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On the Soul and the Resurrection

Gregory of Nyssa

ΠΕΡΙ ΨΥΧΗΣ ΚΑΙ ΑΝΑΣΤΑΣΕΩΣ
ΠΕΡΙ ΚΑΤΑΣΚΕΥΗΣ ΑΝΘΡΩΠΟΥ

On the Soul and the Resurrection

With On the Making of Man

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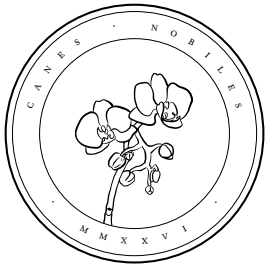
with a word-for-word interlinear English translation

preserving the original word order



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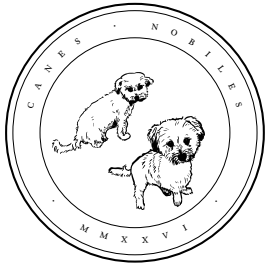

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The Byzantine Greek text follows Migne's Patrologia Graeca 46
(Paris, 1863) for On the Soul and the Resurrection, reprinting
Krabinger's edition, and 44 (Paris, 1863) for On the Making of Man

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

The margins number the paragraphs of the dialogue
and of each chapter of the treatise as Migne prints them.

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GREGORY OF NYSSA

ΠΕΡΙ ΨΥΧΗΣ ΚΑΙ ΑΝΑΣΤΑΣΕΩΣ

On the Soul and the Resurrection

ON THE SOUL AND THE RESURRECTION

THE GRIEF FOR BASIL

Basil has died, and Gregory comes to his sister Macrina, their teacher, already ill herself. She lets his grief run, then checks it: grief for the dead belongs to those who have no hope. Gregory answers that all nature shrinks from death and that belief in the soul's survival rests on command, not reason. At her bidding he states the objection: the body returns to its elements, and a soul that is none of them is nowhere. Macrina calls this the view of Epicurus, by whose reasoning God too would be absent from the world.

Ἐπειδὴ τοῦ ἀνθρωπίνου βίου πρὸς Θεὸν μετέστη ὁ 1
since from-the human life to God passed the
πολὺς ἐν ἁγίοις Βασίλειος, καὶ κοινὴ πένθους ἀφορμὴ
great among (the)-saints Basil and common of-mourning occasion
ταῖς Ἐκκλησίαις ἐγένετο, περιῆν δὲ ἔτι τῷ βίῳ ἡ ἀδελφὴ
to-the Churches became survived and still in-the life the sister
καὶ διδάσκαλος, ἐγὼ μὲν ᾔειν κατὰ σπουδὴν κοινωνήσων
and teacher I indeed went in haste to-share
ἐκείνῃ τῆς ἐπὶ τῷ ἀδελφῷ συμφορᾶς. Καί μοι περιώδυνος
with-her of-the at the brother calamity and my very-grieved
ἦν ἡ ψυχὴ, πρὸς τοιαύτην ζημίαν ὑπεραλγοῦσα, καί τινα
was the soul at such loss pained-beyond-measure and some
τῶν δακρύων κοινωνὸν ἐπεζήτουν τὸν ἴσον ἔχοντά μοι
of-the tears (a)-sharer I-sought the equal having with-me
τῆς λύπης ἄχθος. Ὡς δὲ ἐν ὀφθαλμοῖς ἦμεν ἀλλήλων,
of-the grief burden when and in sight we-were of-one-another
ἐμοὶ μὲν ἀνεκίνει τὸ πάθος προφανεῖσα τοῖς ὀφθαλμοῖς
me indeed stirred-up the passion having-appeared to-the eyes
ἡ διδάσκαλος· καὶ γὰρ ἤδη καὶ αὐτὴ τῇ πρὸς θάνατον
the teacher and for already also herself by-the toward death

ἀῤῥωστίᾳ συνείχετο. Ἡ δὲ κατὰ τοὺς τῆς ἱππικῆς
sickness was-held she and like the of-the horsemanship
ἐπιστήμονας ἐνδοῦσά μοι πρὸς ὀλίγον παρενεχθῆναι τῇ
experts having-yielded to-me for (a)-little to-be-carried-away by-the
ῥύμῃ τοῦ πάθους, ἀναστομοῦν ἐπεχείρει μετὰ ταῦτα
rush of-the passion to-curb tried after these(-things)
τῷ λόγῳ, καθάπερ χαλινῷ τινι τῷ ἰδίῳ λογισμῷ
with-the reason as-if with-(a)-bridle some with-the own reasoning
τὸ ἀτακτοῦν τῆς ψυχῆς ἀπευθύνουσα, καὶ ἦν αὐτῇ τὸ
the disorderliness of-the soul straightening and was by-her the
ἀποστολικὸν λόγιον προφερόμενον, τὸ μὴ δεῖν ἐπὶ
apostolic saying brought-forward the not to-be-needful over
τῶν κεκοιμημένων λυπεῖσθαι· μόνων γὰρ τοῦτο τῶν
the(-ones) fallen-asleep to-grieve of-only for this of-the(-ones)
οὐκ ἐχόντων ἐλπίδα τὸ πάθος εἶναι.
not having hope the passion to-be

2 GREGORY Κἀγὼ περιζεούσης ἔτι μοι τῆς καρδίας τῇ λύπῃ
and-I boiling still my the heart with-the grief
Πῶς ἔστιν, εἶπον, ἐν ἀνθρώποις τοῦτο κατορθωθῆναι,
how is-it-possible I-said among men this to-be-achieved
οὕτως ἐν ἑκάστῳ φυσικοῦ τινος πρὸς τὸν θάνατον τῆς
thus in each natural some toward the death the
διαβολῆς ὑπαρχούσης, καὶ οὔτε τῶν ὁρώντων τοὺς
aversion being and neither of-the(-ones) seeing the(-ones)
ἀποθνήσκοντας εὐκόλως καταδεχομένων τὴν θέαν, οἷς
dying easily accepting the sight to-whom
τε ἂν προσίῃ ὁ θάνατος ἀποφευγόντων ἐφ' ὅσον οἷόν τε;
and — draws-near the death fleeing as far-as possible —
Ἀλλὰ καὶ τῶν ἐπικρατούντων νόμον ἔσχατον ἐν ἀδικίαις
but also of-the(-ones) ruling (as)-law last in wrongs
καὶ ἔσχατον ἐν τιμωρίαις τοῦτο κρινόντων, τίς μηχανὴ
and last in punishments this judging what device

τὸ μηδὲν ἡγεῖσθαι τὴν τοῦ ζῆν ἀναχώρησιν, καὶ
(is-there)-for-the nothing to-consider the of-the to-live departure and
ἐπὶ τῶν ἔξω τινὸς· μὴ ὅτι γε τῶν ἐπιτηδείων,
in-the-case-of the(-ones) outside some not that at-least of-the intimates
ὅταν τοῦ βίου λήγωσιν; Ὁρῶμεν δὲ, εἶπον, καὶ πᾶσαν τὴν
when the life they-end we-see and I-said also all the
ἀνθρωπίνην σπουδὴν πρὸς τοῦτο βλέπουσαν, ὅπως ἂν ἐν τῷ
human effort to this looking that — in the
ζῆν διαμένοιμεν. Διὰ τοῦτο γὰρ καὶ οἶκοι πρὸς διαγωγὴν
to-live we-may-remain because-of this for also houses for living
ἡμῖν ἐπινενόηνται, ὡς ἂν μὴ τῷ περιέχοντι διὰ ψύξεως
for-us have-been-devised that — not by-the surrounding(-air) through cold
ἢ θερμότητος καταπονοῖτο τὰ σώματα. Γεωπονία δὲ τί
or heat be-worn-down the bodies farming and what
ἄλλο καὶ οὐχὶ τοῦ ζῆν ἐστι παρασκευή; Ἡ δὲ τῆς ζωῆς
else and not of-the to-live is (a)-preparation the and of-the life
φροντὶς πάντως διὰ τὸν τοῦ θανάτου φόβον γίνεται. Ἡ
care wholly because-of the of-the death fear comes-about the
δὲ ἰατρικὴ πόθεν τιμία τοῖς ἀνθρώποις ἐστίν; Οὐκ ἐπειδὴ
and medicine whence honored among-the men is-it not since
μάχεσθαί πως διὰ τῆς τέχνης δοκεῖ πρὸς τὸν θάνατον;
to-fight somehow through the art it-seems against the death
Θώρακες δὲ, καὶ θυρεοὶ, καὶ κνημῖδες, καὶ κράνη, καὶ τὰ
breastplates and and shields and greaves and helmets and the
ἀμυντήρια τῶν ὅπλων, καὶ αἱ τῶν τειχῶν περιβολαὶ, καὶ
defenses of-the arms and the of-the walls enclosures and
σιδηρόδετοι πύλαι, καὶ ἡ τῶν τάφρων ἀσφάλεια καὶ τὰ
iron-bound gates and the of-the ditches security and the
τοιαῦτα, τί ἄλλο πλὴν διὰ τὸν τοῦ θανάτου γίνεται
such(-things) what else except because-of the of-the death come-about
φόβον; Οὕτως οὖν ὄντος φοβεροῦ φυσικῶς τοῦ θανάτου,
fear thus then being fearful naturally the death

πῶς ἔστι ῥᾳδίως πεισθῆναι τῷ κελεύοντι ἄλυπον
how is-it-possible easily to-be-persuaded by-the(-one) commanding without-grief
διαμένειν ἐπὶ τοῦ κατοιχομένου τὸν περιόντα;
to-remain over the departed the(-one) surviving

MACRINA Τί δὲ, φησὶν ἡ διδάσκαλος, τί σοι μάλιστα
what and says the teacher what to-you most
λυπηρὸν αὐτὸ ἐφ' ἑαυτοῦ, τὸ τοῦ θανάτου δοκεῖ; οὐ γὰρ
grievous itself by itself the of-the death seems not for
ἱκανὸν εἰς διαβολὴν ἡ τῶν ἀλογωτέρων συνήθεια.
(is)-sufficient for aversion the of-the more-irrational habit

GREGORY Τί μὲν οὖν οὐκ ἔστι λύπης ἄξιον, πρὸς αὐτὴν εἶπον
what indeed then not is of-grief worthy to her said
ἐγὼ, ὅταν βλέπωμεν τὸν τέως ζῶντά τε καὶ φθεγγόμενον,
I when we-see the(-one) hitherto living both and speaking
ἄπνουν καὶ ἄναυδον καὶ ἀκίνητον ἀθρόως γενόμενον,
breathless and voiceless and motionless all-at-once become
καὶ πάντα αὐτῶν σβεσθέντα τὰ φυσικὰ αἰσθητήρια, οὐκ
and all of-them quenched the natural sense-organs not
ὄψεως, οὐκ ἀκοῆς ἐνεργούσης, οὐκ ἄλλου τινὸς ὧν ἡ
of-sight not of-hearing working not of-other any of-which the
αἴσθησις τὴν ἀντίληψιν ἔχει; Ὦ κἂν πῦρ προσενέγκῃς,
sense the apprehension has to-whom even-if fire you-bring
κἂν σίδηρον, κἂν ἀνατέμῃς διὰ ξίφους τὸ σῶμα, κἂν
even-if iron even-if you-cut-up with (a)-sword the body even-if
τοῖς σαρκοβόροις προθῇς, κἂν ἐγκρύψῃς χώματι, πρὸς
to-the flesh-eaters you-set-it-out even-if you-hide-it in-(a)-mound to
ἅπαντα ὁμοίως ὁ κείμενος ἔχει. Ὅταν οὖν ἐν τούτοις
all alike the(-one) lying is when then in these
βλέπηται ἡ μεταβολὴ, τὸ δὲ ζωτικὸν ἐκεῖνο αἴτιον, ὅ
is-seen the change the and vital that cause that
τί ποτε ἦν, ἀφανές τε καὶ ἄδολον ἀθρόως γένηται,
which ever it-was invisible both and guileless all-at-once becomes

καθάπερ ἐπὶ λύχνου σβεσθέντος τῆς τέως ἐξαπτομένης ἐφ'
as with (a)-lamp quenched the hitherto kindled upon
ἑαυτοῦ φλογὸς οὔτε ἐπὶ τῆς θρυαλλίδος μενούσης, οὔτε
itself flame neither on the wick remaining nor
ἑτέρωθί που μεθισταμένης, ἀλλ' εἰς ἀφανισμὸν παντελῆ
elsewhere somewhere moved but into vanishing complete
μεταχωρούσης, πῶς ἂν γένοιτο τὴν τοσαύτην μεταβολὴν
passing how — could-it-be the so-great change
ἐνεγκεῖν ἀλύπως μηδενὶ, προδήλως ἐπερειδόμενον; Ἔξοδον
to-bear without-grief for-no-one evidently being-supported departure
γὰρ ψυχῆς ἀκούσαντες, τὸ μὲν ὑπολειφθὲν ὁρῶμεν,
for of-soul having-heard the(-thing) indeed left-behind we-see
τὸ δὲ χωρισθὲν ἀγνοοῦμεν, αὐτό τε ὅ τί ποτε
the(-thing) but separated we-know-not itself both that which ever
κατὰ τὴν φύσιν ἐστὶ, καὶ εἰς ὅ τι μετακεχώρηκεν,
according-to the nature it-is and into what — it-has-moved-away
οὐ γῆς, οὐκ ἀέρος, οὐχ ὕδατος, οὐκ ἄλλου τινὸς τῶν
not of-earth not of-air not of-water not of-other any of-the
στοιχείων ἐν ἑαυτῷ δεικνύντος ἐκείνην τὴν δύναμιν τὴν
elements in itself showing that the power the
τοῦ σώματος ἐκχωρήσασαν· ἧς ὑπεξελθούσης νεκρόν ἐστι
from-the body having-departed which having-gone-out dead is
τὸ ὑπολειφθὲν καὶ πρὸς διαφθορὰν ἤδη ἐκκείμενον.
the(-thing) left-behind and to corruption already exposed

GREGORY Ταῦτα δέ μου διεξιόντος μεταξὺ κατασείσασα 3
these(-things) and me going-through meanwhile having-motioned
τῇ χειρὶ ἡ διδάσκαλος
with-the hand the teacher

MACRINA Μή τίς σε τοιοῦτος, φησὶ, φόβος ὑποταράσσει καὶ
not some you such says fear troubles and
συνέχει τὴν διάνοιαν, ὡς οὐ διαμενούσης εἰς ἀεὶ τῆς ψυχῆς,
holds-fast the mind as not remaining for ever the soul
ἀλλὰ συγκαταληγούσης τῇ διαλύσει τοῦ σώματος;
but ending-together with-the dissolution of-the body

GREGORY Ἐγὼ δὲ (καὶ γὰρ οὔπω τοῦ πάθους τὸν λογισμὸν
I but and for not-yet from-the passion the reasoning
ἀνεδεξάμην) θρασύτερόν πως ἀπεκρινάμην, οὐ πάνυ
I-had-taken-up rather-boldly somehow answered not quite
περισκεψάμενος τὸ λεγόμενον. Εἶπον γὰρ ἐπιτάγμασιν
having-considered the(-thing) said I-said for to-commands
ἐοικέναι τὰς θείας φωνὰς, δι' ὧν τὸ μὲν δεῖν
to-resemble the divine words through which the(-thing) indeed to-be-necessary
πεπεῖσθαι τὴν ψυχὴν εἰσαεὶ διαμένειν ἀναγκαζόμεθα, οὐ
to-be-persuaded the soul forever to-remain we-are-compelled not
μὴν λόγῳ τινὶ τῷ τοιούτῳ προσήχθημεν δόγματι. Ἀλλ'
indeed by-reason any the such we-were-brought to-doctrine but
ἔοικεν ἡμῖν δουλικῶς ἔνδοθεν ὁ νοῦς φόβῳ τὸ
seems to-us slavishly within the mind through-fear the(-thing)
κελευόμενον δέχεσθαι, οὐχ ἑκουσίᾳ τινὶ ὁρμῇ τοῖς
commanded to-receive not by-willing some impulse to-the(-things)
λεγομένοις συντίθεσθαι. Ὅθεν καὶ βαρύτεραι ἡμῖν ἐπὶ
said to-assent whence also heavier for-us over
τῶν κατοιχουμένων αἱ λύπαι γίνονται [οὐκ] ἀκριβῶς
the departed the griefs become not exactly
ἐπισταμένων ἡμῶν, εἴτ' ἔτι ἐστὶ καθ' αὑτὸ τοῦτο τὸ
knowing we whether still is by itself this the
ζωοποιὸν αἴτιον, καὶ ὅπη, καὶ ὅπως, εἴτε οὐκ ἔστιν
life-giving cause and where and how or not is
οὐδαμῆ οὐδαμῶς. Ἴσας γὰρ ποιεῖ τοῦ ἀληθῶς ὄντος
anywhere in-any-way equal for makes of-the truly being(-thing)

ἀδηλία τὰς ἐφ᾽ ἑκάτερον ὑπολήψεις. Καὶ πολλοῖς μὲν
uncertainty the toward either suppositions and to-many indeed
τοῦτο, πολλοῖς δὲ τὸ ἐναντίον δοκεῖ. Καὶ εἰσί γέ
this to-many and the contrary seems and there-are at-least
τινες παρὰ τοῖς Ἕλλησιν οὐ μικρὰν ἔχοντες ἐπὶ φιλοσοφίᾳ
some among the Greeks not small having for philosophy
τὴν δόξαν, οἳ ταῦτα ᾠήθησάν τε καὶ ἀπεφήναντο.
the reputation who these(-things) thought both and declared

MACRINA Ἔα, φησὶ, τοὺς ἔξωθεν λήρους, ἐν οἷς ὁ τοῦ
let-be says the outside nonsense in which the of-the
ψεύδους εὑρέτης ἐπὶ βλάβῃ τῆς ἀληθείας πιθανῶς τὰς
lie inventor for harm of-the truth plausibly the
ἠπατημένας ὑπολήψεις συντίθησιν· σὺ δὲ πρὸς τοῦτο βλέπε,
deceived suppositions composes you but to this look
ὅτι τὸ οὕτως περὶ ψυχῆς ἔχειν, οὐδὲν ἄλλο ἐστὶν ἢ
that the thus about soul to-be-disposed nothing else is than
ἀλλότριον πρὸς τὴν ἀρετὴν ἔχειν, καὶ πρὸς τὸ παρὸν ἡδὺ
alien toward the virtue to-be and to the present pleasure
μόνον βλέπειν· τὴν δὲ τοῖς αἰῶσιν ἐνθεωρουμένην ζωὴν ἀπ᾽
only to-look the and in-the ages contemplated life from
ἐλπίδος ποιεῖσθαι, καθ᾽ ἣν μόνη ἡ ἀρετὴ τὸ πλεῖον ἔχει.
hope to-put according-to which alone the virtue the more has

GREGORY Καὶ πῶς, ἔφην, γένοιτ᾽ ἂν ἡμῖν παγία τις
and how I-said would-become — for-us firm some
καὶ ἀμετάθετος ἡ περὶ τοῦ διαμένειν τὴν ψυχὴν δόξα;
and immovable the about the to-remain the soul opinion
Αἰσθάνομαι γὰρ καὶ αὐτὸς, ὅτι τοῦ καλλίστου τῶν
I-perceive for also myself that of-the most-beautiful of-the(-things)
κατὰ τὴν ζωὴν (τῆς ἀρετῆς λέγω) ὁ τῶν ἀνθρώπων
in the life of-the virtue I-mean the of-the men
χηρεύσει βίος, εἰ μή τις ἀναμφίβολος ἡ περὶ τούτου
will-be-bereft life if not some undoubted the about this

πίστις ἐν ἡμῖν κρατυνθείη. Πῶς γὰρ ἔστι τὴν ἀρετὴν
belief in us be-strengthened how for is-it-possible the virtue
χώραν ἔχειν ἐφ' ὧν ἡ παροῦσα ζωὴ περιγράφειν τὸ
place to-have in-the-case-of whom the present life to-circumscribe the
εἶναι ὑπείληπται, καὶ πλέον ἐλπίζεται μετὰ ταύτην οὐδέν;
to-be has-been-supposed and more is-hoped after this nothing

MACRINA Οὐκοῦν ζητῆσαι χρὴ, φησὶν ἡ διδάσκαλος, ὅθεν
then to-seek (one)-must says the teacher whence
ἂν ἡμῖν τὴν δέουσαν περὶ τούτων ἀρχὴν ὁ λόγος
— for-us the needful about these(-things) beginning the discourse
λάβῃ. Καὶ εἰ δοκεῖ, παρὰ σοῦ γενέσθω τῶν ἐναντίων
may-take and if it-seems(-good) from you let-come-to-be of-the contrary
δογμάτων ἡ συμμαχία· ὁρῶ γὰρ ὅτι σοι καὶ ὑποκεκίνηται
doctrines the defense I-see for that your also has-been-stirred
πρὸς τοιαύτην καταφορὰν ἡ διάνοια. Εἶθ' οὕτως ὁ τῆς
toward such inclination the mind then thus the of-the
ἀληθείας μετὰ τὴν ἀντίθεσιν ἀναζητηθήσεται λόγος.
truth after the opposition will-be-sought-out account

GREGORY Ἐπειδὴ τοῦτο ἐκέλευσε, παραιτησάμενος αὐτὴν μὴ
since this she-commanded having-begged her not
κατὰ ἀλήθειαν οἰηθῆναι τὰ παρ' ἡμῶν ἀντιλέγεσθαι,
according-to truth to-think the(-things) from us being-objected
ἀλλ' ὑπὲρ τοῦ βεβαίως κατασκευασθῆναι τὸ περὶ ψυχῆς
but for the firmly to-be-established the about soul
δόγμα, τῶν ἀντιπιπτόντων πρὸς τὸν σκοπὸν τοῦτον
doctrine of-the(-things) opposing toward the aim this
ὑπεκλυθέντων·
being-undermined

4 Ἦ που, ἔφην, ταῦτα ἂν εἴποιεν οἱ τῷ ἐναντίῳ
surely perhaps I-said these(-things) — would-say the(-ones) by-the contrary
παριστάμενοι λόγῳ, ὅτι τὸ σῶμα σύνθετον ὂν, πάντως
standing-by argument that the body composite being wholly

εἰς τὰ, ἐξ ὧν συνέστηκε, διαλύεται; Λυθείσης δὲ τῶν
into the(-things) from which it-is-composed is-dissolved being-loosed and of-the
στοιχείων τῆς ἐν τῷ σώματι συμφυΐας, ἐπὶ τὸ οἰκεῖον ἐν
elements the in the body natural-union to the proper in
ἑκάστῳ γίνεται κατὰ τὸ εἰκὸς ἡ ῥοπὴ αὐτῆς φύσεως
each comes-about according-to the likely the inclination of-very nature
τῶν στοιχείων, δι' ὁλκῆς τινος ἀναγκαίας τῇ ὁμογενεῖ
of-the elements through drawing some necessary to-the like-in-kind
τὸ οἰκεῖον ἀποδιδούσης. Τῷ τε γὰρ θερμῷ πάλιν τὸ
the proper giving-back to-the both for hot again the(-element)
ἐν ἡμῖν ἑνωθήσεται, καὶ τῷ στερρῷ τὸ γεῶδες, καὶ τῶν
in us will-be-united and to-the solid the earthy and of-the
λοιπῶν ἑκάστῳ πρὸς τὸ συγγενὲς ἡ μεταχώρησις γίνεται.
rest for-each to the kindred the departure comes-about
Ἡ οὖν ψυχὴ μετὰ τοῦτο ποῦ ἔσται; Εἰ μὲν γὰρ ἐν
the then soul after this where will-it-be if indeed for in
τοῖς στοιχείοις εἶναί τις λέγοι, τὴν αὐτὴν εἶναι τούτοις
the elements to-be someone should-say the same to-be with-these
κατ' ἀνάγκην συνθήσεται. Οὐ γὰρ ἂν γένοιτό τις τοῦ
of necessity he-will-concede not for — could-come-to-be any of-the
ἑτεροφυοῦς πρὸς τὸ ἀλλότριον μίξις, καὶ, εἰ ταῦτα
different-in-nature with the alien mixture and if these(-things)
εἴη, ποικίλη τις πάντως ἀναφανήσεται ἡ πρὸς τὰς
should-be varied some wholly will-appear the with the
ἐναντίας μεμιγμένη ποιότητας, τὸ δὲ ποικίλον ἁπλοῦν
contrary mixed qualities the and varied simple
οὐκ ἔστιν, ἀλλ' ἐν συνθέσει θεωρεῖται πάντως. Πᾶν δὲ τὸ
not is but in composition is-seen wholly every and the
σύνθετον καὶ διαλυτὸν ἐξ ἀνάγκης· ἡ δὲ διάλυσις φθορὰ
composite (is)-also dissoluble of necessity the and dissolution corruption
τοῦ συνεστῶτός ἐστι. Τὸ δὲ φθειρόμενον οὐκ ἀθάνατον· ἢ
of-the composed(-thing) is the and perishing (is)-not immortal or

οὕτως γε ἂν καὶ ἡ σὰρξ ἀθάνατος λέγοιτο, εἰς τὰ,
thus at-least — also the flesh immortal might-be-called into the(-things)
ἐξ ὧν συνέστηκε, λυομένη. Εἰ δὲ ἄλλο τί που
from which it-is-composed being-dissolved if but other something somewhere
παρὰ ταῦτά ἐστι, ποῦ λόγος αὐτὴν εἶναι ὑποτίθεται, ἐν
besides these it-is where (does)-reason it to-be suppose in
μὲν τοῖς στοιχείοις διὰ τοῦ ἑτεροφυῶς αὐτὴν ἔχειν
indeed the elements because-of the being-different-in-nature it to-be
οὐχ εὑρισκομένην, ἄλλου δὲ οὐδενὸς ἐν τῷ κόσμῳ ὄντος,
not being-found of-other and nothing in the world being
ἐν ᾧ γένοιτ' ἂν ἡ ψυχὴ καταλλήλως τῇ ἰδίᾳ φύσει
in which might-come-to-be — the soul suitably to-the own nature
ἐμβιοτεύουσα; Ὃ δὲ μηδαμῆ ἐστιν, οὐδέ ἐστι πάντως.
living that and nowhere is not-even is wholly

5 MACRINA Καὶ ἡ διδάσκαλος ἠρέμα τοῖς ῥηθεῖσιν
and the teacher gently at-the(-things) said
ἐπιστενάξασα, Τάχα που ταῦτα καὶ τὰ τοιαῦτα, φησὶ,
having-sighed perhaps I-suppose these(-things) and the such(-things) says
πρὸς τὸν Ἀπόστολον ἐν Ἀθήναις ποτὲ συστάντες
against the Apostle in Athens once having-banded-together
προέφερον Στωϊκοί τε καὶ Ἐπικούρειοι. Καὶ γὰρ ἀκούω
put-forward Stoics both and Epicureans and for I-hear
πρὸς ταῦτα μάλιστα τὸν Ἐπίκουρον ταῖς ὑπολήψεσι
for these(-views) especially — Epicurus by-the suppositions
φέρεσθαι, ὡς τυχαία τις καὶ αὐτόματος ἡ τῶν ὄντων
to-be-carried that chance some and spontaneous the of-the beings
ὑπενοήθη φύσις, ὡς οὐδεμιᾶς προνοίας διὰ τῶν πραγμάτων
was-supposed nature as no providence through the affairs
διηκούσης. Καὶ διὰ τοῦτο κατὰ τὸ ἀκόλουθον καὶ τὴν
pervading and because-of this according-to the consequence also the
ἀνθρωπίνην ζωὴν πομφόλυγος δίκην ᾤετο πνεύματί τινι
human life of-(a)-bubble like he-thought by-breath some

τοῦ σώματος ἡμῶν περιταθέντος, ἕως ἂν περικρατῆται
the body our being-stretched-round until — is-encompassed
τὸ πνεῦμα τῷ περιέχοντι, τῇ δὲ διαπτώσει τοῦ ὄγκου
the breath by-the surrounding(-air) at-the and collapse of-the bulk
καὶ τὸ ἐναπειλημμένον συγκατασβέννυσθαι. Ὅρος
also the(-thing) enclosed to-be-quenched-with (the)-limit
γὰρ τούτῳ τῆς τῶν ὄντων φύσεως τὸ φαινόμενον ἦν,
for to-this-man of-the of-the beings nature the apparent was
καὶ μέτρον τῆς τοῦ παντὸς καταλήψεως ἐποιεῖτο τὴν
and (the)-measure of-the of-the universe apprehension be-made the
αἴσθησιν, μεμυκὼς παντάπασι τὰ τῆς ψυχῆς αἰσθητήρια,
sense having-shut altogether the of-the soul sense-organs
καὶ πρὸς οὐδὲν τῶν νοητῶν τε καὶ ἀσωμάτων βλέπειν
and to none of-the intelligible(-things) both and incorporeal to-look
οἷός τε ὢν, ὥσπερ ὁ οἰκίσκῳ τινὶ καθειργμένος τῶν
able — being as the(-one) in-(a)-cell some shut-in of-the
οὐρανίων θαυμάτων ἀθέατος μένει, τοῖς τοίχοις καὶ τῷ
heavenly wonders unseeing remains by-the walls and the
ὀρόφῳ πρὸς τὴν τῶν ἔξω θέαν ἐμποδιζόμενος. Ἀτεχνῶς
roof from the of-the outside sight being-hindered simply
γὰρ γήϊνοί τινές εἰσι τοῖχοι τὰ αἰσθητὰ πάντα, ὅσα
for earthy some are walls the sensible(-things) all as-many-as
ἐν τῷ παντὶ καθορᾶται, πρὸς τὴν τῶν νοητῶν
in the universe are-seen from the of-the intelligible(-things)
θεωρίαν δι' ἑαυτῶν τοὺς μικροψυχοτέρους διατειχίζοντες.
contemplation through themselves the more-small-souled walling-off
Γῆν ὁ τοιοῦτος βλέπει μόνην, καὶ ὕδωρ, καὶ ἀέρα, καὶ
earth the such(-man) sees only and water and air and
πῦρ· ὅθεν δὲ τούτων ἕκαστον, ἢ ἐν τίνι ἐστὶν, ἢ ὑπὸ
fire whence but of-these each or in what it-is or by
τίνος περικρατεῖται, διιδεῖν ὑπὸ μικροψυχίας οὐ δύναται.
what it-is-encompassed to-discern through small-soulness not he-can

Καὶ ἱμάτιον μέν τις ἰδὼν τὸν ὑφάντην ἀνελογίσατο,
and (a)-garment indeed someone having-seen the weaver inferred
καὶ διὰ τῆς νηὸς τὸν ναυπηγὸν ἐνενόησεν, ἥ τε αὐτοῦ
and through the ship the shipwright conceived the and very
οἰκοδόμου χεὶρ ὁμοῦ τῇ τοῦ οἰκοδομήματος ὄψει τῇ
of-(the)-builder hand together-with the of-the building sight in-the
διανοίᾳ τῶν θεωμένων ἐγγίνεται. Οἱ δὲ πρὸς τὸν
mind of-the(-ones) beholding arises the(-ones) but to the
κόσμον ὁρῶντες πρὸς τὸν διὰ τούτων δηλούμενον
world looking toward the(-one) through these shown
ἀμβλυωποῦσιν, ὅθεν τὰ σοφὰ ταῦτα καὶ δριμέα παρὰ
are-dim-sighted whence the clever these(-things) and pungent from
τῶν τὸν ἀφανισμὸν ψυχῆς δογματιζόντων προφέρεται·
the(-ones) the vanishing of-soul dogmatizing are-brought-forward
σῶμα ἐκ στοιχείων, καὶ στοιχεῖα ἐκ σώματος, καὶ τὸ
(a)-body (is)-from elements and elements from (a)-body and the
μὴ δύνασθαι τὴν ψυχὴν καθ' ἑαυτὴν εἶναι, εἰ μήτε τούτων
not to-be-able the soul by itself to-be if neither of-these
τι εἴη, μήτε ἐν τούτοις. Εἰ γὰρ ὅτι μὴ ὁμοφυὴς τοῖς
anything it-be nor in these if for because not of-like-nature to-the
στοιχείοις ἐστὶν ἡ ψυχὴ, διὰ τοῦτο οὐδαμοῦ εἶναι αὐτὴν
elements is the soul because-of this nowhere to-be it
οἱ ἀντιλέγοντες οἴονται· οὗτοι πρῶτον μὲν καὶ τὴν ἐν
the(-ones) gainsaying think these first indeed also the in
σαρκὶ ζωὴν ἄψυχον εἶναι δογματιζέτωσαν. Οὐ γὰρ ἄλλο
flesh life soulless to-be let-them-dogmatize not for other
τι τὸ σῶμά ἐστιν, εἰ μὴ συνδρομὴ τῶν στοιχείων·
anything the body is if not (a)-concourse of-the elements
μὴ τοίνυν μηδ' ἐν τούτοις τὴν ψυχὴν εἶναι λεγέτωσαν
not therefore nor in these the soul to-be let-them-say
δι' ἑαυτῆς ζωοποιοῦσαν τὸ σύγκριμα· εἴπερ οὐκ ἔστι
through itself vivifying the compound if-indeed not it-is

μετὰ ταῦτα δυνατὸν, καθὼς οἴονται, τῶν στοιχείων
after these(-things) possible as they-think the elements
ὄντων καὶ τὴν ψυχὴν εἶναι, ὡς μηδὲν ἄλλο ἢ νεκρὰν
being also the soul to-be so-that nothing other than dead
τὴν ζωὴν ἡμῶν παρ᾽ αὐτῶν ἀποδείκνυσθαι. Εἰ δὲ νῦν
the life our by them to-be-shown if but now
ἐν τῷ σώματι τὴν ψυχὴν εἶναι οὐκ ἀμφιβάλλουσι, πῶς
in the body the soul to-be not they-doubt how
τοῦ σώματος εἰς τὰ στοιχεῖα τὸν ἀφανισμὸν
(when)-the body (is-resolved)-into the elements the vanishing
αὐτῆς δογματίζουσι, ἔπειτα δὲ καὶ κατὰ ταύτης τῆς θείας
its do-they-dogmatize then and also against this the divine
φύσεως τὰ ἴσα τολμάτωσαν. Πῶς γὰρ ἐροῦσι τὴν
nature the equal(-things) let-them-dare how for will-they-say the
νοεράν τε καὶ ἄϋλον καὶ ἀειδῆ φύσιν εἰς τὰ ὑγρά
intellectual both and immaterial and formless nature into the moist
τε καὶ μαλακὰ καὶ στερέμνια διαδυομένην ἐν τῷ εἶναι
both and soft and solid(-things) penetrating in the to-be
συνέχειν τὰ ὄντα, οὔτε συγγενῶς ἔχουσαν πρὸς τὰ
to-hold-together the beings neither akin being to the(-things)
ἐν οἷς γίνεται, οὔτε διὰ τὸ ἑτερογενὲς ἐν αὐτοῖς εἶναι
in which it-comes-to-be nor because-of the different-in-kind in them to-be
ἀδυνατοῦσαν; Οὐκοῦν ἐξῃρήσθω καθόλου τοῦ δόγματος
unable therefore let-be-removed entirely from-the doctrine
αὐτῶν καὶ αὐτὸ τὸ Θεῖον, ᾧ διακρατεῖται τὰ ὄντα.
of-them also itself the Divine by-which are-held-together the beings
GREGORY Αὐτὸ δὲ τοῦτο, εἶπον ἐγὼ, πῶς ἂν τοῖς
itself but this said I how — to-the(-ones)
ἀντιλέγουσιν ἀναμφίβολον γένοιτο, τὸ ἐκ Θεοῦ εἶναι τὰ
gainsaying indubitable could-become the from God to-be the

πάντα, καὶ ἐν αὐτῷ περικρατεῖσθαι τὰ ὄντα, ἢ καὶ ὅλως τὸ
all(-things) and in him to-be-encompassed the beings or also at-all the
εἶναί τι Θεῖον τῆς τῶν ὄντων ὑπερκείμενον φύσεως;
to-be some Divine(-nature) the of-the beings lying-above nature

THE SOUL KNOWN BY ITS WORKS

Macrina says impiety deserves silence, but answers that the harmony of the heavens and the elements proclaims a wise maker. Asked how this shows the soul exists, she answers that man is called a little world: as the wisdom in the universe is known though unseen, so the mind is known by its works. She defines the soul as a created, living, intelligent substance that gives the body life and sense, at work in a physician's diagnosis and in reckoning the sun's size. Gregory objects that these might be a power of the elements, as machines move and sound.

6 MACRINA Ἡ δὲ σιωπᾷν μὲν ἦν, φησὶν, ἐπὶ τοῖς τοιούτοις
she and to-be-silent indeed was says at the such(-things)
ἁρμοδιώτερον, μηδὲ ἀξιοῦν ἀποκρίσεως τὰς μωράς
more-fitting nor to-deem-worthy of-answer the foolish
τε καὶ ἀσεβεῖς τῶν προτάσεων, ἐπεὶ καί τις τῶν θείων
both and impious of-the propositions since also some of-the divine
ἀπαγορεύει λόγος μὴ ἀποκρίνεσθαι ἄφρονι ἐν τῇ ἀφροσύνῃ
forbids word not to-answer (a)-fool in the folly
αὐτοῦ· ἄφρων δὲ πάντως ἐστὶ, κατὰ τὸν Προφήτην,
his (a)-fool but wholly is according-to the Prophet
ὁ μὴ εἶναι λέγων Θεόν. Ἐπεὶ δὲ χρὴ καὶ τοῦτο
the(-one) not to-be saying God since but (one)-must also this
εἰπεῖν, ἐρῶ σοι, φησὶ, λόγον, ἐμὸν οὐχὶ, ἀλλ' οὐδὲ
to-say I-will-tell you says (a)-word mine not but not-even
ἄλλου τινὸς ἀνθρώπου· μικρὸς γὰρ οὗτος, ὅστις δ' ἂν ᾖ·
of-other any man small for (is)-this whoever but — he-be

ἀλλ᾽ αὐτὸν ὃν ἡ κτίσις τῶν ὄντων διὰ τῶν ἐν αὐτῇ
but itself which the creation of-the beings through the in it
θαυμάτων διέξεισιν, ἀκροατὴς ὀφθαλμὸς γίνεται, διὰ τῶν
wonders goes-through (a)-hearer (the)-eye becomes through the
φαινομένων, ἐνηχοῦντος τῇ καρδίᾳ τοῦ σοφοῦ τε καὶ
apparent(-things) sounding-in the heart the wise both and
τεχνικοῦ λόγου. Βοᾷ γὰρ ἄντικρυ τὸν ποιητὴν ἡ κτίσις,
artful word cries for openly the maker the creation
αὐτῶν τῶν οὐρανῶν, καθὼς φησιν ὁ Προφήτης, ταῖς
themselves the heavens as says the Prophet with-the
ἀλαλήτοις φωναῖς τὴν δόξαν τοῦ Θεοῦ διηγουμένων. Τίς
wordless voices the glory — of-God telling who
γὰρ βλέπων τὴν τοῦ παντὸς ἁρμονίαν, τῶν τε οὐρανίων
for seeing the of-the universe harmony of-the both heavenly
καὶ τῶν κατὰ γῆν θαυμάτων, καὶ ὡς ἐναντίως ἔχοντα πρὸς
and of-the on earth wonders and how contrarily being toward
ἄλληλα τὰ στοιχεῖα κατὰ τὴν φύσιν, πρὸς τὸν αὐτὸν τὰ
one-another the elements according-to the nature toward the same the
πάντα σκοπὸν διά τινος ἀῤῥήτου κοινωνίας συμπλέκεται,
all(-things) aim through some ineffable fellowship are-interwoven
τὴν παρ᾽ ἑαυτοῦ δύναμιν ἕκαστον πρὸς τὴν τοῦ παντὸς
the from itself power each toward the of-the universe
διαμονὴν συνεισφέροντα, καὶ οὔτε τὰ ἄμικτά τε καὶ
permanence contributing and neither the unmixed both and
ἀκοινώνητα κατὰ τὴν ἰδιότητα τῶν ποιοτήτων διαχωρεῖ
unsharing according-to the property of-the qualities separate
ἀπ᾽ ἀλλήλων, οὔτε ἐν ἀλλήλοις φθείρεται κατακιρνάμενα
from one-another nor in one-another perish blended
πρὸς ἄλληλα ταῖς ἐναντίαις ποιότησιν, ἀλλὰ καὶ οἷς
with one-another by-the contrary qualities but even (those)-for-which
ἀνωφερής ἐστιν ἡ φύσις, ἐπὶ τὰ κάτω φέρεται, τῆς
upward-tending is the nature to the down(-places) are-borne the

ἡλιακῆς θερμότητος διὰ τῶν ἀκτίνων καταῤῥεούσης· τά
solar heat through the rays flowing-down the
τε ἐμβριθῆ τῶν σωμάτων ἀνακουφίζεται διὰ τῶν ἀτμῶν
both heavy of-the bodies are-lightened through the vapors
λεπτυνόμενα, ὡς καὶ τὸ ὕδωρ παρὰ τὴν ἑαυτοῦ φύσιν
rarefied so-that even the water against the its-own nature
ἀνωφερὲς γίνεσθαι, δι᾽ ἀέρος ἐπὶ πνευμάτων ὀχούμενον,
upward-tending to-become through air on winds riding
καὶ τὸ αἰθέριον πῦρ πρόσγειον γίνεσθαι, ὡς καὶ τὸ
and the ethereal fire near-the-earth to-become so-that even the
βάθος μὴ ἀμοιρεῖν τῆς θερμότητος, ἐπιχεομένην δὲ τῇ
depth not to-be-without-share of-the heat poured-on and the
γῇ τὴν ἐκ τῶν ὄμβρων ἰκμάδα μίαν οὖσαν τῇ φύσει,
earth the from the rains moisture one being in-the nature
μυρίας γεννᾷν βλαστημάτων διαφορὰς πᾶσι κατάλληλον
countless to-beget of-sprouts varieties to-all suitably
τοῖς ὑποκειμένοις ἐμφυομένην· τήν τε ὀξυτάτην τοῦ πόλου
to-the underlying(-things) implanted the both swiftest of-the pole
περιφορὰν καὶ τῶν ἐντὸς κύκλων τὴν ἐπὶ τὸ ἔμπαλιν
revolution and of-the within circles the toward the back
κίνησιν, τάς τε ὑποδρομὰς καὶ τὰς συνόδους, καὶ τὰς
motion the both retrogressions and the conjunctions and the
ἐναρμονίους ἀποστάσεις τῶν ἄστρων· ὁ ταῦτα
harmonious distances of-the stars the(-one) these(-things)
βλέπων τῷ διανοητικῷ τῆς ψυχῆς ὀφθαλμῷ, ἆρα οὐχὶ
seeing with-the intellectual of-the soul eye then not
φανερῶς ἐκ τῶν φαινομένων διδάσκεται, ὅτι θεία
plainly from the apparent(-things) is-taught that (a)-divine
δύναμις ἔντεχνός τε καὶ σοφὴ τοῖς οὖσιν ἐμφαινομένη, καὶ
power artful both and wise in-the beings appearing and
διὰ πάντων ἥκουσα τὰ μέρη συναρμόζει τῷ ὅλῳ, καὶ τὸ
through all(-things) having-come the parts fits to-the whole and the

ὅλον συμπληροῖ ἐν τοῖς μέρεσι, καὶ μιᾷ τινι περικρατεῖται
whole fills-up in the parts and by-one some is-encompassed
δυνάμει τὸ πᾶν, αὐτὸ ἐν ἑαυτῷ μένον [καὶ περὶ ἑαυτὸ
power the universe itself in itself remaining and about itself
κινούμενον], καὶ οὔτε λῆγόν ποτε τῆς κινήσεως, οὔτε εἰς
moving and neither ceasing ever from-the motion nor into
ἄλλον τινὰ τόπον παρὰ τὸν, ἐν ᾧ ἐστι, μεθιστάμενον;
other any place besides the(-place) in which it-is being-moved
GREGORY Καὶ πῶς, εἶπον, ἡ περὶ τὸ εἶναι τὸν Θεὸν πίστις,
and how I-said the about the to-be — God belief
καὶ τὴν ψυχὴν εἶναι τὴν ἀνθρωπίνην συναποδείκνυσιν; Οὐ
also the soul to-be the human shows-together not
γὰρ δὴ ταὐτόν ἐστι τῷ Θεῷ ἡ ψυχὴ, ὥστε εἰ τὸ ἓν
for indeed the-same is — with-God the soul so-that if the one
ὁμολογοῖτο εἶναι συνομολογεῖσθαι πάντως καὶ τὸ λειπόμενον.
be-agreed to-be to-be-agreed wholly also the remaining(-one)
MACRINA Ἡ δὲ, Λέγεται, φησὶ, παρὰ τῶν σοφῶν μικρός τις 7
she and it-is-said says by the wise small some
εἶναι κόσμος ὁ ἄνθρωπος, ταῦτα περιέχων ἐν ἑαυτῷ τὰ
to-be (a)-world the man these containing in himself the
στοιχεῖα, οἷς τὸ πᾶν συμπεπλήρωται. Εἰ δὲ ἀληθὴς οὗτος
elements by-which the universe has-been-filled if but true (is)-this
ὁ λόγος (ἔοικε δὲ), τάχα οὐκ ἂν ἑτέρας ἐδεήθημεν συμμαχίας
the saying it-seems and perhaps not — other we-would-need alliance
εἰς τὸ βεβαιωθῆναι ἡμῖν ὃ περὶ ψυχῆς ὑπειλήφαμεν.
for the to-be-confirmed for-us what about soul we-have-supposed
Ὑπειλήφαμεν δὲ τὸ εἶναι αὐτὴν καθ' ἑαυτὴν ἐν ἐξηλλαγμένῃ
we-have-supposed and the to-be it by itself in (a)-different
τε καὶ ἰδιαζούσῃ φύσει, παρὰ τὴν σωματικὴν παχυμέρειαν.
both and peculiar nature besides the bodily grossness
Ὡς γὰρ πάντα τὸν κόσμον διὰ τῆς αἰσθητικῆς ἀντιλήψεως
as for all the world through the sensory apprehension

ἐπιγινώσκοντες, δι᾽ αὐτῆς τῆς κατὰ τὴν αἴσθησιν
recognizing through itself the according-to the sense
ἡμῶν ἐνεργείας εἰς τὴν τοῦ ὑπὲρ αἴσθησιν πράγματος
our activity to the of-the above sense thing
καὶ νοήματος ἔννοιαν ὁδηγούμεθα, καὶ γίνεται ἡμῖν ὁ
and thought notion we-are-led and becomes for-us the
ὀφθαλμὸς ἑρμηνεὺς τῆς παντοδυνάμου σοφίας, τῆς τῷ
eye interpreter of-the all-powerful wisdom the(-one) in-the
παντὶ μὲν ἐνθεωρουμένης, τὸν δὲ κατ᾽ αὐτὴν τοῦ παντὸς
universe indeed contemplated the(-one) and by it the universe
περιδεδραγμένον δι᾽ ἑαυτῆς μηνυούσης· οὕτω καὶ πρὸς
having-grasped through itself indicating thus also to
τὸν ἐν ἡμῖν βλέποντες κόσμον, οὐ μικρὰς ἔχομεν ἀφορμὰς
the in us looking world not small we-have occasions
πρὸς τὸ διὰ τῶν φαινομένων καὶ τοῦ κεκρυμμένου
for the through the apparent(-things) also the hidden
καταστοχάσασθαι. Κέκρυπται δὲ ἐκεῖνο, ὃ ἐφ᾽ ἑαυτοῦ ὂν
to-conjecture is-hidden and that which by itself being
νοητόν τε καὶ ἀειδὲς διαφεύγει τὴν αἰσθητικὴν κατανόησιν.
intelligible both and formless escapes the sensory perception

8 GREGORY Κἀγὼ εἶπον· Ἀλλὰ τὴν τοῦ παντὸς ὑπερκειμένην
and-I said but the of-the universe lying-above
σοφίαν διὰ τῶν ἐνθεωρουμένων τῇ φύσει τῶν ὄντων
wisdom through the(-reasons) contemplated in-the nature of-the beings
σοφῶν τε καὶ τεχνικῶν λόγων, ἐν τῇ ἁρμονίᾳ ταύτῃ καὶ
wise both and artful reasons in the harmony this and
διακοσμήσει δυνατόν ἐστιν ἀναλογίσασθαι· ψυχῆς δὲ γνῶσις
ordering possible it-is to-infer of-soul but knowledge
διὰ τῶν κατὰ τὸ σῶμα δεικνυμένων τίς ἂν γένοιτο
through the(-things) in the body shown what — could-become
τοῖς ἀπὸ τῶν φαινομένων τὸ κρυπτὸν ἀνιχνεύουσιν;
to-the(-ones) from the apparent(-things) the hidden tracking

MACRINA Καὶ μάλιστα μέν τοι, φησὶν ἡ παρθένος,
and most-of-all indeed surely says the virgin
τοῖς κατὰ τὸ σοφὸν ἐκεῖνο παράγγελμα γινώσκειν
to-the(-ones) according-to the wise that precept to-know
ἑαυτοὺς ἐπιθυμοῦσιν· ἱκανὴ διδάσκαλος τῶν περὶ ψυχῆς
themselves desiring (a)-sufficient teacher of-the about soul
ὑπολήψεων αὐτὴ ἡ ψυχή, ὅτι ἄϋλός τις καὶ ἀσώματος,
suppositions (is)-itself the soul that immaterial some and incorporeal
καταλλήλως τῇ ἰδίᾳ φύσει ἐνεργοῦσά τε καὶ κινουμένη,
suitably to-the own nature working both and moving
καὶ διὰ τῶν σωματικῶν ὀργάνων τὰς ἰδίας κινήσεις
and through the bodily organs the own motions
ἐνδεικνυμένη. Ἡ γὰρ ὀργανικὴ τοῦ σώματος αὕτη διασκευή,
displaying the for organic of-the body this constitution
ἔστι μὲν οὐδὲν ἧττον καὶ ἐπὶ τῶν ἀπονεκρωθέντων
is indeed no less even in-the-case-of the(-ones) made-dead
διὰ θανάτου, ἀλλ' ἀκίνητος μένει καὶ ἀνενέργητος, τῆς
through death but motionless remains and inactive the
ψυχικῆς δυνάμεως ἐν αὐτῇ μὴ οὔσης. Κινεῖται δὲ τότε
soul power in it not being it-moves and then
ὅταν ᾗ τε αἴσθησις ἐν τοῖς ὀργάνοις ᾖ, καὶ διὰ τῆς
when the both sense in the organs is and through the
αἰσθήσεως ἡ νοητὴ δύναμις διήκῃ ταῖς ἰδίαις ὁρμαῖς
sense the intellectual power pervades with-the own impulses
συγκινοῦσα πρὸς τὸ δοκοῦν τὰ ὀργανικὰ αἰσθητήρια.
moving-with to the(-thing) seeming(-good) the organic sense-organs
GREGORY Τί οὖν, εἶπον, ἐστὶν ἡ ψυχή; εἰ δυνατὸν λόγῳ
what then I-said is the soul if (it-is)-possible by-reason
τινὶ τὴν φύσιν ὑπογραφῆναι, ὡς ἄν τις γένοιτο ἡμῖν
some the nature to-be-sketched so-that — some might-come-to-be for-us

τοῦ ὑποκειμένου διὰ τῆς ὑπογραφῆς κατανόησις. Καὶ
of-the subject through the sketch understanding and
ἡ διδάσκαλος,
the teacher

MACRINA Ἄλλοι μὲν ἄλλως, φησὶ, τὸν περὶ αὐτῆς ἀπεφήναντο
others indeed otherwise says the about it declared
λόγον, κατὰ τὸ δοκοῦν ἕκαστος ὁριζόμενοι, ἡ
account according-to the(-thing) seeming each defining the
δὲ ἡμετέρα περὶ αὐτῆς δόξα οὕτως ἔχει· Ψυχή ἐστιν
and our about it opinion thus is (the)-soul is
οὐσία γεννητὴ, οὐσία ζῶσα, νοερὰ, σώματι ὀργανικῷ
(a)-substance generated (a)-substance living intellectual to-(a)-body organic
καὶ αἰσθητικῷ, δύναμιν ζωτικὴν καὶ τῶν αἰσθητῶν
and sentient (a)-power vital and of-the sensible(-things)
ἀντιληπτικὴν δι' ἑαυτῆς ἐνιοῦσα, ἕως ἂν ἡ δεκτικὴ
perceptive through itself imparting as-long-as — the receptive
τούτων συνέστηκε φύσις. Καὶ ἅμα ταῦτα λέγουσα
of-these subsists nature and at-the-same-time these(-things) saying
δείκνυσι τῇ χειρὶ τὸν ἰατρὸν τὸν ἐπὶ θεραπείᾳ τοῦ
she-points-out with-the hand the physician the(-one) for treatment of-the
σώματος αὐτῇ προσκαθήμενον, καί φησιν· Ἐγγὺς ἡμῖν
body by-her sitting and says near us
τῶν εἰρημένων ἡ μαρτυρία. Πῶς γὰρ, εἶπεν, οὗτος
(is)-of-the(-things) said the testimony how for she-said this(-man)
ἐπιβαλὼν τῇ ἀρτηρίᾳ τὴν τῶν δακτύλων ἁφὴν, ἀκούει
laying on-the artery the of-the fingers touch hears
τρόπον τινὰ διὰ τῆς ἁπτικῆς αἰσθήσεως τῆς φύσεως
(in)-manner some through the tactile sense the nature
πρὸς αὐτὸν βοώσης, καὶ τὰ ἴδια πάθη διηγουμένης, ὅτι
to him crying and the own sufferings relating that
ἐν ἐπιτάσει ἐστὶ τῷ σώματι τὸ ἀῤῥώστημα, καὶ ἀπὸ
in intensity is in-the body the sickness and from

τῶνδε τῶν σπλάγχνων ἡ νόσος ὥρμηται, καὶ ἐπὶ τοσόνδε
these the organs the disease has-started and to such-a-degree
παρατείνει τοῦ φλογμοῦ ἡ ἐπίτασις; Διδάσκεται δὲ καὶ
extends of-the fever the intensity is-taught and also
ὑπὸ τοῦ ὀφθαλμοῦ ἄλλα τοιαῦτα, πρός τε τὸ σχῆμα
by the eye other such(-things) at both the posture
τῆς κατακλίσεως βλέπων, καὶ πρὸς τὴν τῶν σαρκῶν
of-the lying looking and at the of-the flesh
τηκεδόνα. Καὶ ὡς ἐπισημαίνει τὴν ἔνδον διάθεσιν, τό τε
wasting and how indicates the inner condition the both
εἶδος τοῦ χρώματος, ὕπωχρόν τε ὂν καὶ χολῶδες, καὶ
appearance of-the color pale both being and bilious and
ἡ τῶν ὀμμάτων βολὴ περὶ τῶν λυπούντων καὶ ἀλγύνον
the of-the eyes glance toward the paining(-parts) and aching
αὐτομάτως ἐγκλινομένη. Ὡσαύτως δὲ καὶ ἡ ἀκοὴ τῶν
spontaneously inclining likewise and also the hearing of-the
ὁμοίων διδάσκαλος γίνεται, τῷ δὲ πυκνῷ τοῦ ἄσθματος,
like(-things) teacher becomes by-the and frequency of-the breathing
καὶ τῷ συνεκδιδομένῳ μετὰ τῆς ἀναπνοῆς στεναγμῷ
and by-the given-out-with with the breath groan
τὸ πάθος ἐπιγινώσκουσα. Εἴποι δ' ἄν τις μηδὲ τὴν
the suffering recognizing might-say and — someone not-even the
ὄσφρησιν τοῦ ἐπιστήμονος ἀνεπίσκεπτον εἶναι τοῦ πάθους,
smell of-the expert unobservant to-be of-the disease
ἀλλὰ διὰ τῆς ποιᾶς τοῦ ἄσθματος ἰδιότητος ἐπιγινώσκειν
but through the quality of-the breath property to-recognize
τὸ ἐγκεκρυμμένον τοῖς σπλάγχνοις ἀῤῥώστημα. Ἆρ' οὖν εἰ
the hidden in-the organs sickness is-it then if
μή τις δύναμις ἦν νοητὴ ἡ ἑκάστῳ τῶν αἰσθητηρίων
not some power were intellectual the(-one) in-each of-the sense-organs
παροῦσα; Τί ἂν ἡμᾶς ἡ χεὶρ ἀφ' ἑαυτῆς ἐδιδάξατο,
present what — us the hand of itself would-have-taught

μὴ τῆς ἐννοίας πρὸς τὴν τοῦ ὑποκειμένου γνῶσιν τὴν
not the thought toward the of-the subject knowledge the
ἁφὴν ὁδηγούσης; Τί δ' ἂν ἡ ἀκοὴ διανοίας διεζευγμένη,
touch guiding what and — the hearing from-thought separated
ἢ ὀφθαλμὸς, ἢ μυκτὴρ, ἢ ἄλλο τι αἰσθητήριον πρὸς
or (the)-eye or (the)-nostril or other any sense-organ for
τὴν ἐπίγνωσιν τοῦ ζητουμένου συνήργησεν, εἰ ἐφ'
the knowledge of-the(-thing) sought would-have-helped if by
ἑαυτοῦ μόνου τούτων ἕκαστον ἦν; Ἀλλ' ὃ πάντων ἐστὶν
itself alone of-these each were but what of-all is
ἀληθέστατον, ὃ καλῶς τις τῶν ἔξω πεπαιδευμένων
truest which well someone of-the outside educated
εἰπὼν μνημονεύεται, τὸν νοῦν εἶναι τὸν ὁρῶντα, καὶ
having-said is-remembered the mind to-be the(-one) seeing and
νοῦν τὸν ἀκούοντα. Εἰ γὰρ μὴ τοῦτο δοίη τις ἀληθὲς
mind the(-one) hearing if for not this grant one true
εἶναι, πῶς, εἰπὲ σὺ, πρὸς τὸν ἥλιον βλέπων, καθὼς
to-be how tell you at the sun looking as
ἐδιδάχθης παρὰ τοῦ διδασκάλου βλέπειν, οὐχ ὅσος
you-were-taught by the teacher to-look not as-great-as
φαίνεται τοῖς πολλοῖς, τοσοῦτον αὐτὸν φῂς εἶναι τῷ
it-appears to-the many so-great him do-you-say to-be in-the
μεγέθει τοῦ κύκλου, ἀλλ' ὑπερβαλεῖν πολλαπλάσια τῷ
size of-the circle but to-exceed many-times in-the
μέτρῳ πᾶσαν τὴν γῆν; Οὐκ ἐπειδὴ τῇ ποίᾳ κινήσει,
measure all the earth (is-it)-not since by-the kind-of motion
καὶ τοῖς χρονικοῖς τε καὶ τοπικοῖς διαστήμασι, καὶ ταῖς
and by-the temporal both and spatial intervals and by-the
ἐκλειπτικαῖς αἰτίαις τῇ διανοίᾳ διὰ τῶν φαινομένων
eclipse causes in-the mind through the apparent(-things)
ἀκολουθήσας, θαῤῥῶν ἀποφαίνων τὸ οὕτως ἔχειν;
having-followed boldly declaring the thus to-be

Καὶ τῆς σελήνης μείωσίν τε καὶ αὔξησιν βλέπων, ἄλλα 9
and of-the moon waning both and waxing seeing other(-things)
διδάσκει διὰ τοῦ φαινομένου περὶ τὸ στοιχεῖον σχήματος,
teaches through the apparent about the element shape
τὸ, ἀφεγγῆ τε εἶναι αὐτὴν κατὰ τὴν ἰδίαν φύσιν, καὶ τὸν
the lightless both to-be it by the own nature and the
πρόσγειον κύκλον περιπολεῖν· λάμπει δὲ ἀπὸ τῶν ἡλιακῶν
near-earth circle to-go-round shines and from the solar
ἀκτίνων, ὡς ἐπὶ τῶν κατόπτρων γίνεσθαι πέφυκεν,
rays as in-the-case-of the mirrors to-come-about is-wont
ἃ τὸν ἥλιον, ἐφ' ἑαυτῶν δεχόμενα οὐκ ἰδίας αὐγὰς
which the sun in themselves receiving not own beams
ἀντιδίδωσιν, ἀλλὰ τοῦ ἡλιακοῦ φωτὸς ἐκ τοῦ λείου καὶ
give-back but of-the solar light from the smooth and
στίλβοντος σώματος εἰς τὸ ἔμπαλιν ἀνακλωμένου. Ὥσπερ
gleaming body to the back reflected as
τοῖς ἀνεξετάστως βλέπουσιν ἐξ αὐτῆς δοκεῖ τῆς
to-the(-ones) unexaminingly looking from itself seems the
σελήνης εἶναι τὸ φέγγος. Δείκνυται δὲ τὸ μὴ ἔχειν, ὅτι
moon to-be the light is-shown and the not to-have that
γινομένη μὲν ἀντιπρόσωπος τῷ ἡλίῳ κατὰ διάμετρον ὅλῳ
becoming indeed facing to-the sun in diameter whole
τῷ πρὸς ἡμᾶς βλέποντι κύκλῳ καταφωτίζεται· ἐν ἐλάττονι
the toward us looking circle she-is-illuminated in smaller
δὲ τῷ κατ' αὐτὴν τόπῳ θᾶττον περιοῦσα τὸν ἐν ᾧ ἐστι
and the about her place more-quickly going-round the in which she-is
κύκλον, πρὶν ἅπαξ τὸν ἥλιον περιοδεῦσαι τὸν ἴδιον δρόμον,
circle before once the sun to-go-round the own course
πλέον ἢ δωδεκάκις αὐτὴ τὸν κατ' αὐτὴν περιέρχεται.
more than twelve-times she the(-circle) about her goes-round
Διὸ συμβαίνει μὴ ἀεὶ πεπληρῶσθαι φωτὸς τὸ στοιχεῖον·
wherefore it-happens not always to-be-filled with-light the element

οὐ γὰρ μένει ἐν τῷ πυκνῷ τῆς περιόδου διηνεκῶς
not for remains in the frequency of-the period continually
ἀντιπρόσωπος θέσις, ἅπαν τὸ πρὸς ἡμᾶς τῆς
(the)-facing position (which)-the-whole the toward us of-the
σελήνης μέρος διὰ τῶν ἡλιακῶν ἀκτίνων πεφωτισμένον
moon part through the solar rays illuminated
ἐποίησεν, οὕτως ὅταν ἐπὶ τὰ πλάγια γίνεται τοῦ ἡλίου
made thus when to the sides she-comes of-the sun
τοῦ ἀεὶ κατ᾽ αὐτὸν γινομένου τῆς σελήνης ἡμισφαιρίου
the always toward him coming-to-be of-the moon hemisphere
διαλαμβανομένου τῇ τῶν ἀκτίνων περιβολῇ, τὸ πρὸς
being-caught by-the of-the rays encompassing the(-part) toward
ἡμᾶς κατ᾽ ἀνάγκην ἀποσκιάζεται, ἀντιμεθισταμένης τῆς
us by necessity is-shaded moving-over the
λαμπηδόνος ἀπὸ τοῦ μὴ δυναμένου πρὸς τὸν ἥλιον βλέπειν
brightness from the not able toward the sun to-look
μέρους ἐπὶ τὸν ἀεὶ κατ᾽ ἐκεῖνον γινόμενον, ἕως ἂν
part to the(-part) always toward him coming-to-be until —
ὑποβᾶσα κατ᾽ εὐθεῖαν τὸν ἡλιακὸν κύκλον κατὰ νώτου
having-gone-under in line the solar circle on (the)-back
τὴν ἀκτῖνα δέξηται, καὶ οὕτω τοῦ ἄνωθεν ἡμισφαιρίου
the ray she-receives and thus the above hemisphere
περιλαμφθέντος ἀόρατον ποιεῖ τὸ πρὸς ἡμᾶς μέρος, τὸ
being-lit-around invisible makes the toward us part the(-part)
εἶναι καθόλου τῇ ἰδίᾳ φύσει ἀφεγγὲς καὶ ἀφώτιστον·
being wholly by-the own nature lightless and unlit
ὅπερ δὴ παντελὴς τοῦ στοιχείου μείωσις λέγεται. Εἰ δὲ
which indeed (the)-complete of-the element waning is-called if but
παρέλθῃ πάλιν τὸν ἥλιον κατὰ τὴν ἰδίαν τοῦ δρόμου
she-pass again the sun according-to the own of-the course
κίνησιν, καὶ ἐκ πλαγίου γένοιτο τῇ ἀκτῖνι, τὸ πρὸ
motion and from (the)-side become to-the ray the(-part) before

ὀλίγου ἀλαμπὲς ὑπολάμπειν ἄρχεται, τῆς ἀκτῖνος ἀπὸ
(a)-little unlit to-glimmer begins the ray from
τοῦ πεφωτισμένου πρὸς τὸ τέως ἀφανὲς μετιούσης.
the lit(-part) to the hitherto invisible passing
Ὁρᾷς οἷόν σοι γίνεται ἡ ὄψις διδάσκαλος, οὐκ 10
do-you-see what-kind-of to-you becomes the sight teacher not
ἄν σοι παρασχομένη δι' ἑαυτῆς τῶν τοιούτων τὴν
— to-you providing through itself of-the such(-things) the
θεωρίαν, εἰ μή τι ἦν τὸ διὰ τῶν ὄψεων βλέπον, ὃ
contemplation if not some was the(-one) through the eyes seeing which
τοῖς κατ' αἴσθησιν γινωσκομένοις οἷόν τισιν ὁδηγοῖς
with-the(-things) by sense known as with-some guides
κεχρημένον διὰ τῶν φαινομένων, ἐπὶ τὰ μὴ βλεπόμενα
using through the apparent(-things) to the not seen(-things)
διαδύεται; Τί δεῖ προστιθέναι τὰς γεωμετρικὰς ἐφόδους
penetrates why (one)-must to-add the geometrical methods
διὰ τῶν αἰσθητῶν χαραγμάτων, πρὸς τὰ ὑπὲρ
through the sensible figures to the(-things) above
αἴσθησιν ἡμᾶς χειραγωγούσας, καὶ μυρία ἐπὶ τούτοις
sense us leading-by-the-hand and countless upon these
ἄλλα, δι' ὧν συνίσταται διὰ τῶν ἐν ἡμῖν
other(-things) through which it-is-established through the(-things) in us
σωματικῶς ἐνεργουμένων τῆς ἐγκεκρυμμένης τῇ φύσει
bodily performed of-the hidden in-the nature
ἡμῶν νοερᾶς οὐσίας τὴν κατάληψιν γίνεσθαι;
our intellectual substance the apprehension to-come-about
GREGORY Τί δὲ, εἶπον, εἰ ὥσπερ κοινὸν μέν ἐστιν ἐπὶ
what and I-said if as common indeed is in-the-case-of
τῆς αἰσθητῆς τῶν στοιχείων φύσεως τὸ ὑλῶδες, διαφορὰ
the sensible of-the elements nature the material(-ness) difference
δὲ κατὰ τὸ ἰδίαζον ἐν ἑκάστῳ εἶδει τῆς ὕλης πολλὴ (ἥ
and according-to the peculiar in each form of-the matter (is)-much the

τε γὰρ κίνησις αὐτοῖς ἐκ τοῦ ἐναντίου ἐστὶν, τοῦ μὲν
both for motion to-them from the contrary is the(-one) indeed
ἀνωφεροῦς ὄντος, τοῦ δὲ ἐπὶ τοῦ κάτω βρίθοντος, τὸ
upward-tending being the(-other) and toward the down weighing the
δὲ εἶδος οὐ τὸ αὐτὸ, καὶ ἡ ποιότης διάφορος ἔν τινι),
and form not the same and the quality different in some(-degree)
τούτων κατὰ τὸν λόγον συνουσιωμένην τις εἶναι λέγοι
of-these according-to the reason fused-in-substance someone to-be should-say
δύναμιν, τὴν τὰς νοητικὰς ταύτας φαντασίας τε καὶ
(a)-power the(-one) the intellectual these imaginings both and
κινήσεις, ἐκ φυσικῆς ἰδιότητός τε καὶ δυνάμεως ἐνεργοῦσαν;
motions from natural property both and power working
Οἷα δὴ πολλὰ βλέπομεν ὑπὸ τῶν μηχανοποιῶν
such-as indeed many(-things) we-see by the mechanics
ἐνεργούμενα, ἐφ' ὧν ἡ ὕλη τεχνικῶς διατεθεῖσα μιμεῖται
worked in which the matter artfully arranged imitates
τὴν φύσιν, οὐκ ἐν τῷ σχήματι μόνῳ δεικνῦσα τὸ ὅμοιον,
the nature not in the shape only showing the likeness
ἀλλὰ καὶ ἐν κινήσει γίνεται, καὶ φθόγγον τινὰ ὑποκρίνεται,
but also in motion it-comes-to-be and (a)-sound some it-acts
ἠχοῦντος ἐν τῷ φωνητικῷ μέρει τοῦ μηχανήματος, καὶ
sounding in the vocal part of-the machine and
οὐδέ που νοητήν τινα δύναμιν γινομένοις
not-even somewhere intellectual some power in-(the-things)-coming-to-be
ἐνθεωροῦμεν τὴν καθ' ἕκαστον ἐργαζομένην τὸ σχῆμα, τὸ
we-observe the(-one) by each working the shape the
εἶδος, τὸν ἦχον, τὴν κίνησιν. Εἰ ταῦτα λέγομεν καὶ περὶ
form the sound the motion if these(-things) we-say also about
τὸ μηχανικὸν τοῦτο τῆς φύσεως ἡμῶν ὄργανον, μηδεμιᾶς
the mechanical this of-the nature our instrument no
κατὰ τὸ ἰδιάζον νοητῆς οὐσίας ἐγκεκραμένης γίνεσθαι, ἀλλά
in the peculiar intellectual substance blended to-come-about but

τινος τῇ φύσει τῶν ἐν ἡμῖν στοιχείων κινητικῆς δυνάμεως
some in-the nature of-the in us elements moving power
ἐγκειμένης, καὶ τὴν τοιαύτην ἐνέργειαν ἀποτέλεσμα εἶναι
lying-in and the such activity (a)-result to-be
ἐφ' ἑαυτῆς· τὴν νοητὴν ἐκείνην καὶ ἀσώματον τῆς ψυχῆς
by itself the intellectual that and incorporeal of-the soul
οὐσίαν ἀποδεικνύοιτο, ἢ τὸ μηδόλως εἶναι;
substance would-be-demonstrated or the in-no-way to-be

THE DEFINITION OF THE SOUL

Macrina turns Gregory's example of machines against him: an engineer's art makes lifeless matter move and sound, so a mind other than the visible body is at work in man. Asked what the mind is in itself, she answers that a thing is often known by what it is not, and the mind is none of the properties of matter. It is not God but his image, and as God is present in all things, the soul stays with the elements even when the body is dissolved.

MACRINA Ἡ δὲ, Συμμαχεῖ, φησὶ, τῷ λόγῳ καὶ τὸ 11
she and is-allied says with-the argument also the
ὑπόδειγμα, καὶ ἡ κατασκευὴ πᾶσα τῆς ἀνθυπενεχθείσης
example and the construction all of-the counter-brought
ἡμῖν ἀντιῤῥήσεως οὐ μικρὰ συντελέσει πρὸς τὴν τῶν
to-us objection not small will-contribute toward the of-the(-things)
νοηθέντων ἡμῖν βεβαιότητα.
conceived by-us certainty
GREGORY Πῶς οὖν τοῦτο λέγεις;
how then this do-you-say
MACRINA Ὅτι τοι, φησὶ, τὸ οὕτως εἰδέναι μεταχειρίζεσθαί τι
that surely says the thus to-know to-handle something
καὶ διατιθέναι τὴν ἄψυχον ὕλην, ὡς τὴν ἐναποτιθεῖσαν τοῖς
and to-arrange the soulless matter so-that the deposited in-the

μηχανήμασι τέχνην μικροῦ δεῖν ἀντὶ τῆς ψυχῆς τῇ ὕλῃ
machines art almost — instead-of the soul for-the matter
γίνεσθαι, δι' ὧν κίνησίν τε καὶ ἦχον, καὶ σχήματα, καὶ
to-become through which motion both and sound and shapes and
τὰ τοιαῦτα καθυποκρίνεται, ἀπόδειξις ἂν εἴη τοῦ εἶναί
the such(-things) it-acts proof — would-be of-the to-be
τι τοιοῦτον ἐν τῷ ἀνθρώπῳ, ᾧ ταῦτα πέφυκε
something such in the man to-whom these(-things) it-is-natural
διὰ τῆς θεωρητικῆς καὶ ἐφευρετικῆς δυνάμεως κατανοεῖν
through the contemplative and inventive power to-understand
τε ἐν ἑαυτῷ καὶ προκατασκευάζειν τῇ διανοίᾳ τὰ
both in himself and to-prepare-beforehand in-the mind the
μηχανήματα, εἶθ' οὕτως εἰς ἐνέργειαν διὰ τῆς τέχνης ἄγειν,
machines then thus into activity through the art to-bring
καὶ διὰ τῆς ὕλης δεικνύειν τὸ νόημα. Πρῶτον γὰρ ὅτι
and through the matter to-show the thought first for that
πνεύματός ἐστι χρεία πρὸς τὴν ἐκφώνησιν, κατενόησεν· εἶθ'
of-air is need for the utterance he-perceived then
ὅπως ἂν ἐπινοηθείη πνεῦμα τῷ μηχανήματι τῷ λογισμῷ
how — might-be-devised air for-the machine by-the reasoning
προεξήτασε, τὴν τῶν στοιχείων φύσιν ἐπισκεψάμενος,
he-examined-beforehand the of-the elements nature having-considered
ὅτι οὐδὲν κενὸν ἐν τοῖς οὖσίν ἐστιν, ἀλλὰ πρὸς τὸ
that nothing (is)-void in the beings is but in-relation-to the
βαρύτερον παραθέσει κενὸν τὸ κοῦφον νομίζεται, ἐπεὶ καὶ
heavier by-comparison void the light is-thought since also
αὐτὸς ἐφ' ἑαυτοῦ κατ' ἰδίαν ὑπόστασιν μεστός τε ὁ ἀὴρ
itself by itself according-to own existence full both the air
καὶ πλήρης ἐστί. Διάκενον γὰρ τὸ ἀγγεῖον ἐκ καταχρήσεως
and filled is empty for the vessel by misuse
λέγεται. Ὅταν γὰρ τοῦ ὑγροῦ κενὸν ᾖ, οὐδὲν ἧττον μεστὸν
is-called when for of-the liquid empty it-be no less full

ἀέρος πεπαιδευμένος καὶ τοῦτο λέγει. Σημεῖον δὲ τὸν
of-air (one)-educated also this says (a)-sign and the
ἐπαχθέντα τῇ λίμνῃ ἀμφορέα μὴ εὐθὺς πληροῦσθαι τοῦ
brought to-the pond jar not immediately to-be-filled with-the
ὕδατος, ἀλλ' ἐπιπολάζειν τὰ πρῶτα, τοῦ ἐναπειλημμένου
water but to-float the first(-time) the enclosed
ἀέρος ἐπὶ τὸ ἄνω τὸ κοῖλον ἀνέχοντος, ἕως ἂν πιεσθεὶς ὁ
air to the above the hollow holding-up until — pressed the
ἀμφορεὺς τῇ χειρὶ τοῦ ἀρυομένου ἐν τῷ βάθει γίνεται,
jar by-the hand of-the(-one) drawing in the depth comes-to-be
καὶ τοῦτο δέξηται τῷ στόματι τὸ ὕδωρ· οὗ γινομένου
and this receives in-the mouth the water which happening
δείκνυται τὸ μὴ κενὸν αὐτὸν εἶναι καὶ πρὸ τοῦ ὕδατος.
is-shown the not empty it to-be even before the water
Μάχη γάρ τις περὶ τῷ στόματι τῶν δύο στοιχείων ὁρᾶται,
battle for some about the mouth of-the two elements is-seen
τοῦ μὲν ὕδατος ὑπὸ βάρους ἐπὶ τὸ κοῖλον βιαζομένου τε
of-the indeed water by weight into the hollow being-forced both
καὶ εἰσρέοντος, τοῦ δὲ ἀέρος τοῦ ἐναπειλημμένου τῷ κοίλῳ
and flowing-in of-the and air the enclosed in-the hollow
διὰ τοῦ αὐτοῦ στόματος ἐπὶ τὸ ἔμπαλιν συνθλιβομένου
through the same mouth to the back compressed
περὶ τὸ ὕδωρ, καὶ ἀναῤῥέοντος, ὡς καὶ ἀνακόπτεσθαι
about the water and flowing-up so-that even to-be-checked
διὰ τούτου καὶ ἀνακοχλάζειν τὸ ὕδωρ περιαφρίζον τῇ
through this and to-bubble-up the water foaming by-the
βίᾳ τοῦ πνεύματος. Ταῦτα οὖν κατενόησε, καὶ ὅπως ἂν
force of-the air these(-things) then he-perceived and how —
ἐντεθείη πνεῦμα τῷ μηχανήματι διὰ τῆς τῶν στοιχείων
be-put-in air in-the machine through the of-the elements
φύσεως ἐπενόησε. Κοῖλον γάρ τι ἐκ στεγανῆς ὕλης
nature he-devised hollow for some(-thing) from watertight material

κατασκευάσας, καὶ πανταχόθεν τὸν ἐν αὐτῷ ἀέρα περισχὼν
having-constructed and on-all-sides the in it air having-enclosed
ἀδιάπνευστον, ἐπάγει τὸ ὕδωρ διὰ στόματος τῷ κοίλῳ,
airtight he-brings-in the water through (a)-mouth to-the hollow
κατὰ τὸ μέτρον τῆς χρείας τὸ ποσὸν συμμετρήσας τοῦ
according-to the measure of-the need the amount having-proportioned of-the
ὕδατος, εἶθ' οὕτως ἐπὶ τὸν παρακείμενον αὐλὸν δίδωσι
water then thus to the adjacent pipe he-gives
κατὰ τὸ ἀντικείμενον τῷ ἀέρι τὴν δίοδον, ἐκθλιβόμενος
in the opposite(-direction) to-the air the passage being-squeezed
δὲ τῷ ὕδατι βιαιότερον ὁ ἀὴρ πνεῦμα γίνεται· ὅπερ
and by-the water more-forcibly the air breath becomes which
ἐκπίπτον τῇ κατασκευῇ τοῦ αὐλοῦ τὸν ἦχον ποιεῖ.
falling-out by-the construction of-the pipe the sound makes

12 Ἆρ' οὐ φανερῶς δείκνυται διὰ τῶν φαινομένων, ὅτι
is-it not clearly shown through the apparent(-things) that
ἔστι τις ἐν τῷ ἀνθρώπῳ νοῦς ἄλλο τι παρὰ τὸ
there-is some in the man mind other something besides the
φαινόμενον, ὁ τῷ ἀειδεῖ τε καὶ νοερῷ τῆς ἰδίας
apparent the(-mind) by-the formless both and intellectual of-the own
φύσεως ταῦτα ἐν ἑαυτῷ προκατασκευάζων ταῖς ἐπινοίαις,
nature these(-things) in itself preparing-beforehand by-the devisings
εἶθ' οὕτως διὰ τῆς ὑλικῆς ὑπηρεσίας εἰς τὸ ἐμφανὲς
then thus through the material service into the open
ἄγων τὴν ἔνδον συστᾶσαν διάνοιαν; Εἰ γὰρ ἦν κατὰ
bringing the within formed thought if for it-were according-to
τὸν ἀντιτεθέντα λόγον ἡμῖν τῇ φύσει τῶν στοιχείων τὰς
the opposed argument for-us to-the nature of-the elements the
τοιαύτας θαυματοποιίας λογίζεσθαι, αὐτομάτως ἂν ἡμῖν
such marvels to-reckon spontaneously — for-us
συνέστη πάντως τὰ μηχανήματα· καὶ οὔτε ὁ χαλκὸς
would-have-been-formed wholly the machines and neither the bronze

τὴν τέχνην ἀνέμενεν εἰς τὸ γενέσθαι ἀνδροείκελον,
the art would-have-awaited for the to-become man-like
ἀλλ᾽ εὐθὺ ἂν τοιοῦτος ἐκ φύσεως ἦν· οὐδ᾽ ἂν τοῦ
but straightaway — such from nature it-would-be nor — the
αὐλοῦ πρὸς τὸν ἦχον ὁ ἀὴρ ἐδεήθη, ἀλλὰ πάντοτε ἂν
pipe for the sound the air would-have-needed but always —
ἐφ᾽ ἑαυτοῦ ἤχει κατὰ τὸ συμβᾶν, ῥέων τε καὶ
by itself it-would-sound according-to the chance(-motion) flowing both and
κινούμενος· τοῦ τε ὕδατος οὐκ ἂν ἦν βεβιασμένη διὰ
moving of-the both water not — would-be forced through
σωλῆνος, ἡ πρὸς τὴν ἀναφορὰν τῆς τέχνης ἐκ πιεσμάτων
(a)-pipe the toward the rising (with)-the art from pressures
εἰς τὸ παρὰ φύσιν ἀναθλιβούσης τὴν κίνησιν· ἀλλ᾽ αὐτομάτως
to the against nature squeezing-up the motion but spontaneously
ἀνίη τὸ ὕδωρ πάντως πρὸς τὸ μηχάνημα, τῇ ἰδίᾳ φύσει
would-rise the water wholly to the machine by-the own nature
ἐπὶ τὸ ἄνω ὀχετηγούμενον. Εἰ δὲ τούτων κατὰ τὸ αὐτόματόν
to the above being-channeled if but of-these by the spontaneous
ἐστιν οὐδὲν ὑπὸ τῆς τῶν στοιχείων φύσεως ἐνεργούμενον,
is nothing by the of-the elements nature worked
ἀλλὰ τέχνῃ πρὸς τὸ δοκοῦν ἕκαστον ἄγεται· ἡ δὲ τέχνη
but by-art toward the seeming(-good) each is-led the and art
διάνοιά τίς ἐστι ποία κίνησίς τε καὶ ἐνέργεια, ἄρα καὶ
(a)-thought some is (a)-certain motion both and activity after-all also
διὰ τῶν ἀντιθέτων ἡμῖν τὸ ἄλλο τι παρὰ τὸ φαινόμενον
through the objections for-us the other something besides the apparent
εἶναι τὸν νοῦν ἡ ἀκολουθία τῶν εἰρημένων ἀπέδειξεν.
to-be the mind the sequence of-the said(-things) showed

GREGORY Ἐγὼ δὲ, Τοῦτο μὲν οὕτως ἔχειν φημὶ καὶ αὐτὸς, 13
I and this indeed thus to-be say also myself
τὸ μὴ ταὐτὸν εἶναι τῷ φαινομένῳ τὸ μὴ φαινόμενον·
the not the-same to-be with-the apparent the not apparent

οὐ μὴν τὸ ζητούμενον ἐν τῷ λόγῳ τούτῳ βλέπω,
not indeed the(-thing) sought in the argument this I-see
οὔπω γάρ μοι δῆλόν ἐστιν, ὅ τί ποτε χρὴ νομίζειν
not-yet for to-me clear is that which ever (one)-must think
ἐκεῖνο εἶναι τὸ μὴ φαινόμενον, ἀλλ᾽ ὅτι μὲν ὑλικόν τι
that to-be the not apparent but that indeed material something
οὐκ ἔστιν ἐδιδάχθην τῷ λόγῳ· οὐδέπω δὲ ἔγνων, ὅ
not it-is I-was-taught by-the argument not-yet but I-knew that
τι περὶ αὐτοῦ προσήκει λέγειν· ἐγὼ δὲ τοῦτο μάλιστα
which about it it-befits to-say I but this most
ἐδεόμην μαθεῖν, οὐχ ὅτι οὐκ ἔστιν, ἀλλ᾽ ὅπερ ἐστίν.
needed to-learn not that not it-is but what it-is
MACRINA Ἡ δὲ, Πολλὰ, φησὶ, καὶ περὶ πολλῶν οὕτω
she and many(-things) says also about many thus
μανθάνομεν ἐν τῷ μὴ τόδε τι λέγειν εἶναι αὐτὸ τὸ εἶναι
we-learn in the not this something to-say to-be itself the to-be
τοῦ ζητουμένου, ὅ τί ποτέ ἐστι διερμηνεύοντες.
of-the(-thing) sought that which ever it-is interpreting
Ἀπόνηρον γὰρ εἰπόντες τὸν ἀγαθὸν παρεστήκαμεν, καὶ
not-wicked for having-said the good we-have-presented and
ἄνανδρον ὀνομάσαντες τὸν δειλὸν ἐγνωρίσαμεν, καὶ
unmanly having-named the coward we-made-known and
πολλὰ τούτοις ἔστιν εἰπεῖν ὁμοιότροπα. Δι᾽ ὧν
many(-things) like-these it-is to-say of-like-manner through which
ἢ τὸ χρηστότερον ἀναλαμβάνομεν νόημα διὰ τῆς
either the better we-take-up (a)-notion through the
τῶν πονηρῶν ἀποφάσεως, ἢ τὸ ἔμπαλιν ἐπὶ τὸ χεῖρον
of-the wicked(-things) denial or the reverse to the worse
ταῖς ὑπονοίαις τρεπόμεθα, τῇ τῶν καλῶν ἀφαιρέσει
in-the suppositions we-turn by-the of-the good(-things) removal
τὸ πονηρὸν ἐνδειξάμενοι. Οὕτω τοίνυν καὶ ἐπὶ τοῦ
the wicked having-shown thus therefore also in-the-case-of the

παρόντος τις λόγου κατανοήσας, οὐκ ἂν τῆς δεούσης
present someone argument having-considered not — of-the needful
περὶ τὸ ζητούμενον ἐννοίας ἀποσφαλείη.
about the(-thing) sought notion would-miss
Ζητεῖται δὲ τί χρὴ τὸν νοῦν οἴεσθαι κατ' αὐτὴν 14
is-sought and what (one)-must the mind to-think according-to itself
τὴν οὐσίαν. Ὁ τοίνυν τὸ μὲν εἶναι τοῦτο, περὶ οὗ
the substance the(-one) therefore the indeed to-be this about which
ὁ λόγος ἐστὶ, διὰ τῆς παρ' αὐτοῦ δεικνυμένης ἡμῖν
the argument is through the from it shown to-us
ἐνεργείας μὴ ἀμφιβάλλων, τὸ δὲ ὅ τί ἐστι γνῶναι
activity not doubting the but that which it-is to-know
βουλόμενος, ἱκανῶς ἂν εὕροιτο, μὴ τοῦτο μαθεῖν εἶναι αὐτὸ
wishing sufficiently — would-find not this to-learn to-be itself
ὃ καταλαμβάνει ἡ αἴσθησις, μὴ χρῶμα, μὴ σχῆμα, μὴ
which apprehends the sense not color not shape not
ἀντιτυπίαν, μὴ βάρος, μὴ πηλικότητα, μὴ τὴν εἰς τρία
resistance not weight not size not the into three
διάστασιν, μὴ τὴν ἐπὶ τόπου θέσιν, μηδέ τι τῶν
extension not the in place position nor any of-the(-things)
περὶ τὴν ὕλην καταλαμβανομένων ὅλως μηδὲν ἴδῃ, τί
about the matter apprehended at-all nothing he-see what
ἄλλο παρὰ ταῦτά ἐστιν. Ἐγὼ δὲ μεταξὺ διεξιούσης,
else besides these(-things) is I but in-the-midst (of-her)-going-through
GREGORY Οὐκ οἶδα, ἔφην, πῶς ἔστι, πάντων τούτων
not I-know I-said how it-is-possible all these
ἀφαιρουμένων τοῦ λόγου, μὴ συνεξαλειφθῆναι τούτοις
being-removed from-the argument not to-be-wiped-out-with these
καὶ τὸ ζητούμενον. Τίνι γὰρ προσφυῇ δίχα
also the(-thing) sought to-what for may-cling apart-from
τούτων ἡ καταληπτικὴ περιεργία, κατά γε τὴν ἐμὴν
these the apprehending curiosity according-to at-least the my

ὑπόληψιν οὔπω ὁρᾶται. Παντα χῆ γὰρ ἐν τῇ τῶν ὄντων
supposition not-yet is-seen everywhere for in the of-the beings
ἀναζητήσει διὰ τῆς ἐξεταστικῆς διανοίας ὅσον τε
search through the examining mind as-much-as both
τὸ ζητούμενον, ὥσπερ τινὲς τυφλοὶ διὰ τοίχων
the(-thing) sought as some blind through walls
ἐπὶ τὴν θύραν χειραγωγούμενοι, ἑνὸς τῶν εἰρημένων
to the door led-by-the-hand one of-the(-things) said
πάντως θιγγάνομεν, ἢ χρῶμα εὑρίσκοντες, ἢ σχῆμα, ἢ
wholly we-touch either color finding or shape or
πηλικότητα, ἤ τι τῶν παρὰ σοῦ νῦν ἀπηριθμημένων
size or some of-the(-things) by you now enumerated
ἕτερον· ὅταν δὲ τούτων μηδὲν εἶναι λέγηται ἂν, εἰς τὸ
other when and of-these none to-be be-said — into the
μηδόλως τι εἶναι οἴεσθαι ὑπὸ μικροψυχίας περιαγόμεθα.
in-no-way something to-be to-think by small-soulness we-are-led-round

15 MACRINA Ἡ δὲ σχετλιάσασα μεταξὺ τοῦ λόγου, Φεῦ
she and having-protested in-the-midst-of the argument alas
τῆς ἀτοπίας, φησὶν, εἰς οἷον καταστρέφει πέρας ἡ
for-the absurdity says to what-kind-of turns-out end the
μικροφυὴς αὕτη καὶ χαμαίζηλος περὶ τῶν ὄντων κρίσις!
small-natured this and low-lying about the beings judgment
Εἰ γὰρ ἐξῄρηται τοῦ ὄντος ἅπαν ὃ μὴ τῇ αἰσθήσει
if for has-been-removed from-the being all which not by-the sense
γνωρίζεται, οὐδ' ἂν αὐτὴν τὴν τοῦ παντὸς ἐπιστατοῦσαν
is-known not-even — itself the of-the universe presiding
καὶ περιδεδραγμένην τῶν ὄντων δύναμιν ὁμολογοίη πάντως
and having-grasped the beings power would-confess wholly
ὁ τοῦτο λέγων, ἀλλὰ τὸ ἀσώματόν τε καὶ ἀειδὲς
the(-one) this saying but the incorporeal both and formless
περὶ τῆς θείας φύσεως διδαχθεὶς, τὸ μὴ εἶναι αὐτὴν
about the divine nature having-been-taught the not to-be it

ὅλως ἐκ τῆς τοιαύτης πάντως ἀκολουθίας λογίζεται. Εἰ δὲ
at-all from the such wholly sequence he-reckons if but
ἐκεῖ τὸ ταῦτα μὴ εἶναι περιγραφὴ τοῦ εἶναι οὐ γίνεται,
there the these(-things) not to-be (a)-limit of-the to-be not becomes
πῶς ὁ ἀνθρώπινος νοῦς τοῦ ὄντος ἐκθλίβεται τῇ
how (is)-the human mind from-the being squeezed-out by-the
ἀφαιρέσει τῶν σωματικῶν ἰδιωμάτων συνδαπανώμενος;
removal of-the bodily properties consumed-along

GREGORY Οὐκοῦν, εἶπον, ἐξ ἀτόπων μεταλαμβάνομεν
therefore I-said from absurd(-things) we-take-up
ἕτερον ἄτοπον διὰ τῆς ἀκολουθίας ταύτης. Περίκειται
another absurd(-thing) through the sequence this turned-round
γὰρ ὁ λόγος ἡμῖν εἰς τὸ ταὐτὸν οἴεσθαι τῇ θείᾳ
for the argument for-us into the the-same to-think with-the divine
φύσει, καὶ τὸν νοῦν τὸν ἡμέτερον, εἴπερ τῇ ὑπεξαιρέσει
nature also the mind the our if-indeed by-the subtraction
τῶν κατ᾽ αἴσθησιν εὑρισκομένων νοεῖται ἑκάτερον.
of-the(-things) by sense found is-understood each

MACRINA Μὴ ταὐτὸν εἴπῃς, φησὶν ἡ διδάσκαλος (ἀσεβὴς
not the-same say says the teacher impious
γὰρ καὶ οὗτος ὁ λόγος), ἀλλ᾽ ὡς ἐδιδάχθης παρὰ τῆς
for also this the argument but as you-were-taught by the
θείας Γραφῆς, ὅμοιον εἰπὲ τοῦτο ἐκείνῳ. Τὸ γὰρ κατ᾽
divine Scripture like say this to-that the for according-to
εἰκόνα γενόμενον διὰ πάντων ἔχει πάντως τὴν πρὸς
image having-come-to-be through all(-things) has wholly the toward
τὸ ἀρχέτυπον ὁμοιότητα, νοερὰν τοῦ νοεροῦ, καὶ τοῦ
the archetype likeness intellectual of-the intellectual and of-the
ἀσωμάτου ἀσώματον, ὄγκου τε παντὸς ἀπηλλαγμένον
incorporeal incorporeal from-bulk both all freed
ὥσπερ ἐκεῖνο, καὶ πᾶσαν ἐκφεῦγον διαστηματικὴν
as that and every escaping dimensional

καταμέτρησιν ὁμοίως ἐκείνῳ· ἄλλο δέ τι παρ᾽ ἐκεῖνο
measurement likewise to-that other but something besides that
κατὰ τὴν τῆς φύσεως ἰδιότητα. Οὐκέτι γὰρ ἂν εἴη
according-to the of-the nature property no-longer for — it-would-be
εἰκὼν, εἰ ἐκείνῳ δι᾽ ἁπάντων εἴη ταὐτὸν, ἀλλ᾽ ἐν οἷς
(an)-image if with-that in all(-respects) it-were the-same but in which
ἐν τῇ ἀκτίστῳ φύσει καθορᾶται ἐκεῖνο, ἐν τοῖς αὐτοῖς
in the uncreated nature is-seen that in the same
ἡ κτιστὴ φύσις δείκνυσι τοῦτο· καὶ ὥσπερ πολλάκις ἐν
the created nature shows this and as often in
μικρῷ ψήγματι ὑελίνῳ, ὅταν τύχῃ πρὸς ἀκτῖνα κείμενον,
small piece of-glass when it-happens toward (a)-ray lying
ὅλος ἐνορᾶται τοῦ ἡλίου ὁ κύκλος, οὐ κατὰ τὸ ἴδιον
whole is-seen-in of-the sun the circle not according-to the own
μέγεθος αὐτῷ ἐμφαινόμενος, ἀλλ᾽ ὡς χωρεῖ βραχύτης τοῦ
size in-it appearing but as contains (the)-smallness of-the
ψήγματος τοῦ κύκλου τὴν ἔμφασιν· οὕτως ἐν τῇ βραχύτητι
piece of-the circle the reflection thus in the smallness
τῆς ἡμετέρας φύσεως τῶν ἀφράστων ἐκείνων τῆς θεότητος
of-the our nature of-the unspeakable those of-the Godhead
ἰδιωμάτων αἱ εἰκόνες ἐκλάμπουσιν, ὥστε διὰ τούτων τὸν
properties the images shine-forth so-that through these the
λόγον χειραγωγούμενον, μήτε ἀποπίπτειν τῆς κατὰ
reason led-by-the-hand neither to-fall-away from-the according-to
τὴν οὐσίαν τοῦ νοῦ καταλήψεως, ἀποκαθαιρομένης ἐν τῇ
the substance of-the mind apprehension being-purged in the
ἐξετάσει τοῦ σκέμματος τῆς σωματικῆς ἰδιότητος· μηδ᾽
examination of-the inquiry of-the bodily property nor
αὖ πάλιν εἰς ἴσον ἄγειν τῇ ἀορίστῳ τε καὶ ἀκηράτῳ
in-turn again into equality to-bring with-the unbounded both and undefiled
φύσει, τὴν μικρὰν καὶ ἐπίκηρον· ἀλλὰ νοητὴν μὲν οἴεσθαι
nature the small and perishable but intellectual indeed to-think

τὴν οὐσίαν· ἐπειδὴ καὶ νοητῆς οὐσίας ἐστὶν εἰκών, μὴ
the substance since also of-intellectual substance it-is (an)-image not
μέντοι τὴν αὐτὴν τῷ ἀρχετύπῳ τὴν εἰκόνα λέγειν.
however the same as-the archetype the image to-call
Ὥσπερ οὖν διὰ τῆς ἀπορρήτου σοφίας τοῦ Θεοῦ τῆς 16
as then through the ineffable wisdom — of-God the(-wisdom)
τῷ παντὶ ἐμφαινομένης τὴν θείαν φύσιν τε καὶ δύναμιν
in-the universe appearing the divine nature both and power
ἐν πᾶσι τοῖς οὖσιν εἶναι οὐκ ἀμφιβάλλομεν, ὡς ἂν ἐν τῷ
in all the beings to-be not we-doubt so-that — in the
εἶναι τὰ πάντα μένοι· καί τοί γε εἰ τὸν τῆς φύσεως
to-be the all(-things) may-remain and surely at-least if the of-the nature
ἀπαιτοίης λόγον, παμπλήθως ἀπέχει οὐσία Θεοῦ
you-should-demand account very-far stands-off (the)-substance of-God
πρὸς τὰ καθ' ἕκαστον ἐν τῇ κτίσει δεικνύμενά τε καὶ
from the(-things) by each in the creation shown both and
νοούμενα· ἀλλ' ὅμως ἐν τούτοις εἶναι τὸ διεστὸς κατὰ
understood but nevertheless in these to-be the standing-apart in
τὴν φύσιν ὁμολογεῖται· οὕτως οὐδὲν ἄπιστον καὶ τὴν τῆς
the nature is-agreed thus nothing (is)-incredible also the of-the
ψυχῆς οὐσίαν, ἄλλο τι καθ' ἑαυτὴν οὖσαν, ὅ τί ποτε
soul substance other something by itself being that which ever
καὶ εἶναι εἰκάζεται, μὴ ἐμποδίζεσθαι πρὸς τὸ εἶναι, τῶν
also to-be it-is-conjectured not to-be-hindered from the to-be the(-things)
στοιχειωδῶς ἐν τῷ κόσμῳ θεωρουμένων οὐ συμβαινόντων
elementally in the world contemplated not agreeing
αὐτῇ κατὰ τὸν λόγον τῆς φύσεως· οὐδὲ ἐπὶ
with-it according-to the definition of-the nature not-even in-the-case-of
τῶν ζώντων σωμάτων, καθὼς ἤδη προείρηται, οἷς
the living bodies as already has-been-said-before of-which
ἡ ὑπόστασις ἐκ τῆς τῶν στοιχείων ἐστὶ συγκράσεως,
the existence from the of-the elements is blending

κοινωνία τις κατὰ τὸν τῆς οὐσίας λόγον ἐστὶ τῷ ἁπλῷ
(a)-fellowship some according-to the of-the substance definition is for-the simple
τε καὶ ἀειδεῖ τῆς ψυχῆς πρὸς τὴν σωματικὴν παχυμερίαν·
both and formless of-the soul with the bodily grossness
ἀλλ' ὅμως τὸ ἐν τούτοις εἶναι τὴν ζωτικὴν τῆς ψυχῆς
but nevertheless the in these to-be the vital of-the soul
ἐνέργειαν, οὐκ ἀμφιβάλλεται, λόγῳ τινὶ κρείττονι τῆς
activity not is-doubted by-reason some higher than-the
ἀνθρωπίνης κατανοήσεως ἀνακραθεῖσαν. Οὐκοῦν οὐδὲ
human understanding blended therefore not-even
ἀναλυσάντων πρὸς ἑαυτὰ τῶν ἐν τοῖς σώμασι στοιχείων,
(when)-having-resolved into themselves the in the bodies elements
τὸ συνδέον αὐτὰ διὰ τῆς ζωτικῆς ἐνεργείας ἀπόλωλεν.
the(-thing) binding them through the vital activity has-perished
Ἀλλ' ὥσπερ συνεστῶτος ἔτι τοῦ τῶν στοιχείων συγκρίματος
but as (when)-composed still the of-the elements compound
ψυχοῦται καὶ τὰ καθ' ἕκαστον, ἴσως τε καὶ ὁμοίως
is-ensouled also the(-parts) by each equally both and alike
πᾶσι τοῖς μέρεσι τοῖς συμπληροῦσι τὸ σῶμα τῆς ψυχῆς
to-all the parts the(-parts) completing the body the soul
ἐνδυομένης, καὶ οὐκ ἄν τις εἴποι, οὔτε στερρὰν αὐτὴν καὶ
entering and not — anyone would-say neither solid it and
ἀντίτυπον εἶναι, τῷ γεώδει συγκεκραμένην, οὔτε ὑγρὰν,
resistant to-be with-the earthy mixed nor moist
ἢ ψυχρὰν ἢ τὴν τῷ ψυχρῷ ἀντικειμένην ποιότητα, τὴν
or cold or the to-the cold opposed quality the(-soul)
ἐν πᾶσιν οὖσαν τούτοις, καὶ ἑκάστῳ τὴν ζωτικὴν δύναμιν
in all being these and to-each the vital power
ἐνιοῦσαν· οὕτω, καὶ λυθέντος τοῦ συγκρίματος, καὶ εἰς
imparting thus also having-been-loosed the compound and into
τὰ οἰκεῖα πάλιν ἀναδραμόντος, τὴν ἁπλῆν ἐκείνην καὶ
the own(-places) again having-run-back the simple that and

ἀσύνθετον φύσιν ἑκάστῳ παρεῖναι τῶν μερῶν, καὶ μετὰ τὴν
uncompounded nature to-each to-be-present of-the parts even after the
διάλυσιν οἴεσθαι, οὐδὲν τοῦ εἰκότος ἐστίν· ἀλλὰ τὴν
dissolution to-think nothing of-the likely is but the(-nature)
ἅπαξ ἀῤῥήτῳ τινὶ συμφυεῖσαν λόγῳ τῷ τῶν στοιχείων
once by-ineffable some having-grown-together reason with-the of-the elements
συγκρίματι, καὶ εἰσαεὶ παραμένειν, οἷς κατεμίχθη,
compound also forever to-remain with-which it-was-mixed
μηδενὶ τρόπῳ τῆς γινομένης ἅπαξ αὐτῇ συμφυΐας
in-no way from-the having-come-about once to-it natural-union
ἀποσπωμένην. Οὐ γὰρ ἐπειδὴ λύεται τὸ συγκείμενον,
being-torn-away not for since is-loosed the composed(-thing)
κινδυνεύει συνδιαλυθῆναι τῷ συνθέτῳ τὸ μὴ συγκείμενον.
runs-the-risk to-be-dissolved-with the composite the not composed

THE SOUL AND THE DISSOLVED ELEMENTS

Gregory asks how the soul can follow the elements when they are scattered. Macrina answers that the intelligible and unextended neither contracts nor spreads as bodies do, so nothing tears the soul from the elements once joined to it. Gregory objects that her definition omits anger and desire. She argues from Scripture that, since anger and desire are shared with the beasts, the soul is not defined by them.

GREGORY Κἀγὼ εἶπον, Ἀλλὰ τὰ μὲν στοιχεῖα συμπίπτειν τε 17
and-I said but the indeed elements to-fall-together both
πρὸς ἄλληλα, καὶ πρὸς ἀλλήλων διακρίνεσθαι, καὶ τοῦτο
with one-another and from one-another to-be-separated and this
εἶναι τὴν τοῦ σώματος σύστασίν τε καὶ διάλυσιν, οὐδεὶς
to-be the of-the body composition both and dissolution no-one
ἂν ἀντείποι. Ἐπειδὴ δὲ πολὺ τὸ μέσον ἑκάστῳ νοεῖται
— would-gainsay since but great the interval to-each is-conceived

τοῦτο τῶν ἑτερογενῶς ἐχόντων πρὸς ἄλληλα, κατά
this of-the(-things) differently being toward one-another by
τε τὴν τοπικὴν θέσιν, καὶ τὴν τῶν ποιοτήτων διαφοράν
both the local position and the of-the qualities difference
τε καὶ ἰδιότητα, συνδεδραμηκότων μὲν ἀλλήλοις περὶ
both and property having-run-together indeed with-one-another about
τὸ ὑποκείμενον τῶν στοιχείων, τὴν νοερὰν ταύτην καὶ
the subject the elements the intellectual this and
ἀδιάστατον φύσιν ἣν καλοῦμεν ψυχὴν, ἀκόλουθον συμφυῶς
unextended nature which we-call soul (is)-consistent naturally
πρὸς τὸ ἡνωμένον ἔχειν· εἰ δὲ ἀπ' ἀλλήλων διακριθείη
to the united to-cling if but from one-another be-separated
ταῦτα, κἀκεῖσε γένοιτο, ὅπηπερ ἂν ἕκαστον ἡ φύσις
these and-thither come wherever — each the nature
ἄγοι, τί πείσεται ἡ ψυχὴ πολλαχῆ τοῦ ὀχήματος αὐτῇ
may-lead what will-suffer the soul in-many-places the vehicle for-it
διασπαρέντος· ὥσπερ τις ναύτης τῆς ὁλκάδος ἐν ναυαγίῳ
being-scattered as some sailor the merchantman in shipwreck
διαλυθείσης ἀδυνατῶν πᾶσι τοῖς τοῦ πλοίου μορίοις
dissolved being-unable to-all the of-the ship pieces
ἄλλοις ἀλλαχῆ τοῦ πελάγους ἐσκεδασμένοις κατὰ ταὐτὸν
some elsewhere of-the sea scattered at once
ἐπινήξασθαι (παντὸς γὰρ τοῦ ἐπιτυχοῦντος λαβόμενος τὰ
to-swim-upon all for the chance(-piece) having-seized the
λοιπὰ φέρειν καταλείψει τοῖς κύμασι), τὸν αὐτὸν τρόπον
rest to-carry will-leave to-the waves the same manner
ἡ ψυχὴ τῇ διακρίσει τῶν στοιχείων συνδιασχισθῆναι
the soul by-the separation of-the elements to-be-split-with
τὴν φύσιν οὐκ ἔχουσα, εἴπερ δυσαπαλλάκτως ἔχει τοῦ
the nature not having if-indeed inseparably it-is from-the
σώματος, ἑνί τινι πάντως προσφυεῖσα στοιχείων, τῶν
body to-one some wholly having-grown-onto of-elements from-the

ἄλλων ἀποσχισθήσεται, καὶ οὐδὲν μᾶλλον ἀθάνατον αὐτὴν
others will-be-split-off and nothing more immortal it
διὰ τὸ ἐν ἑνὶ ζῇν, ἢ θνητὴν, διὰ τὸ ἐν τοῖς
because-of the in one to-live than mortal because-of the in the
πλείοσι μὴ εἶναι, ἡ ἀκολουθία τοῦ λόγου δίδωσιν οἴεσθαι.
more not to-be the sequence of-the argument gives to-think
MACRINA Ἀλλ' οὔτε συστέλλεται, φησὶν, οὔτε διαχεῖται τὸ 18
but neither is-contracted says nor is-diffused the
νοητόν τε καὶ ἀδιάστατον (σωμάτων γὰρ ἴδιον συστολὴ
intelligible both and unextended of-bodies for (is)-proper contraction
καὶ διάχυσις), ἐπίσης δὲ κατὰ τὴν ἰδίαν φύσιν τὴν
and diffusion equally and according-to the own nature the
ἀειδῆ καὶ ἀσώματον τῇ τε συγκρίσει τῶν στοιχείων
formless and incorporeal in-the both compounding of-the elements
περὶ τὸ σῶμα καὶ τῇ διακρίσει πάρεστιν, συνεσφιγμένων
about the body and in-the separation it-is-present being-compressed
ἐν τῷ συγκρίματι τῶν στοιχείων στενοχωρουμένη, οὔτε
in the compound the elements being-cramped neither
ἀποφοιτησάντων ἐπὶ τὰ συγγενῆ, καὶ κατὰ φύσιν αὐτοῖς
having-gone-off to the kindred(-things) and by nature to-them
ἀπολιμπανομένη, κἂν πολὺ τὸ μέσον εἶναι δοκεῖ τὸ
being-left-behind even-if great the interval to-be seems the(-interval)
τῆς ἑτερότητος τῶν στοιχείων ἐνθεωρούμενον. Πολλὴ γὰρ
of-the otherness of-the elements contemplated great for
ἡ διαφορὰ τοῦ ἀνωφεροῦς τε καὶ κούφου πρὸς τὸ βαρὺ
(is)-the difference of-the upward-tending both and light from the heavy
καὶ γεῶδες, τοῦ θερμοῦ πρὸς τὸ ψυχρὸν, καὶ τοῦ ὑγροῦ
and earthy of-the hot from the cold and of-the moist
πρὸς τὸ ἐναντίον· ἀλλ' ὅμως οὐδεὶς πόνος τῇ
from the opposite but nevertheless no toil (is-there)-for-the
νοερᾷ φύσει ἑκάστῳ παρεῖναι, οἷς ἅπαξ ἐνεφύη,
intellectual nature to-each to-be-present to-which once it-was-implanted

διὰ κράσεως μὴ συνδιασχιζομένη τῇ τῶν στοιχείων
through blending not split-along with-the of-the elements
ἐναντιότητι. Οὐ γὰρ ἐπειδὴ κατὰ τὴν τοπικὴν διάστασιν,
contrariety not for since according-to the local distance
καὶ τὴν ποίαν ἰδιότητα, πόῤῥωθεν ἀλλήλων ταῦτα
and the qualitative property far-off from-one-another these(-things)
νομίζεται, διὰ τοῦτο κάμνει ἡ ἀδιάστατος φύσις
are-thought because-of this (is)-wearied the unextended nature
τοῖς τοπικῶς διεστηκόσι συναπτομένη, ἐπεὶ καὶ νῦν
by-the(-things) locally standing-apart joined since even now
ἔξεστι τῇ διανοίᾳ ὁμοῦ τε τὸν οὐρανὸν θεωρεῖν, καὶ ἐπὶ
it-is-possible for-the mind at-once both the heaven to-contemplate and to
τὰ πέρατα τοῦ κόσμου ταῖς πολυπραγμοσύναις ἐκτείνεσθαι·
the ends of-the world by-the inquisitiveness to-be-extended
καὶ οὐ διασπᾶται πρὸς τοσαῦτα μήκη τὸ θεωρητικὸν τῆς
and not is-torn-apart to so-great lengths the contemplative(-power) of-the
ψυχῆς ἡμῶν διατεινόμενον. Οὐκοῦν οὐδὲν ἐμπόδιόν ἐστι τῇ
soul our stretched therefore nothing (an)-obstacle is for-the
ψυχῇ κατὰ τὸ ἴσον παρεῖναι τοῖς τοῦ σώματος στοιχείοις,
soul in the equal(-way) to-be-present to-the of-the body elements
καὶ συγκεκραμένοις διὰ τῆς συνδρομῆς, καὶ ἀπολυομένοις
both (when)-blended through the concourse and (when)-loosed
διὰ τῆς ἀνακράσεως. Καθάπερ γὰρ χρυσοῦ καὶ ἀργύρου
through the commixture as for of-gold and of-silver
συντετηκότων ἐνθεωρεῖταί τις τεχνικὴ δύναμις ἡ τὰς
fused is-observed some artful power the(-power) the
ὕλας συντήξασα· καὶ εἰ πάλιν ἀποτακείη τοῦ ἑτέρου τὸ
materials having-fused and if again be-melted-away from-the other the
ἕτερον, οὐδὲν ἔλαττον ὁ τῆς τέχνης λόγος ἐν ἑκατέρῳ μένει·
one no less the of-the art principle in each remains
καὶ ἡ μὲν ὕλη διεμερίσθη, ἡ δὲ τέχνη οὐ συνδιετμήθη
and the indeed matter was-divided the but art not was-cut-up-with

τῇ ὕλῃ· πῶς γὰρ ἂν διαιρεθείη τὸ ἄτμητον; κατὰ
with-the matter how for — could-be-divided the indivisible according-to
τὸν αὐτὸν λόγον καὶ ἡ νοερὰ τῆς ψυχῆς φύσις, καὶ τῇ
the same reason also the intellectual of-the soul nature both in-the
συνδρομῇ τῶν στοιχείων ἐνθεωρεῖται, καὶ διαλυθέντων
concourse of-the elements is-observed and (when-they-are)-dissolved
οὐκ ἀποκρίνεται, ἀλλὰ καὶ ἐν αὐτοῖς μένει καὶ ἐν τῷ
not is-separated but both in them remains and in the
χωρισμῷ αὐτῶν συμπαρεκτεινομένη οὐ διακόπτεται, οὐδὲ
separation their extending-along not is-cut nor
πρὸς τὸν ἀριθμὸν τῶν στοιχείων εἰς μερικὰ τμήματα
according-to the number of-the elements into partial pieces
κατακερματίζεται. Τοῦτο γὰρ ἴδιον τῆς σωματικῆς
is-chopped-up this for (is)-proper of-the bodily
καὶ διαστηματικῆς ἐστι φύσεως· ἡ δὲ νοερά τε καὶ
and extended is nature the but intellectual both and
ἀδιάστατος φύσις τὰ ἐκ διαστάσεως οὐκ ἀναδέχεται πάθη.
unextended nature the from extension not admits affections
Οὐκοῦν ἐστιν ἐν αὐτοῖς ἡ ψυχὴ, ἐν οἷς ἅπαξ ἐγένετο, 19
therefore is in them the soul in which once it-came-to-be
οὐδεμιᾶς ἀνάγκης τῆς πρὸς ἐκεῖνα συμφυΐας αὐτὴν
no necessity of-the toward those natural-union it
ἀποσπώσης. Τί οὖν τὸ σκυθρωπὸν ἐν τούτοις ἐστὶν, εἰ
tearing-away what then the gloomy(-thing) in these is if
τοῦ ὁρωμένου τὸ ἀειδὲς ἀνταλλάσσεται; καὶ ὑπὲρ τίνος
for-the seen the formless is-exchanged and for what
οὕτω διαβέβληταί σοι πρὸς τὸν θάνατον ἡ διάνοια;
thus is-set-against to-you toward the death the mind
GREGORY Ἐγὼ δὲ, ἀναλαβὼν τῇ διανοίᾳ τὸν ὁρισμὸν, ὃν ἐν
I and having-taken-up in-the mind the definition which in
τοῖς πρὸ τούτου λόγοις περὶ ψυχῆς ἐποιήσατο, οὐχ ἱκανῶς
the before this words about soul she-had-made not sufficiently

εἶπον ἐνδεδεῖχθαί μοι τὸν λόγον ἐκεῖνον τὰς ἐνθεωρουμένας
I-said to-have-shown to-me the account that the observed
τῇ ψυχῇ δυνάμεις· ὅς φησι νοερὰν αὐτὴν εἶναι οὐσίαν,
in-the soul powers which says intellectual it to-be (a)-substance
καὶ τῷ ὀργανικῷ σώματι ζωτικὴν δύναμιν πρὸς τὴν τῶν
and in-the organic body (a)-vital power for the of-the
αἰσθήσεων ἐνέργειαν ἐμποιεῖν· οὐ γὰρ μόνον περὶ τὴν
senses activity to-produce not for only about the
ἐπιστημονικήν τε καὶ θεωρητικὴν διάνοιαν ἐνεργός ἐστιν
scientific both and contemplative thought active is
ἡμῶν ἡ ψυχὴ, ἐν τῷ νοερῷ τῆς οὐσίας τὸ τοιοῦτον
our the soul in the intellectual of-the substance the such
ἐργαζομένη, οὐδὲ τὰ αἰσθητήρια μόνα πρὸς τὴν κατὰ φύσιν
working nor the sense-organs only for the by nature
ἐνέργειαν οἰκονομεῖ· ἀλλὰ πολλὴ μὲν ἡ κατὰ ἐπιθυμίαν,
activity it-manages but much indeed (is)-the by desire
πολλὴ δὲ καὶ ἡ κατὰ θυμὸν κίνησις ἐνθεωρεῖται τῇ
much and also the by anger motion is-observed in-the
φύσει· ἑκατέρας δὲ τούτων γενικῶς ἡμῖν ἐννπαρχούσης,
nature of-each and of-these generically in-us being-present
εἰς πολλάς τε καὶ ποικίλας διαφορὰς ὁρῶμεν προϊοῦσαν
into many both and various differences we-see proceeding
ταῖς ἐνεργείαις ἀμφοτέρων τὴν κίνησιν. Πολλὰ μὲν γὰρ
by-the activities of-both the motion many(-things) indeed for
ἔστιν ἰδεῖν, ὧν τὸ ἐπιθυμητικὸν καθηγεῖται· πολλά
it-is-possible to-see of-which the desiring(-part) leads many
γε πάλιν ἃ τῆς θυμοειδοῦς αἰτίας ἐκφύεται, καὶ οὐδὲν
at-least again which from-the angry cause spring and nothing
τοῦτο σῶμά ἐστι, τὸ δὲ ἀσώματον νοερὸν πάντως·
(of)-this body is the(-thing) and incorporeal (is)-intellectual wholly
νοερὸν δέ τι τὴν ψυχὴν ὁ ὁρισμὸς ἀπεφήνατο, ὥστε
intellectual and something the soul the definition declared so-that

δυοῖν ἀτόποις τὸ ἕτερον ἐκ τῆς ἀκολουθίας ἀνακύπτειν
of-two absurdities the one from the sequence to-emerge
τοῦ λόγου, ἢ καὶ τὸν θυμὸν καὶ τὴν ἐπιθυμίαν ἄλλας
of-the argument either both the anger and the desire other
ἐν ἡμῖν εἶναι ψυχὰς, καὶ πλῆθος ψυχῶν ἀντὶ μιᾶς
in us to-be souls and (a)-multitude of-souls instead-of one
καθορᾶσθαι, ἢ μηδὲ τὸ διανοητικὸν τὸ ἐν ἡμῖν ψυχὴν
to-be-seen or not-even the thinking(-part) the(-one) in us (a)-soul
οἴεσθαι. Τὸ γὰρ νοερὸν ἐπίσης πᾶσιν ἐφαρμοζόμενον, ἢ
to-think the for intellectual equally to-all being-applied either
πάντας ψυχὰς ἀποδείξει ταῦτα, ἢ ἕκαστον τούτων ἐκ
all souls will-show these or each of-these from
τοῦ ἴσου τοῦ ἰδιώματος τῆς ψυχῆς ἐξαιρήσει.
the equal from-the property of-the soul will-remove
MACRINA Ἡ δὲ Πολλοῖς φησὶν, ἤδη καὶ ἄλλοις ἐζητημένον 20
she and many(-men) says already also others having-been-sought
τὸν λόγον τοῦτον ἀκολούθως καὶ αὐτὸς ἐπιζητεῖς, ὅ, τι
the inquiry this consistently also yourself seek that which
ποτὲ χρὴ ταῦτα νομίζειν εἶναι τὸ ἐπιθυμητικὸν καὶ
ever (one)-must these(-things) to-think to-be the desiring(-part) and
τὸ θυμοειδὲς, εἴτε συνουσιωμένα τῇ ψυχῇ, καὶ παρὰ
the angry(-part) whether fused-in-substance with-the soul and from
τὴν αὐτὴν εὐθὺς τῇ κατασκευῇ συνυπάρχοντα,
the same(-moment) immediately in-the making coexisting
εἴτε τι ἄλλο παρ' αὐτὴν ὄντα καὶ ὕστερον ἡμῖν
or something other besides it being and later in-us
ἐπιγινόμενα. Τὸ μὲν γὰρ ἐνορᾶσθαι τῇ ψυχῇ ταῦτα,
supervening the indeed for to-be-observed in-the soul these(-things)
παρὰ πάντων ἐπίσης ὁμολογεῖται· τὸ δὲ ὅ, τι χρὴ
by all equally is-agreed the but that which (one)-must
περὶ αὐτῶν οἴεσθαι, οὔπω δι' ἀκριβείας εὗρεν ὁ λόγος,
about them to-think not-yet with exactness found the argument

ὥστε βεβαίαν τὴν περὶ τούτων ὑπόληψιν ἔχειν, ἀλλ᾽ ἔτι
so-that firm the about these supposition to-have but still
πεπλανημέναις οἱ πολλοὶ καὶ διαφόροις ταῖς περὶ τούτων
with-wandering the many and different the about these
δόξαις ἐπιδιστάζουσιν. Ἡμῖν δὲ εἰ μὲν ἱκανὴ πρὸς ἀπόδειξιν
opinions are-in-doubt for-us but if indeed sufficient for demonstration
ἀληθῶς ἦν ἡ ἔξω φιλοσοφία, ἡ τεχνικῶς περὶ
truly were the outside philosophy the(-one) artfully about
τούτων διαλαβοῦσα, περιττὸν ἂν ἦν ἴσως τὸν περὶ
these(-things) having-treated superfluous — would-be perhaps the about
ψυχῆς λόγον προτιθέναι τῷ σκέμματι. Ἐπεὶ δὲ τοῖς
soul discourse to-set-before the inquiry since but for-the(-ones)
μὲν κατὰ τὸ φανὲν ἀκόλουθον κατ᾽ ἐξουσίαν προῆλθεν ἡ
indeed according-to the apparent consequence with license went-forward the
περὶ ψυχῆς θεωρία· ἡμεῖς δὲ τῆς ἐξουσίας ἄμοιροι ταύτης
about soul contemplation we but of-the license without-share of-this
ἐσμὲν, τῆς λέγειν φημὶ ἅπερ βουλόμεθα, κανόνι παντὸς
are of-the to-say I-mean whatever we-wish (as)-rule of-every
δόγματος καὶ νόμῳ κεχρημένοι τῇ ἁγίᾳ Γραφῇ· ἀναγκαίως
doctrine and (as)-law using the holy Scripture necessarily
πρὸς ταύτην βλέποντες, τοῦτο δεχόμεθα μόνον, ὅ, τι περ
to it looking this we-accept only that which —
ἂν ᾖ συμφωνοῦν τῷ τῶν γεγραμμένων σκοπῷ. Οὐκοῦν
— be agreeing with-the of-the written(-things) aim therefore
παρέντες τὸ Πλατωνικὸν ἅρμα, καὶ τὴν ὑπεζευγμένην
having-passed-by the Platonic chariot and the yoked-under
αὐτῷ ξυνωρίδα τῶν πώλων, οὐχ ὁμοίως ταῖς ὁρμαῖς
to-it pair of-the colts not alike in-the impulses
πρὸς ἀλλήλους ἐχόντων, καὶ τὸν ὑπὲρ τούτων ἡνίοχον,
toward one-another being and the over these charioteer
δι᾽ ὧν ἁπάντων τὰ τοιαῦτα περὶ ψυχῆς φιλοσοφεῖ
through which all the such(-things) about soul he-philosophizes

δι᾽ αἰνίγματος· ὅσα θ᾽ ὁ μετ᾽ ἐκεῖνον φιλόσοφος ὁ
through riddle whatever and the after him philosopher the
τεχνικῶς τοῖς φαινομένοις ἀκολουθῶν, καὶ τὰ νῦν
artfully the appearances following also the(-things) now
ἡμῖν προκείμενα δι᾽ ἐπιμελείας κατεξετάζων, θνητὴν εἶναι
to-us lying-before with care examining-closely mortal to-be
διὰ τούτων τὴν ψυχὴν ἀπεφήνατο, καὶ πάντας τούς τε
through these the soul declared and all the(-ones) both
πρὸ τούτων, καὶ τοὺς ἐφεξῆς, τούς τε καταλογάδην
before these and the(-ones) after the(-ones) both in-prose
καὶ τοὺς ἐν ῥυθμῷ τινι καὶ μέτρῳ φιλοσοφήσαντας
and the(-ones) in rhythm some and meter having-philosophized
καταλιπόντες, σκοπὸν τοῦ λόγου τὴν θεόπνευστον Γραφὴν
having-left (as)-aim of-the discourse the God-breathed Scripture
ποιησώμεθα, ἣ ψυχῆς ἐξαίρετον μηδὲν νομίζειν εἶναι
let-us-make which of-soul special nothing to-think to-be
νομοθετεῖ, ὃ μὴ καὶ τῆς θείας φύσεώς ἐστιν ἴδιον.
legislates which not also of-the divine nature is proper
Ὃ γὰρ ὁμοίωμα Θεοῦ τὴν ψυχὴν εἶναι φήσας, πᾶν
the(-one) for (a)-likeness of-God the soul to-be having-said all
ὃ ἀλλότριόν ἐστι Θεοῦ, ἐκτὸς εἶναι τοῦ ὅρου τῆς
which alien is to-God outside to-be of-the definition of-the
ψυχῆς ἀπεφήνατο. Οὐδὲ γὰρ ἂν ἐν τοῖς παρηλλαγμένοις
soul declared not-even for — in the altered(-things)
διασωθείη τὸ ὅμοιον. Οὐκοῦν ἐπειδὴ τοιοῦτον οὐδὲ τῇ
could-be-preserved the likeness therefore since such not-even with-the
θείᾳ συνθεωρεῖται φύσει, οὐδὲ τῇ ψυχῇ συνουσιοῦσθαι
divine is-observed nature not-even with-the soul to-be-fused-in-substance
ταῦτα κατὰ λόγον ἄν τις ὑπονοήσειε.
these(-things) according-to reason — anyone would-suppose

21 Τὸ μὲν οὖν κατὰ τὴν διαλεκτικὴν τέχνην διὰ
the indeed then according-to the dialectical art through
συλλογιστικῆς τε καὶ ἀναλυτικῆς ἐπιστήμης βεβαιοῦσθαι
syllogistic both and analytic science to-be-confirmed
καὶ τὰ ἡμέτερα δόγματα, ὡς σαθρόν τε καὶ ὕποπτον
also the our doctrines as rotten both and suspect
εἰς ἀπόδειξιν ἀληθείας τὸ τοιοῦτον εἶδος τοῦ λόγου
for proof of-truth the such form of-the argument
παραιτησόμεθα. Πᾶσι γάρ ἐστι πρόδηλον τὸ τὴν
we-will-decline to-all for it-is evident the the
διαλεκτικὴν περιεργίαν ἴσην ἐφ' ἑκάτερα τὴν ἰσχὺν ἔχειν,
dialectical subtlety equal to either-side the strength to-have
πρός τε τὴν τῆς ἀληθείας ἀνατροπὴν, καὶ πρὸς τὴν τοῦ
toward both the of-the truth overthrow and toward the of-the
ψεύδους κατηγορίαν. Ὅθεν καὶ αὐτὴν τὴν ἀλήθειαν, ὅταν
lie accusation whence also itself the truth when
μετά τινος τοιαύτης τέχνης προάγηται, δι' ὑποψίας
with some such art it-is-brought-forward under suspicion
πολλάκις ποιούμεθα, ὡς τῆς περὶ ταύτης δεινότητος
often we-hold as the about this cleverness
παρακρουομένης ἡμῶν τὴν διάνοιαν, καὶ τῆς ἀληθείας
misleading our the mind and the truth
ἀποσφαλείσης. Εἰ δέ τις τὸν ἀκατάσκευόν τε καὶ γυμνὸν
having-been-missed if but someone the unelaborate both and bare
πάσης περιβολῆς προσίοιτο λόγον, ἐροῦμεν ὡς ἂν οἷόν
of-all covering would-admit discourse we-will-speak as — possible
τε ᾖ κατὰ τὸν εἱρμὸν τῆς γραφικῆς ὑφηγήσεως τὴν
— it-be according-to the sequence of-the scriptural guidance the
περὶ τούτων θεωρίαν προσάγοντες. Τί οὖν ἐστιν ὅ
about these(-things) contemplation bringing-forward what then is (it)-which
φαμεν; Τὸ λογικὸν τοῦτο ζῶον ὁ ἄνθρωπος νοῦ τε καὶ
we-say the rational this animal the man of-mind both and

ἐπιστήμης δεκτικὸν εἶναι, ἢ παρὰ τῶν ἔξω τοῦ λόγου
of-knowledge receptive to-be or by the(-ones) outside of-the doctrine
τοῦ καθ' ἡμᾶς μεμαρτύρηται, οὐκ ἂν οὕτω τοῦ ὁρισμοῦ
the by us has-been-attested not — thus the definition
τὴν φύσιν ἡμῶν ὑπογράφοντος, εἴπερ ἐνεώρα θυμόν τε
the nature our sketching if-indeed it-saw anger both
καὶ ἐπιθυμίαν καὶ τὰ τοιαῦτα πάντα συνουσιωμένα τῇ
and desire and the such(-things) all fused-in-substance with-the
φύσει. Οὐδὲ γὰρ ἐπ' ἄλλου τινὸς ὅρον ἄν τις
nature not-even for in-the-case-of other any (a)-definition — anyone
ἀποδοίη τοῦ ὑποκειμένου, τὸ κοινὸν ἀντὶ τοῦ ἰδίου λέγων.
would-give of-the subject the common instead-of the proper saying
Ἐπεὶ οὖν τὸ ἐπιθυμητικόν τε καὶ θυμοειδὲς κατὰ τὸ ἴσον 22
since then the desiring(-part) both and angry(-part) in the equal(-way)
καὶ ἐπὶ τῆς ἀλόγου τε καὶ λογικῆς φύσεως καθορᾶται,
also in-the-case-of the irrational both and rational nature is-seen
οὐκ ἄν τις εὐλόγως ἐκ τοῦ κοινοῦ χαρακτηρίζοι τὸ ἴδιον.
not — anyone reasonably from the common would-characterize the proper
Ὃ δὲ πρὸς τὴν τῆς φύσεως ὑπογραφὴν περιττόν τε
what but for the of-the nature sketch (is)-superfluous both
καὶ ἀπόβλητον, πῶς ἔνεστιν ὡς μέρος τῆς φύσεως, ἐπ'
and rejectable how is-it-possible as part of-the nature for
ἀνατροπῇ τοῦ ὅρου τὴν ἰσχὺν ἔχειν; Πᾶς γὰρ ὁρισμὸς
overthrow of-the definition the strength to-have every for definition
οὐσίας πρὸς τὸ ἴδιον τοῦ ὑποκειμένου βλέπει. Ὅ, τι δ'
of-substance to the proper of-the subject looks that which but
ἂν ἔξω τοῦ ἰδιάζοντος ᾖ, ὡς ἀλλότριον παρορᾶται τοῦ
— outside of-the peculiar be as alien is-overlooked from-the
ὅρου. Ἀλλὰ μὴν ἡ κατὰ θυμόν τε καὶ ἐπιθυμίαν
definition but indeed the according-to anger both and desire
ἐνέργεια κοινὴ πάσης εἶναι τῆς λογικῆς τε καὶ ἀλόγου
activity common of-all to-be the rational both and irrational

φύσεως ὁμολογεῖται. Πᾶν δὲ τὸ κοινὸν, οὐ ταὐτόν ἐστι
nature is-agreed all and the common not the-same is
τῷ ἰδιάζοντι. Ἀνάγκη ἄρα διὰ τούτων ἐστὶ, μὴ ἐν
with-the peculiar necessity after-all through these it-is not in
τούτοις εἶναι ταῦτα λογίζεσθαι, ἐν οἷς κατεξαίρετον
these to-be these(-things) to-reckon in which specially
ἡ ἀνθρωπίνη χαρακτηρίζεται φύσις. Ἀλλ' ὥσπερ τὸ
the human is-characterized nature but as the
αἰσθητικὸν καὶ τὸ θρεπτικὸν καὶ αὐξητικὸν ἐν ἡμῖν τις
sensory and the nutritive and growing(-power) in us someone
ἰδὼν οὐκ ἀναλύει διὰ τούτων τὸν ἀποδοθέντα τῆς
having-seen not undoes through these the given of-the
ψυχῆς ὅρον (οὐ γὰρ ἐπειδὴ τοῦτό ἐστιν ἐν τῇ ψυχῇ, ἐκεῖνο
soul definition not for since this is in the soul that
οὐκ ἔστιν), οὕτω καὶ τὰ περὶ τὸν θυμὸν καὶ τὴν ἐπιθυμίαν
not is thus also the about the anger and the desire
κατανοήσας τῆς φύσεως ἡμῶν κινήματα, οὐκ ἂν εὐλόγως
having-observed of-the nature our motions not — reasonably
τῷ ὅρῳ μάχοιτο, ὡς ἐλλειπῶς ἐνδειξαμένῳ τὴν φύσιν.
with-the definition would-fight as deficiently having-shown the nature

Gregory cannot see how the soul can disown movements in us. Macrina answers that Moses was free of anger and desire, so they are growths upon the soul, not its substance. Gregory objects that desire was praised in Daniel and anger in Phinehas. Macrina answers: man's passions came from his border with the beasts, and used by reason as a king uses subjects, they serve virtue; in the parable the impulses are the good seed, and the tares are left lest the wheat be uprooted. Hades, she says, names the soul's passing into the unseen.

