ φιλῆσαι καὶ θελῆσαι συνεῖναι καὶ δυνηθῆναι.
savior and to-love and to-wish to-be-with and to-be-able
Διὰ τοῦτο οὐ χρὴ θαυμάζειν, εἰ ζήσονται μὲν ἀθάνατα
because-of this not one-must marvel if will-live indeed immortal

πάντες, οὐ πάντες δὲ μακαρίως· ὅτι τῆς μὲν περὶ
all not all but blessedly because the indeed about
τὴν φύσιν ἁπλῶς τοῦ θεοῦ προνοίας ἀπολαύουσι πάντες
the nature simply — of-God providence enjoy all
ὁμοίως, τῶν δὲ τὴν θέλησιν κοσμούντων δώρων μόνοι τῶν
alike the but the will adorning gifts alone of-the
ἄλλων οἱ περὶ θεὸν εὐσεβεῖς. Ὁ δὲ λόγος, ὅτι πᾶσι
others the(-ones) toward God pious the and reason that for-all
μὲν ὁ θεὸς ἅπαντα βούλεται ταγαθὰ καὶ πάντων ὁμοίως
indeed — God all wills the-goods and of-all alike
μεταδίδωσι τῶν αὐτοῦ, καὶ ὅσα τὴν θέλησιν εὖ ποιεῖ
gives-a-share the his and as-many-as the will well treat
καὶ ἃ τὴν φύσιν ἐπανορθοῖ, ἡμεῖς δὲ τῶν μὲν εἰς τὴν
and what the nature restore we but the indeed toward the
φύσιν τοῦ θεοῦ χαρίτων, ἐπεὶ μὴ δυνώμεθα φεύγειν, καὶ
nature — of-God graces since not we-can flee even
μὴ βουλόμενοι τυγχάνομεν πάντες. Καὶ γὰρ καὶ ἄκοντας
not wishing obtain all and for also unwilling
εὖ ποιεῖ καὶ βιάζεται φιλανθρώπως, ὁπόταν ἀποσείσασθαι
well he-treats and forces with-love-of-mankind whenever to-shake-off
τὴν εὐεργεσίαν βουλώμεθα μὲν, οὐ δυνώμεθα δέ.
the benefaction we-may-wish indeed not we-may-be-able but
91 Τοιοῦτον δὲ τὸ τῆς ἀναστάσεως δῶρον. Οὐ γὰρ ἐφ'
such and the of-the resurrection gift not for in
ἡμῖν ἐστιν οὔτε τὸ γεννηθῆναι οὔτε τὸ ἀποθανόντας
our(-power) is neither the to-be-born nor the having-died
ἀναβιώσκεσθαι πάλιν ἢ τοὐναντίον. Ἃ δὲ τῆς θελήσεως
to-revive again or the-opposite what but on-the will
τῆς ἀνθρωπείας ἐξήρτηται, λέγω δὴ τὸ ἑλέσθαι τὸ ἀγαθὸν,
the human hangs I-say indeed the to-choose the good
ἁμαρτιῶν ἄφεσις, ἤθους ὀρθότης, ψυχῆς καθαρότης, θεοῦ
of-sins forgiveness of-character uprightness of-soul purity of-God

φίλτρον, τὸ τούτων ἆθλον ἡ ἐσχάτη μακαριότης. Ταῦτα
love the of-these prize the utmost blessedness these(-things)
δὲ ἐφ᾽ ἡμῖν ἐστι λαβεῖν ἢ φυγεῖν, ὅθεν βουλομένοις μὲν
but in our(-power) is to-receive or to-flee whence for-those-wishing indeed
ἔξεστι, μὴ βουλομένοις δὲ πῶς ἂν γένοιτο αὐτῶν
it-is-possible for-those-not wishing but how — could-it-be them
ἀπολαύειν; Οὐ γὰρ ἔστιν ἄκοντας ἐθέλειν οὐδὲ βιάζεσθαι
to-enjoy not for it-is-possible unwilling to-will nor to-force
βουλομένους, ἔτι δὲ δι᾽ ἐκεῖνον τὸν λόγον. Ἐπεὶ γὰρ
those-willing further and because-of that the reason since for
μόνος ἔλυσεν ὁ κύριος τὴν μὲν φύσιν τῆς φθορᾶς, τὴν δὲ
alone released the Lord the indeed nature from-the corruption the but
γνωμὴν τῆς ἁμαρτίας, τὸ μὲν πρωτότοκος γενόμενος
judgment from-the sin the(-one) indeed first-born having-become
τῶν νεκρῶν τὸ δὲ πρόδρομος ὑπὲρ ἡμῶν εἰσελθὼν εἰς
of-the dead the(-other) but forerunner for us having-entered into
τὰ ἅγια τῶν ἁγίων, ἅτε τὴν ἁμαρτίαν ἀποκτείνας καὶ
the holies of-the holies inasmuch-as the sin having-killed and
τὸν θεὸν ἡμῖν διαλλάξας καὶ τὸ μεσότειχον καταλύσας
— God to-us having-reconciled and the dividing-wall having-dissolved
καὶ ὑπὲρ ἡμῶν ἑαυτὸν αὐτὸς ἁγιάσας, ἵνα καὶ ἡμεῖς
and for us himself he having-sanctified so-that also we
ὦμεν ἡγιασμένοι ἐν ἀληθείᾳ· φανερὸν ὅτι μόνοι λύοιντο
may-be sanctified in truth manifest that alone would-be-released
ἂν εἰκότως καὶ τῆς φθορᾶς καὶ τῆς ἁμαρτίας οἱ
— fittingly both from-the corruption and from-the sin the(-ones)
καὶ θελήσεως αὐτῷ καὶ φύσεως μετασχόντες, τὸ μὲν
both of-will with-him and of-nature having-partaken the(-one) indeed
ὡς ἄνθρωποι, τὸ δὲ ὡς ἠγαπηκότες τὴν ἐπιφάνειαν
as men the(-other) but as having-loved the appearing
αὐτοῦ καὶ τὸ πάθος καὶ τοῖς προστάγμασι πεισθέντες καὶ
his and the passion and the commands having-obeyed and

θελήσαντες ἅπερ ἐκεῖνος. Οἱ δὲ τὸ μὲν εἶχον,
having-willed the-very-things he the(-ones) but the(-one) indeed had
τὸ δὲ οὐκ ἐδέξαντο, — καὶ τὸ μὲν ἀνθρώποις εἶναί
the(-other) but not received and the indeed men to-be
σφισι συνέβη, πιστεύειν δὲ τῷ σωτῆρι τὴν σωτηρίαν
for-them befell to-believe but in-the savior the salvation
καὶ κοινωνεῖν τῷ ἀγάθῳ τῆς γνώμης οὐκέτι, —
and to-share with-the good of-the judgment no-longer
τούτους τῆς μὲν ἀφέσεως τῶν ἁμαρτιῶν καὶ τῶν
these the indeed forgiveness of-the sins and of-the
ἐπὶ δικαιοσύνῃ στεφάνων ἐκπίπτειν ἀκόλουθόν ἐστι τῇ
for righteousness crowns to-fall-from consistent it-is in-the
γνώμῃ δισταμένους, λυθῆναι δὲ τὴν ἑτέραν ἐλευθερίαν
judgment standing-apart to-be-released but the other freedom
καὶ ἀναστῆναι τῆς φύσεως τῆς αὐτῆς ὡς ἀνθρώπῳ τῷ
and to-rise of-the nature the same as with-man —
Χριστῷ γενομένους οὐδὲν κωλύει. Τὸ γὰρ βάπτισμα τῆς
Christ having-become nothing prevents the for baptism of-the
ἐν Χριστῷ μακαρίας ζωῆς αἴτιόν ἐστι μόνον, οὐ τῆς ζωῆς·
in Christ blessed life cause is only not of-the life
ἁπλῶς γὰρ τὴν ἀθάνατον ζωὴν τὸ τὸν Χριστὸν τεθνάναι
simply for the immortal life the — Christ to-have-died
καὶ ἀναβιῶναι πάρεσχεν ὁμοίως. Διὰ τοῦτο ἡ μὲν
and to-have-revived provided alike because-of this the indeed
ἀνάστασις κοινόν ἐστι δῶρον πᾶσιν ἀνθρώποις, ἄφεσις
resurrection common is gift to-all men forgiveness
δὲ ἁμαρτιῶν καὶ οἱ ἐν οὐρανοῖς στέφανοι καὶ ἡ βασιλεία
but of-sins and the in heavens crowns and the kingdom
ἐκείνων γίνεται μόνων, οἷς ὑπῆρξε προεισενέγκαι τὴν
of-those becomes alone to-whom it-belonged to-contribute-beforehand the
ὀφειλομένην συντέλειαν, οἳ τάττουσιν ἑαυτοὺς ἐνθένδεν,
owed contribution who order themselves from-here

ὡς ἔστιν οἰκείως ἔχειν πρὸς τὸν βίον ἐκεῖνον καὶ
as it-is-possible properly to-be toward the life that and
τὸν νυμφίον· γεννώμενοι μὲν καινῶς, ὅτι καινὸς ἐκεῖνος
the bridegroom being-born indeed newly because new that
Ἀδὰμ, κάλλει δὲ λάμποντες καὶ τὴν ὥραν σώζοντες, ἣν
Adam with-beauty and shining and the bloom keeping which
αὐτοῖς ἐνεποίησε τὸ λουτρὸν, ὅτι "ὡραῖος κάλλει παρὰ
in-them produced the bath because fair in-beauty beyond
τοὺς υἱοὺς τῶν ἀνθρώπων," καὶ τὴν μὲν κεφαλὴν ἑστῶσαν
the sons of-the men and the indeed head standing
ἔχοντες, οἷαι τῶν ὀλυμπιονίκων, ὅτι στέφανός ἐστιν,
having such-as of-the Olympic-victors because crown he-is
ὦτα δὲ ὅτι λόγος, ὀφθαλμοὺς δὲ ὅτι ἥλιος, ὄσφρησιν
ears and because Word eyes and because sun smell
δὲ ὅτι καὶ μύρον ἐστὶν ὁ νυμφίος καὶ μύρον ἐκκενωθὲν,
and because also chrism is the bridegroom and chrism poured-out
σεμνοὶ δὲ καὶ ἐπὶ τῶν ἱματίων διὰ τὸν γάμον.
august and also in the garments because-of the marriage
Εἶεν. Ταῦτα δὲ καὶ πρὸς ἕτερον φέρει ζήτημα δίκαιον 98
well-then these(-things) and also to another lead question just
ὂν μὴ περιῶφθαι. Εἰ γὰρ τὸ μὲν ἐθέλειν καὶ πιστεῦσαι
being not to-have-been-overlooked if for the indeed to-will and to-believe
καὶ προσελθεῖν τῶν τοῦ βαπτίσματος δώρων ἐπιτυχεῖς
and to-approach of-the of-the baptism gifts attaining
γεγεννῆσθαι παρασκευάζει, τὸ δὲ ταῦτα φεύγειν καὶ τὴν
to-have-been-born prepares the but these(-things) to-flee also the
μακαριότητα πᾶσαν ἐκείνην φεύγειν ἐστὶν, τοὺς μετὰ τὸ
blessedness all that to-flee is the(-ones) after the
λαβεῖν ῥίψαντας καὶ τῆς γνώμης τῆς προτέρας ἑαυτοὺς
to-receive having-cast(-it)-away and the judgment the former themselves
μεμψαμένους καὶ τὸν Χριστὸν ἠρνημένους, ἐπειδὰν εἰς τὴν
having-blamed and — Christ having-denied when into the

ἐκκλησίαν, ἐφ᾽ οἷς ἠνόμησαν, μεταγνόντες αὐτομολῶσιν,
church for what they-transgressed having-repented they-desert
ὁ ἱερὸς θεσμὸς, — ἀκόλουθον ὂν ἐπὶ τὸ λουτρὸν αὐτοὺς
the sacred ordinance consistent being to the bath them
ἄγειν καὶ τὰ μυστικὰ τελεῖν ἐξ ἀρχῆς ὡσὰν τὸ πᾶν
to-lead and the mystic(-rites) to-perform from beginning as-if the all
ἀπολωλοκότας, — ὁ δὲ τῷ θείῳ μύρῳ τὰ σώματα
having-lost the(-one) but with-the divine chrism the bodies
αὐτοῖς ἀποσημηνάμενος καὶ μηδὲν πλέον προσθεὶς τοῦ
for-them having-sealed and nothing more having-added to-the
κύκλου γράφεται τῶν πιστῶν· — τί οὖν πρὸς ταῦτα
circle enrolls(-them) of-the faithful what then to these(-things)
εἴποι τις ἄν; Ἢ δυοῖν τούτων ἡμῖν τὴν πρὸς θεὸν
would-say someone — or of-two these for-us the toward God
εὐσέβειαν δυναμένων, τοῦ τε λαβεῖν ὀφθαλμὸν ἀπὸ τῶν
piety able of-the both to-receive eye from the
μυστηρίων, τοῦ τε χρῆσθαι καὶ πρὸς τὴν ἀκτῖνα ἐκείνην
mysteries of-the and to-use(-it) and toward the ray that
ὁρᾷν, τοῖς προδεδωκόσι τὸν Χριστιανισμὸν τὸ μὲν
to-see for-the(-ones) having-betrayed — Christianity the(-one) indeed
ἀπόλλυται τὸ δεύτερον, ἐκεῖνο δὲ μένει, λέγω δὴ τὴν
is-lost the second that but remains I-say indeed the
πρὸς τὸ βλέπειν ἐπιτηδειότητα καὶ παρασκευήν. Αἴτιον
toward the to-see fitness and preparation cause
δὲ ὅτι τὸ μὲν ἀποβαλεῖν ἔξεστι βουλομένοις, ἡμέτερον
and that the indeed to-cast-away it-is-possible for-those-wishing ours
γὰρ ἢ στέρξαι τὸν ἥλιον ἢ πρὸς τὴν ἀκτῖνα μύσαι τὸν
for either to-love the sun or toward the ray to-shut the
ὀφθαλμόν· τό γε μὴν αὐτὸν ἐκκόψαι τὸν ὀφθαλμὸν καὶ
eye the at-least truly very to-cut-out the eye and
τὴν πλάσιν ἐκείνην παντάπασι διαφθεῖραι τῶν ἀμηχάνων
the forming that altogether to-destroy of-the impossible(-things)

ἡμῖν. Εἰ γὰρ τῶν ἐν τῇ ψυχῇ δυνάμεων, μεθ' ὧν ἡμᾶς
for-us if for of-the in the soul powers with which us
ἡ φύσις ἐγέννησεν, οὐδ' ἡντινοῦν δυνάμεθα λύειν, ἥκιστα
the nature begot not-even any-whatever we-can dissolve least
δὴ πάντων ἣν ἡμῖν ἀναγεννῶν αὐτὸς ἀμέσως ἐνέθηκεν
indeed of-all which in-us regenerating himself directly put-in
ὁ θεός· ἐπεὶ καὶ αὐτὸ τὸ ἐν ἡμῖν ἡγούμενον, ὅ τι
— God since also very the in us ruling(-part) what —
ποτέ ἐστι, πλάττει καὶ διατίθησι τὸ λουτρὸν, — εἴτε
ever is forms and disposes the bath whether
λόγου καὶ γνώμης αὐτονομίαν εἴθ' ἕτερον ὁτιοῦν χρὴ
of-reason and of-judgment self-rule or another anything one-must
τοῦτο νομίσαι, ᾧ πᾶσα μὲν εἴκει δύναμις τῆς ψυχῆς
this think to-which every indeed yields power of-the soul
καὶ πρὸς τὴν ἐκείνου φέρεται κίνησιν, — ἐπιτάττει δὲ
and toward the its is-borne movement commands but
οὐδὲν οὐδὲ δύναται μεταβάλλειν, ἀλλ' οὐδὲ αὐτὸ ἑαυτὸ·
nothing nor can change but not-even it itself
κρεῖττον γὰρ οὐδὲν γένοιτ' ἂν ἑαυτοῦ, καὶ μὴν οὐδὲ
stronger for nothing could-become — than-itself and truly not-even
τὸν θεὸν εἰκός. Οὐ γὰρ ἀφέλοιτ' ἂν ὧν ἡμῖν κατέθετο
— God fitting not for would-take-away — of-what to-us he-deposited
δώρων οὐδέν· "ἀμεταμέλητα γὰρ τὰ χαρίσματά φησι τοῦ
gifts nothing irrevocable for the gifts-of-grace he-says —
θεοῦ," καὶ ὅλως ἄπειρος ἀγαθότητος ὢν βούλεται πᾶν
of-God and wholly infinite in-goodness being he-wills every
ἡμῖν ἀγαθὸν καὶ δίδωσί γε ἀλύτου τῆς τοῦ αὐτεξουσίου
for-us good and gives at-least indissoluble the of-the self-determination
προεδρίας ὑποκειμένης. Τοιοῦτον δὲ τὸ τοῦ βαπτίσματος
presidency lying-beneath such and the of-the baptism
ἀγαθόν. Οὐ γὰρ ἄγχει τὴν γνώμην οὐδὲ κατέχει, ἀλλὰ
good not for it-chokes the judgment nor holds(-it)-down but

δύναμις οὖσα τοὺς μὲν χρωμένους οὐδὲν ἐκώλυσε μεῖναι
power being the(-ones) indeed using(-it) nothing prevented to-remain
πονηροὺς, καθάπερ καὶ τὸ σῶν ἔχειν τὸν ὀφθαλμὸν οὐκ
wicked as also the sound to-have the eye not
ἂν προσταίη τοῖς ἐν σκότει ζῆν βουλομένοις· καὶ
— would-stand-in-the-way for-those in darkness to-live wishing and
δῆλον αὐτόθεν, αὐτοὶ γὰρ οὗτοι μάρτυρες σαφεῖς οἱ
clear from-this themselves for these witnesses plain the(-ones)
μετὰ τὸ λούσασθαι καὶ τὰ ἐκεῖθεν πάντα λαβεῖν
after the to-be-washed and the(-things) from-there all to-receive
εἰς τὴν ἐσχάτην ἀσέβειαν καὶ μοχθηρίαν ἐξενεχθέντες.
into the utmost impiety and depravity having-been-carried-away
Διὰ ταῦτα τοίνυν τῷ μὴ τὰς ἐντεθείσας ἀποθέσθαι
because-of these(-things) therefore by-the not the implanted to-put-off
δυνάμεις πλάσεως δευτέρας οὐ δεομένους ὁ ἱερεὺς λούει
powers of-forming second not needing the priest washes
μὲν οὐδαμῶς, χρίων δὲ πνευματικὴν ἐνίησι χάριν εὐσεβείας
indeed in-no-way anointing but spiritual sends-in grace of-piety
οἶμαι καὶ φόβου θεοῦ καὶ ἀγάπης καὶ τῶν τοιούτων, ἃ
I-think and of-fear of-God and of-love and of-the such(-things) which
τὴν προτέραν αὐτοῖς ἀνακαλεῖσθαι δύναται γνώμην· τοιαῦτα
the former for-them call-back can judgment such(-things)
γὰρ τοῖς τελουμένοις ἔχει τὸ μύρον. Καὶ ταῦτα μὲν
for for-the(-ones) being-initiated has the chrism and these(-things) indeed
εἰς τοσοῦτον· ἐπὶ δὲ τὰ ἑξῆς τοῦ λόγου χωρῶμεν.
to so-much to but the(-things) next of-the discourse let-us-advance
105 Φανερὸν μὲν οὖν ἐκ τῶν εἰρημένων ὡς ἄρα τὴν
manifest indeed then from the(-things) said that then the
ζωὴν τοῦ Χριστοῦ ζῶσιν οἱ διὰ τοῦ βαπτίσματος
life — of-Christ live the(-ones) through the baptism
γεννηθέντες. Τί δὲ ἡ τοῦ Χριστοῦ ζωή; Λέγω δὴ, τί
born what and the — of-Christ life I-say indeed what

ἐστιν ἐκεῖνο τὸ πάθος, ὃ τοῦ βαπτίσματος ἀπολελαυκότες
is that the experience which the baptism having-enjoyed
οἱ λελουμένοι τοῦ βίου τῷ Χριστῷ κοινωνοῦσι, δῆλον
the washed of-the life — with-Christ share clear
οὔπω γέγονεν ἔτι· τούτου δὲ τὸ μὲν πλεῖστον ὑπὲρ
not-yet has-become further of-this and the indeed most beyond
τὸν ἀνθρώπινον λόγον. Δύναμις γάρ ἐστι τοῦ μέλλοντος
the human reason power for it-is of-the coming
αἰῶνος, ᾗ φησι Παῦλος, καὶ πρὸς βίον ἄλλον παρασκευή·
age as says Paul and toward life another preparation
καθάπερ τοίνυν οὐκ ἔστι καταμαθεῖν ὀφθαλμῶν ἀρετὴν
as therefore not it-is-possible to-learn of-eyes virtue
ἢ χρώματος χάριν μὴ τῷ φωτὶ προσάγοντας καὶ τὰ
or of-color grace not to-the light bringing(-them) and the(-things)
τῶν ἐγρηγορότων εἰδέναι τοὺς καθεύδοντας ἕως
of-the(-ones) awake to-know the(-ones) sleeping while
καθεύδουσι, τὸν ἴσον τρόπον οὐδὲ τὰ καινὰ μέλη καὶ τὰς
they-sleep the same manner not-even the new members and the
δυνάμεις, οἷς καθαρῶς πρὸς τὸν μέλλοντα βίον ἔξεστι
powers which purely toward the coming life it-is-possible
χρῆσθαι, δυνατὸν συνιδεῖν ἐπὶ τοῦ παρόντος, τίνα τέ
to-use possible to-perceive in the present what both
ἐστιν ἀκριβῶς καὶ οἷαν αὐτοῖς σύνεστι κάλλος. Δεῖ
they-are exactly and what-kind with-them is-with beauty there-is-need
γὰρ συγγενοῦς κάλλους καὶ φωτὸς καταλλήλου. Καὶ μὴν
for of-kindred beauty and of-light corresponding and truly
μέλη Χριστοῦ ἐσμὲν, καὶ τοῦτό ἐστι τὸ τοῦ βαπτίσματος
members of-Christ we-are and this is the of-the baptism
ἔργον. Συνέστηκε δὲ ἡ λαμπρότης τῶν μελῶν καὶ τὸ
work consists but the brilliance of-the members and the
κάλλος ἐν τῇ κεφαλῇ· φαίνοιτο γὰρ ἂν οὐ καλὰ τὰ
beauty in the head would-appear for — not fair the

μέλη μὴ τῇ κεφαλῇ συνημμένα. Τούτων δὲ τῶν μελῶν
members not to-the head conjoined of-these but the members
ἡ κεφαλὴ κρύπτεται μὲν ἐπὶ τοῦ παρόντος, φανεῖται δὲ
the head is-hidden indeed in the present will-appear but
κατὰ τὸν μέλλοντα βίον· τότε δὴ καὶ τὰ μέλη λάμψει
in the coming life then indeed also the members will-shine
καὶ διαδειχθήσεται, ἐπειδὰν μετὰ τῆς κεφαλῆς ἀναλάμψῃ·
and will-be-displayed when with the head they-shine-forth
καὶ τοῦτο Παῦλος δεικνὺς "ἀπεθάνετέ φησι καὶ ἡ ζωὴ
and this Paul showing you-died he-says and the life
ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν θεῷ· ὅταν δὲ ὁ
your is-hidden with — Christ in God when but —
Χριστὸς φανερωθῇ ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς ἐν αὐτῷ
Christ is-manifested the life your then also you with him
φανερωθήσεσθε ἐν δόξῃ." Καὶ ὁ μακάριος Ἰωάννης, "οὔπω
will-be-manifested in glory and the blessed John not-yet
ἐφανερώθη τί ἐσμέν· ὅταν δὲ φανερωθῇ, ὅμοιοι αὐτῷ
it-was-manifested what we-are when but it-is-manifested like to-him
ἐσόμεθα." Διὰ ταῦτα νῦν τελείως μὲν τὴν δύναμιν
we-shall-be because-of these(-things) now perfectly indeed the power
τῆς ζωῆς ταύτης οὐκ ἔνεστι γνῶναι οὐδὲ αὐτοὺς δήπου
of-the life this not it-is-possible to-know not-even themselves surely
τοὺς μακαρίους, ἀλλὰ τὸ πλεῖστον ὁμολογοῦσιν ἀγνοεῖν
the blessed but the most they-confess to-be-ignorant-of
καὶ ἐν αἰνίγματι καὶ ἐν ἐσόπτρῳ καὶ ἐκ μέρους γινώσκειν,
and in riddle and in mirror and in part to-know
καὶ ἃ δὲ δύνανται γινώσκειν, οὐδὲ ταῦτα ἔνι
and what but they-can know not-even these(-things) it-is-possible
λόγῳ φανῆναι. Ἀλλ' ἔστι μὲν αἴσθησις αὐτῶν καὶ γνῶσις
by-word to-appear but there-is indeed perception of-them and knowledge
τοῖς γε καθαροῖς τὴν καρδίαν, ῥῆμα δὲ ἢ λόγον, ὃς
for-those at-least pure in-the heart utterance but or word which

ἐφαρμόσει τοῖς ἐγνωσμένοις καὶ τοῦ μακαρίου πάθους
will-fit to-the(-things) known and of-the blessed experience
γένοιτ᾽ ἂν σημεῖον τοῖς ἀγνοοῦσιν, ἀμήχανον εὑρεῖν.
might-become — sign for-those being-ignorant impossible to-find
Καὶ γὰρ ἔστιν ὧν ἤκουσεν ὁ ἀπόστολος εἰς τὸν
and for there-are things-which heard the apostle into the
παράδεισον καὶ τρίτον οὐρανὸν ἁρπαγείς, ἄῤῥητα
paradise and third heaven having-been-snatched ineffable
ῥήματά φησιν, ἃ οὐκ ἔξον ἀνθρώπῳ λαλῆσαι. Ἃ
words he-says which not permitted for-man to-speak what
δὲ καὶ γινώσκεται καὶ ῥηθῆναι δύναται τῆς ζωῆς καὶ
but both is-known and be-spoken can of-the life and
τῶν ἀφανῶν ἀπόδειξιν ἔχει, τὰ τοῖς μεμυημένοις
of-the unseen(-things) proof has the(-things) by-the initiated
κατωρθωμένα, τὸ καινὸν ἦθος τῶν λουσαμένων οἳ τὴν
achieved the new character of-the washed who the
τάξιν ἔσωσαν, ἡ ὑπερφυὴς ἀρετὴ καὶ τοὺς ἀνθρωπίνους
order kept the supernatural virtue also the human
νικῶσα νόμους, ἧς οὔτε σοφίαν οὔτε γυμνασίαν, οὐ
conquering laws of-which neither wisdom nor training nor
τὸ πεφυκέναι οὔτε ἄλλο ὁτιοῦν ἔστιν αἰτιᾶσθαι τῶν
the to-be-born(-so) nor other anything it-is-possible to-blame of-the
ἀνθρωπίνων. Ἥ τε γὰρ ψυχὴ πρὸς τοιαῦτα προὐθυμήθη,
human(-things) the both for soul for such(-things) was-eager
οἷα μηδ᾽ ἀναπλάσαι ῥᾴδιον ἦν ἀνθρώποις, τό τε
as not-even to-imagine easy was for-men the and
σῶμα τὴν προθυμίαν οὐκ ἔσβεσεν, ἀλλὰ πόνων ἠνέσχετο
body the eagerness not quenched but toils bore
τοσούτων, ὅσων ἐπεθύμησεν ἡ ψυχή· καίτοι καὶ ψυχῆς
so-many as-many-as desired the soul and-yet both of-soul
καὶ σώματος δύναμις ὥρισται, καὶ πρὸς πάντα πόνον
and of-body power is-bounded and toward every toil

οὔτε ταύτην οὔτε ἐκείνην ἑστάναι δυνατὸν, ἀλλ᾽ ἔστιν οὓς
neither this nor that to-stand possible but there-are which
δυνηθεῖσα νικῆσαι ἐπὶ τῶν ἄλλων ἡ μὲν ἀπεῖπε
having-been-able to-conquer in-the-case-of the others the(-one) indeed gave-out
τὸ δὲ ἐλύθη. Τῶν δὲ μακαρίων ἐκείνων (ψυχῶν καὶ
the(-other) but was-dissolved of-the but blessed those souls and
σωμάτων) οὐδὲν ἐκράτησεν, ἀλλ᾽ ὅσαπερ ἂν ἀλγηδόνων
bodies nothing prevailed but as-many-as — of-pains
εἴδη καὶ πόσων οὐδ᾽ αὐτονομία πλάσαι λογισμῶν,
kinds and how-many not-even self-rule to-form of-reasonings
τοσούτων ἠνέσχοντο καὶ πρὸς τοσαῦτα ἐκαρτέρησαν. Καὶ
so-many they-bore and against so-many they-held-out and
οὔπω λέγω τὸ καινότατον· οἵ γε οὐδὲ ἠνέσχοντο οὐδὲ
not-yet I-say the newest who at-least neither bore nor
ἐκαρτέρησαν. Οὐ γὰρ ἐλπίδι μεγίστων ἄθλων καὶ ζωῆς
held-out not for by-hope of-greatest prizes and of-life
ἀμείνονος τὴν παροῦσαν περιεῖδον, λέγω κρίσει τινὶ
better the present they-disregarded I-say by-judgment a-certain
καὶ λογισμῷ πρὸς ταύτην ἀφιγμένοι τὴν τόλμαν καὶ
and reasoning to this having-arrived the daring and
ἐνέγκοντες μὲν ἀηδῶς δὲ, καθάπερ οἱ νοσοῦντες ἰατροῦ
having-borne indeed unpleasantly but as the sick of-physician
πῦρ καὶ μάχαιραν· ἀλλὰ τοῦτό ἐστι τὸ καινότατον, ὅτι
fire and knife but this is the newest that
τὰς πληγὰς αὐτὰς ἐφίλουν, αὐτῶν ὠρέγοντο τῶν πόνων,
the blows themselves they-loved very they-craved the toils
αὐτὸν ποθεινὸν ἡγοῦντο τὸν θάνατον, καὶ εἰ μηδὲν ἄλλο
very desirable they-held the death even if nothing else
προὔκειτο. Οἱ μὲν γὰρ ξίφους ἐπεθύμησαν καὶ
was-set-before(-them) the(-ones) indeed for sword desired and
στρεβλώσεων καὶ θανάτου, καὶ γενομένοις ἐπὶ τῆς πείρας
rackings and death and for-them-having-come at the trial

μείζων ἦν ἡ προθυμία, οἱ δὲ διὰ βίου κακοπαθεῖν καὶ
greater was the eagerness the(-ones) but through life to-suffer-hardship and
πονεῖν καὶ πόῤῥω πάσης ἀνέσεως ζῆν καὶ τοῦτο τροφὴν
to-toil and far from-all relaxation to-live and this food
νομίζειν τὸ καθ' ἡμέραν ἀποθνήσκειν· καὶ ἠκολούθησε τὸ
to-think the by day to-die and followed the
σῶμα καὶ ἐβοήθησε κατὰ τῶν σωματικῶν ἀγωνιζομένοις
body and helped against the bodily contending
νόμων. Καὶ ταῦτα οὐ δύο καὶ τρεῖς καὶ εἴκοσιν, οὐδὲ
laws and these(-things) not two and three and twenty nor
ἄνδρες μόνον οὐδ' οἱ ἐν ἡλικίᾳ μόνον, ἀλλὰ μυρίοι
men only nor the(-ones) in prime only but ten-thousands
μὲν καὶ πλῆθος ἀρίθμου κρεῖττον, ἡλικία δὲ πᾶσα ὁμοίως.
indeed and multitude number surpassing age but every alike
Τοῦτο δὲ μάλιστα δῆλον ἐγένετο ἐπὶ τῶν μαρτύρων. 117
this and most clear became in-the-case-of the martyrs
Τούτων γὰρ καὶ οἱ πρὸ τῶν διωγμῶν πιστοὶ καὶ
of-these for both the(-ones) before the persecutions faithful and
οἷς ἐπ' αὐτῶν τῶν διωγμῶν τὴν ἀληθινὴν ζωὴν ὁ
in-whom in very the persecutions the true life —
Χριστὸς ἐνέθηκεν, ἅμα τε ἐπεδείκνυντο τοῖς διώκταις
Christ put-in at-once both displayed to-the persecutors
τὴν εἰς τὸν Χριστὸν πίστιν καὶ ἀνεῖπον τοὔνομα καὶ
the in — Christ faith and proclaimed the-name and
ἐπεθύμουν ἀποθνήσκειν καὶ μιᾷ βοῇ τοὺς δημίους
desired to-die and with-one shout the executioners
ἐξεκαλοῦντο καθάπερ ἐπί τι φαινόμενον ἀγαθὸν,
called-out as-if to something visible good
ὁμοίως φερόμενοι καὶ γυναῖκες καὶ κόραι καὶ ἄνδρες καὶ
alike borne both women and girls and men and
παῖδες καὶ πᾶν ἐπιτήδευμα καὶ πᾶς βίος. Δεῖ γὰρ
children and every occupation and every way-of-life it-is-needed for

καὶ τοῦτο προσθεῖναι, ὅτι μικρὰν οὐδὲ τοῦτο διαφορὰν
also this to-add that small not-even this difference
εἰσάγει τῷ γένει. Καὶ γὰρ οὐχ, ὁμοίως ἂν πρὸς ἀγῶνας
brings-in to-the race and for not alike — toward contests
ἔχοι καὶ πόνους ὅ τε ζῶν ἐν ἱδρῶσι καὶ ᾧ
would-be-disposed and toils the(-one) both living in sweats and for-whom
βίος ἐστὶν ἀνειμένος, καὶ ξίφος καὶ θάνατον οὐ τοῖς
life is relaxed and sword and death not with-the
αὐτοῖς ἂν ὀφθαλμοῖς ἴδοι στρατιώτης καὶ αὐλητής.
same — eyes would-see soldier and flute-player
Τούτων οὐδὲν ἐκώλυσε τὴν θαυμαστὴν ἐκείνην φορὰν, οὐδὲ
of-these nothing prevented the wondrous that rush nor
προσέστη τῷ μὴ πάντας ὁμοίως εἰς αὐτὴν ἀφικέσθαι
stood-in-the-way by-the not all alike to it to-arrive
τῆς φιλοσοφίας τὴν κορυφὴν, ἀλλ᾽ ὅτι μία ἦν ἡ πάντας
of-the philosophy the summit but because one was the all
τίκτουσα καὶ πλάττουσα δύναμις, πάντες τὸν ἔσχατον τῆς
begetting and forming power all the utmost of-the
ἀρετῆς κατειλήφασιν ὅρον, καὶ τὸ ἀγαθὸν ἐτίμησαν καὶ
virtue have-attained bound and the good honored and
ἐφίλησαν ὑπὲρ τὸ εἰκός τῆς φύσεως· οἵ γε ὑπὲρ αὐτοῦ
loved beyond the fitting of-the nature who at-least for it
καὶ ψυχῶν αὐτῶν ὑπερεῖδον. Καὶ γὰρ καὶ γυναῖκες τῶν
even souls their disregarded and for also women of-those
ἐπὶ σκηνῆς καὶ ἄνδρες διεφθαρμένοι καὶ τοιοῦτον πλῆθος
on stage and men corrupted and such multitude
τόν τε λόγον ἐδέχοντο τῆς κοινῆς ἡμῶν σωτηρίας καὶ
the both word received of-the common our salvation and
μετεσκευάζοντο καὶ μετεπλάττοντο τὴν καλὴν ἁρμονίαν
were-transformed and were-re-shaped the fair harmony
ἁρμοζόμενοι, καὶ οὕτως ἀθρόον καὶ οὕτω ῥᾳδίως, ὥσπερ
being-harmonized and thus all-at-once and so easily as

προσωπεῖον ἀμείβοντες. Συνέβη δὲ πολλοῖς καὶ μὴ
mask exchanging it-befell and for-many also not
λουσαμένοις εἰς τοῦτον τελέσαι τὸν χόρον, οὓς ὕδατι
washed into this to-be-initiated the chorus whom with-water
μὴ βαπτισθέντας ὑπὸ τῆς ἐκκλησίας αὐτὸς ἐβάπτισεν ὁ
not baptized by the church himself baptized the
νυμφίος τῆς ἐκκλησίας. Πολλοῖς μὲν οὖν καὶ νεφέλην
bridegroom of-the church for-many indeed then also cloud
οὐρανόθεν ἔδωκε καὶ ὕδωρ ἐκ γῆς αὐτόματον καὶ οὕτως
from-heaven he-gave and water from earth spontaneous and thus
ἐβάπτισε, τοὺς πλείους δὲ ἀφανῶς ἀνέπλασεν. Ὥσπερ γὰρ
baptized the more but invisibly he-re-formed as for
τὸ ὑστέρημα τοῦ Χριστοῦ τὰ μέλη τῆς ἐκκλησίας, Παῦλος
the lack — of-Christ the members of-the church Paul
καὶ εἴτις κατ᾽ ἐκεῖνον ἀναπληροῖ, οὕτως οὐδὲν ἀπᾷδον,
and if-anyone according-to him fills-up so nothing discordant
εἰ τὸ ὑστέρημα τῆς ἐκκλησίας ἡ κεφαλὴ τῆς ἐκκλησίας
if the lack of-the church the head of-the church
ἀναπληρώσει. Εἰ γάρ ἐστιν ἅττα μέλη τῇ κεφαλῇ δοκεῖ
will-fill-up if for there-are certain members to-the head it-seems
βοηθεῖν, πόσῳ δικαιότερον, ὧν ἐλλείπει τοῖς μέλεσιν,
to-help by-how-much more-just of-what are-lacking to-the members
αὐτὴν προσθεῖναι τὴν κεφαλήν; Καὶ ταῦτα μὲν τοῦτον
itself to-add the head and these(-things) indeed this
ἂν ἔχοι τὸν τρόπον. Ἀναληπτέον δ᾽ ἂν εἴη τὸν
— would-have the manner one-must-take-up and — it-would-be the
λόγον. Ταύτην μὲν οὖν τὴν δύναμιν, ᾗ τὴν τόλμαν
discourse this indeed then the power by-which the daring
ἐτόλμησαν καὶ τὴν προθυμίαν προὐθυμήθησαν, καὶ εἰς τέλος
they-dared and the eagerness were-eager and to end
ἀγαγεῖν ἃ προὐθυμήθησαν ἐδυνήθησαν, ὡς οὐκ ἔστιν

εὑρεῖν ἐν τῇ φύσει τῶν ἀνθρώπων, οὐκ ἂν οὐδὲ λόγου
to-find in the nature of-the men not — not-even of-word
δέοι δεικνύναι· λοιποῦ δὲ ὄντος ἐξ ἀνάγκης, αἰτίαν
it-would-need to-show remaining and it-being of necessity cause
τούτων τιθέναι τὴν τοῦ βαπτίσματος χάριν, ζητῶμεν ἔτι
of-these to-set the of-the baptism grace let-us-seek further
τὸν τρόπον, ὅπως ταῦτα αὐτοὺς εἰργάσατο τὸ λουτρόν.
the manner how these(-things) for-them worked the bath
125 Φανερὸν μὲν οὖν, ὡς ἄρα ἐρώντων ἦσαν οἱ πόνοι, καὶ
manifest indeed then that then of-lovers were the toils and
οἱ ἀγῶνες ἐκεῖνοι καὶ τὰ Χριστοῦ βέλη καὶ φίλτρα πρὸς
the contests those and the of-Christ arrows and love-charms to
ταύτην αὐτοὺς ἐξήγαγε τὴν καινοτομίαν· τί δὲ τῶν
this them led-out the innovation what but of-the
ἐρώντων τὸ αἴτιον καὶ τί παθόντες οὕτως ἐφίλησαν
lovers the cause and what having-experienced thus they-loved
καὶ πόθεν τὸ πῦρ ἐδέξαντο, τοῦτο σκοπῶμεν ἤδη. Καὶ γάρ
and whence the fire they-received this let-us-consider now and for
ἐστι μὲν τὸ εἰδέναι τοῦ φιλεῖν αἴτιον, καὶ τοῦτο ἐκεῖνο
is indeed the to-know of-the to-love cause and this that
τίκτει, καὶ οὐκ ἔστι λαβεῖν ἔρωτα τῶν καλῶν οὐδενὸς
begets and not it-is-possible to-take love(-desire) of-the fair(-things) of-none
μὴ καταμαθόντα ὡς ἔχει κάλλους· ἐπεὶ δὲ τὸ εἰδέναι τοῦτο
not having-learned how it-has of-beauty since but the to-know this
συμβαίνει μὲν μάλιστα καὶ τελείως, συμβαίνει δὲ ἀτέλως
befalls indeed most and perfectly befalls but imperfectly
ἔχειν, εἰκὸς ἂν εἴη καὶ τὸ φίλτρον ὁμοίως ἔχειν· καὶ
to-be fitting — would-be also the love likewise to-be and
τῶν καλῶν καὶ ἀγαθῶν ἃ μὲν γινώσκεται τελείως καὶ
of-the fair and good(-things) which indeed are-known perfectly also
φιλεῖται τελείως καὶ ὥσπερ τοσῷδε κάλλει προσῆκε, τῶν
are-loved perfectly and as to-so-great beauty befitted of-the

δὲ μὴ σφόδρα φανερῶν τοῖς ἐρῶσι καὶ ὁ ἔρως ἀσθενῶς
but not very manifest to-the lovers also the love(-desire) weakly
ἔχει. Οὐκοῦν ἐκεῖνο γίνεται δῆλον, ὡς ἐπίγνωσίν τινα θεοῦ
is then that becomes clear that recognition a-certain of-God
καὶ αἴσθησιν αὐτοῖς ἐνέθηκε τὸ λουτρὸν, καὶ τὸν καλὸν
and perception in-them put-in the bath and the fair(-one)
σαφῶς ἔγνωσαν καὶ τῆς ὥρας ἤσθοντο καὶ ἐγεύσαντο τοῦ
clearly they-knew and the bloom perceived and tasted the
κάλλους ἐκείνου. Λέγω δὴ πείρᾳ τινὶ τελεώτερον
beauty that I-say indeed by-experience a-certain more-perfectly
ἢ διδασκαλίᾳ δύνανται γνωρίσαι καταμαθόντες. Δίττης
than by-teaching they-can recognize having-learned twofold
γὰρ ἡμῖν τῆς τῶν πραγμάτων γνώσεως οὔσης, τῆς
for to-us the of-the realities knowledge being the(-one)
μὲν ἣν ἄν τις ἀκοῇ τύχοι λαβὼν, τῆς δὲ
indeed which — anyone by-hearing might-happen having-received the(-other) but
ἣν δι' ἑαυτοῦ καταμάθοι, ἐκείνως μὲν οὐκ αὐτοῦ
which through himself he-may-learn in-that-way indeed not very
τοῦ πράγματος ἁπτόμεθα, ἀλλ' ὥσπερ ἐν εἰκόνι τινὶ
the reality we-touch but as in image a-certain
τοῖς λόγοις ὁρῶμεν, καὶ οὐδ' ἀκριβῶς αὐτοῦ τοῦ εἴδους
in-the words we-see and not-even exactly very of-the form
εἰκόνι. Καὶ γὰρ ἀμήχανον αὐτῷ παντάπασιν ὅμοιον εὑρεῖν
image and for impossible to-it altogether like to-find
ἐν τοῖς οὖσιν, ᾧ παραδείγματι χρησαμένοις εἰς τὴν
in the beings which as-example for-those-using toward the
ἐκείνου γνῶσιν ἀρκέσει· τὸ δὲ πείραν λαβεῖν αὐτοῖς ἐστι
its knowledge will-suffice the but experience to-take very is
τοῖς πράγμασιν ἐντυχεῖν, ὅθεν ἐνταῦθα μὲν αὐτὸ τὸ
the realities to-meet whence here indeed itself the
εἶδος τῇ ψυχῇ προσβάλλει καὶ τὴν ἐπιθυμίαν ἀνίστησι
form to-the soul strikes and the desire raises

καθάπερ ἴχνος τῷ κάλλει σύμμετρον. Ἐκεῖ δὲ τῆς μὲν
as trace to-the beauty commensurate there but the indeed
ἰδέας αὐτῆς τῆς ἰδίας τοῦ πράγματος ἀπολειφθέντες, ἐξ
idea itself the own of-the reality having-been-left-behind from
ὧν δὲ κοινωνεῖ τοῖς ἄλλοις, ἀσαφῆ τινα καὶ ἀμυδρὰν
what but it-shares with-the others unclear a-certain and dim
εἰκόνα λαβόντες αὐτοῦ, ταύτῃ μετροῦμεν τὸν περὶ τὸ
image having-received of-it by-this we-measure the toward the
πρᾶγμα πόθον· ὅθεν οὐ φιλοῦμεν ὅσον ἐκεῖνο φιλητὸν,
reality longing whence not we-love as-much-as that lovable
οὐδὲ πάσχομεν ὅσον ἐκεῖνο δύναται δρᾷν (αὐτοῦ τοῦ
nor experience as-much-as that can do very the
εἴδους μὴ γεγευμένοι). Καθάπερ γὰρ διάφορον εἶδος τῆς
form not having-tasted as for different form of-the
οὐσίας ἑκάστου καὶ διάφορον ἐντίθησι τῇ ψυχῇ λόγον,
essence of-each also different puts-in to-the soul reason
οὕτω καὶ φίλτρον· οὐκοῦν ἡ τοῦ σωτῆρος ἐν ἡμῖν ἀγάπη,
thus also love then the of-the savior in us love
ὅταν μὲν οὐδὲν ἐπιδείξηται καινὸν οὐδ' ὑπερφυὲς, δῆλοι
when indeed nothing it-displays new nor supernatural manifest
καθέσταμεν ὡς ἄρα μόναις ἐνετύχομεν ταῖς περὶ αὐτοῦ
we-are-made that then alone we-met the about him
φωναῖς, ἐξ ὧν πῶς μὲν ἂν γένοιτο γνῶναι καλῶς,
voices from which how indeed — could-it-be to-know well
ᾧ μηδὲν ὅμοιον ἔστιν εὑρεῖν, οὐδ' ὃ κοινὸν αὐτῷ
to-whom nothing like is-it-possible to-find nor what common to-him
καὶ τοῖς ἄλλοις οὐδὲ πρὸς ὃ παράδειγμα ἀναφέρεται,
and to-the others nor toward what example he-is-referred
οὐδ' οἷς ἐκεῖνος παράδειγμα, πῶς δὲ καταμαθεῖν μὲν
nor for-whom he example how but to-learn indeed
τὸ κάλλος, φιλῆσαι δὲ τοῦ κάλλους ἀξίως;
the beauty to-love and of-the beauty worthily

Οἷς δὲ τοιοῦτος ἐγένετο πόθος, ὥστε τῆς φύσεως μὲν
in-whom and such came-to-be longing so-as from-the nature indeed
ἐκστῆναι, μείζω δὲ καὶ προθυμηθῆναι καὶ δυνηθῆναι
to-stand-out greater-things and both to-be-eager and to-be-able
ἢ προσῆκεν ἀνθρώποις ἐνθυμηθῆναι, — τούτους αὐτὸς
than befitted men to-conceive these himself
ἔτρωσεν ὁ νυμφίος· αὐτὸς ἐνῆκεν ἀκτῖνά τινα τοῦ
wounded the bridegroom himself sent-in ray a-certain of-the
κάλλους τοῖς ὀφθαλμοῖς. Τὸ γὰρ μέγεθος τοῦ τραύματος
beauty into-the eyes the for greatness of-the wound
μηνύει τὸ βέλος, καὶ ὁ πόθος τὸν τρώσαντα δείκνυσιν·
reveals the arrow and the longing the(-one) having-wounded shows
καὶ τούτῳ διήνεγκε τῆς παλαιᾶς ἡ καινὴ διαθήκη καὶ
and in-this differed from-the old the new covenant and
τούτῳ ἄμεινον εἶχεν, ὅτι τότε μὲν λόγος ἦν ὁ
in-this better it-was because then indeed word was the(-one)
παιδεύων, νῦν δὲ αὐτὸς παρὼν ὁ Χριστὸς ἀῤῥήτόν τινα
teaching now but himself present — Christ ineffable a-certain
τρόπον διατίθησι καὶ πλάττει τὰς τῶν ἀνθρώπων ψυχάς.
manner disposes and forms the of-the men souls
Λόγῳ γὰρ καὶ διδασκαλίᾳ καὶ νόμοις οὐκ ἐνῆν
by-word for and by-teaching and by-laws not it-was-possible
ἀφικέσθαι τοὺς ἀνθρώπους εἰς τὸ ζητούμενον τέλος. Εἰ
to-arrive the men at the sought end if
γὰρ ἐνῆν λόγοις, οὐκ ἂν ἐδέησεν ἔργων καὶ
for it-were-possible by-words not — there-would-have-been-need of-deeds and
τούτων ὑπερφυῶν, θεοῦ σαρκουμένου καὶ σταυρουμένου
these supernatural God being-incarnate and being-crucified
καὶ ἀποθνήσκοντος. Τοῦτο δὲ δῆλον ἐγένετο ἐξ ἀρχῆς
and dying this and clear became from beginning
ἐξ αὐτῶν τῶν πατρῶν ἡμῖν· τῆς εὐσεβείας καὶ τῶν
from very the fathers for-us of-the piety and of-the

ἀποστόλων. Πάσης γὰρ ἀπολελαυκότες διδασκαλίας καὶ
apostles all for having-enjoyed teaching and
ταῦτα αὐτοῦ τοῦ σωτῆρος καὶ θεαταὶ γενόμενοι πάντων,
that very of-the savior and spectators having-become of-all
καὶ ὧν κατέθετο τῇ φύσει χαρίτων καὶ ὧν ἠνέσχετο
both of-what he-deposited in-the nature graces and of-what he-bore
ὑπὲρ τῶν ἀνθρώπων, καὶ ὡς ἀποθανὼν ἀνεβίου καὶ ὡς
for the men and how having-died he-revived and how
κατειλήφει τὸν οὐρανόν· καὶ ταῦτα πάντα καταμαθόντες
he-had-taken the heaven and these(-things) all having-learned
ὅμως οὐδὲν καινὸν οὐδὲ γενναῖον οὐδὲ πνευματικὸν οὐδὲ
yet nothing new nor noble nor spiritual nor
τοῦ παλαιοῦ βέλτιον ἐπεδείξαντο, ἕως ἐβαπτίσαντο.
than-the old better they-displayed until they-were-baptized
Γενομένου δὲ αὐτοῖς τοῦ βαπτίσματος καὶ τοῦ παρακλήτου
having-come and to-them the baptism and the paraclete
ταῖς ψυχαῖς αὐτῶν ἐμπεσόντος αὐτοί τε ἐγένοντο καινοὶ καὶ
on-the souls their having-fallen they both became new and
ζωῆς ἐπελάβοντο καινῆς καὶ τοῖς ἄλλοις ἡγήσαντο, καὶ τὸν
of-life took-hold new and the others led and the
περὶ Χριστὸν πόθον καὶ ἑαυτοῖς καὶ τοῖς ἄλλοις ἀνῆψαν.
toward Christ longing both in-themselves and in-the others kindled
Εἰ γὰρ καὶ τῷ ἡλίῳ παρῆσαν καὶ διαίτης ἐκοινώνουν
if for also with-the sun they-were-present and of-way-of-life shared
καὶ λόγων, ἀλλ᾽ ἦν αἴσθησις αὐτοῖς τῆς ἀκτῖνος οὔπω,
and of-words but was perception to-them of-the ray not-yet
μὴ δεξαμένοις τὸ πνευματικὸν ἐκεῖνο λουτρὸν, — τὸν ἴσον
not having-received the spiritual that bath the same
δὴ τρόπον καὶ τοὺς ἁγίους ἑξῆς ἅπαντας ἐτελείωσεν
indeed manner also the saints in-order all perfected
ὁ θεός· καὶ ἐπέγνωσαν αὐτὸν καὶ ἐφίλησαν, οὐ λόγοις
— God and they-recognized him and loved not by-words

παρακληθέντες ψιλοῖς, ἀλλὰ τῇ τοῦ λουτροῦ δυνάμει
having-been-exhorted bare but by-the of-the bath power
διατεθέντες, αὐτοῦ πλάττοντος καὶ διατιθέντος τοῦ
disposed he forming and disposing the(-one)
φιλουμένου, ὃς κτίζει καρδίαν σαρκίαν τὴν ἀναισθησίαν
loved who creates heart of-flesh the insensibility
ἐκβάλλων, καὶ γράφει μὲν, ἀλλ' ἥ φησι Παῦλος "οὐκ ἐν
casting-out and writes indeed but as says Paul not on
πλαξὶ λιθίναις ἀλλ' ἐν πλαξὶ καρδίας σαρκίναις," καὶ οὐ
tablets of-stone but on tablets of-heart fleshly and not
νόμον ἁπλῶς ἀλλὰ τὸν νομοθέτην αὐτὸν αὐτὸς ἑαυτόν.
law simply but the lawgiver himself he himself
Τοῦτο δὲ πολλοῖς τῶν ἁγίων καὶ φανερώτατα διεδείχθη,
this and to-many of-the saints also most-manifestly was-displayed
οὓς μήτε λόγοις τἀληθὲς μαθεῖν δυνηθέντας, μήτε θαύμασι
whom neither by-words the-truth to-learn having-been-able nor by-wonders
τὴν τοῦ κηρυττομένου δύναμιν ἐπιγνόντας Χριστιανοὺς
the of-the(-one) preached power having-recognized Christians
ἀκριβεῖς ἀθρόον ἀπέδειξε δεξάμενον τὸ λουτρόν.
exact all-at-once showed having-received the bath
Πορφύριος γοῦν ὁ μακάριος ἐπὶ τῶν καιρῶν γενόμενος 139
Porphyrios at-any-rate the blessed in the times having-lived
ἐκείνων, ἐν οἷς ὁ τοῦ Χριστοῦ νόμος πάσης ἐκράτει
those in which the — of-Christ law all held
τῆς οἰκουμένης καὶ τῆς μὲν φωνῆς τῶν κηρύκων
the inhabited-world and the indeed voice of-the heralds
ἤκουσαν ἄνθρωποι πάντες, τρόπαια δὲ μαρτυρικοῖς ἀγῶσιν
heard men all trophies and by-martyr contests
ἐπήγνυτο πανταχοῦ φωνῆς λαμπρότερον τῷ Χριστῷ τὴν
were-being-fixed everywhere than-voice more-brilliantly — to-Christ the
ἀληθῆ θεότητα μαρτυροῦντα, — καὶ μυρίων μὲν ἀκούσας
true godhead witnessing and ten-thousand indeed having-heard

λόγων, τοσούτων δὲ ἀριστέων καὶ θαυμάτων γενόμενος
words so-many and of-champions and of-wonders having-become
θεατὴς ὅμως ἔμενε πλανώμενος καὶ τὸ ψεῦδος τῆς ἀληθείας
spectator yet remained wandering and the falsehood the truth
ἔμπροσθεν ἄγων. Ἐπεὶ δὲ ἐβαπτίσθη καὶ τοῦτο παίζων οὐ
before setting when but he-was-baptized and this playing not
Χριστιανὸς ἦν εὐθὺς μόνον, ἀλλὰ καὶ εἰς αὐτὸν τὸν τῶν
Christian was at-once only but also into very the of-the
μαρτύρων ἐτέλεσε χορόν. Καὶ γὰρ μῖμος ὢν καὶ τοῦτ᾽
martyrs he-was-initiated chorus and for mime being and this
αὐτὸ ποιούμενος ἔργον ἐτόλμησε καὶ ταύτην τὴν τόλμαν,
itself making work he-dared also this the daring
ὡς δὴ γέλωτα κινήσων, καὶ προσέπαιξε τὸ λουτρὸν
as indeed laughter going-to-move and mocked the bath
καὶ ἐβάπτισεν ἑαυτὸν εἰς ὕδωρ καθεὶς ἐπὶ τοῦ
and baptized himself into water having-let-down(-himself) on the
θεάτρου τὴν τριάδα ἀναβοήσας. Καὶ οἱ μὲν ἐγέλων,
stage the Trinity having-shouted and the(-ones) indeed were-laughing
οἷς ἐπεδείκνυτο τὸ δρᾶμα, τῷ δὲ οὐκέτι γέλως
to-whom was-being-displayed the drama to-him but no-longer laughter
ἦν οὐδὲ σκηνὴ τὰ παρόντα, ἀλλ᾽ ὡς ἀληθῶς γέννησις
was nor stage the present(-things) but as truly birth
καὶ ἀνάπλασις καὶ τοῦτ᾽ αὐτό, ὅπερ ἐστὶ τὸ μυστήριον.
and re-formation and this itself which is the mystery
Ἐξῆλθε γὰρ ἀντὶ μίμου ψυχὴν ἔχων μαρτυρικὴν, σῶμα
he-went-out for instead-of mime soul having of-a-martyr body
γενναῖον ὥσπερ εἰς φιλοσοφίαν ἠσκημένον καὶ πόνους,
noble as-if for philosophy trained and toils
γλῶσσαν ἐφελκομένην ἀντὶ γέλωτος τυράννου θυμόν·
tongue drawing-on instead-of laughter of-tyrant temper
καὶ οὕτως ἐσπούδασεν ὁ διὰ βίου παίζων ἐκεῖνος,
and thus was-earnest the(-one) through life playing that

καὶ οὕτω περὶ τὸν Χριστὸν προὐθυμήθη, ὥστε πολλῶν
and thus toward — Christ was-eager so-that many
ἀνασχόμενος βασάνων ἡδέως ἀπέθνησκεν, ἵνα μηδὲ τῇ
having-borne tortures gladly he-died so-that not-even with-the
γλώττῃ προδῷ τὸ φίλτρον. — Οὕτω καὶ Γελάσιος τὸν
tongue he-might-betray the love thus also Gelasios —
Χριστὸν ἐφίλησε καὶ τοῦτον ἔγνω τὸν τρόπον. Καὶ ὡς
Christ loved and this knew the manner and as
ἔοικε προσῆλθε μὲν ἑκάτερος ἐχθρῶς ἔχων καὶ πολεμίως·
it-seems approached indeed each with-hostility being and as-an-enemy
ἐπεὶ δὲ τὸν ὀφθαλμὸν αὐτῷ τῆς ψυχῆς ἀνέῳξεν ὁ
when but the eye his of-the soul opened the(-one)
πολεμούμενος καὶ τὴν οἰκείαν ἔδειξεν ὥραν, ἐξέστη
warred-on and the own showed bloom he-stood-out-of-himself
τε εὐθὺς ἐπὶ τῷ κάλλει καὶ τὴν ἐναντιωτάτην ἐπεδείξατο
both at-once at the beauty and the most-contrary displayed
γνώμην καὶ ἦν ἐραστὴς ἀντὶ πολεμίου. Καὶ γὰρ ἔκστασις
judgment and was lover instead-of enemy and for ecstasy
ἦν ὁ ἔρως ἐκεῖνος, ὅτι τοὺς ἁλόντας ἐκτὸς τῶν
was the love(-desire) that because the(-ones) captured outside the
ἀνθρωπίνων ἤγαγεν ὅρων· καὶ τοῦτο δεικνὺς ὁ προφήτης
human it-led bounds and this showing the prophet
"ἐκστήσονταί φησι πολλοὶ ἐπὶ σοι," — ἐν οἷς περὶ τοῦ
will-be-astonished he-says many at you in what about the
σταυροῦ καὶ τοῦ θανάτου πρὸς τὸν Χριστὸν διαλεγόμενος
cross and the death to — Christ conversing
ἔφη, — "ὃν τρόπον ἐκστήσονται πολλοὶ ἐπί σοι,
he-said in-what manner will-be-astonished many at you
οὕτως ἀδοξήσει ἀπὸ ἀνθρώπων τὸ κάλλος σου ἀπὸ υἱῶν
thus will-lack-glory from men the beauty your from sons
ἀνθρώπων." — Ἀρδαλίων δὲ ὁ γενναῖος ἐβαπτίσθη μὲν
of-men Ardalion and the noble was-baptized indeed

καὶ αὐτὸς ἀντὶ παιδιᾶς ἄλλης τούτῳ χαριζόμενος τοῖς
also himself instead-of play other in-this gratifying the(-ones)
θεωμένοις· καὶ γὰρ ἦν γέλωτος τεχνίτης καὶ τοιούτων
watching and for he-was of-laughter craftsman and of-such
τινῶν ἡδονῶν τοῖς συνοῦσι δημιουργός.
certain pleasures for-the(-ones) with(-him) maker
Ἐβαπτίσθη δὲ οὐ συμβόλοις οὐδὲ εἰκόσι τὸ πάθος
he-was-baptized but not by-symbols nor by-images the passion
μιμησάμενος τοῦ σωτῆρος, ἀλλ᾽ αὐτοῖς τοῖς πράγμασι.
having-imitated of-the savior but very by-the realities
Καὶ γὰρ τὴν καλὴν ὁμολογίαν καὶ τὴν τῶν μαρτύρων
and for the fair confession also the of-the martyrs
ὑπεκρίνατο καὶ ἀνηρτήθη μὲν ἐπὶ τοῦ ξύλου γυμνὸς
he-acted and was-hung indeed on the wood naked
παίζων ὑπὸ παιζόντων· ἐπεὶ δὲ ἀνεῖπε τὸν Χριστὸν καὶ
playing by playing(-men) when but he-proclaimed — Christ and
ἤσθετο τῶν πληγῶν, ἀθρόον μετέβαλε, καὶ ἡ ψυχὴ τῇ
felt the blows all-at-once he-changed and the soul with-the
φωνῇ συνέβη καὶ ἡ γνώμη τοῖς πλάσμασιν ἠκολούθει. Καὶ
voice agreed and the judgment the fictions followed and
ἦν ἀληθῶς ὃ παίζων ἑαυτὸν ἐκάλει, Χριστιανὸς, καὶ
he-was truly what playing himself he-called Christian and
γίνεται πληγῶν παιζόντων. καὶ φωνῆς πεπλασμένης
there-comes-to-be of-blows of-playing(-men) and of-voice feigned
ἔργον τοσοῦτον, καὶ τὸν Χριστὸν, ὅτι φιλεῖν εἶπεν, εὐθὺς
work so-great and — Christ that to-love he-said at-once
ἐφίλει τοῦ ἔρωτος πυρὸς δίκην ἀπὸ τοῦ στόματος ἐπ᾽
he-loved the love(-desire) of-fire like from the mouth into
αὐτὴν εἰσπνεύσαντος τὴν καρδίαν. Καὶ τοῖς μὲν ἄλλοις
very having-breathed the heart and for-the indeed others
τὸ ἀγαθὸν ἀπὸ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐπὶ τὸ
the good from the good treasure of-the heart to the

στόμα χωρεῖ, Ἀρδαλίονι δὲ ὁ θησαυρὸς ἄνω ποταμῶν ἐπὶ
mouth advances for-Ardalion but the treasure upward of-rivers to
τὴν παρδίαν ἀπὸ τοῦ στόματος ἦλθεν. Ὦ τῆς ἀῤῥήτου τοῦ
the heart from the mouth came O the ineffable —
Χριστοῦ δυνάμεως! Οὐ γὰρ εὐεργετήσας οὐδὲ μεταδοὺς
of-Christ power not for having-benefited nor having-imparted
στεφάνων, οὐδὲ τοῦτο γοῦν χρηστῶν αὐτὸν ἐξαρτήσας
crowns nor this at-any-rate by-good him having-hung-on
ἐλπίδων, ἀλλὰ τῶν πληγῶν καὶ τῆς ἀτιμίας λαβὼν
hopes but of-the blows and of-the dishonor having-taken
κοινωνὸν οὕτως εἷλε καὶ ἀνηρτήσατο, ὥστε ἔπεισε
sharer thus he-seized and hung(-him)-on so-that he-persuaded
μὲν, ἃ πρότερον οὐδὲ ἀκούων ἀνεκτῶς εἶχεν. Ἐξέστησε
indeed what before not-even hearing tolerably he-bore he-displaced
δὲ συνηθείας ἀθρόον, ἣν μακρὸς αὐτῷ συνέτηξε χρόνος,
and from-habit all-at-once which long to-him had-welded time
μετέστησε δὲ πρὸς τὴν ἐναντιωτάτην ἕξιν τὴν γνώμην, ἀπὸ
he-transferred and toward the most-contrary habit the judgment from
τοῦ πάντων κακίστου καὶ πονηροτάτου πρὸς τὸ βέλτιστον
the of-all worst and most-wicked to the best
ἁπάντων μεταγαγών· οὔτε γὰρ μίμου φαυλότερον γένοιτ᾽
of-all having-led-over neither for than-mime more-worthless could-be
ἂν οὐδὲν οὔτε φιλοσοφώτερον μάρτυρος. Τούτοις τί
— anything nor more-philosophic than-martyr to-these what
κοινὸν; καὶ τῷ φυσικῷ λόγῳ τίνα ἀκολουθίαν ἔχει, πληγὰς
common and to-the natural reason what sequence has-it blows
καὶ ἀτιμίαν ἔρωτα τίκτειν, καὶ ὑπὲρ ὧν φεύγειν τὸν
and dishonor love(-desire) to-beget and for which(-things) to-flee —
Χριστιανισμὸν τὸν πιστὸν ἀκόλουθον ἦν, διὰ τούτων
Christianity the faithful(-one) consistent it-was through these
ἑλεῖν καὶ χειρώσασθαι τὸν ἐχθρὸν καὶ οἷς ἐχθρὸς ἦν;
to-seize and to-subdue the enemy and for-whom enemy he-was

Τίς γὰρ ἂν ὀδυνώμενος χαίροι τούτοις πεῖσαι φιλεῖν
who for — being-pained would-rejoice by-these to-persuade to-love
τὸν μεμελετηκότα μισεῖν, καὶ φίλον καὶ σπουδαστὴν
the(-one) having-practiced to-hate and friend and zealous(-friend)
ἀντὶ πολεμιωτάτου καὶ διώκτου παρασκευάσαι γενέσθαι.
instead-of most-hostile and persecutor to-prepare to-become
150 Εἶεν. Πρὸς ταῦτα τοίνυν ὁ μὲν λόγος τῆς διδασκαλίας
well-then toward these(-things) therefore the indeed word of-the teaching
οὐδὲν φαίνεται δυνηθεὶς, τὸ δὲ πᾶν ἡ τοῦ βαπτίσματος
nothing appears having-been-able the but all the of-the baptism
εἰργάσατο δύναμις. Καὶ γὰρ καὶ τῶν λόγων ἤκουσεν
worked power and for also the words heard
Ἀρδαλίων τῆς κοινῆς ἡμῶν σωτηρίας, καὶ θαυμάτων
Ardalion of-the common our salvation and of-wonders
οὐκ ἦν ἀθέατος πολλῶν ἐπ᾽ αὐτοῦ παῤῥησιασαμένων
not was unseeing many before him having-spoken-boldly
μαρτύρων· ἀλλ᾽ ἦν οὐδὲν ἧττον ἔτι τυφλώττων καὶ τῷ
martyrs but he-was nothing less still being-blind and with-the
φωτὶ πολεμῶν, ἕως ἐβαπτίσατο τὰ στίγματα τοῦ Χριστοῦ
light warring until he-was-baptized the marks — of-Christ
δεξάμενος καὶ τὴν καλὴν ὁμολογίαν ὁμολογήσας. Τοῦτο
having-received and the fair confession having-confessed this
γάρ ἐστιν ὁ τοῦ βαπτίσματος ὅρος, Χριστοῦ μιμήσασθαι
for is the of-the baptism definition of-Christ to-imitate
τὴν ἐπὶ τοῦ Πιλάτου μαρτυρίαν καὶ τὴν μέχρι σταυροῦ
the before — Pilate witness and the as-far-as cross
καὶ θανάτου περὶ αὐτῆς καρτερίαν· μιμήσασθαι δὲ ἔστι
and death for it endurance to-imitate and it-is-possible
μὲν διὰ τῶν εἰκόνων καὶ τῶν συμβόλων τούτων τῶν
indeed through the images and the symbols these the
ἱερῶν, ἔστι δὲ αὐτοῖς τοῖς πράγμασι μετὰ κινδύνων τὴν
sacred it-is-possible and very by-the realities with dangers the

θρησκείαν ἐπιδειξαμένοις καιροῦ καλοῦντος. Πολλῶν γὰρ
worship for-those-displaying occasion calling many for
ἐκ τοῦ παντὸς αἰῶνος ἐπινοηθέντων νοσοῦντι τῷ γένει
from the all age having-been-devised being-sick for-the race
φαρμάκων μόνος ὁ τοῦ Χριστοῦ θάνατος τὴν ἀληθινὴν
remedies alone the — of-Christ death the true
ζωὴν καὶ τὴν εὐεξίαν ἐδυνήθη κομίσαι· καὶ τούτου χάριν
life and the good-condition was-able to-bring and of-this for-the-sake
αὐτὸ τὸ τὴν καινὴν γέννησιν γεννηθῆναι καὶ τὸν μακάριον
itself the the new birth to-be-born and the blessed
βίον βιῶναι καὶ πρὸς ὑγιείαν διατεθῆναι, οὐδέν ἐστιν ἕτερον
life to-live and toward health to-be-disposed nothing is other
ἢ τὸ πιεῖν τοῦ φαρμάκου τούτου, καὶ ὡς οἷόν τέ ἐστιν
than the to-drink of-the remedy this and as possible — is
ἀνθρώποις ὁμολογῆσαι τὴν ὁμολογίαν καὶ τοῦ πάθους
for-men to-confess the confession and the passion
ἀνασχέσθαι καὶ ἀποθανεῖν τὸν θάνατον. Αὕτη ἐστὶν ἡ τοῦ
to-bear and to-die the death this is the of-the
καινοῦ νόμου δύναμις, οὕτω γεννᾶται Χριστιανός· τοῦτον
new law power thus is-born Christian this
τὸν τρόπον εἰς τὴν θαυμαστὴν ἀφικνεῖται φιλοσοφίαν,
the manner to the wondrous he-arrives philosophy
ἔργων μὲν τῶν ἀρίστων ἐπειλημμένος, πίστιν δὲ ἀκίνητον
of-works indeed the best having-taken-hold faith but unshakable
ἔχων, οὐ πειθοῦς ἀνάγκῃ πιστεύων οὐδὲ νόμοις ἄγων τὸ
having not of-persuasion by-compulsion believing nor by-laws leading the
ἦθος, ἀλλὰ δυνάμει θεοῦ καὶ τοῦτο κἀκεῖνο δεχόμενος καὶ
character but by-power of-God and this and-that receiving and
δι᾽ ἀμφοῖν εἰς τὸ μακάριον τοῦ Χριστοῦ μορφούμενος
through both into the blessed — of-Christ being-shaped
εἶδος. “Οὐ γὰρ ἐν λόγοις φησὶν ἡ βασιλεία τοῦ θεοῦ
form not for in words he-says the kingdom — of-God

ἀλλ᾽ ἐν δυνάμει," καὶ "ὁ λόγος ὁ τοῦ σταυροῦ τοῖς
but in power and the word the of-the cross to-the
σωζομένοις ἡμῖν δύναμις θεοῦ ἐστι·" διὰ ταῦτα καὶ
being-saved us power of-God is because-of these(-things) also
πνευματικὸς μὲν οὗτος ὁ νόμος, ὅτι τὸ πνεῦμα τὸ πᾶν
spiritual indeed this the law because the spirit the all
ἐργάζεται, γραπτὸς δὲ ἐκεῖνος, ὅτι μέχρι τῶν γραμμάτων
works written but that because as-far-as the letters
ἔστη καὶ τῶν φωνῶν, ἀνθ᾽ ὧν καὶ σκιὰ μὲν καὶ
it-stopped and the voices for which also shadow indeed and
εἰκὼν ἐκεῖνος, πρᾶγμα δὲ καὶ ἀλήθεια τὰ παρόντα. Οἱ
image that reality but and truth the present(-things) the
γὰρ λόγοι καὶ τὰ γράμματα πρὸς αὐτὸ τὸ εἶναι τῶν
for words and the letters toward very the to-be of-the
πραγμάτων εἰκόνος ἔχουσι λόγον· ταῦτα πρὶν εἰς ἔργον
realities of-image have reason these(-things) before into deed
ἐκβῆναι, πολλοῖς πρότερον χρόνοις τῇ γλώττῃ τῶν
to-go-out many earlier times by-the tongue of-the
προφητῶν ἐμήνυσεν ὁ θεός.
prophets revealed — God
"Διαθήσομαί φησι διαθήκην καινὴν, οὐ κατὰ διαθήκην,
I-will-make he-says covenant new not according-to the-covenant
ἣν διεθέμην τοῖς πατράσιν ὑμῶν," ἀλλὰ τίνα ταύτην;
which I-made with-the fathers your but what this(-one)
"αὕτη φησὶν ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ
this he-says the covenant which I-will-make with-the house
Ἰσραὴλ καὶ τῷ οἴκῳ Ἰούδα, τιθεὶς τοὺς νόμους μου εἰς
of-Israel and with-the house of-Judah putting the laws my into
διάνοιαν αὐτῶν καὶ ἐν καρδίαις αὐτῶν γράψω αὐτούς,"
understanding their and on hearts their I-will-write them
οὐ διὰ φωνῆς ῥυθμίζων· ἀλλ᾽ αὐτὸς ἀμέσως ὁ νομοθέτης.
not through voice regulating but himself directly the lawgiver

"Οὐ γὰρ διδάξουσιν ἔτι φησὶν ἕκαστος (τὸν ἀδελφὸν
not for they-will-teach any-more he-says each the brother
αὐτοῦ, καὶ ἕκαστος) τὸν πλησίον αὐτοῦ, γνῶθι τὸν κύριον,
his and each the neighbor his know the Lord
ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν."
because all will-know me from small to great of-them
Τούτου τυχὼν τοῦ νόμου καὶ Δαβὶδ τὴν μακαρίαν ἐκείνην
this obtaining the law also David the blessed that
ἀφῆκε φωνὴν, ὅτι "ἐγὼ ἔγνωκα, ὅτι μέγας ὁ κύριος,"
let-go voice that I have-known that great the Lord
ἐγὼ ἔγνωκα, φησί, πεῖραν αὐτὸς λαβὼν, οὐ διδασκόντων
I have-known he-says experience himself having-taken not teaching
ἄλλων ἀκούσας, ὅθεν ἐπὶ τὰ ἴσα καὶ τοὺς ἄλλους
others having-heard whence to the equal(-things) also the others
ἐνάγων, "γεύσασθε φησὶ καὶ ἴδετε, ὅτι χρηστὸς ὁ κύριος."
leading taste he-says and see that kind the Lord
Καίτοι πολλοῖς τὴν χρηστότητα τοῦ θεοῦ καὶ παντοδαποῖς
and-yet with-many the kindness — of-God and of-every-kind
ὁ μακάριος ἀνύμνησε λόγοις· ὁ δέ, ὡς οὐ δυναμένων
the blessed(-man) hymned words he but as not being-able
ἐνδείξασθαι τὰ ὄντα τῶν λόγων ἐπὶ τὴν πεῖραν τῶν
to-show the realities the words to the experience of-the(-things)
ὑμνουμένων, αὐτοὺς καλεῖ τοὺς ἀκροωμένους.
hymned them calls the(-ones) listening
Ταύτην τὴν πεῖραν τὸ λουτρὸν ἐντίθησι ταῖς τῶν 158
this the experience the bath puts-in to-the of-the
βαπτιζομένων ψυχαῖς καὶ γνωρίζει τῷ δημιουργήματι
being-baptized souls and makes-known to-the creature
τὸν δημιουργὸν, τῷ νῷ τὴν ἀλήθειαν, τῇ ἐπιθυμίᾳ τὸν
the creator to-the mind the truth to-the desire the
μόνον ἐπιθυμητόν. Διὰ τοῦτο καὶ μέγας ὁ πόθος καὶ
alone desirable because-of this also great the longing and

τὸ φίλτρον ἄῤῥητον καὶ ὁ ἔρως ὑπερφυὴς, ὅτι οὐκ
the love ineffable and the love(-desire) supernatural because not
ἔστιν οὗ δεῖ, καὶ πάντα συμβαίνει καὶ οὐδὲν ἀπᾴδει,
there-is what is-lacking and all(-things) agree and nothing is-discordant
καὶ πρός γε πᾶσά ἐστιν ὑπερβολή. Σκοπῶμεν γάρ.
and besides at-least all is excess let-us-consider for
Ἐπιθυμίαν ταῖς ψυχαῖς ἐνέθηκεν ὁ θεὸς, ἂν μέν του
desire in-the souls put — God if indeed anything
δέῃ, τυγχάνειν τοῦ ἀγαθοῦ, νοῆσαι δὲ δεῆσαι
it-be-needful to-attain the good to-understand and there-being-need
τῆς ἀληθείας, καὶ ταῦτα ποθοῦμεν καθαρὰ δήπου τὸ
the truth and these(-things) we-long-for pure surely the
μὲν ἀγαθὸν τοῦ κακοῦ, τοῦ ψεύδους δὲ τὴν ἀλήθειαν·
indeed good from-the evil from-the falsehood and the truth
οὐ γάρ τις ἀπατώμενος χαίρει, οὐδ' ἂν ἡσθείη
not for anyone being-deceived rejoices nor — would-be-pleased
πλανώμενος καὶ κακῷ περιτυγχάνων ἀντ' ἀγαθοῦ.
wandering and evil meeting instead-of good
Τούτων ἐπιθυμοῦσιν οὐδὲ πώποτε ἐγένετο τυχεῖν
these for-the(-ones)-desiring not-even ever it-was-possible to-attain
καθαρῶς, ἀλλὰ τὸ παρ' ἡμῖν ἀγαθὸν καὶ τὸ ἀληθὲς οὐ
purely but the among us good and the true not
τοῦτό ἐστιν, ὃ καλεῖται μᾶλλον ἢ τοὐναντίον· ὅθεν
this is which it-is-called rather than the-opposite whence
οὐδὲ ἡ τῆς ἀγάπης ἐνταῦθα δύναμις οὐδὲ ἡ τῆς χαρᾶς
not-even the of-the love here power nor the of-the joy
ἐν ἡμῖν δῆλον ἦν ὁπόση τις ἦν, ἃ φιλεῖν ἔδει
in us clear was how-great — it-was what to-love was-needed
καὶ οἷς χαίρειν ἦν μὴ παρόντων, οὐδὲ ὁ τοῦ πόθου
and in-what to-rejoice it-was not being-present nor the of-the longing
δεσμὸς γνώριμος οὐδὲ τὸ πῦρ ὅσον. Ἦν γὰρ τὸ
bond known nor the fire how-great it-was for the(-thing)

ποθούμενον οὐδαμοῦ· τοῖς δὲ γευσαμένοις τοῦ σωτῆρος
longed-for nowhere for-the(-ones) but having-tasted the savior
αὐτὸ πάρεστι τὸ ποθούμενον, πρὸς ὃν ὁ ἀνθρώπινος
itself is-present the(-thing) longed-for toward whom the human
ἔρως ὥσπερ εἰς κανόνα τινὰ καὶ ὅρον κατεσκευάσθη
love(-desire) as to rule a-certain and limit was-prepared
τὸ ἐξ ἀρχῆς, καθάπερ θησαυρὸς οὕτω μέγας οὕτω
the from beginning as treasure so great so
εὐρὺς, ὥστε θεὸν ὑποδέξασθαι δυνηθῆναι. Ταῦτ' ἄρα καὶ
wide so-as God to-receive to-be-able these(-things) then also
πάντων τυγχάνουσι τῶν ἐν τῷ βίῳ καλῶν οὐδείς ἐστι
of-all attaining the in the life fair(-things) none is
κόρος, οὐδ' ἵστησιν οὐδὲν τὴν ἐπιθυμίαν, ἀλλ' ἔτι διψῶμεν,
satiety nor stops nothing the desire but still we-thirst
ὥσπερ εἰ μηδενὶ παρῆμεν ὧν ἐποθοῦμεν. Ἡ γὰρ τῶν
as if with-nothing we-were-present of-what we-longed-for the for of-the
ἀνθρωπίνων ψυχῶν δίψα ἀπείρου δεῖταί τινος ὕδατος· ὁ
human souls thirst infinite needs some water the
δὲ κόσμος οὗτος πεπερασμένος ἀρκέσαι δὴ πῶς δύναιτ'
but world this finite suffice indeed how could
ἄν! Καὶ τοῦτό ἐστιν, ὅπερ ὁ κύριος αἰνίττεται πρὸς τὴν
— and this is what the Lord hints to the
Σαμαρείτιδα λέγων, "ὁ πίνων ἐκ τοῦ ὕδατος τούτου
Samaritan-woman saying the(-one) drinking from the water this
διψήσει πάλιν· ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος, οὗ ἐγὼ
will-thirst again who but — drinks from the water which I
δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα." Τοῦτο γάρ ἐστι
will-give to-him not — will-thirst into the age this for is
τὸ ὕδωρ, ὁ τὴν ἐπιθυμίαν ἵστησι τῶν ἀνθρωπίνων ψυχῶν.
the water which the desire stops of-the human souls
"Χορτασθήσομαι γάρ φησιν ἐν τῷ ὀφθῆναί μοι τὴν δόξαν
I-shall-be-satisfied for he-says in the to-be-seen for-me the glory

σου·" Καὶ γὰρ ὀφθαλμὸς μὲν κατεσκευάσθη οἷος πρὸς
your and for eye indeed was-prepared such-as for
τὸ φῶς ἀρκέσαι, καὶ ἀκοὴ πρὸς ἤχους, καὶ ἕκαστον οἷς
the light to-suffice and hearing for sounds and each for-what
ἁρμόττει· ψυχῆς δὲ ἐπιθυμία πρὸς τὸν Χριστὸν ἴεται μόνον.
it-fits of-soul but desire to — Christ hastens alone
Καὶ τὸ κατάλυμα τοῦτό ἐστιν αὐτῇ, ὅτι καὶ ἀγαθὸν καὶ
and the lodging this is for-it because both good and
ἀλήθεια καὶ ὁτιοῦν, ὧν ἐστιν ἔρως, μόνος ἐστί. Τούτων
truth and anything of-which there-is love(-desire) alone he-is for-these
ἕνεκα καὶ κωλύει τοὺς τυχόντας οὐδὲν φιλεῖν, ὅσον
for-the-sake also prevents the(-ones) having-attained nothing to-love as-much-as
ἔρωτος ἐξ ἀρχῆς ταῖς ψυχαῖς ἐνετέθη, καὶ χαίρειν, ὅσον
of-love from beginning in-the souls was-put and rejoice as-much-as
δύναται χαίρειν ἡ φύσις, καὶ εἴτι προσέθηκεν αὐτοῖς
can rejoice the nature and if-anything added to-them
ἀρετὴ καὶ τὸ τῆς ἀναγεννήσεως ὕδωρ. Ἐπὶ μὲν γὰρ τῶν
virtue and the of-the regeneration water in indeed for the
ἐν τῷ βίῳ καλῶν οὔτε τὸν ἔρωτα οὔτε τὴν χαρὰν
in the life fair(-things) neither the love(-desire) nor the joy
ἐνεργὸν εἶναι δυνατὸν ψευδομένων τὴν ἐπωνυμίαν· εἰ γάρ
active to-be possible falsifying the name if for
τι καὶ δοκεῖ καλὸν, φαῦλόν ἐστιν εἴδωλον τοῦ ἀληθοῦς.
anything even seems fair worthless is image of-the true
Ἐνταῦθα δὲ, οὐδενὸς ὄντος ὃ κωλύσει, θαυμαστὸν καὶ
here but nothing being which will-prevent wondrous and
ἄῤῥητον διαδείκνυται τὸ φίλτρον καὶ ἡ χαρὰ οὐδ' ὅση
ineffable is-displayed the love and the joy not-even how-great
μηνύσαι· μάλιστα μὲν ὅτι πρὸς ἑαυτὸν ἑκάτερον τῶν
to-reveal most indeed because toward himself each of-the
παθῶν τούτων ἔταξεν ὁ θεός, ἵνα αὐτὸν μὲν φιλῶμεν,
passions these ordered — God so-that him indeed we-may-love

αὐτῷ δὲ χαίρωμεν μόνῳ· καί ἐστιν ἀκόλουθον, οἶμαι,
in-him and may-rejoice alone and it-is consistent I-think
λόγον τινὰ πρὸς τὸ ἄπειρον ἀγαθὸν ἐκεῖνο σώζειν καὶ
proportion some toward the infinite good that to-keep and
τοῦτον ὡς εἰπεῖν τὸν τρόπον σύμμετρον εἶναι.
this so to-say the manner commensurate to-be
Σκοπῶμεν δὴ τὸ μέγεθος ὅσον, ἔπειτα τῆς ὑπερβολῆς 166
let-us-consider indeed the greatness how-great then of-the excess
κἀκεῖνο σημεῖον. Πάντων γὰρ, ὧν ὑπῆρξεν εἰς ἡμᾶς
also-that sign of-all for which belonged to us
ἀγαθῶν, μόνην ἀμοιβὴν ἡγεῖτο τὸ φίλτρον, καὶ τοῦτο
goods sole return he-reckoned the love and this
παρ᾽ ἡμῶν εἰ λάβοι, λύει τὸ χρέος· ὃ τοίνυν
from us if he-should-receive dissolves the debt what therefore
ἀπείρων ἐστιν ἀντίῤῥοπον ἀγαθῶν παρά γε θεῷ δικαστῇ,
of-infinite is counterweight goods with at-least God judge
πῶς οὐχ ὑπερφυές; Πρόδηλον δὲ ὅτι τῇ τῆς ἀγάπης
how not supernatural evident and that to-the of-the love
ὑπερβολῇ παντάπασιν ἐφάμιλλος ἡ χαρά· καὶ τῷ
excess altogether rivaling the joy and with-the
φίλτρῳ συμβαίνει διὰ πάντων τὸ γάννος καὶ ἀκολουθεῖ
love agrees through all(-things) the brightness and follows
μεγίστῳ μέγιστον. Φαίνεται τοίνυν ταῖς ἀνθρωπίναις
to-greatest greatest it-appears therefore for-the human
ψυχαῖς, ἀγάπης καὶ χαρᾶς μεγάλην τινὰ καὶ θαυμαστὴν
souls of-love and of-joy great some and wondrous
ἀποκεῖσθαι παρασκευὴν καὶ παρόντος τοῦ ὡς ἀληθῶς
to-be-stored-up preparation and being-present the(-one) as truly
χαρίεντος καὶ ἀγαπητοῦ τηνικαῦτα τελέως ἐνεργὸν εἶναι·
gracious and beloved then perfectly active to-be
καὶ τοῦτό ἐστιν, ὅπερ χαρὰν ὁ σωτὴρ πεπληρωμένην
and this is what joy the savior fulfilled

καλεῖ. Διὰ ταῦτα καὶ τοῦ πνεύματος ἐπιδημήσαντος
calls because-of these(-things) also the spirit having-sojourned
ὁτῳοῦν καὶ τῶν αὐτοῦ μεταδόντος τῶν ἀνασχόντων
with-anyone-whatever and the his having-imparted of-the having-sprung
ἐκεῖθεν καρπῶν, τὰ πρώτην ἔχοντα τάξιν ἀγάπη ἐστὶ
from-there fruits the(-ones) first having rank love is
καὶ χαρά. "Ὁ γὰρ καρπὸς τοῦ πνεύματός φησιν ἀγάπη,
and joy the for fruit of-the spirit he-says love
χαρά·" τὸ δὲ αἴτιον, ὅτι τοῦτο πρῶτον αἴσθησιν ἑαυτοῦ
joy the and cause that this first perception of-himself
παρέχει ταῖς ψυχαῖς ἐπιδημῶν ὁ θεός. Αἰσθανόμενος δὲ
provides to-the souls sojourning — God perceiving and
τοῦ ἀγαθοῦ καὶ φιλεῖν καὶ χαίρειν ἀνάγκη, ἐπεὶ καὶ
the good both to-love and to-rejoice needful since also
σωματικῶς φανεὶς τοῖς ἀνθρώποις τοῦτο πρῶτον παρ'
bodily having-appeared to-the men this first from
ἡμῶν ἀπήτει, τὴν ἐπίγνωσιν τὴν ἑαυτοῦ· καὶ τοῦτο
us he-demanded the recognition the his-own and this
ἐδίδασκε καὶ τοῦτο εἰσῆγεν εὐθὺς, μᾶλλον δὲ διὰ τοῦτο
he-taught and this introduced at-once rather but because-of this
μέχρις αἰσθήσεως ἦλθε καὶ ὑπὲρ τούτου τὸ πᾶν εἰργάσατο·
as-far-as perception he-came and for this the all worked
"καὶ γὰρ εἰς τοῦτό φησι γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα
and for unto this he-says I-have-been-born and for this I-have-come
εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ." Ἀλήθεια
into the world that I-may-bear-witness to-the truth truth
δὲ ἄρα αὐτὸς ἦν, μονονοὺ λέγων, ἵνα ἐμαυτὸν ἀναδείξω.
and then he was all-but saying that myself I-may-display
Τοῦτο καὶ νῦν ποιεῖ τοῖς βαπτιζομένοις ἐπιδημῶν, καὶ
this also now he-does for-the(-ones) being-baptized sojourning and
μαρτυρεῖ τῇ ἀληθείᾳ, τὸ μὲν δοκοῦν ἀγαθὸν ἐκβάλλων,
bears-witness to-the truth the indeed seeming good casting-out

τὸ δὲ ἀληθὲς εἰσάγων καὶ προδεικνὺς καὶ, ὅ φησιν αὐτὸς,
the but true bringing-in and showing-forth and as he-says himself
αὐτὸς ἑαυτὸν αὐτοῖς ἐμφανίζων.
himself himself to-them manifesting
Ταῦτα δὲ ὡς ἀληθῆ καὶ τὸ λουτρὸν οἱ λούμενοι 171
these(-things) and that true and the bath the(-ones) being-washed
τοῦτο θεοῦ τινα δέχονται πεῖραν, φαίνεται μὲν, ἥπερ
this of-God a-certain receive experience appears indeed as
ἔφην, ἀπὸ τῶν πραγμάτων αὐτῶν. Εἰ δὲ δεῖ καὶ
I-said from the realities themselves if but there-is-need also
μαρτυριῶν, πολλῶν καὶ θεοφιλῶν ὄντων καὶ τὰ μεγάλα
of-testimonies many and God-loved being and the great(-things)
παρ᾽ αὐτῷ δυνηθέντων, ᾧ μαρτυροῦσι, μάλιστα πάντων
with him having-been-able to-whom bear-witness most of-all
ὃς ἀντὶ πάντων παρελθὼν ἀρκέσειεν ἂν Ἰωάννης
who instead-of all having-come-forward would-suffice — John
ὁ φαιδροτέραν μὲν τῆς ἀκτῖνος τὴν ψυχὴν ἔχων,
the(-one) more-radiant indeed than-the ray the soul having
λαμπροτέραν δὲ χρυσοῦ τὴν φωνήν. Δεῖ δὲ τῆς
more-brilliant and than-gold the voice it-is-needed and of-the
ἀγαθῆς γλώσσης ἀναγνῶναι τὰ ῥήματα. Τί δέ ἐστι,
good tongue to-read the words what and is
τὴν δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα
the glory of-(the)-Lord beholding-as-in-a-mirror into-the same image
μεταμορφούμεθα; Σαφέστερον μὲν τοῦτο ἐδείκνυτο, ἥνικα
we-are-transformed more-clearly indeed this was-shown when
τῶν σημείων τὰ χαρίσματα ἐνήργει· πλὴν οὐδὲ νῦν
of-the signs the gifts-of-grace were-at-work but not-even now
δύσκολον αὐτὸ κατιδεῖν τῷ πιστοὺς ὀφθαλμοὺς ἔχοντι.
difficult it to-perceive for-the(-one) faithful eyes having
Ὁμοῦ τε γὰρ βαπτιζόμεθα, καὶ ὑπὲρ τὸν ἥλιον ἡ ψυχὴ
at-once both for we-are-baptized and above the sun the soul

λάμπει τῷ πνεύματι καθαιρομένη. Καὶ οὐ μόνον ὁρῶμεν
shines by-the spirit being-cleansed and not only we-look
εἰς τὴν δόξαν τοῦ θεοῦ, ἀλλὰ καὶ ἐκεῖθεν δεχόμεθα τὴν
into the glory — of-God but also from-there we-receive the
αἴγλην· ὥσπερ ἂν εἰ ἄργυρος καθαρὸς πρὸς τὰς ἀκτῖνας
radiance just-as — if silver pure toward the rays
κείμενος καὶ αὐτὸς ἀκτῖνας ἐκπέμποιεν, οὐκ ἀπὸ τῆς
lying also itself rays should-send-forth not from the
οἰκείας φύσεως μόνον, ἀλλὰ καὶ ἀπὸ τῆς λαμπηδόνος
own nature only but also from the brightness
τῆς ἡλιακῆς, οὕτω δὴ καὶ ἡ ψυχὴ καθαιρομένη καὶ
the solar thus indeed also the soul being-cleansed and
ἀργύρου παντὸς λαμπροτέρα γινομένη δέχεται ἀκτῖνα
than-silver all more-brilliant becoming receives ray
ἀπὸ τῆς δόξης τοῦ πνεύματος εἰς δόξαν τὴν ἐγγινομένην
from the glory of-the spirit into glory the arising-within
καὶ τοιαύτην, οἵαν εἰκὸς ἀπὸ κυρίου πνεύματος.” Καὶ
and such as is-fitting from (the)-Lord spirit and
μετ’ ὀλίγα. “Βούλει σοι δείξω τοῦτο καὶ ἀπὸ τῶν
after a-little do-you-wish to-you I-may-show this also from the
ἀποστόλων αἰσθητικώτερον; Ἐννόησον Παῦλον, οὗ τὰ
apostles more-perceptibly think-of Paul whose the
ἱμάτια ἐνήργει, Πέτρον, οὗ καὶ αἱ σκιαὶ ἴσχυον. Οὐ γὰρ
garments were-at-work Peter whose even the shadows were-strong not for
ἄν, εἰ μὴ βασιλέως ἔφερον εἰκόνα καὶ ἀπρόσιτοι ἦσαν
— if not of-king they-bore image and unapproachable were
αὐτῶν αἱ μαρμαρυγαὶ, τοσοῦτον τὰ ἱμάτια αὐτῶν καὶ αἱ
their the flashings so-much the garments their and the
σκιαὶ ἐνήργησαν· βασιλέως γὰρ ἱμάτια καὶ τοῖς λῃσταῖς
shadows worked of-king for garments even to-the robbers
φοβερά. Θέλεις ἰδεῖν καὶ διὰ τοῦ σώματος λάμπουσαν
fearful do-you-wish to-see also through the body shining

ταύτην; “ἀτενίσαντές φησιν εἰς τὸ πρόσωπον Στεφάνου
this having-gazed he-says at the face of-Stephen
εἶδον ὡς πρόσωπον ἀγγέλου.” Ἀλλ᾽ οὐδὲν τοῦτο πρὸς τὴν
they-saw as face of-angel but nothing this toward the
ἔνδοθεν ἀστράπτουσαν δόξαν· ὅπερ γὰρ ὁ Μωυσῆς ἐπὶ τοῦ
within flashing glory what for — Moses on the
προσώπου τότε εἶχε, τοῦτο οὗτοι ἐπὶ τῆς ψυχῆς περιέφερον,
face then had this these on the soul carried-about
μᾶλλον δὲ καὶ πολλῷ πλέον. Τὸ μὲν γὰρ Μωυσέως
rather but also by-much more the(-one) indeed for of-Moses
αἰσθητικώτερον ἦν, τοῦτο δὲ ἀσώματον· καὶ καθάπερ
more-perceptible was this but bodiless and as
πῦρ αὐγῇ σώματα ἀπὸ τῶν λαμπρῶν σωμάτων ἐπὶ
fire with-radiance bodies from the bright bodies to
τὸ πλήσιον ἀπορῥέοντα καὶ ἐκείνοις μεταδίδωσι τῆς
the near flowing-off also to-those imparts of-the
οἰκείας αὐγῆς, οὕτω δὴ καὶ ἐπὶ τῶν πιστῶν συμβαίνει.
own radiance thus indeed also with the faithful it-befalls
Διὰ δὴ τοῦτο τῆς γῆς ἀπαλλάττονται οἱ τοῦτο
because-of indeed this from-the earth are-freed the(-ones) this
πάσχοντες καὶ τὰ ἐν τοῖς οὐρανοῖς ὀνειροπολοῦσιν.
experiencing and the(-things) in the heavens dream-of
Οἴμοι! Καλὸν γὰρ ἐνταῦθα καὶ στενάξαι πικρὸν, ὅτι
alas fair for here also to-groan bitterly that
τοσαύτης ἀπολαύοντες εὐγενείας οὐδὲ τὰ λεγόμενα
so-great enjoying nobility not-even the(-things) said
ἴσμεν διὰ τὸ ταχέως ἀπολλύναι τὰ πράγματα καὶ
we-know because-of the quickly to-lose the realities and
πρὸς τὰ αἰσθητὰ ἐπτοῆσθαι. Αὕτη γὰρ ἡ δόξα ἡ
toward the sensible(-things) to-be-excited this for the glory the
ἀπόῤῥητος καὶ φρικώδης μέχρι μὲν μιᾶς καὶ δευτέρας
ineffable and awe-inspiring as-far-as indeed one and second

ἡμέρας ἐν ἡμῖν μένει· λοιπὸν δὲ αὐτὴν κατασβέννυμεν,
day in us remains thereafter but it we-quench
τὸν χειμῶνα ἐπάγοντες τῶν βιωτικῶν πραγμάτων καὶ
the winter bringing-on of-the worldly affairs and
τῇ πυκνότητι τῶν νεφῶν ἀποκρουόμενοι τὰς ἀκτῖνας."
by-the density of-the clouds beating-back the rays
178 Οὐκοῦν οὐ μέχρι τοῦ διανοηθῆναι καὶ λογίσασθαι καὶ
then not as-far-as the to-conceive and to-reckon and
πιστεῦσαι τον θεὸν τοὺς βαπτιζομένους ἔξεστι γνῶναι,
to-believe — God the(-ones) being-baptized it-is-possible to-know
ἀλλά τι καὶ μεῖζον καὶ τοῦ πράγματος ἔγγιον ἐν
but something also greater and to-the reality nearer in
τοῖς ὕδασι τούτοις ἔστιν εὑρεῖν. Τὴν γὰρ ἀστραπὴν
the waters these it-is-possible to-find the for lightning
ἐκείνην θεοῦ τιθέναι γνῶσιν ἐν διανοίᾳ, καὶ λόγου τινὰ
that of-God to-set knowledge in understanding and of-reason a-certain
δᾳδουχίαν εἶναι νομίζειν, οὐκ ἂν εἴη λόγον σῴζον,
torch-bearing to-be to-think not — would-be reason keeping
ὅτε τὴν μὲν ἀφανίζεσθαι συμβαίνει μετὰ μίαν καὶ
since the(-one) indeed to-be-made-to-vanish it-befalls after one and
δευτέραν ἡμέραν ὄχλων καὶ θορύβων τοῖς μεμυημένοις
second day crowds and tumults on-the initiated
περιχεθέντων, τὴν πίστιν δὲ οὐδείς ἐστιν ὃς ἠγνόησε
having-been-poured-around the faith but no-one is who was-ignorant-of
μεριμνήσας ἐν οὕτω καὶ ταῦτα χρόνῳ βραχεῖ· ἀλλ'
having-been-anxious in so and that time short but
ἔστι καὶ πράγματα ἔχειν καὶ θεολογεῖν εἰδέναι καλῶς,
it-is-possible both affairs to-have and to-theologize to-know well
καὶ τὸ μεῖζον πάθεσι προσκειμένους εἶναι πονηροῖς
and the greater(-thing) to-passions devoted to-be wicked
καὶ τὸν τῆς σωτηρίας καὶ τῆς ἀληθοῦς φιλοσοφίας
and the of-the salvation and of-the true philosophy

λόγον οὐκ ἀγνοεῖν. Ὅθεν δῆλον αἴσθησιν ἄμεσον εἶναί
word not to-be-ignorant-of whence clear perception direct to-be
τινα ταῦτα τοῦ θεοῦ, τῆς ἐκεῖθεν ἀκτῖνος τῆς ψυχῆς
a-certain these(-things) — of-God of-the from-there ray the soul
αὐτῆς ἀφανῶς ἁπτομένης. Ταύτης σύμβολα τῆς ἀκτῖνος,
itself invisibly touching of-this symbols of-the ray
ἃ τὸ λουτρὸν ἐκδέχεται. Πάντα γὰρ λαμπρότητος
what the bath receives all(-things) for of-brilliance
γέμει, λαμπάδες, ᾠδαί, χορεῖαι, θρίαμβοι, οὐδὲν ὅτι μὴ
are-full lamps songs dances triumphs nothing that not
φαιδρὸν, ἐσθὴς πᾶσα μὲν λάμπουσα καὶ πρὸς φωτὸς
radiant garment all indeed shining and for of-light
θέαν ἐσκευασμένη· ἡ δὲ πρὸς τῇ κεφαλῇ καὶ αὐτὸ
sight prepared the(-one) but at the head also very
γράφει τὸ πνεῦμα καὶ τῆς αὐτοῦ παρουσίας αἴνιγμα
depicts the spirit and of-the his presence riddle
φέρει τὸ σχῆμα. Καὶ γὰρ εἰς εἰκόνα γλώσσης πεποίηται,
bears the shape and for into image of-tongue it-has-been-made
καθάπερ οἷόν τε καὶ ἱμάτιον τῇ κεφαλῇ σώζειν καὶ τὸ
as possible — also garment for-the head to-keep and the
σχῆμα τοῦτο κομίζειν, ἐν ᾧ τὸ πνεῦμα τοὺς ἀποστόλους
shape this to-carry in which the spirit the apostles
ἐξ ἀρχῆς ἐφάνη βαπτίζον. Ἐπεὶ καὶ τοῦτο τοῦ σώματος
from beginning appeared baptizing since also this of-the body
αὐτῶν τηνικαῦτα κατέσχε τὸ μέρος, καὶ ἦν ἐπὶ
their then occupied the part and it-was-possible on
τῆς κεφαλῆς ἑκάστου πῦρ ἰδεῖν ἐν σχήματι γλώττης, ἵν'
the head of-each fire to-see in shape of-tongue so-that
οἶμαι τῷ τῆς γλώττης εἴδει τῆς καθόδου μηνύσῃ τὴν
I-think by-the of-the tongue form of-the descent it-might-reveal the
πρόφασιν, ὅτι τὸν συγγενῆ λόγον ἑρμηνεῦσον ἐλήλυθε καὶ
reason that the kindred Word to-interpret it-has-come and

διδάξον ἀγνοοῦσι. Τοῦτο γάρ ἐστι γλώττης, ἣ τἄνδον
to-teach the-ignorant this for is of-tongue which the-inner(-things)
ἐκφέρει τῶν ἀφανῶν τοῦ νοῦ κινημάτων ἄγγελος οὖσα.
carries-out of-the unseen of-the mind movements messenger being
Καὶ γὰρ ὁ μὲν τὸν γεγεννηκότα, τὸν δὲ τὸ
and for the(-one) indeed the(-one) having-begotten him but the
πνεῦμα κηρύττει. "Ἐγὼ γάρ φησιν ἐδόξασά σε," πρὸς
spirit proclaims I for he-says glorified you toward
τὸν πατέρα, "καὶ οὗτος ἐμὲ δοξάσει," τὸν παράκλητον
the father and he me will-glorify the paraclete
λέγων· ἄντι τούτων μὲν ἐκείνοις ἐν τούτῳ φαίνεται τῷ
calling instead-of these(-things) indeed to-those in this appears the
τόπῳ. Τὸ σύμβολον δὲ ἡμῖν εἰς ἐκεῖνο φέρει τὸ θαῦμα,
place the symbol and for-us to that bears the wonder
τὸν λογισμὸν καὶ τὴν ἡμέραν ἐκείνην τὴν καλὴν, ἣ τοῦ
the reasoning and the day that the fair which of-the
βαπτίσματος τὴν πρώτην εἶδε καταβολὴν, ἵν' εἰδῶμεν,
baptism the first saw laying-down so-that we-may-know
ὡς οἱ μὲν, οἷς ἐπῆλθε πρώτοις τὸ πνεῦμα, τοῖς
that the(-ones) indeed on-whom came first the spirit to-the(-ones)
ἑξῆς μετέδοσαν, καὶ οὗτοι τοῖς μετ' ἐκείνους καὶ
next imparted and these to-the(-ones) after them and
μέχρις ἡμῶν οὕτως ἦλθε βαδίζον· καὶ οὐκ ἐπιλείψει τὸ
as-far-as us thus came walking and not will-fail the
δῶρον, ἕως ἂν ἡμῖν αὐτὸς ἐναργῶς ὁ χορηγὸς ἐπιστῇ.
gift until — to-us himself clearly the giver stands-by
Τότε μὲν οὖν τοῖς μακαρίοις ὁ δεσπότης καθαρὰν αἴσθησιν
then indeed then to-the blessed the master pure perception
ἑαυτοῦ παρέξει τῶν ἐπιπροσθούντων ἀνῃρημένων, νῦν
of-himself will-provide the(-things) obstructing having-been-removed now
δὲ ὥσπερ ἔξεστι τοῖς σαρκὶ παχείᾳ καλυπτομένοις.
but as it-is-possible for-the(-ones) with-flesh thick covered

Ταύτης τῆς αἰσθήσεως ἡ ἄῤῥητος χαρὰ καὶ ἡ ὑπερφυὴς
of-this the perception the ineffable joy and the supernatural
ἀγάπη καρπός· τούτων δὲ τὸ μέγεθος τῶν κατορθωμάτων
love fruit of-these and the greatness of-the achievements
καὶ ἡ θαυμαστὴ τῶν ἔργων ἐπίδειξις καὶ τὸ διὰ
and the wondrous of-the deeds display and the through
πάντων νικῶντας καὶ στεφανηφοροῦντας ἰέναι. Τούτοις
all(-things) conquering and crown-bearing to-go with-these
γὰρ ὡπλισμένους τοῖς ὅπλοις οὔτε τῶν δεινῶν οὔτε
for armed the weapons neither by-the terrible(-things) nor
τῶν ἡδέων ἡττηθῆναι δυνατὸν ἦν· καὶ γὰρ ἡ μὲν
by-the pleasant(-things) to-be-defeated possible it-was and for the indeed
χαρὰ τῶν ἀνιαρῶν κατεκράτει, τὰ δὲ ἡδέα οὔτε
joy the grievous(-things) overpowered the but pleasant(-things) neither
ἑλκύσαι εἶχεν οὔτε ἐκλῦσαι τοσαύτῃ δυνάμει τῶν φίλτρων
to-draw could nor to-loosen with-so-great power of-the love-charms
συνεστῶτας καὶ δεδεμένους. Τοῦτο τοῦ βαπτίσματος τὸ
constituted and bound this of-the baptism the
ἔργον· ἁμαρτιῶν ἀπολῦσαι, ἀνθρώπῳ θεὸν καταλλάξαι, θεῷ
work from-sins to-release to-man God to-reconcile to-God
τὸν ἄνθρωπον εἰσποιῆσαι, ὀφθαλμὸν ταῖς ψυχαῖς ἀνοῖξαι,
the man to-adopt eye to-the souls to-open
τῆς θείας ἀκτῖνος τὸ σύμπαν εἰπεῖν πρὸς τὸν μέλλοντα
of-the divine ray the whole to-say toward the coming
βίον παρασκευάσαι. Οὐκοῦν εἰκότα ποιοῦμεν ὄνομα αὐτῷ
life to-prepare then fitting(-things) we-do name for-it
τιθέμενοι γέννησιν καὶ ἃ τὸν ἴσον δύναται λόγον, τά τε
setting birth and what the same means meaning the both
ἄλλα καὶ ὅτι θεοῦ γνῶσιν ταῖς ψυχαῖς ἀνατέλλει τῶν
other(-things) and that of-God knowledge in-the souls it-makes-rise of-the(-ones)
τελουμένων. Τὸ δέ ἐστι ζωὴ καὶ κρηπὶς καὶ ῥίζα ζωῆς,
being-initiated this and is life and foundation and root of-life

τὸ μὲν αὐτοῦ τοῦ σωτῆρος ὁρισαμένου τὴν αἰώνιον
the(-one) indeed himself the savior having-defined the eternal
ζωὴν ἐν τῷ γινώσκειν τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν
life in the to-know the only true God and whom
ἀπέστειλεν Ἰησοῦν Χριστὸν, τὸ δὲ πρὸς τὸν θεὸν τοῦ
he-sent Jesus Christ the(-other) but toward — God —
Σολομῶντος εἰπόντος, "τὸ ἐπίστασθαί σε ῥίζα ἀθανασίας."
Solomon having-said the to-know you root of-immortality
Εἰ δὲ δεῖ προσθεῖναι καὶ λογισμὸν, τίς οὐκ οἶδε, τὸ
if but it-is-needed to-add also reasoning who not knows the
ἀληθινὸν εἶναι τῶν ἀνθρώπων καὶ περιεῖναι τοῦτο αὐτὸ
true to-be of-the men and to-survive this itself
εἶναι τὸ λογίζεσθαι καὶ γινώσκειν! Εἰ δὲ ἐν τῷ λογίζεσθαι
to-be the to-reason and to-know if and in the to-reason
καὶ γινώσκειν τοῖς ἀνθρώποις ἐστὶ τὸ εἶναι, εἴη ἂν ἐν
and to-know for-the men is the to-be would-be — in
τῇ πασῶν βελτίστῃ γνώσει καὶ ψεύδους ἀπηλλαγμένῃ·
the of-all best knowledge and from-falsehood freed
τοῦ δὲ τὸν θεὸν γινώσκειν, αὐτοῦ τὸν ὀφθαλμὸν τῆς
than-the and — God to-know himself the eye of-the
ψυχῆς ἀνοίγοντος καὶ πρὸς ἑαυτὸν ἐπιστρέφοντος τοῦ
soul opening and toward himself turning —
θεοῦ, τίς ἂν καλλίων γένοιτο γνῶσις καὶ καθαρωτέρα
God what — fairer could-be knowledge and purer
πλάνης ἁπάσης· ἡ δέ ἐστι τοῦ βαπτίσματος καρπός.
from-error all which and is of-the baptism fruit
189 Ἀποδέδεικται ἄρα διὰ τῶν εἰρημένων ἁπάντων, τῆς ἐν
it-has-been-shown then through the(-things) said all of-the in
Χριστῷ ζωῆς ἀρχὴν καὶ τοῦ εἶναι καὶ ζῆν τοὺς ἀνθρώπους
Christ life beginning and of-the to-be and to-live the men
καὶ περιεῖναι τὴν ἀληθῆ ζωὴν καὶ οὐσίαν τὸ μυστήριον
and to-survive the true life and substance the mystery

αἴτιον εἶναι. Εἰ δὲ μὴ πᾶσι ταῦτα τοῖς βαπτιζομένοις
cause to-be if but not to-all these(-things) the(-ones) being-baptized
ἀκολουθεῖ, ἀσθένειαν οὐ προσῆκε καταγνῶναι τοῦ μυστηρίου·
follow weakness not it-befits to-condemn of-the mystery
τοῖς δὲ τελουμένοις λογιστέον ἐστὶ τὸ πάθος, ἢ μὴ
to-the but initiated one-must-reckon it-is the experience either not
παρεσκευασμένοις εὖ πρὸς τὴν χάριν, ἢ προδοῦσι τὸν
prepared well toward the grace or having-betrayed the
θησαυρόν. Πόσῳ γὰρ ἀξιώτερον τὴν διαφορὰν ταύτην
treasure by-how-much for more-worthy the difference this
εἰς αὐτοὺς ἀνάγειν τοὺς τελουμένους διάφορον τρόπον
to them to-refer the initiated in-different manner
τῷ βαπτίσματι χρησαμένους, ἢ τὴν τελετὴν, μίαν ἐν
the baptism having-used than the rite one in
ἅπασι καὶ τὴν αὐτὴν οὖσαν, τῶν ἐναντίων αἰτιᾶσθαι!
all and the same being for-the contrary(-things) to-blame
Πρόδηλον μὲν γὰρ, ὡς οὔτε φύσεως οὔτε ἀσκήσεως ὁ
evident indeed for that neither of-nature nor of-training the
τῶν εἰρημένων ἀγαθῶν σωρὸς, ἀλλὰ τοῦ βαπτίσματος
of-the said goods heap but of-the baptism
ἔργον· εἰ δὲ καὶ τοὐναντίον ἐκεῖθεν, πῶς οὐκ ἄτοπον τὸ
work if but also the-contrary from-there how not absurd the
αὐτὸ καὶ δύνασθαι φωτίζειν καὶ μὴ, καὶ οὐρανίους ποιεῖν
same both to-be-able to-illumine and not and heavenly to-make
καὶ οὐδὲν τῶν γηΐνων ὑψηλοτέρους. Ἀλλ' οὔτε τὸν ἥλιον
and nothing than-the earthly loftier but neither the sun
μεμψόμεθα οὐδ' ἂν ὡς ἀφανοῦς καταγνοῖμεν, ὅτι μὴ τὴν
we-shall-blame nor — as dim we-would-condemn because not the
ἀκτῖνα πάντες ὁρῶσιν, ἀπὸ δὲ τῶν ὁρώντων τὰς ψήφους
ray all see from but the(-ones) seeing the votes

οἴσομεν, οὔτε τὸ φώτισμα εἰκότα ἂν ποιοῖμεν, ἄλλο
we-shall-bring nor the illumination fitting(-things) — we-would-do other
τι δύνασθαι νομίσαντες ἢ αὐτὸ τοῦτο ὅθεν καλεῖται.
anything to-be-able thinking than itself this whence it-is-called

III · THE CHRISM

The anointing gives the newly born the activity of the Spirit, as the laying on of the apostles' hands once did. Christ is the chrism poured out, since in his flesh the godhead and manhood are joined, and the walls of nature, sin, and death fall. The gifts once of healing and prophecy are now piety, prayer, love, and temperance, active in those who keep the grace.

