BYZANTINE GREEK SERIES · VOLUME 62

The Spiritual Homilies

Pseudo-Macarius

ΟΜΙΛΙΑΙ ΠΝΕΥΜΑΤΙΚΑΙ

The Spiritual Homilies

Part One: Homilies I–XVII

---

with a word-for-word interlinear English translation

preserving the original word order

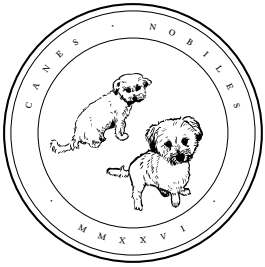


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles
canesnobiles.com

The source text is in the public domain



Volume 62 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows Pritius' text (Leipzig, 1698 and 1714),
as Migne prints it in the Patrologia Graeca, vol. 34 (Paris, 1860)

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

The margin gives the edition's chapter number where a chapter begins.

CONTENTS

I · Ezekiel's Chariot 7
II · The Kingdom of Darkness 28
III · The Brothers Who Live Together 36
IV · The Eye of Discernment 43
V · The Christians and the World 79
VI · Prayer in Stillness 116
VII · Questions on Grace 125
VIII · The Measures of Grace 132
IX · God's Purpose and Long Patience 139
X · Love That Cannot Be Filled 152
XI · The Heavenly Fire 158
XII · Adam's Two Losses 178
XIII · A Greater Righteousness 198
XIV · Labor in Hope 199
XV · The Bride and the Palace 207
XVI · Evil Is Not of Our Nature 266
XVII · The Anointed 283

Ezekiel's vision of the cherubim bearing the Lord is read as the mystery of the soul that becomes God's throne: made all light, all eye, and all face, it is driven by Christ the charioteer with the reins of the Spirit. The apostles became the world's light and salt, and a soul without the Spirit's salt rots with worms. Christ the high priest must slay the soul to its old life, and the reader is told to weep and pray until he has this life in truth.

῾Ην ᾿Εζεκιὴλ προφήτης ὀπτασίαν καὶ ὅρασιν ἔνθεον καὶ 1
which Ezekiel (the)-prophet vision and sight divine and
ἔνδοξον θεωρήσας, διηγήσατο· καὶ ἔγραψεν ὀπτασίαν
glorious having-beheld related and wrote (a)-vision
μυστηρίων ἀλαλήτων γέμουσαν. Εἶδε γὰρ ἐν τῷ πεδίῳ
of-mysteries unspeakable full he-saw for in the plain
ἅρμα Χερουβίμ, τέσσαρα ζῶα πνευματικά· ἐν
(a)-chariot of-Cherubim four living-creatures spiritual in
ἑκάστῳ ζώῳ τέσσαρα πρόσωπα, ἔχοντα, τὸ ἓν
each living-creature four faces having the one
πρόσωπον λέοντος, καὶ τὸ ἓν πρόσωπον ἀετοῦ καὶ
face of-a-lion and the one face of-an-eagle and
τὸ ἕτερον μόσχου, καὶ ἄλλο πρόσωπον ἀνθρώπου. Καὶ
the other of-a-calf and another face of-a-man and
πτέρυγες καθ᾽ ἕκαστον πρόσωπον ὡς μὴ ἐννοεῖσθαί τινι
wings at each face so-that not to-be-perceived by-anyone
τὰ ἔμπροσθεν, ἢ ὀπίσθια. Τὰ νῶτα αὐτῶν ὀφθαλμῶν
the(-parts) in-front or behind the backs of-them with-eyes
ἔγεμον· καὶ αἱ κοιλίαι ὁμοίως πεπλήρωνται ὀμμάτων. Καὶ
were-full and the bellies likewise are-filled with-eyes and
οὐκ ἦν τόπος τις, ὃς οὐκ ἔγεμεν ὀφθαλμῶν. Καὶ
not there-was place any which not was-full with-eyes and
τροχοὶ καθ᾽ ἓν πρόσωπον τρεῖς, ὡς ἐν τροχῷ. Καὶ ἐν
wheels at each face three as in (a)-wheel and in

τοῖς τροχοῖς ἦν πνεῦμα, καὶ εἶδεν ὡς ὁμοίωμα ἀνθρώπου,
the wheels was (a)-spirit and he-saw as (a)-likeness of-a-man
καὶ τὰ ὑπὸ τοὺς πόδας αὐτοῦ, ὡς ἔργον σαπφείρου.
and the(-things) under the feet his as (a)-work of-sapphire
Καὶ ἔφερε τὸ ἅρμα τὰ Χερουβίμ, καὶ τὰ ζῶα τὸν
and bore the chariot the Cherubim and the living-creatures the
ἐποχούμενον Δεσπότην. Οὗ ἂν ἐβούλετο πορεύεσθαι,
riding-upon Master wherever — he-wished to-go
κατὰ πρόσωπόν ἐστι. Καὶ εἶδεν ὑποκάτω τῶν Χερουβίμ,
toward (his)-face it-is and he-saw beneath the Cherubim
ὡς χεῖρα ἀνθρώπου ὑποβαστάζουσαν καὶ φέρουσαν.
as (a)-hand of-a-man supporting and carrying
2 Καὶ τοῦτο ὅπερ εἶδεν ὁ προφήτης ἐν ἐκστάσει, ἀληθινὸν ἦν
and this which saw the prophet in ecstasy true was
καὶ βέβαιον. Ὑπεδείκνυτο δέ τι ἕτερον καὶ προετυποῦτο
and sure was-shown and something other and was-prefigured
μυστικὸν καὶ θεϊκὸν πρᾶγμα, μυστήριον ἀποκεκρυμμένον
mystical and divine (a)-thing (a)-mystery hidden
ἀληθῶς ἀπὸ τῶν γενεῶν, ἐπ᾽ ἐσχάτων δὲ τῶν χρόνων
truly from the generations at (the)-last and of-the times
φανερωθὲν ἐπὶ τῆς ἐπιφανείας τοῦ Χριστοῦ. Ψυχῆς γὰρ
made-manifest at the appearing — of-Christ of-(the)-soul for
μυστήριον ἐθεώρει, τῆς μελλούσης δέχεσθαι τὸν ἑαυτῆς
(a)-mystery he-beheld of-the(-one) about to-receive the her-own
Κύριον, καὶ θρόνος δόξης αὐτῷ γενέσθαι. Ψυχὴ γὰρ ἡ
Lord and (a)-throne of-glory for-him to-become (a)-soul for the(-one)
καταξιωθεῖσα κοινωνῆσαι τῷ Πνεύματι τοῦ φωτὸς
having-been-deemed-worthy to-share-in the Spirit of-the light
αὐτοῦ, καὶ καταλαμφθεῖσα ὑπὸ τοῦ κάλλους τῆς ἀῤῥήτου
his and having-been-illumined by the beauty of-the unspeakable
δόξης αὐτοῦ, ἑτοιμάσαντι αὐτὴν ἑαυτῷ εἰς καθέδραν καὶ
glory his having-prepared her for-himself for (a)-seat and

οἰκητήριον, ὅλη φῶς γίνεται, καὶ ὅλη πρόσωπον, καὶ ὅλη
dwelling whole light becomes and whole face and whole
ὀφθαλμός· καὶ οὐδὲν αὐτῆς μέρος μὴ γέμον τῶν πνευματικῶν
eye and no of-her part not full of-the spiritual
ὀφθαλμῶν τοῦ φωτός· τοῦτ᾽ ἔστιν οὐδὲν ἐσκοτισμένον, ἀλλ᾽
eyes of-the light that is nothing darkened but
ὅλη δι᾽ ὅλου φῶς καὶ πνεῦμα ἀπεργασθεῖσα, καὶ ὅλη
whole through whole light and spirit having-been-made and whole
ὀφθαλμῶν γέμουσα, μὴ ἔχουσα δὲ ὕστερόν τι ἢ ὄπισθεν
with-eyes full not having and behind anything or rearward
μέρος, ἀλλὰ πάντη κατὰ πρόσωπον τυγχάνει οὖσα,
part but everywhere toward (the)-face happens being
ἐπιβεβηκότος ἐπ᾽ αὐτὴν καὶ ἐπικαθεσθέντος τοῦ ἀῤῥήτου
having-mounted upon her and having-sat-upon the unspeakable
κάλλους τῆς δόξης τοῦ φωτός, τοῦ Χριστοῦ. Καὶ ὥσπερ
beauty of-the glory of-the light — of-Christ and as
ὁ ἥλιος πάντη ὅμοιός ἐστι, μὴ ἔχων τι μέρος ὕστερον
the sun everywhere like is not having any part behind
ἢ ἐλλεῖπον, ἀλλ᾽ ὅλος ἐξ ὅλου δεδόξασται τῷ φωτί,
or lacking but whole through whole is-glorified with-the light
καὶ ὅλος φῶς ἐστιν, ὁμοιομερὴς τυγχάνων· ἢ ὥσπερ πῦρ,
and whole light is uniform being or as fire
αὐτὸ τὸ φῶς τοῦ πυρός, ὅλον ὅμοιον αὐτῷ ἐστι, καὶ οὐκ
the-very the light of-the fire whole like to-itself is and not
ἔχει ἐν ἑαυτῷ πρῶτον, ἢ ἔσχατον, ἢ μεῖζον, καὶ ἔλαττον·
has in itself first or last or greater and less
οὕτω καὶ ψυχὴ ἡ καταλαμφθεῖσα τελείως ὑπὸ τοῦ
thus also (the)-soul the(-one) having-been-illumined perfectly by the
ἀῤῥήτου κάλλους τῆς δόξης τοῦ φωτὸς τοῦ προσώπου
unspeakable beauty of-the glory of-the light of-the face
τοῦ Χριστοῦ, καὶ κοινωνήσασα Πνεύματι ἁγίῳ τελείως,
— of-Christ and having-shared with-(the)-Spirit holy perfectly

καὶ κατοικητήριον καὶ θρόνος Θεοῦ καταξιωθεῖσα
and (a)-dwelling-place and throne of-God having-been-deemed-worthy
γενέσθαι, ὅλη ὀφθαλμός, καὶ ὅλη φῶς, καὶ ὅλη πρόσωπον,
to-become whole eye and whole light and whole face
καὶ ὅλη δόξα, καὶ ὅλη πνεῦμα γίνεται, οὕτως αὐτὴν
and whole glory and whole spirit becomes thus her
κατασκευάζοντος Χριστοῦ, τοῦ φέροντος καὶ ἄγοντος, καὶ
preparing Christ the(-one) bearing and leading and
βαστάζοντος, καὶ φοροῦντος αὐτήν, καὶ οὕτω εὐτρεπίζοντος,
carrying and wearing her and thus making-ready(-her)
καὶ κατακοσμοῦντος κάλλει πνευματικῷ· καὶ γάρ φησι,
and adorning(-her) with-beauty spiritual and for he-says
Χεὶρ ἀνθρώπου ὑποκάτω ἦν τῶν Χερουβίμ· ὅτι αὐτός
(a)-hand of-a-man beneath was the Cherubim because he-himself
ἐστιν ὁ ἐν αὐτῇ βασταζόμενος, καὶ ὁδηγῶν αὐτήν.
is the(-one) in her being-carried and guiding her
3 Τύπον δὲ ἔφερον τὰ τέσσαρα ζῶα τὰ φέροντα
(a)-type and bore the four living-creatures the(-ones) bearing
τὸ ἅρμα, αὐτῶν τῶν ἡγεμονικῶν λογισμῶν τῆς ψυχῆς.
the chariot of-the-very — ruling thoughts of-the soul
Ὥσπερ γὰρ ὁ ἀετὸς βασιλεύει τῶν ὀρνέων, καὶ ὁ λέων
as for the eagle reigns of-the birds and the lion
τῶν ἀγρίων θηρίων, καὶ ὁ ταῦρος τῶν ἡμέρων ζώων,
of-the wild beasts and the bull of-the tame animals
καὶ ὁ ἄνθρωπος τῶν κτισμάτων· οὕτως εἰσὶ καὶ οἱ
and — man of-the creatures thus are also the
βασιλικώτεροι λογισμοὶ τῆς ψυχῆς· λέγω δέ, τὸ θέλημα,
more-kingly thoughts of-the soul I-mean and the will
ἡ συνείδησις, ὁ νοῦς, ἡ ἀγαπητικὴ δύναμις· δι᾽ αὐτῶν
the conscience the mind the loving power through them
γὰρ τὸ ἅρμα τῆς ψυχῆς κυβερνᾶται, καὶ εἰς τούτους
for the chariot of-the soul is-steered and on these

ἐπαναπαύεται ὁ Θεός. Κατ᾽ ἄλλον δὲ τρόπον, εἰς τὴν
rests — God in another and way of the
ἐπουράνιον Ἐκκλησίαν τὴν τῶν ἁγίων λαμβάνεται. Καὶ
heavenly Church the(-one) of-the saints it-is-taken and
ὥσπερ ἐκεῖ λέγει, ὅτι Τὰ ζῶα ἦν ὑψηλὰ λίαν,
as there he-says that the living-creatures were high very
γέμοντα ὀφθαλμῶν, καὶ οὐκ ἦν δυνατόν τινι καταλαβεῖν
full with-eyes and not was possible for-anyone to-comprehend
τὸν ἀριθμὸν τῶν ὀφθαλμῶν, ἢ τὸ ὕψος, ὅτι οὐκ ἐδόθη
the number of-the eyes or the height because not was-given
τούτων ἡ γνῶσις· καὶ ὥσπερ τὰ ἐν οὐρανῷ ἄστρα,
of-these the knowledge and as the(-things) in heaven stars
τὸ μὲν θεωρεῖν καὶ θαυμάζειν ἐδόθη πᾶσιν ἀνθρώποις,
the indeed to-behold and to-marvel was-given to-all men
τὸ δὲ εἰδέναι τὸν ἀριθμὸν αὐτῶν οὐδενὶ δυνατόν· τὸν
the but to-know the number of-them to-no-one (is)-possible the
αὐτὸν τρόπον ἐπὶ τῆς ἐπουρανίου Ἐκκλησίας τῶν
same way in-the-case-of the heavenly Church of-the
ἁγίων, τὸ μὲν εἰσελθεῖν καὶ ἀπολαύειν εἰς αὐτὴν πᾶσι
saints the indeed to-enter and to-enjoy in it to-all
τοῖς βουλομένοις ἀγωνίσασθαι ἐδόθη· τὸ δὲ ἰδεῖν καὶ
the(-ones) wishing to-strive was-given the but to-see and
καταλαβεῖν τὸν ἀριθμόν, αὐτῷ μόνῳ Θεῷ ἀπονέμεται
to-comprehend the number to-him alone God is-allotted
γινώσκειν. Ἄγεται τοίνυν καὶ φέρεται ὁ ἐποχούμενος
to-know is-led therefore and is-carried the(-one) riding
ὑπὸ τοῦ ἅρματος, καὶ τοῦ θρόνου τῶν ὁλοφθάλμων
by the chariot and the throne of-the all-eyed
ζώων, ἤτοι ὑφ᾽ ἑκάστης ψυχῆς γινομένης αὐτῷ θρόνου
living-creatures that-is by each soul becoming for-him (a)-throne
καὶ καθέδρας, καὶ οὔσης ὀφθαλμοῦ καὶ φωτός, ἐπιβεβηκὼς
and seat and being eye and light having-mounted

αὐτῇ καὶ ἡνιοχῶν ταῖς ἡνίαις τοῦ Πνεύματος, καὶ καθὼς
her and driving with-the reins of-the Spirit and as
ἐπίσταται, ὁδηγῶν αὐτήν. Ὥσπερ γὰρ τὰ ζῶα τὰ
he-knows guiding her as for the living-creatures the
πνευματικά, οὐχ ὅπου ἐβούλοντο πορεύεσθαι ἐπορεύοντο,
spiritual not where they-wished to-go went
ἀλλ' ὅπου ᾔδει καὶ ἤθελεν ὁ ἐπικαθήμενος καὶ
but where knew and willed the(-one) sitting-upon(-them) and
εὐθύνων. Οὕτω καὶ ἐνταῦθα, αὐτὸς ἡνιοχεῖ καὶ ἄγει
directing(-them) thus also here he-himself drives and leads
ὁδηγῶν τῷ Πνεύματι αὐτοῦ· οὕτως καὶ πορεύονται, οὐ
guiding by-the Spirit his thus also they-go not
κατὰ τὸ αὐτῶν θέλημα ὅτε βούλονται ἐν τῷ οὐρανῷ·
according-to the their-own will when they-wish in the heaven
καὶ ἐῤῥιμμένου τοῦ σώματος ἡνιοχεῖ καὶ ἐλαύνει ἐν
and having-been-cast-aside the body he-drives and drives-on in
τοῖς οὐρανοῖς τῷ φρονήματι τὴν ψυχήν· καὶ πάλιν ὅτε
the heavens in-the thought the soul and again when
βούλεται, ἔρχεται ἐν τῷ σώματι καὶ τοῖς λογισμοῖς· ὅτε
he-wishes he-comes in the body and the thoughts when
δὲ βούλεται εἰς τὰ πέρατα τῆς γῆς, καὶ ἀποκαλύψεις
and he-wishes to the ends of-the earth and revelations
μυστηρίων δείκνυσιν αὐτῇ. Ὦ τοῦ καλοῦ καὶ χρηστοῦ,
of-mysteries he-shows to-her O the good and kind
μόνου ἡνιόχου ἀληθινοῦ! Οὕτω δὲ καταξιωθήσονται καὶ
only charioteer true thus and will-be-deemed-worthy also
τὰ σώματα ἐν τῇ ἀναστάσει, τῆς ψυχῆς οὕτω νῦν
the bodies in the resurrection the soul thus now
προδοξαζομένης, καὶ τῷ Πνεύματι ἀνακιρνωμένης.
being-glorified-beforehand and with-the Spirit being-mingled

Ὅτι δὲ οὐράνιον φῶς γίγνονται αἱ ψυχαὶ τῶν δικαίων, 4
that and heavenly light become the souls of-the righteous
αὐτὸς ὁ Κύριος τοῖς ἀποστόλοις ἔλεγεν· Ὑμεῖς ἐστε τὸ
the-very the Lord to-the apostles said you are the
φῶς τοῦ κόσμου. Αὐτὸς γὰρ ἀπεργασάμενος αὐτοὺς φῶς,
light of-the world he-himself for having-made them light
δι᾽ αὐτῶν φωτίζεσθαι τὸν κόσμον προσέταξε· καί, Οὐ
through them to-be-lit the world commanded and not
καίουσι, φησί, λύχνον, καὶ τιθέασιν ὑπὸ τὸν μόδιον, ἀλλ᾽
they-light he-says (a)-lamp and put(-it) under the bushel but
ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ· οὕτω
on the lampstand and it-shines to-all the(-ones) in the house thus
λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων· ἀντὶ
let-shine the light your before — men instead-of
τοῦ, Μὴ κρύψατε τὸ δόμα ὃ ἐλάβετε παρ᾽ ἐμοῦ,
the(-saying) not hide the gift which you-received from me
ἀλλὰ δότε πᾶσι τοῖς βουλομένοις· καὶ πάλιν· Ὁ λύχνος
but give(-it) to-all the(-ones) wishing and again the lamp
τοῦ σώματος, ἐστὶν ὁ ὀφθαλμός. Ἐὰν ᾖ ὁ ὀφθαλμός σου
of-the body is the eye if be the eye your
φωτεινός, ὅλον τὸ σῶμά σου πεφώτισται· εἰ δὲ ὁ ὀφθαλμός
bright whole the body your is-lit if but the eye
σου πονηρός, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν
your (be)-evil whole the body your dark will-be if then
τὸ φῶς τὸ ἐν σοί, σκότος, τὸ σκότος πόσον; Ὥσπερ
the light the(-one) in you (is)-darkness the darkness how-great as
γὰρ τοῦ σώματος οἱ ὀφθαλμοὶ φῶς εἰσι, καὶ ἐπὰν οἱ
for of-the body the eyes light are and whenever the
ὀφθαλμοὶ ὑγιεῖς ὦσιν, ὅλον τὸ σῶμα πεφώτισται· ἐπὰν δὲ
eyes healthy are whole the body is-lit whenever and
παρεμπέσῃ τι καὶ σκοτισθῶσιν, ὅλον τὸ σῶμα σκοτεινόν
fall-in something and they-are-darkened whole the body dark

ἐστιν· οὕτως οἱ ἀπόστολοι, ὀφθαλμοὶ καὶ φῶς ὅλου τοῦ
is thus the apostles eyes and light of-whole the
κόσμου ἐτέθησαν. Ἔλεγεν οὖν αὐτοῖς παραγγέλλων ὁ
world were-appointed said then to-them commanding the
Κύριος· Ἐὰν ὑμεῖς στῆτε, καὶ μὴ παρατραπῆτε, φῶς
Lord if you stand and not are-turned-aside light
ὄντες τοῦ κόσμου, ἰδοὺ ὅλον τὸ σῶμα πεφώτισται τοῦ
being of-the world behold whole the body is-lit of-the
κόσμου. Εἰ δὲ ὑμεῖς οἱ ὄντες φῶς σκοτισθῆτε, τὸ
world if but you the(-ones) being light are-darkened the
σκότος πόσον, ὅ ἐστιν ὁ κόσμος; Φῶς οὖν γενόμενοι οἱ
darkness how-great which is the world light then having-become the
ἀπόστολοι, φῶς διηκόνησαν τοῖς πιστεύσασι, τὰς δὲ
apostles light they-ministered to-the(-ones) having-believed the and
καρδίας αὐτῶν φωτίσαντες τῷ ἐπουρανίῳ τοῦ Πνεύματος
hearts their having-lit with-the heavenly of-the Spirit
φωτί, ᾧπερ καὶ αὐτοὶ πεφωτισμένοι ἐτύγχανον.
light with-which also themselves having-been-lit they-were
5 Καὶ ἅλας αὐτοὶ ὑπάρχοντες ἤρτυον καὶ ἤλιζον πᾶσαν
and salt themselves being they-seasoned and salted every
ψυχὴν πιστεύουσαν τῷ ἅλατι τοῦ ἁγίου Πνεύματος.
soul believing with-the salt of-the holy Spirit
Ἔλεγε γὰρ αὐτοῖς ὁ Κύριος· Ὑμεῖς ἐστε τὸ ἅλας τῆς
said for to-them the Lord you are the salt of-the
γῆς, γῆν τὰς ψυχὰς τῶν ἀνθρώπων καλῶν. Διηκόνησαν
earth earth the souls — of-men calling they-ministered
γὰρ ἐν ταῖς ψυχαῖς τῶν ἀνθρώπων τὸ ἐπουράνιον ἅλας
for in the souls — of-men the heavenly salt
τοῦ Πνεύματος, ἀρτύσαντες αὐτούς, καὶ ἀσήπτους καὶ
of-the Spirit having-seasoned them and incorruptible and
ἀσινεῖς ἀπεργασάμενοι ἐκ πολλῆς δυσωδίας. Ὥσπερ γὰρ
unharmed having-made(-them) out-of much stench as for

κρέας, ἐὰν μὴ ἔχῃ ἅλας, σέσηπται, καὶ πολλῆς δυσωδίας
meat unless — it-has salt has-rotted and with-much stench
μεμέστωται, ὥστε πάντας ἀποστρέφεσθαι ἐκ τῆς κακίστης
is-filled so-that all turn-away from the foulest
ὀσμῆς· καὶ σκώληκες ἕρπουσιν εἰς τὸ σεσηπὸς κρέας, καὶ
smell and worms creep into the rotted meat and
ἐκεῖ ἐννέμονται καὶ ἐσθίουσι καὶ φωλεύουσιν· ἐπὰν δὲ ἔλθῃ
there feed and eat and make-their-dens when but comes
τὸ ἅλας, ἀναιροῦνται καὶ ἀπόλλυνται οἱ ἐκεῖ νεμόμενοι
the salt are-destroyed and perish the(-ones) there feeding
σκώληκες, καὶ ὀσμὴ τῆς δυσωδίας παύεται, (ἡ γὰρ φύσις
worms and (the)-smell of-the stench stops the for nature
τοῦ ἅλατος, ἀναιρετική ἐστι τῶν σκωλήκων, καὶ τῆς
of-the salt destructive is of-the worms and of-the
δυσωδίας ἀφανιστική)· τὸν αὐτὸν τρόπον καὶ πᾶσα ψυχὴ
stench abolishing the same way also every soul
ἡ μὴ ἡλισμένη τῷ ἁγίῳ Πνεύματι, καὶ μὴ μετέχουσα
the(-one) not salted with-the holy Spirit and not partaking
τοῦ ἅλατος τοῦ ἐπουρανίου, τοῦτ' ἔστι τῆς δυνάμεως τοῦ
of-the salt the heavenly that is of-the power —
Θεοῦ, σέσηπται, καὶ δυσωδίας πολλῆς λογισμῶν πονηρῶν
of-God has-rotted and of-stench much of-thoughts evil
ἐμπέπλησται, ὥστε ἀποστρέφεσθαι τὸ πρόσωπον τοῦ Θεοῦ
is-filled so-that is-turned-away the face — of-God
ἀπὸ τῆς δεινῆς δυσωδίας τῶν ματαίων λογισμῶν τοῦ
from the dreadful stench of-the vain thoughts of-the
σκότους, καὶ τῶν παθῶν τῶν ἐν τῇ τοιαύτῃ ψυχῇ
darkness and of-the passions the(-ones) in the such soul
ἐνοικούντων. Καὶ οἱ κακοὶ καὶ δεινοὶ σκώληκες, ἅ ἐστι
dwelling and the evil and dreadful worms which are
τὰ πνεύματα τῆς πονηρίας, καὶ αἱ δυνάμεις τοῦ σκότους,
the spirits of-the wickedness and the powers of-the darkness

ἐν αὐτῇ ἐμπεριπατοῦσι, κἀκεῖ ἐννέμονται, καὶ φωλεύουσι,
in her walk-about and-there feed and make-their-dens
καὶ ἕρπουσι, καὶ αὐτὴν ἐσθίουσι καὶ φθείρουσι. Προσώζεσαν
and creep and her eat and corrupt stank
γάρ, φησί, καὶ ἐσάπησαν οἱ μώλωπές μου. Ἐπὰν δὲ
for he-says and were-corrupt the bruises my when but
προσφύγῃ τῷ Θεῷ, καὶ πιστεύσῃ, καὶ αἰτήσῃ τὸ ἅλας τῆς
she-flees — to-God and believes and asks-for the salt of-the
ζωῆς, τὸ ἀγαθὸν καὶ φιλάνθρωπον Πνεῦμα, τότε ἐλθὸν
life the good and loving-mankind Spirit then having-come
τὸ ἅλας τὸ οὐράνιον ἀναιρεῖ τοὺς δεινοὺς σκώληκας, καὶ
the salt the heavenly destroys the dreadful worms and
ἀφανίζει τὴν πονηρὰν δυσωδίαν, καὶ καθαίρει αὐτὴν τῇ
abolishes the evil stench and cleanses her by-the
ἐνεργείᾳ τῆς δυνάμεως αὐτοῦ· καὶ οὕτως ὑγιὴς καὶ ἀσινὴς
working of-the power his and thus healthy and unharmed
ἀπεργασθεῖσα, ὑπὸ τοῦ ἅλατος τοῦ ἀληθινοῦ, εἰς χρῆσιν
having-been-made by the salt the true for use
καὶ ὑπηρεσίαν τῷ ἐπουρανίῳ Δεσπότῃ ἀποκαθίσταται.
and service to-the heavenly Master she-is-restored
Διὰ τοῦτο γὰρ καὶ ἐν τῷ νόμῳ ὑποδείγματι χρώμενος
because-of this for also in the law with-(an)-example using
ὁ Θεός, ἐκέλευε πᾶσαν θυσίαν ἅλατι ἁλίζεσθαι.
— God commanded every sacrifice with-salt to-be-salted

6 Δεῖ οὖν πρῶτον τυθῆναι ὑπὸ τοῦ ἱερέως, καὶ ἀποθανεῖν,
(one)-must then first to-be-slain by the priest and to-die
καὶ τότε ἁλισθῆναι μελισθέν, εἶθ' οὕτως εἰς τὸ πῦρ
and then to-be-salted having-been-cut-in-pieces then thus on the fire
ἐπιτίθεσθαι. Ἐὰν γὰρ μὴ πρότερον θύσῃ καὶ θανατώσῃ τὸ
to-be-laid if for not first he-slays and puts-to-death the
πρόβατον ὁ ἱερεύς, οὐχ ἁλίζεται, οὔτε εἰς ὁλοκάρπωσιν
sheep the priest not it-is-salted nor for whole-burnt-offering

τῷ Δεσπότῃ προσάγεται. Οὕτω καὶ τὴν ἡμετέραν ψυχὴν
to-the Master is-it-brought thus also the our soul
προσερχομένην τῷ ἀληθινῷ ἀρχιερεῖ Χριστῷ, δεῖ
coming to-the true high-priest Christ (one)-must
τυθῆναι ὑπ᾽ αὐτοῦ, καὶ τῷ φρονήματι ἀποθανεῖν, καὶ τῇ
to-be-slain by him and to-the thought to-die and to-the
κακίστῃ ζωῇ, ᾗ ἔζη, τουτέστι τῇ ἁμαρτίᾳ, καὶ ὥσπερ
most-evil life which it-lived that-is to-the sin and as
ζωὴν ἐξελθεῖν δεῖ ἐξ αὐτῆς, τὴν τῶν παθῶν πονηρίαν.
(a)-life to-go-out (one)-must from her the of-the passions wickedness
Ὥσπερ γὰρ τὸ σῶμα, ἐπὰν ἐξέλθῃ ἡ ψυχή, ἀπέθανε,
as for the body when goes-out the soul has-died
καὶ οὐκέτι ζῇ τῇ ζωῇ ἐν ᾗ ἔζη, οὔτε ἀκούει, οὔτε
and no-longer lives in-the life in which it-lived neither hears nor
περιπατεῖ· οὕτως ἐπὰν θύσῃ καὶ θανατώσῃ τῷ κόσμῳ
walks thus when slays and puts-to-death to-the world
τὴν ζωὴν ὁ ἐπουράνιος ἀρχιερεὺς Χριστὸς τῇ χάριτι τῆς
the life the heavenly high-priest Christ by-the grace of-the
δυνάμεως αὐτοῦ, ἀποθνήσκει τῇ ζωῇ τῆς πονηρίας ᾗ
power his it-dies to-the life of-the wickedness in-which
ἔζη, καὶ οὐκέτι οὔτε ἀκούει, οὔτε λαλεῖ, οὔτε πολιτεύεται
it-lived and no-longer either hears or speaks or conducts-itself
ἐν τῷ σκότει τῆς ἁμαρτίας· ὅτι διὰ τῆς χάριτος
in the darkness of-the sin because through the grace
ἐξέρχεται, ὥσπερ ψυχὴ αὐτῆς, ἡ πονηρία τῶν παθῶν. Καὶ
goes-out as (the)-soul of-her the wickedness of-the passions and
ὁ Ἀπόστολος βοᾷ λέγων· Ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ
the Apostle cries saying to-me (the)-world has-been-crucified and-I
τῷ κόσμῳ. Ψυχὴ γὰρ ἡ ἀκμὴν ζῶσα ἐν τῷ κόσμῳ,
to-the world (a)-soul for the(-one) still living in the world
καὶ τῷ σκότει τῆς ἁμαρτίας, καὶ μὴ θανατωθεῖσα
and in-the darkness of-the sin and not having-been-put-to-death

ἀπ᾽ αὐτοῦ, ἀλλ᾽ ἔτι τὴν ψυχὴν τῆς κακίας, τοῦτ᾽ ἔστι
by it but still the soul of-the vice that is
τὴν ἐνέργειαν τοῦ σκότους τῶν παθῶν τῆς ἁμαρτίας ἐν
the working of-the darkness of-the passions of-the sin in
ἑαυτῇ ἔχουσα, καὶ ὑπ᾽ αὐτῆς ποιμαινομένη, οὐκ ἔστι τοῦ
herself having and by it being-shepherded not is of-the
σώματος τοῦ Χριστοῦ, οὐκ ἔστι τοῦ σώματος τοῦ φωτός·
body — of-Christ not is of-the body of-the light
ἀλλ᾽ ἔστι σῶμα τοῦ σκότους καὶ ἐκ τῆς μερίδος τοῦ
but is (a)-body of-the darkness and from the portion of-the
σκότους ἀκμήν ἐστιν. Ὥσπερ καὶ πάλιν, οἱ ἔχοντες
darkness still is as also again the(-ones) having
τὴν ψυχὴν τοῦ φωτός, τοῦτ᾽ ἔστι τὴν δύναμιν τοῦ ἁγίου
the soul of-the light that is the power of-the holy
Πνεύματος, ἐκ τῆς μερίδος εἰσὶ τοῦ φωτός.
Spirit from the portion are of-the light

7 Ἀλλ᾽ ἐρεῖ τις· Πῶς σῶμα τοῦ σκότους λέγεις τὴν
but will-say someone how (a)-body of-the darkness do-you-call the
ψυχήν, μὴ οὖσαν αὐτοῦ κτίσμα; Ὧδε προσέχων, καὶ
soul not being its creature here attending and
ὀρθῶς νόησον· Ὥσπερ ἔνδυμα ἱμάτιον, ὃ φορεῖς, ἄλλος
rightly understand as (a)-garment (a)-cloak which you-wear another
κατεσκεύασε, καὶ σὺ αὐτὸ ἐνδέδυσαι· ὁμοίως καὶ οἶκον
made and you it have-put-on likewise also (a)-house
ἕτερος ᾠκοδόμησε καὶ ἔκτισε, καὶ σὺ οἰκεῖς ἐν αὐτῷ· τὸν
another built and created and you dwell in it the
αὐτὸν τρόπον καὶ ὁ Ἀδὰμ παραβὰς τὴν ἐντολὴν
same way also — Adam having-transgressed the commandment
τοῦ Θεοῦ, καὶ ἀκούσας τοῦ πονηροῦ ὄφεως, ἐπράθη καὶ
— of-God and having-listened to-the evil serpent was-sold and
ἐπώλησεν ἑαυτὸν τῷ διαβόλῳ· καὶ ἐνεδύσατο τὴν ψυχὴν
sold himself to-the devil and put-on the soul

ὁ πονηρός, τὸ καλὸν κτίσμα, ὃ κατεσκεύασεν ὁ Θεός,
the evil(-one) the beautiful creature which made — God
πρὸς τὴν αὐτοῦ εἰκόνα, ὡς καὶ ὁ Ἀπόστολος λέγει·
after the his-own image as also the Apostle says
Ἀπεκδυσάμενος τὰς ἀρχὰς καὶ ἐξουσίας, ἐθριάμβευσεν
having-stripped-off the principalities and powers he-triumphed-over
αὐτοὺς ἐν τῷ σταυρῷ. Διὰ τοῦτο γὰρ καὶ ἡ ἔλευσις
them in the cross because-of this for also the coming
τοῦ Κυρίου γεγένηται, ἵνα ἐκβάλῃ αὐτούς, καὶ ἀπολάβῃ
of-the Lord has-happened that he-may-cast-out them and may-recover
τὸν ἴδιον οἶκον καὶ ναόν, τὸν ἄνθρωπον. Τούτου τοίνυν
the (his)-own house and temple the man of-this therefore
ἕνεκεν σῶμα λέγεται ἡ ψυχὴ τοῦ σκότους τῆς πονηρίας,
for-the-sake (a)-body is-called the soul of-the darkness of-the wickedness
ἕως οὗ ἐστιν ἐν αὐτῇ τὸ σκότος τῆς ἁμαρτίας, ὅτι ἐκεῖ
until — is in her the darkness of-the sin because there
ζῇ εἰς τὸν αἰῶνα τὸν πονηρὸν τοῦ σκότους, καὶ ἐκεῖ
it-lives in the age the evil of-the darkness and there
κεκράτηται, καθὼς καὶ ὁ Παῦλος, σῶμα ἁμαρτίας, καὶ
it-is-held-fast as also — Paul (a)-body of-sin and
σῶμα θανάτου καλῶν λέγει· Ἵνα καταργηθῇ τὸ σῶμα τῆς
(a)-body of-death calling(-it) says that may-be-abolished the body of-the
ἁμαρτίας. Καὶ πάλιν, Τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ
sin and again who me will-deliver from the body of-the
θανάτου τούτου; Ὁμοίως πάλιν ἡ πιστεύσασα τῷ Θεῷ
death this likewise again the(-one) having-believed — in-God
ψυχὴ καὶ ἐκ τῆς ἁμαρτίας ῥυσθεῖσα, καὶ θανατωθεῖσα ἐκ
soul and from the sin delivered and put-to-death from
τῆς ζωῆς τοῦ σκότους, καὶ τὸ φῶς τοῦ ἁγίου Πνεύματος
the life of-the darkness and the light of-the holy Spirit
ὥσπερ ζωὴν λαβοῦσα, καὶ ἐκεῖθεν ζήσασα, ἐκεῖ λοιπὸν
as (a)-life having-received and from-there having-lived there henceforth

διατρίβει, ὅτι ἐκεῖ κεκράτηται τῷ φωτὶ τῆς θεότητος.
abides because there it-is-held-fast by-the light of-the divinity
Οὔτε γὰρ φύσεως τῆς θεότητός ἐστιν ἡ ψυχή, οὔτε
neither for of-(the)-nature of-the divinity is the soul nor
φύσεως τοῦ σκότους τῆς πονηρίας, ἀλλ' ἔστι κτίσμα
of-(the)-nature of-the darkness of-the wickedness but is creature
τι νοερόν, καὶ ὡραῖον, καὶ μέγα, καὶ θαυμαστόν, καὶ
certain intellectual and lovely and great and wonderful and
καλὸν ὁμοίωμα καὶ εἰκὼν Θεοῦ· καὶ διὰ τὴν παράβασιν
beautiful (a)-likeness and image of-God and because-of the transgression
εἰσῆλθεν εἰς αὐτὴν ἡ πονηρία τῶν παθῶν τοῦ σκότους.
entered into her the wickedness of-the passions of-the darkness
8 Τὸ λοιπόν, ᾧ συγκέκραται, καὶ συνήνωται ἡ ψυχὴ ἐν
for-the rest to-what is-mingled and is-united the soul in
τοῖς θελήμασιν. Ἤτοι οὖν τὸ φῶς τοῦ Θεοῦ ἐν αὐτῇ ἔχουσα,
the wills either then the light — of-God in herself having
καὶ ἐν αὐτῷ ζῶσα ἐν πάσαις ταῖς ἀρεταῖς, τοῦ φωτὸς τῆς
and in it living in all the virtues of-the light of-the
ἀναπαύσεώς ἐστιν· ἤτοι τὸ σκότος τῆς ἁμαρτίας ἔχουσα,
rest she-is or the darkness of-the sin having
τῆς κατακρίσεως τυγχάνει. Ψυχὴν γὰρ τὴν θέλουσαν
of-the condemnation she-is (a)-soul for the(-one) wishing
ζῆσαι παρὰ Θεῷ ἐν ἀναπαύσει καὶ φωτὶ αἰωνίῳ, προσελθεῖν
to-live with God in rest and light eternal to-come
δεῖ, ὡς προείρηται, τῷ ἀληθινῷ ἀρχιερεῖ Χριστῷ, καὶ
(one)-must as has-been-said-before to-the true high-priest Christ and
τυθῆναι καὶ ἀποθανεῖν τῷ κόσμῳ, καὶ τῇ προτέρᾳ ζωῇ
to-be-slain and to-die to-the world and to-the former life
τοῦ σκότους τῆς πονηρίας, καὶ μετατεθῆναι ἐν ἑτέρᾳ ζωῇ
of-the darkness of-the wickedness and to-be-transferred in another life
καὶ ἀνατροφῇ θείᾳ. Ὥσπερ ἐάν τις ἀποθάνῃ ἐν πόλει,
and upbringing divine as if someone dies in (a)-city

οὔτε φωνῆς τῶν ἐκεῖ ἀκούει, οὔτε λαλιᾶς, οὔτε ἤχων,
neither (the)-voice of-the(-ones) there he-hears nor talk nor noises
ἀλλὰ καθάπαξ ἀπέθανε, καὶ μετατίθεται ἐν ἑτέρῳ τόπῳ,
but once-for-all he-has-died and is-transferred in another place
ἔνθα οὐκ εἰσὶ φωναὶ καὶ κραυγαὶ τῆς πόλεως ἐκείνης· οὕτω
where not are voices and cries of-the city that thus
καὶ ἡ ψυχή, ἐπὰν τυθῇ καὶ ἀποθάνῃ, ἐν ᾗ διατρίβει καὶ
also the soul when it-is-slain and dies in which it-abides and
ζῇ πόλει τῆς κακίας τῶν παθῶν, οὐκέτι ἀκούει ἐν ἑαυτῇ
lives (the)-city of-the vice of-the passions no-longer hears in herself
τῆς φωνῆς τῶν διαλογισμῶν τοῦ σκότους· οὐκ ἔτι ἀκούεται
the voice of-the reasonings of-the darkness no longer is-heard
λαλιὰ καὶ κραυγὴ ματαίου διαλογισμοῦ, καὶ ταραχῆς
talk and cry of-vain reasoning and of-turmoil
πνευμάτων σκότους· ἀλλὰ μετατίθεται εἰς πόλιν ἀγαθότητος
of-spirits of-darkness but is-transferred to (a)-city of-goodness
καὶ εἰρήνης μεστήν, εἰς πόλιν φωτὸς θεότητος, κἀκεῖ ζῇ
and peace full to (a)-city of-light of-divinity and-there lives
καὶ ἀκούει, κἀκεῖ πολιτεύεται καὶ λαλεῖ, καὶ διαλογίζεται,
and hears and-there conducts-itself and speaks and reasons
κἀκεῖ ἐργάζεται ἔργα πνευματικὰ καὶ Θεοῦ ἄξια.
and-there works works spiritual and of-God worthy
Παρακαλέσωμεν τοίνυν καὶ ἡμεῖς, τυθῆναι διὰ τῆς 9
let-us-entreat therefore also we to-be-slain through the
δυνάμεως αὐτοῦ, καὶ ἀποθανεῖν τῷ αἰῶνι τῆς πονηρίας
power his and to-die to-the age of-the wickedness
τοῦ σκότους, καὶ ἀναιρεθῆναι ἐν ἡμῖν τὸ πνεῦμα τῆς
of-the darkness and to-be-destroyed in us the spirit of-the
ἁμαρτίας, καὶ ἐνδύσασθαι καὶ λαβεῖν ψυχὴν Πνεύματος
sin and to-put-on and to-receive (a)-soul of-Spirit
οὐρανίου, καὶ μετατεθῆναι ἐκ τῆς κακίας τοῦ σκότους
heavenly and to-be-transferred from the vice of-the darkness

εἰς τὸ φῶς τοῦ Χριστοῦ, καὶ ἀναπαυθῆναι ἐν ζωῇ ὅλους
into the light — of-Christ and to-rest in life whole
αἰῶνας. Ὥσπερ γὰρ ἐν σταδίῳ τὰ ἅρματα τρέχουσι καὶ
ages as for in (a)-stadium the chariots run and
προλαμβάνον ἐμποδίζει καὶ ἐπέχει καὶ κωλύει τὸ ἕτερον,
the(-one)-getting-ahead hinders and checks and prevents the other
τοῦ μὴ προκόψαι, καὶ προλαβεῖν εἰς νῖκος· οὕτως οἱ
from-the not to-advance and to-get-ahead to victory thus the
διαλογισμοὶ τῆς ψυχῆς καὶ τῆς ἁμαρτίας τρέχουσιν ἐν τῷ
reasonings of-the soul and of-the sin run in the
ἀνθρώπῳ· ἐὰν μὲν τύχῃ προλαβεῖν τὸν διαλογισμὸν τῆς
man if indeed it-happens to-get-ahead the reasoning of-the
ἁμαρτίας, ἐμποδίζει καὶ ἀπέχει, καὶ κωλύει τὴν ψυχήν,
sin it-binders and holds-off and prevents the soul
τοῦ μὴ προσεγγίσαι τῷ Θεῷ, καὶ τὸ κατ' αὐτῆς νῖκος
from-the not to-draw-near — to-God and the over it victory
ἄρασθαι· ὅπου δὲ αὐτὸς ὁ Κύριος ἐπιβαίνει καὶ ἡνιοχεῖ
to-carry-off where but the-very the Lord mounts and drives
τὴν ψυχήν, πάντοτε αὐτὸς νικᾷ, ἡνιοχῶν καὶ ὁδηγῶν
the soul always he-himself conquers driving and guiding
ἐπιστημόνως τὸ ἅρμα τῆς ψυχῆς εἰς τὸ οὐράνιον καὶ ἔνθεον
skillfully the chariot of-the soul to the heavenly and divine
φρόνημα διὰ παντός. Οὔτε γὰρ πολεμεῖ πρὸς τὴν κακίαν,
mind through all neither for does-he-fight against the vice
ἀλλ' αὐθέντης καὶ ἐξουσιαστὴς τυγχάνων ἀεί, τὴν νίκην
but master and wielder-of-authority being always the victory
αὐτὸς ἐργάζεται. Ἄγεται τοίνυν τὰ Χερουβὶμ οὐχ ὅπου
he-himself works are-led therefore the Cherubim not where
θέλουσι πορεύεσθαι, ἀλλ' ὅπου ὁ ἐπιβεβηκὼς καὶ ὁ
they-wish to-go but where the(-one) having-mounted and the(-one)
ἡνιοχῶν ὁδηγεῖ, καὶ ὅπου θέλει αὐτός, ἐκεῖ πορεύονται,
driving guides and where wishes he-himself there they-go

καὶ αὐτὰ βαστάζει. Χεὶρ γάρ, φησίν, ἀνθρώπου ὑποκάτω
and them he-carries (a)-hand for he-says of-a-man beneath
αὐτῶν ἦν. Ἄγονται αἱ ἅγιαι ψυχαὶ καὶ ὁδηγοῦνται ὑπὸ
them was are-led the holy souls and are-guided by
τοῦ ἡνιοχοῦντος Πνεύματος τοῦ Χριστοῦ, ὅπου βούλεται,
the driving Spirit — of-Christ where he-wishes
ὅτε βούλεται, ἐν οὐρανίοις λογισμοῖς· ὅτε βούλεται ἐν τῷ
when he-wishes in heavenly thoughts when he-wishes in the
σώματι, ἔνθα βούλεται, ἐκεῖ αὐτῷ διακονοῦσιν. Ὥσπερ γὰρ
body where he-wishes there him they-serve as for
τοῦ πετεινοῦ οἱ πόδες τὰ πτερά εἰσιν· οὕτω τὸ οὐράνιον
of-the bird the feet the wings are thus the heavenly
φῶς τοῦ Πνεύματος ἀναλαμβάνει τὰ πτερὰ τῶν λογισμῶν
light of-the Spirit takes-up the wings of-the thoughts
τῶν ἀξίων ψυχῆς, ὁδηγοῦν καὶ ἡνιοχοῦν ὡς οἶδεν αὐτό.
of-the worthy of-(the)-soul guiding and driving(-them) as knows it
Σὺ τοίνυν ὅταν ἀκούῃς ταῦτα, πρόσχες σεαυτῷ, εἰ 10
you therefore when you-hear these(-things) attend to-yourself if
κέκτησαι ταῦτα ἐν ἔργῳ καὶ ἀληθείᾳ ἐν τῇ ψυχῇ σου·
you-have-acquired these(-things) in deed and truth in the soul your
οὐ γάρ εἰσιν ἁπλῶς λόγοι λαλούμενοι, ἀλλ' ἔργον ἀληθείας
not for are simply words spoken but (a)-work of-truth
ἐστὶν ἐν τῇ ψυχῇ γιγνόμενον. Καὶ εἰ οὐ κέκτησαι, ἀλλὰ
it-is in the soul happening and if not you-have-acquired(-them) but
πτωχεύεις ἐκ τῶν τηλικούτων πνευματικῶν ἀγαθῶν, λύπην
are-poor in the so-great spiritual goods grief
καὶ πένθος καὶ πόνον ἀδιάλειπτον ὀφείλεις ἔχειν· ὡς ἀκμὴν
and mourning and toil unceasing you-ought to-have as still
νεκρὸς ὢν ἀπὸ τῆς βασιλείας, καὶ ὡς τραυματίας, ἀεὶ βόα
dead being from the kingdom and as (one)-wounded always cry
πρὸς τὸν Κύριον, καὶ αἴτει πιστῶς, ἵνα καὶ αὐτὸς ταύτης
to the Lord and ask faithfully that also you-yourself of-this

τῆς ἀληθινῆς ζωῆς καταξιωθῇς. Ὥσπερ γὰρ τὸ σῶμα
the true life may-be-deemed-worthy as for the body
τοῦτο ποιήσας ὁ Θεός, οὐκ ἐκ τῆς αὐτοῦ φύσεως, οὐδὲ
this having-made — God not from the his-own nature nor
ἐκ τοῦ σώματος ἔδωκεν αὐτῷ ἔχειν τὴν ζωήν, τὴν βρῶσιν,
from the body gave to-it to-have the life the food
καὶ τὴν πόσιν, καὶ τὰ ἐνδύματα καὶ τὰ ὑποδήματα, ἀλλὰ
and the drink and the garments and the shoes but
πᾶσαν τὴν οἰκονομίαν τῆς ζωῆς ἔξωθεν ἔδωκεν ἔχειν, αὐτὸ
all the provision of-the life from-outside he-gave to-have it
καθ' ἑαυτὸ τὸ σῶμα γυμνὸν ποιήσας, καὶ χωρὶς τῶν
by itself the body naked having-made(-it) and without the(-things)
ἔξωθεν τοῦ σώματος ὄντων ζῆσαι τὸ σῶμα ἀδύνατον, τοῦτ'
outside of-the body being to-live the body (is)-impossible that
ἔστι, χωρὶς βρώσεως καὶ πόσεως, καὶ ἐνδυμάτων· ἐὰν δὲ
is without food and drink and garments if but
εἰς τὴν ἑαυτοῦ φύσιν μόνον στῇ, μηδὲν τῶν ἔξωθεν
in the its-own nature only it-stand nothing of-the(-things) outside
προσλαβόν, διαφθείρεται καὶ ἀπόλλυται· τὸν αὐτὸν τρόπον
having-taken-in it-is-corrupted and perishes the same way
καὶ ψυχὴ ἡ μὴ ἔχουσα φῶς θεῖον, κτισθεῖσα δὲ κατ'
also (the)-soul the(-one) not having light divine having-been-created but after
εἰκόνα Θεοῦ· οὕτως γὰρ αὐτὴν ᾠκονόμησε καὶ εὐδόκησεν
(the)-image of-God thus for her he-ordered and was-pleased
ἔχειν τὴν αἰώνιον ζωήν· οὐκ ἐκ τῆς ἰδίας φύσεως,
(that-she)-have the eternal life not from the own nature
ἀλλ' ἐκ τῆς ἑαυτοῦ θεότητος, ἐκ τοῦ ἰδίου πνεύματος,
but from the his-own divinity from the own spirit
ἐκ τοῦ ἰδίου φωτός, ἔχει βρῶσιν καὶ πόσιν πνευματικήν,
from the own light it-has food and drink spiritual
καὶ ἐνδύματα οὐράνια, ἅ ἐστιν ἡ ὄντως ζωὴ τῆς ψυχῆς.
and garments heavenly which is the truly life of-the soul

Ὥσπερ οὖν τῷ σώματι, καθὼς προείρηται, ἡ ζωὴ οὐκ 11
as then for-the body as has-been-said-before the life not
ἐξ ἑαυτοῦ ἐστιν, ἀλλ᾽ ἔξωθεν αὐτοῦ, τοῦτ᾽ ἔστιν ἀπὸ τῆς
from itself is but from-outside it that is from the
γῆς, καὶ χωρὶς τῶν ἔξωθεν αὐτοῦ ὄντων, ἀδύνατον αὐτῷ
earth and without the(-things) outside it being (is)-impossible for-it
ζῆσαι· οὕτω καὶ ἡ ψυχή, ἐὰν μὴ γεννηθῇ ἀπὸ τοῦ νῦν εἰς
to-live thus also the soul unless — it-be-born from the now into
ἐκείνην τὴν γῆν τῶν ζώντων, κἀκεῖθεν τραφῇ πνευματικῶς
that the land of-the living and-from-there be-fed spiritually
τῷ Κυρίῳ προκόπτουσα, καὶ ἀμφιασθῇ ἐκ τῆς θεότητος
by-the Lord advancing and be-clothed from the divinity
ἀῤῥήτα ἄμφια οὐρανίου κάλλους, χωρὶς ἐκείνης τῆς
(with)-unspeakable robes of-heavenly beauty without that the
τροφῆς ζῆσαι αὐτὴν ἐν ἀπολαύσει καὶ ἀναπαύσει ἀφ᾽
food to-live her in enjoyment and rest of
ἑαυτῆς ἀδύνατον. Ἔχει γὰρ ἡ θεία φύσις καὶ ἄρτον ζωῆς,
herself (is)-impossible has for the divine nature also bread of-life
τὸν εἰπόντα, Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· καί, Ὕδωρ
the(-one) having-said I am the bread of-the life and water
ζῶν· καί, Οἶνον εὐφραίνοντα καρδίαν ἀνθρώπου· καί,
living and wine gladdening (the)-heart of-man and
Ἀγαλλιάσεως ἔλαιον, καὶ παμποίκιλον τροφὴν οὐρανίου
of-exultation oil and manifold food of-heavenly
Πνεύματος, καὶ ἐνδύματα φωτὸς οὐράνια ἐκ τοῦ Θεοῦ
Spirit and garments of-light heavenly from — God
τυγχάνοντα. Ἐν τούτοις ἐστὶν ἡ αἰώνιος ζωὴ τῆς ψυχῆς.
being in these is the eternal life of-the soul
Οὐαὶ σώματι, ὁπόταν εἰς τὴν ἑαυτοῦ φύσιν ἑστήκῃ, ὅτι
woe to-(the)-body whenever in the its-own nature it-stands because
διαφθείρεται καὶ ἀποθνήσκει· καὶ οὐαὶ ψυχῇ, εἰ εἰς τὴν
it-is-corrupted and dies and woe to-(the)-soul if in the

ἑαυτῆς φύσιν μόνον ἔστηκε, καὶ εἰς τὰ ἑαυτῆς ἔργα μόνον
its-own nature only it-has-stood and in the its-own works only
πέποιθε, μὴ ἔχουσα θείου Πνεύματος κοινωνίαν, ὅτι
has-trusted not having of-divine Spirit communion because
ἀποθνήσκει ζωῆς αἰωνίου θεότητος μὴ καταξιωθεῖσα.
it-dies of-life eternal of-divinity not having-been-deemed-worthy
Ὥσπερ γὰρ ἐπὶ τῶν ἀσθενούντων, ἐπὰν μηκέτι τὸ
as for in-the-case-of the sick when no-longer the
σῶμα δύνηται λαβεῖν τροφήν, ἀπελπίζουσιν αὐτούς, καὶ
body can to-take food they-despair-of them and
κλαίουσι πάντες γνήσιοι φίλοι, συγγενεῖς καὶ ἀγαπητοί·
weep all true friends kinsmen and beloved
οὕτω κλαίει ὁ Θεὸς καὶ οἱ ἅγιοι ἄγγελοι τὰς ψυχὰς τὰς
thus weeps — God and the holy angels the souls the(-ones)
μὴ τρεφομένας τροφὴν οὐράνιον τοῦ Πνεύματος, καὶ ἐν
not being-fed (the)-food heavenly of-the Spirit and in
ἀφθαρσίᾳ ζησάσας. Ταῦτα δὲ καὶ πάλιν φημί, οὐκ εἰσὶν
incorruption having-lived these(-things) and also again I-say not are
ἁπλῶς λόγοι λαλούμενοι, ἀλλ᾽ ἔργον πνευματικῆς ζωῆς,
simply words spoken but (a)-work of-spiritual life
ἔργον ἀληθείας, εἰς τὴν ἀξίαν καὶ πιστὴν ψυχὴν γιγνόμενον.
(a)-work of-truth in the worthy and faithful soul happening
12 Εἰ τοίνυν ἐγένου θρόνος τοῦ Θεοῦ, καὶ ἐπιβέβηκεν ἐπὶ σὲ
if therefore you-became (a)-throne — of-God and has-mounted upon you
ὁ οὐράνιος ἡνίοχος, καὶ ἐγένετο ἡ ψυχή σου ὅλη ὀφθαλμὸς
the heavenly charioteer and became the soul your whole eye
πνευματικός, καὶ ὅλη φῶς· καὶ εἰ ἐτράφης ἐκείνην τὴν τοῦ
spiritual and whole light and if you-were-fed that the of-the
Πνεύματος τροφήν, καὶ εἰ ἐποτίσθης ἐκ τοῦ ζῶντος
Spirit food and if you-were-given-to-drink from the living
ὕδατος, καὶ εἰ ἐνεδύσω τὰ τοῦ ἀῤῥήτου φωτὸς ἐνδύματα·
water and if you-put-on the of-the unspeakable light garments

εἰ τούτων ἁπάντων ὁ ἔσω σου ἄνθρωπος ἐν πείρᾳ καὶ
if of-these all the inner your man in experience and
πληροφορίᾳ καθέστηκεν, ἰδοὺ ζῇς καὶ τὴν ὄντως αἰώνιον
full-assurance has-been-established behold you-live and the truly eternal
ζωήν, ἀπὸ τοῦ νῦν μετὰ τοῦ Κυρίου ἀναπαυομένης τῆς
life from the now with the Lord resting the
ψυχῆς σου. Ἰδοὺ κέκτησαι καὶ ἔλαβες ταῦτα παρὰ τοῦ
soul your behold you-have-acquired and received these(-things) from the
Κυρίου ἐν ἀληθείᾳ ἵνα ζῇς ζωὴν ἀληθινήν. Εἰ δὲ μηδὲν
Lord in truth that you-may-live life true if but nothing
τούτων σύνοιδας σεαυτῷ, κλαῖε καὶ λυποῦ καὶ ὀδύρου,
of-these you-are-conscious-of in-yourself weep and grieve and lament
ὅτι τοῦ αἰωνίου καὶ πνευματικοῦ πλούτου ἀκμὴν οὐδέπω
because the eternal and spiritual riches still not-yet
τετύχηκας, καὶ τὴν ὄντως ζωὴν ἀκμὴν οὐδέπω ἐδέξω.
you-have-obtained and the truly life still not-yet you-received
Πόνον οὖν ἔχε περὶ τῆς πτωχείας σου, δεόμενος τοῦ
toil then have for the poverty your beseeching the
Κυρίου νυκτὸς καὶ ἡμέρας, ὅτι εἰς τὴν δεινὴν πενίαν τῆς
Lord by-night and by-day because in the dreadful penury of-the
ἁμαρτίας ἕστηκας. Εἴθε δὲ κἂν πόνον τις ἐκέκτητο,
sin you-stand would-that and even toil someone had-acquired
διὰ τὴν ἑαυτοῦ πτωχείαν· τὸ μὴ ὥσπερ κεκορεσμένοι
because-of the his-own poverty the not as sated(-men)
ἐν ἀμεριμνίᾳ διήγομεν, ὅτι ὁ πόνον ἔχων, καὶ
in freedom-from-care we-were-living because the(-one) toil having and
ζητῶν καὶ αἰτῶν τὸν Κύριον ἀδιαλείπτως, ταχέως τεύξεται
seeking and asking the Lord unceasingly quickly will-obtain
τῆς ἀπολυτρώσεως, καὶ τοῦ ἐπουρανίου πλούτου, καθὼς
the redemption and the heavenly riches as
ὁ Κύριος ἔλεγε, περὶ τοῦ ἀδίκου κριτοῦ καὶ τῆς χήρας
the Lord said about the unjust judge and the widow

διεξερχόμενος τὸν λόγον· Πόσῳ μᾶλλον ὁ Θεὸς ποιήσει
going-through the word how-much more — God will-do
τὴν ἐκδίκησιν τῶν βοώντων πρὸς αὐτὸν νυκτὸς καὶ
the vengeance of-the(-ones) crying to him by-night and
ἡμέρας· ναὶ λέγω, ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει·
by-day yes I-say he-will-do the vengeance their in speed
ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας. Ἀμήν.
to-whom (be)-the glory and the might for the ages amen

II · THE KINGDOM OF DARKNESS

The prince of darkness has clothed the whole soul in sin as in a purple robe, so that no part of it is free. Sin is mingled with the soul as wind with the sun, and only God can stop that wind or give the soul the dove's wings it lacks. As the prince of darkness clothed the soul in the old man, Christ clothes his own in the garments of light, now hidden in the soul until the resurrection, when they will clothe the body too.