GREGORY Τί οὖν χρὴ περὶ τούτου γινώσκειν, εἶπον πρὸς 23
what then (one)-must about this to-know I-said to
τὴν διδάσκαλον; Οὔπω γὰρ οἷός τέ εἰμι κατιδεῖν ὅπως
the teacher not-yet for able — I-am to-perceive how
προσήκει τὰ ἐν ἡμῖν ὄντα, ὡς ἀλλότρια τῆς φύσεως
it-befits the(-things) in us being as alien to-the nature
ἡμῶν ἀποποιεῖσθαι.
our to-disown

MACRINA Ὁρᾷς, φησὶν, ὅτι μάχη τίς ἐστι τοῦ λογισμοῦ πρὸς
you-see says that (a)-battle some is of-the reasoning against
ταῦτα, καὶ σπουδὴ τοῦ μονωθῆναι τὴν ψυχὴν τούτων, ὡς
these(-things) and zeal of-the to-be-isolated the soul from-these as
ἂν οἷόν τις ᾖ. Καί εἰσί γέ τινες οἷς κατώρθωται
— possible one be and there-are at-least some for-whom has-been-achieved
ἡ σπουδὴ, καθάπερ ἐπὶ τοῦ Μωϋσέως ἀκούομεν, ὅτι
the zeal as in-the-case-of — Moses we-hear that
κρείττων ἦν θυμοῦ τε καὶ ἐπιθυμίας ἐκεῖνος, ἀμφότερα
superior he-was to-anger both and desire that(-man) both
μαρτυρούσης αὐτῷ τῆς ἱστορίας, ὅτι πρᾷος ἦν παρὰ
bearing-witness to-him the history that meek he-was beyond
πάντας ἀνθρώπους (ἐνδείκνυται δὲ τὸ ἀόργητον διὰ τοῦ
all men indicates and the freedom-from-anger through the

πρᾴου, καὶ τὴν πρὸς τὸν θυμὸν ἀλλοτρίωσιν), καὶ ὅτι οὐκ
meek and the toward the anger estrangement and that not
ἐπεθύμησε τούτων τινὸς, περὶ ἃ ὁρῶμεν ἐν τοῖς πολλοῖς
he-desired of-these any about which we-see in the many
τὸ ἐπιθυμητικὸν ἐνεργούμενον. Ὅπερ οὐκ ἂν ἐγένετο, εἰ
the desiring(-part) working which not — would-have-happened if
φύσις ἦν ταῦτα, καὶ εἰς τὸν λόγον τῆς οὐσίας ἀνήγετο.
nature were these(-things) and into the definition of-the substance were-brought-back
Οὐ γάρ ἐστι δυνατὸν τὸν ἔξω γεγονότα τῆς φύσεως ἐν τῷ
not for it-is possible the outside having-come of-the nature in the
εἶναι μένειν. Ἀλλὰ μὴν εἰ Μωσῆς καὶ ἐν τῷ εἶναι ἦν, καὶ
to-be to-remain but indeed if Moses both in the to-be was and
ἐν τούτοις οὐκ ἦν, ἄλλο τι ἄρα παρὰ τὴν φύσιν ἐστὶ
in these not was other something after-all besides the nature are
ταῦτα, καὶ οὐχὶ φύσις. Εἰ γὰρ ἀληθῶς φύσις τοῦτό ἐστιν,
these(-things) and not nature if for truly nature this is
ἐν ᾧ τὸ εἶναι τῆς οὐσίας καταλαμβάνεται, τούτων δὲ ἡ
in which the to-be of-the substance is-apprehended of-these but the
ἀλλοτρίωσις ἐφ' ἡμῖν κεῖται, ὡς μὴ μόνον ἀζήμιον,
estrangement in-the-power-of us lies so-that not only harmless
ἀλλὰ καὶ ἐπικερδὲς εἶναι τῇ φύσει τὸν ἀφανισμὸν τῶν
but also profitable to-be for-the nature the vanishing of-the
τοιούτων. Δῆλον οὖν ὅτι τῶν ἔξωθεν ἐπιθεωρουμένων
such(-things) clear then that of-the(-things) from-outside observed-upon
ἐστὶ ταῦτα τὰ πάθη τῆς φύσεως ὄντα καὶ οὐκ οὐσία.
are these the passions of-the nature being and not (the)-substance
Ἡ μὲν γάρ ἐστιν ὅπερ ἐστίν· θυμὸν δὲ ζέσιν εἶναι
the(-substance) indeed for is what it-is anger but (a)-boiling to-be
τοῦ περὶ καρδίαν αἵματος τοῖς πολλοῖς δοκεῖ. Ἕτεροι δὲ,
of-the about (the)-heart blood to-the many seems others and
ὄρεξιν τοῦ ἀντιλυπῆσαι τὸν προκατάρξαντα. Ὡς δ' ἂν
(a)-craving of-the to-pain-in-return the(-one) having-started as but —

ἡμεῖς ὑπολάβοιμεν, θυμός ἐστιν ὁρμὴ τοῦ κακῶσαι τὸν
we might-suppose anger is (an)-impulse of-the to-harm the(-one)
παροξύνοντα. Ὧν οὐδὲν τῷ περὶ ψυχῆς ὅρῳ συμβαίνει.
provoking of-which nothing with-the about soul definition agrees
Κἂν τὴν ἐπιθυμίαν ἐφ' ἑαυτῆς διορισώμεθα, ἔφεσιν λέξομεν
even-if the desire by itself we-define (a)-longing we-will-call
τοῦ ἐνδέοντος, ἢ πόθον τῆς καθ' ἡδονὴν ἀπολαύσεως,
of-the lacking(-thing) or (a)-yearning of-the according-to pleasure enjoyment
ἢ λύπην ἐπὶ τῷ μὴ κατ' ἐξουσίαν ὄντι καταθυμητικῷ· ἤ
or grief at the not in power being desirable(-thing) or
τινα πρὸς τὸ ἡδὺ σχέσιν, οὗ μὴ πάρεστιν ἡ ἀπόλαυσις.
some toward the pleasant disposition of-which not is-present the enjoyment
Ταῦτα γὰρ πάντα καὶ τὰ τοιαῦτα τὴν μὲν ἐπιθυμίαν
these for all and the such(-things) the indeed desire
ἐνδείκνυται, τοῦ δὲ ὁρισμοῦ τοῦ περὶ ψυχῆς οὐ προσάπτεται.
indicate of-the but definition the about soul not touch
Ἀλλὰ καὶ ὅσα ἄλλα περὶ ψυχὴν καθορᾶται, τὰ ἐξ 24
but also as-many-as other(-things) about soul are-seen the(-things) from
ἀντιθέτου ἀλλήλοις ὁρώμενα, οἷον δειλίαν καὶ θράσος, λύπην
opposition to-one-another seen as cowardice and boldness grief
καὶ ἡδονήν, φόβον καὶ καταφρόνησιν, καὶ ὅσα τοιαῦτα,
and pleasure fear and contempt and as-many-as (are)-such
ὧν ἕκαστον συγγενῶς ἔχειν δοκεῖ πρὸς τὸ ἐπιθυμητικὸν ἢ
of-which each akin to-be seems to the desiring(-part) or
θυμοειδὲς, ἰδιάζοντι δὲ ὅρῳ τὴν ἰδίαν ὑπογράφει φύσιν. Τό
angry(-part) by-peculiar and definition the own sketches nature the
τε γὰρ θράσος καὶ ἡ καταφρόνησις ἔμφασιν ὑποσημαίνει
both for boldness and the contempt indication suggest
τινὰ τῆς θυμώδους ὁρμῆς· ἐλάττωσιν δέ τινα καὶ ὕφεσιν τοῦ
some of-the angry impulse diminution and some and relaxation of-the
αὐτοῦ τούτου ἡ κατὰ δειλίαν καὶ φόβον ἐγγινομένη σχέσις.
same this the according-to cowardice and fear arising disposition

Ἡ δὲ λύπη ἐξ ἀμφοτέρων ἔχει τὰς ὕλας. Ἥ τε γὰρ τοῦ
the and grief from both has the materials the both for of-the
θυμοῦ ἀτονία, ἐν τῷ τοῦ ἀμύνασθαι τοὺς προλελυπηκότας
anger slackness in the of-the to-retaliate-on the(-ones) having-pained-first
ἀδυνάτῳ λύπη γίνεται· καὶ ἡ ἀπόγνωσις τῶν ἐπιθυμουμένων,
impossibility grief becomes and the despair of-the desired(-things)
καὶ ἡ στέρησις τῶν καταθυμίων, τὴν σκυθρωπὴν ταύτην
and the deprivation of-the agreeable(-things) the gloomy this
ἐμποιεῖ τῇ διανοίᾳ διάθεσιν. Καὶ τὸ ἀντιθεωρούμενον τῇ
produce in-the mind disposition and the seen-opposite to-the
λύπῃ, τὸ καθ' ἡδονὴν λέγω νόημα, ὁμοίως τῷ θυμῷ
grief the according-to pleasure I-mean notion likewise to-the anger
τε καὶ τῇ ἐπιθυμίᾳ ἐπιμερίζεται. Ἡδονὴ γὰρ ἑκατέρου
both and to-the desire is-distributed pleasure for of-each
τούτων κατὰ τὸ ἴσον ἡγεμονεύει. Ἃ πάντα καὶ περὶ
of-these in the equal(-way) leads which all(-things) both about
τὴν ψυχήν ἐστι, καὶ ψυχὴ οὐκ ἔστιν, ἀλλ' οἷον μυρμηκίαι
the soul are and soul not are but as warts
τινὲς τοῦ διανοητικοῦ μέρους τῆς ψυχῆς ἐκφυόμεναι. Ἃ
some of-the thinking part of-the soul growing-out which
μέρη μὲν αὐτῆς εἶναι διὰ τὸ προσπεφυκέναι νομίζεται,
parts indeed of-it to-be because-of the to-have-grown-on are-thought
οὐ μὴν ἐκεῖνό εἰσιν, ὅπερ ἐστὶν ἡ ψυχὴ κατ' οὐσίαν.
not indeed that they-are which is the soul according-to substance
GREGORY Καὶ μὴν ὁρῶμεν, φημὶ πρὸς τὴν παρθένον, οὐ μικρὰν
and indeed we-see I-say to the virgin not small
ἐκ τούτων γινομένην τὴν πρὸς τὸ κρεῖττον συνεισφορὰν
from these coming-about the toward the better contribution
τοῖς ἐναρέτοις. Τῷ τε γὰρ Δανιὴλ ἔπαινος ἦν ἡ ἐπιθυμία·
for-the virtuous — both for to-Daniel praise was the desire
καὶ ὁ Φινεὲς τῷ θυμῷ τὸν Θεὸν ἱλεώσατο· καὶ ἀρχὴν
and — Phinehas by-the anger — God propitiated and (the)-beginning

σοφίας φόβον ἐμάθομεν, καὶ τῆς κατὰ Θεὸν λύπης
of-wisdom fear we-learned and of-the according-to God grief
σωτηρίαν εἶναι τὸ πέρας παρὰ τοῦ Παύλου ἠκούσαμεν·
salvation to-be the end from — Paul we-heard
τῶν τε δεινῶν τὴν καταφρόνησιν νουθετεῖ ἡμῖν τὸ
of-the both terrible(-things) the contempt counsels us the
Εὐαγγέλιον· καὶ τὸ μὴ φοβεῖσθαι πτόησιν οὐδὲν ἄλλο ἢ
Gospel and the not to-fear terror nothing other than
τοῦ θράσους ἐστὶν ὑπογραφή· ὅπερ ἐν ἀγαθοῖς ὑπὸ τῆς
of-the boldness is (a)-sketch which among goods by the
Σοφίας κατείλεκται. Δείκνυσι τοίνυν διὰ τῶν τοιούτων
Wisdom is-listed shows therefore through the such(-things)
ὁ λόγος, τὸ μὴ πάθη τὰ τοιαῦτα δεῖν οἴεσθαι· οὐ γὰρ
the argument the not passions the such(-things) (one)-must to-think not for
ἂν πρὸς ἀρετῆς κατόρθωσιν συμπαραληφθείη τὰ πάθη.
— toward of-virtue achievement would-be-taken-along the passions

MACRINA Καὶ ἡ διδάσκαλος, Ἔοικα, φησὶ, τῆς τοιαύτης 25
and the teacher I-seem says of-the such
τῶν λογισμῶν συγχύσεως αὐτὴν τὴν αἰτίαν παρέχειν, μὴ
of-the reasonings confusion myself the cause to-provide not
διακρίνασα τὸν περὶ τούτου λόγον, ὥστε τινὰ τάξιν
having-distinguished the about this account so-that some order
ἀκόλουθον ἐπιτεθῆναι τῇ θεωρίᾳ. Νῦν οὖν, ὅπως ἂν οἷόν
consistent to-be-set on-the contemplation now then how — possible
τε ᾖ, ἐπινοηθήσεταί τις τάξις τῷ σκέμματι, ὡς ἂν δι᾽
— it-be will-be-devised some order for-the inquiry so-that — through
ἀκολούθου προϊούσης τῆς θεωρίας, μὴ καθ᾽ ἡμῶν αἱ τοιαῦται
consequence advancing the contemplation not against us the such
τῶν ἀντιθέσεων ἔχοιεν χώραν. Φαμὲν γὰρ τῆς ψυχῆς τὴν
of-the objections may-have place we-say for of-the soul the
μὲν θεωρητικήν τε καὶ διακριτικὴν καὶ τῶν ὄντων ἐποπτικὴν
indeed contemplative both and discerning and of-the beings overseeing

δύναμιν οἰκείαν εἶναι καὶ κατὰ φύσιν αὐτὴν, καὶ διὰ τῆς
power proper to-be and according-to nature itself and through the
θεοειδοῦς χάριτος, διὰ τοῦτο σώζειν ἐν αὐτῇ τὴν εἰκόνα.
God-like grace because-of this to-preserve in it the image
Ἐπεὶ καὶ τὸ Θεῖον, ὅ, τί ποτε κατὰ τὴν φύσιν ἐστὶν, ἐν
since also the Divine that which ever according-to the nature is in
τούτοις ὁ λογισμὸς εἶναι στοχάζεται· ἐν τῷ ἀφορᾶν τε τὰ
these the reasoning to-be conjectures in the to-look-over both the
πάντα καὶ διακρίνειν τὸ καλὸν ἀπὸ τοῦ χείρονος. Ὅσα δὲ
all(-things) and to-distinguish the good from the worse as-many-as but
τῆς ψυχῆς ἐν μεθορίῳ κεῖται πρὸς ἑκάτερον τῶν ἐναντίων
of-the soul in (the)-borderland lie toward either of-the contraries
ἐπιῤῥέπως κατὰ τὴν ἰδίαν φύσιν ἔχοντα· ὧν ἡ ποία
inclining according-to the own nature being of-which the kind-of
χρῆσις, ἢ πρὸς τὸ καλὸν ἢ πρὸς τὸ ἐναντίον ἄγει τὴν
use either toward the good or toward the contrary leads the
ἔκβασιν, οἷον τὸν θυμὸν, ἢ τὸν φόβον, ἢ εἴ τι τὸ τοιοῦτον
outcome as the anger or the fear or if anything the such
τῶν ἐν τῇ ψυχῇ κινημάτων ἐστὶν, ὧν ἄνευ οὐκ ἔστιν
of-the in the soul motions is which without not it-is-possible
ἀνθρωπίνην θεωρηθῆναι φύσιν· ταῦτα ἔξωθεν ἐπιγενέσθαι
human to-be-seen nature these from-outside to-have-come-upon
αὐτῇ λογιζόμεθα, διὰ τὸ τῷ ἀρχετύπῳ κάλλει μηδένα
it we-reckon because-of the in-the archetypal beauty no
τοιοῦτον ἐνθεωρηθῆναι χαρακτῆρα. Ὁ δὲ δὴ περὶ τούτων
such to-be-seen character the and indeed about these
λόγος ἡμῖν ὡς ἐν γυμνασίῳ προκείσθω, ὡς ἂν διαφύγοι
account for-us as in exercise let-lie-before so-that — it-may-escape
τῶν συκοφαντικῶς ἀκουόντων τὰς ἐπηρείας, ὁδῷ τινι
of-the(-ones) slanderously hearing the abuses by-way some
καὶ τάξεως ἀκολουθίᾳ πρὸς τὴν ἀνθρωποποιΐαν ὁρμῆσαι
and of-order sequence toward the man-making to-have-set-out

τὸ Θεῖον διηγεῖται ὁ λόγος. Ἐπειδὴ γὰρ συνέστη τὸ πᾶν,
the Divine relates the word since for was-constituted the universe
καθὼς ἡ ἱστορία φησὶν, οὐκ εὐθὺς ὁ ἄνθρωπος ἐν τῇ γῇ
as the history says not immediately the man on the earth
γίνεται, ἀλλὰ τούτου μὲν ἡ τῶν ἀλόγων προηγήσατο
comes-to-be but him indeed the of-the irrational(-beasts) preceded
φύσις· ἐκείνων δὲ τὰ βλαστήματα. Δείκνυσιν, οἶμαι, διὰ
nature them and the plants shows I-think through
τούτων ὁ λόγος, ὅτι ἡ ζωτικὴ δύναμις ἀκολουθίᾳ τινὶ τῇ
these the word that the vital power by-sequence some with-the
σωματικῇ καταμίγνυται φύσει, πρῶτον μὲν τοῖς ἀναισθήτοις
bodily is-mixed nature first indeed in-the insentient(-things)
ἐνδύουσα, κατὰ τοῦτο δὲ ἐπὶ τὸ αἰσθητικὸν προϊοῦσα,
entering according-to this then to the sentient advancing
εἶθ' οὕτως πρὸς τὸ νοερὸν καὶ λογιστικὸν ἀναβαίνουσα.
then thus to the intellectual and rational ascending
Οὐκοῦν τῶν ὄντων τὸ μὲν σωματικὸν, τὸ δὲ νοερόν 26
therefore of-the beings the(-one) indeed (is)-bodily the(-other) and intellectual
ἐστι πάντως· τοῦ δὲ σωματικοῦ, τὸ μὲν ἔμψυχόν ἐστι,
is wholly of-the and bodily the(-one) indeed ensouled is
τὸ δὲ ἄψυχον. Ἔμψυχον δὲ λέγω τὸ μετέχον ζωῆς·
the(-other) and soulless ensouled and I-call the(-thing) partaking of-life
τῶν δὲ ζώντων, τὰ μὲν αἰσθήσει συζῇ, τὰ δὲ
of-the and living(-things) the(-ones) indeed with-sense live the(-others) and
ἀμοιρεῖ ταύτης. Πάλιν τῶν αἰσθητικῶν, τὰ μὲν λογικά
have-no-share of-this again of-the sentient(-things) the(-ones) indeed rational
ἐστι, τὰ δὲ ἄλογα. Ἐπεὶ οὖν ἡ αἰσθητικὴ ζωὴ οὐκ ἂν
are the(-others) and irrational since then the sentient life not —
δίχα τῆς ὕλης συσταίη, οὐδ' ἂν τὸ νοερὸν ἄλλως ἐν σώματι
without the matter could-subsist nor — the intellectual otherwise in body
γένοιτο, μὴ τῷ αἰσθητικῷ ἐμφυόμενον, τούτου χάριν
could-come-to-be not in-the sentient implanted for-this for-the-sake

τελευταία ἡ τοῦ ἀνθρώπου κατασκευὴ ἱστορεῖται, ὡς πᾶσαν
last the of-the man construction is-recorded as all
ἐκπεριειληφότος τὴν ζωτικὴν ἰδέαν, τήν τε ἐν τοῖς
having-encompassed the vital form the(-form) both in the
βλαστήμασι καὶ τὴν ἐν τοῖς ἀλόγοις θεωρουμένην.
plants and the(-form) in the irrational(-beasts) observed
Τὸ μὲν τρέφεσθαί τε καὶ αὔξεσθαι ἐκ τῆς φυτικῆς ἔχει
the indeed to-be-nourished both and to-grow from the vegetative it-has
ζωῆς· ἔστι γὰρ τὸ τοιοῦτον καὶ ἐν ἐκείνοις ἰδεῖν, ἑλκομένης
life it-is for the such also in those to-see drawn
τε καὶ διὰ ῥιζῶν τῆς τροφῆς καὶ ἀποποιουμένης διὰ
both and through roots the food and discharged through
καρπῶν τε καὶ φύλλων· τὸ δὲ κατ' αἴσθησιν οἰκονομεῖσθαι
fruits both and leaves the and by sense to-be-managed
ἐκ τῶν ἀλόγων ἔχει. Τὸ δὲ διανοητικόν τε καὶ λογικὸν
from the irrational(-beasts) it-has the and thinking both and rational
ἄμικτόν ἐστι καὶ ἰδιάζον, ἐπὶ ταύτης τῆς φύσεως ἐφ' ἑαυτοῦ
unmixed is and peculiar in this the nature by itself
θεωρούμενον. Ἀλλ' ὥσπερ τὸ ἐφελκτικὸν τῶν ἀναγκαίων
observed but as the attractive of-the necessary(-things)
πρὸς τὴν ὑλικὴν ζωὴν ἡ φύσις ἔχει, ὅπερ ἐν ἡμῖν γενόμενον
for the material life the nature has which in us having-come-to-be
ὄρεξις λέγεται. Τοῦτο δέ φαμεν τοῦ φυτικοῦ τῆς ζωῆς
appetite is-called this and we-say of-the vegetative of-the life
εἴδους εἶναι· ἐπεὶ δὲ καὶ ἐν ἐκείνοις ἔστιν ἰδεῖν, οἷόν τινας
form to-be since and also in those it-is to-see as some
ὁρμὰς φυσικῶς ἐνεργουμένας ἐν τῷ πληροῦσθαί τε τοῦ
impulses naturally worked in the to-be-filled both of-the
οἰκείου καὶ ὀργᾷν πρὸς τὴν ἔκφυσιν· οὕτω καὶ ὅσα τῆς
proper and to-swell toward the sprouting thus also as-many-as of-the
ἀλόγου φύσεώς ἐστιν ἴδια, ταῦτα τῷ νοερῷ τῆς ψυχῆς
irrational nature are proper these with-the intellectual of-the soul

κατεμίχθη. Ἐκείνων, φησὶν, ὁ θυμὸς, ἐκείνων ὁ φόβος,
were-mixed of-those says (is)-the anger of-those the fear
ἐκείνων τὰ ἄλλα πάντα ὅσα κατὰ τὸ ἐναντίον
of-those the other(-things) all as-many-as according-to the contrary
ἐν ἡμῖν ἐνεργεῖται, πλὴν τῆς λογικῆς τε καὶ διανοητικῆς
in us are-worked except the rational both and thinking
δυνάμεως· ὃ δὴ μόνον τῆς ἡμετέρας ζωῆς ἐξαίρετον
power which indeed alone of-the our life (is)-special
ἐν ἑαυτῷ, καθὼς εἴρηται, τοῦ θείου χαρακτῆρος ἔχον
in itself as it-has-been-said of-the divine character having
τὴν μίμησιν. Ἀλλ' ἐπειδὴ κατὰ τὸν ἤδη προαποδοθέντα
the imitation but since according-to the already previously-given
λόγον, οὐκ ἔστιν ἄλλως τὴν λογικὴν δύναμιν ἐγγενέσθαι
account not it-is-possible otherwise the rational power to-arise
τῇ σωματικῇ ζωῇ, μὴ διὰ τῶν αἰσθήσεων ἐγγινομένην·
in-the bodily life not through the senses arising
ἡ δὲ αἴσθησις ἐν τῇ τῶν ἀλόγων προϋπέστη φύσει·
the and sense in the of-the irrational(-beasts) pre-existed nature
ὡς ἀναγκαίως διὰ τοῦ ἑνὸς καὶ πρὸς τὰ συνημμένα
so-that necessarily through the one also to the(-things) joined
τούτων γίνεται τῆς ψυχῆς ἡμῶν ἡ κοινωνία.
to-these comes-about of-the soul our the fellowship
Ταῦτα δέ ἐστιν ὅσα ἐν ἡμῖν γινόμενα πάθη λέγεται, ἃ 27
these and are as-many-as in us arising passions are-called which
οὐχὶ πάντως ἐπὶ κακῷ τινι τῇ ἀνθρωπίνῃ συνεκληρώθη
not wholly for evil some to-the human were-allotted-with
ζωῇ· ἦ γὰρ ἂν ὁ Δημιουργὸς τῶν κακῶν τὴν αἰτίαν
life surely for — the Creator of-the evils the cause
ἔχῃ, εἰ ἐκεῖθεν αἱ τῶν πλημμελημάτων ἦσαν ἀνάγκαι
would-have if thence the of-the faults were necessities
συγκαταβεβλημέναι τῇ φύσει· ἀλλὰ τῇ ποιᾷ χρήσει τῆς
laid-down-with in-the nature but by-the kind-of use of-the

προαιρέσεως, ἢ ἀρετῆς, ἢ κακίας ὄργανα τὰ τοιαῦτα
choice either of-virtue or of-vice instruments the such
τῆς ψυχῆς κινήματα γίνεται. Καθάπερ ὁ σίδηρος κατὰ
of-the soul motions become as the iron according-to
γνώμην τοῦ τεχνίτου τυπούμενος, πρὸς ὅπερ ἂν ἔθετο τοῦ
(the)-judgment of-the craftsman being-shaped to whatever — put of-the
τεχνιτεύοντος ἡ ἐνθύμησις, πρὸς τοῦτο καὶ σχηματίζεται,
working-the-craft the intention to this also is-formed
ἢ ξίφος, ἤ τι γεωργικὸν ἐργαλεῖον γινόμενος. Οὐκοῦν
either (a)-sword or some agricultural tool becoming therefore
εἰ μὲν ὁ λόγος, ὃ δὴ τῆς φύσεώς ἐστιν ἐξαίρετον,
if indeed the reason which indeed of-the nature is special
τῶν ἔξωθεν ἐπεισκριθέντων τὴν ἡγεμονίαν ἔχοι, καθὼς
of-the from-outside added the leadership should-have as
καὶ δι᾽ αἰνίγματος ὁ τῆς Γραφῆς παρεδήλωσε λόγος,
also through riddle the of-the Scripture indicated word
ἄρχειν ἐγκελευόμενος πάντων τῶν ἀλόγων, οὐκ ἄν
to-rule commanding all the irrational(-beasts) not —
τι πρὸς κακίας ὑπηρεσίαν τῶν τοιούτων κινημάτων
anything for of-vice service of-the such motions
ἡμῖν ἐνεργήσειε, τοῦ μὲν φόβου τὸ ὑπήκοον ἐμποιοῦντος,
in-us would-work of-the indeed fear the obedience producing
τοῦ δὲ θυμοῦ τὸ ἀνδρεῖον, τῆς δειλίας δὲ τὴν ἀσφάλειαν,
of-the and anger the courage of-the cowardice and the safety
τῆς δὲ ἐπιθυμητικῆς ὁρμῆς τὴν θείαν τε καὶ ἀκήρατον
of-the and desiring impulse the divine both and undefiled
ἡμῖν ἡδονὴν προξενούσης. Εἰ δὲ ἀποβάλοι τὰς ἡνίας ὁ
for-us pleasure procuring if but should-throw-away the reins the
λόγος, καὶ οἷόν τις ἡνίοχος ἐμπλακεὶς τῷ ἅρματι κατόπιν
reason and as some charioteer entangled in-the chariot behind
ὑπ᾽ αὐτοῦ σύροιτο, ἐκεῖ ἀπαγόμενος ὅπουπερ ἂν ἡ ἄλογος
by it be-dragged there led-away wherever — the irrational

κίνησις τῶν ὑπεζευγμένων φέρει, τότε εἰς πάθος αἱ ὁρμαὶ
motion of-the yoked(-ones) carries then into passion the impulses
καταστρέφονται, οἷον δὴ καὶ ἐπὶ τοῖς ἀλόγοις
turn such-as indeed also in-the-case-of the irrational(-beasts)
ἔστιν ἰδεῖν. Ἐπεὶ γὰρ οὐκ ἐπιστατεῖ λογισμὸς τῆς φυσικῶς
it-is to-see since for not presides reasoning of-the naturally
αὐτοῖς ἐγκειμένης κινήσεως, τὰ μὲν θυμώδη τῶν ζώων
in-them lying-in motion the indeed spirited of-the animals
ἐν ἀλλήλοις φθείρεται τῷ θυμῷ στρατηγούμενα· τὰ δὲ
by one-another are-destroyed by-the anger generaled the and
πολύσαρκά τε καὶ δυνατὰ εἰς οὐδὲν οἰκεῖον ἀγαθὸν ἀπώνατο
fleshy both and powerful into no own good benefited
τῆς δυνάμεως, κτῆμα τοῦ λογικοῦ διὰ τὴν ἀλογίαν
from-the power (a)-possession of-the rational because-of the irrationality
γινόμενα· ἥ τε τῆς ἐπιθυμίας καὶ τῆς ἡδονῆς ἐνέργεια περὶ
becoming the both of-the desire and of-the pleasure activity about
οὐδὲν τῶν ὑψηλῶν ἀσχολοῦται· οὔτε ἄλλο τι τῶν
none of-the high is-occupied nor other anything of-the(-things)
ἐν αὐτοῖς θεωρουμένων λόγῳ τινὶ πρὸς τὸ λυσιτελοῦν
in them observed by-reason some toward the profitable
διεξάγεται. Οὕτω καὶ ἐν ἡμῖν εἰ μὴ πρὸς τὸ δέον ἄγοιτο
is-carried-through thus also in us if not to the needful be-led
ταῦτα διὰ τοῦ λογισμοῦ, ἀλλ' ἐπικρατοίη τῆς τοῦ
these(-things) through the reasoning but should-prevail-over the of-the
νοῦ δυναστείας τὰ πάθη, πρὸς τὸ ἄλογόν τε καὶ ἀνόητον
mind sovereignty the passions to the irrational both and senseless
μεταβαίνων ὁ ἄνθρωπος, ἀπὸ τοῦ διανοητικοῦ καὶ θεοειδοῦς
passing the man from the thinking and God-like
τῇ ὁρμῇ τῶν τοιούτων παθημάτων ἀποκτηνούμενος.
by-the impulse of-the such passions being-turned-into-a-beast

GREGORY Ἐγὼ δὲ καὶ σφόδρα περὶ τὰ εἰρημένα
I and also greatly about the(-things) said
διατεθεὶς, Ἀρκεῖ μὲν, ἔφην, παντὶ τῷ γε νοῦν ἔχοντι
disposed it-suffices indeed I-said for-every(-one) the at-least mind having
ψιλῶς οὑτωσὶ καὶ ἀκατασκεύως δι᾽ ἀκολούθου προελθὼν
barely thus and unelaborately through sequence having-advanced
ὁ λόγος, εὖ ἔχειν δόξαι καὶ μηδαμοῦ παρεσφάλθαι τῆς
the argument well to-be to-seem and nowhere to-have-slipped-from the
ἀληθείας.
truth

28 Ἐπεὶ δὲ τοῖς μὲν τὰς τεχνικὰς ἐφόδους μεμελετηκόσι τῶν
since but to-the indeed the artful methods having-practiced of-the
ἀποδείξεων, ὁ συλλογισμὸς ἱκανὸς εἰς πίστιν δοκεῖ· ἡμῖν δὲ
demonstrations the syllogism sufficient for belief seems to-us but
πάντων τῶν τεχνικῶν συμπερασμάτων ἀξιοπιστότερον εἶναι
than-all the artful conclusions more-trustworthy to-be
ὡμολογεῖτο τὸ διὰ τῶν ἱερῶν τῆς Γραφῆς διδαγμάτων
was-agreed the(-thing) through the sacred of-the Scripture teachings
ἀναφαινόμενον· ζητεῖν οἶμαι δεῖν ἐπὶ τοῖς εἰρημένοις,
appearing to-seek I-think (one)-must upon the(-things) said
εἰ ἡ θεόπνευστος διδασκαλία τούτοις συμφέρεται.
whether the God-breathed teaching with-these agrees

MACRINA Ἡ δὲ, Καὶ τίς ἂν ἀντείποι, φησὶ, μὴ οὐχὶ ἐν τούτῳ
she and and who — would-gainsay says not not in this
μόνῳ τὴν ἀλήθειαν τιθέσθω, ᾧ σφραγὶς ἔπεστι τῆς
only the truth let-him-place on-which (the)-seal lies of-the
γραφικῆς μαρτυρίας; Οὐκοῦν εἰ χρή τι καὶ τῆς τοῦ
scriptural testimony therefore if (one)-must something also of-the of-the
Εὐαγγελίου διδασκαλίας πρὸς τὴν τοῦ δόγματος τούτου
Gospel teaching for the of-the doctrine this
συνηγορίαν παραληφθῆναι, οὐκ ἀπὸ καιροῦ γένοιτ᾽ ἂν ἡμῖν
advocacy to-be-taken-along not out-of season would-come — to-us

τῆς παραβολῆς τῶν ζιζανίων ἡ θεωρία. Ἔσπειρε γὰρ ἐκεῖ
of-the parable of-the tares the contemplation sowed for there
τὸ καλὸν σπέρμα ὁ οἰκοδεσπότης (ἡμεῖς δὲ πάντως ὁ
the good seed the householder we and wholly the
οἰκός ἐσμεν)· καθεύδοντας δὲ τοὺς ἀνθρώπους ἐπιφυλάξας
house are sleeping and the men having-watched
ἐνέσπειρεν ὁ ἐχθρὸς τῷ τροφίμῳ τὸ ἄχρηστον, αὐτῷ τῷ
sowed-in the enemy among-the nourishing the useless itself in-the
σίτῳ κατὰ τὸ μέσον ἐνθεὶς τὸ ζιζάνιον. Καὶ συνεβλάστησαν
wheat in the middle having-put the tare and sprouted-together
ἀλλήλοις τὰ σπέρματα. Οὐ γὰρ ἦν δυνατὸν τὸ αὐτῷ τῷ
with-one-another the seeds not for it-was possible the itself in-the
σίτῳ ἐντεθὲν σπέρμα μὴ σὺν ἐκείνῳ βλαστῆσαι. Κωλύει δὲ
wheat put-in seed not with that to-sprout forbids and
τοὺς ὑπηρέτας ὁ τῆς γεωργίας ἔφορος μὴ ἀποτίλλειν τὸ
the servants the of-the husbandry overseer not to-pluck-out the
ἄχρηστον διὰ τὴν ἐν τῇ ῥίζῃ τῶν ἐναντίων συμφυΐαν,
useless because-of the in the root of-the contraries growing-together
ὡς ἂν μὴ τὸ ἀλλότριον συνεκτίλῃ τὸ τρόφιμον.
so-that — not the alien might-tear-up-with the nourishing
Τὰς γὰρ τοιαύτας τῆς ψυχῆς ὁρμὰς διὰ τῶν καλῶν
the for such of-the soul impulses through the good
σπερμάτων οἰόμεθα τὸν λόγον ἐνδείκνυσθαι, ὧν ἕκαστον,
seeds we-think the word to-indicate of-which each
εἰ μόνον πρὸς τὸ ἀγαθὸν ἐγεωργεῖτο, τὸν τῆς ἀρετῆς ἐν
if only toward the good it-were-cultivated the of-the virtue in
ἡμῖν καρπὸν πάντως ἐβλάστησεν. Ἐπειδὴ δὲ παρενεσπάρη
us fruit wholly would-have-sprouted since but was-sown-in-beside
τούτοις ἡ περὶ τὴν τοῦ καλοῦ κρίσιν δι᾽ ἁμαρτίαν,
with-these the(-error) about the of-the good judgment through sin
καὶ τὸ ὄντως καὶ μόνον κατὰ τὴν ἰδίαν φύσιν καλὸν,
and the truly and only according-to the own nature good

διὰ τοῦ συναναφυέντος βλαστοῦ τῆς ἀπάτης ἐπεσκοτίσθη·
through the sprouting-with shoot of-the deceit was-darkened
(τὸ γὰρ ἐπιθυμητικὸν οὐ πρὸς τὸ φύσει καλὸν οὗ χάριν
the for desiring(-part) not toward the by-nature good for-whose sake
κατεσπάρη ἡμῖν ἐφύη τε καὶ ἀνέδραμεν, ἀλλὰ πρὸς τὸ
it-was-sown-in us grew both and ran-up but toward the
κτηνῶδες καὶ ἄλογον τὸν βλαστὸν μετεποίησε τῆς περὶ τὸ
beastly and irrational the shoot transformed of-the about the
καλὸν ἀκρισίας, πρὸς τοῦτο τὴν τῆς ἐπιθυμίας ἐνεγκοῦσαν
good lack-of-judgment toward this the of-the desire having-brought
ὁρμήν. Ὡσαύτως καὶ τὸ τοῦ θυμοῦ σπέρμα οὐ πρὸς
impulse likewise also the of-the anger seed not toward
ἀνδρείαν ἐστόμωσεν, ἀλλὰ πρὸς τὴν τῶν ὁμοφύλων μάχην
courage steeled but toward the of-the kindred fight
ἐξώπλισεν· ἥ τε τῆς ἀγάπης δύναμις τῶν νοητῶν
it-armed the both of-the love power from-the intelligible(-things)
ἀπέστη, περὶ τὴν τῶν αἰσθητῶν ἀπόλαυσιν πέρα τοῦ μέτρου
withdrew about the of-the sensible(-things) enjoyment beyond the measure
ὁλομανήσασα, καὶ τὰ ἄλλα τὸν αὐτὸν τρόπον, τοὺς χείρονας
having-run-riot and the others the same manner the worse
βλαστοὺς ἀντὶ τῶν κρειττόνων ἐξήνθησεν·) τούτου
shoots instead-of the better made-blossom for-this
χάριν ἀφίησιν ὁ σοφὸς γεωργὸς τὸ ἐμφυὲν τῷ σπέρματι
for-the-sake lets the wise husbandman the implanted in-the seed
βλάστημα ἐν αὐτῷ εἶναι, προμηθείᾳ τοῦ μὴ γυμνωθῆναι τῶν
shoot in it to-be by-forethought of-the not to-be-stripped of-the
κρειττόνων ἡμᾶς, καθόλου τῆς ἐπιθυμίας τῷ ἀχρήστῳ
better us altogether the desire with-the useless
βλαστῷ συνεκριζωθείσης. Εἰ γὰρ τοῦτο πάθῃ ἡ φύσις,
shoot uprooted-together if for this suffer the nature
τί ἔσται τὸ ἐπαῖρον ἡμᾶς πρὸς τὴν τῶν ἐπουρανίων
what will-be the(-thing) lifting us to the of-the heavenly(-things)

συνάφειαν; ἢ τῆς ἀγάπης ἀφαιρεθείσης, τίνι τρόπῳ πρὸς
union or the love having-been-removed in-what manner to
τὸ Θεῖον συναφθησόμεθα; Τοῦ δὲ θυμοῦ κατασβεσθέντος,
the Divine will-we-be-joined the and anger having-been-quenched
ποῖον ὅπλον κατὰ τοῦ προσπαλαίοντος ἕξομεν; Ἐφίησι
what-kind-of weapon against the wrestling(-one) will-we-have lets
τοίνυν τὰ νόθα τῶν σπερμάτων ἐν ἡμῖν ὁ γεωργὸς, οὐχ ὡς
therefore the bastard of-the seeds in us the husbandman not so-as
ἀεὶ κατακρατεῖν τῆς τιμιωτέρας σπορᾶς, ἀλλ' ὡς αὐτὴν
always to-prevail-over the more-precious sowing but so-as itself
τὴν ἄρουραν (οὕτω γὰρ τὴν καρδίαν τροπικῶς ὀνομάζει)
the field thus for the heart figuratively he-names
διὰ τῆς ἐγκειμένης αὐτῇ φυσικῆς δυνάμεως, ἥτις ἐστὶν ὁ
through the lying-in it natural power which is the
λογισμὸς, τὸ μὲν ξηρᾶναι τῶν βλαστημάτων, τὸ
reasoning the(-one) indeed to-wither of-the shoots the(-other)
δὲ κάρπιμον καὶ εὐθαλὲς ἀπεργάσασθαι. Εἰ δὲ μὴ τοῦτο
and fruitful and flourishing to-make if but not this
γένοιτο, τῷ πυρὶ τὴν τῆς γεωργίας διάκρισιν ταμιεύεται.
come-about to-the fire the of-the husbandry separation is-reserved
Οὐκοῦν εἰ μέν τις τούτοις κατὰ τὸν δέοντα χρήσαιτο 29
therefore if indeed someone these according-to the needful should-use
λόγον, ἐν αὐτῷ λαμβάνηται ἐκεῖνα, καὶ μὴ αὐτὸς ἐν
reason in himself take those and not himself in
ἐκείνοις, ἀλλ' οἷόν τις βασιλεὺς τῇ πολυχειρίᾳ τῶν ὑπηκόων
those but as some king the many-handedness of-the subjects
συνεργῷ χρώμενος, ῥᾷον κατορθώσει τὸ κατ' ἀρετὴν
(as)-helper using more-easily will-achieve the according-to virtue
σπουδαζόμενον. Εἰ δὲ ἐκείνοις γένοιτο, καθάπερ δούλων
pursued(-thing) if but in-those he-come-to-be as of-slaves
τινῶν ἐπαναστάντων τῷ κεκτημένῳ, καὶ ἐξ ὧν
some having-revolted against-the master also by whom

δραποδισθείη ταῖς δουλικαῖς ἐπινοίαις ἀγεννῶς ὑποκύψαι,
he-was-enslaved to-the servile devices ignobly to-bow-down
καὶ κτῆμα γένοιτο τῶν ὑπεζευγμένων κατὰ τὴν φύσιν
and (a)-possession become of-the(-ones) yoked-under by the nature
αὐτῷ, πρὸς ἐκεῖνα κατ᾽ ἀνάγκην μετατεθήσεται, πρὸς ἅπερ
him to those of necessity he-will-be-transferred to which-ever
ἂν ἡ ἐπικράτησις τῶν καθηγουμένων βιάζεται. Εἰ δὲ
— the prevalence of-the(-things) leading forces if but
ταῦτα τοῦτον ἔχει τὸν τρόπον, οὔτε ἀρετὴν, οὔτε κακίαν
these(-things) this has the manner neither virtue nor vice
ἐφ᾽ ἑαυτῶν ταῦτα ἀποφανούμεθα, ὅσα κινήματα τῆς
by themselves these(-things) we-will-declare as-many-as motions of-the
ψυχῆς ὄντα ἐπὶ τῇ ἐξουσίᾳ τῶν χρωμένων κεῖται,
soul being in the authority of-the(-ones) using lie
ἢ καλῶς ἢ ἑτέρως ἔχειν. Ἀλλ᾽ ὅταν μὲν αὐτοῖς πρὸς
either well or otherwise to-be but when indeed for-them toward
τὸ κρεῖττον ἡ κίνησις ᾖ, ἐπαίνων γίνεσθαι ὕλην, ὡς
the better the motion be of-praises to-become (the)-material as
τῷ Δανιὴλ τὴν ἐπιθυμίαν, καὶ τῷ Φινεὲς τὸν θυμὸν, καὶ
— for-Daniel the desire and — for-Phinehas the anger and
τῷ καλῶς πενθοῦντι τὴν λύπην. Εἰ δὲ πρὸς τὸ χεῖρον
for-the(-one) well mourning the grief if but toward the worse
γένοιτο ἡ ῥοπὴ, τότε πάθη γίνεσθαι ταῦτα καὶ ὀνομάζεσθαι.
come-about the inclination then passions to-become these and to-be-named

GREGORY Ἐγὼ, ταῦτα διεξελθούσης, ἐπειδὴ παυσαμένη
I these(-things) (when-she)-had-gone-through since having-paused
βραχύ τι ἔδωκε τῷ λόγῳ διαλιπεῖν, καὶ συνελεξάμην
short some(-time) she-gave to-the argument to-pause and I-collected
τῇ διανοίᾳ τὰ εἰρημένα, πάλιν ἐπὶ τὴν προτέραν
in-the mind the(-things) said again to the former
διέδραμον ἀκολουθίαν τοῦ λόγου, ἐν ᾧ κατεσκευάζετο, μὴ
ran-through sequence of-the argument in which was-established not

ἀδύνατον εἶναι τὴν ψυχὴν διαλυθέντος τοῦ σώματος ἐν τοῖς
impossible to-be the soul dissolved the body in the
στοιχείοις εἶναι. Καὶ τοῦτο εἶπον πρὸς τὴν διδάσκαλον·
elements to-be and this I-said to the teacher
Ποῦ ἐκεῖνο τὸ πολυθρύλλητον τοῦ ᾅδου ὄνομα· πολὺ μὲν
where (is)-that the much-talked-of — of-Hades name much indeed
ἐν τῇ συνηθείᾳ τοῦ βίου, πολὺ δὲ ἐν ταῖς συγγραφαῖς
in the usage of-the life much and in the writings
ταῖς τε ἔξωθεν καὶ ταῖς ἡμετέραις περιφερόμενον, εἰς
the both outside(-ones) and the our(-ones) carried-about into
ὃ πάντες οἴονται καθάπερ δοχεῖον ἐνθένδε τὰς ψυχὰς
which all think as (a)-receptacle from-here the souls
μετανίστασθαι; Οὐ γὰρ ἂν τὰ στοιχεῖα τὸν ᾅδην λέγοις.
to-be-transferred not for — the elements — Hades you-would-call
MACRINA Καὶ ἡ διδάσκαλος, Δῆλος εἶ, φησὶ, μὴ λίαν
and the teacher evident you-are says not very
προσεσχηκὼς τῷ λόγῳ. Τὴν γὰρ ἐκ τοῦ ὁρωμένου πρὸς
having-attended to-the argument the for from the visible to
τὸ ἀειδὲς μετάστασιν τῆς ψυχῆς εἰποῦσα, οὐδὲν ᾤμην
the formless removal of-the soul having-said nothing I-thought
ἀπολελοιπέναι εἰς τὸ περὶ τοῦ ᾅδου ζητούμενον. Οὐδὲν ἄλλο
to-have-left-out for the about — Hades question nothing else
τί μοι δοκεῖ παρά τε τῶν ἔξωθεν καὶ παρὰ τῆς θείας
something to-me seems by both the outside(-ones) and by the divine
Γραφῆς τὸ ὄνομα τοῦτο διασημαίνειν, ἐν ᾧ τὰς ψυχὰς
Scripture the name this to-signify in which the souls
γίνεσθαι λέγουσι, πλὴν εἰς τὸ ἀειδὲς καὶ ἀφανὲς μεταχώρησιν.
to-be they-say except into the formless and invisible removal
GREGORY Καὶ πῶς, εἶπον, τὸν ὑποχθόνιον χῶρον οἴονταί
and how I-said the subterranean place think
τινες οὕτω λέγεσθαι, καὶ ἐν αὐτῷ κἀκείνων τὰς ψυχὰς
some thus to-be-called and in it also-of-those the souls

πανδοχεύειν, καθάπερ τι χώρημα τῆς τοιαύτης φύσεως
to-receive as some space of-the such nature
δεκτικὸν τὰς ἀποπτάσας ἤδη τῆς ἀνθρωπίνης ζωῆς
receptive the having-flown-away already from-the human life
πρὸς ἑαυτὸν ἐφελκόμενον;
to itself drawing

HADES AND THE KNEES UNDER THE EARTH

Macrina holds that the cosmic picture does not touch the doctrine: the soul is bodiless and needs no place under the earth. Gregory raises the Apostle's every knee of things under the earth. Asked how the soul knows its elements once their form dissolves, she compares a painter who parts mixed colors and knows each, and Gregory proposes that the soul guards its own elements until the resurrection.

30 MACRINA Ἀλλ' οὐδὲν μᾶλλον, φησὶν ἡ διδάσκαλος, τὸ
but nothing more says the teacher the
δόγμα διὰ τῆς ὑπονοίας ταύτης παραβλαβήσεται, κἂν
doctrine through the supposition this will-be-harmed even-if
ἀληθὴς ὁ λόγος ὁ κατὰ σέ. Εἰ γὰρ συνεχῆ τε
true (is)-the account the(-one) according-to you if for continuous both
πρὸς ἑαυτὸν καὶ ἀδιάσπαστον εἶναι τὸν οὐράνιον πόλον
with itself and unbroken to-be the heavenly pole
τῷ ἰδίῳ κύκλῳ πάντα ἐμπεριέχοντα, καὶ ἐν τῷ μέσῳ
by-the own circle all(-things) encompassing and in the middle
τὴν γῆν καὶ τὰ περὶ αὐτὴν αἰωρεῖσθαι, καὶ πάντως
the earth and the(-things) about it to-be-suspended and wholly
κυκλοφορουμένων τὴν κίνησιν περὶ τὸ ἑστὼς καὶ πάγιον
revolving the motion about the standing and fixed
γίνεσθαι, ἀνάγκη πᾶσα, φησὶν, ὅτιπερ ἂν ἑκάστῳ ἐκ τῶν
to-take-place necessity all says whatever — for-each from the

στοιχείων ᾗ κατὰ τὸ ἄνω τῆς γῆς μέρος, τοῦτο κατὰ
elements is according-to the upper of-the earth part this according-to
τὸ ἀντικείμενον εἶναι, μιᾶς τῆς οὐσίας ὅλον αὐτῆς τὸν
the opposite to-be one the substance whole its the
ὄγκον ἐν κύκλῳ περιθεούσης. Καὶ ὥσπερ ὑπὲρ τοῦ ἡλίου
bulk in circle running-round and as above the sun
φανέντος ἐπὶ τὸ ὑποκείμενον αὐτῆς στρέφεται ἡ σκιὰ τοῦ
having-appeared to the underlying(-part) its turns the shadow of-the
σφαιροειδοῦς σχήματος, οὐ δυναμένου κατὰ ταὐτὸν ἐν κύκλῳ
spherical shape not being-able at once in circle
διαληφθῆναι τῇ τῆς ἀκτῖνος περιβολῇ, ἀλλὰ κατὰ
to-be-encompassed by-the of-the ray encompassing but according-to
πᾶσαν ἀνάγκην, καθ' ὅπερ ἂν τῆς γῆς μέρος προσβάλλῃ
all necessity on whatever — of-the earth part strikes
ταῖς ἀκτῖσιν ὁ ἥλιος, κατά τινος κέντρου πάντως ἐπὶ
with-the rays the sun according-to some center wholly on
τῆς σφαίρας γινόμενος, πρὸς τὴν εὐθεῖαν διάμετρον κατὰ τὸ
the sphere coming-to-be on the straight diameter at the
ἕτερον πέρας σκότος ἔσται· καὶ οὕτω κατὰ τὸ διηνεκὲς,
other end darkness will-be and thus in the continuous(-course)
τῷ ἡλιακῷ δρόμῳ ἐπὶ τὸ ἀντικείμενον τῇ τῆς ἀκτῖνος
with-the solar course to the opposite to-the of-the ray
εὐθείᾳ συμπεριοδεύει τὸ σκότος, ὥστε κατὰ τὸ ἴσον,
straight(-line) goes-round-with the darkness so-that in the equal(-way)
τόν τε ὑπέργειον, καὶ τὸν ὑπόγειον τόπον ἀνὰ μέρος
the both above-earth and the below-earth place in turn
γίνεσθαι ἐν φωτί τε καὶ σκότει· οὕτως εἰκὸς καὶ τἄλλα
to-be in light both and darkness thus (it-is)-likely also the-rest
πάντα ὅτιπερ ἂν στοιχειωδῶς ἐν τῷ καθ' ἡμᾶς ἡμισφαιρίῳ
all whatever — elementally in the by us hemisphere
τῆς γῆς θεωρεῖται, τὸ αὐτὸ καὶ περὶ τὸ ἕτερον εἶναι μὴ
of-the earth is-observed the same also about the other to-be not

ἀμφιβάλλειν. Μιᾶς δὲ καὶ τῆς αὐτῆς οὔσης κατὰ πᾶν τῆς
to-doubt one but and the same being in every of-the
γῆς μέρος τῆς τῶν στοιχείων περιβολῆς, οὔτε ἀντιλέγειν,
earth part of-the of-the elements envelopment neither to-gainsay
οὔτε συναγορεύειν οἶμαι δεῖν τοῖς περὶ τούτων
nor to-advocate I-think (one)-must the(-ones) about these
ἐνισταμένοις, ὡς δέον ἢ τοῦτον, ἢ τὸν καταχθόνιον
objecting as needful either this or the subterranean
τόπον ἀποτετάχθαι οἴεσθαι ταῖς τῶν σωμάτων ἐκλυθείσαις
place to-have-been-assigned to-think to-the of-the bodies released
ψυχαῖς. Ἕως γὰρ ἂν μὴ παρακινοίη τὸ προηγούμενον
souls as-long-as for — not shake the leading
δόγμα ἡ ἔνστασις περὶ τοῦ εἶναι μετὰ τὴν ἐν σαρκὶ
doctrine the objection about the to-be after the in flesh
ζωὴν τὰς ψυχάς, οὐδὲν περὶ τόπου ὁ ἡμέτερος λόγος
life the souls nothing about place the our argument
διενεχθήσεται, μόνον σωμάτων ἴδιον εἶναι τὴν ἐπὶ τόπου
will-differ only of-bodies proper to-be the in place
θέσιν καταλαμβάνων· ψυχὴν δὲ ἀσώματον οὖσαν, μηδεμίαν
position apprehending soul but incorporeal being no
ἀνάγκην ἔχειν ἐκ φύσεως τόποις τισὶν ἐγκατέχεσθαι.
necessity to-have by nature in-places some to-be-held

31 GREGORY Τί οὖν, εἶπον, εἰ τὸν Ἀπόστολον ὁ ἀντιλέγων
what then I-said if the Apostle the(-one) gainsaying
προβάλλοιτο, πᾶσαν λέγοντα τὴν λογικὴν κτίσιν ἐν τῇ τοῦ
should-put-forward all saying the rational creation in the of-the
παντὸς ἀποκαταστάσει πρὸς τὸν τοῦ παντὸς ἐξηγούμενον
universe restoration to the of-the universe leader
βλέπειν, ἐν οἷς καταχθονίων μνημονεύει τινῶν
to-look in which(-words) of-subterranean he-makes-mention some(-beings)

δι᾽ Ἐπιστολῆς πρὸς Φιλιππησίους εἰπών· ὅτι Αὐτῷ πᾶν
through (the)-Epistle to (the)-Philippians saying that to-him every
γόνυ κάμψει ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων;
knee will-bow of-heavenly(-beings) and of-earthly and of-subterranean

MACRINA Ἐπιμενοῦμεν τῷ δόγματι, φησὶν ἡ διδάσκαλος, κἂν
we-will-abide by-the doctrine says the teacher even-if
ταῦτα λεγόντων ἀκούωμεν, περὶ μέντοι τοῦ εἶναι τὴν
these(-things) (from-men)-saying we-hear about however the to-be the
ψυχὴν καὶ τὸν ἀντιλέγοντα σύμψηφον ἔχοντες, περὶ τόπου,
soul even the(-one) gainsaying of-one-vote having about place
καθὼς ἐν τοῖς φθάσασιν εἴρηται, οὐκ ἐνιστάμενοι.
as in the(-words) preceding it-has-been-said not objecting

GREGORY Τοῖς οὖν ἐπιζητοῦσιν, εἶπον, τὴν ἀποστολικὴν
to-the(-ones) then inquiring I-said the apostolic
ἐν τῇ φωνῇ ταύτῃ διάνοιαν, τί ἄν τις εἴπῃ, εἴπερ
in the word this meaning what — anyone would-say if-indeed
τῆς τοπικῆς σημασίας ἀποκινοίης τὴν λέξιν;
from-the local signification you-should-move the expression

MACRINA Ἡ δὲ, Οὔ μοι δοκεῖ, φησὶν, ὁ θεῖος Ἀπόστολος,
she and not to-me (it)-seems says the divine Apostle
τοπικῶς τὴν νοερὰν διακρίνων οὐσίαν, τὸ μὲν
locally the intellectual distinguishing substance the(-one) indeed
ἐπουράνιον, τὸ δὲ ἐπίγειον, τὸ δὲ καταχθόνιον
heavenly the(-other) and earthly the(-other) and subterranean
ὀνομάσαι. Ἀλλ᾽ ἐπειδὴ τρεῖς τῆς λογικῆς φύσεώς εἰσι
to-name but since three of-the rational nature are
καταστάσεις ἡμῖν, ἐξ ἀρχῆς τὴν ἀσώματον
states for-us (the-one)-from (the)-beginning the incorporeal
λαχοῦσαι ζωὴν, ἣν ἀγγελικὴν ὀνομάζομεν· ἡ δὲ
having-obtained life which angelic we-name the(-one) but
πρὸς τὴν σάρκα συμπεπλεγμένην ἀνθρωπίνην φαμέν·
with the flesh interwoven human we-call

ἡ δὲ διὰ θανάτου τῶν σαρκικῶν ἀπολελυμένη.
the(-one) but through death from-the fleshly(-things) released
Ὅπερ ἐν ψυχαῖς θεωρεῖται, τοῦτο οἶμαι, τῷ βάθει τῆς
which in souls is-observed this I-think with-the depth of-the
σοφίας βλέποντα τὸν θεῖον Ἀπόστολον, πάσης τῆς λογικῆς
wisdom looking the divine Apostle of-all the rational
φύσεως τὴν ἐν τῷ ἀγαθῷ ποτε γενησομένην συμφωνίαν
nature the in the good sometime to-come-to-be concord
ἀποσημαίνειν· ἐπουράνιον μὲν καλοῦντα τὸ ἀγγελικὸν καὶ
to-signify heavenly indeed calling the angelic and
ἀσώματον· ἐπίγειον δὲ τὸ συμπεπλεγμένον τῷ σώματι·
incorporeal earthly and the(-one) interwoven with-the body
καταχθόνιον δὲ τὸ διακεκρυμμένον ἤδη τοῦ σώματος,
subterranean and the(-one) separated already from-the body
ἢ δή τις καὶ ἄλλη παρὰ τὰ εἰρημένα φύσις ἐν λογικῇ
or indeed any also other besides the(-ones) said nature in (the)-rational
θεωρεῖται, ἣν εἴτε δαίμονας εἴτε πνεύματα, εἴτε τοιοῦτον
is-observed which whether demons or spirits or such
ἐθέλοι τις κατονομάζειν, οὐ διοισόμεθα. Πεπίστευται γὰρ
would-wish someone to-name not we-will-differ it-is-believed for
ἔκ τε τῆς κοινῆς ὑπολήψεως, καὶ ἐκ τῆς τῶν Γραφῶν
from both the common supposition and from the of-the Scriptures
παραδόσεως, εἶναί τινα φύσιν ἔξω τῶν τοιούτων σωμάτων
tradition to-be some nature outside of-the such bodies
ὑπεναντίως πρὸς τὸ καλὸν διακειμένην, καὶ βλαπτικὴν τῆς
contrarily toward the good disposed and harmful of-the
ἀνθρωπίνης ζωῆς, ἑκουσίως τῆς κρείττονος ὑπολήψεως
human life willingly from-the better supposition
ἀποῤῥυεῖσαν· καὶ τῇ ἀποστάσει τοῦ καλοῦ τὸ
having-flowed-away and by-the defection from-the good the(-thing)
ἐκ τοῦ ἐναντίου νοούμενον ἐν αὐτῇ ὑποστήσασαν· ἥνπερ
from the contrary conceived in itself having-given-existence which

φασὶ καταχθονίοις ἐναριθμεῖν τὸν Ἀπόστολον, τοῦτο
they-say among-the-subterranean to-number the Apostle this
ἐν ἐκείνῳ τῷ λόγῳ σημαίνοντα, ὅτι τῆς κακίας ποτὲ
in that the word signifying that the vice once
ταῖς μακραῖς τῶν αἰώνων περιόδοις ἀφανισθείσης, οὐδὲν
in-the long of-the ages circuits having-vanished nothing
ἔξω τοῦ ἀγαθοῦ καταλειφθήσεται. Ἀλλὰ καὶ παρ᾽ ἐκείνων
outside of-the good will-be-left but also from those
ὁμοφώνως ἡ ὁμολογία τῆς τοῦ Χριστοῦ κυριότητος ἔσται.
with-one-voice the confession of-the — of-Christ lordship will-be
Τούτων οὕτως ἐχόντων, οὐκέτ᾽ ἄν τις ἡμᾶς ἀναγκάζοι 32
these-things thus being no-longer — anyone us would-compel
τῷ τῶν καταχθονίων ὀνόματι τὸν ὑπόγειον ἐννοεῖν
by-the of-the subterranean(-ones) name the underground to-understand
χῶρον· ἐπίσης τοῦ ἀέρος πανταχόθεν περικεχυμένου τῇ
place equally the air from-all-sides poured-around the
γῇ, ὡς μηδὲν αὐτῆς μέρος γυμνὸν τῆς περιβολῆς τοῦ
earth so-that no its part bare of-the envelopment of-the
ἀέρος καταλαμβάνεσθαι.
air to-be-found

GREGORY Ταῦτα δὲ διεξελθούσης τῆς διδασκάλου, μικρὸν
these and (having)-gone-through the teacher (a)-little
ἐπισχὼν, Οὔπω ἱκανῶς ἔχω, φημὶ, τοῦ ζητουμένου· ἀλλ᾽
having-paused not-yet sufficiently I-have I-say the(-thing) sought but
ἔτι μοι τοῖς εἰρημένοις ἐπιδιστάζει πως ἡ διάνοια,
still my at-the(-things) said doubts somehow the mind
καὶ δέομαι πάλιν ἐπαναχθῆναί μοι πρὸς τὴν αὐτὴν
and I-ask again to-be-led-back for-me to the same
ἀκολουθίαν τὸν λόγον, τῶν μὲν ἤδη συμβιβασθέντων
sequence the argument (from)-the indeed already agreed
ἡμῖν ἀπαλλαγέντα. Μέτριον γὰρ οἶμαι διὰ τῶν
by-us released moderate for I-think through the(-things)

εἰρημένων τοὺς μὴ λίαν ἀντιτύπως ἔχοντας ἐναχθήσεσθαι
said the(-ones) not very resistantly being to-be-led
μὴ εἰς ἀναίρεσιν καὶ ἀνυπαρξίαν τὴν ψυχὴν μετὰ τὴν
not to destruction and nonexistence the soul after the
διάλυσιν τῶν σωμάτων ἄγειν, μηδὲ κατασκευάζειν μηδαμοῦ
dissolution of-the bodies to-bring nor to-establish nowhere
δύνασθαι αὐτὴν ἐν τοῖς οὖσιν εἶναι διὰ τὸ ἑτεροειδῶς
to-be-able it among the beings to-be because-of the differently-in-form
ἔχειν πρὸς τὴν τῶν στοιχείων οὐσίαν. Κἂν μὴ συμβαίνῃ
being toward the of-the elements substance even-if not agree
γὰρ τούτοις ἡ νοερά τε καὶ ἄϋλος φύσις, τὸ εἶναι
for with-these the intellectual both and immaterial nature the to-be
αὐτοῖς οὐ κωλύεται, διχόθεν ἡμῖν τῆς ὑπολήψεως ταύτης
with-them not is-hindered from-two-sides for-us the supposition this
βεβαιουμένης, ἔκ τε τοῦ νῦν ἐν τῇ ζωῇ ταύτῃ τὴν ψυχὴν
being-confirmed from both the now in the life this the soul
ἐν τοῖς σώμασιν εἶναι, ἄλλο τι παρὰ τὸ σῶμα κατὰ
in the bodies to-be other something besides the body according-to
τὴν οὐσίαν ὑπάρχουσαν, καὶ ἐκ τοῦ τὴν θείαν φύσιν
the substance being and from the the divine nature
ἀποδεῖξαι τὸν λόγον, ἄλλο τι παντάπασιν οὖσαν τῆς
to-have-shown the argument other something altogether being than-the
αἰσθητικῆς τε καὶ ὑλικῆς οὐσίας· ὅμως δὲ ἑκάστου τῶν
sensible both and material substance nevertheless and each of-the
ὄντων διήκειν, καὶ τῇ πρὸς τὸ πᾶν ἀνακράσει συνέχειν
beings to-pervade and by-the with the universe blending to-hold-together
ἐν τῷ εἶναι τὰ ὄντα, ὡς διὰ τούτων κατὰ τὸ
in the to-be the beings so-that through these according-to the
ἀκόλουθον μηδὲ τὴν ψυχὴν ἔξω τῶν ὄντων οἴεσθαι ἀπὸ
consequence not-even the soul outside the beings to-think from
τῆς ἐν εἴδει θεωρουμένης ζωῆς εἰς τὸ ἀειδὲς μεταστᾶσαν.
the in form observed life into the formless having-moved

Ἀλλὰ πῶς, εἶπον, τῆς τῶν στοιχείων ἑνώσεως ἑτέρου 33
but how I-said (when)-the of-the elements union other
τι διὰ τῆς πρὸς ἄλληλα μίξεως εἶδος ἀναλαβόντων,
some through the with one-another mixture form having-taken-up
πρὸς ἃ τῆς ψυχῆς γέγονεν ἡ οἰκείωσις, ἐπειδὰν τῇ
to which of-the soul has-come-about the affinity when by-the
διαλύσει τῶν στοιχείων κατὰ τὸ εἰκὸς συναφανισθῇ καὶ
dissolution of-the elements according-to the likely vanish-with also
τὸ εἶδος; Τίνι σημείῳ κατακολουθήσει ἡ ψυχὴ μετὰ τοῦ
the form by-what sign will-follow the soul with the
ἐγνωσμένου μὴ παραμείναντος;
known(-form) not having-remained
MACRINA Ἡ δὲ μικρὸν ἐπισχοῦσα, Δεδόσθω μοι, φησὶ, κατ'
she and (a)-little having-paused let-it-be-granted to-me says with
ἐξουσίαν πλάσαι τινὰ λόγον ἐν ὑποδείγματι, πρὸς τὴν
license to-fashion some account in example for the
τοῦ προκειμένου σαφήνειαν, κἂν ἔξω τοῦ δυνατοῦ
of-the(-matter) before-us clearness even-if outside of-the possible
δοκῇ τὸ λεγόμενον. Δεδόσθω γὰρ δυνατὸν εἶναι τῇ
seem the(-thing) said let-it-be-granted for possible to-be for-the
τοῦ ζωγράφου τέχνῃ, μὴ μόνον μιγνύειν ἐξ ἐναντίου τὰ
of-the painter art not only to-mix from (the)-contrary the
χρώματα, καθὼς ἔθος ποιεῖν αὐτοῖς πρὸς τὴν τῆς
colors as (the)-custom (is)-to-make for-them for the of-the
μορφῆς ὁμοιότητα, ἀλλὰ καὶ διακρίνειν τὰ μεμιγμένα,
form likeness but also to-separate the mixed(-colors)
καὶ τὴν κατὰ φύσιν πάλιν ἑκάστῳ τῶν χρωμάτων
and the according-to nature again to-each of-the colors
ἀποδιδόναι βαφήν. Οὐκοῦν τὸ λευκὸν, καὶ τὸ μέλαν, ἢ τὸ
to-give-back tint therefore the white and the black or the
ἐρυθρὸν, καὶ τὸ χρυσοειδὲς, ἢ εἴ τις ἄλλη βαφὴ πρὸς τὴν
red and the golden or if any other tint for the

ὁμοιότητα τοῦ προκειμένου συγκρίνεται, εἰ πάλιν ἀποκριθείη
likeness of-the subject is-combined if again it-be-separated
τῆς πρὸς ἕτερον μίξεως, καὶ ἐφ᾽ ἑτέρου γένοιτο, οὐδὲν
from-the with another mixture and on another come-to-be no
ἧττον γινώσκεσθαι ὑπὸ τοῦ τεχνίτου φαμὲν αὐτὸ τὸ εἶδος
less to-be-known by the craftsman we-say itself the form
τοῦ χρώματος, καὶ μὴ μίαν ἐγγίνεσθαι λήθην αὐτῷ, μήτε
of-the color and not one to-arise forgetfulness for-him neither
τοῦ ἐρυθροῦ μήτε τοῦ μέλανος, εἰ ἑτερόχρωα κατὰ τὴν
of-the red nor of-the black if differently-colored according-to the
τοῦ πρὸς ἄλληλα μίξιν γινόμενα, πάλιν εἰς τὴν κατὰ
of-the with one-another mixture becoming again into the according-to
φύσιν ἐπανέλθῃ βαφήν· μεμνημένου δὲ τοῦ τρόπου τῆς
nature it-should-return tint remembering and the manner of-the
πρὸς ἄλληλα τῶν χρωμάτων συγκράσεως· εἰδέναι ποῖον
with one-another of-the colors blending to-know what-kind
ἔν τινι γινόμενον οἷον ἀπειργάσατο χρῶμα,
(being)-in some(-color) becoming what-kind it-produced (a)-color
καὶ ὅπως ἐκβληθέντος ἐκ τοῦ ἀπολυθῆναι τοῦ ἑτέρου
and how having-been-expelled from the to-be-released from-the other
πάλιν εἰς τὸ οἰκεῖον ἐπανέδραμεν ἄνθος, καὶ εἰ πάλιν
again to the proper ran-back bloom and if again
δέοι διὰ τῆς μίξεως τὸ ἴσον ἐργάσασθαι,
(it)-should-be-needful through the mixture the equal to-produce
ἀπονωτέρα ἔσται αὐτῷ ἡ κατασκευὴ ἐν τῇ προλαβούσῃ
easier will-be for-him the construction in the preceding
δημιουργίᾳ μελετηθεῖσα. Εἰ δέ τι ἀκόλουθον ἐν τῷ
work practiced if but anything consistent in the
ὑποδείγματι, φησὶν, ὁ λόγος ἔχει, ἐξεταστέον ἤδη ἡμῖν
example says the account has must-be-examined now by-us
αὐτὸ τὸ προκείμενον. Ἀντὶ γὰρ τῆς γραφικῆς
itself the(-matter) before-us instead-of for the painting

τέχνης ἡ τῶν στοιχείων νοείσθω φύσις, ἡ δὲ μίξις
art the of-the elements let-be-understood nature the and mixture
τῆς ποικίλης τῶν ἑτεροχροούντων βαφῆς, καὶ πάλιν
(as)-of-the varied of-the differently-colored tint and again
ἡ δοθεῖσα ἡμῖν καθ' ὑπόθεσιν εἰς τὰ οἰκεῖα τούτων
the given to-us by supposition into the own of-these
ἐπάνοδος, τὴν συνδρομήν τε καὶ διάστασιν τῶν στοιχείων
return the concourse both and separation of-the elements
ὑπογραφέτω. Ὥσπερ οὖν φαμεν ἐν τῷ ὑποδείγματι μὴ
let-sketch as then we-say in the example not
ἀγνοεῖν τὴν βαφὴν τοῦ χρώματος τὸν τεχνίτην, μετὰ
to-be-ignorant-of the tint of-the color the craftsman after
μίξιν πάλιν εἰς τὸ οἰκεῖον ἄνθος ἐπανελθοῦσαν, ἀλλ'
mixture again into the proper bloom having-returned but
ἐπιγινώσκειν τό τε ἐρυθρὸν καὶ τὸ μέλαν, καὶ εἴ τι
to-recognize the both red and the black and if anything
ἕτερον διὰ τῆς ποιᾶς πρὸς τὸ ἑτερογενὲς κοινωνίας τὴν
else through the kind-of with the different-in-kind fellowship the
μορφὴν ἀπειργάσατο, οἷον μὲν ἐν τῇ μίξει, οἷον καὶ νῦν
form produced such indeed in the mixture such also now
ἐστιν ἐν τῷ κατὰ τὴν φύσιν γινομένῳ· οἷον δὲ πάλιν
it-is in the according-to the nature becoming such and again
ἔσται, εἰ ὁμοιοτρόπως αὖθις ἀλλήλοις ἀναμιχθείη τὰ
it-will-be if similarly again with-one-another be-mixed the
χρώματα· οὕτως εἰδέναι τὴν ψυχὴν τῶν συνδραμόντων
colors thus to-know the soul of-the having-run-together
στοιχείων πρὸς τὴν τοῦ σώματος κατασκευήν, ᾧ
elements for the of-the body construction in-which
ἐνεφύη, καὶ μετὰ τὴν διάλυσιν αὐτῶν τὴν φυσικὴν
it-was-implanted even after the dissolution their the natural
ἰδιότητα. Κἂν πόῤῥωθεν ἀπ' ἀλλήλων αὐτὰ ἡ φύσις
property even-if far from one-another them the nature

ἀφέλκῃ διὰ τὰς ἐγκειμένας ἐναντιότητας, ἕκαστον
draw-apart because-of the inherent contrarieties each
αὐτῶν τῆς πρὸς τὸ ἐναντίον ἐπιμιξίας ἀπείργουσα,
of-them from-the with the contrary intermingling keeping-away
οὐδὲν ἧττον παρ᾽ ἑκάστῳ ἔσται τῇ γνωστικῇ δυνάμει
no less with each it-will-be by-the cognitive power
τοῦ οἰκείου ἐφαπτομένη, καὶ παραμένουσα ἕως ἂν εἰς
the proper(-element) laying-hold-of and remaining until — into
ταὐτὸ πάλιν ἡ τῶν διεστώτων γένηται συνδρομὴ πρὸς
the-same again the of-the separated come-about concourse for
τὴν τοῦ διαλυθέντος ἀναστοιχείωσιν, ὅπερ ἀνάστασις
the of-the dissolved re-elementing which (the)-resurrection
κυρίως καὶ ἔσται καὶ ὀνομάζεται.
properly both will-be and is-named

34 GREGORY Καὶ ἐγὼ εἶπον, Ἄριστά μοι δοκεῖς κατὰ τὸ παρὸν
and I said best to-me you-seem for the present
συμμεμαχηκέναι τῷ λόγῳ τῆς ἀναστάσεως. Δύνασθαι γὰρ
to-have-fought-alongside the argument of-the resurrection to-be-able for
ἂν διὰ τούτων ἠρέμα προσαχθῆναι τοὺς ἀπομαχομένους
— through these gently to-be-brought the(-ones) fighting-against
τῇ πίστει, πρὸς τὸ μὴ οἴεσθαι τῶν ἀδυνάτων εἶναι
the faith to the not to-think of-the impossible(-things) to-be
πάλιν ἀλλήλοις συνελθεῖν τὰ στοιχεῖα, καὶ τὸν αὐτὸν
again with-one-another to-come-together the elements and the same
ἀπεργάσασθαι ἄνθρωπον,
to-produce man

MACRINA Καί φησιν ἡ διδάσκαλος· Ἀληθὲς τοῦτο λέγεις.
and says the teacher true (is)-this you-say
Ἔστι γὰρ λεγόντων ἀκούειν τῶν πρὸς τὸν λόγον
it-is-possible for (from-men)-saying to-hear of-the(-ones) against the argument
τοῦτον ἐνισταμένων, ὅτι Εἰς τὸ πᾶν κατὰ τὸ συγγενὲς
this objecting that into the universe according-to the kindred

γινομένης τῶν στοιχείων τῆς ἀναλύσεως· τίς μηχανὴ
taking-place of-the elements the dissolution what device
τὸ ἐν τῷδε θερμὸν ἐν τῷ καθόλου γενόμενον
(is-there-for)-the in this(-man) heat in the whole having-become
συμμιγὲς, τοῦ συγγενοῦς πάλιν ἀποκριθῆναι πρὸς τὸ
mixed from-the kindred again to-be-separated for the
συστῆναι τὸν ἀπαλλασσόμενον ἄνθρωπον; Εἰ γὰρ μὴ
to-reconstitute the departing man if for not
ἀκριβῶς τὸ ἴδιον ἐπανέλθοι, ἐκ δὲ τοῦ ὁμογενοῦς ἀντὶ
exactly the proper return from but the same-in-kind instead-of
τοῦ ἰδιάζοντός τι παραληφθείη· ἕτερον ἀνθ' ἑτέρου
the peculiar something be-taken-up one in-place-of another
γενήσεται, καὶ οὐκέτι ἂν εἴη τὸ τοιοῦτον ἀνάστασις,
will-come-to-be and no-longer — would-be the such(-thing) resurrection
ἀλλὰ καινοῦ ἀνθρώπου δημιουργία. Εἰ δὲ χρὴ τὸν
but of-(a)-new man creation if but (it)-must the
αὐτὸν εἰς ἑαυτὸν πάλιν ἐπανελθεῖν, δι' ὅλου εἶναι
same into himself again to-return through whole to-be
προσήκει τὸν αὐτὸν, ἑαυτοῖς πᾶσι τοῖς τῶν στοιχείων
it-befits the same with-themselves all the of-the elements
μέρεσι τὴν ἐξ ἀρχῆς ἐπαναλαβόντα φύσιν.
parts the from (the)-beginning having-resumed nature
GREGORY Οὐκοῦν, ὡς εἶπον, αὐτάρκης ἡμῖν πρὸς ταύτην τὴν
therefore as I-said sufficient for-us against this the
ἔνστασιν ἡ τοιαύτη περὶ τῆς ψυχῆς ἂν εἴη ὑπόληψις·
objection the such about the soul — would-be supposition
τὸ οἷς ἐξ ἀρχῆς ἐνεφύη στοιχείοις τούτοις,
the(-thing) to-which from (the)-beginning it-was-implanted elements to-these
καὶ μετὰ τὴν διάλυσιν παραμένειν, οἷον εἰ φύλακα τῶν
also after the dissolution to-remain as if (a)-guard of-the
οἰκείων καθισταμένην, καὶ ἐν τῇ ἀνακράσει τῇ πρὸς
own(-elements) appointed and in the reblending the with

τὸ ὁμόφυλον οὐ διαφιεῖσαν τὸ ἴδιον ἐν τῷ λεπτῷ τε καὶ
the same-in-kind not letting-go the proper in the fineness both and
εὐκινήτῳ τῆς νοερᾶς δυνάμεως, οὐδεμίαν ἐν τῇ λεπτομερίᾳ
mobility of-the intellectual power no in the minuteness
τῶν στοιχείων ὑπομένουσαν πλάνην· ἀλλὰ συνδιαλύεσθαι
of-the elements undergoing wandering but to-be-dissolved-with
τοῖς ἰδίοις καταμιγνυμένοις πρὸς τὸ ὁμόφυλον, καὶ
the own mingled with the same-in-kind and
μὴ ἀτονεῖν συνδιεξιοῦσαν αὐτοῖς, ὅταν πρὸς τὸ πᾶν
not to-flag passing-through-with them when to the universe
ἀναχέωνται, ἀλλ' ἐν αὐτῷ ἀεὶ μένειν ὅποιπερ αὐτὰ,
(they)-are-poured-back but in itself always to-remain wherever they
καὶ ὅπως παρασκευάσῃ ἡ φύσις.
and however may-arrange the nature

35 Εἰ δὲ γένοιτο πάλιν παρὰ τῆς τὸ πᾶν οἰκονομούσης
if but come-about again from the the universe administering
δυνάμεως τοῖς διαλυθεῖσι πρὸς τὴν συνδρομὴν τὸ ἐνδόσιμον·
power for-the dissolved for the concourse the signal
τότε καθάπερ εἰ μιᾶς ἀρχῆς ἐξαφθεῖεν σχοῖνοι διάφοροι,
then as if from-one end were-fastened cords different
ὁμοῦ καὶ κατ' αὐτὸν αἱ πᾶσαι τῷ ἐφελκομένῳ
together also according-to it the all the(-one) drawing
συνέπονται· οὕτως ἐν μιᾷ τῇ τῆς ψυχῆς δυνάμει, τῆς τῶν
follow thus in one the of-the soul power the of-the
στοιχείων διαφορᾶς ἑλκομένης, ἀθρόως ἐν τῇ συνδρομῇ τῶν
elements diversity drawn all-at-once in the concourse of-the
οἰκείων, ἡ τοῦ σώματος ἡμῶν σειρὰ διὰ τῆς ψυχῆς
own(-elements) the of-the body our chain through the soul
συμπλακήσεται, καταλλήλως ἑκάστου πάλιν πρὸς τὸ ἀρχαῖον
will-be-woven-together suitably each again to the ancient
καὶ σύνηθες πλακουμένου, καὶ περιπτυσσομένου τὸ γνώριμον.
and accustomed being-woven and embracing the familiar

MACRINA Ἀλλὰ καὶ τοῦτο τὸ ὑπόδειγμα, φησὶν ἡ διδάσκαλος,
but also this the example says the teacher
εἰκότως ἂν προστεθείη τοῖς ἐξητασμένοις εἰς ἀπόδειξιν
reasonably — might-be-added to-the(-things) examined for proof
τοῦ μὴ πολλὴν εἶναι τῇ ψυχῇ τὴν δυσκολίαν ἐν τοῖς
of-the not much to-be for-the soul the difficulty in the
στοιχείοις διακρίνειν τοῦ ἀλλοτρίου τὸ ἴδιον. Προκείσθω
elements to-distinguish from-the alien the proper let-lie-before
γὰρ τῷ κεραμεύοντι πηλὸς καθ' ὑπόθεσιν, πολὺς δὲ
for for-the potter clay by supposition much and
οὗτος εἶναι δεδόσθω, οὗ τὸ μέν τοι πρὸς τὴν τῶν
this to-be let-it-be-granted of-which the indeed surely for the of-the
σκευῶν ἀπεργασίαν ἤδη τετύπωται, τὸ δὲ μέλλον. Τὰ
vessels making already has-been-shaped the(-rest) and (is)-to-be the
δὲ σκεύη πάντα μὴ ὁμοειδῶς ἀλλήλοις διεσχηματίσθω,
and vessels all not alike to-one-another let-be-shaped
ἀλλὰ τὸ μὲν πίθος, τὸ δὲ ἀμφορεὺς, ἕτερον δὲ
but the(-one) indeed (a)-jar the(-other) and (a)-pitcher another and
πινάκιον, ἢ τριβλίον, ἢ ἄλλο τι τῶν κατὰ τὴν χρῆσιν
(a)-plate or (a)-bowl or other any of-the(-things) for the use
ἐπιτηδείων ἔστω, ταῦτα δὲ πάντα μὴ εἷς κεκτήσθω,
suitable let-it-be these and all not one(-man) let-possess
ἀλλ' ἴδιον ἑκάστου δεσπότου, ὑποκείσθω τῷ λόγῳ.
but own of-each master let-be-supposed in-the argument
Οὐκοῦν ἕως ἂν συνεστήκει, ταῦτα φανερά τε τοῖς 36
therefore as-long-as — they-stood-together these clear both to-the(-ones)
ἔχουσι γίνεται· κἂν συντριβείη πάλιν, οὐδὲν ἧττον
having(-them) become even-if they-be-broken again no less
γνώριμα ἀπὸ τῶν συντριμμάτων τοῖς κεκτημένοις
known from the fragments to-the(-ones) owning(-them)
ἔσται, τὸ μὲν τὸ ἐκ τοῦ πίθου, ποῖον δὲ τὸ ἐκ τοῦ
will-be the(-one) indeed the from the jar what-sort and the from the

ποτηρίου τρύφος ἐστίν. Εἰ δὲ καὶ πρὸς τὸν ἀκατέργαστον
cup shard is if but also with the unworked
καταμιχθείη πηλὸν, πολὺ μᾶλλον ἀπλανὴς ἡ διάγνωσις
be-mixed clay much more unerring the discerning
τῶν ἤδη κατειργασμένων ἀπ' ἐκείνου γίνεται. Οὕτως
of-the already worked(-things) from that becomes thus
οἷόν τι σκεῦος, ὁ καθ' ἕκαστόν ἐστιν ἄνθρωπος, ἐκ
as some vessel the by each is man from
τῆς συνδρομῆς τῶν στοιχείων ἀπὸ τῆς κοινῆς ὕλης
the concourse of-the elements from the common matter
ἀνατετυπωμένος, ἐν ἰδιάζοντι πάντως τῷ σχήματι πολλὴν
shaped in peculiar wholly the shape much
πρὸς τὸ ὁμογενὲς τὴν διαφορὰν ἔχων. Οὗ διαλυθέντος
toward the same-in-kind the difference having of-which dissolved
οὐδὲν ἧττον καὶ ἀπὸ τῶν λειψάνων ἡ κεκτημένη τὸ
no less even from the remains the owning the
σκεῦος ψυχὴ τὸ οἰκεῖον ἐπιγινώσκει, οὔτε ἐν τῇ κοινωνίᾳ
vessel soul the proper recognizes neither in the commingling
τῶν συντριμμάτων, οὔτε εἰ πρὸς τὸ ἀκατέργαστον τῆς
of-the fragments nor if with the unworked of-the
τῶν στοιχείων ὕλης καταμιχθείη, τοῦ οἰκείου ἀφισταμένη,
of-the elements matter be-mixed from-the proper departing
ἀλλ' ἀεὶ ἐπισταμένη τὸ ἴδιον, οἷόν τε συνεστὼς ἐν τῷ
but always knowing the proper such-as both standing-together in the
σχήματι ἦν, καὶ μετὰ τὴν διάλυσιν ἐκ τῶν ἀπομεινάντων
shape it-was and after the dissolution from the remaining
σημείων τοῖς λειψάνοις οὐ πλανωμένη περὶ τὸ ἴδιον.
marks on-the remains not wandering about the proper

GREGORY Ἐπιδεξάμενος δὲ τὰ εἰρημένα ὡς προσφυῶς
having-accepted and the(-things) said as fittingly
τε καὶ οἰκείως πρὸς τὸν προκείμενον εὑρεθέντα σκοπὸν,
both and properly to the proposed found aim

Ταῦτα μὲν οὕτως, εἶπον, λέγεσθαί τε καὶ πιστεύεσθαι
these-things indeed thus I-said to-be-said both and to-be-believed
καλῶς ἔχει· εἰ δέ τις τὸ ἐν τῷ Εὐαγγελίῳ τοῦ Κυρίου
well holds if but someone the in the Gospel of-the Lord
περὶ τῶν ἐν ᾅδου διήγημα πρὸς τὰ εἰρημένα
about the(-ones) in Hades narrative against the(-things) said
προσφέροι, ὡς οὐ συμβαῖνον τοῖς ἐξητασμένοις,
should-bring as not agreeing with-the(-things) examined
πῶς χρὴ παρασκευάσασθαι πρὸς τὴν ἀπόκρισιν;
how must-one prepare-oneself for the answer

THE RICH MAN AND LAZARUS

Gregory asks how the rich man and Lazarus fit. Macrina reads the story of the soul: the chasm is the choice each makes in life, the bosom of Abraham the rest of the good, Hades an unseen, bodiless condition, and the rich man, held by the flesh as by birdlime, still cares for his kin. Gregory objects that a soul purged of desire cannot yearn for the good; she gives contemplation and judgment to its godlike part.

MACRINA Ἡ διδάσκαλος δὲ, Σωματικώτερον μὲν, φησὶν, ὁ 37
the teacher and more-bodily indeed says the
λόγος ἐκτίθεται τὸ διήγημα, πολλὰς δὲ κατασπείρει τὰς
word sets-out the narrative many but sows-throughout the
ἀφορμὰς, δι᾽ ὧν εἰς λεπτοτέραν θεωρίαν ἐκκαλεῖται
starting-points through which to finer contemplation it-calls-forth
τὸν ἐξεταστὴν ἐπαΐοντα. Ὁ γὰρ χάσματι μεγάλῳ
the examiner understanding the(-one) for by-(a)-chasm great
διείργων τὸ κακὸν ἐκ τοῦ κρείττονος, σταγόνος τέ τινος
separating the evil from the better of-(a)-drop both some
δακτύλῳ κομιζομένης ἐπιδεᾶ ποιήσας τὸν ὀδυνώμενον,
by-(a)-finger carried in-want having-made the(-one) suffering

καὶ πατριάρχου κόλπον τῷ διὰ τῆς ζωῆς ταύτης
and of-(the)-patriarch bosom for-the(-one) through the life this
κεκακωμένῳ ὑποθεὶς ἀνάπαυσιν, πρὸ τούτων δὲ καὶ
having-been-afflicted having-placed-under (as)-rest before these(-things) and also
τὸ τεθνᾶναι αὐτοὺς, καὶ ταφῇ δοθῆναι διηγησάμενος, οὐ
the to-have-died them and to-burial to-be-given having-narrated not
μικρῶς ἀφίστησι τῆς κατὰ πρόχειρον διανοίας τὸν
slightly draws-away from-the according-to (the)-obvious sense the(-one)
μὴ ἀσυνέτως τοῖς λεγομένοις ἑπόμενον. Ποίους γὰρ
not unintelligently the(-things) said following what-sort-of for
ὀφθαλμοὺς ἐπαίρει ἐν τῷ ᾅδῃ ὁ πλούσιος, τοὺς τῆς
eyes lifts-up in — Hades the rich(-man) the(-ones) of-the
σαρκὸς ἐναφεὶς τῷ τάφῳ; Πῶς δὲ φλογὸς ἠσθάνετο
flesh having-left-behind in-the tomb how and (the)-flame perceived
τὸ ἀσώματον; Ποίαν δὲ γλῶσσαν καταψυχθῆναι διὰ
the bodiless what-sort-of and tongue to-be-cooled through
τῆς σταγόνος ἐπιθυμεῖ, τῆς σαρκίνης αὐτῷ μὴ παρούσης;
the drop he-desires the fleshly to-him not being-present
Τίς δὲ ὁ διακομίζων αὐτῷ τὴν ῥανίδα δάκτυλος;
what and the(-thing) carrying-across to-him the droplet finger
Αὐτὸς δὲ ὁ κόλπος τῆς ἀναπαύσεως, τίς; Τῶν γὰρ
itself and the bosom of-the rest what the for
σωμάτων ἐν τάφοις ὄντων, τῆς δὲ ψυχῆς οὔτε ἐν σώματι
bodies in tombs being the and soul neither in (a)-body
οὔσης, οὔτε ἐκ μερῶν συνεστώσης, ἄπορον ἂν εἴη
being nor from parts consisting impossible — it-would-be
τὴν τοῦ διηγήματος διασκευὴν κατὰ τὸ προχείρως
the of-the narrative arrangement according-to the obviously
νοούμενον ἐφαρμόσαι τῇ ἀληθείᾳ, εἰ μή τις μεταλάβῃ
understood(-sense) to-fit to-the truth if not someone transpose
τὰ καθ' ἕκαστον εἰς νοητὴν θεωρίαν· ὥστε χάσμα
the(-things) according-to each into intelligible contemplation so-that (as)-chasm

τὸ διεῖργον τῶν ἀμίκτων τὴν κοινωνίαν, μὴ γῆς
the(-thing) separating of-the unmixable the fellowship not of-earth
διάστασιν οἴεσθαι· τῷ γὰρ ἀσωμάτῳ καὶ νοερῷ, τίς
(a)-gap to-think to-the for bodiless and intellectual what
πόνος διαπτῆναι τὸ χάσμα, καὶ εἰ μήκιστον ἦν; Διότι τὸ
toil to-fly-across the chasm even if very-long it-were because the
νοερὸν τῇ φύσει, ἐν ᾧπερ ἂν ἐθέλῃ ἀχρόνως γίνεται.
intellectual by-the nature in whatever(-place) — it-wishes timelessly comes-to-be

GREGORY Τί οὖν ἂν εἴη, φημὶ, τὸ πῦρ, ἢ τὸ χάσμα, ἢ
what then — would-be I-say the fire or the chasm or
τὰ λοιπὰ τῶν εἰρημένων, ἢ μὴ ἃ λέγεται;
the rest of-the(-things) said or not what is-said

MACRINA Ἐμοὶ δοκεῖ, φησὶ, δόγματά τινα περὶ τῶν κατὰ
to-me it-seems says doctrines certain about the(-things) concerning
ψυχὴν ζητουμένων δι' ἑκάστου τούτων ὑποσημαίνειν
(the)-soul investigated through each of-these to-indicate
τὸ Εὐαγγέλιον. Προειπὼν γὰρ πρὸς τὸν πλούσιον ὁ
the Gospel having-said-before for to the rich(-man) the
πατριάρχης, ὅτι Ἀπέσχες τῷ διὰ σαρκὸς βίῳ τῶν
patriarch that you-have-received in-the through flesh life of-the
ἀγαθῶν τὴν μοῖραν, καὶ περὶ τοῦ πτωχοῦ τὸ ἴσον
good(-things) the portion and about the poor(-man) the equal(-thing)
εἰπὼν, ὅτι Καὶ οὗτος ἀπέπλησε παρὰ τὸν βίον τῆς
having-said that also this(-man) fulfilled during the life the
τῶν κακῶν μετουσίας λειτουργίας· εἶθ' οὕτως ἐπαγαγὼν
of-the evil(-things) of-participation service then thus having-added
περὶ τοῦ χάσματος, ὡς ἀπ' ἀλλήλων διατειχίζονται, μέγα
about the chasm how from one-another they-are-walled-off great
τι διὰ τούτων ἔοικεν ὑποδεικνύειν τῷ λόγῳ.
something through these(-words) he-seems to-indicate by-the word

38 Τὸ δὲ δόγμα, κατά γε τὸν ἐμὸν λόγον, τοιοῦτόν
the and doctrine according-to at-least the my account such
ἐστι· Μονοειδὲς ἦν ἡ τῶν ἀνθρώπων ζωὴ, μονοειδὲς δὲ
is uniform was the of-the men life uniform and
λέγω τὴν ἐν μόνῳ τῷ ἀγαθῷ ὁρωμένην, καὶ πρὸς
I-call the(-one) in only the good seen and toward
τὸ κακὸν ἀνεπίμικτον. Τὸν δὲ τοιοῦτον λόγον ὁ πρῶτος
the evil unmixed the and such account the first
τοῦ Θεοῦ νόμος μαρτυρεῖται, ὁ τοῦ παντὸς μὲν
— of-God law bears-witness-to the(-one) the of-all indeed
δοὺς τῶν ἐν τῷ παραδείσῳ καλῶν ἄφθονον τῷ
having-given of-the(-things) in the paradise good ungrudging to-the
ἀνθρώπῳ τὴν μετουσίαν, ἀπείργων δὲ μόνου ἐκείνου ᾧ
man the participation barring and only that(-one) in-which
σύμμικτος ἦν ἐκ τῶν ἐναντίων ἡ φύσις, τοῦ κακοῦ
mixed was from the opposites the nature the evil
πρὸς τὸ καλὸν συγκεκραμένου, θάνατον ἐπιθεὶς τῷ
with the good having-been-blended death having-set on-the(-one)
παρανομήσαντι τὴν ζημίαν. Ἀλλ' ἑκουσίως ὁ ἄνθρωπος
having-transgressed (as)-the penalty but willingly the man
ἐν τῷ αὐτεξουσίῳ κινήματι καταλιπὼν τὴν ἀμιγῆ τοῦ
in the self-determining movement having-abandoned the unmixed with-the
χείρονος μοῖραν, τὴν ἐκ τῶν ἐναντίων σύγκρατον
worse portion the(-one) from the opposites blended
ζωὴν ἐπεσπάσατο. Οὐ μὴν ἀφῆκεν ἡ θεία προμήθεια
life drew-upon-himself not however left the divine providence
τὴν ἀβουλίαν ἡμῶν ἀδιόρθωτον. Ἀλλ' ἐπειδὴ τοῖς
the folly of-us uncorrected but since for-the(-ones)
παραβεβηκόσι τὸν νόμον ὁ κριθεὶς ἐπ' αὐτῷ θάνατος
having-transgressed the law the decreed for it death
ἀναγκαίως ἐπηκολούθησε, διχῇ μερίσας τὴν ἀνθρωπίνην
necessarily followed in-two having-divided the human

ζωὴν, εἴς τε τὴν διὰ σαρκὸς ταύτην, καὶ εἰς τὴν
life into both the(-one) through flesh this and into the(-one)
ἔξω τοῦ σώματος μετὰ ταύτην, οὐ κατὰ τὸ ἴσον
outside the body after this not according-to the equal
μέτρον τοῦ διαστήματος, ἀλλὰ τὴν μὲν βραχυτάτῳ τινὶ
measure of-the extent but the(-one) indeed by-very-brief some
τῷ χρονικῷ περιγράψας ὅρῳ· τὴν δὲ παρατείνας εἰς
the temporal having-circumscribed limit the(-other) and having-extended into
τὸ ἀΐδιον, ἐξουσίαν ἔδωκεν ὑπὸ φιλανθρωπίας, ἐν ᾧ
the everlasting power he-gave from love-of-man in which(-life)
τις βούλεται, τούτων ἑκάτερον ἔχειν (τό τε ἀγαθὸν λέγω
one wishes of-these each to-have the both good I-mean
καὶ τὸ κακὸν), ἢ κατὰ τὸν βραχὺν τοῦτον καὶ ὠκύμορον
and the evil either in the brief this and short-lived
βίον, ἢ κατὰ τοὺς ἀτελευτήτους ἐκείνους αἰῶνας, ὧν
life or in the unending those ages of-which
πέρας ἡ ἀπειρία ἐστίν. Ὁμωνύμως δὲ λεγομένου τοῦ τε
(the)-end the infinity is homonymously and being-said the both
ἀγαθοῦ καὶ τοῦ κακοῦ, καὶ ἑκατέρου τούτων πρὸς διπλῆν
good and the evil and each of-these into (a)-double
ἔννοιαν μεριζομένου (πρὸς νοῦν τε λέγω καὶ αἴσθησιν), καὶ
sense being-divided to mind both I-mean and sense and
τῶν μὲν τοῦτο ἐν ἀγαθοῦ μοίρᾳ κρινόντων ὅπερ ἂν
the(-ones) indeed this in of-good (the)-portion judging whatever —
ἡδὺ τῇ αἰσθήσει δόξῃ· τῶν δὲ μόνον τὸ κατὰ
pleasant to-the sense may-seem the(-others) but only the(-thing) by
διάνοιαν θεωρούμενον πεπιστευκότων ἀγαθὸν εἶναι καὶ
thought contemplated having-believed good to-be and
ὀνομάζεσθαι. Οἷς μὲν ἀγύμναστός ἐστιν ὁ λογισμὸς, καὶ
to-be-named in-whom indeed untrained is the reasoning and
τοῦ βελτίονος ἀνεπίσκεπτος, οὗτοι ὑπὸ λαιμαργίαν ἐν τῷ
of-the better unobservant these under gluttony in the

σαρκίνῳ βίῳ τὴν χρεωστουμένην τῇ φύσει τοῦ ἀγαθοῦ
fleshly life the owed to-the nature of-the good
μοῖραν προαναλίσκουσιν, οὐδὲν τῷ μετὰ ταῦτα βίῳ
portion spend-beforehand nothing for-the after these(-things) life
ταμιευόμενοι· οἱ δὲ λογισμῷ διακριτικῷ τε καὶ σώφρονι
storing-up the(-others) but by-reasoning discerning both and temperate
τὴν ἑαυτῶν οἰκονομοῦντες ζωὴν, ἐν τῷ βραχεῖ τούτῳ
the of-themselves managing life in the brief this
βίῳ, διὰ τῶν τὴν αἴσθησιν λυπούντων ἀνιαθέντες,
life through the(-things) the sense paining having-been-grieved
τῷ ἐφεξῆς αἰῶνι τὸ ἀγαθὸν ταμιεύονται, ὥστε αὐτοῖς
for-the following age the good store-up so-that for-them
τῇ ἀϊδίῳ ζωῇ τὴν κρείττω λῆξιν συμπαρατείνεσθαι.
with-the everlasting life the better lot to-be-extended-alongside
39 Τοῦτο οὖν ἐστιν, ὥς γε ὁ ἐμὸς λόγος, τὸ χάσμα, ὃ
this then is as at-least the my account the chasm which
οὐχὶ γῆς διασχούσης γίνεται, ἀλλ᾽ ἡ παρὰ τὸν βίον
not of-earth parting comes-to-be but the during the life
κρίσις πρὸς τὰς ἐναντίας προαιρέσεις διασχισθεῖσα ποιεῖ.
choice toward the opposite purposes split makes(-it)
Ὁ γὰρ ἅπαξ τὸ ἡδὺ κατὰ τὸν βίον τοῦτον ἑλκόμενος,
the(-one) for once the pleasant in the life this drawn-to
καὶ μὴ θεραπεύσας ἐκ μεταμελείας τὴν ἀβουλίαν, ἄβατον
and not having-cured by repentance the folly impassable
ἑαυτῷ μετὰ ταῦτα τὴν τῶν ἀγαθῶν χώραν ἐργάζεται,
for-himself after these(-things) the of-the good(-things) country makes
τὴν ἀδιάβατον ταύτην ἀνάγκην, καθάπερ τι βάραθρον
the uncrossable this necessity just-as some pit
ἀχανές τε καὶ ἀπαρόδευτον καθ᾽ ἑαυτοῦ διορύξας.
gaping both and untraversable against himself having-dug-through
Διό μοι δοκεῖ καὶ τὴν ἀγαθὴν τῆς ψυχῆς κατάστασιν,
therefore to-me it-seems also the good of-the soul condition

ἐν ᾗ τὸν τῆς ὑπομονῆς ἀθλητὴν ἀναπαύει ὁ λόγος,
in which the of-the endurance athlete gives-rest the word
κόλπον τοῦ Ἀβραὰμ ὀνομάσαι. Πρῶτος γὰρ οὗτος
bosom — of-Abraham to-name first for this
ὁ πατριάρχης τῶν πώποτε γεγονότων ἱστόρηται
the patriarch of-the(-ones) ever having-been is-recorded
τὴν ἐλπίδα τῶν μελλόντων τῆς ἀπολαύσεως τῶν
the hope of-the(-things) to-come for-the enjoyment of-the
παρόντων ἀνταλλαξάμενος, ὅς γε πάντων γυμνωθεὶς,
present having-exchanged who indeed of-all having-been-stripped
ἐν οἷς ἦν αὐτῷ καταρχὰς ἡ ζωὴ, ἐν ἀλλοτρίοις εἶχε τὴν
in which was for-him at-first the life among strangers he-had the
δίαιταν, διὰ τῆς παρούσης κακοπαθείας, τὴν ἐλπιζομένην
way-of-life through the present hardship the hoped-for
εὐκληρίαν ἐμπορευόμενος. Ὥσπερ οὖν τὴν ποιὰν τοῦ
good-fortune purchasing just-as then the particular of-the
πελάγους περιγραφὴν ἐκ καταχρήσεώς τινος ὀνομάζομεν
sea outline by (a)-misuse some we-name
κόλπον, οὕτω δοκεῖ τῶν ἀμετρήτων ἐκείνων ἀγαθῶν τὴν
(a)-bosom so seems of-the immeasurable those good(-things) the
ἔνδειξιν ὁ λόγος τῷ τοῦ κόλπου διασημαίνειν ὀνόματι,
indication the word by-the of-the bosom to-signify name
ᾧ πάντες οἱ δι᾽ ἀρετῆς τὸν παρόντα διαπλέοντες
in-which all the(-ones) through virtue the present sailing-through
βίον, ὅταν ἐντεῦθεν ἀπαίρωσιν, ὥσπερ ἐν ἀκατακλύστῳ
life when from-here set-sail as-if in (an)-unflooded
λιμένι τῷ ἀγαθῷ κόλπῳ τὰς ψυχὰς ἐνορμίζονται, τοῖς
harbor in-the good bosom the souls bring-to-anchor for-the
δὲ λοιποῖς ἡ τῶν φαινομένων αὐτοῖς ἀγαθῶν στέρησις
but rest the of-the appearing to-them good(-things) deprivation
φλὸξ γίνεται τὴν ψυχὴν διασμύχουσα, ῥανίδος τινὸς ἐκ
(a)-flame becomes the soul smoldering-through of-(a)-droplet some from

τοῦ πελάγους τῶν τοὺς ὁσίους περικλυζόντων ἀγαθῶν εἰς
the sea of-the the holy(-ones) washing-around good(-things) for
παραμυθίαν προσδεομένη, καὶ οὐ τυγχάνουσα. Γλῶσσαν δὲ
consolation needing and not obtaining(-it) tongue but
καὶ ὀφθαλμὸν, καὶ δάκτυλον, καὶ τὰ λοιπὰ τῶν σωματικῶν
and eye and finger and the rest of-the bodily
ὀνομάτων ἐν τῷ διαλόγῳ τῶν ἀσωμάτων βλέπων, τὸν
names in the dialogue of-the bodiless(-ones) seeing the
καταστοχασμὸν, ἡμῖν ἤδη νοηθέντι περὶ ψυχῆς λόγῳ
conjecture by-us already understood about (the)-soul with-(the)-account
συμφώνως ἔχειν ὁμολογήσεις, ἐπισκεψάμενος τῶν ῥητῶν τὴν
harmoniously to-be you-will-agree having-examined of-the words the
διάνοιαν. Ὥσπερ γὰρ ὅλου τοῦ σώματος ἡ τῶν στοιχείων
sense just-as for whole of-the body the of-the elements
συνδρομὴ ποιεῖ τὴν οὐσίαν, οὕτως εἰκὸς καὶ τῶν ἐν τῷ
concourse makes the being thus (it-is)-likely also of-the in the
σώματι μερῶν ἐκ τῆς αὐτῆς αἰτίας συμπληροῦσθαι τὴν
body parts from the same cause to-be-filled-up the
φύσιν. Εἰ οὖν πάρεστιν ἡ ψυχὴ τοῖς ἐκ τοῦ σώματος
nature if then is-present the soul to-the from the body
στοιχείοις πρὸς τὸ πᾶν ἀναμιχθεῖσιν, οὐ μόνον τὸ
elements with the universe mingled not only the
πλήρωμα τῶν εἰς ὅλον τὸ σύγκριμα συνδεδραμηκότων
full-number of-the(-ones) into whole the compound having-run-together
γνωρίσει, καὶ ἐν αὐτοῖς ἔσται· ἀλλ' οὐ τὴν ἰδιάζουσαν
will-recognize and in them will-be but not the peculiar
ἑκάστου τῶν μερῶν σύστασιν ἀγνοήσει, διὰ ποίων
of-each of-the parts structure will-be-ignorant-of through what-sort-of
τῶν ἐν τοῖς στοιχείοις μορίων ἀποτελεσθῇ τὰ ἐν ἡμῖν μέλη.
the in the elements particles were-completed the in us limbs

Τὴν οὖν ἐν παντὶ οὖσαν τῷ τῶν στοιχείων πληρώματι, 40
the(-soul) then in all being the of-the elements full-number
καὶ ἐν τοῖς καθ' ἕκαστον εἶναι, οὐδὲν ἔξω τοῦ
also in the(-things) according-to each to-be nothing outside the
εἰκότος ἐστίν· καὶ οὕτω πρὸς τὰ στοιχεῖά τις βλέπων,
likely is and thus to the elements someone looking
οἷς ἐνυπάρχει τῇ δυνάμει τὰ καθ' ἕκαστον μέλη τοῦ
in-which are-present in-the potency the according-to each limbs of-the
σώματος, δάκτυλόν τε περὶ αὐτὴν εἶναι καὶ ὀφθαλμὸν καὶ
body (a)-finger both about her to-be and eye and
γλῶσσαν, καὶ τὰ ἄλλα πάντα μετὰ τὴν διάλυσιν τοῦ
tongue and the other(-things) all after the dissolution of-the
συγκρίματος τὴν Γραφὴν λέγειν ὑπονοῶν, τοῦ εἰκότος οὐχ
compound the Scripture to-say supposing the likely not
ἁμαρτήσεται. Εἰ οὖν τὰ καθ' ἕκαστον ἀπάγει τὸν
will-miss if then the(-things) according-to each lead-away the
νοῦν τῆς σωματικῆς περὶ τοῦ διηγήματος ὑπολήψεως,
mind from-the bodily about the narrative supposition
εἰκὸς δήπου καὶ τὸν μνημονευθέντα νῦν ᾅδην μὴ τόπον
(it-is)-likely surely also the mentioned now Hades not (a)-place
τινὰ οὕτως ὀνομαζόμενον οἴεσθαι, ἀλλά τινα κατάστασιν
some so named to-think but some condition
ζωῆς ἀειδῆ καὶ ἀσώματον, ᾗ τὴν ψυχὴν ἐμβιοτεύειν
of-life invisible and bodiless in-which the soul to-live
παρὰ τῆς Γραφῆς ἐκδιδασκόμεθα. Ἀλλὰ καὶ ἕτερον ἐν
from the Scripture we-are-taught but also another in
τῷ κατὰ τὸν πλούσιον καὶ πτωχὸν διηγήματι δόγμα
the about the rich(-man) and poor(-man) narrative doctrine
μανθάνομεν, ὃ πολλὴν ἔχει πρὸς τὰ ἐξητασμένα τὴν
we-learn which much has toward the(-things) examined the
οἰκειότητα. Ἐποίησεν ἐκεῖνον τὸν ἐμπαθῆ καὶ φιλόσαρκον,
affinity it-made that(-man) the passionate and flesh-loving

ἐπειδὴ τὸ ἄφυκτον εἶδε τῆς παρ᾽ ἑαυτοῦ συμφορᾶς, φροντίδα
when the inescapable he-saw of-the from himself misfortune care
τῶν ὑπὲρ γῆς αὐτῷ κατὰ τὸ γένος προσηκόντων ἔχειν,
of-the(-ones) above earth to-him by the kin related to-have
καὶ τοῦ Ἀβραὰμ εἰπόντος μὴ ἀπρονόητον εἶναι τῶν
and — Abraham having-said not unprovided-for to-be of-the(-ones)
ἐν σαρκὶ ζώντων βίον, ἀλλὰ κατ᾽ ἐξουσίαν προκεῖσθαι
in flesh living (the)-life but at (their)-disposal to-lie-before
αὐτοῖς τὴν ἐκ τοῦ νόμου καὶ τῶν προφητῶν χειραγωγίαν·
them the from the law and the prophets guidance
ἔτι παραμένειν προσλιπαροῦντα τὸν δίκαιον, ὅπως ἂν ἐκ
still to-persist entreating the just that — from
τοῦ παραδόξου πιθανὸν αὐτοῖς τὸ κήρυγμα γένοιτο, ὑπό
the unexpected credible to-them the preaching might-become by
τινος ἐκ τῶν νεκρῶν ἀναβεβιωκότος καταγγελλόμενον.
someone from the dead having-come-back-to-life being-proclaimed

41 GREGORY Τί οὖν, εἶπον, ἐν τούτοις ἐστὶ τὸ δόγμα;
what then I-said in these is the doctrine

MACRINA Ἐπειδή, φησί, τοῦ μὲν Λαζάρου πρὸς τοῖς
since says — indeed of-Lazarus with the
παροῦσιν ἄσχολός ἐστιν ἡ ψυχή, καὶ πρὸς οὐδὲν τῶν
present(-things) busy is the soul and to none of-the(-things)
καταλειφθέντων ἑαυτὴν ἐπιστρέφει, ὁ δὲ πλούσιος οἱονεὶ
left-behind itself turns the but rich(-man) as
ἰξῷ τινι τῇ σαρκίνῃ ζωῇ καὶ μετὰ θάνατον ἔτι
by-birdlime some to-the fleshly life even after death still
προσίσχεται, ἣν οὐδὲ παυσάμενος τοῦ ζῆν καθαρῶς
is-held-fast which not-even having-ceased from-the living cleanly
ἀπεδύσατο, ἀλλ᾽ ἔτι αὐτῷ διὰ φροντίδος ἐστὶν ἡ σὰρξ καὶ
he-stripped-off but still to-him in care is the flesh and
τὸ αἷμα (δι᾽ ὧν γὰρ τοὺς κοινωνοῦντας αὐτῷ τοῦ
the blood through which(-things) for the(-ones) sharing with-him the

γένους ἐξαιρεθῆναι τῶν κακῶν δεῖται, δῆλός ἐστι μήπω
kin to-be-rescued from-the evils he-asks clear he-is not-yet
τῆς σαρκικῆς ἐκλυθεὶς προσπαθείας), ἐκ τούτων, φησὶ,
from-the fleshly freed attachment from these says
τῶν διηγημάτων οἰόμεθα τοῦτο δογματίζειν τὸν Κύριον, τὸ
the narratives we-think this to-teach the Lord the
δεῖν ὅτι μάλιστα τοὺς ἐν σαρκὶ βιοτεύοντας, διὰ
to-be-necessary as most the(-ones) in flesh living through
τῆς κατὰ ἀρετὴν ζωῆς, χωρίζεσθαί πως καὶ ἀπολύεσθαι
the according-to virtue life to-be-separated somehow and to-be-released
τῆς πρὸς αὐτὴν σχέσεως, ἵνα μετὰ τὸν θάνατον μὴ
from-the toward it attachment so-that after the death not
πάλιν ἄλλου θανάτου δεώμεθα, τὰ λείψανα τῆς σαρκώδους
again another death we-need the remains of-the fleshly
κόλλης ἀποκαθαίροντος· ἀλλὰ καθάπερ δεσμῶν τὴν ψυχὴν
glue cleansing-away but just-as bonds the soul
περιῤῥαγέντων, κοῦφος αὐτῇ καὶ ἄνετος ὁ πρὸς τὸ ἀγαθὸν
having-burst-from light for-it and unchecked the toward the good
γένηται δρόμος, οὐδεμιᾶς αὐτὸν σωματικῆς ἀλγηδόνος
may-become course no it bodily pain
πρὸς ἑαυτὴν ἀφελκούσης. Ὡς εἴ τις ὅλος δι᾽ ὅλων
toward itself drawing-away for if someone wholly through all
ἀποσαρκωθείη τῇ διανοίᾳ, πᾶσαν ψυχῆς κίνησίν τε
should-become-flesh in-the mind every of-soul movement both
καὶ ἐνέργειαν ἐν τοῖς θελήμασι τῆς σαρκὸς ἀσχολῶν, ὁ
and activity in the wills of-the flesh occupying the
τοιοῦτος οὐδὲ τῆς σαρκὸς ἔξω γενόμενος τῶν κατ᾽
such(-man) not-even the flesh outside having-come from-the according-to
αὐτὴν παθημάτων χωρίζεται, καθάπερ οἱ ἐπὶ πλέον
it passions is-separated just-as the(-ones) for longer
ἐνδιατρίψαντες τοῖς δυσωδεστέροις τῶν τόπων, οὐδὲ εἰ
having-spent-time in-the more-foul-smelling of-the places not-even if

πρὸς τὸν εὔπνουν ἀέρα μετέλθοιεν καθαρεύουσι τῆς ἀηδείας,
to the fresh air they-should-pass are-clean of-the unpleasantness
ἣν διὰ τῆς χρονιωτέρας ἐν αὐτῇ διαγωγῆς ἀναμίξαντο·
which through the longer in it stay they-mixed-in
οὕτως οὐδὲ πρὸς τὸν ἀειδῆ καὶ ἄβλεπτον βίον τῆς
so not-even to the formless and unseen life the
μεταβολῆς γενομένης, δυνατὸν ἂν εἴη τοὺς φιλοσάρκους
change having-occurred possible — it-would-be the flesh-lovers
μὴ ἀφέλκεσθαί τι πάντως τῆς σαρκικῆς δυσωδίας,
not to-draw-along something altogether of-the fleshly stench
δι' ὧν πλέον αὐτοῖς ἡ ὀδύνη βαρύνεται, ὑλωδεστέρας
through which more for-them the pain is-weighed-down more-material
ἐκ τοιαύτης περιστάσεως τῆς ψυχῆς γινομένης. Δοκεῖ
from such circumstance the soul becoming seems
δέ πως πρὸς τοιαύτην ὑπόληψιν συνᾴδειν ὃ παρά
and somehow with such supposition to-accord what by
τινων λέγεται, πολλάκις ὁρᾶσθαι τὰς περὶ τῶν σωμάτων
some is-said often to-be-seen the around the bodies
θέσεις, σκιοειδῆ τινα τῶν κατοιχομένων φαντάσματα. Εἰ
resting-places shadowy some of-the departed phantoms if
γὰρ τοιόν τι γίνεται, οὕτως ἐλέγχεται τῆς ψυχῆς ἡ
for such something happens thus is-proved of-the soul the
πέρα τοῦ δέοντος γινομένη νῦν πρὸς τὸν σαρκώδη βίον
beyond the needful occurring now toward the fleshly life
προσπάθεια, ὡς μηδὲ ἐξωσθεῖσαν τῆς σαρκὸς καθαρῶς
attachment so-that not-even having-been-driven from-the flesh cleanly
αὐτὴν ἐθέλειν ἀφίπτασθαι, μηδὲ συγχωρεῖν τὴν παντελῆ
it to-wish to-fly-away nor to-allow the complete
γίνεσθαι πρὸς τὸ ἀειδὲς τοῦ σχήματος μεταποίησιν, ἀλλὰ
to-take-place into the invisible of-the form transformation but
παραμένειν ἔτι τῷ εἴδει μετὰ τὸ λυθῆναι τὸ εἶδος,
to-remain still by-the shape after the to-be-dissolved the shape

καὶ ἔξω γενομένην ἤδη τούτου πόθῳ τοῖς τῆς ὕλης
and outside having-come already of-it by-longing the of-the matter
ἐπιπλανᾶσθαι τόποις, καὶ περὶ αὐτοὺς ἀναστρέφεσθαι.
to-wander-over places and about them to-linger

GREGORY Ἐγὼ δὲ μικρὸν ἐπισχὼν καὶ ἀναλαβὼν τὴν 42
I and (a)-little having-paused and having-taken-up the
τῶν εἰρημένων διάνοιαν, Δοκεῖ μοι, εἶπον, τοῖς
of-the(-things) said sense seems to-me I-said to-the(-things)
περὶ παθῶν προεξητασμένοις ἀνακύπτειν ἐκ τῶν
about passions examined-before to-emerge from the(-things)
εἰρημένων τις ἐναντίωσις. Εἰ γὰρ ἐκ τῆς πρὸς τὰ
said some contradiction if for from the with the
ἄλογα συγγενείας ἐνομίσθη τὰ τοιαῦτα τῆς ψυχῆς
irrational(-beasts) kinship it-was-thought the such of-the soul
ἐν ἡμῖν ἐνεργεῖσθαι κινήματα, ὅσα προσλαβὼν ὁ
in us to-be-worked movements as-many-as having-taken-in the
λόγος ἀπηριθμήσατο, θυμόν τε καὶ φόβον, καὶ ἡδονὴν
argument enumerated anger both and fear and pleasure
καὶ ἐπιθυμίαν, καὶ τὰ τοιαῦτα· εἴρηται δὲ τὴν μὲν
and desire and the such(-things) it-has-been-said and the indeed
ἀγαθὴν τῶν τοιούτων χρῆσιν ἀρετὴν εἶναι, διὰ δὲ τῆς
good of-the such(-things) use virtue to-be through but the
ἐσφαλμένης τὴν κακίαν γίνεσθαι· προσέθηκε δὲ ὁ λόγος
mistaken the vice to-come-about added and the argument
ἑκάστου τε τῶν ἄλλων τὴν πρὸς τὸν κατ᾽ ἀρετὴν βίον
of-each both of-the others the toward the according-to virtue life
συνεισφορὰν, ὅτι δι᾽ ἐπιθυμίαν πρὸς τὸν Θεὸν ἀναγόμεθα,
contribution that through desire toward — God we-are-led-up
οἷόν τινα σειρὰν κάτωθεν πρὸς αὐτὸν ἀνελκόμενοι, δοκεῖ
like some chain from-below toward him drawn-up seems
πως, ἔφην, ἐναντιοῦσθαι πρὸς τὸν σκοπὸν ὁ λόγος.
somehow I-said to-be-opposed to the aim the argument

MACRINA Πῶς τοῦτον λέγεις; φησίν.
how this you-say says

GREGORY Ὅτι τοι, εἶπον, τῆς ἀλόγου πάσης κινήσεως
because surely I-said the irrational all movement
μετὰ τὴν κάθαρσιν ἐν ἡμῖν ἀποσβεσθείσης, οὐδὲ τὸ
after the purification in us having-been-quenched not-even the
ἐπιθυμητικὸν πάντως ἔσται· τούτου δὲ μὴ ὄντος οὐδ'
desiring(-part) at-all will-be this and not being not-even
ἂν ἡ τοῦ κρείττονος ἔφεσις εἴη, μηδενὸς ὑπολειφθέντος
— the for-the better yearning would-be nothing being-left
τῇ ψυχῇ τοιούτου κινήματος, τοῦ πρὸς τὴν ὄρεξιν
to-the soul of-such movement the(-one) toward the appetite
τῶν ἀγαθῶν ἐπεγείροντος.
of-the good(-things) arousing

MACRINA Ἀλλὰ πρὸς τοῦτο, φησὶν, ἐκεῖνό φαμεν, ὅτι τὸ
but to this says that we-say that the
θεωρητικόν τε καὶ διακριτικὸν ἴδιόν ἐστι τοῦ θεοειδοῦς
contemplative both and discerning proper is of-the godlike(-part)
τῆς ψυχῆς, ἐπεὶ καὶ τὸ Θεῖον ἐν τούτοις καταλαμβάνομεν.
of-the soul since also the Divine in these we-apprehend
Εἰ τοίνυν εἴτε ἐκ τῆς νῦν ἐπιμελείας, εἴτε ἐκ τῆς
if therefore whether from the now care or from the
μετὰ ταῦτα καθάρσεως ἐλευθέρα γένοιτο ἡμῖν ἡ ψυχὴ
after these(-things) purification free should-become for-us the soul
τῆς πρὸς τὰ ἄλογα τῶν παθῶν συμφυΐας, οὐδὲν πρὸς
from-the with the irrational of-the passions natural-union nothing toward
τὴν τοῦ καλοῦ θεωρίαν ἐναποδισθήσεται. Τὸ γὰρ καλὸν
the of-the beautiful contemplation will-be-hindered the for beautiful
ἑλκτικόν πως κατὰ τὴν ἑαυτοῦ φύσιν παντὸς τοῦ
attractive somehow according-to the its-own nature of-every the(-one)
πρὸς ἐκεῖνο βλέποντος. Εἰ οὖν πάσης κακίας ἡ ψυχὴ
toward that looking if then of-all vice the soul

καθαρεύσειεν, ἐν τῷ καλῷ πάντως ἔσται. Καλὸν δὲ τῇ
should-be-clean in the beautiful surely will-be beautiful and by-the
ἑαυτοῦ φύσει τὸ Θεῖον πρὸς ὃ διὰ τῆς καθαρότητος
its-own nature the Divine to which through the purity
τὴν συνάφειαν ἕξει τῷ οἰκείῳ συναπτομένη.
the union it-will-have with-the kindred being-joined

DESIRE LAID ASIDE, LOVE REMAINING

Once the soul possesses the good, desire, which belongs to what lacks, is no longer needed; the soul neither hopes nor remembers, and love alone remains, as the Apostle says. Since every nature draws what is akin to it, God draws the soul to himself, and the soul nailed to matter is torn from it in pain, as gold is purged in fire or a clay-coated rope drawn through a narrow hole. The judgment, Gregory concludes, is not punishment but the separation of good from evil, and Macrina adds that the pain is measured by the vice in each.