1 Οὕτω δὲ πνευματικῶς συστάντας καὶ τοῦτον
thus and spiritually having-been-constituted and this
γεγεννημένους τὸν τρόπον καὶ ἐνεργείας ἀκόλουθον ἂν
having-been-born the manner also of-activity consistent —
εἴη τυγχάνειν, ᾗ τοιᾷδε γεννήσει προσήκει, καὶ
would-be to-attain which to-such birth befits and
κινήσεως καταλλήλου. Καὶ τοῦτο ἡμῖν ἡ τελετὴ τοῦ
of-movement corresponding and this for-us the rite of-the
θειοτάτου δύναται μύρου· καὶ γὰρ ἐνεργοὺς ποιεῖ τὰς
most-divine can chrism and for active it-makes the
πνευματικὰς ἐνεργείας, τὸν μὲν ταύτην τὸν δὲ
spiritual activities the(-one) indeed this the(-other) but
ἐκείνην τὸν δὲ πλείους, ὡς ἕκαστος πρὸς τὸ μυστήριον
that the(-other) but more as each toward the mystery
ἔχει παρασκευῆς. Καὶ γίνεται νῦν τοῖς λελουμένοις,
has of-preparation and there-comes-to-be now for-the washed
ὅπερ ἐπὶ τῶν προτέρων χρόνων αἱ τῶν ἀποστόλων
what in the former times the of-the apostles

χεῖρες τοῖς ἐπ᾽ ἐκείνων βαπτιζομένοις· καὶ γὰρ
hands for-the(-ones) in their(-time) baptized and for
ἐπιτιθέντων τὰς χεῖρας τῶν ἀποστόλων τοῖς μεμυημένοις
laying-on the hands the apostles on-the initiated
φησὶ τὸ πνεῦμα ἐδίδοτο, καὶ νῦν ὁ παράκλητος χριομένοις
he-says the spirit was-given and now the paraclete on-the-anointed
ἐπιδημεῖ. Τεκμήρια δέ. Πρῶτον μὲν τοῦ παλαιοῦ νόμου
sojourns proofs and first indeed the old law
καὶ βασιλέας χρίοντος τὸν ἴσον τρόπον καὶ ἱερέας, ὁ
both kings anointing the same manner and priests the
τῆς ἐκκλησίας θεσμὸς ἐκείνους τῷ μύρῳ βασιλεύων
of-the church ordinance those with-the chrism making-kings
τοῖς ἱερεῦσιν ἐπιτίθησι χεῖρας καὶ τὴν τοῦ πνεύματος
on-the priests lays hands and the of-the spirit
εὔχεται χάριν, ὅπερ ἐστὶ δεικνύντος, καὶ τοῦτο κἀκεῖνο
prays grace which is of-one-showing also this and-that
πρὸς ταὐτὰ φέρειν καὶ τὴν αὐτὴν ἄμφω δύναμιν ἔχειν.
toward the-same to-tend and the same both power to-have
Ἔπειτα καὶ τῶν ὀνομάτων κοινωνοῦσιν ἀλλήλοις, καὶ
then also the names they-share with-one-another and
χρίσμα μὲν ἐκεῖνο, πνεύματος δὲ κοινωνία τοῦτο· τήν
anointing indeed that of-spirit but communion this the
τε γὰρ τῶν ἱερέων χειροτονίαν οἱ θειότατοι τῶν ἱερέων
both for of-the priests ordination the most-divine of-the priests
χρίσιν καλοῦσι, καὶ ἔμπαλιν οὓς τὸ μυστήριον τοῦ μύρου
anointing call and conversely whom the mystery of-the chrism
τελοῦσι, κοινωνοὺς τοῦ ἁγίου πνεύματος εἶναι καὶ εὔχονται
they-initiate sharers of-the holy spirit to-be both they-pray
καὶ πιστεύουσι, καὶ τὴν τελετὴν, ὅ τί ποτέ ἐστι,
and believe and the rite what — ever it-is
τοῖς τελουμένοις δεικνύντες πνευματικῆς δωρεᾶς σφραγῖδα
to-the initiated showing of-spiritual gift seal

καλοῦσι. Τοῦτο γὰρ ἐπᾴδουσι χριομένοις. Ἔτι δὲ καὶ
they-call this for they-chant over-the-anointed further and also
Χριστὸς αὐτὸς ὁ δεσπότης οὐ χεθὲν τῇ κεφαλῇ δεξάμενος
Christ himself the master not poured on-the head having-received
μύρον, ἀλλὰ διὰ τὸ πνεῦμα ἅγιον, ὅτι τῆς πνευματικῆς
chrism but through the spirit holy because of-the spiritual
ἐνεργείας ἁπάσης τῆς σαρκὸς ἕνεκα τῆς ἀναληφθείσης
activity all of-the flesh for-the-sake the assumed
ἐγένετο θησαυρός· καὶ οὐ Χριστὸς μόνον ἀλλὰ καὶ χρίσμα·
he-became treasure and not Christ only but also anointing
"μύρον γάρ φησιν ἐκκενωθὲν ὄνομά σοι," τὸ μὲν ἐξ
chrism for he-says poured-out name for-you the(-one) indeed from
ἀρχῆς τὸ δ' ὕστερον. Ἕως μὲν γὰρ οὐκ ἦν,
beginning the(-other) but afterward while indeed for not there-was(-one)
ᾧ τῶν αὐτοῦ μετέδωκεν ἂν ὁ θεὸς, μύρον ἦν ἐφ'
to-whom of-the his would-impart — — God chrism it-was by
ἑαυτοῦ μένον· ἐπεὶ δὲ ἡ μακαρία συνέστη σὰρξ ἡ τῆς
itself remaining when but the blessed was-constituted flesh the of-the
θεότητος ἅπαν τὸ πλήρωμα δεξαμένη, ᾗ φησιν Ἰωάννης,
godhead all the fullness having-received as says John
οὐκ ἐκ μέτρου δέδωκεν ὁ θεὸς τὸ πνεῦμα, πάντα δὲ τὸν
not by measure has-given — God the spirit all and the
ψυχικὸν ἐνέθηκε πλοῦτον, τηνικαῦτα εἰς αὐτὴν ἐκκενωθὲν
soul's he-put-in wealth then into it poured-out
ἤδη τὸ μύρον εἰκότως χρίσμα καὶ ἔστι καὶ λέγεται.
already the chrism fittingly anointing both is and is-called
Τὸ γὰρ μεταδοθῆναι τοῦτο ἦν αὐτῷ χρίσμα τε γενέσθαι
the for to-be-imparted this was for-it anointing both to-become
καὶ κενωθῆναι· οὐ γὰρ ἤμειψε τόπον οὐδὲ διεῖλε τεῖχος
and to-be-emptied not for he-changed place nor broke-through wall
οὐδ' ὑπερέβη, ἀλλὰ τὸ διεῖργον τῶν ἡμετέρων αὐτὸν,
nor overleapt but the(-thing) separating from-the our(-things) him

ὅπερ αὐτὸς ἀποδείξας οὐδὲν ἀφῆκε μέσον. Ἀνθρώπων
which he having-shown nothing left between from-men
γὰρ ὁ θεὸς οὐ τόπῳ διέφερεν ὅ γε πάντα τόπον
for — God not by-place differed he-who at-least every place
κατέχων, ἀλλὰ διαφορᾷ διΐστατο, καὶ ἡ φύσις αὐτὴν
holding but by-difference was-set-apart and the nature itself
αὐτη τοῦ θεοῦ διεῖργε τῷ πᾶσιν οἷς εἶχε διαφέρειν
itself — from-God separated by-the in-all which it-had to-differ
καὶ πρὸς αὐτὸν μηδὲν κοινὸν ἔχειν· ὅτι θεὸς μὲν αὐτὸς
and toward him nothing common to-have because God indeed he
μόνον, ἡ δὲ φύσις ἄνθρωπος μόνον. Ἐπεὶ δὲ σὰρξ ἐθεώθη,
alone the but nature man alone when but flesh was-deified
καὶ φύσις ἀνθρώπων ὑπόστασιν αὐτὸν ἔλαχε τὸν θεὸν,
and nature of-men hypostasis him obtained — God
τὸ τειχίον μύρον ὑπῆρξεν ἤδη· καὶ ἡ διαφορὰ ἐκείνη
the wall chrism became already and the difference that
χώραν οὐκ ἔχει τῆς μιᾶς ὑποστάσεως τοῦτο μὲν οὔσης,
place not has the one hypostasis this indeed being
ἐκεῖνο δὲ γενομένης, ἥ τὴν διάστασιν τῆς θεότητος
that but having-become which the separation of-the godhead
καὶ ἀνθρωπότητος ἀναιρεῖ, κοινὸς ὅρος ἑκατέρας φύσεως
and manhood removes common boundary of-each nature
οὖσα, ἐπεὶ τῶν διεστώτων οὐκ ἂν γένοιτο κοινὸς
being since of-the(-things) standing-apart not — could-be common
ὅρος. Καθάπερ τοίνυν εἰ τὸ ἀλάβαστρον μηχανῇ τινι
boundary as therefore if the alabaster-jar by-device some
γένοιτο μύρον καὶ πρὸς αὐτὸ μετασταίη, ἀκοινώνητον
should-become chrism and into it should-be-changed incommunicable
οὐκέτι τοῖς ἔξω τὸ μύρον, οὐδ' ἔνδον οὐδ' ἐφ' ἑαυτοῦ
no-longer to-the(-ones) outside the chrism nor within nor by itself
μένον, τὸν ἴσον τρόπον τῆς ἡμετέρας φύσεως ἐπὶ τοῦ
remaining the same manner the our nature in the

σωτηρίου σώματος θεωθείσης τὸ διεῖργον ἀπὸ τοῦ
saving body having-been-deified the(-thing) separating from —
θεοῦ τὸ τῶν ἀνθρώπων γένος οὐδὲν, ὅθεν καὶ τῶν
God the of-the men race nothing whence also the
αὐτοῦ μετέχειν χαρίτων ἐμποδὼν ἡμῖν οὐδὲν ἦν πλὴν τῆς
his to-partake graces in-the-way for-us nothing was except the
ἁμαρτίας. Ἐπεὶ δὲ διττὸν ἦν τὸ τεῖχος, τὸ μὲν τῆς
sin since and twofold was the wall the(-one) indeed of-the
φύσεως τὸ δὲ τῆς γνώμης πονηρίᾳ διαφθαρείσης,
nature the(-other) but of-the judgment by-wickedness corrupted
τὸ μὲν ἀνεῖλε σαρκωθεὶς ὁ σωτὴρ, τὸ δὲ
the(-one) indeed he-removed having-been-incarnate the savior the(-other) but
σταυρωθείς. Τὴν γὰρ ἁμαρτίαν ὁ σταυρὸς ἔλυσε· διὰ
having-been-crucified the for sin the cross dissolved because-of
τοῦτο μετὰ τὸ βάπτισμα τὰ τοῦ σταυροῦ δυνάμενον
this after the baptism the(-things) of-the cross standing-for
ἐκείνου καὶ τοῦ θανάτου, ἐπὶ τὸ μύρον χωροῦμεν τὴν τοῦ
that and of-the death to the chrism we-advance the of-the
πνεύματος κοινωνίαν. Τῶν γὰρ κωλυμάτων ἀμφοτέρων
spirit communion of-the for hindrances both
ἀνῃρημένων τὸ ἐπισχῆσον οὐδὲν, χεθῆναι ἐπὶ πᾶσαν
having-been-removed the(-thing) going-to-hold-back nothing to-be-poured on all
σάρκα τὸ πνεῦμα τὸ ἅγιον. Λέγω δὲ ὅσον ἐπὶ τοῦ
flesh the spirit the holy I-say and as-far-as in the
παρόντος βίου. Πρὸς γὰρ τὴν ἄμεσον μετὰ θεοῦ συναυλίαν
present life toward for the direct with God dwelling-together
καὶ τρίτον ὁ θάνατος κώλυμα, καὶ τοὺς θνητὸν φέροντας
also third the death hindrance and the(-ones) mortal bearing
ἔτι τὸ σῶμα τὸ αἴνιγμα καὶ τὸ ἔσοπτρον ὑπερβαίνειν
still the body the riddle and the mirror to-overpass
οὐ συγχωρεῖ· ὥστε τριχῶς τοῦ θεοῦ τοὺς ἀνθρώπους
not permits so-that in-three-ways — from-God the men

διϊσταμένους, διὰ τὴν φύσιν, διὰ τὴν ἁμαρτίαν,
standing-apart because-of the nature because-of the sin
διὰ τὸν θάνατον, καθαρῶς τυχεῖν καὶ ἀμέσως αὐτῷ
because-of the death purely to-attain and directly him
συνελθεῖν ἐποίησεν ὁ σωτὴρ, ἃ προσίστατο πάντα
to-come-together made the savior what stood-in-the-way all
ἐφεξῆς ἀνελὼν, τοῦτο μὲν ἀνθρωπότητος μετασχὼν,
in-order having-removed this indeed of-manhood having-partaken
ἐκεῖνο δὲ νεκρωθεὶς ἐπὶ τοῦ σταυροῦ, τὸ δὲ
that and having-been-put-to-death on the cross the and
τελευταῖον τεῖχος, τὴν τοῦ θανάτου τυραννίδα, παντάπασι
last wall the of-the death tyranny altogether
τῆς φύσεως ἐξέβαλεν ἀναστάς. Διὰ τοῦτο Παῦλος
from-the nature he-cast-out having-risen because-of this Paul
"ἔσχατος ἐχθρός φησι καταργεῖται ὁ θάνατος," οὐκ ἂν
last enemy he-says is-abolished the death not —
ἐχθρὸν αὐτὸν προσειπὼν, εἰ μὴ πρὸς τὴν ἀληθινὴν ἡμῖν
enemy it would-have-called if not toward the true for-us
εὐδαιμονίαν ἐμποδὼν ἦν· τοὺς γὰρ τοῦ ἀθανάτου θεοῦ
happiness in-the-way it-was the for of-the immortal God
κληρονόμους ἀνάγκη δὴ φθορᾶς ἀπηλλάχθαι. "Οὐ
heirs needful indeed from-corruption to-have-been-freed not
γὰρ ἡ φθορά φησι τὴν ἀφθαρσίαν κληρονομεῖ·" μετὰ
for the corruption he-says the incorruption inherits after
γὰρ τὴν κοινὴν τῶν ἀνθρώπων ἀνάστασιν, ἧς αἴτιον
for the common of-the men resurrection of-which cause
ἡ τοῦ σωτῆρος ἀνάστασις, τὸ μὲν ἔσοπτρον ὑποχωρεῖ
the of-the savior resurrection the indeed mirror withdraws
καὶ τὸ αἴνιγμα, ὄψονται δὲ πρόσωπον πρὸς πρόσωπον
and the riddle they-will-see and face to face
τὸν θεὸν οἵ γε τὴν καρδίαν κεκαθαρμένοι.
— God who at-least in-the heart have-been-cleansed

15 Τὸ μὲν οὖν τῆς τελετῆς ἔργον τῶν ἐνεργειῶν τοῦ ἀγαθοῦ
the indeed then of-the rite work of-the activities of-the good
πνεύματος μεταδοῦναι· τὸ μύρον δὲ αὐτὸν εἰσάγει τὸν
spirit to-impart the chrism and very brings-in the
κύριον Ἰησοῦν, ἐν ᾧ πᾶσα μὲν ἀνθρώποις ἡ σωτηρία,
Lord Jesus in whom all indeed for-men the salvation
πᾶσα δὲ ἐλπὶς ἀγαθῶν, καὶ ὅθεν μὲν ἡμῖν ἡ τοῦ ἁγίου
all and hope of-goods and whence indeed to-us the of-the holy
πνεύματος μετουσία, δι᾽ οὗ δὲ ἡ πρὸς τὸν πατέρα
spirit participation through whom and the toward the father
προσαγωγή. Τῆς γὰρ τῶν ἀνθρώπων ἀναπλάσεως κοινῇ
access of-the for of-the men re-forming in-common
μὲν ἡ τριὰς τεχνίτης, αὐτουργὸς δὲ μόνος ὁ λόγος, οὐχ ὅτε
indeed the Trinity craftsman self-worker but alone the Word not when
διατρίβων ἀνθρώποις ἐκοινώνησε μόνον καὶ "προσηνέχθη,
living-among men be-shared only and was-offered
φησὶ Παῦλος, εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας," ἀλλ᾽
says Paul for the of-many to-bear sins but
ἐξ ἐκείνου μέχρι παντὸς, ἕως τὴν φύσιν ἔτι φέρει τὴν
from that(-time) until all(-time) while the nature still he-bears the
ἡμετέραν, δι᾽ ἣν παράκλητον αὐτὸν ἔχομεν πρὸς τὸν
our because-of which paraclete him we-have toward —
θεὸν, δι᾽ ἑαυτοῦ μὲν καθαρίζει τὴν συνείδησιν ἡμῶν
God through himself indeed he-cleanses the conscience our
ἀπὸ νεκρῶν ἔργων, δι᾽ ἑαυτοῦ δὲ τὸ πνεῦμα δίδωσι.
from dead works through himself and the spirit he-gives

17 Τοῦτο τὸ μυστήριον ἐπὶ μὲν τῶν προτέρων χρόνων
this the mystery in indeed the former times
χαρίσματα ἰαμάτων καὶ προφητείας καὶ γλωσσῶν
gifts of-healings and of-prophecy and of-tongues
καὶ τοιαῦτα τοῖς βαπτιζομένοις παρεῖχεν, ἃ τῆς
and such(-things) to-the(-ones) being-baptized provided which of-the

ὑπερφυοῦς τοῦ Χριστοῦ δυνάμεως ἀνθρώποις ἅπασιν
supernatural — of-Christ power to-men all
ἀπόδειξιν εἶχε προφανῆ· τούτων γὰρ ἔδει τηνικαῦτα
proof had manifest these for were-needed then
τοῦ Χριστιανισμοῦ πηγνυμένου καὶ τῆς εὐσεβείας ἔτι
— Christianity being-fixed and the piety still
καθισταμένης. Νῦν δὲ καὶ τοιαῦτα μὲν ἐνίοις ἐκεῖθεν
being-established now but also such(-things) indeed to-some from-there
ὑπῆρξε, καὶ ἐφ' ἡμῶν, — καὶ ἐπὶ τῶν ὀλίγῳ
belonged both in our(-time) and in-the-time-of the(-ones) a-little
προτέρων καὶ περὶ τῶν μελλόντων εἶπον, — καὶ δαίμονας
earlier and about the coming(-things) they-spoke and demons
ἐξέβαλον καὶ νόσων ἀπήλλαξαν εὐξάμενοι μόνον, καὶ οὐ
cast-out and from-diseases freed having-prayed only and not
περιόντες ἐν τῷ βίῳ μόνον, ἀλλ' ἤδη καὶ τάφοι τὸ ἴσον
surviving in the life only but already also tombs the same
ἐδυνήθησαν τῆς πνευματικῆς ἐνεργείας οὐδὲ νεκρῶν
were-able the spiritual activity not-even from-the-dead
ἀφισταμένης τῶν μακαρίων. Ἃ δὲ Χριστιανοῖς ἑκάστοτε
departing the blessed what but for-Christians each-time
προμνᾶται τὸ μύρον, καὶ ὧν καιρὸς ἅπας ὁ χρόνος,
procures the chrism and of-which season all the time
χάρισμα εὐσεβείας καὶ εὐχῆς καὶ ἀγάπης καὶ σωφρονισμοῦ
gift-of-grace of-piety and of-prayer and of-love and of-temperance
καὶ τῶν ἄλλων, ἃ τοῖς δεχομένοις αὐτοῖς ἐστιν ἐν
and of-the other(-things) which to-the(-ones) receiving them is in
καιρῷ· εἰ καὶ πολλοὺς τῶν Χριστιανῶν ταυτὶ διαφεύγει,
season if even many of-the Christians these(-things) escape
καὶ ὅση τίς ἐστιν ἡ τοῦ μυστηρίου δύναμις λέληθε,
and how-great a is the of-the mystery power has-escaped-notice
καὶ κατὰ τὸ ἐν ταῖς πράξεσιν εἰρημένον οὐδ' ὅ τι
and according-to the(-thing) in the acts said not-even what —

πνεῦμα ἅγιόν ἐστιν ἔγνωσαν, παρ᾽ αὐτὸ μὲν τὸ τελεῖσθαι
spirit holy is they-knew at very indeed the to-be-initiated
τῷ πρὸ τῆς ἡλικίας τοῦ μυστηρίου τυγχάνειν τῶν δώρων
by-the before the age of-the mystery to-attain of-the gifts
ἀναισθήτως διατεθέντες, ἐπὶ δὲ τῆς ἡλικίας ἐφ᾽ ᾗ μὴ
insensibly disposed in but the age to what not
δεῖ τετραμμένοι καὶ τὸν τῆς ψυχῆς ἀποτυφλώσαντες
is-needed turned and the of-the soul having-blinded
ὀφθαλμόν. Ὡς τό γε ἀληθὲς τὸ πνεῦμα κοινωνεῖ
eye as the at-least truth the spirit shares
τοῖς τελουμένοις τῶν ἑαυτοῦ, "διαιροῦν ἰδίᾳ ἑκάστῳ
with-the initiated of-the its-own dividing privately to-each
καθὼς βούλεται," καὶ οὐκ ἐπέλιπεν ἡμᾶς ὁ δεσπότης
as it-wills and not has-failed us the master
εὐεργετῶν, οἷς ἐπηγγείλατο συνεῖναι μέχρι παντός. Οὐ
benefiting with-whom he-promised to-be until all(-time) not
γὰρ ἡ τελετὴ μάτην, ἀλλὰ καθάπερ ἄφεσιν ἁμαρτιῶν
for the rite in-vain but as forgiveness of-sins
ἀπὸ τοῦ θεσπεσίου λουτροῦ καὶ τῆς ἱερᾶς τραπέζης
from the divine bath and from-the sacred table
Χριστοῦ κομιζόμεθα σῶμα, καὶ οὐκ ἂν παύσαιτο ταῦτα
of-Christ we-receive body and not — would-cease these(-things)
μέχρις ἂν αὐτὸς φανερῶς ἡ τούτων ὑπόθεσις ἐπιστῇ, —
until — he manifestly the of-these ground stands-by
τὸν ἴσον τρόπον καὶ τοῦ θειοτάτου μύρου Χριστιανοὺς
the same manner also the most-divine chrism Christians
ἀπολαύειν ἃ προσῆκε καὶ τῶν δωρεῶν τοῦ ἁγίου
to-enjoy what befits and of-the gifts of-the holy
πνεύματος μετέχειν πᾶσα ἀνάγκη. Ποῦ γὰρ ἀκόλουθον,
spirit to-partake every necessity where for consistent
τῶν ἱερῶν τελετῶν τὰς μὲν ἐνεργοὺς εἶναι, τῆς
of-the sacred rites the(-ones) indeed active to-be of-the(-other)

δὲ μηδὲν ὄφελος εἶναι, καὶ περὶ μὲν ἐκείνων κατὰ
but no benefit to-be and about indeed those according-to
Παῦλον ἡγεῖσθαι τὸν ἐπαγγειλάμενον εἶναι πιστὸν, περὶ
Paul to-hold the(-one) having-promised to-be faithful about
δὲ ταύτης ἀμφιγνοεῖν; Δέον ἢ μηδεμιᾶς ἢ καὶ τῶν
but this to-doubt it-being-needful either of-none or also of-the
ἄλλων τὰ ἴσα καταψηφίζεσθαι, τῆς αὐτῆς δυνάμεως δια
others the same to-condemn the same power through
πασῶν ἐνεργούσης καὶ μιᾶς σφαγῆς ἑνὸς ἀμνοῦ καὶ ταὐτοῦ
all working and one slaughter of-one lamb and the-same
θανάτου καὶ αἵματος τὴν τελείωσιν ἁπάσαις παρεχομένων.
death and blood the perfection to-all providing
Δίδοται τοίνυν ἀληθῶς τὸ ἅγιον, τοῖς μὲν ἵνα τοὺς
is-given therefore truly the holy(-one) to-the(-ones) indeed so-that the
ἄλλους εὖ ποιῆσαι δυνηθῶσι καὶ ᾗ φησι Παῦλος ἐκκλησίαν
others well to-do they-may-be-able and as says Paul church
οἰκοδομῆσαι, περὶ τοῦ μέλλοντος εἰπόντες ἢ μυστήρια
to-build about the coming(-things) having-spoken or mysteries
διδάξαντες ἢ νόσων ἀπαλλάξαντες λόγῳ, τοῖς δὲ
having-taught or from-diseases having-freed by-word to-the(-others) but
ὅπως αὐτοὶ γένωνται βελτίους εὐσεβείᾳ λάμψαντες ἢ
that they may-become better in-piety having-shone or
σωφροσύνης ἢ ἀγάπης ἢ ταπεινοφροσύνης ὑπερβολῇ.
of-temperance or of-love or of-humility by-excess
Καὶ γὰρ ἔστι μὲν σωφρονῆσαι λογισμῷ καὶ ἔθει
and for it-is-possible indeed to-be-temperate by-reasoning and habit
χρησάμενον, καὶ τὸ ἦθος εἰς δικαιοσύνην ἀσκῆσαι καὶ
having-used and the character toward righteousness to-train and
εὔξασθαι καὶ ἀγαπῆσαι καὶ τἆλλα δὴ γενέσθαι σπουδαῖον·
to-pray and to-love and the-rest indeed to-become earnest
ἔστι δὲ καὶ παρὰ θεοῦ κινούμενον τὴν γνώμην παθῶν
it-is-possible and also by God being-moved in-the judgment passions

κρατῆσαι καὶ φιλανθρωπεύσασθαι καὶ δικαιοπραγῆσαι
to-master and to-show-love-of-mankind and to-act-justly
καὶ τὴν ἄλλην ἐπιδεδεῖχθαι φιλοσοφίαν. Καθάπερ γὰρ
and the other to-have-displayed philosophy as for
κακίαι θηριώδεις εἰσὶν ἐν ἀνθρώποις ὑπὸ τῶν πονηρῶν
vices beastly are in men by the wicked
ἐνεργουμένοις πνευμάτων, οὕτω καὶ τοὐναντίον ἀρεταὶ
being-energized spirits so also the-contrary virtues
θεῖαι καὶ ὑπὲρ τὸν ἀνθρώπινον νόμον αὐτοῦ κινοῦντος τοῦ
divine and above the human law he moving(-them) —
θεοῦ· ὃν τρόπον ἠγάπησε μὲν ὁ μακάριος Παῦλος,
God in-which manner loved indeed the blessed Paul
πρᾶος δὲ ἦν ὁ Δαβὶδ, καὶ ἄλλος ἄλλοτι τῶν
meek and was — David and another another-something of-the(-things)
ἐπαινουμένων ὑπὲρ τὸν εἰκότα τοῖς ἀθρώποις ἐπεδείξατο
praised beyond the fitting for-the men displayed
λόγον. Ὁ μὲν γὰρ φιλεῖν ἔγραφε Φιλιππησίοις "ἐν
reason the(-one) indeed for to-love wrote to-Philippians in
σπλάγχνοις Ἰησου Χριστοῦ," περὶ δὲ τοῦ Δαβὶδ, "εὗρόν
bowels of-Jesus Christ about but — David I-found
φησιν ὁ θεὸς ἄνδρα κατὰ τὴν καρδίαν μου." Καὶ μὴν
he-says — God man according-to the heart my and truly
καὶ πίστις δῶρόν ἐστι πνευματικὸν, ὃ δέονται λαβεῖν οἱ
also faith gift is spiritual which beg to-receive the
ἀπόστολοι τοῦ σωτῆρος, "πρόσθες ἡμῖν λέγοντες πίστιν,"
apostles from-the savior add to-us saying faith
καὶ αὐτὸς εὔχεται αὐτοῖς ἁγιασμὸν παρὰ τοῦ πατρὸς,
and he prays for-them sanctification from the father
"ἁγίασον αὐτοὺς λέγων ἐν τῇ ἀληθείᾳ σου·" καὶ δίδωσιν
sanctify them saying in the truth your and gives
ὁ θεὸς εὐχὴν τῷ εὐχομένῳ, καὶ αὐτὸ "τὸ πνεῦμα
— God prayer to-the(-one) praying and itself the spirit

ἐντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις," δύναμιν
intercedes for us with-groanings unspeakable power
εὐχῆς οἶμαι παρέχον, καὶ ὅλως τὸν λόγον τοῦτον πνεῦμα
of-prayer I-think providing and wholly the reason this spirit
σοφίας ἐστὶ τὸ πνεῦμα τὸ ἅγιον καὶ πνευμα συνέσεως
of-wisdom is the spirit the holy and spirit of-understanding
καὶ βουλῆς καὶ ἰσχύος καὶ εὐσεβείας καὶ τῶν ἄλλων, ὧν
and of-counsel and of-strength and of-piety and of-the others of-which
ἐπωνύμους δείκνυσιν, οἷς μεταδίδωσι τῶν αὐτοῦ.
named-after it-shows those-to-whom it-imparts of-the its-own
Πάντας μὲν οὖν τοὺς μεμυημένους τὰ ἑαυτοῦ ποιεῖ 27
all indeed then the initiated the(-things) its-own makes
τὸ μυστήριον· αἴσθησις δὲ τῶν δώρων καὶ σπουδὴ περὶ
the mystery perception but of-the gifts and zeal about
τὸν πλοῦτον, ὥστε χρήσασθαι τοῖς δεδομένοις, οὐ πᾶσι,
the wealth so-as to-use the(-things) given not to-all
— τοῖς μὲν διὰ τὴν ἡλικίαν οὔπω λαβεῖν νοῦν
to-the(-ones) indeed because-of the age not-yet to-take mind
δυνηθεῖσι, τοῖς δὲ τῷ μὴ παρεσκευάσθαι μηδὲ τὴν
having-been-able to-the(-others) but by-the not to-have-been-prepared nor the
γιγνομένην ἐπιδείξασθαι προθυμίαν, ὧν ἐνίοις ὕστερον
due to-have-displayed eagerness of-whom to-some later
ὧν ἥμαρτον μετάνοια καὶ δάκρυα καὶ βίος κατὰ τὸν
for-what they-sinned repentance and tears and life according-to the
ὀρθὸν λόγον τὴν ἐντεθεῖσαν ταῖς ψυχαῖς ὑπέδειξε χάριν.
right reason the implanted in-the souls showed grace
Ὅθεν καὶ Παῦλος Τιμοθέῳ γράφων "μὴ ἀμέλει φησὶ τοῦ
whence also Paul to-Timothy writing not neglect he-says the
ἐν σοὶ χαρίσματος," ὡς οὐδὲν ὂν πλέον ἡμῖν καὶ τὸ
in you gift-of-grace as nothing being more for-us even the
δῶρον δεξαμένοις ἂν ῥᾳθυμῶμεν, καὶ ὅτι δεῖ πόνου
gift having-received if we-are-slack and that there-is-need of-toil

καὶ ἀγρυπνίας τοῖς βουλομένοις ἐνεργὸν τὰ τοιαῦτα τὴν
and of-vigilance for-those wishing active in such(-things) the
ψυχὴν ἔχειν· ὥστε εἴ τις τῶν σπουδαίων ἀγάπῃ φαίνεται
soul to-have so-that if anyone of-the earnest(-men) in-love appears
διενεγκὼν ἢ καθαρότητι σωφροσύνης ἢ ταπεινοφροσύνης
having-excelled or in-purity of-temperance or of-humility
ὑπερβολῇ ἢ εὐσεβείας ἢ τῶν τοιούτων τινὸς ὑπὲρ τὸ εἰκὸς
by-excess or of-piety or of-the such(-things) anything beyond the fitting
τῶν ἀνθρώπων τούτων, αἰτιᾶσθαι δεῖ τὸ θειότατον
of-the men of-these to-hold-responsible it-is-needed the most-divine
μύρον καὶ πιστεύειν αὐτῷ δεδόσθαι μὲν, ὅτε τοῦ
chrism and to-believe to-him to-have-been-given indeed when the
μυστηρίου μετεῖχε, τὸ δῶρον, γενέσθαι δὲ ἐνεργὸν ὕστερον·
mystery he-partook-of the gift to-have-become but active later
τὸν ἴσον τρόπον καὶ περὶ τῶν ἀκριβῶς μελλόντων λέγειν
the same manner also about the exactly coming(-things) to-speak
εἰδέναι, καὶ τοῖς τὴν γνώμην ἐλαυνομένοις καὶ ἄλλως
to-know and to-those in-the judgment driven and otherwise
ἀσθενοῦσι σωτῆρας εἶναι πέρα μηχανῆς ἁπάσης, καὶ τἆλλα
sick saviors to-be beyond device all and the-rest
τοὺς ἐπιδειξαμένους ἀπὸ τοῦ μυστηρίου λαβόντας ἔχειν. Εἰ
those having-displayed(-them) from the mystery having-received to-have if
γὰρ μήτε παρ᾽ αὐτὸ τὸ τελεῖσθαι τὸ μυστήριον ἐνεργοὺς
for neither at very the to-be-initiated the mystery active
δείκνυσι τοὺς τελουμένους τὰς πνευματικὰς ἐνεργείας, μήτε
shows the initiated in-the spiritual activities nor
ὧν χρόνῳ ὕστερον αὐτοὶ πνευματικῶς ἐνεργοῦσι, τὴν
for-what in-time later they spiritually work the
τελετὴν αἰτιᾶσθαι προσῆκε, τί δεῖ καὶ μυηθῆναι,
rite to-hold-responsible it-befits why is-it-needed also to-be-initiated
πρὸς τί δ᾽ ἂν ἡμῖν ἡ τοῦ μύρου τοῦ θείου μύησις
toward what and — to-us the of-the chrism the divine initiation

ἔτι φέροι, χορηγεῖν ὑπὲρ οὗ ζητεῖται μὴ δυναμένη; καὶ
further would-tend to-supply for which it-is-sought not being-able and
οὐδὲ ἐκεῖνο εἰκότως ἔστιν εἰπεῖν, ὡς εἰ μὴ ταῦτα
not-even that fittingly it-is-possible to-say that if not these(-things)
ἀπολαύσομεν τοῦ χρίσματος, ἄλλο τι δύναιτ' ἂν ἡμῖν
we-shall-enjoy of-the anointing other something could — for-us
ἡ τελετὴ βοηθεῖν. Εἰ γὰρ ἅπερ ἐπαγγέλλεται, καὶ πρὸς
the rite help if for what it-promises and toward
ἃ πᾶσα φέρεται, καὶ περὶ ὧν ὁ τελεστὴς εὔχεται, καὶ
which all tends and about which the initiator prays and
ἃ πείθει τὸν τελούμενον ὡς αὐτίκα λήψεται, τούτων
what he-persuades the(-one) being-initiated that at-once he-will-receive these
τυχεῖν οὐ δίδωσιν, ἄλλο τι τῶν ἀγαθῶν ἐκεῖθεν σχολῇ
to-attain not it-grants other anything of-the goods from-there hardly
γε δεῖ προσδοκᾶν· εἰ δ' οὐ μάτην τὸ μυστήριον,
at-least must-one expect if but not in-vain the mystery
ὅτι μηδὲ ἄλλο τῶν Χριστιανικῶν οὐδέν, "οὐ γὰρ κενόν
because not-even other of-the Christian(-things) anything not for empty
φησι τὸ κήρυγμα ἡμῶν οὐδὲ ματαία ἡ πίστις ἡμῶν," εἴ
he-says the preaching our nor vain the faith our if
τινα πνευματικὴν ἐνέργειαν εὑρεῖν ἔστιν ἐν ἀνθρώποις
any spiritual activity to-find it-is-possible in men
καὶ τοῦ κύκλου τῶν ἐκεῖθεν χαρίτων, εἰς τὰς εὐχὰς
also the circle of-the from-there graces to the prayers
ἀναφέρειν ἀνάγκη ταύτας καὶ τὸ χρίσμα τὸ ἱερόν.
to-refer needful these and the anointing the sacred
Ὅλως γὰρ οὔτε ἔστιν οὐκ ἔστιν οὐδὲν ἀγαθὸν, ὃ τῷ 32
wholly for neither is not there-is no good which —
θεῷ διαλλαγεῖσιν ἐκεῖθεν ὑπῆρξεν ἀνθρώποις, ὃ μὴ διὰ
to-God to-those-reconciled from-there belonged to-men which not through
τοῦ καταστάντος θεοῦ καὶ ἀνθρώπων παρεσχέθη μεσίτου,
the established of-God and of-men was-provided mediator

οὔτε τὸν μεσίτην εὑρεῖν καὶ λαβεῖν καὶ τῶν ἐκείνου τυχεῖν
nor the mediator to-find and to-take and of-the his to-attain
ἄλλο τι δίδωσιν ἡμῖν τῶν ἁπάντων ἢ τὰ μυστήρια·
other anything grants to-us of-the all(-things) than the mysteries
ταῦτα γὰρ συγγενεῖς ἡμᾶς ποιεῖ τῶν αἱμάτων ἐκείνων,
these for kin us make of-the bloods those
καὶ ὧν εἴληφε διὰ τὴν σάρκα χαρίτων καὶ ὧν
and of-what he-took because-of the flesh graces and of-what
παθεῖν ἠνέσχετο κοινωνούς. Ἐπεὶ γὰρ δυοῖν ὄντοιν, ἃ
to-suffer he-bore sharers since for two being which
τῷ θεῷ συνίστησι καὶ ἐν οἷς πᾶσα τῶν ἀνθρώπων
— with-God unite and in which all of-the men
ἡ σωτηρία, τοῦ τε τὰ ἱερώτατα μυστήρια μυηθῆναι,
the salvation of-the both the most-sacred mysteries to-be-initiated-in
καὶ τοῦ πρὸς ἀρετὴν ἀσκῆσαι τὴν γνώμην, τοῦ δευτέρου,
and of-the toward virtue to-train the judgment of-the second
λέγω δὴ τῆς ἀνθρωπείας σπουδῆς, οὐδὲν ἄλλο γένοιτ'
I-say indeed of-the human zeal nothing other could-be
ἂν ἔργον ἢ τὰ δοθέντα σῶσαι καὶ μὴ προδοῦναι τὸν
— work than the(-things) given to-keep and not to-betray the
θησαυρόν· λείπεται δὴ μόνην χορηγὸν ἡμῖν τῶν ἀγαθῶν
treasure it-remains indeed alone supplier for-us of-the goods
ἁπάντων τὴν τῶν μυστηρίων δύναμιν εἶναι. Καὶ μὴν τῶν
all the of-the mysteries power to-be and truly of-the
τελετῶν ἄλλης μὲν ἔργον ἄλλο τι, πνεύματος δὲ καὶ
rites of-another indeed work another something of-spirit but and
τῶν ἐκείνου μετειληφέναι δώρων τοῦ παναγοῦς ἐξήρτηται
of-the his to-have-partaken gifts on-the all-holy hangs
μύρου· διὰ ταῦτα κἂν μὴ παρ' αὐτὸν τὸν τῆς τελετῆς
chrism because-of these(-things) even-if not at very the of-the rite
χρόνον, ὕστερον δὲ πολλῷ πνευματικὴν δυνηθῇ τις
time later but by-much spiritual should-be-able anyone

ἐπιδείξασθαι δωρεὰν, οὐ δεῖ τὴν αἰτίαν καὶ ὅθεν ἡ
to-display gift not it-is-needed the cause and whence the
δύναμις ἀγνοεῖν. Ἐπεὶ καὶ ὁ τοῦ βαπτίσματος φωτισμὸς
power to-be-ignorant-of since also the of-the baptism illumination
ἐνίεται μὲν εὐθὺς λουσαμένων ταῖς τῶν τελουμένων
is-sent-in indeed at-once them-having-washed into-the of-the initiated
ψυχαῖς, ἐστὶ δὲ τηνικαῦτα δῆλος οὐ πᾶσιν, ἐνίοις δὲ τῶν
souls is but then clear not to-all to-some but of-the
σπουδαίων διὰ χρόνου φαίνεται ἱδρῶσι πολλοῖς καὶ
earnest(-ones) through time it-appears with-sweats many and
πόνοις καὶ τῇ περὶ τὸν Χριστὸν ἀγάπῃ τὸν τῆς ψυχῆς
toils and with-the toward — Christ love the of-the soul
καθάρασιν ὀφθαλμὸν, διὰ τοῦτο τὸ μύρον προσευχῆς
to-those-having-cleansed eye because-of this the chrism of-prayer
μὲν οἶκοι πρὸς τὰς εὐχὰς ἡμῖν βοηθοῦσι. Χριόμενοι γὰρ
indeed houses toward the prayers for-us help being-anointed for
τῷ μύρῳ τοῦτ᾽ αὐτὸ γίνονται ἡμῖν ὃ καλοῦνται, διότι
with-the chrism this itself they-become for-us which they-are-called because
τὸ κενωθὲν μύρον παράκλητος ἡμῖν ἐστι πρὸς τὸν θεὸν
the poured-out chrism paraclete for-us is toward — God
καὶ πατέρα δι᾽ αὐτὸ τοῦτο, ὅτι κεκένωται καὶ χρίσμα
and father because-of itself this that it-has-been-emptied and anointing
γέγονε καὶ μέχρι τῆς φύσεως ἐχέθη τῆς ἡμετέρας. Τὰ
has-become and as-far-as the nature was-poured the our the
θυσιαστήρια δὲ τὴν τοῦ σωτῆρος μιμεῖται χεῖρα, καὶ τὸν
altars and the of-the savior imitate hand and the
ἄρτον ἀπὸ τῆς ἀληλιμμένης τραπέζης ὥσπερ ἀπὸ τῆς
bread from the anointed table as from the
ἀκηράτου χειρὸς ἐκείνης Χριστοῦ κομιζόμεθα σῶμα, καὶ
undefiled hand that of-Christ we-receive body and
πίνομεν τοῦ αἵματος αὐτοῦ, καθάπερ οἷς πρώτοις
drink of-the blood his as those-whom first

ὁ δεσπότης τῆς ἱερᾶς ἐκοινώνησε τραπέζης, τὴν φρίκης
the master of-the sacred made-share table the of-awe
γέμουσαν φιλοτησίαν προπίνων.
full loving-cup pledging
Ἐπεὶ γὰρ ὁ αὐτὸς καὶ ἱερεύς ἐστι καὶ θυσιαστήριον,
since for the same both priest is and altar
καὶ θυσία καὶ προσάγων, καὶ δι' οὗ προσάγει καὶ ὁ
and sacrifice and (one-)offering and through whom he-offers and what
προσάγει, τοῖς μυστηρίοις διείλεν, ἐκεῖνο μὲν τῷ τῆς
he-offers by-the mysteries he-divided that indeed by-the of-the
εὐλογίας ἀρτῷ, ταῦτα δὲ τῷ μύρῳ διδούς. Καὶ γὰρ
blessing bread these(-things) but by-the chrism giving and for
θυσιαστήριον μέν ἐστιν ὁ σωτὴρ καὶ θύων διὰ τὸ
altar indeed is the savior and sacrificing because-of the
χρίσμα· τό τε γὰρ θυσιαστήριον ἄνωθεν οὕτω καθίστατο
anointing the both for altar from-above thus was-established
χριόμενον, τοῖς τε ἱερεῦσι τοῦτο ἦν ἱερεῦσιν εἶναι τὸ
being-anointed for-the and priests this was priests to-be the
Χριστοῖς εἶναι, θυσία δὲ διὰ τὸν σταυρὸν καὶ τὸν
anointed(-ones) to-be sacrifice and because-of the cross and the
θάνατον, ἀνθ' ὧν ὑπὲρ τῆς τοῦ θεοῦ καὶ πατρὸς ἀπέθανε
death for which for the — of-God and father he-died
δόξης· τὸν θάνατον δὲ καταγγέλλομεν καὶ τὴν σφαγὴν,
glory the death and we-proclaim and the slaughter
ὁσάκις φησὶ τὸν ἄρτον τοῦτον ἐσθίομεν. Ἔτι δὲ μύρον
as-often-as he-says the bread this we-eat further and chrism
μέν ἐστιν ὁ Χριστὸς καὶ χρίσμα διὰ τὸ πνεῦμα τὸ
indeed is — Christ and anointing because-of the spirit the
ἅγιον, δι' ὃ δρᾶσαι μὲν τὰ ἱερώτατα πάντων
holy through which to-do indeed the most-sacred(-things) of-all
καὶ ἁγιάσαι, ἁγιασθῆναι δὲ καὶ ὁτιοῦν παθεῖν οὐδὲν εἶχε.
and to-sanctify to-be-sanctified but and anything to-suffer nothing could

Ταῦτα δὲ θυσιαστηρίου τε ἦν καὶ θύοντος καὶ
these(-things) and of-altar both were and of-(one-)sacrificing and
προσάγοντος, οὐ προσαγομένου καὶ θυομένου· καὶ γὰρ καὶ
of-(one-)offering not of-(one-)offered and sacrificed and for also
τὸ θυσιαστήριον ἁγιάζειν λέγεται, — "τὸ θυσιαστήριον
the altar to-sanctify is-said the altar
γάρ φησι τὸ ἁγίαζον τὸ δῶρον," — ἄρτος δὲ τῆς
for he-says the(-thing) sanctifying the gift bread but of-the
σαρκὸς ἕνεκα τῆς ἁγιασθείσης καὶ θεωθείσης καὶ ἄμφω
flesh for-the-sake the sanctified and deified and both
ταῦτα, τό τε χρίσμα δεξαμένης καὶ τὴν πληγήν. "Ὁ
these(-things) the both anointing having-received and the blow the
γὰρ ἄρτος φησὶν, ὃν ἐγὼ δώσω, ἡ σάρξ μού ἐστιν, ἣν
for bread he-says which I will-give the flesh my is which
ἐγὼ δώσω," δηλονότι θύων ὑπὲρ τῆς τοῦ κόσμου ζωῆς.
I will-give clearly sacrificing for the of-the world life
Διὰ ταῦτα προσάγεται μὲν ὡς ἄρτος, προσάγει δὲ ὡς
because-of these(-things) he-is-offered indeed as bread offers but as
μύρον, καὶ ἑαυτὸν τὴν σάρκα θεώσας καὶ ἡμᾶς λαμβάνων
chrism both himself the flesh having-deified and us taking
τοῦ χρίσματος κοινωνοὺς, ὧν Ἰακὼβ ὑποφαίνων τὸν
of-the anointing sharers of-which Jacob hinting-at the
τύπον ἐλαίῳ λίθον ἀλείψας ἀνέθηκε τῷ θεῷ, τούτῳ δὴ
type with-oil stone having-anointed dedicated — to-God by-this indeed
τῷ χρῖσαι προσαγαγών· εἴτε τὴν σάρκα τοῦ σωτῆρος
the to-anoint having-offered whether the flesh of-the savior
τὸν ἀκρογωνιαῖον αἰνιττόμενος λίθον, ἢ τὸ τῆς θεότητος
the cornerstone hinting-at stone or the of-the godhead
ἐπέχεε μύρον ὁ ἀληθινὸς Ἰσραὴλ, ὁ νοῦς ὁ μόνος
poured-on chrism the true Israel the mind the only
εἰδὼς τὸν πατέρα, εἴτε ἡμᾶς, οὓς ἐκ τῶν λίθων αὐτὸς
knowing the father or us whom from the stones he

ἐγείρει τέκνα τῷ Ἀβραὰμ τῷ μεταδοῦναι τοῦ χρίσματος.
raises children — for-Abraham by-the to-impart of-the anointing
Τὸ γὰρ πνεῦμα τὸ ἅγιον ἐπιχεόμενον χριομένοις τά τε
the for spirit the holy poured-on on-the-anointed the both
ἄλλα ἡμῖν καὶ πνεῦμα υἱοθεσίας ἐστὶ καὶ "μαρτυρεῖ
other(-things) for-us and spirit of-adoption is and bears-witness
φησι τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα θεοῦ ἐν ταῖς
he-says with-the spirit our that we-are children of-God in the
καρδίαις ἡμῶν· κράζον ἀββᾶ ὁ πατήρ." Τοιαῦτα βοηθεῖ
hearts our crying abba the father such(-things) helps
τὸ θειότατον μύρον τοῖς ζῆν ἐν Χριστῷ βουλομένοις.
the most-divine chrism the(-ones) to-live in Christ wishing

IV · THE HOLY TABLE

The eucharist is the last of the mysteries and perfects the others: Christ gives himself, mingling his body and blood with ours, so that the faithful become his members and his kin more truly than by birth. It cleanses the penitent, joins the fighter, and is itself the prize. It nourishes the life that will meet him at his coming, when the eagles gather to the body.

1 Μετὰ δὲ τὸ μύρον ἐπὶ τὴν τράπεζαν εἶμεν, τοῦτο τῆς
after and the chrism to the table we-go this of-the
ζωῆς τὸ πέρας, οὗ γενομένοις οὐδενὸς ἤδη δεήσει
life the end at-which having-arrived of-nothing any-more there-will-be-need
πρὸς τὴν ζητουμένην εὐδαιμονίαν. Οὐκέτι γὰρ θάνατον καὶ
toward the sought happiness no-longer for death and
τάφον καὶ ζωῆς ἀμείνονος κοινωνίαν, ἀλλ' αὐτὸν ἐντεῦθεν
burial and of-life better communion but very from-here
κομιζόμεθα τὸν ἀναστάντα, οὐδὲ τῶν τοῦ πνεύματος
we-receive the(-one) having-risen nor of-the of-the spirit

δώρων, ὅσα λαβεῖν ἔξεστιν, ἀλλ' αὐτὸν τὸν εὐεργέτην
gifts as-many-as to-receive it-is-possible but very the benefactor
τὸν νέων αὐτὸν, ᾧ πᾶς ὁ τῶν χαρίτων ἵδρυται
the temple himself in-which all the of-the graces is-founded
κύκλος. Ἔστι μὲν γὰρ ἐφ' ἑκάστῳ τῶν μυστηρίων, καὶ
circle it-is indeed for at each of-the mysteries also
τοῦτον αὐτὸν καὶ χριόμεθα καὶ λούμεθα καὶ οὗτος
this himself both we-are-anointed-with and washed-in and this
ἡμῖν τὸ δεῖπνον· σύνεστι δὲ τοῖς τελουμένοις καὶ τῶν
for-us the supper he-is-with and the initiated and of-the
αὐτοῦ μεταδίδωσιν, οὐ τὸν αὐτὸν ἐν ἅπασι τρόπον, ἀλλὰ
his imparts not the same in all manner but
λούων μὲν κακίας τὸν πηλὸν ἀπαλλάττει καὶ τὴν μορφὴν
washing indeed of-vice the mud he-frees and the shape
ἐντίθησιν αὐτῷ τὴν αὐτοῦ, χρίων δὲ ἐνεργὸν ποιεῖται τὰς
puts-in it the his-own anointing and active makes the
τοῦ πνεύματος ἐνεργείας, ὧν αὐτὸς ἐγένετο τῆς σαρκὸς
of-the spirit activities of-which he became of-the flesh
ἕνεκα θησαυρός. Ἐπειδὰν δὲ ἐπὶ τὴν τράπεζαν ἀγάγῃ καὶ
for-the-sake treasure when but to the table he-leads and
δῷ φαγεῖν τοῦ σώματος, ὅλον ἀμείβει τὸν τελεσθέντα
gives to-eat of-the body whole he-changes the(-one) initiated
καὶ πρὸς τὴν οἰκείαν μετατίθησιν ἕξιν, καὶ ὁ πηλὸς οὐκέτι
and to the own transfers habit and the mud no-longer
πηλὸς τὸ βασιλικὸν δεχόμενος εἶδος, ἀλλ' αὐτὸς ἤδη
mud the royal receiving form but itself already
σῶμα τοῦ βασιλέως, τούτου μακαριώτερον οὐδὲ ἔστιν
body of-the king than-this more-blessed not-even it-is-possible
ἐνθυμηθῆναι. Διὰ τοῦτο καὶ τελευταῖον τὸ μυστήριον,
to-conceive because-of this also last the mystery
ὅτι περαιτέρω προελθεῖν οὐκ ἔστιν οὐδὲ προσθεῖναι· τὸ
because further to-go not it-is-possible nor to-add the

μὲν γὰρ πρῶτον δῆλόν ἐστι τοῦ μέσου δεόμενον καὶ τοῦτο
indeed for first clear is of-the middle needing and this
τοῦ τελευταίου. Μετὰ δὲ τὴν εὐχαριστίαν οὐκ ἔστιν ἐφ' ὃ
of-the last after and the eucharist not there-is to what
χωροῦμεν, ἀλλ' ἐνταῦθα δεῖ στάντας ἐκεῖνα πειρᾶσθαι
we-advance but here it-is-needed having-stood those(-things) to-try
σκοπεῖν, δι' ὧν ἂν γένοιτο σῶσαι διὰ τέλους τὸν
to-consider through which — it-might-be-possible to-keep through end the
θησαυρόν. Καὶ τοίνυν βαπτισαμένους τὸ μυστήριον μὲν
treasure and therefore having-been-baptized the mystery indeed
τὰ αὐτοῦ ἡμᾶς εἰργάσατο πάντα· ἡμεῖς δὲ τελείως ἔτι
the(-things) its for-us worked all we but perfectly still
δέομεν ἔχειν. Οὔπω γὰρ τὰ δῶρα τοῦ ἁγίου πνεύματος, ἃ
need to-have not-yet for the gifts of-the holy spirit which
τοῦ παναγοῦς ἐξήρτηται μύρου. Τοῖς γὰρ ὑπὸ τοῦ Φιλίππου
on-the all-holy hang chrism to-the for by — Philip
βαπτισαμένοις οὐ προσῆν οὐδέπω τὸ πνεῦμα τὸ ἅγιον
baptized not was-present not-yet the spirit the holy
τῶν χαρίτων ἕνεκα τούτων, ἀλλ' ἐδέησεν ὑπὲρ τούτου
of-the graces for-the-sake these but there-was-need for this
τῶν Ἰωάννου καὶ Πέτρου χειρῶν· "οὔπω γὰρ ἦν φησιν
of-the of-John and of-Peter hands not-yet for was(-it) he-says
ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βεβαπτισμένοι
on none of-them fallen only but baptized
ἦσαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Τότε ἐπετίθουν
they-were into the name of-the Lord Jesus then they-laid
τὰς χεῖρας ἐπ' αὐτοὺς καὶ ἐλάμβανον πνεῦμα ἅγιον." Καὶ
the hands on them and they-received spirit holy and
τούτου δὲ τυχόντες καὶ τῆς τελετῆς τὴν ἑαυτῆς δύναμιν
this too having-attained and the rite the its-own power
ἐν ἡμῖν ἐπιδειξαμένης τὴν μὲν δοθεῖσαν ἔχομεν χάριν,
in us having-displayed the indeed given we-have grace

τἄλλα δὲ οὐ πάνυ συμβαίνειν ἀνάγκη τῷ εὐεργέτῃ,
the-rest but not altogether to-agree necessary with-the benefactor
ἀλλ᾽ ἀδύνατον οὐδὲν· ἔστιν ὧν καὶ δίκας ὀφείλειν, καὶ
but impossible nothing is for-which also penalties to-owe and
οὐδὲν κωλύει τό τε μυστήριον τελεσθῆναι καὶ τὰ
nothing prevents the both mystery to-be-performed and the(-things)
δοθέντα μὴ διαφθεῖραι καὶ τῶν δεόντων ἐλλειπεῖς εἶναι.
given not to-destroy and of-the needful(-things) lacking to-be
Τούτων πολλοὶ μάρτυρες καὶ Κορινθίοις δὲ ἐπὶ τῶν 7
of-these many witnesses and to-Corinthians too in-the-time-of the
ἀποστόλων συνέβη· τῶν γὰρ τοῦ πνεύματος γέμοντες
apostles it-befell of-the(-things) for of-the spirit being-full
καὶ προφητεύοντες καὶ γλώσσαις λαλοῦντες καὶ τἄλλα
and prophesying and in-tongues speaking and the-rest
ἐπιδεικνύμενοι τοσοῦτον ἀπεῖχον ἀμέλει, θείως καθάπαξ
displaying so-far were-they-from surely divinely once-for-all
καὶ πνευματικῶς ἔχειν, ὥστε μὴ πόῤῥω βασκανίας
and spiritually to-be so-as not far from-envy
καὶ φιλοτιμίας ἀκαίρου καὶ ἔριδος καὶ τῶν τοιούτων
and ambition untimely and strife and the such
ἑστάναι κακῶν. Καὶ ταῦτα αὐτοῖς προφέρων ὁ Παῦλος
to-stand evils and these(-things) to-them reproaching — Paul
"σαρκικοί φησίν ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε·"
fleshly he-says you-are and according-to man you-walk
καίτοι πνευματικοὶ ἦσαν τό γε τῶν χαρίτων μέρος,
and-yet spiritual they-were the at-least of-the graces part
ἀλλ᾽ οὐδὲν ἤρκεσεν αὐτοῖς πρὸς τὸ πᾶν φαῦλον ἀπὸ τῆς
but nothing sufficed for-them toward the all worthless from the
ψυχῆς ἐκβαλεῖν. Ἐπὶ δὲ τῆς εὐχαριστίας τούτων οὐδέν·
soul to-cast-out in but the eucharist of-these nothing
οἷς γὰρ ὁ τῆς ζωῆς ἄρτος ἐνεργὸς ἐγένετο, δι᾽ ὧν
in-whom for the of-the life bread active became through what

ἐφυλάξαντο τὸν θάνατον, καὶ οὔτε δειπνοῦντες πονηρὸν
they-guarded-against the death and neither dining wicked
οὐδὲν εἶχον οὔτ' ἐπεισήγαγον, οὐκ ἄν τις οὐδὲν ἐγκαλέσαι
anything had nor brought-in not — anyone nothing could-accuse
τοιοῦτον. Οὐ γὰρ ἔστιν οὐκ ἔστι, τὴν τελετὴν ἐνεργὸν
such not for it-is-possible not it-is-possible the rite active
παντάπασιν εἶναι καὶ τοῖς μεμυημένοις ἡστινοσοῦν μετεῖναι
altogether to-be and to-the initiated any-whatever to-belong
φαυλότητος· διὰ τί; ὅτι τοῦτό ἐστι τὴν τελετὴν
worthlessness because-of what because this is the rite
ἐνεργὸν εἶναι, τὸ τοὺς τελαυμένους οὐδενὸς τῶν
active to-be the the initiated in-nothing of-the(-things)
γιγνομένων ἐλλείπειν. Ἡ γὰρ τῆς τραπέζης ἐπαγγελία
due to-be-lacking the for of-the table promise
τῷ Χριστῷ μὲν ἡμᾶς, ἡμῖν δὲ τὸν Χριστὸν ἐνοικίζει.
— to-Christ indeed us to-us and — Christ makes-indwell
"Ἐν ἐμοὶ γάρ φησι μένει κἀγὼ ἐν αὐτῷ·" τοῦ Χριστοῦ
in me for he-says remains and-I in him — Christ
δὲ ἐν ἡμῖν μένοντος τίνος ἔτι δεήσει, τί δ' ἂν
and in us remaining of-what any-more will-there-be-need what and —
τῶν ἀγαθῶν διαφύγοι; Ἐν τῷ Χριστῷ δὲ μένοντες τίνος
of-the goods would-escape in — Christ and remaining what
ἐπιθυμήσομεν ἄλλου; καὶ ἔνοικός ἐστιν ἡμῖν καὶ οἰκία,
shall-we-desire else both indweller he-is for-us and house
ὡς μακάριοι μὲν τῆς οἰκίας, μακάριοι δὲ ὅτι τοιούτῳ
how blessed indeed of-the house blessed and because for-such
γεγόναμεν οἰκία. Τί γὰρ τῶν ἀγαθῶν οὐ πάρεστι τοῖς
we-have-become house what for of-the goods not is-present to-the(-ones)
οὕτω διατεθεῖσι; τί κοινὸν καὶ φαυλότητι τοῖς
thus disposed what common also with-worthlessness for-the(-ones)
ἐνταῦθα γενομένοις λαμπρότητος; τί ποτ' ἂν σταίη
here having-come-to-be of-brilliance what ever — could-stand

πονηρὸν πρὸς τοσοῦτον σωρὸν ἀγαθῶν; τί μὲν παρὸν
wicked against so-great heap of-goods what indeed being-present
δύναιτ' ἂν μένειν, τί δὲ ἀπὸν ἰσχύσαι προσαγαγεῖν,
could — remain what and being-absent would-be-strong to-bring-near
ὅταν ὁ Χριστὸς οὕτως ἀκριβῶς ἡμῖν συνῇ καὶ δι' ὅλων
when — Christ so exactly with-us is-with and through whole
ἡμῶν χωρῇ καὶ τἄνδον πάντα κατέχων καὶ περὶ
us advances and the-inner(-things) all holding also around
ἡμᾶς ᾖ; Τὰ μὲν γὰρ ἔξωθεν ἐπιόντα βέλη κωλύει ψαύειν
us is the indeed for from-outside coming-on arrows he-prevents to-touch
ἡμῶν πανταχόθεν προβεβλημένος, οἰκία γάρ ἐστιν· εἴτι
us from-every-side set-before(-us) house for he-is if-anything
δ' ἐστὶν (ἔνδον) φαῦλον, διωθούμενος ἀπελαύνει, ἔνοικος
and is within worthless thrusting(-it)-out he-drives-away indweller
γάρ ἐστι πᾶσαν ἑαυτοῦ πληρῶν τὴν οἰκίαν. Οὐ γάρ τι
for he-is all with-himself filling the house not for anything
τῶν αὐτοῦ ἀλλ' αὐτὸν μετέχομεν, οὐδὲ ἀκτῖνά τινα καὶ
of-the his but himself we-partake nor ray some and
φῶς ἀλλὰ τὸν δίσκον αὐτὸν ταῖς ψυχαῖς δεχόμεθα, ὥστε
light but the disk itself in-the souls we-receive so-that
καὶ οἰκῆσαι καὶ εἰσοικίσασθαι καὶ ἓν πνεῦμα γενέσθαι.
both to-dwell and to-settle-in and one spirit to-become
Καὶ γὰρ ψυχὴ καὶ σῶμα καὶ πᾶσαι δυνάμεις αὐτίκα
and for soul and body and all powers at-once
πνευματικά, ὅτι ψυχὴ μὲν ψυχῇ, σῶμα δὲ σώματι καὶ
spiritual because soul indeed with-soul body and with-body and
αἷμα αἵματι μίγνυται· καὶ τί τὸ ἐντεῦθεν; τὰ βελτίω
blood with-blood is-mingled and what the from-this the better(-things)
κρείττω τῶν ἐλαττόνων καὶ τὰ θεῖα τῶν ἀνθρωπίνων
stronger than-the lesser and the divine(-things) over-the human
ἐπικρατεῖ· καὶ ὅ φησι περὶ τῆς ἀναστάσεως Παῦλος, "τὸ
prevail and as he-says about the resurrection Paul the

θνητὸν ὑπὸ τῆς ζωῆς καταπίνεται," τὸ δὲ ἑξῆς· "ζῶ δὲ
mortal by the life is-swallowed-up the and next I-live and
οὐκέτι ἐγώ φησι, ζῇ δὲ ἐν ἐμοὶ Χριστός." Ὦ τοῦ μεγέθους
no-longer I he-says lives but in me Christ O the greatness
τῶν μυστηρίων! Οἷον γάρ ἐστι τὸν τοῦ Χριστοῦ νοῦν τῷ
of-the mysteries what for is the — of-Christ mind with-the
ἡμετέρῳ συμμίξαι νῷ, καὶ θελήσει θέλησιν ἐκείνην καὶ
our to-mingle mind and with-will will that and
σῶμα σώματι καὶ αἷμα αἵματι κερασθῆναι· οἷος μὲν
body with-body and blood with-blood to-be-blended what-kind indeed
ὁ νοῦς ἡμῖν τοῦ θείου κατακρατήσαντος νοῦ, οἵα δὲ
the mind for-us the divine having-prevailed mind what-kind and
ἡ θέλησις τῆς μακαρίας θελήσεως περιγενομένης, οἷος
the will the blessed will having-overcome what-kind
δὲ χοῦς τοῦ πυρὸς ὑπερνενικηκότος ἐκείνου! Καὶ μὴν ὅτι
and dust the fire having-overpowered that and truly that
ταῦτα οὕτω συμβαίνει δείκνυσι Παῦλος, οὔτε νοῦν αὐτὸς
these(-things) thus befall shows Paul neither mind himself
ἔχειν τὸν ἑαυτοῦ οὔτε θέλησιν φάσκων οὔτε ζωήν, ἀλλὰ
to-have the his-own nor will saying nor life but
πάντα ταῦτα αὐτῷ γενέσθαι Χριστόν· καὶ γὰρ "νοῦν
all these(-things) to-him to-have-become Christ and for mind
Χριστοῦ ἔχομεν," καὶ "δοκιμὴν ζητεῖτέ φησι τοῦ ἐν ἐμοὶ
of-Christ we-have and proof you-seek he-says of-the in me
λαλοῦντος Χριστοῦ," καὶ "δοκῶ πνεῦμα θεοῦ ἔχειν καὶ
speaking Christ and I-think spirit of-God to-have and
φιλῶ ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ Χριστοῦ," ὅθεν δῆλος ἦν
I-love you in bowels of-Jesus Christ whence clear he-was
τὴν αὐτὴν ἐκείνῳ θέλησιν ἔχων· καὶ πάντα συνελὼν
the same as-he will having and all(-things) having-summed-up
"ζῶ δὲ οὐκέτι ἐγώ φησι, ζῇ δὲ ἐν ἐμοὶ Χριστός." Οὕτω
I-live and no-longer I he-says lives but in me Christ so

τέλειόν ἐστι μυστήριον τελετῆς ἁπάσης διαφερόντως καὶ
perfect is mystery than-rite every especially and
τῶν ἀγαθῶν ἐπ᾽ αὐτὴν ἄγει τὴν κορυφὴν, ἐπεὶ καὶ πάσης
of-the goods to very leads the summit since also of-every
ἀνθρωπείας σπουδῆς ἐνταῦθα δὴ τὸ ἔσχατον τέλος. Θεοῦ
human zeal here indeed the utmost end God
γὰρ αὐτοῦ τυγχάνομεν ἐν αὐτῷ καὶ θεὸς ἡμῖν ἑνοῦται
for himself we-attain in it and God to-us is-united
τὴν ἕνωσιν τὴν τελεωτάτην· τοῦ γὰρ ἓν πνεῦμα μετὰ
the union the most-perfect than-the for one spirit with
τοῦ θεοῦ γενέσθαι, τίς ἂν ἀκριβεστέρα γένοιτο συναφή;
— God to-become what — more-exact could-be junction
Διὰ ταῦτα καὶ τοῖς ἄλλοις μυστηρίοις τὸ τελείοις 16
because-of these(-things) also to-the other mysteries the perfect
εἶναι παρέχεται μόνη τελετῶν ἡ εὐχαριστία· καὶ βοηθεῖ
to-be provides alone of-rites the eucharist and helps
μὲν αὐτοῖς παρ᾽ αὐτὸ τὸ τελεῖσθαι τελέσαι μὴ δυναμένοις
indeed them at very the to-be-performed to-perfect not being-able
χωρὶς αὐτῆς, βοηθεῖ δὲ μετὰ τὴν τελείωσιν ἐν τοῖς
without it helps and after the perfecting in the(-ones)
τελεσθεῖσιν, ἐπειδὰν ἁμαρτιῶν σκότει τὴν ἀπὸ τῶν
initiated when by-sins' darkness the from the
μυστηρίων ἀκτῖνα συγχεθεῖσαν ἀνακαλεῖσθαι δεήσῃ.
mysteries ray confounded to-recall it-shall-be-needed
Τὸ γὰρ ἐκλείποντας καὶ νεκρουμένους ἁμαρτίαις αὖθις
the for failing and being-put-to-death by-sins again
ἀναβιώσκεσθαι, μόνης τῆς τραπέζης ἔργον τῆς ἱερᾶς. Οὐ
to-revive alone of-the table work the sacred not
γὰρ ἔστιν ἀνθρωπείᾳ δυνάμει τὸν ἄνθρωπον ἀναστῆναι
for it-is-possible by-human power the man to-rise
πεσόντα, οὐδὲ κακίαν ἀνθρώπων ἀνθρωπείᾳ λυθῆναι
having-fallen nor vice of-men by-human to-be-dissolved

δικαιοσύνῃ· τὸ γὰρ ἁμαρτάνειν εἰς αὐτὸν τὸν θεὸν
righteousness the for to-sin against very — God
φέρει τὴν ὕβριν· "διὰ τῆς παραβάσεως γάρ φησι τοῦ
bears the outrage through the transgression for he-says of-the
νόμου τὸν θεὸν ἀτιμάζεις," καὶ δεῖ μείζονος ἢ
law — God you-dishonor and there-is-need of-greater than
κατὰ ἄνθρωπον ἀρετῆς, ἢ τὸ ἔγκλημα δυνήσεται
according-to man virtue which the charge will-be-able
λῦσαι. Τὸν γὰρ ἐλάχιστον εἰς τὸν μέγιστον ὑβρίσαι
to-dissolve the for least against the greatest to-outrage
μὲν μάλιστα καὶ διαφερόντως εὐχερὲς, ἀντισηκῶσαι δὲ
indeed most and exceedingly easy to-counterbalance but
τιμῇ τὴν ὕβριν ἀμήχανον, καὶ μάλισθ' ὅταν ἐκεῖνος
with-honor the outrage impossible and most when he
πολλῶν μὲν ὀφειλέτην ἔχῃ τὸν ὑβρικότα, τοσοῦτον
of-many indeed debtor has the(-one) having-outraged so-much
δὲ ὑπερέχῃ, ὡς μηδὲ μέτρον εἶναι τοῦ μέσου. Καὶ
but surpasses as not-even measure to-be of-the between and
γὰρ ἀνάγκη, τὸ ἔγκλημα λύοντα καὶ τὴν ἀπενεχθεῖσαν
for needful the charge dissolving also the carried-off
τιμὴν ἀποκαταστῆσαι τῷ πεπαρωνημένῳ ζητοῦντα
honor to-restore to-the(-one) insulted seeking
πλείω τῶν ὀφειλομένων εἰσενεγκεῖν, τὰ μὲν
more than-the(-things) owed to-contribute the(-things) indeed
ἀποδιδόντα, τὰ δ' ἐξ ἀντιῤῥόπου περὶ ὧν ἠδίκησε
giving-back the(-others) but from counterweight for what he-wronged
προστιθέντα· ᾧ δὲ οὐκ ἔστιν οὐδ' ἐγγὺς ἐφικέσθαι
adding for-whom but not it-is-possible not-even near to-arrive
τῶν γινομένων, τίς ἂν γένοιτο τὰ μείζω διώκων!
of-the(-things) due who — could-be the greater(-things) pursuing
Διὰ ταῦτα οὐκ ἦν οὐδένα ἀνθρώπων ἑαυτῷ
because-of these(-things) not it-was-possible for-any of-men to-himself

τὸν θεὸν καταλλάξαι τὴν ἑαυτοῦ δικαιοσύνην εἰσενεγκόντα,
— God to-reconcile the his-own righteousness having-contributed
ὅθεν οὔτε ὁ παλαιὸς νόμος ἐδυνήθη λῦσαι τὴν ἔχθραν,
whence neither the old law was-able to-dissolve the enmity
οὔτε τοῖς ἐν χάριτι ζῶσι πρὸς τὴν εἰρήνην ταύτην
nor for-the(-ones) in grace living toward the peace this
ἀρκέσειεν ἂν ἡ σπουδή· καὶ γὰρ τοῦτο κἀκεῖνο δυνάμεως
would-suffice — the zeal and for this and-that of-power
ἀνθρώπων ἔργα καὶ ἀνθρωπεία δικαιοσύνη. Καὶ γὰρ καὶ
of-men works and human righteousness and for also
τὸν νόμον αὐτὸν ἀνθρώπων δικαιοσύνην ὁ μακάριος καλεῖ
the law itself of-men righteousness the blessed calls
Παῦλος· "οὐ γὰρ ὑπετάγησάν φησι τῇ δικαιοσύνῃ τοῦ
Paul not for they-were-subjected he-says to-the righteousness —
θεοῦ τὴν ἰδίαν δικαιοσύνην στῆσαι ζητοῦντες," τὸν νόμον
of-God the own righteousness to-establish seeking the law
λέγων τὸν παλαιόν· τοσοῦτον γὰρ ἐδυνήθη μόνον κατὰ τῶν
calling the old so-much for it-was-able only against the
ἡμετέρων κακῶν, ὅσον παρασκευάσαι πρὸς τὴν ὑγείαν
our evils as-much-as to-prepare toward the health
καὶ ἀξίους ποιῆσαι τῆς τοῦ ἰατροῦ χειρός. "Ὁ γὰρ νόμος
and worthy to-make of-the of-the physician hand the for law
παιδαγωγὸς ἡμῶν γέγονέ φησιν εἰς Χριστὸν Ἰησοῦν,"
tutor our has-become he-says unto Christ Jesus
καὶ ὁ μακάριος Ἰωάννης εἰς τὸν ἐρχόμενον ἐβάπτιζε,
and the blessed John into the(-one) coming baptized
καὶ πᾶσα φιλοσοφία ἀνθρώπων καὶ πόνος ἅπας πρὸς τὴν
and all philosophy of-men and toil all toward the
ἀληθῆ δικαιοσύνην προτέλειαί τινές εἰσι καὶ παρασκευαί.
true righteousness preliminary-rites some are and preparations

Ταῦτ᾽ ἄρα καὶ ὡς ἂν οἴκοθεν καὶ παρ᾽ ἡμῶν αὐτῶν
these(-things) then also as — from-home and from us ourselves
ἐπιδείξασθαι μὴ δυναμένοις δικαιοσύνην αὐτὸς ἡμῖν ὁ
to-display not being-able righteousness himself to-us —
Χριστὸς ἐγένετο δικαιοσύνη ἀπὸ θεοῦ καὶ ἁγιασμὸς καὶ
Christ became righteousness from God and sanctification and
ἀπολύτρωσις, καὶ λύει τὴν ἔχθραν ἐν τῇ σαρκὶ καὶ τὸν θεὸν
redemption and dissolves the enmity in the flesh and — God
ἡμῖν καταλλάττει, οὐ τῇ φύσει κοινῶς οὐδ᾽ ὅτε ἐπέθνησκε
to-us reconciles not to-the nature in-common nor when he-died
μόνον, ἀλλ᾽ ἑκάστοτε καὶ ἑκάστῳ τῶν ἀνθρώπων, ὥσπερ
only but each-time also to-each of-the men as
σταυρούμενος τότε, νῦν εὐωχῶν, ἐπειδὰν μεταγνόντες περὶ
being-crucified then now feasting(-us) when having-repented for
ὧν ἡμάρτομεν παραιτώμεθα. Μόνος γὰρ ἐδυνήθη καὶ τὴν
what we-sinned we-beg-off alone for he-was-able both the
ὀφειλομένην ἅπασαν ἀποδοῦναι τιμὴν τῷ γεγεννηκότι
owed all to-render honor to-the(-one) having-begotten
καὶ περὶ τῆς ἀπενεχθείσης ἀπολογήσασθαι, τὸ μὲν
and for the carried-off to-make-defense the(-one) indeed
τῷ βίῳ, τὸ δὲ τῇ τελευτῇ. Τὸν γὰρ θάνατον, ὃν
by-the life the(-other) but by-the end the for death which
ὑπὲρ τῆς δόξης τοῦ πατρὸς ἀπέθανεν ἐπὶ τοῦ σταυροῦ,
for the glory of-the father he-died on the cross
τῆς παρ᾽ ἡμῶν ὕβρεως ἀντίῤῥοπον εἰσενεγκὼν μετὰ
for-the from us outrage counterweight having-contributed with
μείζονος τῆς παρασκευῆς, ἣν ἡμεῖς ὀφειλόμεθα τιμὴν
greater the preparation which we owe honor
δι᾽ ὧν ἐξημάρτομεν, ἀνακαλεῖται πολλῷ τῷ ὄντι· τῷ
through what we-sinned he-recalls by-much in-the reality by-the
δὲ βίῳ πᾶσαν ἀπέδωκε τιμὴν, καὶ ἣν εἰκὸς ἦν τιμῆσαι
and life all he-rendered honor also which fitting it-was to-honor

μὲν ἐκεῖνον, τιμηθῆναι δὲ τὸν πατέρα. Ἄνευ γὰρ ὧν
indeed him to-be-honored and the father without for what
ἐπεδείξατο πολλῶν καὶ μεγάλων ἔργων, ἃ τῷ πατρὶ τὴν
he-displayed many and great works which to-the father the
μεγίστην εἶχε τιμὴν, τοῦτο μὲν ἁμαρτίας ἁπάσης καθαρὸν
greatest held honor this indeed of-sin all pure
παρασχόμενος τὸν βίον, τοῦτο δὲ δι' ὧν ἀκριβέστατα
having-provided the life this and through what most-exactly
καὶ τελεώτατα τοὺς ἐκεῖθεν ἔσωσε νόμους, οὐχ οἷς
and most-perfectly the from-there he-kept laws not by-what
αὐτὸς εἰργάσατο μόνον, — "καὶ γὰρ τὰς ἐντολὰς τοῦ
he worked only and for the commandments of-the
πατρός μού φησι τετήρηκα," — ἀλλὰ καὶ οἷς τῷ
father my he-says I-have-kept but also by-what for-the
βίῳ τῶν ἀνθρώπων ἐνομοθέτει, μόνος τὴν οὐράνιον τῇ
life of-the men he-legislated alone the heavenly to-the
γῇ προδείξας καὶ φυτεύσας φιλοσοφίαν, ἔτι δὲ αὐτῶν
earth having-shown-forth and having-planted philosophy further and very
τῶν θαυμάτων, ὧν αἴτιον ἐκήρυττε τὸν γεγεννηκότα.
the wonders of-which cause he-proclaimed the(-one) having-begotten
Παρὰ πάντα δὴ ταῦτα τίς οὐκ οἶδεν, ὡς αὐτὸ τοῦτο 24
beyond all indeed these(-things) who not knows that itself this
μόνον τὸ μετὰ ἀνθρώπων γενέσθαι καὶ οὕτως ἀκριβῶς
alone the with men to-come-to-be and so exactly
σαρκὶ συναφθῆναι, τὴν τοῦ πέμψαντος χρηστότητα καὶ
with-flesh to-be-conjoined the of-the(-one) having-sent kindness and
φιλανθρωπίαν ἀκριβέστατα καὶ φανερώτατα διαδείξας τὴν
love-of-mankind most-exactly and most-manifestly having-displayed the
περὶ αὐτοῦ προσήκουσαν ἐνέθηκε δόξαν! Εἰ γὰρ τῷ εὖ
about him befitting put-in glory if for by-the well
ποιεῖν τὴν χρηστότητα δεῖ μετρεῖν, οὕτω δὲ τὸ γένος
to-do the kindness one-must measure thus and the race

ἐπὶ τῆς οἰκονομίας εὖ πεποίηκεν ὁ θεὸς, ὡς μηδενὸς
in the economy well has-treated — God as nothing
φείσασθαι τῶν εἰς τοῦτο φερόντων, ἀλλὰ πάντα τὸν
to-spare of-the(-things) toward this tending but all the
πλοῦτον ἐνθεῖναι τῇ φύσει τὸν ἑαυτοῦ, — καὶ γὰρ "ἐν αὐτῷ
wealth to-put-into the nature the his-own and for in him
κατοικεῖ φησι πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς,"
dwells he-says all the fullness of-the godhead bodily
— πρόδηλον ὅτι τὸν ἔσχατον τῆς θείας φιλανθρωπίας ὅρον
evident that the utmost of-the divine love-of-mankind bound
ἐπὶ τοῦ σωτῆρος ἔγνωμεν, καὶ δι' ὧν εἰργάσατο μόνος
in the savior we-knew and through what he-worked alone
ἐδίδαξεν ἀνθρώπους, ὅπως ἠγάπησεν ὁ θεὸς τὸν κόσμον
he-taught men how loved — God the world
καὶ ὅση τίς ἐστιν αὐτῷ περὶ τὸ γένος κηδεμονία· ὅθεν
and how-great a is to-him for the race care whence
καὶ τὸν Νικόδημον ἐπὶ τὸ γνῶναι τὴν φιλανθρωπίαν τοῦ
also — Nicodemus to the to-know the love-of-mankind of-the
πατρὸς ἐντεῦθεν ἐνάγει καὶ τοῦτο σημεῖον ἱκανὸν ποιεῖται
father from-here he-leads and this sign sufficient makes
τῆς ἀπείρου χρηστότητος, καὶ "οὕτω φησὶν ὁ θεὸς τὸν
of-the infinite kindness and so he-says — God the
κόσμον ἠγάπησεν, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ
world loved so-that the son his the only-begotten
ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται,
he-gave so-that every the(-one) believing in him not may-perish
ἀλλ' ἔχῃ ζωὴν αἰώνιον." Εἰ γὰρ ὧν κατέθετο τῇ
but may-have life eternal if for than-what he-deposited in-the
φύσει χαρίτων ἐπὶ τῇ καθόδῳ τοῦ μονογενοῦς ὁ πατὴρ,
nature graces at the descent of-the only-begotten the father
μείζους ἢ καλλίους οὐκ ἔχει δοῦναι, δῆλον ὡς οὐδὲ μείζω
greater or fairer not he-has to-give clear that not-even greater

δόξαν ἂν παράσχοι χρηστότητος καὶ φιλανθρωπίας,
glory — he-would-provide of-kindness and love-of-mankind
ἧς ἐκεῖθεν ὑπῆρξε λαβεῖν· καὶ τούτου χάριν τὸν
than-what from-there was to-receive and of-this for-the-sake the
τρόπον τοῦτον ὁ σωτὴρ δι' ἑαυτοῦ ἀξίως ἑαυτοῦ καὶ
manner this the savior through himself worthily of-himself and
τοῦ γεγεννηκότος τὸν πατέρα τιμᾷ. Τιμὴ γὰρ θεοῦ τί
of-the(-one) having-begotten the father honors honor for of-God what
γένοιτ' ἂν ἄλλο, ἢ τὸ διαδειχθῆναι διαφερόντως ἀγαθὸν
could-be — else than the to-be-displayed especially good
ὄντα; καὶ αὕτη ἐστὶν ἡ δόξα ἣ πόῤῥωθεν ὠφείλετο μὲν,
being and this is the glory which from-afar was-owed indeed
οὐκ ἐνῆν δὲ παρ' οὐδενὸς ἀνθρώπων εἰσενεχθῆναι, καὶ
not it-was-possible but by none of-men to-be-contributed and
διὰ τοῦτο "εἰ πατήρ φησίν εἰμι ἐγὼ, ποῦ ἐστιν ἡ δόξα
because-of this if father he-says am I where is the glory
μου;" Μόνῳ γὰρ ἐξῆν τῷ μονογενεῖ, τὰ εἰκότα
my alone for it-was-possible to-the only-begotten the fitting(-things)
πάντα διασῶσαι πρὸς τὸν πατέρα· καὶ τοίνυν αὐτὸ τοῦτο
all to-preserve toward the father and therefore itself this
δεικνὺς, ὡς ἄρα μόνος ἐδυνήθη τουτονὶ τὸν ἆθλον ἀνύσαι,
showing that then alone he-was-able this the contest to-accomplish
ἐπεὶ τὸ πᾶν ἐτέλεσεν ἔργον πρὸς τὸν τετιμημένον πατέρα,
when the whole he-finished work toward the honored father
"ἐγώ φησιν ἐδόξασά σε ἐπὶ τῆς γῆς, ἐφανέρωσά σου τὸ
I he-says glorified you on the earth I-manifested your the
ὄνομα τοῖς ἀνθρώποις εἰκότως." Λόγος γάρ ἐστιν ἀκριβὴς
name to-the men fittingly Word for he-is exact
τοῦ γεγεννηκότος φέρων τὸ εἶδος, ἀπαύγασμα τῆς δόξης
of-the(-one) having-begotten bearing the form radiance of-the glory
καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ· καὶ ἐπεὶ δι' ὧν
and stamp of-the hypostasis his and since through what

σαρκὶ συνήφθη, τοῖς ἐν αἰσθήσει ζῶσι συνετὸς ἐγένετο,
with-flesh he-was-conjoined to-the(-ones) in sense living intelligible he-became
πᾶσαν τοῦ προενεγκόντος νοῦ τὴν ἀγαθὴν ἐμήνυσε θέλησιν·
all of-the having-brought-forth mind the good revealed will
πρὸς ὃ κἀκεῖνο φέρειν ἡγοῦμαι, ὃ πρὸς τὸν Φίλιππον,
toward which also-that to-tend I-think what to — Philip
ἰδεῖν τὸν πατέρα ζητοῦντα, φησὶν ὁ σωτὴρ, "ὁ ἑωρακὼς
to-see the father seeking says the savior the(-one) having-seen
ἐμὲ ἑώρακε τὸν πατέρα," καὶ διὰ τοῦτό φησιν Ἡσαΐας,
me has-seen the father and because-of this he-says Isaiah
"καλεῖται τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἄγγελος."
is-called the name his of-great counsel messenger

29 Οὕτω τοίνυν πρὸς τὴν δόξαν τοῦ πατρὸς οὐδὲν παραλιπὼν
thus therefore toward the glory of-the father nothing having-left-out
ὁ μονογενὴς μόνος καθαιρεῖ τὸ μεσότοιχον τῆς ἔχθρας
the only-begotten alone pulls-down the dividing-wall of-the enmity
καὶ λύει τῶν ἐγκλημάτων τὸν ἄνθρωπον. Ἐπεὶ δὲ
and releases from-the charges the man since and
κατὰ τὴν ἑτέραν τῶν φύσεων, τὴν ἡμετέραν λέγω τὴν
according-to the other of-the natures the our I-say the
ἀνθρωπείαν, ὁ διπλοῦς Ἰησοῦς τὸν πατέρα ἐτίμησε καὶ
human the twofold Jesus the father honored and
ἀπὸ τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος τὸν θαυμαστὸν
from the body his and the blood the wondrous
ἐκεῖνον στέφανον τῆς δόξης ἔπλεξε τῷ πατρί· διὰ
that crown of-the glory wove for-the father because-of
ταῦτα μόνον μέν ἐστι κατὰ τῆς ἁμαρτίας φάρμακον
these(-things) only indeed is against the sin remedy
τὸ τοῦ Χριστοῦ σῶμα, μόνη δὲ ἡ λύσις ἁμαρτημάτων τὸ
the — of-Christ body only and the release of-sins the
αἷμα. Καὶ γὰρ διὰ τοῦτο συνέστη τὴν ἀρχὴν, ἵνα
blood and for because-of this it-was-constituted at-the beginning so-that