1 Ἡ βασιλεία τοῦ σκότους, ὁ πονηρὸς ἄρχων, αἰχμαλωτεύσας
the kingdom of-the darkness the evil ruler having-taken-captive
τὸν ἄνθρωπον ἀπ' ἀρχῆς, οὕτω περιέθηκε καὶ ἐνέδυσε τὴν
— man from beginning thus clothed and dressed the
ψυχὴν ἐν τῇ ἐξουσίᾳ τοῦ σκότους ὡσανεὶ ἄνθρωπον· Καὶ
soul in the power of-the darkness as-if (a)-man and
ποιήσωσιν αὐτὸν βασιλέα, καὶ ἐνδύσωσιν αὐτὸν ἐνδύματα
they-make him king and dress him (in)-garments
βασιλικά, καὶ ἀπὸ κεφαλῆς ἕως ὀνύχων βασιλικὰ φορῇ.
kingly and from head to nails kingly(-things) he-wear
Οὕτως τὴν ψυχήν, καὶ ὅλην τὴν ὑπόστασιν αὐτῆς ἐνέδυσε
thus the soul and whole the substance her dressed
τὴν ἁμαρτίαν ὁ ἄρχων ὁ πονηρός, καὶ ὅλην ἐμίανε, καὶ
(in)-the sin the ruler the evil(-one) and whole defiled and

ὅλην ἠχμαλώτευσεν εἰς τὴν βασιλείαν αὐτοῦ, καὶ οὐκ ἀφῆκεν
whole took-captive into the kingdom his and not he-left
οὔτε ἓν μέλος αὐτῆς ἐλεύθερον ἀπ᾽ αὐτοῦ, οὐ λογισμούς, οὐ
not-even one member her free from him not thoughts not
νοῦν, οὐ σῶμα, ἀλλ᾽ ἐνέδυσεν αὐτὴν πορφυρίδα τοῦ σκότους.
mind not body but he-clothed her (in)-(the)-purple of-the darkness
Ὥσπερ γὰρ τὸ σῶμα οὐχὶ ἓν μέρος, ἢ μέλος, πάσχει, ἀλλ᾽
as for the body not one part or member suffers but
ὅλον ἐξ ὅλου παθητόν ἐστιν· οὕτως καὶ ἡ ψυχὴ ὅλη
whole through whole passible is thus also the soul whole
ἔπαθε τὰ τῆς κακίας πάθη καὶ ἁμαρτίας. Ἐνέδυσεν οὖν τὴν
suffered the of-the vice passions and of-sin clothed then the
ψυχὴν ὅλην, τὸ ἀναγκαῖον τοῦ ἀνθρώπου μέλος καὶ μέρος
soul whole the necessary of-the man member and part
ὁ πονηρὸς τὴν κακίαν αὐτοῦ, τοῦτ᾽ ἔστι, τὴν ἁμαρτίαν,
the evil(-one) (with)-the vice his that is the sin
καὶ οὕτως τὸ σῶμα παθητὸν καὶ φθαρτὸν ἐγένετο.
and thus the body passible and corruptible became
Ὅταν γὰρ λέγῃ ὁ Ἀπόστολος· Ἐκδύσασθε τὸν παλαιὸν 2
when for says the Apostle put-off the old
ἄνθρωπον, τέλειον λέγει, ὀφθαλμοὺς ἔχοντα πρὸς
man (a)-complete(-man) he-means eyes having for
ὀφθαλμούς, κεφαλὴν πρὸς κεφαλήν, ὦτα πρὸς ὦτα, χεῖρας
eyes head for head ears for ears hands
πρὸς χεῖρας, πόδας πρὸς πόδας. Ὅλον γὰρ τὸν ἄνθρωπον
for hands feet for feet whole for the man
ψυχὴν καὶ σῶμα ἐμίανεν ὁ πονηρός, καὶ κατέσπασε, καὶ
soul and body defiled the evil(-one) and dragged-down and
ἐνέδυσε τὸν ἄνθρωπον, παλαιὸν ἄνθρωπον, καὶ μιαρόν,
clothed the man (with)-(an)-old man and foul
ἀκάθαρτον, καὶ θεομάχον, καὶ μὴ ὑποτασσόμενον τῷ νόμῳ
unclean and God-fighting and not subject to-the law

τοῦ Θεοῦ, αὐτὴν τὴν ἁμαρτίαν, ἵνα μηκέτι βλέπῃ, ὡς θέλει
— *of-God the-very the sin that no-longer he-may-see as wishes*
ὁ ἄνθρωπος, ἀλλ᾽ ἵνα πονηρῶς ὁρᾷ, καὶ πονηρῶς ἀκούῃ,
the man but that wickedly he-may-look and wickedly may-hear
καὶ πόδας ἔχῃ σπεύδοντας ἐπὶ κακοποιίαν, καὶ χεῖρας
and feet may-have hastening to evil-doing and hands
ἐργαζομένας ἀνομίαν, καὶ καρδίαν πονηρὰ διαλογιζομένην.
working lawlessness and (a)-heart evil(-things) devising
Παρακαλέσωμεν οὖν καὶ ἡμεῖς τὸν Θεόν, ἵνα ἐκδύσῃ ἡμᾶς
let-us-entreat then also we — God that he-may-strip us
τὸν παλαιὸν ἄνθρωπον, ὅτι αὐτὸς μόνος ἆραι ἀφ᾽ ἡμῶν
(of)-the old man because he alone to-take from us
τὴν ἁμαρτίαν δύναται· ὅτι ἰσχυρότεροι ἡμῶν εἰσιν οἱ
the sin can because stronger than-us are the(-ones)
αἰχμαλωτεύσαντες ἡμᾶς, καὶ κατέχοντες ἐν τῇ βασιλείᾳ
having-taken-captive us and holding(-us) in the kingdom
αὐτῶν. Αὐτὸς δὲ ἐπηγγείλατο τοῦ ῥύσασθαι ἡμᾶς ἐκ τῆς
their he but promised of-the to-deliver us from the
δουλείας ταύτης· ὥσπερ γὰρ ὅταν ᾖλιος ᾖ, καὶ ἄνεμός
slavery this as for when (the)-sun be-(out) and wind
τις πνέῃ, ὁ μὲν ἥλιος ἴδιον σῶμα ἔχει καὶ ἰδίαν φύσιν,
some blow the indeed sun own body has and own nature
ὁμοίως καὶ ὁ ἄνεμος ἰδίαν φύσιν ἔχει καὶ ἴδιον σῶμα· καὶ
likewise also the wind own nature has and own body and
οὐδεὶς δύναται χωρίσαι τὸν ἄνεμον ἀπὸ τοῦ ἡλίου, εἰ μὴ
no-one can to-separate the wind from the sun except —
μόνος ὁ Θεὸς παύσῃ, ἵνα μηκέτι πνέῃ· οὕτω καὶ ἡ ἁμαρτία
alone — God stop(-it) that no-longer it-blow thus also the sin
τῇ ψυχῇ μεμιγμένη ἐστίν, ἐχούσης ἑκάστης ἰδίαν φύσιν.
with-the soul mingled is having each own nature

Ἀδύνατον οὖν ἐστι χωρίσαι τὴν ψυχὴν ἀπὸ τῆς ἁμαρτίας, 3
impossible then it-is to-separate the soul from the sin
ἐὰν μὴ ὁ Θεὸς παύσῃ καὶ στήσῃ τὸν πονηρὸν τοῦτον
unless — — God stop and halt the evil this
ἄνεμον, τὸν ἐνοικοῦντα τῇ ψυχῇ καὶ τῷ σώματι.
wind the(-one) dwelling-in the soul and the body
Καὶ πάλιν, ὥσπερ τις θεωρεῖ πετεινὸν πετόμενον, καὶ
and again as someone beholds (a)-bird flying and
βούλεται καὶ αὐτὸς πτῆναι, μὴ ἔχων δὲ πτερὰ ἀδυνάτως
wishes also himself to-fly not having but wings impossibly
ἔχει πέτασθαι· οὕτω καὶ τῷ ἀνθρώπῳ, τὸ μὲν θέλειν
he-is to-fly thus also to-the man the indeed to-will
παράκειται τοῦ εἶναι καθαρόν, καὶ ἄμωμον, καὶ ἄσπιλον,
is-at-hand of-the to-be pure and blameless and spotless
καὶ μὴ ἔχειν ἐν ἑαυτῷ τὴν κακίαν, ἀλλ᾽ ἀεὶ μετὰ τοῦ
and not to-have in himself the vice but always with —
Θεοῦ εἶναι, τὸ δύνασθαι δὲ οὐκ ἔχει· πετασθῆναι μὲν
God to-be the to-be-able but not he-has to-fly indeed
εἰς τὸν ἀέρα τὸν θεϊκὸν καὶ τὴν ἐλευθερίαν τοῦ ἁγίου
into the air the divine and the freedom of-the holy
Πνεύματος θέλει, ἀλλ᾽ ἐὰν μὴ λάβῃ πτέρυγας, οὐ δύναται.
Spirit he-wishes but unless — he-receive wings not he-can
Παρακαλέσωμεν οὖν τὸν Θεόν, ἵνα δῷ ἡμῖν πτέρυγας
let-us-entreat then — God that he-may-give to-us wings
περιστερᾶς τοῦ ἁγίου Πνεύματος, ἵνα πετασθῶμεν πρὸς
of-a-dove of-the holy Spirit that we-may-fly to
αὐτὸν καὶ καταπαύσωμεν, καὶ ἵνα διαχωρίσῃ καὶ παύσῃ
him and rest and that he-may-separate and stop
ἀπὸ τῆς ψυχῆς καὶ τοῦ σώματος ἡμῶν τὸν πονηρὸν
from the soul and the body our the evil
ἄνεμον, αὐτὴν τὴν ἁμαρτίαν τὴν κατοικοῦσαν ἐν τοῖς
wind the-very the sin the(-one) dwelling in the

μέλεσι τῆς ψυχῆς καὶ τοῦ σώματος ἡμῶν. Αὐτῷ γὰρ μόνῳ
members of-the soul and of-the body our to-him for alone
δυνατὸν τοῦτο ποιῆσαι. Ἴδε γάρ, φησίν, ὁ Ἀμνὸς τοῦ Θεοῦ
(is)-possible this to-do behold for he-says the Lamb — of-God
ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. Αὐτὸς μόνος
the(-one) taking-away the sin of-the world he alone
τὴν ἐλεημοσύνην ταύτην ἐποίησε τῶν ἀνθρώπων τοῖς
the mercy this did — of-men to-the(-ones)
πιστεύουσιν αὐτῷ, ὅτι λυτροῦται ἀπὸ τῆς ἁμαρτίας,
believing him because he-redeems(-them) from the sin
καὶ τοῖς προσδοκῶσιν ἀεὶ καὶ ἐλπίζουσι, καὶ ζητοῦσιν
and to-the(-ones) waiting always and hoping and seeking
ἀδιαλείπτως, ποιεῖ τὴν σωτηρίαν ταύτην τὴν ἀνεκδιήγητον.
unceasingly he-works the salvation this the indescribable
4 Ὥσπερ ἐν νυκτὶ ζοφερᾷ καὶ μελαίνῃ πνέει ἄνεμός τις
as in night gloomy and black blows wind some
ἄγριος, καὶ πάντα τὰ φυτὰ καὶ τὰ σπέρματα κινεῖ, καὶ
wild and all the plants and the seeds moves and
ἐρευνᾷ, καὶ σείει· οὕτω καὶ ὁ ἄνθρωπος πεσὼν ὑπὸ
searches and shakes thus also — man having-fallen under
τὴν ἐξουσίαν τῆς νυκτὸς τοῦ σκότους, τοῦ διαβόλου, καὶ
the power of-the night of-the darkness of-the devil and
ὢν ἐν νυκτὶ καὶ σκότει, κλονεῖται τῷ δεινῷ ἀνέμῳ τῆς
being in night and darkness is-tossed by-the dreadful wind of-the
ἁμαρτίας πνέοντι, καὶ σείεται, καὶ κινεῖται. Καὶ ἐρευνᾶται
sin blowing and is-shaken and is-moved and is-searched
πᾶσαν τὴν φύσιν, τὴν ψυχήν, τοὺς λογισμοὺς αὐτοῦ καὶ
all the nature the soul the thoughts his and
τὸν νοῦν. Καὶ πάντα σείεται τὰ σωματικὰ μέλη· καὶ οὐδὲν
the mind and all are-shaken the bodily members and nothing
ἐλεύθερον, οὐδὲ ἀπαθὲς μέλος ψυχῆς ἢ σώματός ἐστιν
free nor unaffected member of-soul or body is

ἀπὸ τῆς ἐνοικούσης ἐν ἡμῖν ἁμαρτίας· ὁμοίως ἐστὶν ἡμέρα
from the dwelling in us sin likewise there-is (a)-day
φωτὸς καὶ ἄνεμος θεῖος τοῦ ἁγίου Πνεύματος, πνέων καὶ
of-light and (a)-wind divine of-the holy Spirit blowing and
ἀναψύχων τὰς ψυχάς, τὰς οὔσας ἐν ἡμέρᾳ τοῦ φωτὸς
refreshing the souls the(-ones) being in (the)-day of-the light
τοῦ θεϊκοῦ· καὶ διικνούμενος πᾶσαν τὴν ὑπόστασιν τῆς
the divine and penetrating all the substance of-the
ψυχῆς, καὶ τοὺς λογισμοὺς καὶ πᾶσαν τὴν οὐσίαν, καὶ
soul and the thoughts and all the being and
πάντα τὰ μέλη τοῦ σώματος ἀναψύχων καὶ ἀναπαύων
all the members of-the body refreshing and resting(-them)
ἀναπαύσει θεϊκῇ καὶ ἀλαλήτῳ. Τοῦτο ἔλεγεν ὁ Ἀπόστολος·
with-rest divine and unspeakable this said the Apostle
Ἡμεῖς δὲ οὐκ ἐσμὲν τέκνα νυκτός, οὐδὲ σκότους· πάντες
we but not are children of-night nor of-darkness all
γὰρ ὑμεῖς υἱοὶ φωτός ἐστε, καὶ υἱοὶ ἡμέρας. Καὶ ὥσπερ
for you sons of-light are and sons of-day and as
ἐκεῖ ἐν τῇ πλάνῃ ἄνθρωπον τέλειον ἀπεδύσατο ὁ παλαιὸς
there in the error (the)-man complete put-off the old
ἄνθρωπος, καὶ φορεῖ ἔνδυμα βασιλείας σκότους, ἔνδυμα
man and wears (the)-garment of-(the)-kingdom of-darkness (the)-garment
βλασφημίας, ἀπιστίας, ἀφοβίας, κενοδοξίας, ὑπερηφανίας,
of-blasphemy of-unbelief of-fearlessness of-vainglory of-pride
φιλαργυρίας, ἐπιθυμίας· καὶ τὰ ἄλλα ὁμοίως τῆς βασιλείας
of-avarice of-lust and the other likewise of-the kingdom
τοῦ σκότους φορέματα ῥακώδη καὶ ἀκάθαρτα, καὶ μιαρά·
of-the darkness garments ragged and unclean and foul
οὕτω πάλιν ἐνταῦθα ὅσοι ἀπεδύσαντο τὸν παλαιὸν καὶ
thus again here as-many-as put-off the old and
καταχθόνιον ἄνθρωπον, καὶ ὅσους ἂν ἐξέδυσεν ὁ Ἰησοῦς
earthly man and as-many-as — stripped — Jesus

τὰ ἐνδύματα τῆς βασιλείας τοῦ σκότους, ἐνεδύσαντο
(of)-the garments of-the kingdom of-the darkness put-on
τὸν νέον καὶ ἐπουράνιον ἄνθρωπον Ἰησοῦν Χριστόν, πάλιν
the new and heavenly man Jesus Christ again
ὁμοίως ὀφθαλμοὺς πρὸς ὀφθαλμούς, ὦτα πρὸς ὦτα,
likewise eyes for eyes ears for ears
κεφαλὴν πρὸς κεφαλήν, ἵνα ὅλος καθαρὸς ᾖ, καὶ φορῶν
head for head that whole pure he-be and wearing
τὴν ἐπουράνιον εἰκόνα.
the heavenly image

Καὶ ἐνέδυσεν αὐτοὺς ὁ Κύριος ἐνδύματα βασιλείας φωτὸς
and clothed them the Lord (in)-garments of-(the)-kingdom of-light
ἀῤῥήτου, ἐνδύματα πίστεως, ἐλπίδος, ἀγάπης, χαρᾶς,
unspeakable garments of-faith of-hope of-love of-joy
εἰρήνης, ἀγαθωσύνης, χρηστότητος, καὶ πάντα ὁμοίως τὰ
of-peace of-goodness of-kindness and all likewise the
ἑξῆς ἐνδύματα φωτός, ζωῆς, θεϊκά, ζῶντα, ἀναπαύσεως
following garments of-light of-life divine living of-rest
ἀνεκλαλήτου, ἵνα ὥσπερ ὁ Θεὸς ἀγάπη ἐστί, καὶ χαρά,
unutterable that as — God love is and joy
καὶ εἰρήνη, καὶ χρηστότης, καὶ ἀγαθωσύνη· οὕτω καὶ
and peace and kindness and goodness thus also
ὁ νέος ἄνθρωπος γένηται κατὰ χάριν. Καὶ ὥσπερ ἡ
the new man may-become by grace and as the
βασιλεία τοῦ σκότους καὶ ἡ ἁμαρτία κέκρυπται εἰς τὴν
kingdom of-the darkness and the sin is-hidden in the
ψυχὴν ἕως ἡμέρας τῆς ἀναστάσεως, ὅταν καὶ αὐτὸ τὸ
soul until (the)-day of-the resurrection when also the-very the
σῶμα τῶν ἁμαρτωλῶν τῷ σκότει καλυφθῇ τῷ
body of-the sinners with-the darkness is-covered the(-darkness)
ἀπὸ τοῦ νῦν κεκρυμμένῳ εἰς τὴν ψυχήν· οὕτω καὶ ἡ
from the now hidden in the soul thus also the

βασιλεία τοῦ φωτός, καὶ ἡ ἐπουράνιος εἰκὼν Ἰησοῦς
kingdom of-the light and the heavenly image Jesus
Χριστὸς μυστικῶς νῦν τὴν ψυχὴν φωτίζει, καὶ βασιλεύει
Christ mystically now the soul illumines and reigns
εἰς τὴν ψυχὴν τῶν ἁγίων· κεκρυμμένος δὲ ἀπὸ τῶν
in the soul of-the saints hidden but from the
ὀφθαλμῶν τῶν ἀνθρώπων, μόνοις ἐστὶ Χριστὸς τοῖς τῆς
eyes — of-men only-to is Christ the of-the
ψυχῆς ὀφθαλμοῖς θεωρούμενος ἐν ἀληθείᾳ ἕως ἡμέρας τῆς
soul eyes beheld in truth until (the)-day of-the
ἀναστάσεως, ὅτε καὶ αὐτὸ τὸ σῶμα καλυφθήσεται καὶ
resurrection when also the-very the body will-be-covered and
δοξασθήσεται τῷ τοῦ Κυρίου φωτί, τῷ ὄντι ἀπὸ τοῦ
will-be-glorified with-the of-the Lord light the(-light) being from the
νῦν ἐν τῷ ἀνθρώπῳ εἰς τὴν ψυχήν, ἵνα καὶ αὐτὸ τὸ σῶμα
now in the man in the soul that also the-very the body
συμβασιλεύσῃ τῇ ψυχῇ, τῇ ἀπὸ τοῦ νῦν λαμβανούσῃ
may-reign-with the soul the(-one) from the now receiving
τὴν βασιλείαν τοῦ Χριστοῦ, ἀναπαυομένῃ καὶ φωτιζομένῃ
the kingdom — of-Christ resting and being-illumined
φωτὶ αἰωνίῳ. Δόξα τοῖς οἰκτιρμοῖς καὶ τῇ εὐσπλαγχνίᾳ
with-light eternal glory to-the compassions and to-the tender-mercy
αὐτοῦ, ὅτι ἐλεεῖ τοὺς δούλους ἑαυτοῦ, καὶ φωτίζει,
his because he-pities the servants his-own and illumines
καὶ ῥύεται αὐτοὺς ἐκ τῆς βασιλείας τοῦ σκότους, καὶ
and delivers them from the kingdom of-the darkness and
χαρίζεται αὐτοῖς τὸ ἑαυτοῦ φῶς, καὶ τὴν ἑαυτοῦ βασιλείαν
bestows on-them the his-own light and the his-own kingdom
ᾧ ἡ δόξα, καὶ τὸ κράτος, εἰς τοὺς αἰῶνας. Ἀμήν.
to-whom (be)-the glory and the might for the ages amen

Brothers who pray, read, or work should live together in love, each counting the other's labor as his own, as the members of one body serve one another, and none judging another. The chief thing is perseverance in prayer, but above all one must have the treasure, the Lord, in the mind. The real contest is within, against the thoughts: avoiding fornication, adultery, and greed is not enough, and only God can uproot sin, though the mind has strength equal to it and must fight.

1 Οἱ ἀδελφοὶ ὀφείλουσιν ἐν ἀγάπῃ πολλῇ συνεῖναι ἀλλήλοις,
the brothers ought in love much to-be-with one-another
εἴτε εὔχονται, εἴτε ἀναγινώσκουσι τὰς Γραφάς, εἴτε ἔργον
whether they-pray or they-read the Scriptures or work
τι ποιοῦσιν, ἵνα ἔχωσι τὸν θεμέλιον τῆς ἀγάπης
some they-do that they-may-have the foundation of-the love
πρὸς ἀλλήλους· καὶ οὕτως δύναται εὐδοκία γενέσθαι εἰς
toward one-another and thus can good-pleasure to-come on
ἐκείνας τὰς προαιρέσεις, καὶ οἱ εὐχόμενοι, καὶ οἱ
those the choices and the(-ones) praying and the(-ones)
ἀναγινώσκοντες, καὶ οἱ ἐργαζόμενοι, πάντες δύνανται
reading and the(-ones) working all can
ἐν ἀκεραιότητι καὶ ἁπλότητι διάγοντες μετ' ἀλλήλων
in guilelessness and simplicity living with one-another
ὠφεληθῆναι. Τί γὰρ γέγραπται, Γενηθήτω τὸ θέλημά σου ὡς
to-be-profited what for is-written let-be-done the will your as
ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς; Ἵνα ὃν τρόπον οἱ ἐν οὐρανοῖς
in heaven also on the earth that in-what way the in heavens
ἄγγελοι σύνεισιν ἀλλήλοις, ἐν ὁμονοίᾳ πολλῇ, ἐν εἰρήνῃ καὶ
angels are-together with-one-another in concord much in peace and
ἀγάπῃ διάγοντες, καὶ οὐκ ἔστιν ἐκεῖ ἔπαρσις, ἢ φθόνος· ἀλλ'
love living and not there-is there exaltation or envy but
ἐν ἀγάπῃ καὶ εἰλικρινείᾳ μετ' ἀλλήλων εἰσίν, οὕτως ἵνα καὶ οἱ
in love and sincerity with one-another they-are thus that also the

ἀδελφοὶ ὦσι μετ᾽ ἀλλήλων. Συμβαίνει τινὰς εἶναι τριάκοντα
brothers be with one-another it-happens some to-be thirty
ὑπὸ τὸ ἕν, ὅλην τὴν ἡμέραν καὶ τὴν νύκτα οὐ δύνανται
under the one(-roof) whole the day and the night not they-can
προσκαρτερεῖν· ἀλλὰ τινὲς μὲν αὐτῶν σχολάζουσι τῇ εὐχῇ
to-persevere but some indeed of-them give-themselves to-the prayer
ὥρας ἕξ, καὶ βούλονται ἀναγνῶναι· ἄλλοι δὲ προθύμως
hours six and wish to-read others and eagerly
διακονοῦσιν, ἄλλοι δ᾽ ἐξ αὐτῶν ἐργάζονταί τι ἔργον.
serve others and of them work some work
Ὀφείλουσιν οὖν οἱ ἀδελφοί, εἴ τι ποιοῦσι, ἐν ἀγάπῃ 2
ought then the brothers if anything they-do in love
καὶ χαρᾷ εἶναι μετ᾽ ἀλλήλων· καὶ ὁ ἐργαζόμενος περὶ
and joy to-be with one-another and the(-one) working about
τοῦ εὐχομένου οὕτω λεγέτω, ὅτι Ὃν ὁ ἀδελφός μου
the(-one) praying thus let-him-say that which the brother my
κτᾶται θησαυρός, ἐπεὶ κοινός ἐστιν, κἀγὼ ἔχω. Καὶ ὁ
acquires (the)-treasure since common it-is I-too have and the(-one)
εὐχόμενος περὶ τοῦ ἀναγινώσκοντος οὕτω λεγέτω, ὅτι Ὃ
praying about the(-one) reading thus let-him-say that what
ἐκεῖνος ὠφελεῖται εἰς τὴν ἀνάγνωσιν, εἰς ἐμὸν προσχωρεῖ
that(-one) is-profited in the reading to my comes-over
κέρδος. Καὶ ὁ ἐργαζόμενος αὖθις τοῦτο λεγέτω, ὅτι
gain and the(-one) working again this let-him-say that
Τὴν διακονίαν ἣν ποιῶ, κοινή ἐστιν ὠφέλεια. Ὥσπερ
the service which I-do (a)-common is benefit as
γὰρ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἕν ἐστι σῶμα, καὶ
for the members of-the body many being one is body and
βοηθοῦσιν ἀλλήλοις, καὶ ἕκαστον ἴδιον ἐκτελεῖ ἔργον· πλὴν
help one-another and each own performs work but
ὁ ὀφθαλμὸς ὑπὲρ ὅλου τοῦ σώματος βλέπει, καὶ ἡ χεὶρ
the eye for whole the body sees and the hand

ὑπὲρ ὅλων τῶν μελῶν ἐργάζεται, καὶ ὁ ποὺς περιπατεῖ,
for all the members works and the foot walks
ὅλα τὰ μέρη ἐπιφερόμενος, καὶ ἄλλο συμπάσχει· οὕτω
all the parts carrying and another(-member) suffers-with(-it) thus
καὶ οἱ ἀδελφοὶ μετ᾽ ἀλλήλων ἔστωσαν. Καὶ μήτε ὁ
also the brothers with one-another let-them-be and neither the(-one)
εὐχόμενος κρινέτω τὸν ἐργαζόμενον, διότι οὐκ εὔχεται·
praying let-him-judge the(-one) working because not he-prays
μήτε ὁ ἐργαζόμενος κρινέτω τὸν εὐχόμενον, ὅτι
nor the(-one) working let-him-judge the(-one) praying because
ἐκεῖνος παραμένει, κἀγὼ ἐργάζομαι· μήτε ὁ διακονῶν
that(-one) remains and-I work nor the(-one) serving
κρινέτω τὸν ἕτερον. Ἀλλ᾽ ἕκαστος εἴ τι ποιεῖ εἰς
let-him-judge the other but each if anything he-does for
δόξαν Θεοῦ ποιείτω. Ὁ ἀναγινώσκων τὸν εὐχόμενον
(the)-glory of-God let-him-do(-it) the(-one) reading the(-one) praying
ἔχῃ ἐν ἀγάπῃ καὶ χαρᾷ, τοῦτο λογιζόμενος, ὅτι Ὑπὲρ
let-him-hold in love and joy this reckoning that for
ἐμοῦ εὔχεται· καὶ ὁ εὐχόμενος περὶ τοῦ ἐργαζομένου
me he-prays and the(-one) praying about the(-one) working
τοῦτο λογιζέσθω, ὅτι ὃ ποιεῖ, εἰς κοινὴν ὠφέλειαν ποιεῖ.
this let-him-reckon that what he-does for (the)-common benefit he-does

3 Καὶ οὕτω δύναται ὁμοφωνία πολλή, καὶ εἰρήνη καὶ
and thus can harmony much and peace and
συμφωνία ἐν τῷ συνδέσμῳ τῆς εἰρήνης κρατεῖν ἀλλήλους,
accord in the bond of-the peace to-hold one-another
καὶ συνδιάγειν μετ᾽ ἀλλήλων ἐν ἀκεραιότητι, καὶ ἀφελότητι,
and to-live-together with one-another in guilelessness and simplicity
καὶ εὐδοκίᾳ Θεοῦ. Τὸ δὲ κεφαλαιωδέστερον πάντων,
and good-pleasure of-God the but most-principal of-all
δηλονότι ἡ πρὸς καιρὸν καρτέρησίς ἐστι τῆς εὐχῆς· πλὴν
clearly the for (a)-season perseverance is of-the prayer except

δὲ ἓν ζητεῖται, ἵνα ἔχῃ τις θησαυρὸν ἐν τῇ
but one(-thing) is-sought that may-have someone (a)-treasure in the
ψυχῇ, καὶ τὴν ζωήν, ἥτις ἐστὶν ὁ Κύριος ἐν τῷ νῷ· εἴτε
soul and the life which is the Lord in the mind whether
ἐργάζεται, εἴτε εὔχεται, εἴτε ἀναγινώσκει, ἵνα ἔχῃ
he-works or he-prays or he-reads that he-may-have
ἐκεῖνο τὸ κτῆμα τὸ μὴ παρερχόμενον, ὅ ἐστι τὸ ἅγιον
that the possession the(-one) not passing-away which is the holy
Πνεῦμα. Εἰσὶ δέ τινες τοῦτο λέγοντες, ὅτι ὁ Κύριος
Spirit there-are and some this saying that the Lord
μόνους φανεροὺς καρποὺς ἀπαιτεῖ παρὰ τῶν ἀνθρώπων·
only visible fruits demands from — men
τὰ δὲ κρυπτὰ ὁ Θεὸς κατορθοῖ. Οὐχ οὕτως δέ εἰσι τὰ
the(-things) but hidden — God accomplishes not so but are the
πράγματα, ἀλλ᾽ ὥσπερ εἰς τὸν ἔξω ἄνθρωπον ἀσφαλίζεται,
matters but as on the outer man he-secures(-himself)
οὕτως ὀφείλει καὶ ἐν τοῖς λογισμοῖς ποιεῖν ἀγῶνα καὶ
thus he-ought also in the thoughts to-make contest and
πόλεμον· ἀπαιτεῖ σε γὰρ ὁ Κύριος, ἵνα ὀργισθῇς σεαυτῷ,
war demands you for the Lord that you-be-angry with-yourself
καὶ μάχην ποιήσῃς μετὰ τοῦ νοός σου, μήτε συμφωνήσῃς,
and battle make with the mind your neither agree
μήτε συνηδυνθῇς τοῖς λογισμοῖς τῆς κακίας.
nor take-pleasure-with the thoughts of-the vice
Λοιπὸν τὸ ἐκριζῶσαι τὴν ἁμαρτίαν καὶ τὸ συνὸν 4
henceforth the to-uproot the sin and the dwelling-with(-us)
κακόν, τοῦτο τῇ θείᾳ δυνάμει μόνον δυνατόν ἐστι
evil this by-the divine power only possible is
κατορθῶσαι. Οὐκ ἔξεστι γὰρ οὔτε δυνατὸν ἀνθρώπῳ ἐξ
to-accomplish not it-is-permitted for nor possible for-man from
ἰδίας δυνάμεως ἐκριζῶσαι τὴν ἁμαρτίαν· τὸ ἀντιπαλαῖσαι,
own power to-uproot the sin the to-wrestle-against

τὸ ἀντιμαχεσθῆναι, δεῖραι, δαρῆναι σόν ἐστιν· ἐκριζῶσαι δέ,
the to-fight-back to-beat to-be-beaten yours is to-uproot but
Θεοῦ ἐστιν. Εἰ γὰρ σὺ ἠδύνω τοῦτο ποιῆσαι, τίς χρεία τῆς
of-God is if for you could this to-do what need of-the
ἐλεύσεως τοῦ Κυρίου; Ὡς γὰρ οὐκ ἔστι τὸν ὀφθαλμὸν
coming of-the Lord as for not it-is-(possible) the eye
ἄνευ φωτὸς βλέπειν, ἢ λαλεῖν ἄνευ γλώττης, ἢ ἀκούειν ἄνευ
without light to-see or to-speak without tongue or to-hear without
ὤτων, ἢ περιπατεῖν ἄνευ ποδῶν, ἢ ἐργάζεσθαι ἄνευ χειρῶν·
ears or to-walk without feet or to-work without hands
οὕτως οὐ δύνασαι ἄνευ τοῦ Ἰησοῦ σωθῆναι, ἢ εἰσελθεῖν εἰς
thus not you-can without — Jesus to-be-saved or to-enter into
βασιλείαν οὐρανῶν. Εἰ δὲ λέγεις, ὅτι Ἐν τοῖς φαινομένοις
(the)-kingdom of-heavens if but you-say that in the(-things) visible
οὐ πορνεύω, οὐ μοιχεύω, οὐκ εἰμὶ φιλάργυρος, λοιπὸν
not I-fornicate not I-commit-adultery not I-am avaricious henceforth
δίκαιός εἰμι· πεπλάνησαι ἐν τούτῳ, νομίσας ὅτι πάντα
righteous I-am you-have-been-deceived in this having-supposed that all
ἐξετέλεσας. Οὐκ εἰσὶ μόνον τρία μέρη τῆς ἁμαρτίας εἰς
you-have-accomplished not are only three parts of-the sin against
ἃ ὀφείλει τις ἀσφαλίσασθαι, ἀλλὰ μυρία· ἡ τύφωσις,
which ought someone to-secure(-himself) but countless the conceit
ἡ ἀφοβία, ἡ ἀπιστία, τὸ μῖσος, ὁ φθόνος, ἡ δολιότης,
the fearlessness the unbelief the hatred the envy the deceitfulness
ἡ ὑπόκρισις, πόθεν ἐστίν; οὐκ ὀφείλεις πρὸς ταῦτα ἔχειν
the hypocrisy whence is(-it) not ought-you against these to-have
τὴν πάλην καὶ τὸν ἀγῶνα ἐν τοῖς λεληθόσιν ἐν τοῖς
the wrestling and the contest in the(-things) hidden in the
λογισμοῖς; ὥσπερ ἐὰν ᾖ λῃστὴς ἐν τῇ οἰκίᾳ, τὸ
thoughts as if there-be (a)-robber in the house the
λοιπὸν ὑποθλίβει σε, καὶ οὐκ ἐᾷ σε ἀμεριμνεῖν, ἄρχῃ
rest(-of-the-time) he-oppresses you and not lets you to-be-free-from-care you-begin

δὲ καὶ σὺ ἀντιτύπτειν αὐτόν, δέρεις καὶ δέρῃ· οὕτως ὀφείλει
and also you to-strike-back him you-beat and are-beaten thus ought
καὶ ἡ ψυχὴ ἀντιτύπτειν καὶ ἀντιμάχεσθαι, καὶ ἀντικρούειν.
also the soul to-strike-back and to-fight-back and to-resist
Λοιπὸν ἡ προαίρεσις ἀντιμαχομένη, καὶ ἔχουσα πόνον καὶ 5
henceforth the choice fighting-back and having toil and
θλῖψιν, ἄρχεται ἀνωτέρα γίνεσθαι· πίπτει, ἐγείρεται· πάλιν
affliction begins superior to-become it-falls it-rises again
ῥίπτει ἡ ἁμαρτία εἰς δέκα ἢ εἰς εἴκοσι ἀγῶνας· νικᾷ τὴν
throws the sin in ten or in twenty contests it-conquers the
ψυχὴν καὶ ῥίπτει, καὶ ἡ ψυχὴ διὰ χρόνου εἰς μίαν ἀγωγὴν
soul and throws(-it) and the soul through time in one bout
νικᾷ τὴν ἁμαρτίαν· πάλιν ἐὰν ἡ ψυχὴ ὑπομείνῃ καὶ μὴ
conquers the sin again if the soul endure and not
χαυνωθῇ κατὰ μέρος, ἄρχεται πλεονάζειν καὶ διακρίνειν,
slacken by part it-begins to-abound and to-discern
καὶ ἀποφέρεσθαι τὰ νικητήρια κατὰ τῆς ἁμαρτίας, ἀλλ᾽ εἰ
and to-carry-off the prizes over the sin but if
καὶ ἐν τούτοις ἐξετάζεται, ἀκμὴν ἡ ἁμαρτία καταστρέφει
even in these is-tested still the sin overturns
τὸν ἄνθρωπον, ἕως οὗ ἔλθῃ εἰς ἄνδρα τέλειον, εἰς μέτρον
the man until — he-come to (a)-man perfect to (the)-measure
ἡλικίας, καὶ τελείως νικήσῃ τὸν θάνατον· γέγραπται γάρ,
of-stature and perfectly conquer the death it-is-written for
Ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος· καὶ οὕτως
(the)-last enemy is-abolished the death and thus
ἀνώτεροι γίνονται, καὶ νικηταὶ τοῦ διαβόλου. Εἰ δέ, καθὼς
superior they-become and conquerors of-the devil if but as
προείπομεν, λέγει τις, Οὐ πορνεύω, οὐ μοιχεύω, οὐ
we-said-before says someone not I-fornicate not I-commit-adultery not
φιλαργυρῶ, ἀρκεῖ μοι· οὕτως εἰς τρία μέρη ἠγωνίσατο,
I-love-money it-suffices for-me thus in three parts he-has-contended

καὶ εἰς ἄλλα εἴκοσι, ἅπερ ἔχει ἡ ἁμαρτία κατὰ τῆς ψυχῆς,
and in other twenty which has the sin against the soul
οὐκ ἠγωνίσατο, ἀλλ᾽ ἡττήθη. Ὀφείλει οὖν εἰς πάντα
not he-has-contended but has-been-defeated he-ought then in all
ἀγωνίσασθαι, καὶ ἀθλεῖν· ὁ γὰρ νοῦς, καθὼς πολλάκις
to-contend and to-struggle the for mind as often
εἴπομεν, ἀντίπαλός ἐστι, καὶ ἔχει ἰσόῤῥοπον δύναμιν πρὸς
we-have-said (an)-opponent is and has equal power against
τὴν ἁμαρτίαν τοῦ ἀντιλέγειν καὶ ἐναντιοῦσθαι τοῖς λογισμοῖς.
the sin of-the to-contradict and to-oppose the thoughts
6 Εἰ δὲ λέγεις ἰσχυροτέραν εἶναι τὴν ἐναντίαν δύναμιν,
if but you-say stronger to-be the opposing power
καὶ βασιλεύειν τὸ ὅλον τὴν κακίαν κατὰ τοῦ ἀνθρώπου,
and to-reign the whole the vice over the man
ἄδικον ποιεῖς τὸν Θεόν, κατακρίνοντα τὴν ἀνθρωπότητα,
unjust you-make — God condemning the mankind
διότι ὑπήκουσε τῷ Σατανᾷ, ὁπότε ἰσχυρός ἐστι, καὶ
because it-obeyed — Satan since strong he-is and
ἀναγκαστικῇ τινι δυνάμει ὑποτάσσει· μείζω καὶ ἰσχυρότερον
by-compelling some power subjects(-it) greater and stronger
αὐτὸν ἐποίησας τῆς ψυχῆς. Καὶ ἐν τέλει μοι ὑπακούσεις·
him you-made than-the soul and in (the)-end me you-will-obey
ὥσπερ ἐὰν ᾖ νεανίσκος, καὶ ἔχῃ πάλην πρὸς
as if there-be (a)-youth and he-have (a)-wrestle against
παιδίον, καὶ ἐὰν ἡττηθῇ τὸ παιδίον, κατακρίνηται, διότι
(a)-child and if be-defeated the child (and)-be-condemned because
ἡττήθη, τοῦτο πολλῆς ἀδικίας ἐστίν· ὅθεν ἡμεῖς λέγομεν
it-was-defeated this of-much injustice is whence we say
ἀντίπαλον εἶναι τὸν νοῦν καὶ ἰσόῤῥοπον. Καὶ ἡ τοιαύτη
(an)-opponent to-be the mind and of-equal-weight and the such
ψυχὴ ἐπιζητοῦσα, τυγχάνει βοηθείας καὶ ἀντιλήψεως, καὶ
soul seeking obtains help and support and

καταξιοῦται τῆς λυτρώσεως. Ἡ γὰρ πάλη καὶ ὁ ἀγὼν
is-deemed-worthy of-the redemption the for wrestling and the contest
ἐπὶ τῇ ἰσοδυναμίᾳ κεῖται. Δοξάζωμεν Πατέρα, καὶ Υἱόν,
on the equality-of-power rests let-us-glorify (the)-Father and Son
καὶ ἅγιον Πνεῦμα εἰς τοὺς αἰῶνας. Ἀμήν.
and holy Spirit for the ages amen

IV · THE EYE OF DISCERNMENT

As the eye guides the body through thorns, fire, and mire, discernment must guard the soul's garment through the world. The wise virgins took the Spirit's oil, foreign to their nature, while the foolish stayed in their own nature and were shut out. God makes himself small and takes a body for the worthy soul, and his love melts it like metal in fire. His patience waits for repentance, as with Sodom, Noah's generation, Egypt, and Israel, but contempt of it ends in ruin; so let no one despair, for he who healed bodies heals the soul that asks.

Οἱ τὸν βίον τοῦ Χριστιανισμοῦ ἐν πολλῇ ἀκριβείᾳ 1
the(-ones) the life of-the Christianity in much exactness
κατορθῶσαι βουλόμενοι, πρὸ πάντων τοῦ διανοητικοῦ
to-accomplish wishing before all(-things) of-the thinking
καὶ διακριτικοῦ μέλους τῆς ψυχῆς ἐν πάσῃ δυνάμει
and discerning member of-the soul with all power
ἐπιμελεῖσθαι ὀφείλουσιν, ἵνα τὴν διάκρισιν τοῦ καλοῦ καὶ
to-take-care ought that the discernment of-the good and
τοῦ κακοῦ ἐν ἀκριβείᾳ κτησάμενοι, καὶ τὰ παρὰ φύσιν
of-the evil in exactness having-acquired and the(-things) against nature
εἰσαχθέντα τῇ καθαρᾷ φύσει πάντοτε διακρίνοντες, εὐθέως
brought-in to-the pure nature always discerning straightly
καὶ ἀπροσκόπτως πολιτευσώμεθα· ἵνα ὡς ὀφθαλμῷ τῷ
and without-stumbling we-may-conduct-ourselves that as with-(an)-eye with-the

τῆς διακρίσεως μέλει χρώμενοι, ἀσυνδύαστοι, καὶ ἀσύνθετοι
of-the discernment member using unmixed and uncompounded
πρὸς τὰς τῆς κακίας ὑποθέσεις εἶναι δυνηθῶμεν, καὶ οὕτως
toward the of-the vice occasions to-be we-may-be-able and thus
τῆς θείας δωρεᾶς καταξιωθέντες, ἄξιοι τοῦ Κυρίου
of-the divine gift having-been-deemed-worthy worthy of-the Lord
γενώμεθα. Ἀπὸ δὲ τῶν ὁρωμένων ὑπόδειγμα λάβωμεν·
we-may-become from and the(-things) seen (an)-example let-us-take
ἔοικε γὰρ τὸ σῶμα τῇ ψυχῇ, καὶ τὰ τοῦ σώματος
is-like for the body to-the soul and the(-things) of-the body
πράγματα τῇ ψυχῇ, καὶ τὰ φαινόμενα τοῖς κρυφίοις.
matters to-the soul and the visible(-things) to-the hidden(-things)
2 Ὥσπερ γὰρ τὸ σῶμα ἔχει ὁδηγὸν τὸν ὀφθαλμόν, καὶ
as for the body has (as)-guide the eye and
αὐτὸς ὁρῶν ὅλον ὁδηγεῖ τὸ σῶμα εἰς εὐθύτητα· ὑπόθου δέ
it seeing whole guides the body in straightness suppose and
μοι διέρχεσθαί τινα διὰ τόπων ὑλωδῶν, καὶ ἀκανθῶν
for-me to-pass-through someone through places wooded and with-thorns
πεπληρωμένων καὶ βορβόρων, ἔνθα καὶ πῦρ ἀναβάλλει, καὶ
filled and mires where also fire shoots-up and
ξίφη παραπεπήγασι, κρημνοί τε καὶ ὑδάτων πλήθη ἐκεῖ
swords are-fixed-beside(-the-way) cliffs both and of-waters multitudes there
τυγχάνει· τὸ λοιπὸν ὁ γοργὸς καὶ σπουδαῖος καὶ ἀκίνητος,
are for-the rest the brisk(-man) and earnest and steadfast
ἔχων τὸν ὀφθαλμὸν ὁδηγόν, πάνυ προσεχόντως παρέρχεται
having the eye (as)-guide very attentively passes
τοὺς χαλεποὺς ἐκείνους τόπους, συνέχων πανταχόθεν
the difficult those places holding-together from-all-sides
χερσὶ καὶ ποσὶ τὸν χιτῶνα ἑαυτοῦ, ἵνα μὴ ἐν ταῖς ὕλαις
with-hands and feet the tunic his-own that not in the woods
καὶ ἀκάνθαις περισχισθῇ, ἢ ἀπὸ τοῦ βορβόρου ἀφανισθῇ,
and thorns it-be-torn or by the mire be-ruined

ἢ ὑπὸ ξίφους διακοπῇ. Καὶ ὁ ὀφθαλμὸς ὅλον ὁδηγεῖ τὸ
or by (a)-sword be-cut-through and the eye whole guides the
σῶμα, φῶς ὢν αὐτοῦ, ἵνα μὴ κρημνοῖς καταῤῥαγῇ, ἢ ὕδασι
body light being its that not on-cliffs it-be-dashed or in-waters
καταποντισθῇ, ἤ τινι χαλεπῷ καταβλαβῇ. Ὁ οὕτω
be-drowned or by-something difficult be-harmed the(-one) thus
γοργὸς καὶ συνετός, καὶ μετὰ πάσης νήψεως παρερχόμενος
brisk and intelligent and with all sobriety passing
συσφίγγων τὸν χιτῶνα αὐτοῦ, ὑπὸ τοῦ ὀφθαλμοῦ εὐθέως
tightening the tunic his by the eye straightly
ὁδηγούμενος, φυλάσσει καὶ ἑαυτὸν ἀβλαβῆ, καὶ τὸν χιτῶνα
being-guided keeps both himself unharmed and the tunic
τοῦ ἐνδύματος αὐτοῦ ἄκαυστον καὶ ἄσχιστον διατηρεῖ. Ἐὰν
of-the garment his unburned and untorn preserves if
δέ τις ᾖ ἀργὸς καὶ ὀκνηρός, καὶ ῥᾴθυμος, καὶ βαρύς,
but someone be idle and sluggish and careless and heavy
καὶ χαῦνος, διὰ τῶν τοιούτων παρερχόμενος τόπων,
and slack through the such passing places
περιῤῥέων ὁ χιτὼν αὐτοῦ ἔνθεν καὶ ἔνθεν, εἰς τὰς ὕλας
flowing-loose the tunic his on-this-side and on-that into the woods
καὶ ἀκάνθας περισχίζεται, ἢ ὑπὸ τοῦ πυρὸς κατακαίεται,
and thorns is-torn or by the fire is-burned-up
διὰ τὸ μὴ συνέχειν πάντοθεν ἀνδρείως τὸ ἔνδυμα· ἢ
because-of the not to-hold-together from-all-sides manfully the garment or
ὑπὸ τῶν παραπεπηγμένων ξιφῶν παρακόπτεται, ἢ ὑπὸ τοῦ
by the fixed swords is-cut or by the
βορβόρου σπιλοῦται, καὶ ἁπαξαπλῶς τάχιον καταφθείρει
mire is-soiled and in-a-word quicker be-ruins
τὸν καλὸν καὶ καινὸν τοῦ ἐνδύματος χιτῶνα, διὰ τὴν
the beautiful and new of-the garment tunic because-of the
ἀπροσεξίαν, καὶ χαυνότητα, καὶ ὀκνηρίαν αὐτοῦ· εἰ δὲ μὴ
inattention and slackness and sluggishness his if but not

καλῶς καὶ εὐθέως τῷ ὀφθαλμῷ προσέχει, καὶ αὐτὸς εἰς
well and straightly to-the eye he-attends also himself into
φάραγγα πεσεῖται, ἢ ἐν τοῖς ὕδασι καταποντισθήσεται.
(a)-ravine will-fall or in the waters will-be-drowned

3 Τὸν αὐτὸν τρόπον καὶ ἡ ψυχὴ φοροῦσα ὥσπερ χιτῶνα καλὸν
the same way also the soul wearing as (a)-tunic beautiful
τὸ ἔνδυμα τοῦ σώματος, ἔχουσα διακριτικὸν μέλος εὐθύνον
the garment of-the body having (a)-discerning member directing
ὅλην τὴν ψυχὴν μετὰ τοῦ σώματος, παρερχομένην διὰ
whole the soul with the body passing through
τῶν ὑλῶν καὶ ἀκανθῶν τοῦ βίου, καὶ βορβόρου, καὶ πυρός,
the woods and thorns of-the life and mire and fire
καὶ κρημνῶν, τοῦτ' ἔστιν ἐπιθυμιῶν, καὶ ἡδονῶν, καὶ τῶν
and cliffs that is of-lusts and pleasures and the
λοιπῶν ἀτόπων τοῦ αἰῶνος τούτου, πάντοθεν ὀφείλει μετὰ
other absurdities of-the age this from-all-sides ought with
νήψεως, καὶ ἀνδρίας, καὶ σπουδῆς, καὶ προσοχῆς συσφίγγειν
sobriety and courage and zeal and attention to-tighten
καὶ φυλάσσειν ἑαυτήν, καὶ τὸν χιτῶνα τοῦ σώματος, μή
and to-guard herself and the tunic of-the body lest
που περισχισθῇ ἐν ταῖς τοῦ κόσμου ὕλαις καὶ ἀκάνθαις,
somewhere it-be-torn in the of-the world woods and thorns
μεριμνῶν, καὶ ἀσχολιῶν, καὶ περισπασμῶν γηΐνων· καὶ ὑπὸ
of-cares and occupations and distractions earthly and by
τοῦ πυρὸς τῆς ἐπιθυμίας κατακαυθῇ· οἷον ἐνδεδυμένη
the fire of-the lust be-burned-up as (if)-having-put-on(-it)
τὸν ὀφθαλμὸν ἀποστρέφει, τοῦ μὴ ἰδεῖν πονηρά· τὸ οὖς
the eye she-turns-away from-the not to-see evil(-things) the ear
ὁμοίως ἀποστρέφει, τοῦ μὴ ἀκούειν καταλαλιάν. Τὴν
likewise she-turns-away from-the not to-hear slander the
γλῶσσαν τοῦ μὴ λαλεῖν μάταια· χεῖρας καὶ πόδας ἀπὸ
tongue from-the not to-speak vain(-things) hands and feet from

ἐπιτηδευμάτων κακῶν. Ἔχει γὰρ θέλημα ἡ ψυχὴ τοῦ
practices evil has for (a)-will the soul of-the
ἀποστρέψαι καὶ κωλῦσαι τὰ μέλη τοῦ σώματος ἀπὸ
to-turn-away and to-prevent the members of-the body from
κακίστων θεαμάτων καὶ ἀκοῆς πονηρᾶς, καὶ αἰσχρᾶς, καὶ
most-evil sights and hearing evil and shameful and
λόγων ἀπρεπῶν, καὶ ἐπιτηδευμάτων κοσμικῶν καὶ πονηρῶν.
words unseemly and practices worldly and evil
Ἀποστρέφει δὲ καὶ ἑαυτὴν ἡ ψυχὴ ὑπὸ ῥεμβασμῶν 4
turns-away and also herself the soul from wanderings
πονηρῶν, φυλάττουσα τὴν καρδίαν, τοῦ μὴ ῥέμβεσθαι
evil guarding the heart from-the not to-wander
ἐν τῷ κόσμῳ τὰ μέλη τῶν λογισμῶν αὐτῆς· καὶ οὕτως
in the world the members of-the thoughts her and thus
ἀγωνιζομένη, καὶ σπουδάζουσα, καὶ συνέχουσα πάντοθεν
striving and being-zealous and holding-together from-all-sides
ἐν πολλῇ προσοχῇ τὰ μέλη τοῦ σώματος ἀπὸ κακῶν,
in much attention the members of-the body from evils
ἄσχιστον, καὶ ἄκαυστον, καὶ ἄσπιλον τὸν καλὸν χιτῶνα τοῦ
untorn and unburned and unspotted the beautiful tunic of-the
σώματος διαφυλάσσει· καὶ αὐτὴ διὰ τοῦ γνωστικοῦ καὶ
body she-preserves and she through the knowing and
διανοητικοῦ, καὶ διακριτικοῦ θελήματος αὐτῆς, τὸ δὲ πᾶν
thinking and discerning will her the but all
διὰ τῆς τοῦ Κυρίου δυνάμεως, φυλαχθήσεται, αὐτὴ ἑαυτὴν
through the of-the Lord power will-be-guarded she herself
ὅση δύναμις συσφίγγουσα, καὶ πάσης ἐπιθυμίας κοσμικῆς
as-far-as she-is-able tightening and from-every lust worldly
ἀποστρέφουσα· καὶ οὕτως ὑπὸ τοῦ Κυρίου βοηθουμένη εἰς
turning-away and thus by the Lord being-helped for
τὸ ἐξ ἀληθείας φυλαχθῆναι αὐτὴν ἀπὸ τῶν προειρημένων
the in truth to-be-guarded her from the aforesaid

κακῶν. Ἐπὰν γὰρ ἴδῃ ὁ Κύριός τινα γενναίως
evils when for sees the Lord someone nobly
ἀποστρεφόμενον τὰς τοῦ βίου ἡδονάς, καὶ περισπασμοὺς
turning-away-from the of-the life pleasures and distractions
καὶ μερίμνας ὑλικὰς καὶ δεσμοὺς γηΐνους, καὶ ῥεμβασμοὺς
and cares material and bonds earthly and wanderings
λογισμῶν ματαίων, δίδωσι τὴν ἰδίαν τῆς χάριτος βοήθειαν,
of-thoughts vain he-gives the own of-the grace help
ἄπτωτον διατηρῶν τὴν ψυχὴν ἐκείνην διεξερχομένην καλῶς
unfalling keeping the soul that passing-through well
τὸν ἐνεστῶτα πονηρὸν αἰῶνα. Καὶ οὕτως ἡ ψυχὴ ἐπαίνων
the present evil age and thus the soul of-praises
οὐρανίων παρὰ Θεοῦ καὶ ἀγγέλων τεύξεται, ὅτι τὸν
heavenly from God and angels will-obtain because the
χιτῶνα τοῦ σώματος αὐτῆς καλῶς διεφύλαξε καὶ ἑαυτήν,
tunic of-the body her well she-guarded and herself
ὅσον τὸ ἐν αὐτῇ δυνατόν, πᾶσαν ἐπιθυμίαν τοῦ
as-much-as the(-thing) in her possible from-every lust of-the
κόσμου ἀποστραφεῖσα, καὶ ὑπ᾽ αὐτοῦ βοηθηθεῖσα, τὸν
world having-turned-away and by him having-been-helped the
δρόμον τοῦ σταδίου τοῦ κόσμου τούτου καλῶς διεξελήλυθεν
course of-the stadium of-the world this well she-has-run-through
5 Εἰ δέ τις ἐν χαυνότητι καὶ ῥᾳθυμίᾳ μὴ προσεχόντως
if but someone in slackness and carelessness not attentively
ἐν τῷ βίῳ τούτῳ πορεύεται, καὶ ἐκ θελήματος ἰδίου
in the life this walks and from will own
οὐκ ἀποστρέφεται πᾶσαν ἐπιθυμίαν τοῦ κόσμου, καὶ τὸν
not turns-away-from every lust of-the world and the
Κύριον μόνον ἐν πάσῃ ἐπιθυμίᾳ ἐπιζητεῖ, εἰς τὰς ἀκάνθας
Lord alone with all desire seeks in the thorns
καὶ ὕλας τούτου τοῦ κόσμου περιπείρεται, καὶ ὑπὸ τοῦ
and woods of-this the world he-is-pierced and by the

πυρὸς τῆς ἐπιθυμίας ὁ χιτὼν τοῦ σώματος παρακαίεται,
fire of-the lust the tunic of-the body is-burned
καὶ ὑπὸ τοῦ βορβόρου τῶν ἡδονῶν σπιλοῦται, καὶ οὕτως
and by the mire of-the pleasures is-soiled and thus
ἀπαῤῥησίαστος ἡ ψυχὴ ἐν ἡμέρᾳ κρίσεως εὑρίσκεται,
without-boldness the soul in (the)-day of-judgment is-found
τὸ ἔνδυμα αὐτῆς ἄσπιλον μὴ δυνηθεῖσα τηρῆσαι, ἀλλὰ
the garment her spotless not having-been-able to-keep but
καταφθείρασα αὐτὸ ταῖς ἀπάταις τοῦ αἰῶνος τούτου· καὶ
having-ruined it with-the deceits of-the age this and
διὰ τοῦτο ἀπόβλητος τῆς βασιλείας γίγνεται· τί γὰρ
because-of this cast-out of-the kingdom she-becomes what for
ποιήσαι ὁ Θεὸς τῷ θελήματι τῷ ἰδίῳ παραδιδόντι
could-do — God to-the(-one) to-the-will the own handing-over
ἑαυτὸν τῷ κόσμῳ, καὶ ἀπατωμένῳ ταῖς ἡδοναῖς αὐτοῦ, ἢ
himself to-the world and deceived by-the pleasures its or
ῥεμβασμοῖς ὑλικοῖς ἐκπλανωμένῳ; ἐκείνῳ γὰρ βοήθειαν
by-wanderings material led-astray to-that(-man) for help
δίδωσι, τῷ ἀποστρεφομένῳ τὰς ὑλικὰς ἡδονάς, καὶ
he-gives to-the(-one) turning-away-from the material pleasures and
προτέρας συνηθείας· καὶ βίᾳ τὴν διάνοιαν πάντοτε πρὸς
former habits and by-force the mind always toward
Κύριον ἕλκοντι, ἀρνουμένῳ τε ἑαυτόν, καὶ τὸν Κύριον
(the)-Lord dragging denying both himself and the Lord
μόνον ἐπιζητοῦντι· τοῦτον διατηρεῖ, τὸν φυλασσόμενον
alone seeking this(-man) he-preserves the(-one) guarding-himself
πανταχόθεν ἐκ τῶν παγίδων καὶ βρόχων τῆς ὕλης τοῦ
from-all-sides from the snares and nooses of-the matter of-the
κόσμου, τὸν μετὰ φόβου καὶ τρόμου τὴν ἑαυτοῦ σωτηρίαν
world the(-one) with fear and trembling the his-own salvation
κατεργαζόμενον, καὶ μετὰ πάσης προσεχείας διὰ τῶν
working-out and with all attentiveness through the

παγίδων καὶ βρόχων καὶ ἐπιθυμιῶν τοῦ αἰῶνος τούτου
snares and nooses and lusts of-the age this
παρερχόμενον, καὶ τὴν τοῦ Κυρίου βοήθειαν ἐπιζητοῦντα,
passing and the of-the Lord help seeking
καὶ τῷ ἐλέει αὐτοῦ διὰ τῆς χάριτος σώζεσθαι ἐλπίζοντα.
and by-the mercy his through the grace to-be-saved hoping
6 Ἰδοὺ γὰρ αἱ πέντε παρθένοι αἱ φρόνιμοι, νήψασαι καὶ
behold for the five virgins the prudent(-ones) having-been-sober and
γοργευσάμεναι τὸ ξένον τῆς ἑαυτῶν φύσεως, λαβοῦσαι
having-been-brisk the strange(-thing) to-the their-own nature having-taken
τὸ ἔλαιον ἐν τοῖς ἀγγείοις τῆς καρδίας αὐτῶν, τουτέστι
the oil in the vessels of-the heart their that-is
τὴν ἄνωθεν χάριν τοῦ Πνεύματος, ἠδυνήθησαν συνεισελθεῖν
the from-above grace of-the Spirit were-able to-enter-with
τῷ Νυμφίῳ εἰς τὸν ἐπουράνιον νυμφῶνα. Αἱ δὲ ἄλλαι
with-the Bridegroom into the heavenly bridal-chamber the but others
αἱ μωραί, αἱ ἐν τῇ ἰδίᾳ φύσει ἀπομείνασαι, οὐκ ἔνηψαν
the foolish the(-ones) in the own nature having-remained not were-sober
καὶ ἐσπούδασαν δέχεσθαι τὸ ἔλαιον τῆς ἀγαλλιάσεως
and were-eager to-receive the oil of-the exultation
ἐν τοῖς ἀγγείοις αὐτῶν, ὡς ἔτι ἐν σαρκὶ ἦσαν, ἀλλ᾽
in the vessels their as still in flesh they-were but
ὥσπερ ἀπεκοιμήθησαν δι᾽ ἀμέλειαν, καὶ χαυνότητα, καὶ
as-it-were fell-asleep because-of negligence and slackness and
ῥᾳθυμίαν, καὶ ἀγνωσίαν, ἢ καὶ οἴησιν δικαιοσύνης· διὸ
carelessness and ignorance or also conceit of-righteousness wherefore
καὶ τοῦ νυμφῶνος τῆς βασιλείας ἀπεκλείσθησαν, μὴ
also from-the bridal-chamber of-the kingdom they-were-shut-out not
δυνηθεῖσαι εὐαρεστῆσαι τῷ ἐπουρανίῳ Νυμφίῳ. Δεσμῷ γὰρ
having-been-able to-please the heavenly Bridegroom by-(the)-bond for
κόσμου, καὶ ἀγάπῃ τινὶ γηΐνῃ κατασχεθεῖσαι, τὴν ἀγάπην
of-(the)-world and by-love some earthly held-fast the love

αὐτῶν ὅλην, καὶ τὸν ἔρωτα πρὸς τὸν οὐράνιον Νυμφίον
their whole and the love toward the heavenly Bridegroom
οὐκ ἔδωκαν, οὔτε τὸ ἔλαιον ἐκομίσαντο. Καὶ γὰρ αἱ τὸ
not they-gave nor the oil did-they-obtain and for the(-souls) the
ξένον τῆς φύσεως τὸν ἁγιασμὸν τοῦ Πνεύματος ζητοῦσαι
strange(-thing) to-the nature the sanctification of-the Spirit seeking
ψυχαί, ὅλην τὴν ἀγάπην αὐτῶν πρὸς Κύριον ἀποδεσμοῦσι,
souls whole the love their to (the)-Lord bind
κἀκεῖ περιπατοῦσι, κἀκεῖ εὔχονται, κἀκεῖ λογίζονται
and-there walk and-there pray and-there think
πάντα ἀποστρεφόμεναι· διὸ καὶ καταξιοῦνται λαβεῖν
all(-things) turning-away-from wherefore also they-are-deemed-worthy to-receive
τὸ ἔλαιον τῆς ἐπουρανίου χάριτος· καὶ οὕτως ἄπτωτοι
the oil of-the heavenly grace and thus unfalling
διεξελθεῖν δύνανται, τελείως τῷ πνευματικῷ Νυμφίῳ
to-pass-through can perfectly the spiritual Bridegroom
εὐαρεστοῦσαι. Αἱ γὰρ εἰς τὴν φύσιν αὐτῶν ἀπομένουσαι
pleasing the for in the nature their remaining
ψυχαὶ τῷ λογισμῷ ἐπὶ τῆς γῆς ἕρπουσιν, ἐπὶ γῆς
souls in-the thought on the earth creep on earth
λογίζονται, ἐπὶ γῆς τὴν δίαιταν ὁ νοῦς αὐτῶν ἔχει· καὶ τῷ
think on earth the dwelling the mind their has and in-the
μὲν δοκεῖν νομίζουσι τοῦ Νυμφίου εἶναι, καὶ δικαιώμασι
indeed seeming suppose of-the Bridegroom to-be and with-righteous-deeds
κεκοσμῆσθαι σαρκός· ἄνωθεν δὲ ἐκ τοῦ Πνεύματος οὐκ
to-be-adorned of-flesh from-above but from the Spirit not
ἐγεννήθησαν, τὸ ἔλαιον τῆς ἀγαλλιάσεως μὴ δεξάμεναι.
they-were-born the oil of-the exultation not having-received
Αἱ γὰρ πέντε λογικαὶ αἰσθήσεις τῆς ψυχῆς, ἐὰν δέξωνται 7
the for five rational senses of-the soul if they-receive
τὴν ἄνωθεν χάριν, καὶ τὸν ἁγιασμὸν τοῦ Πνεύματος,
the from-above grace and the sanctification of-the Spirit

ἀληθῶς παρθένοι φρόνιμοι τυγχάνουσι, τὴν ἄνωθεν τῆς
truly virgins prudent they-are the from-above of-the
χάριτος δεξάμεναι φρόνησιν. Εἰ δὲ εἰς τὴν φύσιν αὐτῶν
grace having-received prudence if but in the nature their
μόνην ἀπομείνωσι, μωραὶ εὑρίσκονται, καὶ τέκνα τοῦ
alone they-remain foolish they-are-found and children of-the
κόσμου ἀποδείκνυνται· οὐκ ἀπεδύσαντο γὰρ τὸ πνεῦμα
world they-are-shown not they-stripped-off for the spirit
τοῦ κόσμου, κἂν τῷ δοκεῖν νομίζουσι, δι᾽ εὐλογοφανίας
of-the world even-if in-the seeming they-suppose through plausibility
τινὰς καὶ σχῆμα, τοῦ Νυμφίου εἶναι νύμφαι. Ὥσπερ γὰρ
some and (the)-guise of-the Bridegroom to-be brides as for
αἱ ὅλαι ἐξ ὅλου τῷ Κυρίῳ προσκολλώμεναι ψυχαί, ἐκεῖ
the whole through whole to-the Lord cleaving souls there
εἰσι τῷ λογισμῷ, κἀκεῖ εὔχονται, κἀκεῖ περιπατοῦσι,
are in-the thought and-there pray and-there walk
κἀκεῖ ἐπιποθοῦσιν εἰς τὴν τοῦ Κυρίου ἀγάπην· οὕτω πάλιν
and-there long in the of-the Lord love thus again
ψυχαί, αἱ ἐν τῇ ἀγάπῃ τοῦ κόσμου δοθεῖσαι, καὶ ἐν τῇ
souls the(-ones) in the love of-the world given and on the
γῇ τὴν δίαιταν ἔχειν βουλόμεναι, ἐκεῖ περιπατοῦσι, καὶ ἐκεῖ
earth the dwelling to-have wishing there walk and there
λογίζονται, ἐκεῖ ὁ νοῦς ἐνδιαιτᾶται. Διὸ καὶ ἀμετάτρεπτοι
think there the mind dwells wherefore also unturnable
πρὸς τὸ ἀγαθὸν φρόνημα τοῦ πνεύματος τυγχάνουσι, ξένον
toward the good mind of-the spirit they-are strange
ὄν τι τῆς φύσεως ἡμῶν, λέγω δὲ τὴν ἐπουράνιον χάριν,
being something to-the nature our I-mean and the heavenly grace
χρεὼν συστῆναι καὶ συμπλακῆναι τῇ φύσει ἡμῶν,
(it-is)-needful to-be-joined and to-be-interwoven with-the nature our