Εἰ οὖν τοῦτο γένοιτο, οὐκέτι ἔσται χρεία τῆς κατ᾽ 43
if then this should-happen no-longer will-be need of-the according-to
ἐπιθυμίαν κινήσεως, ἣ πρὸς τὸ καλὸν ἡγεμονεύσει.
desire movement which toward the beautiful will-lead
Ὁ γὰρ ἐν σκότει τὴν διαγωγὴν ἔχων, οὗτος ἐν
the(-one) for in darkness the abode having this(-man) in
ἐπιθυμίᾳ τοῦ φωτὸς ἔσται· εἰ δὲ ἐν τῷ φωτὶ γένοιτο,
desire of-the light will-be if but in the light he-should-come
τὴν ἐπιθυμίαν ἐκδέξεται ἡ ἀπόλαυσις, ἡ δὲ ἐξουσία τῆς
the desire will-succeed the enjoyment the and power of-the
ἀπολαύσεως ἀργὴν καὶ ἕωλον τὴν ἐπιθυμίαν ἐργάζεται.
enjoyment idle and stale the desire makes
Οὐκοῦν οὐδεμία τις ἔσται διὰ τούτων ζημία πρὸς τὴν
therefore no any will-be through these loss toward the

τοῦ ἀγαθοῦ μετουσίαν, εἰ τοιούτων ἡ ψυχὴ κινημάτων
of-the good participation if of-such the soul movements
ἐλευθέρα γένοιτο, πρὸς ἑαυτὴν πάλιν ἐπανελθοῦσα, καὶ
free should-become to itself again having-returned and
ἑαυτὴν ἀκριβῶς εἰδοῦσα, οἵα τῇ φύσει ἐστὶ, καὶ οἷον ἐν
itself exactly having-seen such-as by-the nature it-is and as-if in
κατόπτρῳ καὶ εἰκόνι διὰ τοῦ οἰκείου κάλλους πρὸς τὸ
(a)-mirror and image through the own beauty toward the
ἀρχέτυπον βλέπουσα. Ἀληθῶς γὰρ ἐν τούτῳ ἔστιν εἰπεῖν
archetype looking truly for in this it-is-possible to-say
τὴν ἀκριβῆ πρὸς τὸ Θεῖον εἶναι ὁμοίωσιν, ἐν τῷ μιμεῖσθαί
the exact to the Divine to-be likeness in the to-imitate
πως τὴν ἡμετέραν ζωὴν τὴν ὑπερκειμένην οὐσίαν. Ἡ γὰρ
somehow the our life the transcendent being the for
ὑπεράνω παντὸς νοήματος φύσις πόῤῥω τῶν ἐν ἡμῖν
above every thought nature far from-the(-things) in us
θεωρουμένων ἀφιδρυμένη, ἄλλῳ τινὶ τρόπῳ τὴν ἰδίαν
contemplated set-apart by-another some way the own
ἐξοδεύει ζωὴν, καὶ οὐ καθὼς ἡμεῖς νῦν ἐν τῷ ζῇν ἐσμεν.
passes life and not as we now in the living are
Ἄνθρωποι μὲν γὰρ, διὰ τὸ ἀεὶ πάντως ἐν κινήσει
men indeed for because-of the always wholly in motion
τὴν φύσιν εἶναι, καθάπερ ἂν ἡ ὁρμὴ τῆς προαιρέσεως
the nature to-be just-as — the impulse of-the choice
γένηται, κατ᾽ ἐκεῖνο φερόμεθα, οὐχ ὁμοίως τῆς ψυχῆς
may-be toward that we-are-carried not alike the soul
κατὰ τὸ ἔμπροσθεν αὐτῆς, ὡς ἂν εἴποι τις, καὶ τὸ ὀπίσω
toward the in-front of-it as — might-say one and the behind
διακειμένης. Ἐλπὶς μὲν γὰρ καθηγεῖται τῆς ἐπὶ τὸ πρόσω
being-disposed hope indeed for leads the toward the forward
κινήσεως, μνήμη δὲ δέχεται πρὸς τὴν ἐλπίδα προϊοῦσαν
movement memory and receives toward the hope advancing

τὴν κίνησιν· ἀλλ᾽ εἰ μὲν πρὸς τὸ φύσει καλὸν ἡ ἐλπὶς
the movement but if indeed to the by-nature beautiful the hope
τὴν ψυχὴν ἄγοι, φαιδρὸν ἐνσημαίνεται τῇ μνήμῃ τὸ
the soul should-lead bright imprints on-the memory the
ἴχνος ἡ τῆς προαιρέσεως κίνησις· εἰ δὲ διαψευσθείη τοῦ
trace the of-the choice movement if but it-should-be-cheated of-the
κρείττονος, εἰδώλῳ τινὶ καλοῦ, παρασοφισαμένης τὴν
better by-(an)-image some of-beauty having-beguiled the
ψυχὴν τῆς ἐλπίδος, ἡ ἐπακολουθοῦσα τοῖς γινομένοις
soul the hope the following-on the(-things) happening
μνήμη αἰσχύνη γίνεται. Καὶ ἐμφύλως οὗτος ὁ πόλεμος ἐν
memory shame becomes and civil this the war in
τῇ ψυχῇ συνίσταται, μαχομένης τῇ ἐλπίδι τῆς μνήμης,
the soul arises fighting with-the hope the memory
ὡς κακῶς καθηγησαμένης τῆς προαιρέσεως. Τοιοῦτον γάρ
as badly having-led of-the choice such for
τινα νοῦν ἑρμηνεύει σαφῶς τὸ κατ᾽ αἰσχύνην πάθος, ὅταν
some sense expresses clearly the in shame feeling when
δάκνηται πρὸς τὸ ἀποβὰν ἡ ψυχὴ, οἷόν τινι μάστιγι τῇ
is-stung at the outcome the soul as by-some whip by-the
μεταμελείᾳ καθαπτομένη τῆς ἀβουλήτου ὁρμῆς, καὶ εἰς
repentance being-lashed for-the ill-advised impulse and into
συμμαχίαν κατὰ τοῦ λυποῦντος ἐφελκομένη τὴν λήθην.
alliance against the paining(-thing) drawing-in the forgetfulness
Ἀλλ᾽ ἡμῖν μὲν, διὰ τὸ πτωχὴν εἶναι τοῦ καλοῦ, ἡ 44
but for-us indeed because-of the poor to-be of-the beautiful the
φύσις ἀεὶ πρὸς τὸ ἐνδέον ἴεται, καὶ ἡ τοῦ λείποντος
nature always toward the lacking strives and the of-the lacking
ἔφεσις αὕτη ἐστὶν ἡ ἐπιθυμητικὴ τῆς φύσεως ἡμῶν
yearning this is the desiring of-the nature of-us
διάθεσις, ἤτοι σφαλλομένη δι᾽ ἀκρισίαν τοῦ ὄντος
disposition either being-misled through lack-of-judgment of-the real

καλοῦ, ἢ καὶ τυγχάνουσα οὗ τυχεῖν ἀγαθόν. Ἡ
beautiful or also attaining (that)-which to-attain (is)-good the
δὲ ὑπερέχουσα πᾶσαν ἀγαθὴν ἔννοιαν φύσις, καὶ πάσης
but surpassing every good conception nature and every
ὑπερκειμένη δυνάμεως, ἅτε μηδενὸς ἐνδεῶς ἔχουσα
transcending power inasmuch-as of-nothing in-want being
τῶν πρὸς τὸ ἀγαθὸν νοουμένων, αὕτη τῶν ἀγαθῶν
of-the(-things) toward the good conceived this of-the good(-things)
οὖσα τὸ πλήρωμα, οὐδὲ κατὰ μετοχὴν καλοῦ τινος ἐν
being the fullness not-even by participation of-beautiful some(-thing) in
τῷ καλῷ κινουμένη, ἀλλ᾽ αὐτὴ οὖσα ἡ τοῦ καλοῦ φύσις,
the beautiful moving but itself being the of-the beautiful nature
ὅ τί ποτε καὶ εἶναι τὸ καλὸν ὁ νοῦς ὑποτίθεται, οὔτε
that which ever also to-be the beautiful the mind supposes neither
τὴν ἐλπιστικὴν κίνησιν ἐν ἑαυτῇ δέχεται. Πρὸς γὰρ τὸ
the hoping movement in itself receives toward for the
μὴ παρὸν ἡ ἐλπὶς ἐνήργηται μόνον. Ὃ δὲ ἔχει τις, τί
not present the hope is-active only what and has one why
καὶ ἐλπίζει; φησὶν ὁ Ἀπόστολος. Οὔτε τῆς μνημονευτικῆς
also does-he-hope says the Apostle nor of-the remembering
ἐνεργείας πρὸς τὴν τῶν ὄντων ἐπιστήμην ἐπιδεής ἐστι·
activity for the of-the beings knowledge in-need is
τὸ γὰρ βλεπόμενον τοῦ μνημονευθῆναι οὐκ ἐπιδέεται.
the for seen(-thing) the to-be-remembered not needs
45 Ἐπεὶ δὲ οὖν παντὸς ἀγαθοῦ ἐπέκεινα ἡ θεία φύσις, τὸ
since and then every good beyond the divine nature the
δὲ ἀγαθὸν ἀγαθοῦ φίλον πάντως, διὰ τοῦτο ἐν ἑαυτῇ
and good of-good (a)-friend wholly because-of this in itself
βλέπουσα, καὶ ὃ ἔχει θέλει, καὶ ὃ θέλει ἔχει, οὐδὲν
looking both what it-has it-wills and what it-wills it-has nothing
τῶν ἔξωθεν εἰς ἑαυτὴν δεχομένη, ἔξω δὲ αὐτῆς οὐδὲν,
of-the(-things) from-outside into itself receiving outside and it nothing

ὅτι μὴ ἡ κακία μόνη, ἥτις, εἰ κἂν παράδοξον εἰπεῖν, ἐν
except — the vice alone which if even paradoxical to-say in
τῷ μὴ εἶναι τὸ εἶναι ἔχει· οὐ γὰρ ἄλλη τίς ἐστι καὶ κακίας
the not to-be the to-be has not for other some is also of-vice
γένεσις, εἰ μὴ τοῦ ὄντος στέρησις. Τὸ δὲ κυρίως ὂν ἡ
origin if not of-the being deprivation the and properly being the
τοῦ ἀγαθοῦ φύσις ἐστίν. Ὃ οὖν ἐν τῷ ὄντι οὐκ ἔστιν,
of-the good nature is what then in the being not is
ἐν τῷ μὴ εἶναι πάντως ἐστίν. Ἐπειδὰν οὖν καὶ ἡ ψυχὴ
in the not to-be surely is when then also the soul
πάντα τὰ ποικίλα τῆς φύσεως ἀποσκευασαμένη κινήματα
all the various of-the nature having-cast-off movements
θεοειδὴς γίνεται, καὶ ὑπερβᾶσα τὴν ἐπιθυμίαν ἐν ἐκείνῳ
godlike becomes and having-passed-beyond the desire in that
ᾗ, πρὸς ὃ ὑπὸ τῆς ἐπιθυμίας τέως ὑπῄρετο, οὐκέτι
may-be toward which by the desire until-then it-was-raised no-longer
τινὰ σχολὴν δίδωσιν ἐν ἑαυτῇ, οὔτε τῇ ἐλπίδι, οὔτε τῇ
any room gives in itself neither to-the hope nor to-the
μνήμῃ, τὸ γὰρ ἐλπιζόμενον ἔχει· ἡ δὲ περὶ τὴν ἀπόλαυσιν
memory the for hoped-for it-has the and about the enjoyment
τῶν ἀγαθῶν ἀσχολία τὴν μνήμην ἐκκρούει τῆς διανοίας·
of-the good(-things) occupation the memory drives-out of-the mind
καὶ οὕτω τὴν ὑπερέχουσαν μιμεῖται ζωὴν τοῖς ἰδιώμασι τῆς
and thus the surpassing imitates life by-the properties of-the
θείας φύσεως ἐμμορφωθεῖσα, ὡς μηδὲν ὑπολειφθῆναι τῶν
divine nature having-been-formed so-that nothing to-be-left of-the
ἄλλων αὐτῇ, πλὴν τῆς ἀγαπητικῆς διαθέσεως, φυσικῶς
others to-it except the loving disposition naturally
τῷ καλῷ προσφυομένης. Τοῦτο γάρ ἐστιν ἡ ἀγάπη, ἡ
to-the beautiful clinging this for is the love the
πρὸς τὸ καταθύμιον ἐνδιάθετος σχέσις. Ὅταν οὖν ἡ ἁπλῆ
toward the heart's-desire inward attachment when then the simple

καὶ μονοειδὴς καὶ ἀκριβῶς θεοείκελος ἡ ψυχὴ γινομένη
and uniform and exactly godlike the soul becoming
εὕροιτο ἀληθῶς ἁπλοῦν τε καὶ ἄϋλον ἀγαθὸν, ἐκεῖνο τὸ
should-find truly simple both and immaterial good that the
μόνον τοιόν τι ἀγαπητὸν καὶ ἐράσμιον προσφύεταί τε
only such something lovable and desirable it-clings both
αὐτῷ καὶ συνανακιρνᾶται διὰ τῆς ἀγαπητῆς κινήσεώς
to-it and is-blended-with(-it) through the loving movement
τε καὶ ἐνεργείας, πρὸς τὸ ἀεὶ καταλαμβανόμενόν τε καὶ
both and activity to the always being-apprehended both and
εὑρισκόμενον ἑαυτὴν μορφοῦσα· καὶ τοῦτο γινομένη διὰ
being-found itself forming and this becoming through
τῆς τοῦ ἀγαθοῦ ὁμοιότητος, ὅπερ ἡ τοῦ μετεχομένου
the of-the good likeness which the of-the participated
φύσις ἐστὶν, ἐπιθυμίας ἐν ἐκείνῳ μὴ οὔσης διὰ τὸ μηδέ
nature is desire in that not being because-of the not-even
τινος τῶν ἀγαθῶν ἔνδειαν ἐν αὐτῷ εἶναι, ἀκόλουθον ἂν
of-any of-the good(-things) want in it to-be consequent —
εἴη καὶ τὴν ψυχὴν ἐν τῷ ἀνενδεεῖ γινομένην ἐκβάλλειν
it-would-be also the soul in the unneeding coming-to-be to-cast-out
ἀφ' ἑαυτῆς καὶ τὴν ἐπιθυμητικὴν κίνησίν τε καὶ διάθεσιν,
from itself also the desiring movement both and disposition
ἢ τότε γίνεται μόνον, ὅταν μὴ παρῇ τὸ ποθούμενον.
which then arises only when not is-present the longed-for

46 Τοῦ δὲ τοῦ τοιούτου δόγματος καὶ ὁ θεῖος Ἀπόστολος
of-the and — such doctrine also the divine Apostle
ἡμῖν καθηγήσατο, πάντων τῶν νῦν ἐν ἡμῖν καὶ ἐπὶ
to-us was-guide of-all the(-things) now in us and for
τῷ κρείττονι σπουδαζομένων παῦλάν τινα καὶ καταστολὴν
the better pursued (a)-cessation some and restraint
προαγγείλας, μόνης δὲ τῆς ἀγάπης οὐχ εὑρὼν τὸν ὅρον.
having-foretold of-only but the love not having-found the limit

Προφητεῖαι γὰρ, φησὶ, καταργηθήσονται, καὶ γνώσεις
prophecies for says will-be-done-away and knowledges
παύσονται· ἡ δὲ ἀγάπη οὐδέ ποτε πίπτει· ὅπερ ἴσον
will-cease the but love never — falls which equal
ἐστὶ τῷ ἀεὶ ὡσαύτως ἔχειν· ἀλλὰ καὶ πίστιν καὶ
is to-the always alike to-be but also faith and
ἐλπίδα συμπαραμεμενηκέναι τῇ ἀγάπῃ λέγων, πάλιν καὶ
hope to-have-remained-alongside the love saying again also
τούτων αὐτὴν ὑπερτίθησιν εἰκότως. Ἡ γὰρ ἐλπὶς μέχρι
these(-things) it sets-above fittingly the for hope as-far-as
ἐκείνου κινεῖται, ἕως ἂν μὴ παρείη τῶν ἐλπιζομένων
that moves until — not be-present of-the(-things) hoped-for
ἀπόλαυσις, καὶ ἡ πίστις ὡσαύτως ἔρεισμα τῆς τῶν
(the)-enjoyment and the faith likewise (a)-support of-the of-the(-things)
ἐλπιζομένων ἀδηλίας γίνεται. Οὕτω γὰρ αὐτὴν καὶ ὡρίσατο
hoped-for uncertainty becomes thus for it also be-defined
λέγων· Ἔστι δὲ πίστις ἐλπιζομένων ὑπόστασις. Ἐπειδὰν
saying is and faith of-things-hoped-for (the)-substance when
δὲ ἔλθῃ τὸ ἐλπιζόμενον, τῶν ἄλλων ἠρεμούντων πάντων,
but come the hoped-for the others being-at-rest all
ἡ κατὰ τὴν ἀγάπην ἐνέργεια μένει, τὸ διαδεχόμενον
the according-to the love activity remains the(-thing) succeeding
αὐτὴν οὐχ εὑρίσκουσαν. Διὸ καὶ προτερεύει τῶν τε
it not finding therefore also it-takes-precedence-of the(-things) both
κατ᾽ ἀρετὴν κατορθουμένων ἁπάντων, καὶ τῶν τοῦ νόμου
by virtue achieved all and the of-the law
παραγγελμάτων. Εἰ οὖν ἐπὶ τοῦτό ποτε τὸ τέλος φθάσειεν
commandments if then at this ever the end should-arrive
ἡ ψυχὴ, ἀνενδεῶς ἕξει τῶν ἄλλων, ἅτε δὴ τοῦ
the soul without-need it-will-be of-the others inasmuch-as indeed the
πληρώματος περιδεδραγμένη τῶν ὄντων, καὶ δοκεῖ μόνη
fullness having-grasped of-the beings and seems alone

πως αὐτῆς τῆς θείας μακαριότητος ἐν αὐτῇ σώζειν τὸν
somehow of-the-very — divine blessedness in itself to-preserve the
χαρακτῆρα. Ἥ τε γὰρ ζωὴ τῆς ἄνω φύσεως ἀγάπη ἐστὶν,
stamp the both for life of-the above nature love is
ἐπειδὴ τὸ καλὸν ἀγαπητὸν πάντως ἐστὶ τοῖς γινώσκουσι·
since the beautiful lovable wholly is to-the(-ones) knowing
γινώσκει δὲ αὐτὸ τὸ Θεῖον· ἡ δὲ γνῶσις ἀγάπη γίνεται.
knows and it the Divine the and knowledge love becomes
Διὸ τὸ καλόν ἐστι τῇ φύσει τὸ γινωσκόμενον,
therefore the beautiful is by-the nature the(-thing) known
τοῦ δὲ ἀληθῶς καλοῦ ὁ ὑβριστὴς οὐ προσάπτεται κόρος·
the and truly beautiful the insolent not lays-hold-of satiety
κόρου δὲ τὴν ἀγαπητικὴν πρὸς τὸ καλὸν σχέσιν οὐ
satiety and the loving toward the beautiful attachment not
διακόπτοντος, ἀεὶ ἡ θεία ζωὴ δι᾽ ἀγάπης ἐνεργηθήσεται,
interrupting always the divine life through love will-be-carried-on
ἥ καλή τε κατὰ φύσιν ἐστὶ, καὶ ἀγαπητικῶς πρὸς τὸ
which beautiful both by nature is and lovingly toward the
καλὸν ἐκ φύσεως ἔχει, καὶ ὅρον τῆς κατὰ τὴν ἀγάπην
beautiful from nature is-disposed and limit of-the according-to the love
ἐνεργείας οὐκ ἔχει, ἐπειδὴ οὐδὲ τοῦ καλοῦ τι πέρας
activity not has since not-even of-the beautiful any end
καταλαμβάνεται, ὡς συναπολήγειν τῷ πέρατι τοῦ καλοῦ
is-apprehended so-as to-cease-with the end of-the beautiful
τὴν ἀγάπην· μόνῳ γὰρ τῷ ἐναντίῳ τὸ καλὸν περατιοῦται·
the love only for by-the opposite the beautiful is-limited
οὗ δὲ ἡ φύσις ἀνεπίδεκτός ἐστι τοῦ χείρονος, πρὸς
of-which but the nature unreceptive is of-the worse to
τὸ ἀπέραντόν τε καὶ ἀόριστον τὸ ἀγαθὸν προελεύσεται.
the boundless both and unlimited the good will-advance

Ἐπεὶ οὖν ἑλκτικὴ τῶν οἰκείων πᾶσα φύσις ἐστὶν, οἰκεῖον 47
since then attractive of-the kindred every nature is kindred
δέ πως τῷ Θεῷ τὸ ἀνθρώπινον, ἅτε δὴ φέρον
and somehow — to-God the human inasmuch-as indeed bearing
ἐν ἑαυτῷ τοῦ ἀρχετύπου μιμήματα, ἕλκεται κατὰ πᾶσαν
in itself of-the archetype imitations is-drawn by all
ἀνάγκην πρὸς τὸ θεῖόν τε καὶ συγγενὲς ἡ ψυχή. Δεῖ γὰρ
necessity toward the divine both and akin the soul must for
πάντη καὶ πάντως τῷ Θεῷ ἀποσωθῆναι τὸ ἴδιον· ἀλλ᾽
in-every-way and altogether — to-God to-be-restored the own but
εἰ μὲν κούφη καὶ ἀπέριττος τύχῃ, μηδεμιᾶς σωματικῆς
if indeed light and unencumbered it-be no bodily
ἀχθηδόνος αὐτὴν πιεζούσης, ἡδεῖα καὶ εὔκολος αὐτῇ ἡ
burden it oppressing sweet and easy for-it the
πρὸς τὸν ἐπισπώμενον προσχώρησις γίνεται. Εἰ δὲ τοῖς
toward the(-one) drawing approach becomes if but by-the
τῆς προσπαθείας ἥλοις εἰς τὴν πρὸς τὰ ὑλώδη σχέσιν
of-the attachment nails into the toward the material(-things) attachment
καταπαρῇ, οἷόν τινα πάσχειν εἰκὸς ἐν τοῖς συμπτώμασι
it-be-fixed-down such-as some to-suffer (it-is)-likely in the collapses
τῶν σεισμῶν, τὰ ἐμπιεσθέντα τοῖς χώμασι σώματα·
of-the earthquakes the(-ones) crushed by-the mounds bodies
προκείσθω δὲ καθ᾽ ὑπόθεσιν τὸ μὴ βεβαρῆσθαι
let-it-be-laid-down and by supposition the not to-have-been-weighed-down
μόνον αὐτὰ τοῖς συμπτώμασιν, ἀλλὰ καὶ διαπεπερονῆσθαί
only them by-the collapses but also to-have-been-pierced
τισιν ὀβελοῖς ἢ ξύλοις τοῖς ἐνευρεθεῖσι τῷ χώματι·
by-some spits or timbers the(-ones) found-in in-the mound
ὅπερ οὖν εἰκὸς ὑπομεῖναι τὰ οὕτω διακείμενα σώματα,
which then (it-is)-likely to-undergo the thus disposed bodies
παρὰ τῶν οἰκείων τῆς συμπτώσεως ὁσίας ἕνεκεν
by the kinsmen from-the collapse of-piety for-the-sake

ἐξελκόμενα· ξανθήσεται γὰρ πάντως, καὶ σπαραχθήσεται,
dragged-out will-be-torn for surely and will-be-mangled
καὶ πᾶν ὁτιοῦν τῶν χαλεπωτάτων πείσεται, τοῦ χώματος
and every whatever of-the most-grievous will-suffer the mound
αὐτὰ καὶ τῶν ἥλων διὰ τὴν τῶν ἐφελκομένων
them and the nails because-of the of-the(-ones) dragging
βίαν καταξαινόντων· τοιοῦτόν τί μοι δοκεῖ καὶ περὶ
force tearing such something to-me seems also about
τὴν ψυχὴν γίνεσθαι πάθος, ὅταν ἡ θεία δύναμις
the soul to-take-place (an)-experience when the divine power
ὑπὸ φιλανθρωπίας ἐκ τῶν ἀλόγων τε καὶ ὑλικῶν
from love-of-man out-of the irrational both and material
συμπτωμάτων ἐφέλκηται τὸ ἴδιον. Οὐ γὰρ μισῶν
wreckage draws-out the(-thing) own not for hating
οὐδ' ἀμυνόμενος ἐπὶ τῇ κακῇ ζωῇ, κατά γε τὸν ἐμὸν
nor taking-vengeance for the evil life according-to at-least the my
λόγον, ἐπάγει τοῖς ἐξημαρτηκόσι τὰς ὀδυνηρὰς διαθέσεις
account brings-on the(-ones) having-sinned the painful conditions
ὁ Θεὸς, ὁ ἀντιποιούμενός τε καὶ πρὸς ἑαυτὸν ἕλκων
— God the(-one) laying-claim both and toward himself drawing
πᾶν ὅτιπερ αὐτοῦ χάριν ἦλθεν εἰς γένεσιν· ἀλλ' ὁ μὲν
every(-thing) whatever for-his sake came into being but he indeed
ἐπὶ τῷ κρείττονι σκοπῷ πρὸς ἑαυτὸν, ὅς ἐστι πηγὴ
for the better aim toward himself who is (the)-spring
πάσης μακαριότητος, ἐπισπᾶται τὴν ψυχήν· ἐπισυμβαίνει
of-all blessedness draws the soul there-supervenes
δὲ κατ' ἀνάγκην ἡ ἀλγεινὴ διάθεσις τῷ ἑλκομένῳ.
but of necessity the painful condition on-the(-one) being-drawn

48 Καὶ ὥσπερ τὴν ἐμμιχθεῖσαν τῷ χρυσίῳ ὕλην οἱ διὰ
and just-as the mixed with-the gold matter the(-ones) through
πυρὸς ἐκκαθαροῦντες οὐ μόνον τὸ νόθον τῷ πυρὶ τήκουσιν,
fire cleansing not only the base by-the fire melt

ἀλλὰ κατὰ πᾶσαν ἀνάγκην καὶ τὸ καθαρὸν τῷ κιβδήλῳ
but of all necessity also the pure with-the counterfeit
συγκατατήκεται, κἀκείνου δὲ δαπανωμένου τοῦτο μένει·
melts-away-together and-that but being-consumed this remains
οὕτω καὶ τῆς κακίας τῷ ἀκοιμήτῳ πυρὶ δαπανωμένης,
so also the vice by-the sleepless fire being-consumed
ἀνάγκη πᾶσα καὶ τὴν ἑνωθεῖσαν αὐτῇ ψυχὴν ἐν τῷ
necessity all also the united to-it soul in the
πυρὶ εἶναι, ὡς ἂν τὸ κατεσπαρμένον νόθον καὶ ὑλῶδες,
fire to-be so-that — the sown-in base and material
καὶ κίβδηλον ἀπαναλωθῇ τῷ αἰωνίῳ πυρὶ δαπανώμενον.
and counterfeit be-used-up by-the eternal fire being-consumed
Καὶ καθάπερ εἴ τινι σχοινίῳ πηλὸς τῶν κολλωδεστέρων
and just-as if to-some rope clay of-the stickier
διὰ βάθους περιπλασθείη, εἶτα διά τινος λεπτοῦ
through (the)-depth were-plastered-around then through some narrow
χωρήματος ἡ ἀρχὴ διεξαχθείη τῆς σχοίνου, καὶ βιαίως
opening the end were-drawn of-the rope and forcibly
τις ἐπὶ τὰ ἐντὸς ἐκ τοῦ ἄκρου τὴν σχοῖνον ἐφέλκοιτο,
someone toward the inside from the tip the rope should-pull
ἀνάγκη πᾶσα τὴν μὲν ἕπεσθαι τῷ ἐπισπωμένῳ,
necessity all the(-rope) indeed to-follow the(-one) pulling
τὸν δὲ παραπλασθέντα πηλὸν ἐκ τῆς βιαίας ὁλκῆς
the but plastered clay from the forcible pull
ἔξω τῆς τρυμαλιᾶς μένειν τῆς σχοίνου ἀποξυόμενον,
outside the hole to-remain from-the rope being-scraped-off
καὶ αἴτιον αὐτῇ γίνεσθαι τοῦ μὴ εὐοδοῦσθαι κατὰ τὴν
and (the)-cause to-it to-become of-the not to-pass-freely in the
πάροδον, ἀλλὰ βιαίαν ὑπομένειν ἐκ τοῦ ἐφελκομένου
passage but forcible to-undergo from the(-one) pulling
τὴν τάσιν· τοιοῦτόν τί μοι δοκεῖ καὶ τὸ περὶ τὴν
the strain such something to-me seems also the(-thing) about the

ψυχὴν ἐννοεῖν ταῖς ὑλικαῖς τε καὶ γεώδεσι προσπαθείαις
soul to-conceive by-the material both and earthy attachments
ἐνειληθεῖσαν, κάμνειν καὶ διατείνεσθαι, τοῦ μὲν Θεοῦ τὸ
wrapped-up to-labor and to-be-stretched — indeed God the
ἴδιον πρὸς ἑαυτὸν ἕλκοντος· τοῦ δ' ἀλλοτρίου, διὰ τὸ
own toward himself drawing the and alien because-of the
συμφυῆναί πως αὐτῇ, βιαίως ἀποξυρομένου, καὶ τὰς
to-have-grown-together somehow with-it forcibly being-scraped-off and the
δριμείας αὐτῇ καὶ ἀνυποστάτους ἀλγηδόνας ἐπάγοντος.
sharp on-it and unendurable pains bringing

GREGORY Οὐκοῦν, εἶπον, οὐχ ἡ θεία κρίσις, ὡς ἔοικε,
therefore I-said not the divine judgment as it-seems
κατὰ τὸ προηγούμενον, τοῖς ἐξημαρτηκόσιν ἐπάγει
according-to the primary(-intent) on-the(-ones) having-sinned brings
τὴν κόλασιν, ἀλλὰ τὸ μὲν ὡς ὁ λόγος ἀπέδειξεν,
the punishment but the indeed as the argument showed
ἀγαθὸν ἐνεργεῖ μόνον τοῦ κακοῦ ἀποκρίνουσα, καὶ πρὸς
good works only from-the evil separating and toward
τὴν τῆς μακαριότητος κοινωνίαν ἐπισπωμένη· ὁ δὲ τῆς
the of-the blessedness fellowship drawing the but of-the
συμφυΐας διασπασμὸς ὀδύνη τῷ ἑλκομένῳ γίνεται.
natural-union tearing-apart pain for-the(-one) being-drawn becomes

MACRINA Οὕτω, φησὶν ἡ διδάσκαλος, καὶ ὁ ἐμός ἐστι
so says the teacher also the my is
λόγος, καὶ ὅτι μέτρον τῆς ἀλγηδόνος ἡ τῆς κακίας
account and that (the)-measure of-the pain the of-the vice
ἐν ἑκάστῳ ποσότης ἐστίν. Οὐ γὰρ εἰκὸς ἐκ τοῦ ἴσου
in each quantity is not for (it-is)-likely from the equal
τὸν εἰς τοσοῦτον ἐν ἀπηγορευμέναις γεγονότα κακοῖς,
the(-one) to such-a-degree in forbidden having-been evils
καὶ τὸν μετρίοις συνενεχθέντα πλημμελήμασιν, ἐν τῇ
and the(-one) in-moderate having-become-involved faults in the

κρίσει τῆς μοχθηρᾶς ἕξεως ἀνιαθῆναι. Ἀλλὰ παρὰ τὸ
judgment of-the wicked habit to-be-grieved but according-to the
ποσὸν τῆς ὕλης, ἢ πλεῖον ἢ ἔλαττον ἡ ὀδυνηρὰ ἐκείνη
quantity of-the matter either more or less the painful that
φλὸξ ἐξαφθήσεται, ὡς ἂν τὸ ὑποτρέφον ᾖ. Ὧ
flame will-be-kindled as — the(-thing) feeding may-be to-whom
τοίνυν πολὺς ὁ ὑλώδης ἔπεστι φόρτος, πολλὴν ἀνάγκη
therefore much the material lies-upon(-him) burden much necessity
καὶ διαρκεστέραν ἐπ᾽ αὐτῷ γίνεσθαι τὴν ἀναλίσκουσαν
also more-lasting upon him to-be the consuming
φλόγα· ᾧ δὲ ἐπ᾽ ἔλαττον ἡ τοῦ πυρὸς δαπάνη
flame to-whom but to less the of-the fire consumption
ἐγκαταμέμικται, τοσοῦτον ὑποκαταβαίνει τῆς σφοδροτέρας
has-been-mixed-in so-much subsides from-the more-violent
τε καὶ δριμυτέρας ἐνεργείας ἡ κόλασις, ὅσον ἠλάττωται
both and sharper activity the punishment as-much-as has-been-lessened
τῷ τῆς κακίας μέτρῳ τὸ ὑποκείμενον. Χρὴ γὰρ πάντη
by-the of-the vice measure the underlying(-matter) must for in-every-way
καὶ πάντως ἐξαιρεθῆναί ποτε τὸ κακὸν ἐκ τοῦ ὄντος,
and altogether to-be-removed sometime the evil from the being
καὶ ὅπερ ἐν τοῖς φθάσασιν εἴρηται, τὸ ὄντως μὴ
and as in the(-things) before has-been-said the(-thing) really not
ὂν, μηδ᾽ εἶναι ὅλως. Ἐπειδὴ γὰρ ἔξω τῆς προαιρέσεως
being nor to-be at-all since for outside the choice
ἡ κακία εἶναι φύσιν οὐκ ἔχει, ὅταν πᾶσα προαίρεσις
the vice to-be nature not has when every choice
ἐν τῷ Θεῷ γένηται, εἰς παντελῆ ἀφανισμὸν ἡ κακία
in — God comes-to-be into complete annihilation the vice
μεταχωρήσειε, τῷ μηδὲν αὐτῆς ὑπολειφθῆναι δοχεῖον.
would-pass-over by-the nothing of-it to-be-left (as)-receptacle

Gregory is dismayed at an age of pain. Macrina answers that every debt is exacted to the last farthing, and then God will be all in all; the soul grows ever larger in the divine good. She grants the pagans that the soul returns to a body, but not to beasts or plants.

49 GREGORY Ἀλλὰ τί κέρδος τῆς χρηστῆς ἐλπίδος, εἶπον ἐγώ,
but what gain of-the good hope I-said I
τῷ λογιζομένῳ ὅσον ἐστὶ κακὸν καὶ ἐνιαυσιαίαν
to-the(-one) reckoning how-great is (an)-evil even (a)-year's
μόνην ὑποσχεῖν ἀλγηδόνα, εἰ δ' εἰς αἰώνιόν τι διάστημα
only to-undergo pain if but into everlasting some extent
ἡ ἄσχετος ἐκείνη ὀδύνη παραταθείη, τίς ἐκ τῆς ὕστερον
the unrestrained that pain should-be-prolonged what from the later
ἐλπίδος ὑπολέλειπται παραμυθία, ᾧ πρὸς ὅλον αἰῶνα
hope is-left consolation to-whom to whole age
συνδιαμετρεῖται ἡ κόλασις;
is-measured-out-alongside the punishment

MACRINA Ὥστε προνοητέον ἢ καθόλου τῶν τῆς κακίας
therefore one-must-take-care either wholly of-the of-the vice
μολυσμάτων φυλάξαι τὴν ψυχὴν ἀμιγῆ τε καὶ ἀκοινώνητον·
defilements to-keep the soul unmixed both and having-no-share
ἢ εἰ τοῦτο πάντη ἀμήχανον διὰ τὸ ἔμπαθες τῆς
or if this in-every-way impossible because-of the passionate of-the
φύσεως ἡμῶν, ὡς ὅτι μάλιστα ἐν μετρίοις τισὶ καὶ
nature of-us so-that as most in moderate some(-things) and
εὐθεραπεύτοις εἶναι τὰ τῆς ἀρετῆς ἀποτεύγματα. Οἶδε γὰρ
easily-cured to-be the of-the virtue failures knows for
ἡ εὐαγγελικὴ διδασκαλία καὶ μυρίων ὀφειλέτην τινὰ
the gospel teaching also of-ten-thousand (a)-debtor some

ταλάντων, καὶ πεντακοσίων δηναρίων, καὶ πεντήκοντα, καὶ
talents and of-five-hundred denarii and fifty and
κοδράντου τινὸς, ὅπερ τὸ ἔσχατόν ἐστιν ἐν νομίσμασι·
(a)-farthing some which the last is among coins
τὴν δὲ τοῦ Θεοῦ δικαίαν κρίσιν διὰ πάντων διεξιέναι, καὶ
the but — of-God just judgment through all to-go and
τῷ βάρει τοῦ ὀφλήματος συνεπιτείνουσαν τὴν ἀνάγκην
with-the weight of-the debt intensifying the necessity
τῆς ἀπαιτήσεως, καὶ οὐδὲ τῶν σμικροτάτων ὑπερορῶσαν.
of-the exaction and not-even the smallest(-things) overlooking
Τὴν δὲ ἀπόδοσιν τῶν ὀφλημάτων τὸ Εὐαγγέλιον εἶπεν οὐκ
the and repayment of-the debts the Gospel said not
ἐκ χρημάτων διαλύσεως γίνεσθαι, ἀλλὰ παραδίδοσθαι τοῖς
from money settlement to-come-about but to-be-handed-over to-the
βασανισταῖς τὸν ὑπόχρεων, ἕως ἂν, φησὶν, ἀποδῷ πᾶν
torturers the debtor until — says he-repay all
τὸ ὀφειλόμενον· ὅπερ οὐδὲν ἕτερόν ἐστιν, ἢ διὰ
the(-thing) owed which nothing other is than through
τῆς βασάνου τὴν ἀναγκαίαν ὀφειλὴν ἀποτίσαι, τὸ ὄφλημα
the torment the necessary debt to-pay the debt
τῆς τῶν λυπηρῶν μετουσίας, ὧν παρὰ τὸν βίον
of-the of-the painful(-things) participation of-which during the life
ὑπόχρεως ἐγένετο, ἀμιγῆ τε καὶ ἄκρατον τοῦ ἐναντίου
debtor he-became unmixed both and undiluted with-the opposite
τὴν ἡδονὴν ὑπὸ ἀβουλίας ἑλόμενος, καὶ οὕτως, ἅπαν
the pleasure through folly having-chosen and so all
ἀποθέμενος τὸ ἀλλότριον ἑαυτοῦ, ὅπερ ἐστὶν ἡ ἁμαρτία,
having-put-off the alien to-himself which is the sin
καὶ τὴν ἐκ τῶν ὀφλημάτων αἰσχύνην ἀποδυσάμενος, ἐν
and the from the debts shame having-stripped-off in
ἐλευθερίᾳ τε καὶ παῤῥησίᾳ γένηται. Ἡ δ' ἐλευθερία ἐστὶν
freedom both and boldness he-may-come the and freedom is

ἡ πρὸς τὸ ἀδέσποτόν τε καὶ αὐτοκρατὲς ἐξομοίωσις,
the to the masterless both and self-governing assimilation
ἡ κατ᾽ ἀρχὰς μὲν ἡμῖν παρὰ Θεοῦ δεδωρημένη,
the(-one) at (the)-beginning indeed to-us by God given
συγκαλυφθεῖσα τῇ τῶν ὀφλημάτων αἰσχύνῃ. Πᾶσα δ᾽
covered-over by-the of-the debts shame every and
ἐλευθερία μία τίς ἐστι τῇ φύσει καὶ πρὸς ἑαυτὴν οἰκείως
freedom one some is by-the nature and toward itself kindredly
ἔχει. Ἀκολούθως οὖν πᾶν τὸ ἐλεύθερον τῷ ὁμοίῳ
is-disposed consequently then every the free with-the like
συναρμοσθήσεται· ἀρετὴ δὲ ἀδέσποτον. Οὐκοῦν ἐν ταύτῃ
will-be-fitted virtue and (is)-masterless therefore in this
γενήσεται πᾶν τὸ ἐλεύθερον, ἀδέσποτον γὰρ τὸ ἐλεύθερον.
will-be every the free masterless for the free
50 Ἀλλὰ μὴν ἡ θεία φύσις ἡ πηγὴ πάσης ἐστὶ τῆς ἀρετῆς. Ἐν
but surely the divine nature the spring of-all is the virtue in
ταύτῃ ἄρα οἱ τῆς κακίας ἀπηλλαγμένοι γενήσονται,
this after-all the(-ones) from-the vice freed will-be
ἵνα, καθώς φησιν ὁ Ἀπόστολος, ὁ Θεὸς τὰ πάντα ἐν
so-that as says the Apostle — God the all(-things) in
πᾶσιν. Αὕτη γὰρ ἡ φωνὴ σαφῶς μοι δοκεῖ βεβαιοῦν τὴν
all this for the saying clearly to-me seems to-confirm the
προεξητασμένην διάνοιαν, ἡ λέγουσα, καὶ εἰς πάντα
previously-examined sense the(-one) saying both into all(-things)
γενέσθαι τὸν Θεὸν, καὶ ἐν πᾶσι. Τῆς γὰρ ἐν τῷ παρόντι
to-become — God and in all the for in the present
ζωῆς ποικίλως τε καὶ πολυειδῶς ἡμῖν ἐνεργουμένης, πολλὰ
life variously both and manifoldly for-us being-worked many
μέν ἐστιν ὧν μετέχομεν, οἷον χρόνου καὶ ἀέρος καὶ
indeed are of-which we-partake such-as time and air and
τόπου, βρώσεώς τε καὶ πόσεως, καὶ σκεπασμάτων, καὶ
place food both and drink and coverings and

ἡλίου, καὶ λύχνου, καὶ ἄλλων πρὸς τὴν χρείαν τοῦ βίου
sun and lamp and others for the need of-the life
πολλῶν, ὧν οὐδέν ἐστιν ὁ Θεός· ἡ δὲ προσδοκωμένη
many of-which none is — God the but expected
μακαριότης μὲν οὐδενός ἐστιν ἐπιδεὴς, πάντα δὲ ἡμῖν
blessedness indeed of-nothing is in-need all(-things) but to-us
καὶ ἀντὶ πάντων ἡ θεία γενήσεται φύσις, πρὸς πᾶσαν
and instead-of all(-things) the divine will-become nature to every
χρείαν τῆς ζωῆς ἐκείνης ἑαυτὴν ἁρμοδίως ἐπιμερίζουσα.
need of-the life that itself fittingly distributing
Καὶ τοῦτο δῆλόν ἐστιν ἐκ τῶν θείων λόγων, ὅτι καὶ
and this clear is from the divine words that also
τόπος γίνεται ὁ Θεὸς τοῖς ἀξίοις, καὶ οἶκος, καὶ ἔνδυμα,
(a)-place becomes — God for-the worthy and (a)-house and (a)-garment
καὶ τροφὴ, καὶ πόσις, καὶ φῶς, καὶ πλοῦτος, καὶ βασιλεία,
and food and drink and light and wealth and kingdom
καὶ πᾶν νόημά τε καὶ ὄνομα τῶν πρὸς τὴν ἀγαθὴν
and every thought both and name of-the(-things) toward the good
ἡμῖν συντελούντων ζωήν. Ὁ δὲ πάντα γινόμενος καὶ
for-us contributing life the(-one) and all(-things) becoming also
ἐν πᾶσι γίνεται. Ἐν τούτῳ δέ μοι δοκεῖ τὸν παντελῆ τῆς
in all becomes in this and to-me seems the complete of-the
κακίας ἀφανισμὸν δογματίζειν ὁ λόγος. Εἰ γὰρ ἐν πᾶσι
vice annihilation to-teach the word if for in all
τοῖς οὖσιν ὁ Θεὸς ἔσται, ἡ κακία δηλαδὴ ἐν τοῖς οὖσιν
the beings — God will-be the vice clearly in the beings
οὐκ ἔσται. Εἰ γάρ τις ὑπόθοιτο κἀκείνην εἶναι, πῶς
not will-be if for someone should-suppose that-also to-be how
σωθήσεται τὸ ἐν πᾶσι τὸν Θεὸν εἶναι; Ἡ γὰρ ὑπεξαίρεσις
will-be-preserved the in all — God to-be the for exception

ἐκείνης, ἐλλιπῆ τῶν πάντων ποιεῖ τὴν περίληψιν. Ἀλλ'
of-that defective of-the all(-things) makes the comprehension but
ὁ ἐν τοῖς πᾶσιν ἐσόμενος, ἐν τοῖς μὴ οὖσιν οὐκ ἔσται.
the(-one) in the all being-going-to-be in the not being not will-be

GREGORY Τί οὖν χρὴ λέγειν, εἶπον, πρὸς τοὺς μικροψύχως
what then must-one say I-said to the(-ones) faint-heartedly
ταῖς συμβολαῖς διακειμένους;
to-the reckonings disposed

MACRINA Εἴπωμεν πρὸς αὐτοὺς, φησὶν ἡ διδάσκαλος, ὅτι
let-us-say to them says the teacher that
Μάτην, ὦ οὗτοι, δυσανασχετεῖτε καὶ δυσχεραίνετε τῷ
in-vain O you you-chafe and are-vexed at-the
εἱρμῷ τῆς ἀναγκαίας πραγμάτων ἀκολουθίας, ἀγνοοῦντες
chain of-the necessary of-things sequence not-knowing
πρὸς ὅντινα σκοπὸν τὰ καθ' ἕκαστον ἐν τῷ παντὶ
to what aim the(-things) according-to each in the universe
οἰκονομούμενα φέρεται, ὅτι πάντα χρὴ τάξει τινὶ καὶ
administered are-carried that all(-things) must in-order some and
ἀκολουθίᾳ κατὰ τὴν τεχνικὴν τοῦ καθηγεμόνος σοφίαν
sequence according-to the artistic of-the guide wisdom
τῇ θείᾳ προσοικειωθῆναι φύσει. Τούτου γὰρ ἕνεκεν
to-the divine be-made-kindred nature of-this for for-the-sake
ἡ λογικὴ φύσις ἦλθεν εἰς γένεσιν, ὡς τὸν πλοῦτον
the rational nature came into being so-that the wealth
τῶν θείων ἀγαθῶν μὴ ἀργὸν εἶναι· ἀλλ' οἷον ἀγγεῖά
of-the divine good(-things) not idle to-be but as-it-were vessels
τινα προαιρετικὰ τῶν ψυχῶν δοχεῖα, παρὰ τῆς τὸ
some choosing of-the souls receptacles by the the(-thing)
πᾶν συστησαμένης σοφίας κατεσκευάσθη, ἐφ' ᾧτε
all having-established wisdom was-fashioned on condition-that

εἶναί τι χώρημα δεκτικὸν ἀγαθῶν, τὸ ἀεὶ τῇ
to-be some room receptive of-good(-things) the(-room) always by-the
προσθήκῃ τοῦ εἰσχεομένου μεῖζον γινόμενον.
addition of-the(-thing) poured-in greater becoming
Τοιαύτη γὰρ ἡ τοῦ θείου ἀγαθοῦ μετουσία, ὥστε 51
such for the of-the divine good participation so-that
μείζονα καὶ δεκτικώτερον ποιεῖν τὸν ἐν ᾧ γίνεται,
greater and more-receptive to-make the(-one) in whom it-comes-to-be
ἐκ δυνάμεως καὶ μεγέθους προσθήκην ἀναλαμβανομένη
from power and size increase taking-up
τῷ δεχομένῳ, ὡς ἂν αὔξεσθαι τὸν τρεφόμενον,
for-the(-one) receiving so-that — to-grow the(-one) nourished
καὶ μὴ λήγειν ποτὲ τῆς αὐξήσεως. Τῆς γὰρ πηγῆς τῶν
and not to-cease ever from-the growth the for spring of-the
ἀγαθῶν ἀνέκλειπτα πηγαζούσης, ἡ τοῦ μετέχοντος φύσις,
good(-things) unfailingly gushing the of-the partaking nature
διὰ τὸ μηδὲν τοῦ λαμβανομένου περιττωματικόν
because-of the nothing of-the(-thing) received superfluous
τε εἶναι καὶ ἄχρηστον, ὅλον τὸ εἰσρέον προσθήκην
both to-be and useless whole the inflowing (an)-increase
τοῦ ἰδίου ποιουμένου μεγέθους, ἑλκτικωτέρα τε ἅμα
of-the own making size more-attractive both at-once
τοῦ κρείττονος, καὶ πολυχωρητοτέρα γίνεται, ἀμφοτέρων
of-the better and more-capacious becomes both
ἀλλήλοις συνεπιδιδόντων, τῆς τε τρεφομένης δυνάμεως
with-one-another contributing the both nourished power
ἐν τῇ τῶν ἀγαθῶν ἀφθονίᾳ πρὸς τὸ μεῖζον ἐπιδιδούσης,
in the of-the good(-things) abundance toward the greater advancing
καὶ τῆς τρεφούσης χορηγίας, τῇ τῶν αὐξανομένων
and the nourishing supply with-the of-the(-things) growing
ἐπιδόσει συμπλημμυρούσης. Ἔστιν οὖν εἰκὸς εἰς τοιοῦτον
advance overflowing-together it-is then likely to such

ἀναβήσεσθαι μέγεθος, ἐφ' ὃν ὅρος οὐδεὶς ἐπικόπτει τὴν
to-ascend greatness at which limit none cuts-off the
αὔξησιν. Εἶτα τοιούτων ἡμῖν προκειμένων, χαλεπαίνετε
growth then such for-us lying-before are-you-vexed
διὰ τῆς τεταγμένης ἡμῖν ὁδοῦ πρὸς τὸν ἴδιον σκοπὸν
through the appointed for-us road toward the own aim
προϊούσης τῆς φύσεως; Οὐ γὰρ ἔστιν ἄλλως ἐπέκεινα
advancing the nature not for it-is(-possible) otherwise beyond
γενέσθαι τὸν δρόμον ἡμῖν, μὴ τοῦ βαροῦντος ἡμᾶς, τοῦ
to-come the course for-us not the(-thing) weighing-down us the
ἐμβριθοῦς λέγω τούτου καὶ γεώδους φορτίου, τῆς ψυχῆς
heavy I-mean this and earthy burden from-the soul
ἡμῶν ἀποσεισθέντος, τῆς τε πρὸς αὐτὸ συμπαθείας, ἣν
of-us shaken-off the and toward it sympathy which
ἐν τῷδε τῷ βίῳ ἐσχήκαμεν, διὰ κρείττονος ἐπιμελείας
in this the life we-have-had through better care
ἐγκαθαρθέντας, ἐν τῷ καθαρῷ δυνηθῆναι προσοικειωθῆναι
having-been-cleansed in the pure to-be-able to-be-made-kindred
τὸ ὅμοιον. Εἰ δέ σοί τις καὶ πρὸς τὸ σῶμα τοῦτο
the like if but for-you any also toward the body this
σχέσις ἐστὶ, καὶ λυπεῖ σε ἡ τοῦ ἠγαπημένου διάζευξις,
attachment is and grieves you the of-the beloved separation
μηδὲ τοῦτό σοι ἀπ' ἐλπίδος ἔσται. Ὄψει γὰρ τοῦτο
not-even this to-you without hope will-be you-will-see for this
τὸ σωματικὸν περιβόλαιον τὸν νῦν διαλυθὲν τῷ θανάτῳ
the bodily garment the now dissolved by-the death
ἐκ τῶν αὐτῶν πάλιν ἐξυφαινόμενον, οὐ κατὰ τὴν
from the same again being-woven-up not according-to the
παχυμερῆ ταύτην καὶ βαρεῖαν κατασκευὴν, ἀλλ' ἐπὶ τὸ
coarse this and heavy structure but into the
λεπτότερόν τε καὶ ἀερῶδες μετακλωσθέντος τοῦ νήματος,
finer both and airy respun the thread

ὥστε σοι καὶ παρεῖναι τὸ ἀγαπώμενον, καὶ ἐν
so-that for-you both to-be-present the(-thing) loved and in
ἀμείνονι καὶ ἐρασμιωτέρῳ κάλλει πάλιν ἀποκαθίστασθαι.
better and more-lovely beauty again to-be-restored

GREGORY Ἀλλ' ἔοικέ πως, εἶπον, ἐξ ἀκολουθίας ἡμῖν τὸ
but it-seems somehow I-said from sequence for-us the
δόγμα τῆς ἀναστάσεως ἐπεισεληλυθέναι τῷ λόγῳ, ὅ
doctrine of-the resurrection to-have-come-in to-the argument which
μοι δοκεῖ ἰδεῖν ἀληθὲς μὲν καὶ πιστὸν ἐκ τῆς τῶν
to-me seems to-see true indeed and trustworthy from the of-the
Γραφῶν διδασκαλίας, ἵνα μὴ ἀμφιβάλλῃ· ἐπειδὴ πως
Scriptures teaching so-that not it-be-doubted since somehow
ἡ ἀσθένεια τῆς ἀνθρωπίνης διανοίας, τοῖς χωρητοῖς ἡμῖν
the weakness of-the human understanding by-the comprehensible to-us
λογισμοῖς, μᾶλλον πρὸς τοιαύτην πίστιν ἐπιστηρίζεται,
reasonings rather on such faith is-supported
καλῶς ἂν ἔχοι μηδὲ τοῦτο τὸ μέρος παραδραμεῖν
well — it-would-be not-even this the part to-pass-over
ἀθεώρητον. Τί οὖν χρὴ λέγειν, περισκεψώμεθα.
unexamined what then must-one say let-us-consider

MACRINA Καὶ ἡ διδάσκαλος, Οἱ μὲν ἔξω, φησὶ, τῆς καθ' 52
and the teacher the(-ones) indeed outside says of-the among
ἡμᾶς φιλοσοφίας ἐν διαφόροις ὑπολήψεσιν, ἄλλος ἄλλως
us philosophy in different suppositions one other-wise
μέρει τινὶ τοῦ κατὰ τὴν ἀνάστασιν ἐφήψαντο δόγματος,
by-part some of-the about the resurrection touched-on doctrine
οὔτε δι' ἀκριβείας τοῖς ἡμετέροις συνενεχθέντες, οὔτε
neither with exactness with-the our(-teachings) agreeing nor
πάντη τῆς τοιαύτης ἀποσφαλέντες ἐλπίδος. Τινὲς μὲν γὰρ
wholly the such missing hope some indeed for
ὑβρίζουσι τῇ κοινότητι τὸ ἀνθρώπινον, τὴν αὐτὴν ἀνὰ
insult by-the commonness the human the same in

μέρος ἀνθρώπου τε καὶ ἀλόγου ψυχὴν διοριζόμενοι
turn of-man both and of-irrational(-beast) soul defining
γίνεσθαι, μετενδυομένην τὰ σώματα, καὶ πρὸς τὸ ἀρέσκον
to-become putting-on-in-turn the bodies and to the pleasing
ἀεὶ μεταβαίνουσαν, ἢ πτηνὸν, ἢ ἔνυδρον, ἢ χερσαῖόν
always passing-over either winged or water-living or land-living
τι ζῶον γινομένην μετὰ τὸν ἄνθρωπον, καὶ πάλιν ἀπὸ
some animal becoming after the man and again from
τούτων πρὸς τὴν ἀνθρωπίνην ἐπανιέναι φύσιν. Ἕτεροι
these to the human to-return nature others
δὲ μέχρι τῶν θάμνων τὸν τοιοῦτον λῆρον ἐκτείνουσιν,
and as-far-as the bushes the such nonsense extend
ὡς καὶ τὸν ξυλώδη βίον αὐτῇ κατάλληλόν τε καὶ
so-that even the woody life for-it suitable both and
οἰκεῖον νομίζειν. Τοῖς δὲ τοῦτο δοκεῖ μόνον τὸ ἐξ
kindred to-think to-the(-ones) and this seems only the(-thing) from
ἀνθρώπου ἕτερον ἄνθρωπον ἀεὶ μεταλαμβάνειν, καὶ διὰ
man another man always to-take-up and through
τῶν αὐτῶν πάντοτε τὸν ἀνθρώπινον διεξάγεσθαι βίον,
the same always the human to-be-carried-through life
νῦν μὲν ἐν τούτοις, πάλιν δὲ ἐν ἑτέροις τῶν αὐτῶν ψυχῶν
now indeed in these again and in others the same souls
εἰς τὸ διηνεκὲς γινομένων. Ἡμεῖς δὲ καλῶς ἔχειν φαμὲν,
for the continuous coming-to-be we but well to-hold we-say
ἐκ τῶν ἐκκλησιαστικῶν δογμάτων ὁρμώμενοι, τοσοῦτον
from the ecclesiastical doctrines setting-out so-much
παραδέξασθαι μόνον τῶν τοιαῦτα πεφιλοσοφηκότων,
to-accept only of-the(-ones) such-things having-philosophized
ὅσον συμφωνοῦντας αὐτοὺς τρόπον τινὰ δεῖξαι τῷ τῆς
as-much-as agreeing them in-manner some to-show with-the of-the
ἀναστάσεως δόγματι. Τὸ γὰρ λέγειν αὐτοὺς πάλιν τισὶν
resurrection doctrine the for to-say them again into-some

ἐπεισκρίνεσθαι σώμασιν μετὰ τὴν ἀπὸ τούτου διάλυσιν
to-be-introduced bodies after the from this dissolution
τὴν ψυχήν, οὐ λίαν ἀπᾴδει τῆς ἐλπιζομένης ἡμῖν
the soul not very is-out-of-tune-with the hoped-for by-us
ἀναβιώσεως, ὅτι γὰρ ἡμέτερος λόγος ἐκ τῶν τοῦ κόσμου
return-to-life that for our account from the of-the world
στοιχείων, νῦν τε καὶ εἰσαῦθις τὸ σῶμα ἡμῶν συνίστασθαι
elements now both and hereafter the body of-us to-be-constituted
λέγει, καὶ τοῖς ἔξωθεν τὸ ἶσον δοκεῖ. Οὐ γὰρ ἄλλην
says also to-the(-ones) outside the equal seems not for other
τινὰ τοῦ σώματος ἐπινοήσεις φύσιν ἔξω τῆς δρομῆς τῶν
any of-the body you-will-conceive nature outside the course of-the
στοιχείων. Διαφέρει δὲ τοσοῦτον, ὅσον παρ᾽ ἡμῶν μὲν
elements it-differs and so-much as by us indeed
τὸ αὐτὸ λέγεσθαι πάλιν περὶ τὴν ψυχὴν συμπήγνυσθαι
the same to-be-said again about the soul to-be-compacted
σῶμα, ἐκ τῶν αὐτῶν στοιχείων συναρμοζόμενον· ἐκείνους
body from the same elements fitted-together those(-men)
δὲ οἴεσθαι πρὸς ἄλλα τινὰ σώματα λογικά τε καὶ ἄλογα,
but to-think toward other some bodies rational both and irrational
καὶ ἀναίσθητα τὴν ψυχὴν καταπίπτειν οἷς τὸ μὲν ἐκ
and insensible the soul to-fall by-whom the indeed from
τῶν τοῦ κόσμου μερῶν εἶναι τὴν σύστασιν ὁμολογεῖται,
the of-the world parts to-be the structure is-agreed
διαφωνεῖ δὲ τὸ μὴ ἐκ τῶν αὐτῶν οἴεσθαι τῶν
it-disagrees but the(-thing) not from the same to-think of-the(-things)
κατ᾽ ἀρχὰς ἐν τῇ διὰ σαρκὸς ζωῇ τῇ ψυχῇ
at (the)-beginning in the through flesh life to-the soul
προσφυέντων. Οὐκοῦν τὸ μὲν μὴ ἔξω τοῦ εἰκότος εἶναι
having-grown-to therefore the indeed not outside the likely to-be
τὸ πάλιν τὴν ψυχὴν ἐν σώματι γενέσθαι, παρὰ τῆς ἔξω
the again the soul in (a)-body to-come-to-be by the outside

φιλοσοφίας μεμαρτυρήσθω· τὸ δὲ ἀσύστατον τοῦ ἐκείνων
philosophy let-it-be-attested the but incoherence of-the of-those(-men)
δόγματος καιρὸς ἂν εἴη διασκορπίσασθαι, καὶ δι᾽
doctrine time — it-would-be to-scatter and through
αὐτῆς δὲ τῆς κατὰ τὸ εὔλογον ἀνακυπτούσης ἡμῖν
itself and the according-to the reasonable emerging for-us
ἀκολουθίας, φανερῶσαι ῥᾳδίως ἐστὶ δυνατὸν τὴν ἀλήθειαν.
sequence to-make-clear easily is possible the truth
53 Τίς οὖν ὁ περὶ τούτων λόγος; Οἱ πρὸς διαφόρους
what then the about these account the(-ones) into different
φύσεις τὴν ψυχὴν μετοικίζοντες, συσχεῖν μοι δοκοῦσι τὰς
natures the soul transplanting to-confound to-me they-seem the
τῆς φύσεως ἰδιότητας· καὶ πάντα χρὴ καταμιγνύειν
of-the nature properties and all(-things) it-is-necessary to-mix-together
τε καὶ ἀναφύρειν πρὸς ἄλληλα, τὸ ἄλογον, τὸ λογικὸν, τὸ
both and to-jumble with one-another the irrational the rational the
αἰσθητικὸν, τὸ ἀναίσθητον· εἴπερ ἐν ἀλλήλοις ταῦτα γένοιτο,
sentient the insentient if-indeed in one-another these should-come
μηδέ τινι φύσεως εἱρμῷ κατὰ τὸ ἀμετάπτωτον ἀπ᾽
nor by-any of-nature chain according-to the unchangeable from
ἀλλήλων διαστοιχιζόμενα. Τὸ γὰρ τὴν αὐτὴν ψυχὴν λέγειν,
one-another distinguished the for the same soul to-say
νῦν μὲν λογικήν τε καὶ διανοητικὴν, διὰ τῆς τοιᾶσδε τοῦ
now indeed rational both and thinking through the such of-the
σώματος περιβολῆς γίνεσθαι· πάλιν δὲ μετὰ τῶν ἑρπετῶν
body covering to-become again and with the creeping(-things)
φωλεύειν, ἢ τοῖς ὀρνέοις συναγελάζεσθαι, ἢ ἀχθοφορεῖν, ἢ
to-lurk-in-holes or with-the birds to-flock or to-carry-burdens or
σαρκοβορεῖν, ἢ ὑποβρύχιον εἶναι, ἢ καὶ πρὸς τὸ ἀναίσθητον
to-eat-flesh or under-water to-be or even to the insentient
μεταπίπτειν, ῥιζουμένην τε καὶ ἀποδενδρουμένην, καὶ
to-change taking-root both and becoming-a-tree and

κλάδων ἐκφύσεις ἀναβλαστάνουσαν, καὶ ἐν τούτοις ἢ
of-branches growths sprouting-up and in these either
ἄνθος, ἢ ἀκάνθην, ἢ τρόφιμόν τι φυομένην, ἢ
(a)-flower or (a)-thorn or nourishing something growing or
δηλητήριον, οὐδὲν ἕτερόν ἐστιν, ἢ ταὐτὸν ἡγεῖσθαι τὰ
poisonous nothing other is than (the)-same to-consider the
πάντα, καὶ μίαν ἐν τοῖς οὖσιν εἶναι τὴν φύσιν ἐν συγκεχυμένῃ
all(-things) and one in the beings to-be the nature in confused
τινὶ καὶ ἀδιακρίτῳ κοινωνίᾳ πεφυρμένην, μηδεμιᾶς ἰδιότητος
some and indiscriminate fellowship jumbled no property
τὸ ἕτερον τοῦ ἑτέρου ἀποκρινούσης. Ὁ γὰρ λέγων
the one from-the other separating the(-one) for saying
τὸ αὐτὸ ἐν παντὶ γίνεσθαι, οὐδὲν ἕτερον, ἢ ἓν εἶναι τὰ
the same in everything to-come-about nothing other than one to-be the
πάντα βούλεται, τῆς ἐμφαινομένης διαφορᾶς τοῖς οὖσιν
all(-things) wishes the apparent difference in-the beings
οὐδὲν πρὸς ἐπιμιξίαν τῶν ἀκοινωνήτων ἐμποδιζούσης·
in-no-way toward mixing of-the(-things) unsharing hindering
ὡς ἀνάγκην εἶναι, κἄν τι τῶν ἰοβόλων, καὶ σαρκοβόρων
so-that necessity to-be even-if any of-the venomous and flesh-eating
θεάσηται, ὁμόφυλον νομίζειν ἑαυτῷ καὶ συγγενὲς τὸ
he-behold of-the-same-race to-think to-himself and akin the(-thing)
φαινόμενον, οὐδὲ τὸ κώνειον ὁ τοιοῦτος ὡς ἀλλότριον
appearing nor-even the hemlock the such(-man) as alien
τῆς ἰδίας ὄψεται φύσεως· εἴπερ βλέπει καὶ ἐν φυτοῖς
to-the own will-see nature if-indeed he-sees also in plants
τὸ ἀνθρώπινον· ἀλλ᾽ οὐδὲ πρὸς αὐτὸν ἀνυπόπτως ἕξει
the human but not-even toward it without-suspicion will-he-be
τὸν βότρυν τὸν ἐπὶ τῇ χρείᾳ τῆς ζωῆς γεωργούμενον.
the grape-cluster the(-one) for the need of-the life cultivated

Καὶ γὰρ καὶ αὐτὸς τῶν φυομένων ἐστίν· φυτὰ δὲ
and for also it of-the(-things) growing is plants and
ἡμῖν καὶ τὰ τῶν ἀσταχύων γεννήματα, δι' ὧν τρεφόμεθα.
for-us also the of-the ears-of-grain crops by which we-are-nourished
54 Πῶς οὖν ἐπάξει τὴν δρεπάνην ἀσταχύων τομῇ; πῶς
how then will-he-bring the sickle of-ears to-(the)-cutting how
δὲ ἀποθλίψει τὸν βότρυν, ἢ ἀνορύξει τῆς ἀρούρας τὴν
and will-he-press-out the cluster or dig-up from-the field the
ἄκανθαν, ἢ τὸ ἄνθος δρέψει, ἢ θηρεύσει τοὺς ὄρνιθας, ἢ
thorn or the flower pluck or hunt the birds or
ἀπὸ ξύλων ἀνακαύσει πυρὰν, ἄδηλον ὂν εἰ μὴ κατὰ
from wood kindle (a)-pyre unclear being whether not against
συγγενῶν, ἢ προγόνων, ἢ ὁμοφύλων, ἡ χεὶρ φέρεται,
kinsmen or ancestors or fellows the hand is-carried
καὶ διὰ τοῦ σώματος αὐτῶν ἢ τὸ πῦρ ἀνάπτεται, ἢ
and through the body of-them either the fire is-lit or
ὁ κρατὴρ κιρνᾶται, ἢ ἡ τροφὴ παρασκευάζεται; Τὸ γὰρ
the mixing-bowl is-mixed or the food is-prepared the for
οἴεσθαι δι' ἑκάστου τούτων τὴν ψυχὴν τοῦ ἀνθρώπου
to-think through each of-these the soul of-the man
γίνεσθαι φυτὸν ἢ ζῶον, σημεῖα δὲ μὴ ἐπικεῖσθαι,
to-become (a)-plant or (an)-animal signs but not to-be-set-upon(-them)
ποῖον μὲν τὸ ἐξ ἀνθρώπου φυτὸν ἢ ζῶον, ποῖον δὲ τὸ
which indeed the from man plant or animal which and the
ἑτέρως γινόμενον, πρὸς πάντα κατὰ τὸ ἴσον ὁ τῇ
otherwise becoming to all(-things) in the equal(-way) the(-one) by-the
τοιαύτῃ προειλημμένος ὑπολήψει διατεθήσεται, ὡς κατ'
such preoccupied supposition will-be-disposed so-that of
ἀνάγκην, ἢ καὶ κατ' αὐτῶν τῶν ἐν τῇ φύσει ζώντων
necessity either even against the-very the(-ones) in the nature living
ἀνθρώπων ἀπηνῶς ἔχειν, ἢ εἴπερ ἐπὶ τῶν ὁμοφύλων
men harshly to-be-disposed or if-indeed toward the fellows

πρὸς φιλανθρωπίαν ἐκ φύσεως ῥέποι, ὁμοίως αὐτὸν
to love-of-man by nature he-should-incline likewise he
διακεῖσθαι πρὸς πᾶν ἔμψυχον, κἂν ἐν ἑρπετοῖς, κἂν
to-be-disposed toward every living(-thing) even-if among creeping(-things) even-if
ἐν θηρίοις τύχοι· ἀλλὰ κἂν ἐν ὕλῃ δένδρον γίνεται,
among beasts it-happen-to-be but even-if in (a)-wood (a)-tree it-be
ὁ τὸ δόγμα τοῦτο παραδεξάμενος, δῆμον ἀνθρώπων τὰ
the(-one) the doctrine this having-accepted (a)-people of-men the
δένδρα οἰήσεται. Τίς οὖν ὁ τοιοῦτος βίος ἢ πρὸς πάντα
trees will-think what then the such life either toward all(-things)
εὐλαβῶς διὰ τὸ ὁμόφυλον, ἢ καὶ πρὸς τοὺς ἀνθρώπους
reverently because-of the kinship or also toward the men
ἀπηνῶς διὰ τὴν ἐπὶ τῶν ἄλλων ἀδιαφορίαν ἔχοντος;
harshly because-of the toward the others indifference being-disposed
Οὐκοῦν ἀπόβλητος ἐκ τῶν εἰρημένων ὁ τοιοῦτος ἂν
therefore rejected from the(-things) said the such —
εἴη λόγος, πολλῶν καὶ ἄλλων τῆς τοιαύτης ἡμᾶς
would-be account many also others from-the such us
ὑπολήψεως κατὰ τὸ εὔλογον ἀπαγόντων. Ἤκουσα γὰρ
supposition in the reasonable(-way) leading-away I-heard for
τῶν τοιαῦτα δογματιζόντων, ὅτι ἔθνη τινὰ τῶν ψυχῶν
of-the(-ones) such-things teaching that nations some of-the souls
ἀποτίθεται ἐν ἰδιαζούσῃ τινὶ πολιτείᾳ πρὸς τὴν ἐν
are-stored in (a)-peculiar some commonwealth apart-from the in
σώματι ζωὴν βιοτεύοντα, ἐν τῷ λεπτῷ τε καὶ εὐκινήτῳ
body life living in the fineness both and nimbleness
τῆς φύσεως ἑαυτῶν τῇ τοῦ παντὸς συμπεριπολοῦντος
of-the nature of-themselves with-the of-the universe revolving-with
δινήσει, ῥοπῇ δέ τινι τῇ πρὸς κακίαν πτεροῤῥοούσας
whirl (by)-inclination but some the toward vice molting-their-feathers
τὰς ψυχὰς ἐν σώματι γίνεσθαι· πρῶτον μὲν ἀνθρώποις,
the souls in (a)-body to-come first indeed in-men

εἶθ᾽ οὕτως διὰ τῆς πρὸς τὰ ἄλογα τῶν παθῶν ὁμιλίας,
then thus through the with the irrational of-the passions association
μετὰ τὴν τοῦ ἀνθρωπίνου βίου ἐκχώρησιν ἀποκτηνοῦσθαι,
after the of-the human life departure to-become-brutes
κἀκεῖθεν μέχρι τῆς φυσικῆς ταύτης καὶ ἀναισθήτου
and-thence as-far-as the vegetative this and insentient
καταπίπτειν ζωῆς, ὡς τὸ τῇ φύσει λεπτὸν καὶ
to-fall life so-that the by-the nature fine and
εὐκίνητον, ὅπερ ἐστὶν ἡ ψυχὴ, πρῶτον μὲν ἐμβριθές
nimble which is the soul first indeed heavy
τε καὶ κατωφερὲς γίνεσθαι τοῖς ἀνθρωπίνοις σώμασι
both and downward-tending to-become in-the human bodies
διὰ κακίας εἰσοικιζόμενον· εἶτα τῆς λογικῆς δυνάμεως
through vice settling-in then the rational power
ἀποσβεσθείσης τοῖς ἀλόγοις ἐμβιοτεύειν· ἐκεῖθεν δὲ καὶ
having-been-quenched in-the irrational(-beasts) to-live thence and also
τῆς τοιαύτης τῶν αἰσθήσεων χάριτος ἀφαιρεθείσης, τὴν
the such of-the senses gift having-been-taken-away the
ἀναίσθητον ταύτην ζωὴν τὴν ἐν φυτοῖς μεταλαμβάνειν·
insentient this life the(-one) in plants to-take-in-exchange
ἀπὸ τούτου δὲ πάλιν διὰ τῶν αὐτῶν ἀνιέναι βαθμῶν,
from this and again through the same to-ascend steps
καὶ πρὸς οὐράνιον χῶρον ἀποκαθίστασθαι.
and to (the)-heavenly region to-be-restored

These doctrines refute themselves, praising the earthly life and blaming the heavenly. The soul comes from God, and vice later by choice; soul and body have one beginning, until the number of souls is full and generation ends.

Τὸ δὲ τοιοῦτον δόγμα τοῖς καὶ μετρίως κρίνειν 55
the and such doctrine to-the(-ones) even moderately to-judge
ἐπεσκεμμένοις αὐτόθεν ἐλέγχεται, μηδεμίαν ἔχειν ἐν ἑαυτοῖς
having-learned at-once is-refuted no to-have in themselves
στάσιν. Εἰ γὰρ ἀπὸ τῆς οὐρανίας ζωῆς διὰ κακίας
stability if for from the heavenly life through vice
ἐπὶ τὸν ξυλώδη βίον ἡ ψυχὴ κατασύρεται, ἀπὸ τούτου
to the woody life the soul is-dragged-down from this
δὲ πάλιν δι' ἀρετῆς ἐπὶ τὸν οὐράνιον ἀνατρέχει,
and again through virtue to the heavenly runs-back
εὑρίσκεται ὁ λόγος αὐτῶν ἀπορῶν, ὅ τι προτιμότερον
is-found the account of-them at-a-loss that which more-honorable
οἴεται, εἴτε τὴν ξυλίνην, εἴτε τὴν οὐρανίαν ζωήν. Κύκλος
it-thinks whether the wooden or the heavenly life (a)-circle
γάρ τίς ἐστι διὰ τῶν ὁμοίων περιχωρῶν, ἀεὶ τῆς
for some is through the like going-round always the
ψυχῆς, ἐν ᾧπερ ἂν ᾖ, ἀστατούσης. Εἰ γὰρ ἐκ τῆς
soul in whatever — it-be being-unstable if for from the
ἀσωμάτου ζωῆς πρὸς τὴν σωματικὴν ἀναπίπτει, καὶ ἐκ
bodiless life to the bodily it-falls-back and from
ταύτης πρὸς τὴν ἀναίσθητον· ἐκεῖθεν δὲ πάλιν πρὸς
this to the insentient thence and again to
τὴν ἀσώματον ἀνατρέχει, οὐδὲν ἕτερον ἢ ἀδιάκριτος
the bodiless runs-back nothing other than (an)-indiscriminate
κακῶν τε καὶ ἀγαθῶν σύγχυσις παρὰ τοῖς ταῦτα
of-evils both and good(-things) confusion among the(-ones) these-things

δογματίζουσιν ὑπονοεῖται. Οὔτε γὰρ ἡ οὐρανία διαγωγὴ
teaching is-implied neither for the heavenly life
ἐν τῷ μακαρισμῷ διαμένει, εἴπερ κακία τῶν ἐκεῖ
in the blessedness remains if-indeed vice of-the(-ones) there
ζώντων καθάπτεται· οὔτε τὰ ξύλα τῆς ἀρετῆς ἀμοιρήσει,
living lays-hold nor the trees of-the virtue will-have-no-share
εἴπερ ἐντεῦθεν μὲν ἐπὶ τὸ ἀγαθὸν παλινδρομεῖν οἴονται
if-indeed from-here indeed to the good to-run-back they-think
τὴν ψυχήν, ἐκεῖθεν δὲ τοῦ κατὰ κακίαν ἀνάρχεσθαι.
the soul thence but the(-course) according-to vice to-begin
Εἰ γὰρ ἐν τῷ οὐρανῷ ἡ ψυχὴ συμπεριπολοῦσα τῇ
if for in the heaven the soul revolving-with with-the
κακίᾳ συμπλέκεται, καὶ διὰ ταύτης ἐπὶ τὸν ὑλώδη
vice is-entangled and through this to the material
καθελκυσθεῖσα βίον, ἀνωθεῖται πάλιν ἐντεῦθεν ἐπὶ τὴν
dragged-down life is-pushed-up again from-here to the
ἐν ὕψει διαγωγήν· ἄρα τὸ ἔμπαλιν παρ᾽ ἐκείνων
in height life after-all the reverse by them
κατασκευάζεται, τὸ τὴν μὲν ὑλικὴν ζωὴν κακίας εἶναι
is-established the(-thing) the indeed material life of-vice to-be
κάθαρσιν, τὴν δὲ ἀπλανῆ περιφορὰν κακῶν ἀρχηγὸν καὶ
(a)-cleansing the but unwandering revolution of-evils leader and
αἰτίαν ταῖς ψυχαῖς γίνεσθαι, εἴπερ ἐντεῦθεν δι᾽ ἀρετῆς
cause to-the souls to-become if-indeed from-here through virtue
πτεροφυήσασαι μετεωροποροῦσιν, ἐκεῖθεν δὲ διὰ κακίας
having-grown-wings they-travel-on-high thence but through vice
τῶν πτερῶν ἐκπιπτόντων χαμαιπετεῖς πρόσγειοι γίνονται,
the wings falling-off fallen-to-the-ground earthbound they-become
τῇ παχύτητι τῆς ὑλικῆς καταμιγνύμεναι φύσεως. Καὶ οὐ
with-the thickness of-the material being-mixed nature and not
μέχρι τούτων ἵσταται τῶν τοιούτων δογμάτων ἡ ἀτοπία,
as-far-as these stops of-the such doctrines the absurdity

τῷ ἀντεστράφθαι πρὸς τοὐναντίον τὰς ὑπολήψεις. Ἀλλ'
in-the to-have-been-turned to the-opposite the suppositions but
οὐδὲ αὐτὴ παγία διαμένει μέχρι πάντων αὐτοῖς ἡ ὑπόνοια.
not-even itself fixed remains through all(-things) for-them the supposition
Εἰ γὰρ ἄτρεπτον τὴν οὐράνιον λέγουσι φύσιν, πῶς χώραν
if for unchangeable the heavenly they-say nature how room
ἔχει ἐν τῷ ἀτρέπτῳ τὸ πάθος; Καὶ εἰ ἐμπαθὴς ἡ κάτω
has in the unchangeable the passion and if passionate the below
φύσις, πῶς ἐν τῷ παθητῷ κατορθοῦται ἡ ἀπάθεια; Ἀλλὰ
nature how in the passible is-achieved the impassibility but
φυροῦσι τὰ ἄμικτα, καὶ ἑνοῦσι τὰ ἀκοινώνητα, ἐν
they-jumble the(-things) unmixable and unite the(-things) unsharing in
πάθει τὸ ἄτρεπτον, καὶ ἐν τῷ τρεπτῷ πάλιν καθορῶντες
passion the unchangeable and in the changeable again discerning
τὴν ἀπάθειαν. Καὶ οὐδὲ τούτοις εἰσαεὶ διαμένουσιν· ἀλλ'
the impassibility and not-even in-these forever they-remain but
ὅθεν τὴν ψυχὴν διὰ κακίας ἀπῴκησαν, ἐκεῖσε πάλιν
whence the soul through vice they-made-emigrate thither again
αὐτὴν ὡς ἀσφαλῆ καὶ ἀκήρατον ζωὴν ἐκ τῆς ὑλικῆς
it as (to)-safe and undefiled life from the material
ἀνοικίζουσιν, ὥσπερ ἐπιλαθόμενοι τὸ ἐκεῖθεν αὐτὴν ἡ
they-resettle as-if having-forgotten the(-thing) thence it the
κακία βρύσασα, τῇ κάτω καταμιχθῆναι φύσει.
vice having-gushed with-the below to-be-mixed nature
Ἥ τε οὖν διαβολὴ τοῦ τῇδε βίου, καὶ ὁ τῶν οὐρανίων 56
the both then slander of-the here life and the of-the heavenly(-things)
ἔπαινος ἐν ἀλλήλοις συγχέονται, καὶ ἀναφύρονται, τοῦ
praise in one-another are-confused and are-jumbled the(-one)
μὲν διαβεβλημένου κατὰ τὴν ἐκείνων δόξαν πρὸς
indeed slandered according-to the of-those(-men) opinion to
τὸ καλὸν καθηγουμένου· τοῦ δὲ πρὸς κρείττονος
the beautiful leading the(-one) but as better

ὑπειλημμένου τὴν ἀφορμὴν ἐνδιδόντος τῇ ψυχῇ τῆς πρὸς
supposed the occasion giving to-the soul of-the toward
τὸ χεῖρον ῥοπῆς. Οὐκοῦν ἐκβλητέα τῶν τῆς ἀληθείας
the worse inclination therefore to-be-cast-out from-the of-the truth
δογμάτων πᾶσα πεπλανημένη τε καὶ ἀστατοῦσα περὶ
doctrines (is)-every wandering both and unstable about
τῶν τοιούτων ὑπόληψις· μήθ' ὅσοι καταβαίνειν ἐκ
the such supposition nor as-many-as to-descend from
γυναικείων σωμάτων πρὸς τὴν ἀνδρώδη ζωὴν τὰς ψυχὰς
women's bodies to the manly life the souls
δοκείη τὸ ἔμπαλιν ἐν γυναιξὶ γίνεσθαι τὰς τῶν ἀνδρικῶν
might-seem the reverse in women to-come-about the of-the male
σωμάτων χωρισθείσας ψυχὰς, ἢ καὶ πρὸς ἄνδρας ἐξ
bodies separated souls or also to men from
ἀνδρῶν μεταβαίνειν, καὶ γυναῖκας ἐκ γυναικῶν γίνεσθαι
men to-pass and women from women to-become
λέγουσιν, ὡς τῆς ἀληθείας ἐστοχασμένους ἀκολουθήσωμεν.
say as of-the truth having-aimed-at let-us-follow
Ὁ μὲν γὰρ πρότερος οὐ μόνον τῷ ἄστατος καὶ ἀπατηλὸς
the indeed for former not only by-the unstable and deceitful
εἶναι ἀπεδοκιμάσθη ὁ λόγος, αὐτὸς ἐν ἑαυτῷ πρὸς τὰς
to-be was-rejected the account itself in itself into the
ἐναντίας ὑπολήψεις περιτρεπόμενος, ἀλλ' ὅτι καὶ ἀσεβῶς
opposite suppositions turning-about but because also impiously
ἔχει, μηδὲν τῶν ὄντων εἰς γένεσιν ἄγεσθαι δογματίζων,
it-holds none of-the beings into being to-be-brought teaching
καὶ κακίας τῇ ἑκάστου φύσει τὴν ἀρχὴν ἐνδιδούσης. Εἰ
and of-vice to-the of-each nature the beginning giving if
γὰρ οὔτε ἄνθρωποι, οὔτε φυτὰ, οὔτε βοσκήματα, μὴ ψυχῆς
for neither men nor plants nor cattle not (a)-soul
ἄνωθεν ἐπὶ ταῦτα ἐμπεσούσης φύονται· ἡ δὲ πτῶσις
from-above upon these having-fallen grow the and fall

διὰ κακίας γίνεται, ἄρα κατάρχειν οἴονται τὴν κακίαν
through vice comes-about after-all to-begin they-think the vice
τῆς τῶν ὄντων συστάσεως. Καί πως συμβαίνει κατὰ τὸν
of-the of-the beings constitution and somehow there-coincide at the
αὐτὸν χρόνον ἀμφότερα, καὶ ἄνθρωπον ἐκ γάμου φύεσθαι,
same time both both (a)-man from marriage to-be-born
καὶ τῆς ψυχῆς τὴν κατάπτωσιν τῇ τοῦ γάμου συμβαίνειν
and of-the soul the downfall with-the of-the marriage to-coincide
σπουδῇ. Καὶ τὸ ἔτι τούτου παραλογώτερον, εἰ ἔαρι
eagerness and the(-thing) still than-this more-unreasonable if in-spring
τὰ πολλὰ τῆς ἀλόγου φύσεως συνδυάζεται. Ἆρ' οὖν ἔστιν
the most of-the irrational nature pair is-it then possible
εἰπεῖν ὅτι καὶ τῇ ἄνω περιφορᾷ τὸ ἔαρ ἐμφύεσθαι, τὴν
to-say that also to-the above revolution the spring to-be-implanted the
κακίαν ποιεῖ, ὥστε συμβαίνει ὁμοῦ τε τοῦ κακοῦ τὰς ψυχὰς
vice makes so-that it-happens together both of-the evil the souls
πληρουμένας πίπτειν, καὶ τὰς γαστέρας τῶν ἀλόγων
being-filled to-fall and the wombs of-the irrational(-beasts)
κυΐσκεσθαι; Τί δ' ἂν εἴπῃ τις περὶ τοῦ γεωπόνου τοῦ
to-conceive what and — would-say one about the farmer the(-one)
καταπηγνύοντος τῇ γῇ τὰς τῶν φυτῶν ἀποσπάδας; Πῶς
planting in-the earth the of-the plants cuttings how
ἡ τούτου χεὶρ συγκατέχωσε τῷ φυτῷ τὴν ἀνθρωπίνην
the of-this(-man) hand buried-with with-the plant the human
ψυχήν, συντρεχούσης πτεροῤῥυήσεως τῇ τοῦ ἀνθρώπου
soul coinciding shedding-of-wings with-the of-the man
πρὸς τὴν φυτείαν ὁρμῇ; Τὸ αὐτὸ τοίνυν ἄτοπον καὶ ἐπὶ τοῦ
toward the planting impulse the same therefore absurdity also in the
ἑτέρου τῶν λόγων, ἐπὶ τὸ οἴεσθαι τὴν ψυχὴν τὰς συνόδους
other of-the accounts to the to-think the soul the unions

ἐν συζυγίᾳ ζώντων περιεργάσασθαι, ἢ τὰς λοχείας
in wedlock of-(the)-living to-busy-itself-about or the births
ἐπιτηρεῖν, ἵνα τοῖς φυομένοις σώμασιν ἐπεισκριθῶσιν.
to-watch-for so-that into-the growing bodies they-may-enter
Εἰ δὲ ἀπείποι ὁ ἀνὴρ τὸν γάμον, ἡ δὲ γυνὴ ἑαυτὴν
if but should-renounce the husband the marriage the and wife herself
τῆς τῶν ὀδυνῶν ἀνάγκης ἐλευθερώσειεν· ἆρ' οὐ βαρήσει
from-the of-the pains necessity should-free then not will-weigh-down
τὴν ψυχὴν ἡ κακία; Οὐκοῦν ὁ γάμος τῇ ἄνω κακίᾳ τὸ
the soul the vice therefore the marriage to-the above vice the
κατὰ τῶν ψυχῶν ἐνδώσιμον δίδωσιν, ἢ καὶ δίχα τούτου
against the souls signal gives or also apart-from this
καθάπτεται τῆς ψυχῆς ἡ πρὸς τὸ ἐναντίον σχέσις. Οὐκοῦν
lays-hold-of the soul the toward the opposite attachment therefore
ἄοικος ἐν τῷ μέσῳ καὶ ἀλῆτις ἡ ψυχὴ πεπλανήσεται,
homeless in the middle and vagrant the soul will-have-wandered
τῶν μὲν οὐρανίων ἀποῤῥυεῖσα· σώματος δὲ ἂν οὕτω
from-the indeed heavenly(-things) having-flowed-away (a)-body but — so
τύχοι πρὸς ὑποδοχὴν ἀμοιρήσασα. Εἶτα καὶ πῶς διὰ
it-should-happen for reception having-missed then also how through
τούτων ἐπιστατεῖν τὸ Θεῖον τῶν ὄντων ὑπονοήσουσι, τῇ
these to-preside the Divine over-the beings will-they-suppose to-the
τυχαίᾳ ταύτῃ καὶ ἀλόγῳ τῶν ψυχῶν καταπτώσει τὰς ἀρχὰς
chance this and irrational of-the souls downfall the beginnings
τῆς ἀνθρωπίνης ἀνατιθέντες ζωῆς; Ἀνάγκη γὰρ πᾶσα τῇ
of-the human attributing life necessity for all with-the
ἀρχῇ καὶ τὰ μετὰ ταύτην συμφώνως ἔχειν. Εἰ γὰρ ἐκ
beginning also the(-things) after it in-agreement to-be if for from
συντυχίας αὐτομάτου τινὸς ὁ βίος ἤρξατο, τυχέα πάντως
coincidence spontaneous some the life began chance surely
καὶ ἡ κατ' αὐτῶν διέξοδος γίνεται. Καὶ μάτην τῆς
also the through them course becomes and in-vain from-the

θείας δυνάμεως οἱ τοιοῦτοι τὰ ὄντα ἐξάπτουσιν, οἱ μὴ
divine power the such(-men) the beings hang the(-ones) not
βουλήματι θείῳ τὰ ἐν τῷ κόσμῳ φύεσθαι λέγοντες, ἀλλ᾽
by-will divine the(-things) in the world to-grow saying but
εἰς πονηράν τινων συντυχίαν τὰς ἀρχὰς τῶν γινομένων
to wicked some coincidence the beginnings of-the(-things) coming-to-be
ἀνάγοντες, ὡς οὐκ ἂν συστάσης τῆς ἀνθρωπίνης ζωῆς
tracing-back as not — having-been-constituted the human life
μὴ τοῦ κακοῦ δόντος τῇ ζωῇ τὸ ἐνδόσιμον. Εἰ οὖν ἡ ἀρχὴ
not the evil having-given to-the life the signal if then the beginning
τοῦ βίου τοιαύτη, δηλαδὴ καὶ τὰ ἐφεξῆς κατὰ τὴν
of-the life (is)-such clearly also the(-things) following according-to the
ἀρχὴν κινηθήσεται. Οὐ γὰρ ἄν τις ἐκ κακοῦ καλὸν, οὐδὲ
beginning will-be-moved not for — anyone from evil good nor
ἐξ ἀγαθοῦ τὸ ἐναντίον φύεσθαι λέγοι. Ἀλλὰ κατὰ τὴν
from good the opposite to-grow would-say but according-to the
τοῦ σπέρματος φύσιν, καὶ τοὺς καρποὺς ἀναμένομεν. Οὐκοῦν
of-the seed nature also the fruits we-await therefore
πάσης τῆς ζωῆς ἡ αὐτόματος αὕτη καὶ συντυχικὴ κίνησις
of-all the life the spontaneous this and accidental movement
ἡγεμονεύει, μηδεμιᾶς προνοίας διὰ τῶν ὄντων οἰχούσης.
takes-the-lead no providence through the beings passing
Ἄχρηστος δὲ παντάπασι καὶ ἡ τῶν λογισμῶν ἔσται 57
useless and altogether also the of-the reasonings will-be
προμήθεια· τῆς δὲ ἀρετῆς κέρδος οὐδὲν, καὶ πρὸς τὸ
forethought of-the and virtue gain (is)-nothing and toward the
κακὸν ἀλλοτρίως ἔχειν ἀντ᾽ οὐδενὸς ἂν εἴη. Πάντα
evil alien to-be-disposed for nothing — it-would-be all(-things)
γὰρ πάντως ἐπὶ τῷ φέροντι κείσεται, καὶ οὐδὲν ὁ
for wholly on the(-thing) carrying will-lie and in-nothing the
βίος διοίσει τῶν ἀνερματίστων πλοίων, ταῖς αὐτομάτοις

συντυχίαις, οἷόν τισι κύμασιν, ἄλλοτε πρὸς ἄλλην καλῶν
coincidences as-it-were by-some waves now to other of-good
ἢ φαύλων σὺν τύχῃ μεθορμιζόμενος. Οὐ γὰρ ἔστι τὸ
or bad with chance being-shifted-to-anchor not for it-is(-possible) the
ἐξ ἀρετῆς ἐγγενέσθαι κέρδος, οἷς ἡ φύσις ἐκ τῶν
from virtue to-arise gain for-whom the nature from the
ἐναντίων τὴν ἀρχὴν ἔχει. Εἰ μὲν γὰρ θεόθεν οἰκονομεῖται
opposites the beginning has if indeed for from-God is-administered
ἡμῶν ἡ ζωή, τὸ δὲ κακίαν κατάρχειν τῆς ζωῆς ἡμῶν
of-us the life the(-thing) but vice to-begin the life of-us
συνομολογεῖται. Εἰ δὲ δι' ἐκείνης φυόμεθα, πάντη τε
is-agreed if but through that we-grow in-every-way both
καὶ πάντως κατ' αὐτὴν βιοτεύσομεν. Λῆρος οὖν διὰ
and altogether according-to it we-will-live nonsense then through
τούτων ἀποδειχθήσεται, τὰ μετὰ τὸν τῇδε βίον δικαιωτήρια·
these will-be-shown the after the here life courts-of-justice
καὶ ἡ πρὸς ἀξίαν ἀνταπόδοσις, καὶ ὅσα ἄλλα
and the according-to worth recompense and as-many other(-things)
πρὸς ἀναίρεσιν τῆς κακίας λέγεται καὶ πεπίστευται. Πῶς
for (the)-destruction of-the vice are-said and are-believed how
γὰρ δυνατὸν ἔξω ταύτης εἶναι τὸν ἄνθρωπον τὸν δι'
for possible outside this to-be the man the through
ἐκείνης φύντα; Πῶς δὲ καὶ ὁρμή τις ἐγένετο προαιρετικὴ
that grown how and also impulse any came-about deliberate
τῷ ἀνθρώπῳ πρὸς τὸν κατ' ἀρετὴν βίον, οὗ ἡ
to-the man toward the according-to virtue life whose the
φύσις ἐκ κακίας, ὡς λέγουσι, τὴν ἀρχὴν ἔχει; Ὡς γὰρ
nature from vice as they-say the beginning has as for
οὐκ ἐπιχειρεῖ τι τῶν ἀλόγων ἀνθρωπικῶς φθέγξασθαι,
not attempts any of-the irrational(-beasts) humanly to-speak
τῇ δὲ συντρόφῳ καὶ κατὰ φύσιν κεχρημένα φωνῇ,
with-the but natural and according-to nature using voice

οὐδεμίαν ἡγεῖται ζημίαν ἀμοιροῦντα τῷ λόγῳ· κατὰ τὸν
no considers loss lacking the speech in the
αὐτὸν τρόπον, καὶ οἷς ἡ κακία νομίζεται εἶναι τῆς
same way also for-whom the vice is-thought to-be of-the
ζωῆς ἀρχὴ καὶ αἰτία, οὐκ ἂν εἰς ἐπιθυμίαν ἔλθοιεν τῆς
life beginning and cause not — into desire they-would-come of-the
ἀρετῆς, ὡς ἔξω τῆς φύσεως αὐτῶν οὔσης. Ἀλλὰ μὴν πᾶσι
virtue as outside the nature of-them being but surely for-all
τοῖς κεκαθαρμένοις ἐκ λογισμῶν τὴν ψυχὴν διὰ σπουδῆς
the(-ones) cleansed by reasonings the soul through zeal
τε καὶ ἐπιθυμίας ὁ κατ᾽ ἀρετὴν βίος ἐστίν. Ἄρα διὰ
both and desire the according-to virtue life is after-all through
τούτων σαφῶς ἀποδείκνυται, τὸ μὴ πρεσβυτέραν εἶναι
these clearly is-shown the not older to-be
τῆς ζωῆς τὴν κακίαν, μήτ᾽ ἐκεῖθεν τὰς πρώτας ἀρχὰς
than-the life the vice nor thence the first beginnings
ἐσχηκέναι τὴν φύσιν, ἀλλὰ κατάρχειν ἡμῶν τῆς ζωῆς τὴν
to-have-had the nature but to-begin of-us the life the
τὸ πᾶν οἰκονομοῦσαν τοῦ Θεοῦ σοφίαν. Ἐλθοῦσαν δὲ εἰς
the all administering — of-God wisdom having-come and into
γένεσιν τὴν ψυχὴν κατὰ τὸν ἀρέσκοντα τρόπον τῷ
being the soul in the pleasing way to-the(-one)
κτίσαντι, τότε κατ᾽ ἐξουσίαν αὐτὴν αἱρεῖσθαι τὸ κατὰ
having-created then at (its)-discretion it to-choose the(-thing) by
γνώμην ἐκ τῆς προαιρετικῆς δυνάμεως, ὅ τί περ ἂν
judgment from the choosing power that which — —
ἐθέλῃ τοῦτο καὶ γινομένην. Μάθοιμεν δ᾽ ἂν τὸν λόγον
it-wills this also becoming we-might-learn and — the account
ἐκ τοῦ τῶν ὀφθαλμῶν ὑποδείγματος, ᾧ τὸ μὲν ὁρᾷν
from the of-the eyes example for-which the indeed to-see
ἐστιν ἐκ φύσεως τὸ δὲ μὴ ὁρᾷν ἐκ προαιρέσεως ἢ καὶ
is from nature the and not to-see from choice or also

πάθους. Γένοιτο γὰρ ἄν ποτε καὶ τὸ παρὰ φύσιν
affliction it-might-happen for — sometime also the(-thing) against nature
ἀντὶ τῆς φύσεως, ἢ ἑκουσίως τινὸς τὸν ὀφθαλμὸν
instead-of the nature either willingly someone the eye
μύοντος, ἢ ἐκ πάθους στερηθέντος τῆς ὄψεως. Οὕτως
closing or from affliction deprived of-the sight thus
ἔστιν εἰπεῖν, καὶ τῇ ψυχῇ θεόθεν μὲν εἶναι τὴν
it-is-possible to-say also for-the soul from-God indeed to-be the
σύστασιν, μηδεμιᾶς δὲ νοουμένης περὶ τὸ Θεῖον κακίας,
constitution no but being-conceived about the Divine vice
ἔξω τῆς κατ᾽ αὐτὴν ἀνάγκης εἶναι· γενομένην δὲ οὕτως
outside the according-to her necessity to-be having-come and thus
τῇ ἰδίᾳ γνώμῃ πρὸς τὸ δοκοῦν ἄγεσθαι, ἢ ἐκ
by-the own judgment to the(-thing) seeming-good to-be-led either from
προαιρέσεως πρὸς τὸ καλὸν ἐπιμύουσαν, ἢ ἐξ ἐπιβουλῆς
choice to the beautiful closing-the-eyes or from (the)-plotting
τοῦ συνοικοῦντος ἡμῶν τῇ ζωῇ πολέμου τὸν ὀφθαλμὸν
of-the dwelling-with our with-the life war the eye
βλαπτομένην, καὶ ἐν τῷ τῆς ἀπάτης βιοτεύουσαν σκότει,
being-harmed and in the of-the deceit living darkness
καὶ τὸ ἔμπαλιν καθαρῶς πρὸς τὴν ἀλήθειαν βλέπουσαν,
and the reverse purely toward the truth looking
πόῤῥω γίνεσθαι τῶν σκοτεινῶν παθημάτων.
far to-come from-the dark passions

58 Πότε οὖν ἐρεῖ τις γινομένην, καὶ πῶς; Ἀλλὰ τὴν μὲν
when then will-say someone (it)-coming-to-be and how but the indeed
ζήτησιν τὴν περὶ τοῦ πῶς τὰ καθ᾽ ἕκαστον
inquiry the(-one) about the how the(-things) according-to each
γέγονεν, ἐξαιρετέον πάντη τοῦ λόγου. Οὔτε γὰρ περὶ
came-to-be must-be-removed wholly from-the argument not for about
τῶν προχείρων ἡμῖν εἰς κατανόησιν, ὧν τὴν ἀντίληψιν
the(-things) at-hand for-us for understanding of-which the apprehension

διʼ αἰσθήσεως ἔχομεν, δυνατὸν ἂν γένοιτο τῷ
through sense we-have possible — it-would-become for-the
διερευνωμένῳ λόγῳ, τὸ πῶς ὑπέστη τὸ φαινόμενον
searching reason the how subsisted the(-thing) appearing
κατανοῆσαι, ὡς μήτε τοῖς θεοφορουμένοις καὶ ἁγίοις
to-understand so-that not-even for-the God-inspired and holy
ἀνδράσι τὸ τοιοῦτον ληπτὸν νομισθῆναι. Πίστει γὰρ
men the such(-thing) graspable to-be-thought by-faith for
νοοῦμεν, φησὶν ὁ Ἀπόστολος, κατηρτίσθαι τοὺς αἰῶνας
we-understand says the Apostle to-have-been-framed the ages
ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκφαινομένων τὰ ὁρώμενα
by-(the)-word of-God so-that the not from-appearing(-things) the(-things) seen
γεγονέναι· οὐκ ἂν, ὡς οἶομαι, τοῦτο εἰπὼν, εἴπερ ᾤετο
to-have-come-to-be not — as I-think this having-said if-indeed he-thought
γνωστὸν, εἶναι διὰ τῶν λογισμῶν τὸ ζητούμενον. Ἀλλʼ
knowable to-be through the reasonings the(-thing) sought but
ὅτι μὲν θελήματι θείῳ κατήρτισται αὐτός τε ὁ αἰὼν, καὶ
that indeed by-will divine has-been-framed itself both the age and
πάντα ὅσα ἐν αὐτῷ γεγένηται (ὁστισοῦν ἂν εἴη οὗτος
all(-things) as-many-as in it have-come-to-be whatever — may-be this
ὁ αἰὼν, ᾧ παραθεωρεῖται πᾶσα ὁρατή τε καὶ ἀόρατος
the age in-which is-contemplated every visible both and invisible
κτίσις), τοῦτο πεπιστευκέναι φησὶν ὁ Ἀπόστολος, τὸ δὲ
creation this to-have-believed says the Apostle the and
πῶς ἀφῆκεν ἀδιερεύνητον. Οὐδὲ γὰρ ἐφικτὸν τὸ τοιοῦτον
how he-left uninvestigated not for attainable the such(-thing)
οἶμαι τοῖς ἀναζητοῦσιν εἶναι, πολλὰς ἀμηχανίας τοῦ περὶ
I-think to-the(-ones) inquiring to-be many perplexities the about
τούτων ζητήματος ἡμῖν προδεικνύντος, πῶς ἐκ τῆς ἑστώσης
these question to-us pointing-out how from the stationary
φύσεως τὸ κινούμενον ἐκ τῆς ἁπλῆς τε καὶ ἀδιαστάτου
nature the(-thing) moving from the simple both and unextended

τὸ διαστηματικόν τε καὶ σύνθετον; Ἆρα ἐξ αὐτῆς τῆς
the extended both and composite then from itself the
ὑπερκειμένης οὐσίας; Ἀλλ' οὐχ ὁμολογεῖ τὸ ἑτερογενὲς ἔχειν
transcendent being but not agrees the of-another-kind to-have
πρὸς ἐκείνην τὰ ὄντα, ἀλλ' ἑτέρωθεν πόθεν. Καὶ μὴν οὐδὲν
toward that the beings but from-elsewhere somewhere and yet nothing
ἔξωθεν τῆς θείας φύσεως ὁ λόγος βλέπει. Ἦ γὰρ ἂν
outside the divine nature the argument sees truly for —
διασχισθείη πρὸς διαφόρους ἀρχὰς ἡ ὑπόληψις, εἴ τι τῆς
would-be-split into different principles the supposition if anything of-the
ποιητικῆς αἰτίας ἔξω νομισθείη, παρ' οὗ ἡ τεχνικὴ σοφία,
creative cause outside should-be-thought from which the artistic wisdom
τὰς πρὸς τὴν κτίσιν παρασκευὰς ἐρανίζεται. Ἐπεὶ οὖν ἓν μὲν
the for the creation provisions collects since then one indeed
τῶν ὄντων τὸ αἴτιον, οὐχ ὁμογενῆ δὲ τῇ ὑπερκειμένῃ
of-the beings the cause not of-the-same-kind but with-the transcendent
φύσει τὰ δι' ἐκείνης παραχθέντα εἰς γένεσιν· ἴση δὲ
nature the(-things) through it brought into being equal and
καθ' ἑκάτερον ἐν τοῖς ὑπονοουμένοις ἡ ἀτοπία, τό τε
on each-side in the(-things) supposed the absurdity the both
ἐκ τῆς φύσεως τοῦ Θεοῦ τὴν κτίσιν οἴεσθαι, καὶ τὸ ἐξ
from the nature — of-God the creation to-think and the from
ἑτέρας τινὸς οὐσίας ὑποστῆναι τὰ πάντα· ἢ γὰρ καὶ τὸ
another some substance to-subsist the all(-things) either for also the
Θεῖον ἐν τοῖς τῆς κτίσεως ἰδιώμασιν εἶναι ὑπονοηθήσεται,
Divine in the of-the creation properties to-be will-be-supposed
εἴπερ ὁμογενῶς πρὸς τὸν Θεὸν ἔχοι τὰ γεγονότα·
if-indeed of-the-same-kind toward — God be the(-things) having-come-to-be
ἤ τις ὑλικὴ φύσις ἔξω τῆς θείας οὐσίας ἀντεξαχθήσεται
or some material nature outside the divine being will-be-set-up-against
τῷ Θεῷ κατὰ τὸ ἀγέννητον τῇ ἀϊδιότητι τοῦ ὄντος
— to-God in the unbegotten by-the everlastingness of-the being

παρισουμένη· ὅπερ δὴ καὶ Μανιχαῖοι φαντασθέντες, καί
being-made-equal which indeed also Manichaeans having-imagined and
τινες τῆς Ἑλληνικῆς φιλοσοφίας ταῖς ἴσαις ὑπονοίαις
some of-the Greek philosophy to-the equal suppositions
συνενεχθέντες, δόγμα τὴν φαντασίαν ταύτην πεποίηνται.
having-been-drawn doctrine the fancy this have-made
Ὡς ἂν μάλιστα οὖν ἐκφύγομεν τὴν ἀφ' ἑκατέρου 59
so-that — most then we-may-escape the from each
ἀτοπίαν ἐν τῇ ζητήσει τῶν ὄντων, κατὰ τὸ τοῦ
absurdity in the inquiry of-the beings according-to the of-the
Ἀποστόλου ὑπόδειγμα, ἀπολυπραγμόνητον τὸν λόγον
Apostle example uninquired-into the account
τὸν περὶ τοῦ, πῶς ἕκαστόν ἐστιν, καταλείψομεν,
the(-one) about the how each is we-will-leave
τοσοῦτον παρασημαινόμενοι μόνον, ὅτι ἡ ὁρμὴ τῆς θείας
so-much indicating only that the impulse of-the divine
προαιρέσεως, ὅταν ἐθέλῃ, πρᾶγμα γίνεται, καὶ οὐσιοῦται
choice when it-wills (a)-deed becomes and becomes-substance
τὸ βούλευμα εὐθὺς ἡ φύσις γινόμενον, τῆς παντοδυνάμου
the purpose at-once the nature becoming the all-powerful
ἐξουσίας, ὅπερ ἂν σοφῶς τε καὶ τεχνικῶς ἐθέλῃ, μὴ
authority whatever — wisely both and artfully it-wills not
ἀνυπόστατον ποιούσης τὸ θέλημα. Ἡ δὲ τοῦ θελήματος
unsubstantial making the will the and of-the will
ὕπαρξις οὐσία ἐστί. Διχῇ δὲ διακρινομένων τῶν ὄντων,
existence substance is in-two and being-distinguished the beings
εἰς τὸ νοερόν τε καὶ σωματικόν· ἡ μὲν τῶν νοερῶν
into the intellectual both and bodily the indeed of-the intellectual
κτίσις οὐ δοκεῖ πως ἀπᾴδειν τῆς τοῦ ἀσωμάτου
creation not seems somehow to-be-discordant-with the of-the bodiless
φύσεως, ἀλλ' ἐκ τοῦ σύνεγγυς εἶναι τὸ ἀειδές τε καὶ
nature but from the near to-be the invisible both and

ἀναφὲς καὶ ἀδιάστατον δεικνύουσα. Ὅπερ δὴ καὶ περὶ
intangible and unextended showing which indeed also about
τὴν ὑπερκειμένην φύσιν ὑπονοῶν τις οὐχ ἁμαρτήσεται.
the transcendent nature supposing one not will-err
Τῆς δὲ σωματικῆς κτίσεως ἐν ἀκοινωνήτοις ὡς πρὸς τὸ
the but bodily creation in unsharing as toward the
Θεῖον τοῖς ἰδιώμασι θεωρουμένης· καὶ ταύτην μάλιστα τὴν
Divine the properties being-contemplated and this most the
πολλὴν ἀμηχανίαν ἐμποιούσης τῷ λόγῳ, μὴ δυναμένου
great perplexity causing to-the argument not being-able
κατιδεῖν, πῶς ἐκ τοῦ ἀοράτου τὸ ὁρώμενον; ἐκ
to-perceive how from the invisible the(-thing) seen from
τοῦ ἀναφοῦς τὸ στερῥὸν καὶ ἀντίτυπον, ἐκ τοῦ ἀορίστου
the intangible the solid and resistant from the unlimited
τὸ ὡρισμένον, ἐκ τοῦ ἀπόσου τε καὶ ἀμεγέθου τὸ
the limited from the quantityless both and sizeless the(-thing)
πάντως μέτροις τισὶ τοῖς κατὰ τὸ ποσὸν θεωρουμένοις
wholly by-measures some the according-to the quantity contemplated
περιειργόμενον; Καὶ τὰ καθ' ἕκαστον ὅσα περὶ
enclosed and the(-things) according-to each as-many-as about
τὴν σωματικὴν καταλαμβάνεται φύσιν, περὶ ὧν τοσοῦτόν
the bodily are-apprehended nature about which so-much
φαμεν, ὅτι οὐδὲν ἐφ' ἑαυτοῦ τῶν περὶ τὸ σῶμα
we-say that nothing by itself of-the(-things) about the body
θεωρουμένων σῶμά ἐστιν, οὐ σχῆμα, οὐ χρῶμα, οὐ βάρος,
contemplated body is not shape not color not weight
οὐ διάστημα, οὐ πηλικότης, οὐκ ἄλλο τι τῶν ἐν
not extension not size not other anything of-the(-things) in
ποιότητι θεωρουμένων οὐδὲν, ἀλλὰ τούτων ἕκαστον λόγος
quality contemplated nothing but of-these each (a)-concept
ἐστίν· ἡ δὲ πρὸς ἄλληλα συνδρομὴ τούτων καὶ ἕνωσις
is the but with one-another concourse of-these and union

σῶμα γίνεται. Ἐπεὶ οὖν αἱ συμπληρωματικαὶ τοῦ σώματος
body becomes since then the completing of-the body
ποιότητες νῷ καταλαμβάνονται καὶ οὐκ αἰσθήσει, νοερὸν
qualities by-mind are-apprehended and not by-sense intellectual
δὲ τὸ Θεῖον, τίς πόνος τῶν νοητῶν τὰ νοήματα
and the Divine what toil of-the intelligible(-things) the concepts
κατεργάσασθαι; Ὧν ἡ πρὸς ἄλληλα συνδρομὴ τὴν τοῦ
to-work-out of-which the with one-another concourse the of-the
σώματος ἡμῖν ἀπεγέννησε φύσιν. Ἀλλὰ ταῦτα μὲν ἔξω
body for-us begot nature but these indeed outside
τοῦ προκειμένου παρεξετάσθη. Τὸ δὲ ζητούμενον ἦν,
the proposed(-subject) were-examined-in-passing the but sought(-question) was
εἰ προϋφεστήκασιν αἱ ψυχαὶ τῶν σωμάτων, πότε ἢ
whether pre-exist the souls the bodies when or
πῶς γίνονται. Καὶ τούτου χάριν ἡμῖν περὶ τοῦ πῶς
how they-come-to-be and of-this for-the-sake for-us about the how
ζήτησιν ὡς ἀνέφικτον οὖσαν ἀπολυπραγμόνητον ἀφῆκεν ὁ
inquiry as unattainable being uninquired let-go the
λόγος. Περὶ τοῦ πότε τὰς ἀρχὰς αἱ ψυχαὶ τῆς ὑπάρξεως
argument about the when the beginnings the souls of-the existence
ἔχουσιν, ὡς ἀκόλουθον ὂν τοῖς προεξητασμένοις,
have as consequent being on-the(-things) examined-before
ζητεῖν καταλείπεται. Εἰ γὰρ δοθείη τὸ πρὸ τοῦ σώματος
to-seek remains if for it-be-granted the before the body
ἐν ἰδιαζούσῃ τινὶ καταστάσει τὴν ψυχὴν βιοτεύειν· ἀνάγκη
in peculiar some condition the soul to-live necessity
πᾶσα τὰς ἀτόπους ἐκείνας δογματοποιίας ἰσχὺν ἔχειν
all the absurd those doctrine-makings force to-have
νομίζειν τῶν διὰ κακίας τὰς ψυχὰς εἰσοικιζόντων τοῖς
to-think of-the(-ones) through vice the souls settling in-the
σώμασιν. Ἀλλὰ μὴν ἐφυστερίζειν τὰς ψυχὰς τὴν γένεσιν,
bodies but surely to-come-later the souls in-the origin

καὶ νεωτέρας τῆς τῶν σωμάτων εἶναι συμπλάσεως, οὐδεὶς
and younger than-the of-the bodies to-be formation no-one
ἂν τῶν εὖ φρονούντων ὑπονοήσειεν, φανεροῦ πᾶσιν
— of-the(-ones) well thinking would-suppose clear to-all
ὄντος ὅτι οὐδὲν τῶν ἀψύχων κινητικήν τε καὶ αὐξητικὴν
being that none of-the soulless(-things) moving both and growing
ἐν αὐτῷ δύναμιν ἔχει. Τῶν δ' ἐν νηδύϊ ἐντρεφομένων,
in itself power has of-the(-ones) and in (the)-womb being-nourished
οὔτε ἡ αὔξησις, οὔτε ἡ τοπικὴ κίνησίς ἐστιν ἀμφίβολος.
neither the growth nor the local movement is doubtful
60 Λείπεται οὖν μίαν καὶ τὴν αὐτὴν ψυχῆς τε καὶ σώματος
it-remains then one and the same of-soul both and of-body
ἀρχὴν τῆς συστάσεως οἴεσθαι. Καὶ ὥσπερ τῆς ῥίζης τὴν
beginning of-the constitution to-think and just-as of-the root the
ἀποσπάδα λαβοῦσα παρὰ τῶν γεηπόνων ἡ γῆ δένδρον
cutting having-taken from the farmers the earth (a)-tree
ἐποίησεν, οὐκ αὐτὴ τὴν αὐξητικὴν ἐνθεῖσα τῷ
made not itself the growing having-put-in to-the(-thing)
τρεφομένῳ δύναμιν, ἀλλὰ μόνον τὰς πρὸς τὴν αὔξησιν
nourished power but only the for the growth
ἀφορμὰς ἐνιεῖσα τῷ ἐκκειμένῳ· οὕτω φαμὲν, καὶ
starting-points putting-in to-the(-thing) set-out so we-say also
τὸ ἐκ τοῦ ἀνθρώπου ἀποσπώμενον πρὸς ἀνθρώπου
the(-thing) from the man drawn-off for of-man
φυτείαν, καὶ αὐτὸ τρόπον τινὰ ζῶον εἶναι ἐξ ἐμψύχου
planting also itself in-manner some (a)-living-thing to-be from ensouled
ἔμψυχον, ἐκ τρεφομένου τρεφόμενον. Εἰ δὲ μὴ πάσας τὰς
ensouled from nourished nourished if but not all the
τῆς ψυχῆς ἐνεργείας καὶ κινήσεις ἡ βραχύτης ἀποσπάδος
of-the soul activities and movements the smallness of-(the)-cutting
ἐχώρησε, θαυμαστὸν οὐδέν. Οὐδὲ γὰρ ἐν τῷ σπέρματι
contained wonderful (is)-nothing not-even for in the seed

σῖτος εὐθὺς κατὰ τὸ φαινόμενον στάχυς ἐστὶ (πῶς
(the)-grain at-once according-to the appearance (an)-ear is how
γὰρ τοσοῦτον ἐν τοσούτῳ χωρήσειεν); ἀλλὰ τῆς γῆς
for so-much in so-little would-it-hold but the earth
αὐτὸν ταῖς καταλλήλοις τιθηνουμένης τροφαῖς, στάχυς ὁ
it with-the suitable nursing foods (an)-ear the
σῖτος γίνεται, οὐκ ἐξαλλάσσων ἐν τῇ βολῇ τὴν φύσιν, ἀλλ᾽
grain becomes not changing in the sowing the nature but
ἐμφαίνων ἑαυτὸν καὶ τελειοῦν τῇ τῆς τροφῆς ἐνεργείᾳ.
showing itself and perfecting by-the of-the food activity
Ὥσπερ οὖν ἐπὶ τῶν φυομένων σπερμάτων κατὰ λόγον
just-as then in the growing seeds according-to proportion
ἡ αὔξησις ἐπὶ τὸ τέλος πρόεισι· τὸν αὐτὸν τρόπον καὶ ἐπὶ
the growth to the end advances the same way also in
τῆς ἀνθρωπίνης συστάσεως, πρὸς λόγον τῆς σωματικῆς
the human constitution in proportion of-the bodily
ποσότητος, καὶ ἡ τῆς ψυχῆς διαφαίνεται δύναμις· πρῶτον
quantity also the of-the soul shows-through power first
μὲν διὰ τοῦ θρεπτικοῦ καὶ αὐξητικοῦ τοῖς ἔνδοθεν
indeed through the nourishing and growing in-the(-ones) within
πλασσομένοις ἐγγινομένη. Μετὰ ταῦτα δὲ τὴν αἰσθητικὴν
being-formed arising after these(-things) and the sentient
χάριν τοῖς εἰς φῶς προελθοῦσιν ἐπάγουσα, εἶθ᾽ οὕτω,
gift to-the(-ones) into light having-come-forth bringing-in then thus
καθάπερ τινὰ καρπὸν, αὐξηθέντος ἤδη τοῦ φυτοῦ, μετρίως
just-as some fruit having-grown already the plant moderately
τὴν λογικὴν ἐμφαίνουσα δύναμιν, οὐ πᾶσαν κατὰ τὸ ἀθρόον,
the rational showing power not all in the all-at-once
ἀλλὰ τῇ ἀναδρομῇ τοῦ φυτοῦ δι᾽ ἀκολούθου προκοπῆς
but with-the growth of-the plant through consequent progress
συναυξανομένην. Ἐπειδὴ τοίνυν τὸ ἐκ τῶν ἐμψύχων
growing-together since therefore the(-thing) from the ensouled

εἰς ἀφορμὴν ἐμψύχου συστάσεως ἀποσπώμενον, νεκρὸν
for (the)-starting-point of-ensouled constitution drawn-off dead
εἶναι οὐ δύναται (ἡ γὰρ νεκρότης κατὰ ψυχῆς στέρησιν
to-be not can the for deadness according-to of-soul deprivation
γίνεται· οὐκ ἂν δὴ προσλάβῃ τὴν ἕξιν ἡ στέρησις)·
comes-about not — indeed would-take-on the possession the deprivation
ἐκ τούτων καταλαμβάνομεν τὸ κοινὴν τῷ ἐξ ἀμφοτέρων
from these we-apprehend the common to-the from both
συνισταμένῳ συγκρίματι, τὴν εἰς τὸ εἶναι πάροδον γίνεσθαι,
constituted compound the into the being passage to-come-about
οὔτε τούτου προτερεύοντος, οὔτ' ἐκείνου ἐφυστερίζοντος·
neither this preceding nor that coming-later
στᾶσιν δέ ποτε τῆς τοῦ ἀριθμοῦ τῶν ψυχῶν αὐξήσεως,
(a)-halt and sometime of-the of-the number of-the souls increase
ἀναγκαίως προορᾷ ὁ λόγος. Ὡς ἂν μὴ διαπαντὸς ῥέοι
necessarily foresees the argument so-that — not continually should-flow
ἡ φύσις, ἀεὶ διὰ τῶν ἐπιγινομένων ἐπὶ τὸ πρόσω
the nature always through the later-coming(-ones) to the forward
χεομένη, καὶ οὐδέποτε τῆς κινήσεως λήγουσα. Τὴν δὲ
pouring and never from-the movement ceasing the and
αἰτίαν τοῦ δεῖν πάντως στάσιμόν ποτε καὶ τὴν
cause of-the to-be-necessary wholly stationary sometime also the
ἡμετέραν γίνεσθαι φύσιν, ταύτην οἰόμεθα, ὅτι πάσης τῆς
our to-become nature this we-think that every the
νοητῆς φύσεως ἐν τῷ ἰδίῳ πληρώματι ἑστώσης, εἰκός
intelligible nature in the own fullness standing (it-is)-likely
ποτε καὶ τὸ ἀνθρώπινον εἰς πέρας ἐλθεῖν, οὐδὲ γὰρ
sometime also the human to (an)-end to-come not-even for
τοῦτο τῆς νοητῆς ἠλλοτρίωται φύσεως· ὡς μὴ πάντοτε
this from-the intelligible has-been-estranged nature so-that not always
δοκεῖν ἐν τῷ λείποντι καθορᾶσθαι. Ἡ γὰρ ἀεὶ τῶν
to-seem in the lacking to-be-discerned the for always of-the(-ones)

ἐπιγινομένων προσθήκη, κατηγορία τοῦ ἐλλείποντος ἔχειν
coming-later addition (an)-accusation of-the lacking to-have
τὴν φύσιν γίνεται. Ἐπειδὰν οὖν εἰς τὸ οἰκεῖον πλήρωμα
the nature becomes when then to the own fullness
τὸ ἀνθρώπινον φθάσῃ, στήσεται πάντως ἡ ῥοώδης αὕτη
the human should-reach will-stop surely the flowing this
τῆς φύσεως κίνησις, εἰς τὸ ἀναγκαῖον καταντήσασα πέρας,
of-the nature movement at the necessary having-arrived end
καί τις ἑτέρα κατάστασις τὴν ζωὴν διαδέχεται, τῆς
and some other condition the life succeeds-to the(-one)
νῦν ἐν γενέσει καὶ φθορᾷ διεξαγομένης κεχωρισμένη. Μὴ
now in generation and corruption carried-on separated-from not
οὔσης γὰρ γενέσεως, κατὰ πᾶσαν ἀνάγκην οὐδὲ τὸ
being for generation by all necessity not-even the(-thing)
φθειρόμενον ἔσται. Εἰ γὰρ πρὸ τῆς διαλύσεως σύνθεσις
perishing will-be if for before the dissolution composition
ἄρχεται, σύνθεσιν δέ φαμεν τὴν διὰ γενέσεως πάροδον·
begins composition and we-call the through generation passage
ἀκόλουθον πάντως μὴ καθηγουμένης τῆς συνθέσεως, μηδὲ
consequent (it-is)-wholly not leading-the-way the composition nor
τὴν διάλυσιν ἕπεσθαι. Οὐκοῦν ἑστῶσά τις καὶ ἀδιάλυτος
the dissolution to-follow therefore stable some and indissoluble
ἡ μετὰ ταῦτα ζωὴ δι᾽ ἀκολουθίας προφαίνεται, οὔτε
the after these(-things) life through sequence is-shown neither
ὑπὸ γενέσεως, οὔτε ὑπὸ φθορᾶς ἀλλοιουμένη.
by generation nor by corruption altered

Macrina calls the resurrection the return of our scattered elements once the number of souls is full. She gathers the Scriptures: David's psalm of the Spirit that renews the earth, the feast of Tabernacles all creation will keep, Ezekiel's valley of bones, the Apostle's trumpet, and the dead the Lord raised, Lazarus after four days and the Lord himself with the marks of the nails. Gregory grants that the dead will rise, but asks whether we would rise as we died, old, wasted, or maimed.