τὸν πατέρα δοξάσῃ, καὶ ὅ φησιν αὐτὸς ὁ σωτὴρ, εἰς
the father it-might-glorify and as says himself the savior for
τοῦτο γεγέννηται καὶ εἰς τοῦτο ἐλήλυθεν εἰς τὸν κόσμον
this it-has-been-born and for this has-come into the world
καὶ τὸν ἑξῆς ἅπαντα χρόνον, μόνον μὲν τὸ πρὸς τοῦτο
and the following all time only indeed the toward this
φέρον ἅπαν ἐτέλεσεν ἔργον, μόνον δὲ τὸν ὑπὲρ τούτου
tending all it-accomplished work only and the for this
διαφερόντως ὑπομεμένηκε πόνον. Καὶ γὰρ τοῦτο τὸ σῶμα
especially has-endured toil and for this the body
τοῦ πληρώματος τῆς θεότητος ἐγένετο θησαυρὸς καὶ
of-the fullness of-the godhead became treasure and
πάσης μὲν ἦν ἄγευστον ἁμαρτίας, ἐπλήρωσε δὲ πᾶσαν
of-all indeed was untasting sin fulfilled and all
δικαιοσύνην, ἐκήρυξε δὲ τοῖς ὁμογενέσι ἀγνοούμενον τὸν
righteousness proclaimed and to-the kin being-unknown the
πατέρα, καὶ οἷς ἔλεγε καὶ οἷς ἐπεδείκνυτο· τοῦτό
father both by-what it-said and by-what it-displayed this
ἐστι τὸ σφαγὲν ἐπὶ τοῦ σταυροῦ· καὶ ὃ τῇ σφαγῇ
is the(-body) slaughtered on the cross and which to-the slaughter
προσάγον, ἐδειλία καὶ ἠγωνία καὶ ἱδρῶσι περιερρεῖτο καὶ
approaching was-afraid and was-in-agony and with-sweats was-streaming and
προὐδόθη καὶ συνελήφθη καὶ κριτῶν ἠνέσχετο παρανόμων
was-betrayed and was-seized and judges bore lawless
καὶ ἐμαρτύρησε μὲν ἐπὶ Ποντίου Πιλάτου τὴν καλὴν
and bore-witness indeed before Pontius Pilate the fair
ὁμολογίαν, ἣ φησι Παῦλος, ἔδωκε δὲ δίκην τῆς ὁμολογίας
confession as says Paul paid and penalty of-the confession
θάνατον καὶ τοῦτον ἐπὶ σταυροῦ καὶ μάστιγας μὲν ἐπὶ τῶν
death and this on cross and scourges indeed on the
μεταφρένων, ἐπὶ δὲ τῶν χειρῶν καὶ τῶν ποδῶν ἥλους, τῇ
back on and the hands and the feet nails in-the

πλευρᾷ δὲ τὴν λόγχην ἐδέξατο καὶ ἤλγησε μαστιγούμενον
side and the lance it-received and was-pained being-scourged
καὶ ὠδυνήθη προσηλούμενον, — τοῦτο τὸ αἷμα τῶν
and suffered being-nailed this the blood from-the
πληγῶν ἐκπηδῆσαν τὸν ἥλιον ἔσβεσε καὶ τὴν γῆν ἔσεισε
wounds having-leapt-out the sun quenched and the earth shook
καὶ τὸν ἀέρα ἡγίασε καὶ πάντα τὸν κόσμον ἀπέκλυσε
and the air sanctified and all the world washed-clean
τοῦ ῥύπου τῆς ἁμαρτίας. Ὅθεν καθάπερ ἐδέησεν
from-the filth of-the sin whence as there-was-need
ἁπλῶς τῷ γραπτῷ νόμῳ τοῦ πνευματικοῦ νόμου, τῷ
simply for-the written law of-the spiritual law for-the
ἀτελῶς ἔχοντι τοῦ τελείου, τῷ τέλειον ἀποφῆναι τὸν
imperfectly being of-the perfect for-the perfect to-render the(-one)
κατορθοῦντα μὴ δυναμένῳ τοῦ δυναμένου· τὸν ἴσον τρόπον
achieving not able of-the able the same manner
καὶ τῶν μετὰ τὸ λουτρὸν, περὶ ὧν ἐξήμαρτον, εἰς
also of-the(-ones) after the bath for what they-sinned against
τὴν χάριν παραιτουμένων τοῖς πόνοις καὶ τοῖς δάκρυσι τοῦ
the grace begging-pardon for-the toils and the tears of-the
αἵματος δεῖ τῆς κοινῆς διαθήκης καὶ τοῦ σφαγέντος
blood there-is-need of-the common covenant and of-the slaughtered
σώματος, ὡς οὐδὲν ὄφελος ὂν ἐκείνων τούτων χωρίς.
body as no benefit being of-those of-these without
33 Διονύσιος δὲ ὁ θεῖος καὶ τὰς ἱερὰς αὐτὰς τελετὰς μὴ
Dionysius and the divine even the sacred themselves rites not
ἂν τελέσαι φησὶ μηδὲ τὰ αὐτῶν δυνηθῆναι μὴ τοῦ
— to-perfect he-says nor the(-things) their to-be-able not the
δείπνου προστεθέντος τοῦ ἱεροῦ, σχολῇ γε δὴ πόνου
supper having-been-added the sacred hardly at-least indeed toil
καὶ δικαιοσύνην ἀνθρώπων ἁμαρτίας δύνασθαι λύειν καὶ
and righteousness of-men sins to-be-able to-dissolve and

τὰ τοιαῦτα περαίνειν ἔχειν εἰκός ἐστιν· ἄλλως τε τῶν
the such(-things) to-accomplish to-have fitting it-is otherwise also of-the
ἱερῶν ἓν καὶ τοῦτο μυστηρίων τοὺς περὶ ὧν ἐξήμαρτον
sacred one also this of-mysteries the(-ones) for what they-sinned
μεταγνόντας καὶ προσαγγείλαντας ἑαυτοὺς τοῖς ἱερεῦσι
having-repented and having-declared themselves to-the priests
πάσης ἀπολύεσθαι δίκης παρὰ θεῷ δικαστῇ. Οὐκοῦν οὐδὲ
from-all to-be-released penalty with God judge then not-even
τούτου γένοιτ᾽ ἂν τυχεῖν ἐνεργοῦ, μὴ τὸ ἱερὸν δειπνήσαντας
this could-be — to-attain active not the sacred having-dined
δεῖπνον. Διὰ τοῦτο καὶ λούμεθα μὲν ἅπαξ, πρόσιμεν
supper because-of this also we-are-washed indeed once we-approach
δὲ τῇ τραπέζῃ πολλάκις, ὅτι συμβαίνει μὲν ἑκάστοτε
but the table often because it-befalls indeed each-time
θεῷ προσκρούειν ἀνθρώπους ὄντας, λύειν δὲ τὸ
against-God to-offend men being to-dissolve and the
ἔγκλημα πειρωμένοις μετανοίας χρεία καὶ πόνων καὶ
charge for-those-trying of-repentance need and of-toils and
τοῦ θριαμβεῦσαι τὴν ἁμαρτίαν· ταῦτα δὲ δράσειεν ἂν
of-the to-triumph-over the sin these(-things) but would-do —
κατὰ τῆς ἁμαρτίας, ἢν τὸ μόνον τῶν ἀνθρωπίνων κακῶν
against the sin if the only of-the human evils
φάρμακον προστεθῇ· Καθάπερ γὰρ τὴν ἀγριέλαιον ἡ
remedy should-be-added as for the wild-olive the
καλλιέλαιος, ἐπειδὰν ἐγκεντρισθῇ, πρὸς ἑαυτὴν καθάπαξ
cultivated-olive when it-is-grafted to itself once-for-all
ἀμείβει καὶ ὁ καρπὸς οὐδαμόθεν κοτίνῳ προσήκων·
changes and the fruit nowhere to-wild-olive belonging
τὸν ἴσον τρόπον καὶ ἡ τῶν ἀνθρώπων δικαιοσύνη αὐτὴ
the same manner also the of-the men righteousness itself
μὲν πρὸς οὐδὲν φέρει δι᾽ ἑαυτὴν, τῷ δὲ Χριστῷ
indeed toward nothing tends through itself — but with-Christ

συναφθέντων καὶ σαρκὸς καὶ αἵματος κεκοινωνηκότων, τὰ
having-been-conjoined and of-flesh and blood having-shared the
μέγιστα τῶν ἀγαθῶν εὐθὺς ἐδυνήθη, ἁμαρτιῶν ἄφεσιν καὶ
greatest of-the goods at-once it-was-able of-sins forgiveness and
βασιλείας κληρονομίαν, ἃ τῆς τοῦ Χριστοῦ δικαιοσύνης
of-kingdom inheritance which of-the — of-Christ righteousness
ἐστὶ καρπός. Ὥσπερ γὰρ ἀπὸ τῆς ἱερᾶς τραπέζης τὸ σῶμα
is fruit as for from the sacred table the body
Χριστοῦ κομιζόμεθα σῶμα τῶν κρειττόνων ὑπερνικώντων,
of-Christ we-receive body the stronger overcoming
οὕτως ἀκόλουθον ἐνταῦθα καὶ τὴν δικαιοσύνην ἡμῶν
thus consistent here also the righteousness our
χριστοειδῆ γενέσθαι δικαιοσύνην. Τὸ γὰρ "σῶμα Χριστοῦ
Christ-formed to-become righteousness the for body of-Christ
ἐσμὲν καὶ μέλη ἐκ μέρους," οὐ κατὰ τὸ σῶμα μόνον
we-are and members in part not according-to the body only
νομιστέον εἰρῆσθαι, ἀλλὰ πολλῷ δικαιότερον τῇ ψυχῇ
one-must-think to-have-been-said but by-much more-justly to-the soul
καὶ τῇ κατ' αὐτὴν ἐνεργείᾳ τὴν κοινωνίαν ἀποδοτέον
and to-the according-to it activity the communion one-must-render
ἐστίν· ἐπεὶ καὶ ὁ κολλώμενος τῷ κυρίῳ ἓν πνεῦμά
is since also the(-one) cleaving to-the Lord one spirit
ἐστι, τοῦτό ἐστι δεικνῦντος, τὴν κοινωνίαν ταύτην καὶ
is this is of-one-showing the communion this and
συμφυΐαν ἐπὶ τοῦ νοῦ μάλιστα συνεστάναι καὶ τῆς
growing-together in the mind most to-consist and the
ψυχῆς. Διὰ τοῦτο γὰρ οὐ σῶμα περιέθετο μόνον, ἀλλὰ
soul because-of this for not body he-put-on only but
καὶ ψυχὴν ἔλαβε καὶ νοῦν καὶ θέλησιν καὶ πᾶν ὁτιοῦν
also soul took and mind and will and every anything
ἀνθρώπειον, ἵν' ὅλοις ἡμῖν ἑνωθῆναι δυνηθῇ καὶ δι'
human so-that whole us to-be-united he-may-be-able and through

ὅλων ἡμῶν χωρήσῃ καὶ πρὸς ἑαυτὸν ἡμᾶς ἀναλύσῃ,
whole us may-advance and toward himself us may-dissolve
πᾶσι πάντα συνάψας τοῖς ἡμετέροις τὰ ἑαυτοῦ,
to-all all having-conjoined to-the our(-things) the(-things) his
ὅθεν ἁμαρτάνουσιν ἀνάρμοστός ἐστι καὶ ἀκόλλητος, ὅτι
whence for-those-sinning ill-fitting he-is and uncleaving because
ταύτῃ μόνον κοινὸν ἡμῖν πρὸς ἐκεῖνον.
by-this alone common for-us toward him
Τὰ γὰρ ἄλλα πάντα καὶ ἐδέξατο παρ᾽ ἡμῶν
the for other(-things) all both he-received from us
φιλανθρώπως καὶ ἡμῖν συνάπτει φιλανθρωπότερον. Το
with-love-of-mankind and to-us conjoins with-more-love-of-mankind the
μὲν γὰρ ἦν τὸν θεὸν εἰς τὴν γῆν κατελθεῖν, τὸ δὲ ἡμᾶς
indeed for was — God to the earth to-come-down the but us
ἐνθένδε ἀναγαγεῖν· καὶ τὸ μὲν αὐτὸν ἐνανθρωπῆσαι, τὸ
from-here to-lead-up and the indeed himself to-become-man the
δὲ τὸν ἄνθρωπον θεωθῆναι· καὶ τὸ μὲν τὴν φύσιν
but the man to-be-deified and the(-one) indeed the nature
ἁπλῶς τῶν ὀνειδῶν ἀπαλλάττει, ἐφ᾽ ἑνὶ σώματι καὶ μιᾷ
simply from-the reproaches frees in one body and one
ψυχῇ τὴν ἁμαρτίαν νικήσασαν, τὸ δὲ ἕκαστον τῶν
soul the sin having-conquered the(-other) but each of-the
ἀνθρώπων ἁμαρτιῶν ἀπολύει καὶ θεῷ συνίστησι, ταῦτα
men from-sins releases and with-God unites these(-things)
δὲ ἐκείνων φιλανθρωπότερα. Ἐπεὶ γὰρ οὐκ ἐνῆν ἡμᾶς
but than-those more-loving-of-mankind since for not it-was-possible us
ἀνελθόντας τῶν αὐτοῦ μετασχεῖν, αὐτὸς κατελθὼν εἰς
having-gone-up of-the his to-partake he having-come-down to
ἡμᾶς τῶν ἡμετέρων μεταλαμβάνει, καὶ οὕτως ἀκριβῶς
us of-the our(-things) partakes and so exactly
οἷς ἔλαβε συνεφύη, ὥστε δι᾽ ὧν ἡμῖν, ἃ παρ᾽ ἡμῶν
to-what he-took grew-together so-that through what to-us what from us

ἔλαβεν, ἀποδίδωσιν, ἑαυτοῦ μεταδίδωσι, καὶ σαρκὸς καὶ
he-took he-gives-back of-himself he-imparts and of-flesh and
αἵματος μετέχοντες ἀνθρωπείου τὸν θεὸν αὐτὸν ταῖς ψυχαῖς
of-blood partaking human — God himself in-the souls
δεχόμεθα, καὶ σῶμα θεοῦ καὶ αἷμα καὶ ψυχὴν θεοῦ καὶ
we-receive and body of-God and blood and soul of-God and
νοῦν καὶ θέλησιν οὐδὲν ἔλαττον ἢ ἀνθρώπινα. Ἔδει
mind and will nothing less than human it-was-needed
γὰρ καὶ τοῦτο εἶναι κἀκεῖνο γενέσθαι τὸ τῆς ἐμῆς ἀσθενείας
for both this to-be and-that to-become the of-the my weakness
φάρμακον· εἰ μὲν γὰρ θεὸς ἦν μόνον, οὐκ ἂν οὕτως
remedy if indeed for God he-were only not — thus
ἡνώθη, — πῶς γὰρ ἂν ἡμῖν ἐγένετο δεῖπνον;
he-would-have-been-united how for — to-us would-he-have-become supper
— εἰ δ' ὅπερ ἡμεῖς μόνον, οὐκ ἂν οὕτως ἔδρασε. Νῦν
if but what we only not — thus he-would-have-acted now
δὲ τὸ συναμφότερον· οὕτω μὲν ὡς ὁμογενέσιν ἑνοῦται καὶ
but the both thus indeed as with-kin he-is-united and
συμφύεται τοῖς ἀνθρώποις, ἐκείνως δὲ τὴν φύσιν ἆραι
grows-together with-the men in-that-way and the nature lift
δύναται καὶ νικῆσαι καὶ πρὸς ἑαυτὸν μεταστῆσαι. Τῶν
he-can and conquer and toward himself transfer of-the
γὰρ δυνάμεων τὰς ἐλάττους αἱ μείζους ἐπὶ τῶν αὐτῶν
for powers the lesser the greater in the same
μένειν, ἐπειδὰν αὐταῖς συνενεχθῶσιν, οὐ συγχωροῦσι, καὶ
to-remain when with-them they-are-brought-together not permit and
σίδηρος οὐδὲν σιδήρου φέρει πυρὶ συνελθὼν, καὶ γῆ
iron nothing of-iron bears with-fire having-come-together and earth
καὶ ὕδωρ τῶν οἰκείων τὰ τοῦ πυρὸς ἀλλάττονται
and water instead-of-the own(-things) the(-things) of-the fire exchange
πυρὸς ἀπολελαυκότα· εἰ δὲ τῶν ὁμογενῶν δυνάμεων αἱ
of-fire having-enjoyed if but of-the kindred powers the

κρείττους οὕτω δρῶσιν εἰς τὰς ἐλάττους, τί δεῖ
stronger thus act on the lesser what must-one
περὶ τῆς ὑπερφυοῦς ἐκείνης νομίσαι; Φανερὸν τοίνυν, ὡς
about the supernatural that think manifest therefore that
ἐγχεῖται μὲν ἡμῖν ὁ Χριστὸς καὶ ἀναμίγνυσιν ἑαυτὸν,
is-poured-into indeed us — Christ and mingles himself
ἀμείβει δὲ καὶ πρὸς ἑαυτὸν μεταβάλλει καθάπερ ῥανίδα
changes and and toward himself transforms(-us) as drop
μικρὰν ὕδατος ἐγχεθεῖσαν ἀπείρῳ μύρου πελάγει· τοσαῦτα
small of-water poured into-infinite of-chrism sea so-much
γὰρ δύναται τοῖς ἐμπεσοῦσι τόδε τὸ μύρον, ὥστε οὐκ
for can for-the(-ones) falling-in this the chrism so-that not
εὐώδεις ἀποδείκνυσιν ἁπλῶς οὐδὲ μύρου πνέοντας μόνον,
fragrant it-renders simply nor of-chrism breathing only
ἀλλ' εὐωδίαν αὐτὴν τὴν ἕξιν αὐτοῦ τοῦ κενωθέντος δι'
but fragrance very the habit very of-the emptied for
ἡμᾶς μύρου· "Χριστοῦ γάρ φησιν εὐωδία ἐσμέν."
us chrism of-Christ for he-says fragrance we-are
Τοιαύτην ἔχει δύναμιν καὶ χάριν τοῖς τετελεσμένοις τὸ 43
such has power and grace for-the initiated the
δεῖπνον, ἐάν γε καθαροὶ προσελθόντες κακίας ἁπάσης
supper if at-least pure having-approached from-vice all
μηδὲν ἐπεισαγάγωμεν ἔπειτα πονηρὸν, οὕτω γὰρ ἔχουσι
nothing we-bring-in afterward wicked thus for being
καὶ παρεσκευασμένοις οὐδὲν κωλύσει τὸν Χριστὸν οὕτως
and prepared nothing will-prevent — Christ so
ἀκριβῶς ἡμῖν ἑνωθῆναι· "τὸ μυστήριον τοῦτο μέγα ἐστί",
exactly to-us to-be-united the mystery this great is
τὴν ἕνωσιν ταύτην ἐξαίρων ὁ μακάριος ἔφη Παῦλος· τοῦτο
the union this exalting the blessed said Paul this
γάρ ἐστιν ὁ γάμος ὁ πολυύμνητος, καθ' ὃν ὁ πανάγιος
for is the marriage the much-hymned according-to which the all-holy

νυμφίος τὴν ἐκκλησίαν ὡς παρθένον ἄγεται νύμφην. Καὶ
bridegroom the church as virgin leads bride and
γὰρ ἐνταῦθα μὲν ὁ Χριστὸς ἐκτρέφει τὸν περὶ αὐτὸν
for here indeed — Christ nourishes the around him
χορὸν, τούτῳ δὲ μόνῳ τῶν μυστηρίων σάρκες ἐσμὲν ἐκ τῶν
chorus by-this and alone of-the mysteries fleshes we-are of the
σαρκῶν αὐτοῦ καί ὀστᾶ ἐκ τῶν ὀστῶν αὐτοῦ. Ταῦτα δέ
fleshes his and bones of the bones his these(-things) and
ἐστιν, οἷς ὁ ἀπόστολος ὁριζόμενος τὸν γάμον, νυμφίον
are by-which the apostle defining the marriage bridegroom
ἀποδείκνυσι τὸν Χριστὸν εἶναι καὶ τὴν νύμφην ἔχειν, ὁ
shows — Christ to-be and the bride to-have the
νυμφαγωγός φησιν Ἰωάννης. Τοῦτο τὸ μυστήριον φῶς μέν
bride-leader says John this the mystery light indeed
ἐστι τοῖς ἤδη κεκαθαρμένοις, καθάρσιον δὲ τοῖς
is for-the(-ones) already cleansed cleansing and for-the(-ones)
ἔτι καθαιρομένοις, ἀλείπτης δὲ κατὰ τοῦ πονηροῦ καὶ τῶν
still being-cleansed trainer and against the evil(-one) and the
παθῶν ἀγωνιζομένοις· τοῖς μὲν γὰρ οὐδὲν ἄλλο λοιπὸν
passions for-the(-ones)-contending to-the(-ones) indeed for nothing else remaining
ἢ καθάπερ ὀφθαλμῷ τὴν λύμην ἀποθεμένῳ τὸ φῶς τοῦ
than as with-eye the defilement having-put-off the light of-the
κόσμου δέξασθαι, τοῖς δὲ δεομένοις ἔτι τοῦ καθᾶραι
world to-receive to-the(-ones) but needing still the(-thing) to-cleanse
δυναμένου, καθάρσιον τί γένοιτ' ἂν ἄλλο; Τὸ γὰρ αἷμα τοῦ
able cleansing what could-be — else the for blood of-the
υἱοῦ τοῦ θεοῦ καθαρίζει ἡμᾶς φησιν ἀπὸ πάσης ἁμαρτίας ὁ
son — of-God cleanses us he-says from all sin the
διαφερόντως τῷ Χριστῷ φιλούμενος Ἰωάννης· τὴν δὲ κατὰ
especially — by-Christ loved John the and against
τοῦ πονηροῦ νίκην τίς οὐκ οἶδεν, ὡς ὁ Χριστὸς ἀνήρηται
the evil(-one) victory who not knows that — Christ has-won

μόνος, οὗ μόνον ἔστη τρόπαιον κατὰ τῆς ἁμαρτίας τὸ
alone whose alone stood trophy against the sin the
σῶμα, καὶ τούτῳ δύναται βοηθῆσαι πολεμουμένοις, ἐν ᾧ
body and by-this he-can help the(-ones)-warred-on in which
πέπονθεν αὐτὸς καὶ νενίκηκε πειρασθείς; Ἐπεὶ γὰρ τῇ σαρκὶ
he-suffered himself and conquered being-tempted since for to-the flesh
πρὸς τὴν πνευματικὴν ζωὴν κοινὸν οὐδὲν ἦν, ἥ γε καὶ
toward the spiritual life common nothing was which at-least also
λίαν ἀπεχθῶς ἔχει καὶ πολεμίως, — "ἐπεθυμεῖ γάρ φησι
very hatefully is and hostilely it-desires for he-says
κατὰ τοῦ πνεύματος", — διὰ ταῦτα σὰρξ ἐπενοήθη
against the spirit because-of these(-things) flesh was-devised
κατὰ τῆς σαρκὸς, τῆς χοϊκῆς ἡ πνευματικὴ, καὶ λύεται
against the flesh the earthy the spiritual and is-dissolved
σαρκὸς νόμῳ σαρκικὸς νόμος, καὶ σὰρξ εἴκει πνεύματι καὶ
of-flesh by-law fleshly law and flesh yields to-spirit and
βοηθεῖ κατὰ τοῦ νόμου τῆς ἁμαρτίας. Διὰ ταῦτα γὰρ
helps against the law of-the sin because-of these(-things) for
τὴν πνευματικὴν ζῆσαι ζωὴν οὐδενὶ τῶν πάντων ἐξῆν,
the spiritual to-live life to-none of-the all it-was-possible
τῆς μακαρίας σαρκὸς ταύτης μήπω παγείσης, ὁπότε μηδ'
the blessed flesh this not-yet having-been-fixed when not-even
αὐτὸς ὁ νόμος ἐσώζετο, καίτοι μηδὲ σφόδρα φιλοσοφίας
itself the law was-kept and-yet not-even very philosophy
ἐπειλημμένος, οὐδ' ἴσχυεν οὐδὲν ἐν ἀνθρώποις, τοῦ
having-laid-hold-of nor was-strong nothing in men of-the(-thing)
καθ' ἡμᾶς πεφυκότι τῇ χείρονι μοίρᾳ βοηθοῦντος.
according-to us being-by-nature to-the worse part helping
" Ἠσθένει γάρ φησιν ὁ νόμος διὰ τῆς σαρκὸς", καὶ
was-weak for he-says the law through the flesh and
σαρκὸς ἑτέρας ἐδεῖτο σῶσαι δυναμένης αὐτῷ τὴν ἰσχύν·
of-flesh another needed to-save able for-it the strength

"τὸ γὰρ ἀδύνατόν φησι τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ
the for impossible he-says of-the law in that it-was-weak through
τῆς σαρκὸς, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι
the flesh — God the his-own son having-sent in likeness
σαρκὸς ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί."
of-flesh of-sin condemned the sin in the flesh
Τούτων ἕνεκα τῆς σαρκὸς ταύτης ἀεὶ δεόμεθα καὶ
of-these for-the-sake the flesh this always we-need and
συνεχοῦς ἀπολαύομεν τῆς τραπέζης, ὡς ἂν ὁ νόμος τοῦ
continuous enjoy the table so-that — the law of-the
πνεύματος ἐν ἡμῖν ἐνεργὸς ᾖ, καὶ τῇ ζωῇ τῆς σαρκὸς
spirit in us active may-be and to-the life of-the flesh
μηδεμία γένηται χώρα μηδὲ λάβῃ καιρὸν εἰς γῆν
no may-come-to-be place nor it-may-take occasion to earth
ἐνεχθῆναι, καθάπερ τὰ βαρέα τῶν σωμάτων διαλιπόντος
to-be-borne as the heavy(-things) of-the bodies having-failed
τοῦ ὑπανέχοντος. Ἔστι μὲν γὰρ τὸ μυστήριον τέλειον
the(-thing) holding-up it-is indeed for the mystery perfect
ἕνεκα πάντων καὶ οὐκ ἔστιν ᾧ δεῖ τοῖς τελουμένοις,
for-the-sake of-all(-things) and not there-is what is-needed for-the initiated
ὃ μὴ παρέχει διαφερόντως· ἐπεὶ δὲ ἡ τῆς ὕλης φαυλότης
which not it-provides especially since but the of-the matter worthlessness
οὐκ ἐᾷ τὴν σφραγῖδα μένειν ἀκίνητον, — ἔχομεν γὰρ τὸν
not lets the seal to-remain unmoved we-have for the
θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσι, — διὰ τοῦτο
treasure this in earthen vessels because-of this
οὐχ ἅπαξ ἀλλὰ διηνεκοῦς ἀπολαύομεν τοῦ φαρμάκου, καὶ
not once but continual we-enjoy the remedy and
τὸν πλάστην ἀεὶ δέον τῷ πηλῷ παρακαθῆσθαι καὶ
the molder always it-being-needed by-the clay to-sit-beside and
συγχεόμενον τὸ εἶδος αὖθις ἀνακαλεῖσθαι, καὶ συνεχοῦς
being-confounded the form again to-recall and continuous

ἡμᾶς ἀπολαύειν τῆς τοῦ ἰατροῦ χειρὸς, χαυνουμένην
us to-enjoy the of-the physician hand slackening
ἰωμένου τὴν ὕλην καὶ κλινομένην ἐπανορθουμένου τὴν
healing the matter and inclining setting-right the
γνώμην, μὴ καὶ λάθῃ θάνατος παρελθών. "Νεκροὺς
judgment lest also may-escape-notice death having-come-in dead
γὰρ ὄντας φησὶ τοῖς παραπτώμασι" συνεζωοποίησε τῷ
for being he-says in-the trespasses he-made-alive-with —
Χριστῷ καὶ τὸ αἷμα τοῦ Χριστοῦ καθαρίζει τὴν συνείδησιν
with-Christ and the blood — of-Christ cleanses the conscience
ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι·
our from dead works for the to-serve God living
τήντε γὰρ ἀληθινὴν ζωὴν εἰς ἡμᾶς ἡ τῆς ἱερᾶς τραπέζης
the-both for true life into us the of-the sacred table
δύναμις ἀπὸ τῆς μακαρίας ἐκείνης ἕλκει καρδίας, τό τε
power from the blessed that draws heart the and
λατρεύειν θεῷ καθαρῶς ἐντεῦθεν ἡμῖν. Εἰ γὰρ τοῦτό ἐστι
to-serve God purely from-here for-us if for this is
καθαρὰ λατρεία θεοῦ, τὸ ὑποτετάχθαι, τὸ ὑπακούειν, τὸ
pure service of-God the to-be-subjected the to-obey the
αὐτοῦ κινοῦντος πάντα ποιεῖν, οὐκ οἶδα πότ' ἂν μᾶλλον
him moving all(-things) to-do not I-know when — more
ὑποταγῆναι θεῷ δυνηθεῖμεν, ἢ ἐπειδὰν αὐτοῦ γενώμεθα
be-subjected to-God we-could than when his we-become
μέλη. Τίνι γὰρ ἂν ὁτιοῦν ἐπιτάττειν δύναιτο μᾶλλον
members to-whom for — anything command could rather
ἢ τοῖς μέλεσιν ἡ κεφαλή; Μέλη γὰρ Χριστοῦ τοὺς
than to-the members the head members for of-Christ the
τελουμένους καὶ πάσης ἄλλης ἱερᾶς τελετῆς ἀπεργαζομένης
initiated also all other sacred rite making
τελεώτερον ἡμῖν ὁ τῆς ζωῆς τοῦτο δίδωσιν ἄρτος.
more-perfectly to-us the of-the life this grants bread

Καθάπερ γὰρ διὰ τὴν κεφαλὴν καὶ τὴν καρδίαν τὰ
as for because-of the head and the heart the
μέλη· οὕτως “ὁ τρώγων μέ φησιν κἀκεῖνος ζήσεται
members thus the(-one) eating me he-says that(-one)-too will-live
δι’ ἐμέ.” Ζῇ μὲν γὰρ καὶ διὰ τὴν τροφήν.
because-of me lives indeed for also because-of the food
Ἡ τελετὴ δὲ οὐ τοῦτον ἔχει τὸν τρόπον, ἡ τροφὴ μὲν
the rite but not this has the manner the food indeed
γὰρ ἅτε μηδὲ αὐτὴ ζῶσα, ζωὴν μὲν ἡμῖν παρ’ ἑαυτῆς
for inasmuch-as not-even itself living life indeed to-us from itself
οὐκ ἂν εἰσενέγκοι· τῷ δὲ τῇ προσούσῃ τῷ σώματι
not — would-bring-in by-the but the(-life) present in-the body
βοηθεῖν αἰτία ζωῆς τοῖς προσιεμένοις εἶναι δοκεῖ. Ὁ
to-help cause of-life for-the(-ones) taking(-it) to-be it-seems the
δὲ τῆς ζωῆς ἄρτος αὐτός τε ἔστι ζῶν, καὶ δι’ ἐκεῖνον
but of-the life bread itself both is living and because-of him
ὡς ἀληθῶς ζῶσιν, οἷς ἂν αὐτοῦ μεταδοίη· ὅθεν ἡ μὲν
as truly live to-whom — of-himself he-may-impart whence the indeed
τροφὴ πρὸς τὸν σιτούμενον μεταβάλλει καὶ ἰχθὺς καὶ
food to the(-one) eating changes and fish and
ἄρτος καὶ ὁτιοῦν ἄλλο σιτίον αἷμα ἀνθρώπειον, ἐνταῦθα
bread and anything else food blood human here
δὲ τοὐναντίον ἅπαν. Ὁ γὰρ τῆς ζωῆς ἄρτος αὐτὸς
but the-contrary all the for of-the life bread itself
κινεῖ τὸν σιτούμενον καὶ μεθίστησι καὶ πρὸς ἑαυτὸν
moves the(-one) eating and transposes and toward itself
μεταβάλλει, καὶ ὃ τῆς καρδίας ἐπιεικῶς ἐστὶ καὶ τῆς
changes and what of-the heart reasonably is and of-the
κεφαλῆς, κινούμεθα καὶ ζῶμεν τό γε εἰς αὐτὸν ἥκον, ὡς
head we-are-moved and live the at-least to him depending as
ἔχει ζωῆς ἐκεῖνος· ὃ καὶ δηλῶν αὐτὸς ὁ σωτὴρ ὡς οὐ
he-has of-life he which also showing himself the savior that not

τὸν σιτίων τρόπον ἡμῖν ἀνέχει τὸν βίον, ἀλλ᾽ αὐτὸς ἔχων
the of-foods manner for-us holds-up the life but himself having
οἴκοθεν ἐμπνεῖ, καὶ καθάπερ καρδία μέλεσιν ἢ κεφαλὴ
from-within breathes-in and as heart to-members or head
διαδίδωσι τὴν ζωὴν, ζῶντα δὲ ἑαυτὸν ἐκάλεσεν ἄρτον,
distributes the life living and himself he-called bread
καί "ὁ τρώγων μέ φησι κἀκεῖνος ζήσεται δι᾽ ἐμέ."
and the(-one) eating me he-says that(-one)-too will-live because-of me
Φαίνεται τοίνυν τὸν θεὸν προσκυνεῖν ἐν πνεύματι καὶ ἀληθείᾳ 56
it-appears therefore — God to-worship in spirit and truth
καὶ λατρεύειν καθαρῶς, τῆς ἱερᾶς ἔργον εἶναι τραπέζης·
and to-serve purely of-the sacred work to-be table
οὐ μόνον Χριστοῦ μέλεσιν εἶναι καὶ τοῦτον εἴκειν αὐτῷ
not only of-Christ members to-be and this to-yield to-him
τὸν τρόπον, ἀπὸ τῶν μυστηρίων περιγίνεται τούτων ἡμῖν,
the manner from the mysteries results these for-us
ἀλλ᾽ ὅτι νεκροὺς μὲν ὄντας οὐκ ἂν γένοιτο ζῶντι
but because dead indeed being not — it-would-be-possible living
λατρεύειν θεῷ, ζῶντας δὲ εἶναι καὶ ἔργων ἀπηλλάχθαι
to-serve God living but to-be and from-works to-have-been-freed
νεκρῶν μὴ τοῦτο ἀεὶ δειπνοῦντας τὸ δεῖπνον. Καθάπερ
dead not this always dining the supper as
γὰρ πνεῦμα τὸν θεὸν ὄντα καὶ τοὺς προσκυνοῦντας αὐτὸν
for spirit — God being also the(-ones) worshiping him
ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν, οὕτω καὶ ζῶντι
in spirit and truth must worship so also for-the-living
ζῶντας εἶναι προσήκει τοὺς λατρεύειν προῃρημένους·
living to-be befits the(-ones) to-serve having-chosen
"οὐ γάρ ἐστιν ὁ θεός φησι θεὸς νεκρῶν ἀλλὰ ζώντων."
not for is — God he-says God of-dead but of-living
Ἔστι μὲν οὖν καὶ τὸ ζῆν κατὰ τὸν ὀρθὸν λόγον καὶ
it-is indeed then also the to-live according-to the right reason and

πρὸς ἀρετὴν ἔχειν, θεῷ λατρεύειν· ἀλλ' ἐκεῖνο μὲν καὶ
toward virtue to-be to-God to-serve but that indeed also
δούλων γένοιτ' ἂν ἔργον, — "ὅταν γὰρ ταῦτα πάντα
of-slaves might-be — work when for these(-things) all
ποιήσητέ φησι, λέγετε ὅτι ἀχρεῖοι δοῦλοί ἐσμεν, — Αὕτη
you-have-done he-says say that unprofitable slaves we-are this
δὲ ἡ λατρεία πρὸς τῶν υἱῶν γίνεται μόνων, ἡμεῖς δὲ
but the service by the sons comes-about alone we but
οὐ τῶν δούλων ἀλλ' εἰς τὸν τῶν παίδων καλούμεθα
not of-the(-chorus) of-slaves but into the of-the children are-called
χορόν. Διὰ τοῦτο σαρκὸς καὶ αἵματος αὐτῷ κοινωνοῦμεν,
chorus because-of this of-flesh and of-blood with-him we-share
τὰ γὰρ παιδία φησὶ κεκοινώνηκε σαρκὸς καὶ αἵματος.
the for children he-says have-shared of-flesh and of-blood
Καθάπερ γὰρ ἐκεῖνος, ἵνα πατὴρ ἡμέτερος γένηται καὶ
as for he so-that father our he-might-become and
τὸν λόγον ἐκεῖνον δυνηθῇ λέγειν, — "ἰδοὺ ἐγὼ καὶ τὰ
the word that might-be-able to-say behold I and the
παιδία, ἅ μοι ἔδωκεν ὁ θεος," — σαρκὸς καὶ αἵματος
children whom to-me gave — God of-flesh and of-blood
ἡμῖν ἐγένετο κοινωνὸς, οὕτω καὶ ἡμᾶς, ἵν' ἐκείνῳ
to-us became sharer so also us so-that to-him
γενώμεθα παῖδες, ἀνάγκη τῶν ἐκείνου μεταλαμβάνειν,
we-may-become children necessary of-the(-things) his to-partake
καὶ τοῦτον τὸν τρόπον οὐ μέλη διὰ τὴν τελετὴν
and this the manner not members through the rite
αὐτῷ γινόμεθα μόνον, ἀλλὰ καὶ παῖδες, ὥστε λατρεύειν
to-him we-become only but also children so-as to-serve
ὑποταττομένους ἑκόντας μὲν καὶ μετ' ἐθελουσίου γνώμης
being-subjected willingly indeed and with voluntary judgment
ὥσπερ οἱ παῖδες. Ἀκριβῶς δὲ καθάπερ τὰ μέλη· οὕτω γὰρ
as the children exactly but as the members so for

ἡ λατρεία θαυμαστὴ καὶ οὕτως ὑπερφυὴς, ὥστε καὶ ταύτης
the service wondrous and so supernatural so-that both this
κἀκείνης δεῖ τῆς εἰκόνος καὶ τῆς τῶν υἱῶν καὶ τῆς τῶν
and-that there-is-need the image both the of-the sons and the of-the
μελῶν, ὡς οὐκ ἀρκούσης τῆς ἑτέρας τὸ ὂν ἐνδείξασθαι.
members as not sufficing the other the reality to-show
Τί μὲν γὰρ τοῦτο θαυμαστὸν, μηδεμίαν κίνησιν οἴκοθεν
what indeed for this wondrous no movement from-within
αὐτοὺς κεκτημένους ὥσπερ τὰ μέλη ὡς ὑπὸ κεφαλῆς τοῦ
themselves having-acquired as the members as by head —
θεοῦ κινηθῆναι; τί δὲ ἐκεῖνο μέγα, καθάπερ τοῖς πατράσι
God to-be-moved what and that great as to-the fathers
τῆς σαρκὸς τῷ πατρὶ τῶν πνευμάτων ὑποταγῆναι;
of-the flesh to-the father of-the spirits to-be-subjected
Τὸ δὲ συναμφότερον ὑπερφυὲς ὅταν τοῦ λόγου τὴν
the but both supernatural when of-the reason the
αὐτονομίαν σώζοντες ὥσπερ οἱ παῖδες, ὑποταγῆναι
self-rule keeping as the children to-be-subjected
δυνηθῶμεν ὥσπερ τὰ μέλη· καὶ τοῦτό ἐστι τὸ χρῆμα τῆς
we-are-able as the members and this is the thing of-the
ὑμνουμένης υἱοθεσίας, οὐκ ἐπὶ τῆς φωνῆς ἱσταμένης ὥσπερ
hymned adoption not at the name stopping as
ἐπί τῶν ἀνθρωπίνων, οὐδὲ μέχρι τούτου τιμώσης. Ἐφ'
in the human(-things) nor as-far-as this honoring in
ἡμῶν μὲν γὰρ οἱ ποιητοὶ τοῖς γεγεννημένοις ὀνόματος
our(-case) indeed for the adopted with-the begotten of-name
κοινωνοῦσι μόνον καὶ μέχρι τούτου κοινὸς αὐτοῖς ὁ
share only and as-far-as this common to-them the
πατὴρ, γέννησις δὲ οὐδεμία οὐδὲ ὠδῖνες· ἐνταῦθα δὲ καὶ
father birth but none nor birth-pangs here but also
γέννησίς ἐστιν ἀληθῶς καὶ κοινωνία πρὸς τὸν μονογενῆ,
birth is truly and communion with the only-begotten

οὐ τῆς ἐπωνυμίας μόνον ἀλλὰ καὶ πραγμάτων αὐτῶν,
not of-the name only but also of-realities themselves
τοῦ αἵματος, τοῦ σώματος, τῆς ζωῆς· καὶ τί γὰρ
of-the blood of-the body of-the life and what for
μεῖζον ἢ ὅταν αὐτὸς ὁ πατὴρ τοῦ μονογενοῦς ἐν ἡμῖν
greater than when himself the father of-the only-begotten in us
ἐπιγινώσκῃ τὰ μέλη, ὅταν αὐτὴν εὑρίσκῃ τὴν μορφὴν τοῦ
recognizes the members when very he-finds the shape of-the
παιδὸς ἐπὶ τῶν προσώπων τῶν ἡμετέρων! "Συμμόρφους
child on the faces the our conformed
γάρ φησι προώρισε τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ"· καὶ τί
for he-says he-predestined of-the image of-the son his and why
λέγω τὴν υἱότητα τὴν πεποιημένην, ὅταν τῆς φυσικῆς
do-I-say the sonship the made when than-the natural
προσφυέστερον καὶ συγγενέστερον ἔχῃ, καὶ οἱ οὕτω
more-closely-grown and more-kindred it-is and the(-ones) thus
γεννηθέντες υἱοὶ θεοῦ μᾶλλον ἢ τῶν γεγεννηκότων
born sons of-God rather than of-the(-ones) having-begotten
αὐτῶν, καὶ τοσοῦτο μᾶλλον, ὅσον ἐκείνων μᾶλλον ἢ
them and so-much more as-much-as of-those rather than
τῶν ὑποβαλλομένων εἰσί! Τί γάρ ἐστιν, ὃ τοὺς
of-the(-ones) substituted they-are what for is-it which the
ἀληθεῖς ἡμῖν πατέρας ποιεῖ; ἐκ τῶν σαρκῶν αὐτῶν ταύτην
true for-us fathers makes from the fleshes their this
ἔχομεν τὴν σάρκα, καὶ ἐκ τῶν αἱμάτων αὐτῶν συνέστηκεν
we-have the flesh and from the bloods their consists
ἡμῖν ἡ ζωή. Τοῦτο καὶ ἐπὶ τοῦ σωτῆρος σάρκες
for-us the life this also in-the-case-of the savior fleshes
ἐσμὲν ἐκ τῶν σαρκῶν αὐτοῦ καὶ ὀστᾶ ἐκ τῶν ὀστῶν
we-are from the fleshes his and bones from the bones
αὐτοῦ, ἀλλὰ τῆς κοινωνίας ἑκατέρας πολὺ τὸ μέσον. Ἐπὶ
his but of-the communion each great the between in

μὲν γὰρ τῶν φυσικῶν τὸ νῦν αἷμα τῶν παίδων οὐκέτι
indeed for the natural(-things) the now blood of-the children no-longer
καὶ τῶν γεγεννηκότων ἐστὶν, ἀλλ᾽ ἦν ἐκείνων πρινὴ
also of-the(-ones) having-begotten is but it-was theirs before-than
τῶν παίδων εἶναι, καὶ τοῦτο ποιεῖ τὸ γένος, ὅτι ὃ νῦν
of-the children to-be and this makes the kinship that what now
τούτων, ἐκείνων πρότερον ἦν· τὸ δὲ τῆς τελετῆς ἔργον, τὸ
theirs of-those before was the but of-the rite work the
αἷμα ᾧ ζῶμεν, νῦν ἐστιν αἷμα Χριστοῦ, καὶ ἡ σὰρξ,
blood by-which we-live now is blood of-Christ and the flesh
ἣν πήγνυσιν ἡμῖν τὸ μυστήριον, σῶμά ἐστι τοῦ Χριστοῦ,
which fixes for-us the mystery body is — of-Christ
καὶ κοινὰ ἔτι τὰ μέλη καὶ κοινὴ ἡ ζωή· τοῦτο δέ ἐστιν
and common still the members and common the life this and is
ἡ ἀληθὴς κοινωνία, ὅταν ἀμφοῖν τὸ αὐτὸ κατὰ τὸν αὐτὸν
the true communion when for-both the same at the same
χρόνον παρῇ, ὡς ἐπειδὰν ἑκάτερος ἔχῃ, καὶ νῦν μὲν οὗτος
time is-present since when each has and now indeed this
νῦν δὲ ἐκεῖνος, οὐ κοινωνεῖν ἂν εἴη μᾶλλον ἢ διεστάναι.
now and that not to-share — would-be rather than to-stand-apart
Οὐ γάρ ἐστι τὸ συνάπτον, ὅτι μὴ πάρεστι κατὰ
not for is the(-thing) conjoining what not is-present at
ταὐτὸν ἀμφοτέροις, ὅ γε μόνος ἑκάτερος ἔχει·
the-same(-time) to-both what at-least alone each has
ὅθεν οὔτε κοινωνοῦσιν ἀλλήλοις, οὐτινοσοῦν ἀληθῶς οὔτε
whence neither share with-one-another in-anything truly nor
κεκοινωνήκασιν, ἀλλ᾽ ὅ τι τὸ αὐτό ἐστιν, ὃ πρότερον
have-shared but what — the same is which before
ἦν τούτου νῦν δὲ ἐκείνου, εἰκόνα τινὰ κοινωνίας ἔχει.
was of-this now but of-that image some of-communion has
Καθάπερ γὰρ οὐκ ἄν τις εἴη σύνοικος, ᾧ τὴν
as for not — anyone would-be fellow-dweller with-whom the

αὐτὴν ᾤκησεν οἰκίαν, εἰ μετ᾽ ἐκεῖνον οἰκοίη οὐδ᾽
same he-inhabited house if after him he-should-dwell nor
ἀρχῆς καὶ πραγμάτων καὶ φροντίδων κοινωνὸς ὁτῳοῦν,
of-office and of-affairs and of-cares sharer with-anyone
ὃς ἐξεδέξατο τὴν ἀρχὴν, ἀλλ᾽ ὃς ἂν πρός γε τῷ
who succeeded-to the office but who — besides at-least the
τὸν αὐτὸν οἰκῆσαι τόπον καὶ τῶν αὐτῶν προστῆναι
the same to-inhabit place and the same to-preside-over
πραγμάτων ἔτι καὶ χρόνοις χρήσαιτο τοῖς αὐτοῖς· τὸν
affairs further also times should-use the same the
ἴσον κἀνταῦθα τρόπον ἂν ἔχοι· καὶ σαρκὸς καὶ αἵματος
same also-here manner — it-would-be also of-flesh and of-blood
τοῖς μὲν γεγεννηκόσιν οὐ πάνυ, μὴ τὸν αὐτὸν
with-the(-ones) indeed having-begotten not altogether not the same
ἡμῖν αὐτὰ μετασχοῦσι χρόνον, τῷ Χριστῷ δὲ ὡς ἀληθῶς
with-us them having-partaken time — with-Christ but as truly
κοινωνοῦμεν, πρὸς ὃν καὶ ἀεὶ σῶμα καὶ αἷμα καὶ μέλη
we-share with whom also always body and blood and members
καὶ πάντα ταῦτα κοινά. Εἰ δὲ τοῦτο ποιεῖ τὰ παιδία, τὸ
and all these(-things) common if but this makes the children the
κοινωνῆσαι σαρκὸς καὶ αἵματος, δῆλον καθέσταμεν πρὸς
to-share of-flesh and of-blood clear we-are-made toward
τὸν σωτῆρα συγγενέστερον ἔχοντες ἀπὸ τῆς τραπέζης ἢ
the savior more-kindred being from the table than
τῆς φύσεως πρὸς τοὺς γεγεννηκότας αὐτούς· ἔτι τοίνυν
from-the nature toward the(-ones) having-begotten us further therefore
οὐχ ἅπαξ ζωώσας ὥσπερ ἐκεῖνοι καὶ συστησάμενος
not once having-given-life as they and having-constituted
ἀπηλλάγη, ἀλλ᾽ ἀεὶ πάρεστι καὶ ἥνωται καὶ τούτῳ
he-departed but always is-present and is-united and by-this
αὐτῷ ζωοῖ καὶ συνίστησι τῷ παρεῖναι. Καὶ τῶν
itself he-gives-life and constitutes by-the to-be-present and from-the(-ones)

μὲν γεγεννηκότων ἀφεστηκότας οὐδὲν κωλύει περιεῖναι,
indeed having-begotten standing-away nothing prevents to-survive
τοὺς δὲ τοῦ Χριστοῦ διϊσταμένους οὐδὲν ἄλλο λοιπὸν ἢ
the(-ones) but — from-Christ standing-apart nothing else remaining than
τεθνάναι. Καὶ τί μὴ λέγω τὸ μεῖζον; Συστῆναι μὲν γὰρ
to-be-dead and why not do-I-say the greater to-be-constituted indeed for
αὐτοὺς ἐφ' ἑαυτῶν τοὺς υἱεῖς οὐκ ἔστι μὴ διαστάντας
them by themselves the sons not it-is-possible not having-stood-apart
τῶν γεγεννηκότων, ἀλλὰ τοῦτο ποιεῖ τοὺς μὲν
from-the(-ones) having-begotten but this makes the(-ones) indeed
γεγεννηκέναι, τοὺς δὲ γεγεννῆσθαι τὴν ἀρχὴν τῷ
to-have-begotten the(-ones) but to-have-been-begotten at-the beginning by-the
διαιρεθῆναι· ἡ δ' ἐπὶ τῶν μυστηρίων υἱότης ἐν τῷ
to-be-divided the and in the mysteries sonship in the
συνεῖναι καὶ κοινωνεῖν ἐστι, καὶ τοῦτό ἐστι διεφθάρθαι
to-be-with and to-share is and this is to-have-been-corrupted
καὶ μηκέτ' εἶναι. Οὐκοῦν εἰ κοινωνίαν τινὰ βούλεται τὸ
and no-longer to-be then if communion some means the
τῆς συγγενείας ὄνομα καὶ τούτους οἶμαι μηνύει τοὺς
of-the kinship name and these I-think reveals the(-ones)
αἵματι κοινῷ συνημμένους, μόνη μὲν αἵματος ἂν εἴη
by-blood common conjoined alone indeed of-blood — would-be
κοινότης, μόνη δὲ συγγένεια καὶ υἱότης, καθ' ἣν
community alone and kinship and sonship according-to which
τῷ Χριστῷ κοινωνοῦμεν. Διὰ τοῦτο καὶ τὴν φυσικὴν
— with-Christ we-share because-of this also the natural
γέννησιν ἀποκρύπτει, ἐπειδὰν ἐπὶ τῶν αὐτῶν γένωνται·
birth it-hides when to the same they-come
"ὅσοι γὰρ ἔλαβον αὐτόν φησιν, οἷς ἔδωκεν ἐξουσίαν
as-many-as for received him he-says to-them he-gave authority
τέκνα θεοῦ γενέσθαι"· καίτοι γεγέννηνται καὶ σάρκες
children of-God to-become and-yet they-have-been-born and fleshes

ἦσαν οἱ γεγεννηκότες, καὶ τῆς γεννήσεως προτέρα
were the(-ones) having-begotten and than-the birth earlier
ταύτης ἐκείνη· ἀλλὰ τοσοῦτον ἡ δευτέρα κατεκράτησε
this that but so-much the second prevailed-over
τῆς πρεσβυτέρας, ὥστε μηδὲ ἴχνος ἐκείνης μηδὲ ὄνομα
the elder so-that not-even trace of-that nor name
λοιπὸν εἶναι, καὶ οὕτως ὁ ἱερὸς ἄρτος τὸν νέον εἰσάγων
remaining to-be and thus the sacred bread the new bringing-in
ἄνθρωπον πρόῤῥιζον ἐκβάλλει τὸν παλαιόν.
man by-the-roots casts-out the old
Καὶ τοῦτο γὰρ τῆς ἱερᾶς ἔργον τραπέζης, οἱ γὰρ
and this for of-the sacred work table the(-ones) for
λαβόντες αὐτόν φησιν οὐκ ἐγεννήθησαν ἐξ αἱμάτων· πότε δὲ
having-received him he-says not were-born of bloods when and
αὐτὸν λαμβάνομεν, ἐπιγνῶμεν τὸ ῥῆμα, καὶ παρ᾽ ᾧ τῶν
him we-receive let-us-recognize the word and at which of-the
μυστηρίων εἴρηται τοῦτο. Λέγω δὴ τὸ λάβετε· δῆλον γὰρ,
mysteries is-said this I-say indeed the take clear for
ὡς ἐπὶ τὸ δεῖπνον ταύτῃ καλούμεθα τῇ φωνῇ, καθ᾽ ὃ
that to the supper by-this we-are-called the voice according-to which
τὸν Χριστὸν καὶ χερσὶ λαμβάνομεν ἀληθῶς καὶ στόματι
— Christ both with-hands we-receive truly and with-mouth
δεχόμεθα καὶ ψυχῇ συμμίγνυμεν καὶ σώματι συνάπτομεν
receive and with-soul mingle and with-body conjoin
καὶ κιρνῶμεν αἵματι, καὶ πρόσεστι τὸ δικαίως. Τοῖς
and blend with-blood and is-added the justly to-the(-ones)
γὰρ οὕτω τὸν σωτῆρα καὶ λαβοῦσι καὶ κατασχοῦσι
for thus the savior both having-received and having-held
διατέλους ἐστὶ μὲν αὐτὸς ἁρμόζουσα κεφαλὴ, τούτῳ δὲ
to-the-end is indeed he fitting head to-this and
ἐκεῖνοι πρέποντα μέλη· γέννησιν δὲ τὰ μέλη γεννηθῆναι
they becoming members birth and the members to-be-born

τῇ κεφαλῇ τὴν αὐτὴν ἀκόλουθον ἦν. Οὐκ ἐξ αἱμάτων ἡ
to-the head the same consistent it-was not of bloods the
σὰρξ ἐκείνη οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος
flesh that nor of will of-flesh nor of will
ἀνδρὸς, ἀλλ' ἐκ θεοῦ τοῦ ἁγίου πνεύματος, — "τὸ γὰρ ἐν
of-man but of God the holy spirit the for in
αὐτῇ γεννηθέν φησιν ἐκ πνεύματός ἐστιν ἁγίου", — εἰκὸς
her begotten he-says of spirit is holy fitting
ἦν καὶ τὰ μέλη τοῦτον γεννηθῆναι τὸν τρόπον, ὅπου
it-was also the members this to-be-born the manner where
γε καὶ αὐτὴ ἡ γέννησις τῆς κεφαλῆς τῶν μελῶν τῶν
at-least also itself the birth of-the head of-the members the
μακαρίων γέννησις ἦν. Τοῦτο γὰρ ἦν συστῆναι τὰ μέλη,
blessed birth was this for was to-be-constituted the members
τὸ γεννηθῆναι τὴν κεφαλήν· εἰ δὲ καὶ ἡ ἀρχὴ τῆς ζωῆς
the to-be-born the head if but also the beginning of-the life
γέννησίς ἐστιν ἑκάστῳ, καὶ τὸ τὴν ζωὴν ἄρξασθαι τοῦτό
birth is for-each and the the life to-begin this
ἐστι γεννηθῆναι, δι' ὧν ζωὴ τῶν αὐτῷ προσκειμένων
is to-be-born through which life of-the(-ones) to-him devoted
ἐστὶν ὁ Χριστὸς, αὐτοὶ γεγέννηνται τοῦ Χριστοῦ τὸν βίον
is — Christ they have-been-born — Christ the life
τοῦτον εἰσεληλυθότος καὶ γεγεννηθέντος. Τοσοῦτος σωρὸς
this having-entered and having-been-born so-great heap
ἡμῖν ἀγαθῶν ἀπὸ τῆς ἱερᾶς ἀνίσχει τραπέζης, ῥύεται
for-us of-goods from the sacred rises table it-rescues
δίκης, ἀποτρίβεται τὴν ἀπὸ τῆς ἁμαρτίας αἰσχύνην,
from-penalty wipes-off the from the sin shame
ἀνακαλεῖται τὴν ὥραν, αὐτῷ προσδεῖ τῷ Χριστῷ τῶν
recalls the bloom very binds(-us) — to-Christ than-the

φυσικῶν δεσμῶν ἀκριβέστερον, τὸ καθάπαξ εἰπεῖν τελείους
natural bonds more-exactly the once-for-all to-say perfect
ποιεῖ τὸν ἀληθῆ Χριστιανισμὸν τελετῆς ἁπάσης διαφερόντως.
makes the true Christianity than-rite every especially
76 Ἐνταῦθα δὲ περὶ τοῦ μυστηρίου πολλοῖς ἐπῆλθε θαυμάζειν,
here and about the mystery to-many it-came to-wonder
εἰ οὕτω τελεώτατα πάντων ἔχον, πρὸς τό λύειν
if so most-perfectly of-all being toward the to-release
εὐθύνης τοῦ βαπτίσματος ἐλάττω δοκεῖ δύνασθαι
from-accountability than-the baptism less it-seems to-be-able
μεῖζον ὄν· ἐκεῖνο μὲν γὰρ οὐδὲν πονοῦντας, τὸ δὲ
greater being that indeed for nothing toiling(-us) the(-other) but
πόνων ἡγησαμένων. Καὶ τῶν μὲν ἐκεῖ καθαρθέντων
toils having-led(-the-way) and of-the(-ones) indeed there cleansed
πρὸς τοὺς μηδὲ τὴν ἀρχὴν μολυσμὸν ὁντινοῦν
toward the(-ones) not-even at-the beginning defilement any-whatever
δεξαμένους οὐδεμία διαφορὰ, τῶν δὲ ἐπὶ τοῦ δείπνου
having-received no difference of-the(-others) but at the supper
πολλοῖς τῶν ἡμαρτημένων ἔνεισιν ἴχνη· καὶ διελόντας
in-many of-the sins are-present traces and having-distinguished
ἀκριβέστερον εἰπεῖν, τεττάρων τούτων ἐν τοῖς ἡμαρτημένοις
more-exactly to-say four these in the sins
θεωρουμένων, τοῦ τὴν ἁμαρτίαν ἐργασαμένου, τῆς
being-observed of-the(-one) the sin having-worked of-the
πονηρᾶς ἐνεργείας, τῆς ἐπὶ ταύτῃ δίκης, τῆς ἐκεῖθεν
wicked activity of-the for it penalty of-the from-there
ἐντεθείσης τῇ ψυχῇ προτροπῆς, τῆς μὲν ἐνεργείας
implanted in-the soul impulse from-the indeed activity
αὐτὸν οἴκοθεν ἀπηλλάχθαι δεῖ τὸν εἰργασμένον καὶ
himself from-within to-have-been-freed it-is-needed the(-one) having-worked and
πεπαυμένον ἐπὶ τὸ λουτρὸν ἥκειν, τἄλλα δὲ τὸ βάπτισμα
having-ceased to the bath to-come the-rest but the baptism

μὲν οὐδὲν οὐδενὸς πραγματευσαμένου καθάπαξ ἐκ μέσου
indeed nothing no-one having-labored once-for-all out-of the-way
πάντα ποιεῖ, καὶ τὴν δίκην καὶ τὴν νόσον, ὥστε καὶ
all makes both the penalty and the disease so-that even
αὐτὸν ἀναιρεῖν πιστεύεται τὸν ἡμαρτηκότα. Καὶ γὰρ
very to-destroy it-is-believed the(-one) having-sinned and for
ἐναποθνήσκει τοῖς ὕδασι καὶ νέος τίς ἐστιν ἄνθρωπος,
he-dies-in the waters and new a-certain is man
ὃν ἀναδίδωσι τὸ λουτρόν· ὁ δὲ ἱερὸς ἄρτος, ὃν ἂν
whom gives-up the bath the but sacred bread whom —
ἠνιαμένον λάβοι καὶ πεπονηκότα, τῶν ἡμαρτημένων
grieved it-may-take and having-toiled for-the sins
ἀξίως ἀφίησι μὲν εὐθύνης, ἀποκλύζει δὲ τῆς πονηρᾶς
worthily releases indeed from-accountability washes-clean and of-the wicked
ἕξεως τὴν ψυχὴν, ἀποκτείνει δὲ οὐδαμῶς, οὐ γὰρ
habit the soul kills but in-no-way not for
ἀναπλάττειν ἄνωθεν οἶδε· καὶ τοῦτον μόνον τῶν τῆς
to-re-form from-the-start it-knows and this alone of-the of-the
ἁμαρτίας ὅρων ἀκίνητον καταλείπει καὶ μένειν ἀφίησιν,
sin terms unmoved it-leaves and to-remain lets
ὑπεύθυνον μὲν οὐκέτι, αὐτὸν δὲ ὅμως τὸν τολμητήν. Εἰσὶ
liable indeed no-longer very but yet the daring(-one) there-are
δὲ οἳ καὶ σημεῖα τῆς ἀῤῥωστίας φέρουσιν ἔτι καὶ οὐλὰς
and who even signs of-the sickness bear still and scars
τῶν πάλαι πληγῶν, ἂν ἧττον ἢ προσῆκον ἦν μελήσῃ
of-the old blows if less than befitting it-was there-be-care
περὶ τῶν τραυμάτων αὐτοῖς, καὶ πρὸς τὴν τοῦ φαρμάκου
about the wounds for-them and toward the of-the remedy
δύναμιν οὐκ ἐφάμιλλον εἰσενέγκωσι τῆς ψυχῆς τὴν
power not equal they-bring of-the soul the
παρασκευήν· καὶ τῆς καθάρσεως τούτῳ διήνεγκε ταύτης
preparation and from-the cleansing in-this differed this

ἐκείνη, ὅτι τε οὐκ ἀποπνίγειν λέγεται τὸν ἡμαρτηκότα
that that both not to-choke is-said the(-one) having-sinned
καὶ ἀναπλάττειν, καὶ ὅτι μένοντα καθαίρουσα μόνον οὐδὲ
and to-re-form and that remaining cleansing only not-even
τοῦθ' ἡμῖν ἔχει πόνων χωρίς. Ταῦτα δὲ πρὸς μὲν
this for-us has toils without these(-things) and toward indeed
τὴν τελετὴν οὐδέν, ἀλλ' εἰς αὐτὴν ἥκει τήν φύσιν τοῦ
the rite nothing but to very come the nature of-the
πράγματος καὶ τοῦ χρῆναι τοὺς ὑπευθύνους, ταύτῃ μὲν
reality and of-the need the liable in-this-way indeed
λουμένους, ἐκείνως δὲ δειπνοῦντας καθαίρεσθαι. Καὶ περὶ
being-washed in-that-way but dining to-be-cleansed and about
μὲν τοῦ δεῖσθαι πόνων ἐκεῖνο λέγω. Τὸ βάπτισμα μὲν
indeed the to-need toils that I-say the baptism indeed
μήπω συστάντας παραλαβὸν μηδὲ δύναμιν ἡντινοῦν
not-yet constituted having-taken-over(-us) nor power any-whatever
κεκτημένους ὑπὲρ τοῦ καλοῦ δραμεῖν, οὐ μάτην ἡμᾶς
having-acquired for the good to-run not in-vain us
ταῦτα πάντα προῖκα ἐργάζεται καὶ δεῖται τῶν
these(-things) all gratis works and needs of-the(-things)
παρ' ἡμῶν οὐδενὸς, ὧν ἂν εἰσενεγκεῖν δυναμένων.
from us nothing which — to-contribute being-able
Ἡ τράπεζα δὲ συνεστῶσιν ἤδη καὶ ζῶσι καὶ δυναμένοις
the table but to-those-constituted already and living and able
ἀρκεῖν ἡμῖν αὐτοῖς προκειμένη, χρῆσθαι τῇ δυνάμει καὶ
to-suffice for-us ourselves set-before(-us) to-use the power and
τοῖς δοθεῖσιν ὅπλοις ἀφίησι, καὶ διώκειν τἀγαθὸν οὐκέτι
the given weapons it-lets and to-pursue the-good no-longer
κομιζομένους οὐδ' ἑλκομένους, ἀλλ' αὐτοὺς οἴκοθεν καὶ παρ'
being-carried nor being-drawn but ourselves from-within and from
ἡμῶν αὐτῶν ὁρμῶντας καὶ κινουμένους, ὡς ἂν ἤδη τρέχειν
us ourselves setting-out and being-moved as — already to-run

ἐπισταμένους. Τί μὲν γὰρ ἔδει καὶ ποιῆσαι λαβεῖν,
knowing what indeed for was-it-needed also to-make to-take
οἷς οὐκ ἔδει χρήσασθαι; τί δὲ ῥωννῦναι καὶ καθοπλίζειν
what not was-needed to-use what and to-strengthen and to-arm
τὸν οἴκοι μέλλοντα καθεύδειν; Εἰ γὰρ μήτε τὴν ἀρχὴν
the(-one) at-home going to-sleep if for neither at-the beginning
γαννωμένοις μήθ' ὕστερον καθαίρεσθαι βουλομένοις ἀγώνων
being-born nor afterward to-be-cleansed wishing of-contests
ἦν καὶ πόνων καιρὸς, οὐκ οἶδα πότ' ἂν ἡμῖν αὐτοῖς
was and of-toils season not I-know when — for-us ourselves
ἐγενόμεθα χρήσιμοι, τί δ' ἂν ἦν ἔργον ἀνθρώπου
we-would-have-become useful what and — would-be work of-man
τῶν ὑπὲρ τῆς ἀρετῆς δρόμων ἀνῃρημένων, μᾶλλον δὲ
the for the virtue races having-been-removed rather and
τί χεῖρον ἂν ἦν πράγματος, πραττόντων μὲν ὧν
what worse — would-be than-thing doing indeed of-what
ἔπαινός ἐστιν οὐδὲ ἓν, πρὸς δὲ τὸ πονηρὸν ἐνεργὸν
praise is not-even one toward but the wicked active
ἐχόντων ἑκάστοτε τὴν ψυχήν! Διὰ ταῦτα τόπον ἔργων
having each-time the soul because-of these(-things) place of-works
ἀνθρώποις ἔδει συγχωρηθῆναι καὶ καιρὸν ἀγώνων, τό
for-men it-was-needed to-be-granted and season of-contests the
γε τελείοις ἀνδράσιν εἶναι παρὰ τῶν μυστηρίων ἤδη
at-least perfect men to-be from the mysteries already
λαβοῦσι καὶ δυναμένοις τὸ τῇ φύσει προσῆκον ἔργον
having-received and being-able the to-the nature belonging work
ἐργάζεσθαι, καὶ τῆς ἡμέρας φανείσης, ἣν ὁ κύριος
to-work and the day having-appeared which the Lord
ἐποίησε, μηκέτι καθεύδειν ἀλλ' ἐπ' ἔργα χωρεῖν, καὶ ᾗ
made no-longer to-sleep but to works to-advance and as
φησι Δαβὶδ "ἐπὶ τὸ ἔργον αὐτοῦ καὶ ἐπὶ τὴν ἐργασίαν
says David to the work his and to the labor

αὐτοῦ τὸν ἄνθρωπον ἐξελθεῖν ἕως ἑσπέρας.” Καθάπερ γὰρ
his the man to-go-out until evening as for
μετὰ ταύτην τὴν ἡμέραν ἔρχεται νὺξ, ὅτε οὐδεὶς δύναται
after this the day comes night when no-one can
ἐργάζεσθαι, οὕτω καὶ πρὸ ταύτης ἦν, ὅτε παντελὴς
work so also before this it-was when complete
ἦν τοῦ πράττειν ἀδυναμία, καὶ οὐδεὶς ᾔδει ποῖ δεῖ
was of-the to-act inability and no-one knew where it-is-needed
βαδίζειν, νυκτὸς ἐχούσης ἔτι τὴν γῆν, “ἐν ᾗ φησιν ὁ
to-walk night holding still the earth in which he-says the(-one)
περιπατῶν οὐκ οἶδε ποῦ ὑπάγει”· τοῦ ἡλίου δὲ ἀνασχόντος
walking not knows where he-goes the sun but having-risen
καὶ πανταχοῦ διὰ τῶν μυστηρίων τῆς ἀκτῖνος χεθείσης,
and everywhere through the mysteries the ray having-been-poured
ἀνάγκη μηδεμίαν ἀνθρωπίνων ἔργων εἶναι καὶ πόνων
needful no of-human works to-be and of-toils
ἀναβολὴν, ἀλλὰ σιτεῖσθαι τὸν ἄρτον τοῦτον ἐν ἱδρῶτι τοῦ
postponement but to-eat the bread this in sweat of-the
προσώπου τὸν ἡμέτερον ὡς ὑπὲρ ἡμῶν κλώμενον, ἄλλως
face the our as for us broken otherwise
θ’ ὅτι τοῖς λογικοῖς ἀφώρισται μόνοις, καὶ ὅ φησιν
and because to-the rational(-ones) it-is-set-apart alone and as says
ὁ κύριος, ἐργάζεσθαι τὴν “μένουσαν βρῶσιν”, ὅπερ ἐστὶ
the Lord to-work the remaining food which is
κελεύοντος, οὐκ ἀργοὺς οὐδ’ ἀπράκτους, ἀλλ’ ἐργαζομένους
of-one-commanding not idle nor inactive but working
ἐπὶ τὸ δεῖπνον τοῦτο χωρεῖν. Εἰ γὰρ τοὺς ἀργοὺς καὶ τῆς
to the supper this to-advance if for the idle even from-the
ἀπολλυμένης τραπέζης ὁ τοῦ Παύλου νόμος ἀπάγει, —
perishing table the — of-Paul law leads-away

“ὁ γὰρ ἀργός φησι μηδὲ ἐσθιέτω”, — τίνων δεήσει
the(-one) for idle he-says not-even let-him-eat of-what will-there-be-need
τῶν ἔργων τοῖς ἐπὶ ταύτην καλουμένοις τὴν τράπεζαν;
the works for-the(-ones) to this called the table
Ὅτι μὲν οὖν οὕτως ἐχρῆν τῶν ἱερῶν ἅπτεσθαι 86
that indeed then thus it-was-needful the sacred to-touch
δώρων, καὶ τούτου χάριν πρὸ τῆς τελετῆς οἴκοθεν
gifts and of-this for-the-sake before the rite from-within
αὐτοὺς καθαίρεσθαι δεῖ, φανερὸν ἐκ τῶν εἰρημένων·
ourselves to-be-cleansed it-is-needed manifest from the(-things) said
ὅτι δὲ τοῦτό ἐστιν οὐκ ἐλάττω μόνον τῶν ἄλλων
that but this is not less only than-the other
μυστηρίων ἀλλὰ καὶ μείζω δυνάμενον, δῆλον ἐκεῖθεν.
mysteries but also greater able clear from-there
Πρῶτον μὲν γὰρ εἰ τοῖς βελτίοσιν ὁ θεὸς τὰ μείζω
first indeed for if to-the better(-ones) — God the greater(-things)
δωρεῖται, ὃς τὸν ἔλεον ἵστησι καὶ ζυγῷ τινι, τὸ
gives who the mercy sets-up and by-scale a-certain the(-word)
τοῦ προφήτου, καὶ δικαιοσύνῃ πάντα ποιεῖ, πολλῷ δὲ
of-the prophet and by-righteousness all(-things) does by-much and
καλλίους ἡμᾶς εὐποιεῖ τετελεσμένους ἤδη καί ποὺ
fairer us benefits initiated already and somewhere
καὶ περὶ ἀρετῆς ἀγωνισαμένους, ἢ μηδὲ τὴν ἀρχὴν
also for virtue having-contended than not-even at-the beginning
λουσαμένους, λείπεται καὶ τὴν χάριν ταύτην ἐκείνης εἶναι
washed it-remains also the grace this than-that to-be
βελτίω καὶ τῶν δευτέρων ἀμεινόνων τοὺς μεμυημένους
better and of-the second(-things) better the initiated
τυγχάνειν. Ἔστι δ’ ἐκεῖνο μὲν τὸ βάπτισμα, τοῦτο δὲ
to-attain is and that indeed the baptism this but
τὸ δεῖπνον τὸ ἱερὸν, ὃ τοσοῦτο τελεώτερον ἡγεῖσθαι
the supper the sacred which so-much more-perfect to-hold

προσῆκεν, ὅσῳ μείζονος δεῖ τοῖς προσελθεῖν
befits by-as-much-as of-greater there-is-need for-the(-ones) to-approach
βουλομένοις παρασκευῆς. Οὐ γὰρ εἰκὸς, τὸ μεῖζον μὲν
wishing preparation not for fitting the greater indeed
τοῖς βουλομένοις ἅπασι, τὸ δ' ἔλαττον τοῖς
to-the(-ones) wishing all the but lesser for-the(-ones)
ἀγῶσιν ἢ μυστηρίοις καθηραμένοις ἐξεῖναι· τοὐναντίον
by-contests or by-mysteries cleansed to-be-possible the-contrary
μὲν οὖν ἐντεῦθεν εὔλογον τεκμαίρεσθαι καὶ τελεώτερον
indeed then from-this reasonable to-infer and more-perfect
ἔχειν ἐκεῖνο νομίζειν, ὃ μὴ πολλῶν ἔργων καὶ γενναίων
to-be that to-think which not of-many works and noble
οὐκ ἔστι ὠνήσασθαι. Ἔπειτα κἀκεῖνο χρὴ συνιδεῖν,
not it-is-possible to-buy then also-that one-must perceive
ὅτι συναγωνιστής ἐστιν ἡμῖν ὁ Χριστὸς εὐωχῶν, ὁ δὲ
that fellow-contender is for-us — Christ feasting(-us) the but
συναγωνιστὴς χεῖρα δίδωσιν οὐ κειμένοις οὐδὲ νοσοῦσιν,
fellow-contender hand gives not to-the-lying nor sick
ἀλλὰ ῥώμης μὲν καὶ τόλμης ἔχουσιν εὖ, πρὸς δὲ τὸν
but of-strength indeed and of-daring being well toward but the
ἀνταγωνιστὴν γενναίως καὶ καλῶς ἱσταμένοις. Αὐτὸς γὰρ
antagonist nobly and well standing himself for
ἡμῖν ὁ Χριστὸς ἐνεργῶν ἐν ἑκάστῳ τῶν μυστηρίων πάντα
for-us — Christ working in each of-the mysteries all(-things)
γίνεται, πλάστης, ἀλείπτης, συναγωνιστὴς, τὸ μὲν λούων,
becomes molder trainer fellow-contender now indeed washing
τὸ δὲ χρίων, τὸ δὲ τρέφων. Ἐκεῖ μὲν γὰρ ἐξ ἀρχῆς
now but anointing now but nourishing there indeed for from beginning
τὰ μέλη δημιουργεῖ, ἐνταῦθα δὲ τῷ πνεύματι ῥώννυσιν,
the members he-creates here and with-the spirit strengthens
ἐπὶ δὲ τῆς τραπέζης σύνεστιν ἀκριβῶς καὶ συνδιαφέρει
at and the table is-with exactly and carries-through-with

τὸν ἆθλον, μετὰ δὲ τὴν ἀπαλλαγὴν ἀθλοθέτης ἔσται
the contest after and the release president-of-games he-will-be
καὶ καθεδεῖται τοῖς ἁγίοις κριτὴς ὧν ἐκοινώνησε πόνων·
and will-sit for-the saints judge of-what he-shared toils
εἶτα καὶ νίκη, τοὺς ἀποδεδειγμένους ἀναδῆσαι δεῆσαν,
then also victory the(-ones) proven to-crown there-being-need
καὶ στέφανός ἐστιν ὁ αὐτός. Πρὸς τοίνυν τὸ θαῤῥῆσαι
and crown is the same(-one) toward therefore the to-be-bold-in
τοὺς ὑπὲρ φιλοσοφίας ἀγῶνας καὶ διενεγκεῖν δυνηθῆναι
the for philosophy contests and to-carry-through to-be-able
πλάττων μὲν καὶ ἀλείφων πάντα δίδωσι, συναγωνιζόμενος
forming indeed and anointing all(-things) he-gives contending-with
δὲ οὐ πάντα, ἐπὶ δὲ τοῦ καιροῦ τῶν ἄθλων οὐδέν. Οὔτε
but not all(-things) at and the time of-the prizes nothing neither
γὰρ τὸν ἀλείπτην καὶ πλάστην εὔλογον παραλιπεῖν τι
for the trainer and molder reasonable to-leave-out anything
τῶν διαθεῖναι τὸν ἀγωνίστην δυναμένων, οὔτε τὸν
of-the(-things) to-dispose the contender able nor the
συναγωνιστὴν ὁ τοῦ κοινωνοῦ δίδωσι λόγος εἰς ἑαυτὸν τὸ
fellow-contender the of-the partner allows reason to himself the
πᾶν ἀνελέσθαι, καὶ τὸν μὲν ἐπιτρέπειν τρυφᾷν, αὐτὸν
all to-take-up and the(-one) indeed to-allow to-luxuriate himself
δὲ μόνον ἀποδύεσθαι, καὶ μὴν οὐδὲ τὸν ἀθλοθέτην ἢ τὸν
but alone to-strip and truly not-even the president-of-games or the
στέφανον αὐτὸν ἀλείφειν εἰκὸς ἢ πλάττειν ἢ τὰ τοῦ
crown himself to-anoint fitting or to-form or the(-things) of-the
ἰατροῦ ποιεῖν, οὐδέ τι προστιθέναι νίκης ἢ ἀνδρείας
physician to-do nor anything to-add of-victory or of-courage
ἢ ῥώμης ἢ ἀρετῆς ἠστινοσοῦν ἄλλης τοῖς ἀθλήταις, ἀλλὰ
or of-strength or of-virtue any-whatever other to-the athletes but
τὴν οὖσαν μόνον καὶ φανεῖσαν εἰδέναι κοσμεῖν.
the(-one) existing only and appeared to-know to-adorn

Ἔστι δὲ τοῖς ἀριστεῦσιν ἄμεινον μὲν τὸ στεφανοῦσθαι
it-is and for-the champions better indeed the to-be-crowned
τοῦ νικᾷν ἀγωνιζομένους, ἄμεινον δὲ τὸ νικητὰς εἶναι
than-the to-conquer contending better and the victors to-be
τοῦ πλάττεσθαι· τὸ μὲν γὰρ ὑπὲρ τοῦ νικᾷν, ἡ
than-the to-be-formed the(-one) indeed for for-the-sake-of the to-conquer the
νίκη δὲ τῶν στεφάνων ἕνεκα· ἀλλ᾽ εἰ τοῦτο σημεῖον ἦν
victory but of-the crowns for-the-sake but if this sign were
ἀτελοῦς καὶ τῆς ἐλάσσονος μοίρας, τὸ μὴ πάντη καθαίρειν
of-imperfect and of-the lesser part the not wholly to-cleanse
μηδὲ παρασκευάζειν καὶ πλάττειν, ἧττον ἂν ἦν εἰς
nor to-prepare and to-form less — would-be toward
εὐδαιμονίαν ὁ τελευταῖος τῆς μακαριότητος ὅρος. Λέγω δὴ
happiness the last of-the blessedness bound I-say indeed
τὸ τυχεῖν θεοῦ στεφανοῦντος τοῦ μετὰ παραπετασμάτων
the to-attain God crowning than-the with veils
ἐπὶ τῆς τραπέζης αὐτοῦ μετέχειν, ὡς τῆς μὲν τραπέζης καὶ
at the table his to-partake as the indeed table also
παρασκευὴν ἐχούσης τινὰ καὶ κάθαρσιν, τῶν στεφάνων δὲ
preparation having some and cleansing of-the crowns but
τούτων οὐδέτερον. Διὰ ταῦτα οὐ χρὴ θαυμάζειν, εἰ
these neither because-of these(-things) not one-must marvel if
τελειότερον ὂν μυστήριον τὸ δεῖπνον ἧττον οἶδε καθαίρειν,
more-perfect being mystery the supper less knows to-cleanse
ἄλλως τε πρὸς τοῖς εἰρημένοις καὶ ἆθλόν ἐστι τουτὶ τὸ
otherwise also besides the(-things) said also prize is this the
δῶρον· τοιοῦτον δὲ τὸ χρῆμα τῶν ἄθλων οὐ καθίστησιν
gift such and the thing of-the prizes not establishes
οὐδὲ ἐργάζεται τοὺς ἀρίστους, ἀλλ᾽ ἀναδείκνυσι καὶ κοσμεῖ.
nor works the best but displays and adorns
Οὐ γὰρ καθάρσιον ἐν τῷ δείπνῳ καὶ συναγωνιστὴς μόνον,
not for cleansing in the supper and fellow-contender only

ἀλλὰ καὶ γέρας ἐστὶν ὁ Χριστὸς, ὃ δεῖ λαβεῖν
but also prize is — Christ which it-is-needed to-receive
ἀγωνισαμένους· τί γὰρ ἄλλο τοῖς μακαρίοις ἀντὶ τῶν
having-contended what for else for-the blessed instead-of the
ἐνταῦθα πόνων ἢ τὸ λαβεῖν Χριστὸν καὶ συνεῖναι; Καὶ
here toils than the to-receive Christ and to-be-with and
Παῦλος μετὰ τὸν δρόμον ἐκεῖνον τὴν ἐνθένδε ἀνάλυσιν
Paul after the race that the from-here departure
εἰς τοῦτο λήγειν ἔσχατον ἔφη τὴν τοῦ Χριστοῦ συνουσίαν·
into this to-end last said the — of-Christ company
ἀναλῦσαι γάρ φησι καὶ σὺν Χριστῷ εἶναι πολλῷ μᾶλλον
to-depart for he-says and with Christ to-be by-much more
κρεῖσσον, τοῦτο δὲ τὸ τῆς τραπέζης ἔργον διαφερόντως.
better this and the of-the table work especially
Εἰ γὰρ καὶ παρὰ τοῖς ἄλλοις μυστηρίοις ἔστιν εὑρεῖν
if for also in the other mysteries it-is-possible to-find
τὸν Χριστὸν, ἀλλ' ὥστε τῷ λαβεῖν παρασκευασθῆναι πρὸς
— Christ but so-as by-the to-receive to-be-prepared toward
τὸ δυνηθῆναι συνεῖναι, ἐνταῦθα δὲ ὥστε ἤδη καθαρῶς
the to-be-able to-be-with here but so-as already purely
λαβεῖν καὶ συνεῖναι· τοῦ γὰρ τῶν ἄλλων τὸ ἓν σῶμα καὶ
to-receive and to-be-with of-the for of-the others the one body and
ἓν πνεῦμα καὶ τὸ μένειν μὲν ἐν αὐτῷ, μένοντα δὲ ἔχειν
one spirit and the to-remain indeed in him remaining and to-have
αὐτὸν, ὑπὲρ οὗ δοκῶ καὶ Χριστὸς αὐτὸς τὴν μακαριότητα
him for which I-think also Christ himself the blessedness
τῶν δικαίων δεῖπνον εἶναί φησιν, αὐτὸν ἔχον διακονοῦντα.
of-the just supper to-be says him having serving
Οὕτω μὲν οὖν ἆθλόν ἐστιν ὁ τῆς ζωῆς ἄρτος· ἐπεὶ δὲ 96
thus indeed then prize is the of-the life bread since and
οἱ τοῦτο δεχόμενοι τὸ δῶρον τὴν γῆν ἔτι πατοῦσι
the(-ones) this receiving the gift the earth still tread

καὶ ὁδοιποροῦσι καὶ διὰ τοῦτο καὶ κονίζονται καὶ
and journey and because-of this also are-covered-with-dust and
προσκόπτουσι καὶ ληστῶν δεδοίκασι χεῖρας, πρὸς τὴν
stumble and of-robbers fear hands toward the
παροῦσαν χρείαν αὐτοῖς εἰκότως ἀρκεῖ καὶ τὴν ἰσχὺν
present need for-them fittingly it-suffices and the strength
ἀνέχει καὶ ἡγεμών ἐστι καὶ καθαίρει, ἕως καταλύσουσιν,
holds-up and leader is and cleanses until they-lodge
οὗ κατὰ τὸν Πέτρου λόγον καλὸν εἶναι τὸν ἄνθρωπον,
where according-to the of-Peter word fair to-be the man
ὅπου τῶν ἄλλων μὲν οὐδεμία χώρα, ἐν καθαρῷ
where of-the other(-things) indeed no place in pure
πραγμάτων χωρίῳ μένουσιν ἤδη, μόνου δὲ στέφανός
of-realities place they-remain already of-him-alone but crown
ἐστιν αὐτοῖς ὁ Χριστὸς συνὼν καθαρῶς. Οὐκοῦν
is for-them — Christ being-with(-them) purely then
ὡς μὲν καθάρσιον καὶ πρὸς τοῦτο συστὰν ἐξ ἀρχῆς
as indeed cleansing and for this constituted from beginning
μολυσμοῦ παντὸς ἀπαλλάττει, ὡς δὲ κοινωνὸς ἡμῖν τῶν
from-defilement all it-frees as but sharer for-us of-the
ἀγώνων, ὧν ἡγεμὼν ὑπῆρξε, πρωτότοκος εἰς τούτους
contests of-which leader he-was first-born for these
ἀποδυσάμενος ἰσχὺν κατὰ τῶν πολεμούντων παρέχει, —
having-stripped strength against the(-ones) warring it-provides
ὅτι δὲ καὶ γέρας οὐκ ἄνευ πόνων, ὃ τοίνυν ὡς ἆθλον
that and also prize not without toils what therefore as prize
ἔχει τὸ δεῖπνον καὶ ὡς ἐσχάτη μακαριότης, τίν' ἔχει
has the supper and as utmost blessedness what has
λόγον, ὡς ἐλάττω δυναμένου ποιεῖσθαι τεκμήριον; — τὸν
reason as less able to-make proof the
ἴσον δὲ τρόπον χρὴ καὶ περὶ θατέρου ψηφίζεσθαι καὶ
same and manner one-must also about the-other to-vote and

νομίζειν, τῇ τελειότητι τοῦ μυστηρίου μὴ πολεμεῖν. Οὐ
to-think with-the perfection of-the mystery not to-war not
γὰρ ὅτι μέγα δύναται, τὸν ἁμαρτίαις διεφθαρμένον οὐκ
for because great it-can the(-one) by-sins corrupted not
ἀναπλάττει, ἀλλ᾽ αὐτὸν μὴ δυνάμενον ταῦτα δέξασθαι
re-forms but him not being-able these(-things) to-receive
καὶ παθεῖν, ἅτε τὴν πρώτην ἔτι φέροντα πλάσιν,
and to-experience inasmuch-as the first still bearing forming
ἥπερ ἐν τοῖς πρόσθεν εἴρηται λόγοις, ἣν ἀφανίσαι καὶ
which in the former has-been-said words which to-make-vanish and
τῶν ψυχῶν ἐξελεῖν τῶν ἅπαξ βαπτισαμένων, οὐδὲ
from-the souls to-remove of-the(-ones) once baptized not-even
τῆς ἐσχάτης ἐστὶ πονηρίας· οὐδ᾽ ἂν αὐτὴν ἀρνήσασθαι
of-the utmost is wickedness not-even if it to-deny
τολμήσωσιν, ἣν ὡμολόγησαν τῷ κοινῷ δεσπότῃ δουλείαν,
they-should-dare which they-confessed to-the common master slavery
ὡς οὐδὲ τῆς ἄκρας φιλοσοφίας ἢ ψιλῆς τῆς ὁμολογίας
as not-even of-the highest philosophy or of-bare the confession
δυνηθείσης ἐνθεῖναι, ἔπειθ᾽ ὅτι καὶ καθόλου κρείττων ἐστὶν ὁ
having-been-able to-put-in then that also in-general stronger is the
ἄνθρωπος ἢ τεθνάναι καὶ συντετρίφθαι, τούτου δὲ χωρὶς
man than to-be-dead and to-be-crushed of-this but without
οὐκ ἦν ἀναπλάττεσθαι. Καὶ γὰρ ὁ μὲν θάνατος τοῦ
not it-was-possible to-be-re-formed and for the indeed death of-the
παλαιοῦ κόμματος, καὶ οὗτος ὁ δυνάμενος ἀποθνήσκειν,
old coinage and this the(-one) able to-die
ὃν ἀνέδωκεν ὁ χοῦς, "ἡ γὰρ ἀξίνη φησὶν Ἰωάννης πρὸς
whom gave-up the dust the for axe says John at
τὴν ῥίζαν τῶν δένδρων κεῖται"· ὁ δὲ λελουμένος
the root of-the trees lies the(-one) but washed
ἤδη τὸν νέον φορεῖ, οὐκοῦν πῶς μὲν ἀποθανεῖται πρὸς
already the new wears then how indeed will-be-die to

τὸν Ἀδὰμ ἡρμοσμένος, ὃς οὐκέτι ἀποθνήσκει; Ἀνθ' ὅτου
— Adam fitted who no-longer dies for what
δ' ἂν ἀποθάνοι, ὃν ὑπὲρ τοῦ λαβεῖν ἔδει τεθνάναι,
and — would-be-die whom for the to-receive it-was-needed to-be-dead
τοῦτον ἔτι φέρων ἐν τῇ ψυχῇ; Τοῦτο δὲ οὐδ' ἀπ' αὐτοῦ
this(-one) still bearing in the soul this and not-even from very
λαβεῖν ἔξεστιν τοῦ λουτροῦ· πῶς οὖν ἂν γένοιτο τῶν
to-receive it-is-possible the bath how then — could-be of-the
τελετῶν ταύτης ἐκείνη τούτῳ βελτίων, ὃ παρ' ἀμφοῖν
rites than-this that in-this better which from both
ὁμοίως οὐκ ἔστιν εὑρεῖν; Οὐ γὰρ οὐδ' αὐτὸ δύναται τὸ
alike not it-is-possible to-find not for not-even itself can the
βάπτισμα τοὺς ἤδη περιόντας καὶ πεπλασμένους αὖθις
baptism the(-ones) already surviving and formed again
ἀναγεννᾷν, ὅ τε ἱερὸς θεσμὸς οὐδένα διὰ ταῦτα δὶς
regenerate the and sacred ordinance no-one because-of these(-things) twice
ἔλουσεν ἄνθρωπον, οὐ τύπον τινὰ σώζων καὶ τάξιν, ἀλλ'
washed man not type some keeping and order but
ὅτι δὶς κατὰ ταὐτὸν γεννηθῆναι τῶν ἀμηχάνων.
because twice at the-same(-time) to-be-born of-the impossible(-things)
101 Καὶ μὴν εἴποι τις ἂν, τοῦτό ἐστι βάπτισμα τὸ τὴν
and truly might-say someone — this is baptism the the
θρησκείαν τοῖς διώκταις ἐπιδειξάμενον ἀποθνήσκειν· τί οὖν
worship to-the persecutors having-displayed to-die why then
πολλοὶ τῶν ἐπὶ τοῦ ὕδατος τετελεσμένων καὶ τοῦτον
many of-the(-ones) at the water initiated also this
ἦλθον τὸν δρόμον, δεύτερον τοῦτο δεξάμενοι τὸ λουτρόν;
came the race second this having-received the bath
Ἀλλ' ἐκεῖνό γε πρὸς ταῦτα ἔστιν εἰπεῖν. Ὡς ἄρα
but that at-least toward these(-things) it-is-possible to-say that then
τῷ Χριστῷ τοὺς συνελθεῖν καὶ συζῆσαι προῃρημένους
— with-Christ the(-ones) to-come-together and to-live-with having-chosen

συνίστησι μὲν τὸ πρὸς τὴν καλὴν πλάσιν ὑπὸ τῆς χειρὸς
unites indeed the toward the fair forming by the hand
ἐκείνης πεπλάσθαι, συνίστησι δὲ τὸ δι᾽ ἀρετῆς αὐτοὺς
that to-have-been-formed unites and the through virtue them
παρ᾽ ἑαυτῶν ἀφικέσθαι καὶ τῶν ἐπαινουμένων ἀγώνων, τὸ
from themselves to-arrive and of-the praised contests the
μὲν οὖν ὕδατι βαπτισθῆναι πλάττει τὸν ἄνθρωπον καὶ
indeed then with-water to-be-baptized forms the man and
τοῦτ᾽ αὐτὸ δύναται μόνον, ὁ δ᾽ ὑπὲρ Χριστοῦ θάνατος
this itself can only the but for Christ death
δῆλός ἐστιν ἀμφότερον ἔχων, ὅ τε χορηγεῖν οἶδε τὸ ὕδωρ
clear is both having what both to-supply knows the water
καὶ ὃ παρ᾽ ἡμῶν εἰσφέρεσθαι δεῖ. Καὶ τοίνυν τοῖς
and what from us to-be-contributed it-is-needed and therefore to-the
μὲν μήπω μεμυημένοις ἔστι μὲν βάπτισμα καὶ πλάσις τῷ
indeed not-yet initiated it-is indeed baptism and forming —
Χριστῷ καὶ μετὰ Χριστοῦ καὶ μαρτυροῦσι καὶ θαπτομένοις,
for-Christ and with Christ both bearing-witness and being-buried
ἐν οἷς ὁ τοῦ βαπτίσματος ἕστηκεν ὅρος, ἔστι δὲ ἀρετὴ
in which the of-the baptism stands definition it-is and virtue
τῶν ὑπὲρ τοῦ καλοῦ γέμων ἱδρώτων καὶ καρτερίας τῆς
of-the for the good being-full of-sweats and of-endurance the
ἐσχάτης· τοῖς δὲ τετελεσμένοις τὸ μὲν πρῶτον οὐ γίνεται
utmost to-the but initiated the indeed first not comes-about
πλασθεῖσιν ἤδη καὶ ζῶσι, τὸ δεύτερον δὲ, — καὶ γὰρ
to-those-formed already and living the second but and for
γυμνάσιον εὐσεβείας καὶ ἀρετῆς ἀπόδειξις, καὶ τοῦ τὸν
training-ground of-piety and of-virtue display and of-the —
Χριστὸν εἰδέναι καὶ φιλεῖν μὲν ὑπὲρ ὅ τι φιλητὸν ἅπαν,
Christ to-know and to-love indeed beyond what — lovable all
τῶν δ᾽ εἰς ἐκεῖνον ἐλπίδων μηδὲν ἀσφαλέστερον ἄγειν,
of-the and toward him hopes nothing more-secure to-hold

πεῖρα σαφὴς σιδήρῳ καὶ πυρὶ καὶ τοῖς βιαιοτάτοις
proof clear by-iron and fire and the most-violent(-things)
δοκιμασθεῖσα. Καὶ τούτων ἕνεκα τῷ μὲν βαπτίσματι
tested and of-these for-the-sake the indeed baptism
τοὺς ἅπαξ μεμυημένους αὖθις θεμιτὸν ἥκιστα χρῆσθαι,
the(-ones) once initiated again lawful least to-use
δωρεῖσθαι μηδὲν πλέον, οὗ λαβόντες ἐκεῖθεν ἔχομεν,
to-grant nothing more than-what having-received from-there we-have
δυναμένῳ, τῇ μαρτυρίᾳ δὲ καὶ πάνυ μὴ μόνον γεννᾷν καὶ
able the martyrdom but also very not only to-beget and
πλάττειν, ἀλλὰ καὶ στεφάνους αὐτοῖς ἀπὸ γενναίων ἔργων
to-form but also crowns for-them from noble deeds
πλέκειν ἐπισταμένῃ, καὶ διὰ τοῦτο τοῖς μὲν ἀμυήτοις
to-weave knowing and because-of this to-the indeed uninitiated
ἀμφότερα κεκτημένῃ, τοῖς μεμυημένοις δὲ θάτερον. Καινὸν
both having-acquired to-the initiated but the-other new
γὰρ οὐδὲν, ἑαυτὴν συντελῆ πρὸς ἄμφω παρεχομένη
for nothing itself contributing toward both providing
τοὺς ἀμφοτέρων μὴ δεομένους ὑπὲρ θατέρου χρωμένους
the(-ones) of-both not needing for the-other using
τυγχάνειν, οὗ δέονται μόνου, ἐπεὶ καὶ τὰ τῆς ἱερᾶς δῶρα
to-attain what they-need alone since also the of-the sacred gifts
τραπέζης οἶδε μὲν καθαίρειν τοὺς μήπω τοῦτο δεξαμένους,
table know indeed to-cleanse the(-ones) not-yet this having-received
δύναται δὲ φωτίζειν τοὺς ἤδη κεκαθαρμένους· καὶ ὅμως
can and illumine the(-ones) already cleansed and yet
οὐδὲν κωλύει, περὶ τοῦ δευτέρου προσιέναι τῷ μυστηρίῳ
nothing prevents for the second to-approach the mystery
τοὺς τὸ πρῶτον ἔχοντας. Καὶ τούτων μὲν ἅλις.
the(-ones) the first having and of-these indeed enough

Ἀλλ᾽ ὅθεν ἡμῖν ὁ λόγος ἐπὶ ταῦτα προήχθη, τὴν 106
but whence for-us the discourse to these(-things) was-led-forward the
παντελῆ τῶν ἀνθρώπων πρὸς τὸν θεὸν, ὅπερ ἐργάζεται,
complete of-the men toward — God which works
κοινωνίαν, εἴτε λατρείαν τὸ πρᾶγμα χρὴ καλεῖν, εἴτε
communion whether service the reality one-must call or
υἱοθεσίαν εἴτε καὶ ἄμφω ταῦτα, τὸ ἱερόν ἐστι δεῖπνον,
adoption or also both these(-things) the sacred is supper
ὃ συγγενεῖς ἡμᾶς τῷ Χριστῷ ποιεῖ μᾶλλον ἢ τὸ παρ᾽
which kin us — to-Christ makes rather than the from
αὐτῶν φῦναι τοῖς γεγεννηκόσιν αὐτοῖς. Οὔτε γὰρ ἀμυδράν
them to-be-born to-the having-begotten them neither for dim
τινα σώματος ἡμῖν καταβάλλεται κρηπῖδα καὶ μικρὰς
some of-body for-us lays-down foundation and small
αἵματος ἀφορμὰς, ἀλλὰ τελείων αὐτῶν ἡμῖν κοινωνεῖ, οὔτε
of-blood beginnings but perfect them to-us he-shares nor
ζωῆς αἴτιος μόνον ὥσπερ οἱ γεγεννηκότες, ἀλλὰ καὶ
of-life cause only as the(-ones) having-begotten but also
ζωὴ, καὶ οὐ τούτῳ δὴ λέγεται ζωὴ τῷ ζωῆς αἴτιος εἶναι,
life and not by-this indeed he-is-called life by-the of-life cause to-be
ὃν τρόπον φῶς ἐκάλει τοὺς ἀποστόλους, ὅτι φωτὸς
in-which manner light he-called the apostles because of-light
ἡμῖν κατέστησαν ἡγεμόνες, ἀλλ᾽ ὅτι ᾧ ζῆν ἔστιν
for-us they-became leaders but because by-whom to-live it-is-possible
ὡς ἀληθῶς, αὐτός ἐστιν αὐτὴ ἡ ζωὴ, ἐπεὶ καὶ ἁγίους τοὺς
as truly himself is very the life since also holy the(-ones)
αὐτῷ προσκειμένους ἀπεργάζεται καὶ δικαίους, οὐ μόνον
to-him devoted he-makes and just not only
παιδεύων καὶ διδάσκων ἃ δεῖ, καὶ πρὸς ἀρετὴν ἀσκῶν
training and teaching what is-needed and toward virtue exercising
τὴν ψυχὴν, καὶ ἣν ἐκείνη πρὸς τὸν ὀρθὸν λόγον δύναμιν
the soul and which that toward the right reason power