ἵνα δυνηθῶμεν εἰς τὸν ἐπουράνιον νυμφῶνα τῆς βασιλείας
that we-may-be-able into the heavenly bridal-chamber of-the kingdom
τῷ Κυρίῳ συνεισελθεῖν, καὶ τῆς αἰωνίου σωτηρίας τυχεῖν.
with-the Lord to-enter-with and of-the eternal salvation to-obtain
Ξένον γὰρ τῆς φύσεως ἡμῶν, τὴν κακίαν τῶν παθῶν διὰ 8
strange for to-the nature our the vice of-the passions through
τῆς παρακοῆς τοῦ πρώτου ἀνθρώπου ἐν ἑαυτοῖς ἐδεξάμεθα,
the disobedience of-the first man in ourselves we-received
ἣν καὶ ὥσπερ φύσιν ἡμῶν καταστᾶσαν συνηθείᾳ καὶ
which also as nature our having-become by-habit and
προλήψει πολλῇ, διὰ τοῦ ξένου τῆς φύσεως ἡμῶν,
preconception much through the strange(-thing) to-the nature our
τῆς ἐπουρανίου δωρεᾶς τοῦ Πνεύματος ἐξωσθῆναι πάλιν
the heavenly gift of-the Spirit to-be-thrust-out again
χρή, καὶ εἰς ἀρχαίαν καθαρότητα ἀποκαταστῆναι. Καὶ
(it)-is-needful and to (the)-ancient purity to-be-restored and
ἐὰν μὴ ἐκείνην τὴν ἐξ οὐρανοῦ ἀγάπην τοῦ Πνεύματος
unless — that the from heaven love of-the Spirit
δεξώμεθα νῦν ἐν πολλῇ αἰτήσει, καὶ δεήσει, καὶ πίστει, καὶ
we-receive now in much asking and supplication and faith and
προσευχῇ, καὶ ἀποστροφῇ τοῦ κόσμου· καὶ προσκολληθῇ
prayer and turning-away from-the world and be-joined
τῇ ἀγάπῃ, ἥτις ἐστὶν ὁ Κύριος, καὶ ἁγιασθῇ ἡ μιανθεῖσα
with-the love which is the Lord and be-sanctified the defiled
ὑπὸ τῆς κακίας φύσις ἡμῶν, ὑπὸ τῆς ἀγάπης ἐκείνης
by the vice nature our by the love that
τοῦ Πνεύματος· καὶ ἕως τέλους διαμείνωμεν ἄπτωτοι,
of-the Spirit and until (the)-end we-remain unfalling
ἐν πάσαις ταῖς ἐντολαῖς αὐτοῦ ἀκριβῶς ἀναστρεφόμενοι,
in all the commandments his exactly conducting-ourselves
τῆς ἐπουρανίου βασιλείας τυχεῖν οὐ δυνησόμεθα.
the heavenly kingdom to-obtain not we-shall-be-able

9 Λεπτὸν δέ τινα λόγον καὶ βαθὺν κατὰ τὴν προσοῦσάν
subtle and some word and deep according-to the present-in
μοι δύναμιν εἰπεῖν βούλομαι· διὸ συνετῶς ἀκούσατε·
me power to-say I-wish wherefore intelligently hear
Ἐσωματοποίησεν ἑαυτὸν ὁ ἄπειρος καὶ ἀπρόσιτος, καὶ
embodied himself the infinite and unapproachable and
ἀποίητος Θεός, διὰ ἄπειρον καὶ ἀνεννόητον χρηστότητα,
unmade God because-of infinite and inconceivable kindness
καὶ ὡς εἰπεῖν ὡς ἐσμίκρυνεν αὐτὸν ἐκ τῆς ἀπροσίτου
and so to-speak as-it-were made-small himself from the unapproachable
δόξης, ἵνα συνενωθῆναι δυνηθῇ τοῖς ὁρατοῖς αὐτοῦ
glory that to-be-united he-might-be-able with-the visible his
κτίσμασιν, οἷον ψυχαῖς ἁγίων καὶ ἀγγέλων λέγω, ἵνα
creatures such-as with-souls of-saints and of-angels I-mean that
δυνηθῶσι ζωῆς θεότητος μετασχεῖν. Ἕκαστον γὰρ
they-may-be-able of-(the)-life of-divinity to-partake each for
κατὰ τὴν ἰδίαν φύσιν σῶμά ἐστιν, ὁ ἄγγελος, ἡ ψυχή,
according-to the own nature (a)-body is the angel the soul
ὁ δαίμων· ὅτι κἂν λεπτὰ ὦσιν, ὅμως ἐν ὑποστάσει
the demon because even-if subtle they-be nevertheless in hypostasis
καὶ χαρακτῆρι, καὶ εἰκόνι κατὰ τὴν λεπτότητα τῆς
and character and image according-to the subtlety of-the
φύσεως αὐτῶν, σώματα τυγχάνει λεπτά, ὥσπερ ἐν
nature their bodies they-are subtle as in
ὑποστάσει τοῦτο τὸ σῶμα παχύ ἐστιν. Οὕτω καὶ ἡ ψυχὴ
hypostasis this the body thick is thus also the soul
λεπτὴ οὖσα περιέλαβε τὸν ὀφθαλμὸν δι᾽ οὗ ὁρᾷ, τὸ
subtle being encompassed the eye through which it-sees the
οὖς δι᾽ οὗ ἀκούει. Ὁμοίως τὴν γλῶσσαν δι᾽ ἧς
ear through which it-hears likewise the tongue through which
λαλεῖ, τὴν χεῖρα, καὶ ἁπαξαπλῶς, πᾶν σῶμα, καὶ τὰ
it-speaks the hand and in-a-word every body and the

μέλη αὐτοῦ περιλαβοῦσα ἡ ψυχή, συγκέκραται, δι᾽
members its having-encompassed the soul is-blended(-with-them) through
οὗ ἀπεργάζεται πάντα τὰ τοῦ βίου ἐπιτηδεύματα.
which it-accomplishes all the of-the life practices
Τὸν αὐτὸν τρόπον ὁ ἄπειρος καὶ ἀνεννόητος Θεὸς τῇ 10
the same way the infinite and inconceivable God in-the
χρηστότητι αὐτοῦ ἐσμίκρυνεν αὐτόν, καὶ ἐνεδύσατο τὰ
kindness his made-small himself and put-on the
μέλη τοῦ σώματος τούτου, καὶ περιέλαβεν ἑαυτὸν ἀπὸ τῆς
members of-the body this and encompassed himself from the
ἀπροσίτου δόξης· καὶ διὰ ἡμερότητα καὶ φιλανθρωπίαν
unapproachable glory and because-of gentleness and love-for-mankind
μεταμορφούμενος σωματοποιεῖ ἑαυτόν, καὶ ἀναμίγνυται,
being-transformed embodies himself and mingles
καὶ παραλαμβάνει τὰς ἁγίας καὶ εὐαρέστους καὶ πιστὰς
and takes-to(-himself) the holy and well-pleasing and faithful
ψυχάς, καὶ γίγνεται μετ᾽ αὐτῶν εἰς ἓν Πνεῦμα, κατὰ τὸ
souls and becomes with them into one Spirit according-to the
λόγιον Παύλου· ψυχὴ ὡς εἰπεῖν εἰς ψυχήν, καὶ ὑπόστασις
saying of-Paul soul so to-speak into soul and hypostasis
εἰς ὑπόστασιν, ἵνα ἡ ψυχὴ δυνηθῇ ἐν τῇ νεότητι ζῆσαι,
into hypostasis that the soul may-be-able in the newness to-live
καὶ αἰσθέσθαι ἀθανάτου ζωῆς, καὶ δόξης ἀφθάρτου μέτοχος
and to-perceive immortal life and of-glory incorruptible partaker
γένηται, ἥ γε ἀξία αὐτοῦ καὶ εὐάρεστος. Εἰ γὰρ ἐξ
become she at-least worthy of-him and well-pleasing if for from
οὐκ ὄντων εἰς τὸ εἶναι πεποίηκε τὴν ὁρωμένην κτίσιν
not being into the to-be he-has-made the visible creation
τοιαύτην, ἐν πολλῇ τινι διαφορᾷ καὶ ποικιλίᾳ, καὶ πρὶν
such in much some difference and variety and before
γενέσθαι οὐκ ἦν· ἠθέλησε δέ, καὶ εὐκόλως ἐποίησεν ἐκ
it-came-to-be not it-was he-willed but and easily made from

τῶν μὴ ὄντων ὑποστάσεις παχείας καὶ σκληράς, οἷον
the(-things) not being substances thick and hard such-as
γῆν λέγω, ὄρη, δένδρα (ὁρᾷς οἵα σκληρότης φύσεως)·
earth I-mean mountains trees you-see what-sort hardness of-nature
καὶ πάλιν μέσα ὕδατα καὶ ἐξ αὐτῶν γεννᾶσθαι πετεινὰ
and again middle waters and from them to-be-born birds
προσέταξε· καὶ πάλιν λεπτότερα, πῦρ, καὶ ἀνέμους, καὶ
he-commanded and again subtler fire and winds and
διὰ λεπτότητα μὴ ὁρώμενα τῷ τοῦ σώματος ὀφθαλμῷ.
because-of subtlety not seen by-the of-the body eye

11 Πῶς ἡ ἄπειρος καὶ ἀνεκδιήγητος τῆς πολυποικίλου
how the infinite and indescribable of-the much-varied
σοφίας τοῦ Θεοῦ τέχνη ἔκτισεν ἐκ μὴ ὄντων παχύτερα
wisdom — of-God art created from not being thicker
καὶ λεπτότερα καὶ ἁπαλώτερα σώματα ἐνυπόστατα τῷ
and subtler and softer bodies subsistent by-the
θελήματι αὐτοῦ; πόσῳ μᾶλλον αὐτὸς ὢν ὡς θέλει, καὶ
will his how-much more he-himself being as he-wishes and
ὃ θέλει, διὰ χρηστότητα ἄφραστον, καὶ ἀγαθότητα
what he-wishes because-of kindness unutterable and goodness
ἀνεννόητον μεταβάλλει καὶ σμικρύνει, καὶ ἐξομοιοῖ ἑαυτόν,
inconceivable changes and makes-small and likens himself
σωματοποιῶν κατὰ χώρησιν, ταῖς ἁγίαις καὶ ἀξίαις
embodying(-himself) according-to capacity to-the holy and worthy
πισταῖς ψυχαῖς· ἵνα ὁραθῇ αὐταῖς ὁ ἀόρατος, καὶ
faithful souls that may-be-seen by-them the invisible(-one) and
ψηλαφηθῇ κατὰ τὴν φύσιν τῆς λεπτότητος τῆς ψυχῆς
be-touched according-to the nature of-the subtlety of-the soul
ὁ ἀψηλάφητος· καὶ αἴσθωνται αὐτοῦ τῆς γλυκύτητος,
the untouchable(-one) and they-may-perceive his the sweetness
καὶ τῆς χρηστότητος τοῦ φωτὸς τῆς ἀῤῥήτου ἀπολαύσεως
and the kindness of-the light of-the unspeakable enjoyment

αὐτῇ πείρᾳ ἀπολαύσωσιν. Ὅτε βούλεται πῦρ γίνεται,
by-very experience they-may-enjoy when he-wishes fire he-becomes
πᾶν φαῦλον καὶ ἐπείσακτον πάθος τῆς ψυχῆς κατακαῖον·
every base and imported passion of-the soul burning-up
καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον, φησίν. Ὅτε
and for — God our (is)-(a)-fire consuming it-says when
βούλεται, ἀνάπαυσις ἄῤῥητος καὶ ἄφραστος, ἵνα ἀναπαῇ
he-wishes rest unspeakable and unutterable that may-rest
ἀναπαύσει θεότητος ἡ ψυχή· ὅτε βούλεται, χαρὰ καὶ
with-(the)-rest of-divinity the soul when he-wishes joy and
εἰρήνη, θάλπων καὶ περιέπων αὐτήν.
peace warming and cherishing her
Εἰ δὲ καὶ εἰς ἓν τῶν κτισμάτων ἑαυτὸν ἀφομοιῶσαι 12
if and even into one of-the creatures himself to-liken
βούλεται, δι᾽ ἀγαλλίασιν καὶ εὐφροσύνην τῶν νοερῶν
he-wishes for exultation and gladness of-the intellectual
κτισμάτων, οἷον ἡ πόλις φωτὸς Ἱερουσαλήμ, ἢ ὄρος
creatures such-as the city of-light Jerusalem or (the)-mountain
Σιὼν ἐπουράνιον, δύναται ὡς θέλει πάντα καθὼς εἴρηται·
Zion heavenly he-can as he-wishes all(-things) as it-is-said
Ὑμεῖς δὲ προσεληλύθατε Σιὼν ὄρει, καὶ πόλει Θεοῦ
you but have-come to-Zion mountain and to-(the)-city of-God
ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ. Πάντα εὔκολα αὐτῷ καὶ
living Jerusalem heavenly all(-things) (are)-easy for-him and
εὐχερῆ, εἰς ἃ θέλει μεταμορφουμένῳ ταῖς ἀξίαις αὐτοῦ
ready into whatever he-wishes being-transformed for-the worthy his
καὶ πισταῖς ψυχαῖς· μόνον τις ἀγωνιζέσθω φίλος καὶ
and faithful souls only someone let-him-strive friend and
εὐάρεστος αὐτῷ γίνεσθαι, καὶ αὐτῇ πείρᾳ καὶ αἰσθήσει
well-pleasing to-him to-become and by-very experience and perception
ὄψεται ἀγαθὰ ἐπουράνια, καὶ τρυφὴν ἀνέκφραστον, καὶ
he-will-see goods heavenly and luxury inexpressible and

πλοῦτον ἄπειρον θεότητος ἀληθῶς, ἃ ὀφθαλμὸς οὐκ
wealth infinite of-divinity truly which eye not
ἴδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ
saw and ear not heard and upon (the)-heart of-man not
ἀνέβη, τὸ Πνεῦμα τοῦ Κυρίου γιγνόμενον εἰς ἀνάπαυσιν
came-up the Spirit of-the Lord becoming for rest
τῶν ἀξίων ψυχῶν, καὶ ἀγαλλίασιν, καὶ τρυφήν, καὶ ζωὴν
of-the worthy souls and exultation and luxury and life
αἰώνιον. Σωματοποιεῖ γὰρ ἑαυτὸν καὶ εἰς βρῶσιν καὶ
eternal embodies for himself also into food and
πόσιν ὁ Κύριος, καθὼς γέγραπται ἐν τῷ Εὐαγγελίῳ·
drink the Lord as it-is-written in the Gospel
Ὁ τρώγων τὸν ἄρτον τοῦτον, ζήσεται εἰς τὸν αἰῶνα,
the(-one) eating the bread this will-live for the age
ἵνα ἀναπαύσῃ ἀνεκλαλήτως, καὶ ἐμπλήσῃ εὐφροσύνης
that he-may-refresh unutterably and fill with-gladness
πνευματικῆς τὴν ψυχήν· καὶ γάρ φησιν· Ἐγώ εἰμι ὁ ἄρτος
spiritual the soul and for he-says I am the bread
τῆς ζωῆς. Ὁμοίως καὶ εἰς πόσιν νάματος ἐπουρανίου,
of-the life likewise also into drink of-stream heavenly
καθώς φησιν, Ὁ πίνων ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω
as he-says the(-one) drinking of the water which I will-give
αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν
him will-become in him (a)-spring of-water springing-up into life
αἰώνιον· καὶ πάντες, φησί, τὸ αὐτὸ πόμα ἐποτίσθημεν.
eternal and all he-says the same drink we-were-given-to-drink
13 Οὕτως ἑκάστῳ τῶν ἁγίων Πατέρων ὤφθη, ὡς ἠθέλησε,
so to-each of-the holy Fathers he-appeared as he-willed
καὶ ὡς συνέφερεν· ἄλλως τῷ Ἀβραάμ, ἄλλως τῷ Ἰσαάκ,
and as was-profitable otherwise — to-Abraham otherwise — to-Isaac
ἄλλως τῷ Ἰακώβ, ἄλλως τῷ Νῶε, τῷ Δανιήλ, τῷ
otherwise — to-Jacob otherwise — to-Noah — to-Daniel —

Δαβίδ, τῷ Σολομῶντι, τῷ Ἡσαΐᾳ, καὶ ἑκάστῳ τῶν ἁγίων
to-David — to-Solomon — to-Isaiah and to-each of-the holy
προφητῶν. Ἄλλως τῷ Ἠλίᾳ, ἄλλως τῷ Μωϋσῇ· καὶ ἐγὼ
prophets otherwise — to-Elijah otherwise — to-Moses and I
νομίζω, ὅτι Μωϋσῆς κατὰ πᾶσαν ὥραν ἐν τῷ ὄρει, ἐν
think that Moses at every hour on the mountain in
τῇ τῶν τεσσαράκοντα ἡμερῶν νηστείᾳ εἰς ἐκείνην τὴν
the of-the forty days fast into that the
πνευματικὴν τράπεζαν εἰσερχόμενος ἐνετρύφα καὶ ἀπέλαυεν.
spiritual table entering delighted and enjoyed(-it)
Ἑκάστῳ οὖν τῶν ἁγίων ὡς ἠθέλησεν ὤφθη, εἰς τὸ
to-each then of-the saints as he-willed he-appeared for the
ἀναπαῦσαι καὶ σῶσαι, καὶ εἰς ἐπίγνωσιν Θεοῦ ἀγαγεῖν.
to-refresh and to-save and to knowledge of-God to-lead
Πάντα γὰρ αὐτῷ εὐχερῆ ἐστιν ἃ βούλεται, καὶ ὡς
all(-things) for for-him ready are which he-wishes and as
θέλει μικρύνων ἑαυτὸν σωματοποιεῖ, καὶ μεταμορφοῦται
he-wishes making-small himself he-embodies and is-transformed
ὀπτανόμενος τοῖς ἀγαπῶσιν αὐτόν, ἐν ἀπροσίτῳ δόξῃ
being-seen by-the(-ones) loving him in unapproachable glory
φωτός, κατὰ πολλὴν καὶ ἄφραστον ἀγάπην φανερούμενος
of-light according-to much and unutterable love being-manifested
τοῖς ἀξίοις κατὰ τὴν αὐτοῦ δύναμιν. Ψυχὴ γὰρ ἡ
to-the worthy according-to the his power (a)-soul for the(-one)
καταξιωθεῖσα ἐν πολλῇ ἐπιθυμίᾳ, καὶ προσδοκίᾳ, καὶ πίστει,
deemed-worthy in much desire and expectation and faith
καὶ ἀγάπῃ δέξασθαι ἐκείνην τὴν ἐξ ὕψους δύναμιν, τὴν
and love to-receive that the from on-high power the
ἐπουράνιον τοῦ Πνεύματος ἀγάπην, καὶ τὸ ἐπουράνιον πῦρ
heavenly of-the Spirit love and the heavenly fire

τῆς ἀθανάτου ζωῆς λαβοῦσα, πάσης ἀγάπης κοσμικῆς ἐξ
of-the immortal life having-received from-every love worldly in
ἀληθείας λύεται, καὶ παντὸς δεσμοῦ κακίας ἐλευθεροῦται.
truth is-loosed and from-every bond of-vice is-freed

14 Ὥσπερ γὰρ σίδηρος, ἢ μόλιβδος, ἢ χρυσός, ἢ ἄργυρος
as for iron or lead or gold or silver
ἐπὶ πῦρ βληθεὶς λύεται, ἐκ τῆς φύσεως τῆς σκληρᾶς
into fire cast is-loosed from the nature the hard
εἰς ἀπαλότητα μεταβαλλόμενος, καὶ ἐφ' ὅσον ἐν τῷ πυρὶ
into softness being-changed and as long-as in the fire
τυγχάνει, λύεται καὶ ἠλλοίωται τῆς φυσικῆς σκληρότητος,
it-is it-is-loosed and is-altered from-the natural hardness
διὰ τὴν τοῦ πυρὸς θερμὴν δύναμιν· τὸν αὐτὸν τρόπον
because-of the of-the fire hot power the same way
ἡ ψυχὴ ἀρνησαμένη τὸν κόσμον, καὶ τὸν Κύριον μόνον
the soul having-denied the world and the Lord alone
ποθήσασα, ἐν πολλῇ ψυχῆς ζητήσει, καὶ πόνῳ καὶ ἀγῶνι,
having-longed-for in much of-soul seeking and toil and contest
καὶ τὴν προσδοκίαν ἀδιάλειπτον ἔχουσα πρὸς αὐτὸν ἐλπίδι
and the expectation unceasing having toward him in-hope
καὶ πίστει· καὶ δεξαμένη ἐκεῖνο τὸ ἐπουράνιον πῦρ τῆς
and faith and having-received that the heavenly fire of-the
θεότητος καὶ ἀγάπης τοῦ Πνεύματος· τότε ἐξ ἀληθείας
divinity and love of-the Spirit then in truth
πάσης ἀγάπης κόσμου λύεται, καὶ πάσης κακίας παθῶν
from-all love of-(the)-world is-loosed and from-all vice of-passions
ἐλευθεροῦται, καὶ πάντα ἐκτὸς ποιεῖται αὐτῆς, καὶ ἐξ
is-freed and all(-things) outside puts of-her and from
αὐτῆς τῆς φυσικῆς ἕξεως καὶ σκληρότητος τῆς ἁμαρτίας
the-very the natural habit and hardness of-the sin
μεταβάλλεται, καὶ πάντα περισσὰ ἡγεῖται, πρὸς μόνον
is-changed and all(-things) superfluous considers beside only

τὸν ἐπουράνιον Νυμφίον ὃν ἐδέξατο, ἀναπαυομένη ἐν τῇ
the heavenly Bridegroom whom she-received resting in the
ζεούσῃ καὶ ἀῤῥήτῳ αὐτοῦ ἀγάπῃ.
boiling and unspeakable his love
Λέγω σοι δέ, ὅτι αὐτοὺς τοὺς περιποθήτους ἀδελφούς, 15
I-say to-you and that the-very the dearly-longed-for brothers
οὓς ἔχει πρὸ ὀφθαλμῶν, ἐὰν ἐμποδίζωσιν ἀπ᾽ ἐκείνης
whom she-has before eyes if they-hinder (her)-from that
τῆς ἀγάπης, ὥσπερ εἰπεῖν, ἀποστρέφεται· Ἐκεῖνο
the love so to-speak she-turns-away(-from-them) that
γάρ ἐστιν αὐτῆς ζωὴ καὶ ἀνάπαυσις, ἡ τοῦ ἐπουρανίου
for is her life and rest the of-the heavenly
βασιλέως μυστικὴ καὶ ἄῤῥητος κοινωνία. Εἰ γὰρ σαρκικῆς
king mystical and unspeakable communion if for of-fleshly
κοινωνίας ἀγάπη χωρίζει πατρός, μητρός, ἀδελφῶν, καὶ
communion love separates (from)-father mother brothers and
πάντα ἐξώτερα αὐτῶν γίγνεται ἐν τῷ νῷ· καὶ εἰ ἀγαπᾷ,
all(-things) outer than-them become in the mind and if he-loves
ἐξωτέρως ἀγαπᾷ· τὴν δὲ διάθεσιν αὐτοῦ πᾶσαν εἰς τὴν
outwardly he-loves the and disposition his whole on the
σύνοικον αὐτοῦ κέκτηται· Ἀντὶ τούτου γάρ, φησί,
wife his he-has-acquired in-return-for this for he-says
καταλείψει ἄνθρωπος τὸν πατέρα, καὶ τὴν μητέρα, καὶ
shall-leave (a)-man the father and the mother and
προσκολληθήσεται τῇ γυναικί, καὶ ἔσονται οἱ δύο εἰς
shall-cleave to-the wife and shall-be the two into
σάρκα μίαν. Εἰ οὖν ἡ τῆς σαρκὸς ἀγάπη οὕτω λύει πάσης
flesh one if then the of-the flesh love thus looses from-all
ἀγάπης, πόσῳ μᾶλλον ὅσοι κατηξιώθησαν ἐκείνου
love how-much more as-many-as were-deemed-worthy of-that
τοῦ ἁγίου Πνεύματος τοῦ ἐπουρανίου καὶ ἀγαπητοῦ ἐξ
the holy Spirit the heavenly and beloved in

ἀληθείας κοινωνῆσαι, πάσης ἀγάπης κόσμου λυθήσονται,
truth to-commune from-every love of-(the)-world will-be-loosed
καὶ πάντα περισσὰ αὐτοῖς καταφανήσεται, τῷ νενικῆσθαι
and all(-things) superfluous to-them will-appear by-the to-be-conquered
αὐτοὺς τῷ οὐρανίῳ πόθῳ, καὶ τῇ πτώσει αὐτοῦ
them by-the heavenly longing and by-the falling his
ἡνῶσθαι! Ἐκεῖ γὰρ ἐπιποθοῦσιν, ἐκεῖ λογίζονται, ἐκεῖ
to-have-been-united there for they-long there they-think there
ζῶσιν, ἐκεῖ οἱ λογισμοὶ αὐτῶν περιπατοῦσιν, ἐκεῖ ὁ νοῦς
they-live there the thoughts their walk there the mind
πάντοτε τὴν διατριβὴν ἔχει, νενικημένος τῷ θείῳ καὶ
always the dwelling has having-been-conquered by-the divine and
οὐρανίῳ ἔρωτι, καὶ πόθῳ πνευματικῷ.
heavenly love and longing spiritual

16 Τὸ λοιπόν, ὦ ἀγαπητοὶ ἀδελφοί, τοιούτων ἀγαθῶν
for-the rest O beloved brothers such goods
προκειμένων, καὶ τοσούτων ἐπαγγελιῶν ἡμῖν ὑπὸ τοῦ Κυρίου
being-set-before(-us) and so-many promises to-us by the Lord
ἐπηγγελμένων, πάντα τὰ ἐμπόδια ἀφ' ἑαυτῶν ἀπορρίψωμεν,
promised all the hindrances from ourselves let-us-cast-off
καὶ πᾶσαν ἀγάπην τοῦ κόσμου ἀποστραφῶμεν, καὶ πρὸς
and all love of-the world let-us-turn-away-from and to
ἐκεῖνο μόνον τὸ ἀγαθὸν τῇ ζητήσει, καὶ τῷ πόθῳ
that alone the good in-the seeking and in-the longing
ἑαυτοὺς ἐκδῶμεν, ἵνα δυνηθῶμεν τυχεῖν ἐκείνης τῆς ἀῤῥήτου
ourselves let-us-give-up that we-may-be-able to-obtain that the unspeakable
ἀγάπης τοῦ Πνεύματος, περὶ ἧς ὁ μακάριος Παῦλος
love of-the Spirit about which the blessed Paul
παραινεῖ σπεύδειν ἡμᾶς πρὸς αὐτήν, λέγων· Διώκετε
exhorts to-hasten us toward it saying pursue
τὴν ἀγάπην· ἵνα δυνηθῶμεν ἐκ τῆς σκληρότητος ἡμῶν
the love that we-may-be-able from the hardness our

τῆς ἀλλοιώσεως τῆς δεξιᾶς τοῦ Ὑψίστου καταξιωθῆναι,
of-the change of-the right-hand of-the Most-High to-be-deemed-worthy
καὶ εἰς ἡμερότητα καὶ ἀνάπαυσιν πνευματικὴν ἐλθεῖν,
and to gentleness and rest spiritual to-come
ἔρωτι θείου Πνεύματος τρωθέντες. Ὁ γὰρ Κύριος πολὺ
with-love of-divine Spirit wounded the for Lord much
φιλανθρωπεύεται σπλαγχνιζόμενος, πότε ἐπιστρέψωμεν ὅλαι
shows-love-for-mankind having-compassion when we-may-turn whole
ἐξ ὅλου πρὸς αὐτόν, πάντων τῶν ἐναντίων ἑαυτοὺς
through whole to him from-all the opposing(-things) ourselves
ἐξαίροντες. Εἰ γὰρ καὶ ἡμεῖς διὰ πολλὴν ἀγνωσίαν
removing if for even we because-of much ignorance
καὶ νηπιότητα καὶ πρόληψιν κακίας ἀποστρεφόμεθα τὴν
and childishness and preconception of-vice turn-away-from the
ζωήν, καὶ ἐμπόδια πολλὰ τίθεμεν ἑαυτοῖς, μὴ βουλόμενοι
life and hindrances many set for-ourselves not wishing
ἐξ ἀληθείας μετανοεῖν· ἀλλ᾽ αὐτὸς πολὺ σπλαγχνίζεται ἐφ᾽
in truth to-repent but he much has-compassion on
ἡμᾶς μακροθυμῶν, πότε ἐπιστρέψαντες προσέλθωμεν πρὸς
us being-long-suffering when having-turned we-may-come to
αὐτόν, καὶ τὸν ἔσω ἡμῶν ἄνθρωπον φωτισθῶμεν, ἵνα
him and the inner our man we-may-be-illumined that
μὴ καταισχυνθῶσι τὰ πρόσωπα ἡμῶν ἐν ἡμέρᾳ κρίσεως.
not be-put-to-shame the faces our in (the)-day of-judgment
Εἰ δὲ καὶ δύσκολον ἡμῖν καταφαίνεται διὰ τὴν 17
if and even difficult to-us it-appears because-of the
σκληρὰν τῆς ἀρετῆς ἄσκησιν, μᾶλλον δὲ διὰ τὴν
hard of-the virtue discipline rather but because-of the
ὑπόθεσιν καὶ συμβουλίαν τοῦ ἀντικειμένου, ἰδοὺ αὐτὸς
suggestion and counsel of-the adversary behold he
σπλαγχνίζεται καὶ μακροθυμεῖ ἐκδεχόμενος τὴν ἡμετέραν
has-compassion and is-long-suffering awaiting the our

ἐπιστροφήν, καὶ ἁμαρτανόντων ἡμῶν ἀνέχεται, ἀναμένων
return and sinning us he-bears-with awaiting
τὴν μετάνοιαν ἡμῶν, καὶ πίπτοντας ἡμᾶς οὐκ ἐπαισχύνεται
the repentance our and falling us not he-is-ashamed
πάλιν δέχεσθαι, καθὼς εἶπεν ὁ Προφήτης· Μὴ ὁ
again to-receive as said the Prophet surely-not the(-one)
πίπτων οὐκ ἀνίσταται, ἢ ἀποστρέφων οὐκ ἐπιστρέφει;
falling not does-he-rise or (the)-(one)-turning-away not does-he-return
Μόνον ἡμεῖς διανήψωμεν ἔννοιαν ἀγαθὴν κτησάμενοι, καὶ
only we let-us-be-sober (a)-thought good having-acquired and
ἐπιστρέψωμεν εὐθέως καὶ ὀρθῶς, βοήθειαν παρ᾽ αὐτοῦ
let-us-return immediately and rightly help from him
ἐπιζητοῦντες· καὶ αὐτός ἐστι σῶσαι ἡμᾶς ἕτοιμος· ἐκδέχεται
seeking and he is to-save us ready he-awaits
γὰρ τοῦ θελήματος ἡμῶν τὴν πρὸς αὐτὸν ζέουσαν ὁρμήν,
for of-the will our the toward him boiling impulse
ὅσον ἔχομεν δυνάμεως· καὶ τὴν ἐκ προαιρέσεως ἀγαθὴν
as-much-as we-have of-power and the from (the)-choice good
πίστιν καὶ προθυμίαν, τὴν δὲ κατόρθωσιν πᾶσαν αὐτὸς
faith and eagerness the but accomplishment whole he-himself
ἐν ἡμῖν ἐργάζεται. Σπουδάσωμεν τοίνυν, ἀγαπητοί, ὡς
in us works let-us-be-eager therefore beloved as
τέκνα Θεοῦ, ἀποδυσάμενοι πᾶσαν πρόληψιν καὶ ἀμέλειαν
children of-God having-stripped-off all preconception and negligence
καὶ χαύνωσιν, γενναῖοι καὶ ἕτοιμοι γενέσθαι ἀκολουθεῖν
and slackness noble and ready to-become to-follow
ὀπίσω αὐτοῦ, μὴ ἀναβάλωμεν ἡμέραν ἐξ ἡμέρας ὑπὸ
after him not let-us-put-off day from day by
τῆς κακίας ὑποκλεπτόμενοι· οὐ γὰρ οἴδαμεν, πότε ἡ
the vice being-robbed not for we-know when the
ἀπὸ τῆς σαρκὸς ἡμῶν ἔξοδος γίνεται. Μεγάλαι γὰρ καὶ
from the flesh our departure comes-about great for and

ἄῤῥητοί εἰσιν αἱ τῶν Χριστιανῶν ἐπαγγελίαι, τοσοῦτον,
unspeakable are the of-the Christians promises so-much
ὅτι μιᾶς ψυχῆς πίστιν καὶ πλοῦτον οὐκ ἀναλογεῖ πᾶσα
that of-one soul (the)-faith and wealth not matches all
ἡ δόξα καὶ τὸ κάλλος τοῦ οὐρανοῦ καὶ τῆς γῆς, καὶ
the glory and the beauty of-the heaven and of-the earth and
ἡ λοιπὴ διακόσμησίς τε καὶ ποικιλία, καὶ πλοῦτος καὶ
the remaining adornment both and variety and wealth and
ὡραιότης, καὶ τρυφὴ τῶν ὁρωμένων.
loveliness and luxury of-the(-things) seen
Πῶς τοίνυν οὐ θελήσομεν τοσαύταις προτροπαῖς καὶ 18
how therefore not shall-we-wish with-so-many exhortations and
ἐπαγγελίαις τοῦ Κυρίου, ὅλοι ἐξ ὅλου προσελθεῖν, καὶ
promises of-the Lord whole through whole to-come and
ἐκδότους ἑαυτοὺς αὐτῷ καταστῆσαι, ἀρνησάμενοι, κατὰ
given-up ourselves to-him to-make having-denied according-to
τὸ Εὐαγγέλιον, μετὰ πάντων καὶ τὴν ἑαυτῶν ψυχήν, καὶ
the Gospel with all(-things) also the our-own soul and
μόνον αὐτὸν ἀγαπῆσαι, καὶ σὺν αὐτῷ ἄλλο οὐδέν; Ἀλλ' ἰδοὺ
alone him to-love and with him other nothing but behold
καὶ ταῦτα πάντα, καὶ πόση δόξα ἐδόθη; πόσαι οἰκονομίαι
both these all and how-much glory was-given how-many dispensations
τοῦ Κυρίου ἀπὸ τῶν Πατέρων καὶ προφητῶν γεγόνασι;
of-the Lord from the Fathers and prophets have-come-about
πόσαι ἐπαγγελίαι ἐπηγγέλθησαν; καὶ πόσαι προτροπαί;
how-many promises were-promised and how-many exhortations
πόση εὐσπλαγχνία τοῦ Δεσπότου ἐξ ἀρχῆς ἐφ' ἡμᾶς γέγονεν; ἔσχατον δέ, καὶ διὰ τῆς ἰδίας ἐπιδημίας
how-much compassion of-the Master from (the)-beginning toward us has-come-about last and also through the own sojourn
τὴν ἄῤῥητον χρηστότητα ἐφ' ἡμᾶς διὰ τῆς σταυρώσεως
the unspeakable kindness toward us through the crucifixion

ἐπεδείξατο, ἵνα ἡμᾶς εἰς ζωὴν ἐπιστρέψαντας μετενέγκῃ· καὶ
he-displayed that us to life having-turned he-might-transfer and
ἡμεῖς τῶν θελημάτων ἡμῶν καὶ τῆς ἀγάπης τοῦ κόσμου,
we from-the wills our and the love of-the world
καὶ τῶν προλήψεων καὶ συνηθειῶν κακῶν, οὐκ ἀναχωροῦμεν.
and the preconceptions and habits evil not withdraw
Διό, ὀλιγόπιστοι, ἢ καὶ ἄπιστοι δεικνύμεθα· καὶ ἐπὶ
wherefore of-little-faith or even faithless we-are-shown and in
τούτοις πᾶσιν, ἰδοὺ αὐτὸς χρηστεύεται, ἀοράτως φρουρῶν
these all behold he he-is-kind invisibly guarding
καὶ περιθάλπων, μὴ κατὰ τὰ ἁμαρτήματα παραδιδοὺς
and cherishing not according-to the sins handing-over
ἡμᾶς εἰς τέλος τῇ κακίᾳ, καὶ τῇ τοῦ κόσμου ἀπάτῃ
us to (the)-end to-the vice and to-the of-the world deceit
ἀφιὼν ἡμᾶς ἀπολέσθαι, διὰ πολλὴν χρηστότητα καὶ
letting us to-perish because-of much kindness and
μακροθυμίαν ἀποσκοπῶν, πότε πρὸς αὐτὸν ἐπιστρέψωμεν.
long-suffering watching when to him we-may-turn
19 Ἀλλὰ δέδοικα μή ποτε τὸ τοῦ Ἀποστόλου ῥητὸν πληρωθῇ
but I-fear lest ever the of-the Apostle saying be-fulfilled
εἰς ἡμᾶς τῇ καταφρονητικῇ ἐννοίᾳ συζῶντας, καὶ ταῖς
in us with-the contemptuous thought living-with and by-the
προλήψεσι συναπαγομένους, τὸ λέγον· Ἢ τοῦ πλούτου τῆς
preconceptions carried-away-together the saying or the wealth of-the
χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας
kindness his and of-the forbearance and of-the long-suffering
καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς
do-you-despise not-knowing that the kindness — of-God to
μετάνοιάν σε ἄγει; Εἰ δὲ τῇ μακροθυμίᾳ καὶ τῇ
repentance you leads if and with-the long-suffering and the
χρηστότητι καὶ τῇ ἀνοχῇ αὐτοῦ πλείονα προστίθεμεν
kindness and the forbearance his more we-add

ἁμαρτήματα, καὶ κατακρίσεις μείζους διὰ τῆς ἀμελείας καὶ
sins and condemnations greater through the negligence and
καταφρονήσεως ἡμῶν ἑαυτοῖς πορισόμεθα, πληρωθήσεται
contempt our for-ourselves we-shall-procure will-be-fulfilled
τὸ λόγιον· Κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον
the saying according-to and the hardness your and impenitent
καρδίαν, θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς,
heart you-store-up for-yourself wrath in (the)-day of-wrath
καὶ ἀποκαλύψεως τῆς δικαιοκρισίας τοῦ Θεοῦ. Πολλῇ
and revelation of-the just-judgment — of-God with-much
γὰρ ἀγαθότητι ἀνεκδιηγήτῳ, καὶ μακροθυμίᾳ ἀνεκφράστῳ
for goodness indescribable and long-suffering inexpressible
κέχρηται ὁ Θεὸς περὶ τὸ γένος τῶν ἀνθρώπων, μόνον εἰ
uses — God toward the race — of-men only if
ἡμεῖς ἀνανήψαι θελήσομεν, καὶ ἐξ ὅλου ἐπιστραφῆναι
we to-become-sober-again shall-wish and through whole to-turn
πρὸς αὐτὸν σπουδάσομεν, ἵνα σωτηρίας τυχεῖν δυνηθῶμεν.
toward him shall-be-eager that of-salvation to-obtain we-may-be-able
Εἰ δὲ βούλει ἐπιγνῶναι τὴν τοῦ Θεοῦ μακροθυμίαν, καὶ 20
if but you-wish to-know the — of-God long-suffering and
τὴν πολλὴν χρηστότητα, ἀπὸ τῶν θεοπνεύστων Γραφῶν
the much kindness from the God-inspired Scriptures
καταμάθωμεν. Ἀπόβλεψον εἰς τὸν Ἰσραήλ, ἐξ ὧν οἱ
let-us-learn look-off to — Israel from whom the
Πατέρες, οἷς αἱ ἐπαγγελίαι ὡρίσθησαν, ἐξ ὧν ὁ
Fathers to-whom the promises were-appointed from whom —
Χριστὸς τὸ κατὰ σάρκα, οἷς αἱ λατρεῖαι καὶ ἡ
Christ the(-part) according-to flesh to-whom the services and the
διαθήκη, πόσα ἥμαρτον; ποσάκις ἐξετράπησαν; καὶ αὐτὸς
covenant how-much they-sinned how-often they-turned-aside and he
οὐκ εἴασεν αὐτοὺς εἰς τέλος, ἀλλὰ πρόσκαιρον χρόνον πρὸς
not let them to (the)-end but for-(a)-season time toward

τὸ συμφέρον αὐτοῖς παιδείαις παρεδίδου, τὸ σκληρὸν
the advantage to-them to-chastisements he-handed-over(-them) the hardness
τῆς καρδίας αὐτῶν διὰ τῆς θλίψεως μαλάξαι βουλόμενος,
of-the heart their through the affliction to-soften wishing
ἐπέστρεφε, παρεκάλει, προφήτας ἀπέστελλε. Καὶ πόσοις
he-turned(-them) he-exhorted prophets he-sent and for-how-many
χρόνοις ἐμακροθύμει ἁμαρτανόντων καὶ προσκοπτόντων
times he-was-long-suffering sinning and stumbling
αὐτῶν; καὶ ἐπιστρέφοντας μετὰ χαρᾶς προσεδέχετο, καὶ
they and returning with joy he-received(-them) and
πάλιν ἐκτρεπομένων αὐτῶν αὐτὸς οὐκ ἀφίστατο, ἀλλὰ
again turning-aside they he not stood-off but
διὰ τῶν προφητῶν εἰς ἐπιστροφὴν αὐτοὺς μετεκαλεῖτο·
through the prophets to return them he-called-back
καὶ πλεονάκις ἐκτραπέντων καὶ ἐπιστρεφομένων ἡδέως
and many-times having-turned-aside and returning gladly
ἀντείχετο, καὶ φιλανθρώπως προσεδέχετο, ἕως οὗ ὕστερον
he-held-on and lovingly received(-them) until — later
ἐν τῷ μεγάλῳ παραπτώματι εὑρέθησαν, χεῖρας ἐπιβαλόντες
in the great trespass they-were-found hands having-laid
ἐπὶ τὸν ἴδιον Δεσπότην, ὃν προσεδόκων διὰ παραδόσεων
on the own Master whom they-awaited through traditions
Πατέρων καὶ προφητῶν ἁγίων λυτρωτὴν καὶ Σωτῆρα,
of-Fathers and prophets holy redeemer and Savior
καὶ βασιλέα, καὶ προφήτην. Ἐλθόντα γὰρ οὐ παρεδέξαντο,
and king and prophet having-come for not they-received(-him)
ἀλλὰ τοὐναντίον πολλὰ αὐτῷ ἐνδειξάμενοι ἀτιμίας
but on-the-contrary many to-him having-shown of-dishonor
ἄξια, ὕστερον σταυρῷ θανάτου ἐτιμωρήσαντο, καὶ
worthy(-things) later with-(the)-cross of-death they-punished(-him) and
ἐν τούτῳ τῷ μεγάλῳ προσκόμματι, καὶ ὑπερβάλλοντι
in this the great stumbling and surpassing

παραπτώματι, αἱ ἁμαρτίαι αὐτῶν ὑπερπληθύνασαι
trespass the sins their having-superabounded
ἀνεπληρώθησαν, καὶ οὕτω λοιπὸν εἰς τέλος ἀφείθησαν,
were-filled-up and thus henceforth to (the)-end they-were-abandoned
τοῦ ἁγίου Πνεύματος ἐκεῖθεν ἀναχωρήσαντος, ὅτε τὸ
the holy Spirit from-there having-withdrawn when the
καταπέτασμα τοῦ ναοῦ ἐσχίσθη. Καὶ οὕτως αὐτῶν ὁ
veil of-the temple was-rent and thus their the
ναὸς ἔθνεσι παραδοθεὶς κατεσκάφη, καὶ ἠρημώθη κατὰ
temple to-nations handed-over was-razed and was-laid-waste according-to
τὴν τοῦ Κυρίου ἀπόφασιν· Οὐ μὴ μείνῃ λίθος ἐπὶ
the of-the Lord sentence not — will-remain stone upon
λίθον ὧδε, ὃς οὐ καταλυθήσεται. Καὶ οὕτως εἰς τέλος
stone here which not will-be-thrown-down and thus to (the)-end
παρεδόθησαν τοῖς ἔθνεσι, καὶ διεσκορπίσθησαν ἐν πάσῃ
they-were-handed-over to-the nations and were-scattered in all
τῇ γῇ ὑπὸ τῶν αἰχμαλωτισάντων αὐτοὺς τότε βασιλέων,
the earth by the having-taken-captive them then kings
μηκέτι εἰς τοὺς ἰδίους ἀνακάμψαι τόπους κελευσθέντες.
no-longer to the own to-return places being-commanded
Οὕτως οὖν καὶ νῦν ἐφ' ἑκάστῳ ἡμῶν χρηστὸς 21
thus then also now toward each of-us kind
ὢν καὶ ἀγαθός, μακροθυμεῖ, ὁρῶν πόσα ἕκαστος
being and good he-is-long-suffering seeing how-much each
προσκόπτει, καὶ ἡσυχάζει ἐκδεχόμενος, πότε διανήψει,
stumbles and keeps-quiet awaiting when he-will-become-sober
καὶ ἀποστραφήσεται τοῦ μηκέτι προσκόπτειν, ἐν πολλῇ
and will-turn-away from-the no-longer to-stumble in much
ἀγάπῃ καὶ χαρᾷ τὸν ἐπιστρέφοντα ἀπὸ τῆς ἁμαρτίας
love and joy the(-one) returning from the sin
δεχόμενος. Οὕτω γάρ φησι· Χαρὰ γίνεται ἐπὶ ἑνὶ ἁμαρτωλῷ
receiving thus for he-says joy happens over one sinner

μετανοοῦντι· καὶ πάλιν· Οὐκ ἔστι θέλημα τοῦ Πατρός μου,
repenting and again not is (the)-will of-the Father my
ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων τῶν ἐλαχίστων.
that should-perish one of-the little(-ones) these the least
Εἰ δέ τις τῆς χρηστότητος καὶ μακροθυμίας τοῦ Θεοῦ
if but someone the kindness and long-suffering — of-God
πολλῆς ἐπικειμένης ἐπ' αὐτῷ, μὴ ἐπεξερχομένου εἰς ἄμυναν
much lying upon him not proceeding to vengeance
τοῖς κατὰ μέρος τῶν ἁμαρτημάτων προσκόμμασιν, εἴτε
for-the by part of-the sins stumblings whether
κρυπτοῖς, εἴτε φανεροῖς, ὁρῶντος καὶ ἡσυχάζοντος ὡς εἰς
hidden or open seeing and keeping-quiet as for
μετάνοιαν ἐκδεχομένου τοῦ Θεοῦ, αὐτὸς εἰς καταφρόνησιν
repentance awaiting — God he-himself to contempt
πολλὴν ἐλθών, ἁμαρτήματα προστίθησιν ἐπὶ ἁμαρτήματα,
much having-come sins adds upon sins
καὶ ῥᾳθυμίαν ἐπὶ ῥᾳθυμίαν συνάπτει, καὶ πρόσκομμα ἐπὶ
and carelessness upon carelessness joins and stumbling upon
πρόσκομμα οἰκοδομεῖ, πληροῖ τοὺς ὅρους τῶν ἁμαρτιῶν,
stumbling builds he-fills the bounds of-the sins
καὶ εἰς τοσοῦτον λοιπὸν πρόσκομμα ἔρχεται, ἐξ οὗ
and to so-great henceforth stumbling comes from which
οὐκέτι δύναται ἀνανεῦσαι, ἀλλὰ συντρίβεται καὶ εἰς τέλος
no-longer can-he to-look-up but is-crushed and to (the)-end
τῷ πονηρῷ παραδοθεὶς ἀπόλλυται.
to-the evil(-one) handed-over perishes

22 Οὕτως ἐπὶ Σοδόμων γέγονε. Πολλὰ γὰρ ἁμαρτάνοντες
thus in-the-case-of Sodom it-happened much for sinning
καὶ οὐκ ἐπιστρέφοντες, ὕστερον οὕτω προσέκοψαν ἐπὶ
and not returning later thus they-stumbled at
τῇ τῶν ἀγγέλων κακῇ βουλῇ, ἀῤῥενοκοιτίαν εἰς αὐτοὺς
the of-the angels evil counsel sodomy on them

ἐργάσασθαι θελήσαντες, ὥστε μηκέτι αὐτοὺς ἔχειν
to-work having-wished so-that no-longer they to-have
μετάνοιαν, ἀλλ᾽ εἰς τέλος ἀπεδοκιμάσθησαν. Ἀνεπλήρωσαν
repentance but to (the)-end they-were-rejected they-filled-up
γὰρ τὸν ὅρον τῶν ἁμαρτιῶν, καὶ ὑπερέβησαν· διὸ
for the bound of-the sins and overstepped(-it) wherefore
καὶ πυρίκαυστοι ὑπὸ τῆς θείας δίκης γεγόνασιν· οὕτως
also burned-with-fire by the divine justice they-became thus
καὶ ἐπὶ Νῶε γέγονε, προσκόπτοντες πολλὰ καὶ μὴ
also in-the-case-of Noah it-happened stumbling much and not
μετανοοῦντες, εἰς τηλικαῦτα ἁμαρτήματα ἔφθασαν, ὥστε
repenting to so-great sins they-came so-that
εἰς τέλος πᾶσαν τὴν γῆν καταφθαρῆναι. Οὕτως καὶ
at (the)-end all the earth to-be-destroyed thus also
ἐπὶ τῶν Αἰγυπτίων πολλὰ προσκοψάντων, καὶ εἰς
in-the-case-of the Egyptians much having-stumbled and against
τὸν λαὸν τοῦ Θεοῦ ἁμαρτησάντων, ἐχρηστεύετο ὁ Θεὸς μὴ
the people — of-God having-sinned was-kind — God not
τοιαύτας αὐτοῖς μάστιγας ἐπιφέρειν, ὥστε εἰς τέλος αὐτοὺς
such on-them scourges to-bring so-as to (the)-end them
διαφθεῖραι· ἀλλ᾽ εἰς παιδείαν, καὶ ἐπιστροφήν, καὶ μετάνοιαν
to-destroy but for discipline and return and repentance
ἔφερεν αὐτοῖς ἐκείνας τὰς μικρὰς πληγὰς τῶν μαστίγων,
he-brought on-them those the small blows of-the scourges
μακροθυμῶν, καὶ εἰς μετάνοιαν αὐτοὺς ἐκδεχόμενος. Οἱ
being-long-suffering and for repentance them awaiting they
δέ, πολλὰ ἁμαρτήσαντες εἰς τὸν λαὸν τοῦ Θεοῦ, καὶ
but much having-sinned against the people — of-God and
ἐπιστρέφοντες, καὶ πάλιν μεταμελόμενοι, καὶ εἰς τὴν
returning and again changing-their-minds and to the
ἀρχαίαν ἀπιστίαν τῆς κακῆς προαιρέσεως καθιστάμενοι,
old unbelief of-the evil choice being-set

καὶ τὸν λαὸν τοῦ Θεοῦ καταπονήσαντες, ὕστερον, ὅτε
and the people — of-God having-oppressed later when
διὰ θαυμασίων πολλῶν ὁ Θεὸς τὸν λαὸν ἐξ Αἰγύπτου
through wonders many — God the people from Egypt
διὰ Μωσέως ἐξέβαλε, μέγα προσέκοψαν, καταδιώξαντες
through Moses led-out greatly they-stumbled having-pursued
ὀπίσω τοῦ λαοῦ τοῦ Θεοῦ. Διὸ καὶ εἰς τέλος ἡ θεία
after the people — of-God wherefore also to (the)-end the divine
δίκη τούτους ἀνήλωσε καὶ διέφθειρε, καὶ ἐν τοῖς ὕδασι
justice them consumed and destroyed and in the waters
κατεπόντισε, μηδὲ τῆς ὁρωμένης ζωῆς ἀξίους κρίνασα.
drowned not-even of-the visible life worthy having-judged(-them)
23 Ὁμοίως ὁ Ἰσραήλ, ὡς προείρηται, πολλὰ προσκόπτων
likewise — Israel as has-been-said-before much stumbling
καὶ ἁμαρτάνων, τοὺς προφήτας τοῦ Θεοῦ ἀποκτείνων,
and sinning the prophets — of-God killing
καὶ ἄλλα πολλὰ κακὰ ποιῶν, ἐπεὶ ὁ Θεὸς ἐμακροθύμει
and other many evils doing since — God was-long-suffering
ἡσυχάζων, καὶ εἰς μετάνοιαν αὐτοὺς ἐκδεχόμενος,
keeping-quiet and for repentance them awaiting
ἔσχατον οὕτω προσέκοψαν, ὅθεν συντριβέντες οὐκέτι
at-last thus they-stumbled whence having-been-crushed no-longer
ἠγέρθησαν. Εἰς τὸ Δεσποτικὸν γὰρ ἀξίωμα τὰς ἑαυτῶν
were-they-raised against the Master's for dignity the their-own
χεῖρας ἐπέβαλον. Διὸ καὶ εἰς τέλος καταλειφθέντες
hands they-laid wherefore also to (the)-end having-been-forsaken
ἀπεβλήθησαν, καὶ ἤρθη ἀπ' αὐτῶν ἡ προφητεία, καὶ
they-were-cast-off and was-taken from them the prophecy and
ἡ ἱερατεία, καὶ ἡ λατρεία, καὶ ἐδόθη τοῖς πιστεύσασιν
the priesthood and the worship and was-given to-the having-believed
ἔθνεσιν, ὥς φησιν ὁ Κύριος· Ἀρθήσεται ἀφ' ὑμῶν ἡ
nations as says the Lord shall-be-taken from you the

βασιλεία, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς
kingdom and shall-be-given to-(a)-nation producing the fruits
αὐτῆς. Μέχρι γὰρ τότε ἠνείχετο αὐτῶν, καὶ ὁ Θεὸς
its until for then he-bore-with them also — God
ἐμακροθύμει, καὶ οὐκ ἀφίστατο σπλαγχνιζόμενος ἐπ᾽
was-long-suffering and not stood-off having-compassion on
αὐτούς· ὅτι δὲ ἀνεπλήρωσαν τὸν ὅρον τῶν ἁμαρτιῶν, καὶ
them because but they-filled-up the bound of-the sins and
ὑπερεπλεόνασαν, εἰς τὸ Δεσποτικὸν ἀξίωμα τὰς χεῖρας
superabounded against the Master's dignity the hands
αὐτῶν ἐπιβαλόντες, εἰς τέλος ὑπὸ τοῦ Θεοῦ κατελείφθησαν.
their having-laid to (the)-end by — God they-were-forsaken
Ταῦτα δὲ διὰ πλειόνων διεξήλθομεν, ἀγαπητοί, 24
these(-things) and through more we-went-through beloved
ἀπὸ Γραφικῶν ἐννοιῶν συνιστῶντες, τὸ δεῖν ἡμᾶς
from scriptural thoughts establishing the to-be-needful us
ἐπιστρέφειν τάχιον, καὶ σπεύδειν πρὸς τὸν Κύριον
to-return quickly and to-hasten toward the Lord
χρηστευόμενον καὶ ἐκδεχόμενον ἡμᾶς ἀπὸ πάσης πονηρίας
being-kind and awaiting us from all wickedness
καὶ προλήψεως κακῆς τελείως ἀναχωροῦντας, καὶ
and preconception evil perfectly withdrawing and
ἐπιστρέφοντας μετὰ πολλῆς χαρᾶς προσδεχόμενον, ἵνα μὴ
returning with much joy receiving that not
ἐπαυξήσῃ ἡ καταφρόνησις ἡμῶν ἡμέραν ἐξ ἡμέρας, καὶ τὰ
increase the contempt our day from day and the
προσκόμματα τιθέμενα πλεονάσῃ εἰς ἡμᾶς, καὶ διὰ τοῦτο
stumblings laid multiply on us and because-of this
τὴν ὀργὴν τοῦ Θεοῦ ἐπενέγκωμεν ἑαυτοῖς. Σπουδάσωμεν
the wrath — of-God we-bring-upon ourselves let-us-be-eager
τοίνυν ἐπιστραφέντες ἐν ἀληθινῇ καρδίᾳ προσελθεῖν αὐτῷ,
therefore having-turned in true heart to-come to-him

μὴ ἀπελπίζοντες τὴν σωτηρίαν, ὅπερ καὶ αὐτὸ τῆς
not despairing-of the salvation which also itself of-the
κακίας καὶ πανουργίας τυγχάνει, ὑπομνήσει προλαβουσῶν
vice and villainy is by-reminder of-preceding
ἁμαρτιῶν, εἰς ἀπελπισμὸν φερουσῶν τὸν ἄνθρωπον, καὶ εἰς
sins to despair bringing the man and to
χαύνωσιν καὶ ὀλιγωρίαν, καὶ ῥᾳθυμίαν· ἵνα μὴ ἐπιστρέψας
slackness and neglect and carelessness that not having-turned
καὶ προσελθὼν τῷ Κυρίῳ, σωτηρίας τύχῃ, πολλῆς
and having-come to-the Lord salvation be-obtain much
χρηστότητος τοῦ Κυρίου ἐπικειμένης τῷ ἀνθρωπίνῳ γένει.
kindness of-the Lord lying-upon the human race
Εἰ δὲ ὥσπερ δύσκολον ἡμῖν καταφαίνεται, καὶ ἀδύνατον
if but as-it-were difficult to-us it-appears and impossible
ἐκ πολλῶν ἁμαρτημάτων ἐπιστρέψαι, ὡς προειλημμένους,
from many sins to-return as preoccupied
ὅπερ, ὡς προειρήκαμεν, ὑπόθεσις τυγχάνει τῆς κακίας, καὶ
which as we-have-said-before (a)-suggestion is of-the vice and
τῆς σωτηρίας ἡμῶν ἐμπόδιον· μνημονεύσωμεν καὶ ἀπίδωμεν,
of-the salvation our (a)-hindrance let-us-remember and look
πῶς ὁ Κύριος ἐπιδημήσας τῇ ἀγαθότητι αὐτοῦ τυφλοὺς
how the Lord having-sojourned by-the goodness his (the)-blind
ἀναβλέψαι ἐποίησε, παραλυτικοὺς ἐθεράπευσε, πᾶσαν νόσον
to-see-again made (the)-paralytics healed every disease
ἰάσατο, νεκροὺς τοὺς εἰς διαφθορὰν καὶ ἀφανισμὸν ἤδη
cured (the)-dead the(-ones) in corruption and disappearance already
τυγχάνοντας ἀνέστησε, κωφοὺς ἀκοῦσαι πεποίηκε, λεγεῶνα
being raised (the)-deaf to-hear he-made (a)-legion
δαιμόνων ἀπὸ ἑνὸς ἀνθρώπου ἐξέβαλε, καὶ εἰς σωφροσύνην
of-demons from one man he-cast-out and to soundness-of-mind
κατέστησε τὸν εἰς τοσαύτην μανίαν κεχωρηκότα. Πόσῳ
restored the(-one) to such madness having-gone how-much

οὖν μᾶλλον ψυχὴν ἐπιστρέφουσαν πρὸς αὐτόν, καὶ παρ'
then more (a)-soul returning to him and from
αὐτοῦ τὸ ἔλεος ἐπιζητοῦσαν, καὶ δεομένην τῆς αὐτοῦ
him the mercy seeking and begging-for the his
βοηθείας, οὐκ ἐπιστρέψει, καὶ εἰς εὐφροσύνην ἀπαθείας, καὶ
help not he-will-turn and to gladness of-dispassion and
κατάστασιν πάσης ἀρετῆς, καὶ νοὸς ἀνακαινισμὸν ἐνεγκεῖ,
(a)-state of-every virtue and of-mind renewal bring
καὶ μεταβαλεῖ εἰς ὑγιότητα, καὶ ἀνάβλεψιν διανοίας, καὶ
and change to health and recovery-of-sight of-understanding and
λογισμῶν εἰρήνην, ἀπὸ τῆς τυφλώσεως, καὶ κωφώσεως
of-thoughts peace from the blindness and deafness
τῆς ἀπιστίας καὶ ἀγνωσίας, καὶ ἀφοβίας, εἰς σωφρονισμὸν
of-the unbelief and ignorance and fearlessness to chastening
ἀρετῆς καὶ καθαρότητα καρδίας ἐνεγκών! ὁ γὰρ
of-virtue and purity of-heart having-brought the(-one) for
κτίσας τὸ σῶμα, καὶ τὴν ψυχὴν αὐτὸς πεποίηκε. Καὶ
having-created the body also the soul he made and
ὥσπερ ἐπιδημήσας ἐν τῇ γῇ, τοῖς προσερχομένοις καὶ
as having-sojourned on the earth to-the(-ones) coming and
ζητοῦσι τὴν παρ' αὐτοῦ βοήθειαν καὶ ἴασιν, ἀφθόνως τῇ
seeking the from him help and healing ungrudgingly in-the
χρηστότητι αὐτοῦ παρείχετο, καθὼς ἔχρῃζον, ὡς ἀγαθὸς
kindness his he-provided as they-needed as good
καὶ μόνος ἰατρός· οὕτω καὶ ἐπὶ τῶν πνευματικῶν.
and only physician thus also in-the-case-of the spiritual(-things)
Εἰ γὰρ ἐπὶ τὰ λυόμενα καὶ ἀποθνήσκοντα πάλιν σώματα, 26
if for toward the being-dissolved and dying again bodies
οὕτως εὐσπλαγχνίσθη, καὶ ἑκάστῳ ὃ ἐπεζήτει πεποίηκε
thus he-had-compassion and to-each what he-sought did
προθύμως, καὶ χρηστῶς, πόσῳ μᾶλλον τῇ ἀθανάτῳ
eagerly and kindly how-much more to-the immortal

ψυχῇ καὶ ἀδιαλύτῳ καὶ ἀφθάρτῳ τυγχανούσῃ ἐν νόσῳ
soul and indissoluble and incorruptible being in (a)-disease
ἀγνοίας, τῆς κακίας, ἀπιστίας τε καὶ ἀφοβίας, καὶ τῶν
of-ignorance of-the vice of-unbelief both and fearlessness and the
λοιπῶν τῆς ἁμαρτίας παθῶν· προσερχομένῃ δὲ τῷ Κυρίῳ,
other of-the sin passions coming but to-the Lord
καὶ τὴν παρ᾽ αὐτοῦ βοήθειαν ἐπιζητούσῃ, καὶ εἰς τὸ αὐτοῦ
and the from him help seeking and to the his
ἔλεος ἐπισκοπούσῃ, καὶ τὴν χάριν τοῦ Πνεύματος παρ᾽
mercy looking and the grace of-the Spirit from
αὐτοῦ δέξασθαι ἐπιθυμούσῃ εἰς λύτρωσιν καὶ σωτηρίαν
him to-receive desiring for redemption and salvation
αὐτῆς, καὶ πάσης κακίας καὶ παντὸς πάθους ἀπαλλαγήν,
her and of-every vice and of-every passion riddance
οὐ δωρήσεται τάχιον καὶ ἑτοιμοτέρως τὴν ἀπολύτρωσιν
not he-will-bestow more-quickly and more-readily the redemption
τῆς ἰάσεως, κατὰ τὸν αὐτὸν λόγον· Πόσῳ μᾶλλον ὁ
of-the healing according-to the same word how-much more the
οὐράνιος Πατὴρ ποιήσει τὴν ἐκδίκησιν τῶν βοώντων
heavenly Father will-do the vengeance of-the(-ones) crying
πρὸς αὐτὸν ἡμέρας τε καὶ νυκτός; καὶ ἐπάγει λέγων, Καὶ
to him by-day both and by-night and he-adds saying and
λέγω ὑμῖν, ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει· καὶ πάλιν
I-say to-you he-will-do the vengeance their in speed and again
ἐν ἑτέρῳ παραινεῖ· Αἰτεῖτε καὶ δοθήσεται ὑμῖν· πᾶς
in another(-place) he-exhorts ask and it-shall-be-given to-you every(-one)
γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ
for the(-one) asking receives and the(-one) seeking finds and
τῷ κρούοντι ἀνοιγήσεται· καὶ διεξελθὼν ἐπιφέρει,
to-the(-one) knocking it-shall-be-opened and having-gone-through he-adds
Πόσῳ μᾶλλον ὁ Πατὴρ ὑμῶν ὁ οὐράνιος δώσει Πνεῦμα
how-much more the Father your the heavenly will-give (the)-Spirit

ἅγιον τοῖς αἰτοῦσιν αὐτόν! Ἀμὴν λέγω ὑμῖν, εἰ καὶ
holy to-the(-ones) asking him amen I-say to-you if even
διὰ τὸ εἶναι φίλον αὐτοῦ μὴ δώσει αὐτῷ, διά γε
because-of the to-be friend his not he-will-give to-him because-of at-least
τὴν ἀναίδειαν αὐτοῦ δώσει αὐτῷ ἀναστάς, ὅσον χρῄζει.
the shamelessness his he-will-give to-him having-risen as-much-as he-needs
Ἀναιδῶς οὖν καὶ ἀδιαλείπτως, καὶ ἀπερικακήτως αἰτεῖν 27
shamelessly then and unceasingly and without-losing-heart to-ask
ἡμᾶς τὴν παρ᾽ αὐτοῦ τῆς χάριτος ἀντίληψιν, διὰ
us the from him of-the grace support through
τούτων πάντων προετρέψατο. Διὰ γὰρ τοὺς ἁμαρτωλοὺς
these all he-urged because-of for the sinners
ἦλθεν, ἵνα ἐπιστρέψωσι πρὸς αὐτόν, καὶ ἰάσηται τοὺς
he-came that they-may-return to him and he-may-heal the(-ones)
πιστεύοντας αὐτῷ· μόνον ἡμεῖς τῶν κακῶν προλήψεων
believing him only we from-the evil preconceptions
ἀποστήσωμεν ἑαυτούς, ὅσον τὸ ἐν ἡμῖν δυνατόν,
let-us-remove ourselves as-much-as the(-thing) in us possible
καὶ μισήσωμεν τὰ φαῦλα ἐπιτηδεύματα, καὶ τὰς τοῦ
and let-us-hate the base practices and the of-the
κόσμου ἀπάτας, καὶ τοὺς πονηροὺς καὶ ματαίους λογισμοὺς
world deceits and the evil and vain thoughts
ἀποστραφῶμεν, καὶ πάντοτε πρὸς αὐτὸν ὅση δύναμις
let-us-turn-away-from and always to him as-far-as (our)-power
προσκολληθῶμεν· καὶ αὐτὸς ἕτοιμος ποιεῖν ἡμῖν τὴν παρ᾽
let-us-cleave and he (is)-ready to-do for-us the from
αὐτοῦ βοήθειαν. Εἰς τοῦτο γάρ ἐστιν ἐλεῶν, καὶ ζωοποιῶν,
him help for this for he-is pitying and quickening
καὶ ἰώμενος τὰ ἀνίατα πάθη, καὶ λύτρωσιν ποιῶν τοῖς
and healing the incurable passions and redemption making for-the(-ones)
ἐπικαλουμένοις αὐτὸν καὶ πρὸς αὐτὸν ἐπιστρέφουσι, πάσης
calling-upon him and to him returning from-all

κοσμικῆς ἀγάπης ὅση δύναμις ἐκ θελήματος καὶ
worldly love as-far-as (their)-power from will and
προαιρέσεως ἀναχωροῦσι, καὶ τὴν διάνοιαν ἀπὸ γῆς
choice withdrawing and the mind from earth
ἕλκουσι, καὶ πρὸς αὐτὸν τῇ ἐπιζητήσει καὶ ἐπιποθήσει
dragging and to him in-the seeking and longing
ἀποκρεμαμένοις· ἡ τοιαύτη ψυχὴ τῆς παρ᾽ αὐτοῦ βοηθείας
hanging the such soul of-the from him help
ἀξιοῦται, ἡ πάντα περισσὰ ἡγουμένη, καὶ ἐπὶ μηδενὶ
is-deemed-worthy the(-one) all(-things) superfluous considering and in nothing
τοῦ κόσμου ἀναπαυομένη· ἀλλ᾽ εἰς τὴν αὐτοῦ ἀνάπαυσιν
of-the world resting but in the his rest
τῆς χρηστότητος ἀναπαῆναι καὶ εὐφρανθῆναι ἐκδεχομένη·
of-the kindness to-rest and to-be-gladdened awaiting
καὶ οὕτως διὰ τῆς τοιαύτης πίστεως ἐπιτυχοῦσα τῆς
and thus through the such faith having-obtained the
ἐπουρανίου δωρεᾶς, καὶ τὴν ἐπιθυμίαν αὐτῆς ἐν πληροφορίᾳ
heavenly gift and the desire her in full-assurance
διὰ τῆς χάριτος ἀναπαύσασα, καὶ λοιπὸν συμφώνως
through the grace having-brought-to-rest and henceforth harmoniously
καὶ ἀκολούθως τῷ Πνεύματι τῷ ἁγίῳ διακονήσασα, καὶ
and consistently with-the Spirit the holy having-served and
ὁσημέραι εἰς τὸ ἀγαθὸν προκόπτουσα, καὶ εἰς τὴν ὁδὸν
daily to the good advancing and in the way
τῆς δικαιοσύνης ἐμμένουσα, καὶ εἰς τὸ τέλος ἄκαμπτος καὶ
of-the righteousness abiding and to the end unbending and
ἀσυνδύαστος εἰς τὸ κακίας μέρος διαμείνασα, καὶ τὴν
unmixed toward the of-vice part having-remained and the
χάριν ἐν μηδενὶ λυπήσασα τῆς αἰωνίου σωτηρίας σὺν πᾶσι
grace in nothing having-grieved of-the eternal salvation with all

τοῖς ἁγίοις καταξιοῦται, ἅτε δὴ κοινωνὸς καὶ σύνδρομος
the saints is-deemed-worthy as indeed (a)-partner and fellow-runner
κατὰ μίμησιν αὐτῶν ἐν κόσμῳ ἀναστραφεῖσα. Ἀμήν.
in imitation of-them in (the)-world having-lived amen

V · THE CHRISTIANS AND THE WORLD

Christians differ from the world's people, who are sifted like wheat in Satan's sieve by unstable thoughts. The difference lies not in outward guise but in the renewed mind, and few keep a single love for God to the end, since most are bound by some love of the world, as a man perishes going into a burning house for his goods. The glory the saints hold within will clothe their bodies at the resurrection, their true April.