61 GREGORY Ἐγὼ δὲ ταῦτα διεξελθούσης διδασκάλου, ἐπειδὴ
I and these-things having-gone-through (the)-teacher since
τοῖς πολλοῖς παρακαθημένοις ἐδόκει τὸ προσῆκον ἐσχηκέναι
to-the many sitting-by it-seemed the fitting to-have-had
πέρας ὁ λόγος, φοβηθεὶς μὴ οὐκ ἔτι ὁ διαλύων
end the argument fearing lest no-longer — the(-one) resolving
ἡμῖν τὰ περὶ τῆς ἀναστάσεως παρὰ τῶν ἔξωθεν
for-us the(-things) about the resurrection by the(-ones) outside
προφερόμενα, εἴ τι ἐκ τῆς ἀῤῥωστίας ἡ διδάσκαλος
put-forward if anything from the illness the teacher
πάθοι, ὃ δὴ καὶ ἐγένετο· οὔπω, φημὶ, τοῦ κυριωτάτου
should-suffer which indeed also happened not-yet I-say the most-important
τῶν κατὰ δόγμα ζητουμένων ὁ λόγος ἥψατο. Φησὶ γὰρ
of-the(-things) by doctrine sought the argument touched says for
ἡ θεόπνευστος Γραφὴ, κατά τε τὴν νέαν καὶ ἀρχαίαν
the God-inspired Scripture according-to both the new and old
διδασκαλίαν, πάντως ποτὲ τάξει τινὶ καὶ εἱρμῷ τῆς
teaching surely sometime in-order some and chain of-the
φύσεως ἡμῶν κατὰ τὴν παροδικὴν τοῦ χρόνου κίνησιν
nature of-us according-to the passing of-the time movement
διεξιούσης, στήσεσθαι μὲν τὴν ῥοώδη ταύτην φορὰν τὴν
going-through to-stop indeed the flowing this motion the(-one)
διὰ τῆς τῶν ἐπιγινομένων διαδοχῆς προϊοῦσαν, τῆς δὲ τοῦ
through the of-the later-coming(-ones) succession advancing the and of-the

παντὸς συμπληρώσεως μηκέτι τὴν ἐπὶ τὸ πλεῖον ἐπαύξησιν
universe completion no-longer the to the more increase
προδεχομένης, ἅπαν τὸ τῶν ψυχῶν πλήρωμα, πάλιν ἐκ τοῦ
admitting all the of-the souls fullness again from the
ἀειδοῦς καὶ ἐσκεδασμένου πρὸς τὸ συνεστὸς καὶ φαινόμενον
invisible and scattered to the compacted and visible
ἐπανελεύσεσθαι, τῶν αὐτῶν στοιχείων κατὰ τὸν αὐτὸν
to-return the same elements in the same
εἱρμὸν πρὸς ἄλληλα πάλιν ἀναδραμόντων. Ἡ δὲ τοιαύτη
chain with one-another again having-run-back the and such
τῆς ζωῆς κατάστασις, περὶ τῶν τῆς θείας διδασκαλίας
of-the life condition by the(-ones) of-the divine teaching
Γραφῶν ἀνάστασις λέγεται, τῇ τοῦ γεώδους ἀνορθώσει,
Scriptures resurrection is-called by-the of-the earthy setting-up-again
πάσης τῆς τῶν στοιχείων κινήσεως συνονομαζομένης.
all the of-the elements movement being-named-with(-it)

MACRINA Τί οὖν, φησὶ, τούτων ἀμνημόνευτον ἐν τοῖς
what then says of-these unmentioned in the(-things)
εἰρημένοις ἐστίν;
said is

GREGORY Αὐτὸ, φημὶ, τὸ δόγμα τῆς ἀναστάσεως.
itself I-say the doctrine of-the resurrection

MACRINA Καὶ μὴν πολλὰ, φησὶ, τῶν νῦν διεξοδικῶς 62
and yet many says of-the(-things) now in-detail
εἰρημένων, πρὸς τοῦτον τὸν σκοπὸν φέρει.
said toward this the aim tend

GREGORY Οὐ γὰρ οἶδας, εἶπον, ὅσον παρὰ τῶν
not for you-know I-said how-great by the(-ones)
ἀντιτεταγμένων ἡμῖν παρὰ τῆς ἐλπίδος ταύτης ἀντιθέσεως
opposed to-us against the hope this of-objection
ἀνθυποφέρεται σμῆνος; Καὶ ἅμα λέγειν ἐπεχείρουν,
is-brought-in-reply (a)-swarm and at-once to-say I-attempted

ὅσα πρὸς ἀνατροπὴν τῆς ἀναστάσεως παρὰ τῶν
as-many(-things)-as toward overthrow of-the resurrection by the
ἐριστικῶν ἐφευρίσκεται.
contentious are-invented

MACRINA Ἡ δὲ, Δοκεῖ μοι, φησὶ, χρῆναι πρότερον τὰ
she and seems to-me says to-be-necessary first the(-things)
σποράδην παρὰ τῆς θείας Γραφῆς περὶ τούτου τοῦ δόγματος
scattered by the divine Scripture about this the doctrine
ἐκτεθέντα δι᾽ ὀλίγων ἐπιδραμεῖν, ὡς ἂν ἐκεῖθεν ἡμῖν
set-forth through few(-words) to-run-over so-that — thence for-us
ἡ κορωνὶς ἐπιτεθείη τῷ λόγῳ. Ἤκουσα τοίνυν τοῦ Δαβὶδ
the crowning be-set-on the argument I-heard therefore — of-David
ὑμνολογοῦντος ἐν θείαις ᾠδαῖς, ὅτε τὴν τοῦ παντὸς
singing-hymns in divine odes when the of-the universe
διακόσμησιν ὑπόθεσιν τοῦ ὕμνου πεποιημένος ἐν ἑκατοστῷ
ordering (the)-subject of-the hymn having-made in (the)-hundred
τρίτῳ ψαλμῷ πρὸς τῷ τέλει τῆς ὑμνῳδίας τοῦτό φησιν,
third psalm toward the end of-the hymnody this says
ὅτι «Ἀνταναλεῖς τὸ πνεῦμα αὐτῶν, καὶ ἐκλείψουσι, καὶ εἰς
that you-will-take-away the breath of-them and they-will-fail and into
τὸν χοῦν αὐτῶν ἐπιστρέψουσιν. Ἐξαποστελεῖς τὸ Πνεῦμά
the dust of-them they-will-return you-will-send-forth the Spirit
σου, καὶ κτισθήσονται, καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς
of-you and they-will-be-created and you-will-renew the face of-the
γῆς.» Πάντα ἐν πᾶσιν ἐνεργοῦσαν τοῦ πνεύματος δύναμιν,
earth all(-things) in all working of-the spirit power
ζωοποιεῖν τε λέγων, οἷς ἂν ἐγγένηται, καὶ ἀφιστᾷν
to-give-life both saying to-whom — it-come-in and to-remove
τῆς ζωῆς πάλιν ὧν ἂν ἀπογένηται. Ἐπεὶ οὖν τῇ
from-the life again from-whom — it-depart since then by-the
ἀναχωρήσει τοῦ πνεύματος τὴν τῶν ζώντων ἔκλειψιν, τῇ
withdrawal of-the spirit the of-the living failing by-the

δὲ τούτου παρουσίᾳ τὸν τῶν ἐκλειπόντων ἀνακαινισμὸν
and of-it presence the of-the(-ones) failed renewal
γίνεσθαι λέγει, προηγεῖται δὲ κατὰ τὴν τοῦ λόγου τάξιν
to-come-about he-says precedes and according-to the of-the word order
τῶν ἀνακαινιζομένων ἡ ἔκλειψις· τούτῳ ἐκείνῳ φαμὲν
the(-ones) being-renewed the failing in-this that we-say
τὸ κατὰ τὴν ἀνάστασιν καταγγέλλεσθαι τῇ Ἐκκλησίᾳ
the according-to the resurrection to-be-proclaimed to-the Church
μυστήριον, τῷ προφητικῷ πνεύματι τοῦ Δαβὶδ τὴν χάριν
mystery by-the prophetic spirit — of-David the grace
ταύτην προεκφωνήσαντος. Ἀλλὰ καὶ ἑτέρωθέν φησιν ὁ
this having-proclaimed-beforehand but also elsewhere says the
αὐτὸς οὗτος προφήτης, ὅτι ὁ τοῦ παντὸς Θεὸς, ὁ τῶν
same this prophet that the of-the universe God the of-the
ὄντων Κύριος ἐπέφανεν ἡμῖν ἐπὶ τῷ συστήσασθαι τὴν
beings Lord appeared to-us for the to-establish the
ἑορτὴν ἐν τοῖς πυκάζουσι τὴν τῶν Σκηνοπηγίων ἑορτὴν
feast in the(-things) thickly-covering the of-the Tabernacles feast
διὰ τῆς τοῦ πυκασμοῦ λέξεως ἑρμηνεύων, ἣ πάλαι
through the of-the thick-covering word interpreting which of-old
μὲν ἐκ τῆς παραδόσεως τοῦ Μωϋσέως νενόμιστο·
indeed from the tradition — of-Moses had-been-customary
προφητικῶς, οἶμαι, τὰ μέλλοντα τοῦ νομοθέτου
prophetically I-think the(-things) to-come the lawgiver
προαγορεύοντος· ἀεὶ δὲ γενόμενος, οὔπω ἐγεγόνει.
foretelling always and having-come-to-be not-yet it-had-taken-place
Προεδηλοῦτο μὲν γὰρ τοῖς τῶν γινομένων αἰνίγμασι
was-foreshown indeed for by-the of-the(-things) occurring riddles
τυπικῶς ἡ ἀλήθεια· αὕτη δὲ ἡ ἀληθὴς σκηνοπηγία
typically the truth this but the true tabernacle-building
οὔπω ἦν, ἀλλὰ τούτου χάριν, κατὰ τὸν προφητικὸν
not-yet was but of-this for-the-sake according-to the prophetic

λόγον, ὁ Θεὸς τῶν ὅλων καὶ Κύριος ἑαυτὸν ἐπέφανεν
word — God of-the whole(-world) and Lord himself manifested
ἡμῖν, ὡς ἂν συσταίη τῇ ἀνθρωπίνῃ φύσει ἡ τοῦ
to-us so-that — be-established for-the human nature the of-the
διαλυθέντος ἡμῶν οἰκητηρίου σκηνοπηγία, πάλιν διὰ τῆς
dissolved our dwelling tabernacle-building again through the
συνόδου τῶν στοιχείων σωματικῶς πυκαζομένη. Τὴν γὰρ
coming-together of-the elements bodily thickly-covered the for
περιβολὴν καὶ τὸν ἐκ ταύτης κόσμον ἡ τοῦ πυκασμοῦ
covering and the from it adornment the of-the thick-covering
λέξις κατὰ τὴν ἰδίαν ἔμφασιν διασημαίνει.
word according-to the own meaning signifies

63 Ἔχει δὲ ἡ ῥῆσις τῆς ψαλμῳδίας τοῦτον τὸν τρόπον· Θεὸς
has and the saying of-the psalmody this the manner God
Κύριος καὶ ἐπέφανεν ἡμῖν συστήσασθαι ἑορτὴν ἐν τοῖς
(is)-Lord and appeared to-us to-establish (a)-feast in the(-things)
πυκάζουσιν ἕως τῶν κεράτων τοῦ θυσιαστηρίου. Ὅπερ
thickly-covering up-to the horns of-the altar which
δοκεῖ μοι προαναφωνεῖν δι' αἰνίγματος, τὸ μίαν ἑορτὴν
seems to-me to-proclaim-beforehand through riddle the one feast
πάσῃ τῇ λογικῇ κτίσει συνίστασθαι τῶν ὑποδεεστέρων τοῖς
for-all the rational creation to-be-established the lower with-the
ὑπερέχουσιν ἐν τῇ τῶν ἀγαθῶν συνόδῳ συγχορευόντων.
higher in the of-the good(-things) assembly dancing-together
Ἐπειδὴ γὰρ ἐν τῇ τυπικῇ τοῦ ναοῦ κατασκευῇ, οὐ
since for in the typical of-the temple construction not
πᾶσιν ἐφεῖτο τῆς ἔξωθεν περιβολῆς ἐντὸς γενέσθαι,
to-all it-was-permitted the outer enclosure inside to-come
ἀλλὰ περικέκριτο τῆς εἰσόδου πᾶν ὅσον ἐθνικὸν καὶ
but was-excluded from-the entrance all as-much-as (was)-gentile and
ἀλλόφυλον, τῶν τε αὖ ἐντὸς γινομένων, οὐ μετῆν
foreign the(-ones) and again inside coming not there-was-a-share

ἐκ τοῦ ἴσου πᾶσι τῆς ἐπὶ τὸ ἐνδότερον παρόδου, μή τινι
from the equal to-all of-the to the inner passage not by-some
καθαρωτέρᾳ διαίτῃ, καί τισι περιῤῥαντηρίοις ἀφαγνισθεῖσι·
purer way-of-life and by-some sprinklings purified
πάλιν δὲ καὶ ἐν αὐτοῖς τούτοις οὐ πᾶσι βάσιμος ἦν
again and also among these themselves not to-all accessible was
ὁ ἔνδον ναὸς, ἀλλὰ τοῖς ἱερεῦσι μόνοις νόμιμον ἦν
the inner temple but to-the priests only lawful (it)-was
κατὰ χρείαν ἱερουργίας ἐντὸς τοῦ καταπετάσματος
according-to (the)-need of-service inside the veil
γίνεσθαι, τὸ δὲ ἀπόκρυφόν τε καὶ ἄδυτον τοῦ ναοῦ,
to-come the and secret both and inaccessible(-part) of-the temple
ἐν ᾧ τὸ θυσιαστήριον ἵδρυτο κεράτων τισὶ προσβολαῖς
in which the altar was-set of-horns by-some projections
κεκαλλωπισμένον, καὶ αὐτοῖς τοῖς ἱερεῦσιν ἀνεπίβατον
adorned even very to-the priests unapproachable
ἦν, πλὴν ἑνὸς τοῦ προτεταγμένου τῆς ἱερωσύνης, ὡς
was except one the(-one) set-over the priesthood who
ἅπαξ τοῦ ἐνιαυτοῦ κατά τινα νόμιμον ἡμέραν, μόνος
once in-the year on some lawful day alone
ἀπορῤῥητοτέραν τινὰ καὶ μυστικωτέραν προσάγων ἱερουργίαν
more-secret some and more-mystical bringing service
ἐπὶ τὸ ἐντὸς παρεδύετο. Τοσαύτης οὖν οὔσης περὶ τὸν ναὸν
to the inside slipped such then being about the temple
τοῦτον διαφορᾶς, ὅτι τις εἰκὼν καὶ μίμημα τῆς νοητῆς
this difference because some image and imitation of-the intelligible
ἦν καταστάσεως, τοῦτο τῆς σωματικῆς παρατηρήσεως
it-was condition this the bodily observance
διδασκούσης, ὅτι οὔτε πᾶσα ἡ λογικὴ φύσις τῷ ναῷ τοῦ
teaching that neither all the rational nature to-the temple —
Θεοῦ, τουτέστι τῇ ὁμολογίᾳ τοῦ μεγάλου Θεοῦ προσεγγίζει·
of-God that-is to-the confession of-the great God draws-near

ἀλλ᾽ οἱ πρὸς τὰς ψευδεῖς ὑπολήψεις πεπλανημένοι
but the(-ones) toward the false suppositions having-wandered
ἐκτός εἰσι τοῦ θείου περισχοινίσματος. Τῶν δὲ διὰ τῆς
outside are of-the divine roped-enclosure of-the and through the
ὁμολογίας ἐντὸς γεγενημένων προτιμοτέρων τῶν ἄλλων,
confession inside having-come more-honored than-the others
οἱ περιῤῥαντηρίοις καὶ ἁγνείαις προκαθαιρόμενοι, καὶ
the(-ones) by-sprinklings and purifications cleansed-beforehand and
τούτων οἱ ἀφιερωθέντες ἤδη τὸ πλέον ἔχουσιν, ὥστε τῆς
of-these the consecrated already the more have so-that of-the
ἐσωτερικῆς ἀξιοῦσθαι μυσταγωγίας, ὡς δ᾽ ἄν τις ἐπὶ
inner to-be-thought-worthy initiation as and — one to
τὸ φανερώτερον προάγοι τὴν τοῦ αἰνίγματος ἔμφασιν.
the plainer should-bring-forward the of-the riddle meaning
Ταῦτα ἔστι μαθεῖν τοῦ λόγου διδάσκοντος, ὅτι τῶν
these-things it-is-possible to-learn the word teaching that of-the
λογικῶν δυνάμεων, αἱ μέν τινές εἰσιν οἷον τὸ ἅγιον
rational powers some indeed — are like the holy
θυσιαστήριον ἐν τῷ ἀδύτῳ τῆς θεότητος καθιδρυμέναι·
altar in the sanctuary of-the Godhead set-up
αἱ δέ τινες πάλιν καὶ τούτων ἐν ἐξοχῇ θεωροῦνται,
others and — again even of-these in prominence are-seen
κεράτων δίκην προβεβλημέναι, καὶ ἄλλαι περὶ ἐκείνας
of-horns in-the-manner projecting and others around those
κατά τινα τάξεως ἀκολουθίαν προτερεύουσί τε καὶ
according-to some of-order sequence take-precedence both and
δευτερεύουσι. Τὸ δὲ τῶν ἀνθρώπων γένος διὰ τὴν
come-second the and of-the men race because-of the
ἐγγινομένην κακίαν ἔξω τῆς θείας περιβολῆς ἀπεώσθη·
arising vice outside the divine enclosure was-thrust
ὅπερ τῷ περιράντρῳ λουτρῷ καθηράμενον ἐντὸς γίνεται.
which by-the sprinkling bath cleansed inside comes

Ἀλλ᾽ ἐπειδὴ μέλλει ποτὲ τὰ μετὰ ταῦτα παραφράγματα 64
but since are-going sometime the after these(-things) partitions
λύεσθαι, δι᾽ ὧν ἡμᾶς ἡ κακία πρὸς τὰ ἐντὸς τοῦ
to-be-dissolved through which us the vice from the(-things) inside the
καταπετάσματος ἀπετείχισεν, ὅταν σκηνοπηχθῇ πάλιν διὰ
veil walled-off when is-tabernacled again through
τῆς ἀναστάσεως ἡμῶν ἡ φύσις, καὶ πᾶσα ἡ κατὰ
the resurrection our the nature and all the according-to
κακίαν ἐγγινομένη διαφθορὰ ἐξαφανισθῇ τῶν ὄντων,
vice arising corruption is-made-to-vanish from-the beings
τότε κοινὴ συστήσεται ἡ περὶ τὸν Θεὸν ἑορτὴ τοῖς
then common will-be-established the about — God feast for-the(-ones)
διὰ τῆς ἀναστάσεως πυκασθεῖσιν, ὡς μίαν τε καὶ τὴν
through the resurrection thickly-covered so-that one both and the
αὐτὴν προκεῖσθαι πᾶσι τὴν εὐφροσύνην· μηκέτι διαφορᾶς
same to-lie-before all the gladness no-longer difference
τινος τῆς τῶν ἴσων μετουσίας, τὴν λογικὴν φύσιν
any in-the of-the equal(-things) participation the rational nature
διατεμνούσης, ἀλλὰ τῶν νῦν ἔξω διὰ τὴν κακίαν
cutting-apart but the(-ones) now outside because-of the vice
ὄντων ἐντὸς τῶν ἀδύτων τῆς θείας μακαριότητός ποτε
being inside the sanctuaries of-the divine blessedness sometime
γενησομένων, καὶ τοῖς κέρασι τοῦ θυσιαστηρίου, τουτέστι,
being-going-to-come and to-the horns of-the altar that-is
ταῖς ἐξεχούσαις τῶν ὑπερκοσμίων δυνάμεσιν ἑαυτοὺς
to-the prominent of-the supramundane powers themselves
συναπτόντων. Ὅπερ δὴ γυμνότερόν φησιν ὁ Ἀπόστολος,
joining which indeed more-nakedly says the Apostle
τὴν τοῦ παντὸς πρὸς τὸ ἀγαθὸν συμφωνίαν διερμηνεύων,
the of-the universe toward the good harmony interpreting
ὅτι αὐτῷ πᾶν γόνυ κάμψει ἐπουρανίων καὶ ἐπιγείων
that to-him every knee will-bow of-heavenly(-beings) and of-earthly

καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ἐξομολογήσεται,
and of-subterranean and every tongue will-confess
ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ Πατρός·
that (is)-Lord Jesus Christ to (the)-glory of-God (the)-Father
ἀντὶ μὲν τῶν κεράτων λέγων τὸ ἀγγελικόν τε καὶ
instead-of indeed the horns meaning the angelic both and
ἐπουράνιον, διὰ δὲ τῶν λοιπῶν σημαίνων τὴν μετ'
heavenly through but the rest signifying the after
ἐκείνους νοουμένην κτίσιν ἡμᾶς, οὓς πάντας μία καὶ
those(-ones) conceived creation us whom all one and
σύμφωνος ἑορτὴ κατακρατήσει. Ἑορτή ἐστιν ἡ τοῦ ὄντως
harmonious feast will-hold-fast (a)-feast is the of-the really
ὄντος ὁμολογία τε καὶ ἐπίγνωσις. Ἔστι δὲ, φησὶ, καὶ
being confession both and knowledge it-is-possible and says also
ἄλλα πολλὰ τῆς ἁγίας Γραφῆς πρὸς σύστασιν τοῦ κατὰ
other many(-things) of-the holy Scripture for establishment of-the about
τὴν ἀνάστασιν δόγματος ἀναλέξασθαι. Ὅ τε γὰρ Ἐζεκιὴλ
the resurrection doctrine to-gather — both for Ezekiel
τῷ προφητικῷ πνεύματι τὸν ἐν τῷ μέσῳ πάντα χρόνον,
by-the prophetic spirit the in the middle all time
καὶ τὸ ἐν τούτῳ διάστημα ὑπερβὰς, ἐπ' αὐτοῦ ἵσταται
and the in this extent having-passed-over on very stands
τοῦ καιροῦ τῆς ἀναστάσεως τῇ προγνωστικῇ δυνάμει καὶ
the moment of-the resurrection by-the foreknowing power and
τὸ ἐσόμενον ὡς ἤδη τεθεαμένος ὑπ' ὄψιν ἄγει τῷ
the(-thing) going-to-be as already having-beheld under sight brings by-the
διηγήματι. Πεδίον μέγα καὶ εἰς ἄπειρον εἶδε διηπλωμένον,
narrative (a)-plain great and to infinity he-saw spread-out
ὀστέων σωρείαν ἐπὶ τούτῳ πολλὴν, ἄλλων ἀλλαχῆ πρὸς
of-bones heap on it great some elsewhere at
τὸ συμβὰν διερῥιμμένων· εἶτα θείᾳ δυνάμει πρὸς τὰ
the chance(-place) thrown-about then by-divine power toward the

συγγενῆ καὶ ἴδια συγκινουμένων, καὶ ταῖς οἰκείαις
akin and own(-bones) moving-together and in-the proper
ἁρμονίαις ἐμφυομένων. Εἶτα νεύροις καὶ σαρξὶ καὶ δέρμασι
joints growing-in then with-sinews and flesh and skins
καλυπτομένων (ὅπερ ἡ ψαλμῳδία πυκαζομένων λέγει), καὶ
being-covered which the psalmody being-thickly-covered says and
πνεῦμα ζωοποιοῦν τε καὶ διεγεῖρον ἅπαν τὸ κείμενον.
(a)-spirit life-giving both and rousing all the(-thing) lying
Τὴν δὲ τοῦ Ἀποστόλου κατὰ τὴν ἀνάστασιν θαυμάτων 65
the and of-the Apostle about the resurrection wonders
διασκευὴν, ὡς πρόχειρον οὖσαν τοῖς ἐντυγχάνουσιν, τί
description as ready-to-hand being to-the(-ones) reading what
ἄν τις λέγοι; Ὅπως ἐν κελεύσματί τινι καὶ σαλπίγγων
— would-one say how at (a)-command some and of-trumpets
ἦχει φησὶν ὁ λόγος ἐν ἀκαρεῖ τοῦ χρόνου ἅπαν ἀθρόως
sound says the word in (an)-instant of-the time all at-once
τὸ τεθνηκός τε καὶ κείμενον, εἰς ἀθανάτου φύσιν
the(-thing) dead both and lying into of-immortal nature
ὑπαμειφθήσεσθαι; Ἀλλὰ καὶ τὰς ἀγγελικὰς φωνὰς, ὡς
will-be-changed but also the angelic voices as
προδήλους ἅπασιν οὔσας, παρήσαμεν. Οὐ γὰρ μόνῳ
manifest to-all being we-have-passed-over not for by-only
λόγῳ φησὶν ὁ Κύριος τοὺς νεκροὺς ἀναστήσεσθαι, ἀλλὰ
word says the Lord the dead will-rise but
καὶ αὐτὴν ἐνεργεῖ τὴν ἀνάστασιν, ἀπὸ τῶν ἐγγυτέρων
also itself works the resurrection from the(-things) nearer
ἡμῖν καὶ ἧττον ἀπιστεῖσθαι δυναμένων τῆς θαυματοποιίας
to-us and less to-be-disbelieved able the wonder-working
ἀρξάμενος. Πρῶτον μὲν γὰρ ἐν τοῖς ἐπιθανασίοις τῶν
having-begun first indeed for in the deadly of-the
νοσημάτων τὴν ζωοποιὸν δείκνυσι δύναμιν, ἀπελαύνων
diseases the life-giving shows power driving-away

προστάγματι καὶ λόγῳ τὰ πάθη· εἶτα ἀρτιθανὲς ἐγείρει
by-command and word the sufferings then (a)-just-dead raises
παιδίον, εἶτα νεανίαν τοῖς τάφοις ἤδη προσκομιζόμενον
child then (a)-youth to-the tombs already being-carried
τῆς σοροῦ διαναστήσας τῇ μητρὶ δίδωσι· μετὰ τοῦτο
from-the bier having-raised to-the mother gives after this
διαπεπτωκότα ἤδη τετραημέρῳ χρόνῳ τὸν Λάζαρον νεκρὸν
having-decayed already in-(a)-four-day time — Lazarus dead
ἐξάγει τοῦ τάφου φωνῇ καὶ προστάγματι ζωοποιήσας
leads-out from-the tomb by-voice and command having-brought-to-life
τὸν κείμενον· εἶτα τὸν ἑαυτοῦ ἄνθρωπον ἥλοις καὶ
the(-one) lying then the his-own man by-nails and
λόγχῃ διαπεπαρμένον ἐκ νεκρῶν διὰ τρίτης ἡμέρας
spear pierced from (the)-dead after (the)-third day
διανίστησι, τοὺς τύπους τῶν ἥλων καὶ τὴν πληγὴν τῆς
raises the marks of-the nails and the wound of-the
λόγχης εἰς μαρτυρίαν τῆς ἀναστάσεως ἐπαγόμενος. Περὶ
spear for witness of-the resurrection bringing-forward about
ὧν οὐδὲν οἶμαι χρῆναι διεξιέναι, μὴ μιᾶς ἀμφιβολίας ἐν
which nothing I-think to-be-necessary to-go-through not one doubt in
τοῖς τὰ προγεγραμμένα παραδεδειγμένοις εἰπούσης.
the(-things) the(-things) written-before demonstrated speaking

66 GREGORY Ἀλλ' οὐ τοῦτο, εἶπον ἐγὼ, τὸ ζητούμενον ἦν· τὸ
but not this I-said I the(-thing) sought was the
γὰρ ἔσεσθαί ποτε τὴν ἀνάστασιν, καὶ τὸ ὑπαχθήσεσθαι
for to-be-going-to-be sometime the resurrection and the to-be-brought
τῇ ἀδεκάστῳ κρίσει τὸν ἄνθρωπον, διά τε τῶν
to-the impartial judgment the man through both the
γραφικῶν ἀποδείξεων, καὶ τῶν ἤδη προεξητασμένων,
scriptural proofs and the(-things) already examined-before
οἱ πολλοὶ τῶν ἀκουόντων συνθήσονται. Ὑπόλοιπον
the many of-the(-ones) hearing will-agree (what-is)-remaining

ἂν εἴη σκοπεῖν, φησὶν, εἰ ὥσπερ τὸ νῦν καὶ τὸ
— would-be to-consider says whether like the now also the(-thing)
ἐλπιζόμενον ἔσται. Ὅπερ εἰ ὄντως εἴη, φευκτὸν εἶπον
hoped-for will-be which if really it-be to-be-shunned I-said
τοῖς ἀνθρώποις τὴν ἐλπίδα τῆς ἀναστάσεως εἶναι. Εἰ
for-the men the hope of-the resurrection to-be if
γὰρ οἷα γίνεται, ὅταν λήγεται τοῦ ζῇν τὰ ἀνθρώπινα
for such-as become when cease from-the living the human
σώματα, τοιαῦτα τῇ ζωῇ πάλιν ἀποκαθίσταται· ἄρα τις
bodies such to-the life again are-restored after-all some
ἀτέλεστος συμφορὰ διὰ τῆς ἀναστάσεως τοῖς ἀνθρώποις
endless calamity through the resurrection for-the men
ἐλπίζεται. Τί γὰρ ἂν ἐλεεινότερον γένοιτο θέαμα, ἢ
is-hoped-for what for — more-pitiable would-be (a)-sight than
ὅταν ἐν ἐσχάτῳ γήρᾳ καταῤῥιγνυθέντα τὰ σώματα
when in last old-age shriveled the bodies
μεταποιηθῇ πρὸς τὸ εἰδεχθές τε καὶ ἄμορφον, τῆς μὲν
be-transformed to the hideous both and shapeless the indeed
σαρκὸς αὐτῆς ἀναλωθείσης τῷ χρόνῳ, ῥυσοῦ δὲ τοῖς
flesh itself consumed by-the time wrinkled and on-the
ὀστέοις περιεσκληκότος τοῦ δέρματος; Τῶν δὲ δὴ νεύρων
bones dried-around the skin the and indeed sinews
συνεσπασμένων διὰ τὸ μηκέτι τῇ φυσικῇ ἰκμάδι
contracted because-of the no-longer with-the natural moisture
ὑποπιαίνεσθαι, καὶ διὰ τοῦτο παντὸς συνελκομένου
to-be-fattened and because-of this all drawn-together
τοῦ σώματος, ἄτοπόν τι καὶ ἐλεεινὸν θέαμα γίνεται,
the body absurd something and pitiable sight becomes
τῆς μὲν κεφαλῆς ἐπὶ τὸ γόνυ συγκεκλιμένης· τῆς δὲ
the indeed head toward the knee bent the and
χειρὸς ἔνθεν καὶ ἔνθεν πρὸς μὲν τὴν κατὰ φύσιν
hand on-this-side and on-that-side for indeed the according-to nature

ἐνέργειαν ἀπρακτούσης, ἐντρομῆς δὲ κατὰ τὸ ἀκούσιον
activity being-inactive with-trembling and in the involuntary(-way)
ἀεὶ κραδαινομένης. Οἷα δὲ πάλιν τῶν ταῖς χρονίαις
always quivering what-sort and again of-the(-ones) by-the chronic
νόσοις ἐκτετηκότων τὰ σώματα; Ἃ τοσοῦτον διαφέρει
diseases wasted-away the bodies which so-much differ
τῶν γυμνωθέντων ὀστέων, ὅσον ἐπικαλύφθαι δοκεῖ λεπτῷ,
from-the stripped bones as to-be-covered seems with-thin
καὶ ἐκδεδαπανημένῳ ἤδη τῷ δέρματι. Οἷα δὲ καὶ
and consumed already the skin what-sort and also
τῶν ἐν ταῖς ὑδερικαῖς ἀῤῥωστίαις ἐξῳδηκότων, τῶν
of-the(-ones) in the dropsical illnesses swollen-up of-the(-ones)
δὲ τῇ ἱερᾷ νόσῳ κεκρατημένων τὴν ἀσχήμονα λώβην
and by-the sacred disease overcome the unseemly maiming
τίς ἂν ὑπ᾽ ὄψιν ἀγάγοι λόγος, ὡς κατ᾽ ὀλίγον αὐτοῖς
what — under sight could-bring word how little-by little for-them
πάντα τὰ μέλη τὰ ὀργανικά τε καὶ αἰσθητὰ προσιοῦσα ἡ
all the limbs the instrumental both and sensory advancing the
σηπεδὼν ἐπιβόσκεται; τῶν δὲ ἐν σεισμοῖς, ἢ πολέμοις,
rot feeds-on of-the(-ones) and in earthquakes or wars
ἢ ἐξ ἑτέρας τινὸς αἰτίας ἠκροτηριασμένων, καὶ πρὸ τοῦ
or from other some cause mutilated and before the
θανάτου χρόνον τινὰ ἐν τῇ συμφορᾷ ταύτῃ ἐπιβιούντων, ἢ
death time some in the calamity this surviving or
τῶν ἀπὸ γενέσεως λώβῃ τινὶ συναποτελεσθέντων ἐν
of-the(-ones) from birth with-maiming some completed in
διαστρόφοις τοῖς μέλεσι, περιὸν, τί ἄν τις λέγοι;
distorted the limbs (it-is)-superfluous what — would-one say

Gregory sets out the objections: which body rises, the infant's or the old man's, the maimed or the whole, when the body is a stream never the same two days; which of those bodies is judged; and what use the limbs will be without eating or marriage. Macrina answers that the resurrection is the restoration of our nature to its first state, from which age, sickness, and all that came with the skins of beasts will fall away. How long a man lived or how he died matters to the judgment, not to the resurrection.

Περὶ τῶν ἀρτιγενῶν νηπίων τῶν τε ἐκτιθεμένων, καὶ 67
about the newborn infants the(-ones) both exposed and
τῶν καταπνιγομένων, καὶ τῶν κατὰ τὸ αὐτόματον
the(-ones) suffocated and the(-ones) by the spontaneous(-way)
ἀπολλυμένων, τί ἐστι λογίσασθαι, εἰ τὰ τοιαῦτα
perishing what is-it(-possible) to-reckon if the such
πάλιν πρὸς τὴν ζωὴν ἐπανάγοιτο, ἄρα ἐναπομένῃ
again to the life should-be-brought-back after-all will-it-remain-in
τῇ νηπιότητι, καὶ τί ἀθλιώτερον; ἀλλ' ἐπὶ τὸ ἄκρον
the infancy and what more-wretched or to the peak
ἥξει τῆς ἡλικίας, καὶ ποίῳ γάλακτι πάλιν ἡ φύσις
will-it-come of-the age and with-what milk again the nature
αὐτὰ τιθηνήσεται; Ὥστε εἰ μὲν διὰ πάντων ταὐτὸν
them will-nurse so-that if indeed through all(-things) the-same
ἡμῖν τὸ σῶμα πάλιν ἀναβιώσεται, συμφορὰ ἔσται τὸ
for-us the body again will-come-to-life (a)-calamity will-be the(-thing)
προσδοκώμενον· εἰ δὲ μὴ ταὐτὸν, ἄλλος τις ὁ
expected if but not the-same another some the(-one)
ἐγειρόμενος ἔσται παρὰ τὸν κείμενον. Εἰ γὰρ πέπτωκε
raised will-be beside the(-one) lying if for has-fallen
μὲν τὸ παιδίον, ἀνίσταται δὲ τέλειος, ἢ τὸ ἔμπαλιν, πῶς
indeed the child rises and full-grown or the reverse how

ἔστιν εἰπεῖν αὐτὸν ἀνωρθῶσθαι τὸν κείμενον, ἐν τῇ
is-it(-possible) to-say him to-have-been-raised the(-one) lying in the
τῆς ἡλικίας διαφορᾷ τοῦ πεπτωκότος ὑπηλλαγμένου
of-the age difference the(-one) having-fallen altered
ὄντος· ἀντὶ γὰρ τοῦ παιδίου τέλειον, καὶ ἀντὶ
being instead-of for the child (a)-full-grown(-man) and instead-of
τοῦ πρεσβυτέρου τὸν ἀκμηστὸν τίς ὁρῶν, ἕτερον ἀνθ'
the older(-man) the man-in-his-prime who seeing another instead-of
ἑτέρου τεθέαται, καὶ ἀντὶ τοῦ λελωβημένου τὸν ἄρτιον,
another has-beheld and instead-of the maimed the sound
καὶ ἀντὶ τοῦ ἐκτετηκότος τὸν εὔσαρκον, καὶ τὰ ἄλλα
and instead-of the wasted the well-fleshed and the other(-things)
πάντα ὡσαύτως, ἵνα μὴ, τὰ καθ' ἕκαστόν τις
all likewise so-that not the(-things) according-to each someone
διεξιὼν, ὄχλον ἐπεισάγῃ τῷ λόγῳ; Εἰ μὴ οὖν τοιοῦτον
going-through (a)-mob bring-into the argument if not then such
ἀναβιώσῃ τὸ σῶμα πάλιν, οἷον ἦν ὅτε τῇ γῇ
come-to-life the body again as it-was when with-the earth
κατεμίγνυτο, οὐ τὸ τεθνηκὸς ἀναστήσεται, ἀλλ' εἰς ἄλλον
it-was-mingled not the dead will-rise but into another
ἄνθρωπον ἡ γῆ διαπλασθήσεται. Τί οὖν πρὸς ἐμὲ ἡ
man the earth will-be-molded what then to me (is)-the
ἀνάστασις, εἰ ἀντ' ἐμοῦ τις ἄλλος ἀναβιώσεται; Πῶς
resurrection if instead-of me some other will-come-to-life how
γὰρ ἂν ἐπιγνοίην αὐτὸς ἐμαυτὸν, βλέπων ἐν ἐμαυτῷ οὐκ
for — would-I-recognize I myself seeing in myself not
ἐμαυτόν; Οὐ γὰρ ἂν εἴην ἀληθῶς ἐγὼ, εἰ μὴ διὰ πάντων
myself not for — I-would-be truly I if not through all(-things)
εἴην ὁ αὐτὸς ἐμαυτῷ. Καθάπερ γὰρ κατὰ τὸν παρόντα
I-were the same with-myself just-as for in the present
βίον εἴ τινος ἔχοιμι διὰ μνήμης τὸν χαρακτῆρα,
life if of-someone I-should-have through memory the stamp

ὑποκείσθω δὲ κατὰ τὸν λόγον ψεδνὸς ὁ τοιοῦτος εἶναι,
let-it-be-supposed and for the argument bald the such(-man) to-be
προχειλὴς, ὑποσιμὸς, λευκόχρους, γλαυκόμματος, ἐν πολιᾷ
thick-lipped snub-nosed fair-skinned gray-eyed with gray
τῇ τριχὶ, καὶ ῥυσῷ τῷ σώματι· εἶτα ζητῶν τὸν τοιοῦτον,
the hair and wrinkled the body then seeking the such(-man)
ἐντύχοιμι νέῳ, κομήτῃ, γρυπῷ, μελανοχροΐ, καὶ τὰ
I-should-meet (a)-young(-man) long-haired hook-nosed dark-skinned and the
λοιπὰ πάντα τοῦ κατὰ τὴν μορφὴν χαρακτῆρος ἑτέρως
rest all of-the in the form stamp otherwise
ἔχοντι. Ἆρα τοῦτον εἰδὼς ἐκεῖνον οἰήσομαι; μᾶλλον δὲ
having then this(-man) knowing that(-man) will-I-think rather and
τί χρὴ ταῖς ἐλάττοσι τῶν ἐνστάσεων ἐνδιατρίβειν τὸν
why must-one on-the lesser of-the objections spend-time the
ἰσχυρότερον ἀφιέμενον; Τίς γὰρ οὐκ οἶδεν, ὅτι ῥοῇ
stronger letting-go who for not knows that to-(a)-stream
τινι προσέοικεν ἡ ἀνθρωπίνη φύσις, ἀπὸ γενέσεως εἰς
some is-like the human nature from birth to
θάνατον ἀεὶ διά τινος κινήσεως προϊοῦσα, τότε τῆς
death always through some movement advancing then from-the
κινήσεως λήγουσα, ὅταν καὶ τοῦ εἶναι παύσεται;
movement ceasing when also from-the being it-ceases
Ἡ δὲ κίνησις αὕτη οὐ τοπική τίς ἐστι μετάστασις (οὐ γὰρ 68
the and movement this not local any is change-of-place not for
ἐκβαίνει ἑαυτὴν ἡ φύσις), ἀλλὰ δι' ἀλλοιώσεως ἔχει τὴν
goes-out-of itself the nature but through alteration has the
πρόοδον. Ἡ δὲ ἀλλοίωσις ἕως ἂν ᾖ τοῦτο ὃ λέγεται,
progress the but alteration as-long-as — it-be this which it-is-called
οὐδέποτε ἐπὶ τοῦ αὐτοῦ μένει· (πῶς γὰρ ἂν ἐν ταὐτότητι
never at the same remains how for — in sameness
φυλαχθείη τὸ ἀλλοιούμενον;) ἀλλ' ὥσπερ τὸ ἐπὶ τῆς
could-be-kept the(-thing) altering but just-as the on the

θρυαλλίδος πῦρ, τῷ μὲν δοκεῖν ἀεὶ τὸ αὐτὸ φαίνεται
wick fire by-the indeed seeming always the same appears
(τὸ γὰρ συνεχὲς ἀεὶ τῆς κινήσεως ἀδιάσπαστον αὐτὸ καὶ
the for continuous always of-the movement unbroken it and
ἡνωμένον πρὸς ἑαυτὸ δείκνυσι), τῇ δὲ ἀληθείᾳ πάντως
united with itself shows in-the but truth wholly
πάντοτε ἑαυτὸν αὐτὸ διαδεχόμενον, οὐδέποτε αὐτὸ μένει
always itself it succeeding never the-same remains
(ἡ γὰρ ἐξελκυσθεῖσα διὰ τῆς θερμότητος ἰκμὰς, ὁμοῦ τε
the for drawn-out through the heat moisture at-once both
ἐξεφλογώθη καὶ εἰς λίγνην ἐκκαυθεῖσα μετεποιήθη, καὶ ἀεὶ
was-set-aflame and into soot burned was-changed and always
τῇ ἀλλοιωτικῇ δυνάμει ἡ τῆς φλογὸς κίνησις ἐνεργεῖται,
by-the altering power the of-the flame movement is-worked
εἰς λίγνην δι' ἑαυτῆς ἀλλοιοῦσα τὸ ὑποκείμενον)· ὥσπερ
into soot through itself altering the underlying(-matter) just-as
τοίνυν δὶς κατὰ ταὐτὸν τῆς φλογὸς θίγοντα, οὐκ
therefore twice at the-same(-spot) the flame touching not
ἔστι τῆς αὐτῆς τὸ δὶς ἅψασθαι· (τὸ γὰρ ὀξὺ τῆς
it-is(-possible) the same the twice to-touch the for swiftness of-the
ἀλλοιώσεως οὐκ ἀναμένει τὸν ἐκ δευτέρου πάλιν
alteration not awaits the(-one) for (the)-second(-time) again
ἐπιθιγγάνοντα, κἂν ὡς τάχιστα τοῦτο ποιῇ), ἀλλ'
touching even-if as quickly-as-possible this he-do but
ἀεὶ καινή τε καὶ πρόσφατός ἐστιν ἡ φλὸξ πάντοτε
always new both and fresh is the flame always
γινομένη, καὶ ἀεὶ ἑαυτὴν διαδεχομένη, καὶ οὐδέποτε ἐπὶ
coming-to-be and always itself succeeding and never at
τοῦ αὐτοῦ μένουσα· τοιοῦτόν τι καὶ περὶ τὴν τοῦ
the same remaining such something also about the of-the
σώματος ἡμῶν φύσιν ἐστί. Τὸ γὰρ ἐπίῤῥυτον τῆς φύσεως
body our nature is the for inflowing of-the nature

ἡμῶν, καὶ τὸ ἀπόῤῥυτον διὰ τῆς ἀλλοιωτικῆς κινήσεως
our and the outflowing through the altering movement
ἀεὶ πορευόμενον, τότε κινούμενον ἵσταται, ὅταν καὶ τῆς
always going then moving stops when also from-the
ζωῆς ἀπολήξῃ· ἕως δ' ἂν ἐν τῷ ζῇν ᾖ, στάσιν
life it-ceases as-long-as and — in the living it-be stop
οὐκ ἔχει. Ἢ γὰρ πληροῦται, ἢ διαπνέεται, ἢ δι'
not it-has either for it-is-filled or is-breathed-out or through
ἑκατέρων πάντως εἰσαεὶ διεξάγεται. Εἰ τοίνυν οὐδὲ τῷ
both wholly forever is-carried-on if therefore not-even with-the
χθιζῷ τις ὁ αὐτός ἐστιν, ἀλλ' ἕτερος τῇ ἀπαλλαγῇ
yesterday(-self) one the same is but other by-the change
γίνεται, ὅταν ἐπαναγάγῃ πάλιν τὸ σῶμα ἡμῶν πρὸς τὴν
becomes when bring-back again the body our to the
ζωὴν ἡ ἀνάστασις, δῆμός τις ἀνθρώπων πάντως ὁ εἷς
life the resurrection (a)-people some of-men wholly the one
γενήσεται, ὡς ἂν μηδὲν ἐλλείποι τοῦ ἀνισταμένου
will-become so-that — nothing be-lacking to-the(-one) rising
τὸ βρέφος, τὸ νήπιον, ὁ παῖς, τὸ μειράκιον, ὁ ἀνὴρ,
the babe the infant the boy the youth the man
ὁ πατὴρ, ὁ πρεσβύτης, καὶ τὰ διὰ μέσου πάντα.
the father the old-man and the(-ages) in between all
Σωφροσύνης δὲ καὶ ἀκολασίας διὰ σαρκὸς ἐνεργουμένης,
of-temperance and and of-licentiousness through flesh being-worked
τῶν δὲ ὑπομενόντων ὑπὲρ τῆς εὐσεβείας τὰς ἀλγεινὰς
of-the(-ones) and enduring for the piety the painful
τῶν κολάσεων, τῶν τε αὖ μαλακιζομένων πρὸς
of-the punishments of-the(-ones) both again growing-soft toward
ταῦτα διὰ τῆς σωματικῆς αἰσθήσεως, ἑκατέρων τούτων
these through the bodily sense both of-these
ἐπιδεικνυμένων, πῶς ἔστι παρὰ τὴν κρίσιν διασωθῆναι
being-displayed how is-it(-possible) at the judgment to-be-preserved

τὸ δίκαιον; Ἢ τοῦ αὐτοῦ νῦν μὲν πεπλημμεληκότος, αὖθις
the just or the same now indeed having-erred again
δὲ διὰ μεταμελείας ἑαυτὸν ἐκκαθάραντος, κἂν οὕτω τύχῃ
but through repentance himself having-cleansed even-if so it-happen
πάλιν ἐπὶ τὸ πλημμελὲς ὀλισθήσαντος, ὑπαμειφθέντος δὲ
again into the faulty having-slipped being-changed and
κατὰ τὴν ἀκολουθίαν τῆς φύσεως, καὶ τοῦ μεμολυσμένου
according-to the sequence of-the nature both the defiled
καὶ τοῦ ἀμολύντου σώματος, καὶ μήθ' ἑτέρου τούτων
and the undefiled body and neither one of-these
εἰς τὸ διηνεκὲς ἐξαρκέσαντος, ποῖον τῷ ἀκολάστῳ σῶμα
into the continuous having-lasted what to-the licentious body
συγκολασθήσεται, τὸ ῥικνωθὲν ἐν τῷ γήρᾳ πρὸς τῷ
will-be-punished-with(-him) the(-one) shriveled in the old-age near the
θανάτῳ; Ἀλλ' ἕτερον ἦν τοῦτο παρὰ τὸ τὴν ἁμαρτίαν
death but other was this than the(-one) the sin
κατειργασμένον, ἀλλ' ὅπερ κατεμολύνθη τῷ πάθει; καὶ
having-wrought or that-which was-defiled by-the passion and
ποῦ ὁ πρεσβύτης; Ἢ γὰρ οὐκ ἀναστήσεται οὗτος, καὶ
where the old-man either for not will-rise this(-man) and
οὐκ ἐνεργὸς ἡ ἀνάστασις· ἢ οὗτος ἐγερθήσεται, καὶ
not effective the resurrection or this(-man) will-be-raised and
διαφεύξεται τὴν δίκην ὁ ὑποκείμενος.
will-escape the penalty the(-one) liable

69 Εἴπω τι καὶ ἄλλο τῶν προφερομένων ἡμῖν παρὰ
should-I-say something also other of-the(-things) brought-forward to-us by
τῶν οὐ δεδεγμένων τὸν λόγον. Οὐδὲν, φησὶν, ἄπρακτον
the(-ones) not having-received the doctrine nothing says idle
τῶν ἐν τῷ σώματι μορίων ἡ φύσις ἐποίησε. Τὰ μὲν
of-the in the body parts the nature made the(-ones) indeed
γὰρ τὴν τοῦ ζῇν αἰτίαν καὶ δύναμιν ἐν ἡμῖν ἔχει, ὧν ἄνευ
for the of-the living cause and power in us have which without

συστῆναι διὰ σαρκὸς ζωὴν ἡμῶν, οὐκ ἐνδέχεται, οἷον,
to-be-constituted through flesh life our not is-possible such-as
καρδία, ἧπαρ, ἐγκέφαλος, πνεύμων, γαστὴρ, καὶ τὰ λοιπὰ
heart liver brain lung belly and the remaining
σπλάγχνα· τὰ δὲ τῇ αἰσθητικῇ κινήσει ἀποκεκλήρωται·
innards the(-ones) and to-the sentient movement have-been-allotted
τὰ δὲ τῆς παρεκτικῆς καὶ μεταβατικῆς ἐνεργείας
the(-ones) and of-the supplying and locomotive activity
ἐστίν· ἄλλα δὲ πρὸς τὴν διαδοχὴν τῶν ἐπιγινομένων
are others and for the succession of-the(-ones) coming-after
ἐπιτηδείως ἔχει. Εἰ μὲν οὖν ἐν τοῖς αὐτοῖς ἡμῖν ὁ μετὰ
suitably are if indeed then in the same(-parts) for-us the after
ταῦτα βίος ἔσται, πρὸς οὐδὲν ἡ μετάστασις γίνεται· εἰ
these(-things) life will-be for nothing the change comes-about if
δὲ ἀληθὴς ὁ λόγος (ὥσπερ οὖν ἐστιν ἀληθὴς), ὁ
but true the word as indeed it-is true the(-word)
μήτε γάμον ἐμπολιτεύεσθαι τῷ μετὰ τὴν ἀνάστασιν βίῳ
neither marriage to-be-practiced in-the after the resurrection life
διοριζόμενος, μήτε διὰ βρώσεως καὶ πόσεως τὴν τότε
determining nor through food and drink the then
διακρατεῖσθαι ζωὴν, τίς ἔσται χρῆσις τῶν μερῶν τοῦ
to-be-sustained life what will-be (the)-use of-the parts of-the
σώματος, οὐκέτι τῶν δι' ἃ νῦν ἐστι τὰ μέλη κατὰ τὴν
body no-longer the(-things) for which now are the limbs in the
ζωὴν ἐκείνην ἐλπιζομένων; Εἰ γὰρ τοῦ γάμου χάριν τὰ
life that being-hoped-for if for the marriage for-the-sake the
πρὸς τὸν γάμον ἐστὶ μέλη, ὅταν ἐκεῖνος μὴ ᾖ, οὐδὲ τῶν
for the marriage are limbs when that not be not-even the(-limbs)
πρὸς ἐκεῖνον δεόμεθα. Οὕτω πρὸς τὸ ἔργον αἱ χεῖρες, καὶ
for that we-need so for the work the hands and
πρὸς τὸν δρόμον οἱ πόδες, καὶ πρὸς τὴν παραδοχὴν τῶν
for the running the feet and for the reception of-the

σιτίων τὸ στόμα, καὶ οἱ ὀδόντες πρὸς τὴν τῆς τροφῆς
food the mouth and the teeth for the of-the nourishment
ὑπηρεσίαν, καὶ πρὸς τὴν πέψιν τὰ σπλάγχνα, καὶ πρὸς τὴν
service and for the digestion the innards and for the
ἀποβολὴν τῶν ἀχρειωθέντων οἱ ἐξοδικοὶ τῶν πόρων.
discharge of-the(-things) used-up the outlet of-the passages
Ὅταν οὖν ἐκεῖνα μὴ ᾖ, τὰ δι' ἐκεῖνα γινομένα πῶς ἢ
when then those not be the(-things) for those coming-to-be how or
ὑπὲρ τίνος ἔσται, ὡς ἀνάγκην εἶναι, εἰ μὲν εἴη περιττὰ
for what will-they-be so-that necessity (it)-is if indeed they-be superfluous
τὰ σώματα πρὸς οὐδὲν πρὸς τὴν ζωὴν ἐκείνην συνεργεῖν
the bodies for nothing toward the life that to-work-with
μέλλοντα, μηδὲ εἶναί τι τῶν νῦν συμπληρούντων ἡμῖν
being-going nor to-be any of-the(-parts) now completing for-us
τὸ σῶμα (ἐν ἄλλοις γὰρ ἡ ζωὴ), καὶ οὐκέτι τὸ τοιοῦτον
the body in others for the life and no-longer the such
ἀνάστασιν ὀνομάσειε, τῶν καθ' ἕκαστον μελῶν διὰ
resurrection would-one-name the according-to each limbs because-of
τὴν ἐκείνῃ τῇ ζωῇ ἀχρηστίαν οὐ συνανισταμένων τῷ
the for-that the life uselessness not rising-with with-the
σώματι; Εἰ δὲ διὰ πάντων ἔσται τούτων ἐναργὴς ἡ
body if but through all will-be these(-parts) manifest the
ἀνάστασις, μάταια ἡμῖν καὶ ἀνόνητα πρὸς τὴν ζωὴν
resurrection vain for-us and useless for the life
ἐκείνην δημιουργήσει ὁ ἐνεργῶν τὴν ἀνάστασιν. Ἀλλὰ
that will-fashion the(-one) working the resurrection but
μὴν καὶ εἶναι πιστεύειν χρὴ τὴν ἀνάστασιν, καὶ μὴ
yet both to-be to-believe one-must the resurrection and not
ματαίαν εἶναι. Οὐκοῦν προσεκτέον τῷ λόγῳ, ὅπως ἂν
vain to-be therefore one-must-attend to-the argument how —
ἡμῖν διὰ πάντων ἐν τῷ δόγματι τὸ εἰκὸς διασώζοιτο.
for-us through all in the doctrine the probable may-be-preserved

MACRINA Ἐμοῦ δὲ ταῦτα διεξελθόντος, Οὐκ ἀγεννῶς, φησὶν 70
of-me and these-things having-gone-through not ignobly says
ἡ διδάσκαλος, κατὰ τὴν λεγομένην ῥητορικὴν τῶν
the teacher according-to the so-called rhetoric the
τῆς ἀναστάσεως δογμάτων κατεπεχείρησας, πιθανῶς τοῖς
of-the resurrection doctrines you-have-attacked plausibly with-the
ἀνασκευαστικοῖς τῶν λόγων ἐν κύκλῳ περιδραμὼν τὴν
refutational of-the arguments in (a)-circle having-run-around the
ἀλήθειαν, ὥστε τοὺς μὴ λίαν ἐπεσκεμμένους τὸ τῆς
truth so-that the(-ones) not very having-examined the of-the
ἀληθείας μυστήριον παθεῖν ἄν πως τὸ κατὰ τὸ
truth mystery to-experience — somehow the(-thing) according-to the
εἰκὸς πρὸς τὸν λόγον, καὶ οἰηθῆναι μὴ ἔξω τοῦ δέοντος
probable toward the argument and to-think not outside the needful
ἐπῆχθαι τοῖς εἰρημένοις τὴν ἐπαπόρησιν.
to-have-been-brought-against the(-things) said the objection
Ἔχει δὲ οὐχ οὕτω, φησὶν, ἡ ἀλήθεια, κἂν ἀδυνάτως
is but not so says the truth even-if unable
ἔχωμεν ἐκ τῶν ὁμοίων ἀντιρητορεύειν τῷ λόγῳ, ἀλλ᾽
we-be from the like to-counter-rhetoricize the argument but
ὁ μὲν ἀληθὴς περὶ τούτων λόγος ἐν τοῖς ἀποκρύφοις
the indeed true about these account in the hidden
σοφίας θησαυροῖς τεταμίευται, τότε εἰς τὸ ἐμφανὲς
of-wisdom treasuries has-been-stored then into the visible
ἥξων, ὅταν ἔργῳ τὸ τῆς ἀναστάσεως διδαχθῶμεν
being-going-to-come when by-deed the of-the resurrection we-are-taught
μυστήριον, ὅτε οὐκέτι δεήσει ῥημάτων ἡμῖν πρὸς τὴν
mystery when no-longer there-will-be-need of-words for-us for the
ἐλπιζομένων φανέρωσιν. Ἀλλ᾽ ὥσπερ ἐν νυκτὶ πολλῶν
of-things-hoped-for manifestation but just-as in (the)-night many
κινουμένων τοῖς διαγρυπνοῦσι λόγοις περὶ τῆς τοῦ
being-stirred to-the(-ones) lying-awake by-words about the of-the

ἡλίου λαμπηδόνος, οἵα ἐστὶν, ἀργὴν ποιεῖ τὴν τοῦ
sun brightness of-what-sort it-is idle makes the of-the
λόγου ὑπογραφὴν προφανεῖσα μόνον τῆς ἀκτῖνος ἡ
word sketch having-appeared only of-the ray the
χάρις, οὕτω πάντα λογισμὸν στοχαστικῶς τῆς μελλούσης
grace so every reasoning conjecturally the future
καταστάσεως ἐφαπτόμενον, ἀντ᾽ οὐδενὸς ὑποδείκνυσιν,
condition touching for nothing shows
ὅτε γένηται ἡμῖν ἐν τῇ πείρᾳ τὸ προσδοκώμενον.
when comes to-us in the experience the(-thing) expected
Ἐπειδὴ δὲ χρὴ μὴ παντάπασιν ἀνεξετάστους ἐαθῆναι
since but one-must not altogether unexamined let-be
τὰς ἀντυπενεχθείσας ἡμῖν ἐνστάσεις, οὑτωσὶ τὸν περὶ
the raised-in-reply to-us objections thus the about
τούτων λόγον διαληψόμεθα. Νοῆσαι χρὴ πρῶτον τίς
these account we-will-treat to-understand one-must first what
ὁ σκοπὸς τοῦ κατὰ τὴν ἀνάστασιν δόγματος, καὶ ὅτου
the aim of-the about the resurrection doctrine and of-what
χάριν καὶ εἴρηται τοῦτο παρὰ τῆς ἁγίας φωνῆς καὶ
for-the-sake both has-been-said this by the holy voice and
πεπίστευται. Οὐκοῦν, ὡς ἄν τις ὅρῳ τινὶ τὸ τοιοῦτον
is-believed therefore as — one by-definition some the such(-thing)
περιλαβὼν ὑπογράψειεν, οὕτως ἐροῦμεν ὅτι ἀνάστασίς
encompassing might-sketch thus we-will-say that resurrection
ἐστιν ἡ εἰς τὸ ἀρχαῖον τῆς φύσεως ἡμῶν ἀποκατάστασις.
is the to the original of-the nature our restoration
Ἀλλ᾽ ἐν τῇ πρώτῃ ζωῇ, ἧς αὐτὸς γέγονε δημιουργὸς
but in the first life of-which himself became maker
ὁ Θεὸς, οὔτε γῆρας ἦν, ὡς εἰκὸς, οὔτε νηπιότης, οὔτε
— God neither old-age was as (is)-likely nor infancy nor
κατὰ τὰς πολυτρόπους ἀῤῥωστίας πάθη, οὔτε ἄλλο
according-to the manifold illnesses sufferings nor other

τῆς σωματικῆς ταλαιπωρίας οὐδὲν (οὔτε γὰρ εἰκὸς ἦν τὰ
of-the bodily misery none nor for likely was the
τοιαῦτα δημιουργεῖν τὸν Θεὸν), ἀλλὰ θεῖόν τι χρῆμα ἦν
such(-things) to-create — God but divine some thing was
ἡ ἀνθρωπίνη φύσις πρὶν ἐν ὁρμῇ γίνεσθαι τοῦ κακοῦ
the human nature before in (the)-impulse to-come of-the evil
τὸ ἀνθρώπινον. Ταῦτα δὲ πάντα τῇ εἰσόδῳ τῆς κακίας
the human these and all with-the entrance of-the vice
ἡμῖν συνεισέβαλεν. Οὐκοῦν οὐδεμίαν ἀνάγκην ἕξει ὁ ἄνευ
on-us broke-in-together therefore no necessity will-have the without
κακίας βίος ἐν τοῖς διὰ ταῦτα συμβεβηκόσιν εἶναι.
vice life in the(-things) because-of these having-happened to-be
Ὥσπερ γὰρ ἐπακολουθεῖ τῷ διὰ κρυμῶν ὁδοιποροῦντι 71
just-as for follows for-the(-one) through frosts walking
τὸ ψύχεσθαι τὸ σῶμα, ἢ τῷ διὰ θερμῶν ἀκτίνων
the to-be-chilled the body or for-the(-one) through hot rays
πορευομένῳ τὸ μελαίνεσθαι τὴν ἐπιφάνειαν· εἰ δὲ ἐκτὸς
journeying the to-be-darkened the surface if but outside
ἑκατέρου γένοιτο τούτων συναπαλλαγήσεται πάντως καὶ
each be-come of-these be-will-be-rid-of wholly both
τοῦ μελασμοῦ καὶ τῆς ψύξεως, καὶ οὐκ ἄν τις
the darkening and the chill and not — would-one
εὐλόγως ἐπιζητοίη τὸ ἔκ τινος αἰτίας συμβαῖνον,
reasonably seek the(-effect) from some cause happening
τῆς αἰτίας οὐκ οὔσης· οὕτως ἡ φύσις ἡμῶν ἐμπαθὴς
the cause not being so the nature our passionate
γενομένη, τοῖς ἀναγκαίως ἐπακολουθοῦσι τῇ παθητικῇ
having-become by-the necessarily following with-the passible
ζωῇ συνηνέχθη. Πρὸς δὲ τὴν ἀπαθῆ μακαριότητα πάλιν
life was-involved toward but the impassible blessedness again
ἀναδραμοῦσα, οὐκέτι τοῖς ἐπακολουθοῦσι τῆς κακίας
having-run-back no-longer with-the(-things) following the vice

συνενεχθήσεται. Ἐπεὶ οὖν ὅσα ἐκ τῆς ἀλόγου
will-be-involved since then as-many(-things)-as from the irrational
ζωῆς τῇ ἀνθρωπίνῃ κατεμίχθη φύσει, οὐ πρότερον ἦν
life with-the human were-mixed nature not before were
ἐν ἡμῖν πρὶν εἰς πάθος διὰ κακίας πεσεῖν τὸ ἀνθρώπινον,
in us before into passion through vice to-fall the human
ἀναγκαίως καταλιπόντες τὸ πάθος, καὶ πάντα ὅσα μετ᾽
necessarily having-left-behind the passion also all as-many-as with
αὐτοῦ καθορᾶται συγκαταλείψομεν. Ὥστε οὐκ ἄν τις
it are-seen we-will-leave-behind-with(-it) so-that not — would-one
εὐλόγως ἐν τῷ βίῳ ἐκείνῳ τὰ ἐκ τοῦ πάθους ἡμῖν
reasonably in the life that the(-things) from the passion to-us
συμβεβηκότα ζητήσειεν. Ὥσπερ γὰρ εἴ τις ῥωγαλέον
having-happened seek just-as for if someone (a)-ragged
περὶ αὐτὸν ἔχων χιτῶνα, γυμνωθείη τοῦ περιβλήματος,
about himself having tunic should-be-stripped of-the covering
οὐκέτι ἂν τὴν τοῦ ἀποῤῥιφέντος ἀσχημοσύνην ἐφ᾽
no-longer — the of-the(-thing) cast-off unseemliness on
ἑαυτοῦ βλέποι, οὕτω καὶ ἡμῶν ἀποδυσαμένων τὸν νεκρὸν
himself he-would-see so also of-us having-stripped-off the dead
ἐκεῖνον καὶ εἰδεχθῆ χιτῶνα, τὸν ἐκ τῶν ἀλόγων
that and hideous tunic the(-one) from the irrational
δερμάτων ἡμῖν ἐπιβληθέντα (δέρμα δὲ ἀκούων τὸ σχῆμα
skins on-us thrown skin and hearing the form
τῆς ἀλόγου φύσεως νοεῖν μοι δοκῶ, ᾧ πρὸς τὸ
of-the irrational nature to-understand I think with-which toward the
πάθος οἰκειωθέντες περιεβλήθημεν), πάντα ὅσα
passion made-kindred we-were-clothed all as-many(-things)-as
τοῦ ἀλόγου δέρματος περὶ ἡμᾶς ἦν ἐν τῇ ἀπεκδύσει
of-the irrational skin about us were in the stripping-off
τοῦ χιτῶνος συναποβαλλόμεθα. Ἔστι δὲ ἃ
of-the tunic we-cast-off-with(-it) are and the(-things)-which

προσέλαβεν ἀπὸ τοῦ ἀλόγου δέρματος, ἡ μίξις, ἡ
it-took-on from the irrational skin the intercourse the
σύλληψις, ὁ τόκος, ὁ ῥύπος, ἡ θηλὴ, ἡ τροφὴ, ἡ
conception the birth the filth the nipple the food the
ἐκποίησις ἡ κατ᾽ ὀλίγον ἐπὶ τὸ τέλειον αὔξησις, ἡ ἀκμὴ,
excretion the little-by little to the full-grown growth the prime
τὸ γῆρας, ἡ νόσος, ὁ θάνατος. Εἰ οὖν ἐκεῖνο περὶ ἡμᾶς
the old-age the disease the death if then that about us
οὐκ ἔσται, πῶς ἡμῖν τὰ ἐξ ἐκείνου ὑπολειφθήσεται;
not will-be how to-us the(-things) from that will-be-left
Ὥστε μάταιον ἄλλης τινὸς καταστάσεως κατὰ τὴν
so-that (it-is)-vain other some condition in the
μέλλουσαν ζωὴν ἐλπιζομένης, διὰ τῶν μηδὲν αὐτῇ
coming life being-hoped-for through the(-things) in-no-way with-it
κοινωνούντων ἐνίστασθαι πρὸς τὸ δόγμα τῆς ἀναστάσεως.
sharing to-object to the doctrine of-the resurrection
Τί γὰρ κοινὸν ἔχει ἡ ῥικνότης καὶ πολυσαρκία καὶ 72
what for in-common has the shriveling and fleshiness and
τηκεδὼν, καὶ πληθώρα, καὶ εἴ τι ἄλλο τῇ ῥευστῇ
wasting and fullness and if anything other to-the flowing
φύσει τῶν σωμάτων ἐπισυμβαίνει πρὸς τὴν ζωὴν ἐκείνην,
nature of-the bodies happens with the life that
ἣ τῆς ῥοώδους τε καὶ παροδικῆς τοῦ βίου διαγωγῆς
which from-the flowing both and passing of-the life course
ἠλλοτρίωται; Ἓν ζητεῖ μόνον ὁ τῆς ἀναστάσεως
has-been-estranged one(-thing) seeks only the of-the resurrection
λόγος, τὸ φυῆναι διὰ γενέσεως ἄνθρωπον· μᾶλλον δὲ, καὶ
doctrine the to-be-born through birth (a)-man rather but also
καθὼς φησι τὸ Εὐαγγέλιον, εἰ ἐγενήθη ἄνθρωπος εἰς τὸν
as says the Gospel whether was-born (a)-man into the
κόσμον, τὸ δὲ μακρόβιον ἢ ὠκύμορον, ἢ τὸν τοῦ θανάτου
world the and long-life or short-life or the of-the death

τρόπον τοιῶσδε ἢ ἑτέρως συμβεβηκέναι, μάταιον τῷ τῆς
way thus or otherwise to-have-happened (is)-vain with-the of-the
ἀναστάσεως λόγῳ συνεξετάζειν. Ὅπως γὰρ ἂν τοῦτο δῶμεν
resurrection doctrine to-examine-together however for — this we-grant
καθ' ὑπόθεσιν ἔχειν, ἐν τῷ ὁμοίῳ πάντως ἐστὶν, οὔτε
by supposition to-be in the like(-state) wholly it-is neither
δυσκολίας, οὔτε ῥᾳστώνης ἐκ τῆς τοιαύτης διαφορᾶς περὶ
difficulty nor ease from the such difference about
τὴν ἀνάστασιν οὔσης. Τὸν γὰρ τοῦ ζῆν ἀρξάμενον, ζῆσαι
the resurrection being the(-one) for the living having-begun to-live
χρὴ πάντως, τῆς ἐν τῷ μέσῳ διὰ τοῦ θανάτου συμβάσης
must wholly the in the middle through the death having-happened
αὐτῷ διαλύσεως ἐν τῇ ἀναστάσει διορθωθείσης. Τὸ δὲ πῶς
to-him dissolution in the resurrection being-set-right the and how
ἢ πότε ἡ διάλυσις γίνεται, τί τοῦτο πρὸς τὴν ἀνάστασιν;
or when the dissolution happens what (is)-this toward the resurrection
Πρὸς ἕτερον γὰρ σκοπὸν βλέπει ἡ περὶ τούτου σκέψις, οἷον
to other for aim looks the about this inquiry such-as
καθ' ἡδονήν τις ἐβίω, ἢ ἀνιώμενος, κατ' ἀρετὴν ἢ κακίαν,
in pleasure one lived or grieving by virtue or vice
ἐπαινετὸς ἢ ὑπαίτιος, ἐλεεινῶς ἢ μακαρίως παρῆλθε τὸν
praiseworthy or blameworthy pitiably or blessedly passed the
χρόνον. Ταῦτα γὰρ πάντα καὶ τὰ τοιαῦτα ἐκ τοῦ μέτρου
time these for all and the such from the measure
τῆς ζωῆς καὶ ἐκ τοῦ εἴδους κατὰ τὸν βίον εὑρίσκεται, καὶ
of-the life and from the form in the life is-found and
οὕτω πρὸς τὴν κρίσιν τῶν βεβιωμένων, ἀναγκαῖον
thus for the judgment of-the(-things) lived necessary
ἂν εἴη τῷ κριτῇ πάθος καὶ λώβην, καὶ νόσον, καὶ
— it-would-be for-the judge passion and maiming and disease and
γῆρας, καὶ ἀκμὴν, καὶ νεότητα, καὶ πλοῦτον, καὶ πενίαν
old-age and prime and youth and wealth and poverty

διερευνᾶσθαι· ὅπως τις δι᾽ ἑκάστου τούτων γενόμενος, ἢ
to-search-out how one through each of-these having-come either
εὖ ἢ κακῶς τὸν συγκληρωθέντα βίον παρέδραμε, καὶ ἢ
well or badly the allotted life ran-through and either
πολλῶν ἐγένετο δεκτικὸς ἀγαθῶν, ἢ κακῶν, ἐν μακρῷ τῷ
of-many became receptive good(-things) or evil(-things) in long the
χρόνῳ, ἢ οὐδὲ τὴν ἀρχὴν ὅλως ἑκατέρου τούτων ἐφήψατο,
time or not-even the beginning at-all of-either of-these touched
ἐν ἀτελεῖ τῇ διανοίᾳ τοῦ ζῆν παυσάμενος; Ὅταν δὲ πρὸς
in unfinished the mind from-the living having-ceased when but to
τὴν πρώτην τοῦ ἀνθρώπου κατασκευὴν δι᾽ ἀναστάσεως
the first of-the man constitution through resurrection
ὁ Θεὸς ἐπανάγῃ τὴν φύσιν, ἀργὸν ἂν εἴη τὰ τοιαῦτα
— God brings-back the nature idle — would-be the such(-things)
λέγειν, καὶ τὸ διὰ τῶν τοιούτων ἐνστάσεων οἴεσθαι τὴν
to-say and the through the such objections to-think the
τοῦ Θεοῦ δύναμιν πρὸς τὸν σκοπὸν ἐμποδίζεσθαι.
— of-God power toward the aim to-be-hindered

THE SEED AND THE EAR

God's aim is to bring the whole of our nature to the good, some at once, some after the fire. The Apostle's seed shows how: the bare grain dies and rises as an ear, and we return to what we were in Adam. The virtuous rise in the full ear; the others, unlike them in good and not in body, are cleansed until each receives the glory of the image of God.

Σκοπὸς δὲ αὐτῷ εἷς, τὸ τελειωθέντος ἢ διὰ τῶν 73
(the)-aim and for-him (is)-one the having-been-perfected either through the
καθ᾽ ἕκαστον ἀνθρώπων, παντὸς τοῦ τῆς φύσεως ἡμῶν
according-to each men all the of-the nature our

πληρώματος, τῶν μὲν εὐθὺς ἤδη κατὰ τὸν βίον τοῦτον
fullness the(-ones) indeed at-once already in the life this
ἀπὸ κακίας κεκαθαρμένων, τῶν δὲ μετὰ ταῦτα διὰ
from vice cleansed the(-ones) but after these(-things) through
τοῦ πυρὸς τοῖς καθήκουσι χρόνοις ἰατρευθέντων, τῶν
the fire in-the proper times healed the(-ones)
δὲ ἐπίσης καὶ τοῦ καλοῦ καὶ τοῦ κακοῦ τὴν πεῖραν
and equally both of-the good and of-the evil the experience
παρὰ τὸν τῇδε βίον ἀγνοησάντων, πᾶσι προθεῖναι τὴν
during the here life not-having-known to-all to-set-before the
μετουσίαν τῶν ἐν αὐτῷ καλῶν, ἅπερ φησὶν ἡ Γραφὴ,
participation of-the in him good(-things) which says the Scripture
μήτε ὀφθαλμὸν ἰδεῖν, μήτε ἀκοὴν δέξασθαι, μήτε λογισμοῖς
neither eye to-see nor ear to-receive nor by-reasonings
ἐφικτὸν γενέσθαι. Τοῦτο δὲ οὐδὲν ἄλλο ἐστὶ, κατά γε
attainable to-become this and nothing other is according-to at-least
τὸν ἐμὸν λόγον, ἢ τὸ ἐν αὐτῷ τῷ Θεῷ γενέσθαι· τὸ
the my account than the in himself — God to-come-to-be the
γὰρ ἀγαθὸν τὸ ὑπὲρ ἀκοὴν καὶ ὀφθαλμὸν καὶ καρδίαν,
for good the(-one) above ear and eye and heart
αὐτὸ ἂν εἴη τὸ τοῦ παντὸς ὑπερκείμενον. Ἡ δὲ
itself — would-be the(-one) the universe transcending the and
τοῦ κατ᾽ ἀρετὴν ἢ κακίαν βίου διαφορὰ ἐν τῷ μετὰ
of-the according-to virtue or vice life difference in the after
ταῦτα κατὰ τοῦτο δειχθήσεται μάλιστα, ἐν τῷ θᾶττον ἢ
these(-things) in this will-be-shown most in the sooner or
σχολαιότερον μετασχεῖν τῆς ἐλπιζομένης μακαριότητος. Τῷ
more-slowly to-share-in the hoped-for blessedness to-the
γὰρ μέτρῳ τῆς ἐγγενομένης ἑκάστῳ κακίας ἀναλογήσεται
for measure of-the arising in-each vice will-be-proportioned
πάντως καὶ ἡ τῆς ἰατρείας παράτασις. Ἰατρεία δὲ ἂν
wholly also the of-the healing prolongation healing and —

εἴη ψυχῆς τὸ τῆς κακίας καθάρσιον· τοῦτο δὲ ἄνευ
would-be of-soul the of-the vice cleansing this and without
ἀλγεινῆς διαθέσεως κατορθωθῆναι οὐχ οἷόν τε, καθὼς
painful condition to-be-accomplished not (is)-possible — as
ἐν τοῖς προλαβοῦσιν ἐξήτασται. Μᾶλλον δὲ ἄν τις
in the(-things) preceding has-been-examined rather and — one
ἐπιγνοίη τῶν ἐνστάσεων τὸ περιττὸν καὶ ἀνοίκειον, εἰς
would-recognize of-the objections the superfluous and unsuitable into
τὸ βάθος τῆς ἀποστολικῆς διακύψας σοφίας. Τοῖς γὰρ
the depth of-the apostolic having-peered wisdom to-the for
Κορινθίοις τὸ περὶ τούτων σαφηνίζων μυστήριον, τάχα
Corinthians the about these making-clear mystery perhaps
ταῦτα προτεινόντων αὐτῷ κἀκείνων, ἃ παρὰ τῶν νῦν
these-things putting-forward to-him those-too which by the(-ones) now
κατεπιχειρούντων τοῦ δόγματος ἐπὶ ἀνατροπῇ τῶν
attacking the doctrine for overthrow of-the(-things)
πεπιστευμένων προφέρεται, τῷ ἰδίῳ ἀξιώματι τὸ τῆς
believed are-brought-forward by-the own dignity the of-the
ἀμαθίας αὐτῶν ἐπικόπτων θράσος, οὑτωσὶ λέγει. «Ἐρεῖς
ignorance of-them cutting-short boldness thus he-says you-will-say
οὖν μοι· Πῶς ἐγείρονται οἱ νεκροί; Ποίῳ δὲ σώματι
then to-me how are-raised the dead with-what and body
ἔρχονται; Ἄφρων,» φησὶ, «σὺ ὃ σπείρεις οὐ ζωοποιεῖται
do-they-come fool says you what you-sow not is-quickened
ἐὰν μὴ ἀποθάνῃ, καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ
unless — it-die and what you-sow not the body the(-one)
γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι σίτου,
going-to-be you-sow but bare grain if it-chance of-wheat
ἢ ἄλλου τινὸς τῶν σπερμάτων· ὁ δὲ Θεὸς δίδωσιν αὐτῷ
or of-other some of-the seeds — but God gives to-it
σῶμα καθὼς ἠθέλησεν.» Ἐνταῦθα γὰρ ἐπιστομίζειν μοι
(a)-body as he-willed here for to-muzzle to-me

δοκεῖ τοὺς ἀγνοοῦντας τὰ οἰκεῖα μέτρα τῆς φύσεως,
he-seems the(-ones) not-knowing the proper measures of-the nature
καὶ πρὸς τὴν ἑαυτῶν ἰσχὺν τὴν θείαν ἀντεξετάζοντας
and against the own strength the divine measuring
δύναμιν, καὶ οἰομένους τοσοῦτον εἶναι τῷ Θεῷ δυνατὸν,
power and thinking so-much to-be — for-God possible
ὅσον χωρεῖ καὶ ἡ ἀνθρωπίνη κατάληψις· τὸ δὲ ὑπὲρ
as-much-as holds also the human comprehension the but above
ἡμᾶς ὂν, καὶ τοῦ Θεοῦ παριέναι τὴν δύναμιν. Ὁ γὰρ
us being also — of-God to-pass-beyond the power the(-one) for
ἐρωτήσας τὸν Ἀπόστολον τὸ πῶς ἐγείρονται οἱ νεκροὶ,
having-asked the Apostle the how are-raised the dead
ὡς ἀμήχανον ὂν τὸ ἐσκεδασμένων τῶν τοῦ σώματος
as impossible being the scattered the of-the body
στοιχείων εἰς συνδρομὴν πάλιν ἐλθεῖν ἀποφαίνεται· καὶ
elements into concourse again to-come declares and
ὡς τούτου μὴ δυναμένου, ἄλλου δὲ σώματος παρὰ τὴν
as this not being-possible of-other and body beside the
συνδρομὴν τῶν στοιχείων οὐχ ὑπολειπομένου, τοῦτόν φησι
concourse of-the elements not remaining this says
κατὰ τοὺς δεινοὺς τῶν διαλεγομένων συμπεράνας
in the(-manner-of) clever of-the(-ones) disputing having-concluded
διά τινος ἀκολουθίας ἅπερ ὑπέθετο· Εἰ σῶμά ἐστι
through some sequence what he-supposed if body is
συνδρομὴ στοιχείων, τούτων δὲ ἀμήχανος ἐκ δευτέρου ἡ
(a)-concourse of-elements of-these and impossible for (a)-second(-time) the
σύνοδος, ποίῳ χρήσονται σώματι οἱ ἀνιστάμενοι; Τοῦτο
meeting what will-they-use body the(-ones) rising this
τοίνυν τὸ δοκοῦν διά τινος τεχνικῆς σοφίας αὐτοῖς
therefore the(-thing) seeming through some artful wisdom by-them
συμπεπλέχθαι, ἀφροσύνην ὠνόμασε, τῶν μὴ κατιδόντων
to-have-been-woven folly he-named of-the(-ones) not having-perceived

ἐν τῇ λοιπῇ κτίσει τὸ ὑπερέχον τῆς θείας δυνάμεως.
in the rest-of creation the surpassing of-the divine power
Καταλιπὼν γὰρ τὰ ὑψηλότερα τοῦ Θεοῦ θαύματα, δι᾽
having-left for the higher — of-God wonders through
ὧν ἦν εἰς ἀπορίαν ἀγαγεῖν τὸν ἀκούοντα, οἷον,
which it-was(-possible) into perplexity to-bring the hearer such-as
τί τὸ οὐράνιον σῶμα, καὶ πόθεν, τί δὲ τὸ ἡλιακὸν, ἢ τὸ
what the heavenly body and whence what and the solar or the
σεληναῖον, ἢ τὸ ἐν τοῖς ἄστροις φαινόμενον, ὁ αἰθὴρ,
lunar or the(-thing) in the stars appearing the ether
ὁ ἀὴρ, τὸ ὕδωρ, ἡ γῆ; ἀλλ᾽ ἐκ τῶν συντρόφων ἡμῖν καὶ
the air the water the earth but from the familiar to-us and
κοινοτέρων ἐλέγχει τῶν ἐνισταμένων τὸ ἀνεπίσκεπτον.
more-common he-refutes of-the(-ones) objecting the thoughtlessness
Οὐδὲ ἡ γεωργία σε διδάσκει, φησὶν, ὅτι μάταιός ἐστιν 74
not-even the farming you teaches says that vain is
ὁ πρὸς τὸ ἑαυτοῦ μέτρον τῆς θείας δυνάμεως
the(-one) by the own measure of-the divine power
τὸ ὑπερέχον στοχαζόμενος; πόθεν τοῖς σπέρμασι τὰ
the surpassing estimating whence for-the seeds the
περιφυόμενα σώματα; τί δὲ καθηγεῖται τῆς βλάστης
growing-around bodies what and leads-the-way for-the sprouting
αὐτῶν; οὐχὶ θάνατος, εἴπερ θάνατός ἐστιν ἡ τοῦ
of-them (is-it)-not death if-indeed death is the of-the(-thing)
συνεστηκότος διάλυσις; Τὸ γὰρ σπέρμα μὴ ἀνέλθοι εἰς
compacted dissolution the for seed not would-come-up into
ἔκφυσιν μὴ διαλυθὲν ἐν τῇ βώλῳ, καὶ γενόμενον ἀραιὸν
growth not dissolved in the clod and having-become porous
καὶ πολύπορον, ὥστε καταμιχθῆναι πρὸς τὴν παρακειμένην
and many-pored so-that to-be-mixed with the adjacent
ἰκμάδα τῇ οἰκείᾳ ποιότητι, καὶ οὕτως εἰς ῥίζαν καὶ
moisture by-the own quality and thus into root and

βλάστην μεταποιηθῆναι, καὶ μηδὲ ἐν τούτῳ μεῖναι, ἀλλὰ
sprout to-be-changed and not-even in this to-remain but
μεταβαλεῖν εἰς καλάμην, τοῖς διὰ μέσου γόνασιν, οἷόν
to-change into (a)-stalk with-the in between joints as
τισι συνδέσμοις ὑπεζωσμένην, πρὸς τὸ δύνασθαι φέρειν ἐν
by-some bonds girded so-as the to-be-able to-carry in
ὀρθίῳ τῷ σχήματι τὸν στάχυν τῷ καρπῷ βαρυνόμενον.
upright the form the ear by-the fruit weighed-down
Ποῦ τοίνυν ταῦτα περὶ τὸν σῖτον ἦν πρὸ τῆς ἐν τῇ
where therefore these-things about the grain was before the in the
βώλῳ αὐτοῦ διαλύσεως; Ἀλλὰ μὴν ἐκεῖθεν τοῦτό ἐστιν.
clod its dissolution but surely from-there this is
Εἰ γὰρ μὴ ἐκεῖνο πρότερον ἦν, οὐδ' ἂν ὁ στάχυς
if for not that before was not-even — the ear
ἐγένετο. Ὥσπερ τοίνυν τὸ κατὰ τὸν στάχυν σῶμα ἐκ
would-have-been just-as therefore the in the ear body from
τοῦ σπέρματος φαίνεται, τῆς θείας δυνάμεως ἐξ αὐτοῦ
the seed appears the divine power from itself
ἐκείνου τοῦτο φιλοτεχνούσης, καὶ οὔτε δι' ὅλου ταὐτόν
that this artfully-fashioning and neither through all the-same
ἐστι τῷ σπέρματι, οὔτε παντάπασιν ἕτερον· οὕτω, φησὶ,
is with-the seed nor altogether different so says
καὶ τὸ μυστήριον τῆς ἀναστάσεως ἤδη σοι διὰ τῶν
also the mystery of-the resurrection already to-you through the(-things)
ἐν τοῖς σπέρμασι θαυματοποιουμένων προερμηνεύεται, ὡς
in the seeds wondrously-worked is-foreshown as
τῆς θείας δυνάμεως ἐν τῷ περιόντι τῆς ἐξουσίας, οὐ
the divine power in the abundance of-its authority not
μόνον ἐκεῖνο τὸ διαλυθέν σοι πάλιν ἀποδιδούσης,
only that the(-thing) dissolved to-you again giving-back
ἀλλὰ μεγάλα τε καὶ καλὰ προστιθείσης, δι' ὧν
but great both and beautiful(-things) adding through which

σοι πρὸς τὸ μεγαλοπρεπέστερον ἡ φύσις κατασκευάζεται.
for-you to the more-magnificent the nature is-fashioned
«Σπείρεται,» φησὶν, «ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·
it-is-sown says in corruption it-is-raised in incorruption
σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· σπείρεται
it-is-sown in weakness it-is-raised in power it-is-sown
ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται σῶμα ψυχικὸν,
in dishonor it-is-raised in glory it-is-sown (a)-body natural
ἐγείρεται σῶμα πνευματικόν.» Ὡς γὰρ καταλιπὼν μετὰ
it-is-raised (a)-body spiritual as for having-left after
τὸ διαλυθῆναι ἐν τῇ βώλῳ σῖτος τὴν ἐν τῷ ποσῷ
the to-be-dissolved in the clod (the)-grain the in the quantity
βραχύτητα, καὶ τὴν ἐν τῷ ποιῷ σχήματος αὐτοῦ ἰδιότητα,
smallness and the in the quality of-shape its peculiarity
ἑαυτὸν οὐκ ἀφῆκεν, ἀλλ' ἐν αὐτῷ μένων στάχυς γίνεται,
itself not let-go but in itself remaining (an)-ear becomes
πάμπολλα διαφέρων αὐτὸς ἑαυτοῦ, μεγέθει, καὶ κάλλει,
very-much differing it from-itself in-size and in-beauty
καὶ ποικιλίᾳ, καὶ σχήματι· κατὰ τὸν αὐτὸν τρόπον
and in-variety and in-shape in the same way
καὶ ἡ ἀνθρωπίνη φύσις ἐναφεῖσα τῷ θανάτῳ πάντα
also the human nature having-left-behind to-the death all
τὰ περὶ αὐτὴν ἰδιώματα, ὅσα διὰ τῆς ἐμπαθοῦς
the about it properties as-many-as through the passionate
διαθέσεως ἐπεκτήσατο, τὴν ἀτιμίαν λέγω, τὴν φθορὰν, τὴν
condition it-acquired the dishonor I-mean the corruption the
ἀσθένειαν, τὴν κατὰ τῆς ἡλικίας διαφορὰν, ἑαυτὴν οὐκ
weakness the according-to the age difference itself not
ἀφίησιν, ἀλλ' ὥσπερ εἰς στάχυν τινὰ πρὸς τὴν ἀφθαρσίαν
lets-go but as-if into (an)-ear some to the incorruption
μεθίσταται, καὶ τὴν δόξαν, καὶ τὴν τιμὴν, καὶ τὴν
is-changed and the glory and the honor and the

δύναμιν, καὶ τὴν ἐν παντὶ τελειότητα, καὶ τὸ μηκέτι τὴν
power and the in everything perfection and the no-longer the
ζωὴν αὐτῆς οἰκονομεῖσθαι τοῖς φυσικοῖς ἰδιώμασιν, ἀλλ'
life of-it to-be-administered by-the natural properties but
εἰς πνευματικήν τινα καὶ ἀπαθῆ μεταβῆναι κατάστασιν.
into spiritual some and impassible to-pass condition
Αὕτη γάρ ἐστιν ἡ τοῦ ψυχικοῦ σώματος ἰδιότης, ἀεὶ
this for is the of-the natural body property always
διά τινος ῥοῆς καὶ κινήσεως ἀπὸ τοῦ ἐν ᾧ ἐστιν
through some flowing and movement from the(-state) in which it-is
ἀλλοιοῦσθαι, καὶ μεταβάλλειν εἰς ἕτερον. Ἃ γὰρ οὖν οὐκ
to-be-altered and to-change into another what for indeed not
ἐπ' ἀνθρώποις μόνον ὁρῶμεν, ἀλλὰ καὶ ἐν φυτοῖς καὶ ἐν
in men only we-see but also in plants and in
βοσκήμασι, τούτων οὐδὲν ἐν τῷ τῷδε βίῳ ὑπολειφθήσεται.
cattle of-these none in the this life will-be-left
75 Δοκεῖ δέ μοι καὶ διὰ πάντων συναγορεύειν ὁ ἀποστολικὸς
seems and to-me also through all to-plead-with the apostolic
λόγος τῇ καθ' ἡμᾶς ὑπολήψει τῆς ἀναστάσεως, καὶ
word the among us supposition of-the resurrection and
τοῦτο δεικνύειν ὅπερ ὁ ἡμέτερος ὁρισμὸς περιέχει λέγων,
this to-show which the our definition contains saying
Μηδὲν ἕτερον εἶναι ἀνάστασιν, ἢ τὴν εἰς τὸ ἀρχαῖον
nothing other to-be resurrection than the to the original
τῆς φύσεως ἡμῶν ἀποκατάστασιν. Ἐπειδὴ γὰρ ἐν τῇ
of-the nature our restoration since for in the
πρώτῃ κοσμογονίᾳ τοῦτο παρὰ τῆς Γραφῆς μεμαθήκαμεν,
first world-making this from the Scripture we-have-learned
ὅτι πρῶτον ἐβλάστησεν ἡ γῆ βοτάνην χόρτου, καθὼς
that first sprouted the earth (the)-herb of-grass as
ὁ λόγος φησὶν, εἶτα ἐκ τῆς βλάστης σπέρμα ἐγένετο,
the word says then from the sprout seed came-to-be

οὗπερ ἐπὶ τὴν γῆν καταῤῥύέντος, τὸ αὐτὸ πάλιν εἶδος
which on the earth having-fallen the same again form
τοῦ ἐξ ἀρχῆς φυέντος ἀνέδραμε· φησὶ δὲ τοῦτο
of-the(-plant) from (the)-beginning grown ran-up says and this
ὁ θεῖος Ἀπόστολος καὶ ἐπὶ τῆς ἀναστάσεως γίνεσθαι.
the divine Apostle also in the resurrection to-happen
Οὐ μόνον δὲ τοῦτο παρ᾽ αὐτοῦ διδασκόμεθα, τὸ πρὸς
not only and this from him we-are-taught the to
τὸ μεγαλοπρεπέστατον μεθίστασθαι τὸ ἀνθρώπινον, ἀλλ᾽
the most-magnificent to-be-changed the human but
ὅτι τὸ ἐλπιζόμενον οὐδὲν ἕτερόν ἐστιν, ἢ ὅπερ ἐν
that the(-thing) hoped-for nothing other is than what in
πρώτοις ἦν. Ἐπειδὴ γὰρ τὸ κατ᾽ ἀρχὰς οὐχ ὡς
(the)-first was since for the(-thing) at (the)-beginning not as
στάχυς ἀπὸ τοῦ σπέρματος, ἀλλ᾽ ἐκεῖθεν τὸ σπέρμα· μετὰ
(an)-ear from the seed but from-there the seed after
ταῦτα δὲ οὗτος τῷ σπέρματι περιφύεται, ἡ τοῦ
these(-things) and this(-ear) around-the seed grows the of-the
ὑποδείγματος ἀκολουθία σαφῶς ἐπιδείκνυσι, τὸ πᾶσαν τὴν
example sequence clearly shows the all the
διὰ τῆς ἀναστάσεως ἀναβλαστήσουσαν ἡμῖν μακαριότητα,
through the resurrection going-to-sprout-again for-us blessedness
πρὸς τὴν ἐξ ἀρχῆς ἐπανιέναι χάριν. Στάχυς γὰρ ὄντες
to the from (the)-beginning to-return grace ears for being
καταρχὰς τρόπον τινὰ καὶ ἡμεῖς, ἐπειδὴ τῷ καύσωνι τῆς
at-first in-manner some also we since by-the heat of-the
κακίας κατεξηράνθημεν, ὑπολαβοῦσα ἡμᾶς ἡ γῆ διὰ τοῦ
vice we-were-withered having-received us the earth through the
θανάτου λυθέντας, πάλιν κατὰ τὸ ἔαρ τῆς ἀναστάσεως
death dissolved again in the spring of-the resurrection
στάχυν ἀναδείξει τὸν γυμνὸν τοῦτον κόκκον τοῦ σώματος,
(an)-ear will-show-forth the bare this grain of-the body

εὐμεγέθη τε καὶ ἀμφιλαφῆ καὶ ὄρθιον, καὶ εἰς τὸ οὐράνιον
well-grown both and luxuriant and upright and into the heavenly
ὕψος ἀνατεινόμενον, ἀντὶ καλάμης ἢ ἀνθέρικος τῇ
height stretching-up instead-of stalk or stem with-the
ἀφθαρσίᾳ καὶ τοῖς λοιποῖς τῶν θεοπρεπῶν γνωρισμάτων
incorruption and the other of-the godlike marks
ὡραϊζόμενον. «Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι
adorned it-must for the corruptible this put-on
ἀφθαρσίαν.» Ἡ δὲ ἀφθαρσία, καὶ ἡ δόξα, καὶ ἡ τιμὴ,
incorruption the and incorruption and the glory and the honor
καὶ ἡ δύναμις, ἴδια τῆς θείας φύσεως εἶναι ὁμολογεῖται,
and the power proper of-the divine nature to-be are-agreed
ἅπερ πρότερόν τε περὶ τὸν κατ᾽ εἰκόνα γενόμενον
which before both about the(-one) according-to (the)-image made
ἦν, καὶ εἰσαῦθις ἐλπίζεται. Ὁ γὰρ πρῶτος στάχυς ὁ
were and hereafter is-hoped-for the for first ear the
πρῶτος ἄνθρωπος ἦν Ἀδάμ. Ἀλλ᾽ ἐπειδὴ τῇ τῆς κακίας
first man was Adam but since by-the of-the vice
εἰσόδῳ εἰς πλῆθος ἡ φύσις κατεμερίσθη, καθὼς γίνεται
entrance into multitude the nature was-divided as becomes
ὁ καρπὸς ἐν τῷ στάχυϊ· οὕτως οἱ καθ᾽ ἕκαστον
the fruit in the ear so the according-to each
γυμνωθέντες τοῦ κατὰ τὸν στάχυν ἐκεῖνον εἴδους, καὶ
stripped of-the according-to the ear that form and
τῇ γῇ καταμιχθέντες, πάλιν ἐν τῇ ἀναστάσει κατὰ
with-the earth having-been-mixed again in the resurrection according-to
τὸ ἀρχέγονον κάλλος ἀναφυόμεθα, ἀντὶ ἑνὸς τοῦ πρώτου
the original beauty we-grow-up instead-of one the first
στάχυος ἄπειροι μυριάδες τῶν λῃΐων γενόμενοι.
ear countless myriads of-the crops having-become

Ὁ δὲ κατ᾽ ἀρετὴν βίος ἐν τούτῳ πρὸς τὴν κακίαν 76
the but according-to virtue life in this from the vice
τὸ διάφορον ἔχει, ὅτι οἱ μὲν ἐνταῦθα παρὰ τὸν
the difference has that the(-ones) indeed here during the
βίον δι᾽ ἀρετῆς ἑαυτοὺς γεωργήσαντες, εὐθὺς ἐν τελείῳ
life through virtue themselves having-cultivated at-once in full
τῷ στάχυϊ φαίνονται· οἷς δὲ διὰ κακίας ἐξίτηλός
the ear appear for-whom but through vice faded
τε καὶ ἀνεμόφθορος ὁ κόκκος γέγονε παρὰ τὸν βίον
both and wind-blighted the grain has-become during the life
τοῦτον ἡ ἐν τῷ ψυχικῷ σπέρματι δύναμις, καθάπερ τὰ
this the in the natural seed power just-as the
λεγόμενα κεράσβολα οἱ τῶν τοιούτων ἐπιστήμονες
so-called horn-struck(-seeds) the(-ones) of-the such(-things) knowledgeable
λέγουσι γίνεσθαι· οὕτω καὶ οὗτοι, κἂν φύωσι διὰ τῆς
say to-become so also these even-if they-grow through the
ἀναστάσεως, πολλὴν ἀποτομίαν παρὰ τῷ κριτῇ ἕξουσιν,
resurrection much severity with the judge will-have
ἅτε δὴ οὐκ ἰσχύοντες ἀναδραμεῖν ἐπὶ τὸ εἶδος τοῦ
inasmuch-as indeed not being-able to-run-back to the form of-the
στάχυος, καὶ γενέσθαι ἐκεῖνο ὅπερ ἦμεν πρὸ τῆς ἐπὶ τὴν
ear and to-become that which we-were before the to the
γῆν καταπτώσεως. Ἡ δὲ θεραπεία τοῦ ἐπιστατοῦντος
earth falling the and care of-the(-one) overseeing
τῶν γεννημάτων, ἡ τῶν ζιζανίων τε καὶ τῶν ἀκανθῶν ἐστι
the crops the of-the tares both and of-the thorns is
συλλογὴ, τῶν συναναφυέντων τῷ σπέρματι, πάσης
(a)-gathering of-the(-things) growing-up-with with-the seed all
τῆς ὑποτρεφούσης τὴν ῥίζαν δυνάμεως πρὸς τὸν νόθον
the nourishing the root power to the bastard(-growth)
μεταῤῥυείσης, δι᾽ ὧν ἄτροφόν τε καὶ ἀτελεσφόρητον
having-flowed-over through which unnourished both and unfruitful

τὸ γνήσιον ἔμεινε σπέρμα τῇ παρὰ φύσιν βλαστῇ
the genuine remained seed with-the against nature growth
συμπεπλεγμένον. Ἐπειδὰν οὖν πᾶν ὅσον νόθον τε καὶ
entangled when then all as-much-as bastard both and
ἀλλότριον ἐκτιλῇ τοῦ τροφίμου, καὶ εἰς ἀφανισμὸν
alien be-plucked from-the nourishing and into annihilation
ἔλθῃ, τοῦ πυρὸς τὸ παρὰ φύσιν ἐκδαπανήσαντος τῷ
come the fire the(-thing) against nature having-consumed by-the
αἰωνίῳ πυρὶ παραδοθὲν, τότε καὶ τούτοις εὐτροφήσει ἡ
eternal fire handed-over then also in-these will-thrive the
φύσις, καὶ εἰς καρπὸν ἁδρυνθήσεται διὰ τῆς τοιαύτης
nature and into fruit will-ripen through the such
ἐπιμελείας, μακραῖς ποτε περιόδοις τὸ κοινὸν εἶδος τὸ
care in-long sometime periods the common form the(-one)
ἐξ ἀρχῆς ἡμῖν θεόθεν ἐπιβληθὲν ἀπολαβοῦσα. Μακάριοι
from (the)-beginning on-us from-God set having-recovered blessed
δέ εἰσιν οἷς εὐθὺς τὸ τέλειον κάλλος τῶν ἀσταχύων
and are those-for-whom at-once the perfect beauty of-the ears
συνανατελεῖ τοῖς φυομένοις διὰ τῆς ἀναστάσεως.
rises-with the(-ones) growing through the resurrection

77 Ταῦτα δέ φαμεν οὐχ ὡς σωματικῆς τινος διαφορᾶς ἐν
these-things but we-say not as of-bodily some difference in
τοῖς κατ᾽ ἀρετὴν ἢ κακίαν βεβιωκόσιν ἐν τῇ ἀναστάσει
the(-ones) according-to virtue or vice having-lived in the resurrection
φανησομένης, ὡς τὸν μὲν ἀτελῆ κατὰ τὸ σῶμα νομίζειν,
going-to-appear so-as the(-one) indeed imperfect in the body to-consider
τὸν δὲ τὸ τέλειον ἔχειν οἴεσθαι· ἀλλ᾽ ὥσπερ παρὰ τὸν
the(-other) and the perfect to-have to-think but just-as during the
βίον ὁ δεσμώτης τε καὶ ἄνετος, ἔχουσι μὲν ἀμφότεροι
life the prisoner both and (the)-free(-man) have indeed both
παραπλησίως τῷ σώματι, πολλὴ δὲ μεταξὺ ἀμφοτέρων ἡ
alike in-the body much but between both the

καθ᾽ ἡδονήν τε καὶ λύπην διαφορά· οὕτως οἶμαι χρῆναι τῶν
in pleasure both and pain difference so I-think one-must of-the
ἀγαθῶν τε καὶ κακῶν ἐν τῷ μετὰ ταῦτα χρόνῳ λογίζεσθαι
good both and evil in the after these-things time to-reckon
τὸ διάφορον. Ἡ γὰρ τελείωσις τῶν ἐκ τῆς φθορᾶς
the difference the for perfection of-the from the corruption
ἀναφυομένων σωμάτων ἐν ἀφθαρσίᾳ τε καὶ δόξῃ, καὶ
growing-up bodies in incorruption both and glory and
τιμῇ, καὶ δυνάμει παρὰ τοῦ Ἀποστόλου γενέσθαι λέγεται·
honor and power by the Apostle to-come-about is-said
ἡ δὲ τῶν τοιούτων ἐλάττωσις οὐ σωματικήν τινα τοῦ
the but of-the such(-ones) diminution not bodily some of-the(-one)
φυέντος διασημαίνει κολόβωσιν, ἀλλ᾽ ἑκάστου τῶν
grown signifies mutilation but of-each of-the(-things)
κατὰ τὸ ἀγαθὸν νοουμένων στέρησίν τε καὶ ἀλλοτρίωσιν.
according-to the good conceived deprivation both and estrangement
Ἐπεὶ οὖν ἕν τι χρὴ πάντως περὶ ἡμᾶς εἶναι τῶν
since then one something must wholly about us be of-the(-things)
κατ᾽ ἀντίθεσιν νοουμένων, ἢ ἀγαθὸν, ἢ κακὸν, δηλονότι
by opposition conceived either good or evil clearly
τὸ ἐν τῷ ἀγαθῷ τινα λέγειν μὴ εἶναι, ἀπόδειξις γίνεται
the in the good someone to-say not to-be proof becomes
τοῦ ἐν τῷ κακῷ πάντως. Ἀλλὰ μὴν περὶ τὴν κακίαν,
of-the(-being) in the evil wholly but surely about the vice
οὐ τιμὴ, οὐ δόξα, οὐκ ἀφθαρσία, οὐ δύναμις. Ἀνάγκη
(is)-not honor not glory not incorruption not power necessity
πᾶσα, περὶ ὃν μὴ ἦν ταῦτα, τὰ τούτοις ἐξ ἀντιθέτου
all about whom not were these the(-things) to-these from opposition
νοούμενα παρεῖναι, μὴ ἀμφιβάλλειν, ἀσθένειαν, ἀτιμίαν,
conceived to-be-present not to-doubt weakness dishonor
φθορὰν, καὶ ὅσα τοιούτου γένους ἐστὶν, ἃ ἐν
corruption and as-many(-things)-as of-such kind are which in

τοῖς ἔμπροσθεν εἴρηται λόγοις, ὅσα δυσαπάλλακτα
the earlier have-been-said words as-many-as hard-to-be-rid-of
γίνεται τῇ ψυχῇ τὰ ἐκ κακίας πάθη, δι᾽ ὅλης
become to-the soul the from vice passions through whole
αὐτῆς ἀνακραθέντα καὶ συμφυέντα, καὶ ἓν πρὸς ἐκείνην
her blended and grown-together and one with her
γενόμενα. Τῶν τοιούτων οὖν ταῖς διὰ πυρὸς ἰατρείαις
having-become the such(-passions) then by-the through fire healings
ἐκκαθαρθέντων τε καὶ ἀφανισθέντων, ἕκαστον τῶν
having-been-cleansed both and annihilated each of-the(-things)
πρὸς τὸ κρεῖττον νοουμένων ἀντεπελεύσεται, ἡ ἀφθαρσία,
toward the better conceived will-come-in-instead the incorruption
ἡ ζωὴ, ἡ τιμὴ, ἡ χάρις, ἡ δόξα, ἡ δύναμις, καὶ εἴ τι
the life the honor the grace the glory the power and if anything
ἄλλο τοιοῦτον ἔν τε τῷ Θεῷ ἐπιθεωρεῖσθαι εἰκάζομεν,
other such both in — God to-be-observed we-conjecture
καὶ τῇ εἰκόνι αὐτοῦ, ἥ τίς ἐστιν ἡ ἀνθρωπίνη φύσις.
and in-the image his which some is the human nature

GREGORY OF NYSSA

ΠΕΡΙ ΚΑΤΑΣΚΕΥΗΣ ΑΝΘΡΩΠΟΥ

On the Making of Man

Gregory sends Peter an Easter gift: a treatise on the making of man, to complete what Basil, their common father and teacher, left unsaid in his Hexaemeron, lest a master be thought to have no worthy disciple. Man, alone of creatures likened to God, must be examined whole, his past, present, and hope, and what seems at odds between his first making and his present state reconciled by Scripture and reason. He sets out the plan of the work by chapters.

Εἰ ταῖς διὰ τῶν χρημάτων τιμαῖς ἔδει γεραίρειν 1
if with-the through the money honors it-were-needful to-reward
τοὺς κατ᾽ ἀρετὴν διαφέροντας, μικρὸς ἂν, καθώς φησιν
the(-ones) in virtue excelling small — as says
ὁ Σολομὼν, ὅλος ὁ κόσμος τῶν χρημάτων ἐφάνη
— Solomon whole the world of-the money would-have-appeared
πρὸς τὸ γενέσθαι τῆς σῆς ἀρετῆς ἰσοστάσιος· ἐπειδὴ
toward the to-become of-the your virtue equal-in-weight since
κρεῖττον ἢ κατὰ πλούτου τιμὴν ἡ χρεωστουμένη τῇ
greater than according-to of-wealth honor the owed to-the
σεμνότητί σου χάρις ἐστίν. Ἀπαιτεῖ δὲ τὸ ἅγιον Πάσχα τὴν
reverence of-you grace is demands and the holy Pascha the
συνήθη τῆς ἀγάπης δωροφορίαν, ἣν προσάγομέν σου τῇ
customary of-the love gift-bearing which we-bring your to-the
μεγαλοφροσύνῃ, δῶρον, ὦ ἄνθρωπε Θεοῦ, μικρότερον μὲν
magnanimity (a)-gift O man of-God smaller indeed
ἢ ὡς ἄξιον εἶναί σοι προσκομίζεσθαι, τῆς γε μὴν
than as worthy to-be to-you to-be-brought than-the at-least however
δυνάμεως ἡμῶν οὐκ ἐνδεέστερον. Τὸ δὲ δῶρον λόγος
power our not less the and gift (a)-discourse
ἐστὶν, οἷον ἱμάτιόν τι πενιχρὸν ἐκ τῆς πτωχῆς ἡμῶν
is like (a)-garment some poor from the poor our
διανοίας οὐκ ἀπόνως ἐξυφασμένον. Ἡ δὲ τοῦ λόγου ὑπόθεσις
mind not without-toil woven the and of-the discourse subject

τολμηρὰ μὲν ἴσως τοῖς πολλοῖς εἶναι δόξει, πλὴν οὐκ
bold indeed perhaps to-the many to-be will-seem yet not
ἔξω τοῦ πρέποντος ἐνομίσθη. Μόνος γὰρ ἀξίως τὴν κτίσιν
outside the fitting was-thought alone for worthily the creation
τοῦ Θεοῦ κατενόησεν, ὁ κατὰ Θεὸν κτισθεὶς ὄντως,
— of-God understood the(-one) according-to God created really
καὶ ἐν εἰκόνι τοῦ κτίσαντος τὴν ψυχὴν μεμορφωμένος
and in (the)-image of-the(-one) having-created the soul formed
Βασίλειος, ὁ κοινὸς ἡμῶν πατὴρ καὶ διδάσκαλος, ὃς τὴν
Basil the common our father and teacher who the
ὑψηλὴν τοῦ παντὸς διακόσμησιν εὔληπτον τοῖς πολλοῖς διὰ
lofty of-the universe ordering easy-to-grasp for-the many through
τῆς ἰδίας θεωρίας ἐποίησε, καὶ τὸν ἐν τῇ ἀληθινῇ σοφίᾳ
the own contemplation made and the in the true wisdom
παρὰ τοῦ Θεοῦ συστάντα κόσμον γνώριμον τοῖς διὰ
by — God constituted world known to-the(-ones) through
τῆς συνέσεως αὐτοῦ τῇ θεωρίᾳ προσαγομένοις ποιήσας.
the understanding his to-the contemplation brought having-made
2 Ἡμεῖς δὲ καὶ τοῦ θαυμάζειν αὐτὸν κατ' ἀξίαν ἐνδεῶς
we and also for-the to-admire him according-to worth wanting
ἔχοντες, ὁμοῦ τὸ λεῖπον τοῖς τεθεωρημένοις τῷ
being together the lacking to-the(-things) contemplated by-the
μεγάλῳ προσθεῖναι διενοήθημεν, οὐχ ὡς νοθεύοντες δι'
great(-man) to-add we-intended not as adulterating by
ὑποβολῆς τὸν ἐκείνου πόνον (οὐδὲ γὰρ θέμις τὸ ὑψηλὸν
interpolation the of-that(-man) labor not-even for (is-it)-lawful the lofty
ἐκεῖνο καθυβρισθῆναι στόμα τοῖς ἡμετέροις ἐπιφημιζόμενον
that to-be-insulted mouth with-the our ascribed
λόγοις), ἀλλ' ὡς μὴ δοκεῖν ἐλλιπῆ τοῦ διδασκάλου τὴν
words but so-as not to-seem deficient of-the teacher the
δόξαν ἐν τοῖς μαθηταῖς αὐτοῦ εἶναι. Εἰ γὰρ λειπούσης τῆς
glory in the disciples his to-be if for lacking the

Ἑξαημέρου τῆς εἰς τὸν ἄνθρωπον θεωρίας, μηδεὶς τῶν
Hexaemeron the into the man contemplation no-one of-the(-ones)
μαθητευσάντων αὐτῷ σπουδήν τινα πρὸς τὴν τοῦ λείποντος
having-been-taught by-him zeal any toward the of-the lacking(-part)
ἀναπλήρωσιν εἰσενέγκαιτο, ἔσχεν ἂν εἰκότως κατὰ τῆς
completion should-bring would-have-had — fittingly against the
μεγάλης αὐτοῦ δόξης ὁ μῶμος λαβὴν, ὡς μὴ βουληθέντος
great his glory the blame (a)-handle as not having-wished
ἕξιν τινὰ κατανοητικὴν τοῖς ἀκροαταῖς ἐνεργάσασθαι.
(a)-habit some of-understanding in-the hearers to-produce
Νυνὶ δὲ κατὰ δύναμιν ἡμῶν ἐπιτολμησάντων τῇ ἐξηγήσει
now but according-to power our having-ventured-upon the exposition
τοῦ λείποντος, εἰ μέν τι τοιοῦτον ἐν τοῖς ἡμετέροις
of-the lacking(-part) if indeed anything such in the our(-words)
εὑρεθείη, οἷον τῆς ἐκείνου διδασκαλίας μὴ ἀνάξιον εἶναι,
be-found as of-the that(-man's) teaching not unworthy to-be
εἰς τὸν διδάσκαλον πάντως τὴν ἀναφορὰν ἕξει· εἰ δὲ μὴ
to the teacher wholly the reference it-will-have if but not
καθίκοιτο τῆς μεγαλοφυοῦς θεωρίας ὁ ἡμέτερος λόγος, ὁ
should-reach the great-natured contemplation the our discourse he
μὲν ἔξω τῆς τοιαύτης ἔσται κατηγορίας, τοῦ μὴ βούλεσθαι
indeed outside the such will-be accusation of-the not to-wish
δοκεῖν τοῖς μαθηταῖς ἐγγενέσθαι τι δεξιὸν, ἐκφυγὼν
to-seem for-the disciples to-arise anything skillful having-escaped
τὴν μέμψιν, ἡμεῖς δ' ἂν εἰκότως ὑπεύθυνοι δόξωμεν τοῖς
the blame we but — fittingly accountable may-seem to-the
μωμοσκοποῦσιν, ὡς οὐ χωρήσαντες ἐν τῷ μικροφυεῖ τῆς
fault-finders as not having-held in the smallness of-the
καρδίας ἡμῶν τοῦ καθηγητοῦ τὴν σοφίαν. Ἔστι δ' οὐ
heart our of-the guide the wisdom is and not
μικρὸς ὁ προκείμενος ἡμῖν εἰς θεωρίαν σκοπὸς, οὐδέ τινος
small the proposed to-us for contemplation aim nor of-any

τῶν ἐν κόσμῳ θαυμάτων τὰ δεύτερα φερόμενος, τάχα δὲ
of-the in (the)-world wonders the second(-place) taking perhaps but
καὶ μείζων ἑκάστου τῶν γιγνωσκομένων, διότι οὐδὲν
even greater than-each of-the(-things) known because nothing
ἕτερον Θεῷ ἐκ τῶν ὄντων ὡμοίωται, πλὴν τῆς κατὰ
other to-God of the beings has-been-likened except the according-to
τὸν ἄνθρωπον κτίσεως, ὥστε παρὰ τοῖς εὐγνώμοσι τῶν
the man creation so-that among the considerate of-the
ἀκροατῶν πρόχειρον ἡμῖν τὴν ἐπὶ τοῖς λεγομένοις
hearers ready for-us the for the(-things) said
συγγνώμην εἶναι, κἂν πολὺ κατόπιν τῆς ἀξίας ὁ λόγος
pardon to-be even-if far behind the worth the discourse
ἔλθοι. Δεῖ γὰρ, οἶμαι, τῶν περὶ τὸν ἄνθρωπον
should-come it-is-necessary for I-think of-the(-things) about the man
ἁπάντων, τῶν τε προγεγενῆσθαι πεπιστευμένων, καὶ
all the(-things) both to-have-come-to-be-before believed and
τῶν εἰσύστερον ἐκβήσεσθαι προσδοκωμένων, καὶ τῶν
the(-things) hereafter to-come-about expected and the(-things)
νῦν θεωρουμένων μηδὲν παραλιπεῖν ἀνεξέταστον. Ἡ γὰρ
now seen nothing to-leave unexamined truly for
ἂν ἐλλιπεστέρα τοῦ ἐπαγγέλματος ἡ σπουδὴ διελέγχοιτο,
— more-deficient than-the promise the zeal would-be-convicted
εἰ τοῦ ἀνθρώπου προκειμένου τῇ θεωρίᾳ, παρεθείη
if the man being-proposed for-the contemplation should-be-passed-over
τι τῶν συντεινόντων πρὸς τὴν ὑπόθεσιν. Ἀλλὰ
anything of-the(-things) bearing on the subject but
καὶ τὰ δοκοῦντα περὶ αὐτὸν ἐναντίως ἔχειν, διὰ
also the(-things) seeming about him contrarily to-be because-of
τὸ μὴ τὰ αὐτὰ τοῖς ἐξ ἀρχῆς γεγενημένοις,
the not the same(-things) as-the(-things) from (the)-beginning having-come-to-be
καὶ νῦν περὶ τὴν φύσιν ὁρᾶσθαι διά τινος ἀναγκαίας
also now about the nature to-be-seen through some necessary

ἀκολουθίας· ἔκ τε τῆς γραφικῆς ὑφηγήσεως καὶ ἐκ τῆς
sequence from both the scriptural guidance and from the
παρὰ τῶν λογισμῶν εὑρισκομένης ἐπινοίας συναρτῆσαι
by the reasonings found conception to-connect
προσήκει, ὡς ἂν συμβαίνοι πᾶσα ἡ ὑπόθεσις εἱρμῷ
it-is-fitting so-that — may-agree all the subject by-chain
καὶ τάξει τῶν ἐναντίως ἔχειν δοκούντων πρὸς ἓν
and order the(-things) contrarily to-be seeming toward one
καὶ τὸ αὐτὸ πέρας συμφερομένων, οὕτω καὶ τῆς θείας
and the same end being-brought-together thus also the divine
δυνάμεως ἐλπίδα τοῖς ὑπὲρ ἐλπίδα, καὶ πόρον τοῖς
power hope for-the(-things) beyond hope and way to-the
ἀμηχάνοις ἐφευρισκούσης. Σαφηνείας δὲ χάριν καλῶς
impossible(-things) finding of-clarity and for-the-sake well
ἔχειν ᾠήθην, ἐπὶ κεφαλαίων σοι προθεῖναι τὸν λόγον,
to-be I-thought by heads to-you to-set-out the discourse
ὡς ἂν ἔχοις πάσης τῆς πραγματείας ἐν ὀλίγῳ τῶν
so-that — you-may-have of-all the treatise in brief of-the
καθέκαστον ἐπιχειρημάτων εἰδέναι τὴν ὑπόθεσιν.
individual arguments to-know the subject

Heaven and earth were finished, the heavenly body circling the earth fixed at the center, and God gave the still earth change and the moving heaven changelessness, so that nothing created would be thought divine; all the wealth of creation was ready, with no one to share it.

1 Αὕτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς, φησὶν ἡ
this (is)-the book of-(the)-origin of-heaven and earth says the
Γραφή· ὅτε συνετελέσθη πᾶν τὸ φαινόμενον, καὶ πρὸς τὴν
Scripture when was-completed all the visible and to the
οἰκείαν θέσιν ἕκαστον τῶν ὄντων ἀποκριθὲν ἀνεχώρησεν·
own position each of-the beings separated withdrew
ὅτε περιέσχεν ἐν κύκλῳ τὰ πάντα τὸ οὐράνιον σῶμα,
when encompassed in (a)-circle the all(-things) the heavenly body
τὴν δὲ μέσην τοῦ παντὸς ἀπέλαβε χώραν τὰ βαρέα καὶ
the and middle of-the universe received place the heavy and
κατωφερῆ τῶν σωμάτων, γῆ τε καὶ ὕδωρ, ἐν ἀλλήλοις
downward-tending of-the bodies earth both and water by one-another
διακρατούμενα. Σύνδεσμος δέ τις καὶ βεβαιότης τῶν
held-together (a)-bond and some and firmness of-the(-things)
γεγενημένων ἡ θεία τέχνη καὶ δύναμις τῇ φύσει τῶν
made the divine art and power in-the nature of-the
ὄντων ἐναπετέθη, διπλαῖς ἐνεργείαις ἡνιοχοῦσα τὰ πάντα.
beings was-laid-up with-twofold activities driving the all(-things)
Στάσει γὰρ καὶ κινήσει τὴν γένεσιν τοῖς μὴ οὖσι, καὶ
by-rest for and by-motion the origin for-the not being(-things) and
τὴν διαμονὴν τοῖς οὖσιν ἐμηχανήσατο, περὶ τὸ βαρὺ καὶ
the continuance for-the being(-things) it-contrived about the heavy and
ἀμετάθετον τῆς ἀκινήτου φύσεως, οἷον περί τινα πάγιον
immovable of-the motionless nature as about some fixed

ἄξονα, τὴν ὀξυτάτην τοῦ πόλου κίνησιν τροχοῦ δίκην
axle the swiftest of-the sphere motion in-the-manner-of (a)-wheel
ἐν κύκλῳ περιελαύνουσα, καὶ δι᾽ ἀλλήλων ἀμφοτέροις
in (a)-circle driving-round and through one-another for-both
συντηροῦσα τὸ ἀδιάλυτον· τῆς τε κυκλοφορουμένης οὐσίας
preserving the indissolubility the both revolving substance
διὰ τῆς ὀξείας κινήσεως τὸ ναστὸν τῆς γῆς ἐν κύκλῳ
through the swift motion the solid of-the earth in (a)-circle
περισφιγγούσης, τοῦ τε στερῤῥοῦ καὶ ἀνενδότου διὰ
binding-round the and firm and unyielding through
τῆς ἀμεταθέτου παγιότητος ἀδιαλείπτως ἐπιτείνοντος
the immovable fixity unceasingly intensifying
τῶν περὶ αὐτὴν κυκλουμένων τὴν δίνησιν. Ἴση δὲ
of-the(-things) about it revolving the whirl equal and
καθ᾽ ἑκάτερον τῶν ταῖς ἐνεργείαις διεστηκότων ἡ
in each of-the(-things) by-the activities standing-apart the
ὑπερβολὴ ἐναπειργάσθη, τῇ τε στασίμῳ φύσει καὶ τῇ
excess was-wrought in-the both stationary nature and in-the
ἀστάτῳ περιφορᾷ. Οὔτε γὰρ ἡ γῆ τῆς ἰδίας βάσεως
unstable revolution neither for the earth from-the own base
μετατίθεται, οὔτε ὁ οὐρανός ποτε τὸ σφοδρὸν ἐνδίδωσι καὶ
is-moved nor the heaven ever the vehemence gives-up and
ὑποχαλᾷ τῆς κινήσεως. Ταῦτα δὲ καὶ πρῶτα κατὰ τὴν
slackens of-the motion these and also first according-to the
τοῦ πεποιηκότος σοφίαν, οἷόν τις ἀρχὴ τοῦ παντὸς
of-the(-one) having-made wisdom as some beginning of-the whole
μηχανήματος προκατεσκευάσθη τῶν ὄντων, δεικνύντος,
machine were-prepared-first of-the beings showing
οἶμαι, τοῦ μεγάλου Μωσέως διὰ τοῦ ἐν ἀρχῇ τὸν
I-think the great Moses through the in (the)-beginning the
οὐρανὸν καὶ τὴν γῆν παρὰ τοῦ Θεοῦ γεγενῆσθαι εἰπεῖν,
heaven and the earth by — God to-have-been-made to-say

ὅτι κινήσεώς τε καὶ στάσεως ἔκγονα τὰ ἐν τῇ
that of-motion both and rest offspring (are)-the(-things) in the
κτίσει φαινόμενα πάντα, τὰ κατὰ τὸ θεῖον βούλημα
creation appearing all the(-things) according-to the divine will
παραχθέντα εἰς γένεσιν. Τοῦ τοίνυν οὐρανοῦ καὶ τῆς γῆς
brought into being the therefore heaven and the earth
ἐκ διαμέτρου πρὸς ἄλληλα κατὰ τὸ ἐναντίον τῆς
from (the)-diameter to one-another according-to the opposition of-the
ἐνεργείας διεστηκότων, ἡ μεταξὺ τῶν ἐναντίων κτίσις
activity standing-apart the between the opposites creation
ἐν μέρει τῶν παρακειμένων μετέχουσα, δι' ἑαυτῆς
in part of-the(-things) lying-beside sharing through itself
μεσιτεύει τοῖς ἄκροις, ὡς ἂν ἐπίδηλον γενέσθαι τὴν πρὸς
mediates for-the extremes so-that — manifest to-become the with
ἄλληλα τῶν ἐναντίων διὰ τοῦ μέσου συνάφειαν. Τὸ γὰρ
one-another of-the opposites through the middle conjunction the for
ἀεικίνητον καὶ λεπτὸν τῆς πυρώδους οὐσίας μιμεῖται μέν
ever-moving and fine of-the fiery substance imitates indeed
πως ὁ ἀήρ, ἔν τε τῷ κούφῳ τῆς φύσεως καὶ τῷ πρὸς
somehow the air both in the lightness of-the nature and in-the toward
τὴν κίνησιν ἐπιτηδείως ἔχειν. Οὐ μὴν τοιοῦτός ἐστιν,
the motion suitably to-be not however such is
οἷος τῆς πρὸς τὰ πάγια συγγενείας ἀλλοτριοῦσθαι,
as from-the toward the fixed(-things) kinship to-be-estranged
οὔτε ἀεὶ μένων ἀκίνητος, οὔτε διαπαντὸς ῥέων καὶ
neither always remaining motionless nor continually flowing and
σκεδαννύμενος· ἀλλὰ τῇ πρὸς ἕτερον οἰκειότητι οἷόν
scattering but by-the toward (the)-other affinity as-it-were
τι μεθόριον τῆς τῶν ἐνεργειῶν ἐναντιότητος γίνεται,
some boundary of-the of-the activities opposition becomes
μιγνὺς ἅμα καὶ διαιρῶν ἐν αὐτῷ τὰ διεστῶτα τῇ
mingling at-once and dividing in itself the(-things) standing-apart by-the

φύσει. Κατὰ τὸν αὐτὸν λόγον, καὶ ἡ ὑγρὰ οὐσία
nature according-to the same reasoning also the wet substance
διπλαῖς ποιότησι πρὸς ἑκάτερον τῶν ἐναντίων ἁρμόζεται.
by-twofold qualities to each of-the opposites is-fitted
Τῷ μὲν γὰρ βαρεῖά τε καὶ κατωφερὴς εἶναι, πολλὴν
by-the indeed for heavy both and downward-tending to-be much
πρὸς τὸ γεῶδες τὴν συγγένειαν ἔχει.
toward the earthy the kinship it-has
Τῷ δὲ μετέχειν ῥοώδους τινὸς καὶ πορευτικῆς ἐνεργείας, 2
by-the and to-share of-flowing some and traveling activity
οὐ πάντη τῆς κινουμένης ἠλλοτρίωται φύσεως, ἀλλά τίς
not wholly from-the moving has-been-estranged nature but some
ἐστι καὶ διὰ τούτου μίξις τῶν ἐναντίων καὶ σύνοδος,
is also through this (a)-mixing of-the opposites and (a)-meeting
τῆς τε βαρύτητος εἰς κίνησιν μετατεθείσης, καὶ τῆς
the both heaviness into motion being-changed and the
κινήσεως ἐν τῷ βάρει μὴ πεδηθείσης, ὥστε συμβαίνειν
motion in the heaviness not being-fettered so-that to-agree
πρὸς ἄλληλα τὰ κατὰ τὸ ἀκρότατον τῇ φύσει
with one-another the(-things) in the extreme by-the nature
διεστηκότα διὰ τῶν μεσιτευόντων ἀλλήλοις ἑνούμενα.
standing-apart through the(-things) mediating to-one-another united
Μᾶλλον δὲ κατὰ τὸν ἀκριβῆ λόγον οὐδὲ αὐτὴ τῶν
rather but according-to the exact account not-even itself of-the
ἀντικειμένων ἡ φύσις ἀμίκτως πάντη πρὸς τὴν ἑτέραν
opposed(-things) the nature unmixed wholly toward the other
τοῖς ἰδιώμασιν ἔχει, ὡς ἂν, οἶμαι, πάντα πρὸς ἄλληλα
in-the properties is so-that — I-think all(-things) to one-another
νεύοι τὰ κατὰ τὸν κόσμον φαινόμενα, καὶ ξυμπνέοι
may-incline the(-things) in the world appearing and conspire
πρὸς ἑαυτὴν ἡ κτίσις ἐν τοῖς τῶν ἀντικειμένων ἰδιώμασιν
with itself the creation in the of-the opposed(-things) properties

εὑρισκομένη. Τῆς γὰρ κινήσεως οὐ μόνον κατὰ τὴν τοπικὴν
being-found the for motion not only in the local
μετάστασιν νοουμένης, ἀλλὰ καὶ ἐν τροπῇ καὶ ἀλλοιώσει
change being-conceived but also in turning and alteration
θεωρουμένης· πάλιν δ' αὖ, τῆς ἀμεταθέτου φύσεως
being-observed again and in-turn the immovable nature
τὴν κατὰ τὸ ἀλλοιοῦσθαι κίνησιν οὐ προσιεμένης·
the according-to the to-be-altered motion not admitting
ἐναλλάξασα τὰς ἰδιότητας ἡ τοῦ Θεοῦ σοφία, τῷ μὲν
having-interchanged the properties the — of-God wisdom in-the indeed
ἀεικινήτῳ τὸ ἄτρεπτον, τῷ δὲ ἀκινήτῳ τὴν τροπὴν
ever-moving the unchangeable in-the and motionless the change
ἐνεποίησε, προμηθείᾳ τινὶ τάχα τὸ τοιοῦτον οἰκονομήσασα,
implanted by-providence some perhaps the such(-thing) having-arranged
ὡς ἂν μὴ τὸ τῆς φύσεως ἴδιον, ὅπερ ἐστὶ τὸ ἄτρεπτόν
so-that — not the of-the nature proper which is the unchangeable
τε καὶ ἀμετάθετον, ἐπί τινος τῶν κατὰ τὴν κτίσιν
both and immovable in any of-the(-things) in the creation
βλεπομένων, Θεὸν νομίζεσθαι τὸ κτίσμα ποιήσειεν. Οὐ
seen God to-be-thought the creature should-make not
γὰρ ἔτι θεότητος ὑπόληψιν σχοίη, ὅπερ ἂν κινούμενον ἢ
for still of-Godhead supposition could-have which — moving or
ἀλλοιούμενον τύχῃ. Διὰ τοῦτο ἡ μὲν γῆ στάσιμός ἐστι,
altering happens because-of this the indeed earth stationary is
καὶ οὐκ ἄτρεπτος· ὁ δὲ οὐρανὸς τοῦ ἐναντίου τὸ τρεπτὸν
and not unchangeable the but heaven of-the opposite the changeable
οὐκ ἔχων, οὐδὲ στάσιμον ἔχει, ἵνα τῇ μὲν φύσει
not having not-even stationariness has so-that to-the indeed nature
ἑστώσῃ τὴν τροπὴν, τῇ δὲ μὴ τρεπομένῃ τὴν κίνησιν ἡ
standing the change to-the and not changing the motion the
θεία συμπλέξασα δύναμις, καὶ ἀλλήλαις ἀμφοτέρας τῇ
divine having-woven power and to-one-another both by-the

ἐναλλάξει τῶν ἰδιωμάτων προσοικειώσῃ καὶ τῆς περὶ τὸ
interchange of-the properties might-make-kindred and from-the about the
θεῖον ὑπολήψεως ἀλλοτριώσῃ. Οὐδέτερον γὰρ ἂν τούτων,
divine supposition might-estrange neither for — of-these
καθὼς εἴρηται, τῆς θειοτέρας φύσεως νομισθείη· οὔτε τὸ
as has-been-said of-the more-divine nature would-be-thought neither the
ἄστατον, οὔτε τὸ ἀλλοιούμενον. Ἤδη τοίνυν τὰ πάντα
unstable nor the altering already therefore the all(-things)
πρὸς τὸ ἴδιον ἔφθασε τέλος. Συνετελέσθη γὰρ, καθώς φησι
to the own had-come end were-completed for as says
Μωϋσῆς, ὅ τε οὐρανὸς καὶ ἡ γῆ καὶ τὰ διὰ μέσου
Moses the both heaven and the earth and the(-things) in between
πάντα, καὶ τῷ καταλλήλῳ κάλλει τὰ καθέκαστον
all and with-the suitable beauty the(-things) severally
διεκοσμήθη· ὁ οὐρανὸς μὲν ταῖς τῶν φωστήρων αὐγαῖς,
were-adorned the heaven indeed with-the of-the luminaries beams
θάλαττα δὲ καὶ ἀὴρ τοῖς νηκτοῖς τε καὶ ἐναερίοις
sea and and air with-the swimming both and aerial
τῶν ζώων, γῆ δὲ ταῖς παντοίαις τῶν φυτῶν τε
of-the animals earth and with-the manifold of-the plants both
καὶ βοσκημάτων διαφοραῖς, ἅπερ ἀθρόως ἅπαντα θείῳ
and cattle varieties which all-at-once all by-divine
βουλήματι δυναμωθεῖσα κατὰ ταὐτὸν ἀπεκύησε.
will empowered at the-same(-time) it-brought-forth
Καὶ πλήρης μὲν ἦν τῶν ὡραίων ἡ γῆ, ὁμοῦ τοῖς
and full indeed was of-the seasonable(-fruits) the earth together with-the
ἄνθεσι τοὺς καρποὺς ἐκβλαστήσασα· πλήρεις δὲ οἱ λειμῶνες
flowers the fruits having-sprouted full and the meadows
τῶν, ὅσα τοὺς λειμῶνας ἐπέρχεται. Πᾶσαί τε ῥαχίαι
of-the(-things) as-many-as the meadows go-over all both ridges
καὶ ἀκρώρειαι, καὶ πᾶν ὅσον πλάγιόν τε καὶ ὕπτιον, καὶ
and mountain-tops and all as-much-as sloping both and level and

ὅσον ἐν κοίλοις, τῇ νεοθαλεῖ πόᾳ καὶ τῇ ποικίλῃ
as-much-as in hollows with-the freshly-blooming grass and with-the varied
τῶν δένδρων ὥρᾳ κατεστεφάνωτο, ἄρτι μὲν τῆς γῆς
of-the trees bloom had-been-crowned just indeed from-the earth
ἀνισχόντων, εὐθὺς δὲ πρὸς τὸ τέλειον κάλλος ἀναδραμόντων.
rising-up at-once but to the perfect beauty having-run-up
Ἐγεγήθει δὲ πάντα κατὰ τὸ εἰκὸς, καὶ διεσκίρτα τὰ
rejoiced and all according-to the likely and leaped the(-things)
τῷ προστάγματι τοῦ Θεοῦ ζωογονηθέντα βοτὰ, κατ᾽
by-the command — of-God brought-to-life beasts in
ἀγέλας τε καὶ κατὰ γένη ταῖς λόχμαις ἐνδιαθέοντα. Ταῖς
herds both and by kinds in-the thickets running-about with-the
δὲ τῶν μουσικῶν ὀρνίθων ᾠδαῖς ἁπανταχῇ περιηχεῖτο πᾶν,
and of-the musical birds songs everywhere resounded all
ὅσον κατηρεφές τε καὶ σύσκιον. Ἥ τε κατὰ θάλατταν
as-much-as (was)-roofed-over both and shady the both at sea
ὄψις, ὡς εἰκὸς, ἄλλη τοιαύτη τις ἦν, ἄρτι πρὸς ἡσυχίαν τε
sight as (is)-likely other such some was just to quiet both
καὶ γαλήνην ἐν ταῖς συναγωγαῖς τῶν κοίλων καθισταμένη,
and calm in the gatherings of-the hollows settling
καθ᾽ ἣν ὅρμοι καὶ λιμένες θείᾳ βουλήσει ταῖς ἀκταῖς
according-to which moorings and harbors by-divine will in-the shores
αὐτομάτως ἐγκοιλανθέντες, προσημέρουν τῇ ἠπείρῳ τὴν
of-themselves hollowed-out tamed to-the mainland the
θάλατταν. Αἵ τε ἠρεμαῖαι τῶν κυμάτων κινήσεις τῷ
sea the and gentle of-the waves movements with-the
κάλλει τῶν λειμώνων ἀνθωραΐζοντο, ὑπὸ λεπταῖς καὶ
beauty of-the meadows vied-in-bloom under light and
ἀπήμοσιν αὔραις κατ᾽ ἄκραν τὴν ἐπιφάνειαν γλαφυρῶς
harmless breezes at (the)-top the surface smoothly

ἐπιφρίσσουσαι. Καὶ ἅπας ὁ κατὰ τὴν κτίσιν πλοῦτος, κατὰ
rippling and all the in the creation wealth on
γῆν τε καὶ θάλατταν ἕτοιμος ἦν, ἀλλ' ὁ μετέχων οὐκ ἦν.
land both and sea ready was but the(-one) sharing(-it) not was

II · WHY MAN CAME LAST

Man came last, as a king enters a palace already made ready and a host brings in his guest when the feast is set: he was brought into the world to enjoy its goods and rule them, made of earth and of the divine that he might enjoy both God and the earth.