ἔχει, πρὸς ἐνέργειαν ἄγων, ἀλλὰ καὶ αὐτὸς γινόμενος αὐτοῖς
has to activity leading but also himself becoming for-them
δικαιοσύνη ἀπὸ θεοῦ καὶ ἁγιασμός. Τοῦτον γὰρ μάλιστα τὸν
righteousness from God and sanctification this for most the
τρόπον τοῖς ἁγίοις τοῦτ' αὐτὸ τὸ μακαρίοις καὶ ἁγίοις εἶναι
manner for-the saints this itself the blessed and holy to-be
συμβαίνει τοῦ συνόντος ἕνεκα μακαρίου, δι' ὃν
befalls of-the(-one) being-with for-the-sake blessed through whom
ἀπὸ μὲν νεκρῶν ζῶσι, σοφοὶ δὲ ἀπὸ ἀνοήτων, ἅγιοι δὲ καὶ
from indeed dead they-live wise and from foolish holy and and
δίκαιοι καὶ υἱοὶ θεοῦ ἀπὸ μιαρῶν καὶ πονηρῶν κατέστησαν
just and sons of-God from defiled and wicked were-made
δούλων. Οἴκοθεν γὰρ αὐτοῖς καὶ τῆς ἀνθρωπείας φύσεως
slaves from-within for for-them and of-the human nature
καὶ σπουδῆς, ἐξ ὧν ἂν κυρίως ταῦτα καλοῖντο,
and zeal from which — properly these(-things) they-might-be-called
γέγονεν οὐδὲ ἕν, ἀλλὰ καὶ ἅγιοι διὰ τὸν ἅγιον καὶ
has-come-to-be not-even one but both holy because-of the holy(-one) and
δίκαιοι καὶ σοφοὶ διὰ τὸν συνόντα δίκαιον καὶ σοφὸν,
just and wise because-of the(-one) being-with just and wise
καὶ ὅλως εἴ τις ἀληθῶς ἐν ἀνθρώποις τὰ μεγάλα καὶ
and wholly if anyone truly among men the great and
σεμνὰ ταῦτα δίκαιός ἐστιν ἀκούειν, τὴν ἐπωνυμίαν ἐκεῖθεν
august these(-things) just is to-hear the name from-there
ἔχει μάλιστα μὲν, ὅτι τά γε οἴκοθεν καὶ παρ'
he-has most indeed because the(-things) at-least from-within and from
αὐτῶν τοσοῦτον ἀπέχει, δικαίους αὐτοὺς ἀπεργάζεσθαι καὶ
themselves so-far are-they-from just them to-make and
σοφοὺς, ὥστε πονηρία μὲν αὐτοῖς ἡ δικαιοσύνη, μωρία δὲ
wise so-that wickedness indeed for-them the righteousness folly and
σαφὴς ἡ σοφία ἔπειτα, εἰ καὶ τὰ μάλιστα σεμνοὺς ἐποίει
clear the wisdom then if even the most august made(-them)

καὶ κόσμον ἡμῖν εἶχεν ἡ ἀρετὴ, δι' ὧν πρὸς τὴν ἐκ
and adornment for-us had the virtue through which toward the from
θεοῦ δικαιοσύνην καὶ τὴν σοφίαν οἰκείως ἔχομεν μᾶλλον
God righteousness and the wisdom properly we-are-disposed rather
ἢ τὴν ἀνθρωπείαν, καὶ ἣν ἡμῖν ἐνέθηκεν ἡ σπουδὴ,
than the human and which in-us put the zeal
καλεῖσθαι μᾶλλον ἀπὸ ταύτης ἢ ἐκείνης εἰκὸς ἂν εἴη.
to-be-called rather from this than from-that fitting — would-be
Καθάπερ γὰρ οὐ τῶν ἔξωθέν ἐσμεν ἐπώνυμοι καὶ
as for not from-the external(-things) we-are named and
τῶν ἀλλοτρίων, ἀπὸ δὲ τῶν οἰκείων, καὶ ἅπερ ἡμῶν
from-the alien(-things) from but the own(-things) and which in-us
ἔνεστι τῇ φύσει, καὶ διατίθεσθαι καὶ καλεῖσθαι συμβαίνει,
are-present in-the nature both to-be-disposed and to-be-called it-befalls
— οὐ γὰρ ἡ οἰκία καὶ τὸ ἱμάτιον πρὸς τοῦτο ἢ ἐκεῖνο τὸ
not for the house and the garment toward this or that the
ἦθος πλάσειεν ἂν, οὐδ' ἂν πονηρίας ἢ ἀρετῆς ὀνόματος
character would-form — nor — of-wickedness or of-virtue name
μεταδοῖεν· — οὕτω τῶν οἰκείων αὐτῶν ἐκεῖνα διατίθησι
would-impart thus than-the own(-things) themselves those dispose
μᾶλλον καὶ τὴν ἐπωνυμίαν ποιεῖται κοινὴν, ἃ μᾶλλον
more and the name make common which rather
ἡμέτερα· τὰ δὲ τοῦ Χριστοῦ ἡμέτερα μᾶλλον ἢπερ
ours the(-things) but — of-Christ ours rather than
τὰ ἡμῶν αὐτῶν. Οἰκεῖα μὲν γὰρ, ὅτι μέλη καὶ
the(-things) of-us ourselves own indeed for because members and
υἱοὶ καθέσταμεν καὶ σαρκὸς καὶ αἵματος καὶ πνεύματος
sons we-are-made and of-flesh and of-blood and of-spirit
αὐτῷ κοινωνοῦμεν, ἐγγίον δὲ ἡμῖν οὐ τῶν ἀπὸ
with-him we-share nearer and to-us not than-the(-things) from
τῆς ἀσκήσεως μόνον, ἀλλ' ἤδη καὶ τῶν ἀπὸ τῆς
the training only but already also than-the(-things) from the

φύσεως περιγενομένων, ὅτι συγγενέστερος ἡμῖν ἐδείχθη
nature resulting because more-kindred to-us he-was-shown
καὶ τῶν γεγεννηκότων αὐτῶν· διὰ ταῦτα γὰρ
even than-the(-ones) having-begotten us because-of these(-things) for
οὐδὲ τὴν ἀνθρωπείαν εἰσενέγκαι φιλοσοφίαν οὐδὲ μέχρι
not-even the human to-contribute philosophy nor as-far-as
τούτων στῆναι τῶν ἄθλων, ἀλλὰ ταύτην μὲν ζῆσαι τὴν
these to-stop the prizes but this indeed to-live the
ἐν Χριστῷ ζωὴν τὴν καινὴν, ἐκείνην δὲ ἐπιδείξασθαι τὴν
in Christ life the new that and to-display the
δικαιοσύνην ὑπόχρεω καθέσταμεν πάντες. Οὐκ ἂν εἰ μὴ
righteousness liable we-are-made all not — if not
ταύτῃ προσήκομεν μᾶλλον καὶ διαφερόντως πρὸς ἡμῶν
to-this we-belonged rather and especially toward us
ἦν· διὰ τοῦτο γὰρ τῷ Χριστῷ συνετάφημεν διὰ τοῦ
it-would-be because-of this for — with-Christ we-were-buried through the
βαπτίσματος, ἵνα ἐν καινότητι ζωῆς περιπατήσωμεν, καὶ
baptism so-that in newness of-life we-may-walk and
πρὸς Τιμόθεον "ἐπιλαβοῦ φησι Παῦλος τῆς αἰωνίου ζωῆς",
to Timothy lay-hold says Paul of-the eternal life
καὶ "γίνεσθε ἅγιοι κατὰ τὸν καλέσαντα ἅγιον", καὶ
and become holy according-to the(-one) having-called holy and
"γίνεσθε οἰκτίρμονες, οὐ τὸν ἔλεον τὸν ἀνθρώπειον ἀλλὰ
become compassionate not the mercy the human but
καθὼς καὶ ὁ πατὴρ ἡμῶν οἰκτίρμων ἐστί", καὶ "ἀγαπᾶτε
as also the father our compassionate is and love
ἀλλήλους καθὼς ἐγὼ ἠγάπησα ὑμᾶς." Ὧι φίλτρῳ
one-another as I loved you with-which love
Παῦλος ἐφίλει ἐν σπλάγχνοις Ἰησοῦ Χριστοῦ· ὅθεν καὶ ὁ
Paul loved in bowels of-Jesus Christ whence also the
σωτὴρ αὐτὸς τοὺς μαθητὰς εἰρήνην ἄγειν κελεύων αὐτὴν
savior himself the disciples peace to-keep commanding very

ἐντίθησιν αὐτοῖς τὴν εἰρήνην τὴν ἑαυτοῦ· "εἰρήνην γάρ φησι
puts-in them the peace the his-own peace for he-says
τὴν ἐμὴν δίδωμι ὑμῖν", καὶ πρὸς τὸν πατέρα "ἵνα φησὶν
the my I-give to-you and to the father that he-says
ἡ ἀγάπη, ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾖ." Καὶ ὅλως
the love with-which you-loved me in them may-be and wholly
καθάπερ ἡ γέννησις θεία τίς ἐστι καὶ ὑπερφυὴς, οὕτω καὶ
as the birth divine a-certain is and supernatural so also
ἡ ζωὴ καὶ ἡ δίαιτα καὶ ἡ φιλοσοφία καὶ πάντα ταῦτα
the life and the regimen and the philosophy and all these(-things)
καινὰ καὶ πνευματικά· καὶ τοῦτο δηλῶν ὁ σωτὴρ Νικοδήμῳ
new and spiritual and this showing the savior to-Nicodemus
"τὸ γεγεννημένον ἐκ τοῦ πνεύματός φησι πνεῦμά ἐστι."
the(-thing) born of the spirit he-says spirit is
Διὰ τοῦτο καὶ Παῦλος "ἵνα εὑρεθῶ φησιν ἐν αὐτῷ, μὴ
because-of this also Paul that I-may-be-found he-says in him not
ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ἀλλὰ τὴν διὰ
having my righteousness the from the law but the through
πίστεως Χριστοῦ τὴν ἐκ θεοῦ δικαιοσύνην", ὁ δὲ λόγος
faith of-Christ the from God righteousness the and reason
ὅτι τοῦτό ἐστι τὸ βασιλικὸν ἱμάτιον· τὰ γὰρ ἡμέτερα δοῦλα,
that this is the royal garment the for our(-things) slavish
ἐλευθερία δὲ καὶ βασιλεία, πρὸς ἣν ἐπείγεσθαι δεῖ, πῶς
freedom but and kingdom toward which to-hasten it-is-needed how
(ἂν γένοιτο δοῦλον· οὐ γὰρ) ἂν εἴη βασιλείας ἀξίους
— could-it-be slavish not for — it-would-be of-kingdom worthy
φανῆναι πλέον οὐδὲν ἢ δούλων ἀρετὴν ἐπιδειξαμένους!
to-appear more nothing than of-slaves virtue having-displayed
Καθάπερ γὰρ ἡ φθορὰ τῆς ἀφθαρσίας οὐκ ἂν γένοιτο
as for the corruption of-the incorruption not — could-become
κληρόνομος, δεῖ δὲ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι
heir must but the corruptible this put-on

ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν,
incorruption and the mortal this put-on immortality
τὸν ἴσον τρόπον οὐδὲ τὰ τῶν δούλων ἔργα πρὸς τὴν
the same manner not-even the of-the slaves works toward the
βασιλείαν ἐκείνην ἀρκέσαι δύναιτ' ἂν ἡμῖν, ἀλλὰ τῆς ἐκ
kingdom that suffice could — for-us but of-the from
θεοῦ δικαιοσύνης δεήσει. Υἱὸν γὰρ εἶναι δεῖ τὸν
God righteousness there-will-be-need son for to-be it-is-needed the
κληρονόμον δοῦλον· "ὁ γὰρ δοῦλός φησιν οὐ μένει ἐν τῇ
heir slave the for slave he-says not remains in the
οἰκίᾳ εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα", ἀνθ'
house into the age the son remains into the age for
ὧν ἕκαστον τῶν ἐπὶ τὸν κλῆρον τοῦτον ἀφιξομένων
which each of-the(-ones) to the inheritance this going-to-arrive
πρότερον ἀποβαλόντα τὸν δοῦλον δεῖξαι δεῖ τὸν υἱὸν,
first having-cast-off the slave to-show it-is-needed the son
ὅπερ ἐστὶ τὴν μορφὴν τοῦ μονογενοῦς ἐπὶ τῶν προσώπων
which is the shape of-the only-begotten on the faces
κομισαμένους μετὰ τούτου τοῦ κάλλους τῷ γεγεννηκότι
having-received with this the beauty to-the(-one) having-begotten
φανῆναι· καὶ τοῦτό ἐστιν ὑπὸ τοῦ υἱοῦ τοῦ θεοῦ πάσης
to-appear and this is by the son — of-God from-all
ἀφεθῆναι δουλείας καὶ ὡς ἀληθῶς ἐλευθέρους εἶναι, ὃ τῷ
to-be-released slavery and as truly free to-be which —
Χριστῷ νοεῖ τὸ πρὸς τοὺς Ἰουδαίους εἰρημένον ἐκεῖνο,
by-Christ means the(-word) to the Jews said that
"ἐὰν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε."
if the son you frees really free you-will-be
Λύει γὰρ καὶ υἱοὺς θεοῦ ποιεῖται τοὺς δούλους, ὅτι
he-releases for and sons of-God makes the slaves because
υἱὸς ὢν αὐτὸς καὶ πάσης ἐλεύθερος ἁμαρτίας καὶ σῶμα
son being himself and from-all free sin and body

αὐτοῖς καὶ αἷμα καὶ πνεῦμα καὶ τὰ αὐτοῦ πάντα
for-them and blood and spirit and the(-things) his all
κοινὰ ποιεῖται· τοῦτον γὰρ τὸν τρόπον καὶ ἀνέπλασε
common makes this for the manner both he-re-formed
καὶ ἐλευθέρωσε καὶ ἐθέωσε, τὸν ὑγιᾶ καὶ ἐλεύθερον καὶ
and freed and deified the healthy and free and
ἀληθινὸν θεὸν ἑαυτὸν ἡμῖν ἀναμίξας, καὶ οὕτω τὴν
true God himself with-us having-mingled and thus the
ἀληθινὴν ὄντα δικαιοσύνην τὸν Χριστὸν, ἡμέτερον ἀγαθὸν,
true being righteousness — Christ our good
καὶ πρὸ τῶν φυσικῶν αὐτῶν τὸ ἱερὸν ἐργάζεται δεῖπνον,
even before the natural(-goods) themselves the sacred works supper
ὥστε καὶ φιλοτιμούμεθα τοῖς αὐτοῦ καὶ ὡς ἂν αὐτοὶ
so-that also we-pride-ourselves in-the(-things) his and as — ourselves
κατωρθωκότες εὐδοκιμοῦμεν καὶ καλούμεθά γε ἐκεῖθεν,
having-achieved we-win-repute and are-called at-least from-there
εἰ τὴν κοινωνίαν φυλάττομεν, καὶ εἴ τις ἀληθῶς ἅγιος
if the communion we-guard and if anyone truly holy
καὶ δίκαιος καὶ ὁτιοῦν τῶν ἐπαινουμένων ἀκούοι, τὴν
and just and anything of-the(-things) praised hears the
ἐπωνυμίαν ἐξ ὧν ἐκείνου τετύχηκεν, ἔλαβεν. "Ἐν τῷ θεῷ
name from what him he-has-attained he-took in — God
γάρ φησιν ἐπαινεθήσεται ἡ ψυχή μου, καὶ ἐνευλογηθήσονται
for he-says will-be-praised the soul my and will-be-blessed
ἐν αὐτῷ πάντα τὰ ἔθνη"· ὅθεν τῶν ἀνθρωπίνων μὲν
in him all the nations whence of-the human(-things) indeed
οὐδὲν, τὰ Χριστοῦ δὲ ἀπαιτούμεθα καὶ ἐνεγκεῖν ἐπὶ
nothing the(-things) of-Christ but we-are-required both to-carry in
τῶν ψυχῶν καὶ φέροντας ἀπελθεῖν, καὶ ταύτην πρὸ τῶν
the souls and carrying to-depart and this before the
στεφάνων ἐπιδείξασθαι τὴν φιλοσοφίαν ἐκ παντὸς τρόπου,
crowns to-display the philosophy by every means

καὶ τοῦτον τὸν καινὸν πλοῦτον, μηδὲν ἐπεισαγαγόντας
and this the new wealth nothing having-brought-in
αὐτῷ τοῦ πονηροῦ κόμματος, ὡς μόνην ταύτην οὖσαν
to-it of-the wicked coinage as alone this being
ὑπὲρ τῆς ἐν οὐρανῷ βασιλείας ἀξιόχρεω φοράν.
for the in heaven kingdom worthy payment
Ἐπεὶ γὰρ ἆθλον, ὃ δεῖ λαβεῖν ἀγωνισαμένους, ὁ θεός
since for prize which it-is-needed to-receive having-contended — God
ἐστιν αὐτὸς, ἀνάγκη δὴ πρὸς τὸ γέρας ἀνάλογον ἔχειν καὶ
is himself necessary indeed toward the prize proportionate to-be also
θείους εἶναι τοὺς ἀγῶνας, καὶ θεὸν τοῖς ἀθληταῖς οὐ μόνον
divine to-be the contests and God for-the athletes not only
ἀλείπτην εἶναι καὶ τῶν ἀγώνων ἡγεμόνα, ἀλλὰ καὶ αὐτὸν ἐν
trainer to-be and of-the contests leader but also himself in
αὐτοῖς εἶναι τὸν κατορθοῦντα, ὥστε τὸν μὲν ζητούμενον
them to-be the(-one) achieving so-that the indeed sought
τέλος τῇ παρασκευῇ, τῷ τέλει δὲ τὴν παρασκευὴν
end to-the preparation to-the end and the preparation
ἀκόλουθον εἶναι. Καθάπερ γὰρ εἰς τὴν γῆν πέμπων οὐδὲν
consistent to-be as for to the earth sending nothing
ἡμᾶς ἔδρασεν οὐδ' ἀπήτησεν ὑπερφυὲς, οὕτω πρὸς θεὸν ἄγων
to-us he-did nor demanded supernatural so toward God leading
καὶ τῆς γῆς ἀπαλλάττων οὐδὲν ἀφῆκεν ἔχειν ἀνθρώπινον,
and from-the earth freeing nothing he-let to-have human
ἀλλ' ὧν ἡμῖν ἐδέησε, πρὸς πάντα ἑαυτὸν ἥρμοσε, καὶ
but of-what we needed toward all(-things) himself he-fitted and
τῶν πρὸς τὸ τέλος ἐκεῖνο παρασκευάσαι δυναμένων
of-the(-things) toward the end that to-prepare being-able
οὐδὲν παρῆκεν ἀργὸν ἑαυτοῦ. Εἴτε γὰρ ἀῤῥωστίαν εἴποι
nothing he-left idle of-himself whether for sickness would-call
τις ἂν τὸ ἡμέτερον τοῦτο καὶ ἰατρείαν, οὐκ αὐτὸς εἰσῆλθεν
one — the our(-state) this and cure not himself he-entered

εἰς τὸν κάμνοντα μόνον καὶ ὀφθαλμῶν ἠξίωσε καὶ
to the(-one) sick only and of-eyes deemed-worthy and
χειρὸς καὶ ὧν ἔδει πρὸς τὴν θεραπείαν αὐτουργὸς
of-hand and of-what was-needed for the healing self-worker
ἦν, ἀλλὰ καὶ αὐτὸ τὸ φάρμακον καὶ ἡ δίαιτα καὶ ὁτιοῦν
was but also very the remedy and the regimen and anything
ἄλλο τῶν πρὸς ὑγείαν φερόντων αὐτὸς ἐγένετο, —
else of-the(-things) toward health tending he became
εἴτε ἀνάπλασίς ἐστιν, ἐξ ἑαυτοῦ καὶ τῶν οἰκείων σαρκῶν
or re-forming it-is from himself and the own fleshes
τὸ ἐνδέον ἀνακαλεῖται, καὶ ὃ τοῦ διαφθαρέντος
the lacking he-recalls and what instead-of-the corrupted
ἡμῖν ἀντεισήγαγεν, αὐτὸς ἦν. Οὐ γὰρ, ὅθεν ἔπλασεν, ἀπὸ
to-us he-brought-in he was not for whence he-formed from
τῆς αὐτῆς ἀνέπλασεν ὕλης, ἀλλ' ἐκεῖνο μὲν ἐποίησε χοῦν
the same he-re-formed matter but that indeed he-made dust
λαβὼν ἀπὸ τῆς γῆς, ὑπὲρ δὲ τοῦ δευτέρου τὸ οἰκεῖον
having-taken from the earth for but the second the own
ἔδωκε σῶμα, καὶ τὴν ζωὴν ἀνακτώμενος οὐ τὴν ψυχὴν ἐπὶ
he-gave body and the life restoring not the soul in
τῆς φύσεως ἑστῶσαν ποιεῖ καλλίω, ἀλλὰ τὸ αἷμα ἐγχέων
the nature standing makes fairer but the blood pouring-in
ταῖς τῶν μεμυημένων καρδίαις τὴν ἑαυτοῦ ζωὴν αὐτοῖς
into-the of-the initiated hearts the his-own life in-them
ἀνατέλλει. Τότε μὲν γὰρ ἐνεφύσησέ φησι πνοὴν ζωῆς, νῦν
makes-rise then indeed for he-breathed-in he-says breath of-life now
δὲ τοῦ πνεύματος ἡμῖν αὐτοῦ κοινωνεῖ· καὶ γὰρ ἐξαπέστειλέ
but of-the spirit to-us his he-gives-share and for sent-forth
φησιν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ ἐν ταῖς καρδίαις
he-says — God the spirit of-the son his into the hearts
ἡμῶν κράζον ἀββᾶ ὁ πατήρ· ἐπεὶ καὶ φωτὸς δεῆσαν
our crying abba the father since also light there-being-need

τότε μὲν γεννηθήτω φῶς εἶπε, καὶ ἐγένετο φῶς τὸ δοῦλον
then indeed let-there-be light he-said and there-was light the slavish
τοῦτο, νῦν δὲ ὁ δεσπότης αὐτὸς ἔλαμψεν ἐν ταῖς καρδίαις
this now but the master himself shone in the hearts
ἡμῶν ὁ τότε εἰπὼν "ἐκ σκότους φῶς λάμψαι",
our the(-one) then having-said out-of darkness light to-shine
Παύλου φωνή. Καὶ τὸ πᾶν εἰπεῖν, ἐπὶ μὲν τῶν προτέρων
of-Paul voice and the all to-say in indeed the former
χρόνων διὰ τῶν κτισμάτων τούτων τῶν ὁρωμένων
times through the creatures these the seen
εὐηργέτει τὸ γένος καὶ προστάγμασι καὶ πρεσβείαις καὶ
he-benefited the race and by-commands and by-embassies and
νόμοις ἦγε τὸν ἄνθρωπον, τοῦτο μὲν χρώμενος ἀγγέλοις,
by-laws led the man in-part indeed using angels
τοῦτο δὲ τῶν ἀνθρώπων τοῖς σεμνοτέροις, νῦν δὲ αὐτὸς
in-part and of-the men the more-august now but himself
ἀμέσως δι' ἑαυτοῦ καὶ πρὸς πάντα χρώμενος ἑαυτῷ.
directly through himself and toward all(-things) using himself
126 Σκοπῶμεν γὰρ ἄνωθεν. Ἐπὶ τῷ σῶσαι τὸ γένος οὐκ
let-us-consider for from-above for the to-save the race not
ἄγγελον ἔπεμψεν, ἀλλ' αὐτὸς ἐλήλυθεν· ἔδει μαθεῖν
angel he-sent but himself has-come it-was-needed to-learn
τοὺς ἀνθρώπους, ὑπὲρ ὧν ἀφίκετο, καὶ οὐ κατὰ χώραν
the men for what he-arrived and not in place
μένων μετεπέμπετο τοὺς ἀκουσομένους, ἀλλ' αὐτὸς
remaining he-summoned the(-ones) going-to-hear but himself
ἐζήτει περιϊὼν, οἷς ἂν μεταδοίη τῶν λόγων. Καὶ τὰ
sought going-about to-whom — he-might-impart of-the words and the
μέγιστα τῶν ἀγαθῶν ἐπὶ τῆς γλώττης κομίζων ἐπὶ τὰς
greatest of-the goods on the tongue carrying to the
θύρας ἐχώρει τῶν εὖ παθεῖν δεομένων, καὶ μὴν καὶ
doors he-advanced of-the(-ones) well to-fare needing and truly also

τοὺς νοσοῦντας οὕτως ἰᾶτο παραγενόμενος αὐτὸς καὶ
the sick thus he-healed being-present himself and
χειρὸς ἁπτόμενος, καὶ ὀφθαλμοὺς ἐδημιούργει γεγεννημένῳ
hand touching and eyes he-created for-one-born
τυφλῷ, τῷ προσώπῳ πηλὸν ἐπιβαλὼν, ὃν αὐτὸς
blind on-the face clay having-put which he
οἴκοθεν ἐποίησε πτύσας εἰς τὴν γῆν καὶ τῷ δακτύλῳ
from-within made having-spat on the earth and with-the finger
μάξας, ἀνείλετο καὶ προσέπλασε καὶ ἥψατο τῆς σοροῦ
having-kneaded took-up and molded-on and touched the bier
φησι καὶ ἐπέστη τῷ τάφῳ Λαζάρου καὶ φωνὴν ἔγγυθεν
he-says and stood-at the tomb of-Lazarus and voice from-near
ἀφῆκε, καίτοι καὶ πόῤῥωθεν εἴπερ ἐβούλετο καὶ λόγῳ καὶ
let-go and-yet even from-afar if-indeed he-wished both by-word and
νεύματι μόνῳ, καὶ ταῦτα καὶ τὰ τούτων ἔτι μείζω
by-nod alone both these(-things) and the(-things) than-these still greater
πάντα ἂν εἰργασμένος, ὅς γε καὶ τὸν τρόπον τοῦτον
all — would-have-worked who at-least also the manner this
ἐποίησεν. Ἀλλὰ τὸ μὲν ἂν ἦν τῆς αὐτοῦ δυνάμεως
did but the(-one) indeed — would-be of-the his power
τεκμήριον ἐναργὲς, ἐκεῖνο δὲ τῆς φιλανθρωπίας σημεῖον,
proof clear that but of-the love-of-mankind sign
ἣν ἐπιδειξάμενος ἦλθεν. Ἔτι τοίνυν τοὺς ἐν Ἅιδου
which displaying he-came further therefore the in Hades
δεσμώτας ἔδει λυθῆναι, καὶ τὸ ἔργον οὐκ ἐπέτρεψεν
prisoners it-was-needed to-be-released and the work not he-entrusted
ἀγγέλοις ἢ τοῖς ἄρχουσι τῶν ἀγγέλων, ἀλλ' αὐτὸς
to-angels or to-the rulers of-the angels but himself
κατῆλθεν εἰς τὸ δεσμωτήριον. Τοὺς αἰχμαλώτους· τὴν
came-down to the prison the captives the
ἐλευθερίαν εἰκὸς ἦν οὐ προῖκα λαβεῖν ἀλλ' ἐωνημένους,
freedom fitting it-was not gratis to-receive but having-been-bought

καὶ λύει τὸ αἷμα καταβαλών· τοῦτον τὸν τρόπον ἐξ
and he-releases the blood having-paid this the manner from
ἐκείνου καὶ εἰς τὴν ἐσχάτην ἡμέραν ἀπαλλάττει καὶ
that(-time) also until the last day he-frees and
εὐθύνης ἀφίησι καὶ ῥύπου τὰς ψυχὰς ἀποκλύζει. Καὶ
from-accountability releases and from-filth the souls washes-clean and
γὰρ αὐτός ἐστιν, ᾧ καθαίρει, ὅπερ ὁ Παῦλος δηλῶν
for himself is by-whom he-cleanses which — Paul showing
"δι' ἑαυτοῦ φησι καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν
through himself he-says cleansing having-made of-the sins
ἡμῶν ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλοσύνης ἐν
our sat at right of-the throne of-the majesty in
τοῖς οὐρανοῖς." Διὰ ταῦτα καὶ διάκονον αὐτὸν καλεῖ
the heavens because-of these(-things) also minister him he-calls
καὶ αὐτὸς ἑαυτὸν διακονοῦντα, καὶ ἐπὶ τῷ διακονῆσαι παρὰ
and he himself serving and for the to-serve from
τοῦ πατρὸς εἰς τὸν κόσμον ἐληλυθέναι, καὶ τὸ μέγιστον
the father into the world to-have-come and the greatest
ἁπάντων, — οὐ γὰρ ἐπὶ τοῦ παρόντος μόνον, ὅτε μετὰ
of-all not for in the present only when with
τῆς ἀνθρωπείας ἀσθενείας ἐφάνη καὶ ἦλθεν, οὐχ ἵνα
the human weakness he-appeared and came not that
κρίνῃ τὸν κόσμον, καὶ τὰ τῶν δούλων ἐπεδείκνυτο
he-might-judge the world and the(-things) of-the slaves displayed
καὶ τὰ τοῦ δεσπότου πάντα ἀπέκρυπτεν, ἀλλ' ἤδη
and the(-things) of-the master all hid but already
καὶ ἐπὶ τοῦ μέλλοντος, ὅτε μετὰ δυνάμεως ἀφίξεται καὶ
also in the coming(-age) when with power he-will-come and
μετὰ τῆς πατρικῆς φανεῖται δόξης, ἐπὶ τῆς ἀναδείξεως,
with the paternal will-appear glory at the display
ἐπὶ τῆς βασιλείας αὐτῆς περιζώσεταί φησι καὶ ἀνακλινεῖ
in the kingdom itself he-will-gird-himself he-says and will-make-recline

αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς· εἰκότως δι᾽
them and having-come-forward will-serve them fittingly through
οὗ βασιλεῖς βασιλεύουσι καὶ τύραννοι κρατοῦσι γῆς.
whom kings reign and tyrants rule earth
Τοῦτον γὰρ τὸν τρόπον τὴν καθαρὰν καὶ ἀληθινὴν ἐβασίλευσε
this for the manner the pure and true he-reigned
βασιλείαν, αὐτὸς ἑαυτῷ πρὸς τὴν βασιλείαν ἀρκέσας, καὶ
kingdom himself to-himself toward the kingdom having-sufficed and
οὕτως ἤγαγεν, ὧν ἐκράτησεν, ἱλαρώτερον μὲν φίλων,
thus led whom he-ruled more-cheerfully indeed than-friends
ἀκριβέστερον δὲ τυράννων, πατρὸς φιλοστοργότερον,
more-exactly but than-tyrants than-father more-tenderly
μελῶν συμφυέστερον, καρδίας ἀναγκαιότερον, οὐ φόβῳ
than-members more-closely-grown than-heart more-compellingly not by-fear
κλίνων, οὐ μισθῷ δουλούμενος, ἀλλ᾽ αὐτὸς ὢν ἑαυτῷ
bending not by-wage enslaving but himself being for-himself
δύναμις τῆς ἀρχῆς καὶ μόνος αὐτὸς ἑαυτῷ συνάπτων
power of-the rule and alone himself to-himself conjoining
τοὺς ἀρχομένους. Τὸ γὰρ φόβῳ ἢ μισθούμενον βασιλεύειν
the(-ones) ruled the for by-fear or hiring to-reign
οὐκ αὐτόν ἐστιν ὡς ἀληθῶς ἄρχειν, ἀλλὰ τῆς ὑπακοῆς
not himself is as truly to-rule but of-the obedience
τὰς ἐλπίδας αἰτιᾶσθαι δεῖ καὶ τὰς ἀπειλάς· ὥσπερ
the hopes to-hold-responsible one-must and the threats as
τοίνυν οὐκ ἂν ἄρχοι κυρίως, ᾧ τὸ κρατεῖν ἑτέρωθεν,
therefore not — would-rule properly for-whom the to-prevail from-elsewhere
οὕτως οὐδὲ δουλεύειν ἔστιν ὡς ἀληθῶς τῷ θεῷ, ἐπειδὰν
so not-even to-serve it-is-possible as truly — God when
κατά τινα τῶν εἰρημένων ὑποταττώμεθα τρόπον· ἐπεὶ
according-to some of-the said we-are-subjected manner since
δὲ ἔδει τὴν καθαρωτάτην ἀρχὴν αὐτὸν βασιλεύειν,
and it-was-needed the purest rule him to-reign

οὐ γὰρ ἦν εἰκὸς τὴν ἑτέραν, ἐξεῦρεν ὅπως ἀνύσει.
not for it-was fitting the other he-found-out how he-will-accomplish
Καὶ οὗτος ἦν ὁ τρόπος ὁ παραδοξότατος. Τοῖς γὰρ
and this was the manner the most-paradoxical the for
ἐναντίοις ἐχρήσατο, καὶ ἵνα δεσπότης ἀληθὴς ᾖ,
contrary(-things) he-used and that master true he-may-be
δούλου δέχεται φύσιν καὶ διακονεῖ τοῖς δούλοις μέχρι
of-slave receives nature and serves the slaves as-far-as
σταυροῦ καὶ θανάτου, καὶ οὕτω τὰς ψυχὰς τῶν δούλων
cross and death and thus the souls of-the slaves
αἱρεῖ καὶ τὴν θέλησιν ἀμέσως χειροῦται. Τούτου χάριν
takes and the will directly subdues of-this for-the-sake
καὶ Παῦλος ταύτην τὴν διακονίαν τὴν αἰτίαν εἰδὼς εἶναι
also Paul this the service the cause knowing to-be
τῆς βασιλείας, ὅτι "ἐταπείνωσεν ἑαυτόν φησι γενόμενος
of-the kingdom because he-humbled himself he-says having-become
ὑπήκοος μέχρι θανάτου καὶ θανάτου σταυροῦ, διὰ τοῦτο
obedient until death and death of-cross because-of this
ὁ θεὸς αὐτὸν ὑπερύψωσε"· καὶ ὁ θαυμαστὸς Ἡσαΐας
— God him highly-exalted and the wondrous Isaiah
"διὰ τοῦτο αὐτός φησι κληρονομήσει πολλοὺς καὶ τῶν
because-of this he he-says will-inherit many and of-the
ἰσχυρῶν μεριεῖ σκῦλα, ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ
strong will-divide spoils for which was-delivered to death the
ψυχὴ αὐτοῦ καὶ μετὰ ἀνόμων ἐλογίσθη." Διὰ μὲν γὰρ
soul his and with lawless(-men) he-was-reckoned because-of indeed for
τὴν πρώτην δημιουργίαν τῆς φύσεως ἡμῶν ὁ Χριστὸς
the first creation of-the nature our — Christ
δεσπότης, διὰ δὲ τὴν καινὴν κτίσιν τῆς γνώμης
master because-of and the new creation of-the judgment
ἐκράτησεν, ὅπερ ἐστὶν ἀνθρώπων ὡς ἀληθῶς βασιλεύειν,
he-ruled which is over-men as truly to-reign

ὅτε τὴν κατὰ τὸν λογισμὸν ἐξουσίαν καὶ τὴν τῆς
when the according-to the reasoning authority and the of-the
γνώμης αὐτονομίαν, ἃ ποιεῖ τὸν ἄνθρωπον, ἐνταῦθα
judgment self-rule which make the man here
καταδήσας καὶ δουλωσάμενος ἤγαγεν, ὑπὲρ οὗ καὶ
having-bound-down and having-enslaved he-led for which also
"ἐδόθη μοι πᾶσα ἐξουσία φησὶν ἐν οὐρανῷ καὶ ἐπὶ τῆς
was-given to-me all authority he-says in heaven and on the
γῆς", — ὡς δή τι καινὸν παθὼν ὁ πρὸ τῶν
earth as indeed something new having-experienced the before the
αἰώνων τοῦ κόσμου δεσπότης, ὅτι μετὰ τῶν ἐν οὐρανῷ
ages of-the world master that with the(-ones) in heaven
καὶ ἡ τῶν ἀνθρώπων φύσις τὸν κοινὸν ἐπέγνω δεσπότην.
also the of-the men nature the common recognized master
Καὶ μὴν καὶ τὸ τοῦ Δαβὶδ ἐκεῖνο, "ἐβασίλευσεν
and truly also the(-word) — of-David that reigned
ὁ θεὸς ἐπὶ τὰ ἔθνη", ταύτην ἐστὶν αἰνιττομένου τὴν
— God over the nations this is of-one-hinting-at the
βασιλείαν, καθ' ἣν τὰ ἔθνη "σύσσωμα τῷ σωτῆρι
kingdom according-to which the nations of-one-body with-the savior
καὶ συμμέτοχα" Παῦλός φησι. Τῷ γὰρ οὕτω τοῖς σώμασι
and fellow-partakers Paul says by-the for so with-the bodies
καὶ ταῖς ψυχαῖς καθάπαξ ἡνῶσθαι οὐ σωμάτων μόνον,
and the souls once-for-all to-be-united not of-bodies only
ἀλλὰ καὶ ψυχῶν καὶ προαιρέσεων κατέστη δεσπότης, καὶ
but also of-souls and of-choices he-was-made master and
κρατεῖ τὴν ὡς ἀληθῶς αὐτάρκη καὶ καθαρὰν βασιλείαν,
holds the as truly self-sufficient and pure kingdom
αὐτὸς ἄγων δι' ἑαυτοῦ καθάπερ ψυχὴ σῶμα καὶ
himself leading through himself as soul body and
μέλη κεφαλή. Ἄγονται γὰρ οἳ στέργειν τὸν ζυγὸν
members head are-led for who to-love the yoke

ᾠήθησαν τοῦτον, ὥσπερ οὐκ αὐτοὶ λόγῳ συζῶντες οὐδὲ
thought this as not themselves with-reason living-with nor
προαιρέσεως συνόντες αὐτονομίᾳ. "Κτηνώδης γὰρ φησιν
of-choice being-with with-self-rule beast-like for he-says
ἐγενόμην παρὰ σοί", καὶ τοῦτό ἐστι τὴν ψυχήν τινα
I-became before you and this is the soul someone
τὴν ἑαυτοῦ μισῆσαι καὶ ἀπολέσαι καὶ δι' ὧν ἀπόλλυσι
the his-own to-hate and to-lose and through what he-loses
σῶσαι, ὅταν οὕτως ἡ καινὴ κρατήσῃ κτίσις καὶ ὁ
to-save when thus the new prevails creation and the
καινὸς Ἀδὰμ παντάπασιν ἀποκρύψῃ τὸν παλαιὸν καὶ οὔτε
new Adam altogether hides the old and neither
γεννήσεως οὔτε ζωῆς οὔτε τελευτῆς οὐδὲν τῆς παλαιᾶς
of-birth nor of-life nor of-end anything of-the old
περιλειφθῇ ζύμης. Καὶ γὰρ τῷ παλαιῷ μὲν ἀπὸ τῆς γῆς
be-left leaven and for to-the old indeed from the earth
συνέστη τὸ σῶμα, ὁ δὲ "νέος ἐκ θεοῦ φησιν ἐγεννήθη",
was-constituted the body the but new from God he-says was-born
καὶ τῆς ζωῆς δὲ ἑκατέρας ἡ τράπεζα μαρτύρων ἑκατέρα·
and of-the life and each the table bearing-witness each
τὴν μὲν γὰρ ἀνῆκεν ἡ γῆ, τὸν δὲ καινὸν ἄνθρωπον
the(-one) indeed for sent-up the earth the but new man
ὁ ἐπουράνιος ἀπὸ τῶν οἰκείων τρέφει σαρκῶν. Διὰ
the heavenly(-one) from the own nourishes fleshes because-of
ταῦτα καὶ ἀναλύοντες ὁ μὲν εἰς τὴν γῆν ἐπανῆλθεν,
these(-things) also departing the(-one) indeed to the earth returned
ἐξ ἧς προῆλθεν, ὁ δὲ εἰς τὸν Χριστὸν ἐχώρησεν,
from which he-came-forth the(-other) but to — Christ advanced
ὅθεν ἐλήφθη, καὶ τῇ τοῦ προενεγκόντος ἀρχῇ
whence he-was-taken and to-the of-the(-one) having-brought-forth beginning
κατάλληλον ἑκάτερος ποιεῖται τὴν τελευτήν· "οἷος γάρ
corresponding each makes the end such-as for

φησιν ὁ χοϊκὸς, τοιοῦτοι καὶ οἱ χοϊκοὶ, καὶ οἷος ὁ
he-says the earthy such also the earthy and such-as the
ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι", καὶ οὐ τῆς ψυχῆς
heavenly such also the heavenly and not of-the soul
ἕνεκα μόνον ἀλλὰ καὶ τοῦ σώματος αὐτοῦ. Καὶ αὐτὸ
for-the-sake only but also of-the body itself and it
γὰρ ἐπουράνιον, καθάπερ τὸ συναμφότερον ἐκεῖ χοϊκόν· ἥ
for heavenly as the both there earthy the
τε γὰρ ψυχὴ τὰς χεῖρας οἰκεῖ τοῦ ἐπουρανίου τό τε σῶμα
both for soul the hands inhabits of-the heavenly(-one) the and body
μέλος ἐκείνου, καὶ ψυχῆς μὲν οὐ μετέχει, τοῦ δὲ ζῶντος
member of-him and of-soul indeed not partakes of-the but living
πνεύματος γέμει καὶ ζῇ μετὰ τὴν τελευτὴν τῆς προτέρας
spirit is-full and lives after the end of-the former
ζωῆς οὐδ' ὅσον εἰπεῖν καλλίω, ἐπεὶ μηδ' ἀπέθανεν
life not-even as-much-as to-say better since not-even it-died
ἀληθῶς τὴν ἀρχήν· ἔδοξαν γάρ φησι Σολομὼν τεθνάναι,
truly — at-all they-seemed for says Solomon to-be-dead
καὶ οὐ τοῖς εὖ φρονοῦσιν ἀλλ' ἐν ἀφρόνων ὀφθαλμοῖς.
and not to-the well thinking but in of-fools eyes
Καθάπερ γὰρ ὁ Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι
as for — Christ having-been-raised from dead no-longer
ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει, οὕτω τὰ
dies death him no-longer masters so the
Χριστοῦ μέλη θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα·
of-Christ members death not — shall-behold into the age
πῶς γὰρ ἂν γεύσαιτο θανάτου τῆς ζώσης ἀεὶ καρδίας
how for — would-taste of-death from-the living always heart
ἐξηρτημένα; Εἰ δὲ κόνις τὸ ὁρώμενον καὶ πλέον οὐδὲν,
hanging if but dust the(-thing) seen and more nothing
οὐ χρὴ θαυμάζειν. Ὁ μὲν γὰρ πλοῦτος ἔνδον· "ἡ ζωὴ γάρ
not one-must marvel the indeed for wealth within the life for

φησιν ἡμῶν κέκρυπται", ὁ δὲ θησαυρὸς ὀστράκινον σκεῦος,
he-says our is-hidden the but treasure earthen vessel
"ἔχομεν γὰρ τὸν πλοῦτον τοῦτον ἐν ὀστρακίνοις σκεύεσι"
we-have for the wealth this in earthen vessels
Παῦλος εἶπεν· ὅθεν οἷς τὰ θύραζε φαίνεται μόνον,
Paul said whence to-whom the(-things) outward appear only
ὁ πηλὸς ἂν ὁρῷτο μόνος τοῦ Χριστοῦ διαδειχθέντος,
the clay — would-be-seen alone — Christ having-been-displayed
καὶ ἡ κόνις αὕτη τὸ οἰκεῖον ἐπιδείξεται κάλλος, ὅτε τῆς
also the dust this the own will-display beauty when of-the
ἀστραπῆς ἐκείνης μέλος οὖσα φανεῖται καὶ προσαρμόσει
lightning that member being it-will-appear and will-fit
τῷ ἡλίῳ καὶ τὴν ἀκτῖνα κοινὴν ἀφήσει. "Λάμψουσι γάρ
to-the sun and the ray common will-let-go will-shine for
φησιν οἱ δίκαιοι ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς
he-says the just as the sun in the kingdom of-the father
αὐτῶν", βασιλείαν τοῦ πατρὸς τὴν ἀκτῖνα καλῶν ἐκείνην,
their kingdom of-the father the ray calling that
καθ' ἣν ὤφθη μὲν αὐτὸς λάμπων τοῖς ἀποστόλοις,
according-to which was-seen indeed himself shining to-the apostles
αὐτὴν τὴν βασιλείαν τοῦ θεοῦ, καθάπερ αὐτός φησιν
very the kingdom — of-God as he he-says
ἐληλυθυῖαν "ἐν δυνάμει τεθεαμένοις"· λάμψουσι δὲ καὶ
having-come in power having-beheld will-shine and also
οἱ δίκαιοι ἐπὶ τῆς ἡμέρας ἐκείνης μίαν λαμπρότητα καὶ
the just on the day that one brilliance and
δόξαν, τῶν μὲν τῷ δεχέσθαι, τοῦ δὲ τῷ διαδόναι
glory the(-ones) indeed by-the to-receive the(-one) but by-the to-distribute
φαιδρυνομένων. Ὁ γὰρ ἄρτος οὗτος, τὸ σῶμα τοῦτο,
being-made-radiant the for bread this the body this
ὅπερ ἐνθένδεν ἀπὸ τῆς τραπέζης ταύτης ἐκεῖ κομίζοντες
which from-here from the table this there carrying

ἥξουσι, τοῦτό ἐστιν ὅπερ ἐπὶ τῶν νεφελῶν τότε φανεῖται
they-will-come this is which on the clouds then will-appear
πᾶσιν ὀφθαλμοῖς, καὶ δείξει τὴν ὥραν ἀνατολῇ καὶ δύσει
to-all eyes and will-show the bloom to-east and to-west
δίκην ἀστραπῆς ἐν μιᾷ χρόνου ῥοπῇ· μετὰ ταύτης ζῶσιν
like lightning in one of-time moment with this live
οἱ μακάριοι τῆς ἀκτῖνος καὶ τελευτώντων τὸ φῶς οὐκ
the blessed the ray and of-them-ending the light not
ἀποχωρεῖ. Φῶς γὰρ δικαίοις διαπαντὸς, καὶ πρὸς τὴν ζωὴν
withdraws light for to-the-just continually and toward the life
ἐκείνην τούτῳ λάμποντες ἀφικνοῦνται, ᾧ τὸν ἀεὶ
that by-this shining they-arrive with-which the always
συνῆσαν χρόνον, ἐπ᾽ ἐκεῖνο τηνικαῦτα τρέχοντες. Ὃ γὰρ
they-were-with time to that then running what for
ἑκάστῳ συμβήσεται τότε τῶν ἀναβιωσκομένων, ὀστᾶ
to-each will-befall then of-the(-ones) reviving bones
καὶ μέρη καὶ μέλη τῇ κεφαλῇ συνιόντα τὴν ὁλότητα
and parts and members to-the head coming-together the wholeness
τῷ σώματι διασώζειν, τοῦτο καὶ τῷ σωτῆρι Χριστῷ
to-the body to-preserve this also to-the savior Christ
τῇ πάντων κοινῇ κεφαλῇ. Καὶ γὰρ ἐπὶ τῶν νεφελῶν
the of-all common head and for on the clouds
ἀστράψασα μόνον τὰ οἰκεῖα πανταχόθεν ἀπολήψεται μέλη,
having-flashed only the own from-every-side will-receive members
θεὸς ἐν μέσῳ θεῶν, ὡραῖος ὡραίου κορυφαῖος χοροῦ, καὶ
God in midst of-gods fair of-fair leader of-chorus and
καθάπερ τὰ μετέωρα βάρη τῶν δεσμῶν τῶν ἐπεχόντων
as the suspended weights the bonds the holding
ῥαγέντων ἐπὶ τὴν γῆν χωρεῖ καὶ τὸν μέσον εὐθὺς ἐζήτησε
having-been-broken to the earth advance and the middle at-once sought
τόπον, ὡς δὲ καὶ τὰ σώματα τοῖς ἁγίοις προσήλωται
place so and also the bodies for-the saints are-nailed

μὲν τῇ γῇ, τῇ φθορᾷ δεθέντα καὶ τυραννούμενα μένει,
indeed to-the earth by-the corruption bound and tyrannized remain
— καὶ διὰ τοῦτο στενάζομέν φησιν ἐν τῷ σκήνει, —
and because-of this we-groan he-says in the tent
φανείσης δὲ τῆς ἐλευθερίας ἀκρατήτῳ φορᾷ πρὸς τὸν
having-appeared but the freedom with-unrestrainable rush toward —
Χριστὸν ἵεται τὸν οἰκεῖον κομιζόμενα τόπον.
Christ hasten the own receiving place
Ὅθεν ὁ Παῦλος ἄσχετον δεικνὺς εἶναι τὸν δρόμον
whence — Paul unrestrainable showing to-be the race
ἐκεῖνον ἁρπαγὴν τὸ πρᾶγμα καλεῖ· ἁρπαγησόμεθα γάρ
that snatching the thing calls we-shall-be-snatched for
φησιν ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα,
he-says in clouds for meeting of-the Lord into air
καὶ ὁ σωτὴρ παραλαμβάνεσθαί φησιν αὐτοὺς "τότε δύο
and the savior to-be-taken-along he-says them then two
λέγων ἔσονται ἐν τῷ ἀγρῷ, ὁ εἷς παραλαμβάνεται καὶ
saying will-be in the field the one is-taken-along and
ὁ εἷς ἀφίεται", ἐκεῖνο σημαίνων, ὡς οὐδὲν ἀνθρώπινον
the one is-left that signifying that nothing human
οὐδὲ παρ' αὐτῶν, ὥστε καὶ σχολῇ τινα χώραν εἶναι, ἀλλ'
nor from them so-that even hardly any place to-be but
αὐτὸς ἑλκύσει, αὐτὸς ἁρπάσει, ὃν οὐκ ἔνι χρόνῳ
he will-draw he will-snatch who not it-is-possible to-time
δουλεύειν. Καθάπερ γὰρ ἐξ ἀρχῆς οὐκ ἀνέμεινε ζητηθῆναι
to-be-subject as for from beginning not he-waited to-be-sought
παρ' αὐτῶν, ἀλλ' αὐτὸς ἐζήτησε πλανωμένους, καὶ τὴν
by them but himself sought (them-)wandering and the
ὁδὸν ὑποδείξας ἔπειτα βαδίζειν μὴ δυναμένους ἀνελόμενος
way having-shown then to-walk not being-able having-taken-up
ἐπὶ τῶν ὤμων ἐκόμισε καὶ πίπτοντας ἀνεκαλεῖτο καὶ
on the shoulders carried and falling recalled and

ῥαθυμοῦντας ἐπηνωρθοῦτο καὶ ἀποχωροῦντας παρεκάλει,
slack set-right and withdrawing exhorted
καὶ ὅλως περὶ τῆς σωτηρίας αὐτοῖς διετέλεσεν ἐνοχλῶν·
and wholly about the salvation for-them continued troubling(-them)
οὕτω καὶ τότε τὸν τελευταῖον πρὸς αὐτὸν τρέχοντας
so also then the last toward him running
δρόμον αὐτὸς ἀναστήσει καὶ πετομένοις αὐτὸς ἐργάσεται
race he will-raise and for-(those)-flying he will-make
τὸ πτερόν. Διὰ τοῦτο καὶ ἀετοὺς ἀπεκάλει συνιόντας ἐπὶ
the wing because-of this also eagles he-called coming-together at
τὸ πτῶμα, "ὅπου γάρ φησι τὸ πτῶμα, ἐκεῖ συναχθήσονται
the corpse where for he-says the corpse there will-be-gathered
οἱ ἀετοί." Καὶ γὰρ ἀπὸ τραπέζης ἐπὶ τράπεζαν ἥξουσι,
the eagles and for from table to table they-will-come
τῆς ἔτι καλυπτομένης ἐπὶ τὴν ἤδη φανερουμένην, ἀπὸ
from-the still covered to the already being-manifested from
τοῦ ἄρτου ἐπὶ τὸ πτῶμα. Νῦν μὲν γὰρ ἄρτος ἐστὶν
the bread to the corpse now indeed for bread is
αὐτοῖς ὁ Χριστὸς, τὴν ἀνθρωπείαν ἔτι ζῶσι ζωὴν, καὶ
to-them — Christ the human still living life and
πάσχα, διαβαίνουσι γὰρ ἐνθένδεν ἐπὶ τὴν ἐν οὐρανῷ πόλιν·
passover they-pass-over for from-here to the in heaven city
ὅτε δὲ "ἀλλάξουσιν ἰσχὺν, πτεροφυήσουσιν ὡς ἀετοὶ,
when but they-shall-change strength they-will-grow-wings as eagles
ὁ θαυμαστός φησιν Ἡσαΐας", τότε δὲ ἐπ' αὐτοῦ τοῦ
the wondrous says Isaiah then and at very the
πτώματος καθεδοῦνται καθαροῦ παραπετασμάτων. Ὃ καὶ
corpse they-will-sit pure from-veils which also
δηλῶν ὁ μακάριός φησιν Ἰωάννης, "ὀψόμεθα αὐτὸν καθώς
showing the blessed says John we-shall-see him as
ἐστιν"· οὔτε γὰρ ἄρτος ἐστὶν αὐτοῖς τῆς ἐν σαρκὶ ζωῆς
he-is neither for bread he-is to-them the in flesh life

πεπαυμένης, οὔτε πάσχα μένουσιν ἤδη, τοῦ πτώματος δὲ
having-ceased nor passover they-remain already of-the corpse but
πολλὰ φέρει· καὶ γὰρ μετὰ τῶν στιγμάτων αἱ χεῖρες
many(-things) it-bears and for with the marks the hands
καὶ τὰ ἴχνη τῶν ἥλων οἱ πόδες ἔχουσι, καὶ τὸν τύπον
and the traces of-the nails the feet have and the imprint
ἔτι φέρει τοῦ δόρατος ἡ πλευρά. Τοῦτο τὸ δεῖπνον ἐπ᾽
still bears of-the spear the side this the supper to
ἐκεῖνο φέρει τὸ πτῶμα, τούτου χωρὶς ἀμήχανον ἐκεῖνο
that leads the corpse this without impossible that
λαβεῖν, οὐχ ἧττον ἢ τὸν ἐκκοπέντα τοὺς ὀφθαλμοὺς
to-receive not less than the(-one) cut-out the eyes
τοῦ φωτὸς εἰς πεῖραν ἐλθεῖν. Εἰ γὰρ οὐκ ἔχουσι ζωὴν ἐν
of-the light into trial to-come if for not they-have life in
ἑαυτοῖς οἱ τοῦτο μὴ δειπνοῦντες τὸ δεῖπνον, μελῶν
themselves the(-ones) this not dining the supper of-members
νεκρῶν ἀθάνατος πῶς ἂν γένοιτο κεφαλή; Μία μὲν γὰρ
dead immortal how — could-be head one indeed for
ἡ τῆς τραπέζης δύναμις, εἷς δὲ ἑστιῶν ἐν ἑκατέρῳ τῶν
the of-the table power one and feasting in each of-the
κόσμων, καὶ τοῦτο μέν ἐστιν ὁ νυμφὼν, τοῦτο δὲ
worlds and this indeed is the bridal-chamber this and
ἡ πρὸς τὸν νυμφῶνα παρασκευὴ, τοῦτο δὲ αὐτὸς ὁ
the toward the bridal-chamber preparation this and himself the
νυμφίος. Ὅθεν τοῖς μὴ μετὰ τούτων ἀπεληλυθόσι
bridegroom whence for-the(-ones) not with these having-departed
τῶν δώρων πρὸς τὴν ζωὴν ἔσται πλέον οὐδέν· οἷς
the gifts toward the life will-be more nothing for-whom
δὲ ὑπῆρξε καὶ λαβεῖν τὴν χάριν καὶ σῶσαι, καὶ τὴν
but it-belonged both to-receive the grace and to-keep also into-the
χαρὰν εἰσῆλθον τοῦ κυρίου αὐτῶν καὶ τῷ νυμφίῳ
joy entered of-the Lord their and with-the bridegroom

συνεισῆλθον εἰς τὸν νυμφῶνα καὶ τῆς ἄλλης ἀπήλαυσαν
entered-together into the bridal-chamber and the other enjoyed
τῆς ἐν τῷ δείπνῳ τρυφῆς, οὐ τηνικαῦτα τυχόντες, ἀλλ᾽
the in the supper luxury not then having-attained(-it) but
ὃ κομίζοντες ἦλθον, τούτου διαδειχθέντος καθαρώτερον
what carrying they-came this having-been-displayed more-purely
αἰσθανόμενοι. Καὶ οὗτος ὁ λόγος, καθ᾽ ὃν ἡ βασιλεία
perceiving and this the reason according-to which the kingdom
τῶν οὐρανῶν ἐντὸς ἡμῶν ἐστιν.
of-the heavens within us is

V · THE CONSECRATION OF THE ALTAR

The bishop's rite for consecrating an altar is explained: the white vesture, the washing of the table, the wine and the perfume, the chrism, the bones of martyrs brought in procession to the closed doors, and the lamp lit on the altar. Each act shows that the altar, like the Christian, is made a dwelling of God, and the martyrs' relics are the true temple it imitates.

Τῶν μὲν ἱερῶν μυστηρίων οὗτος ὁ λόγος, καὶ ταύτην 1
of-the indeed sacred mysteries this the account and this
ἡμῖν ἔχει πρὸς τὴν ἀληθῆ ζωὴν τὴν παρασκευήν. Ἐπεὶ
for-us it-has toward the true life the preparation since
δὲ τὸ θυσιαστήριον πάσης ἐστὶν ἀρχὴ τελετῆς, ἄν
and the altar of-every is beginning rite whether
τε δειπνεῖν ἄν τε χρίσμα δέῃ λαμβάνειν, καὶ μὴν καὶ
— to-dine or — anointing it-be-needed to-receive and truly also
ἱεράσασθαι καὶ τοῦ λουτροῦ τὰ τελεώτατα μετασχεῖν, εἴ
to-be-made-priest and of-the bath the most-perfect(-things) to-partake if
τι καὶ αὐτὸ πρὸς τοῖς εἰρημένοις καὶ τὴν πηγνῦσαν
anything also it toward the(-things) said and the fixing

αὐτὸ τελετὴν, ὡς οἷοί τέ ἐσμεν, θεωρήσομεν. Μὴ ἂν
it rite as able — we-are we-shall-consider not —
οἶμαι περίεργον οὐδὲν ποιῆσαι μηδὲ παρέλκον· τὸν λόγον
I-think superfluous anything to-do nor redundant the account
μὲν οὖν τελεώτερον οὕτως ἂν εἴημεν ἀποδεδωκότες, ὡς
indeed then more-perfect thus — we-would-be having-rendered as
ἂν περὶ τῆς τῶν μυστηρίων κρηπίδος ἢ ῥίζης ἢ ὅ τι
— about the of-the mysteries foundation or root or what —
καὶ χρὴ καλέσαι διεξελθόντες. Καὶ τοίνυν ἃ παρὰ τῶν
also one-must call having-gone-through and therefore what by the
τοῦ τελοῦντος χειρῶν γίνεται, καὶ ἃ τὸ θυσιαστήριον
of-the(-one) initiating hands come-about and what the altar
καθίστησιν, ἑξῆς ἐκτεθέντων ἁπάντων, ἕκαστον ἔπειτα
establishes in-order having-been-set-out all each then
τίνος ἐστὶν αἴνιγμα καὶ ὅ τι φέρει, σκοπῶμεν.
of-what it-is riddle and what — it-tends let-us-consider

3 Πρῶτα μὲν οὖν ὀθόνας περιθέμενος ὁ ἱεράρχης λευκὰς καὶ
first indeed then linens having-put-around the hierarch white and
καταδήσας ἐπί τε τῶν χειρῶν καὶ τοῦ λοιποῦ σώματος
having-bound(-them) on both the hands and the rest body
τῷ θεῷ προσπίπτει κατακλιθεὶς, οὐ κατὰ ψιλοῦ τοῦ
— to-God falls-down having-reclined not on bare the
ἐδάφους, καὶ δεηθεὶς τὸ ζητούμενον πέρας λαβεῖν αὐτῷ τὴν
floor and having-prayed the sought end to-take for-him the
σπουδὴν ἐπὶ τὸ ἔργον ἀνίσταται καὶ τὴν τράπεζαν κειμένην
zeal to the work he-rises and the table lying
ἀνελόμενος καθιδρύει καὶ πήγνυσιν, οὐ κελεύων μόνον ἀλλὰ
having-taken-up sets-up and fixes not commanding only but
καὶ χεῖρας εἰσάγων. Τεθεῖσαν δὲ θερμοῖς ἀποκλυσάμενος
also hands bringing-in set-up and with-warm having-washed
ὕδασιν, οἷς ηὔξατο μὴ ῥύπου φαινομένου μόνον, ἀλλὰ καὶ
waters which he-prayed not of-filth appearing only but also

τῆς ἀπὸ τῶν δαιμόνων προστροπῆς καθάρσιον δύναμιν
of-the from the demons pollution cleansing power
ἔχειν· εἶτα μυρίζει οἴνου τε χέων αὐτῇ τοῦ καλλίστου
to-have then perfumes(-it) of-wine both pouring on-it the finest
καὶ μύρου στακτοῦ ῥόδων οἶμαι πεποιημένου, μετὰ δὲ
and of-perfume distilled from-roses I-think made after and
ταῦτα τὸ ἱερὸν μύρον ἐπάγει καὶ χρίει, τρίτον γράφων
these(-things) the sacred chrism he-brings and anoints thrice drawing
ἐπ᾽ αὐτῆς τὸν σταυρὸν καὶ τῷ θεῷ τὸ προφητικὸν ἄδων
on it the cross and — to-God the prophetic singing
ᾆσμα τὸ πολυύμνητον. Εἶτα λευκῇ περικαλύψας ὀθόνῃ
song the much-hymned then with-white having-covered linen
πέπλοις τε τιμίοις ἐπικοσμεῖ καὶ τούτοις ὀθόνας ἄλλας
with-robes and precious he-adorns and on-these linens other
ἐφαπλοῖ, τῷ θείῳ μύρῳ τὸν τῆς τραπέζης τρόπον
spreads with-the divine chrism the of-the table manner
ἀληλιμμένας, ἃς ἐπιβεβλημένας ἔσχατον τῇ τραπέζῃ δεῖ
anointed which laid-on last on-the table must
τοῖς πίναξιν ἀμέσως ὑποκεῖσθαι τοῖς ἱεροῖς. Καὶ ταῦτα
to-the dishes directly lie-under the sacred and these(-things)
οὕτω τελέσας λύει μὲν καὶ περιδύεται τὰς ὀθόνας,
thus having-performed he-loosens indeed and takes-off the linens
αὐτὸς δὲ τὴν ἱεραρχικὴν ἔχων στολὴν ἐπί τινα γείτονα τῶν
himself and the hierarchical having robe to some neighboring of-the
ἱερῶν ἔξεισιν οἴκων. Ὅθεν ἁγίων μαρτύρων ὀστᾶ λαβὼν
sacred goes-out houses whence of-holy martyrs bones having-taken
εἰς τοῦτ᾽ αὐτῷ παρεσκευασμένα καὶ θεὶς ἐπὶ θατέρου
for this for-him prepared and having-set(-them) on the-other
τῶν ἐπὶ τοῦ θυσιαστηρίου πινάκων, ἐν ᾧ τὸ φρικτὸν
of-the on the altar tablets on which the awesome
τίθησι δῶρον καὶ καλύψας, οἷς ἐκεῖνο καλύπτει, μάλα
he-sets gift and having-covered with-what that he-covers very

τε σεμνῶς ἀναιρεῖται καὶ κομίσας ἐπὶ τῆς κεφαλῆς
and solemnly he-takes(-them)-up and having-carried on the head
ἐπὶ τὸν ἁγιαζόμενον πρόεισιν οἶκον, λαμπάσι καὶ ᾄσμασι
to the being-sanctified goes-forward house with-lamps and songs
καὶ θυώμασι καὶ μύροις τὴν πρόοδον πολλῶν κοσμούντων
and incenses and perfumes the procession many adorning
αὐτῷ, καὶ οὕτω χωρῶν, ἐπεὶ καταλάβοι τὸν νεὼν καὶ πρὸς
for-him and thus advancing when he-reaches the temple and at
αὐτῷ γένοιτο, ἵσταται μὲν πρὸ τῶν θυρῶν κεκλεισμένων,
it comes-to-be he-stands indeed before the doors closed
κελεύει δὲ τοῖς ἔνδον πυλῶν τὰς πύλας ἀνοίγειν τῷ
commands and the(-ones) within of-gates the gates to-open to-the
τῆς δόξης βασιλεῖ, καὶ αὐτὰς τοῦ Δαβὶδ εἰπὼν τὰς
of-the glory king and very — of-David having-said the
φωνὰς καὶ παρὰ τῶν ἔνδον ἀκούσας, ἃς ἐκεῖνος τοὺς
words and from the(-ones) within having-heard which he the
ἀγγέλους λέγοντας ἀλλήλοις εἰσάγει τοῦ σωτῆρος εἰς τὸν
angels saying to-one-another introduces of-the savior into the
οὐρανὸν ἀνιόντος, τῶν θυρῶν ἀναπετανυμένων εἴσεισι τὸ
heaven ascending the doors being-spread-open he-enters the
ἱερὸν, σκεῦος ἐκεῖνο συγκεκαλυμμένον ἐπὶ τῆς κεφαλῆς
sacred vessel that covered on the head
ἔχων. Ἐπειδὰν δὲ εἴσω τοῦ θυσιαστηρίου καὶ πρὸς αὐτῇ
having when but within the altar and at very
γένηται τῇ τραπέζῃ, κατατίθεται μὲν ἐπ᾽ αὐτῆς καὶ
he-comes-to-be the table he-sets(-it)-down indeed on it and
ἀνακαλύπτει, τὸν δ᾽ ἐγκειμμένον αὐτῷ πλοῦτον ἀναιρεῖται
uncovers the and lying-in it wealth he-takes-up
μὲν ἐκεῖθεν, ἐντίθησι δὲ θησαυρῷ τῷ μεγέθει τῶν
indeed from-there puts-in and into-treasury to-the greatness of-the(-things)
ἐντιθεμένων συμμέτρῳ, καὶ μετὰ τοῦτο τὸ μύρον αὐτοῖς
put-in proportionate and after this the chrism on-them

τὸ παναγέστατον ἐπιχέας ὑπὸ τὴν τράπεζαν ἀποτίθεται
the all-holiest having-poured under the table he-deposits(-it)
τὴν ἱεράν. Τούτων δὲ οὕτω κατεσκευασμένων ὁ μὲν
the sacred of-these and thus prepared the indeed
οἶκος προσευχῆς οἶκος, ἡ τράπεζα δὲ πρὸς τὴν θυσίαν
house of-prayer house the table and for the sacrifice
ἔχει καὶ παρεσκεύασται καὶ θυσιαστήριόν ἐστιν ἀτεχνῶς.
is-disposed and has-been-prepared and altar is simply
Τὸν δὲ λόγον, ἀνθ᾽ ὅτου τούτων τελουμένων ἐκεῖνο γίνεται, 9
the and reason for what these being-performed that comes-about
καὶ τοῖς τῷ ἱερεῖ πεπραγμένοις τὸ τοιαῦτα δύνασθαι
and by-the(-things) by-the priest done the such(-things) to-be-able
τὴν οἰκίαν καὶ τὴν τράπεζαν ἀπαντᾷν, λέγωμεν ἤδη
the house and the table to-come-to let-us-say now
θεωροῦντες ἕκαστα. Ἡ μὲν οὖν ἀναβολὴ καὶ τὸ οὕτως
observing each(-thing) the indeed then vestment and the thus
ἐσκευασμένον ἐπὶ τὴν τελετὴν ἀφῖχθαι τὸν ἱεράρχην, τοῦ
equipped to the rite to-have-arrived the hierarch of-the
κατὰ τὸν ἄνθρωπον θυσιαστηρίου γράφει τὸν τύπον·
according-to the man altar depicts the type
τὸ γὰρ πᾶσαν ἀπονιψάμενον πονηρίαν καὶ ὑπὲρ χιόνα
the for all having-washed-off wickedness and above snow
λευκανθέντα Δαβὶδ εἶπε συνελεῖν ἑαυτὸν καὶ συμπτύξαι
made-white David said to-draw-together himself and to-fold-up
καὶ πρὸς ἑαυτὸν νεῦσαι τὸν ἄνθρωπον, θεὸν ἐνοικίζει
and toward himself to-incline the man God makes-indwell
καθαρῶς τῇ ψυχῇ καὶ θυσιαστήριον ἐργάζεται τὴν καρδίαν.
purely in-the soul and altar makes the heart
Τούτων γὰρ σημεῖα, τοῦ μὲν τὸ λευκὴν εἶναι καὶ
of-these for signs of-the(-one) indeed the white to-be and
λάμπουσαν αὐτῷ τὴν ἀναβολὴν, ἐκείνου δὲ τὸ πανταχόθεν
shining for-him the vestment of-that and the from-every-side

πρὸς ἑαυτὸν ἐπεστράφθαι καὶ συνεπτύχθαι τῷ σώματι·
toward himself to-be-turned and to-be-folded-together in-the body
καὶ οὕτω δι᾽ ὧν ἔξεστιν ἐν ἑαυτῷ πρὸ τοῦ τεμένους
and thus through what it-is-possible in himself before the precinct
τὸ θυσιαστήριον δείξας, ἔπειτα τῷ τεμένει τὴν τελοῦσαν
the altar having-shown then to-the precinct the performing
δίδωσι χεῖρα, μάλιστα μὲν ἐπεὶ καὶ τεχνῶν τοῖς
he-gives hand most indeed since also of-arts to-the(-ones)
προϊσταμένοις καὶ ὅλως ὁτιοῦν ἐργάζεσθαι δυναμένοις πρὸ
presiding and wholly anything to-work able before
τῶν χειρῶν ἐφ᾽ ἑαυτοῦ συνέστησε τὸ ἔργον ὁ λογισμός·
the hands by itself constituted the work the reasoning
καὶ ὁ μὲν ὃ συνεστήσατο κανόνα ταῖς χερσὶν
and the(-one) indeed what it-constituted rule to-the hands
ἔδωκεν, αἱ δὲ ἐπὶ τῆς ὕλης ἔδειξαν. Καὶ μὴν καὶ
gave the(-others) but on the material showed and truly also
ζωγράφους ἔστι μὲν πρὸς τὸν ἀρχέτυπον γράφειν ἀπὸ
painters it-is-possible indeed toward the archetype to-paint from
τῶν πινάκων ποιουμένους τὴν τέχνην, ἔστι δὲ καὶ τῇ
the tablets making the art it-is-possible and also by-the
μνήμῃ τὰ τοιαῦτα χρωμένους καὶ πρὸς τὴν ψυχὴν ὁρῶντας
memory the such(-things) using and toward the soul looking
παράδειγμα· καὶ οὐ ζωγράφοις τοῦτο μόνον, ἀλλ᾽ ἤδη καὶ
example and not to-painters this only but already also
ἀνδριαντοποιοῖς καὶ οἰκιῶν ἐργάταις δημιουργοῖς ἅπασι
to-sculptors and of-houses to-workers to-craftsmen all
συμβαῖνον ἴδοι τις ἄν. Καὶ τὴν τοῦ τεχνίτου ψυχὴν
befalling would-see someone — and the of-the craftsman soul
ὀφθαλμοῖς ἰδεῖν, εἴ τις ἦν μηχανὴ, αὐτὴν ἂν εἶδες
with-eyes to-see if any were device very — you-would-have-seen
τὴν οἰκίαν ἢ τὸν ἀνδριάντα ἢ τῶν ἔργων ὁτιοῦν τῆς ὕλης
the house or the statue or of-the works anything the material

χωρίς· ἔπειτα παράδειγμα τοῦ θυσιαστηρίου τὸν ἱεράρχην
without then example of-the altar the hierarch
οὐ τοῦτο ποιεῖ μόνον, ὅτι τῶν τοιούτων αὐτὸς τεχνίτης,
not this makes only because of-the such(-things) he craftsman
ἀλλ' ὅτι ναὸς εἶναι θεοῦ καὶ θυσιαστήριον ἀληθῶς μόνη
but because temple to-be of-God and altar truly alone
τῶν ὁρωμένων ἡ τῶν ἀνθρώπων δύναται φύσις, ὡς
of-the(-things) seen the of-the men can nature as
τό γε χερσὶν ἀνθρώπων παγὲν εἰκόνα τούτου σώζει καὶ
the at-least by-hands of-men fixed image of-this keeps and
τύπον· ὅθεν ἔδει τὸ πρᾶγμα πρὸ τῆς εἰκόνος ἐν τῷ
type whence it-was-needed the reality before the image in the
σχήματι τούτῳ φανῆναι καὶ τἀληθὲς τοῖς τύποις ἡγήσασθαι.
shape this to-appear and the-truth the types to-lead
Ὁ γὰρ εἰπὼν, "ποῖον οἶκον οἰκοδομήσετέ μοι, ἐνοικήσω
the(-one) for having-said what-kind house will-you-build for-me I-will-dwell
φησὶν ἐν αὐτοῖς καὶ ἐμπεριπατήσω", σημαίνοι δ' ἂν
he-says in them and I-will-walk-about would-signify and —
οἶμαι κἀκεῖνο, ὡς τὸν βουλόμενον ἄλλοις ὄφελος εἶναι
I-think also-that that the(-one) wishing to-others benefit to-be
προσῆκε πρότερον ἑαυτῷ, καὶ τὸν ἀψύχοις δύναμιν
it-befits first to-himself and the(-one) to-lifeless(-things) power
ἐνθεῖναι τοσαύτην ἠξιωμένον ἑαυτῷ πρὸ ἐκείνων τὰ
to-put-in so-great deemed-worthy for-himself before those the
τοιαῦτα λυσιτελῆ καταστῆναι, καθάπερ καὶ τὸν ἐπίσκοπον
such(-things) profitable to-be-made as also the bishop
Παῦλος ἠξίωσε πόλει καὶ δήμοις ἐσόμενον ἀγαθὸν ἀφ'
Paul thought-fit for-city and peoples going-to-be good from
ἑστίας ἄρξασθαι, καὶ τὸν οἰκήσοντα καλῶς τὴν οἰκίαν
hearth to-begin and the(-one) going-to-manage well the house
ἑαυτὸν κατὰ τὸν ὀρθὸν λόγον πρότερον ἀγαγεῖν.
himself according-to the right reason first to-lead

Δεῖται δὲ τοῦ θεοῦ πρὸς τὸ ἔργον· καὶ γὰρ ἀνύσαι
he-needs and — God for the work and for accomplish
μὲν δύναιτ' ἂν οὐδεὶς μὴ τοῦ θεοῦ τυχὼν, οὐδὲ τῶν
indeed could — no-one not — God having-attained nor of-the
ἄλλων οὐδὲν μάλιστα δὲ τῶν μυστηρίων, ἐν οἷς τὸ
others anything most and of-the mysteries in which the
πᾶν ἐκείνου καθαρῶς ἔργον. Ἐπεὶ δὲ ὁ κοινὸς δεσπότης
all his purely work since and the common master
τῶν δούλων οὐκ ἐξ ἐπιτάγματος προὐνοήθη οὐδ' ἔπεμψε
of-the slaves not by command took-thought nor sent
τοὺς ἐπιμελησομένους, ἀλλ' αὐτὸς ἦλθε καὶ πάντων
the(-ones) going-to-care but himself came and of-all
δι' ὧν ἔδει σώσων αὐτουργὸς ἦν, τούτου χάριν
through which it-was-needed going-to-save self-worker was of-this for-the-sake
τὸν ἱεράρχην τὸν ἐκείνου δεικνύντα μαθητὴν αὐτοχειρίᾳ
the hierarch the his showing disciple with-own-hand
πηγνῦναι τὸ θυσιαστήριον εἰκὸς ἦν, ὅθεν ἡμῖν αἱ πᾶσαι
to-fix the altar fitting it-was whence for-us the all
τῆς σωτηρίας εἰσὶν ἀφορμαὶ, καὶ ταῦτα ποιεῖ τὸν ψαλμὸν
of-the salvation are beginnings and these(-things) he-does the psalm
ἐκεῖνον ἐπὶ τοῦ στόματος ἔχων, "ὑψώσω σε ὁ θεός μου ὁ
that on the mouth having I-will-exalt you — God my the
βασιλεύς μου", ὃς εὐχαριστίαν ἔχει τῷ θεῷ καὶ μνήμην
king my which thanksgiving has — to-God and remembrance
τῶν αὐτοῦ θαυμασίων. Εἰ γὰρ ἐν παντὶ εὐχαριστεῖν ὁ
of-the his wonders if for in everything to-give-thanks the
τοῦ Παύλου κελεύει νόμος, πόσῳ δικαιότερον ἐπ' αὐτοῦ
— of-Paul commands law by-how-much more-justly at very
τοῦ κεφαλαίου τῶν ἀγαθῶν; Μετὰ δὲ τοῦτον ἄλλον
the sum of-the goods after and this another
ἐπισυνάπτει ψαλμὸν, "κύριος ποιμαίνει με, καὶ οὐδέν
he-joins psalm (the)-Lord shepherds me and nothing

με ὑστερήσει”· ταῦτα δὲ οὐχ ἁπλῶς τὴν τοῦ θεοῦ
me will-be-lacking these(-things) and not simply the — of-God
φιλανθρωπίαν ὑμνεῖ, ἀλλ᾽ αὐτῶν ἅπτεται τῶν παρόντων.
love-of-mankind hymn but very touch the present(-things)
Καὶ γὰρ καὶ βαπτίσματος μέμνηται καὶ τῆς θείας
and for also of-baptism it-makes-mention and of-the divine
ἀλοιφῆς καὶ τοῦ ποτηρίου καὶ τῆς φερούσης τὸν ἱερὸν
anointing and of-the cup and of-the bearing the sacred
ἄρτον τραπέζης, τὸ δὲ βάπτισμα καὶ ὕδωρ ἀναπαύσεως
bread table the and baptism both water of-rest
καὶ τόπον χλόης καλεῖ, καὶ ποιμαινόμενος ὑπὸ τοῦ
and place of-green-pasture it-calls and being-shepherded by —
θεου καλῶς εἰς τοῦτο κατασκηνώσειν ἔσχατον ἔφη. Ἐπεὶ
God well in this to-encamp last he-said since
γὰρ ἡ ἁμαρτία καὶ πόνους τοῖς τολμῶσιν ἤνεγκε καὶ τὴν
for the sin both toils to-the daring brought and the
γῆν ἐνέπλησεν ἡμῖν ἀκανθῶν, τὸ τὴν ἁμαρτίαν ἐκβάλλον
earth filled for-us with-thorns the the sin casting-out
ὕδωρ πρὸς μὲν τοὺς πόνους ὕδωρ ἀναπαύσεως, πρὸς
water toward indeed the toils water of-rest toward
δὲ τὰς ἀκάνθας τόπος χλόης δικαίως οἶμαι καλεῖται,
but the thorns place of-green-pasture justly I-think is-called
κατάλυμα δὲ τελευταῖον, ὅτι τὸ ἔσχατον ἀγαθὸν, ἐν ᾧ
lodging and last because the utmost good in which
παυόμεθα ζητοῦντες τὸν θεὸν, ἔστιν ἐνταῦθα λαβεῖν.
we-cease seeking — God it-is-possible here to-receive
Εἴη δ᾽ ἂν καὶ δι᾽ ἐκεῖνον τὸν λόγον ἀναπαύσεως
it-would-be and — also because-of that the reason of-rest
ὕδωρ, ὅτι τῆς φύσεως τὴν ἐπιθυμίαν ἀνέπαυσεν, ὃ
water because of-the nature the desire it-gave-rest(-to) which
πολλοὶ προφῆται καὶ βασιλεῖς φησιν ἰδεῖν ἐπεθύμουν. Τί
many prophets and kings he-says to-see desired why

δὲ προσπίπτοντα τῷ θεῷ καὶ προσευχόμενον τὸ τοῦ
and falling-down — to-God and praying the of-the
τεμένους ἔδαφος οὐ δέχεται τὸν ἱεράρχην ἀμέσως, ἢ
precinct floor not receives the hierarch directly which
τὴν τελετὴν ἔτι μὴ δεδεγμένον οὐδέπω πρὸς τὴν τελετὴν
the rite still not having-received not-yet toward the rite
ἥρμοσται, καὶ μήπω προσευχῆς γενόμενος οἶκος πῶς ἂν
is-fitted and not-yet of-prayer having-become house how —
λάβοι καθαρῶς τὸν εὐχόμενον;
could-it-receive purely the(-one) praying
Ἐπεὶ καὶ τοὐναντίον τὸν Μωσέα τῆς ἁγίας ἐπιβαίνειν
since also the-contrary — Moses the holy to-step-on
μέλλοντα γῆς τὸ ὑπόδημα ἐχρῆν ὑπολῦσαι, κομίζοντα
going-to land the sandal it-was-needed to-untie carrying
πρὸς τὴν ὁμιλίαν μέσον οὐδέν· ὥσπερ καὶ τὸν τηνικαῦτα
toward the converse between nothing as also the then
τῷ θεῷ προσκείμενον δῆμον τῶν Ἑβραίων τὴν ἐν
— to-God devoted people of-the Hebrews the in
Αἰγύπτῳ γῆν μετὰ τῶν ὑποδημάτων ἔδει πατεῖν.
Egypt land with the sandals it-was-needed to-tread
Οὕτω δὲ δράσας ὕδασιν ἔπειτα σμήχει τράπεζαν ἱεροῖς.
thus and having-done with-waters then he-scours table sacred
Ἐπεὶ γὰρ τὸν τῶν ὁρωμένων δεσπότην τὸν ἄνθρωπον
since for the of-the(-things) seen master the man
ὁ κοινὸς δουλωσάμενος τύραννος ἔπειτα τοῖς αἰσθητοῖς
the common having-enslaved tyrant then on-the sensible(-things)
ἐνέσκηψε πᾶσι, καθάπερ βασιλείοις τοῦ βασιλέως πεσόντος,
swooped all as on-palaces the king having-fallen
διὰ ταῦτα ταῖς παραλαμβανομέναις ἐντεῦθεν ὕλαις
because-of these(-things) for-the taken-over from-here materials
ἐφ' ἑκάστου τῶν μυστηρίων ἀνάγκη τινὸς καθαρσίου
at each of-the mysteries need of-some cleansing

κατὰ τοῦ πονηροῦ δυναμένου. Καθάπερ καὶ τὸ ὕδωρ,
against the evil(-one) able as also the water
καθ' οὗ δεῖ τελοῦντα βαπτίζειν, τῆς τῶν δαιμόνων
over which it-is-needed initiating to-baptize from-the of-the demons
ἐπηρείας ἁπάσης εὐχαῖς καθάρας ὁ ἱερεὺς, οὕτω τὴν
malice all with-prayers having-cleansed the priest thus the
τελοῦσαν ἐπιλέγει φωνὴν, κατὰ τὸν αὐτὸν δὴ τὴν
initiating pronounces voice according-to the same indeed the
τράπεζαν λόγον ἀλεξικάκοις ἀποκλύζει πρότερον ὕδασι,
table reason with-evil-averting he-washes first waters
καὶ ἅμα τὸν τρόπον ὑποδεικνὺς, ὅπως δεῖ πρὸς
and at-the-same-time the manner showing how it-is-needed toward
τἀγαθὸν τρέχειν, ὅπερ ἐστὶν ἐκκλίνειν ἀπὸ τοῦ κακοῦ
the-good to-run which is to-turn-aside from the evil
πρότερον· οὗ χάριν καὶ τὸν ἐπὶ κακοῖς ἀνθρωπίνοις
first of-which for-the-sake also the over evils human
ᾠσμένον ᾄδει ψαλμὸν ταῦτα τελῶν· "ῥαντιεῖς με λέγων
sung he-sings psalm these(-things) performing you-will-sprinkle me saying
ὑσσώπῳ, καὶ καθαρισθήσομαι, πλυνεῖς με, καὶ ὑπὲρ χιόνα
with-hyssop and I-shall-be-cleansed you-will-wash me and above snow
λευκανθήσομαι"· καὶ μετὰ τοῦτο τῷ θεῷ χάριν ἀποδίδωσι
I-shall-be-made-white and after this — to-God thanks he-renders
καὶ γεραίρει. Καὶ τοῦτο καθ' ἕκαστον τῶν τελουμένων.
and honors(-him) and this at each of-the(-things) performed
Πάντα γὰρ δέον εἰς δόξαν θεοῦ ποιεῖν, τὰ μυστήρια
all(-things) for it-being-needed to glory of-God to-do the mysteries
μάλιστα πάντων, ὅσῳ καὶ πάντων λυσιστελέστερα καὶ θεοῦ
most of-all as also than-all more-profitable and of-God
μόνου. Ἐπεὶ δὲ πρὸ τῶν θείων χαρίτων οὐ καθαίρεσθαι
alone since and before the divine graces not to-be-cleansed
μόνον, ἀλλὰ καὶ τὰς συστοίχους αὐταῖς ἀρετὰς, ὡς οἷοί
only but also the corresponding to-them virtues as able

τέ ἐσμεν, ἐπιδείκνυσθαι χρὴ, ὡς οὐκ ἐνὸν ἄλλως
— we-are to-display one-must as not being-possible otherwise
τυγχάνειν τοῦ χορηγοῦ τῶν τοιούτων, — ὁ γὰρ θεὸς εὐχὴν
to-attain the supplier of-the such(-things) — for God prayer
δίδωσιν οὐ τοῖς καθεύδουσιν, ἀλλὰ τῷ εὐχομένῳ,
gives not to-the(-ones) sleeping but to-the(-one) praying
καὶ τὸν ἀγωνιζόμενον ἀλείφει καὶ σωφροσύνης δίδωσι
and the(-one) contending anoints and of-temperance gives
χάρισμα τῷ δι᾽ ὧν ἔξεστι σωφρονοῦντι, καὶ ὅλως
gift to-the(-one) through what it-is-possible being-temperate and wholly
πανταχοῦ τὴν πρὸς τὸ ζητούμενον ἐπιθυμίαν οὐχ οἷς
everywhere the toward the sought desire not by-what
εὐχόμεθα μόνον, ἀλλὰ καὶ ἐπ᾽ αὐτῶν τῶν ἔργων δεικνύναι
we-pray only but also in very the works to-show
χρή· — διὰ τοῦτο πρὸ τοῦ θειοτάτου μύρου, ὃ τῷ
one-must because-of this before the most-divine chrism which to-the
θυσιαστηρίῳ τὴν ἐκ θεοῦ χάριν οἶδε κομίζειν, τοῖς παρ᾽
altar the from God grace knows to-bring with-the among
ἡμῖν εὐώδεσι μυρίζει τὴν τράπεζαν οἴνῳ καὶ μύρῳ,
us fragrant(-things) he-perfumes the table with-wine and perfume
ὧν τὸ μὲν ἡμῖν τέρψιν ἔχει μόνον, τὸ δὲ καὶ τῇ
of-which the(-one) indeed for-us delight has only the(-other) but also the
ζωῇ βοηθεῖ, ἵνα δείξῃ τἀνθρώπινα εἰσενεγκὼν ἅπαντα
life helps so-that he-may-show the-human(-things) having-brought all
ὅτι τούτων ἡμῖν τὸν βίον ἅπαντα συμπληρούντων, τῶν τε
that these for-us the life all filling-up of-the both
πρὸς τὸ ζῆν ἀναγκαίων καὶ τῶν ἡδέων, ἀμφοτέρων
toward the to-live necessary(-things) and of-the pleasant(-things) both
ἀπάρχεται, ἐπεὶ κἀκεῖνος ἐλθὼν καὶ ζωὴν ἔδωκε καὶ
he-offers-first-fruits since he-too having-come both life gave and
περισσὸν προσέθηκεν, οὐκ ἀναστήσας μόνον καὶ λύσας
abundance added not having-raised only and having-released

ἀλλὰ καὶ βασιλεύσας, καὶ τῆς ἀκηράτου τρυφῆς ἡμῖν
but also having-made-reign and of-the undefiled luxury to-us
μεταδοὺς τούτοις ἐπιφέρει τὸ μύρον, ὃ πᾶσαν τῇ τελετῇ
having-imparted on-these he-brings the chrism which all to-the rite
τὴν δύναμιν ἔχον ἐπ' αὐτὴν τὴν θυσίαν ἄντικρυς φέρει.
the power having to very the sacrifice directly leads
Ἐπεὶ γὰρ τοῖς δυσὶ τούτοις αὐτὴν ἐτέλεσεν ὁ σωτὴρ ἐξ
since for with-the two these it he-performed the savior from
ἀρχῆς, "λαβών φησι τὸν ἄρτον καὶ εὐλογήσας τὴν χεῖρα",
beginning having-taken he-says the bread and having-blessed the hand
ζητοῦμεν ἐκείνην καὶ τὴν φωνὴν, τὴν μὲν οὖν φωνὴν οἱ
we-seek that and the voice the indeed then voice the
ἱερεῖς ἀφιᾶσι, καί ἐστιν ἐνεργὸς ὡς ἂν ἐκείνου κελεύσαντος,
priests let-go and it-is active as — he having-commanded
— "τοῦτο γάρ φησι ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν", —
this for he-says do into the my remembrance
τὴν δὲ χεῖρα τὸ μῦρον δύναται, καὶ γὰρ αὐτό φησιν ὁ
the but hand the chrism stands-for and for itself says the
θεῖος Διονύσιος τὸ μῦρον εἰσάγει τὸν Ἰησοῦν. Ἀλλ' οἱ μὲν
divine Dionysius the chrism brings-in — Jesus but the indeed
ἀπόστολοι καὶ τὴν χεῖρα παρ' ἑαυτῶν εἰσέφερον, καὶ γὰρ
apostles also the hand from themselves contributed and for
καὶ ταύτην εἶχον τὴν χάριν· οἱ δ' ἐκείνους ἐκδεξάμενοι
also this they-had the grace the(-ones) but them having-succeeded
ταυτησὶ τῆς τελετῆς ἐδεήθησαν τὴν φωνὴν δυνάμενοι μόνον.
this the rite needed the voice being-able only
Τοῖς μὲν γὰρ πρώτοις ἱερεῦσι θυσιαστήριον ἦσαν αἱ χεῖρες,
to-the indeed for first priests altar were the hands
τοῖς δὲ μετ' ἐκείνους δι' ἐκείνων ὁ Χριστὸς τοὺς
to-the(-ones) but after them through them — Christ the
μυστοδόκους ᾠκοδόμησεν οἴκους. Ἐπιλέγει δὲ οὐδὲν οἷον
mystery-receiving built houses he-pronounces and nothing such-as

πρότερον ἐπιχέων τῇ τραπέζῃ τὸ μύρον, ἀλλὰ τοῦτ' αὐτὸ
before pouring on-the table the chrism but this itself
μόνον ᾄδει τῷ θεῷ ᾄσμα φωνῆς μὲν Ἑβραίας συλλαβαῖς
only he-sings — to-God song of-tongue indeed Hebrew in-syllables
ὡρισμένον ὀλίγαις, διανοίας δὲ παναγοῦς τοῦ τῶν ἱερῶν
bounded few of-meaning but all-holy of-the of-the sacred
προφητῶν χοροῦ. Καὶ γὰρ ἔστι μὲν εὐφημεῖν μακρῷ
prophets chorus and for it-is-possible indeed to-praise with-long
λόγῳ τὰ κατορθώμενα διεξιόντας, ἔστι δὲ ῥήμασιν
discourse the(-things) achieved going-through it-is-possible and in-words
ὀλίγοις τὴν ᾠδὴν ὁρίζοντας τὸν ὑμνούμενον ἀνᾴδειν.
few the ode bounding the(-one) hymned to-sing
Προσήκει δ' ἂν οἶμαι τὸ μὲν πρῶτον παρωχηκότων ἢ
it-would-befit and — I-think the indeed first past or
μελλόντων ἔτι τῶν ἐπαινουμένων ἔργων, ἵν' εἶεν ἀντὶ
to-come still of-the praised works so-that may-be instead-of
τούτων τοῖς θεωμένοις οἱ λόγοι, ἐνισταμένων δὲ καὶ
these to-the(-ones) beholding the words being-present but and
γινομένων οἶμαι τὸ δεύτερον, ὅτε τῶν πραγμάτων παρ'
happening I-think the second when the realities from
ἑαυτῶν φαινομένων ἀνάγκη τῶν κηρυττόντων λόγων οὐδ'
themselves appearing need of-the proclaiming words not-even
ἡτισοῦν πλὴν τὴν ἡδονὴν ὅσον ἐνδείξασθαι καὶ τὸ θαῦμα,
any except the pleasure as-much-as to-show and the wonder
ὥσπερ καὶ οἱ προφῆται ἕως Ἰωάννου προεφήτευσαν. Τὸ
as also the prophets until John prophesied the
γὰρ ἐντεῦθεν τί τῶν ἀγγέλων ἔδει τοῦ μεμηνυμένου
for from-there what of-the messengers was-needed the(-one) announced
φανέντος; Ἐκεῖνον γὰρ οὐδὲν ἢ βοᾶν καὶ στεφανοῦν
having-appeared him for nothing but to-shout-to and to-crown
ὑπόλοιπον ἦν, ὃ καὶ τοῖς ἀγγέλοις ἐδόκει, οἷς ἐφάνη
remaining was which also to-the angels seemed(-good) to-whom he-appeared

πρώτοις ἐλθὼν εἰς τὴν γῆν, ὧν τὸ "δόξα ἐν ὑψίστοις
first having-come to the earth of-whom the glory in highest
θεῷ" περὶ αὐτῶν χορευόντων ἦν ἡ φωνή. — Κατὰ τοῦτον
to-God about them dancing was the voice according-to this
δὴ τὸν λόγον ὁ ἱεράρχης, ἐπεὶ τὸν καλούμενον εὐεργέτην
indeed the reason the hierarch since the called benefactor
ἐπ' αὐτῶν οἶδε τῶν ἔργων, οὔτε εὔχεται οὐδὲν τῶν
at very he-knows the works neither prays anything of-the(-things)
ἐν ταῖς εὐχαῖς αὐτῷ προκεχωρηκότων, οὔτε καταλέγει
in the prayers for-him having-gone-before nor recounts
τὰ τῆς φιλανθρωπίας ἑστῶτα πρὸ τῶν ὀφθαλμῶν,
the(-things) of-the love-of-mankind standing before the eyes
ἀλλὰ τοῦτο μόνον ἀγάλλει τῷ μέλει τῷ μυστικῷ.
but this alone he-exults-in with-the melody the mystic
Ὅτι δ' ἡ τοῦ θυσιαστηρίου δύναμις τὸ μύρον ἐστὶν,
that and the of-the altar power the chrism is
ἐχρῆν τῇ δυνάμει ταύτῃ καὶ τὴν ὑποκειμένην ὕλην
it-was-needful with-the power this also the underlying matter
οἰκείως ἔχειν· δρᾶσαι γὰρ ἂν οὕτω βέλτιον ὥσπερ καὶ
properly to-be to-act for — thus better as also
πῦρ καὶ φῶς διὰ τῶν ἐπιτηδείων οἶμαι σωμάτων, ἐπεὶ
fire and light through the suitable I-think bodies since
καὶ τοὔνομα αὐτὸ τοῦ σωτῆρος, ὃ πάντα ἐδύνατο
also the-name itself of-the savior which all(-things) could
καλούμενον, οὐκ ἐν τοῖς ἁπάντων στόμασι τὴν ἰσχὺν ὁμοίως
being-called not in the of-all mouths the strength alike
ἐπεδείκνυτο τὴν αὐτοῦ· καὶ τοίνυν ζητήσας, ὅ τι ἂν τῶν
displayed the its and therefore having-sought what — — of-the
σωμάτων κατάλληλον ὁ τελεστὴς ὑποθείη τῷ μύρῳ,
bodies corresponding the initiator might-set-under the chrism
τῶν μαρτυρικῶν ὀστέων ὃ προσήκει μᾶλλον εὗρεν οὐδὲν,
than-the martyric bones which befits more he-found nothing

καὶ ταῦτα μυρίσας καὶ ἀληλιμμένα τῇ τραπέζῃ προσθεὶς
and these having-perfumed and anointed to-the table having-added
τὸ θυσιαστήριον ἀπαρτίζει. Μαρτύρων γὰρ συγγενέστερον
the altar completes than-martyrs for more-kindred
τοῖς τοῦ Χριστοῦ μυστηρίοις οὐδὲν, οἷς πρὸς αὐτὸν τὸν
to-the — of-Christ mysteries nothing to-whom toward very —
Χριστὸν καὶ σῶμα καὶ πνεῦμα καὶ θανάτου σχῆμα καὶ
Christ both body and spirit and of-death form and
πάντα κοινὰ, ὃς καὶ ζῶσι συνῆν καὶ τελευτώντων
all(-things) common who both with-the-living was-with and of-them-ending
τοὺς νεκροὺς οὐκ ἀπολιμπάνει, ἀλλὰ ταῖς ψυχαῖς ἡνώμενος
the dead not abandons but with-the souls united
ἔστιν ὅπως καὶ τῇ κωφῇ ταύτῃ σύνεστι καὶ ἀναμέμικται
there-is how also with-the dumb this he-is-with and is-mingled
κόνει, καὶ εἴ που τῶν ὁρωμένων τούτων ἔστιν
dust and if anywhere of-the(-things) seen these it-is-possible
εὑρεῖν τὸν σωτῆρα καὶ κατασχεῖν, ἐπὶ τῶν ὀστέων ἔξεστι
to-find the savior and to-hold on the bones it-is-possible
τούτων. Διὰ ταῦτα πρὸς τῷ νεῷ γενόμενος ἐκείναις
these because-of these(-things) at the temple having-come-to-be with-those
ταῖς φωναῖς αὐτοῖς ἀνοίγει τὰς πύλας, αἷς ἂν εἰ τὸν
the words for-them opens the gates with-which — if —
Χριστὸν εἰσῆγεν αὐτὸν, καὶ τἄλλα δὲ παραπλησίως
Christ he-were-bringing-in himself and the-rest too similarly
τοῖς ἱεροῖς ἐτίμησε δώροις· ἄλλως τε θεοῦ μὲν νεὼς
with-the sacred honored gifts otherwise also of-God indeed temple
ἀληθὴς καὶ θυσιαστήριον τὰ ὀστᾶ ταῦτα, ὁ δὲ χειροποιητὸς
true and altar the bones these the but hand-made
οὗτος τἀληθοῦς μίμημα. Οὐκοῦν εἰκὸς ἦν τοῦτον ἐκείνῳ
this of-the-true imitation then fitting it-was this to-that

προστεθῆναι καὶ πρὸς τὴν τελείωσιν ἐκείνου τοῦτον
to-be-added and toward the perfecting of-that this
εἰλῆφθαι, καθάπερ τῶν νόμων τοῦ παλαιοῦ τὸν καινόν.
to-have-been-taken as of-the laws of-the old the new
Ἐπεὶ δὲ πάντα ἤδη τελέσοι καὶ πρὸς τὴν θυσίαν 35
when and all(-things) already he-has-performed and for the sacrifice
καὶ τὰς εὐχὰς τὴν οἰκίαν παρασκευάσοι, λύχνον ἐπὶ τὸ
and the prayers the house has-prepared lamp on the
θυσιαστήριον ἅψας ἔξεισι, πρῶτον μὲν δεικνὺς τὸν
altar having-lit he-goes-out first indeed showing the
τῆς θυσίας οἶμαι καιρὸν, πηνίκα τὴν ἀρχὴν ἐξεδόθη.
of-the sacrifice I-think time when at-the beginning it-was-given-up
Καὶ γὰρ περὶ τὴν ἑσπέραν καὶ τὰς τῶν λύχνων ἁφὰς
and for about the evening and the of-the lamps lightings
ἔπειτα ὡς ἐν οἰκίᾳ τοῦ τὴν δράχμην ἀπολωλεκότος ὁ
then as in house of-the(-one) the drachma having-lost the
λύχνος οὗτος ἐκεῖνον ἡμῖν εἰσάγει τῇ μνήμῃ τὸν λύχνον,
lamp this that for-us brings-in to-the memory the lamp
ὃν ἅψας καὶ ζητήσας τὴν πολλῇ γῇ καὶ σκότῳ
which having-lit and having-searched the with-much earth and darkness
συγκεκαλυμμένην εὗρε δράχμην, ὡς ἂν ὑπὸ γῆν ἐν
covered he-found drachma as — under earth in
Ἅιδου κειμένην, — τοῦτο γὰρ οἶμαι δύναται τὸ σαρῶσαι
Hades lying this for I-think means the to-sweep
τὴν οἰκίαν τὸ πάντα ἀνακαλύψαι καὶ ὑπὸ τὸ φῶς
the house the all(-things) to-uncover and under the light
ἀγαγεῖν, — ὃς καὶ τὸν Ἅιδην φωτὸς ἐνέπλησεν εἰσελθών.
to-bring who also — Hades with-light filled having-entered
[Χρίει δὲ τὸν οἶκον ἅπαντα τῷ μύρῳ περιιὼν, ἵνα
he-anoints and the house all with-the chrism going-around so-that
προσευχῆς οἶκον αὐτὸν ἐργάσηται καὶ τοὔνομα ἐνεργὸν
of-prayer house it he-may-make and the-name active

ἔχῃ καὶ πρὸς τὰς εὐχὰς ἡμῖν βοηθῇ. Ἡ γὰρ πρὸς τὸν
may-have and toward the prayers for-us may-help the for toward —
θεὸν τῶν ἀνθρώπων παρουσία καὶ τὸ κατευθῦνον τὴν
God of-the men presence and the(-thing) directing the
προσευχὴν ἡμῶν ὡς θυμίαμα τὸ μύρον ἐστὶ τὸ ἐκκενωθὲν,
prayer our as incense the chrism is the emptied
ὁ σωτὴρ παράκλητος ἡμῖν γενόμενος πρὸς τὸν θεὸν
the savior paraclete for-us having-become toward — God
καὶ μεσίτης· ἐπεὶ γὰρ μονογενὴς ὢν αὐτὸς ἑαυτὸν εἰς
and mediator since for only-begotten being he himself to
τοὺς δούλους ἐξέχεεν, εἰκότως ὁ πατὴρ διήλλακται καὶ
the slaves poured-out fittingly the father has-been-reconciled and
ἥμερον εἰς ἡμᾶς βλέπει καὶ προσιόντας προσίεται, ὡς
gently on us looks and those-approaching admits as
ἂν αὐτὸν εὑρίσκων ἐν ἡμῖν τὸν υἱὸν τὸν ἀγαπητόν.
— him finding in us the son the beloved
Ὅθεν ἀκόλουθον ἦν, εἰς τὴν οἰκίαν, ἐν ᾗ τὸν θεὸν
whence consistent it-was into the house in which — God
καλοῦμεν καὶ προσευχῆς ἐκκενωθῆναι μύρον, ἵνα τὸν
we-call also of-prayer to-be-emptied chrism so-that the
αὐτόθι καλούμενον θεὸν εἰς ἑαυτὴν ἐπιστρέφῃ, καὶ κατὰ
there called God to itself it-may-turn and according-to
τὴν τοῦ Σολομῶνος εὐχὴν οἱ ὀφθαλμοὶ αὐτοῦ νυκτὸς καὶ
the — of-Solomon prayer the eyes his by-night and
ἡμέρας εἰς τὸν οἶκον τοῦτον ὦσιν ἀνεωγμένοι· ἄλλως τε
day on the house this may-be opened otherwise also
ναὸν θεοῦ καλούμενον, ἵνα πρὸς τὸν ἀληθῆ ναὸν ἀναφέρῃ
temple of-God being-called so-that to the true temple it-may-refer
καὶ πρὸς ἐκεῖνον ἔχῃ τι κοινὸν, ἔδει καθάπερ
and toward that may-have something common it-was-needed as
ἐκεῖνος ἐχρίσθη τῇ θεότητι, τὸν ἴσον τρόπον καὶ αὐτὸν
that was-anointed with-the godhead the same manner also it

γενέσθαι Χριστὸν τῷ μύρῳ ἀληλιμμένον. Λέγω δὲ
to-become anointed(-one) with-the chrism anointed I-say and
ναὸν ἀληθῆ τοῦ θεοῦ τὸ πανάγιον αὐτου σῶμα, ὥσπερ
temple true — of-God the all-holy his body as
αὐτὸς ἐκάλεσεν αὐτὸ, "λύσατε λέγων τὸν ναὸν τοῦτον."]
he called it destroy saying the temple this

VI · THE MEDITATION ON CHRIST

What the mysteries give must be kept by human effort, and the way is to fill the mind with Christ and what he has done. Such meditation brings each of the beatitudes in turn: poverty of spirit, mourning, meekness, righteousness, mercy, purity of heart, peacemaking, and endurance of persecution. Prayer, constant calling on Christ, and frequent communion keep the soul in that life.