Ὁ τῶν Χριστιανῶν κόσμος ἕτερός ἐστι, καὶ διαγωγή, καὶ 1
the of-the Christians world other is and conduct and
νοῦς, καὶ λόγος, καὶ πρᾶξις ἑτέρα τυγχάνει, καὶ ἡ τῶν
mind and word and action other is and the of-the
ἀνθρώπων τοῦ κόσμου τούτου διαγωγή, καὶ νοῦς, καὶ
men of-the world this conduct and mind and
λόγος, καὶ πρᾶξις ἑτέρα. Ἄλλο τί εἰσιν ἐκεῖνοι καὶ
word and action other one-thing something are those and
ἄλλο τί εἰσιν οὗτοι, καὶ πολλὴ διάστασις μεταξὺ
another-thing something are these and much distance between
τούτων κἀκείνων. Οἱ γὰρ τῆς γῆς οἰκήτορες, καὶ
these and-those the(-ones) for of-the earth dwellers and
τὰ τέκνα τοῦ αἰῶνος τούτου, ἐοίκασι σίτῳ βεβλημένῳ
the children of-the age this are-like wheat cast
ἐν σινίῳ τῆς γῆς ταύτης, σινιαζόμενοι ἐν ἀστάτοις
in (the)-sieve of-the earth this being-sifted in unstable
λογισμοῖς τοῦ κόσμου τούτου, καὶ σάλῳ ἀπαύστῳ τῶν
thoughts of-the world this and tossing unceasing of-the

γηΐνων πραγμάτων, ἐπιθυμιῶν, καὶ πολυπλόκων ἐννοιῶν
earthly matters of-lusts and intricate conceptions
ὑλικῶν, τὰς ψυχὰς κλυδωνίζοντος καὶ σινιάζοντος Σατανᾶ
material the souls billowing and sifting Satan
διὰ τοῦ σινίου, τουτέστι τῶν γηΐνων πραγμάτων, πᾶν
through the sieve that-is the earthly matters all
τὸ ἁμαρτωλὸν γένος τῶν ἀνθρώπων, ἀπὸ τῆς τοῦ Ἀδὰμ
the sinful race — of-men from the — of-Adam
ἐκπτώσεως παραβάντος τὴν ἐντολήν· καὶ ὑπὸ τὸν
fall (him)-having-transgressed the commandment and under the
ἄρχοντα τῆς πονηρίας γεγονότος, λαβόντος αὐτοῦ τὴν
ruler of-the wickedness having-come (him)-having-taken his the
ἐξουσίαν, καὶ λοιπὸν ἀπαύστοις λογισμοῖς ἀπάτης καὶ
authority and henceforth with-unceasing thoughts of-deceit and
κλόνου σινιάζοντος καὶ προσκρούοντος τῷ σινίῳ τῆς
tumult sifting and dashing against-the sieve of-the
γῆς πάντας τοὺς υἱοὺς τοῦ αἰῶνος τούτου.
earth all the sons of-the age this

2 Ὥσπερ γὰρ ἐν τῷ σινίῳ ὁ σῖτος ὑπὸ τοῦ σινιάζοντος
as for in the sieve the wheat by the(-one) sifting
προσκόπτει, καὶ ἐν αὐτῷ ἀστάτως σαλευόμενος στρέφεται·
stumbles and in it unstably being-shaken turns
οὕτω διὰ τῶν γηΐνων πραγμάτων πάντας τοὺς ἀνθρώπους
thus through the earthly matters all the men
κατέχει ὁ τῆς πονηρίας ἄρχων, καὶ δι' αὐτῶν σαλεύει,
holds the of-the wickedness ruler and through them shakes
καὶ κλονεῖ, καὶ προσκόπτειν ποιεῖ διαλογισμοῖς ματαίοις,
and tosses and to-stumble makes(-them) with-reasonings vain
καὶ αἰσχραῖς ἐπιθυμίαις καὶ δεσμοῖς γηΐνοις καὶ κοσμικοῖς,
and shameful lusts and bonds earthly and worldly
ἀστάτως αἰχμαλωτίζων καὶ κλονῶν, καὶ δελεάζων πᾶν τὸ
unstably taking-captive and tossing and enticing all the

ἁμαρτωλὸν γένος τοῦ Ἀδάμ, ὡς ὁ Κύριος τοῖς ἀποστόλοις
sinful race — of-Adam as the Lord to-the apostles
τὴν τοῦ πονηροῦ κατ᾽ αὐτῶν ἐπανάστασιν μέλλουσαν
the of-the evil(-one) against them rising about
ἔσεσθαι προέλεγεν· Ἐξῃτήσατο ὑμᾶς ὁ Σατανᾶς σινιάσαι
to-be foretold has-demanded you — Satan to-sift
ὡς τὸν σῖτον· ἀλλ᾽ ἐγὼ ἐδεήθην τοῦ Πατρός μου, ἵνα
as the wheat but I besought the Father my that
μὴ ἐκλίπῃ ἡ πίστις ὑμῶν. Ὁ γὰρ τῷ Κάϊν ὑπὸ τοῦ
not fail the faith your the for — to-Cain by the
Δημιουργοῦ ῥηθεὶς λόγος, καὶ ἡ ἀπόφασις εἰς τὸ προφανές,
Creator spoken word and the sentence for the open
τό, Στένων, καὶ τρέμων, καὶ σειόμενος ἔσῃ ἐπὶ τῆς
the groaning and trembling and being-shaken you-shall-be on the
γῆς, τύπος καὶ εἰκὼν πάντων τῶν ἁμαρτωλῶν τυγχάνει
earth (a)-type and image of-all the sinners is
κατὰ τὸ κρυπτόν. Οὕτω γὰρ ἐκπεσὸν τῆς ἐντολῆς
according-to the hidden thus for having-fallen-from the commandment
τὸ γένος Ἀδάμ, καὶ ἁμαρτωλὸν καταστάν, ἐκείνην τὴν
the race of-Adam and sinful having-become that the
εἰκόνα κατὰ τὸ κρυπτὸν κέκτηται, σαλευόμενον ἀστάτοις
image in the hidden has-acquired being-shaken by-unstable
λογισμοῖς δειλίας τε καὶ φόβου, καὶ πάσης ταραχῆς,
thoughts of-cowardice both and fear and all turmoil
ἐπιθυμίαις καὶ ἡδοναῖς παντοδαπαῖς καὶ ποικίλαις τοῦ
with-lusts and pleasures of-every-kind and various of-the
ἄρχοντος τοῦ κόσμου τούτου πᾶσαν ψυχὴν κλυδωνίζοντος,
ruler of-the world this every soul billowing
τὴν μὴ γεγεννημένην ἐκ τοῦ Θεοῦ, καὶ ὡς σῖτον ἐν
the(-one) not having-been-born from — God and as wheat in
σινίῳ στρεφόμενον ἀστάτως τοὺς τῶν ἀνθρώπων λογισμοὺς
(a)-sieve turning unstably the of-the men thoughts

ποικίλως κλυδωνίζοντος, ἐν ἀπάταις κοσμικαῖς σαρκός, καὶ
variously billowing in deceits worldly of-flesh and
φόβοις, καὶ ταραχαῖς πάντας σαλεύοντος, καὶ δελεάζοντος.
with-fears and turmoils all shaking and enticing
3 Καὶ γὰρ ὁ Κύριος τοὺς ταῖς ἀπάταις καὶ τοῖς θελήμασι
and for the Lord the(-ones) the deceits and the wills
τοῦ πονηροῦ ἐξακολουθοῦντας δεικνύων, ὅτι τὴν εἰκόνα
of-the evil(-one) following showing that the image
τοῦ Κάϊν τῆς πονηρίας φέρουσιν, ἐλέγχων αὐτοὺς ἔλεγεν·
— of-Cain of-the wickedness they-bear reproving them said
Ὑμεῖς, φησί, τὰς ἐπιθυμίας τοῦ Πατρὸς ὑμῶν θέλετε ποιεῖν·
you he-says the lusts of-the Father your wish to-do
Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ᾽ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ
that(-one) (a)-man-slayer was from beginning and in the truth
οὐχ ἕστηκεν. Ὥστε πᾶν ἁμαρτωλὸν γένος τοῦ Ἀδὰμ τὴν
not has-stood so-that every sinful race — of-Adam the
καταδίκην ἐκείνην κατὰ τὸ κρυπτὸν κέκτηται, τό, Στένοντες
condemnation that in the hidden has-acquired the groaning
καὶ τρέμοντες ἔσεσθε σειόμενοι ἐν τῷ σινίῳ τῆς γῆς, ὑπὸ
and trembling you-shall-be being-shaken in the sieve of-the earth by
τοῦ σινιάζοντος Σατανᾶ. Ὥσπερ γὰρ ἐξ ἑνὸς τοῦ Ἀδὰμ
the sifting Satan as for from one — Adam
πᾶν τὸ γένος τῶν ἀνθρώπων ἐπὶ τῆς γῆς ἐξηπλώθη· οὕτω
all the race — of-men on the earth was-spread-out thus
μία τις κακία τῶν παθῶν εἰς τὸ ἁμαρτωλὸν γένος τῶν
one some vice of-the passions into the sinful race —
ἀνθρώπων ἐγκατέδυσε, καὶ πάντας ὁ τῆς κακίας ἄρχων
of-men sank-in and all the of-the vice ruler
ἐν ἀστάτοις, καὶ ὑλικοῖς, καὶ ματαίοις, καὶ ταραχώδεσι
in unstable and material and vain and turbulent
λογισμοῖς σινιάζειν ἐπαρκεῖ. Ὥσπερ γὰρ εἷς ἄνεμος πάντα
thoughts to-sift suffices as for one wind all

τὰ φυτὰ καὶ τὰ σπέρματα ἐπαρκεῖ κλονεῖν καὶ σείειν· ἢ
the plants and the seeds suffices to-toss and to-shake or
ὥσπερ ἓν σκότος τῆς νυκτὸς ἐπὶ πᾶσαν τὴν οἰκουμένην
as one darkness of-the night over all the inhabited-world
ἐφαπλοῦται, οὕτως ὁ τῆς πονηρίας ἄρχων, σκότος τι
is-spread-out thus the of-the wickedness ruler darkness some
λογικὸν κακίας καὶ θανάτου ὑπάρχων, καὶ ἄνεμός τις
rational of-vice and of-death being and wind some
κρυπτὸς καὶ ἄγριος τυγχάνων, πᾶν τὸ ἐπὶ τῆς γῆς γένος τῶν
hidden and wild being all the on the earth race —
ἀνθρώπων κλυδωνίζει, καὶ περιφέρει ἀστάτοις λογισμοῖς, καὶ
of-men billows and carries-about with-unstable thoughts and
ἐπιθυμίαις κόσμου δελεάζων τὰς καρδίας τῶν ἀνθρώπων,
lusts of-(the)-world enticing the hearts — of-men
καὶ σκότους ἀγνωσίας, πηρώσεως καὶ λήθης ἐμπίμπλησι
and with-darkness of-ignorance of-blindness and of-forgetfulness fills
πᾶσαν ψυχήν, τὴν μὴ ἄνωθεν γεγεννημένην, καὶ τῷ
every soul the(-one) not from-above born and in-the
φρονήματι καὶ τῷ νῷ ἐν ἄλλῳ αἰῶνι μεταβεβηκυῖαν·
thought and in-the mind into another age having-passed
καθὼς εἴρηται· Ἡμῶν δὲ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει.
as it-is-said our but the citizenship in heavens is
Ἐν τούτῳ γὰρ διαφέρουσιν οἱ ἀληθεῖς Χριστιανοὶ παντὸς 4
in this for differ the true Christians from-all
τοῦ γένους τῶν ἀνθρώπων, καὶ πολλὴ διάστασις μεταξὺ
the race — of-men and much distance between
ἀμφοτέρων τυγχάνει, ὡς προελέγομεν, ἐν τῷ τὸν νοῦν καὶ
both is as we-said-before in the the mind and
τὴν διάνοιαν πάντοτε ἐν τῷ οὐρανίῳ φρονήματι τυγχάνειν,
the understanding always in the heavenly mind to-be
καὶ τὰ αἰώνια ἀγαθὰ ἐνοπτρίζεσθαι διὰ τὴν μετουσίαν
and the eternal goods to-behold-as-in-a-mirror because-of the partaking

καὶ μετοχὴν τοῦ Πνεύματος τοῦ ἁγίου, τῷ ἄνωθεν
and participation of-the Spirit the holy by-the from-above
αὐτοὺς ἐκ Θεοῦ γεγεννῆσθαι, καὶ τέκνα Θεοῦ ἐν ἀληθείᾳ
them from God to-have-been-born and children of-God in truth
καὶ δυνάμει γενέσθαι κατηξιῶσθαι, καὶ εἰς στάσιν καὶ
and power to-become to-have-been-deemed-worthy and to stability and
ἑδραιότητα, καὶ ἀταραξίαν καὶ κατάπαυσιν αὐτοὺς διὰ
steadiness and calm and rest them through
πολλῶν ἀγώνων καὶ κόπων, καὶ χρόνων κατηντηκέναι,
many contests and labors and times to-have-arrived
μηκέτι σινιαζομένους καὶ κυμαινομένους ἐν ἀστάτοις, καὶ
no-longer being-sifted and being-tossed in unstable and
ματαίοις λογισμοῖς· ἐν τούτῳ εἰσὶ μείζους καὶ κρείττονες
vain thoughts in this they-are greater and better
τοῦ κόσμου, διὰ τὸ τὸν νοῦν αὐτῶν καὶ τὸ φρόνημα
than-the world because-of the the mind their and the thinking
τῆς ψυχῆς ἐν τῇ τοῦ Χριστοῦ εἰρήνῃ, καὶ ἐν τῇ τοῦ
of-the soul in the — of-Christ peace and in the of-the
Πνεύματος ἀγάπῃ τυγχάνειν· ὥσπερ καὶ ὁ Κύριος περὶ
Spirit love to-be as also the Lord about
τῶν τοιούτων διεξερχόμενος ἔλεγε μεταβεβηκέναι ἐκ τοῦ
the such going-through said to-have-passed from the
θανάτου εἰς τὴν ζωήν. Τοιγαροῦν οὐκ ἐν σχήμασι καὶ τύποις
death into the life therefore not in guises and figures
ἐξωτέροις ἡ ἀλλοίωσις τῶν Χριστιανῶν ὑπάρχει, ὡς οἱ
outward the change of-the Christians is as the
πολλοὶ ἐν τούτῳ οἴονται εἶναι τὴν διαφορὰν καὶ διάκρισιν
many in this think to-be the difference and distinction
μεταξὺ καὶ αὐτῶν ἐν σχήμασι καὶ τύποις· καὶ ἰδοὺ τῷ
between and them in guises and figures and behold in-the
νῷ καὶ τῇ διανοίᾳ ὅμοιοι τῷ κόσμῳ τυγχάνουσι, τὸν
mind and in-the understanding like to-the world they-are the

σεισμὸν καὶ ἀκαταστασίαν τῶν λογισμῶν, καὶ ἀπιστίαν, καὶ
shaking and instability of-the thoughts and unbelief and
σύγχυσιν, καὶ ταραχήν, καὶ δειλίαν ὡς πάντες οἱ ἄνθρωποι
confusion and turmoil and cowardice as all the men
ἔχοντες. Καὶ τῷ μὲν σχήματι, καὶ τῷ δοκεῖν τοῦ
having and in-the indeed guise and in-the seeming from-the
κόσμου διαφέρουσι, καί τισιν ἐξωτέροις κατορθώμασι· τῇ
world they-differ and in-some outward achievements in-the
δὲ καρδίᾳ, καὶ τῷ νῷ, ἐν τοῖς γηΐνοις δεσμοῖς δέδενται,
but heart and in-the mind in the earthly bonds they-are-bound
ἀνάπαυσιν ἐκ τοῦ Θεοῦ καὶ εἰρήνην τὴν τοῦ Πνεύματος
rest from — God and peace the of-the Spirit
οὐράνιον ἐν τῇ καρδίᾳ μὴ κεκτημένοι· ἐπεὶ οὖν οὐκ ἐζήτησαν
heavenly in the heart not having-acquired since then not they-sought
παρὰ Θεοῦ, καὶ οὐκ ἐπίστευσαν τούτων καταξιωθῆναι.
from God and not believed of-these to-be-deemed-worthy
Ἐν γὰρ τῇ τοῦ νοὸς ἀνακαινίσει καὶ τῇ τῶν λογισμῶν 5
in for the of-the mind renewal and in-the of-the thoughts
εἰρήνῃ, καὶ τῇ τοῦ Κυρίου ἀγάπῃ καὶ οὐρανίῳ ἔρωτι,
peace and in-the of-the Lord love and heavenly love
ἡ καινὴ κτίσις τῶν Χριστιανῶν πάντων ἀνθρώπων τοῦ
the new creation of-the Christians from-all men of-the
κόσμου διαφέρει. Διὸ καὶ ἡ ἔλευσις τοῦ Κυρίου γέγονε,
world differs wherefore also the coming of-the Lord happened
τούτων τῶν πνευματικῶν ἀγαθῶν καταξιῶσαι τοὺς
of-these the spiritual goods to-deem-worthy the(-ones)
ἀληθῶς πιστεύοντας εἰς αὐτόν. Χριστιανῶν γὰρ ἡ δόξα,
truly believing in him of-Christians for the glory
καὶ τὸ κάλλος, καὶ ὁ πλοῦτος ὁ οὐράνιος ἀλάλητός ἐστι,
and the beauty and the wealth the heavenly unutterable is
καὶ μετὰ πόνου, καὶ ἱδρώτων, καὶ δοκιμασιῶν, καὶ ἀγώνων
and with toil and sweats and testings and contests

πολλῶν ποριζόμενος· τὸ δὲ ὅλον, χάριτι Θεοῦ. Εἰ γὰρ ἡ τοῦ
many being-procured the and whole by-grace of-God if for the of-the
ἐπιγείου βασιλέως θέα ἐπιθυμητὴ παρὰ πᾶσιν ἀνθρώποις
earthly king sight desirable to all men
τυγχάνει, καὶ πᾶς τις ἐπιδημῶν ἐν πόλει βασιλέως, ἐπιθυμεῖ
is and every one sojourning in (a)-city of-(a)-king desires
κἂν μόνον θεάσασθαι τὸ κάλλος αὐτοῦ, ἢ τὴν ὡραιότητα
even only to-behold the beauty his or the loveliness
τῶν ἐνδυμάτων, ἢ τῆς πορφύρας τὴν δόξαν, τῶν ποικίλων
of-the garments or of-the purple the glory of-the varied
μαργαριτῶν τὸ κάλλος, τοῦ διαδήματος τὴν εὐπρέπειαν,
pearls the beauty of-the diadem the comeliness
τῶν σὺν αὐτῷ ἀξιωμάτων τὴν τιμιότητα· ἐκτὸς εἰ μὴ
of-the with him dignitaries the preciousness except if not
οἱ πνευματικοὶ ἐξουδενοῦσιν αὐτά, διὰ τὸ ἄλλης δόξης
the spiritual(-ones) set-at-naught them because-of the of-another glory
ἐπουρανίου καὶ ἀσωμάτου πεπειρᾶσθαι, καὶ ἄλλῳ κάλλει
heavenly and bodiless to-have-had-experience and by-another beauty
ἀῤῥήτῳ τετρῶσθαι, καὶ ἄλλου πλούτου κεκοινωνηκέναι,
unspeakable to-have-been-wounded and of-another wealth to-have-shared
καὶ τῷ ἔσω ἀνθρώπῳ ἔσεσθαι, καὶ ἄλλου πνεύματος
and in-the inner man to-be and of-another spirit
μετέχειν. Ἐπεὶ οὖν τοῦ κόσμου τούτου ἄνθρωποι, οἱ τὸ
to-partake since then of-the world this men the(-ones) the
πνεῦμα τοῦ κόσμου ἔχοντες, ἐν πολλῇ ἐπιθυμίᾳ εἰσὶ τοῦ τὸν
spirit of-the world having in much desire are of-the the
ἐπίγειον βασιλέα θεάσασθαι, μόνον σὺν πάσῃ τῇ εὐπρεπείᾳ
earthly king to-behold only with all the comeliness
καὶ δόξῃ αὐτοῦ· ὅσον γὰρ ἐν τοῖς φαινομένοις πολλῷ
and glory his as-much-as for in the visible(-things) much
μείζων ἡ μερὶς αὐτοῦ ἐστι παρὰ πάντας τοὺς ἀνθρώπους,
greater the portion his is beyond all the men

οὕτως ἔνδοξον, οὕτως ἐπιθυμητὸν ὑπὸ πάντων, κἂν τῷ
thus glorious thus desirable by all if-even by-the
θεαθῆναι μόνον· καὶ ἕκαστος ἐν ἑαυτῷ λέγει· Εἴθε
to-be-beheld only and each in himself says would-that
τις ἔδωκέ μοι ἐκείνην τὴν δόξαν, καὶ τὴν εὐπρέπειαν,
someone gave me that the glory and the comeliness
καὶ τὴν ὡραιότητα, μακαρίζων ἐκεῖνον τὸν ὅμοιον αὐτοῦ
and the loveliness blessing that(-man) the like to-himself
γήϊνον, καὶ ὁμοιοπαθῆ καὶ θνητὸν ὄντα, διὰ δὲ τὴν
earthy and of-like-passions and mortal being because-of but the
πρόσκαιρον εὐπρέπειαν, καὶ δόξαν, ἐπιθυμητόν.
temporary comeliness and glory desirable
Εἰ οὖν οὕτως οἱ σαρκικοὶ ἄνθρωποι ἐπιθυμοῦσι τῆς δόξης 6
if then thus the fleshly men desire the glory
τοῦ γηΐνου βασιλέως, πόσῳ μᾶλλον οἷς ἐνέσταξεν
of-the earthly king how-much more (they)-into-whom dripped
ἐκείνη ἡ ῥανὶς τοῦ Πνεύματος τῆς ζωῆς τῆς θεότητος,
that the drop of-the Spirit of-the life of-the divinity
καὶ ἔτρωσε τὴν καρδίαν αὐτῶν ἔρωτι θείῳ, πρὸς τὸν
and wounded the heart their with-love divine toward the
ἐπουράνιον βασιλέα Χριστόν, εἰς ἐκεῖνο τὸ κάλλος δέδενται
heavenly king Christ to that the beauty are-bound
καὶ τὴν ἀνεκλάλητον δόξαν καὶ ἄφθαρτον εὐπρέπειαν,
and the unutterable glory and incorruptible comeliness
καὶ τὸν ἀνεννόητον πλοῦτον τοῦ ἀληθινοῦ καὶ αἰωνίου
and the inconceivable wealth of-the true and eternal
βασιλέως Χριστοῦ, οὗ τῇ ἐπιθυμίᾳ, καὶ τῷ πόθῳ
king Christ of-whom by-the desire and by-the longing
αἰχμαλωτίζονται, ὅλοι ἐξ ὅλου πρὸς αὐτὸν τυγχάνοντες,
they-are-taken-captive whole through whole toward him being
καὶ ἐπιθυμοῦσι τυχεῖν ἐκείνων ὧν ἐνοπτρίζονται διὰ
and desire to-obtain those which they-behold-as-in-a-mirror through

τοῦ Πνεύματος ἀλαλήτων ἀγαθῶν, οὗ ἕνεκεν πάντα
the Spirit unutterable goods of-which for-the-sake all
τὰ ἐπὶ γῆς κάλλη καὶ εὐπρεπείας, καὶ δόξας, καὶ
the(-things) on earth beauties and comelinesses and glories and
τιμάς, καὶ πλοῦτον βασιλέων καὶ ἀρχόντων ἐξουδενοῦσι·
honors and wealth of-kings and rulers they-set-at-naught
θείῳ γὰρ κάλλει ἐτρώθησαν, καὶ ζωὴ ἀθανασίας οὐρανίου
by-divine for beauty they-were-wounded and life of-immortality heavenly
ἐν ταῖς ψυχαῖς αὐτῶν ἐνέσταξε. Διὸ καὶ εἰς ἐκείνην
into the souls their dripped wherefore also for that
τὴν ἀγάπην τοῦ ἐπουρανίου βασιλέως ἐπιποθοῦσι, καὶ
the love of-the heavenly king they-long and
αὐτὸν μόνον πρὸ ὀφθαλμῶν ἐν πολλῇ ἐπιθυμίᾳ ἔχοντες
him alone before eyes in much desire having
δι᾽ αὐτοῦ πάσης ἀγάπης κόσμου λύουσιν ἑαυτούς, καὶ
through him from-all love of-(the)-world they-loose themselves and
ἀναχωροῦσι παντὸς γηΐνου δεσμοῦ, ἵνα δυνηθῶσιν ἐκεῖνον
withdraw from-every earthly bond that they-may-be-able that
μόνον τὸν πόθον ἐν ταῖς ἑαυτῶν καρδίαις ἔχειν πάντοτε,
only the longing in the their-own hearts to-have always
καὶ μηδὲν ἕτερον σὺν ἐκείνῳ μιγνύειν· ὀλίγοι δέ εἰσι πάνυ
and nothing other with that to-mingle few but are very
οἱ τῇ ἀγαθῇ ἀρχῇ τέλος ἀγαθὸν πορισάμενοι, καὶ
the(-ones) to-the good beginning (an)-end good having-procured and
διεξερχόμενοι, ἕως τέλους ἄπτωτοι, τὴν μίαν ἀγάπην πρὸς
going-through until (the)-end unfalling the one love toward
μόνον τὸν Θεὸν ἔχοντες, καὶ πάντων ἑαυτοὺς λελυκότες.
only — God having and from-all themselves having-loosed
Πολλοὶ γὰρ κατανύσσονται, καὶ πολλοὶ χάριτος οὐρανίου
many for are-pricked-to-the-heart and many of-grace heavenly
μέτοχοι γίνονται, καὶ ἔρωτι οὐρανίῳ τιτρώσκονται, ἀλλὰ
partakers become and with-love heavenly are-wounded but

διὰ τοὺς ἐν μέσῳ ἀγῶνας καὶ ἀθλήσεις καὶ πόνους
because-of the in (the)-midst contests and struggles and toils
καὶ πειρασμοὺς διαφόρους τοῦ πονηροῦ μὴ ὑπομένοντες, ἐν
and temptations various of-the evil(-one) not enduring in
ποικίλαις καὶ διαφόροις ἐπιθυμίαις κοσμικαῖς τρεπόμενοι,
various and diverse lusts worldly turning
διὰ τὸ θέλημα ἔχειν ἕκαστον τοῦ ἀγαπῆσαί τι
because-of the will to-have each of-the to-love something
τοῦ κόσμου τούτου, καὶ μὴ λελυκέναι πάντοθεν τὴν
of-the world this and not to-have-loosed from-all-sides the
ἀγάπην αὐτοῦ, ἀπέμειναν καὶ ἐδυθίσθησαν ἐν τῷ τοῦ
love his they-remained and sank in the of-the
κόσμου βυθῷ, διὰ τοῦ ἰδίου θελήματος ἀνανδρίαν, καὶ
world depth because-of the own will's unmanliness and
χαύνωσιν, ἢ δειλίαν, ἢ δι' ἀγάπην τινὰ γήϊνον. Οἱ
slackness or cowardice or because-of love some earthly the(-ones)
γὰρ ἐξ ἀληθείας διεξελθεῖν ἕως τέλους ἐν ἀγαθῇ διαγωγῇ
for in truth to-go-through until (the)-end in good conduct
βουλόμενοι ἄλλον ἔρωτα καὶ ἄλλην ἀγάπην σὺν ἐκείνῃ
wishing another passion and another love with that
τῇ ἐπουρανίῳ παραδέξασθαι ἑκουσίως καὶ μῖξαι οὐκ
the heavenly to-admit voluntarily and to-mingle not
ὀφείλουσιν, ἵνα μὴ ἐμποδισθῶσι τῶν πνευματικῶν, καὶ
ought that not they-be-hindered from-the spiritual(-things) and
στραφῶσιν εἰς τὰ ὀπίσω, καὶ τέλος ἐκπέσωσι τῆς ζωῆς.
be-turned to the(-things) behind and finally fall-from the life
Ὥσπερ γὰρ μεγάλα καὶ ἀλάλητα καὶ ἀνεκδιήγητα
as for great and unutterable and indescribable
ἐπηγγελμένα παρὰ Θεῷ τυγχάνει, οὕτω πίστεως καὶ
promised by God are thus of-faith and
ἐλπίδος καὶ πόνων καὶ ἀγώνων μεγάλων χρεία καὶ
hope and toils and contests great (there-is)-need and

πολλῆς δοκιμασίας. Οὐ γάρ τι μικρὸν τυγχάνει,
much testing not for something small is
ἃ ἐλπίζει ἀγαθὰ λαβεῖν ὁ ἄνθρωπος βασιλείας
(the-things)-which hopes goods to-receive the man of-(the)-kingdom
οὐρανῶν ἐπιθυμῶν· συμβασιλεῦσαι Χριστῷ εἰς τοὺς
of-heavens desiring to-reign-with Christ for the
ἀπεράντους αἰῶνας βούλει, καὶ τοὺς ἀγῶνας καὶ πόνους
boundless ages you-wish and the contests and toils
καὶ πειρασμοὺς τοῦ ὀλίγου χρόνου τῆς ζωῆς ταύτης
and temptations of-the little time of-the life this
καταδέξασθαι προθύμως ἕως θανάτου οὐ καταδέχῃ; τοῦ
to-accept eagerly until death not do-you-consent the
Κυρίου βοῶντος· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
Lord crying if someone wishes after me to-come
ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
let-him-deny himself and let-him-take-up the cross his
καθ' ἡμέραν χαίρων, καὶ ἀκολουθείτω μοι. Καὶ πάλιν· Ἐὰν
each day rejoicing and let-him-follow me and again unless
μή τις μισήσῃ πατέρα, μητέρα, γυναῖκα, τέκνα, ἀδελφούς,
— *someone hate father mother wife children brothers*
ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχήν, οὐ δύναταί μου
sisters yet and also the his-own soul not can my
εἶναι μαθητής· οἱ πλεῖστοι δὲ τῶν ἀνθρώπων βασιλείας μὲν
to-be disciple the most but of-the men (the)-kingdom indeed
ἐπιτυχεῖν βούλονται, καὶ τὴν αἰώνιον ζωὴν κληρονομῆσαι
to-obtain wish and the eternal life to-inherit
θέλουσι, ζῆν δὲ ἐν τοῖς ἰδίοις αὐτῶν θελήμασι, καὶ αὐτοῖς
wish to-live but in the own their wills and them
ἐξακολουθεῖν οὐκ ἀπαναίνονται, μᾶλλον δὲ τῷ σπείροντι
to-follow not they-refuse rather but to-the(-one) sowing

τὰ μάταια, καὶ μὴ ἀπαρνούμενοι ἑαυτοὺς βούλονται τὴν
the vain(-things) and not denying themselves they-wish the
αἰώνιον κληρονομῆσαι ζωήν, ὅπερ ἐστὶν ἀδύνατον.
eternal to-inherit life which is impossible
Ὁ γὰρ λόγος τοῦ Κυρίου ἀληθὴς τυγχάνει. Οὗτοι γὰρ
the for word of-the Lord true is these for
ἄπτωτοι διεξέρχονται, οἱ κατὰ τὴν ἐντολὴν τοῦ
unfalling go-through the(-ones) according-to the commandment of-the
Κυρίου ἀρνησάμενοι ὅλοι ἐξ ὅλου ἑαυτούς, καὶ πάσας
Lord having-denied whole through whole themselves and all
τὰς τοῦ κόσμου ἐπιθυμίας καὶ δεσμοὺς καὶ μετεωρισμοὺς
the of-the world lusts and bonds and distractions
καὶ ἡδονὰς καὶ ἀσχολίας βδελυξάμενοι, καὶ αὐτὸν μόνον
and pleasures and occupations having-loathed and him alone
πρὸ ὀφθαλμῶν ἔχοντες, καὶ τὰς ἐντολὰς αὐτοῦ ποιεῖν
before eyes having and the commandments his to-do
ἐπιθυμοῦντες, ὥστε ἰδίῳ θελήματι ἀποστρέφεται ἕκαστος,
desiring so-that by-own will turns-away each
τῆς βασιλείας τὸ ἐξ ἀληθείας μὴ θελῆσαι λαβεῖν καὶ
from-the kingdom the in truth not to-wish to-receive and
ἀρνήσασθαι ἑαυτόν, καὶ ἀγαπᾷν τι σὺν ἐκείνῃ τῇ
to-deny himself and to-love something with that the
ἀγάπῃ, τῷ ἥδεσθαί τισι τοῦ αἰῶνος τούτου ἡδοναῖς
love by-the to-take-pleasure in-some of-the age this pleasures
ἢ ἐπιθυμίαις, καὶ τῷ μὴ ὅλην τὴν ἀγάπην, ὅσον ἐν
or lusts and by-the not whole the love as-much-as in
προαιρέσει καὶ θελήματι δυνατόν, πρὸς Κύριον ἔχειν. Ἐξ
choice and will (is)-possible toward (the)-Lord to-have from
ἑνὸς δὲ ὑποδείγματος συννόησόν μοι πάντα. Διακρίνων
one and example consider with-me all(-things) discerning
μὲν ἐνίοτε διακρίνει ἕκαστος καὶ οἶδεν, ὅτι ἄτοπόν ἐστιν,
indeed sometimes discerns each and knows that absurd is

ὃ θέλει ποιῆσαι, ἀλλ' ἐπειδὴ ἀγαπᾷ καὶ οὐκ ἀρνεῖται,
what he-wishes to-do but since he-loves and not denies(-himself)
ἥττηται αὐτῷ. Πρότερον γὰρ ἔσω ἐν τῇ καρδίᾳ ὁ πόλεμος
he-is-worsted by-it first for within in the heart the war
γίνεται, καὶ ὁ ἀγών, καὶ τὸ στάθμιον, καὶ ἡ ῥοπή, καὶ τὸ
happens and the contest and the weighing and the inclination and the
ζύγιον τῆς ἀγάπης τοῦ Θεοῦ, καὶ τῆς ἀγάπης τοῦ κόσμου,
balance of-the love — of-God and of-the love of-the world
καὶ τότε προέρχεται, καὶ διακρίνει ἕκαστος, εἰ τύχῃ εἰς
and then it-comes-forth and discerns each if it-happen into
μάχην καὶ διαπληκτισμὸν πρὸς τὸν ἀδελφόν, λέγων ἐν
battle and quarrel with the brother saying in
ἑαυτῷ· Εἴπω; λαλήσω; ἀλλὰ μὴ λαλήσω; μνημονεύων μὲν
himself shall-I-speak shall-I-talk but not shall-I-talk remembering indeed
καὶ τοῦ Θεοῦ, ἀλλὰ τὴν ἰδίαν δόξαν περιποιούμενος, καὶ μὴ
also — God but the own glory securing and not
ἑαυτὸν ἀρνούμενος. Ἀλλ' ἐὰν ὀλίγον καταβαρήσῃ ἡ ἀγάπη
himself denying but if (a)-little weigh-down the love
τοῦ κόσμου καὶ ἡ ῥοπὴ ἐν τῷ τῆς καρδίας ζυγίῳ, εὐθὺς
of-the world and the inclination in the of-the heart balance immediately
προέρχεται ὁ πονηρὸς λόγος μέχρι τῶν χειλέων. Εἶτα
goes-forth the evil word as-far-as the lips then
ὥσπερ βέλη ἐντείνων ὁ νοῦς ἔνδοθεν τοξεύει τὸν πλησίον
as darts drawing the mind from-within shoots the neighbor
διὰ γλώττης, πέμπων βέλη λόγων ἀπρεπῶν ἐν θελήματι
through (the)-tongue sending darts of-words unseemly in will
ἑκουσίῳ, τὴν ἑαυτοῦ δόξαν περιποιούμενος. Εἶτα τοξεύων
voluntary the his-own glory securing then shooting
ἐπὶ πολὺ τὸν πλησίον διὰ λόγων ἀπρεπῶν, ἕως οὗ καὶ
for long the neighbor through words unseemly until — even
ἐν τοῖς μέλεσι διαχυθῇ τὸ ἁμάρτημα εἰς συμπληγάδας
into the members be-poured-out the sin into collisions

ἐνίοτε καὶ τραύματα, διὰ τοῦ σώματος ἄλληλα τὰ μέλη
sometimes and wounds through the body one-another the members
πολεμοῦντα ἀπεργάζεται, ἐνίοτε καὶ ἕως φόνου, θανάτου
fighting it-works sometimes and as-far-as murder of-death
ἀπαρτίζεται τὸ τοῦ πονηροῦ ἐπιθύμημα. Ἴδε, πόθεν ἤρξατο,
is-completed the of-the evil(-one) desire see whence it-began
καὶ ποῖον ἔσχε τὸ τέλος ἀγάπη δόξης κοσμικῆς βαρυθεῖσα
and what-kind it-had the end (the)-love of-glory worldly weighed-down
τῇ ῥοπῇ τοῦ τῆς καρδίας ζυγοῦ ἐξ ἰδίου θελήματος.
by-the inclination of-the of-the heart balance from own will
Διὰ γὰρ τὸ μὴ ἀρνήσασθαι ἑαυτόν, καὶ ἀγαπᾷν
because-of for the not to-deny himself and to-love
τι τοῦ κόσμου, ἐκεῖνα ὅλα τὰ ἀτοπήματα γίγνεται.
something of-the world those all the absurdities happen
Οὕτως νόει μοι καὶ εἰς ἕκαστον ἁμάρτημα
thus understand with-me also in-the-case-of each sin
καὶ ἐπιτήδευμα φαῦλον τῆς κακίας κολακευούσης, καὶ
and practice base the vice flattering and
προτρεπομένης τὸ θέλημα τοῦ νοὸς καὶ ἐπιθυμίαις
urging the will of-the mind and with-lusts
κοσμικαῖς καὶ ἀπάτῃ καὶ ἡδονῇ σαρκός. Οὕτω πᾶν
worldly and deceit and pleasure of-flesh thus every
πρᾶγμα κακίας ἀπαρτίζεται, οὕτω μοιχεία καὶ κλοπή, οὕτω
deed of-vice is-completed thus adultery and theft thus
πλεονεξία καὶ μέθη οὕτω φιλαργυρία καὶ κενοδοξία,
greed and drunkenness thus avarice and vainglory
οὕτω ζῆλος καὶ φιλαρχία καὶ πᾶν ὁτιοῦν ἐστι τῆς
thus jealousy and love-of-rule and every whatever is of-the
κακίας ἐπιτήδευμα. Ἐνίοτε καλὰ δοκοῦντα ἐπιτηδεύματα
vice practice sometimes good seeming practices
διὰ δόξαν καὶ ἔπαινον ἀνθρώπων ἐπιτελεῖται, ἅπερ ἐστὶ
for glory and praise of-men are-accomplished which are

παρὰ Θεῷ ἴσα ἀδικίας καὶ κλοπῆς καὶ τῶν ἄλλων
with God equal to-injustice and theft and the other
ἁμαρτημάτων. Ὁ Θεὸς γάρ φησιν· Ἐσκόρπισεν ὀστᾶ
sins — God for he-says scattered (the)-bones
ἀνθρωπαρέσκων· ὥστε διὰ τῶν δοκούντων καλῶν ὁ
of-men-pleasers so-that through the seeming good(-things) the
πονηρὸς ὑπηρετεῖσθαι βούλεται. Πολυποίκιλος γάρ ἐστι καὶ
evil(-one) to-be-served wishes manifold for he-is and
ἀπατηλὸς ἐν ἐπιθυμίαις κόσμου. Διὰ γὰρ ἀγάπην τινὰ
deceitful in lusts of-(the)-world because-of for love some
γηΐνην καὶ σαρκικήν, εἰς ἣν δεσμεῖται ἄνθρωπος θελήματι
earthly and fleshly to which is-bound (a)-man by-will
ἰδίῳ, δελεάζεται ὑπὸ τῆς κακίας, ὅπως γίνεται αὐτῷ ἄλυσις
own he-is-enticed by the vice so-that becomes to-him (a)-chain
καὶ δεσμὸς καὶ φορτίον βαρύ, καταβυθίζον καὶ πνῖγον
and bond and burden heavy sinking(-him) and choking
ἐν τῷ αἰῶνι τῆς πονηρίας, μὴ συγχωροῦν ἀνακύψαι, καὶ
in the age of-the wickedness not allowing(-him) to-look-up and
πρὸς τὸν Θεὸν ἀπελθεῖν. Ἐπειδὴ ὅπερ τις ἠγάπησε τοῦ
to — God to-go since what someone loved of-the
κόσμου, καταβαρεῖ τὸν νοῦν αὐτοῦ καὶ κατακρατεῖ, καὶ
world weighs-down the mind his and prevails-over(-it) and
οὐκ ἐᾷ ἀνακύψαι. Εἰς τοῦτο γὰρ τὸ στάθμιον καὶ τὴν
not allows to-look-up on this for the weighing and the
ῥοπὴν καὶ τὸ τῆς κακίας ζύγιον κρέμαται, καὶ δοκιμάζεται
inclination and the of-the vice balance hangs and is-tested
πᾶν τὸ γένος τῶν ἀνθρώπων, ἤτοι Χριστιανῶν τῶν
all the race — of-men whether of-Christians the(-ones)
ἐν πόλεσιν οἰκούντων, ἢ ἐν ὄρεσιν, ἢ ἐν μοναῖς, ἢ
in cities dwelling or in mountains or in monasteries or
ἐν ἀγροῖς, ἢ ἐν ἐρήμοις τόποις, ὅτι θελήματι ἰδίῳ
in fields or in desert places because by-will own

δελεαζόμενος ὁ ἄνθρωπος ἀγαπᾷ τι καὶ ὁπουδήποτε
enticed the man loves something and wherever
δέδεται αὐτοῦ ἡ ἀγάπη, καὶ οὐκ ἔστιν ὅλη πρὸς τὸν
is-bound his the love and not is whole toward —
Θεόν· ἠγάπησε γάρ τις, εἰ τύχοι κτήματα, ἄλλος χρυσὸν
God loved for someone if it-happen possessions another gold
καὶ ἄργυρον, ἄλλος σοφίαν λογίαν κόσμου διὰ δόξαν
and silver another wisdom eloquent of-(the)-world for glory
ἀνθρώπων, ἄλλος ἠγάπησεν ἀρχήν, ἄλλος δόξαν καὶ τιμὰς
of-men another loved rule another glory and honors
ἀνθρώπων, ἄλλος ὀργὴν καὶ μῆνιν· διὰ γὰρ τὸ ταχέως
of-men another anger and wrath because-of for the quickly
ἑαυτὸν ἐπιδιδόναι τῷ πάθει ἀγαπᾷ αὐτό· ἄλλος ἀκαίρους
himself to-give-over to-the passion he-loves it another untimely
συντυχίας, ἄλλος ζῆλον, ἄλλος πᾶσαν ἡμέραν μετεωρίζεται
meetings another jealousy another all (the)-day is-distracted
καὶ ἥδεται, ἄλλος ἀργοῖς λογισμοῖς ἀπατᾶται, ἄλλος ὡς
and is-pleased another by-idle thoughts is-deceived another as
νομοδιδάσκαλος εἶναι ἀγαπᾷ διὰ δόξαν ἀνθρώπων, ἄλλος
(a)-teacher-of-the-law to-be loves for glory of-men another
χαυνώσει καὶ ἀμελείᾳ ἥδεται, ἄλλος ἱματίοις καὶ ῥάκεσι
in-slackness and negligence is-pleased another to-garments and rags
δέδεται, ἄλλος μερίμναις γηΐναις ἑαυτὸν δίδωσιν, ἄλλος
is-bound another to-cares earthly himself gives another
ὕπνον καὶ εὐτραπελίαν ἢ αἰσχρολογίαν ἀγαπᾷ· καὶ μικρῷ
sleep and jesting or foul-talk loves and by-small
γάρ τις καὶ μεγάλῳ δεσμούμενος τοῦ κόσμου, ἐκείνῳ
for someone and great being-bound of-the world by-that
κατέχεται καὶ οὐκ ἐᾶται ἀνακύψαι.
is-held and not is-allowed to-look-up

Πρὸς ὃ γάρ τις πάθος οὐ πολεμεῖ γενναίως, ἐκεῖνο
against which for someone passion not fights nobly that
ἀγαπᾷ, κἀκεῖνο κρατεῖ αὐτόν, καὶ βαρύνει, καὶ γίνεται
he-loves and-that masters him and weighs-down(-him) and becomes
αὐτῷ ἐμπόδιον καὶ ἄλυσις, τοῦ μὴ τὸν νοῦν αὐτοῦ ἀπιέναι
to-him (a)-hindrance and chain from-the not the mind his to-go-off
πρὸς τὸν Θεόν, καὶ εὐαρεστῆσαι αὐτῷ, καὶ αὐτῷ μόνῳ
to — God and to-please him and him alone
λατρεύσαντα χρησιμεῦσαι τῇ βασιλείᾳ, καὶ ζωῆς αἰωνίου
having-served to-be-useful for-the kingdom and of-life eternal
τυχεῖν· ψυχὴ γὰρ ἡ ἀληθῶς πρὸς Κύριον τὴν ὁρμὴν
to-obtain (a)-soul for the(-one) truly toward (the)-Lord the impulse
ἔχουσα ὅλη ἐξ ὅλου τὴν ἀγάπην αὐτῆς πρὸς αὐτὸν ἕλκει,
having whole through whole the love her toward him draws
καὶ πρὸς αὐτὸν μόνον ἐκ προαιρέσεως, ὅση δύναμις,
and to him alone from choice as-far-as (her)-power
δεσμεῖται, κἀκεῖθεν τὴν βοήθειαν τῆς χάριτος προσκτᾶται,
is-bound and-from-there the help of-the grace acquires
καὶ ἑαυτὴν ἀρνεῖται, καὶ τοῖς θελήμασι τοῦ νοὸς αὐτῆς
and herself denies and the wills of-the mind her
οὐκ ἀκολουθεῖ, ὅτι δολίως πορεύεται μεθ' ἡμῶν διὰ
not follows because deceitfully it-goes with us because-of
τὸ συνὸν καὶ δελεάζον κακόν, ἀλλὰ τῷ τοῦ Κυρίου λόγῳ
the present and enticing evil but to-the of-the Lord word
ὁλοτελῶς ἑαυτὴν ἐκδίδωσι, καὶ παντὸς φαινομένου δεσμοῦ
wholly herself gives-up and from-every visible bond
λύει ἑαυτήν, ὅσον ἐκ θελήματος δυνατόν, καὶ τῷ Κυρίῳ
looses herself as-much-as from will (is)-possible and to-the Lord
ἐξ ὅλου ἑαυτὴν δίδωσι, καὶ οὕτω διεξελθεῖν εὐχερῶς
through whole herself gives and thus to-go-through easily
δυνήσεται τοὺς ἀγῶνας καὶ πόνους καὶ θλίψεις. Ὅπου γὰρ
she-will-be-able the contests and toils and afflictions where for

ἀγαπᾶται, ἐκεῖθεν βοηθεῖται, κἀκεῖθεν βαρεῖται· ἐάν
it-is-loved from-there it-is-helped and-from-there it-is-weighed-down if
τι τοῦ κόσμου ἀγαπᾷ, αὐτὸ ἐκεῖνο γίνεται αὐτῷ φορτίον
anything of-the world he-loves itself that becomes to-him (a)-burden
καὶ δεσμοὶ καθέλκοντες κάτω, καὶ μὴ συγχωροῦντες ἄνω
and bonds dragging down and not allowing(-him) up
πρὸς Θεὸν ἀνελθεῖν. Ἐὰν δὲ τὸν Κύριον καὶ τὰς ἐντολὰς
to God to-go-up if but the Lord and the commandments
αὐτοῦ ἀγαπᾷ, ἐκεῖθεν βοηθεῖται κἀκεῖθεν κουφίζεται, καὶ
his he-loves from-there he-is-helped and-from-there he-is-lightened and
εὔκολα αὐτῷ πάντα γίνεται τὰ τοῦ Κυρίου παραγγέλματα
easy to-him all become the of-the Lord precepts
τῷ τὴν ἀγάπην αὐτοῦ πρὸς αὐτὸν ἀποσώζειν ὁλοκλήρως,
by-the the love his toward him to-keep entirely
καὶ βαρεῖ εἰς τὸ ἀγαθόν, μᾶλλον δὲ καὶ κουφίζει καὶ
and it-weighs to the good rather but also it-lightens and
ἐλαφρύνει πάντα πόλεμον καὶ πᾶσαν θλῖψιν, καὶ διὰ
eases every war and every affliction and through
τῆς θείας δυνάμεως τὸν κόσμον διακόπτει, καὶ τὰς
the divine power the world cuts-through and the
δυνάμεις τῆς κακίας, τὰς ἐν αὐτῷ παγιδευούσας τὴν
powers of-the vice the(-ones) in it ensnaring the
ψυχήν, καὶ βρόχοις ἐπιθυμιῶν παντοδαπῶν ἐν τῷ τοῦ
soul and with-nooses of-lusts of-every-kind in the of-the
κόσμου βυθῷ καταδεσμούσας, καὶ οὕτως ἐξειλῆσαι ἐξ
world depth binding-down and thus to-extricate(-herself) from
αὐτῶν διὰ τῆς ἰδίας πίστεως καὶ σπουδῆς πολλῆς, καὶ
them through the own faith and zeal much and
διὰ τῆς ἄνωθεν βοηθείας, ἔνθα ἠγάπησε, τῆς αἰωνίου
through the from-above help where she-loved of-the eternal
βασιλείας ἀξιοῦται, ἣν ἰδίῳ θελήματι ἀγαπήσας ἐξ
kingdom she-is-deemed-worthy which by-own will having-loved in

ἀληθείας, καὶ ὑπὸ τοῦ Κυρίου βοηθηθείς, τῆς αἰωνίου
truth and by the Lord having-been-helped from-the eternal
ζωῆς οὐκ ἐκπίπτει. Ἵνα δὲ ἀπὸ πραγμάτων φανερῶν
life not she-falls in-order-that and from matters manifest
ἀποδείξωμεν, πῶς θελήματι ἰδίῳ πολλοὶ ἀπόλλυνται, καὶ
we-may-show how by-will own many perish and
ἐν θαλάσσῃ βυθίζονται, καὶ ἐν αἰχμαλωσίᾳ ἁρπάζονται,
in sea sink and in captivity are-carried-off
ὑπόθου μοί τινα οἶκον ἐμπίπρασθαι πυρί, καὶ ὃς μὲν
suppose for-me some house to-be-burned by-fire and one indeed
σῶσαι ἑαυτὸν βουλόμενος, αἰσθηθεὶς τοῦ ἐμπρησμοῦ,
to-save himself wishing having-perceived the burning
γυμνὸς ἔφυγε, καταλιπὼν πάντα, καὶ ἑαυτοῦ τὴν ψυχὴν
naked fled having-left all(-things) and his-own the soul
μόνον περιποιήσασθαι βουληθεὶς διεσώθη.
only to-secure having-wished was-saved
Ἄλλος δὲ βουλόμενος λαβεῖν τινα τοῦ οἴκου σκεύη ἢ ἄλλα
another but wishing to-take some of-the house vessels or others
τινὰ εἰσῆλθεν ἆραι, καὶ ὡς ἔλαβε, κατεκυρίευσε τὸ
some went-in to-carry(-them) and as he-took(-them) mastered the
πῦρ τοῦ οἴκου, καὶ συνέλαβεν αὐτὸν ἔνδον καὶ κατέκαυσεν.
fire the house and caught him within and burned(-him)
Ὁρᾷς, ὅτι ἰδίῳ θελήματι δι᾽ ἀγάπην, τινὰ πρὸς
you-see that by-own will because-of love some for
καιρὸν παρ᾽ ἑαυτὸν ἀγαπήσας, ἐν τῷ πυρὶ ἀπώλετο·
(a)-time contrary-to himself having-loved in the fire he-perished
ὁμοίως πάλιν ἐν τῇ θαλάσσῃ εἰς στάσιν τινὲς κλύδωνος
likewise again in the sea into standing some of-surge
περιπεσόντες ἐναυάγησαν· καὶ ὃς μὲν γυμνὸς ἀποδυσάμενος
having-fallen were-shipwrecked and one indeed naked having-stripped
εἰσῆλθεν ἐν τοῖς ὕδασιν, ἑαυτὸν μόνον βουλόμενος σῶσαι,
went into the waters himself only wishing to-save

καὶ οὕτως ὑπὸ τῶν κυμάτων τυπτόμενος, καὶ ἄνωθεν
and thus by the waves being-struck and on-top
αὐτῶν ἐπικολυμβῶν, διὰ τὸ ἄλυτον αὐτὸν εἶναι,
of-them swimming because-of the unencumbered him to-be
ἠδυνήθη διεξελθεῖν τὴν πικρὰν θάλασσαν, καὶ οὕτως τὴν
was-able to-go-through the bitter sea and thus the
ψυχὴν αὐτοῦ περιεποιήσατο. Ἄλλος δέ, βουλόμενος σῶσαί
soul his secured another and wishing to-save
τι τῶν ἐνδυμάτων αὐτοῦ ἐνόμισε δύνασθαι κολυμβῆσαι καὶ
some of-the garments his supposed (he)-could to-swim and
διεξελθεῖν σὺν ἐκείνοις, οἷς ἦρε σὺν ἑαυτῷ, καὶ αὐτὰ
to-go-through with those which he-carried with himself and they
ἐκεῖνα ἅπερ ἔλαβε, κατεβάρησαν αὐτόν, καὶ κατεβάπτισαν
those which he-took weighed-down him and sank(-him)
ἐν τῷ βυθῷ τῆς θαλάσσης, καὶ ἀπώλετο δι᾽ ὀλίγον
in the depth of-the sea and he-perished because-of little
κέρδος, μὴ τὴν ἑαυτοῦ ψυχὴν περιποιησάμενος. Ὁρᾷς,
gain not the his-own soul having-secured you-see
ὅτι ἰδίῳ θελήματι αὐτοῦ ἐθανατώθη; πάλιν ὑπόθου μοι
that by-own will his he-was-put-to-death again suppose for-me
ἀκοὴν ἀλλοφύλων ἔρχεσθαι. Καὶ ὃς μὲν ἅμα τῷ
(a)-report of-foreigners to-come and one indeed at-once with-the
ἀκοῦσαι ἔφυγεν εὐθέως, μὴ ἀναβαλλόμενος αὐτὸς γυμνὸς
to-hear fled immediately not delaying he naked
ἐξελθών. Ἄλλος δὲ δυσπιστῶν, ὅτι ἔρχονται οἱ ἐχθροί,
having-gone-out another but disbelieving that are-coming the enemies
ἢ θέλων τινὰ τῶν ἰδίων πραγμάτων, καὶ βουλόμενος
or wishing some of-the own matters and wishing
ἆραι μεθ᾽ ἑαυτοῦ, ἐβράδυνε φυγεῖν. Καὶ ἐπελθόντες
to-carry with himself delayed to-flee and having-come-upon(-him)
οἱ πολέμιοι κατέλαβον αὐτόν, καὶ ᾐχμαλωτεύσαντο εἰς τὴν
the enemies caught him and took(-him)-captive into the