Οὔπω γὰρ τὸ μέγα τοῦτο καὶ τίμιον χρῆμα ὁ ἄνθρωπος 1
not-yet for the great this and precious thing the man
τῷ κόσμῳ τῶν ὄντων ἐπεχωρίαζεν. Οὐδὲ γὰρ ἦν
in-the world of-the beings dwelt not-even for it-was
εἰκὸς τὸν ἄρχοντα πρὸ τῶν ἀρχομένων ἀναφανῆναι,
likely the ruler before the(-ones) ruled to-appear
ἀλλὰ τῆς ἀρχῆς πρότερον ἑτοιμασθείσης, ἀκόλουθον ἦν
but the dominion first being-prepared consequent it-was
ἀναδειχθῆναι τὸν βασιλεύοντα, ἐπειδὴ τοίνυν οἷόν τινα
to-be-shown-forth the king since therefore as some
βασίλειον καταγωγὴν τῷ μέλλοντι βασιλεύειν ὁ τοῦ
royal lodging for-the(-one) going to-reign the of-the
παντὸς ποιητὴς προηυτρέπισεν. Αὕτη δὲ ἦν γῆ τε καὶ
universe maker prepared-beforehand this and was earth both and
νῆσοι, καὶ θάλαττα, καὶ οὐρανὸς ὑπὲρ τούτων ὀρόφου
islands and sea and heaven above these of-(a)-roof
δίκην ἐπικυρτούμενος· πλοῦτος δὲ παντοδαπὸς τοῖς
in-the-manner arched wealth and of-every-kind in-the
βασιλείοις τούτοις ἐναπετέθη. Πλοῦτον δὲ λέγω πᾶσαν
palace this was-laid-up wealth and I-mean all

τὴν κτίσιν, ὅσον ἐν φυτοῖς καὶ βλαστήμασι, καὶ ὅσον
the creation as-much-as in plants and shoots and as-much-as
αἰσθητικόν τε καὶ ἔμπνουν καὶ ἔμψυχον. Εἰ δὲ χρὴ
sentient both and breathing and ensouled if and one-must
καὶ τὰς ὕλας εἰς πλοῦτον καταριθμήσασθαι, ὅσαι
also the materials among wealth to-count as-many-as
διά τινος εὐχροίας τίμιαι τοῖς ἀνθρωπίνοις ὀφθαλμοῖς
through some fair-color precious to-the human eyes
ἐνομίσθησαν, οἷον χρυσίον τε καὶ ἀργύριον, καὶ τῶν
were-thought such-as gold both and silver and of-the
λίθων δὴ τούτων ἃς ἀγαπῶσιν οἱ ἄνθρωποι· καὶ τούτων
stones indeed those which love the men and of-these
πάντων τὴν ἀφθονίαν καθάπερ τισὶ βασιλικοῖς θησαυροῖς
all the abundance as-if in-some royal treasuries
τοῖς τῆς γῆς κόλποις ἐγκατακρύψας, οὕτως ἀναδείκνυσιν
in-the of-the earth bosoms having-hidden-away thus he-shows-forth
ἐν τῷ κόσμῳ τὸν ἄνθρωπον, τῶν ἐν τούτῳ θαυμάτων, τῶν
in the world the man of-the in it wonders of-the
μὲν θεατὴν ἐσόμενον, τῶν δὲ κύριον, ὡς διὰ μὲν τῆς
indeed (a)-spectator going-to-be of-the and lord so-that through indeed the
ἀπολαύσεως τὴν σύνεσιν τοῦ χορηγοῦντος ἔχειν, διὰ
enjoyment the understanding of-the(-one) supplying to-have through
δὲ τοῦ κάλλους τε καὶ μεγέθους τῶν ὁρωμένων τὴν
and the beauty both and greatness of-the(-things) seen the
ἄῤῥητόν τε καὶ ὑπὲρ λόγον τοῦ πεποιηκότος δύναμιν
unspeakable both and above word of-the(-one) having-made power
ἀνιχνεύειν. Διὰ ταῦτα τελευταῖος μετὰ τὴν κτίσιν
to-track-out for these(-reasons) last after the creation
εἰσήχθη ὁ ἄνθρωπος, οὐχ ὡς ἀπόβλητος ἐν ἐσχάτοις
was-brought-in the man not as rejected among (the)-last
ἀποῤῥιφεὶς, ἀλλ' ὡς ἅμα τῇ γενέσει βασιλεὺς εἶναι τῶν
thrown-away but as at-once with-the birth king to-be of-the

ὑποχειρίων προσήκων. Καὶ ὥσπερ τις ἀγαθὸς ἑστιάτωρ
subjects befitting and just-as some good host
οὐ πρὸ τῆς παρασκευῆς τῶν ἐδωδίμων τὸν ἑστιώμενον
not before the preparation of-the food the guest
εἰσοικίζεται, ἀλλ᾽ εὐπρεπῆ τὰ πάντα παρασκευάσας,
brings-in but seemly the all(-things) having-prepared
καὶ φαιδρύνας τοῖς καθήκουσι κόσμοις τὸν οἶκον, τὴν
and having-brightened with-the proper adornments the house the
κλισίαν, τὴν τράπεζαν, ἐφ᾽ ἑτοίμοις ἤδη τοῖς πρὸς τὴν
couch the table on ready already the(-things) for the
τροφὴν ἐπιτηδείοις, ἐφέστιον ποιεῖται τὸν δαιτυμόνα· κατὰ
nourishment suitable at-the-hearth makes the guest in
τὸν αὐτὸν τρόπον ὁ πλούσιός τε καὶ πολυτελὴς τῆς
the same way the rich both and lavish of-the
φύσεως ἡμῶν ἑστιάτωρ παντοίοις κάλλεσι κατακοσμήσας
nature our host with-all-kinds-of beauties having-adorned
τὴν οἴκησιν, καὶ τὴν μεγάλην ταύτην καὶ παντοδαπῆ
the dwelling and the great this and manifold
πανδαισίαν ἑτοιμασάμενος, οὕτως εἰσάγει τὸν ἄνθρωπον,
banquet having-prepared thus brings-in the man
ἔργον αὐτῷ δοὺς οὐ τὴν κτῆσιν τῶν μὴ προσόντων,
(a)-task to-him giving not the acquisition of-the(-things) not present
ἀλλὰ τὴν ἀπόλαυσιν τῶν παρόντων. Καὶ διὰ τοῦτο
but the enjoyment of-the(-things) present and for this
διπλᾶς αὐτῷ τῆς κατασκευῆς τὰς ἀφορμὰς καταβάλλεται,
twofold for-him of-the constitution the foundations he-lays
τῷ γηΐνῳ τὸ θεῖον ἐγκαταμίξας· ἵνα δι᾽ ἀμφοτέρων
with-the earthy the divine having-mixed so-that through both
συγγενῶς τε καὶ οἰκείως πρὸς ἑκατέραν ἀπόλαυσιν ἔχῃ
kindredly both and familiarly for each enjoyment he-may-have

τοῦ Θεοῦ μὲν διὰ τῆς θειοτέρας φύσεως, τῶν δὲ κατὰ
— *God indeed through the more-divine nature of-the and on*
τὴν γῆν ἀγαθῶν διὰ τῆς ὁμογενοῦς αἰσθήσεως ἀπολαύων.
the earth good(-things) through the cognate sense enjoying

III · MAN MORE HONORABLE THAN CREATION

The rest of creation was made at a word; for man alone God took counsel: "Let us make man in our image." The words show his dignity before he came to be: his archetype, his purpose, and the rule he would hold.

1 Ἄξιον δὲ μηδὲ τοῦτο παριδεῖν ἀθεώρητον, ὅτι
it-is-worth and not-even this to-overlook unexamined that
τοῦ τηλικούτου κόσμου καὶ τῶν κατ᾽ αὐτὸν μερῶν
the so-great world and of-the in it parts
στοιχειωδῶς πρὸς τὴν τοῦ παντὸς σύστασιν ὑποβληθέντων,
as-elements for the of-the universe constitution having-been-laid-down
ἀποσχεδιάζεταί πως ἡ κτίσις ὑπὸ τῆς θείας δυνάμεως
is-improvised somehow the creation by the divine power
ὁμοῦ τῷ προστάγματι ὑφισταμένη. Τῆς δὲ τοῦ ἀνθρώπου
together with-the command subsisting of-the but of-the man
κατασκευῆς βουλὴ προηγεῖται, καὶ προτυποῦται παρὰ τοῦ
making counsel goes-before and is-prefigured by the(-one)
τεχνιτεύοντος διὰ τῆς τοῦ λόγου γραφῆς τὸ ἐσόμενον,
crafting through the of-the word writing the(-thing) going-to-be
καὶ οἷον εἶναι προσήκει, καὶ πρὸς ποῖον ἀρχέτυπον
and what-sort to-be it-befits and to what-sort-of archetype
τὴν ὁμοιότητα φέρειν, καὶ ἐπὶ τίνι γενήσεται, καὶ τί
the likeness to-bear and for what it-will-come-to-be and what
ἐνεργήσει γενόμενον καὶ τίνων ἡγεμονεύσει· πάντα
it-will-do having-come-to-be and over-what(-things) it-will-rule all(-things)

προδιασκοπεῖται ὁ λόγος, ὡς πρεσβυτέραν αὐτὸν τῆς
considers-beforehand the word so-that older he than-the
γενέσεως τὴν ἀξίαν λαχεῖν, πρὶν παρελθεῖν εἰς τὸ εἶναι τὴν
birth the dignity to-obtain before to-pass into the being the
τῶν ὄντων ἡγεμονίαν κτησάμενον. «Εἶπε» γὰρ, φησὶν, «ὁ
of-the beings rule having-acquired said for he-says —
Θεὸς, Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ
God let-us-make man according-to image our and
ὁμοίωσιν, καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης, καὶ
likeness and let-them-rule the fishes of-the sea and
τῶν θηρίων τῆς γῆς, καὶ τῶν πετεινῶν τοῦ οὐρανοῦ, καὶ
the beasts of-the earth and the birds of-the heaven and
τῶν κτηνῶν, καὶ πάσης τῆς γῆς.» Ὢ τοῦ θαύματος! ἥλιος
the cattle and all the earth O the wonder (a)-sun
κατασκευάζεται, καὶ οὐδεμία προηγεῖται βουλή· οὐρανὸς
is-made and no precedes counsel (a)-heaven
ὡσαύτως, ὧν οὐδέν τι τῶν κατὰ τὴν κτίσιν ἴσον
likewise to-which none any of-the(-things) in the creation equal
ἐστὶ, ῥήματι μόνῳ τὸ τοιοῦτον θαῦμα συνίσταται, οὔτε ὅθεν,
is by-word alone the such wonder is-constituted neither whence
οὔτε ὅπως, οὔτε ἄλλο τι τοιοῦτον παρασημηναμένου τοῦ
nor how nor other anything such having-indicated the
λόγου. Οὕτω καὶ τὰ καθ' ἕκαστον πάντα, αἰθὴρ,
word so also the(-things) according-to each all ether
ἀστέρες, ὁ διὰ μέσου ἀὴρ, θάλαττα, γῆ, ζῶα, φυτὰ, πάντα
stars the in between air sea earth animals plants all
λόγῳ πρὸς γένεσιν ἄγεται. Μόνῃ δὲ τῇ τοῦ ἀνθρώπου
by-word to being are-brought only but to-the of-the man
κατασκευῇ περιεσκεμμένως πρόσεισιν ὁ τοῦ παντὸς
making with-consideration approaches the of-the universe
ποιητὴς, ὡς καὶ ὕλην αὐτῷ τῆς συστάσεως προετοιμάσαι,
maker so-as both matter for-him for-the constitution to-prepare-beforehand

καὶ ἀρχετύπῳ τινὶ κάλλει τὴν μορφὴν ὁμοιῶσαι,
and to-archetypal some beauty the form to-liken
καὶ προθέντα τὸν σκοπὸν, οὗ χάριν γενήσεται,
and having-set-before the aim of-which for-the-sake he-will-come-to-be
κατάλληλον αὐτῷ καὶ οἰκείαν ταῖς ἐνεργείαις δημιουργῆσαι
suitable to-him and kindred to-the activities to-fashion
τὴν φύσιν, ἐπιτηδείως πρὸς τὸ προκείμενον ἔχουσαν.
the nature suitably for the proposed(-end) being

IV · MAN MADE FOR RULE

Man's soul shows the royal nature by being its own master and governed by its own will. As a king's image is painted in purple, man is the living image of the King of all, dressed not in purple but in virtue, his scepter immortality, his crown righteousness.

1 Καθάπερ γὰρ ἐν τῷ βίῳ τούτῳ καταλλήλως τῇ χρείᾳ
just-as for in the life this suitably to-the need
σχηματίζεται παρὰ τῶν τεχνιτευόντων τὸ ὄργανον·
is-shaped by the(-ones) crafting the instrument
οὕτως οἷόν τι σκεῦος εἰς βασιλείας ἐνέργειαν ἐπιτήδειον
so as some vessel for of-kingship activity fit
τὴν ἡμετέραν φύσιν ὁ ἀριστοτέχνης ἐδημιούργησε, τοῖς
the our nature the best-artist fashioned by-the
τε κατὰ τὴν ψυχὴν προτερήμασι καὶ αὐτῷ τῷ τοῦ
both according-to the soul advantages and by-very the of-the
σώματος σχήματι τοιοῦτον εἶναι παρασκευάσας, οἷον
body shape such to-be having-prepared as
ἐπιτηδείως πρὸς βασιλείαν ἔχειν. Ἡ μὲν γὰρ ψυχὴ τὸ
fitly for kingship to-be the indeed for soul the
βασιλικόν τε καὶ ἐπηρμένον αὐτόθεν δείκνυσι πόῤῥω
royal both and exalted at-once shows far

τῆς ἰδιωτικῆς ταπεινότητος κεχωρισμένον, ἐκ τοῦ
from-the private lowliness separated from the
ἀδέσποτον αὐτὴν εἶναι καὶ αὐτεξούσιον, ἰδίοις θελήμασιν
masterless it to-be and self-determining by-own wills
αὐτοκρατορικῶς διοικουμένην. Τίνος γὰρ ἄλλου τοῦτο,
autocratically being-directed of-whom for other(-than) this
καὶ οὐχὶ βασιλέως ἐστίν; Καὶ ἔτι πρὸς τούτοις, τὸ τῆς
and not of-(a)-king is-it and still besides these the of-the
δυναστευούσης τῶν πάντων φύσεως εἰκόνα γενέσθαι, οὐδὲν
ruling-over of-the all nature image to-become nothing
ἕτερόν ἐστιν, ἢ εὐθὺς βασιλίδα δημιουργηθῆναι τὴν φύσιν.
other is than at-once royal to-have-been-fashioned the nature
Ὥσπερ γὰρ κατὰ τὴν ἀνθρωπίνην συνήθειαν οἱ
just-as for according-to the human custom the(-ones)
τὰς εἰκόνας τῶν κρατούντων κατασκευάζοντες, τόν τε
the images of-the rulers making the both
χαρακτῆρα τῆς μορφῆς ἀναμάσσονται, καὶ τῇ περιβολῇ
stamp of-the form copy and by-the clothing
τῆς πορφυρίδος τὴν βασιλικὴν ἀξίαν συμπαραγράφουσι,
of-the purple the royal dignity depict-along
καὶ λέγεται κατὰ συνήθειαν καὶ ἡ εἰκὼν, βασιλεύς· οὕτω
and is-called according-to custom also the image king so
καὶ ἡ ἀνθρωπίνη φύσις, ἐπειδὴ πρὸς τὴν ἀρχὴν ἄλλων
also the human nature since for the rule of-others
κατεσκευάζετο, διὰ τῆς πρὸς τὸν βασιλέα τοῦ παντὸς
it-was-made through the to the king of-the universe
ὁμοιότητος, οἷόν τις ἔμψυχος εἰκὼν ἀνεστάθη, κοινωνοῦσα
likeness as some living image was-set-up sharing
τῷ ἀρχετύπῳ καὶ τῆς ἀξίας καὶ τοῦ ὀνόματος· οὐ
with-the archetype both the dignity and the name not
πορφυρίδα περικειμένη, οὐδὲ σκήπτρῳ καὶ διαδήματι τὴν
(a)-purple(-robe) wearing nor by-scepter and diadem the

ἀξίαν ἐπισημαίνουσα (οὐδὲ γὰρ τὸ ἀρχέτυπον ἐν τούτοις
dignity signifying not-even for the archetype in these
ἐστὶν), ἀλλ' ἀντὶ μὲν τῆς ἁλουργίδος τὴν ἀρετὴν
is but instead-of indeed the purple(-robe) the virtue
ἠμφιεσμένη, ὃ δὴ πάντων βασιλικώτατον ἐσθημάτων
clothed-in which indeed of-all most-royal garments
ἐστίν· ἀντὶ δὲ τοῦ σκήπτρου τῇ μακαριότητι τῆς
is instead-of and the scepter on-the blessedness of-the
ἀθανασίας ἐρειδομένη· ἀντὶ δὲ τοῦ βασιλικοῦ διαδήματος
immortality supported instead-of and the royal diadem
τῷ τῆς δικαιοσύνης στεφάνῳ κεκοσμημένη, ὥστε διὰ
with-the of-the righteousness crown adorned so-that through
πάντων ἐν τῷ τῆς βασιλείας ἀξιώματι δείκνυσθαι δι'
all(-things) in the of-the kingship dignity to-be-shown with
ἀκριβείας πρὸς τὸ ἀρχέτυπον κάλλος ὁμοιωθεῖσαν.
exactness to the archetypal beauty having-been-likened

V · THE LIKENESS OF GOD

God's beauty is not of shape or color but of virtue; as a painter brings out a likeness with his colors, God painted man with purity, freedom from passion, and blessedness. Mind and word, love, sight, and hearing in man answer to the Word, the Mind of Christ, and the love that God is.

1 Τὸ δὲ θεῖον κάλλος οὐ σχήματί τινι, καὶ μορφῆς
the and divine beauty not by-shape some and of-form
εὐμοιρίᾳ, διά τινος εὐχροίας ἀγλαΐζεται, ἀλλ' ἐν ἀφράστῳ
comeliness through some fair-color is-made-splendid but in unspeakable
μακαριότητι κατ' ἀρετὴν θεωρεῖται. Ὅσπερ τοίνυν
blessedness according-to virtue is-contemplated just-as therefore
τὰς ἀνθρωπίνας μορφὰς διὰ χρωμάτων τινῶν ἐπὶ τοὺς
the human forms through colors some on the

πίνακας οἱ γραφεῖς μεταφέρουσι, τὰς οἰκείας τε καὶ
panels the painters transfer the proper both and
καταλλήλους βαφὰς ἀπαλείφοντες τῷ μιμήματι, ὡς ἂν
suitable tints applying to-the copy so-that —
δι' ἀκριβείας τὸ ἀρχέτυπον κάλλος μετενεχθείη πρὸς τὸ
with exactness the archetypal beauty may-be-transferred to the
ὁμοίωμα· οὕτω μοι νόει καὶ τὸν ἡμέτερον πλάστην,
likeness so to-me consider also the our molder
οἷόν τισι βαφαῖς τῇ τῶν ἀρετῶν ἐπιβολῇ πρὸς τὸ
as by-some tints by-the of-the virtues laying-on to the
ἴδιον κάλλος τὴν εἰκόνα περιανθίσαντα, ἐν ἡμῖν δεῖξαι τὴν
own beauty the image having-made-bloom in us to-show the
ἰδίαν ἀρχήν. Πολυειδῆ δὲ καὶ ποικίλα τὰ οἱονεὶ χρώματα
own rule many-formed and and varied the as-it-were colors
τῆς εἰκόνος, δι' ὧν ἡ ἀληθινὴ ἀναζωγραφεῖται μορφὴ,
of-the image through which the true is-painted form
οὐκ ἐρύθρημα καὶ λαμπρότης, καὶ ἡ ποιὰ τούτων
not redness and brightness and the particular of-these
πρὸς ἄλληλα μίξις, οὐδέ τινος μέλανος ὑπογραφὴ ὀφρύν
with one-another mixture nor of-some black underdrawing brow
τε καὶ ὀφθαλμοὺς ὑπαλείφουσα, καὶ κατά τινα κρᾶσιν
both and eyes underpainting and in some blending
τὰ κοῖλα τοῦ χαρακτῆρος ὑποσκιάζουσα, καὶ ὅσα
the hollows of-the stamp shading and as-many-as
τοιαῦτα ζωγράφων χεῖρες ἐπετεχνήσαντο· ἀλλ' ἀντὶ
such painters' hands contrived but instead-of
τούτων καθαρότης, ἀπάθεια, μακαριότης, κακοῦ παντὸς
these purity impassibility blessedness from-evil all
ἀλλοτρίωσις, καὶ ὅσα τοῦ τοιούτου γένους ἐστὶ, δι'
estrangement and as-many-as of-the such kind are through
ὧν μορφοῦται τοῖς ἀνθρώποις ἡ πρὸς τὸ Θεῖον ὁμοίωσις.
which is-formed in-the men the to the Divine likeness

Τοιούτοις ἄνθεσιν ὁ δημιουργὸς τῆς ἰδίας εἰκόνος τὴν
with-such flowers the craftsman of-the own image the
ἡμετέραν διεχάραξε φύσιν. Εἰ δὲ καὶ τὰ ἄλλα συνεξετάζοις,
our engraved nature if and also the others you-examine-together
δι' ὧν τὸ θεῖον κάλλος χαρακτηρίζεται· εὑρήσεις καὶ
through which the divine beauty is-characterized you-will-find also
πρὸς ἐκεῖνα δι' ἀκριβείας σωζομένην ἐν τῇ καθ' ἡμᾶς
with-respect-to those with exactness preserved in the among us
εἰκόνι τὴν ὁμοιότητα. Νοῦς καὶ λόγος ἡ θειότης ἐστίν· ἐν
image the likeness mind and word the Godhead is in
ἀρχῇ τε γὰρ ἦν ὁ Λόγος. Καὶ οἱ προφῆται κατὰ
(the)-beginning both for was the Word and the prophets according-to
Παῦλον νοῦν Χριστοῦ ἔχουσι, τὸν ἐν αὐτοῖς λαλοῦντα.
Paul (the)-mind of-Christ have the(-one) in them speaking
Οὐ πόῤῥω τούτων καὶ τὸ ἀνθρώπινον. Ὁρᾷς ἐν σεαυτῷ καὶ
not far from-these also the human you-see in yourself both
τὸν λόγον, καὶ διάνοιαν, μίμημα τοῦ ὄντως νοῦ τε καὶ
the word and thought (an)-imitation of-the really mind both and
λόγου. Ἀγάπη πάλιν ὁ Θεὸς, καὶ ἀγάπης πηγή. Τοῦτο
word love again — God and of-love (the)-spring this
γάρ φησιν Ἰωάννης ὁ μέγας, ὅτι «Ἀγάπη ἐκ τοῦ
for says John the great that love (is)-from —
Θεοῦ·» καὶ, «Ὁ Θεὸς ἀγάπη ἐστί·» τοῦτο καὶ ἡμέτερον
God and — God love is this also our
πεποίηται πρόσωπον ὁ τῆς φύσεως πλάστης. «Ἐν τούτῳ»
has-made face the of-the nature molder in this
γὰρ, φησὶ, «γνώσονται πάντες, ὅτι μαθηταί μου ἐστὲ, ἐὰν
for he-says will-know all that disciples my you-are if
ἀγαπᾶτε ἀλλήλους.» Οὐκοῦν μὴ παρούσης ταύτης, ἅπας ὁ
you-love one-another therefore not being-present this all the
χαρακτὴρ τῆς εἰκόνος μεταπεποίηται. Πάντα ἐπιβλέπει, καὶ
stamp of-the image has-been-transformed all(-things) looks-upon and

πάντα ἐπακούει τὸ Θεῖον, καὶ πάντα διερευνᾶται. Ἔχεις
all(-things) hears the Divine and all(-things) searches-out you-have
καὶ σὺ τὴν δι᾽ ὄψεως καὶ ἀκοῆς τῶν ὄντων ἀντίληψιν,
also you the through sight and hearing of-the beings apprehension
καὶ τὴν ζητητικήν τε καὶ διερευνητικὴν τῶν ὄντων διάνοιαν.
and the inquiring both and searching of-the beings thought

VI · THE MIND AND THE SENSES

Let no one think God grasps things by many separate powers; even in man the apprehending power is not many, but one mind works through the different senses. Gregory turns this against the Anomoeans: if the Son were unlike the Father, man could not be one image of the Three, made "in our image."

Καί με μηδεὶς οἰέσθω καθ᾽ ὁμοιότητα τῆς ἀνθρωπίνης 1
and me let-no-one suppose by likeness of-the human
ἐνεργείας ἐν διαφόροις δυνάμεσι τὸ Θεῖον λέγειν τῶν ὄντων
activity by different powers the Divine to-say the beings
ἐφάπτεσθαι. Οὐ γάρ ἐστι δυνατὸν ἐν τῇ ἁπλότητι τῆς
to-lay-hold-of not for it-is possible in the simplicity of-the
θειότητος τὸ ποικίλον τε καὶ πολυειδὲς τῆς ἀντιληπτικῆς
Godhead the varied both and multiform of-the apprehending
ἐνεργείας κατανοῆσαι. Οὐδὲ γὰρ ἡμῖν πολλαί τινές εἰσιν αἱ
activity to-perceive not-even for in-us many some are the
ἀντιληπτικαὶ τῶν πραγμάτων δυνάμεις, εἰ καὶ πολυτρόπως
apprehending of-the things powers if even in-many-ways
διὰ τῶν αἰσθήσεων τῶν κατὰ ζωὴν ἐφαπτώμεθα.
through the senses the(-things) in life we-lay-hold-of
Μία γάρ τίς ἐστι δύναμις, αὐτὸς ὁ ἐγκείμενος νοῦς,
one for some is power itself the indwelling mind
ὁ δι᾽ ἑκάστου τῶν αἰσθητηρίων διεξιὼν, καὶ τῶν
the(-one) through each of-the sense-organs passing and the

ὄντων ἐπιδρασσόμενος. Οὗτος θεωρεῖ διὰ τῶν ὀφθαλμῶν
beings grasping this beholds through the eyes
τὸ φαινόμενον· οὗτος συνιεῖ διὰ τῆς ἀκοῆς τὸ
the(-thing) appearing this understands through the hearing the(-thing)
λεγόμενον, ἀγαπᾷ τε τὸ κατευθύμιον, καὶ τὸ μὴ καθ᾽
said loves both the agreeable and the(-thing) not in
ἡδονὴν ἀποστρέφεται, καὶ τῇ χειρὶ χρῆται πρὸς τὸ ὅ
pleasure turns-from and the hand uses for the that
τι βούλεται, κρατῶν δι᾽ αὐτῆς καὶ ἀπωθούμενος ἅπερ
which it-wishes holding through it and pushing-away whatever
ἂν λυσιτελεῖν κρίνῃ, τῇ τοῦ ὀργάνου συνεργίᾳ εἰς τοῦτο
— to-be-profitable it-judges with-the of-the instrument cooperation for this
συγχρώμενος. Εἰ τοίνυν ἐν τῷ ἀνθρώπῳ κἂν διάφορα
making-use if therefore in the man even-if different
τύχῃ τὰ πρὸς αἴσθησιν κατεσκευασμένα παρὰ τῆς
happen-to-be the for sense made by the
φύσεως ὄργανα, ὁ διὰ πάντων ἐνεργῶν καὶ κινούμενος
nature instruments the(-one) through all working and moving
καὶ καταλλήλως ἑκάστῳ πρὸς τὸ προκείμενον κεχρημένος,
and suitably each for the proposed(-end) using
εἷς ἐστι καὶ ὁ αὐτὸς, ταῖς διαφοραῖς τῶν ἐνεργειῶν οὐ
one is and the same by-the differences of-the activities not
συνεξαλλάσσων τὴν φύσιν· πῶς ἄν τις ἐπὶ τοῦ Θεοῦ
changing-with the nature how — one in-the-case-of — God
διὰ τῶν ποικίλων δυνάμεων τὸ πολυμερὲς τῆς οὐσίας
through the various powers the many-partedness of-the being
κατοπτεύσειεν; «Ὁ» γὰρ «πλάσας τὸν ὀφθαλμὸν,» καθώς
descry the(-one) for having-formed the eye as
φησιν ὁ Προφήτης, καὶ «ὁ φυτεύσας τὸ οὖς,» πρὸς
says the Prophet and the(-one) having-planted the ear by
τὰ ἐν αὐτῷ παραδείγματα τὰς ἐνεργείας ταύτας οἱόν
the in himself patterns the activities these as-it-were

τινας γνωριστικοὺς χαρακτῆρας τῇ φύσει τῶν ἀνθρώπων
some distinguishing stamps on-the nature of-the men
ἐνεσημήνατο. «Ποιήσωμεν» γὰρ, φησὶν, «ἄνθρωπον κατ'
imprinted let-us-make for he-says man according-to
εἰκόνα ἡμετέραν.» Ἀλλὰ ποῦ μοι τῶν Ἀνομοίων ἡ αἵρεσις;
image our but where to-me of-the Anomoeans the heresy
τί πρὸς τὴν τοιαύτην ἐροῦσι φωνήν; πῶς διασώσουσιν ἐν
what to the such will-they-say saying how will-they-preserve in
τοῖς εἰρημένοις τοῦ δόγματος αὐτῶν τὴν κενότητα; ἆρα
the(-things) said of-the doctrine their the emptiness then
δυνατὸν εἶναι φήσουσι, μίαν εἰκόνα διαφόροις ὁμοιωθῆναι
possible to-be will-they-say one image to-different to-be-likened
μορφαῖς; Εἰ ἀνόμοιος κατὰ τὴν φύσιν τῷ Πατρὶ ὁ
forms if unlike in the nature to-the Father the
Υἱὸς, πῶς μίαν κατασκευάζει τῶν διαφόρων φύσεων τὴν
Son how one makes of-the different natures the
εἰκόνα; Ὁ γὰρ, «Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα
image the(-one) for let-us-make man according-to image
ἡμετέραν,» εἰπὼν, καὶ διὰ τῆς πληθυντικῆς σημασίας
our having-said and through the plural signification
τὴν ἁγίαν Τριάδα δηλώσας, οὐκ ἂν τῆς εἰκόνος μοναδικῶς
the holy Trinity having-shown not — of-the image singularly
ἐπεμνήσθη, εἴπερ ἀνομοίως ἔχοι πρὸς ἄλληλα τὰ
would-have-made-mention if-indeed unlike were toward one-another the
ἀρχέτυπα. Οὐ γὰρ ἦν δυνατὸν τῶν ἀλλήλοις μὴ
archetypes not for it-was possible of-the(-things) with-one-another not
συμβαινόντων εἰς ἓν ἀναδειχθῆναι ὁμοίωμα· ἀλλ' εἰ διάφοροι
agreeing into one to-be-shown likeness but if different
ἦσαν αἱ φύσεις, διαφόρους πάντως καὶ τὰς εἰκόνας αὐτῶν
were the natures different wholly also the images of-them
ἐνεστήσατο, τὴν κατάλληλον ἑκάστῃ δημιουργήσας. Ἀλλ'
he-would-have-set-up the suitable to-each having-fashioned but

ἐπειδὴ μία μὲν ἡ εἰκὼν, οὐχ ἓν δὲ τὸ τῆς εἰκόνος ἀρχέτυπον·
since one indeed the image not one but the of-the image archetype
τίς οὕτως ἔξω διανοίας ἐστὶν ὡς ἀγνοεῖν, ὅτι τὰ τῷ
who so outside understanding is as to-not-know that the(-things) to-the
ἑνὶ ὁμοιούμενα, καὶ πρὸς ἄλληλα πάντως ὁμοίως ἔχει; Διὰ
one being-likened also to one-another wholly alike are for
τοῦτό φησι, τάχα τὴν κακίαν ταύτην ἐν τῇ κατασκευῇ τῆς
this he-says perhaps the wickedness this in the making of-the
ἀνθρωπίνης ζωῆς ὁ λόγος ὑποτεμνόμενος, «Ποιήσωμεν
human life the word cutting-off-beforehand let-us-make
ἄνθρωπον κατ' εἰκόνα καὶ ὁμοίωσιν ἡμετέραν.»
man according-to image and likeness our

VII · WHY MAN WAS BORN UNARMED

Man is born naked, without horn, claw, or coat, slower than the swift and smaller than the large. The lack is his means to rule: needing the beasts, he tames the horse, keeps sheep for wool, yokes the ox and uses the dog, and makes iron his horn and claw.

1 Ἀλλὰ τί βούλεται τὸ τοῦ σχήματος ὄρθιον; Τί δὲ οὐχὶ
but what means the of-the shape upright why and not
συμφυεῖς εἰσιν αἱ πρὸς τὸν βίον δυνάμεις τῷ σώματι;
grown-with are the for the life powers with-the body
ἀλλὰ γυμνὸς μὲν τῶν φυσικῶν σκεπασμάτων, ἄοπλος
but naked indeed of-the natural coverings unarmed
δέ τις καὶ πένης ὁ ἄνθρωπος, καὶ τῶν πρὸς τὴν
and some and poor the man and of-the(-things) for the
χρείαν ἐνδεὴς ἁπάντων ἐπὶ τὸν βίον παράγεται, ἐλεεῖσθαι
need lacking all into the life is-brought to-be-pitied
μᾶλλον ἢ μακαρίζεσθαι κατὰ τὸ φαινόμενον ἄξιος, οὐ
rather than to-be-called-blessed according-to the appearance worthy not

προβολαῖς κεράτων καθωπλισμένος, οὐκ ὀνύχων ἀκμαῖς,
with-projections of-horns armed not of-claws with-points
οὐχ ὁπλαῖς, ἢ ὀδοῦσιν, ἤ τινι κέντρῳ θανατηφόρον ἰὸν
not with-hoofs or teeth or some sting (a)-deadly poison
ἐκ φύσεως ἔχοντι, οἷα δὴ τὰ πολλὰ τῶν ζώων ἐν
by nature having such-as indeed the most of-the animals in
ἑαυτοῖς πρὸς τὴν τῶν λυπούντων ἄμυναν κέκτηται·
themselves for the of-the(-things) harming defense have-acquired
οὐ τῇ τῶν τριχῶν περιβολῇ τὸ σῶμα καλύπτεται·
not by-the of-the hairs covering the body is-covered
καίτοιγε ἴσως τὸν εἰς ἀρχὴν τῶν ἄλλων προτεταγμένον,
and-yet perhaps the(-one) for rule of-the others set
οἰκείοις ὅπλοις ἔδει περιπεφράχθαι παρὰ τῆς φύσεως,
with-own weapons it-were-needful to-be-fenced-about by the nature
ὡς ἂν μὴ τῆς παρ᾽ ἑτέρων ἐπικουρίας πρὸς τὴν ἰδίαν
so-that — not of-the from others help for the own
ἀσφάλειαν δέοιτο. Νυνὶ δὲ λέων μὲν, καὶ σῦς, καὶ
safety he-should-need now but (the)-lion indeed and boar and
τίγρις, καὶ πάρδαλις, καὶ εἴ τι τοιοῦτον ἕτερον,
tiger and leopard and if anything such other
ἀρκοῦσαν ἔχει πρὸς σωτηρίαν τὴν ἐκ φύσεως δύναμιν.
sufficient has for safety the from nature power
Καὶ τῷ ταύρῳ μὲν τὸ κέρας, καὶ τῷ λαγωῷ τὸ
and to-the bull indeed the horn and to-the hare the
τάχος, καὶ τῇ δορκάδι τὸ πήδημα καὶ τὸ κατ᾽ ὀφθαλμὸν
swiftness and to-the gazelle the leap and the in eye
ἀσφαλὲς, καὶ ἄλλῳ τινὶ ζώῳ τὸ μέγεθος, καὶ ἑτέροις
sure(-sight) and to-other some animal the size and to-others
ἡ προνομαία, καὶ τοῖς πετεινοῖς τὸ πτερὸν, καὶ τῇ
the trunk and to-the birds the wing and to-the
μελίσσῃ τὸ κέντρον, καὶ πᾶσι πάντως ἕν τι εἰς
bee the sting and to-all wholly one something for

σωτηρίαν παρὰ τῆς φύσεως ἐμπέφυκε· μόνος δὲ πάντων
safety from the nature has-grown-in alone and of-all
ὁ ἄνθρωπος τῶν μὲν ταχυδρομούντων ἀργότερος, τῶν
the man than-the indeed swift-running slower than-the
δὲ πολυσαρκούντων βραχύτερος, τῶν δὲ τοῖς συμφύτοις
and much-fleshed smaller than-the and with-the inborn
ὅπλοις ἠσφαλισμένων εὐαλωτότερος. Καὶ πῶς, ἐρεῖ τις,
weapons secured easier-to-catch and how will-say someone
ὁ τοιοῦτος τὴν ἀρχὴν τὴν κατὰ πάντων κεκλήρωται; Ἀλλ'
the such(-one) the rule the over all has-obtained-by-lot but
οὐδὲν οἶμαι χαλεπὸν δεῖξαι, ὅτι τὸ δοκοῦν ἐπιδεὲς τῆς
nothing I-think hard to-show that the seeming lack of-the
φύσεως ἡμῶν, ἀφορμὴ πρὸς τὸ κρατεῖν τῶν ὑποχειρίων
nature our (a)-starting-point for the to-rule over-the subjects
ἐστίν. Εἰ γὰρ οὕτω δυνάμεως εἶχεν ὁ ἄνθρωπος, ὡς
is if for so of-power had the man as
τῇ μὲν ὠκύτητι παρατρέχειν τὸν ἵππον, ἄτριπτον δὲ
by-the indeed swiftness to-outrun the horse unworn and
ὑπὸ στερρότητος ἔχειν τὸν πόδα, ὁπλαῖς τισιν ἢ χηλαῖς
through hardness to-have the foot by-hoofs some or claws
ἐρειδόμενον, κέρατα δὲ καὶ κέντρα καὶ ὄνυχας ἐν ἑαυτῷ
supported horns and and stings and claws in himself
φέρειν· πρῶτον μὲν θηριώδης τις ἂν ἦν, καὶ
to-carry first indeed bestial some — he-would-have-been and
δυσάντητος, τοιούτων αὐτοῦ τῷ σώματι συμπεφυκότων.
hard-to-face such(-things) his on-the body having-grown-together
Ἔπειτα δὲ παρεῖδεν ἂν τὴν τῶν ἄλλων ἀρχὴν,
then and he-would-have-disregarded — the of-the others rule
οὐδὲν τῆς συνεργίας τῶν ὑποχειρίων δεόμενος.
nothing of-the cooperation of-the subjects needing

Νυνὶ δὲ τούτου χάριν ἐφ᾽ ἕκαστον τῶν ὑπεζευγμένων
now but for-this sake to each of-the(-ones) yoked-under
ἡμῖν αἱ τοῦ βίου χρεῖαι κατεμερίσθησαν, ὡς ἀναγκαίαν
to-us the of-the life needs were-distributed so-as necessary
ποιεῖν τὴν κατ᾽ ἐκείνων ἀρχήν. Τὸ μὲν βραδὺ τοῦ
to-make the over them rule the indeed slow of-the
σώματος δυσκίνητον, τὸν ἵππον τῇ χρείᾳ προσήγαγέ τε
body hard-to-move the horse to-the need brought both
καὶ ἐδαμάσατο. Ἡ δὲ τῆς σαρκὸς γυμνότης ἀναγκαίαν
and tamed the and of-the flesh nakedness necessary
τὴν τῶν προβάτων ἐπιστασίαν ἐποίησεν, ἐκ τῆς ἐτησίου
the of-the sheep oversight made from the yearly
τῶν ἐρίων φορᾶς τῆς ἡμετέρας φύσεως ἀναπληροῦσαν
of-the wool yield of-the our nature filling-up
τὸ λεῖπον. Τὸ δὲ τὰς ἀφορμὰς ἡμῖν τὰς πρὸς τὸν βίον
the lack the and the resources for-us the for the life
καὶ ἐξ ἑτέρων εἰσάγεσθαι, τὰ ἀχθοφόρα τῶν ζώων ταῖς
also from others to-be-brought-in the burden-bearing of-the animals to-the
τοιαύταις ὑπηρεσίαις ὑπέζευξεν. Ἀλλὰ μὴν τὸ μὴ δύνασθαι
such services yoked-under but surely the not to-be-able
καθ᾽ ὁμοιότητα τῶν βοσκημάτων ποηφαγεῖν, ὑποχείριον
in likeness of-the cattle to-eat-grass subject
τῷ βίῳ τὸν βοῦν ἀπειργάσατο, τοῖς ἰδίοις πόνοις τὴν
to-the life the ox made with-the own labors the
ζωὴν ἡμῖν ἐξευμαρίζοντα. Ἐπεὶ δὲ καὶ ὀδόντων καὶ
life for-us easing since and both teeth and
δήγματος ἦν χρεία πρὸς τὸ καταγωνίζεσθαί τινα τῶν
biting there-was need for the overpowering some of-the
ἄλλων ζώων, διὰ τῆς τῶν ὀδόντων βλάβης, παρέσχεν
other animals through the of-the teeth harm provided
ὁ κύων μετὰ τοῦ τάχους τὴν ἰδίαν γένυν τῇ ἡμετέρᾳ
the dog with the swiftness the own jaw to-the our

χρείᾳ, οἷόν τις ἔμψυχος μάχαιρα τῷ ἀνθρώπῳ γενόμενος.
need as some living knife to-the man having-become
Κεράτων δὲ προβολῆς καὶ ὀνύχων ἀκμῆς ἰσχυρότερός
of-horns and projection and of-claws point stronger
τε καὶ τομώτερος ἐπινενόηται τοῖς ἀνθρώποις ὁ σίδηρος,
both and sharper has-been-devised by-the men the iron
οὐκ ἀεὶ συμπεφυκὼς ἡμῖν, ὥσπερ τοῖς θηρίοις ἐκεῖνα,
not always grown-with us as with-the beasts those(-things)
ἀλλ᾽ ἐπὶ καιροῦ συμμαχήσας, τὸ λοιπὸν ἐφ᾽ ἑαυτοῦ
but for (the)-occasion having-fought-alongside the rest(-of-the-time) by itself
μένει. Καὶ ἀντὶ τῆς τοῦ κροκοδείλου φωλίδος, ἔστι
remains and instead-of the of-the crocodile scale-armor it-is(-possible)
μὲν καὶ αὐτὸν ἐκεῖνον ὅπλον ποιήσασθαι, κατὰ καιρὸν
indeed even itself that (a)-weapon to-make in season
τὴν δορὰν περιθέμενον. Εἰ δὲ μὴ, σχηματίζεται καὶ πρὸς
the hide having-put-on if but not is-shaped also for
τοῦτο παρὰ τῆς τέχνης ὁ σίδηρος, ὃς ἐπὶ καιροῦ πρὸς
this by the art the iron which for (an)-occasion for
τὸν πόλεμον ὑπηρετήσας, πάλιν ἐλεύθερον τοῦ ἄχθους
the war having-served again free of-the burden
ἐπ᾽ εἰρήνης τὸν ὁπλίτην κατέλιπεν. Ὑπηρετεῖ δὲ τῷ βίῳ
in peace the soldier left serves and to-the life
καὶ τὸ πτερὸν τῶν ὀρνέων, ὡς μηδὲ τοῦ πτηνοῦ
also the wing of-the birds so-that not-even from-the winged
τάχους δι᾽ ἐπινοίας ἡμᾶς ἀπολείπεσθαι. Τὰ μὲν γὰρ
swiftness through contrivance we be-left-behind the(-ones) indeed for
ἐξ αὐτῶν τιθασσὰ γίνεται, καὶ συνεργεῖ τοῖς θηρεύουσι·
of them tame become and work-with the(-ones) hunting
τὰ δὲ δι᾽ ἐκείνων ταῖς χρείαις ἡμῶν δι᾽ ἐπινοίας
the(-ones) and through those to-the needs our through contrivance
ὑπάγεται. Ἀλλὰ καὶ πτερόεντας ἡμῖν τοὺς ὀϊστοὺς
are-brought-under but also winged for-us the arrows

ἡ τέχνη δι᾽ ἐπινοίας ποιησαμένη, τὸ πτηνὸν τάχος
the art through contrivance having-made the winged swiftness
ταῖς ἡμετέραις χρείαις διὰ τοῦ τόξου χαρίζεται. Τὸ δὲ
to-the our needs through the bow grants the and
εὐπαθεῖς καὶ εὐτρίπτους ἡμῖν πρὸς τὴν πορείαν εἶναι τὰς
tender and easily-worn for-us for the journey to-be the
βάσεις, ἀναγκαίαν ποιεῖ τὴν ἐκ τῶν ὑποχειρίων συνεργίαν.
feet necessary makes the from the subjects cooperation
Ἐκεῖθεν γάρ ἐστι τοῖς ποσὶ περιαρμόσαι τὰ πέδιλα.
from-there for it-is(-possible) for-the feet to-fit-round the sandals

VIII · UPRIGHT, WITH HANDS FOR SPEECH

Man stands upright and looks to heaven, a royal sign; his forelimbs became hands. The hands free the mouth for speech, since a beast's mouth is shaped for grazing. Gregory finds in Moses' order of creation three kinds of soul, nourishing, sensitive, and rational, the last including the others, so that man came last as the perfect.

Ὄρθιον δὲ τῷ ἀνθρώπῳ τὸ σχῆμα, καὶ πρὸς τὸν 1
upright and for-the man (is)-the shape and toward the
οὐρανὸν ἀνατείνεται, καὶ ἄνω βλέπει. Ἀρχικὰ καὶ ταῦτα,
heaven stretches-up and up looks of-rule and these(-things)
καὶ τὴν βασιλικὴν ἀξίαν ἐπισημαίνονται. Τὸ γὰρ μόνον
and the royal dignity signify the for only
ἐν τοῖς οὖσι τοιοῦτον εἶναι τὸν ἄνθρωπον, τοῖς δὲ
among the beings such to-be the man for-the and
ἄλλοις ἅπασι πρὸς τὸ κάτω νενευκέναι τὰ σώματα, σαφῶς
others all toward the below to-have-bent the bodies clearly
δείκνυσι τὴν τῆς ἀξίας διαφορὰν, τῶν τε ὑποκυπτόντων
shows the of-the dignity difference of-the(-ones) both stooping
τῇ δυναστείᾳ, καὶ τῆς ὑπερανεστώσης αὐτῶν ἐξουσίας.
to-the dominion and of-the towering-over them authority

Τοῖς μὲν γὰρ ἄλλοις ἅπασι τὰ ἔμπροσθεν κῶλα τοῦ
for-the indeed for others all the front limbs of-the
σώματος πόδες εἰσὶ, διότι τὸ κεκυφὸς ἐδεῖτο πάντως τοῦ
body feet are because the bent needed wholly the
ὑπερείδοντος· ἐπὶ δὲ τῆς τοῦ ἀνθρώπου κατασκευῆς χεῖρες
support in but the of-the man making hands
τὰ κῶλα ἐγένοντο. Τοῦ γὰρ ὀρθίου σχήματος αὐτάρκης
the limbs became of-the for upright shape sufficient
ἦν πρὸς τὴν χρείαν μία βάσις, διπλοῖς ποσὶν ἐν ἀσφαλείᾳ
was for the need one base on-two feet in safety
τὴν στάσιν ἐρείδουσα. Ἄλλως δὲ καὶ τῇ τοῦ λόγου χρείᾳ
the standing supporting otherwise and also to-the of-the speech need
συνεργός ἐστιν ἡ τῶν χειρῶν ὑπουργία. Καί τις ἴδιον
(a)-fellow-worker is the of-the hands service and someone proper
τῆς λογικῆς φύσεως τὴν τῶν χειρῶν ὑπηρεσίαν εἰπὼν,
of-the rational nature the of-the hands ministry having-called
οὐ τοῦ παντὸς ἁμαρτήσεται, οὐ μόνον πρὸς τὸ κοινὸν
not of-the whole will-miss not only to the common
τοῦτο καὶ πρόχειρον ἀποτρέχων τῇ διανοίᾳ, ὅτι γράμμασι
this and obvious running-off in-the thought that by-letters
τὸν λόγον διὰ τῆς τῶν χειρῶν εὐφυΐας ἐνσημαινόμεθα
the word through the of-the hands dexterity we-signify
(ἔστι μὲν γὰρ οὐδὲ τοῦτο λογικῆς χάριτος ἄμοιρον, τὸ
is indeed for not-even this of-rational grace without-share the
φθέγγεσθαι διὰ γραμμάτων ἡμᾶς, καὶ τρόπον τινὰ διὰ
to-utter through letters us and in-manner some through
χειρὸς διαλέγεσθαι, τοῖς τῶν στοιχείων χαρακτῆρσι τὰς
(the)-hand to-converse by-the of-the letters characters the
φωνὰς διασώζοντας)· ἀλλ᾽ ἐγὼ πρὸς ἕτερον βλέπων,
sounds preserving but I to other(-thing) looking
συνεργεῖν φημι τὰς χεῖρας τῇ ἐκφωνήσει τοῦ λόγου·
to-work-with I-say the hands with-the utterance of-the speech

μᾶλλον δὲ πρὶν περὶ τούτων διεξετάσαι, τὸν παρεθέντα
rather but before about these to-examine the passed-over
λόγον κατανοήσωμεν. Μικροῦ γὰρ ἡμᾶς τὸ κατὰ τὴν
account let-us-consider (by)-a-little for us the(-thing) about the
τάξιν τῶν γεγονότων διέλαθεν· τίνος χάριν προηγεῖται
order of-the(-things) made escaped for-what sake goes-first
μὲν ἡ βλάστη τῶν ἐκ τῆς γῆς φυομένων, ἐπιγίνεται
indeed the sprouting of-the(-things) from the earth growing comes-after
δὲ τὰ ἄλογα τῶν ζώων, καὶ οὕτω μετὰ τὴν κατασκευὴν
and the irrational of-the animals and so after the making
τούτων ὁ ἄνθρωπος. Τάχα γὰρ οὐ μόνον τὸ ἐκ τοῦ
of-these the man perhaps for not only the(-thing) from the
προχείρου νοούμενον διὰ τούτου μανθάνομεν, ὅτι τῶν
obvious understood through this we-learn that the
ζώων ἕνεκεν ἡ πόα χρήσιμος ἐφάνη τῷ κτίσαντι,
animals for-the-sake-of the grass useful appeared to-the(-one) having-created
διὰ δὲ τὸν ἄνθρωπον τὰ βοτά· οὗ χάριν πρὸ
for-the-sake-of and the man the cattle for-which reason before
μὲν τῶν βοσκημάτων, ἐκείνων τροφή, πρὸ δὲ τοῦ
indeed the cattle their food before and the
ἀνθρώπου τὸ ὑπηρετεῖν μέλλον τῇ ἀνθρωπίνῃ ζωῇ.
man the(-thing) to-serve going-to with-the human life
Ἀλλ' ἐμοὶ δοκεῖ δόγμα τι τῶν κεκρυμμένων παραδηλοῦν
but to-me seems (a)-doctrine some of-the hidden(-ones) to-indicate
διὰ τούτων ὁ Μωϋσῆς, καὶ τὴν περὶ ψυχῆς φιλοσοφίαν
through these — Moses and the about soul philosophy
δι' ἀποῤῥήτων παραδιδόναι, ἣν ἐφαντάσθη μὲν καὶ
through secret(-words) to-hand-down which imagined indeed also
ἡ ἔξωθεν παίδευσις, οὐ μὴν τηλαυγῶς κατενόησε.
the outside learning not however clearly understood

Διδάσκει γὰρ ἡμᾶς διὰ τούτων ὁ λόγος, ἐν τρισὶ
teaches for us through these the word in three
διαφοραῖς τὴν ζωτικὴν καὶ ψυχικὴν δύναμιν θεωρεῖσθαι.
differences the vital and psychic power to-be-contemplated
Ἡ μὲν γάρ τίς ἐστιν αὐξητική τε μόνον καὶ θρεπτικὴ,
the(-one) indeed for some is growing both only and nourishing
τὸ κατάλληλον εἰς προσθήκην τῶν τρεφομένων
the(-thing) suitable for increase of-the(-things) nourished
προσάγουσα, ἣ φυσικὴ λέγεται, καὶ περὶ τὰ φυτὰ
bringing which natural is-called and about the plants
θεωρεῖται. Ἔστι γὰρ καὶ ἐν τοῖς φυομένοις ζωτικήν
is-seen it-is(-possible) for also in the growing(-things) vital
τινα δύναμιν αἰσθήσεως ἄμοιρον κατανοῆσαι. Ἕτερον δὲ
some power of-sense without-share to-perceive another and
παρὰ τοῦτο ζωῆς εἶδός ἐστιν, ὃ καὶ τοῦτο ἔχει, καὶ τὸ
besides this of-life kind is which both this has and the
κατ᾽ αἴσθησιν οἰκονομῆσαι προσείληφεν, ὅπερ ἐν τῇ φύσει
by sense to-govern has-taken-on-besides which in the nature
τῶν ἀλόγων ἐστίν. Οὐ γὰρ μόνον τρέφεται καὶ αὔξεται,
of-the irrational(-beasts) is not for only is-nourished and grows
ἀλλὰ καὶ τὴν αἰσθητικὴν ἐνέργειάν τε καὶ ἀντίληψιν ἔχει.
but also the sentient activity both and apprehension has
Ἡ δὲ τελεία ἐν σώματι ζωὴ ἐν τῇ λογικῇ, τῇ ἀνθρωπίνῃ
the and perfect in body life in the rational the human
λέγω, καθορᾶται φύσει, τρεφομένη τε καὶ αἰσθανομένη,
I-mean is-seen nature nourished both and perceiving
καὶ λόγου μετέχουσα, καὶ νῷ διοικουμένη. Γένοιτο δ᾽
and of-reason partaking and by-mind governed might-be and
ἂν ἡμῖν τοιαύτη τις ἡ τοῦ λόγου διαίρεσις· Τῶν ὄντων
— for-us such some the of-the account division of-the beings
τὸ μέν τι νοητὸν, τὸ δὲ σωματικὸν πάντως
the(-one) indeed something (is)-intelligible the(-other) and bodily wholly

ἐστίν. Ἀλλὰ τοῦ μὲν νοητοῦ παρείσθω νῦν ἡ πρὸς
is but of-the indeed intelligible let-be-passed-over now the into
τὰ οἰκεῖα τομή· οὐ γὰρ τούτων ὁ λόγος.
the proper(-classes) division not for of-these (is)-the account
Τοῦ δὲ σωματικοῦ τὸ μὲν ἄμοιρον καθόλου ζωῆς, 2
of-the and bodily the(-one) indeed without-share at-all of-life
τὸ δὲ μετέχει ζωτικῆς ἐνεργείας. Πάλιν τοῦ ζωτικοῦ
the(-other) and shares-in vital activity again of-the living
σώματος τὸ μὲν αἰσθήσει συζῇ, τὸ δὲ ἀμοιρεῖ τῆς
body the(-one) indeed with-sense lives the(-other) and has-no-share of-the
αἰσθήσεως. Εἶτα τὸ αἰσθητικὸν τέμνεται πάλιν εἰς λογικόν
sense then the sentient is-cut again into rational
τε καὶ ἄλογον. Διὰ τοῦτο πρῶτον μετὰ τὴν ἄψυχον
both and irrational because-of this first after the soulless
ὕλην οἷον ὑποβάθραν τινὰ τῆς τῶν ἐμψύχων ἰδέας τὴν
matter as (a)-foundation some of-the of-the ensouled form the
φυσικὴν ταύτην ζωὴν συστῆναι λέγει ὁ νομοθέτης,
natural this life to-have-been-constituted says the lawgiver
ἐν τῇ τῶν φυτῶν βλάστῃ προϋποστᾶσαν· εἶθ' οὕτως
in the of-the plants sprouting having-pre-existed then thus
ἐπάγει τῶν κατ' αἴσθησιν διοικουμένων τὴν γένεσιν.
he-brings-in of-the(-things) by sense governed the origin
Καὶ ἐπειδὴ κατὰ τὴν αὐτὴν ἀκολουθίαν τῶν διὰ 3
and since according-to the same sequence of-the(-things) through
σαρκὸς τὴν ζωὴν εἰληχότων τὰ μὲν αἰσθητικά, καὶ
flesh the life having-obtained the(-ones) indeed sentient even
δίχα τῆς νοερᾶς φύσεως ἐφ' ἑαυτῶν εἶναι δύναται, τὸ
apart-from the intellectual nature by themselves to-be can the
δὲ λογικὸν οὐκ ἂν ἑτέρως γένοιτο ἐν σώματι, εἰ μὴ
but rational not — otherwise could-come-to-be in (a)-body if not
τῷ αἰσθητῷ συγκραθείη· διὰ τοῦτο τελευταῖος μετὰ
with-the sentient it-be-blended because-of this last after

τὰ βλαστήματα καὶ τὰ βοτὰ κατεσκευάσθη ὁ ἄνθρωπος,
the plants and the cattle was-made the man
ὁδῷ τινι πρὸς τὸ τέλειον ἀκολούθως προϊούσης τῆς
by-(a)-road some to the perfect consequently advancing the
φύσεως. Διὰ πάσης γὰρ ἰδέας τῶν ψυχῶν κατακιρνᾶται
nature through every for form of-the souls is-blended
τὸ λογικὸν τοῦτο ζῶον ὁ ἄνθρωπος. Τρέφεται μὲν γὰρ
the rational this animal the man is-nourished indeed for
κατὰ τὸ φυσικὸν τῆς ψυχῆς εἶδος· τῇ δὲ αὐξητικῇ
according-to the natural of-the soul form to-the and growing
δυνάμει ἡ αἰσθητικὴ προσεφύη, μέσως ἔχουσα κατὰ τὴν
power the sentient grew-onto midway being in the
ἰδίαν φύσιν τῆς τε νοερᾶς καὶ τῆς ὑλωδεστέρας
own nature between-the both intellectual and the more-material
οὐσίας· τοσούτῳ παχυμερεστέρα ταύτης, ὅσῳ καθαρωτέρα
substance so-much coarser than-this as purer
ἐκείνης. Εἶτά τις γίνεται πρὸς τὸ λεπτὸν καὶ φωτοειδὲς
than-that then some comes-about with the fine and luminous
τῆς αἰσθητικῆς φύσεως ἡ τῆς νοερᾶς οὐσίας οἰκείωσίς
of-the sentient nature the of-the intellectual substance affinity
τε καὶ ἀνάκρασις, ὡς ἐν τρισὶ τούτοις τὸν ἄνθρωπον
both and blending so-that in three these the man
τὴν σύστασιν ἔχειν· καθὼς καὶ παρὰ τοῦ Ἀποστόλου τὸ
the constitution to-have as also from the Apostle the
τοιοῦτον ἐμάθομεν, ἐν οἷς πρὸς τοὺς Ἐφεσίους ἔφη,
such(-thing) we-learned in which(-words) to the Ephesians he-said
προσευχόμενος αὐτοῖς τὴν ὁλοτελῆ χάριν τοῦ σώματος,
praying for-them the complete grace of-the body
καὶ τῆς ψυχῆς, καὶ τοῦ πνεύματος ἐν τῇ παρουσίᾳ τοῦ
and of-the soul and of-the spirit at the coming of-the
Κυρίου φυλαχθῆναι, ἀντὶ τοῦ θρεπτικοῦ μέρους τὸ σῶμα
Lord to-be-kept instead-of the nourishing part the body

λέγων, τὸ δὲ αἰσθητικὸν τῇ ψυχῇ διασημαίνων, τὸ
saying the and sentient by-the soul signifying the
νοερὸν δὲ τῷ πνεύματι. Ὡσαύτως καὶ τὸν γραμματέα
intellectual and by-the spirit likewise also the scribe
διὰ τοῦ Εὐαγγελίου παιδεύει ὁ Κύριος, πάσης ἐντολῆς
through the Gospel teaches the Lord before-every commandment
προτιθέναι τὴν εἰς Θεὸν ἀγάπην, τὴν ἐξ ὅλης καρδίας
to-set the for God love the(-one) from whole heart
καὶ ψυχῆς καὶ διανοίας ἐνεργουμένην. Καὶ γὰρ ἐνταῦθα
and soul and mind worked and for here
τὴν αὐτὴν δοκεῖ μοι διαφορὰν ἑρμηνεύειν ὁ λόγος,
the same seems to-me difference to-express the word
τὴν μὲν σωματικωτέραν κατάστασιν καρδίαν εἰπών,
the indeed more-bodily condition heart having-called
ψυχὴν δὲ τὴν μέσην, διάνοιαν δὲ τὴν ὑψηλοτέραν φύσιν,
soul and the middle mind and the higher nature
τὴν νοεράν τε καὶ ποιητικὴν δύναμιν. Ὅθεν καὶ τρεῖς
the intellectual both and creative power whence also three
διαφορὰς προαιρέσεως ὁ Ἀπόστολος οἶδε, τὴν μὲν
differences of-choice the Apostle knows the(-one) indeed
σαρκικὴν κατονομάζων, ἣ περὶ γαστέρα καὶ τὰς περὶ
fleshly naming which about (the)-belly and the about
ταύτην ἡδυπαθείας ἠσχόληται· τὴν δὲ ψυχικήν, ἣ μέσως
it pleasures is-busied the and psychic which midway
πρὸς ἀρετὴν καὶ κακίαν ἔχει, τῆς μὲν ὑπερανεστῶσα,
toward virtue and vice is the(-one) indeed rising-above
τῆς δὲ καθαρῶς οὐ μετέχουσα· τὴν δὲ πνευματικήν,
the(-other) but purely not sharing the and spiritual
ἣ τὸ τέλειον ἐνθεωρεῖ τῆς κατὰ Θεὸν πολιτείας.
which the perfection beholds of-the according-to God way-of-life
Διό φησι πρὸς Κορινθίους, τὸ ἀπολαυστικὸν αὐτῶν καὶ
therefore he-says to (the)-Corinthians the pleasure-loving their and

ἐμπαθὲς ὀνειδίζων, ὅτι Σάρκινοί ἐστε, καὶ τῶν τελειοτέρων
passionate reproaching that fleshly you-are and of-the more-perfect
δογμάτων ἀχώρητοι· ἑτέρωθι δὲ σύγκρισίν τινα τοῦ μέσου
doctrines incapable elsewhere and comparison some of-the middle
πρὸς τὸ τέλειον ποιούμενος, λέγει· «Ψυχικὸς δὲ ἄνθρωπος
with the perfect making he-says natural but man
οὐ δέχεται τὰ τοῦ πνεύματος· μωρία γὰρ αὐτῷ ἐστιν·
not receives the(-things) of-the Spirit foolishness for to-him it-is
ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ᾽
the but spiritual(-man) judges indeed all(-things) he but by
οὐδενὸς ἀνακρίνεται.» Ὡς οὖν ἀναβέβηκεν ὁ ψυχικὸς τὸν
no-one is-judged as then has-surpassed the natural(-man) the
σαρκικόν, κατὰ τὴν αὐτὴν ἀναλογίαν καὶ ὁ πνευματικὸς
fleshly according-to the same proportion also the spiritual(-man)
τούτου ὑπερανέστηκεν. Εἰ οὖν τελευταῖον μετὰ πᾶν
this(-one) has-risen-above if then last after every
ἔμψυχον ἡ Γραφὴ γεγενῆσθαι λέγει τὸν ἄνθρωπον, οὐδὲν
living(-thing) the Scripture to-have-been-made says the man nothing
ἕτερον ἢ φιλοσοφεῖ τὰ περὶ ψυχῆς ἡμῖν ὁ νομοθέτης,
other than philosophizes the(-things) about soul to-us the lawgiver
ἐπ᾽ ἀναγκαίᾳ τινὶ τῇ τάξεως ἀκολουθίᾳ τὸ τέλειον ἐν
by necessary some the of-order sequence the perfect in
τελευταίοις βλέπων. Ἐν μὲν γὰρ τῷ λογικῷ καὶ τὰ λοιπὰ
last(-things) seeing in indeed for the rational also the rest
περιείληπται· ἐν δὲ τῷ αἰσθητικῷ καὶ τὸ φυσικὸν εἶδος
are-included in but the sentient also the natural form
πάντως ἐστίν. Ἐκεῖνο δὲ περὶ τὸ ὑλικὸν θεωρεῖται μόνον.
wholly is that and about the material is-seen only
4 Οὐκοῦν εἰκότως, καθάπερ διὰ βαθμῶν ἡ φύσις, τῶν τῆς
therefore fittingly as through steps the nature of-the of-the
ζωῆς λέγω ἰδιωμάτων, ἀπὸ τῶν μικροτέρων ἐπὶ τὸ τέλειον
life I-mean properties from the smaller to the perfect

ποιεῖται τὴν ἄνοδον. Ἐπειδὴ τοίνυν λογικόν τι ζῷόν ἐστιν
makes the ascent since therefore rational some animal is
ὁ ἄνθρωπος, κατάλληλον ἔδει τῇ χρείᾳ τοῦ λόγου
the man suitable it-was-needful to-the need of-the speech
κατασκευασθῆναι τὸ τοῦ σώματος ὄργανον. Καθάπερ
to-be-made the of-the body instrument just-as
τοὺς μουσικοὺς ἔστιν ἰδεῖν πρὸς τὸ τῶν ὀργάνων
the musicians it-is(-possible) to-see according-to the of-the instruments
εἶδος τὴν μουσικὴν ἐκπονοῦντας, καὶ οὔτε διὰ βαρβίτων
form the music working-out and neither on lyres
αὐλοῦντας, οὔτε ἐν αὐλοῖς κιθαρίζοντας· κατὰ τὸν αὐτὸν
piping nor on flutes harping in the same
τρόπον ἔδει τῷ λόγῳ κατάλληλον εἶναι τὴν τῶν
way it-was-needful for-the speech suitable to-be the of-the
ὀργάνων κατασκευὴν, ὡς ἂν προσφυῶς ἐνηχοίη πρὸς
instruments construction so-that — naturally it-might-sound for
τὴν τῶν ῥημάτων χρείαν ὑπὸ τῶν φωνητικῶν μορίων
the of-the words need by the vocal parts
τυπούμενος. Διὰ τοῦτο συνηρτήθησαν αἱ χεῖρες τῷ σώματι.
being-stamped for this were-attached the hands to-the body
Εἰ γὰρ καὶ μυρίας ἔστιν ἀπαριθμήσασθαι τὰς κατὰ τὸν
if for even countless it-is(-possible) to-enumerate the in the
βίον χρείας, πρὸς ἃς τὰ εὐμήχανα ταῦτα καὶ πολυαρκῆ
life needs for which the handy these and all-sufficient
τῶν χειρῶν ὄργανα χρησίμως ἔχει πρὸς πᾶσαν τέχνην
of-the hands instruments usefully serve for every art
καὶ πᾶσαν ἐνέργειαν, τὸν κατὰ πόλεμόν τε καὶ εἰρήνην
and every activity the of war both and peace
εὐαφῶς μετιόντα· ἀλλὰ καὶ πρὸ τῶν ἄλλων διαφερόντως
readily pursuing but also before the other(-uses) especially
τοῦ λόγου χάριν προσέθηκεν αὐτὰς ἡ φύσις τῷ σώματι.
for-the speech sake added them the nature to-the body

Εἰ γὰρ ἄμοιρος τῶν χειρῶν ὁ ἄνθρωπος ἦν, πάντως ἂν
if for without-share of-the hands the man were wholly —
αὐτῷ καθ' ὁμοιότητα τῶν τετραπόδων καταλλήλως τῇ τῆς
for-him in likeness of-the four-footed(-beasts) suitably to-the of-the
τροφῆς χρείᾳ διεσκεύαστο τοῦ προσώπου τὰ μόρια,
food need would-have-been-arranged of-the face the parts
ὥστε προμήκη τε τὴν μορφὴν εἶναι, καὶ ἐπὶ μυκτῆρας
so-that elongated both the form to-be and toward (the)-nostrils
ἀπολεπτύνεσθαι, καὶ προβεβλῆσθαι τὰ χείλη τοῦ στόματος
to-taper and to-project the lips of-the mouth
τυλώδη καὶ σταθερὰ, καὶ παχέα, πρὸς τὴν ἀναίρεσιν τῆς
callous and firm and thick for the taking-up of-the
πόας ἐπιτηδείως ἔχοντα, ἐγκεῖσθαι δὲ τοῖς ὀδοῦσι τὴν
grass fitly being to-lie and in-the teeth the
γλῶσσαν ἄλλην τινὰ τοιαύτην, πολύσαρκον, καὶ ἀντιτυπῆ
tongue other some such fleshy and resistant
καὶ τραχεῖαν, καὶ συγκατεργαζομένην τοῖς ὀδοῦσι τὸ ὑπὸ
and rough and working-together with-the teeth the under
τὸν ὀδόντα γινόμενον· ἢ ὑγράν τε καὶ διακεχυμένην κατὰ
the tooth coming or moist both and spread-out at
τὰ πλάγια, οἷα ἡ τῶν κυνῶν τε καὶ τῶν λοιπῶν τῶν
the sides as the(-tongue) of-the dogs both and of-the other of-the
ὠμοβόρων ἐστὶ, τῷ καρχάρῳ τῶν ὀδόντων μεταξὺ τῶν
flesh-eaters is with-the jaggedness of-the teeth between the
διαστημάτων ἐνδιαῤῥέουσα. Εἰ οὖν μὴ παρῆσαν αἱ χεῖρες
gaps flowing-about if then not were-present the hands
τῷ σώματι, πῶς ἂν ἔναρθρος τούτῳ ἐνετυπώθη
to-the body how — articulate on-it would-have-been-stamped
φωνὴ, τῆς κατασκευῆς τῶν κατὰ τὸ στόμα μορίων οὐ
(a)-voice the construction of-the about the mouth parts not
συνδιασχηματιζομένης πρὸς τὴν χρείαν τοῦ φθόγγου; ὡς
being-shaped-together for the need of-the utterance so-that

ἐπάναγκες εἶναι ἢ βληχᾶσθαι πάντως, ἢ μηκάζειν, ἢ
(it-is)-necessary to-be either to-bleat wholly or to-bleat-like-goats or
ὑλακτεῖν, ἢ χρεμετίζειν τὸν ἄνθρωπον, ἢ βουσὶν, ἢ ὄνοις
to-bark or to-neigh the man or like-oxen or like-asses
βοᾷν παραπλήσιον, ἤ τινα θηριώδη μυκηθμὸν ἀφιέναι. Νυνὶ
to-bray similarly or some beast-like bellowing to-send-forth now
δὲ τῆς χειρὸς ἐντεθείσης τῷ σώματι, εὔσχολόν ἐστι τὸ
but the hand having-been-set to-the body at-leisure is the
στόμα τῇ ὑπηρεσίᾳ τοῦ λόγου. Οὐκοῦν ἴδιον τῆς λογικῆς
mouth for-the service of-the speech therefore proper of-the rational
φύσεως αἱ χεῖρες ἀναπεφήνασιν, οὕτω τοῦ πλάστου διὰ
nature the hands have-been-shown thus the molder through
τούτων ἐπινοήσαντος τῷ λόγῳ τὴν εὐκολίαν.
these having-devised for-the speech the ease

IX · THE BODY AN INSTRUMENT OF SPEECH

Since the mind is bodiless, God gave it an instrument by which to make its thoughts known: windpipe, palate, tongue, and lips act together like flute and lyre, and the mind plays upon them as a musician upon his strings.

Ἐπειδὴ τοίνυν θεοειδῆ τινα χάριν τῷ πλάσματι ἡμῶν 1
since therefore godlike some grace to-the creature our
ὁ ποιήσας δεδώρηται, τῶν ἰδίων ἀγαθῶν ἐνθεὶς
the(-one) having-made has-given of-the own good(-things) having-put-in
τῇ εἰκόνι τὰς ὁμοιότητας· διὰ τοῦτο τὰ μὲν λοιπὰ
to-the image the likenesses because-of this the indeed rest
τῶν ἀγαθῶν ἔδωκεν ἐκ φιλοτιμίας τῇ ἀνθρωπίνῃ φύσει.
of-the good(-things) he-gave from generosity to-the human nature
Νοῦ δὲ καὶ φρονήσεως οὐκ ἔστι κυρίως εἰπεῖν ὅτι
of-mind but and of-prudence not it-is(-possible) properly to-say that

δέδωκεν, ἀλλ' ὅτι μετέδωκε, τὸν ἴδιον αὐτοῦ τῆς φύσεως
he-gave but that he-imparted the own his of-the nature
κόσμον ἐπιβαλὼν τῇ εἰκόνι. Ἐπεὶ οὖν νοερόν τι χρῆμα
adornment having-laid-on the image since then intellectual some thing
καὶ ἀσώματόν ἐστιν ὁ νοῦς, ἀκοινώνητον ἂν ἔσχε τὴν
and bodiless is the mind incommunicable — would-have-had the
χάριν καὶ ἄμικτον, μὴ διά τινος ἐπινοίας φανερουμένης
grace and unmixed not through some device being-made-manifest
αὐτοῦ τῆς κινήσεως. Τούτου χάριν τῆς ὀργανικῆς ταύτης
its the movement of-this for-the-sake the instrumental this
προσεδεήθη κατασκευῆς, ἵνα πλήκτρου δίκην τῶν
it-needed-besides construction so-that of-(a)-plectrum in-the-manner the
φωνητικῶν μορίων ἁπτόμενος, διὰ τῆς ποιᾶς τῶν
vocal parts touching through the particular of-the
φθόγγων τυπώσεως ἑρμηνεύσῃ τὴν ἔνδοθεν κίνησιν. Καὶ
sounds stamping it-might-express the within movement and
ὥσπερ τις μουσικῆς ἔμπειρος ὤν, ἂν ἰδίαν ἐκ πάθους
just-as some of-music experienced being if own from (some)-affliction
μὴ ἔχοι φωνήν, βουλόμενος δὲ φανερὰν ποιῆσαι τὴν
not he-have voice wishing but manifest to-make the
ἐπιστήμην, ἀλλοτρίαις ἐμμελῳδοίη φωναῖς, δι' αὐλῶν ἢ
skill with-others' would-make-music voices through flutes or
λύρας δημοσιεύων τὴν τέχνην· οὕτω καὶ ὁ ἀνθρώπινος νοῦς,
lyre making-public the art so also the human mind
παντοδαπῶν νοημάτων εὑρετὴς ὤν, τῷ μὴ δύνασθαι διὰ
of-manifold thoughts (a)-discoverer being by-the not to-be-able through
σωματικῶν αἰσθήσεων ἐπαϊούσῃ τῇ ψυχῇ δεικνύειν τὰς
bodily senses hearing to-the soul to-show the
τῆς διανοίας ὁρμὰς, καθάπερ τις ἁρμοστὴς ἔντεχνος, τῶν
of-the thought impulses like some tuner skilled the
ἐμψύχων τούτων ὀργάνων ἁπτόμενος, διὰ τῆς ἐν τούτοις
ensouled these instruments touching through the in these

ἠχῆς φανερὰ ποιεῖ τὰ κεκρυμμένα νοήματα. Σύμμικτος δέ
sound manifest makes the hidden thoughts mixed and
τις ἡ μουσικὴ περὶ τὸ ἀνθρώπινον ὄργανον αὐλοῦ καὶ
some the music about the human instrument of-flute and
λύρας, ὥσπερ ἐν συνῳδίᾳ τινὶ κατὰ ταὐτὸν ἀλλήλοις
lyre as in harmony some at the-same(-time) with-one-another
συμφθεγγομένων. Τὸ μὲν γὰρ πνεῦμα διὰ τῆς ἀρτηρίας,
sounding-together the indeed for breath through the windpipe
ἀπὸ τῶν πνευματοδόχων ἀγγείων ἀνωθούμενον, ὅταν ἡ ὁρμὴ
from the breath-receiving vessels pushed-up when the impulse
τοῦ φθεγγομένου πρὸς φωνὴν τονώσῃ τὸ μέρος, ταῖς
of-the(-one) speaking toward voice tightens the part with-the
ἔνδοθεν προσαρασσόμενον προσβολαῖς, αἳ κυκλοτερῶς τὸν
inside dashing-against projections which in-a-circle the
αὐλοειδῆ τοῦτον διειλήφασι πόρον, μιμεῖταί πως τὴν διὰ
flute-like this have-enclosed passage imitates somehow the through
τοῦ αὐλοῦ γινομένην φωνὴν, ταῖς ὑμενώδεσιν ἐξοχαῖς ἐν
the flute coming-about sound with-the membranous projections in
κύκλῳ περιδονούμενον. Ὑπερῷα δὲ τὸν κάτωθεν φθόγγον
(a)-circle whirled-about (the)-palate and the from-below sound
ἐκδέχεται τῷ κατ᾽ αὐτὴν κενώματι, διδύμοις αὐλοῖς
receives with-the in it cavity double pipes
τοῖς ἐπὶ τοὺς μυκτῆρας διήκουσι, καὶ οἷον λεπίδων
the(-ones) to the nostrils reaching and as-it-were of-scales
τισὶν ἐξοχαῖς τοῖς περὶ τὸν ἠθμὸν χόνδροις τὴν φωνὴν
some projections by-the about the strainer cartilages the voice
περισχίζουσα, γεγωνοτέραν τὴν ἠχὴν ἀπεργάζεται. Παρειὰ
splitting-round more-resonant the sound makes cheek
δὲ, καὶ γλῶσσα, καὶ ἡ περὶ τὸν φάρυγγα διασκευὴ,
and and tongue and the about the pharynx arrangement
καθ᾽ ἣν ὁ ἀνθερεὼν ὑποχαλᾶται κοιλαινόμενος, καὶ
by which the chin is-relaxed being-hollowed and

ὀξυτονῶν ἐπιτείνεται· ταῦτα πάντα τὴν ἐν ταῖς νευραῖς τοῦ
in-high-tones is-tightened these all the in the strings of-the
πλήκτρου κίνησιν ὑποκρίνεται ποικίλως καὶ πολυτρόπως,
plectrum motion act variously and in-many-ways
ἐπὶ καιροῦ σὺν πολλῷ τῷ τάχει μεθαρμόζοντα πρὸς τὴν
on (the)-occasion with much the speed adjusting to the
χρείαν τοὺς τόνους. Χειλέων δὲ διαστολὴ καὶ ἐπίμυσις
need the tones of-lips and opening and closing
ταὐτὸν ποιεῖ τοῖς διὰ τῶν δακτύλων ἐπιλαμβάνουσι τοῦ
the-same makes as-the through the fingers checking of-the
αὐλοῦ τὸ πνεῦμα, καὶ τὴν ἁρμονίαν τοῦ μέλους.
flute the breath and the harmony of-the tune

X · THE MIND WORKS THROUGH THE SENSES

With the hands taking over feeding, the mouth serves speech, and speaking and hearing never trouble each other; the ear is never filled. The mind receives through every sense and stores all it receives without confusion, as a city with many gates lets in its visitors, each to its own place. One knowledge, of honey, may come through several senses, and many kinds through one.

1 Οὕτω τοίνυν τοῦ νοῦ διὰ τῆς ὀργανικῆς ταύτης
thus therefore the mind through the instrumental this
κατασκευῆς ἐν ἡμῖν μουσουργοῦντος τὸν λόγον, λογικοὶ
construction in us making-music the speech rational
γεγόναμεν, οὐκ ἂν, ὡς οἶμαι, ἔχοντες τὴν τοῦ λόγου
we-have-become not — as I-think having the of-the speech
χάριν, εἰ τὸ βαρύ τε καὶ ἐπίπονον τῆς κατὰ τὴν βρῶσιν
grace if the heavy both and laborious of-the about the food
λατρείας τοῖς χείλεσι πρὸς τὴν χρείαν τοῦ σώματος
service to-the lips for the need of-the body

ἐπορίζομεν. Νυνὶ δὲ τὴν τοιαύτην λειτουργίαν αἱ χεῖρες
we-supplied now but the such service the hands
εἰς ἑαυτὰς μετενέγκασαι, εὔθετον τῇ ὑπηρεσίᾳ τοῦ λόγου
onto themselves having-transferred well-fitted for-the service of-the speech
τὸ στόμα κατέλιπον. Διπλῆ δὲ περὶ τὸ ὄργανον ἡ
the mouth left double and about the instrument (is)-the
ἐνέργεια· ἡ μὲν πρὸς ἐργασίαν ἠχῆς, ἡ δὲ πρὸς
activity the(-one) indeed for production of-sound the(-other) and for
ὑποδοχὴν τῶν ἔξωθεν νοημάτων. Καὶ οὐκ ἐπιμίγνυται
reception of-the from-outside thoughts and not is-mixed
πρὸς τὴν ἑτέραν ἡ ἄλλη, ἀλλὰ παραμένει τῇ ἐνεργείᾳ,
with the other the one but remains in-the activity
ἐφ' ᾗ ἐτάχθη παρὰ τῆς φύσεως, οὐκ ἐνοχλοῦσα
to which it-was-appointed by the nature not troubling
τῇ γείτονι, οὔτε τῆς ἀκοῆς λαλούσης, οὔτε τῆς φωνῆς
the neighbor neither the hearing speaking nor the voice
ἀκουούσης. Ἡ μὲν γὰρ ἀεί τι πάντως προΐεται,
hearing the(-one) indeed for always something wholly sends-forth
ἡ δὲ ἀκοὴ δεχομένη διηνεκῶς οὐκ ἐμπίμπλαται,
the(-other) and hearing receiving continually not is-filled
καθώς φησί που Σολομών· ὅ μοι δοκεῖ καὶ μάλιστα
as says somewhere Solomon which to-me seems also most
τῶν ἐν ἡμῖν ἄξιον εἶναι καὶ θαυμάζεσθαι· τί τὸ
of-the(-things) in us worthy to-be also to-be-wondered-at what the
πλάτος ἐκείνου τοῦ ἔνδοθεν χωρήματος, εἰς ὃ πάντα
breadth of-that the within receptacle into which all
συῤῥεῖ τὰ διὰ τῆς ἀκοῆς εἰσχεόμενα; τίνες οἱ
flow-together the(-things) through the hearing poured-in who the
ὑπομνηματογράφοι τῶν εἰσαγομένων ἐν αὐτῇ λόγων; καὶ
recorders of-the brought-in into it words and
ποῖα δοχεῖα τῶν ἐντιθεμένων τῇ ἀκοῇ νοημάτων; καὶ
what-sort receptacles of-the placed in-the hearing thoughts and

πῶς, πολλῶν καὶ παντοδαπῶν ἀλλήλοις ἐπεμβαλλομένων,
how many and manifold on-one-another being-thrown-in
σύγχυσις καὶ πλάνη κατὰ τὴν ἐπάλληλον θέσιν τῶν
confusion and wandering in the successive placing of-the(-things)
ἐγκειμένων οὐ γίνεται; Τὸ ἴσον δ' ἄν τις καὶ ἐπὶ τῆς τῶν
lying-in not comes-about the equal and — one also in the of-the
ὄψεων ἐνεργείας θαυμάσειεν. Ὁμοίως γὰρ καὶ διὰ τούτων
eyes activity might-wonder-at likewise for also through these
ὁ νοῦς τῶν ἔξω τοῦ σώματος ἐπιδράσσεται, καὶ
the mind of-the(-things) outside the body lays-hold and
πρὸς ἑαυτὸν ἕλκει τῶν φαινομένων τὰ εἴδωλα, τοὺς
to itself draws of-the(-things) appearing the images the
χαρακτῆρας τῶν ὁρατῶν ἐν ἑαυτῷ καταγράφων. Καὶ
stamps of-the visible(-things) in itself inscribing and
ὥσπερ εἴ τις πολύχωρος εἴη πόλις ἐκ διαφόρων εἰσόδων
just-as if some spacious were city through different entrances
τοὺς πρὸς αὐτὴν συμφοιτῶντας εἰσδεχομένη, οὐκ ἐπὶ τὸ
the(-ones) to it resorting receiving not to the
αὐτὸ κατά τι τῶν ἐν τῇ πόλει συνδραμόντες οἱ
same(-place) at any of-the(-places) in the city having-run-together the
πάντες, ἀλλ' οἱ μὲν κατὰ τὴν ἀγοράν, οἱ δὲ κατὰ
all but the(-ones) indeed to the market-place the(-ones) and to
οἰκήσεις, ἄλλοι κατὰ τὰς ἐκκλησίας, ἢ τὰς πλατείας, ἢ
dwellings others to the churches or the streets or
τοὺς στενωποὺς, ἢ τὰ θέατρα, κατὰ τὴν ἰδίαν ἕκαστος
the alleys or the theaters according-to the own each
γνώμην μεταχωροῦσι· τοιαύτην τινὰ βλέπω καὶ τὴν τοῦ
judgment move such some I-see also the of-the
νοῦ πόλιν τὴν ἔνδοθεν ἐν ἡμῖν συνῳκισμένην, ἣν διάφοροι
mind city the within in us settled which different
μὲν αἱ διὰ τῶν αἰσθήσεων εἴσοδοι καταπληροῦσιν·
indeed the through the senses entrances fill

ἕκαστον δὲ τῶν εἰσιόντων φιλοκρινῶν τε καὶ διεξετάζων ὁ
each and of-the entering discriminating both and examining the
νοῦς, τοῖς καταλλήλοις τῆς γνώσεως τόποις ἐναποτίθεται.
mind in-the suitable of-the knowledge places deposits
Καὶ ὥσπερ ἐπὶ τοῦ κατὰ τὴν πόλιν ὑποδείγματος, ἔστι
and just-as in the of the city example it-is(-possible)
πολλάκις ὁμοφύλους τινὰς ὄντας καὶ συγγενεῖς μηδὲ τῆς
often of-the-same-race some being and kinsmen not-even the
αὐτῆς πύλης ἐντὸς γενέσθαι, ἄλλου κατ᾽ ἄλλην εἴσοδον
same gate inside to-come one by another entrance
κατὰ τὸ συμβὰν εἰσδραμόντος, οὐδὲν δὲ ἧττον ἐντὸς τῆς
according-to the chance having-run-in nothing but less inside the
περιβολῆς τοῦ τείχους γενόμενοι, πάλιν μετ᾽ ἀλλήλων εἰσὶ,
circuit of-the wall having-come again with one-another are
πρὸς ἀλλήλους οἰκείως ἔχοντες· καὶ τὸ ἔμπαλιν ἔστιν
toward one-another familiarly disposed and the reverse it-is(-possible)
εὑρεῖν γινόμενον· οἱ γὰρ ἀπεξενωμένοι τε καὶ ἄγνωστοι
to-find happening the(-ones) for estranged both and unknown
ἀλλήλων μιᾷ χρῶνται πρὸς τὴν πόλιν εἰσόδῳ πολλάκις,
to-one-another one use to the city entrance often
ἀλλ᾽ οὐ συνάπτει τούτους ἀλλήλοις ἡ κατὰ τὴν εἴσοδον
but not joins these to-one-another the in the entrance
κοινωνία· δύνανται γὰρ καὶ ἐντὸς γενόμενοι διακριθῆναι
fellowship they-can for even inside having-come be-separated
πρὸς τὸ ὁμόφυλον· τοιοῦτόν τι βλέπω καὶ ἐπὶ τῆς
to the kindred such something I-see also in the
κατὰ τὸν νοῦν εὐρυχωρίας. Πολλάκις γὰρ καὶ ἐκ διαφόρων
of the mind spaciousness often for also from different
αἰσθητηρίων μία γνῶσις ἡμῖν συναγείρεται, τοῦ αὐτοῦ
sense-organs one knowledge for-us is-gathered the same
πράγματος πολυμερῶς πρὸς τὰς αἰσθήσεις μεριζομένου.
thing in-many-parts among the senses being-divided

Πάλιν δ' αὖ τὸ ἐναντίον, ἔστιν ἐκ μιᾶς τινος τῶν
again and in-turn the reverse it-is(-possible) from one some of-the
αἰσθήσεων πολλὰ καὶ ποικίλα μαθεῖν, οὐδὲν ἀλλήλοις
senses many and various(-things) to-learn in-nothing with-one-another
κατὰ τὴν φύσιν συμβαίνοντα· οἷον (κρεῖττον γὰρ ἐν
in the nature agreeing for-example better for by
ὑποδείγματι διασαφηνίσαι τὸν λόγον), προκείσθω ζητεῖσθαί
example to-make-clear the account let-it-be-proposed to-be-sought
τι περὶ χυμῶν ἰδιότητος, τί μὲν ἡδὺ πρὸς τὴν
something about of-flavors property what indeed (is)-sweet to the
αἴσθησιν, τί δὲ φευκτὸν τοῖς γευομένοις ἐστίν. Οὐκοῦν
sense what and to-be-shunned to-the(-ones) tasting is therefore
εὑρέθη διὰ τῆς πείρας ἥ τε τῆς χολῆς πικρότης, καὶ τὸ
was-found through the experience the both of-the bile bitterness and the
προσηνὲς τῆς κατὰ τὸ μέλι ποιότητος. Διαφόρων δὲ ὄντων
pleasantness of-the in the honey quality different and being
τούτων, μίαν εἰσάγει γνῶσιν τὸ αὐτὸ πρᾶγμα, πολυμερῶς
these one brings-in knowledge the same thing in-many-parts
τῇ διανοίᾳ εἰσοικιζόμενον, ἢ γεύσει, ἢ ὀσφρήσει, ἢ ἀκοῇ,
to-the mind being-introduced either by-taste or by-smell or by-hearing
πολλάκις δὲ καὶ τῇ ἁφῇ, καὶ τῇ ὄψει. Καὶ γὰρ ἰδών
often and also by-the touch and by-the sight and for having-seen
τις τὸ μέλι, καὶ τοῦ ὀνόματος ἀκούσας, καὶ τῇ γεύσει
one the honey and the name having-heard and by-the taste
λαβὼν, καὶ τὸν ἀτμὸν διὰ τῆς ὀσφρήσεως ἐπιγνοὺς, καὶ
having-taken and the vapor through the smell having-recognized and
τῇ ἁφῇ δοκιμάσας, τὸ αὐτὸ πρᾶγμα δι' ἑκάστου τῶν
by-the touch having-tested the same thing through each of-the
αἰσθητηρίων ἐγνώρισε. Ποικίλα δὲ πάλιν καὶ πολυειδῆ
sense-organs recognized various and again and multiform(-things)
διὰ μιᾶς τινος αἰσθήσεως διδασκόμεθα· τῆς τε ἀκοῆς
through one some sense we-are-taught the both hearing

παντοίας δεχομένης φωνὰς, τῆς τε διὰ τῶν ὀφθαλμῶν
all-kinds-of receiving sounds the and through the eyes
ἀντιλήψεως ἀδιάκριτον ἐχούσης τὴν ἐνέργειαν ἐπὶ τῆς τῶν
apprehension indiscriminate having the activity in the of-the
ἑτερογενῶν θεωρίας. Ὁμοίως γὰρ λευκῷ τε προσπίπτει,
heterogeneous(-things) viewing alike for on-white both it-falls
καὶ μέλανι, καὶ πᾶσι τοῖς κατὰ τὸ ἐναντίον διεστῶσι
and on-black and on-all the(-things) by the opposition differing
τῷ χρώματι. Οὕτως ἡ γεῦσις, οὕτως ἡ ὄσφρησις, οὕτως
in-the color so the taste so the smell so
ἡ διὰ τῆς ἁφῆς κατανόησις, παντοδαπῶν πραγμάτων
the through the touch perception of-all-kinds-of things
ἑκάστη διὰ τῆς οἰκείας ἀντιλήψεως τὴν γνῶσιν ἐντίθησιν.
each through the own apprehension the knowledge puts-in

XI · THE MIND UNKNOWABLE

What the mind is in itself no one knows; if it were one of the senses it could not use them all. Its being beyond knowledge is the mark of the image: as God's nature cannot be grasped, neither can the mind made in his image.

Τί τοίνυν ἐστὶ κατὰ τὴν ἑαυτοῦ φύσιν ὁ νοῦς, ὁ ἐν 1
what therefore is according-to the its-own nature the mind the(-one) in
αἰσθητικαῖς δυνάμεσιν ἑαυτὸν ἐπιμερίζων, καὶ δι' ἑκάστης
sentient powers itself distributing and through each
καταλλήλως τὴν τῶν ὄντων γνῶσιν ἀναλαμβάνων; Ὅτι
suitably the of-the beings knowledge taking-up that
γὰρ ἄλλο τι παρὰ τὰς αἰσθήσεις ἐστὶν, οὐκ ἂν οἶμαί
for other something beside the senses it-is not — I-think
τινα τῶν ἐμφρόνων ἀμφιβάλλειν. Εἰ γὰρ ταὐτὸν ἦν τῇ
anyone of-the sensible would-doubt if for the-same it-were with-the

αἰσθήσει, πρὸς ἓν πάντως εἶχε τῶν κατ᾽ αἴσθησιν
sense to one wholly it-would-have of-the(-things) by sense
ἐνεργουμένων τὴν οἰκειότητα, διὰ τὸ ἁπλοῦν μὲν αὐτὸν
performed the affinity because-of the simple indeed it
εἶναι, μηδὲν δὲ ποικίλον ἐν τῷ ἁπλῷ θεωρεῖσθαι. Νυνὶ δὲ
to-be nothing and varied in the simple to-be-seen now but
πάντων συντιθεμένων, ἄλλο μέν τι τὴν ἁφὴν εἶναι, ἄλλο
all being-agreed other indeed something the touch to-be other
δὲ τὴν ὄσφρησιν, καὶ τῶν ἄλλων ὡσαύτως ἀκοινωνήτως
and the smell and of-the others likewise unsharingly
τε καὶ ἀμίκτως πρὸς ἄλληλα διακειμένων, ἐπειδὴ κατὰ τὸ
both and unmixedly toward one-another being-disposed since in the
ἴσον ἑκάστῃ καταλλήλως πάρεστιν, ἕτερόν τινα πάντως
equal(-way) to-each suitably it-is-present another some wholly
αὐτὸν χρὴ παρὰ τὴν αἰσθητὴν ὑποτίθεσθαι φύσιν, ὡς
it one-must beside the sensible to-suppose nature so-that
ἂν μή τις ποικιλία τῷ νοητῷ συμμιχθείη, «Τίς ἔγνω
— not some variety with-the intelligible be-mixed who knew
νοῦν Κυρίου;» φησὶν ὁ Ἀπόστολος. Ἐγὼ δὲ παρὰ τοῦτό
(the)-mind of-(the)-Lord says the Apostle I but besides this
φημι, Τίς τὸν ἴδιον νοῦν κατενόησεν; Εἰπάτωσαν οἱ τοῦ
say who the own mind understood let-them-say the(-ones) —
Θεοῦ τὴν φύσιν ἐντὸς ποιούμενοι τῆς ἑαυτῶν καταλήψεως,
of-God the nature within making of-the own comprehension
εἰ ἑαυτοὺς κατενόησαν; εἰ τοῦ ἰδίου νοῦ τὴν φύσιν
whether themselves they-understood whether of-the own mind the nature
ἐπέγνωσαν; Πολυμερής τίς ἐστι, καὶ πολυσύνθετος. Καὶ
they-recognized many-parted some it-is and much-compounded and
πῶς τὸ νοητὸν ἐν συνθέσει; ἢ τίς ὁ τῆς τῶν ἑτερογενῶν
how the intelligible in composition or what the of-the of-the heterogeneous(-things)
ἀνακράσεως τρόπος; Ἀλλ᾽ ἁπλοῦς καὶ ἀσύνθετος· καὶ πῶς
blending manner but simple and uncompounded and how

εἰς τὴν πολυμέρειαν τὴν αἰσθητικὴν διασπείρεται; πῶς ἐν
into the many-partedness the sentient is-it-scattered how in
μονότητι τὸ ποικίλον; πῶς ἐν ποικιλίᾳ τὸ ἕν; Ἀλλ' ἔγνων
singleness the variety how in variety the one but I-learned
τῶν ἠπορημένων τὴν λύσιν ἐπ' αὐτὴν ἀναδραμὼν τοῦ
of-the(-things) puzzled-over the solution to the-very having-run-back —
Θεοῦ τὴν φωνήν· «Ποιήσωμεν» γὰρ, φησὶν, «ἄνθρωπον
of-God the saying let-us-make for he-says man
κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἡμετέραν.» Ἡ γὰρ
according-to image and according-to likeness our the for
εἰκὼν ἕως ἂν ἐν μηδενὶ λείπηται τῶν κατὰ τὸ
image as-long-as — in nothing it-lack of-the(-things) in the
ἀρχέτυπον νοουμένων, κυρίως ἐστὶν εἰκών· καθ' ὃ δ'
archetype conceived properly is (an)-image in whatever but
ἂν διαπέσῃ τῆς πρὸς τὸ πρωτότυπον ὁμοιότητος, κατ'
— it-fall-away from-the to the prototype likeness in
ἐκεῖνο τὸ μέρος εἰκὼν οὐκ ἔστιν. Οὐκοῦν ἐπειδὴ ἓν τῶν
that the part image not it-is therefore since one of-the(-things)
περὶ τὴν θείαν φύσιν θεωρουμένων ἐστὶ τὸ ἀκατάληπτον
about the divine nature contemplated is the incomprehensibility
τῆς οὐσίας· ἀνάγκη πᾶσα καὶ ἐν τούτῳ τὴν εἰκόνα πρὸς
of-the being necessity all also in this the image to
τὸ ἀρχέτυπον ἔχειν τὴν μίμησιν. Εἰ γὰρ ἡ μὲν τῆς
the archetype to-have the imitation if for the indeed of-the
εἰκόνος φύσις κατελαμβάνετο, τὸ δὲ πρωτότυπον ὑπὲρ
image nature were-comprehended the but prototype beyond
κατάληψιν ἦν· ἡ ἐναντιότης τῶν ἐπιθεωρουμένων τὸ
comprehension was the contrariety of-the(-things) observed the
διημαρτημένον τῆς εἰκόνος διήλεγχεν. Ἐπειδὴ δὲ διαφεύγει
failure of-the image would-convict since but escapes
τὴν γνῶσιν ἡ κατὰ τὸν νοῦν τὸν ἡμέτερον φύσις,
the knowledge the according-to the mind the our nature

ὅς ἐστι κατ᾽ εἰκόνα τοῦ κτίσαντος, ἀκριβῆ πρὸς
which is according-to (the)-image of-the(-one) having-created exact to
τὸ ὑπερκείμενον ἔχει τὴν ὁμοιότητα, τῷ καθ᾽ ἑαυτὸν
the transcendent it-has the likeness by-the in itself
ἀγνώστῳ χαρακτηρίζων τὴν ἀκατάληπτον φύσιν.
unknowable characterizing the incomprehensible nature

XII · WHERE THE RULING PART LIES

Some put the mind in the heart, others in the brain, from the heat of anger and the madness that follows an injured membrane. Gregory grants the bodily facts, explains tears and laughter by the pores' closing and opening, and holds that the mind touches every part alike, works where the body is sound and is hindered where it is not, as music fails on a broken instrument; as the mind mirrors God, the body mirrors the mind, and evil is the beauty lost when it turns away.

1 Σιγάτω τοίνυν πᾶσα στοχαστικὴ ματαιολογία τῶν
let-be-silent therefore all conjectural idle-talk of-the(-ones)
μορίοις τισὶ σωματικοῖς τὴν νοητὴν ἐναποκλειόντων
in-parts some bodily the intelligible shutting-up
ἐνέργειαν, ὧν οἱ μὲν ἐν καρδίᾳ τὸ ἡγεμονικὸν εἶναι
activity of-whom some indeed in (the)-heart the ruling(-part) to-be
τίθενται, οἱ δὲ τῷ ἐγκεφάλῳ τὸν νοῦν ἐνδιαιτᾶσθαί
set the(-others) and in-the brain the mind to-dwell
φασιν, ἐπιπολαίοις τισὶ πιθανότησι τὰς τοιαύτας ἐπινοίας
they-say by-superficial some plausibilities the such notions
κρατοῦντες. Ὁ μὲν γὰρ τῇ καρδίᾳ προστιθεὶς τὴν
upholding the(-one) indeed for to-the heart assigning the
ἡγεμονίαν, τὴν κατὰ τόπον αὐτῆς θέσιν ποιεῖται τοῦ
rule the according-to place its position makes of-the
λόγου τεκμήριον, διὰ τὸ δοκεῖν πως τὴν μέσην
argument (a)-proof because-of the to-seem somehow the middle

τοῦ παντὸς σώματος ἐπέχειν χώραν αὐτὴν, ὡς τῆς
of-the whole body to-occupy place it since the
προαιρετικῆς κινήσεως εὐκόλως ἐκ τοῦ μέσου πρὸς ἅπαν
volitional movement easily from the middle to all
μεριζομένης σῶμα, καὶ οὕτως εἰς ἐνέργειαν προϊούσης. Καὶ
being-distributed body and so into activity advancing and
μαρτύριον ποιεῖται τοῦ λόγου τὴν λυπηράν τε καὶ θυμώδη
(a)-proof he-makes of-the argument the grieving both and angry
τοῦ ἀνθρώπου διάθεσιν, ὅτι δοκεῖ πως τὰ τοιαῦτα πάθη
of-the man disposition that seem somehow the such passions
συγκινεῖν τὸ μέρος τοῦτο πρὸς τὴν συμπάθειαν. Οἱ δὲ
to-move-together the part this into the sympathy the(-ones) and
τὸν ἐγκέφαλον ἀφιεροῦντες τῷ λογισμῷ, ὥσπερ ἀκρόπολίν
the brain dedicating to-the reasoning as (a)-citadel
τινα τοῦ παντὸς σώματος τὴν κεφαλὴν δεδομῆσθαι παρὰ
some of-the whole body the head to-have-been-built by
τῆς φύσεως λέγουσιν· ἐνοικεῖν δὲ ταύτῃ καθάπερ τινὰ
the nature say to-dwell and in-it like some
βασιλέα τὸν νοῦν, οἷόν τισιν ἀγγελιαφόροις ἢ ὑπασπισταῖς,
king the mind as by-some messengers or shield-bearers
τοῖς αἰσθητηρίοις ἐν κύκλῳ δορυφορούμενον. Σημεῖον δὲ
by-the sense-organs in (a)-circle guarded (a)-sign and
καὶ οὗτοι τῆς τοιαύτης ὑπονοίας ποιοῦνται, τὸ παράγεσθαι
also these of-the such supposition make the to-be-deranged
τοῦ καθεστῶτος τὸν λογισμὸν τῶν κεκακωμένων
from-the settled(-state) the reasoning of-the(-ones) having-been-injured-in
τὰς μήνιγγας, καὶ τὸ ἐν ἀγνοίᾳ τοῦ πρέποντος γίνεσθαι
the membranes and the in ignorance of-the fitting to-be
τοὺς ἐν μέθῃ καρηβαρήσαντας. Προστιθέασι δὲ
the(-ones) in drunkenness heavy-headed they-add and
καί τινας φυσικωτέρας αἰτίας τῆς τοιαύτης περὶ τὸ
also some more-natural causes of-the such about the

ἡγεμονικὸν ὑπονοίας ἑκάτερος τῶν ταύταις ταῖς δόξαις
ruling(-part) supposition each of-the(-ones) to-these the opinions
παρισταμένων. Ὁ μὲν γὰρ πρὸς τὸ πυρῶδες συγγενῶς
standing-by the(-one) indeed for to the fiery akin
ἔχειν τὴν ἐκ τῆς διανοίας κίνησιν λέγει, διὰ τὸ ἀεικίνητον
to-be the from the thought movement says because-of the ever-moving
εἶναι καὶ τὸ πῦρ καὶ τὴν διάνοιαν. Καὶ ἐπειδὴ πηγάζειν
to-be both the fire and the thought and since to-gush-forth
ἐν τῷ μορίῳ τῆς καρδίας ἡ θερμότης ὁμολογεῖται· διὰ
in the part of-the heart the heat is-agreed because-of
τοῦτο τῷ εὐκινήτῳ τῆς θερμότητος τὴν τοῦ νοῦ κίνησιν
this with-the mobility of-the heat the of-the mind movement
ἀνακεκρᾶσθαι λέγων, δοχεῖον τῆς νοερᾶς φύσεως τὴν
to-have-been-blended saying (a)-receptacle of-the intellectual nature the
καρδίαν εἶναί φησιν, ἐν ᾗ τὸ θερμὸν περιείληπται. Ὁ
heart to-be he-says in which the hot is-contained the(-one)
δὲ ἕτερος πᾶσι τοῖς αἰσθητηρίοις οἷον ὑποβάθραν τινὰ καὶ
and other for-all the sense-organs as (a)-foundation some and
ῥίζαν εἶναι λέγει τὴν μήνιγγα (οὕτω γὰρ ὀνομάζουσι τὸν
root to-be says the membrane so for they-name the
περιεκτικὸν τοῦ ἐγκεφάλου ὑμένα)· καὶ τούτῳ πιστοῦνται
enclosing of-the brain membrane and by-this they-confirm
τὸν ἴδιον λόγον, ὡς οὐχ ἑτέρωθι τῆς νοητικῆς ἐνεργείας
the own argument as not elsewhere the intellectual activity
καθιδρυμένης, εἰ μὴ κατ' ἐκεῖνο τὸ μέρος, ᾧ καὶ τὸ οὖς
being-seated if not at that the part to-which also the ear
ἐφηρμοσμένον τὰς ἐμπιπτούσας αὐτῷ φωνὰς προσαράσσει.
fitted the falling-on it sounds dashes
Καὶ ἡ ὄψις κατὰ τὸν πυθμένα τῆς τῶν ὀφθαλμῶν
and the sight at the base of-the of-the eyes
ἕδρας συμπεφυκυῖα, διὰ τῶν ἐμπιπτόντων ταῖς κόραις
seat grown-into through the falling on-the pupils

εἰδώλων πρὸς τὸ ἔσω ποιεῖται τὴν τύπωσιν. Καὶ τῶν
images toward the inside makes the impression and of-the
ἀτμῶν αἱ ποιότητες διὰ τῆς τῶν ὀσφρήσεων ὁλκῆς ἐν
vapors the qualities through the of-the smells drawing-in in
αὐτῷ διακρίνονται. Καὶ ἡ κατὰ τὴν γεῦσιν αἴσθησις
it are-distinguished and the according-to the taste sense
τῇ ἐπικρίσει τῆς μήνιγγος δοκιμάζεται, ἐκ τοῦ σύνεγγυς
by-the judgment of-the membrane is-tested from the near(-part)
ἐκφύσεις τινὰς νευρώδεις ἀφ' ἑαυτῆς αἰσθητικὰς διὰ τῶν
outgrowths some nervous from itself sentient through the
αὐχενίων σπονδύλων ἐπὶ τὸν ἠθμοειδῆ πόρον κατὰ τοὺς
neck vertebrae to the sieve-like passage at the
αὐτόθι μύας ἐγκαταμιξάσης. Ἐγὼ δὲ τὸ μὲν ἐπιταράσσεσθαι
there muscles having-mixed-in I but the indeed to-be-disturbed
πολλάκις πρὸς τὰς τῶν παθημάτων ἐπικρατήσεις τὸ
often at the of-the passions masteries the
διανοητικὸν τῆς ψυχῆς, καὶ ἀμβλύνεσθαι τῆς κατὰ φύσιν
thinking(-part) of-the soul and to-be-blunted from-the according-to nature
ἐνεργείας τὸν λογισμὸν ἔκ τινος σωματικῆς περιστάσεως,
activity the reasoning from some bodily circumstance
ἀληθὲς εἶναί φημι· καὶ πηγήν τινα τοῦ κατὰ τὸ σῶμα
true to-be I-say and (a)-spring some of-the in the body
πυρώδους τὴν καρδίαν εἶναι, πρὸς τὰς θυμώδεις ὁρμὰς
fiery(-heat) the heart to-be at the angry impulses
συγκινουμένην. Καὶ ἔτι πρὸς τούτοις, τὸ ὑποβεβλῆσθαι
moved-together and still besides these the to-be-placed-under
τοῖς αἰσθητηρίοις τὴν μήνιγγα, κατὰ τὸν λόγον τῶν
to-the sense-organs the membrane according-to the account of-the(-ones)
τὰ τοιαῦτα φυσιολογούντων, περιπτυσσομένην ἐν ἑαυτῇ
the such(-things) giving-natural-accounts enfolding in itself
τὸν ἐγκέφαλον, καὶ τοῖς ἐκεῖθεν ἀτμοῖς ὑπαλειφομένην,
the brain and by-the thence vapors being-anointed

τῶν ταῖς ἀνατομικαῖς θεωρίαις ἐσχολακότων τὸ
from-the(-ones) in-the anatomical studies having-been-occupied the
τοιοῦτον ἀκούων, οὐκ ἀθετῶ τὸ λεγόμενον.
such hearing not I-reject the(-thing) said

2 Οὐ μὴν ἀπόδειξιν ποιοῦμαι ταύτην τοῦ τοπικαῖς τισι
not however (a)-proof I-make this of-the by-local some
περιγραφαῖς ἐμπεριειλῆφθαι τὴν ἀσώματον φύσιν. Τάς
circumscriptions to-have-been-enclosed the bodiless nature the
τε γὰρ παραφορὰς οὐκ ἐκ μόνης καρηβαρείας γίνεσθαι
both for derangements not from only heavy-headedness to-come-about
μεμαθήκαμεν, ἀλλὰ καὶ τῶν τὰς πλευρὰς ὑπεζωκότων
we-have-learned but also the the ribs girding
ὑμένων ἐμπαθῶς διατεθέντων, ὁμοίως ἀῤῥωστεῖν τὸ
membranes passionately being-disposed alike to-be-ill the
διανοητικὸν διορίζονται οἱ τῆς ἰατρικῆς ἐπιστήμονες,
thinking(-part) determine the(-ones) of-the medical(-art) knowledgeable
φρενῖτιν τὸ πάθος καλοῦντες, ἐπειδὴ φρένες τοῖς ὑμέσι
phrenitis the condition calling since phrenes to-the membranes
τούτοις ἐστὶ τὸ ὄνομα. Καὶ ἡ ἀπὸ τῆς λύπης ἐπὶ τὴν καρδίαν
these is the name and the from the grief at the heart
γινομένη συναίσθησις ἐσφαλμένως ὑπονοεῖται. Οὐ γὰρ τῆς
coming-about sensation mistakenly is-supposed not for the
καρδίας, ἀλλὰ τοῦ στόματος τῆς κοιλίας δριμυσσομένου, εἰς
heart but the mouth of-the stomach being-irritated to
τὴν καρδίαν τὸ πάθος ὑπ᾽ ἀπειρίας ἀνάγουσι. Τοιοῦτον δέ
the heart the condition from inexperience they-refer such and
τί φασιν οἱ ἐπεσκεμμένοι δι᾽ ἀκριβείας τὰ πάθη,
something they-say the(-ones) having-examined with exactness the conditions
ὅτι συμπτώσεως τῶν πόρων καὶ μύσεως ἐν ταῖς λυπηραῖς
that (a)-collapse of-the pores and (a)-closing in the grieving
διαθέσεσι φυσικῶς περὶ ἅπαν γινομένης τὸ σῶμα, πρὸς
states naturally over all happening the body into

τὰς ἐν τῷ βάθει κοιλότητας συνωθεῖται πᾶν τὸ πρὸς
the in the depth cavities is-thrust all the(-thing) toward
τὴν διαπνοὴν κωλυόμενον· ὅθεν καὶ τῶν ἀναπνευστικῶν
the evaporation hindered whence also the respiratory
σπλάγχνων στενοχωρουμένων τῷ περιέχοντι, βιαιοτέρα
organs being-cramped by-the surrounding more-violent
πολλάκις ἡ ὁλκὴ τοῦ πνεύματος ὑπὸ τῆς φύσεως γίνεται,
often the drawing of-the breath by the nature becomes
πρὸς τὴν τῶν συμπεπτωκότων διαστολὴν τὸ στενωθὲν
toward the of-the collapsed(-parts) expansion the(-thing) narrowed
εὐρυνούσης. Τὸ δὲ τοιοῦτον ἆσθμα σύμπτωμα λύπης
widening the and such panting (a)-symptom of-grief
ποιούμεθα, στεναγμὸν αὐτὸ καὶ ἀναποτνιασμὸν ὀνομάζοντες.
we-make groaning it and sighing naming
Ἀλλὰ καὶ τὸ δοκοῦν ὑποθλίβειν τὸ περικάρδιον μέρος,
but also the(-thing) seeming to-press the around-the-heart part
οὐ τῆς καρδίας, ἀλλὰ τοῦ στόματός ἐστι τῆς γαστρὸς
not of-the heart but of-the mouth is of-the stomach
ἀηδία, διὰ τῆς αὐτῆς αἰτίας, λέγω δὴ τῆς κατὰ
(the)-discomfort through the same cause I-mean indeed the(-one) in
τὴν σύμπτωσιν τῶν πόρων, τοῦ χοληδόχου ἀγγείου τὸν
the collapse of-the pores the bile-receiving vessel the
δριμὺν ἐκεῖνον καὶ δακνώδη χυμὸν ὑπὸ στενοχωρίας ἐπὶ
sharp that and biting juice through cramping onto
τὸ στόμα τῆς γαστρὸς παρεγχέοντος. Ἀπόδειξις δὲ τούτου
the mouth of-the stomach pouring proof and of-this
τὸ ὕπωχρον γίνεσθαι καὶ ἰκτερώδη τοῖς λυπουμένοις
the pale to-become and jaundiced in-the(-ones) grieving
τὴν ἐπιφάνειαν, ἀπὸ τῆς ἄγαν συνοχῆς ἐπὶ τὰς φλέβας
the surface from the excessive constriction into the veins
τὸν ἴδιον χυμὸν τῆς χολῆς ἐπισπειρούσης· ἀλλὰ καὶ τὸ ἐξ
the own juice of-the bile sowing but also the from

ἐναντίου γινόμενον πάθος, τὸ κατὰ τὴν εὐφροσύνην φημὶ
(the)-opposite occurring condition the(-one) in the gladness I-mean
καὶ τὸν γέλωτα, μᾶλλον τὸν λόγον συνίστησι. Διαχέονται
and the laughter rather the argument confirms are-relaxed
γάρ πως καὶ διαλύονται δι' ἡδονῆς οἱ τοῦ σώματος
for somehow and are-loosened through pleasure the of-the body
πόροι τῶν ἔκ τινος ἀκοῆς ἡδείας διαχεθέντων.
pores of-the(-ones) from some hearing pleasant relaxed

3 Ὡς γὰρ ἐκεῖ διὰ τῆς λύπης μύουσιν αἱ λεπταί τε
as for there through the grief close the fine both
καὶ ἄδηλοι τῶν πόρων διαπνοαὶ, καὶ διασφίγξασαι τὴν
and invisible of-the pores exhalations and having-constricted the
ἔνδοθεν τῶν σπλάγχνων διάθεσιν, ἐπὶ τὴν κεφαλὴν καὶ
within of-the organs state to the head and
τὰς μήνιγγας τὸν νοτερὸν ἀτμὸν ἀναθλίβουσιν, ὃς πολὺς
the membranes the moist vapor press-up which much
ἐναπολῃφθεὶς ταῖς τοῦ ἐγκεφάλου κοιλότησι, διὰ τῶν
intercepted in-the of-the brain cavities through the
κατὰ τὴν βάσιν πόρων ἐπὶ τοὺς ὀφθαλμοὺς ἐξωθεῖται,
at the base pores to the eyes is-pushed-out
τῆς τῶν ὀφρύων συμπτώσεως ἐξελκομένης διὰ σταγόνων
the of-the brows contraction drawing-out through drops
τὴν ὑγρασίαν (ἡ δὲ σταγὼν δάκρυον λέγεται)· οὕτω μοι
the moisture the and drop (a)-tear is-called so to-me
νόησον, ἐκ τῆς ἐναντίας διαθέσεως πλέον τοῦ συνήθους
consider from the opposite state more than-the usual
εὐρυνομένων τῶν πόρων, εἰσέλκεσθαί τι πνεῦμα δι'
widened the pores to-be-drawn-in some breath through
αὐτῶν ἐπὶ τὸ βάθος, κἀκεῖθεν πάλιν ἐξωθεῖσθαι παρὰ
them into the depth and-thence again to-be-pushed-out by
τῆς φύσεως διὰ τοῦ κατὰ τὸ στόμα πόρου, πάντων
the nature through the at the mouth passage all

τῶν σπλάγχνων, καὶ μάλιστά γε τοῦ ἥπατος, ὥς φασι,
the organs and especially at-least the liver as they-say
διά τινος κλόνου καὶ βρασμώδους κινήσεως τὸ τοιοῦτον
through some agitation and seething motion the such
πνεῦμα συνεξωθούντων. Ὅθεν εὐκολίαν τινὰ τῇ διεξόδῳ
breath pushing-out-together whence ease some for-the exit
τοῦ πνεύματος μηχανωμένη ἡ φύσις, ἀνευρύνει τὸν περὶ
of-the breath contriving the nature widens the about
τὸ στόμα πόρον, ἑκατέρωθεν περὶ τὸ ἆσθμα τὰς παρειὰς
the mouth passage on-each-side about the panting the cheeks
διαστέλλουσα. Ὄνομα δὲ τῷ γινομένῳ γέλως ἐστίν.
spreading name and to-the(-thing) happening laughter is
Οὔτε οὖν διὰ τοῦτο τῷ ἥπατι τὸ ἡγεμονικὸν λογιστέον,
neither then because-of this to-the liver the ruling(-part) is-to-be-reckoned
οὔτε διὰ τὴν περικάρδιον ζέσιν τοῦ αἵματος ἐν ταῖς
nor because-of the around-the-heart boiling of-the blood in the
θυμικαῖς διαθέσεσιν, ἐν καρδίᾳ νομιστέον εἶναι τοῦ νοῦ τὴν
angry states in (the)-heart is-to-be-thought to-be of-the mind the
καθίδρυσιν· ἀλλὰ ταῦτα μὲν εἰς τὰς ποιὰς τῶν σωμάτων
seat but these indeed to the particular of-the bodies
κατασκευὰς ἀνακτέον. Τὸν δὲ νοῦν ὁμοτίμως ἑκάστῳ
constitutions must-be-referred the but mind equally each
τῶν μορίων, κατὰ τὸν ἄφραστον τῆς ἀνακράσεως
of-the parts according-to the unspeakable of-the blending
λόγον ἐφάπτεσθαι νομιστέον. Κἂν τὴν Γραφήν τινες ἡμῖν
manner to-touch is-to-be-thought even-if the Scripture some to-us
πρὸς τοῦτο προτείνωνται, τῇ καρδίᾳ τὸ ἡγεμονικὸν
for this put-forward to-the heart the ruling(-part)
μαρτυροῦσαν, οὐκ ἀνεξετάστως τὸν λόγον δεξόμεθα.
witnessing not unexamined the argument we-will-receive
Ὁ γὰρ καρδίαν μνησθεὶς, καὶ νεφρῶν ἐμνημόνευσεν,
the(-one) for (the)-heart having-mentioned also kidneys mentioned

εἰπών· «Ἐτάζων καρδίας καὶ νεφροὺς ὁ Θεός·» ὥστε
saying trying hearts and kidneys — God so-that
ἢ ἀμφοτέροις, ἢ οὐδετέρῳ τὸ νοερὸν κατακλείουσιν.
either to-both or to-neither the intellectual they-confine
Ἀμβλύνεσθαι δὲ τὰς νοητικὰς ἐνεργείας, ἢ καὶ παντάπασιν
to-be-blunted and the intellectual activities or even altogether
ἀπρακτεῖν ἐν τῇ ποιᾷ διαθέσει τοῦ σώματος διδαχθεὶς
to-be-inactive in the particular state of-the body having-been-taught
οὐχ ἱκανὸν ποιοῦμαι τοῦτο τεκμήριον, τοῦ τόπῳ τινὶ τὴν
not sufficient I-make this (a)-proof of-the by-place some the
δύναμιν τοῦ νοῦ περιείργεσθαι, ὡς ταῖς ἐπιγινομέναις τοῖς
power of-the mind to-be-enclosed as by-the arising in-the
μέρεσι φλεγμοναῖς τῆς οἰκείας εὐρυχωρίας ἐξειργομένης.
parts inflammations from-the own spaciousness being-shut-out
Σωματικὴ γὰρ ἡ τοιαύτη δόξα, τὸ μὴ δύνασθαι
bodily for the such opinion the not to-be-able
προκατειλημμένου τοῦ ἀγγείου διά τινος τῶν
being-preoccupied the vessel by some of-the(-things)
ἐμβεβλημένων, ἕτερόν τι ἐν αὐτῷ χώραν εὑρεῖν. Ἡ
put-in another something in it room to-find the
γὰρ νοητὴ φύσις οὔτε ταῖς κενώσεσιν ἐμφιλοχωρεῖ τῶν
for intelligible nature neither in-the emptinesses likes-to-dwell of-the
σωμάτων, οὔτε τῷ πλεονάζοντι τῆς σαρκὸς ἐξωθεῖται.
bodies nor by-the excess of-the flesh is-pushed-out
Ἀλλ' ἐπειδὴ καθάπερ τι μουσικὸν ὄργανον ἅπαν τὸ σῶμα
but since like some musical instrument all the body
δεδημιούργηται, ὥσπερ συμβαίνει πολλάκις ἐπὶ τῶν
has-been-fashioned as happens often in the(-case-of)
μελῳδεῖν μὲν ἐπισταμένων, ἀδυνατούντων δὲ δεῖξαι τὴν
to-make-music indeed knowing-how being-unable but to-show the
ἐπιστήμην, τῆς τῶν ὀργάνων ἀχρηστίας οὐ παραδεχομένης
skill the of-the instruments uselessness not admitting

τὴν τέχνην (τὸ γὰρ ἢ χρόνῳ φθαρὲν, ἢ
the art the(-instrument) for either by-time decayed or
παρερρήγμένον ἐκ καταπτώσεως, ἢ ὑπό τινος ἰοῦ καὶ
broken-open from (a)-fall or by some rust and
εὐρῶτος ἠχρειωμένον, ἄφθογγον μένει καὶ ἀνενέργητον,
mold made-useless voiceless remains and inactive
κἂν ὑπὸ τοῦ προέχειν δοκοῦντος κατὰ τὴν αὐλητικὴν
even-if by the(-one) to-excel seeming in the flute-playing
τέχνην ἐμπνέηται)· οὕτω καὶ ὁ νοῦς δι' ὅλου τοῦ
art it-be-blown so also the mind through whole the
ὀργάνου διήκων, καὶ καταλλήλως ταῖς νοητικαῖς ἐνεργείαις,
instrument pervading and suitably to-the intellectual activities
καθὸ πέφυκεν, ἑκάστῳ τῶν μερῶν προσαπτόμενος, ἐπὶ μὲν
as it-is-natural each of-the parts touching in indeed
τῶν κατὰ φύσιν διακειμένων τὸ οἰκεῖον ἐνήργησεν, ἐπὶ
the(-parts) according-to nature disposed the proper wrought in
δὲ τῶν ἀσθενούντων δέξασθαι τὴν τεχνικὴν αὐτοῦ κίνησιν,
but the(-parts) too-weak to-receive the artistic its movement
ἄπρακτός τε καὶ ἀνενέργητος ἔμεινε. Πέφυκε γάρ πως ὁ
inactive both and ineffective remained it-is-natural for somehow the
νοῦς πρὸς μὲν τὸ κατὰ φύσιν διακείμενον οἰκείως ἔχειν,
mind toward indeed the according-to nature disposed kindredly to-be
πρὸς δὲ τὸ παρενεχθὲν ἀπὸ ταύτης, ἀλλοτριοῦσθαι.
toward and the(-thing) carried-away from it to-be-estranged
Καί μοι δοκεῖ φυσικώτερον εἶναί τι κατὰ τὸ μέρος 4
and to-me seems more-natural to-be something in the part
τοῦτο θεώρημα, δι' οὗ μαθεῖν ἔστι τι τῶν
this speculation through which to-learn it-is(-possible) one of-the
ἀστειοτέρων δογμάτων. Ἐπειδὴ γὰρ τὸ κάλλιστον πάντων
more-refined doctrines since for the most-beautiful of-all
καὶ ἐξοχώτατον ἀγαθὸν αὐτὸ τὸ Θεῖόν ἐστι, πρὸς ὃ
and most-excellent good itself the Divine is to which

πάντα νένευκεν, ὅσα τοῦ καλοῦ τὴν ἔφεσιν ἔχει, διὰ
all(-things) have-inclined as-many-as of-the beautiful the yearning have for
τοῦτό φαμεν καὶ τὸν νοῦν, ἅτε κατ᾽ εἰκόνα τοῦ
this we-say also the mind inasmuch-as according-to (the)-image of-the
καλλίστου γενόμενον, ἕως ἂν μετέχῃ τῆς πρὸς τὸ
most-beautiful having-come-to-be as-long-as — it-shares of-the to the
ἀρχέτυπον ὁμοιότητος, καθόσον ἐνδέχεται, καὶ αὐτὸν ἐν τῷ
archetype likeness as-far-as is-possible also itself in the
καλῷ διαμένειν, εἰ δέ πως ἔξω γένοιτο τούτου, γυμνοῦσθαι
beautiful to-remain if but somehow outside it-come of-this to-be-stripped
τοῦ κάλλους ἐν ᾧ ἦν. Ὥσπερ δὲ ἔφαμεν τῇ ὁμοιώσει
of-the beauty in which it-was just-as and we-said by-the likeness
τοῦ πρωτοτύπου κάλλους κατακοσμεῖσθαι τὸν νοῦν, οἷόν
of-the prototypal beauty to-be-adorned the mind as-it-were
τι κάτοπτρον τῷ χαρακτῆρι τοῦ ἐμφαινομένου
some mirror by-the stamp of-the(-thing) reflected
μορφούμενον· κατὰ τὴν αὐτὴν ἀναλογίαν, καὶ τὴν
formed in the same proportion also the
οἰκονομουμένην ὑπ᾽ αὐτοῦ φύσιν ἔχεσθαι τοῦ νοῦ λογιζόμεθα,
governed by it nature to-hold-to the mind we-reckon
καὶ τῷ παρακειμένῳ κάλλει καὶ αὐτὴν κοσμεῖσθαι, οἷόν
and by-the adjacent beauty also itself to-be-adorned as-it-were
τι κατόπτρου κάτοπτρον γινομένην· κρατεῖσθαι δὲ ὑπὸ
some of-(a)-mirror (a)-mirror becoming to-be-ruled and by
ταύτης καὶ συνέχεσθαι τὸ ὑλικὸν τῆς ὑποστάσεως, περὶ
this and to-be-held-together the material(-part) of-the subsistence about
ἣν θεωρεῖται ἡ φύσις. Ἕως ἂν οὖν ἔχηται τοῦ ἑτέρου
which is-seen the nature as-long-as — then hold-to the other
τὸ ἕτερον, διὰ πάντων ἀναλόγως ἡ τοῦ ὄντως κάλλους
the one through all proportionately the of-the real beauty
κοινωνία διέξεισι, διὰ τοῦ ὑπερκειμένου τὸ προσεχὲς
fellowship passes through the higher the(-thing) next

καλλωπίζουσα. Ἐπειδὰν δέ τις γένηται τῆς ἀγαθῆς ταύτης
beautifying when but some come-about of-the good this
συμφυΐας διασπασμὸς, ἢ καὶ πρὸς τὸ ἔμπαλιν, ἀντακολουθῇ
natural-union (a)-tearing-apart or even to the reverse there-follow-in-turn
τῷ ὑποβεβηκότι τὸ ὑπερέχον· τότε αὐτῆς τε τῆς ὕλης,
to-the lower the higher then itself both of-the matter
ὅταν μονωθῇ τῆς φύσεως, διηνέχθη τὸ ἄσχημον (ἄμορφον
when it-is-isolated from-the nature was-set-apart the unseemliness formless
γάρ τι καθ' ἑαυτὴν ἡ ὕλη καὶ ἀκατάσκευον) καὶ τῇ
for something by itself the matter and unformed and with-the
ἀμορφίᾳ ταύτης συνδιεφθάρη τὸ κάλλος τῆς φύσεως, ἢ
formlessness of-it was-destroyed-together the beauty of-the nature which
διὰ τοῦ νοῦ καλλωπίζεται. Καὶ οὕτως ἐπ' αὐτὸν τὸν νοῦν
through the mind is-beautified and thus to itself the mind
τοῦ κατὰ τὴν ὕλην αἴσχους διὰ τῆς φύσεως ἡ διάδοσις
of-the according-to the matter ugliness through the nature the transmission
γίνεται, ὡς μηκέτι τοῦ Θεοῦ τὴν εἰκόνα ἐν τῷ χαρακτῆρι
comes-about so-that no-longer — of-God the image in the stamp
καθορᾶσθαι τοῦ πλάσματος. Οἷον γάρ τι κάτοπτρον
to-be-seen of-the creature as for some mirror
κατὰ νώτου τὴν τῶν ἀγαθῶν ἰδέαν ὁ νοῦς ποιησάμενος,
at (its)-back the of-the good(-things) form the mind having-turned
ἐκβάλλει μὲν τῆς ἐκλάμψεως τοῦ ἀγαθοῦ τὰς ἐμφάσεις,
casts-out indeed of-the shining of-the good the reflections
τῆς δὲ ὕλης τὴν ἀμορφίαν εἰς ἑαυτὸν ἀναμάσσεται. Καὶ
of-the and matter the formlessness into itself takes-the-impress and
τούτῳ γίνεται τῷ τρόπῳ τοῦ κακοῦ ἡ γένεσις, διὰ τῆς
in-this comes-about the way of-the evil the origin through the
ὑπεξαιρέσεως τοῦ καλοῦ παρυφισταμένη. Καλὸν δὲ πᾶν,
withdrawal of-the beautiful subsisting-alongside beautiful and (is)-all
ὅπερ ἂν τύχῃ πρὸς τὸ πρῶτον ἀγαθὸν οἰκείως ἔχον· ὅ
which — happens to the first good kindredly being that

τι δ' ἂν ἔξω γένηται τῆς πρὸς τοῦτο σχέσεώς τε καὶ
which but — outside comes of-the to this relation both and
ὁμοιώσεως, ἄμοιρον τοῦ καλοῦ πάντως ἐστίν.
likeness without-share of-the beautiful wholly is
Εἰ οὖν ἓν μὲν κατὰ τὸν θεωρηθέντα λόγον τὸ ὄντως
if then one indeed according-to the contemplated argument the really
ἀγαθόν· ὁ δὲ νοῦς τῷ κατ' εἰκόνα τοῦ καλοῦ
good the and mind by-the according-to (the)-image of-the beautiful
γεγενῆσθαι, καὶ αὐτὸς ἔχει τὸ καλὸς εἶναι· ἡ δὲ φύσις ἡ
to-have-been-made also itself has the beautiful to-be the and nature the(-one)
ὑπὸ τοῦ νοῦ συνεχομένη, καθάπερ τις εἰκὼν εἰκόνος ἐστί·
by the mind held-together as some image of-(an)-image is
δείκνυται διὰ τούτων, ὅτι τὸ ὑλικὸν ἡμῶν συνέστηκε
it-is-shown through these that the material(-part) our is-held-together
μὲν καὶ περικρατεῖται, ὅταν οἰκονομῆται ὑπὸ τῆς φύσεως·
indeed and is-controlled when it-is-governed by the nature
λύεται δὲ, καὶ διαπίπτει πάλιν, ὅταν χωρισθῇ τοῦ
is-loosed and and falls-apart again when it-be-separated from-the
περικρατοῦντός τε καὶ συνέχοντος, καὶ διασπασθῇ τῆς
controlling both and holding-together and be-torn-away from-the
πρὸς τὸ καλὸν συμφυΐας. Τὸ δὲ τοιοῦτον οὐκ ἄλλως γίνεται,
toward the beautiful natural-union the and such not otherwise comes-about
ἢ ὅταν τῆς φύσεως πρὸς τὸ ἔμπαλιν γένηται ἡ ἐπιστροφὴ,
than when of-the nature to the reverse comes-about the turning
μὴ πρὸς τὸ καλὸν τῆς ἐπιθυμίας νευούσης, ἀλλὰ πρὸς
not toward the beautiful the desire inclining but toward
τὸ χρῄζον τοῦ καλλωπίζοντος. Ἀνάγκη γὰρ πᾶσα τῇ
the(-thing) needing the beautifier necessity for all with-the
πτωχευούσῃ τῆς ἰδίας μορφῆς ὕλῃ κατὰ τὸ ἄσχημόν τε
being-poor of-the own form matter in the unseemly both
καὶ ἀκαλλὲς συμμεταμορφοῦσθαι τὸ ὁμοιούμενον, ἀλλὰ
and unlovely to-be-transformed-together the(-thing) likened but

ταῦτα μὲν ἡμῖν ἐξ ἀκολουθίας τινὸς παρεξητάσθη,
these(-things) indeed by-us from sequence some were-examined-in-passing
διὰ τῆς εἰς τὸ προκείμενον θεωρίας ἐπεισελθόντα. Τὸ
through the for the proposed contemplation having-come-in the
γὰρ ζητούμενον ἦν, εἰ ἐν μέρει τινὶ τῶν ἐν ἡμῖν
for sought(-question) was whether in part some of-the(-parts) in us
ἡ νοερὰ καθίδρυται δύναμις, ἢ διὰ πάντων κατὰ τὸ
the intellectual is-seated power or through all in the
ἴσον διήκει. Τῶν γὰρ τοπικοῖς μέρεσι περιειργόντων
equal(-way) it-pervades of-the(-ones) for by-local parts enclosing
τὸν νοῦν, καὶ εἰς σύστασιν τῆς τοιαύτης αὐτῶν ὑπολήψεως
the mind and for establishment of-the such their supposition
προφερόντων, τὸ μὴ εὐοδοῦσθαι τὴν διάνοιαν ἐπὶ τῶν
putting-forward the not to-prosper the thought in the(-ones)
παρὰ φύσιν διακειμένων τὰς μήνιγγας· ἀπέδειξεν ὁ λόγος,
against nature disposed in-the membranes showed the argument
ὅτι κατὰ πᾶν μέρος τοῦ ἀνθρωπίνου συγκρίματος, καθ'
that in every part of-the human compound in
ὃ πέφυκεν ἕκαστος ἐνεργεῖν, ἴσως ἡ τῆς ψυχῆς δύναμις
which is-natural each to-work equally the of-the soul power
ἀνενέργητος μένει, μὴ διαμένοντος ἐν τῇ φύσει τοῦ μέρους.
inactive remains not remaining in the nature of-the part
Καὶ διὰ τοῦτο ἐξ ἀκολουθίας τὸ προτεθὲν παρενέπεσε
and because-of this from sequence the proposed fell-in
τῷ λόγῳ θεώρημα, δι' οὗ μανθάνομεν, ἐν τῷ
to-the argument speculation through which we-learn in the
ἀνθρωπίνῳ συγκρίματι ὑπὸ Θεοῦ μὲν διοικεῖσθαι τὸν νοῦν,
human compound by God indeed to-be-governed the mind
ὑπ' ἐκείνου δὲ τὴν ὑλικὴν ἡμῶν ζωήν, ὅταν ἐν τῇ φύσει
by that and the material our life when in the nature
μένῃ, εἰ δὲ παρατραπείη τῆς φύσεως, καὶ τῆς κατὰ
it-remain if but it-be-turned-aside from-the nature also from-the according-to

τὸν νοῦν ἐνεργείας ἀλλοτριοῦσθαι. Ἀλλ' ἐπανέλθωμεν
the mind activity to-be-estranged but let-us-return
πάλιν ὅθεν ἐξέβημεν, ὅτι ἐπὶ τῶν μὴ παρατραπέντων
again whence we-went-out that in the(-ones) not turned-aside
ἐκ πάθους τινὸς τῆς φυσικῆς καταστάσεως τὴν οἰκείαν
by passion some from-the natural condition the own
δύναμιν ὁ νοῦς ἐνεργεῖ, καὶ ἔῤῥωται μὲν ἐπὶ τῶν
power the mind works and is-strong indeed in the(-parts)
συνεστώτων, ἀδυνατεῖ δὲ πάλιν ἐπὶ τῶν μὴ χωρούντων
sound is-powerless but again in the(-parts) not admitting
αὐτοῦ τὴν ἐνέργειαν. Ἔστι γὰρ καὶ δι' ἑτέρων τὸ
its the activity it-is(-possible) for also through others the
περὶ τούτων δόγμα πιστώσασθαι· καὶ εἰ μὴ βαρὺ τῇ
about these doctrine to-confirm and if not burdensome to-the
ἀκοῇ τῶν προκεκμηκότων ἤδη τῷ λόγῳ, καὶ περὶ
hearing of-the(-ones) having-toiled already at-the discourse also about
τούτων, ὡς ἂν οἷοί τε ὦμεν, δι' ὀλίγων διαληψώμεθα.
these as — able — we-be through few(-words) let-us-treat

XIII · SLEEP, YAWNING, AND DREAMS

Life is motion, and sleep rests the senses so food may spread through the body, the vapors of digestion closing eyes and ears; yawning drives the vapor out. Dreams echo the day's thoughts and the body's states, worked by the lower soul while reason sleeps. Joseph and Daniel knew the future by divine power.