Ἃ μὲν οὖν τῆς ἐν Χριστῷ ζωῆς εἰς αὐτὸν τὸν Χριστὸν 1
what indeed then of-the in Christ life to very — Christ
ἀναφέρει καὶ ὧν ἐκείνῳ μόνῳ προσῆκε, ταῦτά ἐστιν.
refers and which to-him alone belonged these(-things) are
Ἐπεὶ δὲ τὸ μὲν συστῆναι τὴν ζωὴν ἐξ ἀρχῆς τῆς τοῦ
since and the indeed to-be-constituted the life from beginning on-the of-the
σωτῆρος χειρὸς ἐξήρτηται μόνης, τό γε μὴν φυλάξαι
savior hand hangs alone the at-least truly to-guard(-it)
παγεῖσαν καὶ μεῖναι ζῶντας καὶ τῆς ἡμετέρας ἔργον
fixed and to-remain living also of-the our work
σπουδῆς, ἀνάγκη δὲ καὶ τῶν ἀνθρωπίνων ἐνταῦθα καὶ
zeal necessary and also of-the human(-things) here and
τοῦ παρ᾽ ἡμῶν συντελοῦντος, ὥστε μὴ διαφθεῖραι
of-the(-thing) from us contributing so-as not to-destroy
λαβόντας, ἀλλὰ διὰ τέλους σῶσαι τὴν χάριν καὶ τὸν
having-received but through end to-keep the grace and the

θησαυρὸν ἐνθένδεν ἐν χεροῖν ἔχοντας ἀπελθεῖν καὶ ταῦτα
treasure from-here in hands having to-depart also these(-things)
σκοπεῖν, δι᾽ ὧν ἔξεστιν ἀνύσαι, λοιπὸν ἂν εἴη τῷ
to-consider through which it-is-possible to-accomplish remaining — would-be for-the
νῦν ἀγῶνι. Καὶ τοῦ περὶ τῆς ζωῆς ἡμῖν λόγου γένοιτ᾽
present contest and of-the about the life for-us discourse would-be
ἂν καὶ τοῦτο μέρος εἰκότως. Καθάπερ γὰρ ἐπὶ τῶν
— also this part fittingly as for in the
πραγμάτων αὐτῶν εἰκός ἐστι καὶ συμβαῖνον, τὴν ζωὴν οὐκ
realities themselves fitting it-is and happening the life not
ἀγαπᾷν δεξαμένους οὐδὲ καθεύδειν, ὡς ἂν τὸ πᾶν ἔχοντας,
to-be-content having-received nor to-sleep as — the all having
ἀλλὰ καὶ δι᾽ ὧν φυλάξομεν, προσῆκε ζητεῖν, τὸν ἴσον
but also through what we-shall-guard it-befits to-seek the same
τρόπον κἂν τοῖς περὶ τῶν προτέρων τοὺς περὶ τῶν
manner also-in the(-words) about the former(-things) the(-words) about the
δευτέρων προσθεῖναι, καὶ ὅθεν ἐζήσαμεν καὶ ὅπως καὶ τί
second(-things) to-add and whence we-lived and how and what
παθόντες εἰπόντας, ἔπειτα τί ποιοῦντες οὐ προδώσομεν
having-experienced having-said then what doing not we-shall-betray
τὴν εὐδαιμονίαν, ἀκόλουθον ἂν εἴη διεξελθεῖν.
the happiness consistent — would-be to-go-through

3 Καίτοι τοῦτο μέν ἐστιν ἀρετὴ καὶ τὸ ζῆν κατὰ τὸν ὀρθὸν
and-yet this indeed is virtue and the to-live according-to the right
λόγον· τούτων δὲ πέρι πολλοῖς μὲν εἴρηται τῶν ἀρχαίων,
reason these but about by-many indeed has-been-said of-the ancients
πολλοῖς δὲ τῶν ἔπειτα, καὶ οὐκ ἔστιν ὃ παρεῖται
by-many and of-the later and not there-is what has-been-omitted
δέον εἰρῆσθαι, καὶ κινδυνεύει δὴ περίεργον ἂν ἡμῖν τὸν
needing to-have-been-said and it-risks indeed superfluous — for-us the
ἀγῶνα τοῦτον ἠνύσθαι. Ἐπεὶ δ᾽ ὧν ἐξ ἀρχῆς
contest this to-have-been-accomplished since but of-what from beginning

ἐνεστησάμεθα καὶ τὸ περὶ τούτων εἰπεῖν ἀπαιτούντων,
we-undertook also the about these to-say demanding
εἰ μὴν προσθεῖμεν, οὐκ ἔστι σῶν εἶναι τὸν λόγον,
if not we-should-add not it-is-possible sound to-be the discourse
ῥητέον ὡς οἷόν τε, ἃ μὲν ἴδια τῶν ἀνθρωπίνων
one-must-speak as possible — the(-things) indeed proper of-the human
βίων ἑκάστῳ προσῆκε πολλῶν ὄντων παραλιπόντας, ὧν
lives to-each belonged many being having-left-out of-what
δ' ὑπόχρεω κοινῇ τῷ θεῷ καθέσταμεν πάντες, ταῦτα
but liable in-common — to-God we-are-made all these(-things)
σκοποῦντας. Οὔτε γὰρ τὴν αὐτὴν ἀρετὴν εἴποι τις
considering neither for the same virtue would-say someone
ἂν εἶναι δεῖν τῶν τε τὰ κοινὰ πολιτευομένων,
— to-be needful of-the(-ones) both the common(-affairs) administering
καὶ οἳ τὰ αὑτῶν πράττουσιν, οὔτε τὸν μετὰ τὸ
and who the(-things) their-own do nor the(-one) after the
λουτρὸν τῷ θεῷ μηδὲν πλέον ὑπεσχημένων, καὶ οἷς ὁ
bath — to-God nothing more having-promised and for-whom the
βίος μονώτης, οἳ παρθενίαν προυστήσαντο καὶ τὸ μηδὲν
life solitary who virginity chose and the nothing
ἔχειν, καὶ μὴ μόνον ἄλλου του κτήματος ἀλλ' οὐδ' αὐτοὶ
to-have and not only of-other any possession but not-even themselves
σφῶν αὐτῶν εἶναι κύριοι. Ὃ δὲ κοινόν ἐστιν ἅπασι χρέος
of-them selves to-be masters what but common is to-all debt
τοῖς ἀπὸ Χριστοῦ καλουμένοις, ὥσπερ αὐτὸ δὴ τὸ
to-the(-ones) from Christ called as itself indeed the
πρόσρημα, καὶ δεῖ πάντας ὁμοίως εἰσενεγκεῖν, ὑπὲρ οὗ
appellation and must all alike contribute for which
πᾶν ὁτιοῦν προϊσχομένους οὐκ ἔστι παραιτήσασθαι
every anything putting-forward not it-is-possible to-excuse
τοὺς ἀπολιπομένους οὐ τὴν ἡλικίαν, οὐ τέχνην, οὐ τύχην
the(-ones) falling-short not the age not art not fortune

οὐδ᾽ ἡντινοῦν, οὐ τὴν ἐσχατιὰν, οὐ τὴν ἐρημίαν, οὐ τὰς
not-even any not the remoteness not the solitude not the
πόλεις, οὐ τοὺς θορύβους, οὐκ ἄλλο τῶν πάντων οὐδὲ
cities not the tumults not other of-the all not-even
ἓν, ἐφ᾽ ᾧ συμβέβηκεν ἐγκαλουμένους ἀναχωρεῖν, ὡς
one to which it-has-befallen being-charged to-withdraw as
οὐδενὸς αὐτῷ προϊστασθαι δυναμένου καὶ πᾶσιν ἐξὸν,
nothing to-it to-stand-in-the-way being-able and to-all it-being-possible
τῇ τοῦ Χριστοῦ θελήσει μὴ πολεμεῖν, ἀλλὰ τοὺς ἐκεῖθεν
with-the — of-Christ will not to-war but the from-there
ἐκ παντὸς τρόπου σώζοντας νόμους πρὸς τἀκείνῳ
by every means keeping laws toward the(-things)-to-him
δοκοῦντα διατιθέναι τὸν βίον. Ταῦτα γὰρ οὔτε κρείττω
seeming(-good) to-dispose the life these(-things) for neither stronger
δυνάμεως ἀνθρωπείας ἔστιν εἰπεῖν, οὐ γὰρ ἂν τοῖς
than-power human it-is-possible to-say not for — for-the(-ones)
παρανομοῦσιν ἔκειτο δίκη, τῶν τε Χριστιανῶν οὐκ ἔστιν
transgressing would-lie penalty of-the and Christians not there-is
οὐδεὶς, ὃς οὐκ εἰς ἔργον ἅπαντα ἀγαγεῖν ἑαυτῷ σύνοιδεν
no-one who not into deed all to-bring to-himself is-conscious
ὑπόχρεως ὤν. Οἵ γε τὴν ἀρχὴν αὐτῷ προσιόντες
liable being who at-least at-the beginning him approaching
ἦ μὴν διὰ πάντων ἀκολουθήσειν ηὔξαντο πάντες
truly indeed through all(-things) to-follow vowed all
ὁμοίως καὶ ταύταις ταῖς συνθήκαις δήσαντες ἑαυτοὺς
alike and with-these the covenants having-bound themselves
οὕτω μετέσχον τῶν ἱερῶν. Οὕτω δ᾽ ὄντα κοινὰ πᾶσιν
thus partook of-the sacred(-things) thus and being common to-all
ὀφλήματα τὰ τοῦ σωτῆρος ἐπιτάγματα τοῖς πιστοῖς
debts the of-the savior commands for-the faithful
καὶ δυνατὰ τοῖς βουλομένοις ἀνύσαι καὶ σφόδρα
and possible for-the(-ones) wishing to-accomplish and very

τῶν ἀναγκαίων, καὶ ὧν χωρὶς οὐκ ἂν γένοιτο Χριστῷ
of-the necessary(-things) and which without not — it-could-be with-Christ
συνελθεῖν τῷ πλείστῳ καὶ καλλίστῳ μέρει διεστηκότας,
to-come-together in-the most and fairest part standing-apart
τῇ θελήσει καὶ τοῖς βουλήμασιν.
in-the will and the wishes
Ἀνάγκη γὰρ κοινωνῆσαι γνώμης, ὧ κοινωνοῦμεν
necessary for to-share of-judgment with-whom we-share
αἱμάτων, καὶ τὰ μὲν συνημμένους τὰ δὲ διῃρημένους
bloods and in-part indeed conjoined in-part but divided
οὕτω μὲν φιλεῖν, ἐκείνως δὲ πολεμεῖν, καὶ τέκνα μὲν
thus indeed to-love in-that-way but to-war and children indeed
εἶναι μωμητὰ δὲ, καὶ μέλη μὲν ἀλλὰ νεκρὰ, οἷς
to-be blameworthy but and members indeed but dead for-whom
ὄφελος οὐδὲν τὸ συμφῦναι καὶ γενν̣ηθῆναι, καθάπερ τὸ
benefit nothing the to-grow-together and to-be-born as the
κλῆμα τῆς ἀληθινῆς ἀμπέλου διαιρεθεῖσιν, οὗ τέλος ἔξω
branch from-the true vine for-those-divided whose end outside
βληθῆναι καὶ ξηρανθῆναι καὶ προσριφῆναι πυρί. Διὰ
to-be-cast and to-be-withered and to-be-thrown to-fire because-of
ταῦτα τὸν ἐν Χριστῷ ζῆν προῃρημένον ἀκόλουθον
these(-things) the(-one) in Christ to-live having-chosen consistent
μὲν τῆς καρδίας καὶ τῆς κεφαλῆς ἐκείνης ἐξῆφθαι, —
indeed from-the heart and from-the head that to-hang
οὐ γὰρ ἑτέρωθεν ἡμῖν ἡ ζωὴ, — τοῦτο δὲ οὐκ ἐξὸν
not for from-elsewhere for-us the life this and not being-possible
δυνηθῆναι μὴ τὰ αὐτὰ βουλομένους· ἀνάγκη πρὸς
to-be-able not the same(-things) wishing necessary toward
τὴν τοῦ Χριστοῦ θέλησιν τὴν γνώμην, καθόσον οἷόν τε
the — of-Christ will the judgment as-far-as possible —
ἀνθρώποις, ἀσκῆσαι καὶ τῶν αὐτῶν ἐπιθυμεῖν καὶ τοῖς
for-men to-train and the same(-things) to-desire and in-the

αὐτοῖς ἐκείνῳ χαίρειν παρασκευάσαι. Τὰς γὰρ ἐναντίας
same(-things) as-he to-rejoice to-prepare the for contrary
ἐπιθυμίας μιᾶς ἀνίσχειν καρδίας τῶν ἀμηχάνων. Ὁ γὰρ
desires from-one to-spring heart of-the impossible(-things) the for
πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας
evil man out-of the evil treasure of-the heart
οὐδὲν ἄλλο φησὶ προφέρειν οἶδεν ἢ πονηρὸν, καὶ ὁ
nothing else he-says to-bring-forth knows than evil and the
ἀγαθὸς ἀγαθόν· καὶ καθάπερ τοῖς ἐν Παλαιστίνῃ πιστοῖς,
good good and as for-the in Palestine faithful
ὅτι τῶν αὐτῶν ἐπεθύμουν, "ἦν ἡ καρδία φησὶ καὶ
because the same(-things) they-desired was the heart he-says and
ἡ ψυχὴ μία", τὸν ἴσον τρόπον, εἴ τις τῷ Χριστῷ μὴ
the soul one the same manner if anyone — with-Christ not
κοινωνὸς εἴη τῆς γνώμης, ἀλλ' οἷς ἐκεῖνος ἐπιτάττει
sharer should-be of-the judgment but by-what he commands
πρὸς παλινωδίαν ἐξάγοι, τὴν ἑαυτοῦ ζωὴν οὐ πρὸς τὴν
toward recantation should-lead the his-own life not toward the
αὐτὴν ἐκείνῳ τάττει καρδίαν, ἀλλὰ δῆλός ἐστι καρδίας
same as-he he-sets heart but clear is from-heart
ἐξηρτημένος ἑτέρας, ἐπεὶ καὶ τοὐναντίον κατὰ τὴν
hanging another since also the-contrary according-to the
ἑαυτοῦ καρδίαν εὗρε τὸν Δαβὶδ, ὅτι "τὰς ἐντολάς σού
his-own heart he-found — David because the commandments your
φησιν οὐκ ἐπελαθόμην." Εἰ δὲ ζῆν μὲν οὐκ ἔστι μὴ
he-says not I-forgot if but to-live indeed not it-is-possible not
τῆς καρδίας ἐξηρτημένους ἐκείνης, ἐξηρτῆσθαι δὲ οὐκ ἂν
from-the heart hanging that to-hang but not —
εἴη μὴ τὰ αὐτὰ βουλομένους, ἵνα ζῆν δυνηθῶμεν,
it-would-be not the same(-things) wishing so-that to-live we-may-be-able

σκοπῶμεν ὅπως τῶν αὐτῶν ἐρᾷν τῷ Χριστῷ καὶ τοῖς
let-us-consider how the same(-things) to-love — as-Christ and in-the
αὐτοῖς ἐκείνῳ δυνησόμεθα χαίρειν.
same(-things) as-he we-shall-be-able to-rejoice

Ἐστὶ τοίνυν πράξεως μὲν ἐπιθυμία πάσης ἀρχὴ, ἐπιθυμίας 13
is therefore of-action indeed desire of-every beginning of-desire
δὲ λογισμός· οὐκοῦν πειρατέον πρό γε πάντων, τῶν
and reasoning then one-must-try before at-least all(-things) from-the
ματαίων ἀπάγειν τὸν τῆς ψυχῆς ὀφθαλμὸν ἐννοιῶν
vain(-things) to-lead-away the of-the soul eye with-thoughts
ἀγαθῶν μεστὴν ἔχοντας ἑκάστοτε τὴν καρδίαν, ὥστε
good full having each-time the heart so-that
μηδαμοῦ κενὴν οὖσαν χώραν εἶναι ταῖς πονηραῖς. Πολλῶν
nowhere empty being place to-be for-the wicked(-ones) many
δὲ ὄντων, ἃ μελέτης ὕλην καὶ ψυχῆς ἔργον καὶ νοῦ
and being which of-meditation matter and of-soul work and of-mind
τρυφὴν καὶ διατριβὴν ποιεῖσθαι προσῆκε, τὸ πάντων
luxury and pastime to-make it-befits the of-all
ἥδιστον καὶ λυσιτελέστατον καὶ φθέγξασθαι καὶ λογίσασθαι,
sweetest and most-profitable both to-utter and to-reckon
τῶν μυστηρίων ὁ λόγος καὶ ὃν ἐνθένδεν ἔσχομεν
of-the mysteries the account and which from-here we-had
πλοῦτον. Καὶ τίνες μὲν ἦμεν πρὶν μεμυῆσθαι, τίνες δὲ
wealth and who indeed we-were before to-have-been-initiated who but
καθέσταμεν μυηθέντες, καὶ τίς μὲν ἡ προτέρα δουλεία,
we-are-made having-been-initiated and what indeed the former slavery
τίς δὲ ἡ νῦν ἐλευθερία καὶ βασιλεία, καὶ τίνα μὲν
what and the now freedom and kingdom and what indeed
ἡμῖν ἤδη τῶν ἀγαθῶν παρεσχέθη, τίνα δὲ ἀπόκειται,
to-us already of-the goods was-provided what and is-stored-up
καὶ πρό γε τούτων, τίς ἡμῖν ἁπάντων τούτων ὁ
and before at-least these who for-us of-all these the

χορηγὸς καὶ οἷον μὲν αὐτῷ τὸ κάλλος, ὁποῖος δὲ
supplier and what-kind indeed of-him the beauty of-what-sort and
τὴν χρηστότητα καὶ ὅπως ἐφίλησε τὸ γένος καὶ ἡλίκος
the kindness and how he-loved the race and how-great
ὁ ἔρως! Τούτων γὰρ τὴν διάνοιαν προκατειληφότων
the love(-desire) these for the understanding having-preoccupied
καὶ τὴν ψυχὴν κατασχόντων, οὐ ῥάδιον ἐπ᾽ ἄλλο βλέψαι
and the soul having-held not easy to other to-look
τὸν λογισμὸν καὶ τὴν ἐπιθυμίαν μετενεγκεῖν ἑτέρωσε,
the reasoning and the desire to-transfer elsewhere
οὕτω μὲν καλῶν ὄντων οὕτω δὲ ἐπαγωγῶν· αἵ τε γὰρ
so indeed fair being so and attractive the both for
εὐεργεσίαι πλήθει καὶ μεγέθει νικῶσι, τό τε φίλτρον,
benefactions by-multitude and by-greatness conquer the and love
ὅθεν ἐπὶ ταύτας προήχθη, μεῖζον ἢ λογισμοῖς ἀνθρώπων
whence to these he-was-led greater than by-reasonings of-men
ὑποπεσεῖν. Καθάπερ γὰρ τῶν ἀνθρώπων τοὺς ἐρῶντας
to-fall-under as for of-the men the lovers
ἐξίστησι τὸ φίλτρον, ὅταν ὑπερβάλλῃ καὶ κρεῖσσον
drives-out-of-themselves the love when it-exceeds and stronger
γένηται τῶν δεξαμένων, τὸν ἴσον τρόπον ὁ περὶ
becomes than-the(-ones) having-received(-it) the same manner the toward
τοὺς ἀνθρώπους ἔρως τὸν θεὸν ἐκένωσεν. Οὐ γὰρ κατὰ
the men love(-desire) — God emptied not for in
χώραν μένων καλεῖ πρὸς ἑαυτὸν ὃν ἐφίλησε δοῦλον,
place remaining he-calls to himself whom he-loved slave
ἀλλ᾽ αὐτὸς ζητεῖ κατελθών, καὶ πρὸς τὴν καταγωγὴν
but himself seeks having-come-down and to the lodging
ἀφικνεῖται τοῦ πένητος ὁ πλουτῶν, καὶ προσελθὼν
arrives of-the poor(-one) the(-one) being-rich and having-approached
δι᾽ ἑαυτοῦ μηνύει τὸν πόθον καὶ ζητεῖ τὸ ἴσον καὶ
through himself reveals the longing and seeks the equal and

ἀπαξιοῦντος οὐκ ἀφίσταται καὶ πρὸς τὴν ὕβριν οὐ
him-disdaining not stands-off and at the outrage not
δυσχεραίνει καὶ διωκόμενος προσεδρεύει ταῖς θύραις, καὶ
is-vexed and being-chased-away waits-at the doors and
ἵνα τὸν ἐρῶντα δείξῃ, πάντα ποιεῖ καὶ ὀδυνώμενος
that the lover he-may-show all(-things) he-does and suffering
φέρει καὶ ἀποθνήσκει. Ἐπεὶ γὰρ δυοῖν ὄντων, ἃ δῆλον
bears and dies since for two being which clear
καθίστησι καὶ θριαμβεύει τὸν ἐραστὴν, τοῦ τε πᾶσιν οἷς
make and triumph the lover of-the both by-all in-which
ἔξεστιν εὖ ποιεῖν τὸν ἐρώμενον, τοῦ τε δεινὰ πάσχειν
it-is-possible well to-treat the beloved of-the and terrible(-things) to-suffer
αἱρεῖσθαι περὶ αὐτοῦ καὶ ὀδυνᾶσθαι δεῆσαν, δεῖγμα μὲν
to-choose for him and to-be-pained there-being-need sign indeed
φιλίας τοῦ προτέρου τὸ δεύτερον γένοιτ' ἂν πολλῷ
of-friendship than-the first the second would-be — by-much
τινι μεῖζον, τῷ θεῷ δὲ οὐκ ἐξῆν ἀπαθεῖ πάντων ὄντι
some greater — for-God but not it-was-possible impassible from-all being
κακῶν, ἀλλὰ φιλάνθρωπος ὢν εὐεργετεῖν μὲν εἶχε τὸν
evils but loving-mankind being to-benefit indeed he-could the
ἄνθρωπον, ἀνέχεσθαι δὲ ὑπὲρ αὐτοῦ πληττόμενος οὐδ'
man to-bear but for him being-struck not-even
ἐγγὺς, καὶ τὸ μὲν φίλτρον ὑπερφυὲς ἦν, τὸ δὲ σημεῖον,
near and the indeed love supernatural was the but sign
ᾧ δῆλον ἂν ἦν, οὐ προσῆν, ἔδει δὲ μὴ
by-which clear — it-would-have-been not was-present it-was-needed but not
λανθάνειν σφόδρα φιλῶν, ἀλλὰ τῆς μεγίστης ἀγάπης
to-escape-notice vehemently loving but of-the greatest love
δοῦναι πεῖραν ἡμῖν καὶ δεῖξαι τὸν ἔσχατον ἐρῶν ἔρωτα·
to-give trial to-us and to-show the utmost loving love(-desire)
— ταύτην μηχανᾶται τὴν κένωσιν καὶ πραγματεύεται καὶ
this he-devises the emptying and contrives and

ποιεῖ δι᾽ ὧν οἷός τε γένοιτ᾽ ἂν δεινὰ παθεῖν
does through which able — he-might-become — terrible(-things) to-suffer
καὶ ὀδυνηθῆναι, καὶ οὕτως οἷς ἀνέσχετο πείσας, ὡς
and to-be-pained and thus by-what he-bore having-persuaded that
ἄρα φιλεῖ διαφερόντως, πρὸς ἑαυτὸν ἐπιστρέψει τὸν
then he-loves especially toward himself he-will-turn the(-one)
ὅτι πέπειστο μισεῖσθαι φυγόντα τὸν ἀγαθόν.
because he-had-been-persuaded to-be-hated having-fled the good
Τὸ δὲ πάντων καινότατον, — οὐ γὰρ ἤνεγκε μόνον τὰ
the but of-all newest not for he-bore only the
δεινότατα πάσχων καὶ ἐπὶ ταῖς πληγαῖς ἀποθνήσκων,
most-terrible(-things) suffering and at the blows dying
ἀλλὰ καὶ ἀναβιοὺς καὶ τῆς φθορᾶς ἀναστήσας τὸ σῶμα,
but also having-revived and from-the corruption having-raised the body
τῶν πληγῶν ἔτι περιέχεται τούτων καὶ τὰς οὐλὰς ἐπὶ
the blows still he-clings-to these and the scars on
τοῦ σώματος φέρει καὶ τοῖς ὀφθαλμοῖς τῶν ἀγγέλων μετὰ
the body bears and to-the eyes of-the angels with
τούτων φαίνεται καὶ τὸ πρᾶγμα κόσμον ἡγεῖται καὶ χαίρει
these appears and the thing adornment he-holds and rejoices
δεικνὺς, ὅτι δεινὰ πέπονθε, καὶ τἄλλα μὲν ἔῤῥιψεν
showing that terrible(-things) he-has-suffered and the-rest indeed he-cast-off
ὅσα τοῦ σώματος, καί ἐστιν αὐτῷ τὸ σῶμα πνευματικὸν,
as-many-as of-the body and is for-him the body spiritual
καὶ οὔτε βάρους οὔτε πάχους οὔτ᾽ ἄλλου πάθους αὐτῷ τῶν
and neither of-weight nor of-thickness nor of-other passion for-him of-the
σωματικῶν οὐδὲν ὑπελείφθη, τὰς ὠτειλὰς δὲ παντάπασιν
bodily(-things) nothing was-left the wounds but altogether
οὐκ ἀπέβαλεν οὐδὲ τελέως ἀπετρίψατο τὰς πληγὰς, ἀλλὰ
not he-cast-off nor perfectly wiped-off the blows but
στέργειν ᾠήθη διὰ τὸ περὶ τὸν ἄνθρωπον φίλτρον,
to-cherish(-them) he-thought because-of the toward the man love

ὅτι διὰ τούτων εὗρεν ἀπολωλότα καὶ πληττόμενος εἵλε
because through these he-found the-lost and being-struck took
τὸν ἐρώμενον. Ἄλλως γὰρ ἔτι συνεστάναι τὰ πληγῶν ἴχνη
the beloved otherwise for still to-be-constituted the of-blows traces
πῶς ἂν ἀκόλουθον ἦν ἀθανάτου σώματος, ἃ θνητῶν
how — consistent was-it of-immortal body which of-mortal(-bodies)
ἐνίοτε καὶ φθαρτῶν καὶ τέχνη καὶ φύσις ἐξέβαλεν; Ἀλλ'
sometimes and corruptible both art and nature cast-out but
ὡς ἔοικεν ἐπιθυμία μὲν ἦν αὐτῷ, περὶ ἡμῶν ἀλγῆσαι
as it-seems desire indeed was to-him for us to-suffer-pain
πολλάκις· ἐπεὶ δὲ οὐκ ἐξῆν, τοῦ σώματος αὐτῷ
many-times since but not it-was-possible the body for-him
τὴν φθορὰν καθάπαξ διαφυγόντος καὶ ἅμα τῶν
the corruption once-for-all having-escaped and at-the-same-time the
πληξάντων φειδόμενος ἀνθρώπων, τὰ γοῦν σημεῖα τῆς
having-struck sparing men the at-any-rate signs of-the
σφαγῆς ἔγνω τῷ σώματι συντηρεῖν καὶ τοῖς τύποις
slaughter he-resolved on-the body to-preserve and with-the imprints
ἀεὶ συνεῖναι τῶν τραυμάτων, ὧν ἅπαξ ἐνεγέγραπτο
always to-be-with of-the wounds with-which once he-had-been-inscribed
σταυρωθεὶς, ἵνα δῆλος, ὡς ἄρα περὶ τῶν δούλων
crucified so-that clear that then for the slaves
ἐσταύρωται καὶ τὴν πλευρὰν ἐνύγη, πόῤῥωθεν ἢ
he-has-been-crucified and in-the side was-pierced from-afar he-may-be
καὶ μετὰ τῆς ἀκτῖνος ἐκείνης τῆς ἀποῤῥήτου, καὶ ταῦτα
and with the ray that the ineffable also these(-things)
κόσμον ἔχῃ τῷ βασιλεῖ. Τί τοῦ φίλτρου τούτου
adornment may-have for-the king what than-the love this
γένοιτ' ἂν ἴσον; τί τοσοῦτον ἐφίλησεν ἄνθρωπος; τίς οὕτω
could-be — equal what so-much loved man what so
μήτηρ φιλόστοργος ἢ πατὴρ φιλότεκνος; ἢ τίς τῶν καλῶν
mother tender or father child-loving or who of-the fair(-ones)

οὑτινοσοῦν οὕτως ἔλαβεν ἔρωτα μανικὸν, ὥστε ὅτι
any so took love(-desire) mad so-that because
φιλεῖ παρ᾽ αὐτοῦ τοῦ φιλουμένου πληγεὶς οὐκ ἀνασχέσθαι
he-loves by very the loved being-struck not to-bear
μόνον οὐδὲ τὸ φίλτρον ἔτι περὶ τὸν ἀγνώμονα σώζειν,
only nor the love still toward the unfeeling(-one) to-keep
ἀλλὰ καὶ αὐτὰ τοῦ παντὸς ἡγεῖσθαι τὰ τραύματα; Καίτοι
but also very of-the all to-reckon the wounds and-yet
ταῦτα γένοιτ᾽ ἂν οὐ φιλοῦντος μόνον, ἀλλὰ καὶ σφόδρα
these(-things) might-be — not of-one-loving only but also vehemently
τιμῶντος, εἰ δὴ τῆς ἐσχάτης τοῦτο τιμῆς, τὸ μηδὲ τοῖς
honoring if indeed of-the utmost this honor the not-even of-the
ἀῤῥωστήμασι τῆς φύσεως ἐπαισχύνεσθαι, ἀλλὰ μετὰ τῶν
sicknesses of-the nature to-be-ashamed but with the
μωλώπων, ὧν τῆς ἀνθρωπίνης ἐκληρονόμησεν ἀσθενείας,
bruises which of-the human he-inherited weakness
ἐπὶ τοῦ βασιλείου καθῆσθαι θρόνου· καὶ οὐ τὴν φύσιν μὲν
on the royal to-sit throne and not the nature indeed
τοσούτων ἠξίωσε, τοὺς καθ᾽ ἕνα δὲ περιεῖδεν, ἀλλ᾽
of-so-great(-things) he-deemed-worthy the(-ones) by one but disregarded but
ἐπὶ τὸ διάδημα τοῦτο πάντας καλεῖ, δουλείας ἀφῆσεν,
to the diadem this all he-calls from-slavery he-released
υἱοὺς ἐποίησε, τὸν οὐρανὸν ἀνέῳξε πᾶσι, καὶ τὴν ὁδὸν
sons he-made the heaven opened to-all and the way
ὑποδείξας καὶ ὅπως ἔστιν ἀναπτῆναι, καὶ πτερὰ δέδωκε
having-shown and how it-is-possible to-fly-up also wings has-given
καὶ οὐκ ἠγάπησεν, ἀλλὰ καὶ αὐτὸς ἡγεῖται καὶ ὑπανέχει
and not he-was-content but also himself leads and holds-up
καὶ παρακαλεῖ ῥαθυμοῦντας. Καὶ οὔπω τὸ μεῖζον εἶπον·
and exhorts the-slack and not-yet the greater I-have-said
οὐ γὰρ μέχρι τοσούτου τοῖς δούλοις σύνεστιν ὁ δεσπότης
not for as-far-as so-much with-the slaves is-with the master

καὶ κοινωνεῖ τῶν αὐτοῦ οὐδὲ χεῖρα δίδωσι μόνον,
and shares of-the(-things) his nor hand gives only
ἀλλ᾽ ἑαυτὸν ἡμῖν ὅλον παρέσχεν, ὑπὲρ οὗ νεώς ἐσμεν
but himself to-us whole provided for which temple we-are
θεοῦ ζῶντος· Χριστοῦ μέλη ταῦτα τὰ μέλη, τούτων τῶν
of-God living of-Christ members these the members of-these the
μελῶν τὴν κεφαλὴν τὰ χερουβὶμ προσκυνεῖ, οἱ πόδες
members the head the cherubim worship the feet
οὗτοι, αἱ χεῖρες αὗται ἐκείνης ἐξήρτηνται τῆς καρδίας.
these the hands these from-that hang the heart
Τίνων μὲν οὐ λυσιτελέστερα, τίνων δὲ οὐχ ἡδίω 25
than-what indeed not more-profitable than-what and not sweeter
ταῦτα λογίζεσθε; Ταῦτα γὰρ σκοπούντων καὶ τούτων
these(-things) reckon these(-things) for of-those-considering and these
ἐν τῇ ψυχῇ κρατούντων τῶν λογισμῶν πρῶτον μὲν
in the soul prevailing the reasonings first indeed
οὐκ ἂν εἴη πάροδος ἐν ἡμῖν τῶν πονηρῶν οὐδενὶ,
not — would-be passage in us of-the wicked(-thoughts) for-none
ἔπειτα περιέσται τὰς εὐεργεσίας καταμαθοῦσι, τῷ
then it-will-be-possible the benefactions for-those-having-learned to-the
περὶ τὸν εὐεργέτην προσθεῖναι πόθῳ, φιλοῦντες δὲ οὕτω
toward the benefactor to-add longing loving and so
σφόδρα καὶ τῶν ἐντολῶν ἐργάται τῶν αὐτοῦ καὶ τῆς
vehemently also of-the commandments workers the his and of-the
γνώμης ἐσόμεθα κοινωνοί. “Ὁ γὰρ ἀγαπῶν μέ φησι
judgment we-shall-be sharers the(-one) for loving me he-says
τὰς ἐντολάς μου τηρήσει.” Ἄλλως τε τὴν οἰκείαν ἀξίαν,
the commandments my will-keep otherwise also the own worth
ὅση τίς ἐστιν, ἐπιγνόντες οὐκ ἂν προδοῖμεν ῥαδίως
how-great a it-is having-recognized not — we-would-betray easily
οὐδ᾽ ἀνασχοίμεθα δουλεῦσαι τῷ δραπέτῃ δούλῳ, βασιλείαν
nor we-would-bear to-serve the runaway slave kingdom

συνεγνωκότες ἡμῖν αὐτοῖς οὐκ ἀνοίξομεν τὸ στόμα πονηρᾷ
being-conscious-of in-us ourselves not we-shall-open the mouth to-wicked
γλώσσῃ, ἂν ἐν νῷ τὴν τράπεζαν ἔχωμεν καὶ οἷον τὸ
tongue if in mind the table we-have and what-kind the
τὴν γλῶσσαν ταύτην φοινίξαν αἷμα. Πῶς χρησόμεθα
the tongue this having-reddened blood how shall-we-use
τοῖς ὀφθαλμοῖς ἐφ' ἃ μὴ δεῖ, μυστηρίων οὕτω φρικτῶν
the eyes for what not is-needed mysteries so awesome
ἀπολελαυκόσιν! Οὐ κινήσομεν τοὺς πόδας, οὐκ ἐκτενοῦμεν
having-enjoyed not we-shall-move the feet not we-shall-stretch
χεῖρας ἐπί τι πονηρὸν, ἂν ἐνεργὸν ἐν τῇ ψυχῇ τὸν περὶ
hands to anything wicked if active in the soul the about
τούτων ἔχωμεν λόγον, ὡς ἄρα Χριστοῦ μέλη ταῦτα
these we-have reason that then of-Christ members these(-things)
καὶ ἱερὰ καὶ καθάπερ φιάλη τὸ ἐκείνου φέρουσιν αἷμα,
and sacred and as bowl the his bear blood
μᾶλλον δὲ ὅλον αὐτὸν ἐνδέδονται τὸν σωτῆρα, οὐ καθάπερ
rather but whole very have-put-on the savior not as
ἱμάτιον οὐδ' ὥσπερ αὐτὸ τὸ σύμφυτον δέρμα, ἀκριβέστερον
garment nor as itself the grown-on skin more-exactly
δὲ τοσοῦτον, ὅσον καὶ αὐτῶν τῶν ὀστῶν, τὸ ἔνδυμα
but so-much as-much-as also than-very the bones the garment
τοῦτο τοῖς ἐνδεδυμένοις πολὺ συμπέφυκε μᾶλλον.
this to-the(-ones) having-put(-it)-on much has-grown-with more
Τὰ μὲν γὰρ δύναιτ' ἄν τις καὶ μὴ βουλομένων
the(-things) indeed for could — someone even not wishing
ἀποτεμεῖν, τὸν Χριστὸν δὲ οὐδ' ἂν εἷς οὐ τῶν ἀνθρώπων
to-cut-off — Christ but not-even — one not of-the men
οὐ τῶν δαιμόνων, "οὐ τὰ ἐνεστῶτά φησι Παῦλος, οὐ
not of-the demons not the present(-things) says Paul not
τὰ μέλλοντα, οὔτε ὕψωμα οὔτε βάθος", οὔτ' ἄλλη
the(-things) coming neither height nor depth nor other

κτίσις ἑτέρα, κἂν ὁπωσοῦν δυνάμει κρατῇ. Τῶν γὰρ τοῦ
creature different even-if in-any-way by-power it-rule of-the for —
Χριστοῦ μαρτύρων μὲν δορὰν ἀποσύραι καὶ περιελεῖν ὁ
of-Christ martyrs indeed skin to-strip-off and to-remove the
πονηρὸς ἴσχυσε ταῖς τῶν τυράννων χερσὶ, καὶ κατατεμεῖν
evil(-one) was-strong by-the of-the tyrants hands and to-cut-up
τὰ μέλη καὶ ὀστᾶ συντρίψαι καὶ τἄνδον ἐκχέαι καὶ
the members and bones to-crush and the-inner(-things) to-pour-out and
ἀνασπάσαι τὰ σπλάγχνα· τὸ δ' ἱμάτιον τοῦτο συλῆσαι
to-tear-out the entrails the but garment this to-strip
καὶ τοῦ Χριστοῦ γυμνῶσαι τοὺς μακαρίους, τοσοῦτον
and — of-Christ to-bare the blessed so-much
ἐδέησε ταῖς ἐπινοίαις, ὥστε πολὺ μᾶλλον ἢ πρόσθεν,
fell-short in-the devices so-that much more than before
δι' ὧν ᾠήθη περιδῦσαι, περιβαλὼν ἔλαθε.
through what he-thought to-strip-off having-clothed(-them) he-did-unawares
Τί οὖν ἱερώτερον γένοιτ' ἂν τοῦ σώματος τούτου, ᾧ 30
what then more-sacred could-be — than-the body this to-which
φυσικῆς συμφυΐας ἁπάσης ὁ Χριστὸς ἐντέτηκε μᾶλλον;
than-natural growing-together all — Christ has-melted-in more
Οὐκοῦν αἰδεσόμεθα καὶ τηρήσομεν αὐτῷ τὸ σεμνὸν, ἂν
therefore we-shall-reverence and keep for-it the august if
οὕτω θαυμαστὴν αὐτῷ λαμπρότητα συνειδότες ἔπειτα
so wondrous for-it brilliance being-conscious-of then
πρὸ τῶν ὀφθαλμῶν αὐτὴν ἔχωμεν ἑκάστοτε τῆς ψυχῆς.
before the eyes it we-have each-time of-the soul
Εἰ γὰρ τεμένη καὶ σκεύη καὶ ὁτιοῦν ἱερὸν, ὅτι τοῦτ'
if for precincts and vessels and anything sacred because this
αὐτὸ γινώσκομεν, ὡς ἄρ' ἐστὶν ἱερὸν, ἄσυλον τηροῦμεν
itself we-know that then it-is sacred inviolable we-keep
ἐκ παντὸς τρόπου, σχολῇ γε τὰ μείζω προδώσομεν·
by every means hardly at-least the greater(-things) shall-we-betray

οὐδὲν γὰρ ὅσον ἄνθρωπος ἱερὸν, ᾧ καὶ φύσεως
nothing for as-much-as man sacred with-whom also of-nature
ἐκοινώνησεν ὁ θεός. Ἐνθυμηθῶμεν γὰρ, τίνι μὲν ἅπαν
shared — God let-us-consider for to-whom indeed every
γόνυ κάμψει ἐπουρανίων καὶ καταχθονίων, τίς δὲ ἐπὶ τῶν
knee will-bend of-heavenly(-ones) and of-subterranean who and on the
νεφελῶν ἥξει μετὰ δυνάμεως καὶ δόξης πολλῆς ὑπὲρ
clouds will-come with power and glory much beyond
πᾶν παράδειγμα λάμπων, ἄνθρωπος οὗτος ὥσπερ δῆτα
every example shining man this as indeed
καὶ θεός· καὶ ἡμῶν δὲ ὑπὲρ τὸν ἥλιον ἕκαστος ὡς ἀληθῶς
also God and of-us too above the sun each as truly
δύναται λάμψειν, ἐπὶ τῶν νεφελῶν ἀρθῆναι, τὸ σῶμα ἰδεῖν
can shine on the clouds be-lifted the body see
ἐκεῖνο τοῦ θεοῦ, πρὸς αὐτὸν ἀρθῆναι, πρὸς αὐτὸν πετάσαι,
that — of-God toward him be-lifted toward him fly
προσελθεῖν, ἡμέρως ὀφθῆναι. Φανέντα γὰρ τὸν δεσπότην
approach gently be-seen having-appeared for the master
ὁ τῶν ἀγαθῶν δούλων περιστήσεται χορὸς, καὶ λάμποντος
the of-the good slaves will-stand-around chorus and shining
ἐκείνου καὶ αὐτοὶ λάμψουσιν οἷον τὸ θέαμα, φωστήρων
he also they will-shine what-kind the spectacle of-luminaries
πλῆθος ἀριθμοῦ κρεῖττον ἐπὶ τῶν νεφελῶν ἰδεῖν, ἀνθρώπους
multitude than-number stronger on the clouds to-see men
αἰρομένους πανήγυριν ἀνενεχθῆναι πρὸς οὐδὲν παράδειγμα
being-lifted festival to-be-referred to no example
δυναμένην, δῆμον θεῶν περὶ τὸν θεὸν, καλοὺς περὶ τὸν
able people of-gods around — God fair(-ones) around the(-one)
ὡραῖον, οἰκέτας περὶ τὸν δεσπότην, οὐ βασκαίνοντα τοῖς
fair servants around the master not grudging the
δούλοις, εἰ τῆς λαμπρότητος κοινωνήσει, οὐδ' ἡγούμενον
slaves if of-the brilliance they-will-share nor thinking

ἐλάττω τὴν δόξαν ἑαυτῷ ποιήσειν, εἰ τῆς βασιλείας
less the glory for-himself to-make if of-the kingdom
πολλοὺς λήψαιτο μερίτας, καθάπερ τῶν ἀνθρώπων οἱ
many he-should-take sharers as of-the men the(-ones)
κρατοῦντες τοῖς ὑπὸ χεῖρα, κἂν πάντα δῶσι, τῶν
ruling with-the(-ones) under hand even-if all(-things) they-give of-the
σκήπτρων οὐδ' ὄναρ ἀνέχονται κοινωνεῖν. Οὐ γὰρ ὡς
scepters not-even in-dream bear to-share not for as
δούλοις προσέχει οὐδὲ τιμᾷ δούλων τιμαῖς, φίλους δὲ
to-slaves he-attends nor honors with-slaves' honors friends but
ἡγούμενος καὶ νόμους αὐτοῖς φιλίας σώζων ὅ γε
considering(-them) and laws to-them of-friendship keeping who at-least
θεὶς ἐξ ἀρχῆς κοινὰ τὰ ὄντα ποιεῖται, καὶ οὐ
having-set(-them) from beginning common the realities makes and not
τοῦτο ἢ ἐκεῖνο μόνον, ἀλλὰ τὴν βασιλείαν αὐτὴν αὐτὸ
this or that only but the kingdom itself very
δίδωσι τὸ διάδημα· καὶ πρὸς τί γὰρ ἄλλο βλέπων ὁ
he-gives the diadem and toward what for else looking the
μακάριος Παῦλος "κληρονόμους μὲν εἶναί φησι θεοῦ,
blessed Paul heirs indeed to-be says of-God
συγκληρονόμους δὲ Χριστοῦ" καὶ τῷ Χριστῷ συμβασιλεύειν
co-heirs but of-Christ and — with-Christ to-reign-with
τοὺς μετασχόντας τῶν δυσχερῶν; Τί τοσοῦτον τερπνὸν,
the(-ones) having-partaken of-the hardships what so-great delightful
ὥστε πρὸς τὴν θέαν ἐκείνην ἁμιλληθῆναι; — χορὸς
so-as with the spectacle that to-vie chorus
μακαρίων, δῆμος χαιρόντων! Καὶ ὁ μὲν ἀστράπτων
of-blessed(-ones) people of-rejoicing(-ones) and the(-one) indeed flashing
εἰς τὴν γῆν ἐξ οὐρανοῦ καταβαίνει, γῆ δὲ ἡλίους ἄλλους
to the earth from heaven descends earth and suns other
ἀντανίσχει τῷ τῆς δικαιοσύνης ἡλίῳ, καὶ πάντα γέμει
raises-in-answer to-the of-the righteousness sun and all(-things) are-full

φωτός. Ἔνθεν οἱ μελέτῃ καὶ κακοπαθείᾳ καὶ πόνοις
of-light on-this-side the(-ones) by-meditation and hardship and toils
καὶ τῇ τῶν ὁμοφύλων κηδεμονίᾳ τὴν περὶ τὸν Χριστὸν
and by-the of-the kinsmen care the toward — Christ
ἐπιδειξάμενοι προθυμίαν, ἐκεῖθεν οἱ καὶ τὴν σφαγὴν
having-displayed eagerness on-that-side the(-ones) also the slaughter
μιμησάμενοι τὴν αὐτοῦ καὶ πρὸς ξίφη καὶ πῦρ καὶ θάνατον
having-imitated the his and to swords and fire and death
ἐκδεδωκότες αὑτοὺς, τὰς οὐλὰς ἔτι δεικνύντες ἐπὶ τῶν
having-given-up themselves the scars still showing on the
λαμπόντων σωμάτων καὶ θριαμβεύοντες τοῖς τῶν πληγῶν
shining bodies and triumphing in-the of-the blows
τύποις ὡς ἐπιγραφῇ τροπαίων, — κύκλος ἀριστέων
imprints as in-inscription of-trophies circle of-champions
ἀπὸ τραυμάτων εὐδοκιμῶν παρὰ βασιλεῖ τῷ σφαγῆναι
from wounds winning-repute with king by-the to-be-slaughtered
νενικηκοτι, καὶ ὅ φησι Παῦλος διὰ τὸ πάθημα
having-conquered and as says Paul because-of the suffering
τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένῳ. Ταῦτα
of-the death with-glory and honor crowned these(-things)
ποιουμένοις μελέτην καὶ τούτων οὖσιν ὅσαι ὧραι τῶν
for-those-making meditation and in-these being as-many-as hours of-the
λογισμῶν, τό τε τῆς φύσεως ἡμῶν ἀξίωμα γνώριμον ἥ
reasonings the both of-the nature our worth known the
τε φιλανθρωπία δήλη γένοιτ᾽ ἂν ἡμῖν τοῦ θεοῦ.
and love-of-mankind clear would-become — to-us — of-God

37 Τοῦτο δὲ μάλιστα μὲν ἐπί τι πονηρὸν ἰδεῖν οὐκ ἐάσει,
this and most indeed to anything wicked to-look not will-allow
πεσόντας δὲ, εἰ συμβαίη, ἀναλήψαιτ᾽ ἂν ῥαδίως. Πολλῶν
having-fallen and if it-should-befall would-recover — easily many
γὰρ ὄντων, ἅπερ ἂν ἡμῖν προσταίη τῇ σωτηρίᾳ,
for being which — to-us would-stand-in-the-way of-the salvation

μέγιστον ἁπάντων τὸ πλημμελοῦντας ὁτιοῦν μὴ πρὸς τὸν
greatest of-all the erring in-anything not toward —
θεὸν εὐθὺς ἐπεστράφθαι παραιτουμένους, ἀλλ᾽ αἰσχυνομένους
God at-once to-have-turned begging-off but being-ashamed
καὶ δεδοικότας ἐργώδη τινὰ νομίζειν τὴν εἰς ἐκεῖνον ὁδὸν,
and having-feared laborious some to-think the to him way
καὶ ὡς ὀργίλως πρὸς ἡμᾶς καὶ δυσχερῶς ἔχει καὶ μεγάλης
and that angrily toward us and harshly he-is and of-great
δεῖ τοῖς προσελθεῖν βουλομένοις παρασκευῆς·
there-is-need for-the(-ones) to-approach wishing preparation
ἡ δὲ τοῦ θεοῦ φιλανθρωπία τῆς ψυχῆς παντάπασι
the but — of-God love-of-mankind from-the soul altogether
τοῦτον ἐκβάλλει τὸν λογισμόν. Τῷ γὰρ εἰδότι σαφῶς,
this casts-out the reasoning to-the(-one) for knowing clearly
ὅπως ἡμερότητος ἔχει, καὶ ὡς ἔτι λαλοῦντος ἐρεῖ, ἰδοὺ
how of-gentleness he-is and that still speaking he-will-say behold
πάρειμι, τί γένοιτ᾽ ἂν κώλυμα περὶ τῶν ἡμαρτημένων
I-am-here what could-be — hindrance about the sins
εὐθὺς αὐτῷ προσελθεῖν; Τοῦτο γὰρ μηχάνημα καθ᾽ ἡμῶν
at-once to-him to-approach this for device against us
καὶ τέχνη τοῦ κοινοῦ πολεμίου, πρὸς μὲν τὴν ἁμαρτίαν
and art of-the common enemy toward indeed the sin
ἄγοντα θρασύτητι καὶ τόλμῃ κινεῖν, τολμήσασι δὲ
leading with-rashness and daring to-move for-those-having-dared but
τὰ δεινότατα καὶ πεσοῦσιν αἰσχύνην καὶ δέος ἄτοπον
the most-terrible(-things) and having-fallen shame and fear absurd
ἐντιθέναι, ὡς ἂν τῷ μὲν παρασκευάσῃ πεσεῖν,
to-put-in so-that — by-the(-one) indeed he-may-prepare to-fall
τῷ δ᾽ ἀνακτῆναι μὴ συγχωρήσῃ, μᾶλλον δὲ τῷ
by-the(-other) and to-recover not he-may-permit rather and by-the(-one)
μὲν ἀπαγάγῃ θεοῦ, τῷ δὲ πρὸς αὐτὸν ἐπανελθεῖν
indeed he-may-lead-away from-God by-the(-other) but toward him to-return

οὐκ ἐάσῃ, καὶ οὕτω διὰ τῶν ἐναντίων ἐφ' ἓν ἑλκύσῃ
not he-may-allow and thus through the contraries to one he-may-draw
βάραθρον. Ταῦτα δὲ πάσῃ σπουδῇ φυλάττεσθαι δεῖ,
pit these(-things) and with-all zeal to-guard-against it-is-needed
καὶ φεύγειν ὁμοίως τήν τε πρὸ τῆς ἁμαρτίας τόλμαν
and to-flee alike the both before the sin daring
καὶ τὴν μετὰ ταύτην αἰσχύνην καὶ φόβον, ὧν οὐδὲν
and the after it shame and fear of-which no
ὄφελος. Οὐ γὰρ δὴ κέντρον οὗτος ὁ φόβος, ἀλλὰ νάρκη
benefit not for indeed goad this the fear but numbness
τίς ἐστι ταῖς ψυχαῖς, οὐδ' αἰσχυνόμεθα τοῖς τραύμασιν,
some is to-the souls nor we-are-ashamed at-the wounds
ἵν' ἐξεύρωμεν ᾧ θεραπεύσομεν, ἀλλ' ἵνα τοὺς τοῦ
so-that we-may-find by-what we-shall-heal but so-that the of-the
σωτῆρος φύγωμεν ὀφθαλμούς, καθάπερ Ἀδὰμ ἐκρύβη
savior we-may-flee eyes as Adam hid
διὰ τὸ τραῦμα τὴν τοῦ ἰατροῦ χεῖρα φεύγων, ὑπὲρ οὗ
because-of the wound the of-the physician hand fleeing for which
ζητεῖν ἔδει, τῷ μὴ κατ' αὐτὸς αὐτοῦ θριαμβεῦσαι τὴν
to-seek it-was-needed by-the not against himself of-himself to-triumph-over the
ἁμαρτίαν, ἀλλὰ τὴν γυναῖκα προϊσχόμενος τὴν τῆς γνώμης
sin but the woman putting-forward the of-the judgment
ἀσθένειαν συγκαλύψαι τό γ' ἐπ' αὐτῷ· καὶ Κάϊν μετ'
weakness to-cover the at-least in him and Cain after
ἐκεῖνον λανθάνειν ζητῶν, οἷς ᾠήθη δυνηθῆναι λαθεῖν,
him to-escape-notice seeking by-what he-thought to-be-able to-escape-notice
ᾧ πάντα πρὸ τῶν ὀφθαλμῶν. Ἔστι γὰρ λυσιτελῶς
to-whom all(-things) before the eyes it-is-possible for profitably
καὶ δεῖσαι καὶ αἰσχυνθῆναι καὶ ψυχὴν τῆξαι καὶ σῶμα
both to-fear and to-be-ashamed and soul to-melt and body
κατενεγκεῖν, ὅταν πρὸς τὸν θεὸν ταῦτα δύνηται φέρειν,
to-bring-down when toward — God these(-things) can lead

ἀπὸ γὰρ τῶν καρπῶν αὐτῶν φησιν ἐπιγνώσεσθε αὐτούς·
from for the fruits their he-says you-will-recognize them
ἐπεὶ δ᾽ οὐχ ὅσον αἰσχύνη καὶ δέος, ἀλλὰ βαρεῖά τις
since and not only shame and fear but heavy some
ἀνία τὴν ἁμαρτίαν ἐκδέχεται, καὶ ταύτης οὐδεμία γένοιτ᾽
grief the sin succeeds and of-this no could-be
ἂν βλάβη τοῖς ἀκριβῶς τὴν τοῦ θεοῦ φιλανθρωπίαν
— harm to-the(-ones) exactly the — of-God love-of-mankind
ἐπισταμένοις. Κἂν γὰρ τὰ ἔσχατα τῶν κακῶν αὐτοῖς
knowing even-if for the utmost of-the evils in-themselves
συνειδῶσιν, οὐκ ἂν πρόοιντο τὰς ἐλπίδας· εἴσονται δὲ
they-be-conscious-of not — they-would-let-go the hopes they-will-know and
μηδὲν οὕτω μεῖζον εἶναι συγγνώμης, ὥστε τῆς τοῦ θεοῦ
nothing so greater to-be than-pardon so-as the — of-God
κρατῆσαι χρηστότητος, λύπην δὲ τὴν μὲν οἴσουσι τὴν
to-overcome kindness grief and the(-one) indeed they-will-bear the
σωτήριον καὶ ζητήσουσιν, οἷς μείζω ποιήσουσι, τὴν
saving and will-seek by-what greater they-will-make(-it) the
ἑτέραν δὲ ἐκβαλοῦσι ταῖς ἀγαθαῖς ἐλπίσι λυμαινομένην.
other but they-will-cast-out by-the good hopes harming
Τοῦ μὲν οὖν διττὴν εἶναι τὴν ἐπὶ τοῖς ἁμαρτήμασι λύπην, 43
of-the indeed then twofold to-be the at the sins grief
καὶ τὴν μὲν ἐπανορθοῦν, τὴν δὲ τοῖς ἀνεχομένοις
and the(-one) indeed to-set-right the(-other) but to-the(-ones) bearing(-it)
ὄλεθρον ἔχειν, μάρτυρες σαφεῖς ἑκατέρων τοῦ μὲν
destruction to-have witnesses clear of-each of-the(-one) indeed
Πέτρος ὁ μακάριος, θατέρου δὲ Ἰούδας ὁ μιαρός· ὧν
Peter the blessed of-the-other but Judas the defiled of-whom
τῷ μὲν διέσωσε τὴν γνώμην ἡ λύπη καὶ τῷ Χριστῷ
for-the(-one) indeed preserved the judgment the grief and — with-Christ
συνέστη, — κλαύσας πικρῶς οὐδὲν ἧττον ἢ πρὶν εἰς
he-stood-with having-wept bitterly nothing less than before against

αὐτὸν ἐξαμαρτεῖν, — τὸν δὲ ἐπὶ βρόχον ἤγαγε τὸν
him to-sin the(-one) but to noose led —
Ἰούδαν. Καὶ ἀπῆλθε δεσμὰ φέρων ἐν τῷ καιρῷ τῆς
Judas and he-went-away bonds bearing in the time of-the
κοινῆς ἐλευθερίας, ὅτε τὸ καθάρσιον τοῦ κόσμου παντὸς
common freedom when the cleansing of-the world all
ἐχεῖτο, τὴν ἑαυτοῦ κάθαρσιν ἑνὸς ἀνδρὸς ἀπογνούς.
was-poured the his-own cleansing of-one man having-despaired-of
Ὡς ἂν δὲ πόῤῥωθεν εἰδότες τὴν μὲν εἰσδεχώμεθα,
so-that — and from-afar knowing the(-one) indeed we-may-receive
τὴν δὲ φεύγωμεν, τῶν παθῶν ἑκατέρου προσθεῖναι
the(-other) but we-may-flee of-the passions of-each to-add
δεῖ τὴν διαφοράν, καὶ ᾧ τὸ μὲν εὖ ποιεῖν
it-is-needed the difference and by-what the(-one) indeed well to-treat
ἡμᾶς ἔχει, τὸ δὲ κακῶς. Ἐπεὶ γὰρ ἁμαρτάνοντες τῷ
us it-is-able the(-other) but ill since for sinning —
τε θεῷ καὶ ἡμῖν αὐτοῖς γινόμεθα πονηροὶ, τὸ μὲν ὑπὲρ
both to-God and to-us ourselves we-become wicked the indeed for
τῆς εἰς τὸν δεσπότην ἀγνωμοσύνης ἀλγεῖν οὔτε βλάβος
the toward the master ingratitude to-be-pained neither harm
οὐδὲν οἴσει, καὶ μάλιστα γένοιτ' ἂν ἡμῖν ἐν καιρῷ, τό
any will-bring and most would-be — for-us in season the
γε μὴν περὶ ἡμῶν αὐτῶν θαυμαστάς τινας ψήφους
at-least truly about us ourselves wondrous some votes
ὑποθεμένους, ἔπειτ' ἐξεληλεγμένας ὁρῶντες, δι' ὧν τῶν
having-laid-down then convicted seeing through what of-the
δεόντων ἡμαρτήκαμεν, ἀνιᾶσθαι καὶ κόπτεσθαι καὶ πικρῷ
due(-things) we-have-sinned to-be-grieved and to-beat-ourselves and with-bitter
τινι μεταμέλῳ τὴν καρδίαν πιέζειν, ὡς οὐκ ὂν βιωτὸν
some regret the heart to-press as not being livable
τηλικούτοις κακοῖς τοιοῖσδε περιπεσοῦσι. Ταύτην δὲ τὴν
in-so-great evils for-such(-ones) having-fallen-into this and the

λύπην ἀποτρέπεσθαι δεῖ θανάτου μητέρα φανερῶς
grief to-turn-from it-is-needed of-death mother manifestly
οὖσαν καὶ τὸ πολλοῦ τινος ἡμᾶς αὐτοὺς ἀξιοῦν, τὴν
being and the of-much something us ourselves to-deem-worthy the
ἑτέραν δὲ τὸ περὶ τὸν δεσπότην ἐγείρει φίλτρον καὶ τὸ
other but the toward the master raises love and the
σαφῶς εἰδέναι τὸν εὐεργέτην, καὶ ὧν ὀφείλεται, πάντες
clearly to-know the benefactor and of-what is-owed all
αὐτῷ καταστάντες οὔτ' εἰσφέρομεν οὐδὲν καὶ πρός γε
to-him being-made neither we-contribute anything and besides at-least
κακοῖς ἀμειβόμεθα. Καθάπερ τοίνυν ἀλαζονεία πονηρὸν,
with-evils we-repay as therefore boastfulness wicked
οὕτω καὶ τὸ διὰ ταύτην ταῖς ψυχαῖς γινόμενον ἄλγος καὶ
so also the through this in-the souls arising pain and
αὖθις ἥ τε περὶ τὸν Χριστὸν ἀγάπη τῶν ἐσχάτως
again the both toward — Christ love of-the(-things) utmostly
ἐπαινουμένων, τοῦ τε τοῖς ἐκεῖθεν βέλεσι κεντουμένους
praised of-the and by-the from-there arrows pricked
ὀδυνᾶσθαι καὶ τήκεσθαι τὴν ψυχὴν, μακαριώτερον τοῖς εὖ
to-suffer and to-melt the soul more-blessed to-the well
φρονοῦσιν οὐδέν. Ἐπεὶ δ' ἐξήρηται μὲν τῆς περὶ τὸν
thinking nothing since but hangs indeed from-the toward —
Χριστὸν ἀγάπης ἡ χαρίτων γέμουσα λύπη, ἀγάπη δὲ
Christ love the of-graces full grief love and
τῶν ἐννοιῶν, αἳ τὸν Χριστὸν ἔχουσι καὶ τὴν ἐκείνου
from-the thoughts which — Christ hold and the his
φιλανθρωπίαν, ταύτας ἂν εἴη προὔργου τῇ μνήμῃ
love-of-mankind these — it-would-be advantageous in-the memory
κατέχειν καὶ στρέφειν ἐν τῇ ψυχῇ καὶ τῆς διατριβῆς
to-hold and to-turn in the soul and from-the pastime
ταυτησὶ μηδέποτε σχολὴν ἄγειν, ἀλλ' ἐπίτηδες τοῦτο μὲν
this never respite to-take but deliberately in-part indeed

ἐφ᾽ ἑαυτῶν αὐτοὺς ταυτὶ μελετᾷν καὶ λογίζεσθαι, τοῦτο
by ourselves (us)-ourselves these(-things) to-meditate and to-reckon in-part
δ᾽ ἐν ταῖς συνουσίαις γλώσσης τρυφὴν καὶ συλλόγων ὕλην
and in the gatherings of-tongue luxury and of-meetings matter
ποιεῖσθαι καὶ πρός γε πειρᾶσθαι μηδενὶ διακοπτομένους
to-make and besides at-least to-try by-nothing being-interrupted
συνεχῆ ταύτην ἐπιδείκνυσθαι τὴν σπουδὴν, εἰ μὲν οἷόν τε
continuous this to-display the zeal if indeed possible —
διὰ βίου, εἰ δ᾽ οὖν συχνὸν, ὡς ἂν ἐντακῆναι δυνηθῇ
through life if but then often so-that — be-melted-in it-may
καὶ κατάσχῃ παντάπασι τὴν καρδίαν.
and may-hold altogether the heart
Οὔτε γὰρ πῦρ δράσειεν ἂν οὐδὲν, οἷς ἂν ἐπέλθοι, μὴ
neither for fire would-do — nothing to-what — it-may-come-upon not
συνεχῶς ὁμιλῆσαν, οὔτε λογισμὸς διαλείπων πρὸς ὁτιοῦν
continuously having-consorted nor reasoning intermitting toward any
πάθος ἂν διάθοιτο τὴν καρδίαν, ἀλλὰ δεῖ χρόνου
passion — would-dispose the heart but there-is-need of-time
συχνοῦ τινος ἐφεξῆς. Οἱ μὲν οὖν ἀπὸ τῶν ἐν αἰσθήσει
long some in-succession the indeed then from the in sense
καλῶν καὶ ἡδέων τὴν ἐπιθυμίαν καίοντες λογισμοὶ,
fair(-things) and pleasant(-things) the desire kindling reasonings
— διότι τὰς μὲν αἰσθήσεις ἐνεργοὺς ἡμῖν ἐξ ἀρχῆς εἶναι
because the indeed senses active for-us from beginning to-be
συμβαίνει, τοὺς δὲ ἐκεῖθεν ὁρμᾶσθαι, — σύντροφοι καὶ
it-befalls them and from-there to-set-out reared-together and
ἡλικιῶται καὶ πείθοντες ἅτ᾽ ἂν βούλοιντο ῥαδίως, τῷ
of-the-same-age and persuading whatever — they-might-wish easily by-the
τε ἡδεῖς εἶναι τῷ τε πολὺν ἡμῖν χρόνον συνεῖναι· πρὸς
both pleasant to-be by-the and long with-us time to-be-with toward
δὲ τὸν νοῦν καὶ τὴν ἐκείνου φιλοσοφίαν χρόνῳ ὕστερον
but the mind and the its philosophy in-time later

ἀφιγμένοις πολλῆς ἀνάγκη τῆς σπουδῆς, ὡς ἐν βραχεῖ
having-arrived much necessary of-the zeal as in short
χρόνῳ καὶ συνεχοῦς συνουσίας, ὥστε παθεῖν τι πρὸς
time and continuous company so-as to-experience something toward
τὸ ἀγαθὸν οὔτε αὐτίκα τέρπον καὶ ὀψὲ μάλα πολλῶν
the good neither at-once delighting and late very by-many(-things)
ἤδη πληρωθεῖσιν ἐπεισερχόμενον. Μόλις γὰρ ἂν τῷ
already filled coming-in-after hardly for — by-the
συντόνῳ τῆς μελέτης τὸ μακρὸν τῆς ἐκείνων διακόψαντες
intensity of-the meditation the long of-the their having-cut-through
συνηθείας τἀληθῆ μὲν τῶν δοκούντων, τἀγαθὰ
habit the-true(-things) indeed instead-of-the seeming the-good(-things)
δὲ τῶν ἡδέων ἀντεισαγαγεῖν δυνηθεῖμεν· ὅθεν οὐδὲ
and instead-of-the pleasant bring-in-instead we-could whence not-even
χρὴ θαυμάζειν, εἰ τῶν λογισμῶν οἱ ἄριστοι τῶν πονηρῶν
one-must marvel if of-the reasonings the best the wicked
οὐ κρατοῦσι πανταχοῦ, καὶ τῶν χειρόνων οὐ πλέον
not prevail-over everywhere and than-the worse not more
ἔχουσιν οἱ καλλίους παρὰ τοῖς ἐν λόγῳ ζῶσιν. Ἀρκέσαι
have the fairer among the(-ones) in reason living it-would-suffice
γὰρ ἂν εἰκότως οἶμαι πρὸς τὸ δυνηθῆναι γενέσθαι χρηστὸν,
for — fittingly I-think toward the to-be-able to-become good
οὐ τοῦτ' αὐτὸ μαθεῖν, ὅθεν ἂν γένοιτο πεισθῆναι
not this itself to-learn whence — it-may-be-possible to-be-persuaded
γενέσθαι χρηστὸν, ἀνάγκη δὲ καὶ μελετῶντας διατρίψαι
to-become good necessary but also meditating to-spend-time
καὶ μεῖναι λογιζομένους, καὶ τὸν ὀρθὸν λόγον οὐ μαθόντα
and to-remain reckoning and the right reason not having-learned
κτήσασθαι μόνον, ἀλλὰ καὶ χρήσασθαι πρὸς ἃ δεῖ,
to-acquire only but also to-use for what is-needed
καθάπερ καὶ σιτίον καὶ ὅπλον καὶ φάρμακον καὶ ἱμάτιον
as also food and weapon and remedy and garment

οὐ τοῖς συνοῦσιν ἁπλῶς καὶ κεκτημένοις ὄφελος ἔχει,
not to-the(-ones) being-with(-them) simply and having-acquired benefit has
τοῖς χρωμένοις δὲ τὰ γιγνόμενα βοηθεῖ. Εἰ δὲ τῶν
to-the(-ones) using but the(-things) due helps if but of-the
λογισμῶν οἱ μὲν φαῦλοι τὸν νοῦν εἰς ἑαυτοὺς ἀσχολοῖεν
reasonings the indeed worthless the mind upon themselves should-occupy
ἐγκείμενοι, τῶν δ' ἀγαθῶν ὅσον αἰσθέσθαι γεγευμένοι
pressing-in of-the but good as-much-as to-perceive having-tasted
μόνον ἀποπηδῶμεν, τί καινὸν τὰ χείρω κρατεῖν, καὶ τοὺς
only we-leap-away what new the worse to-prevail and the
μὲν πονηροὺς κατασχεῖν τὴν τῆς ψυχῆς χώραν ἐνεργοὺς
indeed wicked to-occupy the of-the soul country active
ὄντας, τοὺς δ' ἐκβεβλῆσθαι παντάπασιν ἡττημένους
being the(-others) but to-have-been-cast-out altogether defeated
ὄντας ἀργούς; Οὔτε τοίνυν μὴ οἰκοδομεῖν εἰδότα, ἢ μὴ
being idle neither therefore not to-build one-knowing-how or not
τὸν ἰατρὸν ὑγιάζειν ἢ τῶν δημιουργῶν ὁντινοῦν μὴ τὰ
the physician to-heal or of-the craftsmen any not the(-things)
αὐτοῦ ποιεῖν, ἕως οὐ χρῷτο τῇ τέχνῃ, καινὸν οὐδὲν, οὔτε
his to-do as-long-as not he-use the art new anything nor
ἐκεῖνο θαυμαστὸν, εἴ τις τὸν ὀρθὸν λόγον ἔχων, ἐνεργὸν
that wondrous if anyone the right reason having active
δὲ οὐκ ἔχων οὐδὲν ἀπώνατο τῆς σπουδῆς. Χρήσαιτο γὰρ
but not having nothing profited from-the zeal would-use for
ἄν τις τοῖς μὲν ὅπλοις πρὸς τοὺς ἐπιόντας ᾗ προσῆκε
— someone the indeed weapons against the(-ones) attacking as befits
διαχειρίζων, τῇ τέχνῃ δὲ κατ' αὐτὴν ἐνεργῶν· τῶν
handling the art but according-to it working of-the
δὲ λογισμῶν τοῖς ἀρίστοις, — καθάπερ τοῖς συμβούλοις
but reasonings the best as the counselors
χρώμεθα, — προσέχων τὸν νοῦν, οὐχ ὅσον ἃ δεῖ
we-use applying the mind not only what is-needed

μαθόντα γνῶναι, ἀλλ' ὥστε γνόντα πεισθῆναι καὶ τῶν
having-learned to-know but so-as having-known to-be-persuaded and of-the
ὡς ἀληθῶς καλῶν ἔρωτα σχεῖν, ὃ περιέργου δεῖται
as truly fair(-things) love to-have which of-elaborate needs
μελέτης· ἐπεὶ καὶ τοὐναντίον ἐπὶ τῶν φαύλων τὸ
meditation since also the-contrary in-the-case-of the worthless the
μὲν ἀσχολεῖσθαι καὶ διατρίβειν τῇ ψυχῇ τὸν ὄλεθρον,
indeed to-be-occupied and to-spend-time in-the soul the destruction
τὸ δ' ἁπλῶς οὑτωσὶ γνῶναι δεινὸν οὐδέν, ὅθεν ἀνάγκη
the but simply thus to-know terrible nothing whence necessary
τὴν μελέτην ὥσπερ ἐκεῖ φεύγειν, οὕτως ἐνταῦθα διώκειν.
the meditation as there to-flee so here to-pursue
Τὸ μὲν οὖν ἐθέλειν τἀγαθόν, οὐδὲν ἔργον, οὐδεμία γὰρ 55
the indeed then to-will the-good no work no for
τοῦ πράγματος ἡγεῖται σπουδή· πρὸς δὲ τὸ λαβεῖν καὶ
than-the reality leads zeal toward but the to-take and
σῶσαι πόνου δεόμενον, πραγματείας καὶ μεθόδου χρεία
to-keep of-toil needing of-labor and of-method need
τινὸς, πῶς ἂν ἑκόντες εἶναι τοὺς ἀγῶνας ἀνελοίμεθα
some how — willingly to-be the contests we-might-take-up
τούτους, ὡς οὐκ ὂν ῥάδιον ἑλέσθαι πονεῖν; Ἔστι δὲ
these as not being easy to-choose to-toil it-is and
τὸ μὲν ἁπανταχοῦ πρὸς τοὺς ἀγῶνας ἀλεῖφον ὁ περὶ
the(-thing) indeed everywhere toward the contests anointing the about
ὧν ἀγωνιζόμεθα πόθος· οὗτος γὰρ ἡδεῖς ποιεῖ τοὺς πόνους,
what we-contend longing this for pleasant makes the toils
κἂν ὦσι λίαν ὀδυνηροὶ, τὸν ἔρωτα δὲ τῶν καλῶν τῶν
even-if they-be very painful the love(-desire) and of-the fair(-things) of-the
ἄλλων μὲν οὐδὲν, τὸ προσχεῖν δὲ τὸν νοῦν αὐτοῖς καὶ
others indeed nothing the to-apply but the mind to-them and
καταμαθεῖν τὸ κάλλος ἀνάπτει· καὶ τοῦτό ἐστι τὸ πῦρ,
to-learn the beauty kindles and this is the fire

ὅπερ ἀπὸ τῆς περὶ θεὸν μελέτης ἀνήφθη τῇ τοῦ προφήτου
which from the toward God meditation was-kindled in-the of-the prophet
ψυχῇ. "Καὶ ἐν τῇ μελέτῃ μού φησιν ἐκκαυθήσεται πῦρ·"
soul and in the meditation my he-says will-be-kindled fire
ὃς ἑτέρωθι δεικνὺς, περὶ ὅ τε ἡ μελέτη καὶ τίνος ἔργον
who elsewhere showing about what both the meditation and of-what work
ἀνδρὸς, τὸν μέν φησι τὸν μακάριον ἄνθρωπον εἶναι,
man the(-one) indeed he-says the blessed man to-be
τὸ δὲ τὸν τοῦ θεοῦ νόμον· ὁ γὰρ μακάριος ἀνὴρ
the(-thing) but the — of-God law the for blessed man
ἡμέρας καὶ νυκτὸς ἐν τῷ νόμῳ τοῦ θεοῦ φησι μελετήσει.
by-day and by-night in the law — of-God he-says will-meditate
Εἰ δὲ ἡ περὶ τὸν γραπτὸν νόμον μελέτη τὸ πῦρ ἀνάπτειν
if but the about the written law meditation the fire kindle
δύναται τοῦτο, τί ποτε χρὴ δρᾶσαι νομίσαι τὸν νόμον
can this what ever must-one to-do to-think the law
τοῦ πνεύματος, ὃς τὸν ἀληθινὸν ἔρωτα τοῦ θεοῦ τοῖς
of-the spirit which the true love(-desire) — of-God in-the
ἀνθρώποις ἐνέθηκε μόνος καὶ πῦρ ἀνῆψε πόθου σβεσθῆναι
men put-in alone and fire kindled of-longing to-be-quenched
μηδενὶ δυναμένην, οὐ τῶν ἡδέων οὐ τῶν ἑτέρως
by-nothing able not by-the pleasant(-things) not by-the otherwise
ἐχόντων, οὐ τῶν ἐνεστώτων οὐ τῶν μελλόντων! Ὑπὲρ οὗ
being not by-the present(-things) not by-the coming(-things) for which
μοι δοκεῖ καὶ πυρίναις φανῆναι γλώσσαις εἰσενεχθεὶς,
to-me it-seems also in-fiery to-appear tongues having-been-brought-in
ὅτι τὴν πυρὸς δίκην πάντα τολμῶσαν ἀγάπην εἰσήνεγκεν,
because the of-fire like all(-things) daring love it-brought-in
ἐπεὶ καὶ πρῶτον αὐτὸν τοῦ νόμου νομοθέτην ἀγάπη
since also first very of-the law lawgiver love
κεκόμικεν εἰς τὴν γῆν, καὶ αὐτὸ τὸ τοῦ νομοθέτου σῶμα
has-brought to the earth and very the of-the lawgiver body

φιλανθρωπίας ἐστὶ καρπὸς, καὶ ἄλλως δὲ αὐτῷ ὁ νόμος
of-love-of-mankind is fruit and otherwise too to-him the law
ἅπας ἔρωτος γέμει καὶ τοῦτον μὲν ἐπιδείκνυται πᾶσιν οἷς
all of-love is-full and this indeed he-displays in-all which
ἔχει, τοῦτον δὲ εἰσάγει, τούτῳ δὲ πείθει, τοῦτον δὲ παρ᾽
he-has this and introduces by-this and persuades this and from
ἡμῶν δῶρον, ὑπὲρ ὧν ἔδωκεν, ἀποχρῶν ἡγεῖται λαβών.
us gift for what he-gave sufficient he-holds having-received
Οὐ γὰρ ἐπιτάττει καθάπερ ὀφείλουσι δούλοις, ἀλλ᾽ ὥσπερ
not for he-commands as owing slaves but as
πολλῶν μὲν παρ᾽ ἡμῶν πρὸς αὐτὸν πόνων ἡγησαμένων,
many indeed from us toward him toils having-led-the-way
πολλῆς δὲ συνηθείας καὶ φίλτρων, ἐπὶ τὴν κοινωνίαν
much and familiarity and loves to the communion
καλεῖ τῶν αὐτοῦ προσιόντας εὐθὺς ἐξ ἀρχῆς· ἐγὼ μὲν
he-calls of-the his(-things) those-approaching at-once from beginning I indeed
ὑπὲρ τῆς βασιλείας ἠγώνισμαι καὶ πολλοῖς φησιν ἔπλεξα
for the kingdom have-contended and with-many he-says I-wove
τὸν στέφανον πόνοις, ὑμεῖς δὲ ἀπονητὶ δέξασθε, αἰτῷ δὲ
the crown toils you but without-toil receive I-ask and
παρ᾽ ὑμῶν ἀντὶ τούτων, εἰ φιλεῖτε πλέον οὐδέν.
from you instead-of these if you-love more nothing
Ὦ τῆς ἀῤῥήτου χρηστότητος, εἰ μὴ φιλεῖ μόνον οὕτω
O the ineffable kindness if not he-loves only so
σφοδρῶς, ἀλλὰ καὶ τὸ φιλεῖσθαι παρ᾽ ἡμῶν τοσούτου
vehemently but also the to-be-loved by us at-so-much
τιμᾶται καὶ ὑπὲρ τούτου πάντα ποιεῖ! Καὶ τίνος γὰρ ἕνεκεν
he-values and for this all(-things) does and of-what for for-the-sake
ὠκόδομησε μὲν οὐρανὸν καὶ γῆν καὶ ἥλιον καὶ τὸν ὁρώμενον
did-he-build indeed heaven and earth and sun and the seen
κόσμον, τοῦ δὲ μὴ ὁρωμένου τὸ κάλλος, οἷον καὶ ὅπως
world of-the and not seen the beauty what-kind and how

αὐτῷ συνέστη νεύματι μόνῳ, καὶ τὴν ἐνταῦθα πᾶσαν
for-him was-constituted by-nod alone and the here all
διδάσκει φιλοσοφίαν, ἢ τοῦ γε πρὸς ἑαυτὸν ἐπιστρέψας
teaches philosophy than of-the at-least toward himself having-turned(-us)
πεῖσαι φιλεῖν; καὶ ὅλως καθάπερ οἱ θερμοὶ τῶν ἐραστῶν
to-persuade to-love and wholly as the hot of-the lovers
τὴν σοφίαν ἡμῖν ἐπιδείκνυται καὶ τὴν χρηστότητα καὶ τὴν
the wisdom to-us he-displays and the kindness and the
τέχνην, ἵν' ἐνθεῖναι τὸν ἔρωτα τὸν ἑαυτοῦ δυνηθῇ. Καὶ
art so-that to-put-in the love(-desire) the his-own he-may-be-able and
τοίνυν ποιεῖται τοσοῦτον τοῦ πράγματος λόγον καὶ οὕτως
therefore he-makes so-much of-the thing account and thus
ἄγει πολλοῦ τινος, ὥσθ' ὑπὲρ τούτου πάντα πονήσας, ἃ
holds(-it) of-much something so-that for this all(-things) having-toiled which
θεοῦ φύσει προσῆκεν, οὐκ ἀγαπῆσαι, ἀλλὰ πρὸς ἑτέραν
of-God to-the-nature belonged not to-be-content but toward another
φύσιν ἰδεῖν, ὥστε καὶ ταύτῃ πρὸς τοῦτο χρήσασθαι, ἵν'
nature to-look so-as also this for this to-use so-that
ἅπερ οὐκ εἶχε πείθειν τῷ θεὸς εἶναι, ταῦτα γενόμενος
what not he-could persuade by-the God to-be these(-things) having-become
ἄνθρωπος δυνηθῇ, καὶ δι' ἑκατέρων, ὧν τε οἴκοθεν
man he-may-be-able and through both of-what both from-home
ἦκε κομίζων, ὧν τε ἔξωθεν εἰλήφει, τὸν ἐρώμενον
he-came bringing of-what and from-outside he-had-taken the beloved
ἀναρτήσηται. Οὕτως ὁ τοῦ πνεύματος νόμος φιλίας
he-may-hang-on-himself thus the of-the spirit law of-friendship
ἐπιεικῶς ἐστι νόμος καὶ πρὸς εὐγνωμοσύνην αὐτόθεν ἀσκεῖ.
reasonably is law and toward good-feeling from-it trains
Διὰ τοῦτο προσεκτέον αὐτῷ τὸν νοῦν· πρῶτον μὲν ὅτι
because-of this one-must-apply to-it the mind first indeed because
οὐδὲ ἱδρώς ἐστιν ἐνταῦθα οὐδεὶς, οὐδὲ δεῖ πονεῖν οὐδὲ
not-even sweat is here any nor need to-toil nor

χρήματα ἀναλίσκειν, οὐδ' ἀδοξία γένοιτ' ἂν οὐδ' αἰσχύνη,
money to-spend nor ill-repute would-come — nor shame
οὐδ' ἄλλο γε οὐδὲν ἐσόμεθα χείρους, ἀλλὰ καὶ τέχναις
nor other at-least nothing we-shall-be worse but also arts
ἔστι χρήσασθαι οὐδὲν ἧττον, καὶ πρὸς ἐπιτήδευμα ὁτιοῦν
it-is-possible to-use nothing less and toward occupation any
ἔχειν οὐδὲν κώλυμα, καὶ στρατηγήσει μὲν ὁ στρατηγὸς,
to-have no hindrance and will-command indeed the general
καὶ γεωργήσει δὲ ὁ γεωργὸς, καὶ δημιουργὸς προστήσεται
and will-farm too the farmer and craftsman will-preside-over
τῶν ἔργων καὶ οὐ δεήσει γε οὐδενὶ τῶν
the works and not there-will-be-need at-least of-nothing of-the(-things)
γιγνομένων διὰ τουτουσὶ τοὺς λόγους. Οὐ γὰρ ἐσχατιὰν
due because-of these the words not for remoteness
ἀνάγκη καταλαβεῖν, οὐδ' ἀήθη τινὰ προσέσθαι τροφὴν
necessary to-occupy nor unaccustomed some to-take food
οὐδ' ἀμεῖψαι θοϊμάτιον οὐδ' ὑγείαν διαφθεῖραι, οὐδ' ἄλλο
nor to-change the-garment nor health to-destroy nor other
τι τολμῆσαι τόλμημα, ἀλλ' ἔστιν οἴκοι μένοντα καὶ
anything to-dare venture but it-is-possible at-home remaining and
μηδὲν ἀπολλῦντα τῶν ὑπαρχόντων τούτοις ἀεὶ συνεῖναι
nothing losing of-the possessions with-these always to-be-with
τοῖς λογισμοῖς. Τί οὖν κωλύει γενέσθαι τὰ τοιαῦτα
the reasonings what then prevents to-become in-the such(-things)
χρηστὸν, ὑπὲρ ὧν καὶ πόνους εἰκὸς ἦν ἐνέγκαι δεῆσαν;
good for which even toils fitting it-was to-bear there-being-need
Εἰ γὰρ ἀνθρώπους ὄντας καὶ λογίζεσθαι δυναμένους ὁτιοῦν
if for men being and to-reckon able anything
ἀνάγκη λογίζεσθαι, πῶς οὐ τὰ βέλτιστα χρὴ λογίζεσθαι;
necessary to-reckon how not the best must-one reckon

καὶ εἰ μάταια καὶ φαῦλα καὶ ὧν ὄφελος οὐδὲν
and if vain(-things) and worthless(-things) and of-which benefit nothing
τοῖς λογιζομένοις οὐδὲ πώποτε ἐνομίσθη, τύχην ἢ
to-the(-ones) reckoning not-even ever it-was-thought fortune or
τέχνην ἢ τὴν οὐσίαν ἢ ὁτιοῦν τῶν κατὰ τὸν βίον οὐδενὶ
art or the substance or anything of-the(-things) in the life in-nothing
χείρω ποιήσειν, ἥκιστα δὴ πάντων ταῖς ἀγαθαῖς ἐννοίαις
worse to-make least indeed of-all the good thoughts
ταῦτα μεμψόμεθα καὶ τἀγαθὸν διώξομεν πονηρίας. Καὶ
these(-things) shall-we-blame and the-good shall-we-prosecute of-wickedness and
μὴν οὕτω μὲν οὐδενὶ λυσιτελεῖ πολεμοῦσι, σύνεστι
truly thus indeed in-nothing it-profits warring(-against-them) is-with
δέ τις αὐταῖς ἀηδία σχολῇ γε, οὐ μᾶλλον ἢ αὐτὴν
but some them unpleasantness hardly at-least not more than very
ταῦτα ἂν εἴποι τις τὴν χαράν· εἴτε γὰρ τοῖς
these(-things) — would-say someone the joy whether for in-the
ἀρίστοις χαίρομεν, βέλτιον γένοιτ' ἂν οὐδὲν τῶν ἐννοιῶν,
best we-rejoice better could-be — nothing than-the thoughts
αἷ τὸν Χριστὸν ἔχουσι καὶ τὴν ἐκείνου φιλανθρωπίαν,
which — Christ hold and the his love-of-mankind
ὅτι μηδὲ αὐτῶν τῶν πραγμάτων, ἐν οἷς αὐτός ἐστιν ὁ
because not-even than-very the realities in which he is the
τελευταῖος τῆς χρηστότητος ὅρος, εἴτε τὸ οἰκεῖον ἡδὺ καὶ
last of-the kindness bound or the own sweet and
φίλον, τούτων ἡμῖν ὃ προσήκει μᾶλλον, οὐδ' ἂν εἷς
dear than-these to-us what belongs more not-even — one
εὕροι πολλὰ καμών. Οὐ γὰρ τῶν γιγνομένων καθ'
would-find much having-labored not for than-the(-ones) related by
αἷμα μόνον ἁπλῶς, οὐ τῶν γεγεννηκότων αὐτῶν,
blood only simply not than-the(-ones) having-begotten themselves
ἀλλ' ἤδη καὶ ἡμῶν αὐτῶν συγγενέστερος ὁ Χριστὸς
but already also than-us ourselves more-kindred — Christ

ἀπὸ τῶν προτέρων δέδεικται λόγων. Ὅθεν συμβαίνει,
from the former has-been-shown words whence it-befalls
καὶ τῷ λογιζομένῳ τῆς ψυχῆς τῶν περὶ αὐτοῦ λόγων
also to-the reckoning(-part) of-the soul than-the about him words
μηδὲν οἰκειότερον εἶναι, ὥστε καὶ δι᾽ ὧν οἰκείως ἡμῖν
nothing more-proper to-be so-that both through what properly to-us
καὶ συγγενῶς ἔχει, καὶ οἷς ἀρίστη πασῶν ἐστιν, ἡδίω
and kindredly he-is and by-what best of-all it-is sweeter
χαρίεντος ὅτου τις ἂν εἴποι, τὴν διατριβὴν ταύτην εἶναι
than-gracious anything one — would-say the pastime this to-be
βεβαπτισμέναις ψυχαῖς. Λέγω γὰρ τοῖς μετὰ τὸ λουτρὸν
for-baptized souls I-say for to-the(-ones) after the bath
μὴ λίαν αὐχμῶσιν, ὥσπερ οὓς τῶν Ἑβραίων Στέφανος
not very squalid as whom of-the Hebrews Stephen
ὁ θαυμάσιος ἀπεκάλει ἀπεριτμήτους τῇ καρδίᾳ καὶ τοῖς
the wonderful called uncircumcised in-the heart and the
ὠσίν. Ὡς μὲν οὖν οὔτε βλάβη τῷ ἀνθρωπίνῳ βίῳ γένοιτ᾽
ears that indeed then neither harm to-the human life would-come
ἂν οὐδεμία παρὰ τούτους τοὺς λογισμοὺς, καὶ ἥδεσθαι
— any from these the reasonings and to-be-pleased
καὶ χαίρειν περιγίνεται τοῖς λογιζομένοις, φανερὸν ἐκ
and to-rejoice results for-the(-ones) reckoning manifest from
τῶν εἰρημένων· εἰ δὲ καὶ ὄφελός ἐστι καὶ βοηθεῖ τῷ
the(-things) said if but also benefit it-is and helps toward-the
λυσιτελεῖ καὶ περὶ αὐτὰ τὰ κάλλιστα καὶ καιριώτατα
profitable and about very the fairest and most-timely(-things)
πάντων, ἐδείχθη μὲν ἤδη, φανεῖται δ᾽ ἐν τοῖς ἑξῆς
of-all it-was-shown indeed already will-appear but in the(-things) next
ἐνεργέστερον ἀκριβέστερον περὶ αὐτῶν σκεψαμένοις.
more-actively more-exactly about them for-those-having-considered

69 Πρῶτον μὲν γὰρ τῷ ταῖς ἀγαθαῖς ἐννοίαις τὴν ψυχὴν
first indeed for by-the with-the good thoughts the soul
κατασχεθῆναι συμβαίνει μὲν τῶν πονηρῶν σχολὴν ἄγειν·
to-be-occupied it-befalls indeed from-the wicked(-ones) leisure to-have
τούτῳ δὲ ἀκόλουθον, καθαρὰν ἀῤῥωστίας τὴν ἀπὸ τῶν
to-this and consistent pure from-sickness the from the
μυστηρίων φέρειν ἀκτῖνα. Τὸ δὲ ἡμῖν τὸν τῶν ἀγαθῶν
mysteries to-bear ray this and for-us the of-the goods
ἁπάντων ἔχει σωρὸν μηδὲν πραγματευσαμένοις, ἔπειτα
all holds heap nothing for-(us)-having-labored then
καὶ αὐτοὺς ἀνάγκη τοὺς λογισμοὺς τοῖς παρ᾽ ἑαυτῶν
also themselves necessary the reasonings with-the from themselves
φαρμάκοις τὰ ἑαυτῶν ποιεῖν καὶ τὰ κάλλιστα πάντων
remedies the(-things) their-own to-do and the fairest(-things) of-all
ἐργάζεσθαι τὴν καρδίαν, καθάπερ ἀπὸ τῶν πονηρῶν
to-work the heart as from the wicked
ἐννοιῶν τὰ πονηρὰ πάθη φύεται. Τὸν γὰρ ἴσον τρόπον καὶ
thoughts the wicked passions grow the for same manner also
τὴν ἀρετὴν τῶν ἀγαθῶν ἀνίσχειν εἰκός ἐστιν. Ὅλως γὰρ
the virtue from-the good(-thoughts) to-spring fitting it-is wholly for
ταύτην ἢ ἐκείνην τὴν γνώμην καί τι λέγειν ἢ πράττειν
this or that the judgment and something to-say or to-do
ἢ πάσχοντα φέρειν, ἢ ὁτιοῦν τῶν πάντων αἱρεῖσθαι,
or suffering to-bear or anything of-the all to-choose
λογισμοὶ καὶ λόγοι τὸ πεῖθόν εἰσι πανταχοῦ, καὶ τοῦτον
reasonings and words the persuading are everywhere and this
τὸν τρόπον οἱ διδάσκαλοι τῆς ἀρετῆς ἐν καιρῷ τοῖς
the manner the teachers of-the virtue in season to-the(-ones)
συνοῦσιν, ὅτι τοὺς ἀρίστους ἐντίθενται λογισμοὺς, καὶ
being-with(-them) because the best they-put-in reasonings and
αὖ τοὐναντίον οἱ πονηροὶ δαίμονες πονηροὺς εἰσάγοντες
again the-contrary the wicked demons wicked introducing

τύπους, ὡς οἱ μὲν ταύτῃ τῶν ἀτοπωτάτων τεχνίτας,
imprints as the(-ones) indeed thus of-the most-absurd(-things) craftsmen
οἱ δὲ τῶν δεόντων ἀπεργασόμενοι πρακτικούς. Ἔστι
the(-others) but of-the due(-things) going-to-make practitioners it-is-possible
μὲν οὖν ἁπάσης ἐπαινουμένης μελέτης, πρὸς ἀρετὴν
indeed then from-every praised meditation toward virtue
ἀπόνασθαι τὰ γιγνόμενα, Χριστοῦ δὲ πέρι καὶ ὧν
to-profit the(-things) due of-Christ but about and of-what
αὐτὸς φιλανθρώπως περὶ τῆς ἐμῆς ἐμηχανήσατο σωτηρίας,
he with-love-of-mankind for the my devised salvation
διεξιέναι τοῖς λογισμοῖς, αὐτὴν ἡμῖν ἄντικρυς ἔχει τὴν
to-go-through in-the reasonings very for-us directly holds the
ζητουμένην ζωὴν καὶ διὰ πάντων ἀποδείκνυσι μακαρίους.
sought life and through all(-things) shows blessed
Καὶ ὡς ἂν ἐναργῶς εἰδῶμεν, θεωρήσωμεν, ἃ τοὺς 72
and so-that — clearly we-may-know let-us-observe what the(-ones)
κατορθοῦντας ὁ Χριστὸς αὐτὸς ἐκάλεσε μακαρίους, εἰ
achieving — Christ himself called blessed whether
μὴ πάντα τῶν λογισμῶν ἐξήρτηται τούτων. Τίνας οὖν
not all(-things) from-the reasonings hang these whom then
τούτους ὁ μόνος ὡς ἀληθῶς μακάριος εὐδαιμονίζει; τοὺς
these the only as truly blessed(-one) calls-happy the
πτωχοὺς τῷ πνεύματι, τοὺς πενθοῦντας, τοὺς πράους,
poor in-the spirit the(-ones) mourning the meek
τοὺς πεινῶντας καὶ διψῶντας τὴν δικαιοσύνην, τοὺς
the(-ones) hungering and thirsting-for the righteousness the
ἐλεήμονας, τοὺς καθαροὺς τῇ καρδίᾳ, τοὺς εἰρηνοποιούς,
merciful the pure in-the heart the peacemakers
τοὺς διωγμῶν καὶ παντὸς ὀνείδους περὶ δικαιοσύνης καὶ
the persecutions and every reproach for righteousness and
τῆς περὶ Χριστὸν προθυμίας ἀνεχομένους. Οὗτοι μὲν
the toward Christ eagerness bearing these indeed

οὖν οἱ τῆς μακαρίας ἐπειλλημένοι ζωῆς. Εἰ τοίνυν
then the(-ones) of-the blessed having-laid-hold-of life if therefore
ἀπὸ τῶν λογισμῶν τούτων τὴν καλὴν πλαττόμενον
from the reasonings these the fair being-formed
πλάσιν τοῦτον σκοποῦντες εὑρήσομεν τὸν χορὸν καὶ τοὺς
forming this considering we-shall-find the chorus and the
στεφάνους ἐκεῖθεν πλεκομένους, ἅπασι δῆλον ἂν γένοιτο
crowns from-there being-woven to-all clear — would-become
πάντως, τὴν περὶ τουτουσὶ τοὺς λόγους διατριβὴν καὶ
wholly the about these the words pastime and
μελέτην ὁδὸν ἀσφαλῆ καὶ διάβασιν καὶ κλίμακα καὶ ὅ
meditation way safe and crossing and ladder and what
τί τις ἂν εἴποι, πρὸς τὴν μακαρίαν εἶναι ζωήν.
— anyone — might-say toward the blessed to-be life
Περὶ τοῦ πρώτου μακαρισμοῦ, ὅτι ἡ ἐν πνεύματι πτωχεία
about the first beatitude that the in spirit poverty
διὰ τῆς εἰρημένης κατορθοῦται μελέτης.
through the said is-achieved meditation