τῶν ἀλλοφύλων πατρίδα, κἀκεῖ δουλεύειν κατηνάγκασαν.
of-the foreigners fatherland and-there to-serve compelled(-him)
Ὁρᾷς, ὅτι τῷ ἰδίῳ θελήματι αὐτοῦ διὰ χαύνωσιν
you-see that by-the own will his because-of slackness
καὶ ἀνανδρίαν καὶ ἀγάπην τινὰ πραγμάτων εἰς τὴν
and unmanliness and love some of-matters into the
αἰχμαλωσίαν ἀπηνέχθη; ὁμοίως καὶ οἱ μὴ ταῖς
captivity he-was-carried-off likewise also the(-ones) not the
ἐντολαῖς τοῦ Κυρίου ἐξακολουθοῦντες καὶ ἑαυτοὺς
commandments of-the Lord following and themselves
ἀρνούμενοι καὶ μόνον τὸν Κύριον ἀγαπῶντες, ἀλλὰ δεσμοῖς
denying and only the Lord loving but by-bonds
γηΐνοις ἑκουσίως δεσμούμενοι, ἐπελθόντος τοῦ πυρὸς τοῦ
earthly voluntarily bound having-come the fire the
αἰωνίου, ὡς εὑρισκόμενοι αἰχμάλωτοι ἀρετῶν, συνδεδεμένοι
eternal as being-found captive of-virtues bound
δὲ μᾶλλον ἐν τῇ ἀγάπῃ τοῦ κόσμου καταβυθισθήσονται,
and rather in the love of-the world will-be-sunk
καὶ ὑπὸ τῆς πικρᾶς θαλάσσης τῆς πονηρίας καταβυθίζονται,
and by the bitter sea of-the wickedness are-sunk
καὶ ὑπὸ τῆς αἰχμαλωσίας τῶν ἀλλοφύλων, τοῦτ' ἔστι τῶν
and by the captivity of-the foreigners that is of-the
πνευμάτων τῆς πονηρίας αἰχμαλωτιζόμενοι ἀπόλλυνται. Εἰ
spirits of-the wickedness being-taken-captive perish if
δὲ βούλῃ ἀγάπης ἀπηρτισμένης εὐθύτητα πρὸς Κύριον
but you-wish of-love perfected (the)-straightness toward (the)-Lord
ἐκ τῶν ἁγίων θεοπνεύστων Γραφῶν καταμαθεῖν, ἴδε τὸν
from the holy God-inspired Scriptures to-learn see —
Ἰώβ, πῶς ἀπεδύσατο πάντα, ὥσπερ εἰπεῖν, ἅπερ ἦν
Job how he-stripped-off all(-things) so to-speak which he-had
κεκτημένος, τέκνα, κτήματα, ζῶα, παῖδας καὶ τὰ λοιπὰ
acquired children possessions animals servants and the remaining

ὑπάρχοντα, πῶς ἀπεκδυσάμενος ἔφυγε, καὶ διέσωσεν
possessions how having-stripped-off he-fled and saved
ἑαυτόν, καὶ αὐτὸν τὸν χιτῶνα ἀφεὶς καὶ ῥίψας τῷ
himself and the-very the tunic having-let-go and having-thrown —
Σατανᾷ, καὶ μήτε ἐν λόγῳ βλασφημήσας μήτε τῇ καρδίᾳ,
to-Satan and neither in word having-blasphemed nor in-the heart
μήτε τοῖς χείλεσι φθεγξάμενος ἐνώπιον τοῦ Κυρίου, ἀλλὰ
nor with-the lips having-uttered before the Lord but
τοὐναντίον εὐλόγησε τὸν Κύριον, εἰπών· Ὁ Κύριος ἔδωκεν,
on-the-contrary he-blessed the Lord saying the Lord gave
ὁ Κύριος ἀφείλετο· ὡς τῷ Κυρίῳ ἔδοξεν, οὕτως καὶ
the Lord took-away as to-the Lord it-seemed-good thus also
ἐγένετο· εἴη τὸ ὄνομα Κυρίου εὐλογημένον.
it-happened may-be the name of-(the)-Lord blessed
Κἂν ἐνομίζετο γὰρ κεκτῆσθαι πολλά, δοκιμασθεὶς ὑπὸ
even-if he-was-supposed for to-have-acquired much having-been-tested by
τοῦ Κυρίου, ἐφανερώθη μηδὲν κεκτημένος ἢ μόνον τὸν
the Lord he-was-manifested nothing having-acquired but only —
Θεόν. Ὁμοίως ὁ Ἀβραὰμ κελευσθεὶς ὑπὸ τοῦ Κυρίου
God likewise — Abraham having-been-commanded by the Lord
ἐξελθεῖν ἐκ τῆς γῆς καὶ ἐκ τῆς συγγενείας καὶ ἐκ τοῦ
to-go-out from the land and from the kindred and from the
οἴκου τοῦ πατρὸς αὐτοῦ, εὐθέως, ὥσπερ εἰπεῖν, ἀπεδύσατο
house of-the father his immediately so to-speak stripped-off
πάντα, πατρίδα, γῆν, συγγενεῖς, γονεῖς καὶ ἐξηκολούθησε
all(-things) fatherland land kinsmen parents and followed
τῷ λόγῳ τοῦ Κυρίου· εἶτα μεταξὺ πολλῶν δοκιμασιῶν
the word of-the Lord then amid many testings
καὶ πειρασμῶν αὐτῷ γινομένων, τοῦτο μὲν τῆς γυναικὸς
and temptations to-him happening this indeed the wife
αὐτοῦ λαμβανομένης, τοῦτο δὲ ἐπὶ ξένης διάγων, καὶ
his being-taken this and in (a)-foreign(-land) living and

ἀδικούμενος, καὶ διὰ πάντων ἀποδειχθείς, ὅτι Θεὸν μόνον
being-wronged and through all having-been-shown that God alone
ἀγαπᾷ ὑπὲρ πάντα· ὕστερον ἐπεὶ δι᾽ ἐπαγγελίας καὶ δι᾽
he-loves above all(-things) later when through promise and through
ἐτῶν πολλῶν μονογενῆ υἱὸν κατὰ πολλὴν ἐπιθυμίαν
years many (an)-only-begotten son according-to much desire
ἐκτήσατο, αἰτηθεὶς τοῦτον εἰς θυσίαν προθύμως δι᾽
he-acquired having-been-asked this(-son) for sacrifice eagerly by
ἑαυτοῦ ἀναφέρειν, ἀποδυσάμενος ἑαυτὸν καὶ ἀληθῶς
himself to-offer having-stripped himself and truly
ἀρνησάμενος· ἀπέδειξε γάρ, ὅτι παρὲκ Θεοῦ ἄλλο τι
having-denied(-himself) he-showed for that apart-from God other anything
οὐκ ἠγάπησε διὰ τῆς τοῦ μονογενοῦς προσκομιδῆς. Εἰ
not he-loved through the of-the only-begotten offering if
γὰρ ἐκεῖνον προθύμως ἀπεδύσατο, πόσῳ μᾶλλον, εἰ τὰ
for that(-son) eagerly he-stripped-off how-much more if the
λοιπὰ αὐτοῦ ὑπάρχοντα ἐκελεύσθη ἐᾶσαι ἢ πένησιν
remaining his possessions he-had-been-commanded to-leave or to-(the)-poor
ὑφ᾽ ἓν διανεῖμαι, ἑτοίμως καὶ προθύμως ἂν ἐποίησεν!
at once to-distribute readily and eagerly — would-be-have-done(-it)
Ὁρᾷς ἀγάπης ἀπηρτισμένης ἐκ θελήματος πρὸς Κύριον
you-see of-love perfected from will toward (the)-Lord
εὐθύτητα; οὕτως καὶ οἱ τούτων συγκληρονόμοι γενέσθαι
(the)-straightness thus also the(-ones) of-these co-heirs to-become
βουλόμενοι παρὲκ Θεοῦ οὐδὲν ὀφείλουσιν ἀγαπῆσαι, ἵνα,
wishing apart-from God nothing ought to-love that
ὅταν δοκιμασθῶσι, χρήσιμοι καὶ δόκιμοι εὑρεθῶσι,
when they-are-tested useful and approved they-may-be-found
τελείαν τὴν ἀγάπην αὐτῶν πρὸς Κύριον ἀποσώζοντες.
perfect the love their toward (the)-Lord keeping
Οἱ τοιοῦτοι ἕως τέλους διεξελθεῖν τὸν ἀγῶνα δυνήσονται,
the such until (the)-end to-go-through the contest will-be-able

οἱ ἐκ θελήματος Θεὸν μόνον ἀγαπήσαντες πάντοτε,
the(-ones) from will God alone having-loved always
καὶ πάσης ἀγάπης κόσμου ἑαυτοὺς λελυκότες. Ὀλίγοι δὲ
and from-every love of-(the)-world themselves having-loosed few but
σφόδρα εὑρίσκονται οἱ τοιαύτην ἀγάπην ἀναλαβόντες,
exceedingly are-found the(-ones) such love having-taken-up
καὶ πάσας τὰς τοῦ κόσμου ἡδονὰς καὶ ἐπιθυμίας
and all the of-the world pleasures and lusts
ἀποστρεφόμενοι, καὶ μακροθύμως τὰς ἐπαναστάσεις καὶ
turning-away-from and long-sufferingly the risings-up and
πειρασμοὺς τοῦ πονηροῦ ὑπομένοντες· μὴ γάρ, ἐπειδὴ
temptations of-the evil(-one) enduring not for since
πολλοὶ ποταμοὺς παρερχόμενοι παρασύρονται ὑπὸ τῶν
many rivers crossing are-swept-away by the
ὑδάτων, οὐκ εἰσὶν οἱ διαπερῶντες τοὺς θολεροὺς
waters not are-there the(-ones) crossing the muddy
ποταμοὺς τῶν τοῦ κόσμου ἐπιθυμιῶν παντοδαπῶν, καὶ
rivers of-the of-the world lusts of-every-kind and
ποικίλων πειρασμῶν τῶν πνευμάτων τῆς πονηρίας; καὶ
various temptations of-the spirits of-the wickedness and
ἐπειδὴ πολλὰ πλοῖα ἐν τῇ θαλάσσῃ καλυπτόμενα ὑπὸ
since many ships in the sea covered by
τῶν κυμάτων βυθίζεται, οὐκ εἰσὶ διαπερῶντα,
the waves sink not are-there(-ships) crossing
καὶ ἐπάνω τῶν κυμάτων διοδεύοντα, καὶ εἰς λιμένα
and over the waves traveling and into (a)-harbor
εἰρήνης καταντήσαντα; διὰ τοῦτο πίστεως πολλῆς καὶ
of-peace having-arrived because-of this of-faith much and
μακροθυμίας καὶ ἀγῶνος καὶ ὑπομονῆς καὶ πόνων καὶ
long-suffering and contest and patience and toils and
πείνης καὶ δίψης εἰς τὸ ἀγαθὸν καὶ ὀξύτητος καὶ ἀναιδείας
hunger and thirst for the good and keenness and shamelessness

καὶ διακρίσεως καὶ συνέσεως πάντοτε χρεία· οἱ γὰρ
and discernment and understanding always (there-is)-need the for
πλεῖστοι τῶν ἀνθρώπων ἄνευ καμάτων καὶ ἀγώνων καὶ
most of-the men without labors and contests and
ἱδρώτων ἐπιτυχεῖν βασιλείας βούλονται· ὅπερ ἀδύνατόν ἐστι.
sweats to-obtain (the)-kingdom wish which impossible is
Ὥσπερ οὖν ἐν κόσμῳ ἀπέρχονταί τινες ἄνδρες πρός
as then in (the)-world go-off some men to
τινα πλούσιον ἐργάσασθαι εἰς θέρος ἢ εἰς ἕτερον ἔργον,
some rich(-man) to-work at harvest or at other work
ὅπως πορίσωνται, ἃ χρῄζουσιν ἔχειν εἰς τὴν διατροφὴν
so-that they-may-procure what they-need to-have for the sustenance
αὐτῶν· εἰσὶ δέ τινες ἐν αὐτοῖς ὀκνηροὶ καὶ ἀργοί,
their there-are and some among them sluggish and idle
μὴ κάμνοντες δὲ οὕτως, μήτε ἁρμοζόντως ἐργαζόμενοι·
not laboring and thus nor fittingly working
οὗτοι μηδὲν κοπιάσαντες, μήτε καμόντες εἰς τὸν οἶκον
these nothing having-toiled nor having-labored for the house
τοῦ πλουσίου, βούλονται τὸν μισθὸν ἐξ ἴσου λαβεῖν
of-the rich(-man) wish the wage on equal(-terms) to-receive
τοῖς ἀνδρείως καὶ ὀξέως καὶ ὅλῃ αὐτῶν καμοῦσιν
with-the(-ones) manfully and keenly and with-whole their having-labored
ἰσχύϊ, ὡς ἤδη τὸ αὐτῶν ἔργον πεποιηκότες· τὸν αὐτὸν
strength as already the their work having-done the same
τρόπον ἐπὰν ἀναγινώσκομεν τὰς Γραφάς, πῶς ὁ δεῖνα
way when we-read the Scriptures how the so-and-so
δίκαιος εὐηρέστησε τῷ Θεῷ, πῶς φίλος καὶ συνόμιλος
righteous(-man) pleased — God how friend and companion
Θεοῦ γέγονε, καὶ πάντες δὲ οἱ πατέρες πῶς φίλοι καὶ
of-God he-became and all too the fathers how friends and
κληρονόμοι Θεοῦ γεγόνασι, πόσας θλίψεις ὑπέμειναν,
heirs of-God they-became how-many afflictions they-endured

πόσα διὰ τὸν Θεὸν ἔπαθον, πόσα ἠνδραγάθησαν
how-much for-the-sake-of — God they-suffered how-much they-did-valiantly
καὶ ἠγωνίσαντο, μακαρίζομεν αὐτούς, καὶ τῶν ἴσων
and contended we-call-blessed them and the equal
αὐτοῖς δωρεῶν καὶ ἀξιωμάτων τυχεῖν βουλόμεθα, καὶ
to-them gifts and dignities to-obtain we-wish and
ἐπιθυμοῦμεν προθύμως λαβεῖν τὰ ἔνδοξα ἐκεῖνα χαρίσματα,
we-desire eagerly to-receive the glorious those gifts
ὑπερβαίνοντες αὐτῶν τοὺς πόνους, καὶ ἀγῶνας, καὶ τὰς
overstepping their the toils and contests and the
θλίψεις, καὶ τὰ παθήματα, καὶ τὰς μὲν τιμὰς αὐτῶν,
afflictions and the sufferings and the indeed honors their
καὶ τὰ ἀξιώματα, οἷα ἀπὸ Θεοῦ κέκτηνται, προθύμως
and the dignities such-as from God they-have-acquired eagerly
λαβεῖν θέλομεν, τοὺς δὲ καμάτους καὶ πόνους καὶ ἀγῶνας
to-receive we-wish the but labors and toils and contests
αὐτῶν οὐ καταδεχόμεθα. Λέγω δέ σοι, ὅτι τοῦτο πᾶς τις
their not we-accept I-say and to-you that this every one
ἄνθρωπος ἐπιθυμεῖ καὶ θέλει, καὶ πόρναι καὶ τελῶναι καὶ
man desires and wishes even harlots and tax-collectors and
ἄδικοι ἄνθρωποι, εὐκόλως ἄνευ κόπων καὶ ἀγώνων τυχεῖν
unjust men easily without labors and contests to-obtain
βασιλείας· ἀλλὰ διὰ τοῦτο ἐν μέσῳ πειρασμοί, καὶ
(the)-kingdom but because-of this in (the)-midst temptations and
δοκιμασίαι πολλαί, καὶ θλίψεις, καὶ ἀγῶνες, καὶ ἱδρῶτες
testings many and afflictions and contests and sweats
πρόκεινται, ἵνα φανεροὶ γένωνται, τίνες ἐξ ἀληθείας ἕως
lie-before(-them) that manifest may-become who in truth until
θανάτου ἐλθόντες ἐξ ὅλης προαιρέσεως καὶ δυνάμεως
death having-come from whole choice and power
τὸν Κύριον μόνον ἠγάπησαν, καὶ οὐδὲν ἕτερον σὺν τῇ
the Lord alone loved and nothing other with the

πρὸς αὐτὸν ἀγάπῃ περιπόθητον ἔσχον. Διὸ καὶ δικαίως
toward him love dearly-desired held wherefore also justly
εἰς τὴν βασιλείαν τῶν οὐρανῶν εἰσέρχονται, ἀρνησάμενοι
into the kingdom of-the heavens they-enter having-denied
ἑαυτοὺς κατὰ τὸν τοῦ Κυρίου λόγον, καὶ παρὰ τὴν ἰδίαν
themselves according-to the of-the Lord word and beyond the own
πνοὴν τὸν Κύριον μόνον ἠγαπηκότες· διὸ καὶ ἄκροις
breath the Lord alone having-loved wherefore also with-highest
δώροις οὐρανίοις τὴν ἄκραν ἀγάπην αὐτῶν ἀμειφθήσονται.
gifts heavenly the highest love their they-will-be-repaid
Εἰς γὰρ τὰς θλίψεις, καὶ τὰ παθήματα, καὶ ὑπομονήν,
in for the afflictions and the sufferings and patience
καὶ πίστιν ἐγκεκρυμμέναι εἰσὶν αἱ ἐπαγγελίαι, καὶ ἡ δόξα,
and faith hidden are the promises and the glory
καὶ ἡ τ�ων ἐπουρανίων ἀγαθῶν ἀποκατάστασις, ὥσπερ ἐν
and the of-the heavenly goods restoration as in
τῷ ῥιπτομένῳ σίτῳ εἰς τὴν γῆν ὁ καρπὸς ἢ δένδρῳ
the cast wheat into the earth (is)-the fruit or (a)-tree
ἐπικεντριζομένῳ διὰ σήψεώς τινος καὶ ἀτιμίας διερχομένῳ.
being-grafted through rotting some and dishonor passing
Καὶ τότε τοῦ ἐνδύματος τὴν εὐπρέπειαν καὶ τὴν δόξαν
and then of-the garment the comeliness and the glory
καὶ τὸν πολυπλασιάζοντα καρπὸν ἀπεδείχθησαν ἔχειν, ὡς
and the multiplying fruit they-were-shown to-have as
καὶ ὁ Ἀπόστολος· Διὰ πολλῶν θλίψεων, φησί, δυνάμεθα
also the Apostle through many afflictions he-says we-can
εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν· καὶ ὁ Κύριος·
to-enter into the kingdom of-the heavens and the Lord
Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. Καὶ
in the patience your acquire the souls your and
πάλιν· Ἐν τῷ κόσμῳ θλῖψιν ἕξετε. Πόνου γάρ, καὶ
again in the world affliction you-shall-have of-toil for and

σπουδῆς, καὶ νήψεως, καὶ πολλῆς προσοχῆς χρεία, καὶ
zeal and sobriety and much attention (there-is)-need and
ὀξύτητος, καὶ ἀναιδείας ἐν τῇ πρὸς Κύριον αἰτήσει, εἰς τὸ
keenness and shamelessness in the toward (the)-Lord asking for the
δυνηθῆναι διεξελθεῖν τὰς τῶν γηΐνων ἐπιθυμίας, παγίδας,
to-be-able to-go-through the of-the earthly(-things) lusts snares
καὶ βρόχους τῶν ἡδονῶν, καὶ καταιγίδας τοῦ κόσμου, καὶ
and nooses of-the pleasures and tempests of-the world and
τὰς τῶν πονηρῶν πνευμάτων ἐπαναστάσεις διαφυγεῖν, καὶ
the of-the evil spirits risings-up to-escape and
γνῶναι καλῶς, ἐν ποίᾳ νήψει καὶ γοργότητι πίστεως καὶ
to-know well in what sobriety and briskness of-faith and
ἀγάπης οἱ ἅγιοι τὸν ἐπουράνιον θησαυρόν, τοῦτ' ἔστι τὴν
love the saints the heavenly treasure that is the
τοῦ Πνεύματος δύναμιν ἐν ταῖς ψυχαῖς ἑαυτῶν ἐντεῦθεν
of-the Spirit power in the souls their-own from-here
ἐκτήσαντο. Ὅπερ ἐστὶν ἀῤῥαβὼν τῆς βασιλείας. Ὁ γὰρ
acquired which is (the)-earnest of-the kingdom the for
μακάριος ἀπόστολος Παῦλος περὶ τούτου τοῦ ἐπουρανίου
blessed apostle Paul about this the heavenly
θησαυροῦ τοῦτ' ἔστιν τῆς χάριτος τοῦ Πνεύματος
treasure that is the grace of-the Spirit
διηγούμενος, καὶ τὴν ὑπερβολὴν τῶν θλίψεων ἐξαγορεύων,
relating and the excess of-the afflictions declaring
ἅμα δὲ καὶ ὑποδεικνύων, τί ὀφείλει ἕκαστος ζητεῖν
at-the-same-time and also showing what ought each to-seek
ἐντεῦθεν. Καὶ τί ὀφείλει κτήσασθαι, λέγει· Οἴδαμεν γὰρ ὅτι
from-here and what he-ought to-acquire says we-know for that
ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν
if the earthly our house of-the tent be-dissolved (a)-building
ἐκ Θεοῦ ἔχομεν οἰκίαν ἀχειροποίητον, αἰώνιον ἐν οὐρανοῖς.
from God we-have (a)-house not-made-by-hands eternal in heavens

7 Ὀφείλει οὖν ἕκαστος ἀγωνίσασθαι, καὶ σπουδάσαι διὰ
ought then each to-strive and to-be-eager through
πασῶν ἀρετῶν, καὶ πιστεῦσαι, ἐντεῦθεν κτήσασθαι τὸν οἶκον
all virtues and to-believe from-here to-acquire the house
ἐκεῖνον. Ἐὰν γὰρ καταλυθῇ ἡμῶν ὁ οἶκος τοῦ σώματος, οὐκ
that if for be-dissolved our the house of-the body not
ἔχομεν ἄλλον οἶκον, εἰς ὃν καταλύσει ἡμῶν ἡ ψυχή. Εἴγε,
we-have another house in which will-lodge our the soul if-indeed
φησί, καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὑρεθησόμεθα, τουτέστιν
he-says also having-put-on not naked we-shall-be-found that-is
ἀπὸ τῆς κοινωνίας καὶ ἀνακράσεως τοῦ ἁγίου Πνεύματος,
from the communion and blending of-the holy Spirit
εἰς ἣν μόνον ἡ πιστὴ ψυχὴ ἀναπαύεσθαι δύναται. Διὰ
in which alone the faithful soul to-rest can because-of
τοῦτο γὰρ οἱ ὄντες ἐν ἀληθείᾳ καὶ δυνάμει Χριστιανοὶ
this for the(-ones) being in truth and power Christians
θαῤῥοῦσι καὶ χαίρουσιν ἐξερχόμενοι τῆς σαρκός, ὅτι
are-confident and rejoice going-out of-the flesh because
ἔχουσιν ἐκεῖνον τὸν οἶκον τὸν ἀχειροποίητον, ὅς ἐστιν
they-have that the house the(-one) not-made-by-hands which is
οἶκος, ἡ οἰκοῦσα ἐν αὐτοῖς τοῦ Πνεύματος δύναμις.
(the)-house the dwelling in them of-the Spirit power
Κἂν καταλυθῇ οὖν ἡ τοῦ σώματος οἰκία, οὐ φοβοῦνται·
even-if be-dissolved then the of-the body house not they-fear
ἔχουσι γὰρ τὴν ἐπουράνιον τοῦ Πνεύματος οἰκίαν, καὶ τὴν
they-have for the heavenly of-the Spirit house and the
δόξαν ἐκείνην τὴν ἄφθαρτον, ἥτις δόξα ἐν τῇ ἡμέρᾳ τῆς
glory that the incorruptible which glory in the day of-the
ἀναστάσεως οἰκοδομήσει καὶ δοξάσει καὶ τὸν οἶκον τοῦ
resurrection will-build-up and will-glorify also the house of-the
σώματος, ὥς φησιν ὁ Ἀπόστολος· Ὁ ἐγείρας Χριστὸν
body as says the Apostle the(-one) having-raised Christ

ἐκ νεκρῶν, ζωοποιήσει καὶ τὰ θνητὰ σώματα ἡμῶν διὰ
from (the)-dead will-quicken also the mortal bodies our through
τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος ἐν ἡμῖν. Καὶ πάλιν· Ἵνα
the dwelling his Spirit in us and again that
καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν·
also the life — of-Jesus be-manifested in the mortal flesh our
καὶ ἵνα, φησί, καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.
and that he-says may-be-swallowed-up the mortal by the life
Ἀγωνισώμεθα οὖν διὰ τῆς πίστεως καὶ τῆς ἐναρέτου 8
let-us-strive then through the faith and the virtuous
πολιτείας ἐντεῦθεν κτήσασθαι τὸ ἔνδυμα ἐκεῖνο, ἵνα μὴ
conduct from-here to-acquire the garment that that not
ἐνδυσάμενοι τὸ σῶμα γυμνοὶ εὑρεθῶμεν, καὶ οὐκ ἔστιν ὃ
having-put-on the body naked we-be-found and not there-is what
δοξάσει ἡμῶν ἐν ἐκείνῃ τῇ ἡμέρᾳ τὴν σάρκα. Ἕκαστος
will-glorify our in that the day the flesh each
γὰρ ὅσον κατηξιώθη διὰ τῆς πίστεως καὶ σπουδῆς
for as-much-as he-was-deemed-worthy through the faith and zeal
μέτοχος ἁγίου Πνεύματος γενέσθαι, τοσοῦτον ἐν ἐκείνῃ
partaker of-holy Spirit to-become so-much in that
τῇ ἡμέρᾳ δοξασθήσεται αὐτοῦ καὶ τὸ σῶμα. Ὃ γὰρ νῦν
the day will-be-glorified his also the body what for now
ἐναπεθησαύρισεν ἔνδον ἡ ψυχή, τότε ἀποκαλυφθήσεται
has-stored-up within the soul then will-be-revealed
καὶ φανήσεται ἔξωθεν τοῦ σώματος. Ὥσπερ τὰ δένδρα
and will-appear outside the body as the trees
παρεληλυθότα τὸν χειμῶνα ἐπιθαλψάσης δυνάμεως
having-passed the winter having-warmed(-them) (a)-power
ἀοράτου, ἔκ τε τοῦ ἡλίου καὶ τῶν ἀνέμων ἔσωθεν, ἐκφύει
invisible from both the sun and the winds from-within put-forth
καὶ ἐκβάλλει ὥσπερ ἐνδύματα φύλλα, καὶ ἄνθη, καὶ καρπούς·
and cast-forth as garments leaves and flowers and fruits

ὁμοίως τὰ τοῦ χόρτου ἄνθη ἐν ἐκείνῳ τῷ καιρῷ, ἔνδοθεν
likewise the of-the grass flowers in that the season from-within
ἐκ τῶν κόλπων τῆς γῆς προέρχονται, καὶ σκέπεται καὶ
from the bosoms of-the earth come-forth and is-covered and
ἀμφιέννυται ἡ γῆ, καὶ ὁ χόρτος ὡς τὰ κρίνα, περὶ ὧν ὁ
is-clothed the earth and the grass as the lilies about which the
Κύριος εἶπεν· Ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
Lord said that not-even Solomon in all the glory his
περιεβάλετο ὡς ἓν τούτων. Ταῦτα γὰρ πάντα ὑποδείγματα,
was-arrayed as one of-these these for all examples
καὶ τύποι, καὶ εἰκόνες εἰσὶ τῶν Χριστιανῶν ἐν τῇ ἀναστάσει.
and types and images are of-the Christians in the resurrection

9 Οὕτω πάσαις ταῖς φιλοθέοις ψυχαῖς, τουτέστι τοῖς
thus to-all the God-loving souls that-is to-the
ἀληθινοῖς Χριστιανοῖς, ἔστι μὴν πρῶτος Ξανθικός,
true Christians there-is (a)-month first Xanthicus
ὁ καλούμενος Ἀπρίλλιος, ὅπερ ἐστὶν ἡ ἡμέρα τῆς
the(-one) called April which is the day of-the
ἀναστάσεως, καὶ διὰ τῆς δυνάμεως τοῦ ἡλίου τῆς
resurrection and through the power of-the sun of-the
δικαιοσύνης ἔνδοθεν ἐξέρχεται δόξα τοῦ ἁγίου Πνεύματος,
righteousness from-within comes-forth (the)-glory of-the holy Spirit
καλύπτουσα καὶ σκεπάζουσα τὰ σώματα τῶν ἁγίων· ἥνπερ
covering and sheltering the bodies of-the saints which
δόξαν εἶχον ἔνδον ἐγκεκρυμμένην ἐν ταῖς ψυχαῖς. Ὅπερ
glory they-had within hidden in the souls what
γὰρ ἔχει νῦν, αὐτὸ προέρχεται ἔξωθεν τοῦ σώματος τότε.
for it-has now itself comes-forth outside the body then
Οὗτος, φημί, ὁ μὴν πρῶτός ἐστι τοῖς μησὶ τοῦ ἐνιαυτοῦ·
this I-say the month first is of-the months of-the year
οὗτος χαρὰν προσφέρει πάσῃ τῇ κτίσει· οὗτος ἀμφιέννυσι
this joy brings to-all the creation this clothes

τὰ γυμνὰ δένδρα, τὴν γῆν διανοίγων· οὗτος πᾶσι τοῖς ζώοις
the naked trees the earth opening this to-all the animals
χαρὰν προσφέρει, οὗτος τὴν ἱλαρότητα πᾶσι δεικνύει, οὗτός
joy brings this the cheerfulness to-all shows this
ἐστι τῶν Χριστιανῶν πρῶτος μὲν Ξανθικός, ὅς ἐστι τῆς
is of-the Christians (the)-first indeed Xanthicus which is of-the
ἀναστάσεως καιρός, ἐν ᾧ δοξασθήσονται τὰ σώματα
resurrection (the)-time in which will-be-glorified the bodies
αὐτῶν, διὰ τοῦ ἀπὸ τοῦ νῦν ὄντος ἐν αὐτοῖς φωτὸς
their through the from the now being in them light
ἀῤῥήτου, τουτέστι τῆς δυνάμεως τοῦ Πνεύματος, ὅπερ ἔσται
unspeakable that-is the power of-the Spirit which will-be
αὐτοῖς τότε ἔνδυμα, βρῶσις, πόσις, ἀγαλλίασις, χαρά, εἰρήνη,
to-them then garment food drink exultation joy peace
ἄμφιον, ζωὴ αἰώνιος· πᾶσα γὰρ καλλονὴ λαμπρότητος, καὶ
robe life eternal all for beauty of-brightness and
ὡραιότητος οὐρανίου, εἰς αὐτοὺς τὸ Πνεῦμα τῆς θεότητος
loveliness heavenly to them the Spirit of-the divinity
γίνεται, τότε, ὅπερ ἀπὸ τοῦ νῦν δέξασθαι κατηξιώθησαν.
becomes then which from the now to-receive they-were-deemed-worthy
Πῶς τοίνυν ἕκαστος ἡμῶν ὀφείλει πιστεῦσαι, καὶ 10
how therefore each of-us ought to-believe and
ἀγωνίσασθαι, καὶ σπουδάσαι ἐν πάσῃ ἐναρέτῳ πολιτείᾳ,
to-strive and to-be-eager in every virtuous conduct
καὶ προσδοκῆσαι ἐν ἐλπίδι καὶ ὑπομονῇ πολλῇ, νῦν
and to-expect in hope and patience much now
καταξιωθῆναι τὴν ἐξ οὐρανοῦ δύναμιν λαβεῖν καὶ δόξαν
to-be-deemed-worthy the from heaven power to-receive and glory
τοῦ ἁγίου Πνεύματος ἐντὸς ἐν τῇ ψυχῇ, ἵνα τότε λυομένων
of-the holy Spirit within in the soul that then being-dissolved
τῶν σωμάτων, ἔχωμεν ὃ ἀμφιάσει, καὶ ζωοποιήσει ἡμᾶς;
the bodies we-may-have what will-clothe and will-quicken us

Εἴγε, φησίν, ἐνδυσόμεθα, οὐ γυμνοὶ εὑρεθησόμεθα· καὶ
if-indeed he-says we-shall-put-on(-it) not naked we-shall-be-found and
Ζωοποιήσει τὰ θνητὰ σώματα ἡμῶν διὰ τοῦ ἐνοικοῦντος
will-quicken the mortal bodies our through the dwelling
αὐτοῦ Πνεύματος ἐν ἡμῖν. Μωϋσῆς γὰρ ὁ μακάριος ὑπέδειξε
his Spirit in us Moses for the blessed showed
τὸν τύπον διὰ τῆς τοῦ προσώπου αὐτοῦ ἐπικειμένης
the type through the of-the face his lying-upon
τοῦ Πνεύματος δόξης, εἰς ἣν οὐδεὶς ἀνθρώπων ἀτενίσαι
of-the Spirit glory into which no-one of-men to-gaze
ἠδύνατο, πῶς ἐν τῇ ἀναστάσει τῶν δικαίων δοξασθήσεται
could how in the resurrection of-the righteous will-be-glorified
τὰ σώματα τῶν ἁγίων, ἥνπερ δόξαν ἀπὸ τοῦ νῦν ἔνδοθεν
the bodies of-the saints which glory from the now within
ἐπὶ τῷ ἔσω ἀνθρώπῳ ψυχαὶ ἁγίων καὶ πιστῶν καταξιοῦνται
in the inner man souls of-saints and faithful are-deemed-worthy
ἔχειν. Ἡμεῖς γάρ, φησί, πάντες ἀνακεκαλυμμένῳ προσώπῳ,
to-have we for he-says all with-unveiled face
τουτέστι τῷ ἔσω ἀνθρώπῳ, τὴν δόξαν τοῦ Κυρίου
that-is with-the inner man the glory of-the Lord
κατοπτριζόμεθα, εἰς τὴν αὐτὴν εἰκόνα μεταμορφούμενοι ἀπὸ
we-behold-as-in-a-mirror into the same image being-transformed from
δόξης εἰς δόξαν. Ὁμοίως πάλιν· Τεσσαράκοντα ἡμέρας καὶ
glory to glory likewise again forty days and
τεσσαράκοντα νύκτας ἄρτον οὐκ ἔφαγεν, ὡς γέγραπται,
forty nights bread not he-ate as it-is-written
καὶ ὕδωρ οὐκ ἔπιεν. Ἀδύνατον δὲ τὴν τοῦ σώματος
and water not he-drank impossible and (for)-the of-the body
φύσιν ἄνευ ἄρτου τοσοῦτον ζῆσαι, εἰ μὴ τροφῆς ἑτέρας
nature without bread so-long to-live except — food other

πνευματικῆς μετελάμβανεν· ἥσπερ τροφῆς ἀπὸ τοῦ νῦν τῶν
spiritual he-partook-of which food from the now of-the
ἁγίων ψυχαὶ ἀοράτως ἐκ τοῦ Πνεύματος μεταλαμβάνουσι.
saints souls invisibly from the Spirit partake-of
Κατὰ δύο οὖν τύπους ὁ μακάριος Μωϋσῆς ὑπέδειξεν, ἥνπερ 11
in two then types the blessed Moses showed which
ἐν τῇ ἀναστάσει ἕξουσι δόξαν φωτὸς καὶ τρυφὴν νοερὰν τοῦ
in the resurrection will-have glory of-light and delight intellectual of-the
Πνεύματος οἱ ἀληθινοὶ Χριστιανοί, ἧς καὶ κρυπτῶς ἀπὸ
Spirit the true Christians of-which also secretly from
τοῦ νῦν καταξιοῦνται. Διὸ καὶ τότε ἐπὶ τοῦ σώματος
the now they-are-deemed-worthy wherefore also then on the body
αὐτῶν φανερωθήσονται. Ἦν γὰρ ἀπὸ τοῦ νῦν ἔχουσιν ἐν
their they-will-be-manifested which for from the now have in
ταῖς ψυχαῖς οἱ ἅγιοι δόξαν, ὡς προείρηται, ἐκείνη καλύψει
the souls the saints glory as has-been-said-before that will-cover
καὶ ἀμφιάσει, καὶ τὰ γυμνὰ σώματα καὶ εἰς οὐρανοὺς
and will-clothe also the naked bodies and into heavens
ἁρπάσει, καὶ τὸ λοιπὸν σώματι καὶ ψυχῇ ἐν τῇ
will-snatch(-them) and for-the rest in-body and soul in the
βασιλείᾳ εἰς αἰῶνας σὺν τῷ Κυρίῳ ἀναπαυσόμεθα. Τὸν γὰρ
kingdom for ages with the Lord we-shall-rest — for
Ἀδὰμ κτίσας ὁ Θεός, οὐ κατεσκεύασεν αὐτῷ σωματικὰς
Adam having-created — God not constructed for-him bodily
πτέρυγας ὡς τοῖς πετεινοῖς, τὰς τοῦ Πνεύματος τοῦ ἁγίου
wings as for-the birds the of-the Spirit the holy
πτέρυγας προευτρεπίσας αὐτῷ, τουτέστιν ἃς μέλλει
wings having-prepared-beforehand for-him that-is which he-is-about
διδόναι αὐτῷ ἐν τῇ ἀναστάσει, ἵνα αὐτὸν κουφίσωσι καὶ
to-give to-him in the resurrection that him they-may-lighten and
ἁρπάσωσιν ἔνθα τὸ Πνεῦμα βούλεται· ἃς πτέρυγας ἀπὸ τοῦ
snatch-up where the Spirit wishes which wings from the

νῦν αἱ ψυχαὶ τῶν ἁγίων καταξιοῦνται ἔχειν εἰς τὸ οὐράνιον
now the souls of-the saints are-deemed-worthy to-have to the heavenly
φρόνημα τῷ νῷ ἀνιπτάμεναι· Χριστιανῶν γὰρ κόσμος
mind with-the mind flying-up of-Christians for (the)-world
ἕτερός ἐστι καὶ ἄλλη τράπεζα, καὶ ἄλλα ἐνδύματα, καὶ ἄλλη
other is and other (a)-table and other garments and other
ἀπόλαυσις, καὶ ἄλλη κοινωνία, καὶ ἄλλο φρόνημα. Διὸ
enjoyment and other communion and other mind wherefore
καὶ κρείττους πάντων ἀνθρώπων τυγχάνουσι. Τούτων δὲ
also better than-all men they-are of-these and
τὴν δύναμιν νῦν ἔνδον ἐν ταῖς ψυχαῖς καταξιοῦνται λαβεῖν
the power now within in the souls they-are-deemed-worthy to-receive
διὰ τοῦ ἁγίου Πνεύματος· διὸ καὶ ἐν τῇ ἀναστάσει
through the holy Spirit wherefore also in the resurrection
τὰ σώματα καταξιωθήσονται τῶν αἰωνίων ἐκείνων τοῦ
the bodies will-be-deemed-worthy of-the eternal those of-the
Πνεύματος ἀγαθῶν, καὶ τῇ δόξῃ ἐκείνῃ ἀνακραθήσονται,
Spirit goods and with-the glory that will-be-mingled
ἧς ἀπὸ τοῦ νῦν αἱ ψυχαὶ αὐτῶν τὴν πεῖραν ἐδέξαντο.
of-which from the now the souls their the experience received
12 Ὀφείλει τοίνυν ἕκαστος ἡμῶν ἀγωνίσασθαι, καὶ πονῆσαι,
ought therefore each of-us to-strive and to-toil
καὶ σπουδάσαι ἐν πάσαις ἀρεταῖς, καὶ πιστεῦσαι καὶ
and to-be-eager in all virtues and to-believe and
ζητῆσαι παρὰ Κυρίου, ἐξ ἐκείνης τῆς δόξης ἀπὸ τοῦ
to-seek from (the)-Lord of that the glory from the
νῦν μέτοχον γενέσθαι τὸν ἔσω ἄνθρωπον, καὶ ἐν ἐκείνῃ
now partaker to-become the inner man and in that
τῇ ἁγιότητι τοῦ Πνεύματος τὴν ψυχὴν κοινωνῆσαι, ἵνα
the holiness of-the Spirit the soul to-share that
καθαρισθέντες τὸν ῥύπον τῆς κακίας ἔχωμεν κἀν
having-been-cleansed (of)-the filth of-the vice we-may-have also-in

τῇ ἀναστάσει ὃ ἀμφιάσει γυμνὰ τὰ σώματα ἡμῶν
the resurrection what will-clothe naked the bodies our
ἀνιστάμενα, καὶ τὴν ἀσχημοσύνην ἐνδύσει καὶ ζωοποιήσει,
rising and the shame will-clothe and will-quicken
καὶ εἰς αἰῶνας ἐν τῇ βασιλείᾳ ἀναπαύσει τῶν οὐρανῶν.
and for ages in the kingdom will-give-rest of-the heavens
Μέλλει γὰρ ὁ Χριστὸς ἐκ τῶν οὐρανῶν κατέρχεσθαι, καὶ
is-about for — Christ from the heavens to-come-down and
πάντα τὰ φῦλα τοῦ Ἀδὰμ ἀναστήσει, τοὺς ἀπ᾽ αἰῶνος
all the tribes — of-Adam he-will-raise the(-ones) from (the)-age
κοιμηθέντας, κατὰ τὰς ἁγίας Γραφάς. Καὶ εἰς δύο
fallen-asleep according-to the holy Scriptures and into two
μέρη στήσει πάντας, καὶ τοὺς ἔχοντας τὸ ἴδιον σημεῖον,
parts he-will-set all and the(-ones) having the own sign
τουτέστι τὴν σφραγῖδα τοῦ Πνεύματος, τούτους ὡς ἰδίους
that-is the seal of-the Spirit these as own
προσφωνήσας ἐκ δεξιῶν στήσει. Τὰ ἐμὰ γάρ, φησί,
having-called-to(-them) on (the)-right-hand he-will-set the my for he-says
πρόβατα τῆς ἐμῆς φωνῆς ἀκούουσι· καί· Γινώσκω τὰ
sheep the my voice hear and I-know the
ἐμά, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν. Καὶ τότε δόξῃ
my(-sheep) and am-known by the mine and then with-glory
θείᾳ τὰ σώματα τούτων περιβληθήσονται ἐκ τῶν ἀγαθῶν
divine the bodies of-these will-be-arrayed from the good
ἔργων, καὶ δόξης Πνεύματος ἔσονται πλήρεις, ἧς ἀπὸ
works and of-(the)-glory of-(the)-Spirit they-will-be full which from
τοῦ νῦν εἶχον ἐν ταῖς ψυχαῖς. Καὶ οὕτω δοξασθέντες ἐν τῷ
the now they-had in the souls and thus having-been-glorified in the
θείῳ φωτί, καὶ εἰς οὐρανοὺς ἁρπαχθέντες εἰς ἀπάντησιν
divine light and into heavens having-been-snatched-up to (the)-meeting
τοῦ Κυρίου εἰς ἀέρα, κατὰ τὸ γεγραμμένον, πάντοτε
of-the Lord in (the)-air according-to the(-word) written always

σὺν τῷ Κυρίῳ ἐσόμεθα, σὺν αὐτῷ βασιλεύοντες εἰς τοὺς
with the Lord we-shall-be with him reigning for the
ἀπεράντους αἰῶνας τῶν αἰώνων. Ἀμήν.
boundless ages of-the ages amen

VI · PRAYER IN STILLNESS

Those who come to the Lord should pray in quiet and composure, not with unseemly shouting, as God came to Elijah in a gentle breeze; the real contest of prayer is in the thoughts, which must be cut back like a thicket. Answers follow on the thrones and crowns of the saints, which are not created things: Christ unseated the spirits of evil from the mind and made it his throne, and the apostles judged when the Spirit sat on theirs.

1 Οἱ προσερχόμενοι τῷ Κυρίῳ, ὀφείλουσι τὰς εὐχὰς ἐν
the(-ones) coming-to the Lord ought the prayers in
ἡσυχίᾳ καὶ εἰρήνῃ καὶ καταστάσει πολλῇ ποιεῖσθαι, καὶ οὐχὶ
stillness and peace and composure much to-make and not
ἀπρεπέσι κραυγαῖς καὶ συγκεχυμέναις, ἀλλὰ πόνῳ καρδίας
with-unseemly cries and confused but with-toil of-heart
καὶ λογισμοῖς νήφουσι προσέχειν τῷ Κυρίῳ. Καὶ ὥσπερ ἐὰν
and with-thoughts sober to-attend to-the Lord and as if
εἴ τις ἔχων πάθη καὶ καυτηριάζηται, καὶ χειρουργῆται,
— someone having sufferings both is-cauterized and is-operated-on
οὕτως ἀνδρείως καὶ ὑπομονητικῶς φέρει τὸν προσφερόμενον
thus manfully and patiently bears the applied
πόνον, ἄνευ θορύβου καὶ ταραχῆς κρατῶν ἑαυτοῦ· εἰσὶ δὲ
pain without uproar and turmoil mastering himself there-are and
ἄλλοι τὸν αὐτὸν πόνον ἔχοντες, καὶ ἐν τῷ καυτηριάζεσθαι
others the same pain having and in the being-cauterized
ἢ χειρουργεῖσθαι κραυγαῖς ἀπρεπέσι κέχρηνται· καὶ αὐτός
or being-operated-on with-cries unseemly have-used(-them) and the-same

ἐστι πόνος τοῦ βοῶντος καὶ τοῦ μὴ βοῶντος,
is (the)-pain of-the(-one) shouting and of-the(-one) not shouting
τοῦ ταρασσομένου καὶ τοῦ μὴ ταρασσομένου. Εἰσί
of-the(-one) troubled and of-the(-one) not troubled there-are
τινες οὕτως ἔχοντες θλίψιν καὶ πόνον, καὶ εὐκαταστάτως
some thus having affliction and pain and with-composure
φερόμενοι ἄνευ ταραχῆς, κρατοῦντες ἑαυτῶν τὸν νοῦν ἐν
bearing(-it) without turmoil mastering themselves the mind in
τοῖς λογισμοῖς. Εἰσὶ δὲ ἄλλοι τὴν αὐτὴν θλίψιν ἔχοντες,
the thoughts there-are and others the same affliction having
καὶ ἀνυπομονήτως φερόμενοι, μετὰ θορύβου καὶ ταραχῆς
and impatiently bearing(-it) with uproar and turmoil
τὰς προσευχὰς ποιοῦντες εἰς τὸ καὶ τοὺς ἀκούοντας
the prayers making so-that the also the(-ones) hearing
σκανδαλίζεσθαι. Εἰσὶ δὲ ἄλλοι μὴ ἔχοντες πόνον, εἰς
to-be-scandalized there-are and others not having pain for
δὲ ἐπίδειξιν, ἢ ἰδιωτείαν φερόμενοι, κραυγαῖς ἀτάκτοις
but display or ignorance carried-away with-cries disorderly
κέχρηνται, ὡς διὰ τούτων δυνάμενοι εὐαρεστῆσαι τῷ Θεῷ.
have-used(-them) as through these being-able to-please — God
Οὐ χρὴ δὲ τὸν τοῦ Θεοῦ δοῦλον ἐν τοιαύτῃ ἀκαταστασίᾳ 2
not (it)-is-needful and the — of-God servant in such disorder
εἶναι, ἀλλ' ἐν πάσῃ ἡμερότητι καὶ σοφίᾳ, καθὼς εἶπεν ὁ
to-be but in all gentleness and wisdom as said the
προφήτης· Ἐπὶ τίνα ἐπιβλέψω, ἀλλ' ἢ ἐπὶ τὸν πρᾶον καὶ
prophet upon whom shall-I-look but or upon the meek and
ἡσύχιον καὶ τρέμοντά μου τοὺς λόγους; Καὶ ἐπὶ τοῦ
quiet and trembling-at my the words and in-the-case-of —
Μωσέως καὶ τοῦ Ἠλία εὑρίσκομεν, ὅτι ἐν τῇ γιγνομένῃ
Moses and — Elijah we-find that in the happening
αὐτοῖς ἐπιφανείᾳ πολλῆς διακονίας γιγνομένης σαλπίγγων
to-them appearance much service happening of-trumpets

καὶ δυνάμεων ἔμπροσθεν τῆς Δεσποτικῆς ἀξίας, ἐν ἐκείνοις
and powers before the of-the-Master dignity in those
πᾶσι διεκρίθη καὶ ἐφανερώθη ἡ τοῦ Κυρίου παρουσία, ἐν
all was-distinguished and was-manifested the of-the Lord presence in
εἰρήνῃ, καὶ ἡσυχίᾳ, καὶ ἀναπαύσει. Ἰδοὺ γάρ, φησί, φωνὴ
peace and stillness and rest behold for he-says (a)-voice
αὔρας λεπτῆς, καὶ ἐν αὐτῇ ὁ Κύριος. Δείκνυται τοίνυν,
of-(a)-breeze thin and in it the Lord it-is-shown therefore
ὅτι ἡ τοῦ Κυρίου ἀνάπαυσις ἐν εἰρήνῃ καὶ καταστάσει ἐστί·
that the of-the Lord rest in peace and composure is
θεμέλιον γὰρ ὃν τίθησιν ἄνθρωπος, καὶ ἀρχὴν ἣν
(the)-foundation for which lays (a)-man and (the)-beginning which
ἄρχεται, ἐν αὐτῇ μέχρι τέλους διαμένει· ἐὰν ἐν φωνῇ, καὶ
he-begins in it until (the)-end remains if in voice and
ταραχῇ ἄρξηται τὴν προσευχὴν ποιεῖσθαι, μέχρι τέλους τὴν
turmoil he-begins the prayer to-make until (the)-end the
αὐτὴν συνήθειαν κρατεῖ. Ἐπειδὴ δὲ ὁ Κύριος φιλάνθρωπός
same habit he-keeps since but the Lord loving-mankind
ἐστι, συμβαίνει, ὅτι καὶ τούτῳ δίδωσι βοήθειαν. Οὗτοι
is it-happens that also to-this(-one) he-gives help these
οὖν διὰ τὴν προτροπὴν τῆς χάριτος, ἕως τέλους τῇ
then because-of the urging of-the grace until (the)-end the
αὐτῇ συνηθείᾳ ἀποκέχρηνται, ἀλλ᾽ ὁρῶμεν ὅτι τὸ μέρος
same habit use but we-see that the part
τοῦτο ἰδιωτῶν ἐστι, διὰ τὸ καὶ ἄλλους σκανδαλίζειν,
this of-ignorant(-men) is because-of the also others to-scandalize
καὶ αὐτοὺς τεταραγμένους ποιεῖσθαι τὴν προσευχήν.
and themselves troubled to-make the prayer

3 Ὁ δὲ ἀληθινὸς θεμέλιος τῆς προσευχῆς οὗτός ἐστι,
the and true foundation of-the prayer this is
τὸ προσέχειν τοῖς λογισμοῖς, καὶ ἐν πολλῇ ἡσυχίᾳ καὶ
the to-attend to-the thoughts and in much stillness and

εἰρήνῃ ποιεῖσθαι τὴν προσευχήν, ὡς μήτε τοὺς ἔξωθεν
peace to-make the prayer so-as neither the(-ones) outside
σκανδαλίζεσθαι. Οὗτος γὰρ ἐὰν ἐπιδέξηται τὴν χάριν τοῦ
to-be-scandalized this(-man) for if be-receive the grace —
Θεοῦ, καὶ τελείωσιν ἄχρι τέλους ἐν ἡσυχίᾳ ποιήσει, πλέον
of-God and perfection until (the)-end in stillness he-will-make more
τοὺς πολλοὺς οἰκοδομήσει. Οὐ γάρ ἐστιν ἀκαταστασίας ὁ
the many he-will-edify not for is of-disorder —
Θεός, ἀλλ' εἰρήνης. Οἱ γὰρ ταῖς κραυγαῖς κεχρημένοι,
God but of-peace the(-ones) for the cries using
κελευσταῖς ἐοίκασι, μὴ δυνάμενοι πανταχοῦ εὔξασθαι, μήτε ἐν
boatswains are-like not being-able everywhere to-pray neither in
ἐκκλησίαις, μήτε ἐν κώμαις, εἰ μὴ τάχα ἐν ἐρημίαις, κατὰ
churches nor in villages if not perhaps in deserts according-to
τὸ θέλημα αὐτῶν. Οἱ δ' ἐν ἡσυχίᾳ προσευχόμενοι,
the will their the(-ones) but in stillness praying
πάντας οἰκοδομοῦσιν ἐν παντὶ τόπῳ. Χρὴ γὰρ ὅλον
all edify in every place (it)-is-needful for whole
τὸν ἀγῶνα τοῦ ἀνθρώπου ἐκτελεῖν ἐν τοῖς λογισμοῖς, καὶ
the contest of-the man to-carry-out in the thoughts and
τὴν περικειμένην ὕλην τῶν πονηρῶν λογισμῶν ἀποκόπτειν,
the surrounding thicket of-the evil thoughts to-cut-off
καὶ ἐπείγειν ἑαυτὸν πρὸς τὸν Θεόν, καὶ μὴ ποιεῖν τὰ
and to-press himself toward — God and not to-do the
θελήματα τῶν λογισμῶν, ἀλλὰ πανταχόθεν ῥεμβομένους
wills of-the thoughts but from-everywhere wandering
αὐτοὺς συνάγειν, διακρίνοντα τοὺς φυσικοὺς ἀπὸ τῶν
them to-gather discerning the(-thoughts) natural from the
πονηρῶν. Πελάζεται γὰρ ἡ ψυχὴ οὖσα ὑπὸ ἁμαρτίαν,
evil(-ones) draws-near for the soul being under sin
ὥσπερ ἐὰν ᾖ ἐν ὄρει ὕλη μεγάλη, ἢ ἐν ποταμῷ
as if there-be on (a)-mountain thicket great or in (a)-river

καλαμῶνες, ἢ δάση τινὰ ἀκανθῶν, καὶ ὑλῶν. Οἱ οὖν
reed-beds or thickets some of-thorns and woods the(-ones) then
βουλόμενοι δι᾽ ἐκείνου τοῦ τόπου παρελθεῖν, ὀφείλουσιν
wishing through that the place to-pass ought
ἐκτείνειν τὰς χεῖρας, καὶ μετὰ βίας καὶ καμάτου ἀπωθεῖσθαι
to-stretch-out the hands and with force and labor to-push-away
τὴν περικειμένην ὕλην. Οὕτω καὶ ἡ τῶν λογισμῶν τῆς
the surrounding thicket thus also the of-the thoughts of-the
ἐναντίας δυνάμεως ὕλη περίκειται τῇ ψυχῇ. Πολλῆς οὖν
opposing power thicket surrounds the soul of-much then
σπουδῆς καὶ προσοχῆς νοὸς χρεία, ἵνα τις διακρίνῃ
zeal and attention of-mind (there-is)-need that someone discern
τοὺς ἀλλοτρίους λογισμοὺς τῆς ἐναντίας δυνάμεως.
the alien thoughts of-the opposing power

4 Ἔστι γάρ τις θαῤῥῶν τῇ ἑαυτοῦ δυνάμει, νομίζων ἀφ᾽
there-is for someone trusting in-the his-own power supposing from
ἑαυτοῦ ἐκκόπτειν τὰ περικείμενα ὄρη. Ἔστι δὲ ἄλλος ἀπὸ
himself to-cut-away the surrounding mountains there-is but another from
καταστάσεως καὶ διακρίσεως διοικῶν τῷ νοΐ αὐτοῦ, καὶ
composure and discernment managing with-the mind his and
ἀκαμάτως πλέον ἐκείνου τὸ ἔργον αὐτοῦ διανύων. Οὕτω
without-labor more than-that(-one) the work his accomplishing thus
καὶ ἐν ταῖς προσευχαῖς εἰσί τινες κραυγαῖς κεχρημένοι
also in the prayers there-are some cries using
ἀπρεπέσιν, ὡς δὴ τῇ σωματικῇ ἰσχύϊ πεποιθότες, μὴ
unseemly as indeed in-the bodily strength having-trusted not
εἰδότες τὰς κλοπὰς τῶν λογισμῶν, ἀλλὰ νομίζοντες τῇ
knowing the thefts of-the thoughts but supposing by-the
ἰδίᾳ δυνάμει τὸ τέλειον κατόρθωμα ποιεῖσθαι. Εἰσὶ δὲ
own power the perfect achievement to-make there-are but
ἄλλοι, οἱ τοῖς λογισμοῖς προσέχοντες, καὶ ὅλον τὸν
others the(-ones) to-the thoughts attending and whole the

ἀγῶνα ποιούμενοι ἔσωθεν. Οὗτοι διὰ τῆς συνέσεως αὐτῶν
contest making within these through the understanding their
καὶ διακρίσεως δύνανται κατορθῶσαι, καὶ ἀποσείσασθαι τοὺς
and discernment can to-succeed and to-shake-off the
ἐπανισταμένους λογισμούς, καὶ μετὰ τὸ θέλημα τοῦ Κυρίου
rising-up thoughts and after the will of-the Lord
πορεύεσθαι. Εὑρίσκομεν δὲ ἐν τῷ Ἀποστόλῳ, ὅτι τὸν
to-go we-find and in the Apostle that the(-one)
οἰκοδομοῦντα τὸν ἄλλον μείζονα λέγει. Φησὶ γάρ· Ὁ
edifying the other greater he-calls he-says for the(-one)
λαλῶν γλώσσαις, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων,
speaking (in)-tongues himself edifies the(-one) but prophesying
ἐκκλησίαν οἰκοδομεῖ· ὁ δὲ προφητεύων, μείζων ἢ
(the)-church edifies the(-one) and prophesying (is)-greater than
ὁ λαλῶν γλώσσαις. Ἕκαστος οὖν ἐπιλέξεται τὸ ἄλλους
the(-one) speaking (in)-tongues each then will-choose the others
οἰκοδομῆσαι, καὶ καταξιοῦται τῆς βασιλείας τῶν οὐρανῶν.
to-edify and is-deemed-worthy of-the kingdom of-the heavens
Ἐρώτησις. Ἐπειδή τινες λέγουσιν, ὅτι οἱ θρόνοι καὶ οἱ 5
question since some say that the thrones and the
στέφανοι κτίσματά εἰσι, καὶ οὐχὶ πνεύματα, πῶς ὀφείλομεν
crowns creatures are and not spirits how ought-we
ἀκοῦσαι.
to-understand(-it)
Ἀπόκρισις. Ὁ θρόνος τῆς θεότητος ὁ νοῦς ἡμῶν ἐστι· καὶ
answer the throne of-the divinity the mind our is and
πάλιν ὁ θρόνος τοῦ νοῦ, ἡ θεότης ἐστί, καὶ τὸ πνεῦμα.
again the throne of-the mind the divinity is and the spirit
Ὁμοίως δὲ καὶ ὁ Σατανᾶς, καὶ αἱ δυνάμεις, καὶ οἱ
likewise and also — Satan and the powers and the
ἄρχοντες τοῦ σκότους, ἀπὸ τῆς παραβάσεως, τῆς ἐντολῆς
rulers of-the darkness from the transgression of-the commandment

ἐνεκάθισαν εἰς τὴν καρδίαν καὶ εἰς τὸν νοῦν, καὶ εἰς τὸ σῶμα
sat-down in the heart and in the mind and in the body
τοῦ Ἀδάμ, ὡς εἰς θρόνον ἴδιον. Λοιπὸν οὖν διὰ τοῦτο
— of-Adam as on (a)-throne own henceforth then because-of this
ἦλθεν ὁ Κύριος, καὶ ἔλαβεν ἐκ τῆς Παρθένου τὸ σῶμα.
came the Lord and took from the Virgin the body
Εἰ γὰρ ἠθέλησε γυμνῇ τῇ θεότητι κατελθεῖν, τίς ἠδύνατο
if for he-had-wished with-naked the divinity to-come-down who could
ὑπενεγκεῖν; Ἀλλὰ διὰ τοῦ ὀργάνου τοῦ σώματος ἐλάλει
to-bear(-it) but through the instrument of-the body he-spoke
τοῖς ἀνθρώποις. Λοιπὸν οὖν τὰ πνεύματα τῆς πονηρίας,
to-the men henceforth then the spirits of-the wickedness
ἃ ἐνεκαθέζοντο εἰς τὸ σῶμα, καθεῖλεν ἀπὸ τῶν θρόνων,
which sat in the body he-pulled-down from the thrones
τῶν νοημάτων καὶ τῶν λογισμῶν, οἷς ἐνεπολιτεύοντο.
of-the conceptions and of-the thoughts in-which they-had-their-citizenship
Καὶ ἐκαθάρισε τὴν συνείδησιν ὁ Κύριος, καὶ ἑαυτῷ θρόνον
and cleansed the conscience the Lord and for-himself (a)-throne
ἐποίησε τὸν νοῦν καὶ τοὺς λογισμούς, καὶ τὸ σῶμα.
made the mind and the thoughts and the body

6 Ἐρώτησις. Τί οὖν ἐστιν ὃ εἶπε· «Καθήσεσθε
question what then is (that)-which he-said you-shall-sit
ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ
on twelve thrones judging the twelve tribes —
Ἰσραήλ;»
of-Israel

Ἀπόκρισις. Τοῦτο εὑρίσκομεν ὅτι ἐπὶ τῆς γῆς ἐγένετο, ὅτε ὁ
answer this we-find that on the earth happened when the
Κύριος ἀνελήφθη εἰς τοὺς οὐρανούς· ἔπεμψε γὰρ τὸ Πνεῦμα
Lord was-taken-up into the heavens he-sent for the Spirit
τὸ παράκλητον εἰς τοὺς δώδεκα ἀποστόλους, καὶ τὴν
the paraclete to the twelve apostles and the

ἁγίαν δύναμιν, ἥτις ἐλθοῦσα κατεσκήνωσε, καὶ ἐνεκάθισεν
holy power which having-come encamped and sat
εἰς τοὺς θρόνους τῶν νοημάτων αὐτῶν. Ἐπεὶ δὲ οἱ
on the thrones of-the conceptions their since and the(-ones)
παρεστηκότες εἶπον, ὅτι οὗτοι γλεύκους εἰσὶ μεμεστωμένοι,
standing-by said that these with-new-wine are filled
λοιπὸν ἤρξατο Πέτρος κρίνειν αὐτούς, λέγων περὶ τοῦ
henceforth began Peter to-judge them saying about —
Ἰησοῦ, ὅτι Ἄνδρα δυνατὸν ἐν λόγοις καὶ σημείοις ὑμεῖς
Jesus that (a)-man mighty in words and signs you
ἐσταυρώσατε, κρεμάσαντες ἐπὶ ξύλου. Καὶ ἴδε, ἐκεῖ ποιεῖ
crucified having-hanged(-him) on (a)-tree and behold there he-does
θαυμάσια, διαῤῥήσσει τοὺς λίθους τῶν μνημείων, καὶ ἐγείρει
wonders he-rends the stones of-the tombs and raises
τοὺς νεκρούς. Γέγραπται γάρ· Ἐν ταῖς ἐσχάταις ἡμέραις
the dead it-is-written for in the last days
ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ
I-will-pour-out from the Spirit my upon all flesh and
προφητεύσουσιν υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν. Εἰς
shall-prophesy sons your and the daughters your to
μετάνοιαν οὖν ἦλθον κατηχηθέντες ὑπὸ ἐκλεκτὸν Θεοῦ.
repentance then they-came having-been-instructed by (the)-chosen of-God
Ὁρᾷς πῶς ἐφάνη ἀρχὴ κρίσεως; Ἐκεῖ γὰρ ἐφάνη 7
you-see how appeared (the)-beginning of-judgment there for appeared
κόσμος καινός. Ὧδε γὰρ ἐδόθη αὐτοῖς ἐξουσία καθεσθῆναι
(a)-world new here for was-given to-them authority to-sit
ἐν τῷ κόσμῳ τούτῳ, καὶ κρῖναι. Καίτοι μελλόντων αὐτῶν
in the world this and to-judge although being-about they
καθέζεσθαι καὶ ποιεῖν κρίσιν ἐπὶ τῆς παρουσίας τοῦ Κυρίου
to-sit and to-make judgment at the coming of-the Lord
ἐν τῇ ἀναστάσει τῶν νεκρῶν, καὶ ὧδε γίγνεται, τοῦ ἁγίου
in the resurrection of-the dead also here it-happens the holy

Πνεύματος καθεσθέντος ἐν τοῖς θρόνοις τῶν νοημάτων
Spirit having-sat in the thrones of-the conceptions
αὐτῶν. Ἀλλὰ καὶ τὰ διαδήματα, ἅπερ λαμβάνουσιν οἱ
their but also the diadems which receive the
Χριστιανοὶ ἐν ἐκείνῳ τῷ αἰῶνι, οὐκ εἰσὶ κτίσματα. Καὶ
Christians in that the age not are creatures and
οἱ λέγοντες, κακῶς λέγουσιν. Ἀλλὰ ταῦτα τὸ πνεῦμα
the(-ones) saying(-so) wrongly say but these the spirit
μεταμορφούμενον ὑποδεικνύει. Τί λέγει ὁ ἀπόστολος
transformed shows what says the apostle
Παῦλος περὶ τῆς Ἱερουσαλὴμ τῆς ἐπουρανίου; ὅτι Αὐτή
Paul about the Jerusalem the heavenly that she
ἐστι μήτηρ πάντων ἡμῶν, ἣ συνομολογοῦμεν. Περὶ δὲ
is mother of-all us which we-confess about and
τοῦ ἐνδύματος, ὃ φοροῦσιν οἱ Χριστιανοί, δηλονότι αὐτὸ
the garment which wear the Christians clearly the-very
τὸ Πνεῦμα ἀμφιάζει αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ
the Spirit clothes them in the name of-the Father and
τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, εἰς τοὺς αἰῶνας. Ἀμήν.
of-the Son and of-the holy Spirit for the ages amen

God lifts a wretched man as a lovely, wise, and rich maiden might marry a beggar. Questions follow: God is with Satan as the sun shines on mud, unstained; grace is known from sin's counterfeits by its joy, peace, and love; men under grace fall when they grow proud, which is why Paul was given a thorn; the illumined see the soul's image, and the soul, like the angels, has form; mind and soul are one man of many members.