1 Ἡ ὑλικὴ καὶ ῥοώδης αὕτη τῶν σωμάτων ζωὴ, πάντοτε
the material and flowing this of-the bodies life always
διὰ κινήσεως προϊοῦσα, ἐν τούτῳ ἔχει τοῦ εἶναι τὴν
through motion advancing in this has of-the being the
δύναμιν, ἐν τῷ μὴ στῆναί ποτε τῆς κινήσεως. Καθάπερ
power in the not to-stop ever from-the motion just-as

δέ τις ποταμὸς κατὰ τὴν ἰδίαν ῥέων ὁρμὴν, πλήρη μὲν
and some river according-to the own flowing impulse full indeed
δείκνυσι τὴν κοιλότητα, δι᾽ ἧς ἂν τύχῃ φερόμενος,
shows the hollow through which — it-happens being-carried
οὐ μὴν ἐν τῷ αὐτῷ ὕδατι περὶ τὸν αὐτὸν ἀεὶ τόπον
not however in the same water about the same always place
ὁρᾶται, ἀλλὰ τὸ μὲν ὑπέδραμεν αὐτοῦ, τὸ δὲ
is-seen but the(-water) indeed has-run-out its the(-other) and
ὑπερῥέει· οὕτω καὶ τὸ ὑλικὸν τῆς τῇδε ζωῆς διά
flows-in so also the material(-part) of-the here life through
τινος κινήσεως καὶ ῥοῆς τῇ συνεχείᾳ τῆς τῶν ἐναντίων
some motion and flow by-the continuity of-the of-the opposites
διαδοχῆς ἀμείβεται, ὡς ἂν μηδέποτε στῆναι δύνασθαι
succession is-changed so-that — never to-stop to-be-able
τῆς μεταβολῆς, ἀλλὰ τῇ δυνάμει τοῦ ἀτρεμεῖν ἄπαυστον
from-the change but by-the power of-the being-still unceasing
ἔχειν διὰ τῶν ὁμοίων ἐναμειβομένην τὴν κίνησιν. Εἰ
to-have through the like(-things) alternating the motion if
δέ ποτε κινούμενον παύσοιτο, καὶ τοῦ εἶναι πάντως τὴν
but ever moving it-should-cease also of-the being wholly the
παῦλαν ἕξει· οἷον, διεδέξατο τὸ πλῆρες ἡ κένωσις,
cessation it-will-have for-example succeeded the full the emptying
καὶ πάλιν ἀντεισῆλθεν ἡ πλήρωσις τῇ κενότητι. Ὕπνος
and again came-in-instead the filling to-the emptiness sleep
τὸ σύντονον τῆς ἐγρηγόρσεως ὑπεχάλασεν, εἶτα ἐγρήγορσις
the tension of-the waking relaxed then waking
τὸ ἀνειμένον ἐτόνωσε. Καὶ οὐδέτερον τούτων ἐν τῷ
the slackened tightened and neither of-these in the
διηνεκεῖ συμμένει, ἀλλ᾽ ὑποχωρεῖ ταῖς παρουσίαις ἀλλήλων
continuous persists but withdraw at-the presences of-one-another
ἀμφότερα, οὕτω τῆς φύσεως ἑαυτὴν ταῖς ὑπαλλαγαῖς
both so the nature itself by-the alternations

ἀνακαινιζούσης, ὡς ἑκατέρων ἐν τῷ μέρει μεταλαγχάνουσαν
renewing that of-each in the turn partaking
ἀδιασπάστως ἀπὸ τοῦ ἑτέρου μεταβαίνειν ἐπὶ τὸ ἕτερον.
without-break from the one to-pass to the other
Τό τε γὰρ διαπαντὸς συντετάσθαι ταῖς ἐνεργείαις τὸ ζῷον,
the both for continually to-be-strained in-the activities the animal
ῥῆξίν τινα καὶ διασπασμὸν τῶν ὑπερτεινομένων ποιεῖται
(a)-rupture some and tearing of-the overstretched makes
μερῶν· ἥ τε διηνεκὴς τοῦ σώματος ἄνεσις διάπτωσίν
parts the both continual of-the body relaxation (a)-falling-apart
τινα τοῦ συνεστῶτος καὶ λύσιν ἐργάζεται. Τὸ δὲ
some of-the(-thing) compacted and dissolution works the but
κατὰ καιρὸν μετρίως ἑκατέρων ἐπιτυγχάνειν, δύναμις πρὸς
in season moderately each to-attain power for
διαμονήν ἐστι τῆς φύσεως, διὰ τῆς διηνεκοῦς πρὸς τὰ
continuance is of-the nature through the continual to the
ἀντικείμενα μεταβάσεως ἐν ἑκατέροις ἑαυτὴν ἀπὸ τῶν
opposite(-states) passing in each itself from the
ἑτέρων ἀναπαυούσης. Οὕτω τοίνυν τετονωμένον διὰ τῆς
other resting so therefore made-tense through the
ἐγρηγόρσεως τὸ σῶμα λαβοῦσα, λύσιν ἐμποιεῖ διὰ τοῦ
waking the body having-taken dissolution it-puts-in through the
ὕπνου τῷ τόνῳ, τὰς αἰσθητικὰς δυνάμεις πρὸς καιρὸν ἐκ
sleep to-the tension the sentient powers for (a)-time from
τῶν ἐνεργειῶν ἀναπαύσασα, οἷόν τινας ἵππους μετὰ τοὺς
the activities having-rested as some horses after the
ἀγῶνας τῶν ἁρμάτων ἐκλύσασα. Ἀναγκαία δὲ τῇ συστάσει
contests of-the chariots having-unyoked necessary and to-the constitution
τοῦ σώματος ἡ εὔκαιρος ἄνεσις, ὡς ἂν ἀκωλύτως ἐφ᾽
of-the body (is)-the timely relaxation so-that — unhindered to
ἅπαν τὸ σῶμα διὰ τῶν ἐν αὐτῷ πόρων ἡ τροφὴ διαχέοιτο,
all the body through the in it pores the food may-be-spread

μηδενὸς τόνου τῇ διόδῳ παρεμποδίζοντος. Καθάπερ γὰρ ἐκ
no tension the passage hindering just-as for from
τῆς διαβρόχου γῆς, ὅταν ἐπιλάμψῃ θερμοτέραις ἀκτῖσιν ὁ
the soaked earth when shines-on with-hotter rays the
ἥλιος, ἀτμοί τινες ὁμιχλώδεις ἀπὸ τοῦ βάθους ἀνέλκονται·
sun vapors some misty from the depth are-drawn-up
ὅμοιόν τι γίνεται καὶ ἐν τῇ καθ' ἡμᾶς γῇ, τῆς τροφῆς
like something happens also in the among us earth the food
ἔσωθεν ὑπὸ τῆς φυσικῆς θερμότητος ἀναζεούσης. Ἀνωφερεῖς
within by the natural heat boiling-up upward-tending
δὲ ὄντες οἱ ἀτμοὶ κατὰ φύσιν, καὶ ἀερώδεις, καὶ πρὸς
and being the vapors by nature and airy and to
τὸ ὑπερκείμενον ἀναπνέοντες, ἐν τοῖς κατὰ τὴν κεφαλὴν
the(-region) above breathing-up in the about the head
γίνονται χωρίοις, οἷόν τις καπνὸς εἰς ἁρμονίαν τοίχου
they-come places as some smoke into (the)-joint of-(a)-wall
διαδυόμενος· εἶτα ἐντεῦθεν ἐπὶ τοὺς τῶν αἰσθητηρίων πόρους
slipping then from-here to the of-the sense-organs pores
ἐξατμιζόμενοι διαφοροῦνται, δι' ὧν ἀργεῖ κατ' ἀνάγκην
evaporating are-dispersed through which is-idle of necessity
ἡ αἴσθησις, τῇ παρόδῳ τῶν ἀτμῶν ἐκείνων ὑπεξιοῦσα.
the sense by-the passage of-the vapors those withdrawing
Αἱ μὲν γὰρ ὄψεις τοῖς βλεφάροις ἐπιλαμβάνονται, οἷόν
the indeed for sights by-the eyelids are-checked as
τινος μηχανῆς μολυβδίνης, τοῦ τοιούτου λέγω βάρους,
of-some engine leaden the such I-mean weight
τοῖς ὀφθαλμοῖς ἐπιχαλώσης τὸ βλέφαρον. Παχυνθεῖσα
on-the eyes letting-down the eyelid thickened
δὲ τοῖς αὐτοῖς τούτοις ἀτμοῖς ἡ ἀκοὴ, καθάπερ θύρας
and by-the same these vapors the hearing as-if (a)-door
τινὸς τοῖς ἀκουστικοῖς μορίοις ἐπιτεθείσης, ἡσυχίαν ἀπὸ
some on-the auditory parts having-been-set quiet from

τῆς κατὰ φύσιν ἐνεργείας ἄγει· καὶ τὸ τοιοῦτον πάθος
the according-to nature activity keeps and the such condition
ὕπνος ἐστὶν, ἀτρεμούσης ἐν τῷ σώματι τῆς αἰσθήσεως καὶ
sleep is being-still in the body the sense and
παντάπασιν ἐκ τῆς κατὰ φύσιν κινήσεως ἀπρακτούσης,
altogether from the according-to nature motion being-inactive
ὡς ἂν εὐπόρευτοι γένωνται τῆς τροφῆς αἱ ἀναδόσεις,
so-that — easy-to-travel may-become of-the food the distributions
δι᾽ ἑκάστου τῶν πόρων τοῖς ἀτμοῖς συνδιεξιούσης.
through each of-the pores with-the vapors passing-through-together

2 Καὶ τούτου χάριν εἰ στενοχωροῖτο μὲν ὑπὸ τῆς ἔνδοθεν
and for-this sake if be-cramped indeed by the within
ἀναθυμιάσεως ἡ περὶ τὰ αἰσθητήρια διασκευὴ, κωλύοιτο
exhalation the about the sense-organs arrangement be-hindered
δὲ κατά τινα χρείαν ὁ ὕπνος· πλῆρες γενόμενον τῶν
and for some need the sleep full having-become of-the
ἀτμῶν τὸ νευρῶδες, αὐτὸ ὑφ᾽ ἑαυτοῦ φυσικῶς διατείνεται,
vapors the sinewy(-part) itself by itself naturally is-stretched
ὡς διὰ τῆς ἐκτάσεως τὸ παχυνθὲν ὑπὸ τῶν ἀτμῶν
so-that through the stretching the thickened by the vapors
μέρος ἐκλεπτυνθῆναι· οἷόν τι ποιοῦσιν οἱ διὰ
part to-be-made-thin as something do the(-ones) through
τῆς σφοδροτέρας στρεβλώσεως τὸ ὕδωρ τῶν ἱματίων
the more-violent twisting the water of-the garments
ἐκθλίβοντες. Καὶ ἐπειδὴ κυκλοτερῆ τὰ περὶ τὸν φάρυγγα
squeezing-out and since circular the about the pharynx
μέρη, πλεονάζει δὲ τὸ νευρῶδες ἐν τούτοις· ὅταν καὶ ἀπὸ
parts abounds and the sinewy in these when also from
τούτων ἐξωσθῆναι δέοι τὴν τῶν ἀτμῶν παχυμέρειαν
these to-be-pushed-out it-be-needed the of-the vapors thickness
(ἐπειδὴ ἀμήχανόν ἐστι δι᾽ εὐθείας ἀποτεῖναι τὸ κυκλοειδὲς
since impossible it-is in (a)-straight-line to-stretch the circular

μέρος, εἰ μὴ κατὰ τὸ περιφερὲς σχῆμα διαταθείη)· τούτου
part if not according-to the round shape it-be-stretched for-this
χάριν ἀποληφθέντος ἐν τῇ χάσμῃ τοῦ πνεύματος, ὅτε ὁ
sake being-intercepted in the yawn the breath when the
ἀνθερεὼν ἐπὶ τὸ κάτω τοῖς γαργαρεῶσιν ὑποκοιλαίνεται,
chin to the below by-the uvula is-hollowed
καὶ τῶν ἐντὸς πάντων εἰς κύκλου σχῆμα διαταθέντων,
and of-the(-parts) inside all into of-(a)-circle shape stretched
ἡ λιγνυώδης ἐκείνη παχύτης ἡ ἐναπειλημμένη τοῖς
the sooty that thickness the(-one) intercepted in-the
μέρεσι συνδιαπνεῖται τῇ διεξόδῳ τοῦ πνεύματος.
parts is-breathed-out-together with-the exit of-the breath
Πολλάκις δὲ, καὶ μετὰ τὸν ὕπνον οἷδε τὸ τοιοῦτον
often and also after the sleep is-wont the such
συμβαίνειν, ὅταν τι τῶν ἀτμῶν ἐκείνων περιλειφθείη τοῖς
to-happen when some of-the vapors those be-left in-the
τόποις ἄπεμπτόν τε καὶ ἀδιάπνευστον. Ἐκ τούτων τοίνυν
places undigested both and unexhaled from these therefore
ὁ ἀνθρώπινος νοῦς δείκνυσιν ἐναργῶς, ὅτι τῆς φύσεως
the human mind shows clearly that to-the nature
ἔχεται, συνεστώσης μὲν καὶ ἐγρηγορυίας, καὶ αὐτὸς
it-holds being-compacted indeed and awake also itself
συνεργῶν καὶ κινούμενος· παρεθείσης δὲ τῷ ὕπνῳ, μένων
working-with and moving relaxed but in-the sleep remaining
ἀκίνητος, εἰ μή τις ἄρα τὴν ὀνειρώδη φαντασίαν νοῦ
unmoved if not someone after-all the dream-like imagining of-mind
κίνησιν ὑπολάβοι κατὰ τὸν ὕπνον ἐνεργουμένην. Ἡμεῖς δέ
motion suppose in the sleep worked we but
φαμεν μόνην δεῖν τὴν ἔμφρονά τε καὶ συνεστῶσαν
say only to-be-needful the sensible both and compacted
τῆς διανοίας ἐνέργειαν ἐπὶ τὸν νοῦν ἀναφέρειν· τὰς δὲ
of-the thought activity to the mind to-refer the and

κατὰ τὸν ὕπνον φαντασιώδεις φλυαρίας ἰνδάλματά τινα
in the sleep imaginative babblings phantoms some
τῆς κατὰ τὸν νοῦν ἐνεργείας οἰόμεθα τῷ ἀλογωτέρῳ
of-the according-to the mind activity we-think by-the more-irrational
τῆς ψυχῆς εἴδει κατὰ τὸ συμβὰν διαπλάττεσθαι. Τῶν
of-the soul form at the chance to-be-molded from-the
γὰρ αἰσθήσεων τὴν ψυχὴν ἀπολυθεῖσαν διὰ τοῦ ὕπνου,
for senses the soul released through the sleep
καὶ τῶν κατὰ νοῦν ἐνεργειῶν ἐκτὸς εἶναι κατ᾽ ἀνάγκην
also from-the according-to mind activities outside to-be of necessity
συμβαίνει. Διὰ γὰρ τούτων πρὸς τὸν ἄνθρωπον ἡ τοῦ
it-happens through for these with the man the of-the
νοῦ συνανάκρασις γίνεται· τῶν οὖν αἰσθήσεων παυσαμένων,
mind blending comes-about the then senses having-ceased
ἀργεῖν ἀνάγκη καὶ τὴν διάνοιαν. Τεκμήριον δὲ τὸ καὶ ἐν
to-be-idle (is)-necessary also the thought (a)-proof and (is)-the also in
ἀτόποις καὶ ἐν ἀμηχάνοις πολλάκις δοκεῖν εἶναι τὸν
absurd(-things) and in impossible(-things) often to-seem to-be the(-one)
φανταζόμενον· ὅπερ οὐκ ἂν ἐγένετο, λογισμῷ καὶ
imagining which not — would-have-happened by-reasoning and
διανοίᾳ τῆς ψυχῆς τηνικαῦτα διοικουμένης. Ἀλλά μοι δοκεῖ
thought the soul then being-governed but to-me seems
ταῖς προτιμοτέραις τῶν δυνάμεων τῆς ψυχῆς ἠρεμούσης
the more-honored of-the powers of-the soul being-at-rest
(φημὶ δὲ ταῖς κατὰ τὸν νοῦν καὶ τὴν αἴσθησιν
I-mean and the according-to the mind and the sense
ἐνεργείαις) μόνον τὸ θρεπτικὸν αὐτῆς μέρος ἐνεργὸν
activities only the nourishing its part active
κατὰ τὸν ὕπνον εἶναι, ἐν δὲ τούτῳ τῶν καθ᾽ ὕπαρ
in the sleep to-be in and this of-the(-things) in waking
γενομένων εἴδωλά τινα, καὶ ἀπηχήματα τῶν τε κατ᾽
having-happened images some and echoes of-the(-things) both by

αἴσθησιν, καὶ τῶν κατὰ διάνοιαν ἐνεργουμένων, ἅπερ
sense and of-the(-things) by thought performed which
αὐτῷ διὰ τοῦ μνημονευτικοῦ τῆς ψυχῆς εἴδους ἐνετυπώθη·
on-it through the remembering of-the soul form were-imprinted
ταῦτα καθὼς ἔτυχεν ἀναζωγραφεῖσθαι, ἀπηχήματός τινος
these as it-chanced to-be-repainted echo some
μνημονικοῦ τῷ τοιούτῳ εἴδει τῆς ψυχῆς παραμείναντος.
of-memory with-the such form of-the soul having-remained
Ἐν τούτοις οὖν φαντασιοῦται ὁ ἄνθρωπος, οὐχ εἱρμῷ τινι 3
in these then imagines the man not by-chain some
πρὸς τὴν τῶν φαινομένων ὁμιλίαν ἀγόμενος, ἀλλὰ
to the of-the(-things) appearing converse being-led but
πεφυρμέναις τισὶ καὶ ἀνακολούθοις ἀπάταις περιπλανώμενος.
in-confused some and incoherent deceptions wandering-about
Καθάπερ δὲ κατὰ τὰς σωματικὰς ἐνεργείας, τῶν μερῶν
just-as and in the bodily activities of-the parts
ἰδιαζόντως τι κατὰ τὴν ἐγκειμένην αὐτῷ φυσικῶς
peculiarly something according-to the lying-in it naturally
δύναμιν ἐνεργοῦντος, γίνεταί τις καὶ τοῦ ἠρεμοῦντος
power working there-comes-about some also of-the resting
μέρους πρὸς τὸ κινούμενον συνδιάθεσις· ἀναλόγως καὶ
part with the moving sympathy analogously also
ἐπὶ τῆς ψυχῆς, κἂν τὸ μὲν αὐτῆς ἠρεμοῦν, τὸ
in the soul even-if the(-part) indeed of-it at-rest the(-part)
δὲ κινούμενον τύχῃ, τὸ ὅλον τῷ μέρει συνδιατίθεται.
but moving happen-to-be the whole with-the part is-disposed-with
Οὐδὲ γὰρ ἐνδέχεται συνδιασπασθῆναι πάντη τὴν κατὰ
not-even for it-is-possible to-be-torn-apart wholly the according-to
φύσιν ἑνότητα, κρατούσης ἐν μέρει τινὸς τῶν κατ' αὐτὴν
nature unity being-in-control in part some(-one) of-the in it
δυνάμεων διὰ τῆς ἐνεργείας. Ἀλλ' ὥσπερ ἐγρηγορότων
powers through the activity but just-as of-(men)-awake

τε καὶ σπουδαζόντων ἐπικρατεῖ μὲν ὁ νοῦς, ὑπηρετεῖ δὲ
both and earnest prevails indeed the mind serves and
ἡ αἴσθησις, οὐκ ἀπολείπεται δὲ τούτων ἡ διοικητικὴ τοῦ
the sense not is-absent and from-these the governing of-the
σώματος δύναμις (ὁ μὲν γὰρ νοῦς πορίζει τὴν τροφὴν
body power the indeed for mind provides the food
τῇ χρείᾳ, ἡ δὲ αἴσθησις τὸ πορισθὲν ὑπεδέξατο,
for-the need the and sense the(-thing) provided received
ἡ δὲ θρεπτικὴ τοῦ σώματος δύναμις ἑαυτῇ τὸ δοθὲν
the and nourishing of-the body power to-itself the(-thing) given
προσῳκείωσεν)· οὕτω καὶ κατὰ τὸν ὕπνον ἀντιμεθίσταταί
appropriated so also in the sleep is-exchanged
πως ἐν ἡμῖν ἡ τῶν δυνάμεων τούτων ἡγεμονία· καὶ
somehow in us the of-the powers these leadership and
κρατοῦντος τοῦ ἀλογωτέρου, παύεται μὲν ἡ τῶν ἑτέρων
prevailing the more-irrational ceases indeed the of-the others
ἐνέργεια, οὐ μὴν παντελῶς ἀποσβέννυται. Ἐπειγομένης δὲ
activity not however wholly is-quenched being-urged and
τηνικαῦτα διὰ τοῦ ὕπνου πρὸς τὴν πέψιν τῆς θρεπτικῆς
then through the sleep to the digestion the nourishing
δυνάμεως, καὶ πᾶσαν τὴν φύσιν πρὸς ἑαυτὴν ἀσχολούσης,
power and all the nature with itself occupying
οὔτε παντελῶς διασπᾶται ταύτης ἡ κατ᾽ αἴσθησιν δύναμις
neither wholly is-torn-from it the according-to sense power
(οὐ γὰρ ἐνδέχεται τὸ ἅπαξ συμπεφυκὸς διατέμνεσθαι),
not for it-is-possible the(-thing) once grown-together to-be-cut-apart
οὔτε ἀναλάμπειν ἡ αὐτῆς ἐνέργεια δύναται, τῇ τῶν
nor to-shine-out the its activity can by-the of-the
αἰσθητηρίων ἀργίᾳ κατὰ τὸν ὕπνον ἐμπεδηθεῖσα. Κατὰ τὸν
sense-organs idleness in the sleep fettered by the
αὐτὸν δὲ λόγον καὶ τοῦ νοῦ πρὸς τὸ αἰσθητικὸν εἶδος τῆς
same and reasoning also the mind to the sentient form of-the

ψυχῆς οἰκειουμένου, ἀκόλουθον ἂν εἴη καὶ κινουμένου
soul being-kindred consequent — it-would-be also moving
τούτου, συγκινεῖσθαι λέγειν αὐτὸν, καὶ ἠρεμοῦντος
this to-be-moved-together to-say it and resting
συγκαταπαύεσθαι. Οἷον δέ τι περὶ τὸ πῦρ γίνεσθαι
to-cease-together like and something about the fire to-happen
πέφυκεν, ὅταν μὲν ὑποκρυφθῇ τοῖς ἀχύροις ἁπανταχόθεν,
is-wont when indeed it-be-hidden in-the chaff on-all-sides
μηδεμιᾶς ἀναπνοῆς ἀναῤῥιπιζούσης τὴν φλόγα, οὔτε τὰ
no breath fanning the flame neither the(-things)
προσπαρακείμενα νέμεται, οὔτε παντελῶς κατασβέννυται,
lying-beside consumes nor wholly is-quenched
ἀλλ᾽ ἀντὶ φλογὸς ἀτμός τις διὰ τῶν ἀχύρων ἐπὶ τὸν
but instead-of flame vapor some through the chaff to the
ἀέρα διέξεισιν, εἰ δέ τινος λάβοιτο διαπνοῆς, φλόγα τὸν
air passes-out if but some it-should-get breath flame the
καπνὸν ἀπεργάζεται· τὸν αὐτὸν τρόπον καὶ ὁ νοῦς τῇ
smoke makes the same way also the mind by-the
ἀπραξίᾳ τῶν αἰσθήσεων κατὰ τὸν ὕπνον συγκαλυφθεὶς,
inactivity of-the senses in the sleep covered
οὔτε ἐκλάμπειν δι᾽ αὐτῶν δυνατῶς ἔχει, οὔτε μὴν
neither to-shine-out through them able is nor however
παντελῶς κατασβέννυται· ἀλλ᾽ οἷον καπνοειδῶς κινεῖται,
wholly is-quenched but as smokily moves
τὸ μέν τι ἐνεργῶν, τὸ δὲ οὐ δυνάμενος.
the(-thing) indeed something working the(-thing) but not able
Καὶ ὥσπερ τις μουσικὸς κεχαλασμέναις ταῖς χορδαῖς τῆς
and just-as some musician on-slackened the strings of-the
λύρας ἐμβαλὼν τὸ πλῆκτρον, οὐ κατὰ ῥυθμὸν προάγει τὸ
lyre having-struck the plectrum not in rhythm leads-forth the
μέλος· οὐ γὰρ ἂν τὸ μὴ συντεταμένον ἠχήσειεν· ἀλλ᾽
tune not for — the(-thing) not strung-tight would-sound but

ἡ μὲν χεὶρ τεχνικῶς πολλάκις κινεῖται, πρὸς τὴν τοπικὴν
the indeed hand skillfully often moves to the local
θέσιν τῶν τόνων τὸ πλῆκτρον ἄγουσα, τὸ δὲ ἠχοῦν οὐκ
position of-the notes the plectrum leading the and sounding not
ἔστιν, εἰ μὴ ὅσον ἄσημόν τινα καὶ ἀσύντακτον ἐν
is(-there) except — as-much-as indistinct some and unordered in
τῇ κινήσει τῶν χορδῶν ὑπηχεῖ τὸν βόμβον· οὕτω διὰ
the motion of-the strings sounds-faintly the hum so through
τοῦ ὕπνου τῆς ὀργανικῆς τῶν αἰσθητηρίων κατασκευῆς
the sleep the instrumental of-the sense-organs construction
χαλασθείσης, ἢ καθόλου ἠρεμεῖ ὁ τεχνίτης, εἴπερ τελείαν
having-been-slackened either altogether rests the artist if-indeed complete
λύσιν ἐκ πληθώρας τινὸς καὶ βάρους πάθοι τὸ ὄργανον,
loosening from fullness some and weight should-suffer the instrument
ἢ ἀτόνως τε καὶ ἀμυδρῶς ἐνεργήσει, οὐχ ὑποδεχομένου
or feebly both and dimly will-work not receiving
τοῦ αἰσθητικοῦ ὀργάνου δι' ἀκριβείας τὴν τέχνην. Διὰ
the sentient instrument with exactness the art because-of
τοῦτο ἥ τε μνήμη συγκεχυμένη, καὶ ἡ πρόγνωσις
this the both memory confused and the foreknowledge
προκαλύμμασί τισιν ἀμφιβόλοις ἐπινυστάζουσα, ἐν εἰδώλοις
by-veils some ambiguous dozing in images
τῶν καθ' ὕπαρ σπουδαζομένων φαντασιοῦται, καί
of-the(-things) in waking pursued imagines and
τι τῶν ἐκβαινόντων πολλάκις ἐμήνυσε. Τῷ
something of-the(-things) coming-to-pass often has-indicated by-the
γὰρ λεπτῷ τῆς φύσεως, ἔχει τι πλέον παρὰ τὴν
for fineness of-the nature it-has something more beyond the
σωματικὴν παχυμέρειαν εἰς τὸ καθορᾷν τι τῶν ὄντων
bodily coarseness for the to-discern something of-the beings
δύνασθαι. Οὐ μὴν δι' εὐθείας τινὸς δύναται διασαφεῖν
to-be-able not however through straight some(-way) can make-clear

τὸ λεγόμενον, ὡς τηλαυγῆ τε καὶ πρόδηλον εἶναι
the(-thing) said so-that plain both and evident to-be
τὴν τῶν προκειμένων διδασκαλίαν· ἀλλὰ λοξὴ καὶ
the of-the(-things) proposed teaching but oblique and
ἀμφίβολος τοῦ μέλλοντος ἡ δήλωσις γίνεται, ὅπερ
ambiguous of-the future the indication becomes which
αἴνιγμα λέγουσιν οἱ τὰ τοιαῦτα ὑποκρινόμενοι. Οὕτως
(a)-riddle call the(-ones) the such(-things) interpreting so
ὁ οἰνοχόος ἐκθλίβει τὴν βότρυν τῇ κύλικι τοῦ Φαραώ·
the cupbearer squeezes the grape-cluster into-the cup — of-Pharaoh
οὕτω κανηφορεῖν ὁ σιτοποιὸς ἐφαντάσθη, ἐν οἷς καθ'
so to-carry-baskets the baker imagined in which in
ὕπαρ ἑκάτερος τὴν σπουδὴν εἶχεν, ἐν τούτοις εἶναι καὶ
waking each the zeal had in these to-be also
διὰ τῶν ὀνείρων οἰόμενος. Τῶν γὰρ συνήθων αὐτοῖς
through the dreams thinking of-the for accustomed to-them
ἐπιτηδευμάτων τὰ εἴδωλα τῷ προγνωστικῷ τῆς ψυχῆς
occupations the images on-the foreknowing(-part) of-the soul
ἐντυπωθέντα, παρέσχεν ἐπὶ καιροῦ τῶν ἐκβησομένων
imprinted provided for (the)-occasion of-the(-things) going-to-come-out
διὰ τῆς τοιαύτης τοῦ νοῦ προφητείας καταμαντεύσασθαι.
through the such of-the mind prophecy to-divine
Εἰ δὲ Δανιὴλ καὶ Ἰωσὴφ, καὶ οἱ κατ' ἐκείνους θείᾳ 4
if but Daniel and Joseph and the(-ones) like them by-divine
δυνάμει, μηδεμιᾶς αὐτοὺς ἐπιθολούσης αἰσθήσεως, τὴν
power no them clouding sense the
τῶν μελλόντων γνῶσιν προεπαιδεύοντο, οὐδὲν τοῦτο
of-the(-things) to-come knowledge were-taught-beforehand nothing (is)-this
πρὸς τὸν προκείμενον λόγον. Οὐδὲ γὰρ ἄν τις ταῦτα τῇ
to the proposed argument not-even for — one these to-the
δυνάμει τῶν ἐνυπνίων λογίσαιτο, ἐπεὶ πάντως ἐκ τοῦ
power of-the dreams would-reckon since wholly from the

ἀκολούθου καὶ τὰς καθ' ὕπαρ γινομένας θεοφανείας οὐκ
consequence also the in waking happening theophanies not
ὀπτασίαν, ἀλλὰ φύσεως ἀκολουθίαν κατὰ τὸ αὐτόματον
(a)-vision but of-nature (a)-sequence by the spontaneous(-way)
ἐνεργουμένην οἰήσεται. Ὥσπερ τοίνυν πάντων ἀνθρώπων
worked he-will-think just-as therefore all men
κατὰ τὸν ἴδιον νοῦν διοικουμένων, ὀλίγοι τινές εἰσιν
by the own mind being-governed few some are
οἱ τῆς θείας ὁμιλίας ἐκ τοῦ ἐμφανοῦς ἀξιούμενοι·
the(-ones) of-the divine converse from the open being-thought-worthy
οὕτω κοινῶς πᾶσι καὶ ὁμοτίμως τῆς ἐν ὕπνοις φαντασίας
so commonly in-all and equally the in sleep imagination
κατὰ φύσιν ἐγγινομένης, μετέχουσί τινες, οὐχὶ πάντες,
by nature arising partake some not all
θειοτέρας τινὸς διὰ τῶν ὀνείρων τῆς ἐμφανείας. Τοῖς δ'
of-more-divine some through the dreams the manifestation for-the and
ἄλλοις πᾶσι κἂν γένηταί τις ἐξ ἐνυπνίων περί τι
others all even-if arise some from dreams about something
πρόγνωσις, κατὰ τὸν εἰρημένον γίνεται τρόπον. Εἰ δὲ
foreknowledge in the said comes-about way if and
καὶ ὁ Αἰγύπτιος καὶ ὁ Ἀσσύριος τύραννος θεόθεν πρὸς
both the Egyptian and the Assyrian tyrant from-God to
τὴν τῶν μελλόντων ὡδηγοῦντο γνῶσιν, ἕτερόν ἐστι
the of-the(-things) to-come were-guided knowledge other is
τὸ διὰ τούτων οἰκονομούμενον· φανερωθῆναι γὰρ
the(-thing) through these being-arranged to-be-made-manifest for
ἔδει κεκρυμμένην τὴν τῶν ἁγίων σοφίαν, ὡς ἂν μὴ
it-was-needful bidden the of-the saints wisdom so-that — not
ἄχρηστος τῷ κοινῷ παραδράμῃ τὸν βίον. Πῶς γὰρ
useless to-the commonwealth it-should-run-through the life how for
ἐγνώσθη τοιοῦτος ὢν Δανιὴλ, μὴ τῶν ἐπαοιδῶν καὶ
would-he-have-been-known such being Daniel not the enchanters and

μάγων πρὸς τὴν εὕρεσιν τῆς φαντασίας ἀτονησάντων; Πῶς
magi at the discovery of-the vision having-failed how
δ' ἂν περιεσώθη τὸ Αἰγύπτιον ἔθνος, ἐν δεσμωτηρίῳ
and — would-have-been-saved the Egyptian nation in prison
καθειργμένου τοῦ Ἰωσὴφ, εἰ μὴ παρήγαγεν εἰς μέσους
shut-up — Joseph if not had-brought-forward into (the)-midst
αὐτὸν ἡ τοῦ ἐνυπνίου κρίσις; Οὐκοῦν ἄλλο τι ταῦτα,
him the of-the dream judgment therefore other something (are)-these
καὶ οὐχὶ κατὰ τὰς κοινὰς φαντασίας λογίζεσθαι χρή.
and not according-to the common imaginings to-reckon (it-is)-needful
Ἡ δὲ συνήθης αὕτη τῶν ὀνείρων ὄψις κοινὴ πάντων ἐστὶ,
the but accustomed this of-the dreams sight common of-all is
πολυτρόπως καὶ πολυειδῶς ταῖς φαντασίαις ἐγγινομένη.
in-many-ways and multiformly in-the imaginations arising
Ἢ γὰρ παραμένει, καθὼς εἴρηται, τῷ μνημονικῷ τῆς
either for remain as has-been-said in-the remembering(-part) of-the
ψυχῆς τῶν μεθημερινῶν ἐπιτηδευμάτων τὰ ἀπηχήματα·
soul of-the daily occupations the echoes
ἢ πολλάκις καὶ πρὸς τὰς ποιὰς τοῦ σώματος διαθέσεις
or often also to the particular of-the body states
ἡ τῶν ἐνυπνίων κατάστασις ἀνατυποῦται. Οὕτω γὰρ ὁ
the of-the dreams condition is-imprinted so for the
διψώδης ἐν πηγαῖς εἶναι δοκεῖ, καὶ ἐν εὐωχίαις ὁ
thirsty(-man) among springs to-be seems and at feasts the(-one)
τροφῆς προσδεόμενος, καὶ ὁ νέος, σφριγώσης αὐτῷ
of-food needing and the young(-man) swelling in-him
τῆς ἡλικίας, καταλλήλῳ τῷ πάθει φαντασιοῦται. Ἔγνων
the age with-suitable the passion has-imaginings I-knew
δὲ καὶ ἄλλην ἐγὼ τῶν καθ' ὕπνου γενομένων αἰτίαν,
and also another I of-the(-things) in sleep happening cause
θεραπεύων τινὰ τῶν ἐπιτηδείων ἑαλωκότα φρενίτιδι, ὃς
tending one of-the friends seized by-phrenitis who

βαρούμενος τῇ τροφῇ πλείονι τῆς δυνάμεως αὐτοῦ
being-weighed-down by-the food greater than-the power his
προσενεχθείσῃ, ἐβόα, τοὺς περιεστῶτας μεμφόμενος, ὅτι
brought-to(-him) cried the(-ones) standing-around blaming that
ἔντερα κόπρου πληρώσαντες εἶεν ἐπιτεθεικότες αὐτῷ.
intestines with-dung having-filled they-had laid-on him
Καὶ ἤδη τοῦ σώματος αὐτῷ πρὸς ἱδρῶτα σπεύδοντος,
and already the body for-him to sweat hastening
ἠτιᾶτο τοὺς παρόντας ὕδωρ ἔχειν ἡτοιμασμένον, ἐφ᾽
he-accused the(-ones) present water to-have prepared for
ᾧ τε καταβρέξαι κείμενον, καὶ οὐκ ἐνεδίδου βοῶν, ἕως
which — to-drench (him)-lying and not he-ceased shouting until
ἡ ἔκβασις τῶν τοιούτων μέμψεων τὰς αἰτίας ἡρμήνευσεν.
the outcome of-the such complaints the causes interpreted
Ἀθρόως γὰρ ἱδρώς τε πολὺς ἐπερρύη τῷ σώματι, καὶ
all-at-once for sweat both much flowed-over the body and
ἡ γαστὴρ ὑποφθαρεῖσα τὴν ἐν τοῖς ἐντέροις βαρύτητα
the belly having-been-loosened the in the intestines heaviness
διεσήμανεν. Ὅπερ τοίνυν, ἀμβλυνθείσης ὑπὸ τῆς νόσου τῆς
signified which therefore dulled by the disease the
νήψεως, ἔπασχεν ἡ φύσις συνδιατιθεμένη τῷ πάθει τοῦ
sobriety suffered the nature being-affected-with with-the condition of-the
σώματος, τοῦ μὲν ὀχλοῦντος οὐκ ἀναισθήτως ἔχουσα,
body the indeed troubling(-thing) not insensibly having
διασαφῆναι δὲ τὸ λυποῦν ἐναργῶς, διὰ τὴν ἐκ
to-make-clear but the(-thing) paining clearly because-of the from
τῆς νόσου παραφορὰν, οὐκ ἰσχύουσα· τοῦτο κατὰ τὸ
the disease derangement not being-able this according-to the
εἰκὸς, εἰ μὴ ἐξ ἀῤῥωστίας, ἀλλὰ τῷ κατὰ φύσιν
likely if not from illness but by-the according-to nature
ὕπνῳ τὸ διανοητικὸν τῆς ψυχῆς κατηυνάσθη, ἐνύπνιον ἂν
sleep the thinking(-part) of-the soul was-put-to-sleep (a)-dream —

τῷ οὕτως διακειμένῳ ἐγίνετο, ὕδατι μὲν τῆς τοῦ
to-the(-one) so disposed would-have-come with-water indeed the of-the
ἱδρῶτος ἐπιῤῥοῆς, ἐντέρων δὲ βάρει τῆς κατὰ τὴν τροφὴν
sweat flowing intestines' and by-weight the from the food
ἀχθηδόνος σημαινομένης. Τοῦτο καὶ πολλοῖς τῶν τὴν
burden being-signified this also to-many of-the(-ones) the
ἰατρικὴν πεπαιδευμένων δοκεῖ, παρὰ τὰς τῶν παθημάτων
medical(-art) trained seems according-to the of-the conditions
διαφορὰς, καὶ τὰς τῶν ἐνυπνίων ὄψεις τοῖς κάμνουσι
differences also the of-the dreams visions for-the(-ones) ailing
γίνεσθαι· ἄλλας μὲν τῶν στομαχούντων, ἑτέρας δὲ
to-come-about others indeed of-the(-ones) stomach-sick others and
τῶν κεκακωμένων τὰς μήνιγγας, καὶ τῶν ἐν
of-the(-ones) injured-in the membranes and of-the(-ones) in
πυρετοῖς πάλιν ἑτέρας, τῶν τε κατὰ χολὴν, καὶ
fevers again others of-the(-ones) both by bile and
τῶν ἐν φλέγματι κακουμένων οὐ τὰς αὐτὰς, καὶ τῶν
of-the(-ones) by phlegm afflicted not the same and of-the
πληθωρικῶν, καὶ τῶν ἐκτετηκότων πάλιν ἄλλας. Ἐξ
plethoric and of-the(-ones) wasted again others from
ὧν ἔστιν ἰδεῖν, ὅτι ἡ θρεπτική τε καὶ αὐξητικὴ δύναμις
which it-is(-possible) to-see that the nourishing both and growing power
τῆς ψυχῆς ἔχῃ τι καὶ τοῦ νοεροῦ συγκατεσπαρμένον
of-the soul has something also of-the intellectual sown-together
αὐτῇ διὰ τῆς ἀνακράσεως, ὃ τῇ ποιᾷ διαθέσει τοῦ
with-it through the blending which to-the particular state of-the
σώματος τρόπον τινὰ ἐξομοιοῦται, καὶ τὸ ἐπικρατοῦν πάθος
body in-manner some is-assimilated and the prevailing condition
ταῖς φαντασίαις μεθαρμοζόμενον. Ἔτι δὲ καὶ πρὸς τὰς τῶν
to-the imaginings adapting still and also to the of-the
ἠθῶν καταστάσεις τυποῦται πολλοῖς τὰ ἐνύπνια. Ἄλλα
characters conditions are-shaped for-many the dreams other(-are)

τοῦ ἀνδρείου, καὶ ἄλλα τοῦ δειλοῦ τὰ φαντάσματα· ἄλλοι
of-the brave(-man) and other of-the coward the phantasms other
τοῦ ἀκολάστου ὄνειροι, καὶ ἄλλοι τοῦ σώφρονος· ἐν ἑτέροις
of-the licentious dreams and other of-the temperate in some
ὁ μεταδοτικὸς, καὶ ἐν ἑτέροις φαντασιοῦται ὁ ἄπληστος,
the generous(-man) and in others has-imaginings the insatiable
οὐδαμοῦ τῆς διανοίας, ἀλλὰ τῆς ἀλογωτέρας διαθέσεως
in-no-way of-the thought but of-the more-irrational disposition
ἐν τῇ ψυχῇ τὰς τοιαύτας φαντασίας ἀνατυπούσης, οἷς
in the soul the such imaginings imprinting to-what
προειθίσθη διὰ τῆς καθ' ὕπαρ μελέτης, τούτων τὰς
it-was-accustomed through the in waking practice of-these the
εἰκόνας καὶ ἐν τοῖς ἐνυπνίοις ἀναπλαττούσης.
images also in the dreams molding

XIV · THE MIND IN NO ONE PART

The mind is bound to no part of the body but touches all. Sometimes it follows the body's impulses as a servant, in those who are slaves to pleasure; in the perfect it leads. The three kinds of life are not three souls: the soul is one, rational and immaterial, joined through the senses to the material nature.

1 Ἀλλὰ πολὺ τῶν προκειμένων ἀπεπλανήθημεν. Δεῖξαι
but far from-the(-things) proposed we-have-wandered to-show
γὰρ ἡμῖν ὁ λόγος προέθετο τὸ, μὴ μέρει τινὶ
for to-us the argument proposed the(-point) not in-part some
τοῦ σώματος ἐνδεδέσθαι τὸν νοῦν· ἀλλὰ παντὸς κατὰ
of-the body to-be-bound the mind but all in
τὸ ἴσον ἐφάπτεσθαι, καταλλήλως τῇ φύσει τοῦ
the equal(-way) to-touch suitably to-the nature of-the
ὑποκειμένου μέρους ἐνεργοῦντα τὴν κίνησιν. Ἔστι δὲ
underlying part working the motion there-is and

ὅπου καὶ ἐπακολουθεῖ ταῖς φυσικαῖς ὁρμαῖς ὁ νοῦς, οἷον
where also follows the natural impulses the mind as
ὑπηρέτης γενόμενος. Καθηγεῖται γὰρ πολλάκις ἡ τοῦ
servant having-become leads for often the of-the
σώματος φύσις, καὶ τοῦ λυποῦντος αἴσθησιν ἐντιθεῖσα,
body nature both of-the paining(-thing) sense putting-in
καὶ τοῦ εὐφραίνοντος ἐπιθυμίαν, ὥστε ταύτην μὲν τὰς
and of-the gladdening desire so-that it indeed the
πρώτας παρέχειν ἀρχὰς, ἢ βρώσεως ὄρεξιν, ἤ τινος
first to-provide beginnings either of-food appetite or of-some
ὅλως τῶν καθ' ἡδονὴν τὴν ὁρμὴν ἐμποιοῦσαν, τὸν
generally of-the(-things) for pleasure the impulse producing the
δὲ νοῦν ἐκδεχόμενον τὰς τοιαύτας ὁρμὰς, ταῖς οἰκείαις
and mind receiving the such impulses with-the own
περινοίαις τὰς πρὸς τὸ ποθούμενον ἀφορμὰς συνεκπορίζειν
contrivances the toward the longed-for means to-help-provide
τῷ σώματι. Τὸ δὲ τοιοῦτον οὐκ ἐπὶ πάντων ἐστὶν,
to-the body the but such not in all is
ἀλλὰ μόνων τῶν ἀνδραποδωδέστερον διακειμένων, οἳ
but only the more-slavishly disposed who
δουλώσαντες τὸν λόγον ταῖς ὁρμαῖς τῆς φύσεως, διὰ τῆς
having-enslaved the reason to-the impulses of-the nature through the
τοῦ νοῦ συμμαχίας τὸ κατὰ τὰς αἰσθήσεις ἡδὺ
of-the mind alliance the(-thing) according-to the senses pleasant
δουλοπρεπῶς κολακεύουσιν. Ἐπὶ δὲ τῶν τελειοτέρων οὐχ
slavishly flatter in but the more-perfect not
οὕτως γίνεται. Καθηγεῖται γὰρ ὁ νοῦς, λόγῳ καὶ οὐχὶ
so it-happens leads for the mind by-reason and not
πάθει τὸ λυσιτελὲς προαιρούμενος· ἡ δὲ φύσις κατ' ἴχνος
by-passion the advantageous choosing the and nature in (its)-track
ἕπεται τῷ προκαθηγουμένῳ. Ἐπειδὴ δὲ τρεῖς κατὰ
follows the(-one) leading-the-way since and three in

τὴν ζωτικὴν δύναμιν διαφορὰς ὁ λόγος εὗρε, τὴν μὲν
the vital power differences the account found the(-one) indeed
τρεφομένην χωρὶς αἰσθήσεως, τὴν δὲ τρεφομένην μὲν
nourished without sense the(-one) and nourished indeed
καὶ αὐξανομένην, ἀμοιροῦσαν δὲ τῆς λογικῆς ἐνεργείας,
and growing having-no-share but of-the rational activity
τὴν δὲ λογικὴν καὶ τελείαν δι' ἁπάσης διήκουσαν
the(-one) and rational and perfect through all pervading
τῆς δυνάμεως, ὡς καὶ ἐν ἐκείναις εἶναι καὶ τῆς νοερᾶς
the power so-that also in those to-be and of-the intellectual
τὸ πλέον ἔχειν· μηδεὶς διὰ τούτων ὑπονοείτω τρεῖς
the more to-have let-no-one through these suppose three
συγκεκροτῆσθαι ψυχὰς ἐν τῷ ἀνθρωπίνῳ συγκρίματι, ἐν
to-have-been-welded souls in the human compound in
ἰδίαις περιγραφαῖς θεωρουμένας, ὥστε συγκρότημά τι
own circumscriptions contemplated so-as (a)-conglomerate some
πολλῶν ψυχῶν τὴν ἀνθρωπίνην φύσιν εἶναι νομίζειν. Ἀλλ'
of-many souls the human nature to-be to-think but
ἡ μὲν ἀληθής τε καὶ τελεία ψυχὴ, μία τῇ φύσει ἐστὶν,
the indeed true both and perfect soul one by-the nature is
ἡ νοερά τε καὶ ἄϋλος, ἡ διὰ τῶν αἰσθήσεων
the intellectual both and immaterial the(-one) through the senses
τῇ ὑλικῇ καταμιγνυμένη φύσει. Τὸ δὲ ὑλῶδες ἅπαν
with-the material mingled nature the and material all
ἐν τροπῇ τε καὶ ἀλλοιώσει κείμενον, εἰ μὲν μετέχοι
in change both and alteration lying if indeed it-share
τῆς ψυχούσης δυνάμεως, κατὰ αὔξησιν κινηθήσεται· εἰ δὲ
of-the ensouling power in growth will-be-moved if but
ἀποπέσοι τῆς ζωτικῆς ἐνεργείας, εἰς φθορὰν ἀναλύσει
it-fall-away from-the vital activity into corruption will-dissolve

τὴν κίνησιν. Οὔτε οὖν αἴσθησις χωρὶς ὑλικῆς οὐσίας, οὔτε
the motion neither then sense without material substance nor
τῆς νοερᾶς δυνάμεως χωρὶς, αἰσθήσεως ἐνέργεια γίνεται.
the intellectual power without of-sense activity comes-about

XV · SOUL IN THE PROPER SENSE

Only the rational soul is properly called soul; the life of plants and beasts shares the name as a stone loaf shares the name of bread. The mind is neither inside the body nor around it, but joined to it in a way that cannot be told.

Εἰ δέ τινα τῆς κτίσεως τὴν θρεπτικὴν ἐνέργειαν ἔχει, ἢ 1
if and some of-the creation the nourishing activity has or
πάλιν ἕτερα τῇ αἰσθητικῇ διοικεῖται δυνάμει, μήτε ἐκεῖνα
again others by-the sentient are-governed power neither those
αἰσθήσεως, μήτε ταῦτα τῆς νοερᾶς μετέχοντα φύσεως,
of-sense nor these of-the intellectual partaking nature
καὶ διὰ τοῦτό τις ψυχῶν πλῆθος καθυποπτεύει·
and because-of this someone of-souls (a)-multitude suspects
οὐ κατὰ τὸν διαιροῦντα λόγον ὁ τοιοῦτος τὴν τῶν
not according-to the dividing reason the such(-man) the of-the
ψυχῶν διαφορὰν δογματίσει· διότι πᾶν τὸ ἐν τοῖς
souls difference will-teach because all the(-thing) in the
οὖσι νοούμενον, εἰ μὲν τελείως εἴη ὅπερ ἐστὶ, κυρίως καὶ
beings conceived if indeed perfectly it-be what it-is properly also
ὀνομάζεται ὅπερ λέγεται· τὸ δὲ μὴ διὰ πάντων ὂν
is-named what it-is-called the(-thing) but not through all being
ἐκεῖνο, ὃ κατωνόμασται, ματαίαν καὶ τὴν προσηγορίαν
that which it-has-been-named vain also the appellation
ἔχει. Οἷον εἴ τις τὸν ἀληθῆ δείξειεν ἄρτον, φαμὲν
has for-example if someone the true should-show bread we-say

τὸν τοιοῦτον κυρίως ἐπιλέγειν τῷ ὑποκειμένῳ τὸ ὄνομα.
the such(-man) properly to-apply to-the underlying(-thing) the name
Εἰ δέ τις τὸν ἀπὸ λίθου τεχνηθέντα τῷ κατὰ
if but someone the(-loaf) from stone wrought to-the(-one) by
φύσιν ἀντιπαραδείξειεν, ᾧ σχῆμα μὲν τὸ αὐτὸ, καὶ τὸ
nature should-show-beside to-which shape indeed the same and the
μέγεθος ἴσον, καὶ ἡ τοῦ χρώματος ὁμοιότης, ὥστε διὰ
size equal and the of-the color likeness so-that through
τῶν πλείστων τὸν αὐτὸν εἶναι τῷ πρωτοτύπῳ δοκεῖν,
the most(-points) the same to-be with-the prototype to-seem
ἐπιλείπει δὲ αὐτῷ τὸ καὶ τροφὴν δύνασθαι εἶναι· παρὰ
lacks and to-it the also food to-be-able to-be by
τοῦτο οὐ κυρίως, ἀλλ' ἐκ καταχρήσεως τῆς ἐπωνυμίας
this not properly but from misuse the name
τοῦ ἄρτου τετυχηκέναι τὸν λίθον λέγωμεν. Καὶ πάντα
of-the bread to-have-obtained the stone let-us-say and all
τὰ κατὰ τὸν αὐτὸν λόγον, ἃ μὴ δι' ὅλων ἐστὶν
the(-things) according-to the same reasoning which not through all is
ὅπερ λέγεται, ἐκ καταχρήσεως ἔχει τὴν κλῆσιν. Οὕτω
what it-is-called from misuse has the name so
τοίνυν καὶ τῆς ψυχῆς ἐν τῷ νοερῷ τε καὶ λογικῷ τὸ
therefore also the soul in the intellectual both and rational the
τέλειον ἐχούσης, πᾶν ὃ μὴ τοῦτό ἐστιν, ὁμώνυμον μὲν
perfection having all which not this is homonymous indeed
εἶναι δύναται τῇ ψυχῇ, οὐ μὴν καὶ ὄντως ψυχὴ, ἀλλά
to-be can with-the soul not however also really (a)-soul but
τις ἐνέργεια ζωτικὴ, τῇ τῆς ψυχῆς κλήσει συγκεκριμένη.
some activity vital with-the of-the soul name joined
Διὸ καὶ τὴν τῶν ἀλόγων φύσιν, ὡς οὐ πόῤῥω τῆς
therefore also the of-the irrational(-beasts) nature as not far from-the
φυσικῆς ταύτης ζωῆς κειμένην, ὁμοίως ἔδωκε τῇ χρήσει
natural this life lying likewise gave to-the use

τοῦ ἀνθρώπου, ὁ τὰ καθ' ἕκαστον νομοθετήσας,
of-the man the(-one) the(-things) according-to each having-legislated
ὡς ἀντὶ λαχάνου τοῖς μετέχουσιν εἶναι. Πάντα
so-that instead-of vegetables for-the(-ones) partaking to-be all
γὰρ, φησὶ, τὰ κρέα φάγεσθε, ὡς λάχανα χόρτου. Μικρὸν
for he-says the meats you-will-eat as vegetables of-grass little
γάρ τι πλεονεκτεῖν δοκεῖ τῇ αἰσθητικῇ ἐνεργείᾳ
for something to-have-advantage seems by-the sentient activity
τοῦ δίχα ταύτης τρεφομένου τε καὶ αὐξανομένου.
over-the(-thing) apart-from this nourished both and growing
Παιδευσάτω τοῦτο τοὺς φιλοσάρκους, μὴ πολὺ τοῖς
let-teach this the flesh-lovers not much to-the(-things)
κατ' αἴσθησιν φαινομένοις προσδραμεῖν τὴν διάνοιαν,
by sense appearing to-run the thought
ἀλλ' ἐν τοῖς ψυχικοῖς προτερήμασι προσασχολεῖσθαι, ὡς
but in the psychic advantages to-be-occupied as
τῆς ἀληθοῦς ψυχῆς ἐν τούτοις θεωρουμένης, τῆς δὲ
the true soul in these being-seen the and
αἰσθήσεως καὶ ἐν τοῖς ἀλόγοις τὸ ἴσον ἐχούσης. Ἀλλ'
sense also in the irrational(-beasts) the equal having but
ἐφ' ἕτερον ἡ ἀκολουθία παρηνέχθη τοῦ λόγου.
to other(-matters) the sequence was-diverted of-the argument
Οὐ γὰρ τοῦτο τῇ θεωρίᾳ προέκειτο, ὅτι προτιμώτερον
not for this for-the contemplation was-proposed that more-honorable
τῶν ἐν τῷ ἀνθρώπῳ νοουμένων ἐστὶν ἡ κατὰ νοῦν
than-the(-things) in the man conceived is the according-to mind
ἐνέργεια ἢ τὸ ὑλικὸν τῆς ὑποστάσεως· ἀλλ' ὅτι οὐχὶ μέρει
activity than the material of-the subsistence but that not in-part
τινὶ τῶν ἐν ἡμῖν ὁ νοῦς περιέχεται, ἀλλ' ἐπίσης ἐν
some of-the(-parts) in us the mind is-contained but equally in
πᾶσι καὶ διὰ πάντων ἐστίν· οὔτε ἔξωθεν περιλαμβάνων,
all and through all is neither from-outside enclosing

οὔτε ἔνδοθεν κρατούμενος. Ταῦτα γὰρ ἐπὶ κάδων ἢ ἄλλων
nor from-within held these(-terms) for of jars or other
τινῶν σωμάτων ἀλλήλοις ἐντιθεμένων κυρίως λέγεται. Ἡ
some bodies in-one-another placed properly are-said the
δὲ τοῦ νοῦ πρὸς τὸ σωματικὸν κοινωνία ἄφραστόν τε καὶ
but of-the mind with the bodily fellowship unspeakable both and
ἀνεπινόητον τὴν συνάφειαν ἔχει, οὔτε ἐντὸς οὖσα (οὔτε γὰρ
inconceivable the conjunction has neither within being nor for
ἐγκρατεῖται σώματι τὸ ἀσώματον), οὔτε ἐκτὸς περιέχουσα
is-held by-body the bodiless nor outside enclosing
(οὐ γὰρ περιλαμβάνει τι τὰ ἀσώματα)· ἀλλὰ κατά
not for enclose anything the bodiless(-things) but in
τινα τρόπον ἀμήχανόν τε καὶ ἀκατανόητον ἐγγίζων ὁ
some manner inexplicable both and incomprehensible approaching the
νοῦς τῇ φύσει, καὶ προσαπτόμενος, καὶ ἐν αὐτῇ καὶ περὶ
mind to-the nature and touching both in it and about
αὐτὴν θεωρεῖται, οὔτε ἐγκαθήμενος, οὔτε περιπτυσσόμενος·
it is-seen neither seated-in nor enfolding
ἀλλὰ ὡς οὐκ ἔστιν εἰπεῖν ἢ νοῆσαι, πλὴν ὅτι κατὰ
but as not is(-possible) to-say or to-think except that according-to
τὸν ἴδιον αὐτῆς εἱρμὸν εὐοδουμένης τῆς φύσεως, καὶ ὁ
the own its chain prospering the nature also the
νοῦς ἐνεργὸς γίνεται. Εἰ δέ τι πλημμέλημα περὶ ταύτην
mind active becomes if but some fault about it
συμπέσοι, σκάζει κατ᾽ ἐκεῖνο καὶ τῆς διανοίας ἡ κίνησις.
befall limps in that also of-the thought the motion

Man's greatness is not in being a small world, as a gnat and a mouse are, but in God's image. How can the mortal image the blessed? Genesis tells of two makings: man in the image, then male and female, which the image lacks. The image holds every good, free choice too, and differs from God as created from uncreated; it is all humanity foreseen at once, the sexes added because God foresaw the fall.

Ἀλλ' ἐπαναλάβωμεν πάλιν τὴν θείαν φωνὴν, «Ποιήσωμεν 1
but let-us-take-up again the divine saying let-us-make
ἄνθρωπον κατ' εἰκόνα καὶ ὁμοίωσιν ἡμετέραν.» Ὡς
man according-to image and likeness our how
μικρά τε καὶ ἀνάξια τῆς τοῦ ἀνθρώπου μεγαλοφυΐας
small both and unworthy of-the of-the man greatness
τῶν ἔξωθέν τινες ἐφαντάσθησαν, τῇ πρὸς τὸν κόσμον
of-the(-ones) outside some imagined by-the with the world
τοῦτον συγκρίσει μεγαλύνοντες, ὡς ᾤοντο, τὸ ἀνθρώπινον.
this comparison magnifying as they-thought the human
Φασὶ γὰρ μικρὸν εἶναι κόσμον τὸν ἄνθρωπον, ἐκ τῶν
they-say for (a)-small to-be world the man from the
αὐτῶν τῷ παντὶ στοιχείων συνεστηκότα. Οἱ γὰρ τῷ
same with-the universe elements constituted the(-ones) for by-the
κόμπῳ τοῦ ὀνόματος τοιοῦτον ἔπαινον τῇ ἀνθρωπίνῃ
pomp of-the name such praise to-the human
χαριζόμενοι φύσει, λελήθασιν ἑαυτοὺς τοῖς περὶ τὸν κώνωπα
granting nature have-forgotten themselves by-the about the gnat
καὶ τὸν μῦν ἰδιώμασι σεμνοποιοῦντες τὸν ἄνθρωπον. Καὶ
and the mouse properties dignifying the man and
γὰρ κἀκείνοις ἐκ τῶν τεσσάρων τούτων ἡ κρᾶσίς ἐστι,
for to-those-too from the four these the blend is
διότι πάντως ἑκάστου τῶν ὄντων ἢ πλείων ἢ ἐλάττων
because wholly of-each of-the beings either greater or less

τις μοῖρα περὶ τὸ ἔμψυχον θεωρεῖται, ὧν ἄνευ συστῆναί
some portion about the living(-thing) is-seen which without to-be-constituted
τι τῶν αἰσθήσεως μετεχόντων, φύσιν οὐκ ἔχει. Τί
any of-the(-things) of-sense partaking nature not has what
οὖν μέγα, κόσμου χαρακτῆρα καὶ ὁμοίωμα νομισθῆναι
then (is)-great of-(the)-world (the)-stamp and likeness to-be-thought
τὸν ἄνθρωπον; οὐρανοῦ τοῦ περιερχομένου, γῆς τῆς
the man of-heaven the revolving of-earth the
ἀλλοιουμένης, πάντων τῶν ἐν τούτοις περικρατουμένων
altering of-all of-the(-things) in these contained
τῇ παρόδῳ τοῦ περιέχοντος συμπαρερχομένων; Ἀλλ' ἐν
by-the passing of-the enveloping(-heaven) passing-along but in
τίνι κατὰ τὸν ἐκκλησιαστικὸν λόγον τὸ ἀνθρώπινον
what according-to the ecclesiastical account (is)-the human
μέγεθος; Οὐκ ἐν τῇ πρὸς τὸν κτιστὸν κόσμον ὁμοιότητι,
greatness not in the to the created world likeness
ἀλλ' ἐν τῷ κατ' εἰκόνα γενέσθαι τῆς τοῦ
but in the according-to (the)-image to-have-come-to-be of-the of-the(-one)
κτίσαντος φύσεως. Τίς οὖν ὁ τῆς εἰκόνος λόγος; ἴσως
having-created nature what then the of-the image meaning perhaps
ἐρεῖς· πῶς ὡμοίωται τῷ σώματι τὸ ἀσώματον; πῶς
you-will-say how has-been-likened to-the body the bodiless how
τῷ ἀϊδίῳ τὸ πρόσκαιρον; τῷ ἀναλλοιώτῳ τὸ διὰ
to-the everlasting the temporal to-the unalterable the(-thing) through
τροπῆς ἀλλοιούμενον; τῷ ἀπαθεῖ τε καὶ ἀφθάρτῳ τὸ
change altering to-the impassible both and incorruptible the
ἐμπαθὲς καὶ φθειρόμενον; τῷ ἀμιγεῖ πάσης κακίας τὸ
passionate and perishing to-the unmixed with-all vice the(-thing)
πάντοτε συνοικοῦν ταύτῃ καὶ συντρεφόμενον; Πολὺ γὰρ
always dwelling-with it and nurtured-with(-it) much for
τὸ μέσον ἐστὶ, τοῦ τε κατὰ τὸ ἀρχέτυπον νοουμένου,
the interval is the(-thing) both in the archetype conceived

καὶ τοῦ κατ᾽ εἰκόνα γεγενημένου. Ἡ γὰρ εἰκὼν,
and the(-thing) according-to (the)-image made the for image
εἰ μὲν ἔχει τὴν πρὸς τὸ πρωτότυπον ὁμοιότητα, κυρίως
if indeed it-has the to the prototype likeness properly
τοῦτο κατονομάζεται. Εἰ δὲ παρενεχθείη τοῦ προκειμένου
this is-named if but be-diverted from-the proposed(-model)
ἡ μίμησις, ἄλλο τι, καὶ οὐκ εἰκὼν ἐκείνου τὸ
the imitation other something and not (an)-image of-that the
τοιοῦτόν ἐστι. Πῶς οὖν ὁ ἄνθρωπος τὸ θνητὸν τοῦτο
such(-thing) is how then (is)-the man the mortal this
καὶ ἐμπαθὲς καὶ ὠκύμορον, τῆς ἀκηράτου καὶ καθαρᾶς
and passionate and short-lived of-the undefiled and pure
καὶ ἀεὶ οὔσης φύσεώς ἐστιν εἰκών; Ἀλλὰ τὸν μὲν ἀληθῆ
and ever being nature is (an)-image but the indeed true
περὶ τούτου λόγον μόνη ἂν εἰδείη σαφῶς ἡ ὄντως
about this account alone — would-know clearly the really
Ἀλήθεια. Ἡμεῖς δὲ καθ᾽ ὅσον χωροῦμεν, στοχασμοῖς
Truth we but according-to as-much-as we-hold by-conjectures
τισι καὶ ὑπονοίαις τὸ ἀληθὲς ἀνιχνεύοντες, ταῦτα περὶ
some and suppositions the truth tracking these-things about
τῶν ζητουμένων ὑπολαμβάνομεν.
the(-things) sought we-suppose
Οὔτε ὁ θεῖος ψεύδεται λόγος, κατ᾽ εἰκόνα Θεοῦ εἰπὼν
neither the divine lies word according-to (the)-image of-God having-said
γεγενῆσθαι τὸν ἄνθρωπον· οὔτε ἡ ἐλεεινὴ τῆς ἀνθρωπίνης
to-have-been-made the man nor the pitiable of-the human
φύσεως ταλαιπωρία τῇ μακαριότητι τῆς ἀπαθοῦς ζωῆς
nature misery to-the blessedness of-the impassible life
καθωμοίωται. Ἀνάγκη γὰρ τῶν δύο τὸ ἕτερον ὁμολογεῖσθαι,
has-been-likened necessity for of-the two the one to-be-agreed
εἴ τις συγκρίνοι τῷ Θεῷ τὸ ἡμέτερον, ἢ παθητὸν
if one compare — with-God the our(-nature) either passible

εἶναι τὸ Θεῖον, ἢ ἀπαθὲς τὸ ἀνθρώπινον, ὡς ἂν διὰ
to-be the Divine or impassible the human so-that — through
τῶν ἴσων ὁ τῆς ὁμοιότητος λόγος ἐπ' ἀμφοτέρους
the equal(-terms) the of-the likeness account on both
καταλαμβάνοιτο. Εἰ δὲ οὔτε τὸ Θεῖον ἐμπαθὲς, οὔτε
be-apprehended if but neither the Divine (is)-passionate nor
τὸ καθ' ἡμᾶς ἔξω πάθους ἐστὶν, ἄρα τις ἕτερος
the(-nature) among us outside passion is after-all some other
ὑπολέλειπται λόγος, καθ' ὃν ἀληθεύειν φαμὲν τὴν θείαν
remains account by which to-speak-truly we-say the divine
φωνὴν, τὴν ἐν εἰκόνι Θεοῦ γεγενῆσθαι τὸν ἄνθρωπον
saying the(-one) in (the)-image of-God to-have-been-made the man
λέγουσαν. Οὐκοῦν αὐτὴν ἐπαναληπτέον ἡμῖν τὴν θείαν
saying therefore itself must-be-taken-up-again by-us the divine
Γραφὴν, εἴ τις ἄρα γένοιτο διὰ τῶν γεγραμμένων
Scripture if some after-all should-be through the(-things) written
πρὸς τὸ ζητούμενον χειραγωγία. Μετὰ τὸ εἰπεῖν,
toward the(-thing) sought guidance after the to-say
ὅτι «Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα,» καὶ ἐπὶ τίσι
that let-us-make man according-to image and for what
ποιήσωμεν, ἐπάγει τοῦτον τὸν λόγον, ὅτι καὶ ἐποίησεν ὁ
let-us-make it-adds this the word that both made —
Θεὸς τὸν ἄνθρωπον, καὶ κατ' εἰκόνα Θεοῦ ἐποίησεν
God the man and according-to (the)-image of-God he-made
αὐτόν. «Ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.» Εἴρηται μὲν
him male and female he-made them it-has-been-said indeed
οὖν ἤδη καὶ ἐν τοῖς ἔμπροσθεν, ὅτι πρὸς καθαίρεσιν τῆς
then already also in the(-things) earlier that for (the)-overthrow of-the
αἱρετικῆς ἀσεβείας ὁ τοιοῦτος προαναπεφώνηται λόγος,
heretical impiety the such has-been-proclaimed-beforehand word
ἵνα διδαχθέντες ὅτι ἐποίησε τὸν ἄνθρωπον ὁ μονογενὴς
so-that having-been-taught that made the man the only-begotten

Θεὸς κατ᾽ εἰκόνα Θεοῦ, μηδενὶ λόγῳ τὴν θεότητα
God according-to (the)-image of-God by-no reasoning the Godhead
τοῦ Πατρὸς καὶ τοῦ Υἱοῦ διακρίνωμεν, ἐπίσης τῆς ἁγίας
of-the Father and of-the Son we-may-divide equally the holy
Γραφῆς Θεὸν ἑκάτερον ὀνομαζούσης, τόν τε πεποιηκότα
Scripture God each naming the(-one) both having-made
τὸν ἄνθρωπον, καὶ οὗ κατ᾽ εἰκόνα ἐγένετο.
the man and (him)-whose according-to image he-came-to-be
Ἀλλ᾽ ὁ μὲν περὶ τούτων λόγος ἀφείσθω, πρὸς δὲ τὸ 2
but the indeed about these account let-be-dismissed to but the
προκείμενον ἐπιστρεπτέον τὴν ζήτησιν· πῶς καὶ τὸ θεῖον
proposed(-question) must-be-turned the inquiry how both the divine
μακάριον, καὶ ἐλεεινὸν τὸ ἀνθρώπινον, καὶ ὅμοιον ἐκείνῳ
(is)-blessed and pitiable the human and like to-that
τοῦτο παρὰ τῆς Γραφῆς ὀνομάζεται. Οὐκοῦν ἐξεταστέον
this by the Scripture is-named therefore must-be-examined
μετ᾽ ἀκριβείας τὰ ῥήματα. Εὑρήσομεν γὰρ, ὅτι ἕτερον
with exactness the words we-will-find for that other
μέν τι τὸ κατ᾽ εἰκόνα γενόμενον, ἕτερον
indeed something (is)-the(-thing) according-to (the)-image having-come-to-be other
δὲ τὸ νῦν ἐν ταλαιπωρίᾳ δεικνύμενον. «Ἐποίησεν
and the(-thing) now in misery shown made
ὁ Θεὸς,» φησὶ, «τὸν ἄνθρωπον, κατ᾽ εἰκόνα Θεοῦ
— God he-says the man according-to (the)-image of-God
ἐποίησεν αὐτόν.» Τέλος ἔχει ἡ τοῦ κατ᾽ εἰκόνα
he-made him (an)-end has the of-the according-to (the)-image
γεγενημένου κτίσις. Εἶτα ἐπανάληψιν ποιεῖται τοῦ κατὰ τὴν
made creation then (a)-resumption he-makes of-the about the
κατασκευὴν λόγου, καί φησιν, «Ἄρσεν καὶ θῆλυ ἐποίησεν
making account and says male and female he-made
αὐτούς.» Παντὶ γὰρ οἶμαι γνώριμον εἶναι, ὅτι ἔξω τοῦτο
them to-everyone for I-think known to-be that outside this

τοῦ πρωτοτύπου νοεῖται· «Ἐν γὰρ Χριστῷ Ἰησοῦ,» καθώς
the prototype is-conceived in for Christ Jesus as
φησιν ὁ Ἀπόστολος, «οὔτε ἄῤῥεν οὔτε θῆλύ ἐστιν.» Ἀλλὰ
says the Apostle neither male nor female is but
μὴν εἰς ταῦτα διῃρῆσθαι ὁ λόγος φησὶ τὸν ἄνθρωπον.
surely into these to-have-been-divided the word says the man
Οὐκοῦν διπλῆ τίς ἐστιν ἡ τῆς φύσεως ἡμῶν κατασκευὴ,
therefore twofold some is the of-the nature our making
ἥ τε πρὸς τὸ Θεῖον ὡμοιωμένη, ἥ τε πρὸς τὴν
the(-one) both toward the Divine likened the(-one) and toward the
διαφορὰν ταύτην διῃρημένη. Τοιοῦτον γάρ τι ὁ λόγος
difference this divided such for something the word
ἐκ τῆς συντάξεως τῶν γεγραμμένων αἰνίττεται,
from the arrangement of-the(-things) written hints
πρῶτον μὲν εἰπὼν, ὅτι «Ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον,
first indeed having-said that made — God the man
κατ᾽ εἰκόνα Θεοῦ ἐποίησεν αὐτόν·» πάλιν δὲ τοῖς
according-to (the)-image of-God he-made him again and to-the(-things)
εἰρημένοις ἐπαγαγὼν, ὅτι «Ἄρσεν καὶ θῆλυ ἐποίησεν
said having-added that male and female he-made
αὐτοὺς,» ὅπερ ἀλλότριον τῶν περὶ Θεοῦ νοουμένων
them which (is)-alien to-the(-things) about God conceived
ἐστίν. Οἶμαι γὰρ ἐγὼ δόγμα τι μέγα καὶ ὑψηλὸν διὰ
is I-think for I (a)-doctrine some great and lofty through
τῶν εἰρημένων ὑπὸ τῆς θείας Γραφῆς παραδίδοσθαι. Τὸ
the(-things) said by the divine Scripture to-be-handed-down the
δὲ δόγμα τοιοῦτόν ἐστι· Δύο τινῶν κατὰ τὸ ἀκρότατον
and doctrine such is of-two some in the extreme(-degree)
πρὸς ἄλληλα διεστηκότων, μέσον ἐστὶ τὸ ἀνθρώπινον,
from one-another standing-apart middle is the human
τῆς τε θείας καὶ ἀσωμάτου φύσεως, καὶ τῆς ἀλόγου καὶ
the both divine and bodiless nature and the irrational and

κτηνώδους ζωῆς. Ἔξεστι γὰρ ἑκατέρου τῶν εἰρημένων
brutish life it-is-possible for of-each of-the(-things) said
ἐν τῷ ἀνθρωπίνῳ συγκρίματι θεωρῆσαι τὴν μοῖραν· τοῦ μὲν
in the human compound to-see the portion of-the indeed
θείου τὸ λογικόν τε καὶ διανοητικὸν, ὃ τὴν κατὰ τὸ
divine the rational both and intellectual which the according-to the
ἄῤῥεν καὶ θῆλυ διαφορὰν οὐ προσίεται· τοῦ δὲ ἀλόγου τὴν
male and female difference not admits of-the and irrational the
σωματικὴν κατασκευὴν καὶ διάπλασιν εἰς ἄῤῥεν τε καὶ θῆλυ
bodily structure and formation into male both and female
μεμερισμένην. Ἑκάτερον γὰρ τούτων ἐστὶ πάντως ἐν παντὶ
divided each for of-these is wholly in every(-one)
τῷ μετέχοντι τῆς ἀνθρωπίνης ζωῆς. Ἀλλὰ προτερεύειν
the(-one) partaking of-the human life but to-come-first
τὸ νοερὸν, καθὼς παρὰ τοῦ τὴν ἀνθρωπογονίαν ἐν
the intellectual as from the(-one) the man's-origin in
τάξει διεξελθόντος ἐμάθομεν, ἐπιγεννηματικὴν δὲ εἶναι τῷ
order having-gone-through we-learned (as)-supervening and to-be for-the
ἀνθρώπῳ τὴν πρὸς τὸ ἄλογον κοινωνίαν τε καὶ συγγένειαν.
man the with the irrational fellowship both and kinship
Πρῶτον μὲν γάρ φησιν, ὅτι «Ἐποίησεν ὁ Θεὸς κατ'
first indeed for he-says that made — God according-to
εἰκόνα τοῦ Θεοῦ τὸν ἄνθρωπον,» δεικνὺς διὰ τῶν
(the)-image — of-God the man showing through the(-things)
εἰρημένων, καθώς φησιν ὁ Ἀπόστολος, ὅτι ἐν τῷ τοιούτῳ
said as says the Apostle that in the such(-one)
ἄῤῥεν καὶ θῆλυ οὐκ ἔστιν. Εἶτα ἐπάγει τῆς ἀνθρωπίνης
male and female not is then he-adds of-the human
φύσεως τὰ ἰδιώματα, ὅτι «Ἄῤῥεν καὶ θῆλυ ἐποίησεν
nature the properties that male and female he-made
αὐτούς.» Τί οὖν διὰ τούτου μανθάνομεν; Καί μοι μηδεὶς
them what then through this do-we-learn and me let-no-one

νεμεσάτω πόῤῥωθεν προσάγοντι τὸν λόγον τῷ προκειμένῳ
be-indignant from-afar bringing the argument to-the proposed
νοήματι. Θεὸς τῇ ἑαυτοῦ φύσει πᾶν ὅτι περ ἔστι
thought God by-the own nature all whatever — it-is(-possible)
κατ᾽ ἔννοιαν λαβεῖν ἀγαθὸν, ἐκεῖνό ἐστι· μᾶλλον δὲ
in conception to-grasp (as)-good that is rather and
παντὸς ἀγαθοῦ τοῦ νοουμένου τε καὶ καταλαμβανομένου
every good the(-one) conceived both and comprehended
ἐπέκεινα ὢν, οὐ δι᾽ ἄλλο τι κτίζει τὴν ἀνθρωπίνην ζωὴν,
beyond being not for other anything creates the human life
ἢ διὰ τὸ ἀγαθὸς εἶναι. Τοιοῦτος δὲ ὢν, καὶ διὰ τοῦτο
than for the good to-be such and being and for this
πρὸς τὴν δημιουργίαν τῆς ἀνθρωπίνης φύσεως ὁρμήσας,
toward the fashioning of-the human nature having-set-out
οὐκ ἂν ἡμιτελῆ τὴν τῆς ἀγαθότητος ἐνεδείξατο δύναμιν,
not — half-complete the of-the goodness he-would-show power
τὸ μέν τι δοὺς ἐκ τῶν προσόντων αὐτῷ,
the(-thing) indeed something giving from the(-things) belonging to-him
τοῦ δὲ φθονήσας τῆς μετουσίας· ἀλλὰ τὸ τέλειον τῆς
of-the(-other) and begrudging the sharing but the perfect of-the
ἀγαθότητος εἶδος ἐν τούτῳ ἐστὶν, ἐκ τοῦ καὶ παραγαγεῖν
goodness form in this is from the both to-bring
τὸν ἄνθρωπον ἐκ τοῦ μὴ ὄντος εἰς γένεσιν, καὶ ἀνενδεῆ
the man from the not being into being and without-need
τῶν ἀγαθῶν ἀπεργάσασθαι. Ἐπεὶ δὲ πολὺς τῶν καθ᾽
of-the good(-things) to-make since and great of-the according-to
ἕκαστον ἀγαθῶν ὁ κατάλογος, οὐ μὲν οὖν ἔστιν
each good(-things) (is)-the list not indeed then it-is(-possible)
ἀριθμῷ ῥᾳδίως τοῦτον διαλαβεῖν. Διὰ τοῦτο περιληπτικῇ
by-number easily this to-comprehend because-of this comprehensive
τῇ φωνῇ ἅπαντα συλλαβὼν ὁ λόγος ἐσήμανεν, ἐν τῷ
by-the expression all having-gathered the word signified in the

εἰπεῖν, κατ᾽ εἰκόνα Θεοῦ γεγενῆσθαι τὸν ἄνθρωπον.
saying according-to (the)-image of-God to-have-been-made the man
῾Ισον γάρ ἐστι τοῦτο τῷ εἰπεῖν, ὅτι παντὸς ἀγαθοῦ
equal for is this to-the saying that of-all good
μέτοχον τὴν ἀνθρωπίνην φύσιν ἐποίησεν. Εἰ γὰρ πλήρωμα
sharer the human nature he-made if for fullness
μὲν ἀγαθῶν τὸ Θεῖον, ἐκείνου δὲ τοῦτο εἰκών· ἄρ᾽
indeed of-good(-things) (is)-the Divine of-that and this (is)-(an)-image then
ἐν τῷ πλῆρες εἶναι παντὸς ἀγαθοῦ, πρὸς τὸ ἀρχέτυπον
in the full to-be of-every good to the archetype
ἡ εἰκὼν ἔχει τὴν ὁμοιότητα. Οὐκοῦν ἐστιν ἐν ἡμῖν παντὸς
the image has the likeness therefore is in us of-every
μὲν καλοῦ ἰδέα, πᾶσα δὲ ἀρετὴ καὶ σοφία, καὶ
indeed beautiful(-thing) (the)-form every and virtue and wisdom and
πᾶν ὅτιπέρ ἐστι πρὸς τὸ κρεῖττον νοούμενον. ῞Εν δὲ
all whatever is toward the better conceived one and
τῶν πάντων καὶ τὸ ἐλεύθερον ἀνάγκης εἶναι, καὶ μὴ
of-the all(-things) also (is)-the free of-necessity to-be and not
ὑπεζεῦχθαί τινι φυσικῇ δυναστείᾳ· ἀλλ᾽ αὐτεξούσιον πρὸς
to-be-yoked to-any natural dominion but self-determining toward
τὸ δοκοῦν ἔχειν τὴν γνώμην. Ἀδέσποτον γάρ τι χρῆμα
the seeming(-good) to-have the judgment masterless for some thing
ἡ ἀρετὴ καὶ ἑκούσιον, τὸ δὲ κατηναγκασμένον
(is)-the virtue and voluntary the(-thing) and compelled
καὶ βεβιασμένον ἀρετὴ εἶναι οὐ δύναται. Ἐν πᾶσι τοίνυν
and forced virtue to-be not can in all therefore
τῆς εἰκόνος τοῦ πρωτοτύπου κάλλους τὸν χαρακτῆρα
the image of-the prototypal beauty the stamp
φερούσης, εἰ μὴ κατὰ τὶ τὴν διαφορὰν ἔχῃ, οὐκέτι
bearing if not in some(-point) the difference it-have no-longer

ἂν εἴη πάντως ὁμοίωμα, ἀλλὰ ταὐτὸν ἐκεῖνο διὰ
— it-would-be wholly (a)-likeness but the-same that through
πάντων ἀναδειχθήσεται, τὸ ἐν παντὶ ἀπαράλλακτον.
all will-be-shown the in everything unvarying
Τίνα τοίνυν αὐτοῦ τε τοῦ Θείου, καὶ τοῦ πρὸς
what therefore itself both of-the Divine and of-the(-thing) to
τὸ Θεῖον ὡμοιωμένου τὴν διαφορὰν καθορῶμεν; Ἐν τῷ,
the Divine likened the difference do-we-discern in the
τὸ μὲν ἀκτίστως εἶναι, τὸ δὲ διὰ κτίσεως
the(-one) indeed uncreatedly to-be the(-other) and through creation
ὑποστῆναι. Ἡ δὲ τῆς τοιαύτης ἰδιότητος διαφορὰ πάλιν
to-subsist the and of-the such property difference in-turn
ἑτέρων ἰδιωμάτων ἀκολουθίαν ἐποίησε. Συνομολογεῖται γὰρ
of-other properties (a)-sequence made is-agreed for
πάντη τε καὶ πάντως, τὴν μὲν ἄκτιστον φύσιν καὶ
in-every-way both and altogether the indeed uncreated nature also
ἄτρεπτον εἶναι, καὶ ἀεὶ ὡσαύτως ἔχειν, τὴν δὲ κτιστὴν
unchangeable to-be and always alike to-be the and created
ἀδύνατον ἄνευ ἀλλοιώσεως συστῆναι. Αὐτὴ γὰρ ἡ ἐκ
impossible without alteration to-be-constituted itself for the from
τοῦ μὴ ὄντος εἰς τὸ εἶναι πάροδος, κίνησίς τίς ἐστι, καὶ
the not being into the being passage motion some is and
ἀλλοίωσις τοῦ μὴ ὄντος εἰς τὸ εἶναι, κατὰ τὸ θεῖον
alteration of-the not being into the being according-to the divine
βούλημα μεθισταμένου. Καὶ ὥσπερ τὸν ἐπὶ τοῦ χαλκοῦ
will being-changed and just-as the on the coin
χαρακτῆρα Καίσαρος εἰκόνα λέγει τὸ Εὐαγγέλιον, δι᾽
stamp of-Caesar (an)-image calls the Gospel through
οὗ μανθάνομεν κατὰ μὲν τὸ πρόσχημα τὴν ὁμοίωσιν
which we-learn in indeed the outward the likeness
εἶναι τοῦ μεμορφωμένου πρὸς Καίσαρα, ἐν δὲ τῷ
to-be of-the(-thing) formed to Caesar in but the

ὑποκειμένῳ τὴν διαφορὰν ἔχειν· οὕτω καὶ κατὰ τὸν
underlying(-matter) the difference to-be so also in the
παρόντα λόγον, ἀντὶ χαρακτήρων τὰ ἐπιθεωρούμενα
present argument instead-of stamps the(-things) observed
τῇ τε θείᾳ φύσει καὶ τῇ ἀνθρωπίνῃ κατανοήσαντες,
in-the both divine nature and the human having-perceived
ἐν οἷς ἡ ὁμοιότης ἐστὶν, ἐν τῷ ὑποκειμένῳ τὴν
in which the likeness is in the underlying(-matter) the
διαφορὰν ἐξευρίσκομεν, ἥτις ἐν τῷ ἀκτίστῳ καὶ τῷ κτιστῷ
difference we-find which in the uncreated and the created
καθορᾶται. Ἐπειδὴ τοίνυν τὸ μὲν ὡσαύτως ἔχει, καὶ ἀεὶ,
is-seen since therefore the indeed alike is and always
τὸ δὲ διὰ κτίσεως γεγενημένον ἀπ᾽ ἀλλοιώσεως τοῦ
the(-thing) but through creation made from alteration the
εἶναι ἤρξατο, καὶ συγγενῶς πρὸς τὴν τοιαύτην ἔχει
being began and kindredly to the such is-disposed
τροπήν· διὰ τοῦτο ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως
change because-of this the(-one) knowing the all(-things) before origin
αὐτῶν, καθώς φησιν ἡ προφητεία, ἐπακολουθήσας, μᾶλλον
their as says the prophecy having-followed rather
δὲ προκατανοήσας τῇ προγνωστικῇ δυνάμει, πρὸς ὅ
but having-perceived-beforehand by-the foreknowing power to that
τι ῥέπει κατὰ τὸ αὐτοκρατές τε καὶ αὐτεξούσιον τῆς
which inclines according-to the sovereign both and self-determining of-the
ἀνθρωπίνης προαιρέσεως ἡ κίνησις, ἐπειδὴ τὸ ἐσόμενον
human choice the motion since the(-thing) going-to-be
εἶδεν, ἐπιτεχνᾶται τῇ εἰκόνι τὴν περὶ τὸ ἄῤῥεν καὶ θῆλυ
he-saw contrives for-the image the about the male and female
διαφορὰν, ἥτις οὐκέτι πρὸς τὸ θεῖον ἀρχέτυπον βλέπει, ἀλλὰ
difference which no-longer to the divine archetype looks but
καθὼς εἴρηται, τῇ ἀλογωτέρᾳ προσῳκείωται φύσει. Τὴν
as has-been-said to-the more-irrational has-been-made-kindred nature the

δὲ αἰτίαν τῆς τοιαύτης ἐπιτεχνήσεως μόνοι μὲν ἂν εἰδεῖεν
and cause of-the such contrivance alone indeed — would-know
οἱ τῆς ἀληθείας αὐτόπται, καὶ ὑπηρέται τοῦ λόγου.
the(-ones) of-the truth eye-witnesses and servants of-the word
Ἡμεῖς δὲ, καθώς ἐστι δυνατὸν, διὰ στοχασμῶν τινων
we but as is possible through conjectures some
καὶ εἰκόνων φαντασθέντες τὴν ἀλήθειαν, τὸ ἐπὶ νοῦν
and images having-imagined the truth the(-thing) into mind
ἐλθὸν οὐκ ἀποφαντικῶς ἐκτιθέμεθα, ἀλλ᾽ ὡς ἐν γυμνασίας
having-come not assertively we-set-forth but as in of-exercise
εἴδει τοῖς εὐγνώμοσι τῶν ἀκροωμένων προσθήσομεν. Τί
form to-the considerate of-the hearers we-will-add what
τοίνυν ἐστὶν, ὃ περὶ τούτων διενοήθημεν;
therefore is that-which about these we-have-thought
Εἰπὼν ὁ λόγος ὅτι ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, τῷ
having-said the word that made — God the man by-the
ἀορίστῳ τῆς σημασίας ἅπαν ἐνδείκνυται τὸ ἀνθρώπινον.
indefiniteness of-the signification all shows the human
Οὐ γὰρ συνωνομάσθη τῷ κτίσματι νῦν ὁ Ἀδὰμ, καθὼς ἐν
not for was-named-with the creature now — Adam as in
τοῖς ἐφεξῆς ἡ ἱστορία φησίν· ἀλλ᾽ ὄνομα τῷ κτισθέντι
the(-things) following the history says but (the)-name for-the created
ἀνθρώπῳ οὐχ ὁ τὶς, ἀλλ᾽ ὁ καθόλου ἐστίν. Οὐκοῦν
man not the particular but the universal is therefore
τῇ καθολικῇ τῆς φύσεως κλήσει τοιοῦτόν τι ὑπονοεῖν
by-the universal of-the nature naming such something to-suppose
ἐναγόμεθα, ὅτι τῇ θείᾳ προγνώσει τε καὶ δυνάμει πᾶσα ἡ
we-are-led that by-the divine foreknowledge both and power all the
ἀνθρωπότης ἐν τῇ πρώτῃ κατασκευῇ περιείληπται. Χρὴ
humanity in the first making is-included it-is-needful
γὰρ Θεῷ μηδὲν ἀόριστον ἐν τοῖς γεγενημένοις παρ᾽
for for-God nothing indefinite in the(-things) made by

αὐτοῦ νομίζειν· ἀλλ᾽ ἑκάστου τῶν ὄντων εἶναί τι πέρας καὶ
him to-think but of-each of-the beings to-be some limit and
μέτρον, τῇ τοῦ πεποιηκότος σοφίᾳ περιμετρούμενον.
measure by-the of-the(-one) having-made wisdom measured-out
Ὥσπερ τοίνυν ὁ τὶς ἄνθρωπος τῷ κατὰ τὸ σῶμα
just-as therefore the particular man by-the according-to the body
ποσῷ περιείργεται, καὶ μέτρον αὐτῷ τῆς ὑποστάσεως ἡ
quantity is-bounded and (the)-measure for-him of-the subsistence the
πηλικότης ἐστὶν, ἡ συναπαρτιζομένη τῇ ἐπιφανείᾳ
size is the(-one) co-extensive with-the surface
τοῦ σώματος· οὕτως οἶμαι καθάπερ ἐν ἑνὶ σώματι ὅλον
of-the body so I-think as in one body whole
τὸ τῆς ἀνθρωπότητος πλήρωμα τῇ προγνωστικῇ δυνάμει
the of-the humanity fullness by-the foreknowing power
παρὰ τοῦ Θεοῦ τῶν ὅλων περισχεθῆναι, καὶ τοῦτο
by — God of-the universe to-have-been-encompassed and this
διδάσκειν τὸν λόγον τὸν εἰπόντα, ὅτι καὶ ἐποίησεν ὁ
to-teach the word the(-one) having-said that both made —
Θεὸς τὸν ἄνθρωπον, καὶ κατ᾽ εἰκόνα Θεοῦ ἐποίησεν
God the man and according-to (the)-image of-God he-made
αὐτόν. Οὐ γὰρ ἐν μέρει τῆς φύσεως ἡ εἰκὼν, οὐδὲ ἔν
him not for in part of-the nature (is)-the image nor in
τινι τῶν καθ᾽ αὑτὸν θεωρουμένων ἡ χάρις· ἀλλ᾽ ἐφ᾽
some(-one) of-the(-things) in itself contemplated the grace but over
ἅπαν τὸ γένος ἐπίσης ἡ τοιαύτη διήκει δύναμις. Σημεῖον
all the race equally the such pervades power (a)-sign
δὲ, ὅτι πᾶσιν ὡσαύτως ὁ νοῦς ἐγκαθίδρυται· πάντες τοῦ
and (is)-that in-all alike the mind is-seated all of-the
διανοεῖσθαι καὶ προβουλεύειν τὴν δύναμιν ἔχουσι, καὶ τὰ
to-think and to-deliberate the power have and the
ἄλλα πάντα, δι᾽ ὧν ἡ θεία φύσις ἐν τῷ κατ᾽
other(-things) all through which the divine nature in the(-one) according-to

αὐτὴν γεγονότι ἀπεικονίζεται. Ὁμοίως ἔχει ὅ τε τῇ
it made is-imaged alike is the both in-the
πρώτῃ τοῦ κόσμου κατασκευῇ συναναδειχθεὶς ἄνθρωπος,
first of-the world making shown-forth-with man
καὶ ὁ κατὰ τὴν τοῦ παντὸς συντέλειαν γενησόμενος,
and the(-man) at the of-the universe consummation going-to-be
ἐπίσης ἐφ' ἑαυτῶν φέρουσι τὴν θείαν εἰκόνα. Διὰ τοῦτο
equally on themselves they-bear the divine image because-of this
εἷς ἄνθρωπος κατωνομάσθη τὸ πᾶν, ὅτι τῇ δυνάμει
one man was-named the whole because to-the power
τοῦ Θεοῦ οὔτε τι παρῴχηκεν, οὔτε μέλλει, ἀλλὰ καὶ
— of-God neither anything has-passed nor is-to-come but also
τὸ προσδοκώμενον ἐπίσης τῷ παρόντι τῇ περιεκτικῇ
the expected equally with-the present by-the all-embracing
τοῦ παντὸς ἐνεργείᾳ περικρατεῖται. Πᾶσα τοίνυν ἡ φύσις
of-the universe activity is-held every therefore the nature
ἡ ἀπὸ τῶν πρώτων μέχρι τῶν ἐσχάτων διήκουσα,
the(-one) from the first to the last pervading
μία τις τοῦ ὄντος ἐστὶν εἰκών· ἡ δὲ πρὸς τὸ ἄῤῥεν καὶ
one some of-the being is image the and into the male and
θῆλυ τοῦ γένους διαφορὰ προσκατεσκευάσθη τελευταῖον
female of-the race difference was-added-in-making last
τῷ πλάσματι, διὰ τὴν αἰτίαν, ὡς οἶμαι, ταύτην.
to-the creature for the cause as I-think this

Some say marriage and birth came only after the sin. Gregory answers from the Lord's word that in the resurrection they neither marry nor are given in marriage but are like the angels; the angels multiply in a way unknown to us, and so would man have done, had he not fallen; God foresaw the fall and added the beasts' way of increase.

Μᾶλλον δὲ, πρὶν τὸ προκείμενον διερευνῆσαι, κρεῖττον 1
rather but before the proposed(-question) to-investigate better
ἴσως τοῦ προφερομένου παρὰ τῶν μαχομένων ἡμῖν
perhaps of-the(-point) put-forward by the(-ones) fighting us
ἐπιζητῆσαι τὴν λύσιν. Λέγουσι γὰρ πρὸ τῆς ἁμαρτίας
to-seek the solution they-say for before the sin
μήτε τόκον ἱστορεῖσθαι, μήτε ὠδῖνα, μήτε τὴν πρὸς
neither birth to-be-recorded nor travail nor the toward
παιδοποιΐαν ὁρμήν· ἀποικισθέντων δὲ τοῦ παραδείσου
child-begetting impulse having-been-banished and from-the paradise
μετὰ τὴν ἁμαρτίαν, καὶ τῆς γυναικὸς τῇ τιμωρίᾳ τῶν
after the sin and the woman to-the punishment of-the
ὠδίνων κατακριθείσης, οὕτως ἐλθεῖν τὸν Ἀδὰμ εἰς τὸ
travails having-been-condemned so to-have-come — Adam to the
γνῶναι γαμικῶς τὴν ὁμόζυγον, καὶ τότε τῆς παιδοποΐας
to-know conjugally the consort and then of-the child-begetting
τὴν ἀρχὴν γενέσθαι. Εἰ οὖν γάμος ἐν τῷ παραδείσῳ
the beginning to-have-come-about if then marriage in the paradise
οὐκ ἦν, οὔτε ὠδὶς, οὔτε τόκος, ἀνάγκην εἶναί φασιν ἐκ
not was nor travail nor birth necessity to-be they-say from
τοῦ ἀκολούθου λογίζεσθαι, μὴ ἂν ἐν πλήθει γενέσθαι
the consequence to-reckon not — in multitude to-have-come-to-be
τὰς τῶν ἀνθρώπων ψυχὰς, εἰ μὴ πρὸς τὸ θνητὸν ἡ
the of-the men souls if not to the mortal the

τῆς ἀθανασίας χάρις μετέπεσε, καὶ ὁ γάμος διὰ τῶν
of-the immortality grace had-fallen and the marriage through the(-ones)
ἐπιγινομένων συνετήρει τὴν φύσιν, ἀντὶ τῶν ὑπεξιόντων
coming-after preserved the nature instead-of the(-ones) departing
τοὺς ἐξ αὐτῶν ἀντεισάγων, ὥστε λυσιτελῆσαι τρόπον
the(-ones) from them bringing-in-instead so-that to-have-profited in-manner
τινὰ, τὴν ἁμαρτίαν ἐπεισελθοῦσαν τῇ ζωῇ τῶν ἀνθρώπων.
some the sin having-come-in to-the life of-the men
Ἔμεινε γὰρ ἂν ἐν τῇ τῶν πρωτοπλάστων δυάδι
would-have-remained for — in the of-the first-formed pair
τὸ ἀνθρώπινον γένος, μὴ τοῦ κατὰ τὸν θάνατον φόβου
the human race not the of the death fear
πρὸς διαδοχὴν τὴν φύσιν ἀνακινήσαντος. Ἀλλ' ἐν τούτοις
to succession the nature having-stirred but in these
πάλιν ὁ μὴν ἀληθὴς λόγος, ὅστις ποτὲ ὢν τυγχάνει,
again the indeed true account whatever ever being it-happens-to-be
μόνοις ἂν εἴη δῆλος τοῖς κατὰ Παῦλον τὰ τοῦ
to-only — would-be clear to-the(-ones) like Paul the(-secrets) of-the
παραδείσου μυηθεῖσιν ἀπόῤῥητα. Ὁ δὲ ἡμέτερος τοιοῦτός
paradise initiated-into unspeakable the but our such
ἐστιν· Ἀντιλεγόντων ποτὲ τῶν Σαδδουκαίων τῷ κατὰ
is opposing once the Sadducees to-the about
τὴν ἀνάστασιν λόγῳ, καὶ τὴν πολύγαμον ἐκείνην γυναῖκα,
the resurrection doctrine and the much-married that woman
τὴν τοῖς ἑπτὰ γενομένην ἀδελφοῖς, εἰς σύστασιν τοῦ
the(-one) to-the seven having-been brothers for establishment of-the
καθ' ἑαυτοὺς δόγματος προφερόντων, εἶτα τίνος μετὰ τὴν
among themselves doctrine putting-forward then whose after the
ἀνάστασιν ἔσται πυνθανομένων, ἀποκρίνεται πρὸς τὸν
resurrection she-will-be inquiring answers to the
λόγον ὁ Κύριος, οὐ μόνον τοὺς Σαδδουκαίους παιδεύων,
argument the Lord not only the Sadducees teaching

ἀλλὰ καὶ πᾶσι τοῖς μετὰ ταῦτα τῆς ἐν τῇ ἀναστάσει
but also to-all the(-ones) after these(-times) of-the in the resurrection
ζωῆς φανερῶν τὸ μυστήριον. «Ἐν γὰρ τῇ ἀναστάσει,
life making-manifest the mystery in for the resurrection
φησὶν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται·» οὔτε γὰρ
he-says neither they-marry nor are-given-in-marriage nor for
ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ εἰσι, καὶ υἱοὶ Θεοῦ
to-die still they-can equal-to-angels for they-are and sons of-God
εἰσι, τῆς ἀναστάσεως υἱοὶ ὄντες. Ἡ δὲ τῆς ἀναστάσεως
are of-the resurrection sons being the and of-the resurrection
χάρις οὐδὲν ἕτερον ἡμῖν ἐπαγγέλλεται, ἢ τὴν εἰς τὸ
grace nothing other to-us promises than the to the
ἀρχαῖον τῶν πεπτωκότων ἀποκατάστασιν. Ἐπάνοδος
original(-state) of-the(-ones) fallen restoration (a)-return
γάρ τίς ἐστιν ἐπὶ τὴν πρώτην ζωὴν ἡ προσδοκωμένη
for some is to the first life the expected
χάρις, τὸν ἀποβληθέντα τοῦ παραδείσου πάλιν εἰς
grace the(-one) cast-out from-the paradise again into
αὐτὸν ἐπανάγουσα. Εἰ τοίνυν ἡ τῶν ἀποκαθισταμένων
it bringing-back if therefore the of-the(-ones) restored
ζωὴ πρὸς τὴν τῶν ἀγγέλων οἰκείως ἔχει, δηλονότι ὁ
life to the of-the angels kindredly is-disposed clearly the
πρὸ τῆς παραβάσεως βίος ἀγγελικός τις ἦν· διὸ καὶ ἡ
before the transgression life angelic some was therefore also the
πρὸς τὸ ἀρχαῖον τῆς ζωῆς ἡμῶν ἐπάνοδος τοῖς ἀγγέλοις
to the original(-state) of-the life our return to-the angels
ὡμοίωται. Ἀλλὰ μὴν, καθὼς εἴρηται, γάμου παρ᾽ αὐτοῖς οὐκ
has-been-likened but surely as has-been-said marriage among them not
ὄντος, ἐν μυριάσιν ἀπείροις αἱ στρατιαὶ τῶν ἀγγέλων εἰσίν·
being in myriads infinite the armies of-the angels are
οὕτω γὰρ ἐν ταῖς ὀπτασίαις ὁ Δανιὴλ διηγήσατο. Οὐκοῦν
so for in the visions — Daniel narrated therefore

κατὰ τὸν αὐτὸν τρόπον, εἴπερ μηδεμία παρατροπή τε καὶ
in the same way if-indeed no turning-aside both and
ἔκστασις ἀπὸ τῆς ἀγγελικῆς ὁμοτιμίας ἐξ ἁμαρτίας ἡμῖν
departure from the angelic equality-of-honor from sin to-us
ἐγένετο, οὐκ ἂν οὐδὲ ἡμεῖς τοῦ γάμου πρὸς τὸν πληθυσμὸν
had-come not — not-even we the marriage for the multiplication
ἐδεήθημεν. Ἀλλ' ὅστις ἐστὶν ἐν τῇ φύσει τῶν ἀγγέλων
would-have-needed but whatever is in the nature of-the angels
τοῦ πλεονασμοῦ τρόπος, ἄῤῥητος μὲν καὶ ἀνεπινόητος
of-the increase manner unspeakable indeed and inconceivable
στοχασμοῖς ἀνθρωπίνοις, πλὴν ἀλλὰ πάντως ἐστίν· οὗτος
by-conjectures human yet but wholly it-is this
ἂν καὶ ἐπὶ τῶν βραχύ τι παρ' ἀγγέλους ἠλαττωμένων
— also in the(-ones) (a)-little some than angels made-lower
ἀνθρώπων ἐνήργησεν, εἰς τὸ ὡρισμένον ὑπὸ τῆς βουλῆς
men would-have-worked to the defined by the counsel
τοῦ πεποιηκότος μέτρον τὸ ἀνθρώπινον αὔξων. Εἰ
of-the(-one) having-made measure the human increasing if
δὲ στενοχωρεῖταί τις ἐπιζητῶν τὸν τῆς γενέσεως τῶν
but is-straitened someone seeking the of-the origin of-the
ἀνθρώπων τρόπον, εἰ μὴ προσεδεήθη τῆς διὰ τοῦ γάμου
men manner if not it-had-needed the through the marriage
συνεργίας ὁ ἄνθρωπος, ἀντερωτήσομεν καὶ ἡμεῖς τὸν τῆς
cooperation the man we-will-ask-in-turn also we the of-the
ἀγγελικῆς ὑποστάσεως τρόπον, πῶς ἐν ἀπείροις μυριάσιν
angelic subsistence manner how in infinite myriads
ἐκεῖνοι, καὶ μία οὐσία ὄντες, καὶ ἐν πολλοῖς ἀριθμούμενοι.
those(-are) both one substance being and in many numbered
2 Τοῦτο γὰρ προσφόρως ἀποκρινούμεθα τῷ προφέροντι,
this for fittingly we-will-answer to-the(-one) objecting
Πῶς ἂν ἦν δίχα τοῦ γάμου ὁ ἄνθρωπος; εἰπόντες, ὅτι
how — would-be without the marriage the man saying that

καθώς εἰσι γάμου χωρὶς οἱ ἄγγελοι· τὸ γὰρ ὅμοιον ἐκείνοις
as are marriage without the angels the for like to-those
τὸν ἄνθρωπον εἶναι πρὸς τῆς παραβάσεως, δείκνυσιν ἡ
the man to-be before the transgression shows the
εἰς ἐκεῖνο πάλιν ἀποκατάστασις. Τούτων οὖν ἡμῖν οὕτω
into that again restoration these then by-us so
διευκρινηθέντων, ἐπανιτέον ἐπὶ τὸν πρότερον λόγον· πῶς
having-been-clarified one-must-return to the former argument how
μετὰ τὴν κατασκευὴν τῆς εἰκόνος, τὴν κατὰ τὸ ἄῤῥεν
after the making of-the image the according-to the male
καὶ θῆλυ διαφορὰν ὁ Θεὸς ἐπιτεχνᾶται τῷ πλάσματι.
and female difference — God contrives for-the creature
Πρὸς τοῦτο γάρ φημι χρήσιμον εἶναι τὸ προδιηνυσμένον
for this for I-say useful to-be the previously-completed
ἡμῖν θεώρημα. Ὁ γὰρ τὰ πάντα παραγαγὼν εἰς
by-us speculation the(-one) for the all(-things) having-brought into
τὸ εἶναι, καὶ ὅλον ἐν τῷ ἰδίῳ θελήματι τὸν ἄνθρωπον
the being and whole in the own will the man
πρὸς τὴν θείαν εἰκόνα διαμορφώσας, οὐ ταῖς κατ᾽ ὀλίγον
to the divine image having-formed not by-the little-by little
προσθήκαις τῶν ἐπιγινομένων ἀνέμεινεν ἰδεῖν ἐπὶ τὸ
additions of-the(-ones) coming-after waited to-see to the
ἴδιον πλήρωμα τὸν ἀριθμὸν τῶν ψυχῶν τελειούμενον·
own fullness the number of-the souls being-completed
ἀλλ᾽ ἀθρόως αὐτῷ πληρώματι πᾶσαν τὴν ἀνθρωπίνην
but all-at-once in-the-very fullness all the human
φύσιν διὰ τῆς προγνωστικῆς ἐνεργείας κατανοήσας, καὶ
nature through the foreknowing activity having-perceived and
τῇ ὑψηλῇ τε καὶ ἰσαγγέλῳ λήξει τιμήσας, ἐπειδὴ
with-the lofty both and angel-equal lot having-honored since
προεῖδε τῇ ὁρατικῇ δυνάμει μὴ εὐθυποροῦσαν πρὸς τὸ
he-foresaw by-the seeing power not going-straight toward the

καλὸν τὴν προαίρεσιν, καὶ διὰ τοῦτο τῆς ἀγγελικῆς
beautiful the choice and because-of this from-the angelic
ζωῆς ἀποπίπτουσαν· ὡς ἂν μὴ κολοβωθείη τὸ τῶν
life falling-away so-that — not be-cut-short the of-the
ψυχῶν τῶν ἀνθρωπίνων πλῆθος, ἐκπεσὸν ἐκείνου τοῦ
souls the human multitude having-fallen from-that the
τρόπου, καθ' ὃν οἱ ἄγγελοι πρὸς τὸ πλῆθος ηὐξήθησαν·
manner by which the angels to the multitude were-increased
διὰ τοῦτο τὴν κατάλληλον τοῖς εἰς ἁμαρτίαν
because-of this the suitable for-the(-ones) into sin
κατολισθήσασι τῆς αὐξήσεως ἐπίνοιαν ἐγκατασκευάζει τῇ
having-slipped of-the increase device he-builds-in to-the
φύσει, ἀντὶ τῆς ἀγγελικῆς μεγαλοφυΐας τὸν κτηνώδη τε
nature instead-of the angelic greatness the brutish both
καὶ ἄλογον τῆς ἐξ ἀλλήλων διαδοχῆς τρόπον ἐμφυτεύσας
and irrational of-the from one-another succession manner having-implanted
τῇ ἀνθρωπότητι. Ἐντεῦθέν μοι δοκεῖ καὶ ὁ μέγας Δαβὶδ
in-the humanity from-this to-me seems also the great David
κατοικτιζόμενος τοῦ ἀνθρώπου τὴν ἀθλιότητα, τοιούτοις
lamenting of-the man the wretchedness with-such
λόγοις καταθρηνῆσαι τὴν φύσιν· ὅτι «Ἄνθρωπος ἐν τιμῇ
words to-bewail the nature that man in honor
ὢν οὐ συνῆκε·» τιμὴν λέγων, τὴν πρὸς τοὺς ἀγγέλους
being not understood honor meaning the toward the angels
ὁμοτιμίαν. Διὰ τοῦτο, φησὶ, παρασυνεβλήθη τοῖς
equality-of-honor because-of this he-says he-was-compared to-the
κτήνεσι τοῖς ἀνοήτοις, καὶ ὡμοιώθη αὐτοῖς. Ὄντως γὰρ
cattle the senseless and was-made-like to-them really for
κτηνώδης ἐγένετο ὁ τὴν ῥοώδη ταύτην γένεσιν τῇ
brutish became the(-one) the flowing this birth into-the
φύσει παραδεξάμενος, διὰ τὴν πρὸς τὸ ὑλῶδες ῥοπήν.
nature having-admitted because-of the toward the material inclination

The passions came to man from his kinship with the irrational nature, through the brutish birth: anger, fear, greed, gluttony, and the rest. Man is like a double-faced carving, godlike in mind, brutish in passion. Reason that serves the passions makes them worse than in the beasts; ruled by reason they become virtues, courage, caution, and love of the good. The image shows in Moses, not in Jechoniah, and our need of food will end in the angel-like life to come.

Οἶμαι γὰρ ἐκ τῆς ἀρχῆς ταύτης καὶ τὰ καθ' ἕκαστον 1
I-think for from the beginning this also the according-to each
πάθη, οἷον ἔκ τινος πηγῆς συνδοθέντα πλημμυρεῖν ἐν
passions as from some spring issuing-together to-overflow in
τῇ ἀνθρωπίνῃ ζωῇ. Τεκμήριον δὲ τῶν λόγων, ἡ
the human life (a)-proof and of-the words (is)-the
τῶν παθημάτων συγγένεια, κατὰ τὸ ἴσον ἡμῖν τε
of-the passions kinship in the equal(-way) in-us both
καὶ τοῖς ἀλόγοις ἐμφαινομένη. Οὐ γὰρ δὴ θέμις
and in-the irrational(-beasts) appearing not for indeed (is)-lawful
τῇ ἀνθρωπίνῃ φύσει, τῇ κατὰ τὸ θεῖον εἶδος
to-the human nature the(-one) according-to the divine form
μεμορφωμένῃ, τῆς ἐμπαθοῦς διαθέσεως προσμαρτυρεῖν τὰς
formed of-the passionate disposition to-attribute the
πρώτας ἀρχάς. Ἀλλ' ἐπειδὴ προεισῆλθεν εἰς τὸν κόσμον
first beginnings but since came-in-before into the world
τοῦτον ἡ τῶν ἀλόγων ζωή, ἔσχε δέ τι διὰ τὴν
this the of-the irrational(-beasts) life had and something because-of the
εἰρημένην αἰτίαν τῆς ἐκεῖθεν φύσεως καὶ ὁ ἄνθρωπος,
said cause of-the thence nature also the man
τὸ κατὰ τὴν γένεσιν λέγω, συμμετέσχε διὰ τούτου
the(-part) according-to the generation I-mean he-shared through this
καὶ τῶν λοιπῶν τῶν ἐν ἐκείνῃ θεωρουμένων τῇ
also the rest of-the(-things) in that seen the

φύσει. Οὐ γὰρ κατὰ τὸν θυμόν ἐστι τοῦ ἀνθρώπου
nature not for in the anger is of-the man
ἡ πρὸς τὸ Θεῖον ὁμοίωσις, οὔτε διὰ τῆς ἡδονῆς ἡ
the to the Divine likeness nor through the pleasure the
ὑπερέχουσα χαρακτηρίζεται φύσις, δειλία τε καὶ θράσος,
surpassing is-characterized nature cowardice both and boldness
καὶ ἡ τοῦ πλείονος ἔφεσις, καὶ τὸ πρὸς τὸ ἐλαττοῦσθαι
and the of-the more desire and the toward the being-lessened
μῖσος, καὶ πάντα τὰ τοιαῦτα πόῤῥω τοῦ θεοπρεποῦς
hatred and all the such(-things) far from-the godlike
χαρακτῆρός ἐστι. Ταῦτα τοίνυν ἐκ τοῦ ἀλόγου μέρους
stamp are these therefore from the irrational part
ἡ ἀνθρωπίνη φύσις πρὸς ἑαυτὴν ἐφειλκύσατο. Οἷς γὰρ
the human nature to itself drew-in by-what for
ἡ ἄλογος ζωὴ πρὸς συντήρησιν ἑαυτῆς ἠσφαλίσθη, ταῦτα
the irrational life for preservation of-itself was-secured these
πρὸς τὸν ἀνθρώπινον μετενεχθέντα βίον, πάθη ἐγένετο.
to the human transferred life passions became
Θυμῷ μὲν γὰρ συντηρεῖται τὰ ὠμοβόρα· φιληδονία δὲ
by-anger indeed for are-preserved the flesh-eaters love-of-pleasure and
τὰ πολυγονοῦντα τῶν ζώων σώζει· τὸν ἄναλκιν ἡ δειλία,
the prolific of-the animals saves the weak(-one) the cowardice
καὶ τὸν εὐάλωτον τοῖς ἰσχυροτέροις ὁ φόβος, τὸν δὲ
and the easily-caught by-the stronger the fear the(-one) and
πολύσαρκον ἡ λαιμαργία. Καὶ τὸ διαμαρτεῖν οὑτινοσοῦν
much-fleshed the gluttony and the to-miss anything
τῶν καθ' ἡδονὴν, λύπης ὑπόθεσις ἐν τοῖς ἀλόγοις
of-the(-things) for pleasure of-grief (the)-ground in the irrational(-beasts)
ἐστί. Ταῦτα πάντα καὶ τὰ τοιαῦτα διὰ τῆς κτηνώδους
is these all and the such(-things) through the brutish
γενέσεως συνεισῆλθε τῇ τοῦ ἀνθρώπου κατασκευῇ. Καί
birth came-in-with to-the of-the man making and

μοι συγκεχωρήσθω κατά τινα πλαστικὴν θαυματοποιΐαν
to-me let-it-be-allowed by some sculptural wonder-working
διαγράψαι τῷ λόγῳ τὴν ἀνθρωπίνην εἰκόνα. Καθάπερ
to-draw in-the word the human image just-as
γὰρ ἔστιν ἰδεῖν ἐν τοῖς πλάσμασι τὰς διγλύφους
for it-is(-possible) to-see in the sculptures the double-carved
μορφὰς, ἃς μηχανῶνται πρὸς ἔκπληξιν τῶν
forms which devise for (the)-astonishment of-the(-ones)
ἐντυγχανόντων οἱ τὰ τοιαῦτα φιλοτεχνοῦντες, μιᾷ
coming-upon(-them) the(-ones) the such(-things) crafting on-one
κεφαλῇ δύο μορφὰς προσώπων ὑποχαράσσοντες· οὕτω μοι
head two forms of-faces engraving so to-me
δοκεῖ διπλῆν φέρειν ὁ ἄνθρωπος πρὸς τὰ ἐναντία τὴν
seems twofold to-bear the man toward the opposites the
ὁμοιότητα· τῷ μὲν θεοειδεῖ τῆς διανοίας πρὸς τὸ θεῖον
likeness by-the indeed godlikeness of-the thought to the divine
κάλλος μεμορφωμένος, ταῖς δὲ κατὰ πάθος ἐγγινομέναις
beauty formed by-the and according-to passion arising
ὁρμαῖς πρὸς τὸ κτηνῶδες φέρων τὴν οἰκειότητα. Πολλάκις
impulses toward the brutish bearing the affinity often
δὲ καὶ ὁ λόγος ἀποκτηνοῦται διὰ τῆς πρὸς τὸ ἄλογον
and also the reason becomes-brutish through the toward the irrational
ῥοπῆς τε καὶ διαθέσεως, συγκαλύπτων τὸ κρεῖττον τῷ
inclination both and disposition covering the better with-the
χείρονι. Ἐπειδὰν γάρ τις πρὸς ταῦτα τὴν διανοητικὴν
worse when for someone to these the thinking
ἐνέργειαν καθελκύσῃ, καὶ ὑπηρέτην γενέσθαι τῶν παθῶν
activity drag-down and servant to-become of-the passions
τὸν λογισμὸν ἐκβιάσηται, παρατροπή τις γίνεται τοῦ
the reasoning force (a)-perversion some comes-about of-the
ἀγαθοῦ χαρακτῆρος πρὸς τὴν ἄλογον εἰκόνα, πάσης
good stamp toward the irrational image all

πρὸς τοῦτο μεταχαρασσομένης τῆς φύσεως, καθάπερ
toward this being-re-engraved the nature as-if
γεωργοῦντος τοῦ λογισμοῦ τὰς τῶν παθημάτων ἀρχὰς,
cultivating the reasoning the of-the passions beginnings
καὶ δι' ὀλίγων εἰς πλῆθος ἐπαύξοντος. Τὴν γὰρ
and through few into (a)-multitude increasing the for
παρ' ἑαυτοῦ συνεργίαν χρήσας τῷ πάθει, πολύχουν καὶ
from itself cooperation having-lent to-the passion copious and
ἀμφιλαφῆ τὴν τῶν ἀτόπων γένεσιν ἀπειργάσατο. Οὕτως
luxuriant the of-the absurd(-things) growth made so
ἡ φιληδονία τὴν μὲν ἀρχὴν ἔσχεν ἐκ τῆς πρὸς τὸ
the love-of-pleasure the indeed beginning had from the to the
ἄλογον ὁμοιώσεως, ἀλλ' ἐν τοῖς ἀνθρωπίνοις πλημμελήμασι
irrational likeness but in the human faults
προσηυξήθη, τοσαύτας διαφορὰς τῶν κατὰ τὴν ἡδονὴν
increased so-many varieties of-the(-sins) in the pleasure
ἁμαρτανομένων γεννήσασα, ὅσας ἐν τοῖς ἀλόγοις
committed having-begotten as-many-as among the irrational(-beasts)
οὐκ ἔστιν εὑρεῖν. Οὕτως ἡ πρὸς τὸν θυμὸν διανάστασις
not it-is(-possible) to-find so the toward the anger rising-up
συγγενὴς μέν ἐστι τῇ τῶν ἀλόγων ὁρμῇ, αὔξεται
akin indeed is to-the of-the irrational(-beasts) impulse grows
δὲ τῇ τῶν λογισμῶν συμμαχίᾳ. Ἐκεῖθεν γὰρ ἡ μῆνις,
but by-the of-the reasonings alliance from-there for the wrath
ὁ φθόνος, τὸ ψεῦδος, ἡ ἐπιβουλὴ, ἡ ὑπόκρισις.
the envy the lie the plotting the hypocrisy

2 Ταῦτα πάντα τῆς πονηρᾶς τοῦ νοῦ γεωργίας ἐστίν. Εἰ
these all of-the wicked of-the mind farming are if
γὰρ γυμνωθείη τῆς ἐκ τῶν λογισμῶν συμμαχίας τὸ
for be-stripped of-the from the reasonings alliance the
πάθος, ὠκύμορός τις καὶ ἄτονος ὁ θυμὸς καταλείπεται,
passion short-lived some and feeble the anger is-left

πομφόλυγος δίκην ὁμοῦ τε γινόμενος, καὶ εὐθὺς
of-(a)-bubble in-the-manner at-once both coming-to-be and immediately
ἀπολλύμενος. Οὕτως ἡ τῶν συῶν λαιμαργία τὴν πλεονεξίαν
perishing so the of-the swine gluttony the greed
εἰσήνεγκε, καὶ τὸ τοῦ ἵππου γαῦρον γέγονε τῆς ὑπερηφανίας
brought-in and the of-the horse prancing became of-the arrogance
ἀρχή· καὶ τὰ καθ' ἕκαστον πάντα τῆς κτηνώδους
beginning and the(-things) according-to each all from-the brutish
ἀλογίας ἀφορμηθέντα, διὰ τῆς πονηρᾶς τοῦ νοῦ χρήσεως
irrationality having-started through the wicked of-the mind use
κακία ἐγένετο, ὥσπερ οὖν καὶ τὸ ἔμπαλιν, εἴπερ ὁ λογισμὸς
vice became just-as then also the reverse if-indeed the reasoning
τῶν τοιούτων κινημάτων ἀντιμεταλάβοι τὸ κράτος, εἰς
over-the such movements should-take-in-turn the control into
ἀρετῆς εἶδος ἕκαστον τούτων ἀντιμεθίσταται. Ποιεῖ γὰρ ὁ
of-virtue form each of-these is-changed makes for the
μὲν θυμὸς τὴν ἀνδρίαν, τὸ δὲ δειλὸν τὴν ἀσφάλειαν,
indeed anger the courage the and cowardly(-part) the safety
καὶ ὁ φόβος τὴν εὐπείθειαν, τὸ μῖσος δὲ τὴν τῆς κακίας
and the fear the obedience the hatred and the of-the vice
ἀποστροφήν, ἡ δὲ ἀγαπητικὴ δύναμις τὴν πρὸς τὸ ἀληθῶς
aversion the and loving power the toward the truly
καλὸν ἐπιθυμίαν. Τὸ δὲ γαῦρον τοῦ ἤθους ὑπεραίρει τῶν
beautiful desire the and pride of-the character rises-above the
παθημάτων, καὶ ἀδούλωτον ὑπὸ τοῦ κακοῦ διαφυλάσσει τὸ
passions and unenslaved by the evil keeps the
φρόνημα. Ἐπαινεῖ δὲ τὸ τοιοῦτον τῆς ἐπάρσεως εἶδος καὶ
mind praises and the such of-the elation form also
ὁ μέγας Ἀπόστολος, συνεχῶς ἐγκελευόμενος τὰ ἄνω
the great Apostle continually bidding the(-things) above
φρονεῖν. Καὶ οὕτως ἔστιν εὑρεῖν, ὅτι πᾶν τὸ τοιοῦτον
to-mind and thus it-is(-possible) to-find that every the such

κίνημα τῷ ὑψηλῷ τῆς διανοίας συνεπαιρόμενον, τῷ
movement with-the loftiness of-the thought lifted-up-with(-it) to-the
κατὰ τὴν θείαν εἰκόνα κάλλει συσχηματίζεται. Ἀλλ'
according-to the divine image beauty is-conformed but
ἐπειδὴ βαρεῖά τίς ἐστι καὶ κατωφερὴς ἡ τῆς ἁμαρτίας
since heavy some is and downward-tending the of-the sin
ῥοπή, πλεῖον τὸ ἕτερον γίνεται· μᾶλλον γὰρ τῷ βάρει
inclination more the other(-side) becomes rather for by-the weight
τῆς ἀλόγου φύσεως συγκατασπᾶται τὸ ἡγεμονικὸν τῆς
of-the irrational nature is-dragged-down the ruling(-part) of-the
ψυχῆς, ἤπερ τῷ ὕψει τῆς διανοίας τὸ βαρύ τε καὶ
soul than by-the height of-the thought the heavy both and
χοϊκὸν ἀνυψοῦται. Διὰ τοῦτο πολλάκις ἀγνοεῖσθαι ποιεῖ
earthy is-lifted-up because-of this often to-be-unknown makes
τὸ θεῖον δῶρον ἡ περὶ ἡμᾶς ἀθλιότης, οἷον προσωπεῖον
the divine gift the about us wretchedness as (a)-mask
εἰδεχθὲς τῷ κατὰ τὴν εἰκόνα κάλλει τὰ πάθη τῆς
hideous on-the according-to the image beauty the passions of-the
σαρκὸς ἐπιπλάσσουσα. Οὐκοῦν συγγνωστοί πώς εἰσιν
flesh plastering therefore pardonable somehow are
οἱ πρὸς τὰ τοιαῦτα βλέποντες, εἶτα τὴν θείαν μορφὴν
the(-ones) to the such(-things) looking then the divine form
ἐν τούτοις εἶναι οὐκ εὐχερῶς συντιθέμενοι. Ἀλλὰ διὰ
in these to-be not readily agreeing but through
τῶν κατωρθωκότων τὸν βίον, ἔξεστι τὴν θείαν ἐν
the(-ones) having-set-right the life it-is-possible the divine in
τοῖς ἀνθρώποις εἰκόνα βλέπειν. Εἰ γὰρ ἐμπαθής τις καὶ
the men image to-see if for passionate someone and
σάρκινος ὢν ἀπιστεῖσθαι ποιεῖ τὸν ἄνθρωπον ὡς θείῳ
fleshly being to-be-disbelieved makes the man as by-divine
κάλλει κεκοσμημένον· ὁ ὑψηλὸς πάντως τὴν ἀρετὴν
beauty adorned the(-one) lofty wholly in virtue

καὶ καθαρεύων ἐκ μολυσμάτων βεβαιώσει σοι τὴν πρὸς
and pure from defilements will-confirm for-you the toward
τὸ κρεῖττον ἐπὶ τῶν ἀνθρώπων ὑπόληψιν.
the better regarding the men supposition
Οἷον κρεῖττον γὰρ ἐν ὑποδείγματι δεῖξαι τὸν λόγον·
such-as better for by example to-show the argument
ἀπήλειψε τῷ τῆς πονηρίας μολύσματι τὸ τῆς φύσεως
smeared-over with-the of-the wickedness stain the of-the nature
κάλλος τις τῶν ἐπὶ κακίᾳ γνωρίμων, Ἰεχονίας τυχὸν,
beauty some(-one) of-the(-ones) for vice known Jechoniah perhaps
ἢ εἴ τις ἕτερος ἐπὶ κακῷ μνημονεύεται· ἀλλ' ἐν Μωϋσῇ
or if any other for evil is-remembered but in Moses
καὶ τοῖς κατ' ἐκεῖνον καθαρὰ διεφυλάχθη ἡ τῆς εἰκόνος
and the(-ones) like him pure was-kept the of-the image
μορφή. Ἐν οἷς τοίνυν οὐκ ἠμαυρώθη τὸ κάλλος, ἐν τούτοις
form in whom therefore not was-darkened the beauty in these
ἐναργὴς ἡ τῶν λεγομένων πίστις ἐστὶν, ὅτι ἄνθρωπος
manifest the of-the(-things) said proof is that man
τοῦ Θεοῦ μίμημα γέγονεν. Ἀλλ' ἐπαισχύνεταί τις τυχὸν,
— of-God (an)-imitation became but is-ashamed someone perhaps
τῷ διὰ βρώσεως ἡμῖν καθ' ὁμοιότητα τῶν ἀλόγων
at-the through food for-us in likeness of-the irrational(-beasts)
τὴν ζωὴν συνεστάναι, καὶ διὰ τοῦτο ἀνάξιον ἡγεῖται
the life to-be-sustained and for this unworthy considers
τὸν ἄνθρωπον τοῦ κατ' εἰκόνα Θεοῦ πεπλάσθαι
the man of-the according-to (the)-image of-God to-have-been-molded
δοκεῖν. Ἀλλ' ἐλπιζέτω τῆς λειτουργίας ταύτης ἀτέλειαν
to-seem but let-him-hope of-the service this exemption
δοθήσεσθαι τῇ φύσει ποτὲ, κατὰ τὴν προσδοκωμένην
to-be-going-to-be-given to-the nature sometime in the expected
ζωήν. Οὐ γάρ ἐστι, καθὼς φησιν ὁ Ἀπόστολος, ἡ
life not for is as says the Apostle the

βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις· οὐδὲ ἐπ᾽ ἄρτῳ μόνῳ
kingdom — of-God food and drink nor by bread alone
ζήσεσθαι τὸν ἄνθρωπον ὁ Κύριος προηγόρευσεν, ἀλλ᾽ ἐν
will-live the man the Lord foretold but by
παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ. Ἀλλὰ καὶ
every word proceeding through (the)-mouth of-God but also
τῆς ἀναστάσεως ἰσάγγελον ἡμῖν ὑποδεικνυούσης τὸν βίον,
the resurrection angel-equal to-us showing the life
βρώσεως δὲ παρὰ τοῖς ἀγγέλοις οὐκ οὔσης, ἱκανὴ πίστις
of-food and among the angels not being sufficient (is)-the-proof
τοῦ ἀπαλλαγήσεσθαι τῆς τοιαύτης λειτουργίας τὸν
of-the to-be-going-to-be-freed from-the such service the
ἄνθρωπον, τὸν καθ᾽ ὁμοιότητα τῶν ἀγγέλων ζησόμενον.
man the(-one) in likeness of-the angels going-to-live

XIX · THE FOOD OF PARADISE

Some object that man will not return to the same form of life, since we once ate and will then be freed from that service. Gregory answers that Scripture knows a food of the soul as well as of the body: the tree of every kind in paradise is the good itself, as David and Solomon teach, and the forbidden tree mixed good with evil, its fruit colored to excite the appetite.