74 Αὐτίκα γὰρ ἡ ἐν πνεύματι πτωχεία καὶ τὸ μὴ φρονεῖν, ἧ
for-instance for the in spirit poverty and the not to-think as
φησι Παῦλος, ὑπὲρ ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς
says Paul beyond what it-is-needed to-think but to-think toward
τὸ σωφρονεῖν, τίνων γένοιτ' ἂν ἢ τῶν τὴν Ἰησοῦ
the to-be-sober-minded of-whom could-be — than of-the(-ones) the of-Jesus
πτωχείαν ἐπισταμένων; ὃς καὶ φύσεως καὶ διατριβῶν
poverty knowing who both of-nature and of-pastimes
μετέσχε τοῖς δούλοις δεσπότης ὢν καὶ σὰρξ ἐγένετο θεὸς
partook with-the slaves master being and flesh became God
ὤν, καὶ πενίαν ὁ πλουτίζων εἵλετο καὶ ἤνεγκεν ἀτιμίαν
being and poverty the(-one) enriching chose and bore dishonor
ὁ τῆς δόξης βασιλεύς, καὶ περιήγετο μὲν δεδεμένος ὁ
the of-the glory king and was-led-about indeed bound the(-one)

λύσας τὸ γένος, γραφὴν δὲ ἐδέξατο παρανόμων, ὃς
having-released the race indictment and received of-lawless(-men) who
ἦλθεν ἐπὶ τὸ πληρῶσαι τὸν νόμον, καὶ κριτῶν ἠνέσχετο
came for the to-fulfill the law and judges bore
δήμῳ μαινομένῳ καὶ φονῶντι χαριζομένων, ᾧ τὴν
to-a-people raving and murderous gratifying to-whom the
κρίσιν πᾶσαν ἔδωκεν ὁ πατήρ. Ταῦτα τίνα οὐκ ἂν
judgment all gave the father these(-things) what not —
κατενέγκοι τῦφον! Ἄλλως τε τῆς ὑπερηφανίας ἀπὸ τῶν
would-bring-down conceit otherwise also the arrogance from the
κατορθωμάτων, ὅταν ὑπερβάλλειν δοκῶσιν, ἐγειρομένης,
achievements when to-excel they-seem being-roused
ὁ τὰ Χριστοῦ μελετήσας εἴσεται μὴ ὅτι μηδὲν
the(-one) the(-things) of-Christ having-meditated will-know not that nothing
μέγα κατωρθωκὼς, ἀλλ᾽ οὐδ᾽ ὑπὲρ τοῦ λυθῆναι τῆς
great having-achieved but not-even for the to-be-released from-the
αἰχμαλωσίας αὐτὸς εἰσενεγκεῖν οὐδὲν δυνηθεὶς, ὅς γε
captivity himself to-contribute anything having-been-able who at-least
οὐδὲ μετὰ τὸ λυθῆναι σῶσαι καθαρὰν τὴν ἐλευθερίαν. Ὁ
not-even after the to-be-released to-keep pure the freedom he
μὲν γὰρ τοῦ αἵματος ἡμᾶς ἐπρίατο καὶ παρέσχεν ἡμῖν
indeed for with-the blood us bought and provided to-us
οὕτω μεγάλου κτησάμενος τὴν ἐλευθερίαν· τίς δὲ τῶν
at-so great having-acquired the freedom who and of-the(-ones)
λυθέντων ἐφ᾽ οἷς εἴληφεν ἔμεινε καὶ τὸν πνευματικὸν
released in what be-received remained and the spiritual
πλοῦτον διὰ τέλους ἄσυλον ἔσχεν, ἀλλὰ μὴ τοῦτο
wealth through end inviolate had but not this
μέγα κατωρθωκὼς ἐνομίσθη τὰ μικρὰ πρὸς τὴν χάριν
great having-achieved was-thought the small(-things) toward the grace
ἐξαμαρτεῖν; Τί τοίνυν ἡμῖν αὐτοῖς συνειδόσιν ὑπάρξει
to-have-sinned what therefore for-us to-ourselves being-conscious will-belong

μέγα φρονεῖν, οἷς ἡ μὲν οἴκοθεν ἀρετὴ δι᾽ ἑαυτὴν
great to-think for-whom the indeed from-home virtue through itself
αὐτὴ πρὸς οὐδὲν φέρει λυσιτελές; εἴ τι δ᾽ ἔνεστιν
itself toward nothing tends profitable if anything and is-present
ἀληθινὸν ἀγαθὸν, ὁ θεὸς ἐνέθηκε μηδὲν πραγματευσαμένοις,
true good — God put-in nothing for-(us)-having-labored
καὶ οὐδὲ αὐτὸν γοῦν τὸν ἔξωθεν ἐντεθέντα πλοῦτον
and not-even very at-any-rate the from-outside put-in wealth
ἀψύχου θησαυροῦ δίκην ἀσφαλῶς ἐξεγένετο διασῶσαι, οὕτω
of-lifeless treasure like securely it-was-possible to-preserve so
φαύλως ἔχομεν. Μετὰ γὰρ τὴν καινὴν κτίσιν καὶ τὴν ἐν
worthlessly we-are after for the new creation and the in
ὕδατι χωνείαν καὶ τὴν πυρὸς γέμουσαν τράπεζαν οὕτω
water smelting and the of-fire full table so
πρὸς ἀρετὴν ἀσθενῶς ἔχουσιν οἵ γε φιλοσοφώτατοι τῶν
toward virtue weakly are the at-least most-philosophic of-the
ἀνθρώπων, ὥστε συνεχοῦς χρεία τῆς ἱερᾶς τραπέζης καὶ
men so-that of-continuous need of-the sacred table and
τῶν καθαρσίων αἱμάτων καὶ τῆς ἄνωθεν χειρὸς, εἰ μὴ
of-the cleansing bloods and of-the from-above hand if not
μέλλοιεν εἰς τὴν ἐσχάτην ἐξενεχθήσεσθαι πονηρίαν. Καὶ
they-were-to into the utmost to-be-carried-away wickedness and
τούτων μάρτυρες σαφεῖς οἱ πρὸς πάντα μὲν ὑπὲρ
of-these witnesses clear the(-ones) toward every indeed for
τοῦ καλοῦ καὶ τῆς ἀρετῆς ἀποδυσάμενοι πόνον, πάντων
the good and the virtue having-stripped toil of-all
δὲ κακῶν ἔπειτα γενόμενοι τολμηταὶ, οἳ τὰ ὄρη
and evils afterward having-become daring(-doers) who the mountains
κατειληφότες καὶ πάντα θόρυβον καὶ τὴν κοινὴν ζωὴν
having-occupied and all tumult and the common life
ὥσπερ κῆρας διαφυγόντες, ὥστε θεῷ μόνῳ προσέχειν, καὶ
as fates having-fled so-as to-God alone to-attend and

πάντα τὰ κάλλιστα, ὡς ἐξῆν ἀνθρώποις, κατωρθωκότες
all the fairest(-things) as was-possible for-men having-achieved
ὡς καὶ τὰ πάντων μέγιστα παρὰ τῷ θεῷ δυνηθῆναι,
so-as also the of-all greatest(-things) with — God to-be-able
ὅτι τῆς πρὸς αὐτὸν ἐλπίδος μικρὸν ὑφῆκαν καὶ τοῦ
because of-the toward him hope a-little they-let-down and of-the
πάντα ἐκείνῳ πιστεύειν, εὐθὺς τὰ αἴσχιστα πάντων
all(-things) to-him to-entrust at-once the most-shameful(-things) of-all
ἐτόλμησαν καὶ μοχθηρίας ἐνέλιπον οὐδὲ ἕν. Ἀντὶ τίνος
they-dared and of-depravity left-out not-even one for what
τοίνυν ὑπάρξει μέγα φρονεῖν; ὑπὲρ τῶν κατωρθωμένων;
therefore will-it-belong great to-think for the(-things) achieved
— ἀλλ' οὐδὲν μέγα· ἀλλ' ὑπὲρ τῶν ἐν ἡμῖν μεγάλων; —
but nothing great but for the in us great(-things)
ἀλλ' οὐχ ἡμέτερα· ἀλλ' ὅτι σεσώκαμεν ἅπερ ἐλάβομεν;
but not ours but that we-have-kept what we-received
— ἀλλὰ προδεδώκαμεν· ἀλλὰ τοῦ Χριστοῦ τὴν σφραγῖδα
but we-have-betrayed(-them) but — of-Christ the seal
φέρομεν; — ἀλλὰ τοῦτ' αὐτὸ τεκμήριον, ὡς οὐ φέρομεν.
we-bear but this itself proof that not we-bear(-it)
Τοῖς γὰρ ὑπερηφανοῖς οὐδὲν κοινὸν πρὸς ἐκεῖνον, ὃς
to-the for arrogant nothing common toward him who
πρᾷός ἐστι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ συμβαίνει παρὰ
meek is and humble in-the heart and it-befalls beside
τοὺς λογισμοὺς τούτους, τὴν ὑπερηφανίαν αὐτὴν ἑαυτῇ
the reasonings these the arrogance itself on-itself
περιπίπτειν καὶ φροῦδον ἑκατέρωθεν εἶναι τὸ πάθος. Εἴτε
to-fall and gone from-both-sides to-be the passion whether
γὰρ ἃ δεῖ φρονοῦμεν, οὐ μέγα φρονοῦμεν, εἴτε μέγα
for what is-needed we-think not great we-think or great
φρονοῦμεν, τούτῳ δὴ τῷ μέγα φρονεῖν ἡμῶν αὐτῶν
we-think by-this indeed the great to-think of-us ourselves

ἠσθημένοι Χριστοῦ πόῤῥω φέροντες καὶ ὄντες μηδὲν
having-perceived from-Christ far bearing and being nothing
ὑγιὲς, ὡς ἐπὶ φαύλοις ἡμῖν αὐτοῖς οὐ μέγα φρονήσομεν.
sound as over worthless(-ones) of-us ourselves not great we-shall-think
Περὶ τοῦ δευτέρου μακαρισμοῦ, ὅτι τὸ κατὰ θεὸν
about the second beatitude that the according-to God
πενθεῖν διὰ τῆς εἰρημένης κατορθοῦται μελέτης.
to-mourn through the said is-achieved meditation
83 Καὶ μὴν καὶ πενθεῖν ἀκόλουθον καὶ δακρύειν τοῖς
and truly also to-mourn consistent and to-weep for-the(-ones)
τὰ Χριστοῦ μελετῶσιν εἴ τις λογίζοιτο, τίνα μὲν
the(-things) of-Christ meditating if anyone should-reckon what indeed
περὶ τῆς σωτηρίας ἡμῶν ἐκαινοτομήθη, τίς δὲ ἡ ῥᾳθυμία
for the salvation our was-newly-made what and the slackness
καὶ ὁ κατέχων ἡμᾶς ὕπνος! Εἴτε γὰρ ἡ ζημία τῶν
and the holding us sleep whether for the loss of-the
τιμιωτάτων ἡμᾶς λυπεῖ, καὶ ὧν ἀπολωλέκαμεν ἀγαθῶν
most-precious(-things) us grieves and of-what we-have-lost goods
ἡ μνήμη παρασκευάζει δακρύειν, ἐνταῦθα τὸν πλοῦτον
the memory prepares to-weep here the wealth
μανθάνομεν, ὅσος ὢν ἐν χεροῖν ἔχοντες κατέχειν ἐξὸν
we-learn how-great which in hands having to-hold being-possible
ἔπειτα ῥίπτομεν, — εἴτε τὸ συνειδέναι πολλὴν ἡμῖν αὐτοῖς
then we-cast-away or the to-be-conscious much in-us ourselves
ἀγνωμοσύνην περὶ οὕτω φιλότιμον εὐεργέτην δάκνει καὶ
of-ingratitude toward so munificent benefactor bites and
τήκει τὴν ψυχὴν, ἐντεῦθεν ἂν μάλιστα γένοιτο δῆλον,
melts the soul from-here — most would-become clear
ὅση μὲν πρὸς ἡμᾶς ἐκεῖνος ἡμερότητι κέχρηται καὶ
how-much indeed toward us he gentleness has-used and
φιλανθρωπίᾳ, ὅσην δὲ πρὸς αὐτὸν ἡμεῖς ἐπιδεικνύμεθα
love-of-mankind how-much and toward him we display

ῥᾳθυμίαν. Πρῶτον μὲν γὰρ ἐξ οὐρανοῦ κατῆλθε ζητῶν,
slackness first indeed for from heaven he-came-down seeking
καὶ ὅπως συγγενῆ πρὸς ἡμᾶς ἀφήσῃ φωνὴν καὶ ὄψιν
and how kindred toward us he-might-let-go voice and face
δείξῃ, πεποίηκεν, ὡς ἂν, εἴτε τὸν ὁμόφυλον στέργομεν
might-show he-has-done so-that — whether the kinsman we-love
εἴτε τὸν ἄριστον, ἀμφότερον αὐτὸς ᾖ καὶ δυοῖν τούτων,
or the best both he may-be and two of-these
ἃ πανταχοῦ ποιεῖ φιλεῖν, ἐπ᾽ αὐτοῦ συνελθόντων τὰ
which everywhere make to-love in him having-come-together the
μέγιστα πρὸς ἔρωτα δυνηθῇ· ἔπειτα τὴν φιλίαν αὔξων
greatest(-things) toward love(-desire) he-may-be-able then the friendship increasing
κἀκεῖνο προσέθηκεν. Ἐπεὶ γὰρ φιλεῖ μὲν ἑαυτὸν ἕκαστος,
also-that he-added since for loves indeed himself each
φιλεῖ δὲ τὸν ὁμόφυλον, ἀλλ᾽ ὅσον ἑαυτῷ τις προσήκει
loves and the kinsman but as-much-as to-himself one belongs
μᾶλλον ἢ τοῖς ὁμοφύλοις, ἑαυτὸν στέργει μᾶλλον ἢ τὸν
more than to-the kinsmen himself he-loves more than the
ὁμόφυλον, ὡς ἂν καὶ ταύτῃ τὸν βελτίω τοῦ φιλεῖσθαι
kinsman so-that — also in-this the better of-the to-be-loved
κατάσχῃ τόπον, τὸ τῶν ἐφετῶν ἔσχατον, καὶ μὴ
he-may-hold place the of-the desirable(-things) utmost and not
καθάπερ τοῖς ὁμοφύλοις χαίρομεν, ἀλλ᾽ ὥσπερ ὑφ᾽ ἡμῶν
as the kinsmen we-delight-in but as by us
αὐτῶν φιλούμεθα, τοῦτον τὸν τρόπον αὐτὸς ὑπὸ πάντων
ourselves we-are-loved this the manner he by all
ἔχῃ φιλεῖσθαι, — οὐκ ἠγάπησεν ἡμῖν ὁμόφυλος ὢν
he-may-be-able to-be-loved not he-was-content for-us kinsman being
τῷ φύσεως μεταλαβεῖν τῆς αὐτῆς, ἀλλὰ καὶ ταὐτοῦ
by-the of-nature to-partake the same but also of-the-same
σώματος καὶ αἵματος καὶ πνεύματος ἡμῖν κοινωνήσας,
body and blood and spirit with-us having-shared

ἵνα ὃ περὶ τῶν φίλων ἡ παροιμία φησὶν ὑπερβολῇ
so-that what about the friends the proverb says with-exaggeration
χρωμένη, τοῦτο πρὸς ἀλήθειαν αὐτὸς ἑκάστῳ γένηται
using this toward truth he for-each may-become
τῶν προσκειμένων, ἄλλος αὐτός. Εἰ δ' ἐκεῖνος μὲν
of-the(-ones) devoted other self if and he indeed
οὕτως ἡμᾶς ἐζήτησε καὶ φιλίας οὐδένα παρῆκε τόπον
thus us sought and of-friendship no left place
ἀργὸν ἑαυτοῦ, ἀλλὰ καὶ τὸν εὐεργέτην ἔδειξε καὶ τὸν
idle of-himself but also the benefactor showed and the
ἀδελφὸν καὶ ἡμῖν ὑπῆρξεν ἀντὶ ἡμῶν αὐτῶν, καὶ ταῦτα
brother and to-us he-was instead-of us ourselves and these(-things)
οὐ θελήσας οὐδὲ νεύματι μόνον, ᾗ τὸν οὐρανὸν ἐποίησε
not by-willing nor by-nod alone as the heaven he-made
τοῦτον, ἀλλ' ἱδρῶσι καὶ πόνοις, οὐδαμόθεν αὐτῷ προσῆκον,
this but with-sweats and toils in-no-way to-him belonging
καὶ ἀγωνίᾳ καὶ ἀτιμίᾳ καὶ πληγαῖς καὶ τὸ τελευταῖον
and with-agony and with-dishonor and with-blows and the last
θανάτῳ, ἡμεῖς δ' οὐ μόνον οὐδ' ἡστινοσοῦν μεμνήμεθα
with-death we but not only not-even any we-remember
χάριτος πρὸς τὸν οὕτω παντοδαπῶς ἡμῖν ἀγαθὸν οὐδὲ
gratitude toward the(-one) so in-every-way to-us good nor
ζητοῦμεν οἷς ἀμειψόμεθα, ἀλλ' οὕτω σκαιῶς ἔχομεν, ὥστε
we-seek by-what we-shall-repay but so perversely we-are that
οἷς ἀπεχθάνεται προσκείμεθα, καὶ ὧν ἀπάγει, τούτων
to-what he-hates we-are-devoted and from-what he-leads-away to-these
ἐχόμεθα, καὶ πρὸς ἃ προτρέπεται, ταῦτα φεύγομεν,
we-cling and toward what he-urges these(-things) we-flee
καὶ οὕτως ἄτοπον ἐπιδεικνύμεθα πονηρίαν· — τίνων οὐ
and thus absurd we-display wickedness of-what not
θρήνων ἄξιοι καὶ δακρύων, οἳ τἄλλα μὲν λόγου
laments worthy and tears who the-other(-things) indeed of-account

τινὸς ἐνομίσαμεν, τὸν σωτῆρα δὲ καὶ τἀκείνου περιορῶμεν,
some we-thought the savior but and his(-things) we-disregard
ὥσπερ ἄλλοις προσῆκον ζητεῖν, ἢ μὴ περὶ ἡμᾶς τῆς ἀφάτου
as for-others belonging to-seek or not about us the unspeakable
γενομένης ἐκείνου προνοίας καὶ τοῖς μὲν ἐπιτηδείοις ἃ
having-been his providence and the indeed appropriate(-things) as
δεῖ χρῆσθαι πρὸς ἡμῶν ἡγούμεθα, καὶ μὴν καὶ
is-needed to-use in-the-interest-of us we-think and truly also
λόγοις καὶ ἔργοις καὶ τέχναις ἁπάσαις καὶ πᾶσι τοῖς
words and deeds and arts all and all the(-things)
παρὰ τὸν βίον, κἂν γεωργῆσαι κἂν στρατηγῆσαι δέῃ,
in the life whether to-farm or to-command it-be-needed
κἂν ὁτιοῦν εἰς τὸ κοινὸν πολιτεῦσαι, κἂν αὐτόν τινα
or anything for the common(-good) to-administer or himself someone
πράττειν ἐφ᾽ ἑαυτοῦ, τὸ εἰκὸς ζητοῦμεν ἑκασταχοῦ, καὶ τοῦ
to-do by himself the fitting we-seek everywhere and of-the
χρόνου τὸν καιρὸν ἐπαινοῦμεν, καὶ ὅλως τὸ γιγνόμενον καὶ
time the season we-praise and wholly the due and
τὸ εἰκὸς καὶ τὸ δίκαιον καὶ τοῦτο δὴ τοὔνομα πανταχοῦ
the fitting and the just and this indeed the-name everywhere
πολὺ παρ᾽ ἡμῶν, μόνων δὲ πέρι τῶν ὡς ἀληθῶς ἡμετέρων,
much from us alone but about the as truly our(-things)
ὅπως ᾗ προσῆκε φυλάξομεν, καὶ δι᾽ ὧν ἂν ἡμῖν αὐτοῖς τὸ
how as befits we-shall-guard and through what — to-us ourselves the
δίκαιον ἀποδοῖμεν, ἥκιστα δὴ πάντων σκοποῦμεν, ὥσπερ
just we-may-render least indeed of-all do-we-consider as
τῶν ἄλλων ἁπάντων χείρους ἡμᾶς αὐτοὺς ἡγούμενοι;
than-the others all worse us ourselves considering
Εἰ μή τι ἄλλο, πρὸς γοῦν τὴν καινοτομίαν
if not anything else toward at-any-rate the innovation
ἐπιστραφέντες, ἣ πάντα ἔσεισε καὶ μετήγαγεν, ἐν ᾗ
having-turned which all(-things) shook and transferred in which

τὰ μὲν ὑπὲρ τὸν οὐρανὸν οἱ πυθμένες τῆς γῆς εἶδον,
the(-things) indeed above the heaven the depths of-the earth saw
γῆ δὲ αὐτὸν ὑπερέβη τὸν οὐρανόν, καὶ δεσμώτης μὲν ὁ
earth and very surpassed the heaven and prisoner indeed the
κοινὸς τοῦ κόσμου τύραννος, οἱ δεδεμένοι δὲ τοῦ τυράννου
common of-the world tyrant the bound and of-the tyrant
πατοῦσι τὴν κεφαλήν, καὶ σῶμα θεὸς ἑωρᾶτο φέρων καὶ
tread the head and body God was-seen bearing and
τοῦτο πληγαῖς εἶκον, καὶ αἷμα καὶ τοῦτο χέων ἐπὶ σταυροῦ,
this to-blows yielding and blood and this pouring on cross
καὶ αὖ νεκρὸς ἀνθρώπου σείων τὴν γῆν καὶ νεκροῖς ζωὴν
and again dead of-man shaking the earth and to-the-dead life
ἐπανάγων, ὧν ἔργον οὐδὲν ἢ τὸν δεσπότην ἐπιγνῶναι
bringing-back of-which work nothing than the master to-recognize
καὶ τῆς γῆς ἀναστῆναι καὶ πρὸς οὐρανὸν βλέψαι
and from-the earth to-rise and toward heaven to-look
τὸν ἄνθρωπον, — οἱ δὴ τούτων συνενεχθέντων
the man the(-ones) indeed these having-come-together
ἔτι καθεύδοντες καὶ καθάπερ ἀνδριάντες πρὸς βροντὰς
still sleeping and as statues toward thunders
παθόντες οὐδὲν, τίνων οὐκ ἀθλιώτεροι; — Πῶς δὲ οὐ
experiencing nothing than-what not more-wretched how and not
δίκαιοι, τὸν ἅπαντα τοῦ βίου χρόνον πένθους ἡγεῖσθαι
just(-ones) the all of-the life time of-mourning to-hold
καιρόν; Τίνα γὰρ ἃ δακρύομεν; νόσος, — ἡμῖν δὲ οὐ
season what for what we-weep-for disease for-us but not
νοσεῖ τῶν ἐν ἡμῖν τὸ βέλτιστον; ἀλλὰ πενία, — καὶ
is-sick of-the(-things) in us the best but poverty and
μὴν πολὺ χεῖρον ταύτῃ τῶν πενήτων πράττομεν, ὅσον
truly much worse in-this than-the poor we-fare as-much-as
ἀναγκαιότερος ἐνταῦθα καὶ πολὺ βελτίων ὁ πλοῦτος, καὶ
more-necessary here and much better the wealth and

πενίαν μὲν ἐπὶ τοῦ παρόντος ἀνάγκη πεπαῦσθαι, τουτὶ δὲ
poverty indeed in the present necessary to-have-ceased this but
τὸ δεινὸν οὐ δύναται λύειν ἡ τελευτὴ, ἀλλ᾽ ἀνάγκη καὶ
the terrible not can dissolve the end but necessary also
πολλῷ μείζω ποιεῖν ἡμῖν ἐπὶ τοῦ μέλλοντος τὴν αἰσχύνην·
by-much greater to-make for-us in the coming(-age) the shame
ἀλλὰ μανία ἐλεεινόν· — τί οὖν; οὐ πονηρὸς ἡμῶν ἐλαύνει
but madness pitiable what then not wicked our drives
δαίμων τὴν γνωμὴν, ἧς τοσαύτην κατέχεεν ἄνοιαν;
demon the judgment on-which so-great be-poured-down folly
Εἰ γὰρ ἐπὶ ξίφει χωρεῖν καὶ κατὰ κρημνῶν ἴεσθαι καὶ
if for upon sword to-advance and down cliffs to-hurl and
τοὺς φίλους ἀγνοεῖν καὶ τοῖς δυσμενεστάτοις προσπίπτειν,
the friends not-to-know and on-the most-hostile to-fall
ταῦτα μαινομένων, οὐ τὸν φιλοῦντα φεύγομεν, οὐ
these(-things) of-madmen not the(-one) loving do-we-flee not
τὸν ἐχθρὸν οἷς ποιοῦμεν ζητοῦμεν; οὐκ ἐπὶ τὴν γέενναν
the enemy by-what we-do do-we-seek not to the Gehenna
σπεύδομεν πάντα ποιοῦντες, ἃ πρὸς ἐκείνην ὠθεῖ;
do-we-hasten all(-things) doing which toward that thrust
Οὕτω μὲν τοίνυν ἡμῖν αὐτοῖς τὰ πάνδεινα συνειδόσι
thus indeed therefore for-us ourselves the all-terrible(-things) being-conscious-of
δακρύειν ἀκόλουθον καὶ πενθεῖν· ταῦτα δὲ γένοιτ᾽ ἂν
to-weep consistent and to-mourn these(-things) but would-be —
ἡμῖν αὐτοῖς συνεγνωκέναι καὶ τὰ ὄντα δοξάζειν καὶ μὴ
for-us ourselves to-have-recognized and the realities to-judge and not
καὶ τοῦτο δυστυχεῖν, ἢ κακῶν ἐσμὲν ἀγνοοῦσιν, ἐὰν τὴν
also this to-be-unfortunate that in-evils we-are ignorant if the
εὐεξίαν καὶ τὸν πλοῦτον εἰδῶμεν καὶ τὸ σωφρονεῖν, ὧν
good-condition and the wealth we-know and the temperance of-which
ἡμῖν ὑπὸ τοῦ Χριστοῦ μηδὲν πονήσασι κατεσκευασμένων
for-us by — Christ nothing having-toiled prepared

τυγχάνειν ἔξεστιν εἰσάγοντας οὐδὲν πλέον ἢ βουλομένους.
to-attain it-is-possible bringing nothing more than wishing
Τοῦτο γὰρ ἂν δάκοι μᾶλλον καρδίαν, ἐξὸν εὐδαιμονεῖν
this for — would-bite more heart being-possible to-be-happy
αἱρεῖσθαι δυστυχεῖν, καὶ ζῆν ἐν φωτὶ δυναμένους ἐν
to-choose to-be-unfortunate and to-live in light being-able in
σκότει καθημένους ἀνέχεσθαι. Ταῦτα δὲ οὐ τοῖς
darkness sitting to-bear these(-things) and not to-the(-ones)
ῥᾳθύμως ἔχουσι μόνον ἐμβάλει δακρύον, ἀλλὰ καὶ τοῖς
slackly being only casts-in tear but also to-the
σπουδαιοτάτοις καὶ μάλιστα τούτοις, ὅσῳ καὶ μείζονος
most-earnest and most to-these as-much-as also greater
αἰσθάνονται τῆς ζημίας. Καὶ γὰρ καὶ ταῦτα καὶ τὰ
they-perceive the loss and for both these(-things) and the(-things)
τούτων ἔτι χείρω· καταψηφίζονται σφῶν αὐτῶν (καὶ
than-these still worse they-condemn of-them selves and
τιμῶσιν αὐτοῖς τῶν ἐσχάτων), ἐπειδὰν ἐνθυμηθῶσι
they-assess for-themselves the utmost(-penalties) when they-consider
θεὸν ἐπὶ σταυροῦ γυμνὸν σφαττόμενον, ᾧ πάντα
God on cross naked being-slaughtered to-whom all(-things)
δουλεύει, καὶ τὴν ἀντίστροφον παρ᾽ ἡμῶν εἰσπραττόμενον
serve and the reciprocal from us exacting
ἀμοιβὴν, ἀνθ᾽ ὧν ἀνθρώπου θεὸς ὢν αὐτὸς ἐδέξατο
repayment for which of-man God being himself received
φύσιν, γενέσθαι θεοὺς ἡμᾶς ἐξ ἀνθρώπων, καὶ τῆς μὲν
nature to-become gods us from men and the indeed
γῆς τὸν οὐρανὸν, τῆς δὲ δουλείας τὴν βασιλείαν, τῆς
earth for-the heaven the and slavery for-the kingdom the
δὲ συνούσης ἀδοξίας τὴν ἀληθινὴν ἀλλάξασθαι δόξαν,
and present ill-repute for-the true to-exchange glory
ὑπὲρ ὧν ὁ τῶν οὐρανῶν τεχνίτης ἐνεδύσατο γῆν, καὶ ὁ
for which the of-the heavens craftsman put-on earth and the

μὲν φύσει δεσπότης ἐν δούλου μορφῇ, ὁ δὲ τῆς δόξης
indeed by-nature master in of-slave form the but of-the glory
βασιλεὺς ὑπέμεινε σταυρὸν αἰσχύνης καταφρονήσας.
king endured cross shame having-despised
Περὶ τοῦ τρίτου μακαρισμοῦ, ὅτι καὶ τὸ πράους εἶναι
about the third beatitude that also the meek to-be
ἀπὸ τῆς εἰρημένης κατορθοῦται μελέτης.
from the said is-achieved meditation
Πραότητος δὲ καὶ τοῦ θυμοῦ κρατεῖν καὶ μὴ πρὸς 95
of-meekness now and of-the temper to-be-master and not toward
τοὺς λελυπηκότας χαλεπῶς ἔχειν, πολλῶν ὄντων, δι᾽
the(-ones) having-grieved(-us) harshly to-be many being through
ὧν τὴν ἀληθῆ φιλοσοφίαν ὁ σωτὴρ εἰσήνεγκεν εἰς τὸν
which the true philosophy the savior brought-in into the
κόσμον, τὰ πλεῖστα πάντων καὶ μέγιστα προστέθεικε
world the most of-all and greatest he-has-added
παραδείγματα καὶ οἷς ἐποίησε καὶ ὧν ἠνέσχετο
examples both by-what he-did and by-what he-bore
πάσχων. Αὐτίκα γὰρ ὑπὲρ τῶν λελυπηκότων αἵματος
suffering for-instance for for the(-ones) having-grieved(-him) blood
ἠνέσχετο καὶ σαρκὸς, καὶ τούτους ἦλθε λῦσαι ζητῶν, οἷς
he-bore and flesh and these came to-release seeking whom
τὰ δεινότατα πάντων εἶχεν ἐγκαλεῖν, καὶ παρ᾽ ὧν
the most-terrible(-things) of-all he-could accuse and from whom
ἔπειτα ταῖς εὐεργεσίαις, αἷς τὴν φύσιν ἐπηνώρθου, τῶν
afterward for-the benefactions with-which the nature he-set-right the
βασκάνων ἐπιθεμένων οὐκ ἀνῆκεν εὐεργετῶν· ἀλλ᾽ ὅτι
envious having-attacked(-him) not he-gave-up benefiting but because
τοὺς δαίμονας ἐξέβαλλε τῶν ἀνθρώπων Βεελζεβοὺλ καὶ
the demons he-cast-out from-the men Beelzebub and
δαιμονίων ἄρχων, καὶ τὰ δεινότατα πάντων ἀκούων
of-demons ruler and the most-terrible(-things) of-all hearing

οὐδὲν ἧττον ἤλαυνε, καὶ τῶν μαθητῶν ἕνα πρὸς
nothing less he-drove(-them-out) and of-the disciples one toward
αὐτὸν διαφθαρέντα τοσοῦτον ἀπέσχεν ἐκβαλεῖν τοῦ
him corrupted so-far he-refrained-from to-cast-out of-the
χοροῦ, ὥστε καὶ συνῆν, ἃ συνεῖναι φίλοις εἰκὸς,
chorus that both he-was-with(-him) as to-be-with friends fitting
καὶ ἁλῶν ἐκοινώνει τῷ φονευτῇ καὶ τῶν ἀποῤῥήτων
and of-salt shared with-the murderer and of-the secret(-things)
τῷ προδότῃ καὶ τῶν αἱμάτων αὐτῶν καὶ τελευταῖον
with-the traitor and of-the bloods themselves and last
παρέσχε περιβαλεῖν καὶ φιλῆσαι, καὶ τὰ μὲν πάντων
provided to-embrace and to-kiss(-him) and the(-things) indeed of-all
καινότατα ἐτολμᾶτο. Ὑπὲρ ὧν εὖ πεποίηκεν, ἀπέθνησκεν·
newest were-dared for whom well he-has-done he-died
αὐτοὶ τὸ ξίφος ὤθησαν οἱ παθόντες εὖ, ὁ φίλος
they the sword thrust the(-ones) having-fared well the friend
τοῦ φόνου τοῖς φονευταῖς ἡγήσατο· τὸ φίλημα ἦν τοῦ
of-the murder for-the murderers led the kiss was of-the
φόνου σύνθημα, καὶ ὁ ταῦτα πάσχων οὕτως ἡμέρως
murder signal and the(-one) these(-things) suffering so gently
εἶχε καὶ φιλανθρώπως, ὥστε ὑπό του τῶν μαθητῶν
was and with-love-of-mankind that by one of-the disciples
πληγέντος τῶν κυνῶν ἐκείνων ἑνὸς αὐτὸν τὴν πληγὴν μὴ
struck of-the dogs those one he the blow not
παραδραμεῖν, ἀλλ' εὐθὺς ἰάσασθαι τοῦ μέλους ἁψάμενον·
to-pass-by but at-once to-heal the member having-touched
καὶ οὕτω σημεῖον ἐξενεγκὼν τῆς τε ὑπερφυοῦς ἰσχύος
and thus sign having-brought-out of-the both supernatural strength
καὶ ἡμερότητος τῆς ἐσχάτης οὔτε ταύτην φοβηθέντας
and gentleness the utmost neither this having-feared
οὔτ' ἐκείνην αἰδεσθέντας οὐκ ἀπώλεσεν οὐδὲ πῦρ ὗσε
nor that having-revered not he-destroyed(-them) nor fire rained

τοῖς μιαροῖς οὐδὲ κεραυνοῖς ἔβαλε, δικαίους ὄντας καὶ
on-the defiled nor with-thunderbolts struck just being both
τούτων καὶ εἴ τι χεῖρον. Ἀλλ᾽ ὁ μὲν τῶν ἀγγέλων
these(-things) and if anything worse but the indeed of-the angels
χορὸς ἀδεῶς οὐδὲ προσβλέπειν εἶχεν αὐτῷ, τοῖς δὲ
chorus fearlessly not-even to-look-at could him to-the(-ones) but
ἕλκουσιν ἠκολούθει καὶ παρεῖχε συνδῆσαι χεῖρας, αἷς
dragging(-him) he-followed and provided to-bind hands to-which
ὑπεχώρει δεσμὰ νόσου καὶ δαιμόνων ἐλύετο τυραννὶς, καὶ
yielded bonds of-disease and of-demons was-dissolved tyranny and
παίσαντα κατὰ κόῤῥης αὐτὸν τὸν κάκιστ᾽ ἀπολλύμενον
having-struck(-him) on cheek him the worst perishing
δοῦλον ἐξὸν οὐ διέφθειρεν, ἀλλ᾽ ἠπίως μάλα καὶ
slave being-possible not he-destroyed but gently very and
φιλανθρώπως λόγων ἠξίου καὶ διωρθοῦτο τὴν
with-love-of-mankind of-words deemed(-him)-worthy and set-right the
γνώμην τό γ᾽ ἐπ᾽ αὐτῷ. Εἶτα θανάτου τιμησάντων
judgment the at-least on him then death having-assessed
αὐτῷ τῶν μιαρῶν δικαστῶν σιωπῇ φέρει τὴν ψῆφον, καὶ
for-him the defiled judges in-silence he-bears the vote and
δεξάμενος τὸ τίμημα καὶ προσηλωθεὶς ἤδη τῷ ξύλῳ τὸ
having-received the penalty and nailed already to-the wood the
πρὸς τοὺς φονευτὰς οὕτως οὐ διέλυσε φίλτρον, ὥστε τοῦ
toward the murderers so not he-dissolved love that the(-one)
γεγεννηκότος ἐδεῖτο τοῦ πρὸς τὸν μονογενῆ τολμήματος
having-begotten he-begged for-the toward the only-begotten daring
μηδεμίαν παρ᾽ αὐτῶν εἰσπράξασθαι δίκην, καὶ οὐ παρῃτεῖτο
no from them to-exact penalty and not he-interceded
περὶ αὐτῶν μόνον, ἀλλ᾽ ἤδη καὶ ἀπολογεῖτο, καὶ ἦν ἡ
for them only but already also made-defense and was the
φωνὴ τῆς ἀπολογίας σφόδρα περικαιομένου καὶ ἐλεοῦντος.
voice of-the defense vehemently of-one-burning and pitying

“Ἄφες γὰρ αὐτοῖς φησι πάτερ, οὐ γὰρ οἴδασι τι
forgive for them he-says father not for they-know what
ποιοῦσι”· καὶ καθάπερ πατὴρ φιλόστοργος ἀφραίνοντας
they-do and as father tender being-foolish
διὰ τὴν ἡλικίαν παῖδας οἰκτείρων, ἥμερον αὐτοῖς
because-of the age children pitying gentle for-them
εἰργάζετο τὸν σωφρονιστήν· καὶ τότε μὲν μετὰ τούτων
made the corrector and then indeed with these
ἀπέθνησκε τῶν φωνῶν. Ἐπεὶ δὲ ἀνεβίω καὶ τῆς ἑορτῆς
he-died the words when but he-revived and of-the feast
ἔδει κοινωνοὺς λαβεῖν τῶν ἐπιτηδείων, οἷς ἐνέμεινεν
it-was-needed sharers to-take of-the intimates in-whom remained
ἡ γνώμη, μὴ μνησικακήσας ὑπὲρ ὧν ἔλιπον αὐτὸν
the judgment not having-borne-a-grudge for what they-left him
φυγόντες ἐν μεσημβρίᾳ κινδύνων, τοὺς μαθητὰς συνεκάλει
having-fled in midday of-dangers the disciples he-called-together
καὶ μηνύσας, οἳ δεῖ γενομένους αὐτῷ συνελθεῖν, ἐπεὶ
and having-revealed where it-is-needed having-come with-him to-meet when
συνῆλθε φανείς, οὐ προφέρει τὴν φυγὴν οὐδὲ φαίνεταί
he-met having-appeared not he-reproaches the flight nor appears
που πρὸς αὐτοὺς τοιούτου δή τινος μεμνημένος, καὶ ὡς
anywhere toward them of-such indeed anything remembering and how
ἰσχυρίσαντο μὲν αὐτῷ θανάτου πάντες κοινωνήσειν καὶ
they-affirmed indeed with-him in-death all to-share and
τῶν ἐσχάτων, οἱ δ’ οὐδὲ τὴν θέαν ἤνεγκαν, καὶ ταῦτα
in-the utmost(-things) they but not-even the sight bore and these(-things)
οὐδὲ παρόντων ἀλλ’ ἔτι μελλόντων τῶν δεινῶν, —
not-even present but still coming the terrible(-things)
ἀλλ’ εἰρήνης καὶ πνεύματος ἁγίου καὶ τῶν τοιούτων
but of-peace and of-spirit holy and of-the such(-things)
αὐτοῖς μεταδοὺς τὴν τῆς οἰκουμένης ἔπειτα πάσης
to-them having-imparted the of-the inhabited-world then all

ἐπιτρέπει κηδεμονίαν, καταστήσας αὐτοὺς ἄρχοντας ἐπὶ
entrusts care having-established them rulers over
πᾶσαν τὴν γῆν. Καὶ ταῦτα μὲν εἴργαστο κοινῇ τὸν
all the earth and these(-things) indeed he-had-worked in-common for-the
χορὸν, τὸν δὲ κορυφαῖον αὐτὸν πολλάκις ἤδη τὸ πρὸς
chorus the but leader himself many-times already the toward
αὐτὸν προδεδωκότα φίλτρου καὶ τὴν στοργὴν ἠρνημένον
him having-betrayed love and the affection having-denied
ὁποῖα; Οὐ γὰρ μόνον τὴν ἄρνησιν οὐκ εἰς μέσον
what-kind(-things) not for only the denial not into midst
ἤγαγεν οὐδ' ἀνέμνησε τῶν συνθηκῶν, ἐν αἷς ἀπώμοτον
he-brought nor reminded(-him) of-the covenants in which sworn-against
ἦν αὐτῷ, τὸ μὴ μετασχεῖν τοῦ θανάτου τῷ διδασκάλῳ,
was for-him the not to-share of-the death with-the teacher
ὧν αὐτίκα παραβάτης ἦν οὐδὲ μικρὸν διαλιπὼν
of-which at-once transgressor he-was not-even little having-let-pass
χρόνον, ἀλλὰ καὶ τοὺς ἀγγελοῦντας τὴν ἀνάστασιν
time but also the(-ones) going-to-announce the resurrection
πέμψας χωρὶς τῶν ἄλλων αὐτῷ, καὶ ταύτῃ τιμήσας
having-sent apart-from the others to-him also in-this having-honored(-him)
ὁ δὲ καὶ συνελθὼν τὰ φιλικὰ διελέχθη καὶ πυνθάνεται
he and also having-met the friendly(-things) conversed and inquires
τὸν ἑαυτοῦ πόθον, εἰ μείζων ἢ παρὰ τοῖς ἄλλοις τῶν
the his-own longing whether greater than among the others of-the
ἑταίρων ἐστὶν ἐν αὐτῷ. Καὶ τοῦ Πέτρου φιλεῖν εἰπόντος ἔτι
companions is in him and — Peter to-love having-said still
ταὐτὸ πυνθάνεται, καὶ τὸ φιλῶ σε πάλιν ἀκούσας ἀνείρετ'
the-same he-inquires and the I-love you again having-heard he-asked
αὖθις εἰ φιλοῖτο, καὶ οὐκ ἂν ἐμοὶ δοκεῖν ἐρωτῶν
again whether he-were-loved and not — to-me to-seem asking
ἀνῆκε πολλάκις, εἰ μὴ Πέτρος ἀπεῖπεν ἀνιαθεὶς, εἰ
he-would-have-left-off many-times if not Peter had-refused grieved if

πρὸς τὸ μαθεῖν ὅτι φιλοῖτο, πολλῶν δέοιτο λόγων πάντα
toward the to-learn that he-was-loved of-many he-needed words all(-things)
εἰδώς· Καίτοι ταῦτα ἦν οὔτε τὸν φίλον ἀγνοοῦντος οὔτε
knowing and-yet these(-things) were neither the friend of-one-not-knowing nor
τὸν ἀγνοοῦντα πλαττομένου, τὸ μὲν γὰρ ἦν πλανᾶσθαι,
the(-one) not-knowing of-one-pretending the indeed for was to-err
τὸ δ' ἀπατᾶν, ὧν οὐδέτερον τῆς εἰλικρινοῦς ἀληθείας·
the but to-deceive of-which neither of-the pure truth
ἀλλὰ τοῦτο μὲν ἐκεῖνο δεικνύντος, ὡς οὐ μνησικακῶν
but in-part indeed that of-one-showing that not bearing-a-grudge
εἴη τῶν προτέρων ὁμολογιῶν πεπατημένων, οὐ γὰρ
he-would-be the former confessions having-been-trampled not for
ἂν ἐζήτει δευτέρας, τοῦτο δὲ τὸ φίλτρον ἀνάπτοντος
— he-would-seek second in-part but the love kindling
τῷ Πέτρῳ κινδυνεῦσαν ἤδη σβεσθῆναι μικροῦ.
— for-Peter having-been-in-danger already to-be-quenched by-a-little
Τὸ γὰρ τοιαύτας μὲν πεύσεις προσάγειν, πρὸς τοιαύτας
the for such indeed inquiries to-bring-forward to such
δὲ παρακαλεῖν ἀποκρίσεις, πρὸς ἑταιρίαν παντὸς δύναται
and to-summon answers toward companionship than-all can
μᾶλλον, καὶ μνήμη τῶν φιλικῶν καὶ τὸ περὶ τούτων
more and remembrance of-the friendly(-things) and the about these
τι λέγειν οὐχ ὅσον μείζω πεποίηκεν οὖσαν, ἀλλὰ καὶ
something to-say not only greater has-made existing but even
μήπω φῦσαν ἐδυνήθη τεκεῖν. Εἶεν. Οὕτω μὲν οὖν ὁ
not-yet having-grown was-able to-beget well-then thus indeed then the
σωτὴρ ἐπὶ τῶν ἔργων ἐκβάλλων φαίνεται τὴν ὀργήν·
savior in the deeds casting-out appears the anger
διδάσκοντι δὲ καὶ νομοθετοῦντι ἆρ' ἔστιν ὃ πρὸ τῆς
to-him-teaching but also legislating is-it-that there-is what before the
πραότητός ἐστιν αὐτῷ; Καὶ γὰρ καὶ προσευχὴν αὐτὴν καὶ
meekness is for-him and for even prayer itself and

θυσίαν μὴ ἂν προσέσθαι φησιν, ἣν ὀργίλως ἔχοντες ἢ
sacrifice not — to-accept he-says which angrily being either
θύωμεν ἢ προσευχώμεθα, καὶ ἄφεσιν ἁμαρτιῶν, τὸ κοινὸν
we-sacrifice or pray and forgiveness of-sins the common
ἅπασι δῶρον (ὃ κομίζων ἦκεν ἐξ οὐρανοῦ), τοῖς
to-all gift which bringing he-came from heaven to-the(-ones)
ὑπὲρ ἑαυτῶν ὀργιζομένοις οὔποτε δώσειν, κἂν ὑπὲρ τούτου
for themselves being-angry never to-give even-if for this
πάντα ποιῶμεν, κἂν ποταμοὺς ἱδρώτων καὶ δακρύων
all(-things) we-do even-if rivers of-sweats and of-tears
χέωμεν, κἂν αὐτὸ ξίφει καὶ πυρὶ προδῶμεν τὸ σῶμα.
we-pour even-if very to-sword and to-fire we-give-up the body
Τοσούτου τινὸς ἄγων φαίνεται πραότητα, καὶ οὕτως
at-so-much something valuing he-appears meekness and so
ἀκόλουθον, τοὺς τὰ ἐκείνου λογιζομένους τὴν καρδίαν
consistent the(-ones) the(-things) his reckoning the heart
πρὸς τοὺς ἀνιῶντας ἥμερον ἔχειν, ὃ καὶ δεικνὺς ἂν ἐμὲ
toward the(-ones) grieving gentle to-have which also showing if me
γνῶτέ φησιν, ὅπως ἡμερότητος ἔχω, καὶ ὑμῖν κατασταίη ἡ
you-know he-says how of-gentleness I-am also for-you would-be-set the
καρδία. "Μάθετε γάρ φησιν ἀπ' ἐμοῦ, ὅτι πρᾶος εἰμι καὶ
heart learn for he-says from me that meek I-am and
ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς
humble in-the heart and you-will-find rest for-the souls
ὑμῶν." Ἔτι δὲ καὶ τόνδε τὸν τρόπον τῆς περὶ τοῦ Χριστοῦ
your further and also this the manner of-the about — Christ
μελέτης ἡ πραότης γένοιτ' ἂν ἔργον. Τῆς μὲν γὰρ ἱερᾶς
meditation the meekness would-be — work of-the indeed for sacred
τραπέζης ἀνάγκη λαβεῖν ἔρωτα τὸν ἐν τούτοις ζῶντα τοῖς
table necessary to-take love(-desire) the(-one) in these living the
λογισμοῖς· ταύτης δὲ οὐκ ἐξὸν τυγχάνειν μνησικακοῦντα
reasonings this but not being-possible to-attain bearing-grudges

πρὸς πᾶσαν ὀργὴν, οὗτος στήσεται καὶ μίσους τηρήσει
against every anger this(-man) will-stand and from-hatred will-keep
καθαρὰν τὴν ψυχήν· Τὸ γὰρ αἷμα τοῦτο πρὸς διαλλαγὰς
pure the soul the for blood this toward reconciliations
χεθὲν ἐξ ἀρχῆς οὐκ ἀνάσχοιτ' ἂν δικαίως τῶν ὀργῇ καὶ
poured from beginning not would-bear — justly the(-ones) to-anger and
θυμῷ δουλευόντων· εἰ γὰρ καὶ φωνὴν πρὸς τὸν πατέρα περὶ
temper being-enslaved if for even voice toward the father about
τῶν μιαιφόνων ἀφῆκε καθάπερ τὸ Ἄβελ αἷμα χεθὲν, ἀλλ'
the murderers it-let-go as the of-Abel blood poured but
οὐκ ἐγράψατο παρ' αὐτῷ τοὺς ἠδικηκότας οὐδὲ δίκας
not it-indicted before him the(-ones) having-wronged(-it) nor penalties
ἀπῄτησεν, ὥσπερ ἐκεῖνο τὸν ἀδελφὸν, καὶ γὰρ ἀπελύετο
demanded as that the brother and for he-was-released
καὶ ἡ τοῦ σφαγέντος φωνὴ συγγνώμην εἶχε τοῖς φονευταῖς.
and the of-the slaughtered voice pardon held for-the murderers
Περὶ τοῦ τετάρτου μακαρισμοῦ, ὅτι ἡ δικαιοσύνη διὰ
about the fourth beatitude that the righteousness through
τούτων τῶν λογισμῶν κατορθοῦται.
these the reasonings is-achieved

110 Ἔτι δὲ καὶ δικαιοσύνης ἐργάται διαφερόντως ἁπάντων
further and also of-righteousness workers especially of-all
οἱ μετὰ τούτων ζῶντες τῶν λογισμῶν, ἐν οἷς ὁ τοῦ
the(-ones) with these living the reasonings in which the of-the
κόσμου δεσπότης οὕτω φαίνεται τιμήσας δικαιοσύνην,
world master so appears having-honored righteousness
ὥστε μετὰ τῶν δούλων ἦν (μετὰ τῶν κατακρίτων), μετὰ
that with the slaves he-was with the condemned with
τῶν σφαττομένων, μετὰ τῶν νεκρῶν, ἵνα πᾶσι τὸ δίκαιον
the slaughtered with the dead so-that to-all the just
ἀποδῷ· καὶ τῷ μὲν πατρὶ τὴν δόξαν καὶ τὴν ὑπακοὴν,
he-might-render and to-the indeed father the glory and the obedience

ἣν πόῤῥωθεν προσῆκον οὐδεὶς εἰσενεγκεῖν εἶχε, τῷ
which from-afar it-being-fitting no-one to-contribute could to-the
τυράννῳ δὲ τὰ δεσμὰ καὶ τὸ περιορᾶσθαι καὶ τὴν αἰσχύνην,
tyrant and the bonds and the to-be-disregarded and the shame
ᾧ λύει τὴν ἄδικον ἀρχὴν καὶ νόθον ἁψάμενον τῶν
by-which he-dissolves the unjust rule and bastard having-laid-hold-of the
ἡμετέρων ἐξήλασε κρίσει κατενεγκὼν καὶ δικαιοσύνῃ.
our(-things) he-drove-out by-judgment having-brought(-him)-down and by-righteousness
Περὶ τοῦ πέμπτου μακαρισμοῦ, ὅτι ἡ ἐλεημοσύνη διὰ
about the fifth beatitude that the almsgiving through
τούτων τῶν λογισμῶν κατορθοῦται.
these the reasonings is-achieved
Ἔλεον δὲ καὶ τὸ κοινωνεῖν ὀδύνης ἀλγοῦσι καὶ τὰ 111
mercy now and the to-share of-pain with-those-suffering and the
δυσχερῆ τοῖς ἄλλοις αὐτοῦ νομίζειν κακὰ, πόθεν ἑτέρωθεν,
hardships for-the others his-own to-think evils whence from-elsewhere
εἰ μὴ τούτων ἄν τις λάβοι τῶν λογισμῶν, ἐν οἷς ἡμᾶς
if not from-these — anyone would-take the reasonings in which us
αὐτοὺς ὁρῶμεν ἥκιστα δικαίους ὄντας ἐλέου, παρὰ πᾶσαν
ourselves we-see least just being of-mercy beyond every
προσδοκίαν ἐλεουμένους, τὴν αἰχμαλωσίαν ἐκείνην, τὴν
expectation being-pitied the captivity that the
δουλείαν, τὰ δεσμὰ, τὴν τοῦ δουλωσαμένου μανίαν· καὶ
slavery the bonds the of-the(-one) having-enslaved(-us) madness and
ὡς τῷ μὲν ὅρος τῶν εἰς ἡμᾶς κακῶν οὐδεὶς ἦν, ἀλλ᾽
how to-him indeed bound of-the toward us evils none was but
ἀεὶ χαλεπωτέρου καὶ χείρονος ἐπειρώμεθα τοῦ τυράννου,
always harsher and worse we-experienced the tyrant
ἡμῖν δὲ πανταχόθεν ἀμηχανία καὶ ἐρημία τοῦ δοῦναι
for-us but from-every-side helplessness and desolation of-the(-one) to-give
χεῖρά τινα δυναμένου· καὶ τῷ μὲν χρῆσθαι τῇ γνώμῃ
hand some able and for-him indeed to-use the judgment

καθ' ἡμῶν ἐξῆν καὶ ἠγόμεθα καθάπερ ἐωνημένῳ
against us was-possible and we-were-led as to-one-having-bought
πεπραμένοι, ἡμῖν δὲ παραμυθία τῶν δεινῶν οὐδὲ
sold for-us but consolation of-the terrible(-things) nor
φάρμακον οὐδὲν ἦν, οὐκ οἴκοθεν οὐχ ἑτέρωθεν, οὐ τῶν
remedy any was not from-home not from-elsewhere not from-the(-ones)
ὑπὲρ ἡμᾶς οὐ τῶν ὁμοφύλων, ἀλλ' ἐπίσης ἅπασιν ἐν
above us not from-the kinsmen but equally for-all in
καιρῷ γενέσθαι τῇ φύσει τῶν ἀνθρώπων ἄπορον ἦν.
season to-be to-the nature of-the men impossible it-was
Καὶ τί λέγω φάρμακον, οἷς οὐδὲ μνησθῆναι τοῦ
and why do-I-say remedy for-whom not-even to-remember the
ἰατροῦ καθαρῶς ἐξῆν οὐδὲ δεηθῆναι! Οὕτω τοίνυν
physician purely was-possible nor to-beg thus therefore
ἀθλίως διακειμένους οὐ πρέσβυς οὐδὲ ἄγγελος, ἀλλ' αὐτὸς
wretchedly disposed not elder nor messenger but himself
ὁ κύριος, ᾧ πολεμοῦντες ἦμεν, εἰς ὃν ὑβρίζομεν
the Lord whom warring(-against) we-were against whom we-outrage
παρανομοῦντες, αὐτὸς ἠλέησεν οἶκτον ἀήδη καὶ λόγου
transgressing he pitied pity unaccustomed and than-word
μείζω καὶ παρὰ πᾶν τὸ ἐπὶ τούτοις εἰκός. Οὐ γὰρ
greater and beyond all the in these(-things) fitting not for
ἐβουλήθη τῶν κακῶν ἡμῖν τὴν ἀπαλλαγὴν μόνον, οὐ δ'
he-willed of-the evils for-us the release only nor —
οἰκεῖον ἐνόμισε τὸ ἄλγος, ἀλλ' ἐποιήσατο καὶ μετέστησεν
his-own he-thought the pain but he-made(-it) and transferred
ἀφ' ἡμῶν εἰς ἑαυτὸν τὰς ὀδύνας, δεξάμενος αὐτὸς ἐλέου
from us to himself the pains having-received himself of-mercy
φανῆναι πράττων ἀξίως, ἵν' ἡμᾶς ἐργάσηται μακαρίους.
to-appear doing worthy so-that us he-may-make blessed
Καὶ γὰρ "ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ" Παῦλος εἶπε
and for in the days of-the flesh his Paul said

τῶν ἐλεουμένων πολλοῖς ἔδοξεν εἶναι, καὶ ἠλεήθη τὸν
of-the(-ones) pitied to-many he-seemed to-be and was-pitied the
ἄδικον θάνατον ἀποθνήσκων. Καὶ "ἐκόπτοντο γάρ φησι
unjust death dying and they-beat-themselves for he-says
καὶ ἐθρήνουν" ἐπ' αὐτῷ τὴν ἐπὶ θάνατον ἀγομένῳ· καὶ οὐ
and lamented for him the to death being-led and not
τοῖς ἐπ' ἐκείνου μόνον καὶ θεωμένοις τὸ πάθος, ἀλλ'
to-the(-ones) in his(-time) only and beholding the passion but
ἤδη καὶ Ἡσαΐας πόῤῥωθεν ἰδὼν ἀδακρυτὶ τὴν θέαν οὐκ
already also Isaiah from-afar having-seen tearlessly the sight not
ἤνεγκεν, ἀλλ' ὡς ἐπὶ νεκρῷ μονῳδῶν ἐλέου γέμουσαν
bore but as over dead(-man) singing-a-dirge of-pity full
ἀφῆκε φωνήν· "εἴδομεν αὐτόν φησι, καὶ οὐκ εἶχεν εἶδος
let-go voice we-saw him he-says and not he-had form
οὐδὲ κάλλος, ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον, ἐκλεῖπον τὸ
nor beauty but the form his dishonored failing the
εἶδος αὐτοῦ παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων." Τί τῆς
form his beyond the sons of-the men what than-the
συμπαθείας ταύτης γένοιτ' ἂν ἴσον, εἰ μὴ λογισμοῖς καὶ
sympathy this could-be — equal if not by-reasonings and
θελήσει κοινωνεῖ τοῦ πάθους τοῖς δυστυχέσιν ἀλλ' αὐτοῖς
by-will he-shares of-the suffering with-the unfortunate but by-very
πράγμασι, καὶ οὐδ' ἀνέχεται μερίτης εἶναι τῶν δυσχερῶν,
realities and not-even bears sharer to-be of-the hardships
ἀλλ' εἰς ἑαυτὸν το πᾶν ἀναιρεῖται καὶ τὸν ἡμέτερον
but to himself the all takes-up and the our
θάνατον ἀποθνήσκει; Τούτων τῶν λόγων εἰς τὸν τῶν
death dies than-these the words toward the of-the
ὁμοφύλων οἶκτον τί ἂν ἐπισπάσαιτο μᾶλλον; Εἰ γὰρ τὸ
kinsmen pity what — would-draw more if for the
φθάσαντας παθεῖν τῶν δυσχερῶν ὁτιοῦν ἱλέως ἐργάζεται
having-been-first to-suffer of-the hardships anything gracious makes

τοῖς ἄρτι τὰ ἴσα κακοπαθοῦσιν οἰκειουμένους
to-the(-ones) just-now the equal(-things) suffering making-their-own
τὰς συμφορὰς, τί τῶν δεινῶν οὐ πεπόνθαμεν; οὐκ
the misfortunes what of-the terrible(-things) not have-we-suffered not
ἀπόπτωσιν πατρίδος τῆς ὡς ἀληθῶς ἡμετέρας; οὐ πενίαν,
loss of-fatherland the as truly our not poverty
οὐ νόσον; (οὐ τὴν χαλεπωτάτην δουλείαν) οὐ τὴν ἐσχάτην
not disease not the harshest slavery not the utmost
μανίαν; καὶ τούτων ἀπηλλάξαμεν πάντων διὰ σπλάγχνα
madness and from-these we-were-freed all through bowels
ἐλέους θεοῦ ἡμῶν. Οὐκοῦν καὶ ἡμεῖς ἐλεοῖμεν ἂν, εἴ
of-mercy of-God our then also we would-pity — if
τις καθ' ὁτιοῦν τούτων πράττει κακῶς καὶ τὸν οἶκτον
anyone in anything of-these fares badly and the pity
ἀποδοῖμεν τοῖς ὁμοδούλοις, οὗπερ ἡμῖν ὁ κοινὸς ὑπῆρξε
would-render to-the fellow-slaves which to-us the common took-the-lead-in
δεσπότης. Καὶ τοῦτο δηλῶν ὁ σωτὴρ, ὡς ἄρα δεῖ
master and this showing the savior that then it-is-needed
πρὸς τοὺς ὁμοφύλους ἡμέρως ἔχειν εἰς παράδειγμα
toward the kinsmen gently to-be for example
τὴν θείαν ἀφορῶντας φιλανθρωπίαν, "γίνεσθέ φησιν
the divine looking-to love-of-mankind become he-says
οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί."
compassionate as also the father your compassionate is
Περὶ τοῦ ἕκτου μακαρισμοῦ, ὅτι ἡ τῆς καρδίας καθαρότης
about the sixth beatitude that the of-the heart purity
ἀπὸ τῆς εἰρημένης κατορθοῦται μελέτης.
from the said is-achieved meditation

118 Τό γε μὴν καθᾶραι καρδίαν καὶ πρὸς ἁγιασμὸν τὴν
the at-least truly to-cleanse heart and toward sanctification the
ψυχὴν ἀσκῆσαι, τίνος ἀγῶνος ἢ σπουδῆς ἢ τίνων ἱδρώτων
soul to-train of-what contest or zeal or of-what sweats

μᾶλλον ἢ τῶν ἐννοιῶν τούτων καὶ τῆς μελέτης γένοιτ'
rather than of-the thoughts these and of-the meditation would-be
ἂν ἔργον; ὅ γε οὐδ' ἔργον ἄν τις εἴποι τῆς περὶ
— work which at-least not-even work — anyone would-call of-the about
Χριστοῦ μελέτης, ἀλλ' αὐτὴν ἄντικρυς εἶναι τὴν μελέτην,
Christ meditation but itself directly to-be the meditation
σκοπῶν ἀκριβῶς. Πρῶτον μὲν γὰρ τὸ συνεῖναι τῶν
considering exactly first indeed for the to-be-with of-the
λογισμῶν τοῖς ἀρίστοις, τῶν φαύλων ἐστὶν ἀφεστάναι·
reasonings the best from-the worthless is to-stand-apart
τοῦτο δέ ἐστι τὴν καρδίαν καθαρὸν εἶναι. Διττῆς γὰρ ἡμῖν
this and is the heart pure to-be twofold for to-us
τῆς ζωῆς καὶ τῆς γεννήσεως οὔσης, τῆς μὲν πνευματικῆς
the life and the birth being the indeed spiritual
τῆς δὲ σαρκικῆς, καὶ τῷ μὲν σώματι τοῦ πνεύματος οἷς
the but fleshly and with-the indeed body the spirit in-what
ἐπιθυμεῖ πολεμοῦντος, τοῦ σώματος δὲ κατὰ τοῦ πνεύματος
it-desires warring the body but against the spirit
ἱσταμένου, τἀναντία σπείσασθαι καὶ συνελθεῖν ἀμήχανον ὄν,
standing the-contraries to-make-truce and to-come-together impossible being
ὁποτέρα τῶν ἐπιθυμιῶν τῇ μνήμῃ κρατήσει τῶν λογισμῶν,
whichever of-the desires in-the memory will-prevail of-the reasonings
ὡς ἐκβαλεῖ τὴν ἑτέραν, παντί που δῆλον. Ἔπειτα
that it-will-cast-out the other to-everyone surely clear then
καθάπερ τῆς σαρκικῆς ζωῆς καὶ τῆς γεννήσεως ἡ μνήμη καὶ
as of-the fleshly life and of-the birth the memory and
τὸ τοιοῖσδε τὸν νοῦν προσέχειν τὴν κάκιστ' ἀπολουμένην
the to-such(-things) the mind to-apply the worst perishing
ἐπιθυμίαν καὶ τὸν ἐκεῖθεν ἐντίθησι μολυσμὸν, τὸν ἴσον
desire and the from-there puts-in defilement the same
τρόπον τὴν τοῦ λουτροῦ γέννησιν καὶ τὴν κατάλληλον τῇ
manner the of-the bath birth and the corresponding to-the

γεννήσει τροφὴν καὶ τἆλλα δὴ τὰ τῆς καινῆς ζωῆς
birth food and the-rest indeed the(-things) of-the new life
τῇ συνεχεῖ μνήμῃ τὴν ψυχὴν κατασχόντα, τὴν ἐπιθυμίαν
by-the continuous memory the soul having-occupied the desire
εἰκός ἐστιν ἀπὸ τῆς γῆς ἐπ᾽ αὐτὸν ἄγειν τὸν οὐρανόν.
fitting it-is from the earth to very to-lead the heaven
Περὶ τοῦ ἑβδόμου μακαρισμοῦ, ὅτι τὸ εἰρηνοποιεῖν ἀπὸ
about the seventh beatitude that the peacemaking from
τῆς εἰρημένης κατορθοῦται μελέτης.
the said is-achieved meditation

121 Ἐπεὶ δὲ Χριστός ἐστιν "ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ
since and Christ is the peace our the(-one) having-made the
ἀμφότερα ἓν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας,
both one and the dividing-wall of-the barrier having-dissolved
τὴν ἔχθραν ἐν τῇ σαρκὶ", ᾧ τῆς εἰρήνης ἕνεκα τὰ
the enmity in the flesh for-whom of-the peace for-the-sake the
πάντα ἐπενοήθη, τί πρὸ τῆς εἰρήνης ἂν εἴη τοῖς
all(-things) were-devised what before the peace — would-be for-the(-ones)
μελέτην ψυχῆς καὶ νοῦ σπουδὴν τἀκείνου ποιησαμένοις;
meditation of-soul and of-mind zeal his(-things) having-made
Αὐτοί τε γὰρ διώξουσι τὴν εἰρήνην, ᾗ κελεύει Παῦλος, ὡς
they both for will-pursue the peace as commands Paul as
οὐδὲν ἄλλο, καὶ τοῖς ἄλλοις ἡγήσονται τοῦ πράγματος καὶ
nothing else and for-the others will-lead the matter and
λύσουσι μῖσος ἀνόνητον καὶ παύσουσιν εἰκῇ πολεμοῦντας,
will-dissolve hatred unprofitable and will-stop idly warring(-men)
εἰδότες εἰρήνην οὕτω τίμιον, ὥστε τὸν θεὸν αὐτὸν ἐπὶ τῷ
knowing peace so precious that — God himself for the
ταύτην ἀνθρώποις ὠνήσασθαι καταλαβόντα τὴν γῆν, καὶ
it for-men to-buy having-reached the earth and
πλούσιον ὄντα καὶ πάντων κύριον μηδὲν εὑρεῖν ἄξιον τοῦ
rich being and of-all Lord nothing to-find worthy of-the

χρήματος, ἀλλ' αὐτὸ τὸ αἷμα καταβαλεῖν. Ἐπεὶ γὰρ τῶν
thing but very the blood to-pay since for of-the
ἤδη γεγεννημένων καὶ ὄντων οὐδὲν ἑώρα τῆς ζητουμένης
already born(-things) and existing nothing he-saw of-the sought
εἰρήνης καὶ τῶν διαλλαγῶν, ὅπερ ἂν ἀντίῤῥοπον ἦν,
peace and of-the reconciliations which — counterweight might-be
ἄλλην καινὴν ἔκτισε κτίσιν, αἷμα ἑαυτῷ, καὶ τοῦτο δοὺς
another new he-created creation blood for-himself and this having-given
διαλλακτὴς ἦν εὐθὺς καὶ ἄρχων εἰρήνης. Οἱ τοίνυν τὸ
reconciler he-was at-once and ruler of-peace the(-ones) therefore the
αἷμα ἐκεῖνο προσκυνοῦντες, τί ποτ' ἂν κατορθοῦν ἄλλο
blood that venerating what ever — to-achieve else
ζητοῦντες τὰ ἑαυτῶν ἡγήσονται πράττειν ἢ διαλλαγῶν
seeking the(-things) their-own will-think to-do than of-reconciliations
καὶ εἰρήνης ἀνθρώποις ὄντες τεχνῖται; Εἰ δὲ τὴν καθόλου
and of-peace for-men being craftsmen if and the general
δικαιοσύνην, λέγω τὴν ἀρετὴν, ἡλίκον ἐστὶν ἀγαθὸν καὶ
righteousness I-say the virtue how-great is good and
οἷον αὐτῇ σύνεστι κάλλος, ἐπὶ τοῦ ἤθους μόνου πάρεστιν
what-kind to-it is-with beauty in the character alone it-is-possible
ἰδεῖν τοῦ σωτῆρος, ἅτε μόνου τῶν ἐναντίων αὐτὸ
to-see of-the savior inasmuch-as alone from-the contraries it
καθαρὸν παντελῶς ἐπιδειξαμένου, — καὶ γὰρ ἁμαρτίαν οὐκ
pure utterly having-displayed and for sin not
ἐποίησεν, οὐδὲ ὁ τοῦ κόσμου ἄρχων ἐλθὼν εὗρεν, οὗ
did nor the of-the world ruler having-come found by-what
διῶξαι δυνήσεται τὴν θείαν ἐκείνην ψυχὴν, οὐδ' ἐν ᾧ
to-persecute he-will-be-able the divine that soul nor in what
μέμψαιτο τὴν ὥραν, βασκάνοις περισκοπῶν ὀφθαλμοῖς· —
he-might-blame the bloom with-envious looking-around eyes
τὸν μὲν εἰς τὸν Χριστὸν καὶ τὴν ἀρετὴν ἔρωτα δῆλον
the indeed toward — Christ and the virtue love(-desire) clear

ὡς οὐδὲν ἄλλο ποιοῦντας ἢ μηχανωμένους, ἢ τὰ τοῦ
that nothing else doing or devising than the(-things) —
Χριστοῦ μελετῶντας ἔστι λαβεῖν. Οὕτω γὰρ περιέσται
of-Christ meditating(-ones) it-is-possible to-take thus for it-will-be-possible
καὶ τὸ τῆς ἀρετῆς καὶ τὸ τοῦ σωτῆρος κάλλος καταμαθεῖν,
both the of-the virtue and the of-the savior beauty to-learn
καταμαθοῦσι δὲ καὶ φιλεῖν, ὡς αἴτιον ὂν πανταχοῦ τοῦ
for-those-having-learned and also to-love as cause being everywhere of-the
φιλεῖν τὸ καταμαθεῖν, ἐπεὶ καὶ τὴν Εὔαν ὁ τοῦ ξύλου καρπὸς
to-love the to-learn since also — Eve the of-the tree fruit
καὶ ταῦτα ἀπειρημένου τοῦτον εἶλε τὸν τρόπον· "κατενόησε
and that forbidden this took the manner she-perceived
γάρ φησιν, ὡς ὡραῖος ἦν εἰς ὅρασιν καὶ καλὸς εἰς βρῶσιν."
for he-says that fair it-was for sight and good for food
Περὶ τοῦ ὀγδόου καὶ ἐννάτου μακαρισμοῦ, ὅτι τὸ ὑπομένειν
about the eighth and ninth beatitude that the to-endure
διωκομένους καὶ ὑβριζομένους ἕνεκεν δικαιοσύνης καὶ
being-persecuted and being-outraged for-the-sake-of righteousness and
τοῦ Χριστοῦ διὰ τῆς μελέτης ταύτης κατορθοῦται.
— of-Christ through the meditation this is-achieved
126 Ἔρωτα δὲ Χριστοῦ καὶ τῆς ἀρετῆς οὕτω λαβόντας
love(-desire) and of-Christ and of-the virtue thus having-taken
καὶ διωγμῶν ὑπὲρ αὐτῶν εἰκὸς ἀνασχέσθαι καὶ φυγεῖν
also persecutions for them fitting to-bear and to-flee
ἑλέσθαι δεῆσαν καὶ τὰ δεινότατα πάντων ἀκοῦσαι,
to-choose there-being-need and the most-terrible(-things) of-all to-hear
καὶ τοῦτο χαίροντας, ὡς δὴ μεγίστων καὶ καλλίστων
and this rejoicing as indeed greatest and fairest
αὐτοῖς γερῶν ἀποκειμένων ἐν οὐρανοῖς. Ὁ γὰρ περὶ
for-them prizes being-stored-up in heavens the for toward
τὸν ἀθλοθέτην τῶν ἀγωνιζομένων ἔρως καὶ τοῦτο
the president-of-games of-the(-ones) contending love(-desire) also this

δύναται, καὶ περὶ τῶν μήπω φαινομένων ἄθλων ποιεῖ
can and about the not-yet appearing prizes makes
πιστεύειν αὐτῷ καὶ βεβαίας εἰς τὸ μέλλον ἐπὶ τοῦ παρόντος
to-believe him and firm for the coming in the present
ἔχειν ἐλπίδας. Οὕτω τὰ Χριστοῦ τοὺς ἑκάστοτε
to-have hopes thus the(-things) of-Christ the(-ones) each-time
λογιζομένους καὶ μελετῶντας καὶ μετρίους εἶναι ποιεῖ καὶ
reckoning and meditating both moderate to-be makes and
τῆς ἀνθρωπείας ἐπιγνώμονας ἀσθενείας, ὥστε πενθεῖν,
of-the human knowing weakness so-as to-mourn
καὶ πράους ἀποδείκνυσι καὶ δικαίους καὶ φιλανθρώπους
and meek renders and just and loving-mankind
καὶ σώφρονας καὶ εἰρήνης καὶ διαλλαγῶν ἀνθρώποις
and temperate and of-peace and of-reconciliations for-men
ἐργάτας, καὶ οὕτω Χριστοῦ καὶ τῆς ἀρετῆς περιεχομένους,
workers and so of-Christ and of-the virtue clinging-to
ὥστε ὑπὲρ αὐτῶν οὐκ ἀνέχεσθαι μόνον, ἀλλὰ καὶ χαίρειν
so-as for them not to-bear only but also to-rejoice
ὑβριζομένους καὶ ἥδεσθαι διωκομένους. Καὶ ὅλως τὰ
being-outraged and to-be-pleased being-persecuted and wholly the
μέγιστα τῶν ἀγαθῶν καὶ ὅθεν ἐστὶ μακαρίους γενέσθαι,
greatest of-the goods and whence it-is-possible blessed to-become
τῶν ἐννοιῶν ἀπολαύειν ἔξεστι τούτων, καὶ οὕτω τηρῆσαι
from-the thoughts to-enjoy is-possible these and thus to-keep
μὲν ἐν τῷ ἀγαθῷ τὴν γνώμην, τὴν δὲ γιγνομένην ὥραν
indeed in the good the judgment the and due bloom
καλὴν ἐργάσασθαι τὴν ψυχὴν, καὶ τὸν ἀπὸ τῶν μυστηρίων
fair to-work the soul and the from the mysteries
φυλάξαι πλοῦτον καὶ τὸν βασιλικὸν μὴ ῥῆξαι μηδὲ ῥυπᾶναι
to-guard wealth and the royal not to-tear nor to-soil
χιτῶνα. Διὰ τοῦτο καθάπερ τὸ νοῦν ἔχειν καὶ λόγῳ
tunic because-of this as the mind to-have and reason

χρῆσθαι, τῆς τῶν ἀνθρώπων φύσεως ἴδιον, οὕτω τὰ
to-use of-the of-the men nature proper so the(-things)
Χριστοῦ θεωρεῖν ἔργον εἶναι χρὴ νομίζειν τοῦ λογισμοῦ,
of-Christ to-behold work to-be one-must think of-the reasoning
μάλιστα μὲν ὅτι τὸ παράδειγμα, πρὸς ὃ δεῖ
most indeed because the example to which it-is-needed
βλέπειν ἀνθρώπους, ἄν τέ τι δέῃ πράττειν ἐφ'
to-look men whether — anything it-be-needed to-do by
ἑαυτῶν αὐτοὺς, ἄν τε τοῖς ἄλλοις τῶν δεόντων ἡγεῖσθαι,
themselves themselves or — for-the others of-the due(-things) to-lead
μόνος ἐστὶν Ἰησοῦς, ὃς καὶ τῶν ἰδίων ἕνεκα καὶ τῆς
alone is Jesus who both of-the private(-things) for-the-sake and of-the
πολιτείας πρῶτος καὶ μέσος καὶ τελευταῖος τὴν ἀληθινὴν
commonwealth first and middle and last the true
ὑπέδειξεν ἀνθρώποις δικαιοσύνην. Ἔπειτα καὶ γέρας ἐστὶν
showed to-men righteousness then also prize is
ὁ αὐτὸς καὶ στέφανος, ὃν δεῖ λαβεῖν ἀγωνισαμένους.
the same(-one) and crown which it-is-needed to-receive having-contended
Οὐκοῦν εἰς ἐκεῖνον ὁρᾶν δεῖ καὶ τἀκείνου σκοπεῖν
then to him to-look it-is-needed and his(-things) to-consider
ἀκριβῶς, καὶ ὡς ἔνεστι πειρᾶσθαι καταμανθάνειν, ἵν'
exactly and as it-is-possible to-try to-learn so-that
εἰδῶμεν ὡς δεῖ πονεῖν. Τὰ γὰρ ἆθλα τοῖς ἀθληταῖς
we-may-know how it-is-needed to-toil the for prizes for-the athletes
μετρεῖ τοὺς ἀγῶνας, καὶ ταῦτα ἀποσκοποῦντες τοὺς
measure the contests and these(-things) looking-to the
πόνους φέρουσι, τοσοῦτον εἰσάγοντες καρτερίας, ὅσον
toils they-bear so-much bringing-in of-endurance as-much-as
ἐκεῖνα κάλλους ἔγνωσαν ἔχειν. Παρὰ πάντα δὲ ταῦτα
those of-beauty they-knew to-have beyond all and these(-things)
τίς οὐκ οἶδεν, ἀνθ' ὧν ἡμᾶς αὐτὸς ἐκτήσατο μόνος
who not knows for which us he acquired alone

τοῦ αἵματος πριάμενος, ὡς οὐκ ἔστιν ἄλλος, ᾧ χρὴ
with-the blood having-bought that not there-is another whom one-must
δουλεύειν καὶ πρὸς ὃν δεῖ χρήσασθαι ἡμῖν αὐτοῖς
serve and for whom it-is-needed to-use us ourselves
καὶ σώμασι καὶ ψυχαῖς καὶ ἔρωτι καὶ μνήμῃ καὶ τῇ
both bodies and souls and love(-desire) and memory and the
κατὰ νοῦν ἐνεργείᾳ. Διὰ τοῦτο καὶ Παῦλος "οὐκ
according-to mind activity because-of this also Paul not
ἐστέ φησιν ἑαυτῶν, τιμῆς γὰρ ἠγοράσθητε."
you-are he-says your-own with-price for you-were-bought
Καὶ γὰρ διὰ τὸν καινὸν ἄνθρωπον ἀνθρώπου φύσις 132
and for because-of the new man of-man nature
συνέστη τὸ ἐξ ἀρχῆς, καὶ νοῦς καὶ ἐπιθυμία πρὸς
was-constituted the from beginning and mind and desire for
ἐκεῖνον κατεσκευάσθη, καὶ λογισμὸν ἐλάβομεν, ἵνα
him were-prepared and reasoning we-received so-that
τὸν Χριστὸν γινώσκωμεν, ἐπιθυμίαν ἵνα πρὸς ἐκεῖνον
— Christ we-may-know desire so-that to him
τρέχωμεν, μνήμην ἔσχομεν, ἵν' ἐκεῖνον φέρωμεν, ἐπεὶ
we-may-run memory we-had so-that him we-may-carry since
καὶ δημιουργουμένοις αὐτὸς ἀρχέτυπον ἦν. Οὐ γὰρ ὁ
also to-the(-ones)-being-created he archetype was not for the
παλαιὸς τοῦ καινοῦ, ἀλλ' ὁ νέος Ἀδὰμ τοῦ παλαιοῦ
old of-the new but the new Adam of-the old
παράδειγμα. Εἰ γὰρ καὶ καθ' ὁμοιότητα τοῦ παλαιοῦ
example if for also according-to likeness of-the old
τὸν νέον λέγεται γεγενῆσθαι, ἀλλὰ διὰ τὴν φθορὰν, ἧς
the new is-said to-have-been-born but because-of the corruption which
ἀπήρξατο μὲν ἐκεῖνος, ἐκληρονόμησε δὲ οὗτος, ὡς ἂν
began indeed that(-one) inherited but this(-one) so-that —
τὴν τῆς φύσεως ἀῤῥωστίαν τοῖς παρ' ἑαυτῷ φαρμάκοις
the of-the nature sickness with-the with himself remedies

ἀνέλῃ, καὶ ᾗ φησι Παῦλος "καταποθῇ τὸ θνητὸν
he-might-remove and as says Paul may-be-swallowed-up the mortal
ὑπὸ τῆς ζωῆς"· ὡς ἕνεκά γε τῆς φύσεως αὐτῆς
by the life so-that for-the-sake at-least of-the nature itself
ἀρχέτυπον ὁ παλαιὸς Ἀδὰμ ἡμῖν ἂν εἴη τοῖς
archetype the old Adam for-us — would-be for-the(-ones)
πρότερον ἐκεῖνον ἐπισταμένοις, ᾧ δὲ πάντα πρὶν εἶναι
earlier him knowing to-whom but all(-things) before to-be
πρὸ τῶν ὀφθαλμῶν, ὁ πρεσβύτερος τοῦ δευτέρου μίμημα,
before the eyes the elder of-the second imitation
καὶ κατὰ τὴν ἰδέαν ἐκείνου καὶ τὴν εἰκόνα πέπλασται
and according-to the idea his and the image was-formed
μέν, οὐκ ἔμεινε δὲ, μᾶλλον δὲ ὡρμήθη μὲν πρὸς ἐκείνην,
indeed not remained but rather and he-set-out indeed toward it
οὐ κατείληφε δέ. Ὅθεν καὶ τὸν νόμον ἐδέξατο μὲν ἐκεῖνος,
not attained but whence also the law received indeed that(-one)
ἔσωσε δὲ οὗτος, καὶ τὴν ὑπακοὴν ἀπῃτήθη μὲν ὁ παλαιὸς,
kept but this(-one) and the obedience was-demanded indeed the old
ἀπέδωκε δὲ ὁ νέος μέχρι θανάτου, θανάτου δὲ σταυροῦ
rendered but the new until death of-death and of-cross
φησι Παῦλος· καὶ ὁ μὲν παρανομῶν δῆλος ἦν, ὧν
says Paul and the(-one) indeed transgressing clear was of-what
δέον ἄνθρωπον ἔχειν, ἀτελῶς ἔχων, — οὐ γὰρ παρῆει
needing man to-have imperfectly having not for it-passed-by
τὴν φύσιν ὁ νόμος, ὃν ὑπερβάντα κολάζειν δίκαιον ἦν,
the nature the law whom having-transgressed to-punish just was
— ὁ δὲ τέλειος ἐν ἅπασιν ἦν, καὶ "τετήρηκά φησι
the(-other) but perfect in all(-things) was and I-have-kept he-says
τὰς ἐντολὰς τοῦ πατρός μου." Καὶ ὁ μὲν τὴν
the commandments of-the father my and the(-one) indeed the
ἀτελῆ ζωὴν εἰσήνεγκεν, ἣ μυρίων δεῖται βοηθημάτων,
imperfect life brought-in which ten-thousand needs helps

ὁ δὲ τῆς τελεωτάτης, λέγω δὴ τῆς ἀθανάτου,
the(-other) but of-the most-perfect I-say indeed of-the immortal
πατὴρ ἐγένετο τοῖς ἀνθρώποις, καὶ εἰς τὴν ἀθανασίαν
father became to-the men and toward the immortality
ἡ φύσις ἠπείγετο μὲν ἐξ ἀρχῆς, ἀφίκετο δὲ ὕστερον ἐπὶ
the nature hastened indeed from beginning arrived but later in
τοῦ σωτῆρος σώματος, ὅπερ αὐτὸς εἰς τὴν ἀθάνατον ζωὴν
the of-savior body which he into the immortal life
ἀπὸ τῶν νεκρῶν ἀναστήσας ἡγεμὼν ὑπῆρξε τῆς ἀθανασίας
from the dead having-raised leader became of-the immortality
τῷ γένει· καὶ ἵνα τὸ πᾶν εἴπω, τὸν ἀληθινὸν ἄνθρωπον
for-the race and that the all I-may-say the true man
καὶ τέλειον καὶ τρόπων καὶ ζωῆς καὶ τῶν ἄλλων ἕνεκα
and perfect both of-ways and of-life and of-the others for-the-sake
πάντων πρῶτος καὶ μόνος ἔδειξεν ὁ σωτήρ.
all first and alone showed the savior
Εἴ γε τοῦτό ἐστιν ὡς ἀληθῶς ὅρος ἀνθρώπου, πρὸς 136
if at-least this is as truly bound of-man toward
ὃ βλέπων ἔσχατον ἔπλαττεν αὐτὸν ὁ θεὸς, λέγω δὴ
which looking last formed him — God I-say indeed
τὸν βίον τὸν ἀκήρατον, ἐπειδὰν φθορᾶς μὲν ᾖ
the life the undefiled when from-corruption indeed may-be
καθαρὸν αὐτῷ τὸ σῶμα, γνώμη δὲ πάσης ἁμαρτίας
pure for-him the body judgment but from-all sin
ἀπηλλαγμένη· — ἐνταῦθα γὰρ τέλειον ἂν εἴη τὸ
freed here for perfect — would-be the(-things)
κατ᾽ αὐτὸν, ὅταν ὁ δημιουργὸς αὐτὸν ἃ δεῖν ᾠήθη,
as-regards him when the creator him what to-be-needed he-thought
πάντα ἐργάσηται, ἐπεὶ καὶ ἀγάλματος ἀποκαθίσταται
all he-works since also of-statue is-restored
κάλλος τῇ τελευταίᾳ τοῦ τεχνίτου χειρί· — εἰ τοίνυν
beauty by-the last of-the craftsman hand if therefore

ὁ μὲν πολλοῦ τινος ἐδέησεν εἶναι τέλειος, ὁ
the(-one) indeed of-much something fell-short to-be perfect the(-other)
δ' ἦν ἐν ἅπασι καὶ τῆς τελειότητος τοῖς ἀνθρώποις
but was in all(-things) and of-the perfection to-the men
μετέδωκε, καὶ τὸ γένος ἅπαν εἰς ἑαυτὸν ἥρμοσε, πῶς
imparted and the race all to himself fitted how
οὐ τὰ δεύτερα τῶν προτέρων παραδείγματα, καὶ τὸν
not the second(-things) of-the former examples and the(-one)
μὲν ἀρχέτυπον εἶναι χρὴ νομίζειν, τὸν δὲ ἐκεῖθεν
indeed archetype to-be one-must think the(-other) but from-there
εἰλῆφθαι; Τῶν γὰρ ἀτοπωτάτων, πρὸς τὰ ἀτελῆ τὰ
to-have-been-taken of-the for most-absurd(-things) toward the imperfect the
τελεώτατα πάντων ἐπείγεσθαι νομίζειν, καὶ τοῖς βελτίοσι
most-perfect of-all to-hasten to-think and for-the better
παραδείγματα προκεῖσθαι τὰ χείρω, καὶ τοὺς τυφλοὺς
examples to-be-set-before the worse and the blind
ἡγεῖσθαι τοῖς βλέπουσιν. Οὐ γὰρ ὅτι τὸν χρόνον
to-lead the seeing not for because in-the time
πρότερα ἐκεῖνα, δίκαιον ἂν εἴη θαυμάζειν, ἀλλ' ὅτι
earlier those just — would-be to-marvel but because
τέλεια ταῦτα τῶν ἀτελῶν ἀρχὰς εἶναι προσῆκε πιστεύειν
perfect these of-the imperfect beginnings to-be it-befits to-believe
ἐκεῖνο ἐνθυμουμένους, ὅτι καὶ πρὸς τὴν ἀνθρώπου χρείαν
that considering that also toward the of-man need
πολλὰ κατεσκεύασται μὲν πρότερα δὲ, καὶ ὁ πάντων
many(-things) were-prepared indeed earlier and also the of-all
τούτων κανὼν ἄνθρωπος ὕστατος ἁπάντων τῆς γῆς
these rule man last of-all from-the earth
ἐξελήλυθεν. Εἶεν. Ὑπὲρ τούτων τοίνυν ἁπάντων καὶ
came-forth well-then for these therefore all both
φύσει καὶ γνώμῃ καὶ λογισμοῖς ἄνθρωπος πρὸς τὸν
by-nature and by-judgment and by-reasonings man toward —

Χριστὸν ἴεται, οὐ διὰ τὴν θεότητα μόνον, ἣ πάντων
Christ hastens not because-of the godhead only which of-all
οὖσα τυγχάνει τέλος, ἀλλὰ καὶ τῆς φύσεως ἕνεκα τῆς
being happens(-to-be) end but also of-the nature for-the-sake the
ἑτέρας, καὶ οὗτος μὲν τὸ κατάλυμα τῶν ἀνθρωπίνων
other and this indeed the lodging of-the human
ἐρώτων, οὗτος δὲ τρυφὴ λογισμῶν, καὶ τὸ παρὰ τοῦτον
loves this but luxury of-reasonings and the beside him
ὁτιοῦν ἢ φιλεῖν ἢ λογίζεσθαι περιφανὴς τοῦ δέοντος
anything either to-love or to-reckon manifest from-the due
ἁμαρτία καὶ τῶν ἐξ ἀρχῆς ὑποτεθέντων τῇ φύσει
sin and from-the(-things) from beginning laid-down for-the nature
παρατροπή· ὡς ἂν δὲ πρὸς αὐτὸν ἔχειν ἀεὶ δυνώμεθα
deviation so-that — and toward him to-have always we-may-be-able
τὴν μελέτην καὶ ταύτης ὦμεν ἑκάστοτε τῆς σπουδῆς,
the meditation and of-this we-may-be each-time of-the zeal
αὐτὸν καλῶμεν ὅσαι ὧραι τῶν λογισμῶν τὴν ὑπόθεσιν.
him let-us-call as-many-as hours of-the reasonings the ground
Πάντως δὲ οὐ παρασκευῆς πρὸς τὰς εὐχὰς δεῖ καὶ
wholly but not of-preparation for the prayers there-is-need and
τόπων οὐδὲ βοῆς ἐκεῖνον καλοῦσιν· οὐ γὰρ ἔστιν οὗ μὴ
of-places nor of-shouting him for-those-calling not for there-is where not
πάρεστιν, οὐδ' ἔστιν ὅπως μὴ σύνεστιν ἡμῖν, ὅς γε
he-is-present nor it-is-possible how not he-is-with us who at-least
τοῖς ζητοῦσι καὶ αὐτῆς ἔγγιόν ἐστι τῆς καρδίας.
to-the(-ones) seeking even than-the-very nearer is — heart
Ἀκόλουθον δὲ καὶ τὰ παρὰ τῶν εὐχῶν ἡμῖν ὡς
consistent and also the(-things) from the prayers for-us that
ἀπαντήσει μάλα πιστεύειν, καὶ μὴ ἐνδοιάζειν, ὅτι πονηροὶ
will-come very to-believe and not to-doubt because wicked
τὸν τρόπον ἡμεῖς, ἀλλὰ θαῤῥεῖν, ὅτι χρηστὸς ὁ
in-the way we but to-be-bold because kind the(-one)

καλούμενος ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς, ὅς γε
called toward the ungrateful and wicked who at-least
τοσοῦτον ἀπέχει, τοὺς προσκεκρουκότας τῶν δούλων
so-much is-far-from the having-offended of-the slaves
δεομένους περιορᾶν, ὥστε μήπω καλέσαντας μηδὲ λόγον
begging to-disregard that not-yet having-called nor word
ὁντινοῦν ἐκείνου ποιησαμένους αὐτὸς τὴν γῆν καταλαβὼν
any of-him having-made he the earth having-reached
ἐκάλεσε πρῶτος. "Ἦλθον γάρ φησι καλέσαι ἁμαρτωλούς"·
called first I-came for he-says to-call sinners
ὁ δὲ μηδὲ βουλομένους οὕτω ζητήσας, τίς ἂν εἴη
the(-one) but not-even willing so having-sought what — would-be
καλούμενος; καὶ εἰ μισούμενος ἐφίλησε, πῶς ἀπώσεται
being-called and if being-hated he-loved how will-be-thrust-away
φιλούμενος; ὃ καὶ δηλῶν ὁ Παῦλος, "εἰ ἐχθροὶ ὄντες
being-loved which also showing — Paul if enemies being
κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ
we-were-reconciled — to-God through the death of-the son his
φησι, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ
he-says by-much more having-been-reconciled we-shall-be-saved in the life
αὐτοῦ." Καὶ μὴν καὶ τὸ σχῆμα τῆς ἱκεσίας ἐνθυμηθῶμεν·
his and truly also the form of-the supplication let-us-consider
οὐ γὰρ ἃ φίλους εἰκὸς αἰτεῖσθαι καὶ λαμβάνειν, τούτων
not for what friends fitting to-ask and to-receive these
ἀξιοῦμεν τυγχάνειν, ἀλλ' ὧν καὶ τοῖς ὑπευθύνοις καὶ
we-deem-worthy to-obtain but of-what also to-the liable and
προσκεκρουκόσιν ἐφεῖται δούλοις καὶ μάλιστα τούτοις. Οὐ
having-offended is-permitted slaves and most to-these not
γὰρ ἵνα στεφανώσῃ, τὸν δεσπότην καλοῦμεν, οὐδ' ἵνα
for so-that he-may-crown the master we-call nor that
ἄλλην τοιαύτην τινὰ κατάθηται χάριν, ἀλλ' ἵν' ἐλεήσῃ·
another such some he-may-deposit favor but that he-may-pity

ἔλεον δὲ καὶ συγγνώμην καὶ χρέους διάλυσιν καὶ τὰ τοιαῦτα
mercy and and pardon and of-debt dissolution and the such(-things)
τοῦ φιλανθρώπου δεηθῆναι καὶ δεηθέντας μὴ κεναῖς χερσὶν
of-the lover-of-mankind to-beg and having-begged not with-empty hands
ἀπελθεῖν, εἰ μὴ τοὺς ὑπευθύνους, τίνας εἰκὸς, εἴ γε μὴ
to-depart if not the liable whom fitting if at-least not
χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ; Εἰ γὰρ ὅλως ἀνθρώπους
need have the strong of-physician if for wholly men
νενόμισται πρὸς τὸν θεὸν ἔλεον ἐκκαλουμένην ἀφεῖναι φωνὴν,
it-is-customary toward — God mercy calling-forth to-let-go voice
τῶν ἀξίως ἐλέου πραττόντων, τῶν ἡμαρτηκότων
of-the(-ones) worthily of-mercy faring of-the(-ones) having-sinned
ἐστὶν ἡ φωνή. Καλῶμεν δὲ τὸν θεὸν καὶ γλώττῃ καὶ
is the voice let-us-call and — God both with-tongue and
γνώμῃ καὶ λογισμοῖς, ἵνα πᾶσι, δι᾽ ὧν ἁμαρτάνομεν,
with-judgment and with-reasonings so-that to-all through which we-sin
τὸ φάρμακον τὸ μόνον σωτήριον ἐπιθῶμεν· “οὐ γάρ ἐστί
the remedy the only saving we-may-apply not for is
φησιν ἕτερον ὄνομα, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς!”
he-says other name in which it-is-needed to-be-saved us
Ἀρκέσει δὲ πρὸς ταῦτα πάντα καὶ τόνον παρέξει πρὸς 145
it-will-suffice and toward these(-things) all and tension will-provide toward
τὴν σπουδὴν καὶ τὴν ἐπιφυομένην ἐξελεῖ τῆς ψυχῆς
the zeal and the growing-upon will-remove from-the soul
ῥᾳθυμίαν, ὁ τὴν ἀνθρώπου καρδίαν στηρίζων ἀληθῶς
slackness the the of-man heart strengthening truly
ἄρτος, ὃς τὴν ζωὴν ἡμῖν οὐρανόθεν ἦκε κομίζων, ὃν
bread which the life to-us from-heaven came bringing which
σιτεῖσθαι δεῖ ζητεῖν ἐκ παντὸς τρόπου, καὶ τὸ δεῖπνον
to-eat it-is-needed to-seek by every means and the supper
τοῦτο συνεχὲς ποιουμένους ἔργον φυλάττεσθαι τὸν λιμὸν,
this continuous making work to-guard-against the famine

καὶ μὴ τῷ μὴ σφόδρα προσήκειν τοῖς μυστηρίοις πλέον
and not by-the not very to-be-fitting for-the mysteries more
ἢ προσῆκε τῆς τραπέζης ἀπεχομένους ἀσθενεστέραν
than befits from-the table abstaining weaker
καὶ χείρω τοῖς ὅλοις ἐργάσασθαι τὴν ψυχὴν, ἀλλὰ
and worse in-the whole to-make the soul but
περὶ τῶν ἁμαρτημάτων προσιόντας τοῖς ἱερεῦσι τῶν
for the sins approaching the priests of-the
καθαρσίων πίνειν αἱμάτων. Πάντως δὲ οὐχ οὕτω μεγάλων
cleansing to-drink bloods wholly but not so great(-things)
ὑπεύθυνοι γενοίμεθ' ἂν, ὥστε τῆς ἱερᾶς ἀποκεκλεῖσθαι
liable we-would-become — so-as from-the sacred to-be-shut-out
τραπέζης, ἂν τούτοις ὦμεν συντραφέντες τοῖς λογισμοῖς.
table if with-these we-be reared-together the reasonings
Καθάπερ γὰρ τῶν ἀθεμίτων, εἴ τις τὰ πρὸς
as for of-the unlawful if anyone the(-things) toward
θάνατον ἁμαρτάνων ἔπειτα κατατολμήῃ τῶν ἱερῶν,
death sinning then should-dare-against the sacred(-things)
οὕτω τοῖς μὴ τὰ τοιαῦτα νοσοῦσι τὸν ἄρτον φεύγειν,
so for-the(-ones) not the such(-things) being-sick the bread to-flee
οὐκ ἐν καιρῷ. Τοὺς μὲν γὰρ ἔτι τῇ γνώμῃ τοῖς
not in season the(-ones) indeed for still in-the judgment with-the
ἄνθραξι πολεμοῦντας εὐλαβεῖσθαι προσήκει τὸ πῦρ καὶ μὴ
coals warring to-beware befits the fire and not
σύνοικον αὐτοῖς λαμβάνειν πρὶν διηλλάχθαι, τοῖς δὲ
fellow-dweller with-them to-take before to-have-been-reconciled to-the(-ones) but
τὴν μὲν γνώμην ὀρθῶς ἔχουσιν, ἑτέρως δὲ ἀῤῥωστοῦσι,
the indeed judgment rightly having otherwise but being-sick
τοῦ ῥωννῦντος χρεία φαρμάκου, καὶ δεῖ βαδίζειν παρὰ
of-the strengthening need remedy and it-is-needed to-walk to
τὸν τῆς ὑγιείας τεχνίτην, ὃς τὰς ἀσθενείας ἡμῶν ἔλαβε
the of-the health craftsman who the weaknesses our took

καὶ τὰς νόσους ἐβάστασε, καὶ μὴ τὸ νοσεῖν προϊσχομένους,
and the diseases bore and not the to-be-sick putting-forward
ὑπὲρ οὗ ζητεῖν ἔδει, φεύγειν τὸν ἰασόμενον. Τὸ
for which to-seek it-was-needed to-flee the(-one) going-to-heal the
γὰρ αἷμα τοῦτο ταῖς αἰσθήσεσιν ἡμῶν ἐπιτίθησι θύρας
for blood this on-the senses our puts doors
καὶ διαβαίνειν οὐδὲν ἐᾷ τῶν λυμαίνεσθαι δυναμένων,
and to-pass-through nothing lets of-the(-things) to-harm able
μᾶλλον δὲ τὰς θύρας ἀποσημαινόμενον τὸν ὀλοθρευτὴν
rather but the doors sealing the destroyer
ἀπωθεῖται, καὶ θεοῦ νεὼν ἀπεργαζόμενον, εἰς ἣν ἐχέθη
thrusts-away and of-God temple making into which it-was-poured
καρδίαν, ἄμεινον ἢ τοὺς Σολομῶντος τοίχους, τὸ αἷμα τὸ
heart better than the of-Solomon walls the blood the
τυπικὸν συστῆναι παρ᾽ αὐτῇ πονηρὸν εἴδωλον οὐ συγχωρεῖ·
typical to-be-set-up beside it wicked idol not permits
“τὸ βδέλυγμα τῆς ἐρημώσεώς φησιν ἐν τόπῳ ἁγίῳ”, —
the abomination of-the desolation he-says in place holy
ἀλλὰ τῷ ἡγεμονικῷ πνεύματι στηρίζων τὸν λογισμὸν,
but by-the leading spirit strengthening the reasoning
ὥσπερ ηὔξατο Δαβὶδ, τῆς σαρκὸς ὑπ᾽ αὐτὸν ἄγει τὸ
as prayed David of-the flesh under it leads the
φρόνημα, καὶ ὁ ἄνθρωπος βαθείας ἀπολαύει γαλήνης.
mind and the man deep enjoys calm
Καὶ τί ταῦτα περὶ τοῦ μυστηρίου μηκύνω, διὰ πολλῶν 149
and why these(-things) about the mystery do-I-lengthen through many(-words)
πρότερον εἰρημένον, οἷα ποιεῖ τοὺς τετελεσμένους!
before said what-kind(-things) it-does to-the initiated
Ἀλλ᾽ ἂν οὕτω Χριστῷ συνῶμεν, τῇ τελετῇ, ταῖς εὐχαῖς,
but if thus with-Christ we-are-with by-the rite by-the prayers
τῇ μελέτῃ, τοῖς λογισμοῖς πρὸς πᾶσαν μὲν τὴν ψυχὴν
by-the meditation by-the reasonings toward every indeed the soul

ἀσκήσομεν ἀρετὴν, φυλάξομεν δὲ τὴν παρακαταθήκην, ᾗ
we-shall-train virtue we-shall-guard and the deposit as
κελεύει Παῦλος, καὶ τὴν ἀπὸ τῶν μυστηρίων ἡμῖν ἐντεθεῖσαν
commands Paul and the from the mysteries in-us put-in
σώσομεν χάριν. Ὥσπερ γὰρ αὐτὸς μέν ἐστιν ὁ τελῶν,
we-shall-keep grace as for he indeed is the(-one) initiating
αὐτὸς δὲ τὰ μυστήρια, τὸν ἴσον τρόπον ὁ φυλάττων ἐν
he and the mysteries the same manner the(-one) guarding in
ἡμῖν, ἃ δίδωσι, καὶ μένειν, ἐφ᾽ οἷς ἐλάβομεν, παρασκευάζων
us what he-gives and to-remain in what we-received preparing
μόνος ἐστίν· "ὅτι χωρὶς ἐμοῦ φησιν οὐ δύνασθε ποιεῖν οὐδέν."
alone he-is because without me he-says not you-can do nothing

VII · THE MAN IN CHRIST

The one who lives in Christ is known by his will, which is turned wholly to God. He grieves only at sin, for God's sake and not his own, and so neither too little nor too much; he rejoices in the good of others and above all in God himself, with a joy no loss can touch. Bought by Christ, he is no longer his own, and love, the life that remains in the age to come, is his whole life.