Ὥσπερ ἐάν τις εἰσέλθῃ εἰς οἴκους βασιλικούς, καὶ ἴδῃ 1
as if someone enter into houses royal and see
τὰς ἐκεῖ ἱστορίας καὶ τὰ κάλλη, ἀλλαχοῦ θησαυροὺς
the there paintings and the beauties elsewhere treasures
ἀποκειμένους, καὶ ἀλλαχοῦ ἄλλα, καὶ ἀνακλιθῇ μετὰ
laid-up and elsewhere other(-things) and recline with
τοῦ βασιλέως, καὶ παρατεθῇ αὐτῷ ἐδέσματα καὶ πόματα
the king and be-set-before him foods and drinks
ἡδύτατα, καὶ ἀναπαῇ παντοίως εἰς τὰς θεωρίας καὶ τὰ
sweetest and be-refreshed in-every-way in the sights and the
κάλλη· μετὰ ταῦτα δὲ ἀποσπασθῇ ἐκεῖθεν, καὶ εὑρεθῇ εἰς
beauties after these(-things) but be-torn-away from-there and be-found in
δυσώδεις τόπους ἀπαχθείς· ἢ ὥσπερ ἐάν τις ὡραιοτέρα
foul-smelling places having-been-led-off or as if some lovelier
κόρη, καὶ σοφωτέρα, καὶ πλουσιωτέρα ὑπὲρ πάσας, λάβῃ
maiden and wiser and richer beyond all(-others) take
δὲ ἄνδρα πενιχρόν, ταπεινόν, καὶ δυσειδῆ, ἐνδεδυμένον
but (a)-husband poor lowly and ugly clothed-in
ῥακώδη, καὶ ἀποδύσῃ αὐτὸν τὰ ῥυπαρὰ ἐνδύματα, καὶ
rags and strip him-of the filthy garments and
ἐνδύσῃ βασιλικὴν ἐσθῆτα, καὶ ἐπιθῇ αὐτῷ διάδημα,
put-on(-him) (a)-royal robe and set on-him (a)-diadem
καὶ γένηται αὐτῷ κοινωνική· λοιπὸν ἄρχεται ὁ πτωχὸς
and become to-him (a)-partner henceforth begins the poor(-man)

ἐκεῖνος πτοεῖσθαι καὶ λέγειν· Ἐμοὶ τῷ ταλαιπώρῳ, καὶ
that to-be-frightened and to-say to-me the wretched and
πτωχῷ, καὶ μετρίῳ, καὶ ταπεινῷ τοιαύτη κοινωνικὴ ἐδόθη;
poor and mean and lowly such (a)-partner was-given
οὕτω καὶ ὁ Θεὸς τῷ ταλαιπώρῳ καὶ ταπεινῷ ἀνθρώπῳ
thus also — God for-the wretched and lowly man
ἐποίησεν. Ἔγευσεν αὐτὸν ἄλλου αἰῶνος, ἄλλης τροφῆς
did he-gave-a-taste him of-another age of-another food
ἡδυτάτης· ἔδειξεν αὐτῷ δόξας, καὶ κάλλη βασιλικὰ ἄῤῥητα,
sweetest he-showed to-him glories and beauties royal unspeakable
ἐπουράνια· καὶ λοιπὸν συγκρίνων ἐκεῖνα τὰ πνευματικὰ
heavenly and henceforth comparing those the spiritual(-things)
τοῖς τοῦ αἰῶνος τούτου, πάντα ἀποβάλλει, εἴτε
with-the(-things) of-the age this all he-casts-away whether
βασιλέα βλέπει, εἴτε δυνάστας, εἴτε σοφούς, θησαυρὸν
(a)-king he-sees or potentates or wise(-men) (the)-treasure
τὸν οὐράνιον ἀποβλέπων. Ἐπειδὴ γὰρ ὁ Θεὸς ἀγάπη
the heavenly looking-to since for — God love
ἐστίν, ἐδέξατο τὸ οὐράνιον καὶ θεῖον πῦρ τοῦ Χριστοῦ,
is he-received the heavenly and divine fire — of-Christ
καὶ ἀνεπάη, καὶ ἐχάρη, καὶ ἐκεῖ ἐστιν ἀποδεδεμένος.
and was-refreshed and rejoiced and there he-is bound

2 Ἐρώτησις. Εἰ σύνεστιν ὁ Σατανᾶς τῷ Θεῷ, εἴτε ἐν
question whether is-with — Satan — God either in
τῷ ἀέρι, εἴτε ἐν τοῖς ἀνθρώποις;
the air or in the men
Ἀπόκρισις. Εἰ ὁ ἥλιος οὗτος κτίσμα ὤν, καταλάμπων
answer if the sun this (a)-creature being shining
εἰς τόπους βορβορώδεις, οὐ βλάπτεται, πόσῳ μᾶλλον τὸ
on places miry not is-harmed how-much more the
θεῖον, συνὸν τῷ Σατανᾷ, οὔτε ῥυποῦται, οὔτε μιαίνεται;
divine being-with — Satan neither is-soiled nor is-defiled

ἐπέτρεψε δὲ εἶναι τὸ κακὸν εἰς γυμνασίαν τῶν ἀνθρώπων·
he-permitted but to-be the evil for exercise of-the men
πλὴν τὸ κακὸν ἐσκότωται καὶ τετύφλωται, καὶ οὐ δύναται
but the evil has-been-darkened and has-been-blinded and not can
ἰδεῖν τὸ καθαρὸν καὶ λεπτὸν τοῦ Θεοῦ. Εἰ δὲ λέγει τις,
to-see the pure and subtle — of-God if but says someone
ἴδιον τόπον ἔχειν τὸν Σατανᾶν, καὶ ἴδιον τὸν Θεόν, ποιεῖ
own place to-have — Satan and own — God he-makes
αὐτὸν καὶ περίγραπτον εἰς ἐκεῖνον τὸν τόπον ἔνθα κατοικεῖ
him also circumscribed in that the place where dwells
ὁ Πονηρός. Πῶς δὲ λέγομεν τὸ ἀγαθὸν ἀπερίγραπτον
the Evil(-one) how and do-we-say the good uncircumscribable
εἶναι, καὶ ἀκατάληπτον, καὶ τὰ πάντα ἐν αὐτῷ εἶναι, καὶ
to-be and incomprehensible and the all(-things) in him to-be and
μὴ μιαίνεσθαι τὸ ἀγαθὸν ὑπὸ τοῦ κακοῦ; Μὴ γάρ, ἐπειδὴ
not to-be-defiled the good by the evil not for since
ὁ οὐρανὸς καὶ ὁ ἥλιος καὶ τὰ ὄρη ἐν αὐτῷ εἰσι τῷ
the heaven and the sun and the mountains in him are —
Θεῷ, καὶ δι' αὐτοῦ συνέστηκε, μὴ καὶ αὐτὰ Θεὸς
God and through him consist surely-not also they God
ἐγένετο; Τὰ δημιουργήματα εἰς τὴν ἰδίαν τάξιν πέπηκται,
became the works in the own order are-fixed
καὶ ὁ δημιουργὸς ὁ συνὼν τοῖς κτίσμασι, Θεός ἐστιν.
and the creator the(-one) being-with the creatures God is
Ἐρώτησις. Ἐπειδὴ ἡ ἁμαρτία μεταμορφοῦται εἰς ἄγγελον 3
question since the sin is-transformed into (an)-angel
φωτός, καὶ παρομοία τῆς χάριτός ἐστι, πῶς ἂν νοήσῃ
of-light and like to-the grace is how — may-understand
ὁ ἄνθρωπος τὰς μεθοδείας τοῦ διαβόλου; καὶ πῶς
the man the schemes of-the devil and how
δέξεται καὶ διακρινεῖ τὰς τῆς χάριτος;
will-be-receive and discern the(-things) of-the grace

Ἀπόκρισις. Τὰ τῆς χάριτος χαρὰν ἔχει, εἰρήνην ἔχει,
answer the(-things) of-the grace joy have peace have
ἀγάπην ἔχει, ἀλήθειαν ἔχει. Αὕτη ἡ ἀλήθεια ἀναγκάζει τὸν
love have truth have this the truth compels the
ἄνθρωπον ἀλήθειαν ἐπιζητεῖν· τὰ δὲ τῆς ἁμαρτίας εἴδη
man truth to-seek the(-things) but of-the sin forms
ἐστὶ τεταραγμένα, καὶ οὐκ ἔχει ἀγάπην καὶ χαρὰν πρὸς
are troubled and not have love and joy toward
τὸν Θεόν. Ὥσπερ γάρ ἐστιν ἡ πικρὶς ὁμοία τῆς θρίδακος,
— God as for is the chicory like to-the lettuce
τὸ μὲν ἓν γλυκύ, τὸ δὲ ἓν πικρόν· καὶ ἐν αὐτῇ δὲ τῇ
the indeed one sweet the but one bitter also in the-very and the
χάριτί ἐστιν ὅμοια ἀληθείας, καὶ ἔστιν αὐτὴ ἡ ὑπόστασις
grace there-are likenesses of-truth and there-is the-very the substance
τῆς ἀληθείας. Οἷόν ἐστιν ἡ αὐγὴ τοῦ ἡλίου, καὶ αὐτὸς
of-the truth as is the ray of-the sun and the-very
ὁ κύκλος, καὶ ἄλλως ἡ αὐγὴ φαίνει, καὶ ἄλλως τὸ φῶς,
the disk and otherwise the ray shines and otherwise the light
τὸ ἀποκείμενον ἐν τῷ κύκλῳ. Ἔστι λύχνος ἅπτων εἰς
the(-one) stored in the disk there-is (a)-lamp lit in
οἶκον· ἄλλη ἐστὶν ἡ αὐγὴ ἡ πανταχοῦ λάμπουσα, καὶ
(a)-house other is the ray the(-one) everywhere shining and
ἄλλο ἐστὶ τὸ φῶς, τὸ ἐν αὐτῷ τῷ λύχνῳ, λαμπρότερον
other is the light the(-one) in the-very the lamp brighter
καὶ φαιδρότερον. Οὕτως ἐστί τινα τῆς χάριτος, ὅτε
and more-radiant thus there-are some(-things) of-the grace when
μακρόθεν αὐτοῦ ὡς ὁράσεις τινὰς βλέπει ὁ ἄνθρωπος,
from-afar it as visions some sees the man
καὶ χαίρει εἰς αὐτὰς τὰς ὁράσεις, καὶ ἔστιν ἄλλος, ὅτε
and rejoices in the-very the visions and there-is another(-state) when
εἰσέρχεται εἰς αὐτὸν ἡ δύναμις τοῦ Θεοῦ, καὶ κατέχει
enters into him the power — of-God and holds

αὐτοῦ τὰ μέλη καὶ τὴν καρδίαν, καὶ αἰχμαλωτίζει τὸν
his the members and the heart and takes-captive the
νοῦν εἰς ἀγάπην Θεοῦ. Ὅτε τὸν Πέτρον ἐκράτησαν, καὶ
mind into love of-God when — Peter they-seized and
ἔβαλον εἰς φυλακήν, ὡς δ' ἦν ἐγκεκλεισμένος, ἦλθεν
cast(-him) into prison as and he-was shut-in came
ἄγγελος, καὶ ἔῤῥηξε τὰ δεσμὰ αὐτοῦ, καὶ ἐξέβαλεν αὐτόν,
(an)-angel and broke the bonds his and led-out him
καὶ αὐτὸς ὥσπερ ἐν ἐκστάσει ὤν, ἐνόμιζεν ὅραμα εἶναι.
and he as in ecstasy being supposed (a)-vision (it)-to-be
Ἐρώτησις. Καὶ πῶς πίπτουσιν οἱ ἐνεργούμενοι ὑπὸ 4
question and how fall the(-ones) worked-upon by
χάριτος Θεοῦ;
grace of-God
Ἀπόκρισις. Αὐτοὶ οἱ λογισμοὶ οἱ καθαροὶ ἐν τῇ ἰδίᾳ φύσει
answer the-very the thoughts the pure in the own nature
ὀλισθαίνουσι καὶ πίπτουσιν. Ἄρχεται γὰρ ἐπαίρεσθαι,
slip and fall begins for to-be-exalted
κατακρίνειν, καὶ λέγειν· Σὺ ἁμαρτωλὸς εἶ, ἔχειν δ' ἑαυτὸν
to-condemn and to-say you (a)-sinner are to-hold and himself
δίκαιον· οὐκ οἶδας τί λέγει ὁ Παῦλος; Ἐδόθη μοι
righteous not do-you-know what says — Paul was-given to-me
σκόλοψ τῇ σαρκί, ἄγγελος Σατάν, ἵνα με κολαφίζῃ, ἵνα μὴ
(a)-thorn in-the flesh (an)-angel of-Satan that me he-may-buffet that not
ὑπεραίρωμαι. Ἔχει γὰρ ἡ καθαρὰ φύσις τὸ ὑπεραίρεσθαι.
I-be-over-exalted has for the pure nature the to-be-over-exalted
Ἐρώτησις. Εἰ δύναταί τις διὰ τοῦ φωτὸς ἰδεῖν τὴν 5
question whether can someone through the light to-see the
ἑαυτοῦ ψυχήν, ἐπειδή τινες τὴν ἀποκάλυψιν ἀναιροῦσι, καὶ
his-own soul since some the revelation abolish and
λέγουσι, διὰ γνώσεως καὶ αἰσθήσεως εἶναι τὴν ὅρασιν;
say through knowledge and perception to-be the seeing

Ἀπόκρισις. Ἔστιν αἴσθησις, καὶ ἔστιν ὅρασις, καὶ ἔστι
answer there-is perception and there-is seeing and there-is
φωτισμός. Καὶ οὗτος ὁ ἔχων τὸν φωτισμόν, μείζων
illumination and this(-man) the(-one) having the illumination greater
ἐστὶ τοῦ ἔχοντος τὴν αἴσθησιν. Ἐφωτίσθη γὰρ ὁ νοῦς
is than-the(-one) having the perception was-illumined for the mind
αὐτοῦ, ὡς ὅτι μερίδα τινὰ μείζονα ἔλαβε παρὰ τὸν τὴν
his as that portion some greater he-received beyond the(-one) the
αἴσθησιν ἔχοντα, ἐπειδὴ εἶδεν ἐν ἑαυτῷ τινα πληροφορίαν
perception having since he-saw in himself some full-assurance
ὁράσεων. Πλὴν ἄλλο ἐστὶν ἀποκάλυψις, ὅτε πράγματα
of-visions but other is revelation when matters
μεγάλα καὶ μυστήρια Θεοῦ ἀποκαλύπτεται τῇ ψυχῇ.
great and mysteries of-God are-revealed to-the soul

6 Ἐρώτησις. Εἰ βλέπει τις δι' ἀποκαλύψεως καὶ
question whether sees someone through revelation and
φωτὸς θεϊκοῦ τὴν ψυχήν;
light divine the soul
Ἀπόκρισις. Ὥσπερ οἱ ὀφθαλμοὶ οὗτοι βλέπουσι τὸν ἥλιον,
answer as the eyes these see the sun
οὕτω καὶ οἱ φωτισθέντες βλέπουσι τὴν εἰκόνα τῆς
thus also the(-ones) having-been-illumined see the image of-the
ψυχῆς, ἀλλὰ ταύτην ὀλίγοι ὁρῶσι Χριστιανοί.
soul but this few see Christians

7 Ἐρώτησις. Εἰ ἔχει μορφὴν ἡ ψυχή;
question whether has form the soul
Ἀπόκρισις. Ἔχει εἰκόνα καὶ μορφὴν ὁμοιάζουσαν τῷ
answer it-has (an)-image and form resembling the
ἀγγέλῳ. Ὥσπερ γὰρ οἱ ἄγγελοι ἔχουσιν εἰκόνα καὶ
angel as for the angels have image and
μορφήν, καὶ ὥσπερ ὁ ἔξω ἄνθρωπος ἔχει εἰκόνα, οὕτω
form and as the outer man has (an)-image thus

καὶ ὁ ἔσω εἰκόνα ἔχει ὁμοίαν τῷ ἀγγέλῳ καὶ τῷ ἔξω
also the inner image has like to-the angel and to-the outer
ἀνθρώπῳ μορφήν.
man form
Ἐρώτησις. Εἰ ἄλλο ἐστὶν ὁ νοῦς, καὶ ἄλλο ἡ ψυχή; 8
question whether one-thing is the mind and another the soul
Ἀπόκρισις. Ὥσπερ τὰ μέλη τοῦ σώματος πολλὰ ὄντα εἷς
answer as the members of-the body many being one
ἄνθρωπος λέγεται, οὕτω καὶ μέλη ψυχῆς εἰσι πολλά,
man is-called thus also members of-(the)-soul are many
νοῦς, συνείδησις, θέλημα, λογισμοὶ κατηγοροῦντες καὶ
mind conscience will thoughts accusing and
ἀπολογούμενοι, ἀλλὰ ταῦτα πάντα εἰς ἕνα λογισμόν εἰσιν
defending but these all into one thought are
ἀποδεδεμένα, καὶ μέλη ἐστὶ ψυχή, ὁ ἔσω ἄνθρωπος.
bound and members is (the)-soul the inner man
Ὥσπερ δὲ οἱ ἔξωθεν ὀφθαλμοὶ προβλέπουσι μακρόθεν τὰς
as and the outer eyes foresee from-afar the
ἀκάνθας, καὶ τοὺς κρημνούς, καὶ τοὺς βόθρους· οὕτω καὶ ὁ
thorns and the cliffs and the pits thus also the
νοῦς προβλέπει, γρήγορος ὤν, τῆς ἀντικειμένης δυνάμεως
mind foresees watchful being of-the opposing power
τὰς τέχνας, καὶ τὰς ἐπισκευάς, καὶ προασφαλίζεται
the arts and the contrivances and secures-beforehand
τὴν ψυχήν, ὡς ὀφθαλμὸς ὢν τῆς ψυχῆς. Δόξαν οὖν
the soul as eye being of-the soul glory then
ἀναπέμψωμεν Πατρί, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι, εἰς
let-us-send-up to-(the)-Father and Son and holy Spirit for
τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the ages of-the ages amen

A man kneels and is caught up into the depth of the other world, forgetting the earth. Grace is with him always but works in measures, now blazing, now dimmed: some have seen the cross in light, been given loaves at an altar, or worn a robe of light. Grace that came down from the twelfth step leaves a man on the eleventh, free to care for his brothers. The speaker has seen no one wholly free of sin; in his own measure he loves Greeks and Jews alike and passes from mansion to mansion.

1 Εἰσέρχεταί τις κλῖναι γόνυ, καὶ ἡ καρδία αὐτοῦ
goes-in someone to-bend (the)-knee and the heart his
πληροῦται τῆς θείας ἐνεργείας, καὶ εὐφραίνεται ἡ ψυχὴ
is-filled with-the divine working and is-gladdened the soul
μετὰ τοῦ Κυρίου, ὡς νυμφίου, κατὰ τὸν λόγον Ἡσαΐου
with the Lord as (a)-bridegroom according-to the word of-Isaiah
τοῦ προφήτου λέγοντος· Ὃν τρόπον εὐφραίνεται νυμφίος
the prophet saying in-what way is-gladdened (a)-bridegroom
ἐπὶ νύμφῃ, οὕτως εὐφρανθήσεται Κύριος ἐπί σοι· καὶ
over (a)-bride thus will-be-gladdened (the)-Lord over you and
συμβαίνει, ὅτι ἀσχολούμενος πᾶσαν ἡμέραν, οὗτος ἐν μιᾷ
it-happens that being-busy all (the)-day this(-man) in one
ὥρᾳ δίδωσιν ἑαυτὸν εἰς εὐχήν, καὶ ἁρπάζεται εἰς προσευχὴν
hour gives himself to prayer and is-snatched into prayer
ὁ ἔσω ἄνθρωπος, εἰς ἄπειρον βάθος ἐκείνου τοῦ αἰῶνος,
the inner man into (the)-infinite depth of-that the age
ἐν ἡδύτητι πολλῇ, ὥστε ξενίζεσθαι τὸν νοῦν ὅλον ὄντα
in sweetness much so-that to-be-estranged the mind whole being
μετέωρον, καὶ ἡρπασμένον ἐκεῖ· ὥστε κατ᾽ ἐκεῖνον τὸν
aloft and snatched-away there so-that at that the
καιρὸν λήθην ἐγγενέσθαι τοῖς λογισμοῖς τοῦ φρονήματος
time forgetfulness to-arise in-the thoughts of-the mind
τοῦ ἐπιγείου, διὰ τὸ μεστωθῆναι τοὺς λογισμούς, καὶ
the earthly because-of the to-be-filled the thoughts and

αἰχμαλωτισθῆναι εἰς τὰ θεῖα καὶ ἐπουράνια, εἰς ἀπέραντα
to-be-taken-captive into the divine and heavenly(-things) into boundless
καὶ ἀκατάληπτα πράγματα, εἰς θαυμάσιά τινα, ἀνθρωπίνῳ
and incomprehensible matters into wonders some by-human
στόματι φρασθῆναι ἀδύνατα, ὥστε ἐν ἐκείνῃ τῇ ὥρᾳ εὔχεσθαι
mouth to-be-told impossible so-that in that the hour to-pray
καὶ λέγειν, Ὡς εἴθε συναπῆλθεν ἡ ψυχὴ σὺν τῇ εὐχῇ.
and to-say O would-that had-gone-away-with the soul with the prayer
Ἐρώτησις. Εἰ πάντοτε εἰσέρχεταί τις εἰς ἐκεῖνα τὰ 2
question whether always enters someone into those the
πράγματα;
matters
Ἀπόκρισις. Ἡ μὲν χάρις ἀδιαλείπτως σύνεστι καὶ ἐῤῥίζωται,
answer the indeed grace unceasingly is-with(-him) and has-been-rooted
καὶ ἐζύμωται ἐκ νέας ἡλικίας, καὶ ὡς φυσικὸν καὶ πηκτὸν
and has-been-leavened from young age and as natural and fixed
ἐγένετο, αὐτὸ τὸ συνὸν τῷ ἀνθρώπῳ ὡς μία οὐσία·
became the-very the(-thing) being-with the man as one substance
πολυτρόπως δέ, ὡς θέλει πρὸς τὸ συμφέρον, οἰκονομεῖ τὸν
in-many-ways but as it-wishes toward the advantage it-dispenses the
ἄνθρωπον, ποτὲ μὲν πλέον ἐκκαίεται καὶ ἅπτεται τὸ πῦρ·
man at-times indeed more is-kindled and lit the fire
ποτὲ δὲ ὡς μαλθακώτερον καὶ πραότερον, καὶ αὐτὸ τὸ φῶς
at-times but as softer and milder and the-very the light
κατὰ καιρούς τινας πλέον ἐξάπτεται καὶ λάμπει, ποτὲ δὲ
at times some more is-kindled and shines at-times but
ὑποστέλλεται, καὶ στυγνάζει, καὶ αὐτὴ ἡ λαμπὰς πάντοτε
is-drawn-in and grows-dim and the-very the lamp always
καιομένη καὶ λάμπουσα, ὅταν φαιδρυνθῇ πλέον ἐν μέθῃ
burning and shining when it-is-brightened more in drunkenness

ἐξάπτεται τῆς ἀγάπης τοῦ Θεοῦ· αὖθις δὲ κατ᾽ οἰκονομίαν
is-kindled of-the love — of-God again but by dispensation
ἐκδίδωσι, καίτοι συνὸν τὸ φῶς ἀμβλύτερόν ἐστι.
it-gives-way although being-present the light duller is
3 Πλὴν ἐπεφάνη τισὶ τὸ σημεῖον τοῦ σταυροῦ διὰ φωτός,
but appeared to-some the sign of-the cross through light
καὶ προσεπάγη τῷ ἔσω ἀνθρώπῳ, ἄλλοτε πάλιν ἐν τῇ
and was-fastened to-the inner man at-another-time again in the
εὐχῇ, ὡς ἐν ἐκστάσει γέγονεν ὁ ἄνθρωπος, καὶ εὑρέθη εἰς
prayer as in ecstasy became the man and was-found at
θυσιαστήριον ἑστὼς ἐν ἐκκλησίᾳ, καὶ προσηνέχθησαν τῷ
(the)-altar standing in (the)-church and were-offered to-the
τοιούτῳ ἄρτοι τρεῖς ὡς δι᾽ ἐλαίου ἐζυμωμένοι, καὶ ὅσον
such(-man) loaves three as with oil leavened and as-much-as
ἤσθιεν, ἐκεῖνο πλέον ηὔξανε καὶ ἐμηκύνετο, ἄλλοτε
he-ate that(-thing) more increased and grew-long at-another-time
πάλιν ὥσπερ ἔνδυμά τι φωτεινόν, οἷον οὐκ ἔστιν ἐπὶ τῆς
again as garment some luminous such-as not is on the
γῆς εἰς τὸν αἰῶνα τοῦτον, οὔτε ὑπὸ ἀνθρωπίνων χειρῶν
earth in the age this nor by human hands
δυνατὸν κατασκευασθῆναι. Ὃν γὰρ τρόπον εἰς τὸ ὄρος
possible to-be-made in-what for way to the mountain
ἀνελθὼν ὁ Κύριος μετὰ Ἰωάννου καὶ Πέτρου, μετήμειψεν
having-gone-up the Lord with John and Peter transformed
αὐτοῦ τὰ ἱμάτια καὶ ἐξαστράψαι πεποίηκεν· οὕτως ἦν τὸ
his the garments and to-flash-like-lightning made(-them) thus was the
ἔνδυμα ἐκεῖνο, καὶ ἐθαύμασε, καὶ ἐθαμβεῖτο ὁ ἐκδεδυμένος
garment that and marveled and was-astounded the stripped
ἄνθρωπος· ἐν ἄλλῳ δὲ καιρῷ αὐτὸ τὸ φῶς ἐν τῇ καρδίᾳ
man in another and time the-very the light in the heart
φαῖνον, ἤνοιγε τὸ ἐνδότερον καὶ βαθύτερον, καὶ ἀπόκρυφον
shining opened the inner and deeper and hidden

φῶς, ὥστε ὅλον τὸν ἄνθρωπον καταποθέντα εἰς ἐκείνην
light so-that whole the man swallowed-up in that
τὴν γλυκύτητα καὶ θεωρίαν, μηκέτι ἔχειν ἑαυτόν, ἀλλ᾽
the sweetness and contemplation no-longer to-have himself but
εἶναι ὡς μωρὸν καὶ βάρβαρον τῷ κόσμῳ τούτῳ, διὰ
to-be as (a)-fool and barbarian to-the world this because-of
τὴν ὑπερβάλλουσαν ἀγάπην καὶ γλυκύτητα, διὰ τὰ
the surpassing love and sweetness because-of the
ἀπόκρυφα μυστήρια· ὥστε τὸν ἄνθρωπον κατ᾽ ἐκεῖνον
hidden mysteries so-that the man at that
τὸν καιρὸν ἐλευθερωθέντα φθάσαι εἰς τὰ τέλεια μέτρα,
the time set-free to-reach to the perfect measures
καὶ εἶναι καθαρὸν καὶ ἐλεύθερον ἐκ τῆς ἁμαρτίας· ἀλλὰ
and to-be pure and free from the sin but
μετὰ ταῦτα ὑπέστειλεν ἡ χάρις, καὶ ἦλθε τὸ κάλυμμα
after these(-things) withdrew the grace and came the veil
τῆς ἐναντίας δυνάμεως· φαίνεται δέ πως μερικῶς, καὶ
of-the opposing power it-appears but somehow partially and
ἔστη εἰς ἕνα βαθμὸν τὸν κατώτερον τῆς τελειότητος.
he-stood on one step the(-one) lower of-the perfection
Ὡς, ἵνα εἴπωμεν, χρὴ δώδεκα βαθμοὺς παρελθεῖν 4
as that we-may-say (it)-is-needful twelve steps to-pass
τινα, καὶ φθάσαι εἰς τὴν τελειότητα. Ἐν καιρῷ τις
someone and to-arrive at the perfection in time someone
ἔφθασε καταλαβεῖν ἐκεῖνο τὸ μέτρον, καὶ εἰσῆλθεν εἰς τὴν
arrived to-grasp that the measure and entered into the
τελειότητα· πάλιν ἐνδίδωσιν ἡ χάρις, καὶ κατέρχεται παρ᾽
perfection again gives-way the grace and comes-down by
ἕνα βαθμόν, καὶ ἐστήκει εἰς τοὺς ἕνδεκα. Εἷς δέ τις
one step and stood on the eleven one but someone
πλούσιος ἐν τῇ χάριτι, πάντοτε νυκτὸς καὶ ἡμέρας, εἰς τὰ
rich in the grace always by-night and by-day in the

τέλεια μέτρα ἔστηκεν, ὢν ἐλεύθερος καὶ καθαρός, πάντοτε
perfect measures stands being free and pure always
αἰχμάλωτος καὶ μετέωρος. Καὶ νῦν ᾧ ἐδείχθη ἐκεῖνα
captive and aloft and now (he)-to-whom were-shown those
τὰ θαυμάσια, καὶ ὧν πεῖραν ἔλαβεν ὁ ἄνθρωπος, εἰ
the wonders and of-which experience received the man if
συνῆν αὐτῷ πάντοτε, οὐκ ἐδύνατο τὴν οἰκονομίαν τοῦ
it-were-with him always not he-could the dispensation of-the
λόγου ἢ τὸ βάρος ὑποδέξασθαι, οὔτε ἠνείχετο ἀκούειν
word or the burden to-undertake nor would-he-bear to-hear
ἢ μεριμνᾶν εἰς τὸ τυχόν, περὶ ἑαυτοῦ, οὔτε περὶ τῆς
or to-take-thought for the chance(-matter) about himself nor about the
αὔριον, εἰ μὴ μόνον καθῆσθαι ἐν μιᾷ γωνίᾳ μετέωρον,
morrow except — only to-sit in one corner aloft
καὶ μεμεθυσμένον. Ὥστε τὸ τέλειον μέτρον οὐκ ἐδόθη,
and drunken so-that the perfect measure not was-given
ἵνα δυνηθῇ σχολάσαι εἰς τὴν μέριμναν τῶν ἀδελφῶν,
that he-might-be-able to-give-time to the care of-the brothers
καὶ εἰς τὴν διακονίαν τοῦ λόγου, πλὴν τὸ μεσότοιχον
and to the ministry of-the word but the middle-wall
τοῦ φραγμοῦ διαλέλυται, καὶ νενίκηται ὁ θάνατος.
of-the partition has-been-dissolved and has-been-conquered the death
5 Τὰ δὲ πράγματα οὕτως ἐστίν. Ὡς γνοφώδης τις δύναμις
the and matters so are as gloomy some power
ἐπίκειται καὶ σκεπάζει ἐλαφρῶς ὡς ἀὴρ παχύς, καίτοι
lies-upon(-it) and covers lightly as air thick although
πάντοτε τῆς λαμπάδος καιομένης καὶ φαινούσης· οὕτως
always the lamp burning and shining thus
ἐπίκειται ἐκείνῳ τῷ φωτὶ κάλυμμα. Ὅθεν ὁμολογεῖ οὗτος,
lies-upon that the light (a)-veil whence confesses this(-man)
ὅτι οὐκ ἔστι τέλειος, οὐδὲ ἐλεύθερος τὸ ὅλον ἐκ τῆς
that not he-is perfect nor free the whole from the

ἁμαρτίας. Ὥστε εἰπεῖν, ὅτι διαλέλυται καὶ τέθραυσται
sin so-that to-say that has-been-dissolved and has-been-broken
τὸ μεσότοιχον τοῦ φραγμοῦ, καὶ πάλιν ἔν τινι οὐ
the middle-wall of-the partition and again in some(-part) not
διαλέλυται τὸ ὅλον, οὔτε πάντοτε. Ἔστι γὰρ καιρὸς
has-been-dissolved the whole nor always there-is for (a)-time
ὅτε πλέον ἐξάπτει, καὶ παρακαλεῖ, καὶ ἀναπαύει· ἔστι
when more it-kindles and comforts and refreshes there-is
καιρός, ὅτε ὑποστέλλεται καὶ στυγνάζει, ὡς αὐτὴ ἡ
(a)-time when it-withdraws and grows-dim as the-very the
χάρις οἰκονομεῖ πρὸς τὸ συμφέρον τῷ ἀνθρώπῳ. Τίς
grace dispenses toward the advantage for-the man who
δὲ ὁ ἐλθὼν εἰς τὸ μέτρον τὸ τέλειον ἐν καιροῖς,
and (is)-the(-one) having-come to the measure the perfect in times
καὶ γευσάμενος, καὶ πεῖραν ἔχων ἐκείνου τοῦ αἰῶνος;
and having-tasted and experience having of-that the age
Ἀκμὴν γὰρ οὐδένα εἶδον τέλειον ἄνθρωπον Χριστιανόν, ἢ
still for no-one have-I-seen perfect man Christian or
ἐλεύθερον· ἀλλ' εἰ καὶ ἀναπαύεταί τις ἐν τῇ χάριτι, καὶ
free but if even rests someone in the grace and
εἰσέρχεται εἰς μυστήρια καὶ ἀποκαλύψεις, καὶ εἰς ἡδύτητα
enters into mysteries and revelations and into sweetness
πολλὴν τὴν χάριτος, ὅμως καὶ ἡ ἁμαρτία σύνεστιν
much the(-sweetness) of-grace nevertheless also the sin is-present
ἀκμὴν ἔσω· αὐτοὶ δέ, διὰ τὴν ὑπερβάλλουσαν χάριν καὶ
still within they but because-of the surpassing grace and
τὸ ἐν αὐτοῖς φῶς, νομίζουσιν ἐλεύθεροι εἶναι καὶ τέλειοι,
the in them light suppose free to-be and perfect
παρὰ ἀπειρίαν σφαλλόμενοι, ἐπειδὴ ἔχουσιν ἐνέργειαν τῆς
through inexperience being-misled since they-have (the)-working of-the
χάριτος, ἀκμὴν δὲ οὐδένα εἶδον ἐλεύθερον. Ἐπειδὴ κἀγὼ
grace still but no-one have-I-seen free since I-too

μερικῶς ἐν καιροῖς τισιν, εἰσῆλθον εἰς ἐκεῖνο τὸ μέτρον, καὶ
partially at times some entered into that the measure and
οἶδα καταμαθών, πῶς οὐκ ἔστι τέλειος ὁ ἄνθρωπος.
I-know having-learned-thoroughly how not is perfect the man
6 Ἐρώτησις. Εἰπὲ ἡμῖν σύ, ἐν ποίοις εἶ μέτροις;
question tell us you in what are-you measures
Ἀπόκρισις. Μετὰ τὸ σημεῖον τοῦ σταυροῦ, νῦν ἡ χάρις
answer after the sign of-the cross now the grace
οὕτως ἐνεργεῖ καὶ εἰρηνεύει ὅλα τὰ μέλη καὶ τὴν καρδίαν,
thus works and brings-peace-to all the members and the heart
ὥστε τὴν ψυχὴν ἐκ τῆς πολλῆς χαρᾶς ὡς παιδίον ἄκακον
so-that the soul from the much joy as (a)-child guileless
φαίνεσθαι, καὶ οὐκέτι κατακρίνει ὁ ἄνθρωπος Ἕλληνα ἢ
to-appear and no-longer condemns the man (a)-Greek or
Ἰουδαῖον, ἢ ἁμαρτωλόν, ἢ κοσμικόν· ἀλλ' ὁ ἔσω ἄνθρωπος
Jew or sinner or worldling but the inner man
καθαρῷ ὀφθαλμῷ πάντας ὁρᾷ, καὶ χαίρει ὁ ἄνθρωπος ἐπὶ
with-pure eye all sees and rejoices the man over
ὅλῳ τῷ κόσμῳ, καὶ πάντως θέλει προσκυνεῖν καὶ ἀγαπᾷν
whole the world and altogether wishes to-venerate and to-love
Ἕλληνας καὶ Ἰουδαίους. Ἄλλῃ ὥρᾳ υἱὸς βασιλέως οὕτω
Greeks and Jews at-another hour (a)-son of-(a)-king so
θαῤῥεῖ τῷ Υἱῷ τοῦ Θεοῦ ὡς πατρί, καὶ ἀνοίγονται αὐτῷ
trusts in-the Son — of-God as (a)-father and are-opened to-him
θύραι, καὶ εἰσέρχεται ἔνδον εἰς πολλὰς μονάς, καὶ ὅσον
doors and he-enters within into many mansions and as-much-as
εἰσέρχεται, πάλιν ἀνοίγονται αὐτῷ πρὸς λόγον, ἀπὸ
he-enters again are-opened to-him in-proportion — from
ἑκατὸν μονῶν εἰς ἄλλας ἑκατὸν μονάς, καὶ πλουτεῖ· καὶ
(a)-hundred mansions to other hundred mansions and he-grows-rich and
ὅσῳ πλουτεῖ, πάλιν ἄλλα καινότερα θαυμάσια δείκνυται
the-more he-grows-rich again other newer wonders are-shown

αὐτῷ. Καὶ ἐμπιστεύεται ὡς υἱῷ, καὶ κληρονόμῳ
to-him and is-entrusted as to-(a)-son and heir
πράγματα μὴ δυνάμενα ῥηθῆναι ὑπὸ φύσεως ἀνθρωπίνης,
matters not able to-be-told by nature human
ἢ στόματι καὶ γλώσσῃ διαρθρωθῆναι. Δόξα τῷ Θεῷ. Ἀμήν.
or by-mouth and tongue to-be-articulated glory — to-God amen

IX · GOD'S PURPOSE AND LONG PATIENCE

Grace completes its work in the soul only over long time and testing, as God's purpose was fulfilled for Joseph, David, Moses, Abraham, and Noah after many trials. The spiritual man discerns all men and is discerned by none; burning with heavenly love, he counts the world's glories hateful. He must cut away every distraction and seek the Spirit with his whole mind, cleaving to the Lord until he becomes one spirit with him.

Ἡ τοῦ Θεοῦ πνευματικὴ τῆς χάριτος ἐνέργεια ἐν ψυχῇ 1
the — of-God spiritual of-the grace working in (the)-soul
γιγνομένη, μετὰ πολλῆς μακροθυμίας, καὶ σοφίας, καὶ
happening with much long-suffering and wisdom and
οἰκονομίας νοὸς μυστικῆς κατεργάζεται, καὶ μετὰ πολλῆς
dispensation of-mind mystical works and with much
ὑπομονῆς χρόνοις καὶ καιροῖς τοῦ ἀνθρώπου ἀγωνιζομένου·
patience in-periods and seasons the man striving
καὶ τότε τὸ ἔργον τῆς χάριτος τέλειον εἰς αὐτὸν
and then the work of-the grace perfect in him
ἀποδείκνυται, τῆς αὐτεξουσίου προαιρέσεως μετὰ πολλῆς
is-shown the self-determining choice with much
δοκιμασίας εὐαρέστου τῷ Πνεύματι ἀποδειχθείσης, καὶ
testing well-pleasing to-the Spirit having-been-shown and
διὰ χρόνων τὴν δοκιμὴν καὶ τὴν ὑπομονὴν ἐπιδειξαμένου.
through times the proof and the patience having-displayed

Ταύτην δὲ τὴν ἀκολουθίαν ἀπὸ τῶν θεοπνεύστων Γραφῶν
this and the sequence from the God-inspired Scriptures
διὰ τῶν ἐν φανερῷ γεγενημένων τύπων παραστήσωμεν.
through the in (the)-open having-happened types let-us-present
2 Ὃ δὲ λέγω τοιοῦτόν ἐστιν, οἷον ὡς ἐπὶ τοῦ Ἰωσήφ.
what and I-say such is such-as as in-the-case-of — Joseph
Ἐν πόσοις καιροῖς καὶ χρόνοις τὸ βούλημα τοῦ Θεοῦ τὸ
in how-many seasons and times the purpose — of-God the(-one)
περὶ αὐτοῦ ὡρισμένον ἐτελέσθη, καὶ τὰ ὁράματα ἐπληρώθη;
about him determined was-fulfilled and the visions were-fulfilled
καὶ ἐν πόσοις πρότερον πόνοις καὶ θλίψεσι, καὶ στενοχωρίαις
and in how-many before toils and afflictions and straits
δοκιμασθεὶς ὑπέμεινε πάντα γενναίως, καὶ εἰς πάντα δόκιμος
having-been-tested he-endured all(-things) nobly and in all approved
καὶ πιστὸς τῷ Θεῷ εὑρεθεὶς δοῦλος, τότε βασιλεὺς
and faithful — to-God having-been-found (a)-servant then king
Αἰγύπτου γέγονε, καὶ τὸ γένος αὐτοῦ διέθρεψε, καὶ προφητεία
of-Egypt he-became and the race his he-fed and (the)-prophecy
τῶν ἀοράτων ἀπετελέσθη, καὶ τὸ βούλημα τοῦ Θεοῦ
of-the(-things) unseen was-accomplished and the purpose — of-God
διὰ χρόνων καὶ οἰκονομίας πολλῆς τὴν πρόῤῥησιν εἰληφός.
through times and dispensation much the prediction having-received
3 Ὁμοίως περὶ τοῦ Δαβίδ. Ὁ Θεὸς ἔχρισεν αὐτὸν εἰς βασιλέα
likewise about — David — God anointed him for king
διὰ Σαμουὴλ τοῦ προφήτου· καὶ ὅτε ἐχρίσθη, τότε ἔφυγε
through Samuel the prophet and when he-was-anointed then he-fled
διωκόμενος ὑπὸ τοῦ Σαοὺλ ἀναιρεθῆναι. Καὶ ποῦ ἡ
being-pursued by — Saul to-be-killed and where (was)-the
χρίσις τοῦ Θεοῦ, καὶ ποῦ ἡ ἐπαγγελία, ὡς πρὸς τὸ τάχος;
anointing — of-God and where the promise as regards the speed
Μετὰ γὰρ τὸ χρισθῆναι, τότε δεινῶς ἐθλίβετο, ἐν ἐρημίαις
after for the to-be-anointed then dreadfully he-was-afflicted in deserts

πελαζόμενος, καὶ ὑστερούμενος ἕως ἄρτου, καὶ εἰς ἔθνη
wandering and lacking even-to bread and to nations
καταφεύγων διὰ τὴν τοῦ Σαοὺλ πρὸς αὐτὸν ἐπιβουλὴν
fleeing because-of the — of-Saul against him plot
γιγνομένην· ὃν ὁ Θεὸς ἔχρισεν εἰς βασιλέα, τοιαύταις
happening (he)-whom — God anointed for king by-such
περιείχετο θλίψεσιν. Εἶτα χρόνοις δοκιμασθείς, καὶ θλιβείς,
was-beset afflictions then in-times having-been-tested and afflicted
καὶ πειρασθείς, καὶ μακροθυμήσας, ἅπαξ πεπιστευκὼς
and tried and having-been-long-suffering once having-believed
τῷ Θεῷ, καὶ ἑαυτὸν πληροφορήσας, ὅτι ὃ ἐποίησε διὰ
— God and himself having-assured that what he-did through
τῆς τοῦ προφήτου χρίσεως εἰς ἐμέ, καὶ ὃ εἶπεν ὁ Θεὸς
the of-the prophet anointing for me and what said — God
γενέσθαι περὶ ἐμοῦ, ἀναμφιβόλως γενέσθαι δεῖ. Καὶ διὰ
to-happen about me without-doubt to-happen must and through
πολλῆς μακροθυμίας, ὕστερον γέγονε τὸ τοῦ Θεοῦ βούλημα,
much long-suffering later came-about the — of-God purpose
καὶ ἐβασίλευσεν ὁ Δαβὶδ μετὰ πολλὰς πείρας. Καὶ τότε
and reigned — David after many trials and then
ἐφανερώθη ὁ λόγος τοῦ Θεοῦ, καὶ ἡ χρίσις ἡ διὰ
was-made-manifest the word — of-God and the anointing the(-one) through
τοῦ προφήτου γεγενημένη, βεβαία καὶ ἀληθὴς ἀπεδείχθη.
the prophet having-happened sure and true was-shown
Ὁμοίως καὶ περὶ Μωϋσέως. Ὁ Θεὸς τοῦτον προγνοὺς 4
likewise also about Moses — God him having-foreknown
καὶ προορίσας εἰς ἡγούμενον καὶ λυτρωτὴν τοῦ λαοῦ,
and having-foreordained for leader and redeemer of-the people
υἱὸν ἐποίησε γενέσθαι θυγατρὸς Φαραώ, καὶ εἰς πλοῦτον
(a)-son made to-become of-(the)-daughter of-Pharaoh and to wealth
βασιλικόν, καὶ εἰς δόξαν καὶ τρυφὴν ηὐξήθη, πάσῃ σοφίᾳ
royal and to glory and luxury he-grew-up in-all wisdom

παιδευθεὶς Αἰγυπτίων, καὶ ἀνδρωθείς, καὶ πίστει
having-been-educated of-(the)-Egyptians and having-come-to-manhood and in-faith
γενόμενος μέγας, ἠρνήσατο πάντα ἐκεῖνα, τὴν κακουχίαν
having-become great he-denied all those(-things) the ill-treatment
καὶ τοὺς ὀνειδισμοὺς τοῦ Χριστοῦ μᾶλλον ἑλόμενος κατὰ
and the reproaches — of-Christ rather having-chosen according-to
τὸν ἀποστολικὸν λόγον, ἢ πρόσκαιρον ἔχειν ἁμαρτίας
the apostolic word than for-a-season to-have of-sin
ἀπόλαυσιν. Καὶ φυγὰς Αἰγύπτου γεγονώς, πόσον χρόνον
enjoyment and (a)-fugitive from-Egypt having-become how-long (a)-time
ἐν ποιμαντικῇ διῆγεν ἐργασίᾳ ὁ βασιλέως υἱός, καὶ εἰς
in (the)-shepherd's he-passed work the of-(a)-king son and in
τοσαύτην ἀπόλαυσιν, καὶ τρυφὴν βασιλικὴν ἀνατραφείς;
so-great enjoyment and luxury royal having-been-brought-up
καὶ οὕτως ὕστερον δόκιμος τῷ Θεῷ, καὶ πιστὸς διὰ τῆς
and thus later approved — to-God and faithful through the
πολλῆς μακροθυμίας εὑρεθείς, οἷα πολλοὺς πειρασμοὺς
much long-suffering having-been-found as many temptations
ὑπομείνας, ἐγένετο λυτρωτὴς καὶ ἡγούμενος καὶ βασιλεὺς τοῦ
having-endured he-became redeemer and leader and king —
Ἰσραήλ, καὶ Θεὸς τοῦ Φαραὼ ὑπὸ τοῦ Θεοῦ προσηγορεύθη·
of-Israel and God — of-Pharaoh by — God was-called
δι' αὐτοῦ γὰρ Αἴγυπτον ἐμάστιξε, καὶ τὰ μεγάλα καὶ
through him for Egypt he-scourged and the great and
θαυμάσια ὁ Θεὸς δι' αὐτοῦ τῷ Φαραὼ ἐνεδείξατο, καὶ
wonderful(-things) — God through him — to-Pharaoh displayed and
τέλος ἐν θαλάσσῃ τοὺς Αἰγυπτίους κατεπόντισεν. Ἰδοὺ τὸ
finally in (the)-sea the Egyptians he-drowned behold the
τοῦ Θεοῦ βούλημα καὶ ἡ πρόθεσις μετὰ πόσους χρόνους
— of-God purpose and the plan after how-many times
ἀπεδείχθη, καὶ μετὰ πόσας δοκιμασίας καὶ θλίψεις ἐτελέσθη
was-shown and after how-many testings and afflictions was-fulfilled

Ὁμοίως καὶ ἐπὶ τοῦ Ἀβραάμ. Πρὸ πόσων χρόνων 5
likewise also in-the-case-of — Abraham before how-many times
ἐπηγγείλατο ὁ Θεὸς χαρίσασθαι υἱόν, καὶ οὐ παρ᾽ αὐτὰ
promised — God to-bestow (a)-son and not at once
δέδωκεν, ἀλλὰ μεταξὺ πόσοις ἔτεσι δοκιμασίαι καὶ
he-gave(-him) but between in-how-many years testings and
πειρασμοὶ πρὸς αὐτὸν γεγόνασιν. Αὐτὸς δὲ μακροθύμως
temptations to him happened he and long-sufferingly
πάντα τὰ ἐπερχόμενα ὑπομείνας, καὶ ἑαυτὸν τῇ
all the(-things) coming having-endured and himself in-the
πίστει πληροφορήσας, ὅτι ὁ ἐπαγγειλάμενος, ἀψευδὴς
faith having-assured that the(-one) having-promised not-lying
τυγχάνων, πληρώσει τὸν ἑαυτοῦ λόγον. Καὶ οὕτως πιστὸς
being will-fulfill the his-own word and thus faithful
εὑρεθείς, ἐπέτυχε τῆς ἐπαγγελίας.
having-been-found he-obtained the promise
Ὡσαύτως καὶ Νῶε πεντακοσιοστῷ ἔτει κελευσθεὶς 6
in-like-manner also Noah in-the-five-hundredth year having-been-commanded
ὑπὸ τοῦ Θεοῦ τὴν κιβωτὸν κατασκευάζειν, ἐπαγγειλαμένου
by — God the ark to-build (God)-having-promised
κατακλυσμὸν ἐπαγαγεῖν τῇ οἰκουμένῃ, καὶ ἑξακοσιοστῷ
(a)-flood to-bring on-the inhabited-world and in-the-six-hundredth
ἔτει ἐπαγαγόντος, ἑκατὸν ἔτη ἐμακροθύμησεν ἐν μηδενὶ
year having-brought(-it) (a)-hundred years he-was-long-suffering in nothing
διστάσας, ἄρα ποιεῖ ἅπερ εἶπεν ὁ Θεός, ἢ μὴ ποιεῖ·
having-doubted whether he-does what said — God or not does
ἀλλ᾽ ἅπαξ τῇ πίστει πληροφορηθείς, ὅτι ἅπερ ἐλάλησεν
but once in-the faith having-been-assured that what spoke
ὁ Θεός, ἀναμφιβόλως γενέσθαι δεῖ. Καὶ οὕτω δόκιμος
— God without-doubt to-happen must and thus approved
τῇ προαιρέσει ἐν πίστει, καὶ ὑπομονῇ, καὶ μακροθυμίᾳ
in-the choice in faith and patience and long-suffering

πολλῇ εὑρεθείς, διεσώθη μόνος μετὰ τοῦ οἴκου αὐτοῦ
much having-been-found he-was-saved alone with the house his
τὴν ἐντολὴν καθαρῶς φυλάξας.
the commandment purely having-kept

7 Ταύτας δὲ τὰς ἀφορμὰς ἐκ τῶν Γραφῶν ἠνέγκαμεν, πρὸς
these and the occasions from the Scriptures we-brought toward
τὸ ἀποδεῖξαι, ὅτι ἡ τοῦ Θεοῦ τῆς χάριτος ἐν ἀνθρώπῳ
the to-show that the — of-God of-the grace in man
γιγνομένη ἐνέργεια, καὶ τὸ χάρισμα τοῦ Πνεύματος τοῦ
happening working and the gift of-the Spirit the
ἁγίου, ὅπερ ἡ πιστὴ ψυχὴ λαμβάνειν καταξιοῦται, μετὰ
holy which the faithful soul to-receive is-deemed-worthy with
πολλοῦ ἀγῶνος, καὶ ὑπομονῆς πολλῆς, καὶ μακροθυμίας,
much contest and patience much and long-suffering
καὶ πειρασμῶν, καὶ δοκιμασιῶν γίγνεται, τῆς αὐτεξουσίου
and temptations and testings happens the self-determining
προαιρέσεως διὰ πασῶν θλίψεων δοκιμαζομένης. Καὶ
choice through all afflictions being-tested and
ἐπὰν ἐν μηδενὶ τὸ Πνεῦμα λυπήσῃ, ἀλλὰ τῇ χάριτι διὰ
when in nothing the Spirit it-grieves but with-the grace through
πασῶν ἐντολῶν γένηται σύμφωνος, τότε τῆς ἐκ τῶν
all commandments becomes in-accord then of-the from the
παθῶν ἐλευθερίας τυχεῖν καταξιοῦται, καὶ τῆς υἱοθεσίας
passions freedom to-obtain it-is-deemed-worthy and of-the adoption
τοῦ Πνεύματος πλήρωσιν λαμβάνει, καὶ τῆς ἐν
of-the Spirit fullness it-receives and of-the(-wisdom) in
μυστηρίῳ λαλουμένης, καὶ τοῦ πνευματικοῦ πλούτου, καὶ
mystery spoken and of-the spiritual wealth and
τῆς συνέσεως τῆς μὴ οὔσης τοῦ κόσμου τούτου, ἧς
of-the understanding the(-one) not being of-the world this of-which
οἱ ὄντως ὄντες Χριστιανοὶ μέτοχοι γίνονται. Διὸ καὶ
the(-ones) truly being Christians partakers become wherefore also

πάντων ἀνθρώπων τῶν ἐχόντων τὸ τοῦ κόσμου πνεῦμα,
than-all men the(-ones) having the of-the world spirit
φρονίμων, συνετῶν, σοφῶν, οὗτοι εἰς πάντα διαφέρουσιν.
prudent intelligent wise these in all-things differ
Ὁ τοιοῦτος γὰρ πάντας ἀνθρώπους ἀνακρίνει, κατὰ τὸ 8
the such(-man) for all men examines according-to the(-word)
γεγραμμένον· γινώσκει ἕκαστον πόθεν λαλεῖ καὶ ποῦ ἕστηκε,
written he-knows each whence he-speaks and where he-stands
καὶ ἐν ποίοις μέτροις ἐστίν· αὐτὸν δὲ οὐδεὶς ἀνθρώπων τῶν
and in what measures he-is him but no-one of-men the(-ones)
ἐχόντων τὸ πνεῦμα τοῦ κόσμου, γινώσκειν καὶ ἀνακρίνειν
having the spirit of-the world to-know and to-examine
δύναται, εἰ μὴ μόνον ὁ τὸ ὅμοιον ἔχων ἐπουράνιον
can except — only the(-one) the like having heavenly
τῆς θεότητος Πνεῦμα γινώσκει τὸν ὅμοιον, ὡς φησιν ὁ
of-the divinity Spirit knows the like as says the
Ἀπόστολος· Πνευματικοῖς πνευματικὰ συγκρίνοντες· ψυχικὸς
Apostle with-spiritual(-things) spiritual(-things) comparing (the)-natural
δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ·
and man not receives the(-things) of-the Spirit — of-God
μωρία γὰρ αὐτῷ ἐστιν. Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν
foolishness for to-him it-is the(-one) but spiritual examines indeed
πάντα, αὐτὸς δὲ ὑπ᾽ οὐδενὸς ἀνακρίνεται. Ὁ τοιοῦτος πάντα
all(-things) himself but by no-one is-examined the such(-man) all
τὰ τοῦ κόσμου πράγματα ἔνδοξα, πλοῦτον, καὶ τρυφήν,
the of-the world things glorious wealth and luxury
καὶ πᾶσαν ἀπόλαυσιν, αὐτήν τε τὴν γνῶσιν, καὶ πάντα
and all enjoyment the-very and the knowledge and all
τὰ τοῦ αἰῶνος τούτου βδελυκτὰ ἡγεῖται, καὶ μισητά.
the(-things) of-the age this abominable considers and hateful

9 Ὥσπερ γὰρ ὁ φλεγόμενος καὶ κατεχόμενος πυρετῷ,
as for the(-one) burning and held by-fever
ὅπερ ἂν προσενέγκῃς αὐτῷ βρῶμα ἢ πόμα ἥδιστον
whatever — you-offer to-him food or drink sweetest
βδελύσσεται καὶ ἀποβάλλει, διὰ τὸ πυρετῷ φλέγεσθαι
he-loathes and rejects because-of the with-fever to-burn
αὐτόν, καὶ ὑπ᾽ αὐτοῦ σφοδρῶς ἐνεργεῖσθαι· τὸν αὐτὸν τρόπον
him and by it violently to-be-worked-upon the same way
καὶ οἱ φλεγόμενοι τῷ ἐπουρανίῳ τοῦ Πνεύματος ἱερῷ
also the(-ones) burning with-the heavenly of-the Spirit holy
καὶ σεμνῷ πόθῳ, καὶ τῷ ἔρωτι τῆς ἀγάπης τοῦ Θεοῦ
and reverent longing and with-the passion of-the love — of-God
τὴν ψυχὴν τρωθέντες, καὶ τῷ θείῳ καὶ ἐπουρανίῳ πυρί,
in-the soul wounded and by-the divine and heavenly fire
ὃ ὁ Κύριος ἐν τῇ γῇ ἦλθε βαλεῖν, καὶ θέλει ἐν τάχει
which the Lord on the earth came to-cast and wishes in speed
ἀναφθῆναι, σφοδρῶς ἐνεργούμενοι, καὶ ἐκκαιόμενοι εἰς
to-be-kindled violently being-worked-upon and being-inflamed toward
τὸν οὐράνιον τοῦ Χριστοῦ πόθον, ὡς προείρηται, πάντα
the heavenly — of-Christ longing as has-been-said-before all
τὰ τοῦ αἰῶνος ἔνδοξα τούτου, καὶ τίμια, ἀπόβλητα
the of-the age glorious(-things) this and precious rejected
καὶ μισητὰ λογίζονται, διὰ τὸ τῆς ἀγάπης τοῦ Χριστοῦ
and hateful reckon because-of the of-the love — of-Christ
πῦρ, τὸ συνέχον καὶ ἐκκαῖον, καὶ φλέγον αὐτοὺς
fire the(-fire) holding-together and inflaming and burning them
τῇ πρὸς τὸν Θεὸν διαθέσει, καὶ τοῖς ἐπουρανίοις ἀγαθοῖς
in-the toward — God disposition and the heavenly goods
τῆς ἀγάπης· ἐξ ἧς ἀγάπης οὐδὲν τῶν ἐπουρανίων,
of-the love from which love nothing of-the(-things) heavenly
ἢ ἐπιγείων, ἢ καταχθονίων χωρίσαι δυνήσεται τούτους·
or earthly or under-the-earth to-separate will-be-able these

καθὼς ὁ ἀπόστολος ἐμαρτύρησε Παῦλος, ὅτι Τίς ἡμᾶς
as the apostle testified Paul that who us
χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; καὶ τὰ ἑξῆς.
will-separate from the love — of-Christ and the(-words) following
Τὴν δὲ κτῆσιν τῆς ἑαυτοῦ ψυχῆς, καὶ τῆς ἐπουρανίου τοῦ
the and acquisition of-the his-own soul and of-the heavenly of-the
Πνεύματος ἀγάπης, οὐκ ἐνδέχεταί τινα εὑρεῖν, ἐὰν μὴ
Spirit love not it-is-possible for-anyone to-find unless —
πάντων τῶν τοῦ αἰῶνος τούτου ἑαυτὸν ἀλλοτριώσας,
of-all the(-things) of-the age this himself having-estranged
πρὸς τὴν ζήτησιν τῆς ἀγάπης τοῦ Χριστοῦ ἑαυτὸν ἐπιδῷ,
to the seeking of-the love — of-Christ himself he-give
καὶ πασῶν ὑλικῶν καὶ περισπασμῶν γηΐνων ὁ νοῦς
and from-all material(-things) and distractions earthly the mind
ἐκτὸς γένηται, ἵνα περὶ τὸν ἕνα σκοπὸν ὅλος ἀσχοληθῆναι
outside become that about the one aim whole to-be-occupied
δυνηθῇ, διὰ πασῶν ἐντολῶν ταῦτα κατευθύνων, ἵνα
it-may-be-able through all commandments these(-things) directing that
ὅλη ἡ μέριμνα, καὶ ἡ ζήτησις, καὶ ὁ περισπασμός, καὶ ἡ
whole the care and the seeking and the distraction and the
ἀσχολία τῆς ψυχῆς περὶ τὴν ἔρευναν τῆς νοερᾶς οὐσίας ᾖ,
occupation of-the soul about the search of-the intellectual being be
πῶς αὐτὴν κοσμηθῆναι δεῖ ταῖς τῶν ἀρετῶν ἐντολαῖς, καὶ
how it to-be-adorned must with-the of-the virtues commandments and
τῷ ἐπουρανίῳ τοῦ Πνεύματος κόσμῳ, καὶ τῇ κοινωνίᾳ
with-the heavenly of-the Spirit adornment and with-the communion
τῆς τοῦ Χριστοῦ καθαρότητος καὶ ἁγιασμοῦ, ἵνα τις
of-the — of-Christ purity and sanctification that someone
πᾶσιν ἀποταξάμενος, καὶ πάντα ἑαυτοῦ περικόψας τὰ τῆς
to-all having-renounced and all from-himself having-cut-off the of-the
ὕλης καὶ γῆς ἐμπόδια, καὶ σαρκικῆς ἀγάπης, ἢ προσπαθείας
matter and earth hindrances and of-fleshly love or attachment

γονέων, ἢ συγγενῶν ἐκτὸς γενόμενος, ἐν μηδενὶ ἑτέρῳ
of-parents or kinsmen outside having-become in nothing other
συγχωρήσῃ τῷ ἑαυτοῦ νῷ ἀσχοληθῆναι, ἢ περισπασθῆναι,
may-allow the his-own mind to-be-occupied or to-be-distracted
οἷον ἢ ἀρχῇ, ἢ δόξῃ, ἢ τιμαῖς, ἢ φιλίαις σαρκικαῖς
such-as either in-rule or glory or honors or friendships fleshly
κόσμου, ἢ ἑτέραις τισὶ φροντίσι γηΐναις, ἀλλ' ὅλος ἐξ
of-(the)-world or other some cares earthly but whole through
ὅλου περὶ τὴν ζήτησιν τῆς νοερᾶς οὐσίας τῆς ψυχῆς τὴν
whole about the seeking of-the intellectual being of-the soul the
μέριμναν καὶ θλῖψιν ὁ νοῦς ἀναλάβῃ, καὶ τῇ προσδοκίᾳ
care and affliction the mind take-up and in-the expectation
καὶ ἀναμονῇ τῆς τοῦ Πνεύματος ἐπιφοιτήσεως ὅλος ἐξ
and awaiting of-the of-the Spirit visitation whole through
ὅλου ὑπομένῃ, καθώς φησιν ὁ Κύριος· Ἐν τῇ ὑπομονῇ
whole endure as says the Lord in the patience
ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν· καὶ πάλιν· Ζητεῖτε τὴν
your acquire the souls your and again seek the
βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.
kingdom — of-God and these all will-be-added to-you