1 Ἀλλ᾽ ἴσως τις οὐκ εἰς τὸ αὐτὸ πάλιν τῆς ζωῆς εἶδος
but perhaps someone not into the same again of-the life form
ἐπανελεύσεσθαι λέγει τὸν ἄνθρωπον, εἴγε πρότερον μὲν
will-return says the man if-indeed before indeed
ἐν τῷ ἐσθίειν ἦμεν, μετὰ ταῦτα δὲ τῆς τοιαύτης
in the eating we-were after these(-things) but from-the such
λειτουργίας ἀφεθησόμεθα. Ἀλλ᾽ ἐγὼ τῆς ἁγίας ἀκούων
service we-will-be-released but I the holy hearing

Γραφῆς, οὐ μόνον σωματικὴν ἐπίσταμαι βρῶσιν, οὐδὲ
Scripture not only bodily know food nor
τὴν διὰ σαρκὸς εὐφροσύνην, ἀλλά τινα καὶ ἑτέραν οἶδα
the through flesh gladness but some also other I-know
τροφὴν, ἀναλογίαν τινὰ πρὸς τὴν τοῦ σώματος ἔχουσαν,
food (an)-analogy some to the of-the body having
ἧς ἡ ἀπόλαυσις ἐπὶ μόνην τὴν ψυχὴν διαβαίνει. Φάγετε
of-which the enjoyment to only the soul passes eat
τῶν ἐμῶν ἄρτων, ἡ Σοφία τοῖς πεινῶσι διακελεύεται·
of-the my loaves the Wisdom to-the(-ones) hungering bids
καὶ μακαρίζει τοὺς τὴν τοιαύτην βρῶσιν πεινῶντας ὁ
and calls-blessed the(-ones) the such food hungering-for the
Κύριος. «Καὶ εἴ τις διψᾷ, φησὶν, ἐρχέσθω πρὸς μὲ, καὶ
Lord and if anyone thirst he-says let-him-come to me and
πινέτω.» Καὶ ὁ μέγας Ἡσαΐας, Πίετε εὐφροσύνην, τοῖς
drink and the great Isaiah drink gladness to-the(-ones)
δυνατοῖς ἐπαΐειν τῆς μεγαλοφυΐας αὐτοῦ ἐγκελεύεται.
able to-understand the greatness his bids
Ἔστι δέ τις καὶ ἀπειλὴ προφητικὴ κατὰ τῶν τιμωρίας
there-is and some also threat prophetic against the(-ones) of-punishment
ἀξίων, ὡς λιμῷ κολασθησομένων· ὁ δὲ λιμὸς οὐκ ἄρτου
worthy as by-famine going-to-be-punished the but famine not of-bread
τίς ἐστιν ἀπορία καὶ ὕδατος, ἀλλὰ λόγου ἐπίλειψις. Οὐ
some is (a)-lack and of-water but of-word (a)-failure not
λιμὸν γὰρ ἄρτου φησὶν, ἢ δίψαν ὕδατος, ἀλλὰ λιμὸν
(a)-famine for of-bread he-says or thirst of-water but (a)-famine
τοῦ ἀκοῦσαι λόγων Κυρίου. Οὐκοῦν τῆς τοῦ Θεοῦ φυτείας
of-the to-hear (the)-words of-(the)-Lord therefore of-the — of-God planting
τῆς ἐν Ἐδὲμ (τρυφὴ δὲ ἡ Ἐδὲμ ἑρμηνεύεται) ἄξιόν τινα
the(-one) in Eden luxury and — Eden is-interpreted worthy some
τὸν καρπὸν ἐννοῆσαι προσήκει, καὶ τρέφεσθαι διὰ τούτου μὴ
the fruit to-conceive it-befits and to-be-nourished by this not

ἀμφιβάλλειν τὸν ἄνθρωπον· καὶ μὴ πάντως τὴν παροδικὴν
to-doubt the man and not wholly the passing
καὶ ἀπόῤῥυτον ταύτην τροφὴν ἐπὶ τῆς τοῦ παραδείσου
and flowing-away this food in the of-the paradise
διαγωγῆς ἐννοεῖν. «Ἀπὸ παντὸς, φησὶ, ξύλου τοῦ ἐν
way-of-life to-conceive from every he-says tree the(-one) in
τῷ παραδείσῳ βρώσει φάγῃ.» Τίς δώσει τῷ ὑγιεινῶς
the paradise for-food you-will-eat who will-give to-the(-one) healthily
πεινῶντι τὸ ξύλον ἐκεῖνο, τὸ ἐν τῷ παραδείσῳ, τὸ
hungering the tree that the(-one) in the paradise the(-one)
παντὸς ἀγαθοῦ περιληπτικὸν, ᾧ ὄνομά ἐστι τὸ πᾶν, οὗ
of-every good comprehensive whose name is the all of-which
χαρίζεται τῷ ἀνθρώπῳ τὴν μετουσίαν ὁ λόγος; τῷ γὰρ
grants to-the man the sharing the word to-the for
γενικῷ τε καὶ ὑπερκειμένῳ λόγῳ πᾶσα τῶν ἀγαθῶν ἰδέα
generic both and transcendent word every of-the good(-things) form
πρὸς ἑαυτὴν συμφυῶς ἔχει, καὶ ἕν τι τὸ ὅλον ἐστί.
with itself naturally is-united and one something the whole is
Τίς δέ με τῆς συμμιγοῦς τε καὶ ἐπαμφοτεριζούσης τοῦ
who and me from-the mixed both and ambiguous of-the
ξύλου γεύσεως ἀποστήσει; πάντως γὰρ οὐκ ἄδηλον τοῖς
tree taste will-draw-away wholly for not unclear to-the
διορατικωτέροις, τί τὸ πᾶν ἐκεῖνο, οὗ καρπὸς ἡ
more-discerning what (is)-the all that of-which (the)-fruit (is)-the
ζωὴ, καὶ πάλιν, τί τὸ ἐπίμικτον τοῦτο, οὗ πέρας ὁ
life and again what the mixed this of-which (the)-end (is)-the
θάνατος. Ὁ γὰρ τοῦ παντὸς τὴν ἀπόλαυσιν ἀφθόνως
death the(-one) for of-the all the enjoyment ungrudgingly
προθεὶς, λόγῳ τινὶ πάντως καὶ προμηθείᾳ τῆς
having-set-before for-reason some wholly and forethought from-the
τῶν ἐπικοίνων μετουσίας ἀπείργει τὸν ἄνθρωπον.
of-the(-things) common sharing bars the man

Καί μοι δοκεῖ τὸν μέγαν Δαβὶδ, καὶ τὸν σοφὸν Σολομῶντα
and to-me seems the great David and the wise Solomon
διδασκάλους τῆς τοῦ λόγου τούτου παραλαβεῖν ἐξηγήσεως.
(as)-teachers of-the of-the word this to-take of-(the)-exposition
Ἀμφότεροι γὰρ τῆς συγκεχωρημένης τρυφῆς μίαν ἡγοῦνται
both for of-the permitted delight one consider
τὴν χάριν, αὐτὸ τὸ ὄντως ἀγαθὸν, ὃ δὴ καὶ πᾶν
the grace itself the really good which indeed also all
ἐστιν ἀγαθόν. Δαβὶδ μὲν λέγων, «Κατατρύφησον τοῦ
is good David indeed saying delight-yourself in-the
Κυρίου·» Σολομὼν δὲ τὴν σοφίαν αὐτὴν, «ἥτις ἐστὶν ὁ
Lord Solomon and the wisdom itself which is the
Κύριος, ξύλον ζωῆς» ὀνομάζων. Οὐκοῦν ταὐτόν ἐστι τῷ
Lord tree of-life naming therefore the-same is with-the
τῆς ζωῆς ξύλῳ τὸ πᾶν ξύλον, οὗ τὴν βρῶσιν τῷ
of-the life tree the all tree whose the food to-the(-one)
κατὰ Θεὸν πλασθέντι ὁ λόγος δίδωσιν. Ἀντιδιαιρεῖται
according-to God molded the word gives is-divided-against
δὲ τῷ ξύλῳ τούτῳ ἕτερον ξύλον, οὗ ἡ βρῶσις καλοῦ
and to-the tree this another tree whose the food of-good
καὶ κακοῦ γνῶσίς ἐστιν, οὐκ ἰδιαζόντως ἑκάτερον τῶν
and evil knowledge is not peculiarly each of-the(-things)
κατὰ τὸ ἐναντίον σημαινομένων ἐν μέρει καρποφοροῦντος·
by the opposition signified in turn bearing-fruit
ἀλλά τινα συγκεχυμένον καὶ σύμμικτον καρπὸν ἐξανθοῦντος
but some confused and mixed fruit putting-forth
ταῖς ἐναντίαις συγκεκραμένον ποιότησιν, οὗ κωλύει
with-the opposite blended qualities of-which forbids
μὲν τὴν βρῶσιν ὁ ἀρχηγὸς τῆς ζωῆς, συμβουλεύει δὲ
indeed the food the author of-the life advises but
ὁ ὄφις, ἵνα τῷ θανάτῳ κατασκευάσῃ τὴν εἴσοδον. Καὶ
the serpent so-that for-the death he-may-prepare the entrance and

πιθανὸς γίνεται συμβουλεύσας, εὐχροίᾳ τινὶ καὶ ἡδονῇ
persuasive he-becomes having-advised with-fair-color some and pleasure
τὸν καρπὸν περιχρώσας, ὡς ἂν ὀφθείη τε ἡδέως,
the fruit having-colored so-that — it-might-be-seen both pleasantly
καὶ τὴν ὄρεξιν πρὸς τὴν γεῦσιν ὑπερεθίσειεν.
and the appetite toward the taste might-excite

XX · THE FORBIDDEN TREE

The forbidden tree bears the knowledge of good and evil mixed, and 'knowledge' here, as often in Scripture, means a leaning toward what pleases, not science. Evil is never seen bare but under the bloom of pleasure, as with avarice and lust, like a poison seasoned with honey. The serpent showed the fruit beautiful; eating it brought death, and the image was likened to vanity.

1 Τί οὖν ἐκεῖνό ἐστιν, ὃ καλοῦ τε καὶ κακοῦ
what then that is which of-good both and evil
συγκεκραμένην ἔχει τὴν γνῶσιν, ταῖς δι᾽ αἰσθήσεως
blended has the knowledge with-the through sense
ἡδοναῖς ἐπηνθισμένον; Ἆρα μὴ πόῤῥω τῆς ἀληθείας
pleasures adorned-with-flowers then not far from-the truth
παραστοχάσομαι, τῇ τοῦ γνωστοῦ διανοίᾳ εἰς ἀφορμὴν
I-will-guess by-the of-the knowable sense for (a)-starting-point
τῆς θεωρίας συγχρώμενος. Οἶμαι γὰρ οὐκ ἐπιστήμην
of-the contemplation making-use I-think for not knowledge
ἐνταῦθα παρὰ τῆς Γραφῆς νοεῖσθαι τὴν γνῶσιν, ἀλλά τινα
here by the Scripture to-be-meant the knowledge but some
διαφορὰν ἐκ τῆς γραφικῆς συνηθείας εὑρίσκω, γνώσεώς
difference from the scriptural usage I-find of-knowledge
τε καὶ διακρίσεως. Τὸ μὲν γὰρ διακρίνειν ἐπιστημόνως
both and discernment the indeed for to-discern skillfully

τὸ καλὸν ἐκ τοῦ κακοῦ, τελειοτέρας ἕξεως εἶναί φησιν
the good from the evil of-more-perfect habit to-be says
ὁ Ἀπόστολος, καὶ γεγυμνασμένων αἰσθητηρίων· διὸ καὶ
the Apostle and of-trained senses therefore also
πρόσταγμα ποιεῖται πάντα δοκιμάζειν, καὶ τοῦ πνευματικοῦ
(a)-command he-makes all(-things) to-test and of-the spiritual(-man)
τὸ διακρίνειν ἴδιον εἶναί φησιν. Ἡ δὲ γνῶσις οὐ πανταχοῦ
the to-discern proper to-be he-says the but knowledge not everywhere
τὴν ἐπιστήμην τε καὶ τὴν εἴδησιν ὑφηγεῖται κατὰ τὸ
the science both and the knowing indicates in the
σημαινόμενον, ἀλλὰ τὴν πρὸς τὸ κεχαρισμένον διάθεσιν·
signification but the toward the agreeable disposition
ὡς, «Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ·» καὶ πρὸς τὸν
as knew (the)-Lord the(-ones) being his and to —
Μωϋσέα φησὶν, ὅτι «Ἔγνων σε παρὰ πάντας·» περὶ δὲ
Moses he-says that I-knew you beyond all about but
τῶν ἐν κακίᾳ κατεγνωσμένων λέγει ὁ τὰ πάντα
the(-ones) in vice condemned says the(-one) the all(-things)
εἰδὼς, ὅτι «Οὐδέποτε ἔγνων ὑμᾶς.» Οὐκοῦν τὸ ξύλον,
knowing that never I-knew you therefore the tree
ἀφ' οὗ ἡ σύμμικτος γνῶσις καρποφορεῖται, τῶν
from which the mixed knowledge is-fruited of-the(-things)
ἀπηγορευμένων ἐστί. Μέμικται δὲ διὰ τῶν ἐναντίων ὁ
forbidden is is-mixed and through the opposites the
καρπὸς ἐκεῖνος, ὁ συνήγορον ἔχων ἑαυτοῦ τὸν ὄφιν,
fruit that the(-one) advocate having of-itself the serpent
τάχα κατὰ τὸν λόγον τοῦτον, ὅτι οὐ γυμνὸν πρόκειται
perhaps by the reason this that not bare lies-before
τὸ κακὸν αὐτὸ ἐφ' ἑαυτοῦ κατὰ τὴν ἰδίαν φύσιν
the evil itself by itself according-to the own nature
φαινόμενον. Ἦ γὰρ ἂν ἄπρακτος ἦν ἡ κακία, μηδενὶ
appearing truly for — idle would-be the vice by-no

προσκεχρωσμένη καλῷ τῷ πρὸς ἐπιθυμίαν αὐτῆς
colored-over beautiful(-thing) the(-one) to desire of-it
ἐφελκομένῳ τὸν ἀπατώμενον. Νυνὶ δὲ σύμμικτός πώς
drawing the deceived(-one) now but mixed somehow
ἐστιν ἡ τοῦ κακοῦ φύσις, ἐν μὲν τῷ βάθει τὸν ὄλεθρον,
is the of-the evil nature in indeed the depth the destruction
οἷόν τινα δόλον ἐγκεκρυμμένον ἔχουσα, ἐν δὲ τῇ κατὰ τὸ
as some snare hidden having in but the by the
φαινόμενον ἀπάτῃ καλοῦ τινα φαντασίαν παραδεικνύουσα.
appearance deceit of-beautiful some fancy displaying
Καλὸν δοκεῖ τοῖς φιλαργύροις ἡ τῆς ὕλης εὔχροια· ἀλλὰ
beautiful seems to-the money-lovers the of-the matter fair-color but
ῥίζα πάντων τῶν κακῶν ἡ φιλαργυρία γίνεται. Τίς δ'
(the)-root of-all the evils the love-of-money becomes who and
ἂν ἐπὶ τὸν δυσώδη βόρβορον τῆς ἀκολασίας κατώλισθεν,
— into the foul-smelling mire of-the licentiousness would-have-slipped
εἰ μὴ τὴν ἡδονὴν καλόν τι καὶ αἱρετὸν ᾤετο ὁ
if not the pleasure beautiful something and choiceworthy thought the(-one)
τῷ δελέατι τούτῳ πρὸς τὸ πάθος κατασυρόμενος; Οὕτω
by-the bait this to the passion dragged-down so
καὶ τὰ λοιπὰ τῶν ἁμαρτημάτων ἐγκεκρυμμένην ἔχοντα τὴν
also the rest of-the sins hidden having the
διαφθοράν, αἱρετὰ παρὰ τὴν πρώτην δοκεῖ, διά τινος
corruption choiceworthy at the first seem through some
ἀπάτης τοῖς ἀνεπισκέπτοις ἀντ' ἀγαθοῦ σπουδαζόμενα.
deceit to-the unwary instead-of good pursued
Ἐπειδὴ τοίνυν οἱ πολλοὶ τὸ καλὸν ἐν τῷ τὰς αἰσθήσεις
since therefore the many the beautiful in the(-thing) the senses
εὐφραίνοντι κρίνουσι, καί τίς ἐστιν ὁμωνυμία τοῦ τε
gladdening judge and some is (an)-equivocation of-the both
ὄντος καὶ τοῦ δοκοῦντος εἶναι καλοῦ· τούτου χάριν ἡ πρὸς
real and of-the seeming to-be good for-this sake the toward

τὸ κακὸν ὡς πρὸς τὸ ἀγαθὸν γινομένη ἐπιθυμία, καλοῦ καὶ
the evil as toward the good arising desire of-good and
κακοῦ γνῶσις ὑπὸ τῆς Γραφῆς ὠνομάσθη, συνδιάθεσίν τινα
evil knowledge by the Scripture was-named (a)-co-disposition some
καὶ ἀνάκρασιν ἑρμηνευούσης τῆς γνώσεως. Οὔτε ἀπολύτως
and blending expressing the knowledge neither absolutely
κακὸν, διότι περιήνθισται τῷ καλῷ, οὔτε καθαρῶς
evil because it-has-been-flowered-over with-the beautiful nor purely
ἀγαθὸν, διότι ὑποκέκρυπται τὸ κακόν· ἀλλὰ σύμμικτον
good because has-been-hidden-beneath the evil but mixed
δι' ἑκατέρων τοῦ ἀπηγορευμένου ξύλου τὸν καρπὸν εἶναί
through both of-the forbidden tree the fruit to-be
φησιν, οὗ τὴν γεῦσιν εἰς θάνατον ἄγειν εἶπε τοὺς
he-says of-which the taste to death to-lead he-said the(-ones)
ἁψαμένους, μονονουχὶ φανερῶς τὸ δόγμα βοῶν, ὅτι τὸ
having-touched all-but openly the doctrine crying that the
ὄντως ἀγαθὸν ἁπλοῦν καὶ μονοειδές ἐστι τῇ φύσει, πάσης
really good (is)-simple and uniform is by-the nature from-all
διπλόης καὶ τῆς πρὸς τὸ ἐναντίον συζυγίας ἀλλότριον.
doubleness and the with the opposite yoking alien
Τὸ δὲ κακὸν ποικίλον τε καὶ κατεσχηματισμένον ἐστὶν,
the but evil (is)-varied both and disguised is
ἄλλο τι νομιζόμενον, καὶ ἕτερον διὰ τῆς πείρας
other something thought and different through the experience
ἀνακρινόμενον, οὐ τὴν γνῶσιν, τουτέστι, τὴν διὰ τῆς
found-out of-which the knowledge that-is the through the
πείρας ἀνάληψιν, θανάτου καὶ διαφθορᾶς ἀρχήν τε
experience apprehension of-death and corruption (the)-beginning both
καὶ ὑπόθεσιν γίνεσθαι. Διὰ τοῦτο προδείκνυσιν ὁ ὄφις
and ground becomes because-of this shows-beforehand the serpent
τὸν πονηρὸν τῆς ἁμαρτίας καρπὸν, οὐχ ὡς εἶχε φύσεως
the wicked of-the sin fruit not as it-had in-nature

τὸ κακὸν ἐκ τοῦ προφανοῦς ἐπιδείξας· οὐ γὰρ ἂν
the evil from the open having-displayed not for —
ἠπατήθη ὁ ἄνθρωπος τῷ προδήλῳ κακῷ· ἀλλὰ
would-have-been-deceived the man by-the manifest evil but
διά τινος ὥρας τὸ φαινόμενον ἀγλαΐσας, καί τινα
through some bloom the appearance having-made-splendid and some
κατὰ τὴν αἴσθησιν ἡδονὴν ἐγγοητεύσας τῇ γεύσει, πιθανὸς
by the sense pleasure having-enchanted-into the taste persuasive
ἐφάνη τῇ γυναικὶ, καθώς φησιν ἡ Γραφή· «Καὶ εἶδε
he-appeared to-the woman as says the Scripture and saw
γὰρ ἡ γυνή, φησὶν, ὅτι καλὸν τὸ ξύλον εἰς βρῶσιν
for the woman it-says that good (was)-the tree for food
καὶ ὅτι ἀρεστὸν τοῖς ὀφθαλμοῖς ἰδεῖν, καὶ ὡραῖόν ἐστι τοῦ
and that pleasing to-the eyes to-see and fair it-is of-the
κατανοῆσαι·» καὶ λαβοῦσα τοῦ καρποῦ αὐτοῦ ἔφαγεν. Ἡ
to-perceive and having-taken of-the fruit of-it she-ate the
δὲ βρῶσις ἐκείνη θανάτου μήτηρ τοῖς ἀνθρώποις γέγονεν.
and eating that of-death mother to-the men became
Αὕτη τοίνυν ἡ σύμμικτός ἐστι καρποφορία, σαφῶς τοῦ
this therefore the mixed is fruitage clearly the
λόγου τὸν νοῦν ἑρμηνεύοντος, καθ' ὃν καλοῦ τε καὶ
word the meaning interpreting according-to which of-good both and
κακοῦ γνωστὸν ὠνομάσθη τὸ ξύλον ἐκεῖνο, ὅτι κατὰ τὴν
evil knowable was-named the tree that because in the
τῶν δηλητηρίων κακίαν τῶν παραρτυθέντων τῷ μέλιτι,
of-the poisons wickedness the(-ones) seasoned with-the honey
καθὸ μὲν καταγλυκαίνει τὴν αἴσθησιν, καλὸν εἶναι δοκεῖ,
in-so-far-as indeed it-sweetens the sense good to-be it-seems
καθὸ δὲ φθείρει τὸν προσαπτόμενον, κακοῦ παντὸς
in-so-far-as but it-destroys the(-one) touching of-evil all
ἔσχατον γίνεται. Ἐπεὶ οὖν ἐνήργησε κατὰ τῆς τοῦ ἀνθρώπου
(the)-last becomes since then worked against the of-the man

ζωῆς τὸ πονηρὸν δηλητήριον· τότε ὁ ἄνθρωπος, τὸ μέγα καὶ
life the wicked poison then the man the great both
πρᾶγμα καὶ ὄνομα, τὸ τῆς θείας φύσεως ἀπεικόνισμα, τῇ
thing and name the of-the divine nature image to-the
ματαιότητι, καθὼς φησιν ὁ Προφήτης, ὡμοιώθη. Οὐκοῦν ἡ
vanity as says the Prophet was-likened therefore the
μὲν εἰκὼν πρὸς τὸ κρεῖττον τῶν ἐν ἡμῖν νοουμένων
indeed image to the better of-the(-things) in us conceived
ᾠκείωται· τὰ δὲ, ὅσα περὶ τὸν βίον λυπηρά
has-been-made-kindred the(-things) and as-many-as about the life (are)-grievous
τε καὶ ἄθλια, πόῤῥω τῆς πρὸς τὸ Θεῖόν ἐστιν ὁμοιώσεως.
both and wretched far from-the to the Divine are likeness

XXI · WHY THE RESURRECTION IS TO BE HOPED

Evil cannot outlast the good: our ever-moving nature, once it reaches the bound of evil, must turn back toward the good, as one who passes beyond the earth's shadow comes into light. Then paradise, the tree of life, the image, and the rule will return.

Ἀλλ' οὐχ οὕτως ἐστὶν ἰσχυρὸν ἡ κακία, ὡς τῆς ἀγαθῆς 1
but not so is strong the vice as the good
ὑπερισχύσαι δυνάμεως· οὐδὲ κρείττων καὶ μονιμωτέρα τῆς
to-overpower power nor stronger and more-lasting than-the
Θεοῦ σοφίας ἡ τῆς φύσεως ἡμῶν ἀβουλία. Οὐδὲ γάρ ἐστι
of-God wisdom the of-the nature our folly not-even for it-is
δυνατὸν τὸ τρεπόμενόν τε καὶ ἀλλοιούμενον, τοῦ
possible the(-thing) changing both and altering than-the(-one)
ἀεὶ ὡσαύτως ἔχοντος, καὶ ἐν τῷ ἀγαθῷ πεπηγότος,
always alike being and in the good fixed
ἐπικρατέστερόν τε καὶ μονιμώτερον εἶναι· ἀλλ' ἡ μὲν
more-prevailing both and more-lasting to-be but the indeed

θεία βουλὴ πάντη τε καὶ πάντως τὸ ἀμετάθετον ἔχει,
divine counsel in-every-way both and altogether the unchangeable has
τὸ δὲ τρεπτὸν τῆς φύσεως ἡμῶν οὐδὲ ἐν τῷ κακῷ
the(-thing) but changeable of-the nature our not-even in the evil
πάγιον μένει. Τὸ γὰρ ἀεὶ πάντως κινούμενον, εἰ μὲν
fixed remains the(-thing) for always wholly moving if indeed
πρὸς τὸ καλὸν ἔχοι τὴν πρόοδον, διὰ τὸ ἀόριστον
toward the beautiful it-have the advance because-of the boundlessness
τοῦ διεξοδευομένου πράγματος οὐδέποτε λήξει τῆς ἐπὶ
of-the traversed thing never will-cease from-the to
τὰ πρόσω φορᾶς. Οὐδὲ γὰρ εὑρήσει ζητουμένου πέρας
the forward motion not for it-will-find of-(the)-sought(-thing) end
οὐδὲν, οὗ δραξάμενον στήσεταί ποτε τῆς κινήσεως. Εἰ
any which having-grasped it-will-stop ever from-the motion if
δὲ πρὸς τὸ ἐναντίον τὴν ῥοπὴν σχοίη, ἐπειδὰν διανύσῃ
but toward the opposite the inclination it-have when it-has-finished
τῆς κακίας τὸν δρόμον, καὶ ἐπὶ τὸ ἀκρότατον τοῦ κακοῦ
of-the vice the course and to the extreme of-the evil
μέτρον ἀφίκηται· τότε τὸ τῆς ὁρμῆς ἀεικίνητον οὐδεμίαν
measure has-arrived then the of-the impulse ever-moving no
ἐκ φύσεως στάσιν εὑρίσκον, ἐπειδὰν διαδράμῃ τὸ ἐν
by nature rest finding when it-has-run-through the in
κακίᾳ διάστημα, κατ᾽ ἀνάγκην ἐπὶ τὸ ἀγαθὸν τρέπει
vice interval of necessity toward the good turns
τὴν κίνησιν. Μὴ γὰρ προϊούσης κακίας ἐπὶ τὸ ἀόριστον,
the motion not for advancing vice into the boundless
ἀλλ᾽ ἀναγκαίοις πέρασι κατειλημμένης, ἀκολούθως ἡ τοῦ
but by-necessary limits being-confined consequently the of-the
ἀγαθοῦ διαδοχὴ τὸ πέρας τῆς κακίας ἐκδέχεται. Καὶ οὕτω,
good succession the end of-the vice receives and so
καθὼς εἴρηται, τὸ ἀεικίνητον ἡμῶν τῆς φύσεως πάλιν
as has-been-said the ever-moving our of-the nature again

ὕστατον ἐπὶ τὴν ἀγαθὴν ἀνατρέχει πορείαν, τῇ μνήμῃ
at-last to the good runs-back way by-the memory
τῶν προδεδυστυχημένων πρὸς τὸ μὴ πάλιν ἐναλῶναι τοῖς
of-the earlier-misfortunes to the not again to-be-caught by-the
ἴσοις σωφρονιζόμενον. Οὐκοῦν ἔσται πάλιν ἐν καλοῖς ὁ
like(-things) being-chastened therefore will-be again in good(-things) the
δρόμος ἡμῖν, διὰ τὸ πέρασιν ἀναγκαίοις περιωρίσθαι
course for-us because-of the by-limits necessary to-have-been-bounded
τῆς κακίας τὴν φύσιν. Καθάπερ γὰρ οἱ δεινοὶ τὰ
the vice the nature just-as for the(-ones) clever-in the(-things)
μετέωρα, τοῦ μὲν φωτὸς πάντα λέγουσι τὸν κόσμον
on-high of-the indeed light full they-say the world
εἶναι κατάπλεων, τὸ δὲ σκότος τῇ ἀντιφράξει τοῦ κατὰ
to-be full the and darkness by-the screening of-the on
τὴν γῆν σώματος ἀποσκιαζόμενον γίνεσθαι (ἀλλὰ τοῦτο
the earth body overshadowed to-become but this
μὲν κατὰ τὸ σχῆμα τοῦ σφαιροειδοῦς σώματος, κατὰ
indeed according-to the shape of-the spherical body at
νώτου τῆς ἡλιακῆς ἀκτῖνος κωνοειδῶς κατακλείεσθαι,
(the)-back of-the solar ray conically to-be-shut-in
τὸν δὲ ἥλιον πολλαπλασίονι τῷ μεγέθει τὴν γῆν
the and sun many-times-greater in-the size the earth
ὑπερβάλλοντα, πανταχόθεν αὐτὴν ταῖς ἀκτῖσιν ἐν κύκλῳ
exceeding from-all-sides it with-the rays in (a)-circle
περιπτυσσόμενον, συνάπτειν κατὰ τὸ πέρας τοῦ κώνου
enfolding to-join at the end of-the cone
τὰς τοῦ φωτὸς συμβολὰς, ὥστε καθ' ὑπόθεσιν, εἰ γένοιτό
the of-the light meetings so-that by supposition if there-were
τινι δύναμις διαβῆναι τὸ μέτρον, εἰς ὅσον ἐκτείνεται
for-someone power to-pass-beyond the measure to which extends
ἡ σκιὰ, πάντως ἂν ἐν φωτὶ γενέσθαι μὴ διακοπτομένῳ
the shadow wholly — in light he-would-be not interrupted

ὑπὸ τοῦ σκότους)· οὕτως οἶμαι δεῖν καὶ περὶ ἡμῶν
by the darkness so I-think one-must also about us
διανοεῖσθαι, ὅτι διεξελθόντες τὸν τῆς κακίας ὅρον, ἐπειδὰν
to-think that having-passed-through the of-the vice limit when
ἐν τῷ ἄκρῳ γενώμεθα τῆς κατὰ τὴν ἁμαρτίαν σκιᾶς,
at the extreme we-come of-the according-to the sin shadow
πάλιν ἐν φωτὶ βιοτεύσομεν, ὡς κατὰ τὸ ἀπειροπλάσιον
again in light we-will-live as by the infinite-times
πρὸς τὸ τῆς κακίας μέτρον τῆς τῶν ἀγαθῶν φύσεως
to the of-the vice measure the of-the good(-things) nature
περιττευούσης. Πάλιν οὖν ὁ παράδεισος, πάλιν τὸ ξύλον
exceeding again then the paradise again the tree
ἐκεῖνο, ὃ δὴ καὶ ζωῆς ἐστι ξύλον, πάλιν τῆς εἰκόνος ἡ
that which indeed also of-life is (the)-tree again of-the image the
χάρις, καὶ ἡ τῆς ἀρχῆς ἀξία. Οὔ μοι δοκεῖ τούτων οὐδὲν,
grace and the of-the rule dignity not to-me seems of-these none
ὅσα νῦν πρὸς τὴν τοῦ βίου χρείαν παρὰ τοῦ Θεοῦ
as-many-as now for the of-the life need by — God
τοῖς ἀνθρώποις ὑπέζευκται· ἀλλ᾽ ἑτέρας τινὸς βασιλείας
to-the men have-been-subjected but of-another some kingdom
ἐστὶν ἡ ἐλπὶς, ἧς ὁ λόγος ἐν ἀποῤῥήτοις μένει.
is the hope whose the word in unspeakable(-things) remains

Why has the resurrection not come? God foresaw the number of human souls and set time to run until it is full; then all will be changed in a moment, as the Apostle says. Like a farmer before the harvest, we should not pry into the times but prepare by living well.

Ἀλλὰ τῆς ἀκολουθίας τῶν ἐξητασμένων ἐχώμεθα. 1
but to-the sequence of-the(-things) examined let-us-hold
Ἴσως γάρ τις πρὸς τὸ γλυκὺ τῆς ἐλπίδος πτερωθεὶς
perhaps for someone toward the sweetness of-the hope winged
τὴν διάνοιαν, ἄχθος ἡγεῖται καὶ ζημίαν τὸ μὴ θᾶττον ἐν
in-the thought (a)-burden considers and (a)-loss the not sooner in
τοῖς ἀγαθοῖς ἐκείνοις γενέσθαι, ἃ ὑπὲρ αἴσθησίν τε καὶ
the good(-things) those to-come which above sense both and
γνῶσιν ἀνθρωπίνην ἐστὶ, καὶ δεινὴν ποιεῖται τὴν διὰ μέσου
knowledge human are and terrible makes the in between
πρὸς τὸ ποθούμενον τοῦ χρόνου παράτασιν. Ἀλλὰ μὴ
toward the longed-for of-the time prolongation but not
στενοχωρείσθω, καθάπερ τις τῶν νηπίων, τὴν πρὸς ὀλίγον
let-him-be-straitened like some of-the infants the for little(-while)
ἀναβολὴν τῶν καθ' ἡδονὴν δυσχεραίνων. Ἐπειδὴ
postponement of-the(-things) for pleasure being-vexed-at since
γὰρ ὑπὸ λόγου καὶ σοφίας τὰ πάντα οἰκονομεῖται,
for by reason and wisdom the(-things) all are-administered
ἀνάγκη πᾶσα μηδὲν ἄμοιρον ἡγεῖσθαι τῶν γινομένων
necessity all nothing without-share to-think of-the(-things) happening
αὐτοῦ τε τοῦ λόγου, καὶ τῆς ἐν αὐτῷ σοφίας. Ἐρεῖς
itself both of-the reason and of-the in it wisdom you-will-say
οὖν· Τίς οὗτος ὁ λόγος ἐστὶ, καθ' ὃν οὐκ εὐθὺς
then what this the reason is according-to which not at-once

ἐπὶ τὸ ποθούμενον ἡ τοῦ λυπηροῦ βίου μετάστασις
to the longed-for(-state) the of-the grievous life change
γίνεται, ἀλλ᾽ εἰς χρόνους τινὰς ὡρισμένους ἡ βαρεῖα καὶ
comes-about but into times some determined the heavy and
σωματώδης αὕτη παραταθεῖσα ζωὴ, ἀναμένει τὸ πέρας τῆς
bodily this prolonged life awaits the end of-the
τοῦ παντὸς συμπληρώσεως, ἵνα τὸ τηνικαῦτα καθάπερ
of-the universe completion so-that — then as-if
χαλινοῦ τινος ἐλευθερωθεῖσα ἡ ἀνθρωπίνη ζωὴ, πάλιν
from-(a)-bridle some freed the human life again
ἄνετός τε καὶ ἐλευθέρα πρὸς τὸν μακάριον καὶ ἀπαθῆ
unchecked both and free to the blessed and impassible
βίον ἐπαναδράμοι; Ἀλλ᾽ εἰ μὲν ἐγγίζει τῇ ἀληθείᾳ
life may-run-back but whether indeed approaches to-the truth
τῶν ζητουμένων ὁ λόγος, αὐτὴ ἂν εἰδείη σαφῶς
of-the(-things) sought the account itself — would-know clearly
ἡ Ἀλήθεια. Ὃ δ᾽ οὖν ἐπὶ τὴν ἡμετέραν ἦλθε διάνοιαν,
the Truth what but then into the our came thought
τοιοῦτον ἐστί. Λέγω δὴ τὸν πρῶτον πάλιν ἐπαναλαβὼν
such is I-say indeed the first again having-taken-up
λόγον· «Ποιήσωμεν,» φησὶν ὁ Θεὸς, «ἄνθρωπον κατ᾽
word let-us-make says — God man according-to
εἰκόνα καὶ ὁμοίωσιν ἡμετέραν. Καὶ ἐποίησεν ὁ Θεὸς τὸν
image and likeness our and made — God the
ἄνθρωπον· κατ᾽ εἰκόνα Θεοῦ ἐποίησεν αὐτόν.» Ἡ μὲν
man according-to (the)-image of-God he-made him the indeed
οὖν εἰκὼν τοῦ Θεοῦ, ἡ ἐν πάσῃ τῇ ἀνθρωπίνῃ φύσει
then image — of-God the(-one) in all the human nature
θεωρουμένη, τὸ τέλος ἔσχεν. Ὁ δὲ Ἀδὰμ οὔπω ἐγένετο· τὸ
seen the end had — but Adam not-yet came-to-be the
γὰρ γήϊνον πλάσμα κατά τινα ἐτυμολογικὴν ὀνομασίαν
for earthy creature according-to some etymological naming

λέγεται Ἀδὰμ, καθώς φασιν οἱ τῆς Ἑβραίων φωνῆς
is-called Adam as they-say the(-ones) of-the of-Hebrews language
ἐπιίστορες. Διὸ καὶ ὁ Ἀπόστολος διαφερόντως τὴν
knowledgeable therefore also the Apostle especially in-the
πάτριον τῶν Ἰσραηλιτῶν πεπαιδευμένος φωνὴν, τὸν ἐκ
ancestral of-the Israelites trained language the from
γῆς ἄνθρωπον χοϊκὸν ὀνομάζει, οἱονεὶ μεταβαλὼν τὴν τοῦ
earth man earthy names as-it-were translating the —
Ἀδὰμ κλῆσιν εἰς τὴν Ἑλλάδα φωνήν. Γέγονεν οὖν κατ'
of-Adam name into the Greek language came-to-be then according-to
εἰκόνα ὁ ἄνθρωπος, ἡ καθόλου φύσις, τὸ θεοείκελον
(the)-image the man the universal nature the godlike
χρῆμα. Γέγονε δὲ τῇ παντοδυνάμῳ σοφίᾳ οὐχὶ μέρος
thing came-to-be and by-the all-powerful wisdom not (a)-part
τοῦ ὅλου, ἀλλ' ἅπαν ἀθρόως τὸ τῆς φύσεως πλήρωμα.
of-the whole but all at-once the of-the nature fullness
Εἶδεν ὁ πάντων τῶν περάτων περιδεδραγμένος, καθώς
saw the(-one) of-all the ends having-grasped as
φησιν ἡ Γραφὴ, ἡ λέγουσα, «Ἐν τῇ χειρὶ αὐτοῦ τὰ
says the Scripture the(-one) saying in the hand his (are)-the
πέρατα τῆς γῆς·» εἶδεν ὁ εἰδὼς τὰ πάντα καὶ πρὶν
ends of-the earth saw the(-one) knowing the all(-things) even before
γενέσεως αὐτῶν, ἐμπεριλαβὼν τῇ γνώσει ὅσον κατ'
origin their having-comprehended by-the knowledge how-much by
ἀριθμὸν ἐν τοῖς καθ' ἕκαστον ἔσται τὸ ἀνθρώπινον.
number in the according-to each will-be the human
Ἐπεὶ δὲ κατενόησεν ἐν τῷ πλάσματι ἡμῶν τὴν πρὸς
since and he-perceived in the creature our the toward
τὸ χεῖρον ῥοπὴν, καὶ ὅτι τῆς πρὸς τοὺς ἀγγέλους
the worse inclination and that from-the with the angels
ὁμοτιμίας ἑκουσίως ἀπορῤῥύεν, τὴν πρὸς τὸ ταπεινὸν
equality-of-honor voluntarily having-flowed-away the toward the low

κοινωνίαν προσοικειώσεται· διὰ ταῦτα κατέμιξέ τι
fellowship it-will-make-its-own because-of these(-things) he-mixed something
καὶ τοῦ ἀλόγου τῇ ἰδίᾳ εἰκόνι. Οὐ γάρ ἐστιν ἐν τῇ
also of-the irrational into-the own image not for is in the
θείᾳ τε καὶ μακαρίᾳ φύσει ἡ κατὰ τὸ ἄῤῥεν καὶ θῆλυ
divine both and blessed nature the according-to the male and female
διαφορά· ἀλλὰ τῆς ἀλόγου κατασκευῆς ἐπὶ τὸν ἄνθρωπον
difference but of-the irrational construction to the man
μετενεγκὼν τὸ ἰδίωμα, οὐ κατὰ τὸ ὑψηλὸν τῆς κτίσεως
having-transferred the property not according-to the loftiness of-the creation
ἡμῶν τὸν πλεονασμὸν τῷ γένει χαρίζεται. Οὐ γὰρ ὅτε
our the increase to-the race grants not for when
τὸ κατ᾽ εἰκόνα ἐποίησε, τότε τὴν τοῦ αὐξάνεσθαι
the(-thing) according-to (the)-image he-made then the of-the to-increase
καὶ πληθύνεσθαι δύναμιν τῷ ἀνθρώπῳ προσέθηκεν, ἀλλ᾽
and to-multiply power to-the man he-added but
ὅτε διέκρινε τῇ κατὰ τὸ ἄῤῥεν καὶ θῆλυ διαφορᾷ,
when he-divided by-the according-to the male and female difference
τότε φησίν· «Αὐξάνεσθε καὶ πληθύνεσθε, καὶ πληρώσατε
then he-says increase and multiply and fill
τὴν γῆν.» Τὸ γὰρ τοιοῦτον οὐ τῆς θείας φύσεως ἴδιον,
the earth the for such not of-the divine nature (is)-proper
ἀλλὰ τῆς ἀλόγου ἐστὶ, καθὼς ἡ ἱστορία παρασημαίνεται
but of-the irrational is as the history indicates
πρότερον ἐπὶ τῶν ἀλόγων εἰρῆσθαι ταῦτα παρὰ
first to the irrational(-beasts) to-have-been-said these(-words) by
τοῦ Θεοῦ διηγησαμένη, ὡς εἴ γε πρὸ τοῦ ἐπιβαλεῖν
— God having-narrated so-that if indeed before the to-lay-on
τῇ φύσει τὴν κατὰ τὸ ἄῤῥεν καὶ θῆλυ διαφορὰν, τὴν
the nature the according-to the male and female difference the
διὰ τῆς φωνῆς ταύτης δύναμιν εἰς τὸ αὐξάνεσθαι τῷ
through the saying this power for the to-increase to-the

ἀνθρώπῳ προσέθηκεν, οὐκ ἂν τοῦ τοιούτου τῆς γεννήσεως
man he-had-added not — the such of-the begetting
εἴδους προσεδεήθημεν, δι᾽ οὗ γεννᾶται τὰ ἄλογα.
form we-would-have-needed through which are-begotten the irrational(-beasts)
Τούτου τοίνυν προκατανοηθέντος διὰ τῆς προγνωστικῆς 2
this therefore having-been-foreseen through the foreknowing
ἐνεργείας πληρώματος τῶν ἀνθρώπων, διὰ τῆς
activity fullness of-the men through the
ζωωδεστέρας γενέσεως ἐπὶ τὴν ζωὴν μέλλοντος παριέναι,
more-animal birth into the life going-to come
ὁ τάξει τινὶ καὶ εἱρμῷ διακυβερνῶν τὰ πάντα Θεὸς,
the(-one) by-order some and chain steering the all(-things) God
ἐπειδὴ ὅλως τὸ τοιοῦτον τῇ ἀνθρωπότητι τῆς γεννήσεως
since wholly the such for-the humanity of-the begetting
εἶδος ἀναγκαῖον ἐποίησεν ἡ πρὸς τὸ ταπεινὸν τῆς φύσεως
form necessary made the toward the lowly of-the nature
ἡμῶν ἐπίκλισις, ἣν εἶδε πρὶν γενέσθαι ὁ ἐπίσης
our inclination which he-saw before it-came-to-be the(-one) equally
τῷ ἐνεστῶτι τὸ μέλλον βλέπων, διὰ τοῦτο καὶ
with-the present the future seeing because-of this also
τὸν σύμμετρον τῇ κατασκευῇ τῶν ἀνθρώπων χρόνον
the commensurate with-the making of-the men time
προκατενόησεν· ὥστε τῇ παρόδῳ τῶν περιορισθεισῶν
foresaw so-that with-the passing-through of-the bounded
ψυχῶν συναπαρτισθῆναι τὴν τοῦ χρόνου παράτασιν, καὶ
souls to-be-made-to-coincide the of-the time extension and
τότε στῆναι τὴν ῥοώδη τοῦ χρόνου κίνησιν, ὅταν μηκέτι
then to-stop the flowing of-the time motion when no-longer
φύηται δι᾽ αὐτοῦ τὸ ἀνθρώπινον· τελεσθείσης δὲ τῆς
is-born through it the human having-been-completed and the
τῶν ἀνθρώπων γενέσεως, τῷ τέλει ταύτης συγκαταλῆξαι
of-the men birth with-the end of-this to-end-together

τὸν χρόνον, καὶ οὕτω τὴν τοῦ παντὸς ἀναστοιχείωσιν
the time and so the of-the universe re-elementing
γενέσθαι, καὶ τῇ μεταβολῇ τοῦ ὅλου συναμειφθῆναι καὶ
to-come-about and with-the change of-the whole to-be-changed-with also
τὸ ἀνθρώπινον, ἀπὸ τοῦ φθαρτοῦ καὶ γεώδους ἐπὶ τὸ
the human from the corruptible and earthy to the
ἀπαθὲς καὶ ἀΐδιον. Ὅ μοι δοκεῖ καὶ ὁ θεῖος Ἀπόστολος
impassible and everlasting which to-me seems also the divine Apostle
κατανοήσας, προειπεῖν διὰ τῆς πρὸς Κορινθίους ἐπιστολῆς
having-perceived to-foretell through the to (the)-Corinthians letter
τὴν αἰφνίδιον τοῦ χρόνου στάσιν, καὶ τὴν εἰς τὸ ἔμπαλιν
the sudden of-the time halt and the into the reverse
τῶν κινουμένων ἀνάλυσιν, ἐν οἷς φησιν· «Ἰδοὺ
of-the(-things) moving dissolution in which(-words) he-says behold
μυστήριον ὑμῖν λέγω· Πάντες μὲν οὐ κοιμηθησόμεθα,
(a)-mystery to-you I-tell all indeed not will-sleep
πάντες δὲ ἀλλαγησόμεθα, ἐν ἀτόμῳ, ἐν ῥιπῇ
all but will-be-changed in (an)-instant in (the)-twinkling
ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι.» Τοῦ γὰρ πληρώματος,
of-(an)-eye at the last trumpet the for fullness
ὡς οἶμαι, τῆς ἀνθρωπίνης φύσεως κατὰ τὸ προγνωσθὲν
as I-think of-the human nature by the foreknown
μέτρον εἰς πέρας ἐλθόντος, διὰ τὸ μηκέτι λείπειν τῷ
measure to (its)-end having-come because-of the no-longer to-be-lacking to-the
τῶν ψυχῶν ἀριθμῷ μηδὲν εἰς ἐπαύξησιν, ἐν ἀκαρεῖ τοῦ
of-the souls number anything for increase in (an)-instant of-the
χρόνου γενήσεσθαι τὴν ἐναλλαγὴν τῶν ὄντων ἐδίδαξεν,
time to-be-going-to-come-about the change of-the beings he-taught
ἄτομον ὀνομάσας καὶ ῥιπὴν ὀφθαλμοῦ τὸ ἀμερὲς ἐκεῖνο
instant having-named and twinkling of-(an)-eye the partless that
τοῦ χρόνου καὶ ἀδιάστατον πέρας· ὡς μηκέτι δυνατὸν

εἶναι τῷ κατὰ τὸ ἔσχατόν τε καὶ ἀκρότατον τῆς
to-be for-the(-one) at the last both and highest of-the
ἀκμῆς ἐπιβάντι τοῦ χρόνου, διὰ τὸ μηδὲν ὑπολείπεσθαι
peak having-stepped of-the time because-of the nothing to-be-left
τῇ ἀκρότητι μέρος, τὴν περιοδικὴν ταύτην διὰ θανάτου
to-the extremity (a)-part the periodic this through death
μεταβολὴν κτήσασθαι, ἀλλ᾽ εἰ μόνον ἠχήσειεν ἡ τῆς
change to-acquire but if only should-sound the of-the
ἀναστάσεως σάλπιγξ, ἡ τὸ τεθνηκὸς ἀφυπνίζουσα, καὶ
resurrection trumpet the(-one) the dead awakening and
τοὺς ἐν τῇ ζωῇ καταλειφθέντας καθ᾽ ὁμοιότητα τῶν
the(-ones) in the life left in likeness of-the(-ones)
ἐξ ἀναστάσεως ἀλλοιουμένων πρὸς ἀφθαρσίαν ἀθρόως
from resurrection altered to incorruption all-at-once
μεταβάλλουσα, ὡς μηκέτι τὸ βάρος τῆς σαρκὸς ἐπὶ
changing so-that no-longer the weight of-the flesh to
τὸ κάτω βρίθειν, καὶ τῇ γῇ παρακατέχειν τὸν ὄγκον·
the below to-press-down and to-the earth to-hold-down the mass
ἀλλὰ μετάρσιον δι᾽ ἀέρος φοιτᾷν. «Ἁρπαγησόμεθα γὰρ,
but aloft through air to-travel we-will-be-caught-up for
φησὶν, ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα, καὶ
he-says in clouds to (the)-meeting of-the Lord in (the)-air and
οὕτως πάντοτε σὺν Κυρίῳ ἐσόμεθα.» Οὐκοῦν ἀναμεινάτω
so always with (the)-Lord we-will-be therefore let-him-await
τὸν χρόνον τὸν ἀναγκαίως τῇ ἀνθρωπίνῃ αὐξήσει
the time the(-one) necessarily with-the human increase
συμπαρατείνοντα. Καὶ γὰρ οἱ περὶ τὸν Ἀβραὰμ
extending-alongside and for the(-ones) about — Abraham
πατριάρχαι, τοῦ μὲν ἰδεῖν τὰ ἀγαθὰ τὴν ἐπιθυμίαν
patriarchs of-the indeed to-see the good(-things) the desire
ἔσχον, καὶ οὐκ ἀνῆκαν ἐπιζητοῦντες τὴν ἐπουράνιον
had and not they-ceased seeking the heavenly

πατρίδα, καθώς φησιν ὁ Ἀπόστολος· ἀλλ᾽ ὅμως ἐν τῷ
fatherland as says the Apostle but nevertheless in the
ἐλπίζειν ἔτι τὴν χάριν εἰσὶ, τοῦ Θεοῦ κρεῖττόν τι
hoping still for-the grace they-are — God better something
περὶ ἡμῶν προβλεψαμένου, κατὰ τὴν τοῦ Παύλου
for us having-foreseen according-to the — of-Paul
φωνήν· «Ἵνα μὴ,» φησὶ, «χωρὶς ἡμῶν τελειωθῶσιν.»
saying that not he-says apart-from us they-be-made-perfect
3 Εἰ οὖν ἐκεῖνοι φέρουσι τὴν ἀναβολὴν οἱ πόῤῥωθεν,
if then those bear the postponement the(-ones) from-afar
διὰ μόνης πίστεως καὶ τῆς ἐλπίδος ἰδόντες τὰ ἀγαθὰ,
through only faith and the hope having-seen the good(-things)
καὶ ἀσπασάμενοι, καθὼς μαρτυρεῖ ὁ Ἀπόστολος, τὸ
and having-greeted(-them) as witnesses the Apostle the
ἀσφαλὲς τῆς τῶν ἐλπισθέντων ἀπολαύσεως ἐν τῷ
security of-the of-the(-things) hoped-for enjoyment in the
πιστὸν ἡγήσασθαι τὸν ἐπαγγειλάμενον θέμενοι· τί χρὴ
faithful to-consider the(-one) having-promised having-placed what must
πράττειν τοὺς πολλοὺς ἡμᾶς, οἷς τυχὸν οὐδὲ ἡ πρὸς τὸ
do the many us for-whom perhaps not-even the toward the
κρεῖττον ἐλπὶς ἐκ τῶν βεβιωμένων ἐστίν; Ἐξέλιπε δι᾽
better hope from the(-things) lived is fainted through
ἐπιθυμίας καὶ ἡ τοῦ Προφήτου ψυχὴ, καὶ ὁμολογεῖ διὰ
longing also the of-the Prophet soul and he-confesses through
τῆς ψαλμῳδίας τὸ ἐρωτικὸν τοῦτο πάθος, ἐπιποθεῖν λέγων
the psalmody the erotic this passion to-long saying
καὶ ἐκλείπειν αὐτοῦ τὴν ψυχὴν, ἐν ταῖς αὐλαῖς τοῦ Κυρίου
and to-faint his the soul in the courts of-the Lord
γενέσθαι, κἂν ἐν τοῖς ἐσχάτοις δέῃ παραῤῥιπτεῖσθαι,
to-be even-if in the last(-places) it-be-needful to-be-cast-aside
ὡς μεῖζον ὂν καὶ προτιμότερον τὸ ἐν ἐκείνοις ἔσχατον εἶναι,
as greater being and more-honorable the in those last to-be

τοῦ πρωτεύειν ἐν τοῖς ἁμαρτωλοῖς τοῦ βίου σκηνώμασιν.
than-the to-be-first in the sinful of-the life tents
Ἀλλ' ὅμως ἠνείχετο τῆς ἀναβολῆς, μακαρίζων μὲν τὴν ἐκεῖ
but nevertheless he-endured the postponement calling-blessed indeed the there
διαγωγὴν, καὶ τὴν ἐν βραχεῖ μετουσίαν χιλιάδων χρόνου
way-of-life and the in (a)-short(-time) sharing than-thousands of-time
προτιμοτέραν ποιούμενος· «Κρεῖσσον,» φησὶν, «ἡμέρα μία
more-honorable making better he-says (is)-day one
ἐν ταῖς αὐλαῖς σου ὑπὲρ χιλιάδας·» ἀλλ' οὐκ ἐδυσχέραινε
in the courts your than thousands but not he-was-vexed
τῇ ἀναγκαίᾳ περὶ τῶν ὄντων οἰκονομίᾳ, ἱκανόν τε εἰς
at-the necessary about the beings administration sufficient and for
μακαρισμὸν ᾤετο τοῖς ἀνθρώποις καὶ τὸ δι' ἐλπίδος ἔχειν
blessedness he-thought for-the men also the through hope to-have
τὰ ἀγαθά. Διό φησιν ἐπὶ τέλει τῆς ψαλμῳδίας· «Κύριε
the good(-things) therefore he-says at (the)-end of-the psalmody Lord
ὁ Θεὸς τῶν δυνάμεων, μακάριος ἄνθρωπος ὁ ἐλπίζων
— God of-the powers blessed (is)-(the)-man the(-one) hoping
ἐπὶ σέ.» Οὐ τοίνυν οὐδὲ ἡμᾶς στενοχωρεῖσθαι χρὴ περὶ
in you not therefore not-even us to-be-straitened must-one about
τῆς ἐν βραχεῖ τῶν ἐλπιζομένων ἀναβολῆς, ἀλλ'
the in (a)-short(-time) of-the(-things) hoped-for postponement but
ὅπως ἂν μὴ ἀπόβλητοι τῶν ἐλπιζομένων γενοίμεθα,
how — not rejected from-the(-things) hoped-for we-may-become
τὴν σπουδὴν ἔχειν. Ὥσπερ γὰρ εἴ τις προείποι τινὶ
the zeal to-have just-as for if someone should-foretell to-some(-one)
τῶν ἀπειροτέρων, ὅτι κατὰ τὸν καιρὸν τοῦ θέρους ἡ τῶν
of-the more-inexperienced that at the season of-the summer the of-the
καρπῶν γενήσεται συλλογὴ, καὶ πλήρεις μὲν αἱ ἀποθῆκαι,
fruits will-be gathering and full indeed the storehouses
μεστὴ δὲ τῶν ἐδωδίμων ἡ τράπεζα τῷ τῆς εὐθηνίας
filled and with-the foods the table in-the of-the plenty

ἔσται καιρῷ· μάταιος ἂν εἴη ὁ ἐπισπεύδων τοῦ
will-be season vain — would-be the(-one) hastening of-the
καιροῦ τὴν παρουσίαν, δέον σπέρματα καταβάλλειν
season the coming it-being-needful seeds to-sow
καὶ δι᾽ ἐπιμελείας ἑαυτῷ τοὺς καρποὺς ἑτοιμάζεσθαι.
and through care for-himself the fruits to-prepare
Ὁ μὲν γὰρ καιρὸς καὶ βουλομένου, καὶ μὴ, πάντως
the indeed for season both willing(-one) and not wholly
κατὰ τὸν τεταγμένον ἐπιστήσεται χρόνον. Οὐχ ὁμοίως δὲ
at the appointed will-arrive time not alike but
αὐτὸν ὄψονται, ὅ τε προετοιμάσας ἑαυτῷ τὴν τῶν
it they-will-see the(-one) both having-prepared for-himself the of-the
καρπῶν ἀφθονίαν, καὶ ὁ πάσης παρασκευῆς ἔρημος
fruits abundance and the(-one) of-all preparation bare
καταλειφθεὶς ὑπὸ τῆς ὥρας. Οὕτως οἶμαι δεῖν, προδήλου
left by the season so I-think it-is-needful manifest
πᾶσι διὰ τοῦ θείου κηρύγματος ὄντος, ὅτι ἐνστήσεται τῆς
to-all through the divine preaching being that will-arrive of-the
ἐναλλαγῆς ὁ καιρὸς, μὴ χρόνους πολυπραγμονεῖν (οὐδὲ
change the season not times to-meddle-with nor
γὰρ ἡμῶν εἶπεν εἶναι τὸ καιροὺς γνῶναι καὶ χρόνους),
for ours he-said to-be the seasons to-know and times
μηδὲ λογισμούς τινας ἀναζητεῖν, δι᾽ ὧν σαθρώσει τις
nor reasonings some to-seek through which will-unsettle someone
τὴν ψυχὴν περὶ τὴν ἐλπίδα τῆς ἀναστάσεως· ἀλλὰ τῇ
the soul about the hope of-the resurrection but on-the
πίστει τῶν προσδοκωμένων ἐπερειδόμενον, διὰ τῆς
faith of-the(-things) expected resting through the
ἀγαθῆς πολιτείας τὴν μέλλουσαν χάριν προεμπορεύεσθαι.
good way-of-life the coming grace to-purchase-beforehand

Whoever grants the world a beginning must grant it an end; as we believe the visible came from what does not appear, we believe the foretold end. Some hold matter eternal beside God: the immaterial cannot bear it, and matter in God would make him material. Gregory answers that this arms the Manichaeans, and holds by faith that God's power gives being from nothing and will remake it.

Εἰ δέ τις τὴν νῦν τοῦ κόσμου φορὰν εἱρμῷ τινι 1
if but someone the now of-the world motion by-chain some
διεξαγομένην βλέπων, δι' ἧς τὸ χρονικὸν θεωρεῖται
carried-on seeing through which the temporal is-observed
διάστημα, μὴ ἐνδέχεσθαι λέγοι τὴν προαγγελθεῖσαν
extension not to-be-possible should-say the foretold
τῶν κινουμένων στάσιν γενήσεσθαι· δῆλος ὁ τοιοῦτός
of-the(-things) moving halt to-come-about clear the such(-man)
ἐστι, μηδὲ ἐν ἀρχῇ γεγενῆσθαι παρὰ τοῦ Θεοῦ τὸν
is not-even in (the)-beginning to-have-been-made by — God the
οὐρανὸν καὶ τὴν γῆν πιστεύων. Ὁ γὰρ ἀρχὴν τῇ κινήσει
heaven and the earth believing the(-one) for beginning to-the motion
διδοὺς, οὐκ ἀμφιβάλλει πάντως καὶ περὶ τέλους· καὶ ὁ
giving not doubts wholly also about (the)-end and the(-one)
τὸ τέλος μὴ προσδεχόμενος, οὐδὲ τὴν ἀρχὴν παρεδέξατο.
the end not accepting not-even the beginning accepted
Ἀλλ' ὥσπερ κατηρτίσθαι τοὺς αἰῶνας τῷ ῥήματι νοοῦμεν
but just-as to-have-been-framed the ages by-the word we-understand
τοῦ Θεοῦ, πιστεύοντες, καθώς φησιν ὁ Ἀπόστολος, ἐκ
— of-God believing as says the Apostle from
τῶν μὴ φαινομένων τὰ βλεπόμενα γεγονέναι·
the(-things) not appearing the(-things) seen to-have-come-to-be
τῇ αὐτῇ πίστει χρησόμεθα περὶ τὸ ῥῆμα τοῦ Θεοῦ,
by-the same faith we-will-use about the word — of-God

τοῦ τὴν ἀναγκαίαν τῶν ὄντων στάσιν προαγορεύσαντος.
the(-one) the necessary of-the beings halt having-foretold
Τὸ δὲ πῶς, ἐξαιρετέον τῆς πολυπραγμοσύνης· καὶ γὰρ
the and how must-be-removed from-the meddling and for
κἀκεῖ πίστει κατηρτίσθαι τὸ βλεπόμενον ἐκ τῶν
there-too by-faith to-have-been-framed the(-thing) seen from the
μηδέπω φαινομένων κατεδεξάμεθα, παραδραμόντες τῶν
not-yet appearing we-accepted having-passed-by of-the
ἀνεφίκτων τὴν ζήτησιν. Καίτοι περὶ πολλῶν ἡμῖν ὁ
unattainable(-things) the inquiry and-yet about many(-things) to-us the
λόγος ἀπορεῖν ὑπετίθετο, οὐ μικρὰς παρέχων ἀφορμὰς
argument to-be-at-a-loss proposed not small offering starting-points
πρὸς τὴν τῶν πεπιστευμένων ἀμφιβολίαν. Ἐξῆν
for the of-the(-things) believed doubt it-was-possible
γὰρ κἀκεῖ τοῖς ἐριστικοῖς ἐκ τῶν εὐλόγων κατὰ τὸ
for there-too for-the contentious from the plausible by the
ἀκόλουθον ἀνατρέπειν τὴν πίστιν, πρὸς τὸ μὴ νομίζειν
consequence to-overturn the faith toward the not to-think
ἀληθῆ τὸν περὶ τῆς ὑλικῆς κτίσεως εἶναι λόγον, ὃν ἡ
true the about the material creation to-be account which the
ἁγία πρεσβεύει Γραφὴ, πάντων τῶν ὄντων ἐκ τοῦ Θεοῦ
holy maintains Scripture of-all the beings from — God
εἶναι διαβεβαιουμένη τὴν γένεσιν. Οἱ γὰρ τῷ ἐναντίῳ
to-be affirming the origin the(-ones) for by-the opposite
παριστάμενοι λόγῳ, συναΐδιον εἶναι τῷ Θεῷ τὴν ὕλην
standing account co-eternal to-be — with-God the matter
κατασκευάζουσι, τοιούτοις ἐπιχειρήμασι πρὸς τὸ δόγμα
establish with-such arguments for the doctrine
χρώμενοι· Εἰ ἁπλοῦς ὁ Θεὸς τῇ φύσει, καὶ ἄϋλος,
using if simple — God in-the nature and immaterial
ἀποιός τε καὶ ἀμεγέθης, καὶ ἀσύνθετος, καὶ τῆς κατὰ
without-quality both and sizeless and uncompounded and from-the according-to

τὸ σχῆμα περιγραφῆς ἀλλοτρίως ἔχων· πᾶσα δὲ ὕλη ἐν
the shape circumscription alien being every and matter in
διαστηματικῇ παρατάσει καταλαμβάνεται, καὶ τὰς διὰ
extended extension is-apprehended and the through
τῶν αἰσθητηρίων καταλήψεις οὐ διαπέφευγεν, ἐν χρώματι,
the sense-organs apprehensions not escapes in color
καὶ σχήματι, καὶ ὄγκῳ, καὶ πηλικότητι, καὶ ἀντιτυπίᾳ, καὶ
and shape and mass and size and resistance and
τοῖς λοιποῖς τοῖς περὶ αὐτὴν θεωρουμένοις γινωσκομένη,
the rest the(-things) about it observed being-known
ὧν οὐδὲν ἐν τῇ θείᾳ φύσει δυνατόν ἐστι κατανοῆσαι·
of-which none in the divine nature possible is to-perceive
τίς μηχανὴ ἐκ τοῦ ἀΰλου τὴν ὕλην ἀποτεχθῆναι; ἐκ
what device from the immaterial the matter to-be-born from
τοῦ ἀδιαστάτου τὴν διαστηματικὴν φύσιν; Εἰ γὰρ ἐκεῖθεν
the unextended the extended nature if for thence
ὑποστῆναι ταῦτα πεπίστευται, δηλονότι ἐν αὐτῷ ὄντα
to-subsist these is-believed clearly in him being
κατὰ τὸν ἄῤῥητον λόγον οὕτω προῆλθεν εἰς γένεσιν.
in the unspeakable manner thus they-came into being
Εἰ δὲ ἐν ἐκείνῳ τὸ ὑλῶδες ἦν, πῶς ἄϋλος ὁ ἐν
if but in that the material was how (is)-immaterial the(-one) in
αὐτῷ τὴν ὕλην ἔχων; Ὡσαύτως δὲ καὶ τὰ ἄλλα πάντα,
himself the matter having likewise and also the other(-things) all
δι' ὧν ἡ ὑλικὴ φύσις χαρακτηρίζεται· εἰ ἐν τῷ Θεῷ ἡ
through which the material nature is-characterized if in — God (is)-the
ποσότης, πῶς ἄποσος ὁ Θεός; εἰ ἐν ἐκείνῳ τὸ σύνθετον,
quantity how (is)-quantityless — God if in him the compound
πῶς ἁπλοῦς καὶ ἀμερὴς καὶ ἀσύνθετος; ὥστε ἢ ὑλικὸν
how simple and partless and uncompounded so-that either material
εἶναι κατ' ἀνάγκην αὐτὸν, διὰ τὸ ἐκεῖθεν ὑποστῆναι τὴν
to-be of necessity him because-of the from-there to-subsist the

ὕλην, ὁ λόγος βιάζεται· ἢ εἰ τοῦτό τις φεύγοι, ἔξωθεν
matter the argument forces or if this one should-flee from-outside
ἐπεισενεχθῆναι τὴν ὕλην αὐτῷ πρὸς τὴν κατασκευὴν τοῦ
to-have-been-brought-in the matter for-him for the construction of-the
παντὸς ὑπολαμβάνειν ἐπάναγκες. Εἰ οὖν ἔξω τοῦ Θεοῦ ἦν,
universe to-suppose (is)-necessary if then outside — God it-was
ἄλλο τι παρὰ τὸν Θεὸν πάντως ἦν συνεπινοούμενον
other something beside — God wholly was conceived-together
κατὰ τὸν τῆς ἀϊδιότητος λόγον τῷ ἀγεννήτως
according-to the of-the everlastingness account with-the(-one) unbegottenly
ὄντι· ὥστε δύο ἄναρχα καὶ ἀγέννητα κατὰ ταὐτὸν
being so-that two without-beginning and unbegotten at the-same(-time)
ἀλλήλοις τῷ λόγῳ συγκαταλαμβάνεσθαι, τοῦ τεχνικῶς
with-one-another by-the reasoning to-be-apprehended-together the(-one) artfully
ἐνεργοῦντος, καὶ τοῦ δεχομένου τὴν ἐπιστημονικὴν ταύτην
working and the(-one) receiving the skillful this
ἐνέργειαν. Καὶ εἴ τις ἐκ τῆς ἀνάγκης ταύτης ἀΐδιον
activity and if someone from the necessity this everlasting
ὑποτίθοιτο τῷ Δημιουργῷ τῶν ἁπάντων ὑποκεῖσθαι τὴν
should-suppose for-the Creator of-the all(-things) to-underlie the
ὕλην, ὅσην ὁ Μανιχαῖος εὑρήσει τῶν ἰδίων δογμάτων
matter how-much the Manichaean will-find for-the own doctrines
τὴν συνηγορίαν, ὃς τὴν ὑλικὴν αἰτίαν κατὰ τὸ ἀγέννητον
the advocacy who the material cause in the unbegottenness
ἀντιπαρεξάγει τῇ ἀγαθῇ φύσει! Ἀλλὰ μὴν καὶ ἐκ τοῦ Θεοῦ
sets-up-against the good nature but surely also from — God
τὰ πάντα, τῆς Γραφῆς λεγούσης ἀκούοντες, πεπιστεύκαμεν·
the all(-things) the Scripture saying hearing we-have-believed
καὶ τὸ ὅπως ἦν ἐν τῷ Θεῷ, τὸ ὑπὲρ τὸν ἡμέτερον
and the how it-was in — God the(-thing) beyond the our
λόγον, οὐκ ἀξιοῦμεν περιεργάζεσθαι, πάντα τῇ θείᾳ δυνάμει
reason not we-think-fit to-pry-into all(-things) by-the divine power

χωρητὰ πεπιστευκότες· καὶ τὸ μὴ ὂν ὑποστήσασθαι, καὶ
possible having-believed both the not being to-make-subsist and
τῷ ὄντι πρὸς τὸ δοκοῦν ἐπιβαλεῖν τὰς ποιότητας.
on-the being according-to the seeming-good to-lay the qualities
Οὐκοῦν ἀκολούθως, ὡς ἀρκεῖν ἡγούμεθα τοῖς οὖσι πρὸς
therefore consequently as to-suffice we-think for-the beings for
τὴν ἐκ τοῦ μὴ ὄντος ὑπόστασιν, τὴν τοῦ θείου θελήματος
the from the not being subsistence the of-the divine will
δύναμιν· οὕτω καὶ τὴν ἀναστοιχείωσιν τῶν συνεστώτων
power so also the re-elementing of-the(-things) compacted
εἰς τὴν αὐτὴν ἀνάγοντες δύναμιν, εἰς οὐδὲν ἔξω τοῦ εἰκότος
to the same referring power in nothing outside the likely
τὴν πίστιν παραληψόμεθα. Καίτοι γε δυνατὸν ἴσως
the faith will-we-take and-yet indeed possible perhaps
ἦν, εὑρεσιλογίᾳ τινὶ τοὺς περὶ τῆς ὕλης ἐρεσχελοῦντας
it-was by-ingenuity some the(-ones) about the matter quibbling
πεῖσαι, μὴ δοκεῖν ἐρήμην κατατρέχειν τοῦ λόγου.
to-persuade not to-seem by-default to-run-down the argument

XXIV · MATTER NOT ETERNAL

Matter is a concourse of qualities, each of them known only by the mind; the intelligible God can therefore give being to the qualities whose meeting makes body. So matter need not be eternal beside God.

Οὐδὲ γὰρ ἔξω τῶν κατὰ τὸ ἀκόλουθον εὑρισκομένων 1
not-even for outside the(-things) by the consequence found
ἡ περὶ τῆς ὕλης ὑπόληψις φαίνεται, ἡ ἐκ τοῦ νοητοῦ
the about the matter supposition appears the(-one) from the intelligible
τε καὶ ἀΰλου ταύτην ὑποστῆναι πρεσβεύουσα· πᾶσαν
both and immaterial it to-subsist maintaining all

γὰρ εὑρήσομεν ἐκ ποιοτήτων τινῶν συνεστῶσαν τὴν
for we-will-find from qualities some constituted the
ὕλην, ὧν εἰ γυμνωθείη καθ' ἑαυτὴν, οὐδαμοῦ τῷ λόγῳ
matter of-which if it-be-stripped by itself nowhere by-the reason
καταληφθήσεται. Ἀλλὰ μὴν ἕκαστον ποιότητος εἶδος λόγῳ
it-will-be-apprehended but surely each of-quality form by-reason
τοῦ ὑποκειμένου χωρίζεται. Ὁ δὲ λόγος νοητή τίς ἐστι,
from-the substrate is-separated the and reason intelligible some is
καὶ οὐχὶ σωματικὴ θεωρία. Οἷον, προκειμένου ζώου
and not bodily contemplation for-example being-proposed of-animal
τινὸς ἢ ξύλου τῇ θεωρίᾳ, ἤ τινος ἄλλου τῶν ὑλικὴν
some or of-wood for-the contemplation or of-some other of-the(-things) material
ἐχόντων τὴν σύστασιν, πολλὰ περὶ τὸ ὑποκείμενον τῇ
having the constitution many(-things) about the substrate by-the
κατ' ἐπίνοιαν διαιρέσει κατενοήσαμεν, ὧν ἑκάστου πρὸς
in thought division we-perceived of-which each with
τὸ συνθεωρούμενον ἀμίκτως ὁ λόγος ἔχει. Ἕτερος
the(-thing) contemplated-together unmixedly the reason is-related other
γὰρ ὁ τοῦ χρώματος, καὶ ἕτερος τοῦ βάρους ὁ
for (is)-the(-reason) of-the color and other of-the weight the
λόγος, ὁ τῆς ποσότητος πάλιν, καὶ ὁ τῆς ποιᾶς
reason the(-one) of-the quantity again and the(-one) of-the particular
κατὰ τὴν ἁφὴν ἰδιότητος. Ἥ τε γὰρ μαλακότης καὶ τὸ
to the touch property the both for softness and the
δίπηχυ, καὶ τὰ λοιπὰ τῶν εἰρημένων, οὔτε ἀλλήλοις,
two-cubit and the rest of-the(-things) said neither with-one-another
οὔτε τῷ σώματι κατὰ τὸν λόγον συμφέρεται. Ἑκάστου
nor with-the body in the reason coincide of-each
γὰρ τούτων ἴδιος, καθ' ὅ ἐστιν, ὁ ἑρμηνευτικὸς ὅρος
for of-these proper according-to what it-is the interpreting definition
ἐπινοεῖται, οὐδὲν ἐπικοινωνῶν ἄλλῃ τινὶ τῶν περὶ
is-conceived in-nothing sharing with-other some of-the(-qualities) about

τὸ ὑποκείμενον θεωρουμένων ποιότητι. Εἰ τοίνυν νοητὸν
the substrate contemplated quality if therefore intelligible
μὲν τὸ χρῶμα, νοητὴ δὲ καὶ ἡ ἀντιτυπία, καὶ ἡ
indeed (is)-the color intelligible and also the resistance and the
ποσότης, καὶ τὰ λοιπὰ τῶν τοιούτων ἰδιωμάτων, ἕκαστον
quantity and the rest of-the such properties each
δὲ τούτων εἰ ὑφαιρεθείη τοῦ ὑποκειμένου, πᾶς ὁ τοῦ
and of-these if it-be-removed from-the substrate all the of-the
σώματος συνδιαλύεται λόγος· ἀκόλουθον ἂν εἴη, ὧν
body is-dissolved-with reason consequent — it-would-be of-which
τὴν ἀπουσίαν τῆς τοῦ σώματος λύσεως αἰτίαν εὕρομεν,
the absence of-the of-the body dissolution cause we-found
τούτων τὴν συνδρομὴν ἀποτίκτειν τὴν ὑλικὴν φύσιν
of-these the concourse to-produce the material nature
ὑπολαμβάνειν. Ὡς γὰρ οὐκ ἔστι σῶμα, ᾧ τὸ χρῶμα,
to-suppose as for not is (a)-body to-which the color
καὶ τὸ σχῆμα, καὶ ἡ ἀντιτυπία καὶ ἡ διάστασις, καὶ
and the shape and the resistance and the extension and
τὸ βάρος, καὶ τὰ λοιπὰ τῶν ἰδιωμάτων οὐ πρόσεστιν,
the weight and the rest of-the properties not belong
ἕκαστον δὲ τούτων σῶμα οὐκ ἔστιν, ἀλλ᾽ ἕτερόν τι
each and of-these body not is but other something
παρὰ τὸ σῶμα, κατὰ τὸ ἰδιάζον εὑρίσκεται· οὕτω κατὰ
beside the body in the peculiar(-sense) is-found so by
τὸ ἀντίστροφον, ὅπου δ᾽ ἂν συνδράμῃ τὰ εἰρημένα,
the converse where but — run-together the(-things) said
τὴν σωματικὴν ὑπόστασιν ἀπεργάζεται. Ἀλλὰ μὴν εἰ
the bodily subsistence it-produces but surely if
νοητὴ τῶν ἰδιωμάτων τούτων ἡ κατανόησις, νοητὸν δὲ
intelligible of-the properties these the perception intelligible and
τῇ φύσει τὸ Θεῖον· οὐδὲν ἀπεικὸς, ἐκ τῆς ἀσωμάτου
by-the nature the Divine nothing unlikely from the bodiless

φύσεως τὰς νοερὰς ταύτας ἀφορμὰς πρὸς τὴν τῶν
nature the intellectual these starting-points for the of-the
σωμάτων γένεσιν ὑποστῆναι, τῆς μὲν νοητῆς φύσεως τὰς
bodies origin to-subsist the indeed intelligible nature the
νοητὰς ὑφιστώσης δυνάμεις, τῆς δὲ τούτων πρὸς ἄλληλα
intelligible making-subsist powers the and of-these with one-another
συνδρομῆς τὴν ὑλώδη φύσιν παραγούσης εἰς γένεσιν. Ἀλλὰ
concourse the material nature bringing into being but
ταῦτα μὲν κατὰ τὸ πάρεργον ἡμῖν παρεξετάσθω· ἡμῖν
these(-things) indeed by the by-the-way by-us let-be-examined for-us
δὲ πάλιν ἐπὶ τὴν πίστιν ἐπανακτέον τὸν λόγον, δι᾽
and again to the faith must-be-brought-back the argument through
ἧς ἔκ τε τοῦ μὴ ὄντος ὑποστῆναι τὸ πᾶν ἐδεξάμεθα,
which from both the not being to-subsist the universe we-accepted
καὶ πάλιν εἰς ἄλλην τινὰ μεταστοιχειοῦσθαι κατάστασιν
and again into another some to-be-re-elemented condition
παρὰ τῆς Γραφῆς διδαχθέντες, οὐκ ἀμφιβάλλομεν.
by the Scripture taught not we-doubt

XXV · THE PROOF FROM WHAT WAS FORETOLD

The resurrection is believed because what else Scripture foretold came true. The Lord led faith upward step by step, from a fever cured to the dead raised, Jairus's daughter, the widow's son, Lazarus, and at last himself.

1 Ἀλλ᾽ ἴσως τις πρὸς τὰ διαλυθέντα σώματα βλέπων, καὶ
but perhaps someone at the dissolved bodies looking and
πρὸς τὸ μέτρον τῆς ἰδίας δυνάμεως τὸ Θεῖον κρίνων, τὸν
by the measure of-the own power the Divine judging the
τῆς ἀναστάσεως λόγον ἀδύνατον εἶναί φησι, καὶ στήσεσθαι
of-the resurrection doctrine impossible to-be says and to-stop

τὰ νῦν κινούμενα, καὶ ἀναστήσεσθαι· τὰ νῦν μὴ
the(-things) now moving and to-rise-up the(-things) now not
κινούμενα μὴ ἐνδέχεσθαι λέγων· ἀλλ᾽ ὁ τοιοῦτος πρῶτον
moving not to-be-possible saying but the such(-man) first
μὲν καὶ μέγιστον ποιείσθω τεκμήριον τῆς κατὰ τὴν
indeed and greatest let-him-make (the)-proof of-the about the
ἀνάστασιν ἀληθείας, τὸ τοῦ κηρύγματος αὐτῆς ἀξιόπιστον·
resurrection truth the of-the preaching its trustworthiness
ἡ δὲ τῶν λεγομένων πίστις ἐκ τῆς τῶν λοιπῶν
the and of-the(-things) said faith from the of-the rest
τῶν προῤῥηθέντων ἐκβάσεως τὸ ἀσφαλὲς ἔχει. Ἐπειδὴ
of-the(-things) foretold outcome the security has since
γὰρ πολλούς τε καὶ παντοδαποὺς παρέθετο λόγους ἡ θεία
for many both and various set-forth words the divine
Γραφὴ, δυνατόν ἐστιν ὅπως ἂν ἔχῃ ψεύδους ἢ ἀληθείας
Scripture possible it-is how — they-stand of-falsehood or truth
τὰ λοιπὰ τῶν εἰρημένων θεασαμένους, δι᾽ ἐκείνων
the rest of-the(-things) said having-beheld through those
καὶ τὸ περὶ τῆς ἀναστάσεως δόγμα κατανοῆσαι. Εἰ μὲν
also the about the resurrection doctrine to-perceive if indeed
γὰρ ἐν τοῖς ἄλλοις ψευδεῖς οἱ λόγοι, καὶ διεσφαλμένοι τῆς
for in the others false the words and having-missed the
ἀληθείας ἐλέγχονται, οὐδὲ τοῦτο πάντως ἐκτὸς ψεύδους
truth are-convicted not-even this wholly outside falsehood
ἐστίν. Εἰ δὲ τὰ ἄλλα πάντα μαρτυροῦσαν ἔχει τῇ ἀληθείᾳ
is if but the others all bearing-witness have to-the truth
τὴν πεῖραν, ἀκόλουθον ἂν εἴη δι᾽ ἐκείνων καὶ τὴν
the experience consequent — it-would-be through those also the
περὶ τῆς ἀναστάσεως πρόῤῥησιν ἀληθῆ νομίσαι. Οὐκοῦν
about the resurrection prediction true to-consider therefore
ἐπιμνησθῶμεν ἑνὸς ἢ δυοῖν τῶν προκατηγγελμένων,
let-us-call-to-mind one or two of-the(-things) foretold

καὶ ἀντιπαραθῶμεν τοῖς προῤῥηθεῖσι τὴν ἔκβασιν,
and let-us-set-against to-the(-things) predicted the outcome
ὥστε γνῶναι δι᾽ αὐτῶν, εἰ πρὸς τὴν ἀλήθειαν ὁ
so-that to-know through them whether to the truth the
λόγος βλέπει. Τίς οὐκ οἶδεν ὅπως ἤνθει κατὰ τὸ ἀρχαῖον
word looks who not knows how flourished in the old(-days)
ὁ Ἰσραηλίτης λαὸς, πάσαις ταῖς κατὰ τὴν οἰκουμένην
the Israelite people against-all the in the inhabited-world
δυναστείαις ἀντεγειρόμενος; οἷα ἦν τὰ βασίλεια κατὰ
dominions rising-up what-sort were the palaces in
τὴν τῶν Ἱεροσολύμων πόλιν; οἷα τὰ τείχη; οἱ πύργοι;
the — of-Jerusalem city what-sort the walls the towers
ἡ τοῦ ἱεροῦ μεγαλουργία; ἅπερ καὶ τοῖς μαθηταῖς τοῦ
the of-the temple magnificence which even to-the disciples of-the
Κυρίου ἄξια θαύματος ἐνομίσθη, καὶ κατανοεῖν ἀξιοῦσι τὸν
Lord worthy of-wonder were-thought and to-consider they-ask the
Κύριον, θαυμαστικῶς περὶ τὰ φαινόμενα διατεθέντες,
Lord wonderingly about the(-things) appearing disposed
ὡς ἡ τοῦ Εὐαγγελίου ἱστορία δηλοῖ, λέγοντες πρὸς αὐτόν·
as the of-the Gospel history shows saying to him
«Ποταπὰ τὰ ἔργα καὶ ποταπαὶ αἱ οἰκοδομαί!» ὁ δὲ
what-manner-of (are)-the works and what-manner-of the buildings he but
τὴν ἐσομένην περὶ τὸν τόπον ἐρήμωσιν, καὶ τὸν ἀφανισμὸν
the going-to-be about the place desolation and the obliteration
τοῦ κάλλους ἐκείνου πρὸς τοὺς τὸ παρὸν θαυμάζοντας
of-the beauty that to the(-ones) the present wondering-at
ὑποδείκνυσι, λέγων μηδὲν τῶν φαινομένων μετ᾽ ὀλίγον
shows saying none of-the(-things) appearing after (a)-little
ὑπολειφθήσεσθαι. Ἀλλὰ καὶ παρὰ τὸν τοῦ πάθους καιρὸν,
will-be-left but also at the of-the passion time
αἱ μὲν γυναῖκες ἐπηκολούθουν θρηνοῦσαι τὴν ἄδικον ἐπ᾽
the indeed women followed lamenting the unjust on

αὐτῷ ψῆφον· οὔπω γὰρ εἰς τὴν τῶν γινομένων
him sentence not-yet for to the of-the(-things) happening
οἰκονομίαν ἀπέβλεπον· ὁ δὲ συμβουλεύει τὰ μὲν
dispensation they-looked he but advises the(-things) indeed
περὶ αὐτὸν γινόμενα σιωπᾷν· μηδὲ γὰρ εἶναι δακρύων
about him happening to-be-silent nor for to-be of-tears
ἄξια· ὑπερθέσθαι δὲ τὸν ὀδυρμὸν καὶ τὸν θρῆνον εἰς
worthy to-defer and the wailing and the lament to
τὸν ἀληθῆ τῶν δακρύων καιρὸν, ὅταν περισχεθῇ τοῖς
the true of-the tears season when be-surrounded by-the
πολιορκοῦσιν ἡ πόλις, καὶ εἰς τοσοῦτον συνοχῆς ἔλθῃ τὰ
besiegers the city and to such distress come the
πάθη, ὡς μακάριστον ἡγεῖσθαι τὸν μὴ γεννώμενον. Ἐν
sufferings as most-blessed to-consider the(-one) not born in
οἷς καὶ τὸ περὶ τὴν τεκνοφάγον προεμήνυσεν ἄγος,
which also the about the child-eating foretold abomination
εἰπὼν μακαρισθήσεσθαι κατὰ τὰς ἡμέρας ἐκείνας τὴν
having-said to-be-going-to-be-called-blessed in the days those the
γαστέρα τὴν ἄγονον. Ποῦ τοίνυν ἐκεῖνα τὰ βασίλεια; ποῦ
womb the barren where therefore those the palaces where
τὸ ἱερόν; ποῦ τὰ τείχη; ποῦ τῶν πύργων αἱ προβολαί;
the temple where the walls where of-the towers the projections
ποῦ δὲ ἡ τῶν Ἰσραηλιτῶν δυναστεία; οὐχ οἱ μὲν
where and the of-the Israelites dominion not the(-ones) indeed
κατὰ πᾶσαν μικροῦ δεῖν τὴν οἰκουμένην ἄλλος ἀλλαχῆ
over all almost — the inhabited-world one-man elsewhere
διεσπάρησαν; τῇ δὲ τούτων καταστροφῇ συνηρειπώθη
were-scattered with-the and of-these overthrow fell-in-ruins
καὶ τὰ βασίλεια; Δοκεῖ γάρ μοι ταῦτα καὶ τὰ τοιαῦτα
also the palaces seems for to-me these(-things) and the such(-things)
προμηνῦσαι ὁ Κύριος, οὐ τῶν πραγμάτων χάριν (τί γὰρ
to-have-foretold the Lord not for-the things sake what for

τοσοῦτον ἦν τοῖς ἀκούουσι κέρδος τῶν πάντως
so-great was for-the(-ones) hearing (the)-gain of-the(-things) wholly
ἐκβησομένων ἡ πρόῤῥησις; ἔγνωσαν γὰρ ἂν τῇ
going-to-come-about the prediction they-would-have-known for — by-the
πείρᾳ, καὶ μὴ προμαθόντες τὸ γενησόμενον), ἀλλ'
experience even not having-learned-beforehand the(-thing) going-to-be but
ὥστε διὰ τούτων αὐτοῖς καὶ τὴν περὶ τῶν μειζόνων
so-that through these for-them also the about the greater(-things)
πίστιν εἰς ἀκολουθίαν ἐλθεῖν. Ἡ γὰρ ἐν τούτοις διὰ
faith in sequence might-come the for in these through
τῶν ἔργων μαρτυρία, καὶ τῆς ἐν ἐκείνοις ἀληθείας ἐστὶν
the deeds witness also of-the in those truth is
ἀπόδειξις.
(a)-proof

2 Ὥσπερ γὰρ εἴ τινος γεωργοῦ τὴν τῶν σπερμάτων
just-as for if (when)-some farmer the of-the seeds
ὑφηγουμένου δύναμιν, ἀπιστεῖν συμβῇ τὸν τῆς γεωργίας
explaining power to-disbelieve it-happen the(-one) of-the farming
ἀπείρατον, αὐτάρκης ἂν εἰς ἀπόδειξιν τῆς ἀληθείας
inexperienced sufficient — for proof of-the truth
ἦν τῷ γεηπόνῳ ἐν ἑνὶ σπέρματι τῶν ἐν τῷ
it-would-be for-the farmer in one seed of-the(-ones) in the
μεδίμνῳ κειμένων δείξαντι τὴν δύναμιν, καὶ περὶ τῶν
bushel lying having-shown the power also about the
λοιπῶν ἐγγυᾶσθαι. Ὁ γὰρ ἰδὼν τὸν ἕνα πυρὸν,
rest to-give-security the(-one) for having-seen the one wheat-grain
ἢ τὴν μίαν κριθὴν, ἢ ὅ τι περ ἂν ἐν τῷ πληρώματι
or the one barley-grain or that which — — in the fullness
τοῦ μεδίμνου τύχῃ, μετὰ τὸ ἐγκαταβληθῆναι τῇ βώλῳ
of-the bushel happens after the to-be-thrown-in into-the clod
στάχυν γενόμενον, οὐκέτι ἂν διὰ τοῦ ἑνὸς, οὐδὲ περὶ
(an)-ear become no-longer — through the one even about

τῶν λοιπῶν ἀπιστήσειεν. Οὕτως ἱκανή μοι δοκεῖ πρὸς
the rest he-would-disbelieve so sufficient to-me seems for
μαρτυρίαν εἶναι τοῦ κατὰ τὴν ἀνάστασιν μυστηρίου,
testimony to-be of-the about the resurrection mystery
ἡ τοῖς λοιποῖς τῶν εἰρημένων συνομολογουμένη
the with-the rest of-the(-things) said agreed
ἀλήθεια. Μᾶλλον δὲ καὶ αὐτῆς τῆς ἀναστάσεως ἡ
truth rather and also itself of-the resurrection the
πεῖρα, ἣν οὐ διὰ λόγων τοσοῦτον, ὅσον δι' αὐτῶν
experience which not through words so-much as through the-very
τῶν ἔργων ἐδιδάχθημεν. Ἐπειδὴ γὰρ μέγα καὶ ὑπὲρ
the deeds we-were-taught since for great and beyond
πίστιν ἦν τὸ κατὰ τὴν ἀνάστασιν θαῦμα, διὰ τῶν
belief was the about the resurrection wonder through the
κατωτέρων τῆς θαυματοποιίας ἀρξάμενος, ἠρέμα πως
lower of-the wonder-working having-begun gently somehow
τὴν πίστιν ἡμῶν προσεθίζει τοῖς μείζοσι. Καθάπερ γάρ
the faith our he-accustoms to-the greater(-things) just-as for
τις μήτηρ καταλλήλως τιθηνουμένη τὸ νήπιον, τέως
some mother suitably nursing the infant for-a-time
μὲν ἁπαλῷ τε καὶ ὑγρῷ τῷ στόματι τὸ γάλα διὰ τῆς
indeed into-tender both and moist the mouth the milk through the
θηλῆς ἐντίθησιν· ὀδοντοφυοῦντι δὲ ἤδη καὶ αὐξανομένῳ
nipple puts to-(it)-teething but already and growing
προσάγει τὸν ἄρτον, οὐ τραχύν τε καὶ ἀκατέργαστον,
she-brings the bread not rough both and unworked
ὡς ἂν μὴ περιξανθείη τῷ σκληρῷ τῆς τροφῆς τὸ
so-that — not be-chafed by-the hardness of-the food the
τῶν οὔλων ἁπαλόν τε καὶ ἀγύμναστον, ἀλλὰ τοῖς
of-the gums tenderness both and untrained(-state) but with-the
ἰδίοις ὀδοῦσι καταλεάνασα, σύμμετρόν τε καὶ κατάλληλον
own teeth having-softened commensurate both and suitable

τῇ δυνάμει τοῦ προσφερομένου ἐποίησεν· εἶτα κατὰ
to-the power of-the(-one) fed she-made then by
προσθήκην τῆς δυνάμεως ἐπιδιδούσης, προσεθισθὲν τοῖς
increase of-the power advancing accustomed to-the
ἀπαλωτέροις ἠρέμα τὸ νήπιον προσάγει τῇ στερεωτέρᾳ
softer(-foods) gently the infant she-brings to-the more-solid
τροφῇ· οὕτω τὴν ἀνθρωπίνην μικροψυχίαν ὁ Κύριος,
food so the human faint-heartedness the Lord
οἷόν τι νήπιον ἀτελὲς διὰ τῶν θαυμάτων τρέφων καὶ
like some infant immature through the wonders feeding and
τιθηνούμενος, πρῶτον μὲν ἐν ἀπεγνωσμένῃ νόσῳ τὴν τῆς
nursing first indeed in (a)-despaired-of disease the of-the
ἀναστάσεως προοιμιάζεται δύναμιν, ὃ μέγα μὲν ἦν τῷ
resurrection prefaces power which great indeed was in-the
κατορθώματι, οὐ μὴν τοιοῦτον, οἷον ἀπιστεῖσθαι λεγόμενον.
achievement not however such as to-be-disbelieved when-told
Ἐπιτιμήσας γὰρ τῷ πυρετῷ σφοδρῶς τὴν πενθερὰν
having-rebuked for the fever violently the mother-in-law
τοῦ Σίμωνος καταφλέγοντι, τοσαύτην ἐποίησε τοῦ κακοῦ
— of-Simon burning so-great he-made of-the evil
τὴν μετάστασιν, ὡς πρὸς τὸ διακονεῖν τοῖς παροῦσιν
the change that for the serving the(-ones) present
ἐνισχύσαι τὴν ἤδη προσδοκωμένην τεθνήξεσθαι. Εἶτα
to-strengthen the(-woman) already expected to-die then
μικρόν τι τῇ δυνάμει προστίθησι, καὶ τοῦ βασιλικοῦ
little something to-the power he-adds and of-the courtier
τὸν υἱὸν ἐν ὁμολογουμένῳ κινδύνῳ κείμενον (οὕτω γάρ
the son in acknowledged danger lying so for
φησιν ἡ ἱστορία, ὅτι ἔμελλε τελευτᾶν, τοῦ πατρὸς
says the history that he-was-about to-die the father
βοῶντος· «Κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον·») ἐνεργεῖ
crying come-down before to-die the child he-works

πάλιν τοῦ τεθνήξεσθαι πεπιστευμένου τὴν ἀνάστασιν,
again of-the(-one) to-die believed the resurrection
ἐν μείζονι τῇ δυνάμει τὸ θαῦμα κατεργασάμενος, τῷ
in greater — power the wonder accomplishing by-the
μηδὲ πλησιάσαι τῷ τόπῳ, ἀλλὰ πόῤῥωθεν τῇ τοῦ
not-even to-approach the place but from-afar by-the of-the
προστάγματος ἰσχύϊ τὴν ζωὴν ἀποστεῖλαι. Πάλιν δι᾽
command strength the life to-send again through
ἀκολουθίας τοῖς ὑψηλοτέροις ἐπαναβαίνει θαύμασι. Πρὸς
sequence to-the higher he-ascends wonders to
γὰρ τὴν παῖδα τοῦ ἀρχισυναγώγου ὁρμήσας, ἑκὼν
for the girl of-the synagogue-ruler having-set-out willingly
ἔδωκε τῇ ὁδοιπορίᾳ σχολὴν, τὴν ἴασιν τῆς αἱμοῤῥοΐας
he-gave to-the journey delay the healing of-the issue-of-blood
δημοσιεύων λαθοῦσαν, ὡς ἂν ἐν τῷ χρόνῳ τούτῳ
publishing having-escaped-notice so-that — in the time this
κατακρατήσειε τῆς νοσούσης ὁ θάνατος. Ἄρτι τοίνυν τῆς
might-prevail-over the sick(-girl) the death just therefore the
ψυχῆς χωρισθείσης τοῦ σώματος, καὶ θορυβουμένων ἐν
soul having-been-separated from-the body and being-in-tumult in
τῇ γοερᾷ κραυγῇ τῶν ἐπικωκυόντων τῷ πάθει, καθάπερ
the mournful cry of-the(-ones) wailing-over the suffering as
ἐξ ὕπνου τῷ προστακτικῷ λόγῳ διανίστησι πάλιν πρὸς
from sleep by-the commanding word he-raises again to
τὴν ζωὴν τὸ κοράσιον, ὁδῷ τινι καὶ ἀκολουθίᾳ πρὸς
the life the maiden by-a-road some and sequence toward
τὸ μεῖζον ἀναλαμβάνων τὴν ἀνθρωπίνην ἀσθένειαν.
the greater taking-up the human weakness
Εἶτ᾽ ἐπὶ τούτοις ὑπερβαίνει τῷ θαύματι, καὶ δι᾽ 3
then upon these he-surpasses in-the wonder and through
ὑψηλοτέρας δυνάμεως ὁδοποιεῖ τοῖς ἀνθρώποις τὴν
higher power makes-a-road for-the men the

περὶ τῆς ἀναστάσεως πίστιν. Ναΐὶν τινὰ πόλιν κατὰ
about the resurrection faith Nain some city in
τὴν Ἰουδαίαν ἱστορεῖ ἡ Γραφή. Παῖς ἦν ἐν ταύτῃ
— Judea records the Scripture (a)-son there-was in it
μονογενὴς χήρᾳ τινὶ, οὐκέτι τοιοῦτος παῖς, οἷος ἐν
only-begotten to-a-widow some no-longer such (a)-child as among
μειρακίοις εἶναι, ἀλλ᾽ ἤδη ἐκ παίδων εἰς ἄνδρας τελῶν.
boys to-be but already from boys into men passing
Νεανίαν αὐτὸν ὀνομάζει ὁ λόγος· πολλὰ δι᾽ ὀλίγων
(a)-young-man him names the word much through few
διηγεῖται ἡ ἱστορία· θρῆνος ἄντικρύς ἐστι τὸ διήγημα.
narrates the history (a)-lament outright is the narrative
Χήρα, φησὶν, ἦν τοῦ τεθνηκότος ἡ μήτηρ. Ὁρᾷς
(a)-widow he-says was of-the(-one) dead the mother you-see
τὸ βάρος τῆς συμφορᾶς, πῶς ἐν ὀλίγῳ τὸ πάθος ὁ
the weight of-the calamity how in brief the suffering the
λόγος ἐξετραγῴδησε; Τί γάρ ἐστι τὸ λεγόμενον; ὅτι
word dramatized what for is the(-thing) said that
οὐκ ἦν αὐτῇ παιδοποιίας ἐλπὶς, τὴν ἐπὶ τῷ ἐκλείποντι
not was for-her of-childbearing hope the for the(-one) failing
συμφορὰν θεραπεύουσα· χήρα γὰρ ἡ γυνή. Οὐκ
calamity healing (a)-widow for (was)-the woman not
εἶχε πρὸς ἕτερον ἀντὶ τοῦ κατοιχομένου βλέπειν·
she-had to another instead-of the departed to-look
μονογενὴς γὰρ ὁ τόκος. Ὅσον δὲ τὸ ἐπὶ τούτῳ
only-begotten for (was)-the offspring how-great and the over this
κακὸν, παντὶ ῥᾴδιον συνιδεῖν τῷ μὴ ἀπεξενωμένῳ
evil for-everyone easy to-see for-the(-one) not estranged
τῆς φύσεως. Μόνον ἐν ὠδῖσιν ἐκεῖνον ἐγνώρισε, μόνον
from-the nature only in travails him she-knew only
ταῖς θηλαῖς ἐτιθηνήσατο· μόνος αὐτῇ φαιδρὰν ἐποίει τὴν
at-the breasts she-nursed alone for-her bright he-made the

τράπεζαν· μόνος ἦν τῆς κατὰ τὸν οἶκον φαιδρότητος ἡ
table alone was of-the in the house brightness the
ὑπόθεσις· παίζων, σπουδάζων, ἀσκούμενος, φαιδρυνόμενος,
ground playing being-earnest exercising being-cheerful
ἐν προόδοις, ἐν παλαίστραις, ἐν συλλόγοις νεότητος· πᾶν
in processions in wrestling-schools in gatherings of-youth all
ὅ τι μητρὸς ὀφθαλμοῖν γλυκύ τε καὶ τίμιον, μόνος
that which to-(a)-mother's eyes sweet both and precious alone
ἐκεῖνος ἦν. Ἤδη τοῦ γάμου τὴν ὥραν ἄγων, ὁ τοῦ
that(-one) was already of-the marriage the season reaching the of-the
γένους ὄρπηξ, ὁ τῆς διαδοχῆς κλάδος, ἡ βακτηρία τοῦ
family scion the of-the succession branch the staff of-the
γήρους. Ἀλλὰ καὶ ἡ τῆς ἡλικίας προσθήκη, ἄλλος θρῆνος
old-age but also the of-the age addition another lament
ἦν. Ὁ γὰρ νεανίαν εἰπὼν, τὸ ἄνθος εἶπε τῆς
was the(-one) for (a)-young-man having-said the flower said of-the
μαρανθείσης ὥρας, ἄρτι τοῖς ἰούλοις ὑποχλοάζοντα, οὔπω
withered bloom just with-the down sprouting not-yet
τοῦ πώγωνος διὰ βάθους ὑποπιμπλάμενον, ἔτι τῷ κάλλει
the beard in depth filling-out still with-the beauty
τῶν παρειῶν ὑποστίλβοντα. Τί τοίνυν πάσχειν εἰκὸς
of-the cheeks shining what therefore to-suffer likely
ἦν ἐπ' αὐτῷ τὴν μητέρα; οἱονεὶ πυρὶ τοῖς σπλάγχνοις
was over him the mother as-if with-fire in-the bowels
ἐγκαταφλέγεσθαι, ὡς πικρῶς ἐπ' αὐτῷ παρατείνειν
to-be-burned so-as bitterly over him to-prolong
τὸν θρῆνον, περιπλεκομένην προκειμένῳ τῷ πτώματι,
the lament embracing lying-before the corpse
ὡς μὴ ἂν ἐπισπεῦσαι τῷ νεκρῷ τὴν κηδείαν, ἀλλ'
so-that not — to-hasten for-the dead the burial but
ἐμφορεῖσθαι τοῦ πάθους, ἐπιπλεῖστον αὐτῷ τοὺς ὀδυρμοὺς
to-take-her-fill of-the grief at-greatest-length for-him the wailings

παρατείνουσαν· οὐδὲ τοῦτο παρῆκεν ὁ λόγος· «Ἰδὼν γὰρ
prolonging not-even this passed-over the word having-seen for
αὐτὴν ὁ Ἰησοῦς,» φησὶν, «ἐσπλαγχνίσθη, καὶ προσελθὼν
her — Jesus he-says had-compassion and having-come-up
ἥψατο τῆς σοροῦ, οἱ δὲ βαστάσαντες ἔστησαν. Καὶ
touched the bier the(-ones) and carrying stood-still and
λέγει τῷ νεκρῷ· Νεανία, σοὶ λέγω, ἐγέρθητι· καὶ
he-says to-the dead(-man) young-man to-you I-say arise and
παρέδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ ζῶντα.» Ἤδη τοίνυν
he-delivered him to-the mother his living already therefore
οὐκ ἐν ὀλίγῳ διαστήματι τοῦ νεκροῦ γεγενημένου, καὶ
not in little interval the dead(-man) having-been and
ὅσον οὐδέπω ἐναποτεθέντος τῷ τάφῳ, γίνεται παρ᾽
as-much-as not-yet laid in-the tomb there-comes-about by
αὐτοῦ Κυρίου τὸ μὲν θαῦμα μεῖζον, τὸ δὲ πρόσταγμα ἶσον.
himself (the)-Lord the indeed wonder greater the but command equal
Ἔτι πρὸς τὸ ὑψηλότερον ἡ θαυματοποιία προέρχεται,
still to the higher the wonder-working advances
ὡς ἂν μᾶλλον προσεγγίσειε τὰ φαινόμενα τῷ
so-that — more might-approach the(-things) appearing to-the
ἀπιστουμένῳ περὶ τὴν ἀνάστασιν θαύματι.
disbelieved about the resurrection wonder

4 Ἠσθένει τις τῶν συνήθων τῷ Κυρίῳ καὶ φίλων· Λάζαρος
was-sick one of-the intimates of-the Lord and friends Lazarus
ὄνομα τῷ ἀσθενοῦντι. Καὶ παραιτεῖται ὁ Κύριος
(was)-(the)-name of-the(-one) sick and declines the Lord
τὴν τοῦ φίλου ἐπίσκεψιν, πόῤῥω τοῦ νοσοῦντος γενόμενος,
the of-the friend visit far from-the sick(-man) being
ὡς ἂν εὕροι χώραν καὶ δύναμιν ἐν τῇ τῆς ζωῆς
so-that — might-find room and power in the of-the life
ἀπουσίᾳ τὸ ἴδιον ἐργάζεσθαι διὰ τῆς νόσου ὁ θάνατος.
absence the own to-work through the disease the death

Μηνύει τοῖς μαθηταῖς ὁ Κύριος κατὰ τὴν Γαλιλαίαν τὸ
he-reveals to-the disciples the Lord in — Galilee the
περὶ τὸν Λάζαρον πάθος· ἀλλὰ καὶ τὴν πρὸς αὐτὸν ὁρμὴν,
about — Lazarus suffering but also the toward him impulse
ἐφ' ᾧ τε διαναστῆσαι τὸν κείμενον. Περιδεεῖς δὲ
for which to raise the(-one) lying very-fearful and
ἦσαν ἐκεῖνοι διὰ τὴν τῶν Ἰουδαίων ὠμότητα, χαλεπὸν
were they because-of the of-the Jews savagery difficult
καὶ κινδυνῶδες ποιούμενοι τὸ πάλιν ἐπὶ τῆς Ἰουδαίας
and dangerous considering the again in — Judea
ἐν μέσῳ τῶν φονώντων γενέσθαι. Καὶ διὰ τοῦτο
in (the)-midst of-the murderous to-be and because-of this
μέλλοντες καὶ ἀναβαλλόμενοι, χρόνῳ ποιοῦνται τὴν ἀπὸ
delaying and putting-off in-time they-make the from
τῆς Γαλιλαίας ἐπάνοδον. Κατεκράθη γὰρ ἡ ἐξουσία, καὶ
— of-Galilee return prevailed for the authority and
ἤγοντο παρὰ τοῦ Κυρίου οἱ μαθηταὶ, οἱονεὶ τὰ προτέλεια
were-led by the Lord the disciples as-if the preliminary-rites
τῆς καθολικῆς ἀναστάσεως ἐν Βηθανίᾳ μυηθησόμενοι.
of-the universal resurrection in Bethany going-to-be-initiated-into
Τέσσαρες ἦσαν ἤδη μετὰ τὸ πάθος αἱ ἡμέραι· πάντα
four were already after the suffering the days all(-things)
ἐπεπλήρωτο τῷ κατοιχομένῳ τὰ νομιζόμενα, τάφῳ
had-been-fulfilled for-the departed the customary(-rites) in-(a)-tomb
κατεκρύβη τὸ σῶμα. Ἐξῳδήκει κατὰ τὸ εἰκὸς ἤδη, καὶ
was-hidden the body it-had-swollen according-to the likely already and
πρὸς διαφθορὰν διελύετο, μυδῶντος ἐν τῷ εὐρῶτι τῆς γῆς,
to corruption was-dissolving moldering in the dankness of-the earth
καὶ διαπίπτοντος ὑπ' ἀνάγκης τοῦ σώματος. Φευκτὸν ἦν
and falling-apart of necessity the body to-be-shunned was
τὸ πρᾶγμα, βιαζομένης τῆς φύσεως τὸ διαλυθὲν εἰς
the thing being-forced the nature the(-thing) dissolved into

δυσωδίαν ἀποδιδόναι πάλιν τῷ ζῇν. Τότε τὸ ἀπιστούμενον
stench to-give-back again to-the living then the disbelieved
τῆς καθολικῆς ἀναστάσεως ἔργον δι᾽ ἐναργεστέρου
of-the universal resurrection work through more-manifest
τοῦ θαύματος εἰς ἀπόδειξιν ἄγεται. Οὐδὲ γὰρ ἐκ νόσου
the wonder to proof is-brought not for from disease
τις ἀνίσταται χαλεπῆς, οὐδὲ πρὸς ταῖς τελευταίαις ὢν
anyone rises grievous nor at the last being
ἀναπνοαῖς εἰς τὴν ζωὴν ἐπανάγεται, οὐδὲ παιδίον ἀρτιθανὲς
breaths to the life is-brought-back nor (a)-child just-dead
ζωοποιεῖται, οὐδὲ μέλλων τῷ τάφῳ προσάγεσθαι νεανίας
is-quickened nor about to-the tomb to-be-carried (a)-youth
πάλιν ἐκ τῆς σοροῦ ἀναλύεται· ἀλλ᾽ ἀνὴρ τῶν ἐξώρων,
again from the bier is-released but (a)-man of-the past-their-prime
νεκρὸς, ἔωλος, ἐξῳδηκὼς ἤδη, καὶ λελυμένος, ὡς μηδὲ
dead stale swollen already and dissolved so-that not-even
τοῖς ἐπιτηδείοις ἀνεκτὸν εἶναι προσεγγίσαι τῷ τάφῳ τὸν
for-the friends endurable to-be to-approach the tomb the
Κύριον, διὰ τὴν ἐγκειμένην ἀηδίαν τοῦ διαπεπτωκότος
Lord because-of the lying-there unpleasantness of-the fallen-apart
σώματος, μιᾷ κλήσει ζωοποιηθεὶς πιστοῦται τὸ κήρυγμα
body by-one call quickened confirms the preaching
τῆς ἀναστάσεως, τοῦτ᾽ ἔστι, τὸ ἐπὶ τοῦ κοινοῦ
of-the resurrection that is the(-thing) for the common(-lot)
προσδοκώμενον, ὃ ἐπὶ μέρους τῇ πείρᾳ ἐμάθομεν.
expected which in part by-the experience we-learned
Καθάπερ γὰρ ἐν τῇ τοῦ παντὸς ἀναστοιχειώσει, φησὶν ὁ
just-as for in the of-the universe re-elementing says the
Ἀπόστολος, αὐτὸν καταβήσεσθαι τὸν Κύριον ἐν κελεύσματι,
Apostle himself to-be-going-to-descend the Lord with (a)-command
ἐν φωνῇ ἀρχαγγέλου, καὶ διὰ σάλπιγγος εἰς ἀφθαρσίαν
with (a)-voice of-(an)-archangel and through (a)-trumpet to incorruption

τοὺς νεκροὺς διαναστήσειν· οὕτω καὶ νῦν οἷόν τινα ὕπνον
the dead to-be-going-to-raise so also now as some sleep
τὸν θάνατον, τῇ φωνῇ τοῦ προστάγματος ὁ ἐν
the death at-the voice of-the command the(-man) in
τῷ τάφῳ ἀποσεισάμενος, καὶ ἀποτινάξας ἑαυτοῦ τὴν
the tomb having-shaken-off and having-shaken from-himself the
ἐπιγινομένην διαφθορὰν τῇ νεκρότητι, ἄρτιος καὶ σῶος
supervening corruption on-the deadness sound and whole
τοῦ τάφου ἐξάλλεται, μηδὲ τῷ δεσμῷ τῶν περὶ τοὺς
from-the tomb leaps-out not-even by-the binding of-the about the
πόδας καὶ τὰς χεῖρας κειριῶν κωλυθεὶς πρὸς τὴν ἔξοδον.
feet and the hands grave-bands hindered for the exit
Ἆρα μικρὰ ταῦτα πρὸς πίστιν τῆς τῶν νεκρῶν 5
(are)-then small these(-things) for belief of-the of-the dead
ἀναστάσεως; Εἰ ζητεῖς καὶ δι' ἑτέρων βεβαιωθῆναί
resurrection if you-seek also through others to-be-confirmed
σοι τὴν περὶ τούτου κρίσιν; ἀλλά μοι δοκεῖ μὴ μάτην
for-you the about this judgment but to-me it-seems not in-vain
τοῖς κατὰ Καφαρναοὺμ εἰρηκέναι, ὡς ἐκ προσώπου
to-the(-ones) in Capernaum to-have-said as from (the)-person
τῶν ἀνθρώπων ὁ Κύριος τοῦτο πρὸς ἑαυτὸν λέγων·
of-the men the Lord this to himself saying
«Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· Ἰατρέ,
surely you-will-say to-me the parable this physician
θεράπευσον σεαυτόν.» Ἔδει γὰρ ἐν ἑτέροις σώμασι
heal yourself it-was-needful for in other bodies
προσεθίσαντα τοὺς ἀνθρώπους τῷ κατὰ τὴν ἀνάστασιν
having-accustomed the men to-the about the resurrection
θαύματι, ἐν τῷ καθ' ἑαυτὸν ἀνθρώπῳ βεβαιῶσαι
wonder in the according-to himself man to-confirm
τὸν λόγον. Εἶδες ἐν ἑτέροις ἐνεργὸν τὸ κήρυγμα. Τοὺς
the word you-saw in others effective the preaching the(-ones)

τεθνήξεσθαι μέλλοντας, τὸ παιδίον τὸ τοῦ ζῇν ἄρτι
to-die about-to the child the(-one) from-the living just
παυσάμενον, τὸν πρὸς τῷ τάφῳ νεανίαν, τὸν διεφθορότα
having-ceased the at the tomb youth the corrupted
νεκρὸν, πάντας κατὰ τὸ ἴσον ἐνὶ προστάγματι πρὸς
dead(-man) all in the equal(-way) by-one command to
τὴν ζωὴν ἀναλύοντας. Ζητεῖς καὶ τοὺς διὰ τραυμάτων
the life returning you-seek also the(-ones) through wounds
καὶ αἵματος ἐν τῷ θανάτῳ γεγονότας, μή τις ἐπὶ τούτων
and blood in the death having-been lest some in these
ἀτονία τῆς ζωοποιοῦ δυνάμεως λύῃ τὴν χάριν; Ἴδε τὸν
feebleness of-the life-giving power undo the grace see the(-one)
ἐν ἥλοις διαπερονηθέντα τὰς χεῖρας. Ἴδε τὸν τὴν
with nails pierced-through the hands see the(-one) in-the
πλευρὰν λόγχῃ διαπαρέντα. Διένεγκε τοὺς δακτύλους
side with-(a)-spear pierced pass-through the fingers
σου διὰ τῶν τύπων τῶν ἥλων. Ἔμβαλε τὴν χεῖρά σου
your through the marks of-the nails put-in the hand your
τῷ ἐκ τῆς λόγχης τραύματι. Στοχάζῃ πάντως ἐπὶ
into-the from the spear wound you-guess surely for
πόσων εἰκὸς ἦν εἰς τὸ ἐντὸς τὴν αἰχμὴν διαδῦναι,
how-many(-fingers) likely it-was into the inside the point to-have-sunk
διὰ τοῦ πλάτους τῆς ὠτειλῆς, τὴν ἐπὶ τὸ ἔσω πάροδον
through the breadth of-the wound the to the inside passage
λογιζόμενος. Ἡ γὰρ εἴσοδον χειρὸς ἀνθρωπίνης χωρήσασα
reckoning the for entrance of-hand human having-admitted
πληγὴ, πόσον ἐντὸς τοῦ βάθους γεγενῆσθαι τὸν σίδηρον
wound how-far within the depth to-have-been the iron
ὑποδείκνυσιν; Εἰ οὖν οὗτος ἐγήγερται, εὔκολον ἂν εἴη
shows if then this(-one) has-been-raised easy — would-be
τὸ ἀποστολικὸν ἐπιφθέγξασθαι· «Πῶς λέγουσί τινες, ὅτι
the apostolic(-word) to-utter how say some that

ἀνάστασις νεκρῶν οὐκ ἔστιν;» Ἐπειδὴ τοίνυν πᾶσα μὲν
resurrection of-(the)-dead not is since therefore every indeed
πρόῤῥησις τοῦ Κυρίου διὰ τῆς τῶν γεγονότων
prediction of-the Lord through the of-the(-things) having-happened
μαρτυρίας ἀληθὴς ἐπιδείκνυται, τοῦτο δὲ οὐ λόγῳ
testimony true is-shown this and not by-word
μεμαθήκαμεν μόνον, ἀλλὰ καὶ ἐξ αὐτῶν τῶν ἐπὶ τὴν
we-have-learned only but also from the-very the(-ones) to the
ζωὴν ἐξ ἀναστάσεως ἐπανελθόντων, ἔργῳ τὴν ἀπόδειξιν
life from resurrection having-returned in-deed the proof
τῆς ἐπαγγελίας ἐλάβομεν· τίς ὑπολείπεται τοῖς μὴ
of-the promise we-received what remains to-the(-ones) not
πιστεύουσιν ἀφορμή; Οὐκ, Ἔῤῥωσθε, φράσαντες τοῖς
believing (as)-pretext not farewell having-said to-the(-ones)
διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης παρακρουομένοις
through the philosophy and empty deceit misleading
τὴν ἀκατάσκευον πίστιν, ψιλῆς ἐξόμεθα τῆς ὁμολογίας;
the unfabricated faith bare we-will-hold the confession
μαθόντες ἐν ὀλίγῳ διὰ τοῦ Προφήτου τὸν τρόπον
having-learned in brief through the Prophet the manner
τῆς χάριτος, δι᾽ ὧν φησιν· «Ἀντανελεῖς τὸ
of-the grace through which(-words) he-says you-will-take-away the
πνεῦμα αὐτῶν, καὶ ἐκλείψουσι, καὶ εἰς τὸν χοῦν
breath of-them and they-will-fail and into the dust
αὐτῶν ἐπιστρέψουσιν. Ἐξαποστελεῖς τὸ Πνεῦμά σου, καὶ
of-them they-will-return you-will-send-forth the Spirit your and
κτισθήσονται, καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς.» Ὅτε
they-will-be-created and you-will-renew the face of-the earth when
καὶ εὐφραίνεσθαι τὸν Κύριον ἐπὶ τοῖς ἔργοις αὐτοῦ λέγει,
also to-rejoice the Lord in the works his he-says

ἐκλειπόντων τῶν ἁμαρτωλῶν ἀπὸ τῆς γῆς. Πῶς γάρ τις
failing the sinners from the earth how for anyone
ἐξ ἁμαρτίας ὀνομασθήσεται, τῆς ἁμαρτίας οὐκ οὔσης;
from sin will-be-named the sin not being

XXVI · THE RESURRECTION NOT BEYOND REASON

Some point to bodies burned, eaten by beasts or by fish that men then eat. Gregory answers that every part returns to its kindred element but stays within the world, which is in God's hand; nothing in it escapes his knowledge.

1 Ἀλλ' εἰσί τινες, οἳ διὰ τὴν τῶν ἀνθρωπίνων λογισμῶν
but there-are some who because-of the of-the human reasonings
ἀτονίαν, πρὸς τὰ ἡμέτερα μέτρα τὴν θείαν δύναμιν
feebleness by the our measures the divine power
κρίνοντες, τὸ ἡμῖν ἀχώρητον οὐδὲ Θεῷ δυνατὸν εἶναι
judging the(-thing) to-us incomprehensible not-even for-God possible to-be
κατασκευάζουσι. Δεικνύουσι γὰρ τῶν τε ἀρχαίων νεκρῶν
maintain they-point-out for the both of-old dead
τὸν ἀφανισμὸν, τῶν τε διὰ πυρὸς ἀποτεφρωθέντων
the disappearance of-the(-ones) and through fire burned-to-ash
τὰ λείψανα, καὶ ἔτι πρὸς τούτοις τὰ σαρκοβόρα τῶν
the remains and still besides these the flesh-eating of-the
ζώων τῷ λόγῳ προφέρουσι, καὶ τὸν ἰχθὺν τῷ ἰδίῳ
animals to-the argument they-bring-forward and the fish into-the own
σώματι τὴν σάρκα τοῦ ναυαγήσαντος ἀναλαβόντα, καὶ
body the flesh of-the shipwrecked having-taken-up and
τοῦτον πάλιν τροφὴν ἀνθρώπων γενόμενον, καὶ εἰς τὸν
this again food of-men having-become and into the
τοῦ βεβρωκότος ὄγκον μετακεχωρηκότα διὰ τῆς
of-the(-one) having-eaten bulk having-passed through the

πέψεως. Καὶ πολλὰ τοιαῦτα μικροπρεπῆ, καὶ τῆς μεγάλης
digestion and many such petty(-things) and of-the great
τοῦ Θεοῦ δυνάμεως καὶ ἐξουσίας ἀνάξια, ἐπ᾽ ἀνατροπῇ τοῦ
— of-God power and authority unworthy for (the)-overthrow of-the
δόγματος διεξέρχονται· ὡς οὐ δυναμένου τοῦ Θεοῦ πάλιν
doctrine they-go-through as not being-able — God again
διὰ τῶν αὐτῶν ὁδῶν, δι᾽ ἀναλύσεως ἀποκαταστῆσαι
through the same ways through dissolution to-restore
τῷ ἀνθρώπῳ τὸ ἴδιον. Ἀλλ᾽ ἡμεῖς ἐν ὀλίγῳ τὰς μακρὰς
to-the man the own but we in brief the long
αὐτῶν τῆς λογικῆς ματαιότητος περιδρομὰς ὑποτεμνώμεθα,
their of-the logical vanity circuits let-us-cut-short
ὁμολογοῦντες τὴν μὲν διάλυσιν τοῦ σώματος εἰς τὰ
confessing the indeed dissolution of-the body into the(-things)
ἐξ ὧν συνέστηκε, γίνεσθαι, καὶ οὐ μόνον τὴν γῆν
from which it-was-constituted to-come-about and not only the earth
κατὰ τὸν θεῖον λόγον εἰς τὴν γῆν ἀναλύεσθαι· ἀλλὰ
according-to the divine word into the earth to-be-dissolved but
καὶ τὸν ἀέρα, καὶ τὸ ὑγρὸν προσχωρεῖν τῷ ὁμοφύλῳ,
also the air and the moist to-go-over to-the kindred
καὶ ἑκάστου τῶν ἐν ἡμῖν πρὸς τὸ συγγενὲς τὴν
and of-each of-the(-things) in us to the akin the
μεταχώρησιν γίγνεσθαι, κἂν τοῖς σαρκοβόροις ὀρνέοις,
passing to-come-about even-if with-the flesh-eating birds
κἂν τοῖς ὠμοτάτοις θηρίοις ἀναμιχθῇ τὸ ἀνθρώπινον
even-if with-the most-savage beasts be-mixed the human
σῶμα διὰ τῆς βρώσεως, κἂν ὑπὸ τὸν ὀδόντα τῶν
body through the eating even-if under the tooth of-the
ἰχθύων ἔλθῃ, κἂν εἰς ἀτμοὺς καὶ κόνιν μεταβληθῇ τῷ
fishes it-come even-if into vapors and dust it-be-changed by-the
πυρί. Ὅπου δ᾽ ἄν τις καθ᾽ ὑπόθεσιν περιενέγκῃ τῷ λόγῳ
fire wherever but — one by supposition carry-about in-the argument

τὸν ἄνθρωπον, ἐντὸς τοῦ κόσμου πάντως ἐστί· τοῦτον δὲ
the man within the world wholly he-is this and
τῇ χειρὶ τοῦ Θεοῦ περικρατεῖσθαι, ἡ θεόπνευστος διδάσκει
by-the hand — of-God to-be-held the God-inspired teaches
φωνή. Εἰ οὖν σύ τι τῶν ἐν τῇ σῇ παλάμῃ οὐκ
voice if then you anything of-the(-things) in the your palm not
ἀγνοεῖς, ἆρ' οἴει τῆς σῆς δυνάμεως ἀτονωτέραν
are-ignorant-of then do-you-think than-the your power feebler
εἶναι τὴν τοῦ Θεοῦ γνῶσιν, ὡς μὴ ἂν ἐξευρεῖν τῶν
to-be the — of-God knowledge so-that not — to-find-out of-the(-things)
ἐμπεριεχομένων ὑπὸ τῆς θείας σπιθαμῆς τὴν ἀκρίβειαν;
contained by the divine span the exactness

XXVII · EACH ONE'S OWN RESTORED

The soul knows its own elements, as a common herd is sorted to its owners by habit and marks. Such marks stay with the soul after death, as Lazarus and the rich man were known in Hades, and the body's form persists through growth, age, and disease, as in Naaman. That form stays as a seal's impression in the soul and draws back what fits it, as scattered quicksilver runs together and seeds draw their own food from common moisture. So the resurrection gathers each body from the common stock.