1 Ἐπεὶ δὲ εἴρηται, τίς γενόμενος ὁ μυηθεὶς καὶ
since and it-has-been-said who having-become the(-one) initiated and
τίνα τὴν ὁδὸν ἐλθὼν, ἃ παρὰ τῶν μυστηρίων ἔλαβε,
what the way having-come what from the mysteries he-received
σώσοι, σκοπεῖν ἀκόλουθον, τίς γένοιτο σεσωκὼς, καὶ
he-might-keep to-consider consistent what he-would-become having-kept and
ποταπὸς ἂν ἀποβαίη τοὺς τρόπους τοῖς τοῦ θεοῦ
of-what-sort — he-would-turn-out the ways to-the(-things) — of-God
τὰ παρ᾽ ἑαυτοῦ προσθείς. Ἐκεῖνα μὲν γὰρ συνάγει
the(-things) from himself having-added those indeed for gather

τὴν σωὴν, ἃ τῶν προτέρων λόγων ἡμῖν χωρὶς ἑκάτερον
the life which of-the former words for-us separately each
ὑπόθεσις ἦν, τοῦτο μὲν ἡ παρὰ τῶν τελετῶν χάρις,
ground was in-part indeed the from the rites grace
τοῦτο δὲ ἡ πρὸς τὸ συντηρῆσαι τὸ δῶρον παρὰ τῶν
in-part and the toward the to-preserve the gift from the(-ones)
δεξαμένων σπουδή. Νῦν δὲ συστᾶσαν αὐτὴν ὑπόλοιπόν
having-received zeal now but constituted it remaining
ἐστιν ὁλόκληρον θεωρῆσαι, καὶ τί τὸ συναμφότερον δεῖξαι,
is whole to-behold and what the both to-show
καὶ οἷ ἔστι τὴν ἀνθρωπίνην ἀρετὴν ἅπασαν τῇ
and where it-is-possible the human virtue all with-the
χάριτι συνελθεῖν· τοῦτο δὲ γένοιτ᾽ ἂν, ἐὰν αὐτὸν τὸν
grace to-come-together this and would-be — if very the(-one)
ἐξ ἀμφοτέρων συγκεκροτημένον σκεψώμεθα, καθάπερ
from both welded we-consider as
οἶμαι καὶ ὑγείαν, ὅ τι ἐστὶ καὶ ὅσον αὐτῆς ὄφελος, εἴ
I-think also health what — it-is and how-great of-it benefit if
τις δεικνύναι ἐθέλοι, τὸν μάλιστα αὐτῆς ἀπολαύοντα
anyone to-show should-wish the(-one) most it enjoying
ἀγαγὼν εἰς μέσον μάλιστ᾽ ἂν ποιῆσαι καταφανές. Καὶ
having-led into midst most — he-would-make manifest and
δὴ τὸν οὕτω ζήσαντα πρὸ τῶν ὀφθαλμῶν στήσαντες
indeed the(-one) thus having-lived before the eyes having-set
μανθάνωμεν αὐτοῦ τὴν εὐεξίαν καὶ τὴν ὥραν πανταχόθεν
let-us-learn his the good-condition and the bloom from-every-side
περισκοποῦντες· σκεψόμεθα δὲ τῶν μὲν ἄλλως αὐτὸν
looking-around we-shall-consider but of-the(-things) indeed otherwise him
κοσμούντων οὐδὲν, οὐδ᾽ εἰ θαύμασι λάμπει καὶ τοιαύτην
adorning nothing nor if with-wonders he-shines and such
εἴληφε χάριν, ἀλλ᾽ αὐτὸν τοῦτον καθαρῶς καὶ τὸν οἴκοι
has-received grace but himself this purely and the at-home

κόσμον τὴν τῆς ψυχῆς ἀρετήν. Ἐκείνοις μὲν γὰρ εἰκάσαι
adornment the of-the soul virtue by-those indeed for might-guess
τις ἂν τὸν σπουδαῖον, καὶ τοῦτ' αὐτὸ μόνον ἀρετῆς ἂν
someone — the earnest(-man) and this itself alone of-virtue —
εἴη τεκμήριον· τὸ δ' αὐτῶν πειρᾶσθαι τῶν τρόπων, αὐτόν
would-be proof the but very to-experience the ways himself
ἐστι γινώσκειν τὸν ἄνθρωπον. Τί οὖν δεῖ, παρὸν αὐτόθεν
is to-know the man why then must-one present from-it
μανθάνειν, τεκμαίρεσθαι καὶ σημεῖα ζητεῖν, ὅταν αὐτῶν
to-learn to-infer and signs to-seek when very
ἐξῇ τῶν πραγμάτων ἅπτεσθαι· καίτοι οὐδὲ σημεῖον
it-is-possible the realities to-touch and-yet not-even sign
τοῦτο γένοιτ' ἂν ἀποχρῶν ἀρετῆς. Οὔτε γὰρ πᾶσι ταῦτα
this would-be — sufficient of-virtue neither for to-all these(-things)
τοῖς σπουδαίοις ἀκολουθεῖ, οὔθ' οἷς ὑπῆρξεν, ἐργάται
the earnest follow nor in-whom they-belonged workers
πάντες εἰσὶν ἀρετῆς. Καὶ γὰρ πολλοὶ τῶν μεγάλα
all are of-virtue and for many of-the(-ones) great(-things)
παρὰ θεῷ δυνηθέντων οὐδὲν ἐπεδείξαντο τοιοῦτον, καὶ αὖθις
with God having-been-able nothing displayed such and again
τῶν πονηρῶν ἐνίους ἐδέησε τοιαῦτά ποτε δυνηθῆναι, καὶ
of-the wicked some it-was-needed such(-things) once to-be-able and
τὸν Χριστὸν καλοῦσιν οὐδὲν ἀμήχανον ἦν, οὐ τῶν τρόπων
— Christ calling nothing impossible was not the ways
τοῦτο διδόντων, ἀλλ' ἵν' ὁ καλούμενος φανῇ. Καὶ
this granting but that the(-one) called might-appear and
διὰ τοῦτο τῆς μὲν ἀρετῆς ἕνεκα καὶ τελεταὶ καὶ
because-of this the indeed virtue for-the-sake both rites and
πᾶς πόνος, πρὸς δὲ τὴν δύναμιν ἐκείνην οὐδεὶς οὐδὲν
every toil toward but the power that no-one anything
ἐμηχανήσατο τῶν ἐπισταμένων, ὡς δεῖ πονεῖν.
devised of-the(-ones) knowing how it-is-needed to-toil

Καὶ τί λέγω; μὴ παρόντων οὐδένα πόθον ἔλαβον οὐδ'
and why do-I-say not being-present no longing they-took nor
ἐζήτησαν, ὧν παρόντων οὐδὲ χαίρειν ἔξεστι. "Μὴ χαίρετε
sought which being-present not-even to-rejoice it-is-possible not rejoice
γάρ φησιν, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε
for he-says that the spirits to-you are-subject rejoice
δὲ, ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς."
but that the names your were-written in the heavens
Ὃ τοίνυν μήτε ποιεῖ τὴν ἀρετὴν, μήτε γοῦν δύναται
what therefore neither makes the virtue nor at-any-rate can
μηνῦσαι παροῦσαν, περίεργον εἴ τις ἐκείνην ζητῶν τοῦτο
reveal(-it) present superfluous if anyone it seeking this
πολυπραγμονεῖ. Ἀλλ' οὐδ' εἰ θεωριῶν τινων ἀπολαύει καὶ
busies-himself-with but not-even if contemplations some he-enjoys and
ἀποκαλύψεων τυγχάνει καὶ τὰ μυστήρια πάντα οἶδεν, ἀπὸ
revelations attains and the mysteries all knows from
τούτων αὐτὸν εἰσόμεθα καὶ θαυμάσομεν. Καὶ ταῦτα γὰρ
these him we-shall-know and marvel-at and these(-things) for
ἐνίοτε ἀκολουθεῖ τοῖς ἐν Χριστῷ ζῶσιν, οὐ συνίστησιν οὐδ'
sometimes follow the(-ones) in Christ living not constitute nor
ἐργάζεται τὴν ζωὴν, ὥστε μηδὲν πλέον εἰς ἀρετὴν εἶναι
work the life so-that nothing more toward virtue to-be
τῷ πρὸς ταῦτα μόνον ὁρῶντι· καὶ τοῦτο δείκνυσιν
for-the(-one) toward these(-things) only looking and this shows
ὁ μακάριος Παῦλος, ἐν οἷς Κορινθίοις γράφων, "ἐὰν εἰδῶ
the blessed Paul in what to-Corinthians writing if I-know
φησι τὰ μυστήρια πάντα καὶ ἔχω πᾶσαν τὴν γνῶσιν,
he-says the mysteries all and have all the knowledge
ἀγάπην δὲ μὴ ἔχω, οὐδέν εἰμι, καὶ γέγονα χαλκὸς ἠχῶν
love but not have nothing I-am and have-become bronze sounding
ἢ κύμβαλον ἀλαλάζον." Ὅθεν τἆλλα παραδραμόντες εἰς
or cymbal clanging whence the-rest having-passed-by to

αὐτὴν ἴδωμεν τὴν θέλησιν τῆς ψυχῆς, ἐν ᾗ καὶ χρηστότης
very let-us-look the will of-the soul in which both goodness
συνέστηκεν ἀνθρώπου καὶ πονηρία καὶ τὸ ἀληθῶς ὑγιαίνειν
consists of-man and wickedness and the truly to-be-healthy
καὶ τὸ νοσεῖν καὶ καθόλου ζῆν ἢ τεθνάναι, ἣν τὸ ἀγαθὴν
and the to-be-sick and in-general to-live or to-be-dead which the good
εἶναι καὶ πρὸς θεὸν μόνον ἔχειν ἡ μακαρία ἐστὶ ζωή.
to-be and toward God alone to-be the blessed is life
10 Τοῦτο γὰρ καὶ μυστηρίων καὶ μελέτης ἔργον ἀνθρώπου,
this for both of-mysteries and of-meditation work of-man
τὴν γνώμην μόνου γενέσθαι τοῦ ὡς ἀληθῶς ἀγαθοῦ.
the judgment alone to-become of-the as truly good
Καὶ γὰρ τῆς τοῦ θεοῦ περὶ τὸ γένος ἐπιμελείας ἁπάσης
and for of-the — of-God toward the race care all
ἐκεῖνο μόνον τέλος ἐστὶν ἰδεῖν, καὶ πρὸς τοῦτο πᾶσα
that only end it-is-possible to-see and toward this every
μὲν ἀγαθῶν ἐπαγγελία φέρει, πᾶσα δὲ κακῶν ἀπειλή·
indeed of-goods promise tends every and of-evils threat
καὶ τούτου χάριν ὁ θεὸς τὸν κόσμον ἡμῖν ᾠκοδόμησε
and of-this for-the-sake — God the world for-us built
τοῦτον καὶ νόμους ἔθηκε καὶ μυρίοις μὲν ἥσεν
this and laws set and with-ten-thousand indeed delighted(-us)
ἀγαθοῖς, πολλοῖς δὲ μετῆλθεν ἀνιαροῖς, ἵν' εἰς ἑαυτὸν
goods with-many and visited grievous(-things) so-that to himself
ἐπιστρέψῃ καὶ πείσῃ θέλειν αὐτὸν καὶ μόνον φιλεῖν. Τοῦτο
he-may-turn and persuade to-will him and alone to-love this
δὲ δῆλον, ἐξ ὧν ταύτην μόνην παρ' ἡμῶν, ὑπὲρ ὧν εὖ
and clear from what this alone from us for what well
πεποίηκεν, ἀπαιτεῖ τὴν φορὰν, τὸ ἀγαθὸν βούλεσθαι καὶ
he-has-done he-demands the payment the good to-will and
τὴν γνώμην εἶναι χρηστούς· καὶ μαρτυροῦσι μὲν ἐντολαὶ
in-the judgment to-be good and bear-witness indeed commandments

πᾶσαι, μαρτυροῦσι δὲ παραινέσεις καὶ ἁπλῶς λόγος
all bear-witness and exhortations and simply word
ἅπας ἀνθρώποις ὄφελος ἔχων, εἰς τοῦτο φέρων. Καὶ γὰρ
every for-men benefit having to this tending and for
πλεονεξίαν ἀναιρῶν καὶ σωμάτων ἐπιθυμίαν κολάζων καὶ
greed removing and of-bodies desire chastening and
θυμὸν ἄγχων καὶ μνησικακίαν ἐκβάλλων οὐδὲν ἢ γνώμης
temper choking and grudge-bearing casting-out nothing but of-judgment
χρηστότητα καὶ ἐπιείκειαν ἀπαιτεῖ· καὶ αὖθις ἡ ἐν πνεύματι
goodness and fairness it-demands and again the in spirit
πτωχεία καὶ τὸ πενθεῖν καὶ τὸ ἐλεεῖν καὶ τὸ πρᾶον εἶναι καὶ
poverty and the to-mourn and the to-pity and the meek to-be and
τῶν ἄλλων ἕκαστον, ἃ τοὺς κατορθοῦντας ὁ Χριστὸς
of-the others each which the(-ones) achieving — Christ
ἐκάλεσε μακαρίους, ἀτεχνῶς ἔργα θελήσεως. Ἔτι δὲ τὸ
called blessed simply works of-will further and the
συνθέσθαι τοῖς ὀρθοῖς τῶν δογμάτων καὶ περὶ θεοῦ τὰ
to-assent to-the right of-the doctrines and about God the
ὄντα πιστεῦσαι, τῶν εὐγνωμόνων γίνεται· καὶ καθόλου τῆς
realities to-believe of-the fair-minded comes-about and in-general of-the
ἀγάπης ἕνεκα πάντα φησὶν ὁ θεὸς τεθῆναι τὸν νόμον, ἡ
love for-the-sake all says — God to-have-been-set the law the
δὲ ἀγάπη τῆς γνώμης ἐστὶν ἀρετή. Ὅτε τοίνυν μετὰ πᾶσαν
and love of-the judgment is virtue when therefore after all
παιδείαν καὶ πρόνοιαν θελήσεως ἡμᾶς ὁ θεὸς εἰσπράττει
training and providence of-will us — God exacts
καρποὺς, δῆλός ἐστιν εἰς ἐκείνην ἅπαντα σπείρων καὶ
fruits clear he-is into it all sowing and
πᾶσαν ἐν αὐτῇ καταβαλλόμενος τὴν εἰς τἀγαθὸν δύναμιν
all in it laying-down the toward the-good power
καὶ παρασκευήν. Οὐκοῦν καὶ τὸ βάπτισμα διὰ τοῦτο
and preparation then also the baptism because-of this

δέδωκε καὶ τἆλλα ἡμᾶς ἐτέλεσεν, ἵνα πρὸς ἡμῖν ἀγαθὴν
he-has-given and the-rest us initiated so-that toward us good
ποιήσῃ τὴν γνώμην, καὶ πᾶσα τῶν μυστηρίων ἡ δύναμις
he-may-make the judgment and all of-the mysteries the power
καὶ ἡ καινὴ ζωὴ παρ᾽ αὐτῇ. Ὅλως δὲ τί ποτε ἡμῖν αἱ
and the new life with it wholly and what ever for-us the
τελεταὶ δύνανται; Πρὸς τὸν μέλλοντα βίον παρασκευάζουσι,
rites can toward the coming life they-prepare
δυνάμεις γάρ εἰσι τοῦ μέλλοντος αἰῶνος, ᾗ φησι Παῦλος·
powers for they-are of-the coming age as says Paul
τί δέ ἐστιν ᾧ μόνῳ παρασκευαζόμεθα; τὸ τηρῆσαι τὰς
what and is for-which alone we-are-prepared the to-keep the
ἐντολὰς τοῦ στεφανοῦν καὶ κολάζειν ἐπὶ τοῦ μέλλοντος
commandments of-the(-one) to-crown and to-punish in the coming(-age)
δυναμένου, τοῦτο γὰρ τὸν θεὸν αὐτὸν ἡμῖν ἐνοικίζει.
able this for — God himself in-us makes-indwell
“Ὁ γὰρ ἀγαπῶν μέ φησι τὰς ἐντολάς μου τηρήσει, καὶ
the(-one) for loving me he-says the commandments my will-keep and
ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ ἐλευσόμεθα καὶ μονὴν
the father my will-love him and we-shall-come and abode
παρ᾽ αὐτῷ ποιήσομεν.” Τὸ δὲ σῶσαι τοὺς νόμους, τῆς
with him we-shall-make the and to-keep the laws of-the
γνώμης ἅπαν ἐστί. Καὶ γὰρ ἆθλα κεῖται τοῖς αἰδεσθεῖσι
judgment all is and for prizes lie for-the(-ones) having-revered
τὸν νομοθέτην καθάπερ τιμωρίαι τοῖς ὑπερόπταις, τὸ δὲ
the lawgiver as punishments for-the despisers the and
τοιοῦτον ἐθελούσιον! Τοῦτο γάρ ἐστι τῆς ψυχῆς τὸ
such voluntary this for is of-the soul the(-part)
τὰς εὐθύνας δεχόμενον πανταχοῦ, καὶ τῶν παντάπασιν
the accounts receiving everywhere and of-the altogether
ἀκουσίων οὔτε στέφανον οὔτε τιμωρίαν εὕροι τις ἄν·
involuntary(-things) neither crown nor punishment would-find anyone —

οὐκοῦν εἰ τὴν γνώμην ἀναπτύξομεν τοῦ κατὰ θεὸν
then if the judgment we-shall-unfold of-the(-one) according-to God
ζῶντος, ἐν αὐτῇ λάμπουσαν εὑρήσομεν τὴν μακαρίαν ζωὴν,
living in it shining we-shall-find the blessed life
ὡσὰν δὲ πᾶσαν αὐτῆς εἰδῶμεν τὴν δύναμιν, ἐπ' αὐτῆς αὐτὴν
so-that and all its we-may-know the power at very it
σκεψόμεθα τῆς ὑπερβολῆς, καθάπερ καὶ σώματος ἰσχὺν ἐπὶ
we-shall-consider the excess as also of-body strength at
τῆς ἀκμῆς. Ὑπερβολὴ δὲ θελήσεως ἡδονὴ καὶ λύπη, τὸ
the peak excess and of-will pleasure and grief the(-one)
μὲν προσιεμένης ὁτιοῦν, ἐκεῖνο δὲ ἐκτρεπομένης· ὅθεν ἐν
indeed accepting anything that but turning-from whence in
τούτοις ἄνθρωπος ὅ τι ἐστὶ, φαίνεται, καὶ ταῦτα τὸν
these man what — he-is appears and these(-things) the
ἑκάστου δείκνυσι τρόπον καὶ τοὺς πονηροὺς διΐστησι τῶν
of-each show way and the wicked separate from-the
χρηστῶν. Καὶ οὕτω διττὸς ὁ τῶν ἀνθρώπων γίνεται βίος,
good and thus twofold the of-the men becomes life
τῶν μὲν πονηρῶν αἰσχροῖς καὶ ματαίοις, τῶν δὲ ἀγαθῶν
of-the indeed wicked in-shameful(-things) and vain of-the but good
χαιρόντων τοῖς ἀγαθοῖς, καὶ τῶν μὲν τοῖς δοκοῦσιν
rejoicing in-the good(-things) and of-the(-ones) indeed at-the seeming
ἀηδέσι, τῶν δὲ τοῖς ὡς ἀληθῶς κακοῖς ἀχθομένων·
unpleasant(-things) of-the(-others) but at-the as truly evils being-vexed
καὶ οὐ πονηρία καὶ χρηστότης μόνον, ἀλλὰ καὶ ῥᾳστώνη
and not wickedness and goodness only but also ease
βίου καὶ δυσκολία καὶ τὸ δυστυχεῖν καὶ τὸ πράττειν εὖ ἀπὸ
of-life and hardship and the to-be-unfortunate and the to-fare well from
τούτων κρίνεται. Οἷς τοίνυν περὶ ζωῆς μακαρίας ὁ λόγος,
these is-judged for-whom therefore about life blessed the discourse
πῶς οὐκ ἀναγκαία τούτων ἡ θεωρία, παρ' οἷς καὶ τὸ τῆς
how not necessary of-these the contemplation from which also the of-the

ζωῆς εἶδος ἁπλῶς καὶ τὴν εὐδαιμονίαν ἔστι μαθεῖν! Ἐπεὶ
life form simply and the happiness it-is-possible to-learn since
δὲ ἡδονῆς ἡ λύπη προτέρα, καθόσον ἐκείνου τοῦτο καρπὸς,
and than-pleasure the grief earlier inasmuch-as of-that this fruit
— "παρακληθήσονται γάρ φησιν οἱ πενθοῦντες", —
will-be-comforted for he-says the(-ones) mourning
εἰκός ἐστι καὶ τὸν περὶ ταύτης λόγον ἡγήσασθαι. Ἄλλως
fitting it-is also the about this discourse to-lead otherwise
τε τὸ μὲν οἷς προσῆκόν ἐστιν ἄχθεσθαι, φεύγειν ἐστὶ τὸ
also the indeed at-what fitting it-is to-be-vexed to-flee is the
κακὸν, τό γε μὴν χαίρειν δεύτερον ὁ πρὸς ἀγαθόν ἐστι
evil the at-least truly to-rejoice second the toward good is
δρόμος, ἐκεῖνο δὲ τούτου τῇ προόδῳ δεύτερον, "ἔκκλινον
race that but than-this in-the progress second turn-aside
γάρ φησιν ἀπὸ κακοῦ καὶ ποίησον ἀγαθόν." Εἴρηται
for he-says from evil and do good it-has-been-said
μὲν οὖν κἂν τοῖς ἔμπροσθεν λόγοις περὶ τῆς κατὰ θεὸν
indeed then also-in the former words about the according-to God
λύπης, ὧν ὑπόθεσις, ἃ λογιζομένοις ἔνι πενθεῖν,
grief of-which ground what for-those-reckoning it-is-possible to-mourn
ἀλλὰ ἐπ' ἄλλα βλέπουσι καὶ διὰ τοῦτο πρὸς ἅπαν,
but to other(-things) looking and because-of this toward all
ὃ προσήκει τῷ πάθει, μὴ δυνηθεῖσι. Νῦν δὲ θεωρῆσαι
which befits the passion not having-been-able now but to-behold
δεῖ, θεὸς δὲ ἄγοι τὸν λόγον, τί τέ ἐστιν ὃ λυπήσει
it-is-needed God and may-lead the discourse what both is which will-grieve
τὸν σπουδαῖον καὶ τίνα τρόπον, καὶ τἆλλα δήπουθεν, ἐν
the earnest(-man) and what manner and the-rest surely in
οἷς τῆς ἐπαινουμένης λύπης πρὸς τὴν πονηρὰν ἡ διαφορά.
which of-the praised grief toward the wicked the difference

Ὅτι μὲν οὖν οἷς δεῖ καὶ πῶς δεῖ ἀκόλουθον τὸν 23
that indeed then at-what is-needed and how is-needed consistent the(-one)
ἐν θεῷ ζῶντα λυπεῖσθαι, πᾶσίν ἐστι φανερόν· τίνα δὲ τὰ
in God living to-be-grieved to-all is manifest what but the
δέοντα, καὶ τίς ὁ τρόπος ὁ προσήκων καὶ τῶν τοιούτων
needful(-things) and what the manner the befitting and of-the such(-things)
οὐ πᾶσι δήλων καθεσταμένων, ἡ σκέψις οὐ μάτην γένοιτ᾽
not to-all clear being-made the inquiry not in-vain would-be
ἂν ἡμῖν ὅση δυνατή. Ἡ μὲν οὖν λύπη τοῦ μίσους
— for-us as-much-as possible the indeed then grief on-the hatred
ἐξήρτηται, τὸ δὲ μῖσος τοῦ λόγου τῆς πονηρίας. Καὶ γὰρ
hangs the and hatred on-the reason of-the wickedness and for
ἀποστρεφόμεθα μὲν ὃ δοκοῦμεν εἶναι πονηρὸν, οἷς
we-turn-from indeed what we-think to-be wicked toward-what
δέ τις ἐχθρῶς ἔχει καὶ πρὸς ἃ δυσχεραίνει, τούτοις
and someone hostilely is and at what he-is-vexed at-these
ἀνιᾶται παροῦσιν· ὅθεν ὁ ζῶν ὀρθῶς καὶ τῆς ἀληθινῆς
he-is-grieved being-present whence the(-one) living rightly and the true
φιλοσοφίας ἐπειλημμένος οἶδε μὲν πρῶτον, ὅπερ ἐστὶ κακὸν
philosophy having-laid-hold-of knows indeed first what is evil
ἀληθῶς, οἶδε δὲ ὃ χρὴ μισεῖν, ἀνιᾶται δὲ οἷς ἄχθεσθαι
truly knows and what one-must hate is-grieved and at-what to-be-vexed
δεῖ. Διὰ τοῦτο ζητῶμεν, τί τὸ ὡς ἀληθῶς ἀνθρώπῳ
it-is-needed because-of this let-us-seek what the as truly for-man
κακόν. Πολλῶν τοίνυν καὶ παντοδαπῶν ὄντων, ἃ τοὔνομα
evil many therefore and of-every-kind being which the-name
δέχεται τοῦτο, καὶ τῶν μὲν ἀνθρώποις ἐν κοινῷ πᾶσι, τῶν
receive this and of-the indeed to-men in common to-all of-the
δ᾽ ἐνίοις ὄντων δυσχερῶν, οὐδὲν οἷον ἡ τῆς ψυχῆς πονηρία
and to-some being hardships nothing such-as the of-the soul wickedness
καὶ τὸ τὴν γνώμην νοσεῖν. Καὶ γὰρ καὶ ἄστρων φθοραὶ καὶ
and the the judgment to-be-sick and for both of-stars corruptions and

ὡρῶν ἀταξίαι καὶ χωρῶν ἀφορίαι καὶ γῆς διαστάσεις καὶ
of-seasons disorders and of-lands barrennesses and of-earth splittings and
σεισμαὶ καὶ λοιμοί, καὶ αὖθις πενία καὶ νόσος, καὶ ὕβρις
earthquakes and plagues and again poverty and disease and outrage
καὶ δεσμωτήριον καὶ πληγαί, καὶ τῶν τοιούτων ἕκαστον
and prison and blows and of-the such(-things) each
αὐτὸ μὲν ἂν εἴη κακὸν, ἀνθρώπῳ δὲ κακὸν οὐδαμῶς.
itself indeed — would-be evil for-man but evil in-no-way
Ταῦτα μὲν γὰρ τοῖς ἔξω λυμαίνεται, καὶ σώματος
these(-things) indeed for the external(-things) harms both of-body
καὶ κτημάτων οὐδὲν περαιτέρω χωρεῖ· ὁ δὲ ἄνθρωπος οὔτε
and of-possessions nothing further advances the but man neither
τὸ σῶμά ἐστιν, ἵνα νοσοῦντος αὐτὸς νοσῇ, οὔτε πολλῷ
the body is so-that it-being-sick he may-be-sick nor much
μᾶλλον τῶν ἃ δεῖ τῷ σώματι χορηγούντων, ὧν
more of-the(-things) what is-needed to-the body supplying which
ἀφῃρημένων εἰς αὐτὴν βεβλάφθαι τὴν ἀνθρωπότητα
having-been-removed into very to-have-been-harmed the humanity
δεήσει. Καὶ μὴν οὐδ' αἱ τῶν πολλῶν ψῆφοι τὸν
it-will-be-needed and truly not-even the of-the many votes the
ἄνθρωπον πλάττουσιν, ὅπως ᾖ χείρων, εἴ τις περὶ
man form so-that he-be worse if anyone about
αὐτοῦ τὰ χείρω γινώσκει. Καὶ γὰρ εἰ τοῦτο θήσομεν,
him the worse(-things) thinks and for if this we-shall-posit
δεήσει καὶ κακῶς πράττειν, καὶ βέλτιον ἔχειν κατ'
it-will-be-needed both ill to-fare and better to-be at
αὐτὸν καὶ πονηρὸν μὲν εἶναι καὶ χρηστὸν, ἄθλιον δὲ
the-same(-time) and wicked indeed to-be and good wretched but
καὶ μακάριον τὸν αὐτὸν, ἔστιν ἐφ' ὧν τῶν μὲν
and blessed the same it-is-possible in whose(-case) of-the(-ones) indeed
ταῦτα τῶν δ' ἐκεῖνα ψηφιζομένων. Εἰ δ' ἔστιν ὡς
these(-things) of-the(-others) but those voting if but is as

ἀληθῶς ἄνθρωπος ἡ γνώμη καὶ τὸ λογίζεσθαι, ὧν τῶν
truly man the judgment and the to-reason which of-the
ἄλλων οὐδὲν αὐτῷ κοινωνεῖ, τοῦτο μὲν ἀρετὴν ἀνθρώπου,
others nothing with-him shares this indeed virtue of-man
τοῦτο δὲ κακίαν δύναται φέρειν· καὶ τὸ δυστυχεῖν ἂν εἴη
this but vice can bring and the to-be-unfortunate — would-be
κατὰ ταῦτα καὶ τὸ πράττειν καλῶς, καὶ τὸ νοσεῖν καὶ
according-to these(-things) and the to-fare well and the to-be-sick and
τὸ ὑγιαίνειν, καὶ τὸ στένοντα ζῆν καὶ τὸ τρυφᾶν, τὰ μὲν
the to-be-healthy and the groaning to-live and the to-luxuriate in-part indeed
παρατραπέντων ἐκείνων, τὰ δ' ἐν οἷς ἔδει μενόντων.
having-been-diverted those in-part but in what was-needed remaining
Ἐπεὶ δὲ παρατροπὴ μὲν λογισμοῦ τὸ ψεῦδος, τῆς δὲ
since and diversion indeed of-reasoning the falsehood of-the but
γνώμης τὸ πονηρὸν, ζητεῖν ὑπόλοιπον, τίνι τούτῳ σαφεῖ
judgment the wicked to-seek remaining by-what this clear
τεκμηρίῳ ἑκατέρας εἰσόμεθα τὴν παρατροπήν. Πολλῶν δὲ
proof of-each we-shall-know the diversion many and
γενομένων τὸ πάντων ἱκανώτατον ἡ κρίσις αὐτοῦ τοῦ θεοῦ,
there-being the of-all most-sufficient the judgment of-very — God
καὶ ἀγαθὸν μὲν καὶ ἀληθὲς, ὅπερ ἐκείνῳ δοκεῖ, φαῦλον δὲ
and good indeed and true what to-him seems worthless but
καὶ ψεῦδος ὃ μὴ τῶν ἐκεῖθεν ἔτυχε ψήφων· καὶ ἃ μὲν
and falsehood what not of-the from-there obtained votes and what indeed
ἐκεῖνος μανθάνειν ἀξιοῖ τὸν ἄνθρωπον, ταῦτ' ἀληθῆ,
he to-learn deems-worthy the man these(-things) true
ἃ δὲ βούλεσθαι κελεύει, ταῦτα χρηστὰ, τὰ δὲ
what but to-will he-commands these(-things) good the(-things) but
τούτοις πολεμοῦντα γέμει μὲν ἀπάτης, γέμει δὲ πονηρίας.
with-these warring are-full indeed of-deceit are-full and of-wickedness
Τῶν δὲ θείων χρησμῶν οἱ μὲν ἀνθρώπων κομιζόντων
of-the and divine oracles the(-ones) indeed men bringing

εἰς τὴν γῆν ἦλθον, τῶν δὲ αὐτὸς ἦν ὁ θεὸς ἄγγελος
to the earth came of-the(-others) but himself was — God messenger
ἀνθρώπου φύσιν ἐνδὺς καὶ ἄνθρωπος ἀνθρώπου φωνῇ
of-man nature having-put-on and man with-man's voice
συγγενεῖ τὰ δέοντα μηνύσας. Τί ἦν ἢ χρηστότερον
kindred the needful(-things) having-revealed what was or kinder
τῶν παραγγελμάτων ἢ ἀληθέστερον τῶν δογμάτων, ἐφ'
than-the precepts or truer than-the doctrines in
ὧν ὁ θεὸς αὐτὸς μὲν νομοθέτης, αὐτὸς δὲ δημαγωγὸς
which — God himself indeed lawgiver himself and leader-of-the-people
ἦν, εἴγε μόνος μὲν ἀλήθεια, μόνος δέ ἐστιν ἀγαθός! Εἰ
was if-at-least alone indeed truth alone but is good if
τοίνυν χρὴ μαθεῖν, ἃ παρατροπὴ τῆς φύσεως ὄντα λυπεῖ
therefore one-must learn what diversion of-the nature being grieves
τὸν ἀληθινὸν ἄνθρωπον, τἀναντία τούτων προσήκει λαβεῖν.
the true man the-contraries of-these it-befits to-take
Ἐκεῖνο γὰρ ἀληθῶς κακὸν, ὃ πρὸς τὴν γνώμην ἐκείνην
that for truly evil which against the judgment that
ἵσταται, πονηρὸν δὲ ὂν καὶ μισεῖν εἰκὸς οἷς ἐμέλησε τοῦ
stands wicked and being also to-hate fitting for-whom cared-for the
ἀγαθοῦ, μισοῦντας δὲ ἀπεύχεσθαι μὲν ἀπόντος, παρόντος
good hating and to-pray-away indeed being-absent being-present
δὲ ἀνιᾶσθαι. Λυπήσει δὲ αὐτοὺς παρὸν τὸ κακὸν, ἢ
and to-be-grieved will-grieve and them being-present the evil whether
σφίσιν ἐστὶν οὐ τοῦ λόγου παρατραπεῖσιν, ἢ τοῖς
in-themselves it-is not from-the reason having-been-diverted or in-the
ἄλλοις, οἷς αὐτοὶ τὰ βελτίω συνεύχονται· συνεύχονται
others for-whom they the better(-things) join-in-praying they-join-in-praying
δὲ πᾶσιν ἀνθρώποις τῷ τε πρὸς τὴν θείαν ἁμιλλᾶσθαι
and for-all men by-the both with the divine to-vie
φιλανθρωπίαν, τῷ τε τὴν τοῦ θεοῦ δόξαν ἐπιθυμεῖν ὁρᾷν
love-of-mankind by-the and the — of-God glory to-desire to-see

ἑκασταχοῦ λάμπουσαν. Καὶ οὕτω μόνον ἀνιαρὸν τοῖς
everywhere shining and thus alone grievous to-the(-ones)
ἐν Χριστῷ ζῶσιν ἡ ἁμαρτία, πρῶτον μὲν ὅτι πονηρὸν,
in Christ living the sin first indeed because wicked
αὐτοὶ δὲ τοὺς τρόπους χρηστοί, δεύτερον ὅτι τοῖς
they and in-the ways good second because with-the
τοῦ θεοῦ μάχεται νόμοις, ᾧ τῆς γνώμης ἐπείγονται
— of-God it-fights laws with-whom in-the judgment they-hasten
κοινωνεῖν, καὶ τρίτον ὅτι μάτην ἀνιᾶσθαι κατὰ τὸν
to-share and third because in-vain to-be-grieved according-to the
ὀρθὸν λόγον ζῶντας ἥκιστα πρέπον· ἐνταῦθα μόνον οὐ
right reason living least befitting here alone not
μάτην ἐστὶν ἀνιᾶσθαι τῆς λύπης τὰ πάντων λυσιτελέστατα
in-vain it-is to-be-grieved of-the grief the of-all most-profitable(-things)
καρπουμένους. Ἐπὶ μὲν γὰρ τῶν ἄλλων οὐδὲν ἔσται πλέον,
reaping in indeed for the others nothing will-be more
εἴ τις ἀλγεῖ, καὶ πενία καὶ νόσος καὶ ὁτιοῦν τῶν τοιούτων
if anyone suffers both poverty and disease and anything of-the such
οὐδὲν μᾶλλον ἀποχωρήσει δακρύουσι· ψυχῆς δὲ πονηρίᾳ
nothing more will-withdraw from-those-weeping for-soul's but wickedness
λύπη τὸ φάρμακον, ἣ καὶ μέλλουσαν προανεῖλε καὶ
grief the remedy which both coming has-removed-beforehand and
παροῦσαν ἔπαυσε καὶ τολμηθείσης τὰς εὐθύνας δύναται λύειν.
present stops and having-been-dared the accounts can dissolve
Ὑπὲρ οὗ μοι δοκεῖ καὶ τὴν ἀρχὴν ἐντεθῆναι τῇ φύσει,
for which to-me it-seems also at-the beginning to-have-been-put-in in-the nature
πρὸς οὐδὲν ἄλλο βοηθεῖν ἡμῖν δυναμένη. Τὴν γὰρ ἁμαρτίαν
toward nothing else to-help us being-able the for sin
οὐ προῖκα, μισθοῦ δέ τινος τολμῶντες τῆς ἡδονῆς καὶ τὸ
not gratis for-wage but some daring of-the pleasure and the
τέρπον τοῦ κατὰ ψυχὴν εὖ ἔχοντος ἀλλαττόμενοι, — οὐ
delighting for-the in soul well being exchanging not

γὰρ ἐφ᾽ ἑαυτῆς αὐτὴν ἑλοίμεθ᾽ ἂν ψυχῆς ὄλεθρον καὶ
for by itself it we-would-choose — of-soul destruction and
νοῦ πύρσωσιν, — καὶ τοιαῦτα σαφῶς εἰδότες, ἐπειδὰν
of-mind burning and such(-things) clearly knowing when
μεταγνόντες ἐφ᾽ οἷς ἡμάρτομεν ἀνιώμεθα, τὴν ἐκεῖθεν
having-repented for what we-sinned we-are-grieved the from-there
ἀτιμάζοντες ἡδονὴν καὶ πάθει πάθος ἐκκρούοντες δῆλοι
dishonoring pleasure and with-passion passion driving-out clear
καθέσταμεν· τῷ ῥίπτειν ἅπερ ἐλάβομεν, λαμβάνοντες
we-are-made by-the to-cast-away what we-took taking
ἅπερ ἐῤῥίψαμεν. Καὶ ἅμα τὸ ἀνιᾶσθαι τίμημα
what we-cast-away and at-the-same-time the to-be-grieved penalty
γίνεται ἡμῖν ἐφ᾽ οἷς ἐτολμήσαμεν, ᾧ καθηραμένοις οὐ
becomes for-us for what we-dared by-which for-those-cleansed not
πληγῶν δεήσει δευτέρων· ᾧ καὶ θεὸς ἐξ ἀρχῆς
of-blows there-will-be-need second with-which also God from beginning
τοῖς αὐτοῦ τιμωρεῖ νόμοις ἠδικημένοις λύπης καὶ πόνων
for-the his punishes laws wronged with-grief and toils
τῷ παρανενομηκότι τιμήσας, οὐκ ἂν ταύτην
against-the(-one) having-transgressed having-assessed not — this
εἰσπράττεσθαι νομίσας τὴν δίκην, εἰ μὴ τῶν ἐγκλημάτων
to-exact having-thought the penalty if not to-the charges
ἄντικρυς ἦν καὶ λύειν εἶχεν εὐθύνας. — Τούτῳ δὲ
directly it-were-opposed and to-dissolve could accounts this and
τῷ τρόπῳ καὶ αὐτὸς ὕστερον κατὰ τῆς ἁμαρτίας ἐχρήσατο
the manner also himself later against the sin used
τὸν ἄνθρωπον εἰσελθὼν, καὶ δεῆσαν ἐκβαλεῖν τῆς
the man having-entered and there-being-need to-cast-out from-the
φύσεως τῶν ἀνθρώπων τὴν ἁμαρτίαν ἀλγήσας ἐξέβαλε.
nature of-the men the sin having-suffered-pain cast(-it)-out
Καὶ μὴν οὐ τοῦτο δὲ μάταιον, εἴ τις ἐφ᾽ ὁτῳοῦν ἀνιᾶται
and truly not this but vain if anyone at anything is-grieved

τῶν εἰς σῶμα φερόντων, ἀλλὰ καὶ ζημία περιφανής·
of-the(-things) to body tending but also loss manifest
τοῦτο γάρ ἐστι, θεοῦ τι τῶν ἄλλων ἔμπροσθεν
this for is than-God something of-the others before
ἀγαγεῖν! Ταύτης τῆς πονηρίας ἔσχατον μὲν ἡ τοῦ Ἰούδα
to-set of-this the wickedness last indeed the — of-Judas
μανία, μικρὸν ἀργύριον τοῦ θεοῦ καὶ σωτῆρος ἀλλαξαμένου,
madness for-little silver — God and savior having-exchanged
ἀρχὴ δὲ καὶ σπέρμα τὸ πρὸς τὴν ἐκείνου μνήμην τοῦτο
beginning but and seed the toward the his memory this
παθεῖν, καὶ τῆς ἐν αὐτῷ διατριβῆς ἐκκρουσθῆναι τῷ
to-experience and from-the in him pastime to-be-driven-out by-the
φιλεῖν ἄλλο τι τῶν πάντων. Τούτου γὰρ ἐπιδεδωκότος
to-love other anything of-the all this for having-increased
τοῦ πάθους, καὶ τῆς τοῦ θεοῦ λήθης τὴν χώραν τῆς
the passion and the — of-God forgetfulness the country of-the
ψυχῆς κατασχούσης ἡ περὶ αὐτὸν ἀγάπη μαραίνεται, ἐπεὶ
soul having-occupied the toward him love withers since
καὶ τοὐναντίον τῇ συνεχεῖ μνήμῃ φύεται, τοῦ δὲ φίλτρου
also the-contrary by-the continuous memory it-grows of-the and love
σβεσθέντος ἡ περὶ τὰς ἐντολὰς αὐτοῦ ῥᾳθυμία καὶ τὸ
having-been-quenched the about the commandments his slackness and the
παρανομεῖν εὐθὺς ἀπαντᾷ, — "καθάπερ ὁ ἀγαπῶν μέ
to-transgress at-once comes-to-meet as the(-one) loving me
φησι τὰς ἐντολάς μου τηρήσει", — τοῖς δὲ τοὺς τοῦ
he-says the commandments my will-keep to-the(-ones) but the —
θεοῦ νόμους πατοῦσι καὶ τὰ τοιαῦτα τολμηταῖς καὶ τὸν
of-God laws treading and the such(-things) daring also the
τῆς πίστεως προδοῦναι λόγον, ἄν τι δέῃ κερδαίνειν,
of-the faith to-betray word if anything it-be-needed to-gain
οὐδὲν ἀπᾷδον. "Τῆς γὰρ συνειδήσεώς τινες ἀστοχήσαντες
nothing discordant of-the for conscience some having-missed

περὶ τὴν πίστιν ἐναυάγησαν", ὁ μακάριος ἔφη Παῦλος·
about the faith made-shipwreck the blessed said Paul
"νεκρὰ γάρ ἐστί φησιν ἡ πίστις", οἷς τῶν καταλλήλων
dead for is he-says the faith for-whom of-the corresponding
οὐκ ἐμέλησεν ἔργων, ὅθεν εἰ διαφθείροιτο ῥᾳδίως, καινὸν
not were-cared-for works whence if it-were-corrupted easily new
οὐδέν. Τριῶν γὰρ ὄντων, ἃ τῷ θεῷ παρ' ἡμῖν φυλάττει
nothing three for being which — for-God among us guard
τὸ σέβας, τοῦ φόβου τῶν κειμένων τοῖς ἀσεβέσι κακῶν,
the reverence the fear of-the lying-in-store for-the impious evils
τῆς ἀγαθῆς τῶν εὐσεβούντων ἐλπίδος, τοῦ περὶ αὐτὸν
the good of-the pious hope the toward very
θεὸν καὶ τὸ καλὸν ἔρωτος, ἐνεργὸν οὐδὲν ταῖς τῶν
God and the fair love(-desire) active nothing in-the of-the(-ones)
παρανομεῖν ἐγνωκότων καταλείπεται ψυχαῖς· ἀλλὰ καθάπερ
to-transgress having-resolved is-left souls but as
οἷς ὁ βίος τοῖς τοῦ θεοῦ τάττεται νόμοις, ἡ περὶ
for-whom the life by-the — of-God is-ordered laws the toward
αὐτὸν αἰδὼς αὔξεται, τὸν ἴσον τρόπον τοὺς τῶν λογίων
him reverence increases the same manner the of-the oracles
ὑπερόπτας κατὰ μικρὸν ἐπιλείπει, καὶ προϊοῦσι πρὸς τὸ
despisers by little it-fails and advancing toward the
καλὸν τοῦτο πάθος οὐδὲν κοινὸν, τῷ δὲ ταύτην ἐκ
fair this passion nothing common by-the and it out-of
μέσου γενέσθαι, πάντων τῶν ἐπισχεῖν ἂν δυνηθέντων
midst to-become all the(-things) to-check — having-been-able
τὴν πονηρίαν ἀνῃρημένων, καὶ τοῦ τἀγαθὸν εἰσφέροντος
the wickedness having-been-removed and the the-good bringing-in
λογισμοῦ τῷ πολλάκις ἐπιστομισθῆναι σεσιγηκότος, ἐπ'
reasoning by-the often to-be-muzzled having-fallen-silent to
ἔσχατα χωρεῖν αὐτοὺς τῶν κακῶν, οὐδὲν χαλεπόν.
utmost(-things) to-advance them of-the evils nothing hard

Διὰ ταῦτα τὴν μέριμναν οἱ σπουδαῖοι φυλάττονται, 41
because-of these(-things) the anxiety the earnest guard-against
καὶ πρὸς τὴν ῥίζαν ἐξ ἀρχῆς ἵστανται τῶν κακῶν καὶ
and at the root from beginning stand of-the evils and
τὴν καρδίαν τῷ θεῷ μόνῳ τηροῦσι, καθάπερ ἄλλο τι
the heart — for-God alone keep as another some
τέμενος τὴν μνήμην ἐξελόντες αὐτῷ. Καὶ γὰρ ἴσασι, τῶν
precinct the memory having-set-apart for-him and for they-know of-the
μὲν ἱερῶν οἴκων τοῖς πολλοῖς οὐδὲ ψαύειν ἐξεῖναι,
indeed sacred houses for-the many not-even to-touch to-be-permitted
καὶ σκευῶν καὶ πέπλων τοῖς οὕτως ἀφωρισμένοις πρὸς
and of-vessels and of-robes the(-things) thus set-apart for
ἄλλο τι χρῆσθαι τῶν ἀθεμίτων εἶναι, ψυχῆς δὲ θεῷ
other anything to-use of-the unlawful(-things) to-be of-soul but to-God
καθιερωθείσης οὐδὲν ἴσον εἶναι τῶν ἱερῶν, ὅθεν καὶ
consecrated nothing equal to-be of-the sacred(-things) whence also
χρῆναι παντὸς μᾶλλον ἄδυτον εἶναι τοῖς πωλοῦσι καὶ
to-be-needful than-all rather inaccessible to-be to-the(-ones) selling and
ἀγοράζουσι, καὶ τραπεζῶν καὶ κολυβιστῶν καὶ τοιούτων
buying and of-tables and of-money-changers and such
ἀπηλλάχθαι πραγμάτων. Εἰ γὰρ τὸν τῆς προσευχῆς οἶκον
to-have-been-freed affairs if for the of-the prayer house
οὕτως ἔχειν ἐχρῆν, ὅπως δεῖ νομίζειν αὐτὸν τὸν
so to-be it-was-needful as it-is-needed to-think very the(-one)
εὐχόμενον, ὑπὲρ οὗ καὶ τὸ χωρίον ἐκεῖνο καθαρεύειν
praying for which also the place that to-be-pure
ἔδει θορύβων; καίτοι τῷ μὲν ἑκάστοτε τοὔνομα
it-was-needed from-tumults and-yet for-the(-one) indeed each-time the-name
οὐκ ἦν ἐνεργὸν, οὐδ' ἦν ἀεὶ προσευχῆς οἶκος, τῶν
not was active nor it-was always of-prayer house of-the(-ones)
εὐχομένων ἐνίοτε κενὸς ὤν· Χριστιανοὺς δὲ τῇ τοῦ
praying sometimes empty being Christians but to-the —

θεοῦ συνουσίᾳ προσκεῖσθαι τὸν ἀεὶ χρόνον ἀδιαλείπτως
of-God company to-be-devoted the always time unceasingly
προσευχομένους, ὁ τοῦ Παύλου κελεύει νόμος. Κἀκεῖνο
praying the — of-Paul commands law also-that
δὲ συνορῶμεν· τῶν γὰρ ἄλλων ὁ σωτὴρ ἁμαρτημάτων
and let-us-observe from-the for other the savior sins
λόγοις ἀπάγων ἐνταῦθα καὶ γλώσσῃ κέχρηται καὶ ὀργῇ καὶ
by-words leading-away here both tongue has-used and anger and
χειρὶ καὶ μάστιγι, λογίζεσθαι παρέχων, ὅσης ἀξιοῖ
hand and scourge to-reckon providing of-how-much deems-worthy
τὸ πρᾶγμα σπουδῆς. Ταῦτα γὰρ οὐ τὸν νεὼν τοσοῦτον
the matter zeal these(-things) for not the temple so-much
ἐκεῖνον βουλομένου σεμνύειν, ὃν κατασκαπτόμενον
that of-one-wishing to-make-august which being-razed
περιεῖδεν, ὅσον τῶν πιστῶν ἕκαστον, παρ᾽ οἷς
he-disregarded as-much-as of-the faithful each with whom
ἐπηγγείλατο μένειν, μερίμνης ἀπηλλάχθαι καὶ φροντίδων
he-promised to-remain from-anxiety to-be-freed and from-cares
ὅσου τιμᾶται, δεικνύντος ἦν, καὶ ἅμα ὡς ἰταμὸν
at-how-much it-is-valued of-one-showing it-was and at-the-same-time how bold
τὸ πάθος, καὶ χρεία θυμοῦ καὶ ψυχῆς ἑστώσης καὶ νήφοντος
the passion and need of-temper and of-soul standing and of-sober
λογισμοῦ, καὶ πρό γε τούτων αὐτῆς τῆς χειρὸς τοῦ
reasoning and before at-least these very of-the hand of-the
σωτῆρος, ὃν ἔνδον μὴ λαβόντας τὸν θόρυβον ἀμήχανον
savior whom within not having-received the tumult impossible
ἐκβαλεῖν. Διὰ ταῦτα τὸ ἱερόσυλον θανάτῳ ζημιοῦσθαι
to-cast-out because-of these(-things) the sacrilege by-death to-be-punished
νόμος ἔκειτο, καὶ τοῖς τῶν ἁγίων ἁγίοις παραπετάσματος
law lay and for-the of-the holy holies of-veil
ἐδέησε. Ὀζὰ ἀπέθνησκε τῇ κιβωτῷ περιτραπείσῃ χεῖρα
there-was-need Uzzah died to-the ark having-tipped hand

βέβηλον ὑποσχὼν, καὶ Ὀζίας λέπραν τῶν ἱερῶν
profane having-held-under and Uzziah leprosy from-the sacred(-things)
ἀπώνατο, καὶ πολλὰ δὴ τοιαῦτα τῇ βεβαπτισμένῃ ψυχῇ
reaped and many indeed such(-things) for-the baptized soul
τὸ καθαρῶς ἄσυλον τῷ ἀληθινῷ θεοῦ τεμένει νομοθετεῖ.
the purely inviolable for-the true of-God precinct legislate
Διὰ ταῦτα τοῖς ἐν Χριστῷ ζῶσιν εἰλικρινῆ μερίμνης
because-of these(-things) to-the(-ones) in Christ living pure from-anxiety
τὴν ψυχὴν ἔχειν, πολλοῦ τινος εἶναι δοκεῖ· κἂν τι τὴν
the soul to-have of-much something to-be seems even-if anything the
γνώμην εἰσέλθῃ τῶν εἶναι προὔργου δοκούντων, οὐκ
judgment enter of-the(-things) to-be advantageous seeming not
ἐπιστρέφει τὸν λογισμὸν, καθάπερ τῷ Πέτρῳ τῶν ἐν
it-turns the reasoning as — for-Peter of-the(-things) in
χερσὶν οὐδὲν ἐμέλησεν, ἐπεὶ καλοῦντος τοῦ σωτῆρος ἤκουσε.
hands nothing cared when calling the savior he-heard
Καὶ γὰρ καὶ αὐτοὶ καλοῦνται κλῆσίν τινα συνεχῆ καὶ
and for also they are-called calling a-certain continuous and
διηνεκῆ διὰ τῆς ἐνσημανθείσης ἀπὸ τῶν μυστηρίων τῇ
unceasing through the imprinted from the mysteries on-the
ψυχῇ χάριτος, ἥτις ἐστὶ, Παῦλος εἶπε, τὸ τοῦ υἱοῦ τοῦ θεοῦ
soul grace which is Paul said the of-the son — of-God
πνεῦμα ἐν ταῖς καρδίαις αὐτῶν κράζον ἀββᾶ ὁ πατήρ· καὶ
spirit in the hearts their crying abba the father and
οὕτως ἑκάστοτε πάντων ὑπερορῶσιν, ἵν' ἑκάστοτε τῷ
thus each-time all(-things) they-disregard so-that each-time —
Χριστῷ δυνηθῶσιν ἀκολουθεῖν· ὅτι οὐ καλόν ἐστί φησιν
Christ they-may-be-able to-follow because not fair it-is he-says
ἀφέντας "τὸν λόγον τοῦ θεοῦ διακονεῖν τραπέζαις", πρῶτον
having-left the word — of-God to-serve tables first
μὲν ὅτι μηδὲν αὐτοῖς πρὸ τοῦ θεοῦ, ἔπειθ' ὅτι καὶ πάντα
indeed because nothing to-them before — God then because also all

παρ᾽ αὐτῷ τἆλλα προσδοκῶσιν εὑρήσειν, τῶν ἀγαθῶν ὄντι
with him the-rest they-expect to-find of-the goods being
πάντων ταμίᾳ. Καὶ γὰρ αἰτοῦσι πρῶτον τὴν βασιλείαν τοῦ
of-all steward and for they-ask first the kingdom —
θεοῦ, τοῦ ἀψευδοῦς ἐπαγγελία, πάντα τἆλλα ἀκολουθήσειν.
of-God of-the unlying(-one) promise all the-rest to-follow
Ὑπὲρ τούτων μερίμνης τοὺς αὐτῷ προσκειμένους ὁ
for these(-things) from-anxiety the(-ones) to-him devoted the
σωτὴρ ἀπάγων ἁπάσης πολὺν τοῦ νόμου τούτου ποιεῖται
savior leading-away all much of-the law this makes
λόγον, ἵνα τε μὴ τῶν μειζόνων ἀποστερῶντα, καὶ ὅτι
account so-that both not of-the greater(-things) they-be-deprived and because
μάτην κόπτονται φροντίζοντες, ὧν πρὸ αὐτῶν ἐκείνῳ
in-vain they-weary-themselves taking-thought for-what before them to-him
μελήσει. Εἰ δὲ τὸ μεριμνᾶν ὑπὲρ τούτων ζημία, τὸ ἀνιᾶσθαι
will-be-a-care if but the to-be-anxious for these(-things) loss the to-be-grieved
ποῦ θήσομεν, ὃ μὴ μόνον ἐστὶ τοῦ θεοῦ τῇ μνήμῃ
where shall-we-set which not only is — of-God by-the memory
τὴν ψυχὴν ἀφεστάναι, ἀλλὰ καὶ παντάπασιν ἐσκοτῶσθαι
the soul to-stand-away but also altogether to-be-darkened
καὶ τυφλὸν εἶναι τὸν λογισμὸν, ὡς καὶ πρὸς ὄλισθον
and blind to-be the reasoning so-as also toward slipping
παντοδαπὸν ἐντεῦθεν εὐχερῶς ἔχειν; Νοῦς γὰρ ἐπειδὰν
of-every-kind from-this readily to-be mind for when
ἀθυμίᾳ κάτοχος ᾖ, τῷ σεσεῖσθαι τοῖς ἐκεῖθεν ἰλίγγοις
by-despondency held it-is by-the to-be-shaken by-the from-there dizzinesses
καὶ καταπεσεῖν, τὰ φαυλότατα πάντων ἑαυτῷ χρῆται,
and to-fall-down the most-worthless(-things) of-all to-itself does
τὴν μὲν ἐνέργειαν τὴν ἑαυτοῦ καὶ τὴν ἀξίαν ἑτοίμως ἄγαν
the indeed activity the its-own and the worth readily very
προϊέμενος καὶ ὃ πέφυκε, καθάπερ οἱ μακρῷ κάρῳ
letting-go and what it-is-by-nature as the(-ones) by-long stupor

κατασχεθέντες τὰ ἐν χερσὶ, πάθεσι δὲ ῥᾳδίως εἴκων
held the(-things) in hands to-passions but easily yielding
ἀνδραπόδων δίκην, οἷς ἐπιτάττειν δίκαιος ἦν· καὶ οὕτως
slaves like to-which to-command just it-was and thus
οὐδὲν κωλύει, τὴν ψυχὴν ἀποθανεῖν μυρίας λαβοῦσαν
nothing prevents the soul to-die ten-thousand having-received
πληγὰς, τῶν μὲν ἀφ' ὕψους αὐτῇ πολεμούντων πολλῶν
blows of-the(-ones) indeed from height it warring many
ὄντων, ᾗ Δαβὶδ εἶπε, τοῦ δ' ἐπικουρῆσαι οὐ δυναμένου.
being as David said of-the(-one) but to-help not being-able
Διὰ τοῦτο Παῦλος "ἡ λύπη φησὶ τοῦ κόσμου θάνατον
because-of this Paul the grief he-says of-the world death
κατεργάζεται"· πρὸς δὴ ταῦτα βλέποντες οἱ
works toward indeed these(-things) looking the(-ones)
περιεῖναι καὶ ζῆν αὐτοῖς βούλονται τὴν ψυχὴν, οὐ λύπην
to-survive and to-live for-them wish the soul not grief
φεύγουσι μόνον, ἀλλὰ καὶ μερίμνης ἀπέχονται πόῤῥωθεν
flee only but also from-anxiety abstain from-afar
ἐκτρεπόμενοι τὸ κακόν. Εἰ δὲ πολλοῖς τῶν σπουδαίων,
turning-aside-from the evil if but to-many of-the earnest(-men)
πόλεων καὶ συνοικιῶν ἐπιμελουμένοις, καὶ πραγμάτων
of-cities and of-households caring and of-affairs
ἅψεσθαι συνέβη, ἀλλὰ μερίμναις οὐδὲν μᾶλλον προσέσχον,
to-touch it-befell but to-anxieties nothing more they-attended
οὐδ' ἐξέστησεν αὐτῶν τοῦ καθεστηκότος τὸν λογισμόν.
nor displaced their from-the settled(-state) the reasoning
Μεριμνῶμεν γὰρ, ἐπειδὰν, περὶ ὧν ζητοῦμεν καὶ ὧν
we-are-anxious for when about what we-seek and what
ὅπως ἔσται τυχεῖν σκοποῦμεν, πρὸς ταῦτα πόθον
how it-will-be-possible to-attain we-consider toward these(-things) longing
τινὰ κεκτημένοις ἔπειτα τυχεῖν, εἰ γένοιτ' ἂν ἡμῖν
some having-acquired then to-attain whether it-might-be — for-us

ὧν ἐπιθυμοῦμεν, ἄδηλον ᾖ. Ταῦτα γὰρ τὴν μέριμναν
what we-desire unclear it-be these(-things) for the anxiety
συνιστάναι καὶ κατατείνειν δύναται τὴν ψυχὴν, τό τε περὶ
constitute and strain can the soul the both about
τὸ ζητούμενον φίλτρον, τό τε περὶ τοῦ τέλους τῆς περὶ
the sought love the and about the end of-the about
αὐτοῦ σπουδῆς μηδὲν εἰδέναι σαφές· ἄν τε γὰρ ἢ περὶ
it zeal nothing to-know clear whether — for either about
ὧν φιλοῦμεν οὐδὲν εἰδῶμεν, ἢ περὶ ὧν φιλοῦμεν τὰ
what we-love nothing we-know or about what we-love the(-things)
κατ᾽ εὐχὴν εἰδῶμεν, οὐδὲν ἡμῖν δυσχερὲς οὐδὲ μέριμνα,
according-to prayer we-know nothing for-us hard nor anxiety
ἄν τε ζητοῦντες ὃ φιλοῦμεν, ὡς οὐ ληψόμεθα, σαφῶς
if and seeking what we-love that not we-shall-take clearly
εἰδῶμεν, τοῦ μεριμνᾶν οὐδεὶς καταλείπεται τόπος. Οὐδεμία
we-know of-the to-be-anxious no is-left place no
γὰρ ἐνταῦθα φροντὶς οὐδὲ φόβος, ἐν οἷς ὁ τῆς μερίμνης
for here care nor fear in which the of-the anxiety
ἕστηκεν ὅρος, ἀλλ᾽ ἀτεχνῶς ὡς ἤδη τοῦ κακοῦ παρόντος
stands definition but simply as already the evil being-present
λύπη τὸ πάθος· τῶν δὴ μεριμνᾶν ποιούντων τῶν
grief the passion of-the(-things) indeed to-be-anxious making of-the(-ones)
ἐν Χριστῷ ζώντων οὐδετέρου ταῖς ψυχαῖς ἐνοχλοῦντος,
in Christ living neither in-the souls troubling
ἀνάγκη τῶν ἀπὸ τῆς μερίμνης αὐτοὺς ἀπηλλάχθαι κακῶν.
necessary from-the from the anxiety them to-have-been-freed evils
Οὔτε γὰρ οὐδενὶ προστετήκασι τῶν παρόντων, καὶ εἴ
neither for to-nothing they-have-melted of-the present(-things) and if
τι πρὸς τὴν τοῦ σώματος ἐργάζονται χρείαν, τὸ τέλος
anything for the of-the body they-work need the end
ἑκάστοτε τῆς σπουδῆς ἴσασι τρόπον δή τινα· τὸ γὰρ τῷ
each-time of-the zeal they-know in-manner indeed a-certain the for —

θεῷ δοκοῦν τοῖς πόνοις εὔχονται πέρας, καὶ ὡς ἀπατήσει
to-God seeming for-the toils they-pray end and that will-come
τὰ παρὰ τῶν εὐχῶν αὐτίκα, μάλα σαφῶς γινώσκουσι.
the(-things) from the prayers at-once very clearly they-know
Μεριμνῷεν γὰρ ἂν ἢ τῶν πενήτων οἱ τρυφῆς
would-be-anxious for — either of-the poor the(-ones) luxury
ἐπιθυμοῦντες μείζω τῶν ὄντων τὴν πρὸς τὸν βίον
desiring greater than-the existing(-things) the for the life
ζητοῦσι παρασκευὴν, ἢ τῶν πλουτούντων οἷς πρὸ τῶν
seek provision or of-the rich for-whom before the
χρημάτων οὐδὲν, οἳ μενόντων τε παρ᾽ αὐτοῖς τρέμουσι, μὴ
money nothing who it-remaining both with them tremble lest
φυγόντα λάθωσι, καὶ ἀναλουμένων ἀλγοῦσι, κἂν εἰς ἃ
having-fled it-escape-notice and being-spent suffer-pain even-if on what
δεῖ μάλιστα τῷ σώματι δαπανῶσι, καὶ μάλιστα μὲν
is-needed most for-the body they-spend and most indeed
ὡς ἂν αὐτῶν ἀτόπως ἐρῶντες, ὥστε βούλοιντ᾽ ἂν μᾶλλον
as — them absurdly loving so-that they-would-wish — rather
μηδὲν ἐκεῖθεν ὠφελουμένους τὸν ἀεὶ χρόνον ἔνδον κατέχειν,
nothing from-there profiting the always time within to-hold
ἢ προϊεμένους ἃ δεῖ κερδαίνειν τῶν θησαυρῶν, ἔπειθ᾽
than letting-go what is-needed to-gain of-the treasures then
ὅτι περὶ τῆς δαπάνης δεδοίκασι, μὴ μάτην αὐτοῖς ᾖ,
because about the expense they-fear lest in-vain for-them it-be
περὶ τοῦ τῶν πόνων τέλους ἥκιστα θαῤῥεῖν δυναμένοις,
about the of-the toils end least to-be-bold being-able
ἐπεὶ μὴ τῆς τοῦ θεοῦ χειρὸς τὰς ἐλπίδας ἐξῆψαν, ἑστῶτος
since not on-the — of-God hand the hopes they-hung of-standing
καὶ βεβαίου πράγματος, ἀλλ᾽ ἑαυτοῖς καὶ τοῖς ἑαυτῶν
and firm thing but on-themselves and on-the their-own
λογισμοῖς, ἐν οἷς πράττουσι, τὸ πᾶν ἐπιτρέπουσιν· οἳ
reasonings in what they-do the all they-entrust who

"δειλοί τέ εἰσι καὶ ἐπισφαλεῖς" φησι Σολομών· ἐκείνοις δὲ
cowardly both are and unsafe says Solomon for-those but
πᾶσαν μὲν τρυφὴν μισοῦσι, πάντων δὲ τῶν ὁρωμένων
all indeed luxury hating all and of-the(-things) seen
ὑπερορῶσι, πάντων δὲ ὧν ἑαυτοῖς ἢ περὶ τῶν
disregarding all and for-which for-themselves or for the
ἄλλων πονοῦσι, τῷ λύχνῳ τῶν τοῦ θεοῦ νόμων ἡγεμόνι
others they-toil the lamp of-the — of-God laws as-leader
χρωμένοις, μετὰ δὲ τῆς εἰς αὐτὸν ἐλπίδος πάντα ποιοῦσι,
using with and the in him hope all(-things) doing
ὡς τὸ συνοῖσον αὐτοῖς ἀπαντήσει, τίς ἀνάγκη μερίμνης;
that the expedient for-them will-come what need of-anxiety
ἀνθ' ὅτου δὲ ἀγρυπνήσουσι, περὶ ὧν ὡς ἤδη
for what and will-they-lie-awake about what as already
κατωρθωμένων γινώσκουσιν; Οὐ γὰρ τὸ ταῖς σπουδαῖς
achieved they-know not for the to-the zeals
ἀκόλουθον τέλος ἐκ παντὸς τρόπου ζητοῦντες, ἀλλ' ὅπερ
consistent end by every means seeking but what
ἂν συνενέγκοι, οὔτε μέλλοντες μεριμνῶσι, μάλα σαφῶς
— may-be-expedient neither going-to(-come) they-are-anxious very clearly
εἰδότες ὅτι τεύξονται τῶν εὐχῶν, καὶ στέργουσιν ἀπαντήσει
knowing that they-will-attain the prayers and they-are-content will-come
τὸ πάντων λυσιτελέστατον καὶ ὅπερ ηὔξαντο, τοῦτ' αὐτὸ
the of-all most-profitable and what they-prayed this itself
πιστεύοντες εἶναι. Καὶ ὅλως καθάπερ ὁδοιπόροις, ἐπειδὰν
believing to-be and wholly as for-travelers when
ἀγωγοῦ τύχωσιν, ἡγεῖσθαι καλῶς αὐτοῖς οἷ δεῖ
guide they-obtain to-lead well them where it-is-needed
βαδίζειν ἐπισταμένου, πλάνης οὐδεὶς ἂν γένοιτο φόβος, οὐδ'
to-walk knowing of-wandering no — would-be fear nor
ἔστι περὶ τοῦ καταλύματος αὐτοῖς φροντὶς οὐδεμία, τὸν
there-is about the lodging for-them care none the

ἶσον τρόπον καὶ αὐτοὶ τῷ πάντα δὲ δυναμένῳ τῶν
same manner also they to-the(-one) all(-things) and being-able the
περὶ αὐτοῦ φροντίδων ἐκστάντες καὶ τοῦτον βίου καὶ τῆς
about it cares having-stood-out-of and him of-life and of-the
περὶ τοῦτον σπουδῆς προστησάμενοι μόνον, μερίμνης αὐτοὶ
about it zeal having-set-over alone from-anxiety they
καθαρὰν ἔχουσι τὴν ψυχήν· ἵνα τοῦ ὡς ἀληθῶς ἀγαθοῦ
pure have the soul so-that of-the as truly good
μόνου ποιούμενοι λόγον τὰ κυρίου μεριμνῶσιν, ὥσθ᾽
alone making account the(-things) of-(the)-Lord they-are-anxious-for so-that
ὑπὲρ μόνων τῶν ἐκείνῳ δοκούντων, ἄν τι δέῃ,
for alone the(-things) to-him seeming if anything it-be-needed
φοβηθῆναι καὶ ὁτιοῦν τοιοῦτον παθεῖν. Ἐνταῦθα γὰρ οὐχ
to-fear and anything such to-suffer here for not
ἑαυτοῖς μόνον, ἀλλὰ καὶ τοῖς ἄλλοις λυσιτελεῖς καθεστᾶσιν·
for-themselves only but also for-the others profitable they-are-made
ὃ καὶ θαυμάσαι τις ἂν τῆς τοῦ θεοῦ χρηστότητος, εἰ
which also might-marvel someone — at-the — of-God kindness if
νόσον μὲν οὐδεὶς ἂν φύγοι τὸ φάρμακον ἄλλου πίνοντος,
disease indeed no-one — would-flee the remedy another drinking
εὐθύνης δὲ λύοιτ᾽ ἂν ἀλγούντων ἑτέρων.
from-accountability but would-be-released — suffering others
Ὃ μὲν οὖν ἀνιᾷ τοὺς ἐν Χριστῷ ζῆν βουλομένους, 62
what indeed then grieves the(-ones) in Christ to-live wishing
φανερὸν ἐκ τῶν εἰρημένων· πῶς δὲ καὶ τίσι χρωμένους
manifest from the(-things) said how but and what using
τοῖς λογισμοῖς, προσθεῖναι λοιπόν. Οὐ μὲν τῶν αὐτῶν
the reasonings to-add remaining not indeed the same(-things)
ἕνεκα πάντες περὶ τῆς ἁμαρτίας ἀλγοῦσιν, ἀλλὰ τοὺς
for-the-sake all about the sin suffer-pain but the(-ones)
μὲν δακρύειν ἀλαζονεία τὸ πεῖθον, ὅτι τῶν μεγίστων σφᾶς
indeed to-weep boastfulness the persuading because of-the greatest them

αὐτοὺς ἀξιοῦντες παρὰ τὰς ἐλπίδας πράττουσι, τοῖς
selves deeming-worthy contrary-to the hopes they-fare to-the(-others)
δὲ ἀνιαρὸν ἡ τῶν ἄθλων οἶμαι ζημία· τοῖς πλείοσι δὲ ὁ
but grievous the of-the prizes I-think loss to-the more but the
τῆς εὐθύνης φόβος, τοῖς δέ γε πάντων ἀρίστοις ὁ περὶ
of-the accountability fear to-the but at-least of-all best the toward
τὸν νομοθέτην ἔρως ἀφόρητον ἐργάζεται τὸ παρανομεῖν.
the lawgiver love(-desire) unbearable makes the to-transgress
Καθάπερ γὰρ τῶν κατορθούντων τὴν ἀρίστην ἔχουσι
as for of-the(-ones) achieving the best have
τάξιν, οἷς οὔτε φόβος κακῶν οὔτε μισθῶν ἐλπίδες, ἀλλ' ὁ
rank for-whom neither fear of-evils nor of-wages hopes but the
τοῦ θεοῦ μόνον ἔρως τοὺς περὶ ἀρετῆς εἰργάσατο πόνους,
— of-God alone love(-desire) the for virtue worked toils
οὕτω τῶν ἁμαρτανόντων καὶ διὰ τοῦτο κοπτομένων,
so of-the(-ones) sinning and because-of this beating-themselves
οἷς τὸ πένθος τὸ περὶ τὸν θεὸν ἐξέκαυσε φίλτρον, οἱ
in-whom the mourning the toward — God kindled love the
βέλτιστοι τῶν ἄλλων εἰσίν. Ἐκεῖνοι μὲν γὰρ ἑαυτοῖς τὸ
best of-the others are they indeed for for-themselves the
πάθος ἐργάζονται καὶ παρ' ἑαυτῶν ἐπὶ τὸ πενθεῖν ἔρχονται,
passion work and from themselves to the to-mourn come
καὶ ὅτι σφᾶς αὐτοὺς φιλοῦσι δακρύουσι, τούτους δὲ ὁ
and because them selves they-love they-weep these but the(-one)
κινῶν αὐτός ἐστιν ὁ θεός· ὅθεν ἐπεὶ τῷ κινοῦντι τὴν
moving himself is — God whence since with-the(-one) moving the
φορὰν ἀνάγκη συμβαίνειν, τοσούτῳ τῆς λύπης ἐκείνη ταύτης
motion necessary to-agree by-so-much of-the grief that than-this
βελτίων, ὅσῳ τῶν κινούντων τὸ μέσον, καθάπερ καὶ
better by-as-much-as of-the movers the between as also
βέλει δρόμος ἄριστος καὶ πρὸς τὸν σκοπὸν ἀτέχνως ἀπὸ
for-arrow course best and toward the mark simply from

χειρῶν μάλιστα τοξεύειν ἐπισταμένων. Ἐπεὶ δὲ οὐκ ἐφ'
hands most to-shoot knowing since but not at
οἷς δεῖ μόνον ἀνιᾶσθαι καὶ ὅπως, ἀλλὰ καὶ ὅσον,
what it-is-needed only to-be-grieved and how but also how-much
εἰδέναι χρὴ, — καὶ γὰρ ἔστι μὲν ἔλαττον ἢ τοῖς
to-know one-must and for it-is-possible indeed less than for-the
ἡμαρτημένοις ἐστὶ προσῆκον ἀλγεῖν, ἔστι δὲ τῷ πάθει
sins it-is befitting to-suffer-pain it-is-possible and to-the passion
μᾶλλον τοῦ δέοντος συγχωρεῖν, — οἱ μετὰ τούτων
more than-the due to-concede the(-ones) with these
πενθοῦντες τῶν λογισμῶν τὸ μέτρον τῶν δακρύων εἴσονται.
mourning the reasonings the measure of-the tears will-know
Καθάπερ γὰρ ἐν πληγῇ σώματος, ἕως μὲν ἔτι νοσεῖ τὸ
as for in blow of-body while indeed still is-sick the
μέλος, τῆς ἐκτριβείσης σαρκὸς ἀντεισενεγκεῖν δύναιτ' ἂν ἢ
member for-the rubbed-off flesh bring-in-instead could — either
τὸ παράπαν οὐδὲν, ἢ τοῦ φυσικοῦ καὶ τεταγμένου μείζω
the at-all nothing or than-the natural and ordered greater
τὸν ὄγκον, ἐπειδὰν δὲ ἡ φύσις ἑαυτῆς γένηται καὶ νόσου
the bulk when but the nature itself becomes and of-disease
καθαρὰ, χωρεῖ πρὸς τὴν συμμετρίαν εὐθὺς, εἶτα δὲ καὶ
pure it-advances toward the proportion at-once then and also
τῶν ἐκληφθέντων οὐδὲν πλέον ἀναδοῦσα παύεται· τὸν
of-the(-things) taken-out nothing more having-given-up it-ceases the
ἴσον τρόπον κἀπὶ τῶν τῆς ψυχῆς ἀῤῥωστημάτων ἂν
same manner also-in-the-case-of the of-the soul sicknesses —
ἔχοι. Τῆς γὰρ ἐπὶ τοῖς ἁμαρτήμασι λύπης καὶ κακοπαθείας
it-would-be the for at the sins grief and hardship
καὶ δακρύων καὶ τῶν τοιούτων ἁπάντων ἐκεῖνο ζητούντων,
and tears and of-the such all that seeking
τὴν ἁμαρτίαν ἐξελεῖν, ἀποκαταστῆσαι δὲ τῶν τῆς ψυχῆς
the sin to-remove to-restore and of-the of-the soul

καλῶν ὅσον ἀπενήνεκται, ἡ τῶν θείων ἐρώτων
fair(-things) as-much-as has-been-carried-off the from-the divine loves
προϊοῦσα λύπη, μόνη τῶν ἄλλων ὑγιὴς οὖσα, μόνη μὲν
proceeding grief alone of-the others healthy being alone indeed
σὺν λόγῳ χωρεῖ, μόνη δὲ τῶν ἄλλων τὸ μέτρον ἐπίσταται.
with reason advances alone and of-the others the measure knows
Εἰ γὰρ προσέκοψαν, ἀλλ' οὐχ ἑτέραν ἦλθον οὐδ' ἤμειψαν
if for they-stumbled but not another(-way) they-went nor changed
τὴν ὁρμὴν οὐδ' ἠγνόησαν τοὺς ὅλους καὶ ὅποι χρὴ
the impulse nor were-ignorant-of the whole and where it-is-needed
καταλύειν, εἰ τὸ τοῦ θεοῦ φίλτρον ἐνέμεινε. Τοῦτο γάρ ἐστι
to-lodge if the — of-God love remained this for is
πρὸς τὸν θεὸν ὀρθῶς βαδίζειν τὸ σὺν ἀγάπῃ βαδίζειν· ἣ
toward — God rightly to-walk the with love to-walk which
τῶν ἀμώμων ἐστὶν ὁδὸς, ὁ μελῳδὸς εἶπεν, οἳ "ἐν ὅλῃ
of-the blameless is way the psalmist said who in whole
γάρ φησι καρδίᾳ ἐκζητήσουσιν αὐτὸν", τὴν ἐπιτεταγμένην
for he-says heart will-seek him the intense
ἐπιθυμίαν διὰ τούτου δηλῶν. Οὗτοι γὰρ οἱ πορευόμενοι
desire through this showing these for the(-ones) walking
ἐν νόμῳ κυρίου, οἱ σὺν ἀγάπῃ ζῶντες, οἷς ὁ πᾶς
in law of-(the)-Lord the(-ones) with love living on-whom the whole
ἐξήρτηται νόμος, ἀλλ' ὥστε τὴν ἁμαρτίαν εὐθὺς ἅπασαν
hangs law but so-as the sin at-once all
ἀποδύειν, ἣ μόνη σκοτοῖ τὸν τῆς ψυχῆς ὀφθαλμὸν, —
to-strip-off which alone darkens the of-the soul eye
οὐδὲν ἐμποδὼν αὐτοῖς, κἂν ταῖς ἐπιθυμίαις πρὸς τὸν ὀρθὸν
nothing in-the-way for-them even-if in-the desires toward the right
λόγον ὁρᾷν, καὶ ὅσον δεῖ πενθεῖν εἰδέναι σαφῶς.
reason to-look and how-much it-is-needed to-mourn to-know clearly
Ἐπεὶ γὰρ τῆς ἀρετῆς ὅρος τῆς ἀνθρωπίνης, ᾗ πρόσθεν
since for of-the virtue bound the human as before

ἔφην, θεῷ κοινωνῆσαι γνώμης, κακίας δὲ τοὐναντίον,
I-said with-God to-share judgment of-vice but the-contrary
καὶ τοῦτο μέν ἐστι τοῦ σκοποῦ τυγχάνειν τὸν ἄνθρωπον,
and this indeed is the mark to-attain the man
ἐκεῖνο δὲ ἁμαρτάνειν, οἱ μὲν μισθοῦ φιλοσοφοῦσιν,
that but to-miss the(-ones) indeed for-wage philosophize
οὔτε κατορθοῦντες αὐτὴν αὐτῆς ἕνεκα φιλοῦσι τὴν ἀρετὴν,
neither achieving it for-its-own sake love the virtue
οὔτε πταίσαντες αὐτὴν διὰ τὸν αὐτῆς λόγον ὀδύρονται
nor having-stumbled it because-of the its reason lament
τὴν κακίαν, ἀλλὰ τοῦτο μὲν ὁ τῶν ἄθλων ἔρως αὐτοὺς
the vice but this indeed the of-the prizes love(-desire) them
ἐποίησεν, ἐκεῖνο δὲ ἡ ζημία· ὅθεν τὴν οὐσίαν αὐτὴν ὡς
made that but the loss whence the essence itself so
εἰπεῖν τῆς ἁμαρτίας ἥκιστα μισοῦντες οὐ φεύγουσι καθαρῶς
to-say of-the sin least hating not they-flee purely
ἔν γε τῷ διακειμένῳ τῆς γνώμης, κἂν τῆς ἐνεργείας
in at-least the disposition of-the judgment even-if from-the activity
τύχωσι πεπαυμένοι. Καθάπερ γὰρ τὸν τοὺς πονηροὺς
they-happen to-have-ceased as for the(-one) the wicked
τῶν ἀνθρώπων μισοῦντα διὰ τὸν τρόπον οὐκ ἔστι
of-the men hating because-of the way not it-is-possible
προσειπεῖν μισάνθρωπον, ὡς καὶ τὸ πρὸς τὴν ἁμαρτίαν
to-call misanthrope so also the toward the sin
δυσχερῶς ἔχειν, οὐχ ὅτι τοῖς τοῦ θεοῦ πολεμεῖ νόμοις,
with-displeasure to-be not because with-the — of-God it-wars laws
ἀλλ' ὅτι ζημίαν ἔχει τοῖς τολμῶσι, τὴν ζημίαν
but because loss it-has for-the(-ones) daring the loss
ἐστὶ φευγόντων ἀληθῶς, οὐκ αὐτὴν ἀποστρεφομένων τὴν
is of-those-fleeing truly not very turning-from the
πονηρίαν. Οἳ καὶ δῆλοι πάντως εἰσὶν οὐκ ἂν φευξόμενοι
wickedness who also clear wholly are not — going-to-flee

τὴν κακίαν, εἰ χωρὶς κινδύνων ἁμαρτάνειν ἐξῆν·
the vice if without dangers to-sin it-were-possible
οὓς δὲ πρὸς τὴν φιλοσοφίαν τὸ τοῦ θεοῦ φίλτρον
whom but toward the philosophy the — of-God love
ἀνέστησεν, καὶ τιμῶσι τὸν νόμον, ὅτι τὸν νομοθέτην
raised and they-honor the law because the lawgiver
στέργουσιν, ἐπειδὰν τῷ θεῷ προσκεκρουκότες ἑαυτῶν
they-love when — against-God having-offended themselves
καταγνῶσιν, αὐτὴν τὴν ἁμαρτίαν ἑαυτοῖς μέμφονται καὶ
they-condemn very the sin in-themselves they-blame and
δακρύουσι, οὐχ ὅτι τῶν ἐπ᾽ ἀρετῇ μισθῶν ἐψεύσθησαν,
weep not because of-the for virtue wages they-were-cheated
ἀλλ᾽ ὅτι μὴ τῷ θεῷ τῇ γνώμῃ συνέβησαν. Ὅθεν
but because not — with-God in-the judgment they-agreed whence
ἐκεῖνοι μὲν καὶ μετεγνωκότες ἐφ᾽ οἷς ἥμαρτον, κακίας οὐ
those indeed even having-repented for what they-sinned from-vice not
παντελῶς καθαρὰν ἔχουσι τὴν ψυχὴν, καὶ διὰ ταῦτα
utterly pure have the soul and because-of these(-things)
ταλαιπωρίας τινὸς καὶ δακρύων καὶ πόνων ὑπὲρ τῶν
of-hardship some and of-tears and of-toils for the
ἡμαρτημένων δεῆσαν παρὰ τοῖς ὑγιαίνουσι τὸ μέτρον
sins there-being-need from the healthy the measure
ζητήσουσι· οὗτοι δὲ τὴν νόσον ἅπασαν ἐκβαλόντες ἑαυτοῖς
they-will-seek these but the disease all having-cast-out for-themselves
ἀρκέσουσι. Διττῆς γὰρ οὔσης τῆς ἁμαρτίας ἀμφοτέρας
will-suffice twofold for being the sin both
φεύγουσι τὰς μερίδας· τῆς τε γὰρ ἐνεργείας αὐτῆς
they-flee the portions of-the both for activity its
ἐπαύσαντο μεταμεληθέντες, καὶ πάθος πονηρὸν καὶ διάθεσις
they-ceased having-repented and passion wicked and disposition

ἡτισοῦν οὐκ ἐνέμεινε, τοῦ πρὸς τἀγαθὸν καὶ τὸν θεὸν
any not remained the toward the-good and — God
ταῖς ψυχαῖς ἐντακέντος αὐτοῖς πάθους μὴ συγχωροῦντος.
in-the souls melted-in in-them passion not allowing(-it)
Καὶ περὶ μὲν τῆς λύπης τοσαῦτα· χαίρειν δὲ συμβαίνει μὲν 75
and about indeed the grief so-much to-rejoice but it-befalls indeed
παρόντων ἡμῖν ἃ φιλοῦμεν, συμβαίνει δὲ ἐλπιζομένων.
being-present for-us what we-love it-befalls and being-hoped-for
Καὶ γὰρ τῇ ἐλπίδι χαίρομεν, Παῦλος εἶπεν, ὡς ἂν τῆς
and for in-the hope we-rejoice Paul said as — the
ἀγάπης τῇ χαρᾷ περὶ τὰ αὐτὰ συνεστώσης· καὶ δὴ
love with-the joy about the same(-things) consisting and indeed
χαίρομεν ἡμῖν αὐτοῖς καθόσον φιλοῦμεν, καὶ ἄλλοις ἡμῶν
we-rejoice in-us ourselves inasmuch-as we-love and in-others us
αὐτῶν χάριν. Εἰσὶ δὲ οἳ καὶ δι᾽ ἑαυτοὺς ἡδεῖς εἰσιν,
ourselves for-the-sake-of there-are and who also through themselves pleasant are
ἐπειδὰν αὐτοί τε ἀγαθοὶ ὦσι τοὺς τρόπους καὶ εὐγνωμόνων
when they both good are in-the ways and fair-minded
τύχωσι τῶν ἐπιτηδείων. Ὁ τοίνυν σπουδαῖος, φιλητὸν
happen-on the intimates the therefore earnest(-man) lovable
μόνον ἐπιστάμενος τἀγαθὸν, δι᾽ ἐκεῖνο μὲν ἑαυτῷ
alone knowing the-good because-of that indeed in-himself
χαίρει, δι᾽ ἐκεῖνο δὲ καὶ τοῖς ἄλλοις, τοῦτο μὲν εἰ τοὺς
rejoices because-of that and also in-the others in-part indeed if the
τρόπους ἐοίκασι, τοῦτο δὲ εἰ πρὸς τἀγαθὸν βοηθοῦσι. Καὶ
ways they-resemble in-part and if toward the-good they-help and
ἄλλως δὲ τούτων χωρὶς τοῖς ἀλλοτρίοις ἀγαθοῖς ὁ ἀγαθὸς
otherwise too these without in-the others' goods the good
ἄνθρωπος χαίρει, καὶ τῶν εὐχῶν αὐτῷ καὶ τῆς ἐπιθυμίας
man rejoices and of-the prayers for-him and of-the desire
καὶ τοῦτο πέρας, εἴ τις εὖ πράττει. Καὶ τοῦτό ἐστιν ὁ
also this end if anyone well fares and this is the

ἐλευθεριώτατος τῆς ἡδονῆς τρόπος, ὅταν κοινὴν ποιῆται
most-liberal of-the pleasure manner when common he-makes
τὴν τῆς ψυχῆς ἡδονὴν, καὶ οὐχ ἑαυτον μόνον καὶ τὰ
the of-the soul pleasure and not himself only and the(-things)
ἑαυτοῦ θέλῃ οὐδὲ φιλοτιμῆται τοῖς αὐτοῦ μόνον οὐδ'
his he-wills nor prides-himself in-the(-things) his only nor
ἀγαπᾷ κερδαίνων, ἀλλ' ἡγῆται στεφανοῦσθαι νικώντων
is-content gaining but he-thinks to-be-crowned conquering
ἑτέρων. Ἐν τούτῳ γὰρ τὴν φύσιν ὁ ἄνθρωπος ὑπερβαίνει
others in this for the nature the man surpasses
καὶ θεῷ ἔοικεν, ὃς κοινόν ἐστιν ἀγαθόν. Ἄλλως τε τοῦτον
and to-God is-like who common is good otherwise also this
τρόπον δῆλος γίνεται δι' ἑαυτὸ φιλῶν τ' ἀγαθὸν καὶ
manner clear he-becomes for its-own-sake loving the good and
οὐ διὰ τὴν αὐτοῦ χρείαν, ὅταν καὶ παρ' ἄλλοις ὁρῶν
not because-of the his need when also in others seeing
οὐδὲν ἧττον ἥδηται· καὶ ἄλλου μὲν ἄλλο τι καρπὸς,
nothing less he-is-pleased and of-another indeed other something fruit
τῶν δὲ ἀγαθῶν ἀνδρῶν τὸ τ' ἀγαθὸν βούλεσθαι πᾶσι καὶ
of-the but good men the both good to-wish for-all and
χαίρειν εὐδοκιμούντων, καὶ τοῦτο σημεῖον ἄν τις
to-rejoice-with(-those) winning-repute and this sign — anyone
θεῖτο τοῦ τελείως εἶναι χρηστοὺς, καθάπερ ἡ φορὰ τοῦ
might-set of-the perfectly to-be good as the yield of-the
προενεγκόντος φυτοῦ δήλην καθίστησι τὴν ἀκμήν. Οὔτε
having-brought-forth plant clear makes the prime neither
γὰρ ἂν ἡ φύσις ἐκεῖνο μὴ πρότερον ἐφ' ἑαυτοῦ τελειωθὲν
for — the nature that not first by itself perfected
ἐπὶ τῶν ὁμοίων ἐνέγκοι τόκων, οὔτε τῶν ἀνθρώπων οὐδεὶς
in the like would-bear offspring nor of-the men no-one
ἄλλοις ἂν εἴη χρηστὸς, μὴ τοῦτ' αὐτὸ πρότερον γενόμενος
to-others — would-be good not this itself first having-become

ἑαυτῷ. Ἑαυτῷ μὲν γὰρ πρὸ τῶν ἄλλων σύνεστιν, ἑαυτῷ
to-himself with-himself indeed for before the others he-is-with with-himself
δὲ συνήθης ἐστὶ, καὶ πρὸ πάντων ἑαυτῷ χρῆται καὶ τὰ
and familiar he-is and before all himself he-uses and the
χρηστὰ βούλεται καὶ εὔχεται· τί οὖν κωλύει πρότερον
good(-things) wills and prays what then prevents first
ἑαυτὸν ὠφελεῖν, εἴπερ ὁ μὲν τοῖς ἀγαθοῖς χαίρει, ἡ δὲ
himself to-benefit if-indeed he indeed in-the good(-things) rejoices the but
φύσις εἰς ἑαυτὸν πρότερον αὐτὸν ἐπιστρέφει καὶ τὴν αὐτοῦ
nature toward himself first him turns and the his
πρόνοιαν καθάπερ καὶ τῶν ὄντων ἕκαστον. Ἑαυτῷ μὲν
providence as also of-the beings each to-itself indeed
γὰρ ὅλως ἐστὶν, ἑαυτῷ δὲ πρώτως ἀγαθόν ἐστιν, καὶ τοῦ
for wholly it-is to-itself and first good it-is and of-the
αὐτὸ ἕκαστον εἶναι, πρώτη καὶ κοινοτάτη πᾶσιν ἐπιθυμία.
itself each to-be first and most-common to-all desire
Διὰ ταῦτα δῆλός ἐστιν, εἰ τῆς τῶν ἄλλων εὐδοκιμήσεως 81
because-of these(-things) clear he-is if of-the of-the others winning-repute
ἐρᾷη καὶ χαίροι τυχόντων, οὐκ αὐτὸς τῶν τοιούτων
he-should-love and rejoice them-attaining(-it) not he of-the such(-things)
ἄμοιρος ὢν οὐδ' ἐλλιπῶς ἔχων· οὐδὲ γὰρ αὐτὸν ὑπερβὰς
without-share being nor deficiently being nor for himself having-overstepped
καὶ τὴν αὐτοῦ χρείαν, ὧν αὐτὸς ἐδέησε, περὶ τῶν
and the his need of-what he needed about the
ἄλλων ἐφρόντιζε. Πῶς γὰρ ἂν ἐν ταῖς τῶν ἄλλων χερσὶν
others he-took-thought how for — in the of-the others hands
ἐπιθυμήσειεν ἰδεῖν, ὧν τὴν ἑαυτοῦ οἰκίαν ἔγνω κενήν; Εἰ
would-he-desire to-see of-what the his-own house he-knew empty if
δ' ἔνιοι τῶν πρὸς τἀγαθὸν καὶ τὴν ἀρετὴν φαύλως
but some of-the(-ones) toward the-good and the virtue worthlessly
ἐχόντων, τῶν ἀρίστων περιτιθέντες ἑαυτοῖς προσωπεῖον
being of-the best putting-around themselves mask

πρὸς ἀρετὴν ἀλείφουσι, καὶ ὧν αὐτοὶ παντελῶς ἠγνόησαν,
toward virtue train and in-what they altogether were-ignorant
ἄλλοις ἡγεῖσθαι ζητοῦσιν, ἀλλὰ φήμης τινὸς ἐφιέμενοι
others to-lead seek but fame some aiming-at
τυχεῖν αὐτοὶ καὶ δόξης ψευδοῦς, οὐ τῆς ἀρετῆς καὶ τἀγαθοῦ
to-attain they and of-glory false not of-the virtue and of-the-good
χάριν! — ὡς τούς γε κατὰ τὸν ὀρθὸν λόγον
for-the-sake so-that the(-ones) at-least according-to the right reason
τοῦτο ζητοῦντας ἀμήχανον τελείως εἶναι χρηστούς. Τοῦτο
this seeking impossible perfectly to-be good this
γάρ ἐστι φθόνου μὲν καὶ βασκανίας ἁπάσης ἀπηλλαγμένων
for is of-envy indeed and of-grudging all freed
ἀνδρῶν, ἀγάπην δὲ πρὸς τὸ ὁμόφυλον εἰλικρινῆ καὶ
men love but toward the kindred pure and
τελείαν παρασχομένων, ὅπερ ἐστὶ τῆς ἐσχάτης ἐπιλαβέσθαι
perfect providing which is of-the utmost to-lay-hold-of
φιλοσοφίας· ἀνάγκη τοίνυν, οἷς μὲν ταύτης μέτεστι τῆς
philosophy necessary therefore for-whom indeed in-this there-is-share the
ἡδονῆς, τοὺς πάντων ἀρίστους εἶναι καὶ φιλοσοφωτάτους,
pleasure the of-all best to-be and most-philosophic
τοῖς δὲ πάντων ἀρίστοις καὶ φιλοσοφωτάτοις καὶ
to-the and of-all best and most-philosophic also
ταύτης μετεῖναι τῆς ἡδονῆς. Ἀκόλουθον γὰρ, τοῦ ἀγαθοῦ
in-this to-share the pleasure consistent for of-the good
μετασχόντας τὴν τοῦ ἀγαθοῦ δεικνύναι φύσιν ἐν τῇ ψυχῇ·
having-partaken the of-the good to-show nature in the soul
ἐκείνου δὲ τοῦ ἀγαθοῦ φύσις ἐκχεῖσθαι καὶ μεταδίδοσθαι.
of-that and the good nature to-be-poured-out and to-be-imparted
Καθάπερ γὰρ αὐτοῦ πάντα ἐφίεται, οὕτω καὶ αὐτὸ πέφυκε
as for it all(-things) aim-at so also it is-by-nature
πρὸς πάντα χωρεῖν· οὐδὲ γὰρ ἂν πάντα αὐτοῦ τυγχάνειν
toward all(-things) to-advance not-even for — all(-things) it to-attain

ἐπεθύμουν, εἰ μὴ πᾶσιν ἑαυτὸ παρεῖχεν ἐκεῖνο· ματαίαν γὰρ
would-desire if not to-all itself it-provided that vain for
εἶναι τὴν ἐπιθυμίαν οὕτω κοινοτάτην οὖσαν, πῶς εὔλογον;
to-be the desire so most-common being how reasonable
Ὅθεν καὶ τὸν ἀγαθὸν ἄνθρωπον ὥσπερ ἑαυτῷ, οὕτω καὶ
whence also the good man as to-himself so also
πᾶσι παρέχειν ἑαυτὸν, ὁ τῆς χρηστότητος ἀπαιτεῖ λόγος,
to-all to-provide himself the of-the goodness demands reason
καὶ ἀνιᾶσθαι καὶ ἥδεσθαι καὶ ὁτιοῦν πάσχειν τὴν ψυχὴν,
and to-be-grieved and to-be-pleased and anything to-experience the soul
πρὸς τὰ τῶν ἄλλων οὐδὲν ἧττον ἢ τὰ αὐτοῦ·
toward the(-things) of-the others nothing less than the(-things) his
καὶ ἄλλως δὲ τὸ τοῦ θεοῦ φίλτρον ταύτην αὐτὸν ἐργάζεται
and otherwise too the — of-God love this him works
τὴν χαράν· οὐ γὰρ αὐτῷ τῷ φιλουμένῳ μόνον, ἀλλὰ
the joy not for very in-the(-one) loved only but
καὶ οἷς αὐτὸς χαίρει, χαίρειν ἀνάγκη τὸν ἐραστήν.
also in-what he rejoices to-rejoice necessary the lover
Ἥκομεν δὲ ἐπ᾽ αὐτὴν τὴν τελεωτάτην καὶ καθαρὰν ἡδονήν. 86
we-have-come and to very the most-perfect and pure pleasure
Ἐπεὶ γὰρ τὸν θεὸν φιλεῖ πρὸ πάντων ὁ ζῶν ἐν αὐτῷ
since for — God loves before all(-things) the(-one) living in him
καὶ χαίρει τὴν ἀκόλουθον τοσῷδε φίλτρῳ χαρὰν, μᾶλλον
and rejoices the consistent with-so-great love joy rather
δὲ ἀκριβέστερον ἂν εἴη θεωρητέον αὐτὴν, ἡλίκη τίς
but more-exactly — it-would-be one-must-observe it how-great some
ἐστι καὶ ὅπως ἔχει σκοποῦντας. Πρῶτον μὲν γὰρ οὐχ
it-is and how it-is considering first indeed for not
ἑαυτὸν αἰτίαν ποιεῖται τῆς ἐπ᾽ ἐκείνῳ χαρᾶς, οὐδ᾽ ἡδύς ἐστιν
himself cause he-makes of-the in him joy nor sweet is
ὁ θεὸς αὐτῷ, ὅτι αὐτῷ ἐστιν ἀγαθός. Τοῦτο γάρ ἐστιν
— God to-him because to-him he-is good this for is