11 Γένοιτο δέ, ἵνα οὕτω τις ἀγωνιζόμενος καὶ πάντοτε
may-it-be and that thus someone striving and always
προσέχων ἑαυτῷ, εἴτε ἐν ὑπακοῇ, εἴτε ἐν ἔργῳ οἱῳδήποτε
attending to-himself whether in obedience or in work of-whatever-kind
κατὰ Θεὸν γινομένῳ, τὸ σκότος τῶν πονηρῶν δαιμόνων
according-to God happening the darkness of-the evil demons
ἀποφυγεῖν δυνηθῇ. Ὁ γὰρ νοῦς τῆς ἑαυτοῦ ἐρεύνης, καὶ
to-escape may-be-able the for mind from-the its-own search and
τῆς πρὸς Κύριον ζητήσεως ἐκτὸς μὴ γινόμενος, τὴν ἑαυτοῦ
the toward (the)-Lord seeking outside not becoming the his-own
ψυχὴν κτήσασθαι δύναται οὖσαν ἐν ἀπωλείᾳ παθῶν,
soul to-acquire can being in perdition of-passions

τῷ πρὸς Κύριον ἀεὶ βίᾳ καὶ προθυμίᾳ αἰχμαλωτίζειν
by-the toward (the)-Lord always force and eagerness to-take-captive
ἑαυτόν, καὶ αὐτῷ μόνῳ προσκολλᾶσθαι, καθὼς εἴρηται·
itself and to-him alone to-cleave as it-is-said
Αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ·
taking-captive every thought into the obedience — of-Christ
ὅπως διὰ τοῦ τοιούτου ἀγῶνος, καὶ πόθου, καὶ ζητήσεως ὁ
so-that through the such contest and longing and seeking the
νοῦς καταξιωθῇ γενέσθαι μετὰ τοῦ Κυρίου εἰς ἓν πνεῦμα
mind may-be-deemed-worthy to-become with the Lord into one spirit
τῆς δωρεᾶς καὶ χάριτος τοῦ Χριστοῦ, ἀναπαυσάμενος ἐν τῷ
of-the gift and grace — of-Christ having-rested in the
ἀγγείῳ τῆς ψυχῆς, εἰς πᾶν ἔργον ἀγαθὸν προευτρεπισαμένης
vessel of-the soul for every work good having-prepared
αὐτῆς, καὶ οὐκ ἐνυβριζούσης τὸ τοῦ Κυρίου Πνεῦμα ἐν τοῖς
she and not insulting the of-the Lord Spirit in the
ἰδίοις θελήμασι, καὶ τοῖς τοῦ αἰῶνος τούτου ῥεμβασμοῖς, ἢ
own wills and the of-the age this wanderings or
δόξαις, ἢ ἀρχαῖς ἢ ἰδιογνωμοσύναις, ἢ ἡδοναῖς σαρκικαῖς,
glories or offices or self-will or pleasures fleshly
καὶ τῶν πονηρῶν ἀνθρώπων συνδυασμοῖς, καὶ κοινωνίαις.
and of-the evil men associations and fellowships
Ἀγαπητὸν γὰρ ἐὰν ὅλη ἐξ ὅλου ἑαυτὴν τῷ Κυρίῳ 12
(it-is)-desirable for if whole through whole herself to-the Lord
ἀναθεῖσα, καὶ αὐτῷ μόνῳ προσκολλωμένη, καὶ ταῖς
having-dedicated and to-him alone cleaving and in-the
ἐντολαῖς αὐτοῦ ἀνεπιλήστως ἐνδιατρίβουσα, καὶ τὸ
commandments his unforgettingly dwelling and the
ἐπιφοιτῆσαν καὶ ἐπισκιάσαν τοῦ Χριστοῦ Πνεῦμα ἀξίως
having-visited and having-overshadowed — of-Christ Spirit worthily
τιμήσασα, καταξιωθῇ μετ᾽ αὐτοῦ εἰς ἓν πνεῦμα καὶ
having-honored she-be-deemed-worthy with him into one spirit and

μίαν κρᾶσιν γενέσθαι, καθώς φησιν ὁ Ἀπόστολος· Ὁ
one blending to-become as says the Apostle the(-one)
κολλώμενος τῷ Κυρίῳ, ἓν πνεῦμά ἐστιν. Ἐὰν δέ τις ἐκδῷ
cleaving to-the Lord one spirit is if but someone give-up
ἑαυτὸν εἰς μέριμναν, ἢ δόξαν, ἢ ἀρχήν, ἢ τιμῶν ἀνθρωπίνων
himself to care or glory or office or of-honors human
ἐπιμελῆσηται, καὶ ταῦτα ἐπιζητῇ, καὶ ἐν γηΐνοις λογισμοῖς
take-care and these(-things) seek and in earthly thoughts
ἡ ψυχὴ ἀναφύρηται καὶ συγχέηται, ἢ ἔν τινι τοῦ αἰῶνος
the soul be-mixed-up and be-confused or in something of-the age
τούτου δέδηται καὶ κεκράτηται, καὶ ποθῇ ἡ τοιαύτη ψυχὴ
this be-bound and be-held and long the such soul
διαπερᾶσαι καὶ φυγεῖν, καὶ ἐξελάσαι τὸ σκότος τῶν παθῶν,
to-pass-through and to-flee and to-drive-out the darkness of-the passions
εἰς ὃ κατέχεται ὑπὸ τῶν πονηρῶν δυνάμεων, οὐ δύναται,
in which it-is-held by the evil powers not it-can
διὰ τὸ ἀγαπᾷν, καὶ ποιεῖν τὸ θέλημα τοῦ σκότους,
because-of the to-love and to-do the will of-the darkness
καὶ τελείως μὴ μισεῖν τὰ ἐπιτηδεύματα τῆς κακίας.
and perfectly not to-hate the practices of-the vice

13 Ἑτοιμάσωμεν οὖν ἑαυτοὺς ὅλῃ προαιρέσει, καὶ ὅλῳ
let-us-prepare then ourselves with-whole choice and whole
θελήματι πρὸς Κύριον πορεύεσθαι, καὶ Χριστοῦ ἀκόλουθοι
will toward (the)-Lord to-go and of-Christ followers
γίνεσθαι, εἰς τὸ τὰ θελήματα αὐτοῦ ἐπιτελεῖν, καὶ μεμνῆσθαι
to-become for the the wills his to-accomplish and to-remember
πασῶν τῶν ἐντολῶν αὐτοῦ τοῦ ποιῆσαι αὐτάς, καὶ ὅλους
all the commandments his of-the to-do them and whole
ἑαυτοὺς ἀπὸ τῆς ἀγάπης τοῦ κόσμου χωρίσαντες, αὐτῷ
ourselves from the love of-the world having-separated to-him
μόνῳ τὰς ἑαυτῶν ψυχὰς ἀναρτήσωμεν, καὶ τὴν ἀσχολίαν
alone the our-own souls let-us-hang and the occupation

καὶ μέριμναν καὶ ζήτησιν αὐτοῦ μόνου ἐν νῷ ἔχωμεν. Εἰ
and care and seeking of-him alone in mind let-us-have if
δὲ καὶ διὰ τοῦ σώματος, εἰς ἀσχολίαν ἐντολῶν, καὶ
and even through the body in occupation of-commandments and
διὰ Θεὸν ὑπακοήν, ὀλίγον ἀσχοληθῶμεν, ὁ νοῦς τῆς
for-the-sake-of God obedience (a)-little we-be-occupied the mind from-the
πρὸς Κύριον ἀγάπης καὶ ζητήσεως καὶ πόθου μὴ χωριζέσθω·
toward (the)-Lord love and seeking and longing not let-it-be-separated
ὅπως τοιούτῳ νοΐ ἀγωνιζόμενοι, καὶ ὀρθῷ φρονήματι
so-that with-such (a)-mind striving and right thought
τὴν ὁδὸν τῆς δικαιοσύνης διοδεύοντες, καὶ πάντοτε ἑαυτοῖς
the way of-the righteousness traveling and always to-ourselves
προσέχοντες, ἐπιτύχωμεν τῆς ἐπαγγελίας τοῦ Πνεύματος
attending we-may-obtain the promise of-the Spirit
αὐτοῦ, καὶ λυτρωθῶμεν διὰ τῆς χάριτος ἐκ τῆς ἀπωλείας
his and may-be-redeemed through the grace from the perdition
τοῦ σκότους τῶν παθῶν, ὑφ' ὧν ἡ ψυχὴ ἐνεργεῖται, ἵνα
of-the darkness of-the passions by which the soul is-worked-upon that
τῆς αἰωνίου βασιλείας ἄξιοι γενώμεθα, καὶ συναπολαῦσαι
of-the eternal kingdom worthy we-may-become and to-enjoy-together
Χριστῷ ὅλους αἰῶνας καταξιωθῶμεν, δοξάζοντες Πατέρα
with-Christ whole ages we-may-be-deemed-worthy glorifying (the)-Father
καὶ Υἱὸν καὶ ἅγιον Πνεῦμα, εἰς τοὺς αἰῶνας. Ἀμήν.
and Son and holy Spirit for the ages amen

Souls that love God are never satisfied: the more grace they receive, the hungrier they become, counting themselves poor. Such souls are freed from the passions, while slack souls that rest in a little consolation grow proud and are stripped of what they had. A soul that loves God thinks it has done nothing after countless good works, and comes to perfect freedom from the passions only through long testing.

1 Αἱ φιλαλήθεις καὶ φιλόθεοι ψυχαί, αἱ τελείως τὸν
the truth-loving and God-loving souls the(-ones) perfectly —
Χριστὸν ἐνδύσασθαι ἐν πολλῇ ἐλπίδι καὶ πίστει ἐπιποθοῦσαι,
Christ to-put-on in much hope and faith longing
τῆς παρ᾽ ἑτέρων ὑπομνήσεως οὐ τοσοῦτον χρῄζουσιν,
of-the from others reminding not so-much need
οὔτε τοῦ οὐρανίου πόθου, καὶ τοῦ πρὸς Κύριον ἔρωτος,
nor of-the heavenly longing and of-the toward (the)-Lord love
κἂν ἐπὶ πόσον ἐλαττοῦσθαι ὑπομένωσιν, ἀλλ᾽ ὅλαι
even-if to how-great(-a-degree) to-be-diminished they-endure but whole
ἐξ ὅλου τῷ σταυρῷ τοῦ Χριστοῦ προσηλωμέναι, πρὸς
through whole to-the cross — of-Christ nailed to
τὸν πνευματικὸν νυμφίον, ὁσημέραι πνευματικῆς προκοπῆς
the spiritual bridegroom daily of-spiritual progress
ἐν ἑαυταῖς αἴσθησιν ἐπιγινώσκουσι. Τετρωμέναι δὲ τῷ
in themselves perception they-recognize wounded and with-the
οὐρανίῳ πόθῳ καὶ ἐκπεινοῦσαι περὶ τὴν δικαιοσύνην τῶν
heavenly longing and hungering for the righteousness of-the
ἀρετῶν, τὴν ἔκλαμψιν τοῦ πνεύματος ἐν ἐπιθυμίᾳ πολλῇ
virtues the shining-forth of-the spirit in desire much
καὶ ἀκορέστῳ ἔχουσιν. Εἰ δὲ καὶ θείων μυστηρίων διὰ
and insatiable they-have if and even of-divine mysteries through
τῆς πίστεως αὐτῶν ἐπίγνωσιν λαβεῖν ἀξιοῦνται, εἴτε
the faith their knowledge to-receive they-are-deemed-worthy or

καὶ εὐφροσύνης ἐπουρανίου χάριτος μέτοχοι γίγνονται,
also of-gladness of-heavenly grace partakers they-become
οὐ πεποίθασιν ἐν ἑαυταῖς οἰόμεναι εἶναί τι, ἀλλ᾽
not they-trust in themselves thinking to-be something but
ὅσον πνευματικῶν χαρισμάτων καταξιοῦνται, τοσοῦτον
as-much-as of-spiritual gifts they-are-deemed-worthy so-much
μᾶλλον ἀκορέστως ἔχουσαι τοῦ οὐρανίου πόθου, ἐμπόνως
more insatiably being of-the heavenly longing laboriously
ἐπιζητοῦσι· καὶ ὅσον ἂν πνευματικῆς προκοπῆς ἐν
they-seek and as-much-as — of-spiritual progress in
ἑαυταῖς αἴσθησιν λάβωσι, τοσοῦτον μᾶλλον ἐν πείνῃ
themselves perception they-receive so-much more in hunger
καὶ δίψῃ εἰς τὴν μετάληψιν καὶ αὔξησιν τῆς χάριτος
and thirst for the partaking and increase of-the grace
ὑπάρχουσι· καὶ ὅσῳ πνευματικῶς πλουτοῦσι, τοσούτῳ
they-are and the-more spiritually they-are-rich by-so-much
μᾶλλον, ὡς πενόμεναί εἰσι παρ᾽ ἑαυταῖς, ἀκορέστως
more as being-poor they-are in themselves insatiably
ἔχουσαι τῷ πνευματικῷ πόθῳ πρὸς τὸν οὐράνιον
being with-the spiritual longing toward the heavenly
Νυμφίον· ὥς φησιν ἡ Γραφή· Οἱ τρώγοντές με ἔτι
Bridegroom as says the Scripture the(-ones) eating me still
πεινάσουσι, καὶ οἱ πίνοντές με ἔτι διψήσουσιν.
will-hunger and the(-ones) drinking me still will-thirst
Αἱ τοιαῦται ψυχαί, αἱ ἐμπύρως καὶ ἀκορέστως τὴν 2
the such souls the(-ones) fierily and insatiably the
ἀγάπην πρὸς Κύριον ἔχουσαι, ἄξιαι τῆς αἰωνίου ζωῆς
love toward (the)-Lord having worthy of-the eternal life
τυγχάνουσι· διὸ καὶ τῶν παθῶν τῆς ἀπολυτρώσεως
are wherefore also of-the passions of-the redemption
καταξιοῦνται, καὶ τοῦ ἁγίου Πνεύματος τοῦ ἀῤῥήτου καὶ
they-are-deemed-worthy and of-the holy Spirit the unspeakable and

μυστικῆς κοινωνίας, ἐν πληρώματι χάριτος, ἔκλαμψιν καὶ
mystical communion in fullness of-grace (the)-shining-forth and
μετουσίαν τελείως κομίζονται. Ὅσαι δὲ ἄνανδροι καὶ χαῦνοι
partaking perfectly receive as-many and unmanly and slack
ψυχαί, μὴ ζητοῦσαι ἀπεντεῦθεν, ὡς ἔτι ἐν σαρκὶ τυγχάνουσι,
souls not seeking from-here-on as still in flesh they-are
τὸν ἁγιασμὸν τῆς καρδίας οὐκ ἐκ μέρους, ἀλλὰ τελείως,
the sanctification of-the heart not in part but perfectly
δι' ὑπομονῆς καὶ μακροθυμίας δέξασθαι, καὶ κοινωνῆσαι
through patience and long-suffering to-receive and to-share-in
τῷ παρακλήτῳ Πνεύματι ἐν τελειότητι μετὰ πάσης
the paraclete Spirit in perfection with all
αἰσθήσεως καὶ πληροφορίας μὴ ἐλπίσασαι, καὶ τῶν παθῶν
perception and full-assurance not having-hoped also from-the passions
τῆς κακίας λυτρωθῆναι διὰ τοῦ Πνεύματος μὴ ἐκδεξάμεναι,
of-the vice to-be-redeemed through the Spirit not having-awaited(-it)
ἢ πάλιν χάριτος θείας καταξιωθεῖσαι εἰς ἀμεριμνίαν τινὰ
or again of-grace divine having-been-deemed-worthy to carelessness some
καὶ ἄνεσιν, ὑπὸ τῆς κακίας κλεπτόμεναι, ἑαυτὰς ἐξέδωκαν.
and ease by the vice being-robbed themselves gave-up
3 Ὡς ὅτι λαβοῦσαι τὴν χάριν τοῦ Πνεύματος, καὶ ἔχουσαι
as(-it-were) that having-received the grace of-the Spirit and having
παράκλησιν τῆς χάριτος ἐν ἀναπαύσει, καὶ πόθῳ, καὶ
consolation of-the grace in rest and longing and
γλυκύτητι πνευματικῇ, καὶ ἐπὶ τούτῳ πεποιθυῖαι, ὑψοῦνται
sweetness spiritual and in this having-trusted are-exalted
καὶ ἀμεριμνοῦσι, μὴ συντριβόμεναι τὴν καρδίαν, καὶ τῷ
and are-careless not being-broken the heart and in-the
φρονήματι μὴ ταπεινούμεναι, μήτε οὖσαι εἰς τὸ τέλειον τῆς
mind not being-humbled neither being at the perfect of-the
ἀπαθείας μέτρον, μήτε πληρωθῆναι τελείως τῆς χάριτος ἐν
dispassion measure nor to-be-filled perfectly with-the grace in

πάσῃ σπουδῇ καὶ πίστει ἐκδεξάμεναι, ἀλλ᾽ ἐπληροφορήθησαν,
all zeal and faith having-awaited but were-assured
καὶ ἐπανεπάησαν, καὶ ἐναπέμειναν εἰς τὴν ὀλίγην τῆς χάριτος
and rested-upon(-it) and remained in the little of-the grace
παράκλησιν, εἰς ἔπαρσιν μᾶλλον, ἤπερ εἰς ταπείνωσιν
consolation in elation rather than in humility
προκόψασαι αἱ τοιαῦται ψυχαί, καὶ οὗπερ κατηξιώθησαν
having-advanced the such souls and of-which they-were-deemed-worthy
χαρίσματος, ὅτε δήποτε ἀπογυμνοῦνται διὰ τὴν ἀμελῆ
gift when ever are-stripped because-of the careless
καταφρόνησιν, καὶ τὸν μάταιον τῆς οἰήσεως αὐτῶν τῦφον.
contempt and the vain of-the conceit their pride
Ψυχὴ ἡ ἀληθῶς φιλόθεος καὶ φιλόχριστος, κἂν μυρίας 4
(a)-soul the(-one) truly God-loving and Christ-loving even-if countless
δικαιοσύνας ποιήσῃ, ὡς μηδὲν ἐργασαμένη, οὕτως ἔχει παρ᾽
righteous-deeds it-do as nothing having-worked thus it-is with
ἑαυτῇ, διὰ τὸν πρὸς Κύριον ἀκόρεστον πόθον· κἂν
itself because-of the toward (the)-Lord insatiable longing even-if
νηστείαις, κἂν ἀγρυπνίαις τὸ σῶμα καταδαπανήσῃ, ὡς
with-fasts even-if with-vigils the body it-wear-out as
μηδέπω ἀρξαμένη πονεῖν περὶ τὰς ἀρετὰς διάκειται· κἂν
not-yet having-begun to-labor about the virtues it-is-disposed even-if
χαρισμάτων τοῦ Πνεύματος διαφόρων, ἢ καὶ ἀποκαλύψεων,
of-gifts of-the Spirit various or also of-revelations
καὶ μυστηρίων οὐρανίων τυχεῖν καταξιωθῇ, ὡς μηδὲν
and mysteries heavenly to-obtain it-be-deemed-worthy as nothing
ἀκμὴν κεκτημένη ἐν ἑαυτῇ ἐστι, διὰ τὴν ἄμετρον καὶ
yet having-acquired in itself it-is because-of the measureless and
ἀκόρεστον πρὸς Κύριον ἀγάπην, ἀλλὰ πᾶσαν ἡμέραν
insatiable toward (the)-Lord love but all (the)-day
ἔκπεινος, καὶ ἔκδιψος διὰ πίστεως καὶ ἀγάπης ἐν
hungry and thirsty through faith and love in

προσκαρτερήσει εὐχῆς εἰς τὰ τῆς χάριτος μυστήρια, καὶ εἰς
perseverance of-prayer for the of-the grace mysteries and for
πᾶσαν κατάστασιν ἀρετῆς ἀκορέστως ἔχει, ἔρωτι Πνεύματος
every state of-virtue insatiably it-is with-love of-Spirit
οὐρανίου τετρωμένη, καὶ πόθον ἔμπυρον διὰ τῆς χάριτος
heavenly wounded and (a)-longing fiery through the grace
ἀεὶ ἐν αὐτῇ πρὸς τὸν οὐράνιον νυμφίον ἀνακινοῦσα,
always in itself toward the heavenly bridegroom stirring-up
ἐπιθυμοῦσα τελείως καταξιωθῆναι τῆς πρὸς αὐτὸν
desiring perfectly to-be-deemed-worthy of-the toward him
μυστικῆς καὶ ἀῤῥήτου ἐν ἁγιασμῷ πνεύματος κοινωνίας,
mystical and unspeakable in sanctification of-spirit communion
ἀποκεκαλυμμένῃ τῷ τῆς ψυχῆς προσώπῳ, καὶ ἐνατενίζουσα
with-unveiled the of-the soul face and gazing-on
τῷ ἐπουρανίῳ νυμφίῳ πρόσωπον ἐν φωτὶ πνευματικῷ
the heavenly bridegroom face-(to-face) in light spiritual
καὶ ἀνεκλαλήτῳ, ἀνακιρνωμένη τούτῳ ἐν πληροφορίᾳ
and unutterable being-mingled with-him in full-assurance
πάσῃ, συμμορφιζομένη τῷ θανάτῳ αὐτοῦ, ἐν ἐπιθυμίᾳ
all being-conformed to-the death his in desire
πολλῇ, τὸν ὑπὲρ Χριστοῦ θάνατον προσδοκῶσα πάντοτε,
much the for Christ death awaiting always
καὶ τῆς ἁμαρτίας, καὶ τῆς σκοτίας τῶν παθῶν τελείαν
and of-the sin and of-the darkness of-the passions perfect
λύτρωσιν δέξασθαι ὑπὸ τοῦ Πνεύματος, ἐν πληροφορίᾳ
redemption to-receive by the Spirit in full-assurance
πιστεύουσα· ἵνα καθαρισθεῖσα διὰ τοῦ Πνεύματος, ψυχῇ
believing that having-been-cleansed through the Spirit in-soul
καὶ σώματι ἁγιασθεῖσα, καθαρὸν σκεῦος εἰς ὑποδοχὴν
and body having-been-sanctified (a)-pure vessel for (the)-receiving
τοῦ ἐπουρανίου μύρου, καὶ μονὴν τοῦ ἐπουρανίου καὶ
of-the heavenly ointment and (a)-dwelling of-the heavenly and

ἀληθινοῦ βασιλέως Χριστοῦ γενέσθαι καταξιωθῇ· καὶ
true king Christ to-become it-may-be-deemed-worthy and
τότε τῆς ἐπουρανίου ζωῆς ἀξία καθίσταται, οἰκητήριον
then of-the heavenly life worthy is-made (a)-dwelling
καθαρὸν Πνεύματος ἁγίου ἐντεῦθεν γενομένη.
pure of-Spirit holy from-here having-become
Εἰς ταῦτα δὲ τὰ μέτρα ψυχὴν ἐλθεῖν, οὔτε ὑφ' ἕν, 5
to these and the measures (a)-soul to-come neither at once
οὔτε ἀδοκιμάστως ἔστιν, ἀλλὰ διὰ πόνων πολλῶν
nor untested is-(possible) but through toils many
καὶ ἀγώνων, καὶ χρόνων, καὶ σπουδῆς, μετὰ δοκιμασίας
and contests and times and zeal with testing
καὶ πειρασμῶν ποικίλων τὴν πνευματικὴν αὔξησιν καὶ
and temptations various the spiritual growth and
προκοπὴν λαμβάνει, ἕως τοῦ τελείου τῆς ἀπαθείας μέτρου,
progress it-receives until the perfect of-the dispassion measure
ἵνα εἰς πάντα πειρασμὸν ὑπὸ τῆς κακίας ἐπαγόμενον
that to every temptation by the vice brought
ὑπομένουσα προθύμως καὶ γενναίως, τότε τῶν μεγάλων
enduring eagerly and nobly then of-the great
τιμῶν καὶ χαρισμάτων πνευματικῶν, καὶ πλούτου οὐρανίου
honors and gifts spiritual and wealth heavenly
ἀξιωθῇ, καὶ οὕτως τῆς ἐπουρανίου βασιλείας
it-may-be-deemed-worthy and thus of-the heavenly kingdom
γένηται κληρονόμος, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν,
it-may-become heir in Christ Jesus the Lord our
ᾧ ἡ δόξα καὶ τὸ κράτος, εἰς τοὺς αἰῶνας. Ἀμήν.
to-whom (be)-the glory and the might for the ages amen

The heavenly fire within Christians will raise their bodies at the resurrection, as the fire hidden in the pit at Jerusalem was rekindled. The three youths held it in the furnace, while the fire into which the Israelites cast their gold made it an idol. Christ, like the bronze serpent, conquered the living serpent with a dead body, went down to Hades, paid Adam's debts, and freed Adam's souls; the heart too is a tomb from which he raises the soul. A man tempted to despair answers Satan with the Lord's promises.

1 Τὸ πῦρ τὸ οὐράνιον τῆς θεότητος, ὅπερ δέχονται οἱ
the fire the heavenly of-the divinity which receive the
Χριστιανοὶ ἐντὸς αὐτῶν ἐν τῇ καρδίᾳ νῦν ἐν τῷ αἰῶνι τούτῳ,
Christians within them in the heart now in the age this
τοῦτο αὐτὸ τὸ ἐντὸς τῆς καρδίας αὐτῶν διακονοῦν, ὅταν
this the-very the(-fire) within the heart their ministering when
ἀναλυθῇ τὸ σῶμα, ἐξώτερον γίνεται, καὶ πάλιν συμπήσσει
is-dissolved the body outer becomes and again joins-together
τὰ μέλη, καὶ ποιεῖ ἀνάστασιν τῶν λελυμένων μελῶν.
the members and makes (a)-resurrection of-the dissolved members
Ὥσπερ γὰρ τὸ ἐν Ἱεροσολύμοις πῦρ τὸ διακονοῦν ἐν τῷ
as for the in Jerusalem fire the(-one) ministering in the
θυσιαστηρίῳ κατὰ τὸν καιρὸν τοῦ αἰχμαλωτισμοῦ χωσθὲν
altar at the time of-the captivity buried
ἦν ἐν λάκκῳ, καὶ αὐτὸ ἐκεῖνο ἐν τῷ γενέσθαι εἰρήνην καὶ
was in (a)-pit and itself that(-fire) in the to-come-about peace and
ἐπανελθεῖν τοὺς αἰχμαλωτισθέντας, ὥσπερ ἀνεκαινίσθη
to-return the(-ones) taken-captive as-it-were was-renewed
καὶ συνήθως διηκόνει· οὕτω καὶ νῦν τὸ πλησίον σῶμα, ὃ
and as-usual ministered thus also now the neighboring body which
μετὰ τὸ λυθῆναι γίνεται βόρβορος, ἐργάζεται τὸ οὐράνιον
after the to-be-dissolved becomes mire works the heavenly

πῦρ, καὶ ἀνακαινίζει, καὶ ἀνιστᾷ τὰ ἐφθαρμένα σώματα.
fire and renews and raises the corrupted bodies
Τὸ γὰρ νῦν ἐσώτερον ἐν τῇ καρδίᾳ ἐνοικοῦν πῦρ, τότε
the for now inner in the heart dwelling fire then
ἐξώτερον γίγνεται, καὶ ποιεῖ ἀνάστασιν τῶν σωμάτων.
outer becomes and makes (a)-resurrection of-the bodies
Καὶ γὰρ ἐπὶ τοῦ Ναβουχοδονόσορ, τὸ πῦρ ἐν τῇ 2
and for in-the-case-of — Nebuchadnezzar the fire in the
καμίνῳ οὐκ ἦν θεϊκόν, ἀλλ᾽ ἦν κτίσμα· οἱ δὲ τρεῖς παῖδες
furnace not was divine but was (a)-creature the and three children
διὰ τὴν δικαιοσύνην αὐτῶν ἐν τῷ φαινομένῳ πυρὶ ὄντες,
because-of the righteousness their in the visible fire being
ἐν ταῖς καρδίαις αὐτῶν εἶχον τὸ θεϊκὸν οὐράνιον πῦρ ἐντὸς
in the hearts their had the divine heavenly fire within
τῶν λογισμῶν διακονοῦν καὶ ἐνεργοῦν ἐν αὐτοῖς. Καὶ αὐτὸ
the thoughts ministering and working in them and itself
ἐκεῖνο ἐφάνη ἐξώτερον αὐτῶν· ἀνὰ μέσον γὰρ αὐτῶν
that(-fire) appeared outside them in-the midst for of-them
ἔστη, καὶ ἐπεῖχε τὸ φαινόμενον πῦρ, τοῦ μὴ καίειν καὶ
it-stood and checked the visible fire from-the not to-burn and
βλάπτειν τι τοὺς δικαίους. Ὁμοίως δὲ καὶ ἐπὶ
to-harm in-anything the righteous likewise and also in-the-case-of
τοῦ Ἰσραήλ, ἐπειδὴ ὁ νοῦς αὐτῶν καὶ ὁ λογισμὸς ἐν
— Israel since the mind their and the thought in
προθέσει εἶχε τοῦ μακρυνθῆναι ἀπὸ Θεοῦ ζῶντος, καὶ εἰς
purpose had of-the to-be-removed-far from God living and to
εἰδωλολατρείαν τραπῆναι, ἠναγκάσθη Ἀαρὼν εἰπεῖν αὐτοῖς,
idolatry to-be-turned was-compelled Aaron to-tell them
ἐνεγκεῖν τὰ σκεύη τὰ χρυσᾶ καὶ τὰ κόσμια. Λοιπὸν ὁ
to-bring the vessels the golden(-ones) and the ornaments henceforth the
χρυσός, καὶ τὰ σκεύη, ἅπερ ἐνέβαλλον εἰς τὸ πῦρ, εἴδωλον
gold and the vessels which they-threw into the fire (an)-idol

ἐγένετο, καὶ ὥσπερ ἐμιμήσατο τὸ πῦρ τὴν προαίρεσιν
became and as-it-were imitated the fire the choice
αὐτῶν. Τοῦτο δὲ θαυμαστὸν πρᾶγμα. Ἐπειδὴ γὰρ κατὰ
their this and (a)-wonderful thing since for by
πρόθεσιν ἐν τῷ κρυπτῷ, καὶ τοῖς λογισμοῖς αὐτῶν
purpose in the secret and the thoughts their
ἐβουλεύσαντο τὴν εἰδωλολατρείαν, καὶ τὸ πῦρ ὁμοίως τὰ
they-had-planned the idolatry also the fire likewise the
ἐμβληθέντα σκεύη εἴδωλον εἰργάσατο, καὶ λοιπὸν ἐν τῷ
thrown-in vessels (an)-idol made and henceforth in the
φαινομένῳ εἰδωλολάτρησαν. Ὥσπερ οὖν οἱ τρεῖς παῖδες
visible they-worshiped-idols as then the three children
δικαιοσύνην λογισάμενοι, ἐδέξαντο ἐν ἑαυτοῖς τὸ τοῦ Θεοῦ
righteousness having-reckoned received in themselves the — of-God
πῦρ, καὶ προσεκύνησαν τῷ Κυρίῳ ἐν ἀληθείᾳ· οὕτω καὶ νῦν
fire and worshiped the Lord in truth thus also now
αἱ πισταὶ ψυχαὶ δέχονται ἐκεῖνο τὸ θεϊκὸν καὶ ἐπουράνιον
the faithful souls receive that the divine and heavenly
πῦρ, ἐν τῷ αἰῶνι τούτῳ, ἐν τῷ κρυπτῷ· καὶ αὐτὸ ἐκεῖνο
fire in the age this in the secret and itself that(-fire)
μορφοῖ εἰκόνα ἐπουράνιον εἰς τὴν ἀνθρωπότητα.
forms (an)-image heavenly on the humanity

3 Ὥσπερ οὖν ἐμόρφωσε τὸ πῦρ τὰ σκεύη τὰ χρυσᾶ, καὶ
as then formed the fire the vessels the golden and
ἐγένετο εἴδωλον· οὕτω καὶ ὁ Κύριος, ὃς μιμεῖται τῶν
(it)-became (an)-idol thus also the Lord who imitates of-the
πιστῶν καὶ ἀγαθῶν ψυχῶν τὰς προαιρέσεις, καὶ κατὰ
faithful and good souls the choices and according-to
τὸ θέλημα αὐτῶν μορφοῖ εἰκόνα καὶ νῦν ἐν τῇ ψυχῇ, καὶ
the will their forms (an)-image both now in the soul and
ἐν τῇ ἀναστάσει ἐξώτερον αὐτῶν φαίνεται, καὶ δοξάζει τὰ
in the resurrection outside them appears and glorifies the

σώματα αὐτῶν ἔσωθεν καὶ ἔξωθεν. Ἀλλ᾽ ὃν τρόπον τὰ
bodies their within and without but in-what way the
σώματα αὐτῶν ἐφθαρμένα εἰσὶ τέως ἐν τῷ καιρῷ τούτῳ,
bodies their corrupted are meanwhile in the time this
καὶ νεκρά, καὶ λελυμένα· οὕτως εἰσὶ καὶ οἱ λογισμοί τινων
and dead and dissolved thus are also the thoughts of-some
ὑπὸ τοῦ Σατανᾶ ἐφθαρμένοι, καὶ νεκροὶ ἀπὸ τῆς ζωῆς, καὶ
by — Satan corrupted and dead from the life and
κεχωσμένοι εἰς βόρβορον καὶ γῆν· ἀπώλετο γὰρ αὐτῶν ἡ
buried in mire and earth perished for their the
ψυχή. Ὥσπερ οὖν οἱ Ἰσραηλῖται ἔβαλον τὰ χρυσᾶ σκεύη
soul as then the Israelites threw the golden vessels
εἰς τὸ πῦρ, καὶ ἐγένετο εἴδωλον, οὕτω νῦν τοὺς καθαροὺς
into the fire and (it)-became (an)-idol thus now the pure
λογισμοὺς καὶ καλοὺς ἐπέδωκε τῇ κακίᾳ ὁ ἄνθρωπος,
thoughts and good has-handed-over to-the vice the man
καὶ κατεχώσθησαν εἰς τὸν βόρβορον τῆς ἁμαρτίας, καὶ
and they-were-buried in the mire of-the sin and
ἐγένοντο εἴδωλον. Καὶ πῶς τις ἵνα αὐτοὺς ἐξεύρῃ, καὶ
became (an)-idol and how someone that them may-find and
διακρίνῃ, καὶ ἐκβάλῃ ἐκ τοῦ ἰδίου πυρός; ὧδε λύχνου θεϊκοῦ
discern and cast-out of the own fire here of-(a)-lamp divine
χρείαν ἔχει ἡ ψυχή, Πνεύματος ἁγίου τοῦ κοσμοῦντος τὸν
need has the soul of-Spirit holy the(-one) adorning the
ἐσκοτισμένον οἶκον, τοῦ φωτεινοῦ Ἡλίου τῆς δικαιοσύνης,
darkened house of-the luminous Sun of-the righteousness
τοῦ φωτίζοντος καὶ ἀνατέλλοντος εἰς τὴν καρδίαν,
the(-one) illuminating and rising in the heart
ὅπλου χρείαν ἔχει τοῦ νικῶντος τὸν πόλεμον.
of-(a)-weapon need it-has the(-one) conquering the war

4 Καὶ γὰρ ἐκεῖ ἡ χήρα ἡ ἀπολέσασα τὴν δραχμήν,
and for there the widow the(-one) having-lost the drachma
πρῶτον ἧψε τὸν λύχνον, εἶτα ἐκόσμησε τὸν οἶκον, καὶ οὕτω
first lit the lamp then set-in-order the house and thus
κοσμηθέντος τοῦ οἴκου, καὶ τοῦ λύχνου ἁφθέντος, εὑρέθη
having-been-swept the house and the lamp having-been-lit was-found
ἡ δραχμὴ ἐν τῇ κόπρῳ, καὶ ἐν τῇ ἀκαθαρσίᾳ, καὶ τῇ
the drachma in the dung and in the uncleanness and in-the
γῇ κεχωσμένη. Καὶ νῦν ἡ ψυχὴ οὐ δύναται ἀφ' ἑαυτῆς
earth buried and now the soul not can from herself
εὑρεῖν τοὺς ἰδίους διαλογισμοὺς αὐτῆς καὶ χωρίσαι, ἀλλ'
to-find the own reasonings her and to-separate(-them) but
ὅταν ἀφθῇ ὁ λύχνος ὁ θεϊκός, ἅπτει εἰς τὸν ἐσκοτισμένον
when is-lit the lamp the divine it-lights in the darkened
οἶκον, καὶ τότε βλέπει τοὺς λογισμοὺς αὐτῆς, πῶς εἰσι
house and then she-sees the thoughts her how they-are
κεχωσμένοι εἰς τὴν ἀκαθαρσίαν καὶ τὸν βόρβορον τῆς
buried in the uncleanness and the mire of-the
ἁμαρτίας· ἀνατέλλει ὁ ἥλιος, καὶ τότε βλέπει ἡ ψυχὴ
sin rises the sun and then sees the soul
τὴν ἀπώλειαν αὐτῆς, καὶ ἄρχεται ἀνακαλεῖσθαι τοὺς ἐν τῇ
the perdition her and begins to-call-back the in the
κόπρῳ καὶ ῥυπαρίᾳ ἀναμεμιγμένους λογισμούς. Ἀπώλεσε
dung and filth mixed thoughts lost
γὰρ τὴν εἰκόνα αὐτῆς ἡ ψυχὴ παραβᾶσα τὴν ἐντολήν.
for the image her the soul having-transgressed the commandment
5 Ὥσπερ ἐὰν ᾖ τις βασιλεύς, καὶ ἔχῃ ὕπαρξιν
as if there-be some king and he-have substance
καὶ διακόνους ὑφ' ἑαυτὸν τοὺς ὑπηρετοῦντας αὐτῷ·
and servants under himself the(-ones) serving him
συμβῇ δὲ τοῦτον ὑπὸ τῶν ἐχθρῶν παραληφθῆναι, καὶ
it-happen and him by the enemies to-be-seized and

αἰχμαλωτισθῆναι, τούτου παραληφθέντος καὶ ἐξορισθέντος,
to-be-taken-captive him having-been-seized and banished
ἀνάγκη καὶ τοὺς διακόνους αὐτοῦ καὶ ὑπηρέτας ὀπίσω
(there-is)-necessity also the servants his and attendants after
αὐτοῦ ἀκολουθεῖν· οὕτω καὶ ὁ Ἀδὰμ ἐκτίσθη καθαρὸς ὑπὸ
him to-follow thus also — Adam was-created pure by
τοῦ Θεοῦ εἰς διακονίαν αὐτοῦ, καὶ ταῦτα τὰ κτίσματα εἰς
— God for service his and these the creatures for
ὑπηρεσίαν αὐτῷ ἐδόθη· Κύριος γὰρ καὶ βασιλεὺς κατεστάθη
service to-him were-given Lord for and king was-appointed
πάντων τῶν κτισμάτων· ἀλλ᾽ ἐξ οὗ ὁ λόγος ὁ πονηρὸς
of-all the creatures but since — the word the evil
προσῆλθεν αὐτῷ, καὶ προσωμίλησεν, αὐτὸς πρότερον
came to-him and conversed(-with-him) he first
διὰ τῆς ἔξωθεν ἀκοῆς ὑπεδέξατο αὐτόν, εἶτα διῆλθεν
through the outward hearing received it then it-passed-through
αὐτοῦ διὰ τῆς καρδίας, καὶ κατέσχεν αὐτοῦ πᾶσαν
his through the heart and took-hold his whole
τὴν ὑπόστασιν· καὶ οὕτω λοιπὸν αὐτοῦ παραληφθέντος,
the substance and thus henceforth him having-been-seized
συμπαρελήφθη καὶ ἡ διακονοῦσα καὶ ὑπηρετοῦσα αὐτῷ
was-seized-along also the serving and attending him
κτίσις. Δι᾽ αὐτοῦ γὰρ ἐπὶ πᾶσαν ψυχὴν ἐβασίλευσεν ὁ
creation through him for over every soul reigned the
θάνατος, καὶ πᾶσαν εἰκόνα τοῦ Ἀδὰμ ἠφάνισεν ἐκ τῆς
death and every image — of-Adam it-obliterated from the
ἐκείνου παρακοῆς, ὥστε τραπῆναι τοὺς ἀνθρώπους, καὶ
his disobedience so-that to-turn-aside the men and
ἐλθεῖν εἰς προσκύνησιν δαιμόνων. Ἰδοὺ γὰρ οἱ καρποὶ τῆς
to-come to (the)-worship of-demons behold for the fruits of-the
γῆς οἱ ὑπὸ τοῦ Θεοῦ κτισθέντες καλῶς, προσφέρονται
earth the(-ones) by — God created well are-offered

τοῖς δαίμοσιν. Ἄρτον καὶ οἶνον, καὶ ἔλαιον ἐν τοῖς βωμοῖς
to-the demons bread and wine and oil on the altars
αὐτῶν, καὶ ζῶα ἐπιτιθέασιν· οὐ μὴν ἀλλὰ καὶ τοὺς
their and animals they-lay-on not indeed but also the
υἱοὺς αὐτῶν, καὶ τὰς θυγατέρας ἔθυσαν τοῖς δαιμονίοις.
sons their and the daughters they-sacrificed to-the demons
6 Νῦν οὖν αὐτὸς ὁ πλάσας τὸ σῶμα καὶ τὴν ψυχήν,
now then the-very the(-one) having-fashioned the body and the soul
αὐτὸς ἔρχεται καὶ διαλύει πᾶσαν τὴν ἀναστροφὴν τοῦ
he-himself comes and dissolves all the conduct of-the
πονηροῦ, καὶ τὰ ἔργα αὐτοῦ τὰ ἐπιτελούμενα ἐν τοῖς
evil(-one) and the works his the(-ones) accomplished in the
λογισμοῖς, καὶ ἀνακαινίζει καὶ μορφοῖ εἰκόνα ἐπουράνιον,
thoughts and renews and forms (an)-image heavenly
καὶ ποιεῖ καινὴν ψυχήν, ἵνα γένηται πάλιν βασιλεὺς ὁ Ἀδὰμ
and makes (a)-new soul that may-become again king — Adam
τοῦ θανάτου, καὶ Κύριος τῶν κτισμάτων. Καὶ ἐν τῇ σκιᾷ δὲ
of-the death and Lord of-the creatures and in the shadow too
τοῦ νόμου Μωϋσῆς Σωτὴρ ἐπεκαλεῖτο τοῦ Ἰσραήλ· ἐξέβαλε
of-the law Moses Savior was-called — of-Israel he-led-out
γὰρ αὐτοὺς ἐκ τῆς Αἰγύπτου. Οὕτω καὶ νῦν ὁ ἀληθινὸς
for them from — Egypt thus also now the true
λυτρωτὴς Χριστὸς διέρχεται εἰς τὰ κρύφια τῆς ψυχῆς,
redeemer Christ passes into the secret(-places) of-the soul
καὶ ἐκβάλλει ἐκ τῆς σκοτεινῆς Αἰγύπτου, τοῦ βαρυτάτου
and leads-out from the dark Egypt of-the heaviest
ζυγοῦ, καὶ τῆς πικρᾶς δουλείας. Ἐντέλλεται οὖν ἡμῖν, ὥστε
yoke and of-the bitter slavery he-commands then us so-as
ἐξελθεῖν ἐκ τοῦ κόσμου, καὶ πτωχεῦσαι ἀπὸ πάντων τῶν
to-go-out from the world and to-become-poor from all the
φαινομένων, καὶ μὴ ἔχειν μέριμναν γηΐνην, ἀλλὰ νυκτὸς
visible(-things) and not to-have care earthly but by-night

καὶ ἡμέρας ἑστηκέναι εἰς τὴν θύραν, καὶ ἀπεκδέχεσθαι
and by-day to-stand at the door and to-await
πότε ὁ Κύριος ἀνοίξει τὰς συγκεκλεισμένας καρδίας, καὶ
when the Lord will-open the shut hearts and
ἐπιχεεῖ ἡμῖν τὴν δωρεὰν τοῦ ἁγίου Πνεύματος.
will-pour-out on-us the gift of-the holy Spirit
Εἶπεν οὖν ἀφιέναι χρυσόν, ἄργυρον, συγγένειαν, πωλῆσαι 7
he-said then to-let-go gold silver kinship to-sell
τὰ ὑπάρχοντα, καὶ διαδοῦναι πτωχοῖς, καὶ θησαυρίζειν
the possessions and to-distribute(-them) to-(the)-poor and to-store-up
αὐτά, καὶ ζητεῖν εἰς τοὺς οὐρανούς· Ὅπου γὰρ ὁ θησαυρός
them and to-seek in the heavens where for the treasure
σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου. Ἤδει γὰρ ὁ Κύριος,
your there will-be also the heart your knew for the Lord
ὅτι ἐντεῦθεν ὁ Σατανᾶς κατισχύει τῶν λογισμῶν, τοῦ
that from-this — Satan prevails-over the thoughts of-the
καταφέρειν αὐτοὺς εἰς τὴν φροντίδα τῶν ὑλικῶν καὶ γηΐνων
to-bring-down them to the care of-the material and earthly
πραγμάτων. Διὰ τοῦτο ὁ Θεὸς προνοούμενος τῆς ψυχῆς
things because-of this — God taking-forethought for-the soul
σου, εἶπεν ἀποτάξασθαι πᾶσιν, ἵνα καὶ ἄκων ἐπιζητήσῃς
your said to-renounce all(-things) that even unwilling you-may-seek
τὸν οὐράνιον πλοῦτον, καὶ ἔχῃς τὴν καρδίαν σου πρὸς
the heavenly wealth and may-have the heart your toward
τὸν Θεόν. Ἐὰν γὰρ καὶ θελήσῃς ἐπιστραφῆναι πρὸς τὰ
— God if for even you-wish to-turn toward the
κτίσματα, οὐδὲν εὑρίσκεις τῶν φαινομένων κεκτημένος.
creatures nothing you-find of-the visible(-things) having-acquired
Θέλεις, οὐ θέλεις, ὅπου ταῦτα ἐθησαύρισας καὶ ἀπέθου,
you-wish not you-wish where these(-things) you-stored-up and laid-away

ἀναγκάζει πέμψαι τὸν νοῦν σου πρὸς τὸν οὐράνιον· Ὅπου
it-compels to-send the mind your toward the heavenly where
γὰρ ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου.
for the treasure your there will-be also the heart your
8 Καὶ γὰρ ἐν τῷ νόμῳ ἐκέλευσεν ὁ Θεὸς τῷ Μωϋσεῖ,
and for in the law commanded — God — to-Moses
ἵνα ποιήσῃ ὄφιν χαλκοῦν, καὶ τοῦτον ὑψώσῃ,
that he-should-make (a)-serpent bronze and it should-raise-up
καὶ προσπήξῃ εἰς τὸ ἀκρότατον τοῦ ξύλου· καὶ ὅσοι
and fix on the topmost of-the pole and as-many-as
ὑπὸ τῶν ὄφεων ἐπλήσσοντο, προσέχοντες τῷ ὄφει τῷ
by the serpents were-struck attending to-the serpent the
χαλκῷ, ἰάσεως ἐτύγχανον. Τοῦτο οἰκονομικῶς ἐγίνετο, ἵνα
bronze healing obtained this by-dispensation happened that
οἱ κατεχόμενοι εἰς τὰς γηΐνας μερίμνας, καὶ εἰς τὰς
the(-ones) held in the earthly cares and in the
εἰδωλολατρείας, καὶ εἰς τὰς ἡδονὰς τοῦ Σατανᾶ, καὶ εἰς
idolatries and in the pleasures — of-Satan and in
πᾶσαν ἀσέβειαν, διὰ τούτου τοῦ τρόπου μερικῶς πως
all impiety through this the way partially somehow
ἀνακύψωσιν ἐπὶ τὰ ἄνω, καὶ ἀναψύξαντες ἀπὸ
might-look-up to the(-things) above and having-recovered-breath from
τῶν κάτω προσέχωσιν ἐπὶ τὰ ὑψηλά, καὶ πάλιν ἀπ᾽
the(-things) below might-attend to the high(-things) and again from
ἐκείνων προκόψωσιν εἰς τὸ ὑψηλότατον· καὶ οὕτως κατὰ
those might-advance to the highest and thus by
μικρὸν προκόπτοντες εἰς τὸ ὑψηλότερον καὶ ἀνώτερον
little advancing to the higher and upper
γένος ἐπιγινώσκωσιν, ὅτι ἐστὶν ὕψιστος παρὰ πᾶσαν τὴν
kind might-recognize that he-is most-high beyond all the
κτίσιν. Οὕτω καὶ σὲ ἐκέλευσε πτωχὸν γενέσθαι, καὶ πάντα
creation thus also you he-commanded poor to-become and all(-things)

πωλήσαντα δοῦναι πτωχοῖς, ἵνα λοιπὸν κἂν θελήσῃς κάτω
having-sold to-give to-(the)-poor that henceforth even-if you-wish down
ῥέψαι ἐπὶ τῆς γῆς, μὴ δυνηθῇς. Ἐρευνήσας γὰρ ἐν τῇ
to-incline to the earth not you-be-able having-searched for in the
καρδίᾳ σου ἄρχου μετὰ τῶν λογισμῶν σου διαλέγεσθαι, Παρ᾽
heart your begin with the thoughts your to-converse since
ὃ ἐπὶ τῆς γῆς οὐδὲν ἔχομεν, ἄγωμεν πρὸς τὸν οὐρανόν,
— on the earth nothing we-have let-us-go to the heaven
ὅπου ἔχομεν τὸν θησαυρόν, ὅπου ἐπραγματευσάμεθα.
where we-have the treasure where we-traded
Ἄρχεται ὁ νοῦς σου ἀνανεύειν πρὸς τὸ ὕψος, καὶ
begins the mind your to-look-up to the height and
ἐπιζητεῖν τὰ ἀνώτερα, καὶ προκόπτειν ἐν τούτῳ.
to-seek the(-things) higher and to-advance in this
Τί δέ ἐστιν ὁ νεκρὸς ὄφις, ὁ προσπεπηγμένος εἰς τὸ 9
what and is(-it) the dead serpent the(-one) fixed on the
ἀκρότατον τοῦ ξύλου, ἰᾶτο τοὺς πεπληγμένους; ὁ νεκρὸς
topmost of-the pole healed the(-ones) struck the dead
ὄφις τοὺς ζῶντας ἐνίκα, ὥστε τύπος ἐστὶ τοῦ σώματος τοῦ
serpent the living conquered so-that (a)-type it-is of-the body of-the
Κυρίου. Τὸ σῶμα γὰρ ὃ ἔλαβεν ἐκ τῆς Μαρίας, ἀνήνεγκεν
Lord the body for which he-took from — Mary he-carried
αὐτὸ ἐπὶ τοῦ σταυροῦ, καὶ ἐκρέμασε, καὶ προσέπηξεν ἐπὶ
it on the cross and hung(-it) and fixed(-it) on
τοῦ ξύλου, καὶ τὸν ἐν τῇ καρδίᾳ ὄφιν ζῶντα καὶ ἕρποντα
the tree and the in the heart serpent living and creeping
νεκρὸν σῶμα ἐνίκησε καὶ ἀπέκτεινεν. Ὧδε θαῦμα μέγιστον,
(a)-dead body conquered and killed here (a)-marvel greatest
πῶς ὁ νεκρὸς ὄφις τὸν ζῶντα ἀπέκτεινεν; ἀλλ᾽ ὃν
how the dead serpent the living killed but in-what
τρόπον ἐποίησε Μωϋσῆς καινὸν ἔργον, ὁμοίωμα τοῦ ζῶντος
way made Moses (a)-new work (a)-likeness of-the living

ὄφεως ποιήσας· οὕτω καὶ ὁ Κύριος καινὸν ἔργον ἐκ τῆς
serpent having-made thus also the Lord (a)-new work from —
Μαρίας ἐποίησε, καὶ τοῦτο ἐνεδύσατο ἀλλ᾽ οὐκ ἤνεγκε τὸ
Mary made and this put-on but not he-brought the
σῶμα ἐξ οὐρανοῦ· τὸ Πνεῦμα τὸ οὐράνιον ἐν τῷ Ἀδὰμ
body from heaven the Spirit the heavenly in — Adam
εἰσελθὸν εἰργάσατο, καὶ τοῦτον συνεκέρασε τῇ θεότητι
having-entered worked and him mingled with-the divinity
καὶ ἐνεδύσατο, ἀνθρωπίνην σάρκα, καὶ ἐμόρφωσεν ἐν τῇ
and put-on human flesh and formed(-it) in the
μήτρᾳ. Ὥσπερ οὖν ὄφις χαλκοῦς ἕως τοῦ Μωϋσέως
womb as then (a)-serpent bronze until — Moses
οὐκ ἐκελεύθη ὑπὸ τοῦ Κυρίου ἐν κόσμῳ γενέσθαι· οὕτω
not was-commanded by the Lord in (the)-world to-come-to-be thus
δὴ σῶμα καινὸν καὶ ἀναμάρτητον, ἕως τοῦ Κυρίου οὐκ
indeed (a)-body new and sinless until the Lord not
ἐφάνη ἐν τῷ κόσμῳ. Παραβάντος γὰρ τὴν ἐντολὴν τοῦ
appeared in the world having-transgressed for the commandment the
πρώτου Ἀδάμ, ἐβασίλευσεν ὁ θάνατος ἐπὶ ὅλα τὰ τέκνα
first Adam reigned the death over all the children
αὐτοῦ· ἐνίκησεν οὖν νεκρὸν σῶμα τὸν ζῶντα ὄφιν.
his conquered then (a)-dead body the living serpent
10 Καὶ τοῦτο θαυμάσιον, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησι
and this (is)-wonderful to-Jews indeed (a)-stumbling-block to-Greeks
δὲ μωρία. Τί δὲ λέγει ὁ Ἀπόστολος· Ἡμεῖς δὲ κηρύσσομεν
and foolishness what and says the Apostle we but preach
Ἰησοῦν Χριστόν, καὶ τοῦτον ἐσταυρωμένον, Ἰουδαίοις μὲν
Jesus Christ and him crucified to-Jews indeed
σκάνδαλον, Ἕλλησι δὲ μωρίαν, ἡμῖν δὲ τοῖς σωζομένοις
(a)-stumbling-block to-Greeks and foolishness to-us but the(-ones) being-saved
Χριστὸν Θεοῦ δύναμιν, καὶ Θεοῦ σοφίαν. Ἐν γὰρ τῷ
Christ of-God (the)-power and of-God (the)-wisdom in for the

νεκρῷ σώματι ἡ ζωή· ὧδε ἡ ἀπολύτρωσις, ὧδε τὸ
dead body (is)-the life here the redemption here the
φῶς, ὧδε ἔρχεται πρὸς τὸν θάνατον, καὶ διαλέγεται αὐτῷ
light here he-comes to the death and converses with-him
ὁ Κύριος, καὶ προστάσσει τοῦ ἐκβαλεῖν ἐκ τοῦ Ἅδου
the Lord and commands of-the to-cast-out from the Hades
καὶ τοῦ θανάτου τὰς ψυχάς, καὶ ἀποδοῦναι αὐτῷ. Ἰδοὺ
and the death the souls and to-give-back(-them) to-him behold
οὖν οὗτος πρὸς ταῦτα ταρασσόμενος εἰσέρχεται πρὸς
then this(-one) at these(-words) being-troubled goes-in to
τοὺς διακόνους αὐτοῦ, καὶ συνάγει πάσας τὰς δυνάμεις,
the servants his and gathers all the powers
καὶ προσφέρει ὁ ἄρχων τῆς πονηρίας τὰ χειρόγραφα,
and brings-forward the ruler of-the wickedness the bonds
καὶ λέγει· «Ἴδε οὗτοι ὑπήκουσαν τῷ λόγῳ μου, ἴδε ὅπου
and says behold these obeyed the word my behold where
προσεκύνησαν ἡμῖν οἱ ἄνθρωποι. Ὁ δὲ Θεός, δικαιοκρίτης
worshiped us the men — but God (a)-just-judge
ὤν, κἀκεῖ δείκνυσι τὸ δίκαιον αὐτοῦ καὶ λέγει αὐτῷ;
being there-too shows the justice his and says to-him
Ὑπήκουσέ σοι ὁ Ἀδάμ, καὶ κατέσχες αὐτοῦ πάσας τὰς
obeyed you — Adam and you-held-fast his all the
καρδίας· ὑπήκουσέ σοι ἡ ἀνθρωπότης, τὸ ἐμὸν σῶμα τί
hearts obeyed you the humanity the my body what
ποιεῖ ὧδε. Τοῦτο ἀναμάρτητόν ἐστιν· ἐκεῖνο τὸ σῶμα τοῦ
does-it here this sinless is that the body of-the
πρώτου Ἀδὰμ ἐχρεώστησέ σοι, καὶ δικαίως αὐτοῦ κατέχεις
first Adam owed to-you and justly his you-hold
τὰ χειρόγραφα· ἐμοὶ δὲ πάντες μαρτυροῦσιν, ὅτι οὐχ
the bonds me but all bear-witness that not
ἥμαρτον· οὐ χρεωστῶ σοι οὐδέν· καὶ ὅτι Υἱός εἰμι τοῦ
I-sinned not I-owe to-you anything and that (the)-Son I-am —

Θεοῦ, πάντες μοι μαρτυροῦσιν. Ἐπάνω γὰρ τῶν οὐρανῶν
of-God all to-me bear-witness above for the heavens
ἐμαρτύρησε φωνὴ ἐλθοῦσα ἐπὶ τῆς γῆς, Οὗτός ἐστιν ὁ
bore-witness (a)-voice having-come on the earth this is the
Υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. Ἰωάννης μαρτυρεῖ,
Son my the beloved him hear John bears-witness
Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ
behold the lamb — of-God the(-one) taking-away the sin of-the
κόσμου· καὶ πάλιν ἡ Γραφή, Ὃς ἁμαρτίαν οὐκ ἐποίησεν,
world and again the Scripture who sin not did
οὐδὲ εὑρέθη δόλος ἐν αὐτῷ· καὶ ὅτι, Ἔρχεται ὁ ἄρχων
nor was-found guile in him and that comes the ruler
τοῦ κόσμου τούτου, καὶ ἐν ἐμοὶ εὑρήσει οὐδέν. Καὶ σὺ δὲ
of-the world this and in me will-find nothing and you too
αὐτός, Σατανᾶς, μαρτυρεῖς μοι λέγων, Οἶδά σε τίς εἶ,
yourself Satan bear-witness to-me saying I-know you who you-are
ὁ Υἱὸς τοῦ Θεοῦ· καὶ πάλιν, Τί ἡμῖν καὶ σοὶ Ἰησοῦ
the Son — of-God and again what (is-there)-to-us and to-you Jesus
Ναζαρηνέ; ἦλθες πρὸ καιροῦ βασανίσαι ἡμᾶς. Τρεῖς μοι
Nazarene you-came before (the)-time to-torment us three to-me
μαρτυροῦσιν, ὁ ἐπάνω τῶν οὐρανῶν φωνὴν ἀφίησιν,
bear-witness the(-one) above the heavens (a)-voice sends-forth
οἱ ἐπὶ γῆς, καὶ σὺ αὐτός. Ἐξαγοράζω οὖν τὸ σῶμα
the(-ones) on earth and you yourself I-buy-back then the body
τὸ πραθέν σοι διὰ τοῦ πρώτου Ἀδάμ, παραλύω σου
the(-one) sold to-you through the first Adam I-cancel your
τὰ χειρόγραφα. Ἐγὼ γὰρ ἀπέδωκα τὰ χρέα τοῦ Ἀδὰμ
the bonds I for paid the debts — of-Adam
σταυρωθεὶς καὶ κατελθὼν ἐν τῷ ᾅδῃ· καὶ κελεύω σοι,
having-been-crucified and having-gone-down into the Hades and I-command you
ᾅδη καὶ σκότος, καὶ θάνατε, ἔκβαλε τὰς ἐγκεκλεισμένας
Hades and darkness and death cast-out the shut-in

ψυχὰς τοῦ Ἀδάμ.» Καὶ οὕτω λοιπὸν αἱ πονηραὶ δυνάμεις
souls — of-Adam and thus henceforth the evil powers
τρομάξασαι ἀποδιδοῦσι τὸν ἐγκεκλεισμένον Ἀδάμ.
having-trembled give-back the shut-in Adam
Ἀλλ' ὅταν ἀκούσῃς, ὅτι ἐν τῷ καιρῷ ἐκείνῳ ἐῤῥύσατο τὰς 11
but when you-hear that in the time that he-delivered the
ψυχὰς ἐκ τοῦ ᾅδου, καὶ τοῦ σκότους, καὶ ὅτι κατῆλθεν
souls from the Hades and the darkness and that went-down
εἰς τὸν ᾅδην ὁ Κύριος, καὶ ἐποίησεν ἔνδοξον ἔργον, μὴ
into the Hades the Lord and did (a)-glorious work not
μακρὰν ἀπὸ τῆς ψυχῆς σου τὰ πράγματα ταῦτα εἶναι
far from the soul your the matters these to-be
νομίσῃς. Ὁ γὰρ ἄνθρωπός ἐστι χωρητικὸς καὶ δεκτικὸς
suppose the for man is capable-of-containing and receptive
τοῦ πονηροῦ· κατέχει γὰρ ὁ θάνατος τὰς ψυχὰς τοῦ
of-the evil(-one) holds for the death the souls —
Ἀδάμ, καὶ ἐντὸς τοῦ σκότους εἰσὶν οἱ λογισμοὶ τῆς ψυχῆς
of-Adam and within the darkness are the thoughts of-the soul
ἐγκεκλεισμένοι. Καὶ ὅταν ἀκούσῃς περὶ μνημείων, μὴ τὰ
shut-in and when you-hear about tombs not the
φαινόμενα λογίσῃ μόνον· μνημεῖον γὰρ καὶ τάφος ἡ καρδία
visible(-ones) consider only (a)-tomb for and (a)-grave the heart
σου ἐστίν. Ὅταν γὰρ ὁ ἄρχων τῆς κακίας καὶ οἱ ἄγγελοι
your is when for the ruler of-the vice and the angels
αὐτοῦ ἐκεῖ ἐμφωλεύωσι, καὶ ὅταν τὰς τρίβους καὶ τὰς
his there make-their-den and when the paths and the
διόδους ἐκεῖ ποιῶνται, ὅπου ἐμπεριπατοῦσιν αἱ δυνάμεις
passages there they-make where walk-about the powers
τοῦ Σατανᾶ εἰς τὸν νοῦν σου, καὶ εἰς τοὺς λογισμούς
— of-Satan in the mind your and in the thoughts
σου, οὐχὶ ᾅδης, καὶ τάφος, καὶ μνημεῖον, καὶ νεκρὸς
your not (are-you)-Hades and grave and tomb and dead