1 Ἀλλὰ τυχὸν πρὸς τὰ στοιχεῖα τοῦ παντὸς βλέπων,
but perhaps to the elements of-the universe looking
δύσκολον οἴει τοῦ ἐν ἡμῖν ἀέρος πρὸς τὸ συγγενὲς
difficult you-think the in us air into the kindred
στοιχεῖον ἀναχεθέντος, καὶ τοῦ θερμοῦ τε καὶ ὑγροῦ, καὶ
element having-been-poured-back and the hot both and moist and
τοῦ γεώδους ὡσαύτως τοῖς ὁμοφύλοις ἐγκαταμιχθέντων,
the earthy likewise with-the kindred having-been-mixed-in

πάλιν ἐκ τοῦ κοινοῦ τὸ οἰκεῖον ἐπὶ τὸ ἴδιον ἀναδραμεῖν.
again from the common the proper into the own to-run-back
Εἶτα οὐ λογίζῃ διὰ τῶν ἀνθρωπίνων ὑποδειγμάτων,
then not do-you-reckon through the human examples
τὸ μηδὲ τοῦτο τῆς θείας δυνάμεως ὑπερβαίνειν τοὺς
the not-even this of-the divine power to-exceed the
ὅρους; Εἶδές που πάντως ἐν ταῖς ἀνθρωπίναις
limits you-have-seen somewhere surely in the human
οἰκήσεσι κοινὴν ἀγέλην ζώων τινῶν, ἐκ κοινοῦ
dwellings (a)-common herd of-animals some from (the)-common
συνισταμένην. Ἀλλ' ὅταν πάλιν πρὸς τοὺς κεκτημένους
formed but when again to the owners
αὐτὴ καταμερίζηται, ἥ τε πρὸς τοὺς οἴκους συνήθεια,
it be-divided the both to the houses habit
καὶ τὰ ἐπικείμενα σημεῖα τὸ ἴδιον ἑκάστῳ ἀποκαθίστησι.
and the set-on marks the own to-each restore
Τοιοῦτόν τι καὶ περὶ σεαυτὸν ἐννοῶν, οὐχ ἁμαρτήσεις
such something also about yourself considering not you-will-miss
τοῦ πρέποντος. Φυσικῇ γάρ τινι σχέσει καὶ στοργῇ πρὸς
the fitting by-natural for some relation and affection toward
τὸ συνοικῆσαν σῶμα τῆς ψυχῆς διακειμένης, ἔστι τις
the dwelling-with body the soul being-disposed there-is some
κατὰ τὸ λεληθὸς αὐτῇ διὰ τῆς συνανακράσεως τοῦ
in the hidden(-way) for-it through the blending of-the
οἰκείου σχέσις τε καὶ ἐπίγνωσις, οἷον σημείων τινῶν παρὰ
own relation both and recognition as-if marks some by
τῆς φύσεως ἐπικειμένων, δι' ὧν ἡ κοινότης ἀσύγχυτος
the nature set-on through which the commonness unconfused
μένει διακρινομένη τοῖς ἰδιάζουσι. Τῆς τοίνυν ψυχῆς τὸ
remains being-distinguished by-the peculiar the therefore soul the
συγγενές τε καὶ ἴδιον ἐφ' ἑαυτὴν πάλιν ἑλκούσης, τίς
akin both and own to itself again drawing what

πόνος, εἰπέ μοι, τῇ θείᾳ δυνάμει κωλῦσαι τῶν οἰκείων
toil tell me for-the divine power to-hinder of-the own(-parts)
τὴν συνδρομὴν, ἀῤῥήτῳ τινὶ τῇ τῆς φύσεως ὁλκῇ πρὸς
the concourse by-unspeakable some the of-the nature drawing toward
τὸ ἴδιον ἐπειγομένων; Τὸ γὰρ ἐπιδιαμένειν τινὰ τῇ ψυχῇ,
the own hastening the for to-remain some with-the soul
καὶ μετὰ τὴν διάλυσιν, σημεῖα τοῦ ἡμετέρου συγκρίματος,
even after the dissolution marks of-the our compound
δείκνυσιν ὁ κατὰ τὸν ᾅδην διάλογος, τῶν μὲν
shows the(-one) in — Hades dialogue the indeed
σωμάτων τῷ τάφῳ παραδοθέντων, γνωρίσματος δέ τινος
bodies to-the tomb having-been-handed-over (a)-token but some
σωματικοῦ ταῖς ψυχαῖς παραμείναντος, δι' οὗ καὶ ὁ
bodily to-the souls having-remained through which both —
Λάζαρος ἐγνωρίζετο, καὶ οὐκ ἠγνοεῖτο ὁ πλούσιος. Οὐκοῦν
Lazarus was-recognized and not was-unknown the rich(-man) therefore
οὐδὲν ἔξω τοῦ εἰκότος ἐστὶ, πάλιν πιστεύειν ἐκ τοῦ κοινοῦ
nothing outside the likely is again to-believe from the common
πρὸς τὸ ἴδιον τὴν ἀνάλυσιν γίνεσθαι τῶν ἀνισταμένων
to the own the return to-come-about of-the rising
σωμάτων, καὶ μάλιστά γε τῷ φιλοπονώτερον τὴν
bodies and especially at-least for-the(-one) more-laboriously the
φύσιν ἡμῶν κατεξετάζοντι. Οὔτε γὰρ δι' ὅλου ἐν ῥύσει
nature our examining neither for through whole in flux
καὶ μεταβολῇ τὸ ἡμέτερον. Ἡ γὰρ ἂν ἄληπτον ἦν
and change (is)-the our truly for — ungraspable it-would-be
καθόλου τῷ μηδεμίαν στάσιν ἔχειν ἐκ φύσεως· ἀλλὰ
altogether by-the no stability to-have by nature but
κατὰ τὸν ἀκριβέστερον λόγον, τὸ μέν τι ἕστηκε
according-to the more-exact account the(-part) indeed something stands
τῶν ἐν ἡμῖν, τὸ δὲ δι' ἀλλοιώσεως πρόεισιν.
of-the(-parts) in us the(-part) and through alteration advances

Ἀλλοιοῦται μὲν γὰρ δι᾽ αὐξήσεώς τε καὶ μειώσεως τὸ
is-altered indeed for through growth both and diminution the
σῶμα, οἷον ἱμάτιά τινα, τὰς καθεξῆς ἡλικίας μετενδυόμενον.
body like garments some the successive ages putting-on
Ἕστηκε δὲ διὰ πάσης τροπῆς ἀμετάβλητον ἐφ᾽ ἑαυτοῦ
stands and through all change unchanged in itself
τὸ εἶδος, τῶν ἅπαξ ἐπιβληθέντων αὐτῷ παρὰ τῆς φύσεως
the form the once laid-on it by the nature
σημείων οὐκ ἐξιστάμενον, ἀλλὰ πάσαις ταῖς κατὰ τὸ
marks not departing-from but in-all the in the
σῶμα τροπαῖς μετὰ τῶν ἰδίων ἐμφαινόμενον γνωρισμάτων.
body changes with the own appearing tokens
Ὑπεξαιρείσθω δὲ τοῦ λόγου ἡ ἐκ πάθους ἀλλοίωσις,
let-be-excepted and from-the argument the from passion alteration
ἡ τῷ εἴδει ἐπισυμβαίνουσα· οἷον γάρ τι προσωπεῖον
the(-one) to-the form supervening like for some mask
ἀλλότριον ἡ κατὰ τὴν νόσον ἀμορφία διαλαμβάνει τὸ
alien the from the disease disfigurement takes-hold-of the
εἶδος, ἧς τῷ λόγῳ περιαιρεθείσης, καθάπερ ἐπὶ
form which by-the word being-removed as in-the(-case-of)
Νεεμὰν τοῦ Σύρου, ἢ ἐπὶ τῶν κατὰ τὸ Εὐαγγέλιον
Naaman the Syrian or in-the(-case-of) the(-ones) in the Gospel
ἱστορηθέντων, πάλιν τὸ κεκρυμμένον ὑπὸ τοῦ πάθους
recorded again the hidden by the passion
εἶδος, διὰ τῆς ὑγείας ἐν τοῖς ἰδίοις ἀνεφάνη γνωρίσμασι.
form through the health in the own appeared tokens
Τῷ τοίνυν θεοειδεῖ τῆς ψυχῆς οὐ τὸ ῥέον ἐν τῇ ἀλλοιώσει 2
to-the therefore godlike(-part) of-the soul not the flowing in the alteration
καὶ μεθιστάμενον, ἀλλὰ τὸ μόνιμόν τε καὶ ὡσαύτως ἔχον
and changing but the stable both and alike being
ἐν τῷ καθ᾽ ἡμᾶς συγκρίματι, τούτῳ προσφύεται. Καὶ
in the among us compound to-this grows-onto and

ἐπειδὴ τὰς κατὰ τὸ εἶδος διαφορὰς αἱ ποιαὶ τῆς κράσεως
since the in the form differences the particular of-the temperament
παραλλαγαὶ μεταμορφοῦσιν, ἡ δὲ κρᾶσις οὐκ ἄλλη τις
variations transform the and temperament not other any
παρὰ τὴν τῶν στοιχείων μίξιν ἐστὶ, στοιχεῖα δέ φαμεν
beside the of-the elements mixture is elements and we-call
τὰ τῇ κατασκευῇ τοῦ παντὸς ὑποκείμενα, δι' ὧν
the(-things) to-the construction of-the universe underlying through which
καὶ τὸ ἀνθρώπινον συνέστηκε σῶμα, ἀναγκαίως τοῦ εἴδους
also the human is-constituted body necessarily the form
οἷον ἐκμαγείῳ σφραγίδος τῇ ψυχῇ παραμείναντος,
as in-(an)-impression of-(a)-seal in-the soul remaining
οὐδὲ τὰ ἐναπομαξάμενα τῇ σφραγῖδι τὸν τύπον ὑπ'
not-even the(-things) impressed by-the seal the stamp by
αὐτῆς ἀγνοεῖται, ἀλλ' ἐν τῷ καιρῷ τῆς ἀναστοιχειώσεως
it are-unknown but at the time of-the re-elementing
ἐκεῖνα δέχεται πάλιν πρὸς ἑαυτὴν, ἅπερ ἂν ἐναρμόσῃ τῷ
those it-receives again to itself which — fit the
τύπῳ τοῦ εἴδους· ἐναρμόσειε δὲ πάντως ἐκεῖνα, ὅσα
stamp of-the form would-fit and wholly those as-many-as
κατ' ἀρχὰς ἐνετυπώθη τῷ εἴδει. Οὐκοῦν οὐδὲν ἔξω τοῦ
at (the)-beginning were-stamped on-the form therefore nothing outside the
εἰκότος ἐστὶ, πάλιν ἐκ τοῦ κοινοῦ πρὸς τὸ καθέκαστον
likely is again from the common to the individual
ἐπαναλύειν τὸ ἴδιον. Λέγεται δὲ καὶ τὴν ὑδράργυρον
to-return the own it-is-said and also the quicksilver
προχεθεῖσαν τοῦ περιέχοντος, καθ' ὑπτίου τινὸς καὶ
poured-out from-the containing(-vessel) on level some and
κονιορτώδους χωρίου, εἰς λεπτὰ σφαιρωθεῖσαν, κατὰ
dusty ground into small(-drops) made-spherical over
τὴν γῆν διασκίδνασθαι, πρὸς οὐδὲν τῶν ἐπιτυχόντων
the earth to-scatter with nothing of-the(-things) chanced-upon

ἐμμιγνυμένην. Εἰ δέ τις πάλιν τὸ πολλαχῆ
mingling if but someone again the(-thing) in-many-places
κατεσπαρμένον εἰς ἓν συναγείρειεν, αὐτομάτως ἀναχεῖσθαι
scattered into one should-gather of-itself to-flow
πρὸς τὸ ὁμόφυλον, οὐδενὶ μέσῳ πρὸς τὴν οἰκείαν μίξιν
to the kindred by-no intermediary toward the own mixture
διειργομένην. Τοιοῦτόν τι χρῆναι νομίζω καὶ περὶ τὸ
being-separated such something it-is-needful I-think also about the
ἀνθρώπινον σύγκριμα διανοεῖσθαι· εἰ μόνον γένοιτο παρὰ
human compound to-understand if only should-come from
τοῦ Θεοῦ τὸ ἐνδόσιμον, αὐτομάτως τὰ κατάλληλα μέρη
— God the signal of-themselves the suitable parts
τοῖς οἰκείοις ἐπανακίρνασθαι, μηδεμιᾶς ἐργωδίας τῷ
with-the own to-be-blended-again no labor for-the(-one)
ἀναστοιχειοῦντι τὴν φύσιν διὰ τούτων ἐγγινομένης. Καὶ
re-elementing the nature through these arising and
γὰρ ἐπὶ τῶν ἐν τῇ γῇ φυομένων, οὐδένα πόνον ὁρῶμεν
for in the(-things) in the earth growing no toil we-see
τῆς φύσεως ἐπὶ τὸν πυρὸν, ἢ τὴν κέγχρον, ἢ ἄλλο τι
of-the nature in the wheat or the millet or other any
τῶν σιτηρῶν ἢ χεδροπῶν σπερμάτων, ἐν τῷ μεταβάλλειν
of-the cereal or leguminous seeds in the to-change
εἰς καλάμην καὶ ἀθέρικας καὶ ἀστάχυας. Ἀπραγματεύτως
into stalk and awns and ears effortlessly
γὰρ κατὰ τὸ αὐτόματον ἡ κατάλληλος τροφὴ ἐκ
for by the spontaneous(-way) the suitable food from
τοῦ κοινοῦ πρὸς τὴν ἑκάστου τῶν σπερμάτων ἰδιότητα
the common to the of-each of-the seeds property
μεταβαίνει. Εἰ οὖν κοινῆς πᾶσι τοῖς φυομένοις τῆς ἰκμάδος
passes if then common to-all to-the growing(-things) the moisture
ὑποκειμένης, ἕκαστον τῶν δι' αὐτῆς τρεφομένων
underlying each of-the(-things) through it nourished

τὸ κατάλληλον ἔσπασεν εἰς τὴν τοῦ οἰκείου προσθήκην·
the suitable drew for the of-the own increase
τί καινὸν, εἰ καὶ ἐν τῷ τῆς ἀναστάσεως λόγῳ παρ'
what (is)-new if also in the of-the resurrection account by
ἑκάστου τῶν ἀνισταμένων, καθὼς ἐπὶ τῶν σπερμάτων,
each of-the(-ones) rising as in the seeds
συμβαίνει οὕτως γίνεσθαι τὴν τοῦ οἰκείου ὁλκήν; Ὥστε
it-happens thus to-come-about the of-the own drawing so-that
ἐξ ἁπάντων δυνατὸν εἶναι μαθεῖν, μηδὲν ἔξω τῶν
from all(-things) possible (it)-is to-learn nothing outside the(-things)
τῇ πείρᾳ γνωριζομένων τὸ κήρυγμα περιέχειν τῆς
by-the experience known the preaching to-contain of-the
ἀναστάσεως. Καίτοιγε τὸ γνωριμώτατον τῶν ἡμετέρων
resurrection and-yet the most-familiar of-the our(-things)
ἐσιωπήσαμεν, αὐτὴν λέγω τὴν πρώτην τῆς συστάσεως
we-have-passed-over-in-silence itself I-mean the first of-the constitution
ἡμῶν ἀφορμήν. Τίς γὰρ οὐκ οἶδε τὴν θαυματοποιίαν τῆς
our starting-point who for not knows the wonder-working of-the
φύσεως, τί λαβοῦσα ἡ μητρῴα νηδὺς, τί ἀπεργάζεται;
nature what having-received the mother's womb what it-produces
Ἢ οὐχ ὁρᾷς ὅπως ἁπλοῦν τρόπον τινὰ, καὶ ὁμοιομερές
or not do-you-see how simple in-manner some and homogeneous
ἐστι τὸ εἰς ἀφορμὴν τῆς συστάσεως τοῦ σώματος
is the(-thing) for (the)-starting-point of-the constitution of-the body
τοῖς σπλάγχνοις καταβαλλόμενον; τὴν δὲ ποικιλίαν τοῦ
into-the womb cast the but variety of-the
κατασκευαζομένου συγκρίματος τίς λόγος ἐκδιηγήσεται; Τίς
being-constructed compound what word will-narrate who
δ' ἂν μὴ τῇ κοινῇ φύσει τὸ τοιοῦτον μαθὼν, δυνατὸν
and — not from-the common nature the such(-thing) having-learned possible
ἡγήσαιτο τὸ γινόμενον, ὅτι τὸ βραχύ τε καὶ ἀντ'
would-consider the(-thing) happening that the small(-thing) both and for

οὐδενὸς ἐκεῖνο τοῦ τοσούτου πράγματός ἐστιν ἀρχή;
nothing that of-the so-great thing is (the)-beginning
μέγα δέ φημι, οὐ μόνον εἰς τὴν κατὰ τὸ σῶμα βλέπων
great and I-say not only to the according-to the body looking
διάπλασιν, ἀλλ' ὃ πρὸ τούτου θαυμάζειν ἄξιον, αὐτὴν
formation but what before this to-wonder-at (is)-worthy itself
λέγω τὴν ψυχὴν, καὶ τὰ περὶ αὐτὴν θεωρούμενα.
I-mean the soul and the(-things) about it contemplated

XXVIII · NEITHER BEFORE NOR AFTER THE BODY

Some say souls lived before bodies and fell into them; others that the body came first. Gregory rejects the first as the Greeks' transmigration, which sinks the soul through beasts and plants to nothing and makes the life of a bush better than the bodiless life, and the second as making the soul the clay's servant. The truth lies between: souls did not fall from the heavens, nor was a clay statue formed first.

Τάχα γὰρ οὐκ ἔξω τῆς προκειμένης ἡμῖν πραγματείας 1
perhaps for not outside the proposed to-us treatise
ἐστὶ, τὸ διεξετάσαι τὸ ἀμφιβαλλόμενον ἐν ταῖς
is the to-examine the(-thing) disputed in the
ἐκκλησίαις περὶ ψυχῆς τε καὶ σώματος. Τοῖς μὲν γὰρ
churches about soul both and body to-the(-ones) indeed for
τῶν πρὸ ἡμῶν δοκεῖ, οἷς ὁ Περὶ τῶν ἀρχῶν
of-the(-ones) before us it-seems by-whom the on the first-principles
ἐπραγματεύθη λόγος, καθάπερ τινὰ δῆμον ἐν ἰδιαζούσῃ
was-treated account as-if some people in peculiar
πολιτείᾳ τὰς ψυχὰς προϋφεστάναι λέγειν. Προκεῖσθαι δὲ
commonwealth the souls pre-exist to-say to-be-set-before and
κἀκεῖ τά τε τῆς κακίας καὶ τῆς ἀρετῆς ὑποδείγματα.
there-too the(-things) both of-the vice and of-the virtue examples

Καὶ παραμένουσαν μὲν ἐν τῷ καλῷ τὴν ψυχὴν, τῆς
and remaining indeed in the good the soul from-the
πρὸς τὸ σῶμα συμπλοκῆς μένειν ἀπείρατον· εἰ δὲ καὶ
with the body union to-remain inexperienced if but also
ἀποῤῥυῇ τῆς τοῦ ἀγαθοῦ μετουσίας, πρὸς τὸν τῇδε βίον
it-flow-away from-the of-the good sharing to the here life
κατολισθαίνειν, καὶ οὕτως ἐν σώματι γίνεσθαι. Ἕτεροι
to-slip-down and so in (a)-body to-come-to-be others
δὲ τῇ κατὰ τὸν Μωσέα τάξει τῆς κατασκευῆς τοῦ
and by-the according-to — Moses order of-the making of-the
ἀνθρώπου προσέχοντες, δευτέραν εἶναι τὴν ψυχὴν τοῦ
man attending second to-be the soul than-the
σώματος κατὰ τὸν χρόνον φασίν. Ἐπειδὴ πρῶτον λαβὼν
body in the time they-say since first having-taken
ὁ Θεὸς χοῦν ἀπὸ τῆς γῆς, ἔπλασε τὸν ἄνθρωπον· εἶθ'
— God dust from the earth formed the man then
οὕτως ἐψύχωσε διὰ τοῦ ἐμφυσήματος. Καὶ τούτῳ τῷ
so ensouled(-him) through the in-breathing and by-this the
λόγῳ προτιμοτέραν ἀποδεικνύουσι τῆς ψυχῆς τὴν σάρκα,
reasoning more-honorable they-show than-the soul the flesh
τῆς ἐπεισκρινομένης τὴν προδιαπεπλασμένην.
than-the(-one) brought-in the(-one) formed-before
Λέγουσι γὰρ διὰ τὸ σῶμα τὴν ψυχὴν γενέσθαι, ὡς
they-say for because-of the body the soul to-have-come-to-be so-that
ἂν μὴ ἄπνουν τε καὶ ἀκίνητον εἴη τὸ πλάσμα. Πᾶν
— not breathless both and motionless might-be the creature all
δὲ τὸ διά τι γινόμενον, ἀτιμότερον πάντως
and the(-thing) for-the-sake-of something coming-to-be less-honored wholly
ἐστὶ τοῦ δι' ὃ γίνεται. Καθὼς τὸ Εὐαγγέλιον
is than-the(-thing) for which it-comes-to-be as the Gospel
λέγει, ὅτι πλεῖόν ἐστι τῆς τροφῆς ἡ ψυχὴ, καὶ τὸ σῶμα
says that more is than-the food the soul and the body

τοῦ ἐνδύματος, διότι τούτων ἕνεκεν ἐκεῖνα. Οὐ γὰρ
than-the clothing because of-these for-the-sake those(-are) not for
διὰ τὴν τροφὴν ἡ ψυχὴ, οὐδὲ τοῦ ἐνδύματος χάριν
because-of the food (is)-the soul nor of-the clothing for-the-sake
κατεσκευάσθη τὰ σώματα, ἀλλὰ τούτων ὄντων, ἐκεῖνα
were-made the bodies but these being those(-things)
διὰ τὴν χρείαν προσεξηυρέθη. Ἐπεὶ οὖν ἐν ἀμφοτέραις ταῖς
for the need were-devised-besides since then in both the
ὑπολήψεσιν ὁ λόγος ὑπαίτιος, τῶν τε προβιοτεύειν
suppositions the account (is)-blameworthy of-the(-ones) both to-pre-live
τὰς ψυχὰς ἐν ἰδίᾳ τινὶ καταστάσει μυθολογούντων,
the souls in own some condition fabling
καὶ τῶν ὑστέρας τῶν σωμάτων κατασκευάζεσθαι
and of-the(-ones) later than-the bodies to-be-made
νομιζόντων· ἀναγκαῖον ἂν εἴη μηδὲν τῶν
thinking necessary — it-would-be none of-the(-things)
λεγομένων ἐν τοῖς δόγμασι περιδεῖν ἀνεξέταστον. Ἀλλὰ τὸ
said in the doctrines to-overlook unexamined but the
μὲν δι' ἀκριβείας τοὺς ἑκατέρωθεν γυμνάζειν λόγους, καὶ
indeed with exactness the on-each-side to-exercise arguments and
πάσας ἐκκαλύπτειν τὰς ἐγκειμένας ἀτοπίας ταῖς ὑπολήψεσι,
all to-uncover the lying-in absurdities in-the suppositions
μακροῦ ἂν δέοιτο καὶ χρόνου καὶ λόγου· δι' ὀλίγων
long — would-need both time and discourse through few
δὲ, καθώς ἐστι δυνατὸν, ἑκάτερον τῶν εἰρημένων
but as is possible each of-the(-things) said
ἐπισκεψάμενοι πάλιν τῶν προκειμένων ἀντιληψόμεθα. Οἱ
having-examined again of-the proposed(-matters) we-will-take-hold the(-ones)
τῷ προτέρῳ παριστάμενοι λόγῳ, καὶ πρεσβυτέραν τῆς
by-the former siding-with account and older than-the
ἐν σαρκὶ ζωῆς τὴν πολιτείαν τῶν ψυχῶν δογματίζοντες, οὔ
in flesh life the commonwealth of-the souls teaching not

μοι δοκοῦσι τῶν Ἑλληνικῶν καθαρεύειν δογμάτων, τῶν
to-me seem from-the Greek to-be-clean doctrines the(-ones)
περὶ τῆς μετενσωματώσεως αὐτοῖς μεμυθολογημένων.
about the transmigration by-them fabled
Εἰ γάρ τις ἀκριβῶς ἐξετάσειε, πρὸς τοῦτο κατὰ πᾶσαν
if for someone exactly should-examine to this of all
ἀνάγκην τὸν λόγον αὐτοῖς εὑρήσει κατασυρόμενον, ὅν
necessity the account of-them he-will-find dragged-down which
φασί τινα τῶν παρ᾽ ἐκείνοις σοφῶν εἰρηκέναι, ὅτι ἀνὴρ
they-say one of-the among them wise(-men) to-have-said that (a)-man
γέγονεν ὁ αὐτὸς, καὶ γυναικὸς σῶμα μετημφιάσατο, καὶ
became the same(-one) and of-woman body put-on and
μετ᾽ ὀρνέων ἀνέπτη, καὶ θάμνος ἔφυ, καὶ τὸν ἔνυδρον
with birds flew-up and (a)-bush grew and the water-dwelling
ἔλαχε βίον. Οὐ πόῤῥω τῆς ἀληθείας κατά γε
obtained life not far from-the truth according-to at-least
τὴν ἐμὴν κρίσιν φερόμενος, ὁ περὶ αὐτοῦ ταῦτα
the my judgment going the(-one) about himself these-things
λέγων. Ὄντως γὰρ βατράχων τινῶν ἢ κολοιῶν φλυαρίας,
saying really for of-frogs some or jackdaws babblings
ἢ ἀλογίας ἰχθύων, ἢ δρυῶν ἀναισθησίας ἄξια τὰ
or irrationality of-fishes or of-oaks insensibility worthy (are)-the
τοιαῦτα δόγματα, τὸ μίαν ψυχὴν λέγειν διὰ τοσούτων
such doctrines the one soul to-say through so-many
ἐλθεῖν. Τῆς δὲ τοιαύτης ἀτοπίας αὕτη ἐστὶν ἡ αἰτία,
to-have-come of-the and such absurdity this is the cause
τὸ προϋφεστάναι τὰς ψυχὰς οἴεσθαι. Δι᾽ ἀκολούθου
the to-pre-exist the souls to-think through consequence
γὰρ ἡ ἀρχὴ τοῦ τοιούτου δόγματος ἐπὶ τὸ προσεχές
for the beginning of-the such doctrine to the next
τε καὶ παρακείμενον τὸν λόγον προάγουσα, μέχρι
both and adjacent the argument leading as-far-as

τούτου τερατευομένη διέξεισιν. Εἰ γὰρ διά τινος κακίας
this telling-marvels it-passes if for through some vice
ἀποσπασθεῖσα τῆς ὑψηλοτέρας ἡ ψυχὴ πολιτείας, μετὰ
torn-away from-the higher the soul commonwealth after
τὸ (καθώς φασιν) ἅπαξ γεύσασθαι τοῦ σωματικοῦ βίου,
the as they-say once to-have-tasted the bodily life
πάλιν ἄνθρωπος γίνεται, ἐμπαθέστερος δὲ πάντως ὁ ἐν
again (a)-man becomes more-passionate and wholly the in
σαρκὶ βίος ὁμολογεῖται παρὰ τὸν ἀΐδιον καὶ ἀσώματον·
flesh life is-agreed than the everlasting and bodiless
ἀνάγκη πᾶσα τὴν ἐν τῷ τοιούτῳ γινομένην βίῳ, ἐν ᾧ
necessity all the(-soul) in the such coming-to-be life in which
πλείους αἱ πρὸς τὸ ἁμαρτάνειν εἰσὶν ἀφορμαί, ἐν πλείονί τε
more(-are) the toward the to-sin are starting-points in greater both
κακίᾳ γενέσθαι, καὶ ἐμπαθέστερον ἢ πρότερον διατεθῆναι·
vice to-come and more-passionately than before to-be-disposed
ἀνθρωπίνης δὲ ψυχῆς πάθος, ἡ πρὸς τὸ ἄλογόν ἐστιν
of-human and soul (is)-(a)-passion the toward the irrational is
ὁμοίωσις· τούτῳ δὲ προσοικειωθεῖσαν αὐτὴν, εἰς κτηνώδη
likeness to-this and made-kindred it into brutish
φύσιν μεταῤῥυῆναι· ἅπαξ δὲ διὰ κακίας ὁδεύουσαν, μηδὲ
nature to-flow-over once and through vice traveling not-even
ἐν ἀλόγῳ γενομένην, τῆς ἐπὶ τὸ κακὸν προόδου
in (an)-irrational(-beast) having-come from-the to the evil advance
λῆξαί ποτε. Ἡ γὰρ τοῦ κακοῦ στάσις, ἀρχὴ τῆς
to-cease ever the for of-the evil halt (is)-(the)-beginning of-the
κατ᾽ ἀρετήν ἐστιν ὁρμῆς· ἀρετὴ δὲ ἐν ἀλόγοις
according-to virtue is impulse virtue and among irrational(-beasts)
οὐκ ἔστιν. Οὐκοῦν ἀεὶ πρὸς τὸ χεῖρον ἐξ ἀνάγκης
not is therefore always toward the worse of necessity
ἀλλοιωθήσεται, πάντοτε πρὸς τὸ ἀτιμότερον προϊοῦσα, καὶ
it-will-be-altered always toward the less-honorable advancing and

ἀεὶ τὸ χεῖρον τῆς ἐν ᾗ ἐστι φύσεως ἐξευρίσκουσα.
always the worse than-the in which it-is nature finding
Ὥσπερ δὲ τοῦ λογικοῦ τὸ αἰσθητὸν ὑποβέβηκεν, οὕτω
just-as and the rational the sentient underlies so
καὶ ἀπὸ τούτου ἐπὶ τὸ ἀναίσθητον ἡ μετάπτωσις γίνεται.
also from this to the insentient the change comes-about
2 Ἀλλὰ μέχρι τούτου προϊὼν ὁ λόγος αὐτοῖς, εἰ καὶ ἔξω
but as-far-as this advancing the argument for-them if even outside
τῆς ἀληθείας φέρεται, ἀλλά γε διά τινος ἀκολουθίας τὸ
the truth it-goes but at-least through some sequence the
ἄτοπον ἐξ ἀτόπου μεταλαμβάνει. Τὸ δὲ ἐντεῦθεν ἤδη διὰ
absurd from absurd it-takes-in-turn the and from-here already through
τῶν ἀσυναρτήτων αὐτοῖς τὸ δόγμα μυθοποιεῖται. Ἡ μὲν
the incoherent(-things) for-them the doctrine is-fabled the indeed
γὰρ ἀκολουθία παντελῆ διαφθορὰν τῆς ψυχῆς ὑποδείκνυσιν.
for sequence complete destruction of-the soul shows
Ἡ γὰρ ἅπαξ τῆς ὑψηλῆς πολιτείας ἀπολισθήσασα,
the(-soul) for once from-the lofty commonwealth having-slipped-away
ἐν οὐδενὶ μέτρῳ κακίας στῆναι δυνήσεται, ἀλλὰ διὰ τῆς
in no measure of-vice to-stop will-be-able but through the
πρὸς τὰ πάθη σχέσεως, ἀπὸ μὲν τοῦ λογικοῦ πρὸς τὸ
toward the passions relation from indeed the rational to the
ἄλογον μεταβήσεται· ἀπ᾽ ἐκείνου δὲ πρὸς τὴν τῶν φυτῶν
irrational it-will-pass from that and to the of-the plants
ἀναισθησίαν μετατεθήσεται· τῷ δὲ ἀναισθήτῳ γειτνιᾷ
insensibility it-will-be-transferred to-the and insentient borders
πως τὸ ἄψυχον· τούτῳ δὲ τὸ ἀνύπαρκτον ἕπεται. Ὥστε
somehow the soulless to-this and the non-existent follows so-that
καθόλου διὰ τῆς ἀκολουθίας πρὸς τὸ μὴ ὂν αὐτοῖς
altogether through the sequence to the not being for-them
ἡ ψυχὴ μεταχωρήσει. Οὐκοῦν ἀμήχανος αὐτῇ πάλιν ἐξ
the soul will-pass therefore impossible for-it again of

ἀνάγκης ἔσται ἡ πρὸς τὸ κρεῖττον ἐπάνοδος. Ἀλλὰ μὴν
necessity will-be the to the better return but surely
ἐκ θάμνου ἐπὶ τὸν ἄνθρωπον τὴν ψυχὴν ἐπανάγουσιν.
from (a)-bush to the man the soul they-bring-back
Οὐκοῦν προτιμοτέραν τὴν ἐν θάμνῳ ζωὴν τῆς ἀσωμάτου
therefore more-honorable the in (a)-bush life than-the bodiless
διαγωγῆς ἐκ τούτων ἀποδεικνύουσιν. Δέδεικται γὰρ, ὅτι
way-of-life from these they-show it-has-been-shown for that
ἡ πρὸς τὸ χεῖρον γενομένη πρόοδος τῆς ψυχῆς, πρὸς τὸ
the toward the worse arising advance of-the soul to the
κατώτερον κατὰ τὸ εἰκὸς ὑποβήσεται. Ὑποβέβηκε δὲ τὴν
lower in the likelihood will-descend lies-below and the
ἀναίσθητον φύσιν τὸ ἄψυχον, εἰς ὃ δι' ἀκολουθίας
insentient nature the soulless to which through sequence
ἡ ἀρχὴ τοῦ δόγματος αὐτῶν τὴν ψυχὴν ἄγει. Ἀλλ'
the beginning of-the doctrine their the soul leads but
ἐπειδὴ τοῦτο οὐ βούλονται ἢ τῷ ἀναισθήτῳ τὴν ψυχὴν
since this not they-wish either in-the insentient the soul
ἐγκατακλείουσιν, ἢ εἴπερ ἐντεῦθεν ἐπὶ τὸν ἀνθρώπινον
they-shut-up or if-indeed from-here to the human
αὐτὴν ἐπανάγοιεν βίον, προτιμότερον (καθὼς εἴρηται)
it they-bring-back life more-honorable as has-been-said
τὸν ξυλώδη βίον τῆς πρώτης ἀποδείξουσι καταστάσεως,
the woody life than-the first they-will-show condition
εἴπερ ἐκεῖθεν μὲν ἡ πρὸς κακίαν κατάπτωσις γέγονεν,
if-indeed from-there indeed the toward vice downfall has-come-about
ἐντεῦθεν δὲ ἡ πρὸς ἀρετὴν ἐπάνοδος γίνεται. Οὐκοῦν
from-here but the toward virtue return comes-about therefore
ἀκέφαλός τις καὶ ἀτελὴς ὁ τοιοῦτος διελέγχεται λόγος,
headless some and incomplete the such is-convicted account
ὁ τὰς ψυχὰς ἐφ' ἑαυτῶν πρὸ τῆς ἐν σαρκὶ ζωῆς
the(-one) the souls by themselves before the in flesh life

βιοτεύειν κατασκευάζων, καὶ διὰ κακίας συνδεῖσθαι τοῖς
to-live establishing and through vice to-be-bound to-the
σώμασι. Τῶν δέ γε νεωτέραν τοῦ σώματος τὴν
bodies of-the(-ones) and at-least younger than-the body the
ψυχὴν εἶναι λεγόντων, προκατεσκευάσθη διὰ τῶν
soul to-be saying was-shown-beforehand through the(-things)
κατόπιν ἡ ἀτοπία. Οὐκοῦν ἀπόβλητος ἐπίσης ὁ παρ᾽
after the absurdity therefore rejected equally the from
ἀμφοτέρων λόγος. Διὰ δὲ τοῦ μέσου τῶν ὑπολήψεων
both account through and the middle of-the suppositions
εὐθύνειν οἶμαι δεῖν ἐν ἀληθείᾳ τὸ ἡμέτερον δόγμα. Ἔστι
to-direct I-think one-must in truth the our doctrine is
δὲ τοῦτο, τὸ μήτε κατὰ τὴν Ἑλληνικὴν ἀπάτην ἐν
and this the neither according-to the Greek deceit in
κακίᾳ τινὶ βαρηθείσας τὰς τῷ παντὶ συμπεριπολούσας
vice some weighed-down the with-the universe revolving
ψυχάς, ἀδυναμίᾳ τοῦ συμπαραθέειν τῇ ὀξύτητι τῆς τοῦ
souls by-inability of-the to-run-alongside with-the swiftness of-the of-the
πόλου κινήσεως, ἐπὶ τὴν γῆν καταπίπτειν οἴεσθαι· μηδ᾽
sphere motion onto the earth to-fall to-think nor
αὖ πάλιν οἱονεὶ πήλινον ἀνδριάντα προδιαπλασθέντα
in-turn again as-if (a)-clay statue formed-beforehand
τῷ λόγῳ τὸν ἄνθρωπον, τούτου ἕνεκα τὴν ψυχὴν
by-the account the man of-this for-the-sake the soul
γίνεσθαι λέγειν. Ἧ γὰρ ἂν ἀτιμοτέρα τοῦ πηλίνου
to-come-to-be to-say truly for — less-honorable than-the clay
πλάσματος ἡ νοερὰ φύσις ἀποδειχθείη.
creature the intellectual nature would-be-shown

XXIX · ONE BEGINNING FOR SOUL AND BODY

Soul and body have one beginning: as the ear lies in the seed, the soul is present from conception and shows its powers as the body grows. The seed is warm and alive, and the soul builds itself a fitting dwelling, as a seal fits its own wax.

Ἀλλ' ἑνὸς ὄντος τοῦ ἀνθρώπου, τοῦ διὰ ψυχῆς τε 1
but one being the man the(-one) through soul both
καὶ σώματος συνεστηκότος, μίαν αὐτοῦ καὶ κοινὴν τῆς
and body constituted one his and common of-the
συστάσεως τὴν ἀρχὴν ὑποτίθεσθαι, ὡς ἂν μὴ αὐτὸς
constitution the beginning to-suppose so-that — not he
ἑαυτοῦ προγενέστερός τε καὶ νεώτερος γένοιτο, τοῦ
of-himself earlier both and later might-become the
μὲν σωματικοῦ προτερεύοντος ἐν αὐτῷ, τοῦ δὲ ἑτέρου
indeed bodily preceding in him the and other
ἐφυστερίζοντος. Ἀλλὰ τῇ μὲν προγνωστικῇ τοῦ Θεοῦ
coming-after but by-the indeed foreknowing — of-God
δυνάμει, κατὰ τὸν μικρῷ πρόσθεν ἀποδοθέντα λόγον,
power according-to the a-little before given account
ἅπαν προϋφεστάναι τὸ ἀνθρώπινον πλήρωμα λέγειν,
all to-pre-exist the human fullness to-say
συμμαρτυρούσης εἰς τοῦτο τῆς προφητείας, τῆς λεγούσης
testifying-with to this the prophecy the(-one) saying
εἰδέναι τὰ πάντα τὸν Θεὸν πρὶν γενέσεως αὐτῶν. Ἐν δὲ τῇ
to-know the all(-things) — God before origin their in but the
καθ' ἕκαστον δημιουργίᾳ μὴ προτιθέναι τοῦ ἑτέρου τὸ
according-to each fashioning not to-set-before the other the
ἕτερον, μήτε πρὸ τοῦ σώματος τὴν ψυχὴν, μήτε τὸ ἔμπαλιν·
one neither before the body the soul nor the reverse
ὡς ἂν μὴ στασιάζοι πρὸς ἑαυτὸν ὁ ἄνθρωπος τῇ κατὰ
so-that — not be-at-strife with himself the man by-the according-to

τὸν χρόνον διαφορᾷ μεριζόμενος. Διπλῆς γὰρ τῆς φύσεως
the time difference being-divided twofold for the nature
ἡμῶν νοουμένης, κατὰ τὴν ἀποστολικὴν διδασκαλίαν,
our being-conceived according-to the apostolic teaching
τοῦ τε φαινομένου ἀνθρώπου, καὶ τοῦ κεκρυμμένου· εἰ
the both visible man and the hidden if
τὸ μὲν προϋπάρχοι, τὸ δὲ ἐπιγένοιτο, ἀτελής τις
the(-one) indeed pre-existed the(-other) and came-after incomplete some
ἡ τοῦ δημιουργοῦντος ἀπελεγχθήσεται δύναμις, οὐ τῷ
the of-the(-one) fashioning will-be-convicted power not to-the
παντὶ κατὰ τὸ ἀθρόον ἐξαρκοῦσα, ἀλλὰ διαιρουμένη
whole according-to the all-at-once sufficing but dividing
τὸ ἔργον, καὶ ἀνὰ μέρος περὶ ἑκάτερον τῶν ἡμισευμάτων
the work and in turn about each of-the halves
ἀσχολουμένη. Ἀλλ' ὥσπερ ἐν τῷ σίτῳ φαμὲν ἢ ἐν ἑτέρῳ
busied but just-as in the wheat we-say or in other
τινὶ τῶν σπερμάτων, ἅπαν ἐμπεριειλῆφθαι τῇ δυνάμει
some of-the seeds all to-have-been-included in-the power
τὸ κατὰ τὸν στάχυν εἶδος, τὸν χόρτον, τὴν καλάμην,
the according-to the ear form the blade the stalk
τὰς διὰ μέσου ζώνας, τὸν καρπὸν, τοὺς ἀνθέρικας, καὶ
the in between joints the fruit the awns and
οὐδὲν τούτων ἐν τῷ τῆς φύσεως λόγῳ προϋπάρχειν, ἢ
none of-these in the of-the nature account to-pre-exist or
προγίνεσθαί φαμεν τῇ φύσει τοῦ σπέρματος, ἀλλὰ τάξει
to-come-before we-say the nature of-the seed but in-order
μέν τινι φυσικῇ τὴν ἐγκειμένην τῷ σπέρματι δύναμιν
indeed some natural the lying-in in-the seed power
φανεροῦσθαι, οὐ μὴν ἑτέραν ἐπεισκρίνεσθαι φύσιν· κατὰ
to-be-made-manifest not however another to-be-introduced nature in
τὸν αὐτὸν λόγον καὶ τὴν ἀνθρωπίνην σποράν ὑπειλήφαμεν
the same reasoning also the human seed we-have-supposed

ἔχειν ἐν τῇ πρώτῃ τῆς συστάσεως ἀφορμῇ συνεσπαρμένην
to-have in the first of-the constitution starting-point sown-together
τὴν τῆς φύσεως δύναμιν. Ἐξαπλοῦσθαι δὲ καὶ φανεροῦσθαι
the of-the nature power to-unfold but and to-be-made-manifest
διά τινος φυσικῆς ἀκολουθίας πρὸς τὸ τέλειον προϊοῦσαν,
through some natural sequence toward the perfect advancing
οὐ προσλαμβάνουσάν τι τῶν ἔξωθεν εἰς ἀφορμὴν
not taking-in anything of-the(-things) outside as (a)-means
τελειώσεως· ἀλλ' ἑαυτὴν εἰς τὸ τέλειον δι' ἀκολουθίας
of-perfection but itself to the perfect through sequence
προάγουσαν. Ὡς μήτε ψυχὴν πρὸ τοῦ σώματος, μήτε
leading so-as neither (the)-soul before the body nor
χωρὶς ψυχῆς τὸ σῶμα ἀληθὲς εἶναι λέγειν, ἀλλὰ μίαν
without soul the body true to-be to-say but one
ἀμφοτέρων ἀρχὴν, κατὰ μὲν τὸν ὑψηλότερον λόγον, ἐν
of-both beginning according-to indeed the higher account in
τῷ πρώτῳ τοῦ Θεοῦ βουλήματι καταβληθεῖσαν, κατὰ δὲ
the first — of-God will laid-down according-to and
τὸν ἕτερον, ἐν ταῖς τῆς γενέσεως ἀφορμαῖς συνισταμένην.
the other in the of-the generation starting-points constituted
Ὡς γὰρ οὐκ ἔστι τὴν κατὰ μέλη διάρθρωσιν ἐνιδεῖν
as for not it-is(-possible) the according-to limbs articulation to-see
τῷ πρὸς τὴν σύλληψιν τοῦ σώματος ἐντιθεμένῳ πρὸ
in-the(-thing) for the conception of-the body placed before
τῆς διαπλάσεως· οὕτως οὐδὲ τὰς τῆς ψυχῆς ἰδιότητας
the formation so not-even the of-the soul properties
ἐν τῷ αὐτῷ δυνατόν ἐστι κατανοῆσαι, πρὶν προελθεῖν εἰς
in the same possible it-is to-perceive before it-advances into
ἐνέργειαν. Καὶ ὥσπερ οὐκ ἄν τις ἀμφιβάλοι πρὸς τὰς τῶν
activity and just-as not — anyone would-doubt to the of-the
ἄρθρων τε καὶ σπλάγχνων διαφορὰς ἐκεῖνο τὸ ἐντεθὲν
joints both and inward-parts differences that the(-thing) placed

σχηματίζεσθαι, οὐκ ἄλλης τινὸς δυνάμεως ἐπεισερχομένης,
to-be-shaped not other some power coming-in
ἀλλὰ τῆς ἐγκειμένης φυσικῶς πρὸς τὴν ἐνέργειαν αὐτῆς
but the(-one) lying-in naturally to the activity its
μεθισταμένης· οὕτω καὶ περὶ ψυχῆς ἀναλόγως ἔστι τὸ
changing so also about (the)-soul analogously it-is(-possible) the
ἴσον ὑπονοῆσαι, ὅτι κἂν μὴ διά τινων ἐνεργειῶν ἐν
equal(-thing) to-suppose that even-if not through some activities in
τῷ φαινομένῳ γνωρίζηται, οὐδὲν ἧττόν ἐστιν ἐν ἐκείνῳ.
the visible(-world) it-be-known nothing less it-is in that
Καὶ γὰρ καὶ τὸ εἶδος τοῦ μέλλοντος συνίστασθαι ἀνθρώπου
and for also the form of-the going to-be-constituted man
ἐν ἐκείνῳ ἐστὶ τῇ δυνάμει, λανθάνει δὲ διὰ τὸ μὴ
in that is in-the power is-hidden but because-of the not
εἶναι δυνατὸν πρὸς τῆς ἀναγκαίας ἀκολουθίας ἀναφανῆναι.
to-be possible before the necessary sequence to-appear
Οὕτω καὶ ἡ ψυχή ἐστι μὲν ἐν ἐκείνῳ καὶ μὴ φαινομένη,
so also the soul is indeed in that even not appearing
φανήσεται δὲ διὰ τῆς οἰκείας ἑαυτῆς καὶ κατὰ φύσιν
will-appear but through the own its and according-to nature
ἐνεργείας, τῇ σωματικῇ αὐξήσει συμπροϊοῦσα. Ἐπειδὴ
activity with-the bodily growth advancing-together since
γὰρ οὐκ ἀπὸ νεκροῦ σώματος ἡ πρὸς τὴν σύλληψιν
for not from (a)-dead body the for the conception
δύναμις ἀποκρίνεται, ἀλλ' ἐξ ἐμψύχου καὶ ζῶντος· διὰ
power is-secreted but from ensouled and living because-of
τοῦτό φαμεν εὔλογον εἶναι μὴ νεκρὸν καὶ ἄψυχον οἴεσθαι
this we-say reasonable to-be not dead and soulless to-think
τὸ ἀπὸ ζῶντος εἰς ζωῆς ἀφορμὴν προϊέμενον.
the(-thing) from living for of-life (the)-starting-point emitted
Τὸ γὰρ ἐν σαρκὶ ἄψυχον, καὶ νεκρόν ἐστι πάντως.
the(-thing) for in flesh soulless also dead it-is wholly

Ἡ δὲ νεκρότης κατὰ στέρησιν ψυχῆς γίνεται. Οὐκ ἂν
the and deadness by deprivation of-soul comes-about not —
δέ τις ἐπὶ τούτου πρεσβυτέραν τῆς ἕξεως εἴποι τὴν
and anyone in this older than-the possession would-call the
στέρησιν, εἴπερ τὸ ἄψυχον, ὅπερ νεκρότης ἐστὶ, τῆς
deprivation if-indeed the soulless which deadness is than-the
ψυχῆς εἶναί τις κατασκευάζει πρεσβύτερον.
soul to-be anyone establishes older
Εἰ δέ τις καὶ ἐναργέστερον ζητοίη τεκμήριον τοῦ ζῇν 2
if but someone even more-manifest should-seek (a)-proof of-the living
ἐκεῖνο τὸ μέρος, ὅπερ ἀρχὴ τοῦ κατασκευαζομένου
that the part which (the)-beginning of-the being-constructed
γίνεται ζώου, δυνατόν ἐστι καὶ δι᾽ ἄλλων σημείων,
becomes animal possible it-is also through other signs
δι᾽ ὧν τὸ ἔμψυχον ἐκ τοῦ νεκροῦ διακρίνεται, καὶ
through which the ensouled from the dead is-distinguished also
περὶ τούτου κατανοῆσαι. Τεκμήριον γὰρ τοῦ ζῇν ἐπὶ τῶν
about this to-perceive (a)-proof for of-the living in the
ἀνθρώπων ποιούμεθα, τὸ θερμὸν εἶναί τινα καὶ ἐνεργὸν
men we-make the warm to-be some(-one) and active
καὶ κινούμενον. Τὸ δὲ κατεψυγμένον τε καὶ ἀκίνητον ἐπὶ
and moving the and chilled both and motionless in
τῶν σωμάτων, οὐδὲν ἕτερον εἰ μὴ νεκρότης ἐστίν. Ἐπειδὴ
the bodies nothing other than — deadness is since
τοίνυν ἔνθερμόν τε καὶ ἐνεργὸν θεωροῦμεν τοῦτο, περὶ οὗ
therefore warm both and active we-observe this about which
τὸν λόγον ποιούμεθα, τὸ μηδὲ ἄψυχον εἶναι διὰ τούτων
the argument we-make the not-even soulless to-be through these
συντεκμαιρόμεθα. Ἀλλ᾽ ὥσπερ κατὰ τὸ σωματικὸν αὐτοῦ
we-infer but just-as in the bodily its
μέρος οὐ σάρκα φαμὲν αὐτὸ, καὶ ὀστέα, καὶ τρίχας, καὶ
part not flesh we-call it and bones and hairs and

ὅσα περὶ τὸ ἀνθρώπινον καθορᾶται, ἀλλὰ τῇ δυνάμει
as-many-as about the human are-seen but in-the power
μὲν τούτων ἕκαστον εἶναι, οὔπω δὲ κατὰ τὸ ὁρώμενον
indeed of-these each to-be not-yet but in the visible(-way)
φαίνεσθαι· οὕτω καὶ ἐπὶ τοῦ ψυχικοῦ μέρους οὔπω μὲν
to-appear so also in the psychic part not-yet indeed
τὸ λογικὸν καὶ ἐπιθυμητικὸν καὶ θυμοειδὲς, καὶ ὅσα
the rational and desiring and spirited and as-many-as
περὶ ψυχὴν καθορᾶται, καὶ ἐν ἐκείνῳ χώραν ἔχειν φαμὲν,
about (the)-soul are-seen even in that room to-have we-say
ἀναλόγως δὲ τῆς τοῦ σώματος κατασκευῆς τε καὶ
analogously and to-the of-the body construction both and
τελειώσεως, καὶ τὰς τῆς ψυχῆς ἐνεργείας τῷ ὑποκειμένῳ
perfecting also the of-the soul activities with-the substrate
συναύξεσθαι. Ὥσπερ γὰρ τελειωθεὶς ὁ ἄνθρωπος ἐν τοῖς
to-grow-together just-as for perfected the man in the
μείζοσιν, ἔχει διαφαινομένην τῆς ψυχῆς τὴν ἐνέργειαν·
greater(-years) has showing-through of-the soul the activity
οὕτως ἐν ἀρχῇ τῆς συστάσεως τὴν κατάλληλόν τε
so in (the)-beginning of-the constitution the suitable both
καὶ σύμμετρον τῇ παρούσῃ χρείᾳ συνέργειαν τῆς ψυχῆς
and commensurate with-the present need cooperation of-the soul
ἐφ' ἑαυτοῦ διαδείκνυσιν, ἐν τῷ κατασκευάζειν αὐτὴν ἑαυτῇ
in itself it-shows in the to-construct it for-itself
διὰ τῆς ἐντεθείσης ὕλης τὸ προσφυὲς οἰκητήριον. Οὐδὲ
through the placed matter the fitting dwelling not-even
γὰρ εἶναι δυνατὸν λογιζόμεθα, ἀλλοτρίαις οἰκοδομαῖς τὴν
for to-be possible we-reckon in-alien buildings the
ψυχὴν ἐναρμόζεσθαι, ὡς οὐκ ἔστι τὴν ἐν τῷ κηρῷ
soul to-be-fitted as not it-is(-possible) the in the wax
σφραγῖδα πρὸς ἀλλοτρίαν ἁρμοσθῆναι γλυφήν.
seal to alien to-be-fitted engraving

Καθάπερ γὰρ τὸ σῶμα ἐκ βραχυτάτου πρὸς τὸ τέλειον 3
just-as for the body from (the)-smallest to the perfect
πρόεισιν, οὕτω καὶ ἡ τῆς ψυχῆς ἐνέργεια καταλλήλως
advances so also the of-the soul activity suitably
ἐμφυομένη τῷ ὑποκειμένῳ, συνεπιδίδωσι καὶ συναύξεται.
growing-in with-the substrate advances-with and grows-with
Προηγεῖται μὲν γὰρ αὐτῆς ἐν τῇ πρώτῃ κατασκευῇ οἷον
goes-first indeed for of-it in the first construction as
ῥίζης τινὸς ἐν τῇ γῇ κατακρυφθείσης ἡ αὐξητική τε
of-(a)-root some in the earth hidden the growing both
καὶ θρεπτικὴ δύναμις μόνη. Οὐ γὰρ χωρεῖ τὸ περισσότερον
and nourishing power alone not for holds the more
ἡ τοῦ δεχομένου βραχύτης. Εἶτα προελθόντος εἰς
the of-the(-thing) receiving smallness then having-come-forth into
φῶς τοῦ φυτοῦ, καὶ ἡλίῳ τὴν βλάστην δείξαντος,
light the plant and to-(the)-sun the shoot having-shown
ἡ αἰσθητικὴ χάρις ἐπήνθησεν. Ἀδρυνθέντος δὲ ἤδη καὶ
the sentient grace blossomed having-ripened and already and
εἰς σύμμετρον μῆκος ἀναδραμόντος, καθάπερ τις καρπὸς
to commensurate height having-run-up like some fruit
διαλάμπειν ἡ λογικὴ δύναμις ἄρχεται, οὐ πᾶσα ἀθρόως
to-shine-through the rational power begins not all at-once
ἐκφαινομένη· ἀλλὰ τῇ τοῦ ὀργάνου τελειώσει δι᾽
appearing but with-the of-the instrument perfecting through
ἐπιμελείας συναύξουσα, τοσοῦτον ἀεὶ καρποφοροῦσα,
care growing-with so-much always bearing-fruit
ὅσον χωρεῖ τοῦ ὑποκειμένου ἡ δύναμις. Εἰ δὲ ζητεῖς ἐν
as-much-as holds of-the substrate the power if but you-seek in
τῇ τοῦ σώματος πλάσει τὰς ψυχικὰς ἐνεργείας, πρόσεχε
the of-the body formation the psychic activities attend
σεαυτῷ, φησὶ Μωσῆς, καὶ ἀναγνώσῃ καθάπερ ἐν βίβλῳ
to-yourself says Moses and you-will-read as in (a)-book

τῶν τῆς ψυχῆς ἔργων τὴν ἱστορίαν. Αὐτὴ γάρ σοι
of-the of-the soul works the history itself for to-you
διηγεῖται ἡ φύσις, λόγου παντὸς ἐναργέστερον, τὰς
narrates the nature than-word every more-clearly the
ποικίλας ἐν τῷ σώματι τῆς ψυχῆς ἀσχολίας, ἔν τε ταῖς
various in the body of-the soul occupations in both the
καθόλου καὶ ἐν ταῖς ἐπὶ μέρους διασκευαῖς. Ἀλλὰ
general(-arrangements) and in the in part arrangements but
περιττὸν οἶμαι λόγῳ τὰ καθ' ἡμᾶς αὐτοὺς διεξιέναι,
superfluous I-think by-word the(-things) concerning us ourselves to-go-through
καθάπερ τι τῶν ὑπερορίων διηγουμένους θαυμάτων. Τίς
as-if some of-the foreign narrating wonders who
γὰρ ἑαυτὸν βλέπων, λόγῳ δεῖται τὴν οἰκείαν φύσιν
for himself seeing by-word needs the own nature
διδάσκεσθαι; δυνατὸν γάρ ἐστι τὸν τῆς ζωῆς τρόπον
to-be-taught possible for it-is the of-the life manner
κατανοήσαντα, καὶ ὡς πρὸς πᾶσαν ζωτικὴν ἐνέργειαν
having-perceived and how for every vital activity
ἐπιτηδείως ἔχει τὸ σῶμα καταμαθόντα, γνῶναι περὶ τί
fitly is the body having-learned to-know about what
κατησχολήθη τὸ φυσικὸν τῆς ψυχῆς παρὰ τὴν πρώτην
was-occupied the natural(-part) of-the soul at the first
τοῦ γινομένου διάπλασιν. Ὥστε καὶ διὰ τούτου
of-the(-thing) coming-to-be formation so-that also through this
φανερὸν εἶναι τοῖς οὐκ ἀνεπισκέπτοις, τὸ μὴ νεκρόν
manifest to-be to-the(-ones) not unreflecting the not dead
τε καὶ ἄψυχον ἐν τῷ ἐργαστηρίῳ γενέσθαι τῆς φύσεως,
both and soulless in the workshop to-come-to-be of-the nature
ὃ πρὸς τὴν τοῦ ζώου φυτείαν ἐκ τοῦ ζῶντος σώματος
which for the of-the animal planting from the living body
ἀποσπασθὲν ἐνετέθη. Καὶ γὰρ καὶ τῶν καρπῶν τὰς
drawn-off was-placed and for also of-the fruits the

ἐντεριώνας, καὶ τὰς τῶν ῥιζῶν ἀποσπάδας οὐ νεκρωθείσας
kernels and the of-the roots cuttings not deadened
τῆς ἐγκειμένης τῇ φύσει ζωτικῆς δυνάμεως τῇ γῇ
of-the lying-in in-the nature vital power to-the earth
καταβάλλομεν, ἀλλὰ συντηρούσας ἐν ἑαυταῖς κεκρυμμένην
we-cast but preserving in themselves hidden
μὲν, ζῶσαν δὲ πάντως τοῦ πρωτοτύπου τὴν ἰδιότητα.
indeed living but wholly of-the prototype the property
Τὴν δὲ τοιαύτην δύναμιν οὐκ ἐντίθησιν ἡ περιέχουσα
the and such power not puts-in the surrounding
γῆ ἔξωθεν παρ᾽ ἑαυτῆς ἐπεισκρίνουσα· ἦ γὰρ ἂν καὶ
earth from-outside from itself introducing truly for — also
τὰ νεκρὰ τῶν ξύλων εἰς βλάστην προήγετο· ἀλλὰ τὴν
the dead of-the woods to sprouting would-have-been-led but the
ἐπικειμένην ἔκδηλον ἀπεργάζεται, διὰ τῆς οἰκείας ἰκμάδος
lying-in manifest makes through the own moisture
τιθηνουμένη εἰς ῥίζαν, καὶ φλοιὸν, καὶ ἐντεριώνην, καὶ τὰς
nursing into root and bark and pith and the
τῶν κλάδων ἐκφύσεις τὸ φυτὸν τελειοῦσα. Ὅπερ οὐχ οἷόν
of-the branches outgrowths the plant perfecting which not possible
τε ἦν γίνεσθαι, μή τινος φυσικῆς δυνάμεως συνεντεθείσης,
— was to-come-about not some natural power placed-in-together
ἥτις τὴν συγγενῆ καὶ κατάλληλον ἐκ τῶν παρακειμένων
which the akin and suitable from the(-things) adjacent
τροφὴν εἰς ἑαυτὴν ἕλκουσα, θάμνος, ἢ δένδρον, ἢ στάχυς,
food into itself drawing (a)-bush or (a)-tree or (an)-ear
ἤ τι τῶν φρυγανικῶν βλαστημάτων ἐγένετο.
or some of-the brushwood shoots became

For the curious a short medical account: brain, heart, and liver are the roots of life, of motion, heat, and blood; the lungs fan the heart's fire, stomach and liver make the blood, and the membranes about the brain move the limbs. As one water feeds a garden, one food nourishes bone, flesh, and hair. The soul grows with the body as a statue from the carver's hand; plants and beasts have only parts of soul. So Paul bids us put on the new man, renewed in his Creator's image.

1 Ἀλλὰ τὴν μὲν ἀκριβῆ τοῦ σώματος ἡμῶν διασκευὴν
but the indeed exact of-the body our arrangement
διδάσκει μὲν ἕκαστος ἑαυτὸν, ἐξ ὧν ὁρᾷ τε καὶ ζῇ
teaches indeed each himself from what he-sees both and lives
καὶ αἰσθάνεται, τὴν ἰδίαν ἑαυτοῦ φύσιν διδάσκαλον ἔχων.
and perceives the own his nature (as)-teacher having
Ἔξεστι δὲ καὶ τὴν ἐν βίβλοις φιλοπονηθεῖσαν τοῖς
it-is-possible and also the in books worked-out by-the(-ones)
τὰ τοιαῦτα σοφοῖς περὶ τούτων ἱστορίαν ἀναλαβόντι,
the such(-things) wise about these history for-(one)-having-taken-up
πάντα δι' ἀκριβείας μαθεῖν. Ὧν οἱ μὲν ὅπως ἔχει
all with exactness to-learn of-whom some indeed how stands
θέσεως τὰ καθέκαστον τῶν ἐν ἡμῖν, διὰ τῆς
in-position the individual(-parts) of-the(-things) in us through the
ἀνατομῆς ἐδιδάχθησαν· οἱ δὲ καὶ πρὸς ὅ τι
anatomy were-taught the(-others) and also for that which
γέγονε πάντα τὰ τοῦ σώματος μόρια κατενόησάν τε
came-to-be all the of-the body parts perceived both
καὶ διηγήσαντο, ὡς ἀρκοῦσαν ἐντεῦθεν τῆς ἀνθρωπίνης
and narrated so-that sufficient from-there of-the human
κατασκευῆς τὴν γνῶσιν τοῖς φιλοπόνοις γενέσθαι. Εἰ δέ
construction the knowledge for-the laborious to-become if but
τις ἐπιζητοίη πάντων αὐτῶν τὴν ἐκκλησίαν διδάσκαλον
someone should-seek of-all them the church (as)-teacher

γίνεσθαι, ὡς εἰς μηδὲν τῆς ἔξωθεν φωνῆς ἐπιδεῖσθαι
to-become so-that for nothing of-the outside voice to-need
(οὗτος γὰρ τῶν πνευματικῶν προβάτων ὁ νόμος, καθώς
this for of-the spiritual sheep (is)-the law as
φησιν ὁ Κύριος, τὸ ἀλλοτρίας μὴ ἀκούειν φωνῆς), διὰ
says the Lord the alien not to-hear voice through
βραχέων καὶ τὸν περὶ τούτων λόγον διαληψόμεθα. Τρία
brief(-words) also the about these account we-will-treat three(-things)
περὶ τὴν τοῦ σώματος ἐνοήσαμεν φύσιν, ὧν χάριν τὰ
about the of-the body we-perceived nature which for-the-sake the
καθ' ἕκαστον τῶν ἐν ἡμῖν κατεσκεύασται. Τὰ
according-to each of-the(-things) in us have-been-constructed the(-ones)
μὲν γὰρ διὰ τὸ ζῇν, τὰ δὲ διὰ τὸ καλῶς ζῇν, ἕτερα
indeed for because-of the living the(-ones) and for the well living others
δὲ πρὸς τὴν διαδοχὴν τῶν ἐπιγινομένων ἐπιτηδείως
and for the succession of-the(-ones) coming-after suitably
ἔχει. Ὅσα μὲν οὖν ἐν ἡμῖν τοιαῦτά ἐστιν, ὧν ἄνευ
are as-many-as indeed then in us such are which without
συστῆναι τὴν ἀνθρωπίνην ζωὴν οὐκ ἐνδέχεται, ἐν τρισὶ
to-be-constituted the human life not is-possible in three
μορίοις κατενοήσαμεν· ἐν ἐγκεφάλῳ, καὶ καρδίᾳ, καὶ ἥπατι.
parts we-perceived in brain and heart and liver
Ὅσα δὲ προσθήκη τίς ἐστι τῶν ἀγαθῶν, καὶ φιλοτιμία
as-many-as and (an)-addition some are of-the good(-things) and generosity
τῆς φύσεως, τὸ εὖ ζῇν δι' ἐκείνων τῷ ἀνθρώπῳ
of-the nature the well living through those to-the man
χαριζομένης τὰ περὶ τὴν αἴσθησίν ἐστιν ὄργανα.
granting the(-things) about the sense are instruments
Τὰ γὰρ τοιαῦτα τὴν ζωὴν μὲν οὐ συνίστησιν, ἐπεὶ καὶ
the for such the life indeed not constitute since even
λιπόντων τινῶν πολλάκις, οὐδὲν ἧττον ἐν τῷ ζῇν ἐστιν
failing some often nothing less in the living is

ὁ ἄνθρωπος, ἀλλ᾽ ἀμήχανον δίχα τούτων τῶν ἐνεργειῶν,
the man but impossible without these the activities
τῶν κατὰ τὴν ζωὴν ἡδέων τὴν μετουσίαν ἔχειν. Ὁ δὲ
of-the(-things) in the life pleasant the participation to-have the and
τρίτος σκοπὸς πρὸς τὸ ἐφεξῆς τε καὶ τὴν διαδοχὴν βλέπει.
third aim to the succession both and the continuation looks
Ἔστι δὲ καὶ ἄλλα τινὰ παρὰ ταῦτα, ἃ πρὸς διαμονὴν
there-are and also other some besides these which for continuance
κοινὰ τοῖς πᾶσιν ὑπόκειται, τὰς καταλλήλους προσθήκας
common to-the all underlie the suitable additions
δι᾽ ἑαυτῶν ἐπεισάγοντα, ὡς κοιλία καὶ πνεύμων, ὁ
through themselves bringing-in as belly and lung the(-one)
μὲν τῷ πνεύματι τὸ ἐγκάρδιον πῦρ ἀναῤῥιπίζων, ἡ
indeed by-the breath the heart's fire fanning the(-other)
δὲ τοῖς σπλάγχνοις τὴν τροφὴν εἰσοικίζουσα.
and into-the inward-parts the food settling
Οὕτω τοίνυν τῆς κατασκευῆς τῆς ἐν ἡμῖν διῃρημένης,
so therefore the construction the(-one) in us being-divided
ἔστιν ἀκριβῶς κατανοῆσαι, ὅτι οὐ μονοειδῶς ἡμῖν
it-is(-possible) exactly to-perceive that not uniformly for-us
δι᾽ ἑνός τινος ἡ πρὸς τὸ ζῇν δύναμις διεξάγεται·
through one some(-part) the for the living power is-carried-on
ἀλλὰ πλείοσι μορίοις ἡ φύσις τὰς πρὸς τὴν σύστασιν
but to-several parts the nature the for the constitution
ἡμῶν ἀφορμὰς ἐπινείμασα, ἀναγκαίαν ποιεῖ πρὸς τὸ ὅλον
our starting-points having-distributed necessary makes for the whole
τὴν παρ᾽ ἑκάστου συνεισφοράν. Ὥστε καὶ ὅσα πρὸς
the from each contribution so-that also as-many-as for
ἀσφάλειαν τῆς ζωῆς καὶ κάλλος ἡ φύσις ἐπετεχνάσατο,
safety of-the life and beauty the nature contrived
πλείω τέ ἐστι ταῦτα, καὶ πολλὴν πρὸς ἄλληλα τὴν
more both are these and much from one-another the

διαφορὰν ἔχει. Ἀλλ᾽ οἶμαι διελέσθαι πρότερον ἐν ὀλίγῳ
difference have but I-think to-distinguish first in brief
χρῆναι τῶν πρὸς τὴν σύστασιν τῆς ζωῆς συντελούντων
one-must the(-things) for the constitution of-the life contributing
ἡμῖν τὰς πρώτας ἀρχάς. Ἡ μὲν οὖν τοῦ παντὸς σώματος
for-us the first principles the indeed then of-the whole body
ὕλη κοινὴ τοῖς καθ᾽ ἕκαστον μέλεσιν ὑποκειμένη,
matter common to-the according-to each limbs underlying
σιγάσθω τανῦν· οὐδὲν γὰρ πρὸς τὸν σκοπὸν
let-be-passed-over-in-silence now nothing for to the aim
ἡμῖν συντελέσει ἡ καθόλου φυσιολογία πρὸς τὴν μερικὴν
for-us will-contribute the general natural-account for the particular
θεωρίαν. Ὁμολογουμένου τοίνυν παρὰ πᾶσι τοῦ πάντων ἐν
contemplation being-agreed therefore by all the of-all in
ἡμῖν εἶναι τῶν στοιχειωδῶς ἐν τῷ κόσμῳ θεωρουμένων
us to-be of-the(-things) elementally in the world seen
τὴν μοῖραν, τοῦ τε θερμοῦ καὶ τοῦ ψύχοντος, καὶ τῆς
the portion of-the both hot and of-the cooling and of-the
ἑτέρας συζυγίας τῆς κατὰ τὸ ὑγρόν τε καὶ ξηρὸν
other pair the(-one) by the moist both and dry
νοουμένης, τὰ καθ᾽ ἕκαστον ἡμῖν διαληπτέον.
conceived the(-things) according-to each by-us must-be-treated
Οὐκοῦν ὁρῶμεν τρεῖς τὰς διοικητικὰς τῆς ζωῆς δυνάμεις, 2
therefore we-see three the governing of-the life powers
ὧν ἡ μὲν διαθάλπει τὸ πᾶν τῇ θερμότητι, ἡ
of-which the(-one) indeed warms the whole with-the heat the(-other)
δὲ ὑπονοτίζει τῇ ἰκμάδι τὸ θερμαινόμενον, ὡς ἂν
and moistens with-the moisture the(-thing) heated so-that —
τῇ ἰσοκρατείᾳ τῆς τῶν ἐναντίων ποιότητος, ἐπὶ τοῦ μέσου
by-the equal-power of-the of-the opposites quality in the middle
συντηροῖτο τὸ ζῷον, μήτε τοῦ ὑγροῦ καταφρυγομένου τῷ
be-preserved the animal neither the moist being-parched by-the

πλεονασμῷ τῆς θερμότητος, μήτε τοῦ θερμοῦ σβεννυμένου
excess of-the heat nor the hot quenched
τῇ ἐπικρατείᾳ τοῦ καθυγραίνοντος. Ἡ δὲ τρίτη δύναμις
by-the prevalence of-the moistening the and third power
συνέχει δι' ἑαυτῆς κατά τινα συμβολήν τε καὶ ἁρμονίαν
holds-together through itself by some joining both and fitting
τὰ διακεκριμένα τῶν ἄρθρων τοῖς παρ' ἑαυτῆς συνδέσμοις
the separated(-parts) of-the joints with-the from itself ligaments
ἁρμόζουσα, καὶ πᾶσιν ἐπιπέμπουσα τὴν αὐτοκίνητόν τε καὶ
fitting and to-all sending the self-moving both and
προαιρετικὴν δύναμιν· ἧς ἐπιλειπούσης, πέρατον γίνεται,
voluntary power which failing maimed becomes
καὶ νεκρῶδες τὸ μέρος, τοῦ προαιρετικοῦ πνεύματος
and deathlike the part from-the voluntary breath
ἀμοιρῆσαν. Μᾶλλον δὲ πρὸ τούτων ἄξιον κατανοῆσαι τὸ
having-no-share rather but before these worth to-perceive the
τεχνικὸν τῆς φύσεως ἡμῶν ἐν αὐτῇ τῇ δημιουργίᾳ τοῦ
artistry of-the nature our in the-very the fashioning of-the
σώματος. Ἐπειδὴ γὰρ τὸ σκληρόν τε καὶ ἀντίτυπον τὰς
body since for the hard both and resistant the
αἰσθητικὰς ἐνεργείας οὐ καταδέχεται, ὡς ἔστιν ἰδεῖν
sentient activities not admits as it-is(-possible) to-see
ἐπί τε τῶν ἐν ἡμῖν ὀστέων, καὶ τῶν ἐν τῇ γῇ φυτῶν,
in both the in us bones and the in the earth plants
ἐν οἷς ζωῆς μέν τι κατανοοῦμεν εἶδος ἐν τῷ αὔξειν
in which of-life indeed some we-perceive kind in the growing
καὶ τρέφεσθαι, οὐ μὴν παρεδέξατο ἐναντίως ἡ ἀντιτυπία
and being-nourished not however admitted contrariwise the resistance
τοῦ ὑποκειμένου τὴν αἴσθησιν· τούτου χάριν ἔδει
of-the substrate the sense for-this sake it-was-needful
καθάπερ κηροειδῆ τινα κατασκευὴν ὑποτεθῆναι ταῖς κατ'
as-it-were wax-like some construction to-be-laid-under the according-to

αἴσθησιν ἐνεργείαις, δυναμένην τοῖς ἀντιληπτικοῖς τύποις
sense activities able by-the apprehending impressions
ἐνσφραγισθῆναι, μήτε συγχεομένην δι᾽ ὑπερβαλλούσης
to-be-sealed neither confused through excessive
ὑγρότητος· οὐ γὰρ ἂν διαμείνοι ἐν τῷ ὑγρῷ τὸ
moisture not for — would-remain in the moist the(-thing)
τυπούμενον· μήτε ἀντιτυποῦσαν ἐν τῇ ἀμετρίᾳ τῆς πήξεως·
impressed nor resisting in the immoderation of-the solidity
ἀσήμαντον γὰρ πρὸς τοὺς τύπους ἐστὶ τὸ ἀνύπεικτον· ἀλλὰ
unmarked for to the impressions is the unyielding but
μέσως ἔχουσαν μαλακότητός τε καὶ στερῥότητος, ὡς ἂν
midway being of-softness both and solidity so-that —
μὴ τοῦ καλλίστου τῶν κατὰ τὴν φύσιν ἐνεργημάτων,
not of-the most-beautiful of-the(-things) in the nature activities
τῆς αἰσθητικῆς λέγω κινήσεως, ἀμοιροίη τὸ ζῶον. Ἐπειδὴ
the sentient I-mean motion be-without-share the animal since
τοίνυν τὸ μαλακόν τε καὶ εὔεικτον μηδεμίαν τὴν ἐκ τῶν
therefore the soft both and yielding no the from the
στερῥῶν ἔχον ἐνέργειαν, ἀκίνητον ἂν ἦν πάντως, καὶ
solid(-parts) having activity motionless — would-be wholly and
ἀδιάρθρωτον, κατὰ τοὺς θαλασσίους πνεύμονας· διὰ
unjointed like the sea lungs because-of
τοῦτο καταμίγνυσιν ἡ φύσις τῷ σώματι τὴν τῶν ὀστέων
this mixes-in the nature to-the body the of-the bones
στερῥότητα, καὶ ταῦτα πρὸς ἄλληλα διὰ τῆς προσφυοῦς
solidity and these to one-another through the fitting
ἁρμονίας ἑνώσασα, τοῖς τε διὰ τῶν νεύρων συνδέσμοις
joining having-united with-the both through the sinews ligaments
τὰς συμβολὰς αὐτῶν ἐπισφίγξασα, οὕτως αὐτοῖς τὴν
the junctions of-them having-bound-tight so on-them the

δεκτικὴν τῶν αἰσθήσεων περιέφυσε σάρκα, δυσπαθεστέραν
receptive of-the senses grew-around flesh less-sensitive
τε καὶ εὐτονωτέραν τῇ ἐπιφανείᾳ διειλημμένην.
both and more-firm at-the surface enclosed

3 Ταύτῃ τοίνυν τῇ στερρᾷ τῶν ὀστέων φύσει, οἷον στύλοις
with-this therefore the solid of-the bones nature as-if on-pillars
τισὶν ἀχθοφόροις, ὅλον τοῦ σώματος ἐπιθεῖσα τὸ βάρος,
some burden-bearing whole of-the body having-laid the weight
οὐκ ἀδιαίρετον ἐνέφυσε τῷ παντὶ τὸ ὀστέον. Ἦ γὰρ
not undivided implanted in-the whole the bone truly for
ἂν ἀκίνητός τε καὶ ἀνενέργητος ἔμεινεν, εἰ οὕτω
— *motionless both and inactive would-have-remained if so*
κατασκευῆς εἶχεν ὁ ἄνθρωπος, καθάπερ τι δένδρον ἐφ᾽
of-construction were the man like some tree in
ἑνὸς τόπου μένον, μήτε τῆς τῶν σκελῶν διαδοχῆς ἐπὶ
one place remaining neither the of-the legs succession to
τὸ πρόσω προαγούσης τὴν κίνησιν, μήτε τῆς τῶν χειρῶν
the forward leading the motion nor the of-the hands
ὑπουργίας χρησιμευούσης τῷ βίῳ. Νυνὶ δὲ μεταβατικὸν
service being-useful for-the life now but mobile
εἶναι καὶ πρακτικὸν τὸ ὄργανον διὰ τῆς ἐπινοίας ταύτης
to-be and active the instrument through the device this
ἐμηχανήσατο, τῷ προαιρετικῷ πνεύματι τῷ διὰ τῶν
it-contrived by-the voluntary breath the(-one) through the
νεύρων διήκοντι, τὴν πρὸς τὰς κινήσεις ὁρμήν τε καὶ
sinews pervading the toward the motions impulse both and
δύναμιν ἐνθεῖσα τῷ σώματι. Ἐντεῦθεν ἡ τῶν χειρῶν
power having-placed-in the body from-here the of-the hands
ὑπουργία, ἡ ποικίλη τε καὶ πολύστροφος, καὶ πρὸς πᾶσαν
service the varied both and versatile and for every
ἐπίνοιαν ἐπιτηδεία. Ἐντεῦθεν αἱ τοῦ αὐχένος περιστροφαὶ,
device fit from-here the of-the neck turnings

καὶ τῆς κεφαλῆς ἐπικλίσεις τε καὶ ἀνανεύσεις, καὶ ἡ
and of-the head inclinings both and raisings and the
κατὰ τὴν γένην ἐνέργεια, καὶ ἡ τῶν βλεφάρων διαστολὴ
according-to the jaw activity and the of-the eyelids opening
ἅμα νεύματι γινομένη, καὶ τῶν λοιπῶν ἄρθρων αἱ κινήσεις
at-once with-(a)-nod happening and of-the other joints the movements
ἐν νεύροις μέν τισιν ἀνασπωμένοις ἢ χαλωμένοις, καθάπερ
by sinews indeed some drawn-up or slackened as
ἐκ μηχανῆς τινος, ἐνεργοῦνται. Ἡ δὲ διὰ τούτων
from (a)-machine some are-worked the and through these
διεξιοῦσα δύναμις αὐτοκέλευστον ἔχει τινὰ τὴν ὁρμὴν,
passing power self-bidden has some the impulse
προαιρετικῷ πνεύματι κατά τινα φύσεως οἰκονομίαν ἐν τοῖς
by-voluntary breath by some of-nature dispensation in the
καθέκαστον ἐνεργουμένη. Ῥίζα δὲ πάντων ἀπεδείχθη καὶ
individual(-parts) worked (the)-root and of-all was-shown and
ἀρχὴ τῶν κατὰ τὰ νεῦρα κινήσεων, ὁ τὸν ἐγκέφαλον
beginning of-the by the sinews motions the(-one) the brain
περιέχων νευρώδης ὑμήν. Οὐκέτι οὖν ἡγούμεθα δεῖν
enclosing sinewy membrane no-longer then we-think one-must
πολυπραγμονεῖν περί τε τῶν ζωτικῶν μορίων, τὸ τοιοῦτόν
meddle about both the vital parts — such
ἐστιν, ἐν τούτῳ δειχθείσης τῆς κινητικῆς ἐνεργείας.
it-is in this having-been-shown the motive activity
Ὅτι δὲ μέγιστόν τι συντελεῖ πρὸς τὴν ζωὴν ὁ 4
that and greatest something contributes to the life the
ἐγκέφαλος, ἐναργῶς τὸ ἐξ ἐναντίου συμβαῖνον δηλοῖ.
brain clearly the(-thing) from (the)-opposite happening shows
Εἰ γάρ τινα τρῶσιν ἢ ῥῆξιν ὁ περὶ αὐτὸν ὑμὴν
if for some wound or rupture the about it membrane
πάθοι, εὐθὺς ἐπηκολούθησε τῷ πάθει ὁ θάνατος, οὐδὲ
suffer immediately followed the injury the death not-even

πρὸς τὸ ἀκαρὲς τῆς φύσεως ἀντισχούσης τῇ τρώσει,
for the instant the nature holding-out against-the wound
ὥσπερ θεμελίου τινὸς ὑποσπασθέντος ὅλον τὸ οἰκοδόμημα
as-if (a)-foundation some being-pulled-out whole the building
συγκατεσείσθη τῷ μέρει· οὗ τοίνυν παθόντος πρόδηλός
was-shaken-with the part which therefore having-suffered evident
ἐστιν ἡ τοῦ παντὸς ζώου διαφθορά, τοῦτο κυρίως ἂν τῆς
is the of-the whole animal destruction this properly — of-the
ζωῆς τὴν αἰτίαν ἔχειν ὁμολογοῖτο. Ἐπειδὴ δὲ καὶ τῶν
life the cause to-have would-be-agreed since and also of-the(-ones)
παυσαμένων τοῦ ζῆν κατασβεσθείσης τῆς ἐγκειμένης τῇ
having-ceased from-the living being-quenched the lying-in in-the
φύσει θερμότητος, τὸ νεκρωθὲν καταψύχεται, διὰ τοῦτο
nature heat the deadened is-chilled because-of this
καὶ ἐν τῷ θερμῷ τὴν ζωτικὴν αἰτίαν κατενοήσαμεν. Οὗ γὰρ
also in the hot the vital cause we-perceived which for
ἐπιλελοιπότος ἡ νεκρότης ἐπηκολούθησεν, ἀνάγκη πᾶσα
having-failed the deadness followed necessity all
τῇ παρουσίᾳ τούτου συνεστάναι τὸ ζῷον ὁμολογεῖσθαι.
by-the presence of-this to-be-constituted the animal to-be-agreed
Τῆς δὲ τοιαύτης δυνάμεως οἷον πηγήν τινα καὶ ἀρχὴν τὴν
of-the and such power as (a)-spring some and beginning the
καρδίαν κατενοήσαμεν, ἀφ' ἧς αὐλοειδεῖς πόροι πολυσχιδῶς
heart we-perceived from which pipe-like passages in-many-branches
ἄλλος ἐξ ἄλλου διαφυόμενοι, παντὶ τῷ σώματι τὸ πυρῶδες
one from another growing to-all the body the fiery
καὶ θερμὸν διαχέουσι πνεῦμα. Ἐπεὶ δὲ πάντως καὶ τροφὴν
and hot pour breath since and wholly also food
ἔδει τινὰ τῷ θερμῷ συμπαρεῖναι παρὰ τῆς φύσεως·
it-was-needful some for-the hot to-be-present-with by the nature
οὐ γὰρ ἐνδέχεται τὸ πῦρ ἐφ' ἑαυτοῦ μένειν, μὴ διὰ τοῦ
not for it-is-possible the fire by itself to-remain not through the

καταλλήλου τρεφόμενον· διὰ τοῦτο οἱ τοῦ αἵματος ὀχετοὶ,
suitable nourished because-of this the of-the blood channels
καθάπερ ἐκ πηγῆς τινος τοῦ ἥπατος ἀφορμηθέντες τῷ
as-if from (a)-spring some the liver having-set-out with-the
θερμῷ πνεύματι πανταχῆ κατὰ τὸ σῶμα συμπαροδεύουσιν,
hot breath everywhere through the body travel-along
ὡς ἂν μὴ μονωθὲν τοῦ ἑτέρου τὸ ἕτερον, διαφθείρῃ
so-that — not isolated from-the other the one should-destroy
τὴν φύσιν, πάθος γενόμενον. Παιδευέτω τοῦτο τοὺς
the nature (a)-disease having-become let-teach this the(-ones)
ἀτακτοῦντας περὶ τὸ ἴσον, διδαχθέντας παρὰ τῆς
disorderly about the equal(-share) having-been-taught by the
φύσεως, ὅτι ἡ πλεονεξία φθοροποιόν τι πάθος ἐστίν. Ἀλλ'
nature that the greed (a)-destructive some disease is but
ἐπειδὴ μόνον ἀπροσδεές ἐστι τὸ Θεῖον, ἡ δὲ ἀνθρωπίνη
since alone without-need is the Divine the and human
πτωχεία τῶν ἔξωθεν πρὸς τὴν ἰδίαν σύστασιν
poverty of-the(-things) outside for the own constitution
ἐπιδέεται, διὰ τοῦτο ταῖς τρισὶ ταύταις δυνάμεσι, δι'
has-need because-of this to-the three these powers through
ὧν ἔφαμεν ἅπαν οἰκονομεῖσθαι τὸ σῶμα, ἐπίῤῥυτον ἔξωθεν
which we-said all to-be-governed the body inflowing from-outside
ἐπεισάγει τὴν ὕλην, διαφόροις εἰσόδοις τὸ κατάλληλον
it-brings-in the matter by-different entrances the suitable
αὐταῖς εἰσοικίζουσα. Τῇ μὲν γὰρ πηγῇ τοῦ αἵματος,
to-them settling to-the indeed for spring of-the blood
ᾗ τις τὸ ἦπάρ ἐστι, τὴν διὰ τῆς τροφῆς χορηγίαν
which — the liver is the through the food supply
ὑπέθηκε. Τὸ γὰρ ἐπεισαγόμενον ἀεὶ διὰ ταύτης, τὰς
it-assigned the for brought-in always through this the
τοῦ αἵματος πηγὰς βρύειν διὰ τοῦ ἥπατος παρασκευάζει,
of-the blood springs to-gush through the liver prepares

καθάπερ ἡ ἐπὶ τοῦ ὄρους χιὼν διὰ τῆς οἰκείας ἰκμάδος
as the on the mountain snow through the own moisture
τὰς κατὰ τὴν ὑπώρειαν αὔξει πηγὰς, διὰ τοῦ βάθους
the at the foothill increases springs through the depth
τὸ οἰκεῖον ὑγρὸν ἐπὶ τὰς κάτω φλέβας συνθλίβουσα.
the own moisture into the lower veins squeezing
Τὸ δὲ ἐγκάρδιον πνεῦμα διὰ τοῦ γείτονος ἐπεισάγεται
the and heart's breath through the neighboring is-brought-in
σπλάγχνου, ὃ καλεῖται μὲν πνεύμων, ἐστὶ δὲ τοῦ ἀέρος
organ which is-called indeed lung is and of-the air
δοχεῖον, διὰ τῆς ἐγκειμένης ἀρτηρίας τῆς ἐπὶ τὸ στόμα
(a)-receptacle through the lying-in windpipe the(-one) to the mouth
διηκούσης, τὸ ἔξωθεν πνεῦμα ταῖς ἀναπνοαῖς ἐφελκόμενον.
reaching the outside breath with-the inhalations drawing-in
Ὃ κατὰ τὸ μέσον ἡ καρδία ἐνειλημμένη, κατὰ μίμησιν
in-which in the middle the heart enclosed in imitation
τῆς τοῦ ἀεικινήτου πυρὸς ἐνεργείας, ἀδιαλείπτως καὶ αὐτὴ
of-the of-the ever-moving fire activity unceasingly also itself
κινουμένη, οἷόν τι ποιοῦσιν ἐν τοῖς χαλκείοις αἱ φύσαι,
moving like something do in the forges the bellows
ἕλκει τε πρὸς ἑαυτὴν ἐκ τοῦ παρακειμένου πνεύμονος
draws both to itself from the adjacent lung
πληροῦσα τῇ διαστολῇ τὰς κοιλότητας, καὶ τὸ πυρῶδες
filling by-the expansion the cavities and the fiery(-heat)
ἑαυτῆς ἐκριπίζουσα, ταῖς ἐχομέναις ἀρτηρίαις ἐμπνεῖ. Καὶ
of-itself fanning-out into-the adjoining arteries breathes and
τοῦτο ποιοῦσα οὐ διαλείπει, τὸ μὲν ἔξωθεν διὰ τῆς
this doing not it-ceases the(-air) indeed outside through the
διαστολῆς εἰς τὰς ἰδίας κοιλότητας ἕλκουσα, τὸ δὲ παρ'
expansion into the own cavities drawing the(-heat) and from
ἑαυτῆς διὰ τῆς συμπτώσεως ταῖς ἀρτηρίαις εἰσκρίνουσα.
itself through the contraction into-the arteries sending

Ὅ μοι δοκεῖ καὶ τῆς αὐτομάτου ταύτης ἀναπνοῆς αἴτιον
which to-me seems also of-the spontaneous this breathing (the)-cause
ἡμῖν γίνεσθαι. Πολλάκις γὰρ ὁ μὲν νοῦς ἄσχολός ἐστι
for-us to-become often for the indeed mind busy is
πρὸς ἑτέρους ἢ καὶ παντάπασιν ἠρεμεῖ, λυθέντος ἐν τῷ
with other(-things) or also altogether rests loosened in the
ὕπνῳ τοῦ σώματος, ἡ δὲ ἀναπνοὴ τοῦ ἀέρος οὐ διαλείπει,
sleep the body the but breathing of-the air not ceases
μηδ' ὁτιοῦν συνεργούσης εἰς τοῦτο τῆς προαιρέσεως.
not anything cooperating in this the choice
Οἶμαι γὰρ, ἐπειδὴ περιείληπται τῷ πνεύμονι ἡ καρδία, 6
I-think for since is-enclosed by-the lung the heart
καὶ προσπέφυκεν αὐτῷ κατὰ τὸ ὀπίσθιον ἑαυτῆς μέρος,
and has-grown-onto it at the back its-own part
ταῖς ἰδίαις διαστολαῖς καὶ συμπτώσεσι συγκινοῦσα τὸ
with-the own expansions and contractions moving-together the
σπλάγχνον, τὴν τοῦ ἀέρος ὁλκήν τε καὶ ἐμπνοὴν
organ the of-the air drawing both and in-breathing
ἐκμηχανᾶσθαι τῷ πνεύμονι. Ἀραιὸς γάρ τις ὢν καὶ
to-contrive for-the lung porous for some being and
πολύπορος, καὶ πάσας τὰς ἐν αὐτῷ κοιλότητας πρὸς τὸν
many-pored and all the in it cavities to the
πυθμένα τῆς ἀρτηρίας ἀνεστομωμένας ἔχων, συστελλόμενος
base of-the windpipe opening having contracting
μὲν καὶ συμπίπτων τὸ ἐναπολειφθὲν τοῖς κοίλοις πνεῦμα
indeed and collapsing the left in-the hollows breath
κατ' ἀνάγκην ἐκπιέζων προΐεται. Ὑποχωρῶν δὲ καὶ
of necessity squeezing-out it-sends-forth withdrawing but and
ἀνοιγόμενος, ἐπισπᾶται τῇ διαστάσει πρὸς τὸ
opening it-draws by-the expansion into the(-space)
κενούμενον διὰ τῆς ὁλκῆς τὸν ἀέρα. Καὶ αὕτη ἐστὶ τῆς
emptied through the drawing the air and this is of-the

ἀπροαιρέτου ταύτης ἀναπνοῆς αἰτία, ἡ τοῦ ἀτρεμεῖν τὸ
involuntary this breathing (the)-cause the of-the to-be-still the
πυρῶδες ἀδυναμία. Ἐπειδὴ γὰρ ἴδιόν ἐστι τοῦ θερμοῦ ἡ
fiery inability since for proper is of-the hot the
κατὰ τὴν κίνησιν ἐνέργεια, τούτου δὲ τὰς ἀρχὰς ἐν τῇ
according-to the motion activity of-this and the beginnings in the
καρδίᾳ κατενοήσαμεν, τὸ διηνεκὲς τῆς ἐν τῷ μέρει τούτῳ
heart we-perceived the continuity of-the in the part this
κινήσεως τὴν ἀδιάλειπτον τοῦ ἀέρος ὁρμήν τε καὶ ἐμπνοὴν
motion the unceasing of-the air impulse both and in-breathing
διὰ τοῦ πνεύματος ἀπεργάζεται. Διὸ καὶ παρὰ φύσιν
through the breath produces therefore also against nature
ἐπιταθέντος τοῦ πυρώδους, τὸ ἆσθμα τῶν διακαιομένων
being-intensified the fiery(-heat) the panting of-the(-ones) burning
τῷ πυρετῷ συνεχέστερον γίνεται, ὥσπερ ἐπειγομένης τῆς
with-the fever more-continuous becomes as-if hastening the
καρδίας τὸν ἐγκείμενον ἐν αὐτῇ φλογμὸν τῷ νεαρωτέρῳ
heart the lying-in in itself inflammation with-the fresher
πνεύματι κατασβεννύειν. Ἀλλ' ἐπειδὴ πενιχρά τίς ἐστιν
breath to-quench but since poor some is
ἡμῶν ἡ φύσις, καὶ τῶν πρὸς τὴν ἰδίαν σύστασιν
our the nature and of-the(-things) for the own constitution
διὰ πάντων ἐπιδεὴς, οὐκ ἀέρος μόνον ἰδίου πτωχεύει, καὶ
in all needy not of-air only own it-is-poor and
πνεύματος, τοῦ τὸ θερμὸν διεγείροντος, ὅπερ ἔξωθεν
of-breath the(-one) the heat rousing which from-outside
πρὸς τὴν τοῦ ζώου συντήρησιν διηνεκῶς ἐπεισάγεται·
for the of-the animal preservation continually is-brought-in
ἀλλὰ καὶ τὴν ὑπερείδουσαν τὸν τοῦ σώματος ὄγκον
but also the supporting the of-the body mass
τροφὴν ἐπίκτητον ἔχει. Διὰ τοῦτο σιτίοις τε καὶ ποτοῖς
food acquired it-has because-of this with-foods both and drinks

ἀναπληροῖ τὸ ἐνδέον, ἑλκτικήν τινα τοῦ λείποντος δύναμιν
it-fills-up the lack attracting some of-the lacking power
καὶ ἀπωστικὴν τοῦ περιττεύοντος ἐνθεῖσα τῷ σώματι,
and expelling of-the superfluous having-put-in the body
οὐδὲ πρὸς τοῦτο τοῦ ἐγκαρδίου πυρὸς μικρὰν παρεχομένου
not-even for this the heart's fire small providing
τῇ φύσει συνέργειαν. Ἐπειδὴ γὰρ τὸ κυριώτατον τῶν
to-the nature cooperation since for the most-important of-the
ζωτικῶν μορίων κατὰ τὸν ἀποδοθέντα λόγον ἡ καρδία
vital parts according-to the given account the heart
ἐστὶν, ἡ τῷ θερμῷ πνεύματι ζωπυροῦσα τὰ καθέκαστον
is which with-the hot breath kindling the individual
μέρη, πανταχόθεν αὐτὴν ἐνεργὸν εἶναι τῷ δραστικῷ τῆς
parts on-all-sides it active to-be by-the effectiveness of-the
δυνάμεως, ὁ πλάστης ἡμῶν ἐποίησεν, ὡς ἂν μηδὲν
power the molder our made so-that — no
αὐτῆς μέρος ἄπρακτόν τε καὶ ἀνόνητον πρὸς τὴν τοῦ
its part inactive both and useless for the of-the
παντὸς οἰκονομίαν καταλειφθείη. Διὰ τοῦτο κατόπιν μὲν
whole economy be-left because-of this behind indeed
ὑποβᾶσα τὸν πνεύμονα, διὰ τῆς διηνεκοῦς κινήσεως,
having-gone-under the lung through the continual motion
καθέλκουσά τε πρὸς ἑαυτὴν τὸ σπλάγχνον, ἀνευρύνει
drawing-down both to itself the organ it-widens
πρὸς τὴν ὁλκὴν τοῦ ἀέρος τοὺς πόρους, ἀνοχλίζουσά τε
for the drawing of-the air the passages lifting-up and
πάλιν ἐκπνεῖσθαι τὸ ἐναπειλημμένον παρασκευάζει.
again to-be-breathed-out the(-air) intercepted it-prepares
Ἐν δὲ τοῖς ἔμπροσθεν ἑαυτῆς προσφυεῖσα τῷ χωρήματι
in and the(-parts) in-front of-itself having-grown-onto the receptacle
τῆς ἄνω γαστρὸς, ἔνθερμον αὐτὴν, καὶ πρὸς τὰς ἰδίας
of-the upper belly warm it and to the own

ἐνεργείας κινουμένην ποιεῖ· οὐκ εἰς πνεύματος ὁλκὴν
activities moving makes not for of-breath drawing
ἀνεγείρουσα, ἀλλ' εἰς ὑποδοχὴν τῆς καταλλήλου τροφῆς.
rousing but for reception of-the suitable food
Πλησίον μὲν γὰρ πεφύκασιν ἀλλήλων αἱ εἴσοδοι τοῦ
near indeed for have-grown to-one-another the entrances of-the
πνεύματός τε καὶ τῆς τροφῆς· ἀντιπαρεξιοῦσαι δὲ κατὰ τὸ
breath both and of-the food running-alongside and along the
πρόμηκες ἡ ἑτέρα πρὸς τὴν ἑτέραν, καὶ τῷ ἴσῳ μέτρῳ
length the one with the other also in-the equal measure
κατὰ τὸ ἄνω συναπαρτίζονται, ὥστε καὶ συνεστομῶσθαι
at the top they-end-together so-that also to-open-together
πρὸς ἀλλήλας, καὶ ἑνὶ στόματι τοὺς πόρους ἐναπολήγειν,
with one-another and in-one mouth the passages to-terminate
ὅθεν τῷ μὲν τῆς τροφῆς, τῷ δὲ τοῦ πνεύματος ἡ εἴσοδος
whence to-the indeed of-the food to-the and of-the breath the entrance
γίνεται. Ἀλλ' ἐπὶ τὸ βάθος οὐκέτι διαπαντὸς τὸ προσφυὲς
comes-about but toward the depth no-longer throughout the attachment
παραμένει τῆς συζυγίας τῶν πόρων. Μέση γὰρ τῆς
remains of-the pairing of-the passages between for of-the
ἑκατέρων ἕδρας ἡ καρδία παρεμπεσοῦσα, τῷ μὲν πρὸς
of-both seat the heart having-fallen to-the indeed for
ἀναπνοὴν, τῷ δὲ πρὸς τροφὴν, τὰς δυνάμεις ἐντίθησιν.
breathing to-the and for food the powers it-puts-in
Πέφυκε γὰρ τὸ πυρῶδες ἐπιζητεῖν τὴν ὑπεκκαίουσαν ὕλην,
is-natural for the fiery to-seek the kindling matter
ὃ δὴ καὶ περὶ τὸ δοχεῖον τῆς τροφῆς κατ' ἀνάγκην
which indeed also about the receptacle of-the food of necessity
συμβαίνει. Ὅσῳ γὰρ ἔμπυρον διὰ τῆς γείτονος γίνεται
happens as-much-as for fiery through the neighboring it-becomes

θερμασίας, τοσούτῳ μᾶλλον ἐφέλκεται τὰ τὸ θερμὸν
heat so-much more it-draws the(-things) the hot
ὑποτρέφοντα· τὴν δὲ τοιαύτην ὁρμὴν, ὄρεξιν ὀνομάζομεν.
feeding the and such impulse appetite we-name
Εἰ δὲ περιδράξαιτο τῆς ἀρκούσης ὕλης τὸ περιεκτικὸν τῆς 7
if but should-grasp the sufficient matter the container of-the
τροφῆς, οὐδὲ οὕτως ἠρεμεῖ τοῦ πυρὸς ἡ ἐνέργεια. Ἀλλὰ
food not-even so rests of-the fire the activity but
καθάπερ ἐν χωνευτηρίῳ σύντηξίν τινα τῆς ὕλης ποιεῖ,
as-if in (a)-crucible (a)-melting some of-the matter it-makes
καὶ διαλύσασα τὰ συνεστῶτα καὶ ἀναχέασα, καθάπερ
and having-dissolved the(-things) compacted and having-poured as-if
ἐκ χοάνης τινὸς μεταχεῖ πρὸς τοὺς ἐφεξῆς πόρους.
from (a)-funnel some it-pours-over to the next passages
Εἶτα τὸ παχυμερέστερον τοῦ εἰλικρινοῦς διακρίνασα, τὸ
then the coarser from-the pure having-separated the
μὲν λεπτὸν δι᾽ ὀχετῶν τινων ἐπὶ τὰς τοῦ ἥπατος
indeed fine through channels some to the of-the liver
ἄγει πύλας· τὴν δὲ ὑλώδη τῆς τροφῆς ὑποστάθμην, εἰς
it-leads gates the and material of-the food sediment into
τοὺς εὐρυχωροτέρους τῶν ἐντέρων πόρους ἀπώσατο, καὶ
the wider of-the intestines passages it-thrust and
τοῖς πολυτρόποις αὐτῶν ἑλιγμοῖς ἀναστρέφουσα χρόνῳ,
in-the manifold their windings turning for-(a)-time
παρακατέχει τὴν τροφὴν τοῖς σπλάγχνοις, ὡς ἂν μὴ δι᾽
it-holds-back the food in-the inward-parts so-that — not through
εὐθύτητα τοῦ πόρου ῥᾳδίως ἀποβαλόμενον, εὐθὺς ἀνακινοίη
straightness of-the passage easily cast-out at-once should-stir
τὸ ζῶον πρὸς ὄρεξιν, καὶ μηδέποτε παύοιτο τῆς τοιαύτης
the animal to appetite and never cease from-the such
ἀσχολίας κατὰ τὴν τῶν ἀλόγων φύσιν ὁ ἄνθρωπος.
occupation like the of-the irrational(-beasts) nature the man

Ἐπεὶ δὲ καὶ τῷ ἥπατι μάλιστα τῆς τοῦ θερμοῦ συνεργίας
since and also for-the liver especially of-the of-the hot cooperation
ἦν χρεία πρὸς τὴν τῶν ὑγρῶν ἐξαιμάτωσιν, ἀφέστηκε
there-was need for the of-the moist(-things) conversion-into-blood is-removed
δὲ τοῦτο τῆς καρδίας κατὰ τὴν θέσιν (οὐ γὰρ ἦν, οἶμαι,
and this from-the heart in the position not for it-was I-think
δυνατὸν ἀρχήν τινα καὶ ῥίζαν ζωτικῆς οὖσαν δυνάμεως,
possible (a)-principle some and root of-vital being power
περὶ τὴν ἑτέραν ἀρχὴν στενοχωρεῖσθαι), ὡς ἂν μή τι
by the other principle to-be-cramped so-that — not anything
τῆς οἰκονομίας ἐν τῇ ἀποστάσει τῆς θερμαντικῆς οὐσίας
of-the economy in the distance of-the heating substance
παραβλαβείη· πόρος νευρώδης (ἀρτηρία δὲ τοῦτο παρὰ
be-harmed (a)-passage sinewy artery and this by
τῶν ταῦτα σοφῶν ὀνομάζεται) ἀναδεξάμενος τῆς
the(-ones) in-these(-matters) wise is-named having-received of-the
καρδίας τὸ ἔμπυρον πνεῦμα, φέρει παρὰ τὸ ἧπαρ, αὐτοῦ
heart the fiery breath carries to the liver there
που παρὰ τὴν εἴσοδον τῶν ὑγρῶν συνεστομωμένος,
somewhere at the entrance of-the moist(-things) opening-together
καὶ ἀναζέσας διὰ τῆς θερμότητος τὴν ὑγρασίαν,
and having-boiled through the heat the moisture
ἐναποτίθεταί τι τῷ ὑγρῷ τῆς τοῦ πυρὸς συγγενείας,
puts-in something into-the moist of-the of-the fire kinship
τῇ πυροειδεῖ χρόᾳ τὸ τοῦ αἵματος εἶδος καταφοινίξας.
with-the fiery color the of-the blood form having-reddened
Εἶτα ἐκεῖθεν ἀφορμηθέντες δίδυμοί τινες ὀχετοὶ, τὸ
then from-there having-set-out twin some channels the
οἰκεῖον ἑκάτερος σωληνοειδῶς περιέχοντες πνεῦμά τε καὶ
own each tube-like containing breath both and
αἷμα, ὡς ἂν εὐπόρευτον εἴη, τὸ ὑγρόν τε τοῦ θερμοῦ
blood so-that — easily-traveling it-be the moist both of-the hot

κινήσει συμπαροδεῦον καὶ κουφιζόμενον, ἐφ᾽ ἅπαν τὸ
by-(the)-motion traveling-along and lightened to all the
σῶμα πολυσχιδῶς κατασπείρονται, εἰς μυρίας ὀχετῶν
body in-many-branches are-sown into countless of-channels
ἀρχάς τε καὶ διαφύσεις κατὰ πᾶν μέρος διασχιζόμενοι.
beginnings both and branchings in every part being-split
Μιχθεῖσαι δὲ πρὸς ἀλλήλας τῶν ζωτικῶν δυνάμεων
mixed and with one-another of-the vital powers
αἱ δύο ἀρχαὶ, ἥ τε τὸ θερμὸν πανταχῆ κατὰ τὸ
the two principles the(-one) both the hot everywhere through the
σῶμα, καὶ ἡ τὸ ὑγρὸν ἐπιπέμπουσα, καθάπερ τινὰ
body and the(-one) the moist sending as-if some
δανεισμὸν ἀναγκαῖον ἐκ τῶν οἰκείων τῇ ἀρχηγικωτέρᾳ
loan necessary from the own(-stores) to-the more-sovereign
τῆς ζωτικῆς οἰκονομίας δυνάμει δωροφοροῦσιν.
of-the vital economy power bring-as-gifts
Ἔστι δ᾽ αὕτη ἡ κατὰ τὰς μήνιγγας καὶ τὸν
is and this the(-power) in the membranes and the
ἐγκέφαλον θεωρουμένη, ἀφ᾽ ἧς πᾶσα μὲν ἄρθρου κίνησις,
brain seen from which every indeed of-joint motion
πᾶσα δὲ μυῶν συνολκὴ, πᾶν δὲ προαιρετικὸν πνεῦμα καὶ
every and of-muscles contraction every and voluntary breath also
τοῖς καθέκαστον μορίοις ἐπιπεμπόμενον, ἐνεργόν τε καὶ
to-the individual parts sent active both and
κινούμενον τὸν γήϊνον ἡμῶν ἀνδριάντα, καθάπερ ἐκ μηχανῆς
moving the earthy our statue as-if from (a)-machine
τινος ἀποδείκνυσι. Τοῦ τε γὰρ θερμοῦ τὸ καθαρώτατον, καὶ
some it-shows of-the both for hot the purest and
τοῦ ὑγροῦ τὸ λεπτότατον παρ᾽ ἑκατέρας δυνάμεως διά
of-the moist the finest from each power through
τινος μίξεώς τε καὶ ἀνακράσεως ἑνωθέντα, τρέφει τε καὶ
some mixing both and blending united nourishes both and

συνίστησι διὰ τῶν ἀτμῶν τὸν ἐγκέφαλον. Ἀφ' οὗ πάλιν
sustains through the vapors the brain from which again
ἐπὶ καθαρώτατον ἐκλεπτυνομένη ἡ ἀπ' ἐκείνου ἀνάδοσις,
to purest being-refined the from it exhalation
ὑπαλείφει τὸν περιεκτικὸν τοῦ ἐγκεφάλου ὑμένα, ὃς
anoints the enclosing of-the brain membrane which
ἄνωθεν ἐπὶ τὸ βάθος αὐλοειδῶς διήκων, διὰ τῶν καθεξῆς
from-above to the depth pipe-like reaching through the successive
σπονδύλων, ἑαυτὸν δὲ καὶ τὸν ἐγκείμενον αὐτῷ μυελὸν
vertebrae itself and also the lying-in it marrow
διεξάγων, τῇ βάσει συναπολήγει τῆς ῥάχεως· πάσαις
carrying-through at-the base ends of-the spine to-all
ὀστέων τε καὶ ἁρμονιῶν συμβολαῖς, καὶ μυῶν ἀρχαῖς
of-bones both and of-joints junctions and of-muscles beginnings
οἷόν τις ἡνίοχος αὐτὸς ἐνδιδοὺς τῆς καθέκαστον κινήσεώς
as some charioteer itself giving of-the individual motion
τε καὶ στάσεως τὴν ὁρμὴν καὶ τὴν δύναμιν. Διὰ τοῦτό
both and rest the impulse and the power through this
μοι δοκεῖ καὶ ἀσφαλεστέρας ἠξιῶσθαι φρουρᾶς,
to-me it-seems also more-secure to-have-been-thought-worthy-of guard
καὶ κατὰ μὲν τὴν κεφαλὴν διπλαῖς ὀστέων περιβολαῖς ἐν
and at indeed the head by-double of-bones enclosures in
κύκλῳ διειλημμένος, ἐν δὲ τοῖς σπονδύλοις ταῖς τε τῶν
(a)-circle enclosed in but the vertebrae by-the both of-the
ἀκανθῶν προβολαῖς καὶ ταῖς πολυτρόποις κατὰ τὸ σχῆμα
spines projections and by-the manifold in the shape
διαπλοκαῖς, δι' ὧν ἐν ἀπαθείᾳ πάσῃ φυλάττεται, διὰ
interlacings through which in impassibility all it-is-guarded through
τῆς περιεχούσης αὐτὸν φρουρᾶς τὸ ἀσφαλὲς ἔχων.
the enclosing it guard the security having

Ὁμοίως δ᾽ ἄν τις καὶ περὶ τῆς καρδίας στοχάσαιτο, ὅτι 8
likewise and — one also about the heart might-conjecture that
καθάπερ τις οἶκος ἀσφαλὴς αὕτη διὰ τῶν στερροτάτων
as-if some house secure it through the most-solid
περιηρμόσθη ταῖς τῶν ὀστέων ἐν κύκλῳ περιοχαῖς
was-fitted-round with-the of-the bones in (a)-circle enclosures
ὠχυρωμένη. Κατόπιν μὲν γάρ ἐστιν ἡ ῥάχις ταῖς
fortified behind indeed for is the spine by-the
ὠμοπλάταις ἑκατέρωθεν ἠσφαλισμένη. Καθ᾽ ἑκάτερον
shoulder-blades on-each-side secured at each
δὲ πλάγιον ἡ τῶν πλευρῶν θέσις περιπτύσσουσα τὸ
and side the of-the ribs position enfolding the
μέσον δυσπαθὲς ἀπεργάζεται. Ἐν δὲ τοῖς ἔμπροσθεν, τὸ
middle hard-to-injure makes in and the front(-parts) the
στέρνον καὶ ἡ τῆς κλειδὸς συζυγία προβέβληται, ὡς
breastbone and the of-the collarbone pair is-set-in-front so-that
ἂν πανταχόθεν αὐτῇ τὸ ἀσφαλὲς ἀπὸ τῶν ἔξωθεν
— on-all-sides for-it the safety from the(-things) outside
διοχλούντων φυλάσσοιτο. Οἷον δὲ κατὰ τὴν γεωργίαν
troubling be-guarded as and in the farming
ἔστιν ἰδεῖν, τῆς ἐκ νεφῶν ἐπομβρίας, ἢ τῆς τῶν
it-is(-possible) to-see the from clouds rain or the of-the
ὀχετῶν ἐπιῤῥοῆς διάβροχον ποιούσης τὸ ὑποκείμενον.
channels inflow soaked making the underlying(-ground)
Κῆπος δέ τις ὑποκείσθω τῷ λόγῳ, μυρίας μὲν δένδρων
(a)-garden and some let-be-supposed for-the argument countless indeed of-trees
διαφορὰς, παντοδαπὰς δὲ τῶν ἐκ γῆς φυομένων
varieties all-kinds-of and of-the(-things) from earth growing
ἰδέας ἐν ἑαυτῷ τρέφων, ὧν καὶ τὸ σχῆμα, καὶ ἡ
forms in itself nourishing of-which both the shape and the
ποιότης, καὶ ἡ τῆς χρόας ἰδιότης ἐν πολλῇ διαφορᾷ
quality and the of-the color property in great difference

τοῖς καθέκαστον ἐνθεωρεῖται. Τοσούτων τοίνυν κατὰ τὸν
in-the individual(-ones) is-seen so-many therefore in the
ἕνα χῶρον τῷ ὑγρῷ τρεφομένων, ἡ μὲν ὑπονοτίζουσα
one ground by-the moisture nourished the indeed watering
τὰ καθ' ἕκαστον δύναμις, μία τις κατὰ τὴν φύσιν
the(-plants) according-to each power one some in the nature
ἐστίν· ἡ δὲ τῶν τρεφομένων ἰδιότης, εἰς διαφόρους
is the but of-the(-things) nourished property into different
τὸ ὑγρὸν μεταβάλλει ποιότητας. Τὸ γὰρ αὐτὸ πικραίνεται
the moisture changes qualities the for same is-made-bitter
μὲν ἐν τῇ ἀψίνθῳ· εἰς φθοροποιὸν δὲ χυμὸν ἐν τῷ κωνείῳ
indeed in the wormwood into destructive and juice in the hemlock
μεθίσταται· καὶ ἄλλο ἐν ἄλλῳ γίνεται, ἐν κρόκῳ, ἐν
it-is-changed and other in other it-becomes in saffron in
βαλσάμῳ, ἐν μήκωνι. Τῷ μὲν γὰρ ἐκθερμαίνεται, τῷ δὲ
balsam in poppy in-the indeed for it-is-heated in-the and
καταψύχεται, τῷ δὲ μέσην ἔχει ποιότητα. Καὶ ἐν δάφνῃ,
it-is-cooled in-the and middle has quality and in laurel
καὶ ἐν σχοίνῳ, καὶ τοῖς τοιούτοις εὔπνουν ἐστίν· ἐν συκῇ δὲ
and in rush and in-the such fragrant it-is in fig and
καὶ ὄχνῃ κατεγλυκάνθη. Καὶ διὰ τῆς ἀμπέλου βότρυς καὶ
and pear it-was-sweetened and through the vine (the)-grape and
οἶνος ἐγένετο· καὶ ὁ τοῦ μήλου χυλὸς, καὶ τὸ τοῦ ῥόδου
wine came-to-be and the of-the apple juice and the of-the rose
ἐρύθρημα, καὶ τὸ τοῦ κρίνου λαμπρὸν, καὶ τὸ κυανίζον
redness and the of-the lily brightness and the bluish(-hue)
τοῦ ἴου, καὶ τὸ πορφυραῖον τῆς ὑακίνθου βαφῆς, καὶ πάνθ'
of-the violet and the purple of-the hyacinth dye and all
ὅσα κατὰ τὴν γῆν ἔστιν ἰδεῖν, ἐκ μιᾶς καὶ τῆς αὐτῆς
as-many-as on the earth it-is(-possible) to-see from one and the same

ἰκμάδος ἀναβλαστάνοντα, εἰς τοσαύτας διαφορὰς κατά τε
moisture sprouting into so-many differences in both
τὸ σχῆμα, καὶ τὸ εἶδος, καὶ τὰς ποιότητας διακρίνεται.
the shape and the form and the qualities is-distinguished
Τοιοῦτόν τι καὶ κατὰ τὴν ἔμψυχον ἡμῶν ἄρουραν 9
such something also in the ensouled our field
θαυματοποιεῖται παρὰ τῆς φύσεως, μᾶλλον δὲ παρὰ τοῦ
is-wondrously-worked by the nature rather but by the
Δεσπότου φύσεως. Ὀστέα καὶ χόνδροι, φλέβες, ἀρτηρίαι,
Master of-nature bones and cartilages veins arteries
νεῦρα, σύνδεσμοι, σάρκες, δέρμα, πιμελαὶ, τρίχες, ἀδένες,
sinews ligaments fleshes skin fats hairs glands
ὄνυχες, ὀφθαλμοὶ, μυκτῆρες, ὦτα, πάντα τὰ τοιαῦτα, καὶ
nails eyes nostrils ears all the such(-things) and
μυρία πρὸς τούτοις ἄλλα διαφόροις ἰδιότησιν ἀπ᾽ ἀλλήλων
countless besides these others by-different properties from one-another
κεχωρισμένα, μιᾷ τῇ τῆς τροφῆς ἰδέᾳ καταλλήλως τῇ
separated by-one the of-the food form suitably to-the
ἑαυτῶν τρέφεται φύσει, ὡς ἑκάστῳ τῶν ὑποκειμένων
own are-nourished nature so-that to-each of-the underlying(-parts)
τὴν τροφὴν προσεγγίσασαν, ᾧπερ ἂν ἐμπελάσῃ, κατ᾽
the food having-come-near to-whichever — it-approach according-to
ἐκεῖνο καὶ ἀλλοιοῦσθαι, οἰκείαν καὶ συμφυῆ τῇ τοῦ
that also to-be-altered own and natural to-the of-the
μέρους ἰδιότητι γινομένην. Εἰ γὰρ κατὰ τὸν ὀφθαλμὸν
part property becoming if for at the eye
γένοιτο, τῷ ὁρατικῷ μορίῳ συγκατεκράθη καὶ τῶν
it-should-come with-the seeing part it-was-blended-with and of-the
περὶ τὸν ὀφθαλμὸν χιτώνων ταῖς διαφοραῖς οἰκείως εἰς
about the eye coats to-the differences appropriately to
ἕκαστον κατεμερίσθη. Εἰ δὲ τοῖς κατὰ τὴν ἀκοὴν μέρεσιν
each was-distributed if but to-the at the hearing parts

ἐπιῤῥυῇ, τῇ ἀκουστικῇ καταμίγνυται φύσει· καὶ ἐν χείλει
it-flow with-the auditory it-is-mixed nature and in (the)-lip
γενόμενον, χεῖλος ἐγένετο· καὶ ἐν ὀστέῳ πήγνυται, καὶ
having-come lip it-became and in bone it-is-hardened and
ἐν μυελῷ ἁπαλύνεται, καὶ τονοῦται μετὰ τοῦ νεύρου, καὶ
in marrow is-softened and is-made-tense with the sinew and
τῇ ἐπιφανείᾳ συμπεριτείνεται, καὶ εἰς ὄνυχας διαβαίνει,
with-the surface is-stretched-round and into nails passes
καὶ εἰς τριχῶν γένεσιν λεπτοποιεῖται τοῖς καταλλήλοις
and into of-hairs generation is-made-fine by-the suitable
ἀτμοῖς. Εἰ μὲν διὰ σκολιῶν προάγοιτο πόρων, οὐλοτέρας
vapors if indeed through crooked it-be-led passages curlier
τε καὶ κατηγκυλωμένας τὰς τρίχας ἐκφύουσα, εἰ δὲ
both and crooked the hairs producing if but
δι᾽ εὐθείας ἡ τῶν τριχοποιῶν ἀτμῶν γένοιτο
through straight(-passages) the of-the hair-making vapors should-be
πρόοδος, τεταμένας τε καὶ εὐθείας προάγουσα. Ἀλλὰ πολὺ
advance tense both and straight bringing-forth but far
τῶν προκειμένων ὁ λόγος ἡμῖν ἀποπεπλάνηται, τοῖς
from-the proposed(-matters) the argument for-us has-wandered into-the
ἔργοις ἐμβαθύνων τῆς φύσεως, καὶ ὑπογράφειν ἐπιχειρῶν,
works going-deep of-the nature and to-sketch attempting
ὅπως ἡμῖν καὶ ἐξ ὁποίων συνέστηκε τὰ καθέκαστον,
how for-us and from what-kind are-constituted the individual(-parts)
τά τε πρὸς τὸ ζῆν, καὶ τὰ πρὸς τὸ εὖ ζῆν,
the(-ones) both for the living and the(-ones) for the well living
καὶ εἴ τι μετὰ τούτων ἕτερον κατὰ τὴν πρώτην
and if anything with these other in the first
διαίρεσιν ἐνοήσαμεν. Τὸ γὰρ προκείμενον ἦν δεῖξαι τὴν
division we-perceived the for proposed(-point) was to-show the
σπερματικὴν τῆς συστάσεως ἡμῶν αἰτίαν, μήτε ἀσώματον
seminal of-the constitution our cause neither bodiless

εἶναι ψυχὴν, μήτε ἄψυχον σῶμα, ἀλλ᾽ ἐξ ἐμψύχων τε
to-be (a)-soul nor soulless (a)-body but from ensouled both
καὶ ζώντων σωμάτων ζῶν καὶ ἔμψυχον παρὰ τὴν πρώτην
and living bodies living and ensouled at the first
ἀπογεννᾶσθαι ζῶον· ἐκδεξαμένην δὲ τὴν ἀνθρωπίνην
to-be-begotten (an)-animal having-received and the human
φύσιν, καθάπερ τινὰ τροφὸν ταῖς οἰκείαις δυνάμεσιν
nature as-if some nurse with-the own powers
αὐτὴν τιθηνήσασθαι· τὴν δὲ τρέφεσθαι κατ᾽ ἀμφότερα,
it to-nurse it and to-be-nourished in both(-respects)
καὶ καταλλήλως ἐν ἑκατέρῳ μέρει τὴν αὔξησιν ἐπίδηλον
and suitably in each part the growth manifest
ἔχειν. Εὐθὺς μὲν γὰρ διὰ τῆς τεχνικῆς ταύτης καὶ
to-have at-once indeed for through the artful this and
ἐπιστημονικῆς διαπλάσεως τὴν συμπεπλεγμένην αὐτῇ τῆς
skilled formation the interwoven with-it of-the
ψυχῆς ἐνδείκνυται δύναμιν, ἀμυδρότερον μὲν κατὰ τὴν
soul shows power more-dimly indeed at the
πρώτην ἐκφαινομένην, καθεξῆς δὲ τῇ τοῦ ὀργάνου
first appearing successively and with-the of-the instrument
τελειώσει συναναλάμπουσαν. Οἷον δὲ ἐπὶ τῶν λιθογλύφων
perfecting shining-out-together as and in the stone-carvers
ἔστιν ἰδεῖν. Πρόκειται μὲν γὰρ τῷ τεχνίτῃ ζώου τινὸς
it-is(-possible) to-see it-is-proposed indeed for to-the artist of-animal some
εἶδος ἐν λίθῳ δεῖξαι· τοῦτο δὲ προθέμενος, πρῶτον μὲν
form in stone to-show this and having-proposed first indeed
τὸν λίθον τῆς συμφυοῦς ὕλης ἀπέῤῥηξεν· εἶτα περικόψας
the stone from-the natural matter broke-off then having-cut-away
αὐτοῦ τὰ περιττὰ, προήγαγέ πως διὰ τοῦ πρώτου
of-it the superfluous(-parts) he-brought-forward somehow through the first
σχήματος τῇ μιμήσει τῇ κατὰ πρόθεσιν, ὥστε καὶ
shape to-the imitation the(-one) according-to purpose so-that also

τὸν ἄπειρον διὰ τῶν φαινομένων τοῦ σκοποῦ
the inexperienced(-man) through the(-things) appearing the aim
τῆς τέχνης καταστοχάσασθαι. Πάλιν ἐπεργασάμενος,
of-the art to-guess again having-worked-further
προσήγγισε πλέον τῇ ὁμοιότητι τοῦ σπουδαζομένου.
he-came-nearer more to-the likeness of-the(-thing) intended
Εἶτα τὸ τέλειον καὶ ἀκριβὲς εἶδος ἐγχειρουργήσας τῇ
then the perfect and exact form having-wrought-into the
ὕλῃ, εἰς πέρας τὴν τέχνην προήγαγε· καὶ ἔστι λέων,
matter to (the)-end the art he-brought and it-is (a)-lion
ἢ ὅ τι ἂν τύχῃ παρὰ τοῦ τεχνίτου γενόμενον, ὁ
or whatever — — it-happen by the artist made the
πρὸ βραχέος ἄσημος λίθος· οὐ τῆς ὕλης πρὸς τὸ εἶδος
before (a)-short(-time) unmarked stone not the matter into the form
ὑπαμειφθείσης, ἀλλὰ τοῦ εἴδους ἐπιτεχνηθέντος τῇ ὕλῃ.
changed but the form having-been-wrought-onto the matter
10 Τοιοῦτόν τι καὶ ἐπὶ τῆς ψυχῆς ὁ λογισάμενος, τοῦ
such something also in the soul the(-one) having-reasoned the
εἰκότος οὐχ ἁμαρτήσεται. Τὴν γὰρ πάντα τεχνιτεύουσαν
likely not will-miss the for all crafting
φύσιν ἐκ τῆς ὁμογενοῦς ὕλης λαβοῦσαν ἐν ἑαυτῇ τὸ
nature from the cognate matter having-taken into itself the
ἐκ τοῦ ἀνθρώπου μέρος, δημιουργεῖν ἀνδριάντα φαμέν.
from the man part to-fashion (a)-statue we-say
Ὥσπερ δὲ τῇ κατ᾽ ὀλίγον ἐργασίᾳ τοῦ λίθου τὸ
just-as and by-the little-by little working of-the stone the
εἶδος ἐπηκολούθησεν, ἀμυδρότερον μὲν παρὰ τὴν πρώτην,
form followed more-dimly indeed at the first
τελειότερον δὲ μετὰ τὴν τοῦ ἔργου συμπλήρωσιν· οὕτω
more-perfectly and after the of-the work completion so
καὶ ἐν τῇ τοῦ ὀργάνου γλυφῇ τὸ τῆς ψυχῆς εἶδος κατὰ
also in the of-the instrument carving the of-the soul form according-to

τὴν ἀναλογίαν τοῦ ὑποκειμένου προφαίνεται, ἀτελὲς ἐν
the proportion of-the substrate appears imperfect in
τῷ ἀτελεῖ, καὶ ἐν τῷ τελείῳ τέλειον. Ἀλλ' ἐξ ἀρχῆς
the imperfect and in the perfect perfect but from (the)-beginning
ἂν τέλειον ἦν, εἰ μὴ διὰ τῆς κακίας ἡ φύσις
— *perfect it-would-have-been if not through the vice the nature*
ἐκολοβώθη. Διὰ τοῦτο ἡ πρὸς τὴν ἐμπαθῆ καὶ ζωώδη
was-mutilated because-of this the toward the passionate and animal
γένεσιν κοινωνία, οὐκ εὐθὺς ἐκλάμπειν τὴν θείαν εἰκόνα ἐν
birth fellowship not at-once to-shine-forth the divine image in
τῷ πλάσματι ἐποίησεν, ἀλλ' ὁδῷ τινι καὶ ἀκολουθίᾳ
the creature made but by-(a)-road some and sequence
διὰ τῶν ὑλικῶν καὶ ζωωδεστέρων τῆς ψυχῆς ἰδιωμάτων
through the material and more-animal of-the soul properties
ἐπὶ τὸ τέλειον ἄγει τὸν ἄνθρωπον. Τὸ δὲ τοιοῦτον δόγμα
to the perfect leads the man the and such doctrine
καὶ ὁ μέγας Ἀπόστολος ἐν τῇ πρὸς Κορινθίους
also the great Apostle in the(-letter) to (the)-Corinthians
διδάσκει, λέγων· «Ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος,
teaches saying when I-was (a)-child I-spoke as (a)-child
ἐλογιζόμην ὡς νήπιος. Ὅτε δὲ γέγονα ἀνὴρ, κατήργησα
I-reasoned as (a)-child when but I-became (a)-man I-put-away
τὰ τοῦ νηπίου.» Οὐκ ἄλλης ἐν τῷ ἀνδρὶ τῆς ψυχῆς
the(-things) of-the child not another in the man the soul
ἐπεισελθούσης, παρὰ τὴν ἐν τῷ μειρακίῳ νοουμένην,
having-come-in beside the(-one) in the youth conceived
ἡ νηπιωδεστέρα καταργεῖται διάνοια, καὶ ἡ ἀνδρώδης
the more-childish is-put-away thought and the manly
ἐγγίνεται· ἀλλὰ τῆς αὐτῆς ἐν ἐκείνῳ μὲν τὸ ἀτελὲς, ἐν
arises but the same in that indeed the imperfect in
τούτῳ δὲ διαδεικνυούσης τὸ τέλειον. Ὥσπερ γὰρ τὰ
this but showing the perfect just-as for the(-things)

φυόμενά τε καὶ αὐξάνοντα ζῆν λέγομεν, πάντα τε τὰ
growing both and increasing to-live we-say all and the(-things)
ἐν μετουσίᾳ ζωῆς καὶ φυσικῆς ὄντα κινήσεως, οὐκ ἄν τις
in sharing of-life and of-natural being motion not — anyone
ἄψυχα φήσειεν, οὐ μὴν οὐδὲ τελείας ψυχῆς μετέχειν τὴν
soulless would-call not however not-even of-perfect soul to-partake the
τοιαύτην ζωὴν ἔστιν εἰπεῖν. Γενομένη γὰρ ἐν τοῖς φυτοῖς
such life it-is(-possible) to-say having-come for in the plants
ψυχική τις ἐνέργεια, μέχρι τῶν κατ᾽ αἴσθησιν κινημάτων
psychic some activity as-far-as the according-to sense motions
οὐκ ἔφθασε. Πάλιν δὲ κατὰ προσθήκην δύναμίς τις ψυχικὴ
not reached again and by addition power some psychic
τοῖς ἀλόγοις ἐγγινομένη, οὐδὲ αὐτὴ τοῦ τέλους ἐφίκετο,
in-the irrational(-beasts) arising not-even itself the end attained
λόγου τε καὶ διανοίας χάριν ἐν ἑαυτῇ μὴ χωρήσασα. Διὰ
of-reason both and of-thought (the)-grace in itself not having-held through
τοῦτό φαμεν τὴν μὲν ἀληθῆ καὶ τελείαν ψυχὴν ἀνθρωπίνην
this we-say the indeed true and perfect soul human
εἶναι, διὰ πάσης ἐνεργείας γνωριζομένην. Εἰ δέ τι
to-be through every activity known if but anything
ἄλλο μετέχει ζωῆς, ἐν καταχρήσει τινὶ συνηθείας ἔμψυχον
other partakes of-life by misuse some of-usage ensouled
λέγομεν, μὴ ὅτι τελεία ἐν τούτοις ἐστὶν ἡ ψυχὴ, ἀλλά τινα
we-call not that perfect in these is the soul but some
μέρη ψυχικῆς ἐνεργείας, ἃ καὶ ἐν τῷ ἀνθρώπῳ κατὰ
parts of-psychic activity which also in the man according-to
τὴν μυστικὴν τοῦ Μωϋσέως ἀνθρωπογονίαν ἐπιγεγενῆσθαι,
the mystical — of-Moses account-of-man's-origin to-have-come-in-after
διὰ τὴν πρὸς τὸ ἐμπαθὲς οἰκειότητα μεμαθήκαμεν.
because-of the toward the passionate affinity we-have-learned
Διὰ τοῦτο συμβουλεύων ὁ Παῦλος τοῖς ἀκούειν
because-of this advising — Paul the(-ones) to-hear

βουλομένοις τῆς τελειότητος ἔχεσθαι, καὶ τὸν τρόπον
wishing the perfection to-hold-to also the manner
ὅπως ἂν τοῦ σπουδαζομένου τύχοιεν ὑποτίθεται,
how — the(-thing) intended they-may-attain suggests
λέγων, ἀπεκδύσασθαι δεῖν τὸν παλαιὸν ἄνθρωπον, καὶ
saying to-put-off one-must the old man and
ἐνδύσασθαι τὸν νέον, τὸν ἀνακαινούμενον κατ᾽ εἰκόνα
to-put-on the new the(-one) being-renewed according-to (the)-image
τοῦ κτίσαντος. Ἀλλ᾽ ἐπανέλθωμεν πάντες ἐπὶ τὴν
of-the(-one) having-created but let-us-return all to the
θεοειδῆ χάριν ἐκείνην, ἐν ᾗ ἔκτισε τὸ κατ᾽ ἀρχὰς τὸν
godlike grace that in which created the at beginning the
ἄνθρωπον ὁ Θεὸς, εἰπών· ὅτι «Ποιήσωμεν ἄνθρωπον
man — God having-said — let-us-make man
κατ᾽ εἰκόνα καὶ ὁμοίωσιν ἡμετέραν.» Ὧ ἡ δόξα
according-to image and likeness our to-whom (be)-the glory
καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
and the might to the ages of-the ages amen