οὐ τὸν θεὸν αὐτὸν ἀληθῶς φιλοῦντος καὶ ἑαυτὸν μᾶλλον
not — God himself truly of-one-loving and himself rather
φιλοῦντος, καὶ πρὸς ἑαυτὸν ἐν οἷς ποιεῖσθαι καθάπερ τέλος
of-one-loving and toward himself in what to-make as-if end
ὁρῶντος. Ποῦ δὲ εὐγνώμονος ἀνδρὸς, μὴ φιλεῖν αὐτὸν
of-one-looking where and of-fair-minded man not to-love very
κυρίως τὸν εὐεργέτην; ποῦ δὲ δικαίου, τῷ μεγίστῳ τῶν
properly the benefactor where and of-just to-the greatest of-the
ἐφετῶν τῆς ἀγάπης τὴν ἐλάττω νέμειν μερίδα; ποῦ δὲ
desirable(-things) of-the love the lesser to-assign portion where and
σοφοῦ, τοῦ ἐσχάτου τέλους ἄλλο τι περαιτέρω τιθέναι;
of-wise than-the utmost end other anything further to-set
Ἐπεὶ δὲ καὶ εὐγνώμονα αὐτὸν εἰκὸς εἶναι καὶ δίκαιον καὶ
since and also fair-minded him fitting to-be and just and
σοφὸν, ἀνάγκη καὶ φιλεῖν τὸν θεὸν καὶ χαίρειν αὐτῷ τὸν
wise necessary both to-love — God and to-rejoice in-him the
ἄριστον τρόπον, ἔπειτα συνεχῆ καὶ βεβαίαν τὴν χαρὰν,
best manner then continuous and firm the joy
ἔτι δὲ καὶ ὑπερφυᾶ τινα καὶ θαυμαστὴν ἀκόλουθον εἶναι.
further and also supernatural some and wondrous consistent to-be
Συνεχῆ μὲν, ὅτι τοῖς τοῦ ποθουμένου σύνεστιν
continuous indeed because with-the(-things) of-the(-one) longed-for he-is-with
ἑκάστοτε, καὶ οἷς ἐντυγχάνει τὸν ἀεὶ χρόνον, καὶ ἃ τῷ
each-time and what he-meets the always time and what for-the
σώματι χρῆται, καὶ ἃ λογίζεται, καὶ δι' ὧν ὑφέστηκε,
body he-uses and what he-reckons and through what he-subsists
καὶ οἷς ζῇ καὶ περίεστι καὶ ἐνεργεῖ, καὶ ὁπωσοῦν ἔχει
and by-what he-lives and survives and acts and in-whatever-way he-is
καὶ γίνεται· πάντα μὲν οἶδεν ἔργα θεοῦ, πάντα δὲ αὐτῷ
and becomes all indeed he-knows works of-God all and to-him
συνεχῆ, ὅθεν πάντα μὲν αὐτῷ τὴν ἐκείνου συντηρεῖ μνήμην,
continuous whence all(-things) indeed for-him the his preserve memory

πάντα δὲ τὸ φίλτρον ἄσβεστον φυλάττει, πάντα δὲ
all and the love unquenched guard all(-things) and
τέρπει, καὶ οὔτε αὐτὸς ἂν ἑαυτὸν ἀπολίποι, οὐδὲ παύσαιτ᾽
delight and neither he — himself would-leave nor would-cease
ἂν ἑαυτῷ συνὼν, οὔτε τὴν χαρὰν ταύτην διακοπῆναί ποτε
— with-himself being nor the joy this to-be-interrupted ever
δυνατόν. Οὐ γὰρ τοῖς φιλουμένοις ἐπειδὰν συνῶμεν,
possible not for in-the(-ones) loved when we-are-with(-them)
χαίρομεν μόνον, ἀλλὰ καὶ τοῖς ἔργοις τοῖς ἐκείνων καὶ
we-rejoice only but also in-the works the their and
πᾶσιν, οἷς καθ᾽ ὁντινοῦν τρόπον ἐστί τι κοινὸν πρὸς
in-all to-which in any manner is something common toward
ἐκείνους· ἄλλως τε καὶ οἷς παρ᾽ ἑαυτῶν πολλή τις ἔπεστι
them especially — also to-which from themselves much some is-upon
χάρις καὶ σφόδρα τέρπειν οἴκοθεν δύναται καὶ βεβαία δέ.
grace and vehemently delight from-within can and firm too
Οὔτε γὰρ ἂν ὁ χαίρων ἀπείποι τοιαύτῃ συνὼν ἡδονῇ,
neither for — the(-one) rejoicing would-give-up in-such being pleasure
οὔτε τὸ χάριεν παύσαιτο χάριεν ὄν. Ἐκεῖνος μὲν γὰρ οὐδὲν
nor the gracious would-cease gracious being he indeed for nothing
ἐγκαλέσει τῷ πάθει οὐδ᾽ ἑαυτῷ μέμψαιτ᾽ ἄν, ὑπὸ τοιαύτης
will-accuse the passion nor himself would-blame — by such
κρατούμενος ἡδονῆς, ἣν οὔτε ἄδικόν ἐστιν εἰπεῖν, οὔτε
being-mastered pleasure which neither unjust it-is-possible to-call nor
παρὰ τὴν τοῦ λόγου φύσιν, ἥ γε αὐτὸν σώζει τὸν
contrary-to the of-the reason nature which at-least very keeps the
λόγον· τὸ δὲ χάριεν ἔχει, καὶ οὐκ ἔστι δεῖσαι περὶ
reason the but gracious has and not it-is-possible to-fear about
αὐτοῦ οὐδ᾽ ὑποπτεῦσαι παραλλαγὴν ἢ τροπῆς ἀποσκίασμα.
it nor to-suspect variation or of-turning shadow

Τὸ δὲ μέγεθος τῆς ἡδονῆς συνίδοι τις ἂν, εἰ πρὸς αὐτὸ
the and greatness of-the pleasure might-perceive someone — if toward very
τὸ χάριεν ἴδοι· ἀνάγκη γὰρ προσήκειν τὴν χαρὰν τοῦ
the gracious he-looked necessary for to-befit the joy of-the
ἡδέος τῷ τοσῷδε μεγέθει. Ὥσπερ ἐκείνῳ παραβαλεῖν οὐκ
sweet to-the so-great greatness as to-that to-compare not
ἔστιν οὐδὲν, οὕτως οὐδὲ τῆς ἐπ᾽ ἐκείνῳ χαρᾶς γένοιτ᾽ ἂν
it-is-possible nothing so not-even to-the at that joy could-be —
ἀνθρώποις ὅμοιον, ἐπεὶ καὶ ἡ τῆς ἐπιθυμίας δύναμις τῷ
for-men like since also the of-the desire power with-the
ἐφετῷ συμβαίνει. Οὐ γὰρ τὸ μὲν ἐπιθυμητὸν οὕτω μέγα, τὸ
desirable agrees not for the indeed desirable so great the
δ᾽ ἐπιθυμητικὸν φαύλως ἔχει, καὶ οἷον μὴ πρὸς τοσοῦτον
but desiring(-part) worthlessly is and as-if not toward so-great
ἀρκέσαι πλοῦτον χρηστότητος· ἀλλὰ καὶ τοῦτο πρὸς τὴν
to-suffice wealth of-kindness but also this toward the
ἀπειρίαν ἐκείνην ἔχει καὶ παρεσκεύασται. Εἰ γὰρ καὶ
infinity that is-disposed and is-prepared if for even
ὥρισται τῇ φύσει σύμμετρον ὄν, ἀλλ᾽ ὁρῶμεν ἐφαρμόζον
it-is-bounded by-the nature proportionate being but we-see fitting
αὐτῷ τῶν πεπραγμένων οὐδὲν, ἀλλ᾽ ἔστιν αὐτοῦ πάντα
to-it of-the(-things) done nothing but are than-it all
ἐλάττω καὶ εἴσω πίπτει, καὶ πάντων, ὧν ἄν τις τύχοι
less and inside fall and of-all what — anyone may-attain
καλῶν, κἂν πάντων τύχῃ, περαιτέρω βλέπει, καὶ ζητεῖ τὸ
fair(-things) even-if all he-attain further he-looks and seeks the
μὴ παρὸν τῶν ἀεὶ παρόντων ὑπερορῶν, καὶ τὴν ἐπιθυμίαν
not present the always present(-things) disregarding and the desire
οὐδὲν μᾶλλον ἀνέπαυσεν οὐδ᾽ ἥσθη καθαρῶς, καὶ τὴν
nothing more rested nor was-pleased purely and the
ἐν τῇ ψυχῇ δύναμιν τῆς χαρᾶς οὐ τελείως ἐνεργὸν ἔσχεν.
in the soul power of-the joy not perfectly active had

Ὅθεν δῆλον, πεπεράνθαι μὲν αὐτῷ τὸ ἐπιθυμητικὸν,
whence clear to-have-been-limited indeed for-it the desiring(-part)
παρεσκευάσθαι δὲ πρὸς ἄπειρον ἀγαθὸν, καὶ τὴν μὲν
to-have-been-prepared but toward infinite good and the indeed
φύσιν ὡρίσθαι, τὴν δὲ ἐνέργειαν οὐκέτι καὶ τὴν ὁρμήν·
nature to-have-been-bounded the but activity no-longer and the impulse
καθάπερ καὶ πᾶσαν ἁπλῶς ἴσμεν τὴν τῆς ψυχῆς ζωὴν
as also all simply we-know the of-the soul life
ἀτελεύτητον οὖσαν πεπερασμένου πράγματος. Αἴτιον δὲ ὅτι
endless being of-limited thing cause and that
καὶ τὴν ζωὴν τῆς ψυχῆς ὁ θεὸς καὶ τὴν χαρὰν καὶ τὸ καθ᾽
both the life of-the soul — God and the joy and the as-regards
ἡμᾶς ἅπαν εἰς ἑαυτὸν ἥρμοσε, καὶ ἡ μὲν ἀθάνατός
us all to himself fitted and the(-one) indeed immortal
ἐστιν, ἵνα θανάτῳ συζῶμεν αὐτῷ, ἡ δὲ ὅρον οὐκ
is so-that with-death we-may-live-with him the(-other) but bound not
οἶδεν, ἵν᾽ ἐπ᾽ αὐτῷ μόνῳ δυνώμεθα χαίρειν τὴν ὁλόκληρον
knows so-that in him alone we-may-be-able to-rejoice-in the whole
ἡδονήν. Ὅτε τοίνυν ἄμφω ταῦτα συνελήλυθεν, ἄπειρον
pleasure when therefore both these(-things) have-come-together infinite
ἀγαθὸν, οὗ μηδεὶς ὅρος, καὶ πλήρωσις ἐπιθυμίας ἀπείρου,
good of-which no bound and fulfillment of-desire infinite
ἡλίκον τι τὸ χρῆμα τῆς ἡδονῆς; Καίτοι οὐδὲ τοσαύτην
how-great something the thing of-the pleasure and-yet not-even so-great
ἴδοι τις ἂν τὴν ὑπερβολὴν μόνον· οὐ γὰρ χαίρει τῷ
would-see someone — the excess only not for he-rejoices by-the
τυχεῖν, ὧν ἐπεθύμησεν. Ἦ γὰρ ἂν τοσοῦτον ἔχαιρεν,
to-attain what he-desired else for — so-much he-would-rejoice
ὅσον ἐδυνήθη τυχεῖν, καὶ καθόσον ἀπελείπετο, τοσοῦτον
as-much-as he-was-able to-attain and inasmuch-as he-fell-short so-much
ἀφῄρει τῆς ἡδονῆς· νῦν δὲ πάσης ἕνεκα τῆς περὶ
he-would-take-away from-the pleasure now but of-all for-the-sake the about

θεὸν μακαριότητος χαίρει, καὶ πᾶν ὅτι σύνοιδε τῷ θεῷ,
God blessedness he-rejoices and all that he-is-conscious-of — with-God
τὴν ἡδονὴν αὐτῷ ποιεῖ, θέλει γὰρ οὐχ ἑαυτὸν ἀλλ᾽ ἐκεῖνον.
the pleasure for-him makes he-wills for not himself but him
Ὥσπερ γὰρ τὴν ζωὴν ἁπλῶς οὐκ εἰς ἑαυτὸν, οὕτω καὶ
as for the life simply not toward himself so also
τὴν θέλησιν οὐ πρὸς τὸ οἰκεῖον ἀγαθὸν, ἀλλ᾽ εἰς ἐκεῖνον
the will not toward the own good but toward him
ἐνεργὸν ἔχων χαίρει τοῖς θείοις ἀγαθοῖς, οὐ καθὸ ἂν
active having he-rejoices in-the divine goods not inasmuch-as —
αὐτὸς αὐτῶν ἀπολαύοι, ἀλλὰ καθόσον ὁ θεὸς ἐν τούτοις
he them may-enjoy but inasmuch-as — God in these
ἐστὶ, καὶ μακάριον ἑαυτὸν ἡγεῖται, οὐχ ὧν ἔλαβεν αὐτὸς
is and blessed himself he-thinks not of-what he-received himself
ἀλλὰ πάντων, ὧν ὁ ποθούμενος ἔχει. Καὶ ἑαυτὸν μὲν
but of-all which the(-one) longed-for has and himself indeed
ἀπολείπει, πρὸς δὲ τὸν θεὸν ἐκδημεῖ πάσῃ θελήσει, καὶ τῆς
he-leaves toward but — God he-emigrates with-all will and the
μὲν πενίας ἐπιλανθάνεται τῆς αὐτοῦ, πρὸς δὲ τὸν πλοῦτον
indeed poverty forgets the his toward but the wealth
κέχηνεν ἐκεῖνον, καὶ τὴν μὲν ὡς ἀλλοτρίαν ὁρᾷ τύχην,
gapes that and the(-one) indeed as alien sees fortune
τὸν δὲ ὡς οἰκεῖον ἡγεῖται κτῆμα· οὐ δι᾽ ἐκείνην
the(-other) but as own holds possession not because-of that
ἐνόμισε δυστυχεῖν, ἀλλὰ διὰ τοῦτον πλούσιον ἔγνω καὶ
he-thought to-be-unfortunate but because-of this rich knew and
μακάριον ἑαυτόν. Ἡ γὰρ τῆς ἀγάπης δύναμις τοῖς ἐρῶσιν
blessed himself the for of-the love power to-the lovers
οἰκεῖα τὰ τῶν φιλουμένων οἶδε ποιεῖν· ἐπεὶ δὲ ἡ
own the(-things) of-the(-ones) loved knows to-make since and the
τῆς θελήσεως καὶ τῆς ἐπιθυμίας δύναμις τοῖς ἁγίοις εἰς τὸν
of-the will and of-the desire power in-the saints into —

θεὸν ἀνάλωται πᾶσα, μόνον ἐκεῖνον ἀγαθὸν οἰκεῖον ἡγοῦνται·
God is-spent all alone him good own they-hold
καὶ οὔτε σῶμα αὐτοὺς δύναται τέρπειν οὔτε ψυχὴ οὔτε
and neither body them can delight nor soul nor
τὰ τῆς ψυχῆς ἀγαθὰ, οὐκ ἄλλο τι τῶν φύσει
the(-things) of-the soul goods not other anything of-the(-things) by-nature
συγγενῶν καὶ οἰκείων, ὅτι τούτων οὐδὲν αὐτοῖς ἐστι δι᾽
kindred and own because of-these nothing to-them is through
ἑαυτὸ φιλητόν· ἀλλ᾽ ὡς ἂν καθάπαξ ἑαυτῶν ἐξεληλυθότες
itself lovable but as — once-for-all of-themselves having-gone-out
καὶ μετενεγκόντες ἑτέρωθι τὴν ζωὴν καὶ τὴν ἐπιθυμίαν
and having-transferred elsewhere the life and the desire
ἅπασαν ἑαυτοὺς ἠγνόησαν. Καὶ οὐδὲν ἄπιστον· ὁ μὲν
all themselves they-were-ignorant-of and nothing incredible the indeed
γὰρ τῶν ἀνθρώπων ἔρως χρημάτων καὶ σωμάτων πείθει
for of-the men love(-desire) of-money and of-bodies persuades
καταφρονεῖν, καὶ ἴδοις ἂν τοὺς μανικῶς φιλοῦντας
to-despise and you-would-see — the(-ones) madly loving
οὔτ᾽ ἂν εὐεκτῶσι, τῆς ὑγείας αἰσθανομένους, ἐπειδὰν
neither if they-be-in-good-condition the health perceiving when
χεῖρον ἔχοντας ταύτῃ τοὺς ἐπιτηδείους ὁρῶσιν, οὔτε
worse being in-this the intimates they-see nor
νοσοῦντας πρὸς τὴν ἀῤῥωστίαν ἐπιστρεφομένους, ἂν
being-sick to the sickness turning if
ἐκείνοις ἄμεινον ἔχῃ τὰ σώματα· καὶ πολλοὶ τοῖς ἐρωμένοις
for-those better be the bodies and many for-the beloved
ἀμύνοντες ἡδέως ἀπέθνησκον, ἑλόμενοι τὰ σώματα
defending gladly died having-chosen the bodies
προδοῦναι μᾶλλον ἢ κατακοπτομένους ἐκείνους ἰδεῖν.
to-give-up rather than cut-down them to-see

Ὁ δὲ πρὸς θεὸν ἔρως τοσοῦτον τοῦ τῶν ἀνθρώπων
the but toward God love(-desire) by-so-much than-the of-the men
ἔρωτος μείζων, ὅσῳπερ τῶν φιλουμένων τὸ μέσον.
love greater as-much-as of-the(-ones) loved the between
101 Τί οὖν ὑπόλοιπον, ὃ δι' αὐτὸν ἀναλώσομεν, ἢ τί μεῖζον
what then remaining which for him we-shall-spend or what greater
ἐκείνῳ δώσομεν, εἰ μὴ καὶ ψυχῆς αὐτῆς ὁ κατασχεθεὶς
to-him shall-we-give if not even of-soul itself the(-one) seized
ὑπερίδοι; περιορᾷ δὲ τὴν ψυχὴν ἀληθῶς οὐχ ὁ τὸ
should-disregard disregards and the soul truly not the(-one) the
σῶμα ἀποκτείνας, ἀλλ' ὃς αὐτὴν ἐκείνην προδίδωσι καὶ
body having-killed but who itself that betrays and
τὰ αὐτῆς ἀγαθά· προδίδωσι δὲ καθάπερ ὁ μοχθηρὸς
the(-things) of-it goods betrays and as the depraved
πρὸς τὰς τοῦ σώματος ἡδονὰς πάντα ἑαυτὸν ἀναλίσκων,
toward the of-the body pleasures all himself spending
οὕτως ὁ φιλόθεος πᾶσαν ψυχῆς ἐνέργειαν καὶ ἐπιθυμίαν εἰς
so the God-lover all of-soul activity and desire to
τὸν θεὸν ἐνεγκὼν καὶ μηδὲν τῇ ψυχῇ καταλείψας. Εἰ γὰρ
— God having-carried and nothing for-the soul having-left if for
καὶ ὅπως εὖ ἔχει, ποιεῖται λόγον, ἀλλ' οὐ τῷ ζητεῖν ἐκείνην
even how well it-is he-makes account but not by-the to-seek it
καὶ τὰ αὐτῆς ἀγαθά, ἀλλὰ τῷ φιλεῖν τὸν θεὸν καὶ
and the(-things) of-it goods but by-the to-love — God and
τῶν ἐκείνου κήδεσθαι νόμων ὅπως σώζοιντο· καθάπερ καὶ
for-the his to-care laws that they-be-kept as also
ὀργάνου ποιούμενοι λόγον διὰ τὸ ἔργον, τῆς περίγρας
of-instrument making account because-of the work of-the tool
διὰ τὴν ἅμαξαν, οὐ τὴν περίγραν ἀλλὰ τὴν ἅμαξαν
because-of the wagon not the tool but the wagon
ζητοῦμεν. Καὶ μὲν καὶ ὧδε γένοιτ' ἂν δῆλον. Τί γὰρ ὃ
we-seek and truly also thus would-become — clear what for which

πείθει περιέχεσθαι τῆς ψυχῆς καὶ σφόδρα φιλεῖν; οὐδὲν ἢ τὸ
persuades to-cling-to the soul and vehemently to-love nothing than the
εἶναι βούλεσθαι. Εἶναι δὲ βουλόμεθα διὰ τὸ εὖ εἶναι· οὐ
to-be to-wish to-be and we-wish because-of the well to-be not
γάρ τις ἂν εἶναι ἀνάσχοιτο δυστυχῶς ὤν· καὶ πολλοί γε
for anyone — to-be would-bear unhappily being and many at-least
τούτου χάριν ἑαυτοὺς ἐξήνεγκαν, καὶ ὁ σωτὴρ, "καλὸν ἦν
of-this for-the-sake themselves carried-off and the savior good was
αὐτῷ φησιν, εἰ οὐκ ἐγεννήθη." Ἐπεὶ δὲ τὸ εἶναι καλῶς οὐκ
for-him he-says if not he-had-been-born since and the to-be well not
ἔστιν ἢ τὸ φιλεῖν τὸν θεὸν, δῆλοι πάντως ἐσμὲν διὰ
is other-than the to-love — God clear wholly we-are because-of
τὸ φιλεῖν τὸν θεὸν φύσει καὶ τῆς ψυχῆς ἐρῶντες αὐτῆς·
the to-love — God by-nature also the soul loving itself
τοῖς μὲν οὖν πολλοῖς, ἀγνοοῦσιν ὅθεν ἂν αὐτοῖς γένοιτο τὸ
to-the indeed then many being-ignorant whence — for-them may-come the
εὖ εἶναι, ἄλλων ἄλλοις ἔρως ἐστὶ, καὶ ἐπὶ τὸν σκοπὸν
well to-be of-others for-others love(-desire) is and at the mark
φορᾶς ἁμαρτάνοντες αἱροῦνται πολλάκις, ἀφ' ὧν ἔσονται
of-the-rush missing they-choose often from which they-will-be
χείρους, καὶ τὴν ψυχὴν οὔτε τιμῶσιν οἷς ἐχρὴν, οὔτε
worse and the soul neither honor in-what it-was-needful nor
κατὰ λόγον περιορῶσιν. Οἱ δὲ σπουδαῖοι πρὸς τὸν θεὸν
according-to reason disregard the but earnest toward — God
ἑαυτοὺς τάξαντες, ὡς ἂν εἰδότες, ὅποι τὸ εἶναι ζητήσουσι καὶ
themselves having-set as — knowing where the to-be they-will-seek and
ὅπως ἑαυτοῖς χρήσονται, μόνον μὲν ἔρωτος αἴτιον τίθενται
how themselves they-will-use alone indeed of-love cause they-set
τὸν θεὸν, μόνον δὲ δι' ἑαυτὸν στέργουσι καὶ τὴν ψυχὴν
— God alone and for himself they-cherish and the soul
δι' ἐκεῖνον, καὶ τὸ εἶναι καὶ τἆλλα πάντα φιλοῦσιν, οὕτω
for him and the to-be and the-rest all they-love thus

δὲ φιλοῦντες τὴν ψυχὴν οὐκ αὐτὴν ἀληθῶς φιλοῦσιν, ἀλλ'
and loving the soul not it truly they-love but
ἐκεῖνον, δι' ὃν φιλοῦσιν. Εἰ δὲ καὶ ὡς οἰκεῖον τι τὴν
him for whom they-love if but also as own something the
ψυχὴν φιλοῦμεν, οἰκειότερος ἡμῖν καὶ τῆς ψυχῆς αὐτῆς ὁ
soul we-love more-own to-us even than-the soul itself the
σωτὴρ, καὶ οἳ τοῦτο διὰ βίου σκοποῦσι μόνον, ἴσασι τὸν
savior and who this through life consider alone know the
σωτῆρα πρὸς πᾶσιν αὐτοῖς συγγένειαν ἡρμοσμένον, καὶ δι'
savior toward all them kinship fitted and through
ἐκεῖνον αὐτοῖς καὶ τὴν ψυχὴν καὶ αὐτὸ τὸ εἶναι φίλον παὶ
him to-them both the soul and itself the to-be dear and
συγγενὲς ὄν, — καὶ γὰρ σπεύδεταί τις πρὸς ἑαυτὸν, ὅτι
kindred being and for hastens someone toward himself because
καὶ στασιάζει, καὶ οὐκ ἂν τύχοι γαλήνης, εἰ μὴ τοῦ θεοῦ
also he-is-at-strife and not — he-would-attain calm if not — God
τύχοι, — χωρὶς δὲ τούτων τοὺς ὀρθοὺς τῶν πραγμάτων
he-attain apart and from-these the right of-the realities
διαιτητὰς, οὓς εἶναι χρὴ νομίσαι τοὺς ἐν Χριστῷ ζῶντας,
arbiters whom to-be one-must think the(-ones) in Christ living
μὴ τὸν θεὸν τῶν αὐτῷ προσηκόντων ἀποστερεῖν.
not — God of-the(-things) to-him belonging to-deprive
Τοῦτο δέ ἐστιν, εἰ τέλειον ἀγαθὸν ὂν ἀτελεῖ τῇ παρ'
this and is if perfect good being with-imperfect the among
ἡμῖν φιλοῦμεν ἀγάπῃ, ἀτελῶς δ' ἂν φιλοῖμεν, εἴ τι καὶ
us we-love love imperfectly and — we-would-love if anything also
ἄλλο φιλοῦμεν, τὸ φίλτρον μερίζοντες· ἐπεὶ καὶ ὁ νόμος
other we-love the love dividing since also the law
"ἐξ ὅλης φησὶ τῆς ψυχῆς καὶ ἐξ ὅλης τῆς διανοίας τὸν
from whole he-says the soul and from whole the understanding —
θεὸν ἀγαπήσεις." Ἐπεὶ τοίνυν πᾶσαν εἰς ἐκεῖνον φέροντες
God you-shall-love since therefore all to him bringing

τιθέασι τὴν ἀγάπην καὶ φιλίας μέρος οὐδὲν οὔτε ἄλλοις
they-set the love and of-friendship part none neither to-others
καταλείπουσιν οὔτε σφίσιν αὐτοῖς, τῇ γνώμῃ σφῶν αὐτῶν
leave nor to-them selves in-the judgment from-them selves
καὶ πάντων ἀποδημοῦσι. Τὸ γὰρ συνάπτον ἑκασταχοῦ
and from-all they-emigrate the(-thing) for conjoining everywhere
τὸ φίλτρον ἐστίν· οὕτω δὲ πρὸς τὸν θεὸν μόνον ἑαυτοὺς
the love is thus but toward — God alone themselves
πανταχόθεν μετενεγκόντες μόνῳ μὲν ζῶσι, μόνον δὲ
from-every-side having-transferred in-(him-)alone indeed they-live alone and
φιλοῦσι, μόνῳ δὲ χαίρουσιν· ἐπεὶ καὶ τοῖς ἡμῶν
love in-(him-)alone and rejoice since also in-the(-things) of-us
αὐτῶν τοῖς οἰκειοτάτοις βούλεσθαι καὶ συνεῖναι καὶ χαίρειν,
ourselves the most-own to-will and to-be-with and to-rejoice
οὐ τοῦτ' αὐτὸ ποιεῖ τὸ ἡμέτερα εἶναι, ἀλλ' ὅτι καὶ αὐτὰ
not this itself makes the ours to-be but because also them
φιλοῦμεν, ὡς ἂν μὴ τοῦτο ᾖ, τῆς οἰκειότητος ταύτης δι'
we-love so-that — not this be of-the ownness this through
ἑαυτὴν συνάγειν ἡμᾶς αὐτοῖς ἢ ποιῆσαι χαίρειν μὴ δυναμένης.
itself to-gather us to-them or to-make to-rejoice not being-able
Πολλὰ γὰρ τῶν ἡμετέρων ἡμᾶς ἀνιᾷ, καὶ δὴ καὶ ἡμῖν
many for of-the our(-things) us grieve and indeed also in-us
αὐτοῖς ἔστιν ὧν ἐπιτιμῶμεν· ἔνιοι δὲ σφᾶς αὐτοὺς ἤδη
ourselves there-are which we-rebuke some and them selves already
καὶ μισοῦσι λαμπρῶς καὶ φεύγειν ἐπιθυμοῦσι καὶ θανατῶσιν.
even hate brilliantly and to-flee desire and long-for-death
Εἰσὶ δὲ οἳ καὶ ἐτόλμησαν καὶ πρὸ μοίρας ἀπῆλθον,
there-are and who also dared and before fate departed
βιασάμενοι ξίφεσιν ἢ βρόχῳ τὴν τελευτήν· ὅθεν δῆλον ὅτι
having-forced with-swords or with-noose the end whence clear that
πᾶσιν, οἷς σύνεσμεν καὶ χαίρομεν, καὶ τῇ ψυχῇ καὶ
in-all with-which we-are-with and rejoice both in-the soul and

τοῖς οἰκειοτάτοις καὶ ἡμῖν αὐτοῖς τὸ φιλεῖν ποιεῖ καὶ συνεῖναι
in-the most-own(-things) and in-us ourselves the to-love makes both to-be-with
καὶ χαίρειν. Οὐκοῦν εἴ τις τἀγαθὰ τῶν ἄλλων ἐθέλοι καὶ
and to-rejoice then if anyone the-goods of-the others should-wish and
φιλοίη μηδὲν ἧττον ἢ τὰ αὑτοῦ, τοῦτον ἀνάγκη καὶ
love nothing less than the(-things) his this(-man) necessary both
συνεῖναι τῇ γνώμῃ καὶ συγχαίρειν τῶν ἀγαθῶν τοῖς ἄλλοις
to-be-with in-the judgment and to-rejoice-with in-the goods with-the others
ἢ ἑαυτῷ τῶν αὐτοῦ. Διὰ ταῦτα τῷ φιλοθέῳ,
than with-himself in-the(-things) his because-of these(-things) for-the God-lover
τῆς μὲν φύσεως πρὸς τὰ θεῖα μὴ μετασκευασθείσης
the indeed nature toward the divine(-things) not having-been-transformed
μηδ' ἀμειφθείσης, ὥστε αὐτῷ φύσει ταῦτα προσγενέσθαι
nor changed so-that to-him by-nature these(-things) to-belong
τῆς δὲ θελήσεως καὶ τῆς ἀγάπης εἰς τὸν θεὸν ἀπὸ τῶν
the but will and the love to — God from the
οἰκείων μετενεχθείσης, οὐδὲν κωλύει τὴν ἐπ' αὐτῷ χαρὰν
own(-things) having-been-transferred nothing prevents the in him joy
ὁλόκληρον εἶναι, καὶ ὥσπερ εἰ μετεσκεύαστο· εἰ γὰρ
whole to-be and as if it-had-been-transformed if for
καὶ τὴν φύσιν ἔτι φέρει τὴν ἀνθρωπίνην καὶ φύσει τοῖς
even the nature still he-bears the human and by-nature with-the
θείοις ὡς οἰκείοις οὐ σύνεστιν, ἀλλὰ τήν γε θέλησιν
divine(-things) as own not he-is-with but the at-least will
ἐκεῖ πᾶσαν ἔχει, ἣ κυρία ἐστὶν οὕτως ἢ ἐκείνως χαίρειν,
there all he-has which master is thus or otherwise to-rejoice
καὶ ταύτην ἐν ἡμῖν κρατεῖν ἢ ἐκείνην τὴν ἡδονήν.
and this in us to-prevail or that the pleasure
Καὶ τοίνυν καθάπερ ὁ φιλῶν ἑαυτὸν χαίρει τὰ
and therefore as the(-one) loving himself rejoices the
παρόντα αὐτῷ λογιζόμενος ἀγαθά, οὕτως οἱ τὸν θεὸν
present for-him reckoning goods so the(-ones) — God

μόνον φιλοῦντες ἀπὸ τῶν ἀγαθῶν τῶν ἐκείνου τὴν ἡδονὴν
alone loving from the goods the his the pleasure
ἑαυτοῖς συνάγουσι, καὶ τοῖς ἐκείνου πλουτοῦσι
for-themselves gather and in-the(-things) his are-rich
καὶ φιλοτιμοῦνται καὶ πρὸς τὴν ἐκείνου μεγαλαυχοῦσι
and pride-themselves and at the his boast
δόξαν, καὶ στεφανοῦνται προσκυνουμένου καὶ θαυμαζομένου
glory and are-crowned he-being-worshiped and marveled-at
σεμνύνονται. Καὶ οἱ μὲν ἑαυτοῖς ζῶντες, κἂν ἐπὶ
they-are-exalted and the(-ones) indeed for-themselves living even-if at
τοῖς ἀληθέσι χαίρωσιν ἀγαθοῖς, ἄμικτον οὐκ ἂν καρποῖντο
the true they-rejoice goods unmixed not — they-would-reap
τὴν ἡδονὴν, ἀλλ' ὥσπερ χαίρουσι τῶν ἀγαθῶν τοῖς
the pleasure but as they-rejoice in-the goods the
παροῦσιν, οὕτως ἀλγεῖν αὐτοὺς εἰκὸς ὑπὲρ τῶν ἀπόντων
present so to-suffer-pain them fitting for the absent
ἢ τῶν παρόντων κακῶν, τοῖς δ' ἐν τῷ θεῷ τὴν ζωὴν
or the present evils for-the(-ones) but in — God the life
μεταθεῖσιν ἡδονὴ μέν ἐστιν εἰλικρινὴς, λύπη δὲ οὐδεμία,
having-transferred pleasure indeed is pure grief but none
πολλῶν μὲν ὄντων τῶν ἐκείνου ποιούντων, ἀνιῶντος
many indeed being the(-things) his making(-them-rejoice) grieving
δὲ οὐδενός. Οὔτε γὰρ τῷ θεῷ σύνεστιν οὐδὲν ἀηδὲς,
but nothing neither for — with-God is-with anything unpleasant
ᾧ ζῶσιν, οὔτε τῶν αὐτοῖς παρόντων αἴσθησίς
in-whom they-live nor of-the(-things) to-them present perception
ἐστιν, εἴ τι καὶ δύναται λυπεῖν· καὶ γὰρ ἑαυτῶν ζητεῖν
is if anything even can grieve and for themselves to-seek
αὐτοὺς, ὁ τῆς τελείας ἀγάπης λόγος οὐ συγχωρεῖ, — "οὐ
them the of-the perfect love reason not permits not
γὰρ ζητεῖ φησι τὰ αὐτῆς", — ἀλλ' ἀγαπῶσιν ὅτι
for seeks he-says the(-things) its-own but they-love because

μακάριος ὁ φιλούμενος, καὶ τὸ πάθος ἄτοπον καὶ
blessed the(-one) loved and the experience strange and
ὑπερφυὲς, γῆ καὶ σποδὸς τὰ τοῦ θεοῦ τῶν οἰκείων
supernatural earth and ashes the(-things) — of-God for-the own(-things)
ἀλχάττονται καὶ γίνονται παραπλήσιον, ὥσπερ εἰ πένητες
exchange and become similar as if poor
ἄνδρες καὶ δυστυχεῖς εἰς βασιλικὴν εἰσπεπαικότες οἰκίαν
men and unfortunate into royal having-burst house
ἅθροον μὲν τὴν σύνοικον ἀποτρίψοιντο πενίαν, περίθειντο
all-at-once indeed the cohabiting should-rub-off poverty should-put-on
δὲ τὴν ἐκεῖ λαμπρότητα πᾶσαν. Ὑπὲρ οὗ καὶ νομίζω καὶ
but the there brilliance all for which also I-think both
βιαστὰς αὐτοὺς λέγεσθαι καὶ τὴν βασιλείαν ἁρπάζειν, ὅτι
violent(-ones) they to-be-called and the kingdom to-seize because
μὴ τοὺς δώσοντας ἀναμένουσι οὐδὲ τοὺς αἱρησομένους
not the(-ones) going-to-give they-wait-for nor the(-ones) going-to-choose
ἀποσκοποῦσιν, ἀλλ' αὐτόματοι τοῦ θρόνου δράττονται καὶ
look-to but of-their-own-accord the throne they-grasp and
ταῖς παρ' ἑαυτῶν ψήφοις περιτίθενται τὸ διάδημα. Εἰ γὰρ
with-the from themselves votes put-on the diadem if for
καὶ λαμβάνουσιν, ἀλλ' οὐκ ἐν τούτῳ νομίζουσιν εὐδαιμονεῖν
even they-receive but not in this they-think to-be-happy
οὐδ' ἐνταῦθα τὴν ἡδονὴν ἔχουσιν, ἀλλ' ἐν τῷ φιλουμένῳ
nor here the pleasure have but in the(-one) loved
συνεγνωκέναι τὴν βασιλείαν, καὶ χαίρουσιν, οὐχ ὅτι αὐτοῖς
to-have-recognized the kingdom and they-rejoice not because with-them
κοινωνεῖ τῶν ἀγαθῶν, ἀλλ' ὅτι ἐκεῖνος ἐν ἀγαθοῖς, τοῦ δὲ
he-shares of-the goods but because he in goods of-the and
παρ' ἑαυτῶν ἔχουσι καὶ τῆς οἰκείας εὐγνωμοσύνης· ὥστε
from themselves they-have and of-the own good-feeling so-that
εἰ μηδὲν αὐτοῖς ἦν κοινὸν πρὸς βασιλείαν μηδὲ μερίτας
if nothing to-them were common toward kingdom nor sharers

αὐτοὺς τῆς μακαριότητος ὁ φιλούμενος ἐποιεῖτο, μηδὲν
them of-the blessedness the(-one) loved made nothing
ἧττον εὐδαιμονεῖν καὶ βασιλεύειν καὶ στεφανοῦσθαι καὶ
less to-be-happy and to-reign and to-be-crowned and
πάντας τῆς βασιλείας ἀπολαύειν ἐκείνης. Ὅθεν ἅρπαγες
all the kingdom to-enjoy that whence snatchers
εἰκότως ἂν διὰ τοῦτο καλοῖντο καὶ βιασταὶ τῶν θείων
fittingly — because-of this might-be-called and violent(-ones) of-the divine
ἀγαθῶν, εἰς τὴν ἀπόλαυσιν αὐτῶν ἑαυτοὺς εἰσωθοῦντες.
goods into the enjoyment of-them themselves thrusting
Οὗτοί εἰσιν οἱ τὰς ψυχὰς μισοῦντες καὶ ἀπολλύντες
these are the(-ones) the souls hating and losing
καὶ τούτων τὸν τῶν ψυχῶν δεσπότην ἀντιλαμβάνοντες.
and for-these the of-the souls master receiving-in-exchange
Τί οὖν τῆς χαρᾶς ταύτης ἢ μεῖζον ἢ βεβαιότερον; 118
what then than-the joy this either greater or firmer
Τοῖς μὲν γὰρ ἑαυτοῖς χαίρουσι τὸ χαρίεν ἀποβαλεῖν οὐ
to-the(-ones) indeed for in-themselves rejoicing the gracious to-lose not
τῶν ἀδοκήτων· ἐν οὐδενὶ γὰρ ἐπὶ τοῦ παρόντος τἀγαθὸν
of-the unexpected(-things) in nothing for in the present the-good
ἀκίνητον, ὅθεν οὐ δι᾽ ὧν ἀπολαύουσι, χαίρουσι μᾶλλον,
unmoved whence not through what they-enjoy they-rejoice more
ἢ δι᾽ ὧν περὶ τοῦ πλούτου τρέμουσι, ἀνιῶνται·
than through what for the wealth they-tremble they-are-grieved
τοῖς δὲ καὶ ὁ θησαυρος τῶν ἀγαθῶν ἄσυλος καὶ ἡδονὴ
to-the(-ones) but also the treasure of-the goods inviolable and pleasure
λύπης ἄμικτος, καὶ φόβος οὐδεὶς ὑπὲρ ἑστῶτος καὶ βεβαίου
with-grief unmixed and fear none for standing and firm
πράγματος. Καὶ οἱ μὲν καὶ αὐτοὶ εἰκότως ὑποπτεύουσι
thing and the(-ones) indeed also themselves fittingly suspect
τὴν χαράν, μὴ πρὸς ὑπερηφανίαν αὐτοὺς ἐξάγῃ, σφόδρα
the joy lest to arrogance them it-lead vehemently

πρὸς ἑαυτοὺς βλέποντας, ὃ τὸ πλεῖστον ἂν τῆς ἡδονῆς
toward themselves looking which the most — of-the pleasure
ὑποτέμοι, τοῖς δὲ τοιοῦτον οὐδὲν ἐνοχλεῖ, ἑαυτῶν μὲν
would-cut-off to-the(-ones) but such nothing troubles to-themselves indeed
οὐκ ἐπιστρεφομένοις, ἐν τῷ θεῷ δὲ τὴν δύναμιν ποιουμένοις,
not turning in — God but the power placing
ἐν ἐκείνῳ δὲ καυχωμένοις, καὶ ὅλως οὐχ ὅσον αὐτοὶ
in him but boasting and wholly not as-much-as they
χωροῦσιν, οὐδ' ὥσπερ ἀνθρώπους χαίρειν εἰκὸς, ἀλλ'
hold nor as men to-rejoice fitting but
ὑπερφυᾶ τινα καὶ θείαν καρποῦνται τὴν ἡδονήν. Οἰκίαν
supernatural a-certain and divine they-reap the pleasure house
μὲν γὰρ οἰκίας εἴ τις ἀλλάξαιτο, καλλίονα φαυλοτέρας καὶ
indeed for for-house if anyone should-exchange fairer for-worse also
ἡδονῆς ἀντείληφεν ἡδονὴν, ἧς ἥδετο τὴν προτέραν
of-pleasure has-taken-in-exchange pleasure in-which he-was-pleased the former
οἰκῶν, ἣν εἰκὸς ἥδεσθαι τὸν ἀπολαύοντα τῆς δευτέρας·
inhabiting which fitting to-be-pleased the(-one) enjoying the second
ὡς δὲ καὶ σώματος εἰ μηχανῇ τινι τύχοι καλλίονος,
as and also of-body if by-device some he-should-attain fairer
τὸ παρὸν ἀποβαλὼν καὶ τὴν ἐπ' αὐτῷ χαρὰν ἤμειψεν, καὶ
the present having-cast-off also the in it joy he-changed and
τοσοῦτο χαίρει μᾶλλον, ὅσον ἀμείνονι χρῆται σώματι.
so-much rejoices more as-much-as better he-uses body
Οὐκοῦν ὅταν οὐ μόνον σῶμα καὶ οἰκίαν, ἀλλ' ἑαυτὸν
then when not only body and house but himself
ἀποῤῥίψας τὸν θεὸν κομίσηται, καὶ οὗτος αὐτῷ καὶ σώματος
having-cast-off — God he-receives and this(-one) for-him both of-body
καὶ ψυχῆς καὶ οἰκείων καὶ φίλων καὶ πάντων ἀντικαταστῇ,
and of-soul and of-kin and of-friends and of-all is-substituted
καὶ ἡδονὴν ἀνάγκη τὴν μὲν ὑπερβῆναι πᾶσαν τὴν τῶν
also pleasure necessary the(-one) indeed to-surpass all the of-the

ἀνθρώπων, τὴν δὲ λαβεῖν, ἣ πρὸς τὴν θείαν ἥρμοσται
men the(-other) but to-take which toward the divine is-fitted
μακαριότητα καὶ τοιᾷδε προσήκει μετασκευῇ. Διὰ τοῦτο
blessedness and to-such befits transformation because-of this
καὶ τὴν τοῦ Χριστοῦ χαρὰν αὐτοὶ λέγονται χαίρειν· ᾧ
also the — of-Christ joy they are-said to-rejoice in-what
γὰρ ἐκεῖνος χαίρει, τοῦτο καὶ αὐτὸς ποιεῖ τὴν χαράν. Χαίρει
for he rejoices this also he makes the joy he-rejoices
γὰρ ἑαυτῷ, τῶν δὲ τέρπειν δυναμένων τῶν αὐτῶν ὄντων
for in-himself of-the and to-delight being-able the same being
ἀκόλουθον καὶ ἡδονὴν τὴν αὐτὴν εἶναι· καὶ τοῦτο οὐκ
consistent also pleasure the same to-be and this not
εἰκάσαι καὶ λογίσασθαι μόνον ἔστιν, ἀλλ᾽ αὐτοῦ σαφῶς
to-guess and to-reckon only it-is-possible but himself clearly
λέγοντος τοῦ σωτῆρος μαθεῖν ἀκριβῶς. Ἐπεὶ γὰρ τοὺς περὶ
saying the savior to-learn exactly since for the about
τῆς ἀγάπης εἰσήγαγε νόμους καὶ παρῄνει τοῖς μαθηταῖς
the love he-introduced laws and exhorted to-the disciples
φυλάττειν αὐτῷ διὰ τέλους τὸ φίλτρον ἀκίνητον, “ταῦτα
to-guard for-him through end the love unmoved these(-things)
λελάληκα ὑμῖν φησιν, ἵνα ἡ χαρὰ ἡ ἐμὴ ὑμῖν μείνῃ καὶ
I-have-spoken to-you he-says that the joy the my in-you may-remain and
ἡ χαρὰ ὑμῖν πληρωθῇ.” Διὰ τοῦτό φησι κελεύω φιλεῖν,
the joy your may-be-fulfilled because-of this he-says I-command to-love
ἵνα τῆς φιλίας πάντα τἀμὰ κοινὰ καὶ ὑμῶν ποιούσης,
so-that the friendship all my(-things) common also yours making
τὴν ἐπ᾽ ἐμοὶ καὶ τοῖς ἐμοῖς τὴν αὐτὴν ἦτε χαίροντες
the at me and at-the my(-things) the same you-may-be rejoicing
ἡδονὴν ἐμοί· “ἀπεθάνετε γὰρ καὶ ἡ ζωὴ ὑμῶν φησι
pleasure with-me you-died for and the life your he-says

κέκρυπται ἐν τῷ Χριστῷ ἐν θεῷ", τὸν ἴσον τρόπον καὶ ἡ
is-hidden in — Christ in God the same manner also the
χαρὰ καὶ τἆλλα πάντα, καὶ οὐδὲν ἀνθρώπινον παρ' αὐτοῖς.
joy and the-rest all and nothing human with them
Καὶ πάντα λόγῳ βραχεῖ δηλῶν ὁ μακάριος Παῦλος, "οὐκ
and all(-things) in-word brief showing the blessed Paul not
ἐστέ φησιν ἑαυτῶν, ἠγοράσθητε γὰρ τιμῆς", ὁ δὲ
you-are he-says your-own you-were-bought for with-price the(-one) but
πεπραμένος οὐ πρὸς ἑαυτὸν ἀλλὰ τὸν ἐωνημένον ὁρᾷ καὶ
sold not toward himself but the(-one) having-bought looks and
πρὸς τὴν ἐκείνου ζῷῃ γνώμην. Καίτοι τοῖς μὲν ἀνθρώποις
toward the his lives judgment and-yet for-the indeed men
ὁ δουλεύων τὸ σῶμα δέδεται μόνον πρὸς τὸ τῷ
the(-one) serving the body is-bound only toward the to-the
δεσπότῃ δοκοῦν, τὴν δὲ γνώμην καὶ τὸν λογισμὸν ἐλεύθερός
master seeming the but judgment and the reasoning free
ἐστιν, ὅ τι ἂν βούλοιτο χρῆσθαι· ὃν δὲ ὁ Χριστὸς
he-is for-what — — he-may-wish to-use whom but — Christ
ἠγόρασεν, οὐκ ἔστιν ὅπως ἐστὶν ἑαυτοῦ, ἐπεὶ καὶ τὸν
bought not it-is-possible that he-is his-own since also the
ἄνθρωπον ὁλόκληρον ἀνθρώπων μὲν οὐδεὶς ὠνήσατο, οὐδ'
man whole of-men indeed no-one bought nor
ἔστιν οὗ τιμήματος ψυχὴν λαβεῖν δυνατὸν ἀνθρωπίνην·
there-is for-what price soul to-take possible human
ὅθεν οὐδεὶς ἔλυσεν ἄνθρωπον ἢ ἐδουλώσατο τοῦ σώματος
whence no-one released man or enslaved than-the body
περαιτέρω, ὁ δὲ σωτὴρ ἅπαντα τὸν ἄνθρωπον τυγχάνει
further the but savior all the man happens(-to-be)
πριάμενος· ὅτε καὶ ἄνθρωποι μὲν ὑπὲρ ἀνδραπόδου
having-bought since also men indeed for slave
χρήματα καταβάλλουσι μόνον, ἐκεῖνος δὲ ἑαυτὸν εἰσήνεγκε
money pay only he but himself contributed

καὶ τὸ σῶμα προὔδωκε καὶ τὴν ψυχὴν ὑπὲρ τῆς ἡμετέρας
and the body gave-up and the soul for the our
ἐλευθερίας, καὶ τὸ μὲν ἀποθανεῖν ἐποίησε, τὴν
freedom and the(-one) indeed to-die he-made the(-other)
δὲ τὸ οἰκεῖον ἀφείλετο σῶμα, καὶ τὸ μὲν ὠδυνήθη
but the own he-took-from body and the(-one) indeed was-pained
πληττόμενον, ἐκείνη δὲ ἠνιάσθη οὐ σφαττομένου τοῦ
being-struck that but was-grieved not being-slaughtered the
σώματος μόνον, ἀλλὰ καὶ πρὸ τῆς πληγῆς "περίλυπός
body only but also before the blow very-sorrowful
ἐστί φησιν ἡ ψυχή μου ἕως θανάτου." Καὶ οὕτως ὅλον
is he-says the soul my until death and thus whole
δοὺς ἑαυτὸν ὅλον ὠνεῖται τὸν ἄνθρωπον, οὐκοῦν καὶ τὴν
having-given himself whole he-buys the man then also the
θέλησιν ἐπρίατο καὶ μάλιστα ταύτην. Τὰ μὲν γὰρ ἄλλα
will he-bought and most this the indeed for other(-things)
δεσπότης ἦν καὶ τῆς φύσεως ἡμῶν ἁπάσης ἐκράτει· ᾧ
master he-was and of-the nature our all he-ruled by-which
δὲ τὴν δουλείαν ἐφεύγομεν, ἡ θέλησις ἦν, καὶ ἵνα ταύτην
but the slavery we-were-fleeing the will was and so-that it
ἕλοι, πάντα εἰργάσατο. Διὰ τοῦτο γὰρ ὅτι γνώμην
he-might-take all(-things) he-worked because-of this for because judgment
ἐζήτει, βίαιον οὐδὲν ἐποίησεν οὐδ' ἥρπασεν, ἀλλ' ἠγόρασεν·
he-sought violent nothing he-did nor he-seized but bought
ὅθεν τῶν πεπραμένων οὐδεὶς εἰς ἑαυτὸν χρώμενος τῇ
whence of-the(-ones) sold no-one for himself using the
θελήσει τὰ δίκαια ποιήσει, ἀλλὰ τὸν ἐωνημένον ἀδικήσει
will the just(-things) will-do but the(-one) having-bought will-wrong
τοῦ κτήματος ἀποστερῶν· χρῶτο δ' ἄν τις πρὸς ἑαυτὸν
of-the possession depriving would-use and — anyone toward himself
τῇ θελήσει ἑαυτὸν θέλων καὶ τοῖς ἑαυτοῦ χαίρων.
the will himself willing and in-the(-things) his-own rejoicing

129 Λείπεται δὴ μηδένα τῶν χρηστῶν καὶ δικαίων ἑαυτὸν
it-remains indeed none of-the good and just himself
φιλεῖν ἀλλὰ τὸν ἀγοράσαντα μόνον, ἐπεὶ καὶ πᾶσα
to-love but the(-one) having-bought only since also every
ἀνάγκη, τοιούτους εἶναι τῶν ἀγορασθέντων ἐνίους εἰ
necessity such to-be of-the(-ones) bought some if
καὶ μὴ πάντας· μάτην γὰρ γενέσθαι τὴν ὠνὴν ἐκείνην τὴν
even not all in-vain for to-have-become the purchase that the
φρικώδη, πῶς εὔλογον; φιλοῦντας δὲ ἐκεῖνον μόνον ἑπόμενον
awesome how reasonable loving but him alone following
ἂν εἴη, καθαρὰν μὲν ἀνίας αὐτοὺς ἁπάσης ἥδεσθαι
— would-be pure indeed from-grief them all to-be-pleased
ἡδονὴν, ὅτι οὐδὲν παρὰ τὰς αὐτῶν ὁ φιλούμενος
pleasure because nothing contrary-to the their(-wishes) the(-one) loved
πράττει, μεγίστην δὲ καὶ ὑπερφυᾶ καὶ θείαν, ὅτι τε
does greatest but and supernatural and divine because both
ὁλόκληρον ἐνταῦθα κενοῦσι τὴν δύναμιν τῆς χαρᾶς, καὶ ὅτι
whole here they-empty the power of-the joy and because
τὸ τέρπον αὐτοὺς πᾶσαν ὑπερβαίνει χαρίτων ὑπερβολήν.
the delighting them all surpasses of-graces excess
Καὶ ἄλλως δὲ καθάπερ ἀνάγκη τὸν ἀνθρώποις δουλεύοντα
and otherwise too as necessary the(-one) to-men being-slave
λυπεῖσθαι, οὕτως ἀνάγκη τὸν τῷ Χριστῷ δουλεύοντα
to-be-grieved so necessary the(-one) — to-Christ being-slave
χαίρειν. Οὐ γὰρ ἔτι τὴν αὐτοῦ, ἀλλὰ τὴν τοῦ
to-rejoice not for any-more the(-will) his but the(-will) of-the(-one)
πριαμένου χωρῶν ὁ μὲν διὰ πόνων ἔρχεται καὶ ὀδυνῶν
having-bought advancing the(-one) indeed through toils comes and pains
τῷ καὶ λύπης καὶ πόνων ὑπευθύνῳ ἀκολουθῶν, ἐκεῖνος δὲ
the(-one) both to-grief and toils liable following he but
πῶς ἀνιασθήσεται τῆς ἀληθινῆς χαρᾶς ἡγουμένης! Ἐκεῖ μὲν
how will-be-be-grieved the true joy leading there indeed

γὰρ ὁ καταβαλὼν ὑπὲρ ἀνδραπόδου χρήματα οὐ τοῦτο
for the(-one) having-paid for slave money not this
ζητῶν κατέβαλεν, ἵν' εὖ ποιήσῃ τὸν πεπραμένον, ἀλλ' ἵν'
seeking paid that well he-may-treat the(-one) sold but that
αὐτὸς ἐκεῖθεν εὖ πάθῃ καίτοι τῶν ἐκείνου κερδάνῃ πόνων,
he from-there well may-fare and-yet the his he-may-gain toils
ὅθεν ὁ δουλεύων ὡς ἂν εἰς τὴν τῶν κεκτημένων
whence the(-one) serving as — for the of-the(-ones) having-acquired
ἀναλούμενος χρείαν καὶ δι' ὧν αὐτὸς ταλαιπωρεῖται,
being-spent need and through what he is-wretched
συνάγων ἐκείνοις ἡδονὰς, διηνεκέσι σύνεστι λύπαις.
gathering for-them pleasures with-continuous is-with griefs
Ἐνταῦθα δὲ τοὐναντίον· πάντα γὰρ πρὸς τὴν τῶν δούλων
here but the-contrary all(-things) for toward the of-the slaves
εὐδοκίμησιν εἴργασται, καὶ τὸ λύτρον ἔδωκεν, οὐχ ἵνα αὐτὸς
good-repute he-has-worked and the ransom he-gave not that he
ἀπολαύῃ τι τῶν λυθέντων, ἀλλ' ἵνα αὐτῶν τἀκείνου
may-enjoy anything of-the(-ones) released but that theirs his(-things)
γένηται, καὶ κέρδος ὁ δεσπότης ᾖ καὶ οἱ τοῦ δεσπότου
may-become and gain the master may-be and the of-the master
πόνοι τοῖς δούλοις, καὶ τὸν ἐωνημένον ὅλον αὐτὸς ὁ
toils for-the slaves and the(-one) having-bought whole himself the(-one)
πεπραμένος ἔχῃ λαβών. Διὰ ταῦτα τοὺς μὴ
sold may-have having-received because-of these(-things) the(-ones) not
πρὸς ταύτην ἀποπηδήσαντας τὴν δουλείαν, ἀλλὰ πρὸ πάσης
from this having-leapt-away the slavery but before all
ἐλευθερίας τἀκείνου ποιησαμένους δεσμὰ, χαίρειν ἀνάγκη,
freedom his having-made bonds to-rejoice necessary
πλοῦτον πενίας καὶ βασιλείαν δεσμωτηρίου καὶ δόξαν τὴν
wealth for-poverty and kingdom for-prison and glory the
ἀνωτάτω τῆς ἐσχάτης ἀτιμίας ἀλλαξαμένους· ὅπερ γὰρ τῶν
highest for-the utmost dishonor having-exchanged what for of-the

ἀνθρώπων τοῖς δεσπόταις ἔξεστι ποιεῖν εἰς τοὺς δούλους
men for-the masters it-is-possible to-do to the slaves
παρὰ τῶν νόμων, τοῦτο τοῖς δούλοις ἐφεῖται πρὸς τὸν
from the laws this for-the slaves is-permitted toward the
κοινὸν δεσπότην διὰ τὴν τοῦ δεσπότου φιλανθρωπίαν.
common master because-of the of-the master love-of-mankind
Ἐκείνους μὲν γὰρ τῶν δούλων καὶ τῶν ὄντων τοῖς
those indeed for of-the slaves and of-the(-things) belonging to-the
δούλοις ὁ νόμος κυρίους καθίστησιν, ἂν μὴ πρόωνται τὴν
slaves the law masters makes if not they-let-go the
δεσποτείαν μηδ' ἀφῶσιν αὐτοὺς τῆς δουλείας, οὗτοι δὲ τὸν
mastery nor release them from-the slavery these but the
ἑαυτῶν δεσπότην ἔχουσι καὶ τῶν ἐκείνου κληρονομοῦσιν,
their-own master have and of-the(-things) his inherit
ἂν τὸν ζυγὸν ἐκείνου στέρξωσι καὶ τὴν ὠνὴν ἐνδεσθῶσι.
if the yoke his they-cherish and the purchase they-be-bound-in
Καὶ τοῦτό ἐστιν ὃ Παῦλος ἐκέλευσεν, "χαίρετε ἐν κυρίῳ"
and this is what Paul commanded rejoice in (the)-Lord
λέγων, τὸν ἀγοράσαντα διὰ τοῦ κυρίου δηλῶν, καὶ ὁ
saying the(-one) having-bought through the Lord showing and the
σωτὴρ ἐναργέστερον τὸ τῆς χαρᾶς αἴτιον σημαίνων ἡμῖν,
savior more-clearly the of-the joy cause signifying to-us
τὸν τῆς χαρᾶς αὐτῷ κοινωνήσοντα δοῦλον ἀγαθὸν
the(-one) the joy with-him going-to-share slave good
ὀνομάζει καὶ κύριον ἑαυτὸν, "εἴσελθε λέγων ἀγαθὲ δοῦλε
names and Lord himself enter saying good slave
εἰς τὴν χαρὰν τοῦ κυρίου σου", ὅτι δοῦλος ἔμεινας καὶ
into the joy of-the Lord your because slave you-remained and
τὸ τῆς ὠνῆς οὐ διέρρηξας γραμματεῖον, αὐτὴν κομίζου
the of-the purchase not you-tore document very receive
τὴν τοῦ κτησαμένου χαράν. Ἐστὶ γὰρ ἡ αὐτὴ χαρὰ
the of-the(-one) having-acquired joy is for the same joy

οὐ μόνον διὰ τὸ χαρίεν ταὐτὸν ὂν, ἀλλ᾽ ὅτι καὶ
not only because-of the gracious the-same being but because also
τὴς εὐγνωμοσύνης ὁ αὐτὸς τρόπος· καθάπερ γὰρ ἐκεῖνος
of-the good-feeling the same manner as for he
οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ τοῖς δούλοις ἔζησε καὶ ἀπέθανε
not himself pleased but for-the slaves lived and died
καὶ γεγέννηται τὴν ἀρχὴν, καὶ εἰς ἑαυτὸν ἐπανελθὼν καὶ
and has-been-born at-the beginning and to himself having-returned and
τὸν θρόνον ἔχων τὸν πατρικὸν, ἡμῖν ἐκεῖ κάθηται καὶ
the throne having the paternal for-us there sits and
παράκλητός ἐστι πρὸς αὐτὸν ὑπὲρ ἡμῶν δι᾽ αἰῶνος,
paraclete is toward him for us through age
οὕτω καὶ τῶν δούλων, οἷς ὁ δεσπότης πρὸ τῶν ψυχῶν
so also of-the slaves for-whom the master before the souls
ἐγένετο, ἑαυτῶν οὐκ ἐπιστρεφόμενοι μόνον φιλοῦσιν ἐκεῖνον.
became themselves not turning-to only love him
Τοιοῦτος ἦν Ἰωάννης, καὶ διὰ τοῦτο παρευδοκιμηθεὶς
such was John and because-of this outshone
ἐκείνου φανέντος τοσοῦτον ἀπεῖχε δυσχεραίνειν, ὥστε
him having-appeared so-much was-far-from being-vexed that
αὐτὸς ἦν ὁ τοῖς ἀγνοοῦσι αὐτῶν κηρύττων καὶ
he was the(-one) to-the(-ones) ignorant him proclaiming and
προδεικνύς· καὶ τῆς γλώττης ἐκείνης, ἀφ᾽ ἧς συνέβαινεν
showing-forth and than-the tongue that from which it-befell
αὐτῷ, τὴν ἐλάττω φέρεσθαι δόξαν, οὐδὲν ἥδιον ἦν αὐτῷ· καὶ
him the lesser to-carry glory nothing sweeter was to-him and
ἠξίου τὸν μὲν εἰς ἑαυτὸν ἀναρτήσασθαι τὸ θέατρον
he-deemed-worthy the(-one) indeed to himself to-hang the theater
καὶ καταδημαγωγῆσαι τὸ γένος ἅπαν, καὶ πάντας αὐτῷ
and to-win-over the race all and all to-him
προσέχειν τὸν νοῦν, καθάπερ τῷ νυμφίῳ τὴν νύμφην, αὐτὸς
to-apply the mind as to-the bridegroom the bride himself

δὲ ἀγαπᾷν, εἰ παρεστὼς ἀκούοι λέγοντος καὶ τοῦτο τῆς
but to-be-content if standing-by he-heard saying and this from-the
σπουδῆς ἀπόναιτο πάσης, τὴν τοῦ φιλουμένου φωνήν.
zeal might-reap all the of-the(-one) loved voice
Παῦλος δὲ τἀκείνου ζητῶν οὐ περιεῖδεν ἑαυτὸν μόνον, ἀλλ'
Paul and his(-things) seeking not disregarded himself only but
ἤδη καὶ προὔδωκε· καὶ γὰρ εἰς γέενναν ἐνέβαλε τό γ'
already also gave-up and for into Gehenna cast(-himself) the at-least
ἐπ' αὐτῷ, καὶ γὰρ ηὔξατο τὸ πάθος καὶ ἦν ὥσπερ αἴνιγμα·
on him and for he-prayed the experience and was as riddle
ὅτι γὰρ σφοδρῶς ἐφίλησεν αὐτὸν, ὃν ἐφίλησεν, ἐπεθύμει
because for vehemently he-loved him whom he-loved he-desired
ζημιωθῆναι, καὶ ἔοικεν, ὡς οὐ γεέννης μόνον σφοδρότερον
to-be-made-to-lose and it-seems that not than-Gehenna only more-vehemently
ἀνέφλεγεν αὐτὸν ὁ ἔρως ἐκεῖνος, ἀλλὰ καὶ αὐτῆς τῆς
inflamed him the love(-desire) that but also than-the-very —
ἐν τῷ συνεῖναι τῷ φιλουμένῳ χαρᾶς ἐπικρατέστερον εἶχε.
in the to-be-with the(-one) loved joy more-mightily held
Καθάπερ γὰρ ταύτης καταφρονεῖν ἔπειθεν, οὕτως ἐκείνην
as for this to-despise it-persuaded so that
ῥαδίως περιορᾶν, καίτοι σαφῆ πεῖραν ἤδη τοῦ κάλλους
easily to-disregard and-yet clear experience already of-the beauty
αὐτοῦ λαβόντα καὶ γεγευμένον, ἀλλ' ὅτι τὸ μὲν ἐκείνῳ
his having-received and having-tasted but because the indeed with-him
συνεῖναι καὶ συζῆν καὶ συμβασιλεύειν πρὸς αὐτοῦ καὶ τῆς
to-be-with and to-live-with and to-reign-with for him also of-the
εὐδοκιμήσεως ἦν τῆς αὐτοῦ, ὁ δὲ οὐκ ἐζήτει τὰ ἑαυτοῦ
good-repute was the his he but not sought the(-things) his-own
ὑπὲρ τῆς ἐκείνου δόξης, καὶ τοῦτο προέσθαι πρόθυμος ἦν.
for the his glory also this to-let-go eager he-was

Οὐκοῦν καὶ ἐπιθυμῶν οὐ δι᾽ ἑαυτὸν ἐπεθύμησεν ἀλλὰ δι᾽
then also desiring not for himself he-desired but for
ἐκεῖνον, ὑπὲρ οὗ καὶ φυγεῖν δεῆσαν ἔφυγεν ἄν· εἰ
him for which also to-flee there-being-need he-would-have-fled — if
τοίνυν τὸ μόνον θεληττὸν οὐκ ἤθελεν ἑαυτοῦ χάριν, τί λοιπὸν
therefore the only willable not he-willed for-his-own sake what remaining
ἄλλο τῶν πάντων; Εἰ γὰρ ὑπὲρ οὗ πάντα εἰργάσατο,
else of-the all if for for which all(-things) he-worked
πάντα δὲ ἠνέσχετο, οὐ πρὸς ἑαυτὸν βλέπων ἐζήτησεν, οὐδ᾽
all(-things) and bore not toward himself looking he-sought nor
ἵν᾽ αὐτὸς ἀπολαύῃ, σχολῇ γέ τι τῶν ἄλλων, ὧν
so-that he may-enjoy hardly at-least anything of-the others which
κατεφρόνησεν· ὅθεν δῆλος ἦν ἑαυτὸν παντελῶς φυγὼν
he-despised whence clear he-was himself utterly having-fled
καὶ τὴν γνώμην ἅπασαν ἐξαγαγὼν μὲν ἑαυτοῦ, πρὸς τὸν
and the judgment all having-led-out indeed from-himself toward —
Χριστὸν δὲ μόνον ἐνεργὸν ἔχων. Ἐπεὶ δὲ οὐδὲν ἀπευκτὸν
Christ but alone active having since and nothing to-be-prayed-away
οὐδὲ τῇ θελήσει πολέμιον παρ᾽ ἐκείνῳ, συνέβαινε θαυμαστὴν
nor to-the will hostile with him befell wondrous
μὲν εἶναι τὴν ἡδονὴν, ᾗ συνῆν ἀεὶ καὶ συνέζη,
indeed to-be the pleasure with-which he-was-with always and lived-with
ἀηδίαν δὲ οὐδεμίαν τῆς ψυχῆς ἐκείνης κρατεῖν. Εἰ γὰρ
unpleasantness but none the soul that to-master if for
καὶ ἔστιν ὑπὲρ ὧν ὠδυνᾶτο καὶ ἔστενεν, ἀλλ᾽ οὐκ
even there-are(-things) for which he-was-pained and groaned but not
ἐκράτει τῆς ἡδονῆς τὸ λυποῦν, οὐδ᾽ ἐξέκρουεν αὐτὸν ἐκείνης
it-mastered the pleasure the grieving nor drove-out him from-that
οὐδὲν, ἐπεὶ καὶ τῆς ἀθυμίας ταύτης τὸ σχῆμα χαρᾶς ἔγεμε·
nothing since also the despondency this the form of-joy was-full
καὶ γὰρ ἀγάπης καὶ μεγαλοψυχίας ἦν ἡ λύπη καρπὸς,
and for of-love and of-greatness-of-soul was the grief fruit

οὐδὲν αὐτῷ πικρὸν ἢ ἄγριον ἢ μικρόψυχον εἰς τὴν καρδίαν
nothing to-him bitter or savage or petty into the heart
εἰσῆγεν. Ὅτι γὰρ ἔχαιρεν ἑκάστοτε, δῆλος ἦν, ἐξ ὧν
it-brought-in that for he-rejoiced each-time clear he-was from what
τοῖς ἄλλοις παρῄνει πάντοτε χαίρειν· "χαίρετε γάρ φησιν
to-the others he-exhorted always to-rejoice rejoice for he-says
ἐν κυρίῳ πάντοτε, πάλιν ἐρῶ χαίρετε", οὐκ ἂν ἄλλοις
in (the)-Lord always again I-will-say rejoice not — to-others
ὑποτιθεὶς, ὃ μὴ πρότερον ἔδειξεν ἐπὶ τῶν ἔργων αὐτός.
suggesting what not first he-showed in the works himself
143 Τοιαύτη τῶν ἁγίων ἡ ζωὴ καὶ οὕτω μακαρία νῦν μέν,
such of-the saints the life and so blessed now indeed
ὥσπερ ἀκόλουθον, τοὺς ἐλπίδι καὶ πίστει τὴν μακαριότητα
as consistent for-those by-hope and faith the blessedness
καρπουμένους, ἐπειδὰν δὲ ἀπαλλαγῶσιν, οὕτως ἀμείνων,
reaping when but they-are-released so better
ὅσῳ τοῦ μὲν ἐλπίζειν τελεώτερον αὐτῶν τῶν
by-as-much-as than-the indeed to-hope more-perfect very of-the
πραγμάτων λαβέσθαι, τοῦ δὲ πιστεύειν ἡ καθαρὰ τοῦ
realities to-take-hold-of than-the but to-believe the pure of-the
ἀγαθοῦ θεωρία· ταύτης τῆς ζωῆς τὰ μὲν παρὰ τοῦ
good vision of-this the life the(-things) indeed from —
θεοῦ πνεῦμα υἱοθεσίας, ὅθεν ἡ τελεία ἀγάπη, καθ' ἣν ἡ
God spirit of-adoption whence the perfect love according-to which the
μακαρία ζωή. Τὰ μὲν γὰρ μυστήρια τοῦ Χριστοῦ παρέσχε
blessed life the indeed for mysteries — Christ provided
λαβέσθαι, τοῖς δὲ ἐκεῖνον λαβοῦσιν "ἔδωκέ φησιν
to-take-hold-of to-the(-ones) but him having-received gave he-says
ἐξουσίαν τέκνα θεοῦ γενέσθαι", τῶν τέκνων δὲ ἡ τελεία
authority children of-God to-become of-the children and the perfect
ἀγάπη, ἧς ἅπας ἀπελήλαται φόβος. Οὔτε γὰρ μισθῶν
love from-which all has-been-driven fear neither for of-wages

ἀποτυχίαν οὔτε πληγὰς ἔστι δεδιέναι τὸν ἐκείνως
failure nor blows it-is-possible to-fear for-the(-one) in-that-way
ἐρῶντα· τὸ μὲν γὰρ δούλων, ἐκεῖνο δὲ μισθωτῶν· τὸ
loving the(-one) indeed for of-slaves that and of-hirelings the
δ' οὕτω καθαρῶς φιλεῖν μόνων γίνεται τῶν υἱῶν. Καὶ
and thus purely to-love of-alone comes-about the sons and
οὕτω τὴν ἀγάπην τὴν ἀληθινὴν ἡ χάρις ἐντίθησι ταῖς
thus the love the true the grace puts-in to-the
ψυχαῖς τῶν μεμυημένων· ὅ τι μὲν εἰς αὐτοὺς δρῶσα καὶ
souls of-the initiated what — indeed into them doing and
ἥντινα παρεχομένη πεῖραν, εἰδεῖεν ἂν οἱ μαθόντες· ὡς
what providing experience would-know — the(-ones) having-learned as
δ' ἔνεστιν ὁλοσχερῶς εἰπεῖν, τῶν θείων ἀγαθῶν αἴσθησιν
but it-is-possible wholly to-say of-the divine goods perception
ἐνιεῖσα, καὶ τῷ γεῦσαι μεγάλων περὶ μειζόνων ἐλπίζουσα,
sending-in and by-the to-give-taste of-great(-things) about greater hoping
καὶ βεβαίαν ἐντιθεῖσα πίστιν ἀπὸ τῶν ἤδη παρόντων περὶ
and firm putting-in faith from the already present(-things) about
τῶν μήπω φαινομένων. Τὰ δὲ παρ' ἡμῶν τὸ διασῶσαι
the not-yet appearing the(-things) and from us the to-preserve
τὴν ἀγάπην· οὐ γὰρ ἀρκεῖ τὸ φιλῆσαι μόνον καὶ δέξασθαι
the love not for suffices the to-have-loved only and to-have-received
τὸ πάθος, ἀλλὰ δεῖ καὶ συντηρῆσαι καὶ τῷ πυρὶ
the passion but there-is-need also to-maintain and to-the fire
προσθεῖναι τὴν ὕλην ὥστε κατασχεῖν. Τοῦτο γάρ ἐστι τὸ
to-add the fuel so-as to-hold this for is the
μένειν ἐν τῇ ἀγάπῃ, ἐν ᾗ πᾶσα μακαριότης, τὸ μένειν μὲν
to-remain in the love in which all blessedness the to-remain indeed
ἐν τῷ θεῷ, μένοντα δὲ ἔχειν αὐτόν· "ὁ γὰρ μένων φησὶν
in — God remaining and to-have him the(-one) for remaining he-says
ἐν τῇ ἀπάπῃ ἐν τῷ θεῷ μένει καὶ καὶ ὁ θεὸς ἐν αὐτῷ"· τοῦτο
in the love in — God remains and also — God in him this

δὲ γίνεται, καὶ πεπηγυῖαν ἐν τῇ γνώμῃ τὴν ἀγάπην ἔχομεν,
and comes-about also fixed in the judgment the love we-have
ἐπειδὰν διὰ τῶν ἐντολῶν ἀφικώμεθα καὶ τοὺς τοῦ
when through the commandments we-arrive and the of-the(-one)
φιλουμένου σώσωμεν νόμους. Ἀπὸ μὲν γὰρ τῶν ἐνεργειῶν
loved we-keep laws from indeed for the activities
ἡ ψυχὴ διατίθεται πρὸς ταύτην ἢ ἐκείνην τὴν ἕξιν, ὅπως ἂν
the soul is-disposed toward this or that the habit as —
ἔχωσιν ἐκεῖναι χρηστότητος ἢ πονηρίας, ἐπεὶ καὶ τῶν τεχνῶν
they-be those of-goodness or of-wickedness since also of-the arts
ἐκείνας κτώμεθα καὶ μανθάνομεν, ὧν ἂν ταῖς ἐνεργείαις
those we-acquire and learn which — in-the activities
συνεθισθῶμεν. Οἱ δὲ τοῦ θεοῦ νόμοι περὶ τῶν ἐνεργειῶν
we-become-accustomed the and — of-God laws about the activities
κείμενοι τῶν ἀνθρωπίνων καὶ ταύτας ὁρίζοντες καὶ πρὸς
lying of-the human and these bounding and toward
ἐκεῖνον τάττοντες μόνον τὴν ἀκόλουθον τοῖς κατορθοῦσιν
him ordering alone the consistent to-the(-ones) achieving
ἐντιθέασιν ἕξιν, ἐστὶ τὸ βούλεσθαι τὰ δοκοῦντα τῷ
put-in habit is the to-will the(-things) seeming to-the
νομοθέτῃ καὶ μόνῳ πᾶσαν ὑποτάττειν τὴν γνώμην καὶ
lawgiver and to-(him-)alone all to-subject the judgment and
πλὴν ἐκείνου θέλειν οὐδὲν, ὅπερ ἐστὶ μόνον ἀκριβῶς εἰδέναι
except him to-will nothing which is alone exactly to-know
φιλεῖν· καὶ διὰ τοῦτό φησιν ὁ σωτὴρ, "ἐὰν τὰς ἐντολάς
to-love and because-of this says the savior if the commandments
μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου." Ταύτης δὲ τῆς
my you-keep you-will-remain in the love my of-this and the
ἀγάπης ἔργον ἡ μακαρία ζωή· τὴν γὰρ θέλησιν πανταχόθεν
love work the blessed life the for will from-every-side
συνάγουσα καὶ τῶν ἄλλων ἀπάγουσα πάντων καὶ αὐτοῦ
gathering and from-the others leading-away all and very

τοῦ θέλοντος τῷ Χριστῷ συνίστησι μόνῳ· τῇ θελήσει
from-the(-one) willing — to-Christ unites alone the will
δὲ τὰ ἡμέτερα πάντα ἀκολουθεῖ καὶ ὅποι φέρει χωροῦσι,
and the our(-things) all follow and where it-bears they-advance
καὶ σώματος ὁρμὴ καὶ λογισμοῦ κίνησις καὶ πᾶσα πρᾶξις
both of-body impulse and of-reasoning movement and every action
καὶ πᾶν ὁτιοῦν ἀνθρώπινον· καὶ ὅλως ἡ θέλησις τὸ καθ'
and every anything human and wholly the will the as-regards
ἡμᾶς ἄγει καὶ φέρει, κἂν ἐκείνη κατασχεθῇ που, πάντα
us leads and bears and-if that be-held somewhere all(-things)
ἐκεῖ δέδεται καὶ ταύτης κρατήσας ὁλόκληρον ἔχει τὸν νοῦν.
there are-bound and this having-mastered whole he-has the mind
Οὐκοῦν οἷς ἡ γνώμη τοῦ Χριστοῦ κατ' ἄκρας ἑάλω
then for-whom the judgment — by-Christ to the-utmost was-taken
καὶ μόνῳ πρόσκειται, καὶ πάντα ὅσα βούλονται καὶ
and to-(him-)alone is-devoted and all(-things) as-many-as they-wish and
ὧν ἐρῶσι καὶ ἃ ζητοῦσιν, ἐκεῖνός ἐστι, τούτοις ὅλον τὸ
which they-love and which they-seek he is for-these whole the
εἶναι καὶ ἡ ζωὴ παρ' αὐτῷ, ἐπεὶ καὶ τὴν θέλησιν αὐτὴν οὐκ
to-be and the life with him since also the will itself not
ἔστι ζῆν καὶ ἐνεργὸν εἶναι μὴ ἐν τῷ Χριστῷ μένουσαν,
it-is-possible to-live and active to-be not in — Christ remaining
ὅτι πᾶν ἀγαθὸν ἐκεῖ, καθάπερ ὀφθαλμὸς τὰ αὐτοῦ
because every good there as eye the(-things) its
ποιεῖν οὐκ ἂν ἔχῃ μὴ τῷ φωτὶ χρώμενος. Ἐκείνῳ τε γὰρ
to-do not — could not by-the light using to-that both for
μόνον ἐργάζεται τὴν ὄψιν τὸ φῶς, ἥ τε θέλησις πρὸς ὃ
alone works the sight the light the and will toward which
δύναται ἐνεργεῖν, μόνον ἐστὶ τἀγαθόν· ὅθεν ἐπεὶ ταμίας
it-can act alone is the-good whence since steward
τῶν ἀγαθῶν ἁπάντων ἐκεῖνος, εἰ μὴ πᾶσαν τὴν γνώμην ἐν
of-the goods all he if not all the judgment in

αὐτῷ φέροντες θήσομεν, ἀλλά τι τῆς θελήσεως ἔξω τοῦ
him bearing we-shall-set but anything of-the will outside the
θησαυροῦ τούτου πέσοι, ἀργόν ἐστι καὶ νεκρόν. "Ἐὰν μή
treasure this should-fall idle it-is and dead if not
τις μείνῃ γάρ φησιν ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα
anyone remains for he-says in me he-was-cast outside as the branch
καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσι
and was-withered and they-gather them and into the fire cast
καὶ καίεται"· εἰ δὲ καὶ τὸν Χριστὸν μιμήσασθαι καὶ
and it-is-burned if and also — Christ to-imitate and
ζῆν κατ' ἐκεῖνον, ἐν Χριστῷ ζῆν ἐστι, καὶ τοῦτο τῆς
to-live according-to him in Christ to-live is and this of-the
γνώμης ἔργον, ὅταν τοῖς τοῦ θεοῦ βουλήμασιν ὑπακούσῃ.
judgment work when to-the — of-God wishes it-obeys
Καθάπερ ἐκεῖνος τῶν ἑαυτοῦ θελήσεων ὑπέταξε τῇ θείᾳ
as he of-the his-own wills subjected to-the divine
τὴν ἀνθρωπίνην, καὶ ἵνα τοῦτο διδάξαι καὶ τῆς ὀρθῆς
the human and so-that this he-might-teach and of-the right
ζώης παράδειγμα ἡμῖν καταλίποι, τὸν ὑπὲρ τοῦ κόσμου
life example to-us might-leave the for the world
θάνατον ὅτε μὲν ἀποθανεῖν ἐδέησεν, οὐ παρῃτήσατο, πρὶν
death when indeed to-die it-was-needed not he-begged-off before
δὲ ἥκειν τὸν καιρὸν ἀπηύξατο, δεικνὺς ὡς οὐχ ἑαυτῷ
but to-come the time he-prayed-against(-it) showing that not himself
ἤρεσεν, ἐν οἷς ἀπέσκεν, ἀλλ', ὅ φησιν ὁ Παῦλος, ὑπήκοος
he-pleased in what he-abstained but as says — Paul obedient
γενόμενος ἐπὶ τὸν σταυρὸν ἦλθεν, ὡς ἂν οὐ θέλημα ἔχων
having-become to the cross he-came as — not will having
ἓν ἢ ἐκ δυοῖν ἕν, ἀλλὰ δύο θεμάτων ὁμολογίαν· οὕτω
one or out-of two one but of-two wills agreement thus
φαίνεται διὰ πάντων ἐν τῇ τελειότητι τῆς θελήσεως
it-appears through all(-things) in the perfection of-the will

συνεστάναι τὴν μακαρίαν ζωήν. Λέγω δὲ ἐν τῷ παρόντι.
to-consist the blessed life I-say but in the present
Δυοῖν γὰρ ὄντοιν ἐν οἷς ὁ ἄνθρωπος, τοῦ νοῦ καὶ τῆς
two for being in which the man the mind and the
γνώμης, ἀνάγκη μὲν κατ᾽ ἄμφω ταῦτα συνελθεῖν τῷ
judgment necessary indeed in both these to-come-together —
θεῷ καὶ συναφθῆναι τὸν ἐξ ὁλοκλήρου μέλλοντα
with-God and to-be-conjoined the(-one) from whole going
μακάριον εἶναι, τῷ μὲν νῷ καθαρῶς αὐτὸν θεωροῦντα,
blessed to-be with-the indeed mind purely him beholding
τῇ γνώμῃ δὲ τελείως φιλοῦντα. Συμβαίνει δὲ οὐδενὶ
with-the judgment and perfectly loving it-befalls but to-none
τῶν ἐν φθαρτῷ σώματι ζώντων δι᾽ ἑκατέρων
of-the(-ones) in corruptible body living through both
εὐδαιμονεῖν, ἀλλὰ τοιούτους ἀνθρώπους μόνος ὁ φθορᾶς
to-be-happy but such men alone the from-corruption
ἀπηλλαγμένος δέξεται βίος, ἐπὶ δὲ τοῦ παρόντος τῆς μὲν
freed will-receive life in but the present of-the indeed
θελήσεως ἕνεκα τέλειοι τὰ πρὸς τὸν θεὸν οἱ μακάριοι,
will for-the-sake perfect the(-things) toward — God the blessed
τῆς δὲ κατὰ νοῦν ἐνεργείας οὐκέτι· ἀγάπην μὲν παρ᾽
of-the but according-to mind activity no-longer love indeed with
αὐτοῖς τελείαν εὑρήσεις, θεοῦ δὲ θεωρίαν καθαρὰν οὐδαμῶς.
them perfect you-will-find of-God but vision pure in-no-way
Εἰ γὰρ καὶ πάρεστιν αὐτοῖς ἔτι καὶ μετὰ σώματος ζῶσι
if for even is-present for-them still also with body living
τὸ μέλλον, καὶ πεῖραν ἔσχον ἤδη τῶν ἄθλων, ἀλλ᾽
the coming(-life) and experience they-had already of-the prizes but
οὐ συνεχῶς οὐδὲ διηνεκῶς οὐδὲ τελείως, τοῦ βίου τούτου
not continuously nor unceasingly nor perfectly the life this
μὴ συγχωροῦντος, καὶ διὰ τοῦτο “τῇ ἐλπίδι χαίρομέν
not permitting and because-of this in-the hope we-rejoice

φησι Παῦλος, καὶ διὰ πίστεως περιπατοῦμεν, οὐ διὰ
says Paul and through faith we-walk not through
εἴδους, καὶ ἐκ μέρους γινώσκομεν”· καίτοι τὸν Χριστὸν
sight and in part we-know and-yet — Christ
εἶδεν, ἀλλ᾽ οὐχὶ ἑκάστοτε τῇ θεωρίᾳ ταύτῃ συνῆν.
he-saw but not each-time with-the vision this he-was-with
Τὸ γὰρ ἀεὶ τοῦτο τὸ μέλλον ὄψεται μόνον, καὶ τοῦτο
the for always this the coming(-life) will-see alone and this
αὐτὸς ἔδειξεν, ἐπεὶ περὶ τῆς παρουσίας ἐκείνης διεξῆλθεν
he showed when about the coming that he-went-through
ἐπαγαγὼν, καὶ οὕτω πάντοτε σὺν κυρίῳ ἐσόμεθα· ὅθεν εἴ
having-added and thus always with (the)-Lord we-shall-be whence if
τις ἐν Χριστῷ μετὰ τοῦ σώματος ζῇ καὶ τῆς αἰωνίου
anyone in Christ with the body lives and of-the eternal
ζωῆς, ᾗ Παῦλος ἐκέλευσεν, ἐνθένδε ἠδυνήθη λαβέσθαι,
life as Paul commanded from-here was-able to-take-hold-of
ἐν τῇ γνώμῃ ταύτην ἔχει δι᾽ ἀγάπης ἐπὶ τὴν χαρὰν
in the judgment it he-has through love to the joy
ἀφικνούμενος τὴν ἀπόῤῥητον, τῆς μὲν τοῦ νοῦ καθαρᾶς
arriving the ineffable the indeed of-the mind pure
ὄψεως εἰς τὸ μέλλον ταμιευομένης αὐτῷ, τῆς δὲ πίστεως
sight for the coming(-age) being-stored-up for-him the but faith
ἐπὶ τὴν ἀγάπην χειραγωγούσης· ὃ δεικνὺς ὁ μακάριος
to the love leading-by-the-hand which showing the blessed
Πέτρος, “εἰς ὃν ἄρτι μὴ ὁρῶντές φησι, πιστεύοντες δὲ
Peter in whom now not seeing he-says believing but
ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ.”
you-exult with-joy unspeakable and glorified

157 Ἐν ταύτῃ δὲ τῇ ἀγάπῃ καὶ τῇ χαρᾷ ἡ μακαρία ἐστὶ
in this and the love and the joy the blessed is
ζωή· αὕτη ἡ ζωὴ τὰ μὲν κρύπτεται κατὰ τὸν
life this the life in-part indeed is-hidden according-to the

Παύλου λόγον, "κέκρυπται γάρ φησιν ἡ ζωὴ ἡμῶν", τὰ
of-Paul word is-hidden for he-says the life our in-part
δὲ φαίνεται καὶ ᾗ φησιν ὁ κύριος, "τὸ πνεῦμα ὅπου θέλει
but appears and as says the Lord the spirit where it-wills
πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν
blows and the voice its you-hear but not you-know whence
ἔρχεται καὶ ποῦ ὑπάγει, οὕτως ἐστὶ πᾶς ὁ γεγεννημένος
it-comes and where it-goes so is every the(-one) born
ἐκ τοῦ πνεύματος." Ἃ μὲν γὰρ εἰς αὐτὴν τὴν γεννῶσαν
of the spirit what indeed for into very the begetting
καὶ πλάττουσαν ἥκει χάριν, ὅ τι τέ ἐστιν αὐτὴ καὶ ὃν
and forming comes grace what — both is it and in-what
ἀναπλάττει τρόπον, ἀφανὴς ἐστιν ἡ ζωή, φαίνεται δὲ τῶν
it-re-forms manner unseen is the life it-appears but of-the
μεριτῶν ζώντων, ὅπερ ἐστὶν ὁ πρὸς τὸν θεὸν ἀπόῤῥητος
sharers living which is the toward — God ineffable
ἔρως καὶ ἡ ἐπ' αὐτῷ χαρά. Ταῦτα γὰρ αὐτά τε δῆλα
love(-desire) and the in him joy these for themselves both clear
καθέστηκε καὶ τὴν ἀφανῆ μηνύει χάριν, πρῶτον μὲν ὅτι
are-made and the unseen reveal grace first indeed because
καρπὸς ταῦτα τῆς χάριτος — "ὁ καρπὸς γάρ φησι τοῦ
fruit these(-things) of-the grace the fruit for he-says of-the
πνεύματος ἀγάπη, χαρὰ", ἀπὸ δὲ τοῦ καρποῦ τὸ δένδρον
spirit love joy from and the fruit the tree
γινώσκεται, — ἔπειθ' ὅτι πνεῦμα μὲν υἱοθεσίας ἡ χάρις,
is-known then because spirit indeed of-adoption the grace
ἡ δὲ ἀγάπη τὴν συγγένειαν ταύτην αὐτοῖς μαρτυρεῖ, καὶ ὡς
the but love the kinship this for-them witnesses and that
εἶεν υἱοὶ θεοῦ μηδὲν ἔχοντες μισθαρνικὸν μηδὲ δουλικόν.
they-are sons of-God nothing having hireling nor slavish
Τοῦτον δὲ τὸν τρόπον καὶ Σολομὼν εὗρε τὴν μητέρα τοῦ
this and the manner also Solomon found the mother of-the

ζῶντος παιδίου, καὶ σημεῖον ἐνόμισεν ἱκανὸν παρασχεῖν
living child and sign he-thought sufficient to-provide
αὐτὴν τοῦ τεκεῖν τὸ σφόδρα φιλεῖν· ὅθεν οὐδὲν εἴη
her of-the to-bear the vehemently to-love whence nothing would-be
ἀπεικὸς, καὶ τοὺς υἱοὺς τοῦ ζῶντος θεοῦ τῷ τεκμηρίῳ
unlikely also the sons of-the living God by-the proof
τούτῳ μανθάνειν. Καθάπερ ἐκείνην, ὡς οὐδὲν εἶχεν κοινὸν
this to-learn as that(-woman) that nothing she-had common
πρὸς τὸ τεθνηκὸς παιδίον, ἡ περὶ τὸ ζῶν φιλοστοργία
toward the dead child the about the living tenderness
καὶ πρόνοια σαφῶς ἐδήλωσεν, οὕτω καὶ τούτοις ἡ περὶ
and forethought clearly showed so also for-these the toward
τὸν ζῶντα θεὸν αἰδὼς καὶ τὸ φίλτρον ἀπόθειξίς ἐστιν
the living God reverence and the love proof is
ἐναργὴς, ὅτι οὐ νεκρῶν ἐγένετο πατέρων, οὓς οὐδὲ
clear that not of-dead they-were-born fathers whom not-even
θάπτειν τοὺς οὕτω ζῶντας συνεχώρησεν ὁ σωτήρ· "ἄφες
to-bury the(-ones) thus living permitted the savior let
γάρ φησι τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς"· ἐπεὶ
for he-says the dead to-bury the their-own dead since
οὐδὲ κατὰ τοῦτο μόνον ἀγάπης τὴν υἱότητα βεβαιοῦσιν
not-even in this only of-love the sonship they-confirm
ἑαυτοῖς, ὅτι ὡς πατρὶ τῷ θεῷ πρόσκεινται καὶ φιλοῦσιν,
for-themselves that as to-father — to-God they-are-devoted and love
ἀλλ' ὅτι καὶ ἐοίκασι διὰ τὴν ἀγάπην αὐτῷ, ὅτι τε
but that also they-resemble because-of the love him because both
οἱ μὲν ἀγαπητικοί εἰσιν, ὁ δὲ θεὸς ἀγάπη ἐστὶ, καὶ
they indeed loving are — but God love is and
ἀγάπης ἕνεκα ζῶσιν. Οἱ γὰρ ἀληθῶς ζῶντες οὗτοί
of-love for-the-sake they-live the(-ones) for truly living these
εἰσι, παρ' οἷς τὸ καλὸν τοῦτο τρέφεται πάθος, καθάπερ
are with whom the fair this is-nourished passion as

ὧν ἄπεστιν ἐκεῖνο, πάντα νεκρά. Διὰ τοῦτο γὰρ
from-whom is-absent that all dead because-of this for
ὅτι υἱοὶ, δι᾽ ὧν ποιοῦσι, τὸν πατέρα τιμῶσι, καὶ ζῶντες
because sons through what they-do the father they-honor and living
αὐτοὶ ζῶντα κηρύττουσι τὸν θεὸν, παρ᾽ οὗ γεγέννηνται,
themselves living proclaim — God from whom they-have-been-born
καὶ τὴν ἀνεκλάλητον γέννησιν, ἣν ἐκεῖθεν ἐγεννήθησαν,
and the unspeakable birth which from-there they-were-born
τῇ καινότητι τῆς ζωῆς, ἐν ᾗ κατὰ τὸν Παύλου
by-the newness of-the life in which according-to the of-Paul
λόγον περιπατοῦσι, πιστούμενοι τὸν ἐν οὐρανοῖς πατέρα
word they-walk confirming the in heavens father
δοξάζουσιν. Οὕτως ἀπορρήτως καὶ φιλανθρώπως γεννῶνται,
they-glorify thus ineffably and with-love-of-mankind they-are-born
καὶ ὡς ἔοικε διὰ τοῦτο θεὸς οὐ νεκρῶν ἀλλὰ ζώντων
and as it-seems because-of this God not of-dead but of-living
ἐστὶν ὁ θεὸς, ὅτι παρ᾽ ἐκείνοις τὴν οἰκείαν εὑρίσκει
is — God because with those the own he-finds
δόξαν· ὅθεν καὶ πρὸς τοὺς πονηροὺς ἔλεγεν, εἰ θεός εἰμι
glory whence also to the wicked he-said if God I-am
ἐγὼ, ποῦ ἐστιν ἡ δόξα μου; Τοῦτο δηλῶν ὁ Δαβὶδ, οὐχὶ
I where is the glory my this showing — David not
οἱ νεκροὶ αἰνέσουσί σε κύριέ φησιν, ἀλλ᾽ ἡμεῖς οἱ ζῶντες.
the dead will-praise you Lord he-says but we the living
Τοιαύτη ἡ ἐν Χριστῷ ζωὴ, καὶ οὕτω κρύπτεται καὶ οὕτω 164
such the in Christ life and thus is-hidden and thus
φαίνεται τῷ φωτὶ τῶν καλῶν ἔργων, ὅπερ ἐστὶν ἡ ἀγάπη.
appears by-the light of-the fair works which is the love
Ἐν ταύτῃ γὰρ ἡ λαμπρότης ἁπάσης ἐστὶν ἀρετῆς, καὶ τὴν
in this for the brilliance of-all is virtue and the
ἐν Χριστῷ ζωὴν, ὅσον εἰς τὴν ἀνθρωπίνην φέρει σπουδὴν,
in Christ life as-much-as to the human tends zeal

ἐκείνη συνίστησιν. Ὅθεν οὐκ ἄν τις ἁμάρτοι ζωὴν αὐτὴν
that constitutes whence not — anyone would-err life it
προσειπών· καὶ γὰρ ἕνωσίς ἐστι πρὸς τὸν θεὸν, τοῦτο δὲ
having-called and for union it-is toward — God this and
ζωὴ, καθάπερ θάνατον ἴσμεν τὸν ἀπὸ θεοῦ χωρισμόν. Διὰ
life as death we-know the from God separation because-of
τοῦτο γὰρ "ἡ ἐντολὴ αὐτοῦ φησι ζωὴ αἰώνιός ἐστι", τὴν
this for the commandment his he-says life eternal is the
ἀγάπην λέγων, καὶ αὐτὸς ὁ σωτὴρ, "τὰ ῥήματα, ἃ ἐγὼ
love meaning and himself the savior the words which I
λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζωή ἐστιν", ὧν τὸ κεφάλαιον
speak to-you spirit is and life is of-which the sum
ἡ ἀγάπη, καὶ "ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει
the love and the(-one) remaining in the love in — God remains
καὶ ὁ θεὸς ἐν αὐτῷ", ᾧ ταὐτόν ἐστιν ἐν τῇ ζωῇ μένειν
and — God in him for-whom the-same it-is in the life to-remain
καὶ τὴν ζωὴν ἐν αὐτῷ· ἐγὼ γάρ εἰμί φησιν ἡ ζωή." Εἰ δὲ
and the life in him I for am he-says the life if and
καὶ ζωή ἐστιν ἡ κινοῦσα τὰ ζῶντα δύναμις, τί τὸ
also life is the moving the living(-things) power what the(-thing)
κινοῦν τοὺς ὡς ἀληθῶς ζῶντας ἀνθρώπους, ὧν θεός ἐστιν
moving the as truly living men whose God is
ὁ θεὸς, ὃς οὐ νεκρῶν ἀλλὰ ζώντων ἐστὶ θεὸς, οὐδὲν ἂν
— God who not of-dead but of-living is God nothing —
εὕροις ἢ τὴν ἀγάπην αὐτὴν, ἣ μὴ μόνον αὐτοὺς ἄγει
you-would-find than the love itself which not only them leads
καὶ φέρει, ἀλλὰ καὶ ἑαυτῶν ἐξάγει ῥαδίως, καὶ οὕτω ζωῆς
and bears but also from-themselves leads-out easily and thus than-life
μᾶλλον ἁπάσης εἰς αὐτοὺς δύναται δρᾷν, ὥστε καὶ ζωῆς
rather all on them it-can act so-that even than-life
ἐπικρατέστερον ἔχει! Καὶ γὰρ ζωῆς πείθει καταφρονεῖν,
more-mightily it-holds and for life it-persuades to-despise

οὐ τῆς ῥεούσης μόνον, ἀλλ᾽ ἤδη καὶ τῆς ἑστώσης· τί
not the flowing only but already also the standing what
οὖν δικαιότερον ἂν τῆς ἀγάπης καλοῖτο ζωή; χωρὶς δὲ
then more-justly — than-the love might-be-called life apart and
τούτων ὃ πάντων περιῃρημένων μόνον περιλειφθὲν τοὺς
from-these what all having-been-removed alone left the
ζῶντας ἀποθανεῖν οὐκ ἐᾷ, τοῦτό ἐστιν ἡ ζωὴ, τοιοῦτον
living to-die not lets this is the life such
δὲ ἡ ἀγάπη. Πάντων γὰρ τῶν ἄλλων ἐπὶ τοῦ μέλλοντος
and the love of-all for the others in the coming
αἰῶνος καταργουμένων, ᾗ φησι Παῦλος, ἡ ἀγάπη μένουσα
age being-abolished as says Paul the love remaining
μόνον πρὸς τὸν βίον ἐκεῖνον ἀρκεῖ ἐν Χριστῷ Ἰησοῦ τῷ
alone toward the life that suffices in Christ Jesus the
κυρίῳ ἡμῶν, ᾧ πρέπει πᾶσα δόξα αἰώνιος. Ἀμήν.
Lord our to-whom befits all glory eternal amen