εἶ τῷ Θεῷ; ἐκεῖ γὰρ ὁ Σατανᾶς ἀργύριον ἀδόκιμον
are-you — to-God there for — Satan silver counterfeit
ἐχάραξεν. Ἐν τῇ ψυχῇ ταύτῃ ἔσπειρε σπέρματα πικρίας·
stamped in the soul this he-sowed seeds of-bitterness
ἐζύμωσε ζύμῃ παλαιᾷ· βρύει ἐκεῖ πηγὴ βορβόρου.
he-leavened(-it) with-leaven old gushes there (a)-spring of-mire
Ἔρχεται οὖν ὁ Κύριος εἰς τὰς ἐπιζητούσας αὐτὸν ψυχάς,
comes then the Lord to the seeking him souls
εἰς τὸ βάθος τοῦ ᾅδου τῆς καρδίας, κἀκεῖ προστάσσει
into the depth of-the Hades of-the heart and-there commands
τῷ θανάτῳ λέγων, Ἔκβαλε τὰς ἐγκεκλεισμένας ψυχάς,
to-the death saying cast-out the shut-in souls
τὰς ἐμὲ ἐπιζητούσας, ἃς κατέχεις βιαίως. Διαῤῥήσσει
the(-ones) me seeking which you-hold by-force he-breaks
οὖν τοὺς βαρεῖς λίθους ἐπικειμένους τῇ ψυχῇ, ἀνοίγει τὰ
then the heavy stones lying-upon the soul opens the
μνημεῖα, ἀνιστᾷ τὸν ἀληθινὸν νεκρόν, ἐκβάλλει ἐκ τῆς
tombs raises the true dead(-man) leads-out from the
σκοτεινῆς φυλακῆς τὴν ἐγκεκλεισμένην ψυχήν.
dark prison the shut-in soul

12 Ὃν τρόπον ἐὰν ᾖ ἄνθρωπος δεδεμένος χεῖρας καὶ
in-what way if there-be (a)-man bound (in)-hands and
πόδας ἁλύσεσι, καὶ ἔλθῃ τις ὁ διαλύων αὐτοῦ τὰ
feet with-chains and come someone the(-one) loosing his the
δεσμά, καὶ ἀφῇ αὐτὸν ἐλεύθερον περιπατεῖν ἐν ἀνεκτότητι·
bonds and let him free to-walk in ease
οὕτω τὴν δεδεμένην ψυχὴν ταῖς ἁλύσεσι τοῦ θανάτου λύει
thus the bound soul with-the chains of-the death looses
ὁ Κύριος ἀπὸ δεσμῶν, καὶ ἀφίησιν αὐτήν, καὶ ἐλευθεροῖ
the Lord from bonds and lets-go her and frees
τὸν νοῦν τοῦ ἀκόπως ἐν ἀναπαύσει περιπατεῖν εἰς τὸν
the mind of-the without-toil in rest to-walk in the

θεϊκὸν ἀέρα. Ὥσπερ ἐὰν ᾖ ἄνθρωπος ἐν πλησμονῇ
divine air as if there-be (a)-man in (the)-flood
ποταμοῦ ἐν μέσῳ, καὶ καταβυθισθεὶς ἐν τῷ ὕδατι κεῖται
of-(a)-river in (the)-middle and having-sunk in the water he-lies
νεκρός, πεπνιγμένος ἀναμέσον δεινῶν θηρίων· καὶ εἰ θελήσει
dead drowned among dreadful beasts and if wishes
ἄλλος ἄνθρωπος ἄπειρος τοῦ κολυμβᾷν, διασῶσαι τὸν
another man inexperienced of-the to-swim to-rescue the(-one)
ἐμπεσόντα, καὶ αὐτὸς συναπόλλυται καὶ πνίγεται. Λοιπὸν
having-fallen-in also he-himself perishes-with(-him) and is-drowned henceforth
οὖν ὧδε ἐμπείρου κολυμβητοῦ, καὶ τεχνίτου χρεία,
then here of-(an)-experienced swimmer and craftsman (there-is)-need
ἵνα εἰσελθὼν εἰς τὸ βάθος τοῦ κόλπου τοῦ ὕδατος ἐκεῖ
that having-gone into the depth of-the gulf of-the water there
καταδύσῃ καὶ ἀνενέγκῃ τὸν καταπεποντισμένον καὶ ὄντα
he-may-dive and bring-up the(-one) drowned and being
ἀναμέσον τῶν θηρίων· καὶ αὐτὸ δὲ τὸ ὕδωρ ὅταν ἴδῃ
among the beasts and the-very too the water when it-sees
ἔμπειρον καὶ εἰδότα πλέειν, βοηθεῖ τούτῳ, καὶ ἀναφέρει
(one)-experienced and knowing to-swim helps this(-one) and bears
αὐτὸν ἐπὶ τὰ ἀνώτερα μέρη. Οὕτως ἡ ψυχὴ εἰς ἄβυσσον
him to the upper parts thus the soul in (an)-abyss
σκότους, καὶ εἰς τὸ βάθος τοῦ θανάτου καταποντισθεῖσα
of-darkness and in the depth of-the death having-been-drowned
πέπνικται, καὶ νεκρά ἐστιν ἀπὸ τοῦ Θεοῦ ἀναμέσον θηρίων
has-been-choked and dead is from — God among beasts
δεινῶν. Καὶ τίς δύναται εἰς τὰ ταμιεῖα ἐκεῖνα καὶ τὰ
dreadful and who can into the chambers those and the
βάθη τοῦ ᾅδου καὶ τοῦ θανάτου κατελθεῖν, εἰ μὴ αὐτὸς ὁ
depths of-the Hades and of-the death to-go-down if not the-very the
τεχνίτης ὁ ἐργασάμενος τὸ σῶμα; Αὐτὸς ἔρχεται εἰς
craftsman the(-one) having-made the body he comes into

τὰ δύο μέρη, εἰς τὸ βάθος τοῦ ᾅδου, καὶ πάλιν εἰς τὸν
the two parts into the depth of-the Hades and again into the
βαθὺν κόλπον τῆς καρδίας, ὅπου κατέχεται ἡ ψυχὴ ὑπὸ
deep gulf of-the heart where is-held the soul by
τοῦ θανάτου σὺν τοῖς λογισμοῖς αὐτοῖς, καὶ ἀναφέρει ἐκ
the death with the thoughts themselves and brings-up from
τοῦ σκοτεινοῦ βυθοῦ τὸν νενεκρωμένον Ἀδάμ. Καὶ αὐτὸς
the dark depth the deadened Adam and the-very
δὲ ὁ θάνατος, διὰ τῆς γυμνασίας εἰς βοήθειαν γίνεται
too the death through the exercise for help becomes
αὐτοῦ τοῦ ἀνθρώπου, ὥσπερ τὸ ὕδωρ τῷ κολυμβῶντι.
of-the-very the man as the water to-the(-one) swimming

13 Τί γὰρ δυσχερές ἐστι τῷ Θεῷ εἰσελθεῖν εἰς τὸν θάνατον,
what for difficult is — for-God to-go into the death
καὶ πάλιν εἰς τὸν βαθὺν κόλπον τῆς καρδίας, κἀκεῖθεν
and again into the deep gulf of-the heart and-from-there
ἀνακαλέσασθαι τὸν νενεκρωμένον Ἀδάμ; ἐν γὰρ τῷ
to-call-back the deadened Adam in for the
φαινομένῳ αἰῶνι εἰσιν οἰκίαι καὶ οἰκοδομαί, ὅπου ἡ
visible age there-are houses and buildings where the
ἀνθρωπότης κατοικεῖ· Καί εἰσιν ὅπου θηρία, λέοντες, ἢ
humanity dwells and there-are where beasts lions or
δράκοντες, καὶ ἄλλα ἰοβόλα θηρία. Εἰ τοίνυν ὁ ἥλιος
serpents and other venomous beasts if therefore the sun
κτίσμα ὤν, εἰσέρχεται πανταχόθεν, διὰ τῶν θυρίδων,
(a)-creature being enters from-everywhere through the windows
ἤτοι θυρῶν, καὶ εἰς τὰ σπήλαια τῶν λεόντων, καὶ εἰς τὰς
or doors and into the caves of-the lions and into the
ὀπὰς τῶν ἑρπετῶν, καὶ ἐξέρχεται, καὶ οὐδὲν βλάπτεται·
holes of-the reptiles and goes-out and in-nothing is-harmed
πόσῳ μᾶλλον ὁ Θεὸς καὶ Δεσπότης πάντων εἰσέρχεται
how-much more — God and Master of-all enters

εἰς τοὺς φωλεούς, καὶ εἰς τοὺς οἴκους, ὅπου κατεσκήνωσεν
into the dens and into the houses where has-encamped
ὁ θάνατος, καὶ εἰς τὰς ψυχάς, κἀκεῖθεν ῥυόμενος τὸν
the death and into the souls and-from-there delivering —
Ἀδὰμ οὐκ ἀδικεῖται ὑπὸ τοῦ θανάτου; Καὶ ὁ ὑετὸς
Adam not is-wronged by the death and the rain
ἐξ οὐρανοῦ κατερχόμενος, φθάνει κατέρχεσθαι εἰς τὰ
from heaven coming-down reaches to-come-down to the
κατώτερα μέρη τῆς γῆς, κἀκεῖθεν τὰς ξηρανθείσας ῥίζας
lower parts of-the earth and-from-there the dried roots
ἀνύγρανε καὶ ἀνεκαίνισε, καὶ ἐποίησεν ἐκεῖ γέννημα καινόν.
moistened and renewed and made there (a)-crop new
Ἄλλος ἐστὶν ὁ ἔχων ἀγῶνα, καὶ θλῖψιν, καὶ πόλεμον 14
another is the(-one) having contest and affliction and war
πρὸς τὸν Σατανᾶν· οὗτος συντετριμμένην ἔχει τὴν ψυχὴν
against — Satan this(-one) crushed has the soul
αὐτοῦ· ἐν μερίμνῃ γάρ ἐστι καὶ πένθει καὶ δάκρυσιν. Εἰς
his in care for he-is and mourning and tears in
δύο πρόσωπα εἰστήκει ὁ τοιοῦτος. Εἰ τοίνυν ἐν τοιούτοις
two faces stands the such(-man) if therefore in such
πράγμασιν εἰστήκει οὗτος, εἰς τὸν πόλεμον μετ᾽ αὐτοῦ ἐστιν
matters stands this(-one) in the war with him is
ὁ Κύριος καὶ φυλάσσει αὐτόν· ἐπιζητεῖ γὰρ σπουδαίως,
the Lord and guards him he-seeks for earnestly
καὶ κρούει τὴν θύραν, πότε αὐτῷ ἀνοίγει. Πάλιν δὲ
and knocks-at the door when to-him he-opens again and
εἰ φαίνεταί σοι ἀδελφὸς ἀγαθὸς ὧδε, ὑπὸ τῆς χάριτός
if appears to-you (a)-brother good here by the grace
ἐστιν ἐστηριγμένος. Ὁ δὲ μὴ ἔχων θεμέλιον, οὐκ ἔχει
he-is established the(-one) and not having (a)-foundation not has
τοσοῦτον φόβον Θεοῦ, οὐ συντέτριπται αὐτοῦ ἡ καρδία,
so-much fear of-God not has-been-crushed his the heart

οὔτε ἐστὶν ἐν φόβῳ, οὔτε ἀσφαλίζεται αὐτοῦ τὴν καρδίαν
nor is-he in fear nor does-he-secure his the heart
καὶ τὰ μέλη, τοῦ μὴ ἀτάκτως περιπατεῖν. Οὗτος ἀκμὴν
and the members from-the not disorderly to-walk this(-man) still
ἀπολελυμένην ἔχει τὴν ψυχὴν αὐτοῦ· οὔπω γὰρ εἰσῆλθεν
loosed has the soul his not-yet for has-he-entered
εἰς ἀγῶνα. Ἄλλος οὖν ἐστιν ὁ ἐν ἀγῶνι καὶ θλίψει,
into contest another then is the(-one) in contest and affliction
καὶ ἄλλος ὁ μὴ εἰδὼς τί ἐστι πόλεμος. Καὶ γὰρ τὰ
and another the(-one) not knowing what is war and for the
σπέρματα ὅταν βληθῇ εἰς τὴν γῆν, θλῖψιν ὑπομένει εἰς
seeds when it-is-cast into the earth affliction endures in
τοὺς πάγους, εἰς τὸν χειμῶνα, εἰς τὴν ψυχρότητα τῶν
the frosts in the winter in the coldness of-the
ἀέρων· καὶ ἐν τῷ δέοντι καιρῷ ἀναζωοποιεῖται τὸ γέννημα.
airs and in the due season is-quickened the crop
15 Συμβαίνει δὲ ὅτι ὁ Σατανᾶς διαλέγεταί σοι ἐν τῇ
it-happens and that — Satan converses with-you in the
καρδίᾳ· Ἴδε πόσα κακὰ ἐποίησας, ἰδοὺ πόσων μανιῶν
heart see how-many evils you-have-done behold with-how-many madnesses
πεπλήρωταί σου ἡ ψυχή, καὶ βεβαρημένος εἶ ἀπὸ
has-been-filled your the soul and weighed-down you-are by
ἁμαρτιῶν, ὅτι οὐκέτι δύνασαι σωθῆναι. Ταῦτα δὲ
sins so-that no-longer you-can to-be-saved these(-things) and
ποιεῖ, ἵνα ἐνέγκῃ σε εἰς ἀπελπισμόν, καὶ ὅτι οὐκ ἔστιν
he-does that he-may-bring you into despair and that not is
εὐπρόσδεκτος ἡ μετάνοιά σου. Ἐπειδὴ γὰρ παρεισῆλθε
acceptable the repentance your since for crept-in
διὰ τῆς παραβάσεως ἡ κακία, λοιπὸν καθ' ἑκάστην
through the transgression the vice henceforth at each
ὥραν διαλέγεται τῇ ψυχῇ ὡς ἄνθρωπος μετὰ ἀνθρώπου.
hour it-converses with-the soul as (a)-man with (a)-man

Ἀποκρίθητι αὐτῷ καὶ σύ, ὅτι ἔχω τὰς μαρτυρίας τοῦ
answer him also you that I-have the testimonies of-the
Κυρίου ἐγγράφως, καὶ ὅτι οὐ βούλομαι τὸν θάνατον τοῦ
Lord in-writing and that not I-wish the death of-the
ἁμαρτωλοῦ, ὡς τὴν μετάνοιαν, καὶ τὸ ἀποστραφῆναι αὐτὸν
sinner as the repentance and the to-turn him
ἀπὸ τῆς ὁδοῦ τῆς πονηρᾶς, καὶ ζῆν αὐτόν. Διὰ τοῦτο
from the way the evil and to-live him because-of this
γὰρ κατῆλθεν αὐτός, ἵνα τοὺς ἁμαρτωλοὺς σώσῃ, τοὺς
for came-down he that the sinners he-might-save the
νεκροὺς ἀνεγείρῃ, τοὺς τεθανατωμένους ζωοποιήσῃ, τοὺς
dead might-raise the(-ones) put-to-death might-quicken the(-ones)
ἐν τῷ σκότει φωτίσῃ. Ἀληθῶς γὰρ ἐλθὼν εἰς υἱοθεσίαν
in the darkness might-illumine truly for having-come to adoption
ἡμᾶς ἐκάλεσεν, εἰς πόλιν ἁγίαν, εἰρηνευομένην, εἰς ζωὴν
us he-called to (a)-city holy at-peace to life
τὴν μηδέποτε ἀποθνήσκουσαν, εἰς δόξαν ἄφθαρτον. Μόνον
the(-one) never dying to glory incorruptible only
ἡμεῖς τῇ ἀρχῇ ἡμῶν δῶμεν τέλος ἀγαθόν· ἐμμείνωμεν τῇ
we to-the beginning our let-us-give (an)-end good let-us-abide in-the
πτωχείᾳ, τῇ ξενητείᾳ, τῇ κακουχίᾳ, τῇ αἰτήσει τῇ
poverty in-the life-abroad in-the hardship in-the asking the(-asking)
πρὸς τὸν Θεόν, μετὰ ἀναιδείας κρούοντες τὴν θύραν. Ὥσπερ
toward — God with shamelessness knocking-at the door as
γὰρ ἐγγύς ἐστι τὸ σῶμα τῆς ψυχῆς, οὕτως ἐγγύτερος
for near is the body to-the soul thus nearer
ὁ Κύριος τοῦ ἐλθεῖν καὶ ἀνοῖξαι τὰς κεκλεισμένας
(is)-the Lord of-the to-come and to-open the shut
θύρας τῆς καρδίας, καὶ δωρήσασθαι ἡμῖν τὸν πλοῦτον τὸν
doors of-the heart and to-bestow on-us the riches the
οὐράνιον. Ἀγαθὸς γάρ ἐστι καὶ φιλάνθρωπος, καὶ ἀψευδεῖς
heavenly good for he-is and loving-mankind and unlying

εἰσιν αὐτοῦ αἱ ἐπαγγελίαι, μόνον ἐὰν ὑπομείνωμεν ἕως
are his the promises only if we-endure until
τέλους ἐπιζητοῦντες αὐτόν. Δόξα τοῖς οἰκτιρμοῖς Πατρός,
(the)-end seeking him glory to-the compassions of-(the)-Father
καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος, εἰς τοὺς αἰῶνας. Ἀμήν.
and Son and holy Spirit for the ages amen

XII · ADAM'S TWO LOSSES

Adam lost both the purity of his nature and the heavenly image in which his inheritance lay. God now overlooks those who have turned from him. Questions follow: a man is poor in spirit when grace teaches him, however advanced, to count himself nothing; Adam had the Word with him as teacher and inheritance; the woman praying uncovered is a type of the Church; and Martha's complaint shows the power that came to Mary through the Lord's words.

1 Ὁ Ἀδὰμ τὴν ἐντολὴν παραβάς, κατὰ δύο τρόπους
— Adam the commandment having-transgressed in two ways
ἀπώλετο· ἕνα μέν, ὅτι ἀπώλεσε τὸ κτῆμα τὸ καθαρὸν
perished one indeed that he-lost the possession the(-one) pure
τῆς φύσεως αὐτοῦ, τὸ ὡραῖον, τὸ κατ' εἰκόνα καὶ
of-the nature his the lovely(-one) the(-one) after (the)-image and
ὁμοίωσιν Θεοῦ· ἕτερον δέ, ὅτι ἀπώλεσεν αὐτὴν τὴν εἰκόνα,
likeness of-God (the)-other and that he-lost the-very the image
ἐν ᾗ ἀπέκειτο αὐτῷ κατ' ἐπαγγελίαν ἡ ἐπουράνιος
in which was-laid-up for-him by promise the heavenly
πᾶσα κληρονομία. Ὥσπερ ἐὰν ᾖ νόμισμα, τὴν εἰκόνα
whole inheritance as if there-be (a)-coin the image
τοῦ βασιλέως ἔχον, καὶ τοῦτο παραχαραγῇ, ὁ χρυσός τε
of-the king having and this be-falsely-stamped the gold both
ἀπώλετο, καὶ ἡ εἰκὼν οὐ χρησιμεύει, τοιοῦτον ἔπαθε καὶ
perished and the image not is-useful such(-a-thing) suffered also

ὁ Ἀδάμ· μέγας γὰρ πλοῦτος καὶ μεγάλη ἡ κληρονομία
— Adam great for wealth and great the inheritance
εὐτρέπιστο αὐτῷ. Ὥσπερ ἐὰν ᾖ χωρίον μέγα, καὶ
had-been-prepared for-him as if there-be (an)-estate great and
τοῦτο ἔχῃ προσόδους πολλάς, ἐκεῖ ἄμπελος εὐθύνουσα, ἐκεῖ
this have revenues many there (a)-vine thriving there
χῶραι εὐφοροῦσαι, ἐκεῖ ἀγέλαι, ἐκεῖ χρυσὸς καὶ ἄργυρος·
lands fruitful there herds there gold and silver
οὕτως ἦν τίμιον τὸ χωρίον πρὸ τῆς παρακοῆς, αὐτὸ
thus was precious the estate before the disobedience the-very
τὸ σκεῦος τοῦ Ἀδάμ. Ἀλλ' ἐπειδὴ κακὰ ἔσχε διανοήματα
the vessel — of-Adam but since evil he-had conceptions
καὶ λογισμούς, ἀπώλετο ἀπὸ τοῦ Θεοῦ.
and thoughts he-perished from — God
Οὐ λέγομεν δὲ ὅτι ἀπώλετο τὸ ὅλον καὶ ἠφανίσθη, καὶ 2
not we-say and that he-perished the whole and was-obliterated and
ἀπέθανεν· ἀπὸ τοῦ Θεοῦ ἀπέθανε, τῇ δὲ ἰδίᾳ φύσει
died from — God he-died to-the but own nature
ζῇ. Ἰδοὺ γὰρ ὅλος ὁ κόσμος περιπατεῖ ἐν τῇ γῇ, καὶ
he-lives behold for whole the world walks on the earth and
πραγματεύεται· ἀλλ' ὀφθαλμὸς τοῦ Θεοῦ βλέπει αὐτὸν
trades but (the)-eye — of-God sees the-very
τὸν νοῦν, καὶ τὰς ἐνθυμήσεις, καὶ ὡς περιβλέπει,
the mind and the reflections and as-it-were looks-around
καὶ παραβλέπει, καὶ οὐ ποιεῖ ἐν αὐτοῖς κοινωνίαν,
and overlooks(-them) and not makes in them communion
ἐπειδὴ οὐδὲν εὐάρεστον τῷ Θεῷ λογίζονται. Ὥσπερ ἐὰν
since nothing well-pleasing — to-God they-think as if
ὦσι πανδοχεῖα, καὶ πορνεῖα, καὶ τόποι ὅπου ἀταξίαι
there-be inns and brothels and places where disorders
γίνονται καὶ ἀσωτίαι· λοιπὸν οἱ θεοσεβεῖς παρερχόμενοι οὐ
happen and debaucheries henceforth the God-fearing passing-by not

βδελύσσονται, καὶ βλέποντες οὐ βλέπουσιν; ὡς νεκρὰ γὰρ
do-they-loathe(-them) and seeing not do-they-see as dead for
αὐτοῖς ἐστιν· οὕτω καὶ ὁ Θεὸς ἐπὶ τοὺς ἀποστατήσαντας
to-them it-is thus also — God upon the(-ones) having-revolted
διὰ τοῦ λόγου αὐτοῦ, καὶ ἀπὸ τῆς ἐντολῆς, ἐπιβλέπει
through the word his and from the commandment looks
μέν, ἀλλὰ παραβλέπει αὐτούς, καὶ οὐ ποιεῖ ἐκεῖ κοινωνίαν,
indeed but overlooks them and not makes there communion
οὔτε ἐπαναπαύεται εἰς τοὺς λογισμοὺς αὐτῶν ὁ Κύριος.
nor rests in the thoughts their the Lord

3 Ἐρώτησις. Πῶς τις δύναται εἶναι πτωχὸς τῷ πνεύματι,
question how someone can to-be poor in-the spirit
μάλιστα ὅτε αἰσθηθῇ ἐν ἑαυτῷ, ὅτι μετετέθη καὶ
especially when he-perceives in himself that he-was-transferred and
προέκοψε, καὶ εἰς γνῶσιν καὶ σύνεσιν ἦλθεν, ἣν τὸ
advanced and to knowledge and understanding came which the
πρότερον οὐκ εἶχεν;
formerly not he-had
Ἀπόκρισις. Ἕως οὖ ταῦτά τις κτᾶται, καὶ προκόπτει,
answer until — these(-things) someone acquires and advances
οὐκ ἔστι πτωχὸς τῷ πνεύματι, ἀλλ' οἴεται περὶ
not he-is poor in-the spirit but he-has-opinions about
ἑαυτοῦ· ὅταν δὲ ἔλθῃ εἰς ταύτην τὴν σύνεσιν καὶ τὴν
himself when but he-comes to this the understanding and the
προκοπήν, αὕτη ἡ χάρις διδάσκει αὐτὸν εἶναι πτωχὸν
advance this the grace teaches him to-be poor
τῷ πνεύματι, τὸν ὄντα τινὰ δίκαιον καὶ ἐκλεκτὸν
in-the spirit the(-one) being some righteous and chosen
Θεοῦ, μὴ ἡγεῖσθαί τι ἑαυτὸν εἶναι, ἀλλ' ἔχειν τὴν
of-God not to-consider something himself to-be but to-hold the
ψυχὴν αὐτοῦ ἄτιμον καὶ ἐξουδενουμένην, ὡς μηδὲν εἰδότα
soul his dishonored and set-at-naught as nothing knowing

ἢ ἔχοντα, καίτοι εἰδότα καὶ ἔχοντα. Τοῦτο δὲ ὡς φυσικὸν
or having although knowing and having this and as natural
καὶ πηκτὸν γίνεται ἐπὶ τῷ νοῒ τῶν ἀνθρώπων. Οὐχ ὁρᾷς
and fixed becomes in the mind of-the men not you-see
ὁ προπάτωρ ἡμῶν Ἀβραὰμ ὢν ἐκλεκτός, γῆν ἑαυτὸν καὶ
the forefather our Abraham being chosen earth himself and
σποδὸν ὠνόμαζε; καὶ ὁ Δαβίδ, χρισθεὶς εἰς βασιλέα, Θεὸν
ashes called and — David anointed for king God
εἶχε μεθ' ἑαυτοῦ· καὶ τί λέγει; Σκώληξ εἰμὶ καὶ οὐκ
had with himself and what says-he (a)-worm I-am and not
ἄνθρωπος, ὄνειδος ἀνθρώπων, καὶ ἐξουδένωμα λαῶν.
(a)-man (a)-reproach of-men and (a)-thing-set-at-naught of-peoples
Οἱ οὖν θέλοντες τούτων εἶναι συγκληρονόμοι, καὶ 4
the(-ones) then wishing of-these to-be co-heirs and
συμπολῖται τῆς πόλεως τῆς ἐπουρανίου, καὶ συνδοξασθῆναι
fellow-citizens of-the city the heavenly and to-be-glorified-with
αὐτοῖς, ταύτην ὀφείλουσι τὴν ταπεινοφροσύνην ἔχειν, καὶ μὴ
them this ought the humility to-have and not
οἴεσθαι ἐν ἑαυτοῖς εἶναί τι, ἀλλ' ἔχειν συντετριμμένην τὴν
to-think in themselves to-be something but to-have crushed the
καρδίαν. Εἰ γὰρ καὶ διαφόρως εἰς ἕκαστον τῶν Χριστιανῶν
heart if for even differently in each of-the Christians
ἐνεργεῖ ἡ χάρις καὶ διάφορα ἔχει μέλη· ὅμως δὲ μιᾶς εἰσι
works the grace and various has members nevertheless and of-one are
πόλεως οἱ πάντες, ὁμόψυχοι, ὁμόγλωττοι, ἐπιγινώσκοντες
city the all like-souled of-one-tongue recognizing
ἀλλήλους. Ὥσπερ μέλη πολλά ἐστιν ἐν σώματι, μία δὲ ψυχὴ
one-another as members many are in (a)-body one but soul
ἐν πᾶσιν ἡ κινοῦσα ταῦτα· οὕτως ἓν πνεῦμα ἐνεργεῖ
in all the(-one) moving these thus one spirit works
ἐν πᾶσι διαφόρως, μιᾶς δέ εἰσι πόλεως, μιᾶς ὁδοῦ· πάντες
in all differently of-one and are city of-one way all

γὰρ οἱ δίκαιοι τὴν στενὴν καὶ τεθλιμμένην ὁδὸν διώδευσαν,
for the righteous the narrow and afflicted way traveled
διωκόμενοι, κακουχούμενοι, ὀνειδιζόμενοι, ἐν αἰγείοις δέρμασι
being-persecuted being-ill-treated being-reviled in goat's skins
ζῶντες, ἐν σπηλαίοις, ἐν ταῖς ὀπαῖς τῆς γῆς. Ὁμοίως καὶ
living in caves in the holes of-the earth likewise also
οἱ ἀπόστολοι, ἕως τῆς ἄρτι ὥρας φασί, Καὶ πεινῶμεν,
the apostles until the present hour say and we-hunger
καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ ὀνειδιζόμεθα, καὶ
and thirst and go-naked and are-reviled and
ἀστατοῦμεν. Ὧν οἱ μὲν ἀπεκεφαλίσθησαν, οἱ δὲ
wander-homeless of-whom the(-ones) indeed were-beheaded the(-ones) and
ἐσταυρώθησαν, ἄλλοι δὲ διαφόρως ἐθλίβησαν· αὐτὸς δὲ ὁ
were-crucified others and differently were-afflicted the-very and the
Δεσπότης προφητῶν τε καὶ ἀποστόλων, ὥσπερ ἐπιλαθόμενος
Master of-prophets both and apostles as having-forgotten
τῆς θεϊκῆς δόξης, πῶς διώδευσε; τύπος ἡμῖν γιγνόμενος,
the divine glory how he-traveled (a)-type for-us becoming
διὰ ὕβρεων στέφανον ἀκάνθινον ἐπὶ τῆς κεφαλῆς
through insults (a)-crown of-thorns on the head
ἐφόρεσεν, ἐμπτύσματα ὑπέστη, ῥαπίσματα, σταυρόν.
he-wore spittings he-underwent blows (the)-cross
5 Εἰ ὁ Θεὸς οὕτως διώδευσεν ἐπὶ τῆς γῆς, ὀφείλεις καὶ σὺ
if — God thus traveled on the earth ought also you
μιμητὴς αὐτοῦ γενέσθαι· καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται
(an)-imitator his to-become and the apostles and the prophets
οὕτως διώδευσαν· καὶ ἡμεῖς, εἰ θέλομεν τῷ θεμελίῳ τοῦ
thus traveled also we if we-wish on-the foundation of-the
Κυρίου καὶ τῶν ἀποστόλων ἐποικοδομηθῆναι, ὀφείλομεν
Lord and of-the apostles to-be-built-up ought
μιμηταὶ αὐτῶν γενέσθαι. Λέγει γὰρ ὁ Ἀπόστολος ἐν
imitators their to-become says for the Apostle in

Πνεύματι ἁγίῳ, Μιμηταί μου γίνεσθε, καθὼς κἀγὼ
Spirit holy imitators my become as I-too
Χριστοῦ. Εἰ δὲ ἀγαπᾷς δόξας ἀνθρώπων, καὶ προσκυνεῖσθαι
of-Christ if but you-love glories of-men and to-be-bowed-down-to
θέλεις, καὶ ἀνάπαυσιν ζητεῖς, ἐξετράπης τῆς ὁδοῦ.
you-wish and rest you-seek you-have-turned-aside from-the way
Χρὴ γάρ σε συσταυρωθῆναι τῷ σταυρωθέντι,
(it)-is-needful for you to-be-crucified-with the(-one) crucified
συμπαθεῖν τῷ παθόντι, ἵνα οὕτως συνδοξασθῇς
to-suffer-with the(-one) having-suffered that thus you-may-be-glorified-with
τῷ δοξασθέντι. Ἀνάγκη γὰρ τὴν νύμφην συμπαθεῖν τῷ
the(-one) glorified necessity for (for)-the bride to-suffer-with the
νυμφίῳ, καὶ οὕτω γενέσθαι κοινωνὸν καὶ συγκληρονόμον
bridegroom and thus to-become partner and co-heir
Χριστοῦ. Οὐκ ἐγχωρεῖ γὰρ ἄνευ παθημάτων, καὶ τῆς
of-Christ not it-is-allowed for without sufferings and the
τραχείας καὶ στενῆς καὶ τεθλιμμένης ὁδοῦ εἰσελθεῖν
rough and narrow and afflicted way to-enter
τινα εἰς τὴν πόλιν τῶν ἁγίων, καὶ ἀναπαῆναι, καὶ
(for)-anyone into the city of-the saints and to-rest and
συμβασιλεῦσαι τῷ βασιλεῖ εἰς τοὺς ἀπεράντους αἰῶνας.
to-reign-with the king for the boundless ages
Ἐρώτησις. Ἐπειδὴ ὅτι καὶ τὴν ἰδίαν εἰκόνα καὶ τὴν 6
question since that both the own image and the
ἐπουράνιον ἀπώλεσεν ὁ Ἀδάμ, οὐκοῦν εἰ ἐκοινώνησε τῇ
heavenly lost — Adam then if he-shared in-the
εἰκόνι τῇ ἐπουρανίῳ, εἶχε Πνεῦμα ἅγιον;
image the heavenly did-he-have (the)-Spirit holy
Ἀπόκρισις. Ἕως ὅτε ὁ Λόγος τοῦ Θεοῦ συνῆν αὐτῷ, καὶ
answer until when the Word — of-God was-with him and
ἡ ἐντολή, εἶχε πάντα· αὐτὸς γὰρ ὁ Λόγος ἦν αὐτῷ
the commandment he-had all(-things) the-very for the Word was to-him

κληρονομία, αὐτὸς ἔνδυμα καὶ δόξα σκέπουσα αὐτόν,
inheritance he garment and glory covering him
αὐτὸς διδασκαλία. Ὑπετίθετο γὰρ αὐτῷ καλέσαι πάντα,
he teaching suggested for to-him to-name all(-things)
τοῦτο εἶπε οὐρανόν, τοῦτο ἥλιον, τοῦτο σελήνην, τοῦτο
this he-said heaven this sun this moon this
γῆν, τοῦτο πτηνόν, τοῦτο θηρίον, τοῦτο δένδρον, καθὼς
earth this bird this beast this tree as
ἐδιδάσκετο, οὕτως καὶ ἔλεγεν.
he-was-taught thus also he-spoke

7 Ἐρώτησις. Αἴσθησιν εἶχε καὶ κοινωνίαν τοῦ Πνεύματος;
question perception had-he and communion of-the Spirit
Ἀπόκρισις. Αὐτὸς ὁ Λόγος συνών, πάντα ἦν αὐτῷ,
answer the-very the Word being-with(-him) all(-things) was to-him
εἴτε γνῶσις, εἴτε κληρονομία, εἴτε διδασκαλία. Καὶ Ἰωάννης
whether knowledge or inheritance or teaching and John
τί λέγει περὶ τοῦ Λόγου; Ἐν ἀρχῇ ἦν ὁ Λόγος· ὁρᾷς
what says-he about the Word in (the)-beginning was the Word you-see
ὅτι ὁ Λόγος πάντα ἦν. Εἰ δὲ καὶ ἔξωθεν συνῆν αὐτῷ δόξα,
that the Word all(-things) was if and also outwardly was-with him glory
οὐ σκανδαλιζώμεθα ἐπὶ τούτῳ, καὶ γὰρ λέγει ὅτι γυμνοὶ
not let-us-be-scandalized at this and for it-says that naked
ἦσαν, καὶ οὐκ ἔβλεπον ἀλλήλους, καὶ μετὰ τὸ παραβῆναι
they-were and not they-saw one-another and after the to-transgress
τὴν ἐντολήν, τότε εἶδον αὐτοὺς γυμνούς, καὶ ᾐσχύνθησαν.
the commandment then they-saw themselves naked and were-ashamed

8 Ἐρώτησις. Οὐκοῦν πρὸ τούτου ἦσαν ἀντὶ περιβολαίου
question then before this were-they instead-of (a)-covering
ἐνδεδυμένοι δόξαν Θεοῦ;
clothed (with)-(the)-glory of-God

Ἀπόκρισις. Ὡς ἐπὶ τῶν προφητῶν ἐνήργει τὸ Πνεῦμα
answer as in-the-case-of the prophets worked the Spirit
καὶ ἐδίδασκεν αὐτούς, καὶ ἔσωθεν αὐτῶν ἦν, καὶ ἔξωθεν
and taught them and within them was and outwardly
αὐτοῖς παρεφαίνετο· οὕτω καὶ εἰς τὸν Ἀδὰμ ὅτε ἤθελε τὸ
to-them appeared thus also in — Adam when it-wished the
Πνεῦμα σὺν αὐτῷ ἦν, καὶ ἐδίδασκε καὶ ὑπετίθετο, Οὕτως
Spirit with him was and taught and suggested thus
εἰπὲ καὶ λέγε. Πάντα γὰρ ἦν ὁ Λόγος αὐτῷ, καὶ ἕως ὅτε
say and speak all(-things) for was the Word to-him and until when
ἐνέμενε τῇ ἐντολῇ, φίλος ἦν Θεοῦ. Καὶ τί θαυμαστόν,
he-abode-in the commandment (a)-friend he-was of-God and what (is)-wonderful
εἰ ἐν τούτοις ὤν, παρέβη τὴν ἐντολήν; ὁπότε καὶ οἱ
if in these being he-transgressed the commandment when even the(-ones)
πεπληρωμένοι Πνεύματος ἁγίου, ἔχουσι τοὺς φυσικοὺς
filled with-Spirit holy have the natural
λογισμούς, καὶ ἔχουσι θέλημα τοῦ συμφωνῆσαι; Οὕτως
thoughts and have (the)-will of-the to-consent thus
καὶ αὐτὸς συνὼν τῷ Θεῷ ἐν παραδείσῳ, ἀφ' ἑαυτοῦ ἰδίῳ
also he being-with — God in paradise of himself by-own
θελήματι παρέβη, καὶ ὑπήκουσε μέρει πονηρῷ· πλὴν καὶ
will transgressed and obeyed (the)-part evil but also
μετὰ τὴν παράβασιν ἔσχε γνῶσιν.
after the transgression he-had knowledge

Ἐρώτησις. Ὁποίαν; 9
question what-kind

Ἀπόκρισις. Ὥσπερ ὅταν συλληφθῇ λῃστὴς εἰς δικαστήριον,
answer as when is-arrested (a)-robber to (the)-court
καὶ ἄρχεται κρίνεσθαι, λέγει αὐτῷ ὁ ἄρχων, Ὅτε ἐποίεις
and begins to-be-judged says to-him the ruler when you-were-doing
τὰ κακά, οὐκ ᾔδεις, ὅτι συλληφθῆναι ἔχεις καὶ
the evil(-things) not did-you-know that to-be-arrested you-have and

ἀποθανεῖν; Ἐκεῖνος οὐ τολμᾷ εἰπεῖν ὅτι Οὐκ ᾔδειν· οἶδε
to-die that(-one) not dares to-say that not I-knew he-knows
γάρ, καὶ τιμωρούμενος, πάντα μνημονεύων ἐξομολογεῖται.
for and being-punished all(-things) remembering he-confesses
Καὶ ὁ πορνεύων οὐκ οἶδεν ὅτι κακῶς ποιεῖ; καὶ
and the(-one) fornicating not does-he-know that wrongly he-does and
ὁ κλέπτων, οὐκ οἶδεν ὅτι ἁμαρτάνει; οὕτως καὶ
the(-one) stealing not does-he-know that he-sins thus also
ἄνευ Γραφῶν, οἱ ἄνθρωποι ἀπὸ τοῦ φυσικοῦ λογισμοῦ, οὐκ
without Scriptures the men from the natural thought not
οἴδασιν ὅτι Θεός ἐστιν; οὐ δύνανται ἐν τῇ ἡμέρᾳ ἐκείνῃ
do-they-know that God there-is not they-can in the day that
εἰπεῖν, Οὐκ ᾔδειμεν ὅτι Θεὸς εἶ. Λέγει γὰρ αὐτοῖς τὰς
to-say not we-knew that God you-are it-says for to-them the
γιγνομένας ἐκ τοῦ οὐρανοῦ βροντάς, καὶ ἀστραπάς, οὐκ
happening from the heaven thunders and lightnings not
οἴδατε ὅτι ἐστὶ Θεὸς διοικῶν τὴν κτίσιν; Τί οὖν ἔκραζον
do-you-know that there-is God governing the creation why then cried
οἱ δαίμονες· Σὺ εἶ ὁ Υἱὸς Θεοῦ, τί πρὸ καιροῦ ἦλθες
the demons you are the Son of-God why before (the)-time did-you-come
βασανίσαι ἡμᾶς; Καὶ ἔτι ἐν τοῖς μαρτυρίοις λέγουσι, Καίεις
to-torment us and yet in the martyrdoms they-say you-burn
με, καίεις με. Οὐκ ᾔδεισαν οὖν τὸ ξύλον τῆς γνώσεως τοῦ
me you-burn me not they-knew then the tree of-the knowledge of-the
καλοῦ καὶ κακοῦ, ἡ παράβασις τοῦ Ἀδὰμ τὴν γνῶσιν ἔδωκεν.
good and evil the transgression — of-Adam the knowledge gave
10 Ἕκαστος γὰρ ἄρχεται ἐπερωτᾶν, ὡς ἐν τίνι ἦν ὁ Ἀδάμ, καὶ
each for begins to-ask as in what was — Adam and
τί ἔπραξεν; Αὐτὸς γὰρ ὁ Ἀδὰμ τὴν γνῶσιν ἐδέξατο καλοῦ
what he-did the-very for — Adam the knowledge received of-good
τε καὶ κακοῦ. Λοιπὸν ἀκούομεν ἐκ τῶν Γραφῶν, ὅτι ἐν
both and evil henceforth we-hear from the Scriptures that in

τιμῇ καὶ ἐν καθαρότητι ἦν· καὶ παραβὰς τὴν ἐντολὴν
honor and in purity he-was and having-transgressed the commandment
ἐξεβλήθη τοῦ παραδείσου, καὶ ὠργίσθη αὐτῷ ὁ Θεός. Λοιπὸν
was-cast-out of-the paradise and was-angry with-him — God henceforth
καὶ τὰ καλὰ αὐτοῦ μανθάνει, καὶ τὰ κακὰ μαθὼν
both the good(-things) his he-learns and the evil(-things) having-learned
ἀσφαλίζεται ἑαυτόν, ἵνα μηκέτι ἁμαρτήσας ἐμπέσῃ εἰς κρῖμα
secures himself that no-longer having-sinned he-fall into judgment
θανάτου. Γινώσκομεν δέ, ὅτι πᾶσα ἡ κτίσις τοῦ Θεοῦ δι᾽
of-death we-know and that all the creation — of-God through
αὐτοῦ οἰκονομεῖται. Αὐτὸς γὰρ ἐποίησεν οὐρανόν, γῆν, ζῶα,
him is-ordered he for made heaven earth animals
ἑρπετά, θηρία, ἃ βλέπομεν, τὸν δὲ ἀριθμὸν ἀγνοοῦμεν.
reptiles beasts which we-see the but number we-do-not-know
Τίς γὰρ ἀνθρώπων οἶδεν, εἰ μὴ μόνον ὁ Θεὸς ὁ ὢν ἐν
who for of-men knows(-it) if not only — God the(-one) being in
πᾶσι, καὶ τοῖς ἐμβρύοις δὲ τῶν ζώων; Οὐχὶ αὐτὸς ἐπίσταται
all and the embryos too of-the animals not he-himself knows
τὰ ὄντα ὑποκάτω τῆς γῆς, καὶ ἐπάνω τῶν οὐρανῶν·
the(-things) being beneath the earth and above the heavens
Παραλιπόντες οὖν ταῦτα, μᾶλλον ζητήσωμεν, ὡς καλοὶ 11
having-left then these(-things) rather let-us-seek as good
ἔμποροι, κληρονομίαν κτήσασθαι ἐπουράνιον, καὶ τὰ
merchants (an)-inheritance to-acquire heavenly and the(-things)
συμφέροντα ταῖς ψυχαῖς ἡμῶν· μάθωμεν κτήσασθαι
profitable to-the souls our let-us-learn to-acquire
κτήματα ἅπερ συμπαραμένει ἡμῖν. Ἐὰν γὰρ ἄρξῃ
possessions which remain-with us if for begins
ἄνθρωπος ὢν ἐρευνᾶν τὸν λογισμὸν τοῦ Θεοῦ, καὶ λέγειν,
(a)-man being to-search-out the thought — of-God and to-say
εὗρόν τι καὶ κατέλαβον, εὑρεθήσεται ὁ ἀνθρώπινος
I-found something and I-grasped(-it) will-be-found the human

νοῦς ὑπερβαίνων τὸν λογισμὸν τοῦ Θεοῦ. Ἐν τούτῳ δὲ
mind overreaching the thought — of-God in this and
πολὺ πλανᾷ· καὶ ὅσον θέλεις διὰ γνώσεως ἐρευνῆσαι
much it-strays and as-much-as you-wish through knowledge to-search
καὶ εἰσελθεῖν, χωρεῖς εἰς βάθος, καὶ οὐδὲν καταλαμβάνεις·
and to-enter you-go into (the)-depth and nothing you-grasp
αὐτὰς γὰρ τὰς ἐπισκέψεις τὰς γιγνομένας σοι, τί
the-very for the visitations the(-ones) happening to-you what
ἐργάζεται καθ' ἡμέραν ἐν σοί, καὶ πῶς, ἄῤῥητά ἐστι, καὶ
it-works each day in you and how unspeakable they-are and
ἀκατάληπτα, ἢ μόνον δέξασθαι μετὰ εὐχαριστίας καὶ
incomprehensible or only to-receive(-them) with thanksgiving and
πιστεύειν. Τὴν γὰρ σὴν ψυχὴν ἐξ οὗ ἐγεννήθης καὶ ἕως
to-believe the for your soul from when you-were-born and until
ἄρτι, ἠδυνήθης γνωρίσαι; ἐπεὶ ἐπάγγειλόν μοι ἀπὸ πρωΐ
now could-you to-know else announce to-me from morning
καὶ ἕως ὀψὲ τοὺς βρύοντας ἐν σοὶ λογισμούς. Εἰπέ μοι
and until evening the gushing in you thoughts tell me
τὰς ἐνθυμήσεις τριῶν ἡμερῶν· ἀλλ' οὐ δύνασαι. Εἰ οὖν
the reflections of-three days but not you-can if then
τοὺς λογισμοὺς τῆς ψυχῆς σου καταλαβεῖν οὐκ ἠδυνήθης,
the thoughts of-the soul your to-grasp not you-could
τοὺς λογισμοὺς τοῦ Θεοῦ καὶ τὸν νοῦν πῶς δύνασαι εὑρεῖν;
the thoughts — of-God and the mind how can-you to-find
12 Ἀλλὰ σὺ ὅσον εὑρίσκεις ἄρτον φάγε, καὶ ἄφες ὅλην τὴν
but you as-much-as you-find bread eat and leave whole the
γῆν καὶ ἄπελθε εἰς τὸ χεῖλος τοῦ ποταμοῦ, καὶ πίε ὅσον
earth and go-off to the lip of-the river and drink as-much-as
χρείαν ἔχεις, καὶ πάρελθε, καὶ μὴ ζητήσῃς πόθεν ἔρχεται,
need you-have and pass-on and not seek whence it-comes
ἢ πῶς ῥέει. Σπούδασον θεραπευθῆναι τὸν πόδα, ἢ τὸν
or how it-flows be-eager to-be-healed (as-to)-the foot or the

πόνον τοῦ ὀφθαλμοῦ σου, ἵνα ἴδῃς τὸ φῶς τοῦ ἡλίου.
pain of-the eye your that you-may-see the light of-the sun
Μὴ ζητήσῃς δὲ πόσον ἔχει φῶς ὁ ἥλιος πόσον ἀνατέλλει
not seek and how-much has light the sun how-much rises
ζῶον. Ὃ προσχωρεῖ σοι εἰς χρῆσιν, λάβε. Καὶ τί ἀπέρχῃ
sign what comes to-you for use take and why do-you-go-off
εἰς ὄρη, καὶ ζητεῖς πόσοι ἐκεῖ νέμονται ὄναγροι ἢ θηρία;
to mountains and seek how-many there graze wild-asses or beasts
καὶ τὸ παιδίον ὅτε προσέρχεται τῷ μαζῷ τῆς μητρός,
and the child when it-comes to-the breast of-the mother
λαμβάνει τὸ γάλα καὶ τρέφεται. Οὐκ οἶδεν δὲ ἐρευνᾶν
takes the milk and is-fed not knows-how but to-search-out
τὴν ῥίζαν ἢ τὴν πηγὴν πόθεν οὕτως ἐπιῤῥέει· θηλάζει γὰρ
the root or the spring whence thus it-flows-in it-sucks for
τὸ γάλα, καὶ τὸν ὀρὸν ὅλον ἀποκενοῖ· καὶ πάλιν ἄλλην
the milk and the whey whole empties and again (at)-another
ὥραν μεστοῦται ὁ μαζός· τοῦτο οὔτε τὸ παιδίον οἶδεν,
hour is-filled the breast this neither the child knows
οὔτε ἡ μήτηρ αὐτοῦ, εἰ καὶ τὰ μάλιστα ἀπὸ ὅλων τῶν
nor the mother his if even the most from whole the
μελῶν τῆς μητρὸς ἐξέρχεται τὸ γάλα. Εἰ ζητεῖς οὖν τὸν
members of-the mother comes-forth the milk if you-seek then the
Κύριον εἰς βάθος, ἐκεῖ εὑρίσκεις αὐτὸν ποιοῦντα σημεῖα. Εἰ
Lord in (the)-depth there you-find him doing signs if
ζητεῖς αὐτὸν ἐν λάκκῳ, ἐκεῖ εὑρίσκεις αὐτὸν ἐν μέσῳ δύο
you-seek him in (a)-pit there you-find him in (the)-midst of-two
λεόντων φυλάσσοντα τὸν δίκαιον Δανιήλ. Εἰ ζητεῖς αὐτὸν
lions guarding the righteous Daniel if you-seek him
εἰς πῦρ, ἐκεῖ εὑρίσκεις αὐτὸν βοηθοῦντα τοῖς δούλοις αὐτοῦ.
in fire there you-find him helping the servants his
Εἰ ζητεῖς αὐτὸν ἐν ὄρει, ἐκεῖ εὑρίσκεις αὐτὸν μετὰ τοῦ
if you-seek him on (a)-mountain there you-find him with —

Ἠλία καὶ Μωσέως. Πανταχοῦ οὖν ἐστι, καὶ ὑποκάτω τῆς
Elijah and Moses everywhere then he-is and beneath the
γῆς, καὶ ὑπεράνω τῶν οὐρανῶν, εἴτε ἐν ἡμῖν, πανταχοῦ
earth and above the heavens or in us everywhere
ἐστιν. Οὕτως καὶ ἡ ψυχὴ ἐγγύς σού ἐστι, καὶ ἔσωθέν σού
he-is thus also the soul near you is and within you
ἐστι, καὶ ἔξωθέν σού ἐστιν. Ὅπου γὰρ θέλεις, εἰς μακρὰς
is and without you is where for you-wish into distant
πατρίδας, ἐκεῖ ἐστιν ὁ νοῦς σου, εἴτε ἐπὶ δυσμάς, εἴτε
fatherlands there is the mind your whether to (the)-west or
ἐπὶ ἀνατολάς, εἴτε εἰς τοὺς οὐρανοὺς ἐκεῖ εὑρίσκεται.
to (the)-east or into the heavens there it-is-found

13 Ζητήσωμεν οὖν προηγουμένως τὸν καυτῆρα τοῦ Κυρίου
let-us-seek then before-all the brand of-the Lord
καὶ τὴν σφραγῖδα ἐν ἑαυτοῖς ἔχειν· ὅτι ἐν τῷ καιρῷ
and the seal in ourselves to-have because in the time
τῆς κρίσεως, γινομένης τῆς ἀποτομίας τοῦ Θεοῦ, καὶ
of-the judgment happening the severity — of-God and
συναγομένων ὅλων τῶν φυλῶν τῆς γῆς ὅλου τοῦ Ἀδάμ,
being-gathered all the tribes of-the earth of-whole — Adam
ὅταν καλέσῃ ὁ ποιμὴν τὴν ἰδίαν ποίμνην, ὅσοι ἔχουσι
when calls the shepherd the own flock as-many-as have
τὸν καυτῆρα, ἐπιγινώσκουσι τὸν ἴδιον ποιμένα, καὶ ὁ
the brand recognize the own shepherd and the
ποιμὴν τοὺς ἔχοντας τὴν ἰδίαν σφραγῖδα γνωρίζει, καὶ
shepherd the(-ones) having the own seal knows and
ἐπισυνάγει ἀπὸ πάντων τῶν ἐθνῶν. Τῆς φωνῆς γὰρ
gathers from all the nations the voice for
αὐτοῦ ἀκούουσιν οἱ ἴδιοι, καὶ ὑπάγουσιν ὀπίσω αὐτοῦ.
his hear the own(-sheep) and go after him
Εἰς δύο γὰρ μέρη ἵσταται ὁ κόσμος, καὶ γίγνεται μία
into two for parts stands the world and becomes one

ποίμνη σκοτεινή, ἡ χωροῦσα εἰς πῦρ αἰώνιον. Καὶ μία
flock dark the(-one) going into fire eternal and one
πλήρης φωτός, ἡ πρὸς τὴν οὐράνιον λῆξιν ἀναγομένη·
full of-light the(-one) to the heavenly lot being-led-up
αὐτὸ οὖν ὃ νῦν κτώμεθα ἐν ταῖς ψυχαῖς, αὐτὸ ἐκεῖνο
itself then which now we-acquire in the souls itself that
λάμπει καὶ φανεροῦται, καὶ τὰ σώματα ἐνδύει δόξαν.
shines and is-manifested and the bodies clothes (with)-glory
Ὥσπερ ἐν τῷ καιρῷ τοῦ Ξανθικοῦ μηνὸς αἱ ῥίζαι 14
as in the time of-the Xanthicus month the roots
κεχωσμέναι ἐν τῇ γῇ, τοὺς ἰδίους καρπούς, καὶ τὰ ἴδια
buried in the earth the own fruits and the own
ἄνθη καὶ κάλλη ἐκβλαστάνουσι, καὶ καρποφοροῦσι, καὶ
flowers and beauties sprout-forth and bear-fruit and
φανεροῦνται αἱ καλαὶ ῥίζαι, καὶ αἱ τὰς ἀκάνθας ἔχουσαι
are-made-manifest the good roots and the(-ones) the thorns having
φαναὶ γίνονται οὕτως ἐν ἐκείνῃ τῇ ἡμέρᾳ ἕκαστος
manifest become thus in that the day each
διὰ τοῦ ἰδίου σώματος, ἅπερ ἔπραξεν, ἐμφανίζει, καὶ
through the own body what he-did displays and
φανεροῦται τά τε καλὰ καὶ τὰ κακά. Ἐκεῖ γάρ
are-manifested the(-things) both good and the(-things) evil there for
ἐστι πᾶσα ἡ κρίσις καὶ ἡ ἀνταπόδοσις. Ἔστι γὰρ ἄλλη
is all the judgment and the recompense there-is for another
τροφὴ παρὰ ταύτην τὴν φαινομένην· καὶ γὰρ Μωϋσῆς ὅτε
food beside this the visible(-food) and for Moses when
ἀνῆλθεν εἰς τὸ ὄρος, ἡμέρας τεσσαράκοντα ἐνήστευσεν.
he-went-up on the mountain days forty fasted
Ἀνῆλθεν ἄνθρωπος, κατῆλθε Θεὸν ἔχων. Καὶ ἴδε βλέπομεν
went-up (a)-man came-down God having and see we-see
ἐν ἡμῖν, ὅτι ἐν ὀλίγαις ἡμέραις, ἐὰν μὴ ὑποστηριχθῇ τὸ
in ourselves that in few days unless — be-supported the

σῶμα βρώμασι, φθείρεται. Καὶ αὐτὸς ἐν τεσσαράκοντα
body with-foods it-is-corrupted and he in forty
ἡμέραις νηστεύσας, πλεῖον ὅλων ἐνδυναμώτερος κατῆλθεν.
days having-fasted more than-all stronger came-down
Ἐτρέφετο γὰρ ὑπὸ τοῦ Θεοῦ, καὶ ᾠκονομεῖτο αὐτοῦ τὸ
he-was-fed for by — God and was-ordered his the
σῶμα ἄλλῃ τροφῇ ἐπουρανίῳ. Ὁ γὰρ λόγος τοῦ Θεοῦ
body by-another food heavenly the for word — of-God
τροφὴ αὐτῷ ἐγίγνετο, καὶ εἶχε δόξαν εἰς τὸ πρόσωπον·
food to-him became and he-had glory on the face
τὸ γενόμενον, τύπος ἦν· ἐκείνη γὰρ ἡ δόξα νῦν ἔσωθεν
the(-thing) having-happened (a)-type was that for the glory now within
εἰς τὰς καρδίας τῶν Χριστιανῶν λάμπει. Ἀνιστάμενα γὰρ
in the hearts of-the Christians shines rising for
τὰ σώματα ἐν τῇ ἀναστάσει ἄλλῳ ἐνδύματι θεϊκῷ
the bodies in the resurrection with-another garment divine
σκεπάζονται, καὶ βρώσει ἐπουρανίῳ τρέφονται.
are-covered and with-food heavenly are-fed
15 Ἐρώτησις. Τί ἐστι, γυνὴ ἀκατακαλύπτῳ κεφαλῇ
question what is (a)-woman with-uncovered head
προσευχομένη;
praying
Ἀπόκρισις. Ἐπειδὴ ἐν τῷ καιρῷ τῶν ἀποστόλων ἀφιεμένας
answer since in the time of-the apostles let-loose
εἶχον τὰς τρίχας ἀντὶ σκεπάσματος· διὰ τοῦτο
they-had the hair instead-of (a)-covering because-of this
ὁ Κύριος καὶ οἱ ἀπόστολοι ἦλθον εἰς τὴν κτίσιν καὶ
the Lord and the apostles came to the creation and
ἐσωφρόνησαν αὐτήν. Πλὴν ἡ γυνὴ κεῖται εἰς τύπον τῆς
brought-to-soberness it but the woman lies for (a)-type of-the
Ἐκκλησίας· καὶ ὥσπερ εἰς τὸ φαινόμενον ἐν ἐκείνῳ τῷ
Church and as in the visible in that the

καιρῷ ἐκεῖναι εἶχον ἐξηπλωμένας τὰς τρίχας ἀντὶ
time those(-women) had spread-out the hair instead-of
σκεπάσματος· οὕτω καὶ ἡ Ἐκκλησία τὰ τέκνα αὐτῆς
(a)-covering thus also the Church the children her
ἐνδύει καὶ περιβάλλει ἐνδύμασι θεϊκοῖς καὶ δεδοξασμένοις.
clothes and wraps with-garments divine and glorified
Καὶ εἰς τὸ παλαιὸν δὲ τῆς Ἐκκλησίας Ἰσραήλ, μία ἦν ἡ
and in the old too of-the Church Israel one was the
συναγωγή, καὶ ἐσκέπετο ὑπὸ τοῦ Πνεύματος, καὶ ἦσαν
synagogue and it-was-covered by the Spirit and they-were
ἀντὶ δόξης περιβεβλημένοι τὸ Πνεῦμα, εἰ καὶ αὐτοὶ οὐκ
instead-of glory wrapped-in the Spirit if even they not
ἐστοίχησαν. Ἐκκλησία οὖν λέγεται καὶ ἐπὶ πολλῶν, καὶ
walked-in-line (the)-Church then is-called both of many and
ἐπὶ μιᾶς ψυχῆς· αὐτὴ γὰρ ἡ ψυχὴ συνάγει ὅλους τοὺς
of one soul the-very for the soul gathers all the
λογισμούς, καὶ ἔστιν Ἐκκλησία τῷ Θεῷ. Ἡρμόσθη γὰρ εἰς
thoughts and is (a)-Church — to-God was-joined for in
κοινωνίαν ἡ ψυχὴ τῷ ἐπουρανίῳ νυμφίῳ, καὶ κιρνᾶται
communion the soul to-the heavenly bridegroom and is-mingled
τῷ ἐπουρανίῳ, τοῦτο δὲ καὶ ἐπὶ πολλῶν νοεῖται,
with-the heavenly this and both of many is-understood
καὶ ἐπὶ ἑνός. Καὶ γὰρ ὁ προφήτης λέγει περὶ τῆς
and of one and for the prophet says about —
Ἱερουσαλήμ, Εὗρόν σε ἔρημον καὶ γυμνήν, καὶ ἐνέδυσά
Jerusalem I-found you desolate and naked and clothed
σε, καὶ τὰ ἑξῆς, ὡς ἐπὶ τοῦ ἑνὸς προσώπου εἶπεν.
you and the(-words) following as of the one person he-said

16 Ἐρώτησις. Τί ἐστιν ὃ ἡ Μάρθα εἶπε τῷ Κυρίῳ
question what is (that)-which — Martha said to-the Lord
περὶ τῆς Μαρίας, ὅτι Ἐγὼ κάμνω εἰς πολλά, καὶ αὕτη
about — Mary that I toil at many(-things) and she
παρακαθέζεταί σοι;
sits-beside you
Ἀπόκρισις. Ὃ ὤφειλεν εἰπεῖν ἡ Μαρία τῇ Μάρθᾳ, ὁ
answer what ought to-have-said — Mary — to-Martha the
Κύριος προλαβὼν εἶπεν αὐτῇ, ὅτι πάντα ἀφῆκεν ἐκείνη,
Lord anticipating said to-her that all(-things) left that(-one)
καὶ παρὰ τοὺς πόδας ἐκάθητο τοῦ Κυρίου, καὶ τὸν Θεὸν
and by the feet sat of-the Lord and — God
εὐλόγει ὅλην τὴν ἡμέραν. Ὁρᾷς προσεδρείαν ὑπὲρ
blessed whole the day you-see (the)-sitting-beside for-the-sake-of
ἀγάπης. Ἵνα δὲ σαφέστερον ὁ λόγος τοῦ Θεοῦ φωτισθῇ,
love that and more-clearly the word — of-God be-illumined
ἄκουσον. Εἴ τις ἀγαπᾷ τὸν Ἰησοῦν, καὶ προσέχει αὐτῷ
hear if someone loves — Jesus and attends to-him
ὀρθῶς καὶ οὐχ ἁπλῶς προσέχει, ἀλλὰ καὶ παραμένει ἐν τῇ
rightly and not simply attends but also abides in the
ἀγάπῃ, ἤδη καὶ ὁ Θεὸς λογίζεται ἀντὶ τῆς ἀγάπης
love already also — God reckons in-return-for the love
ἐκείνης δοῦναί τι ἐκείνῃ τῇ ψυχῇ, εἰ καὶ ὁ ἄνθρωπος
that to-give something to-that the soul if even the man
οὐκ οἶδε τί μέλλει λαμβάνειν, ἢ ποῖον μέρος μέλλει
not knows what he-is-about to-receive or what-kind portion is-about
ὁ Θεὸς διδόναι τῇ ψυχῇ. Καὶ τῇ Μαρίᾳ γὰρ ἀγαπώσῃ
— God to-give to-the soul and — to-Mary for loving
αὐτόν, καὶ παρακαθεζομένῃ παρὰ τοὺς πόδας αὐτοῦ, οὐχ
him and sitting-beside at the feet his not
ἁπλῶς προσετέθη, ἀλλὰ δύναμίν τινα κρυφιμαίαν ἐκ τῆς
simply it-was-added but power some hidden from the

αὐτοῦ οὐσίας ἔδωκεν αὐτῇ. Αὐτοὶ γὰρ οἱ λόγοι, οὓς ἐλάλει
his-own substance he-gave her the-very for the words which spoke
ὁ Θεὸς μετὰ εἰρήνης τῇ Μαρίᾳ, πνεύματα ἦσαν καὶ δύναμίς
— God with peace — to-Mary spirits were and power
τις· καὶ οὗτοι οἱ λόγοι εἰσερχόμενοι εἰς τὴν καρδίαν,
some and these the words entering into the heart
ψυχὴ εἰς ψυχήν, καὶ πνεῦμα εἰς πνεῦμα, καὶ δύναμις
soul into soul and spirit into spirit and power
θεϊκὴ ἐπληροῦτο εἰς τὴν καρδίαν αὐτῆς. Ἐξ ἀνάγκης γὰρ
divine was-filled in the heart her of necessity for
ἐκείνη ἡ δύναμις, ὅπου καταλύσει παράμονος γίγνεται, ὡς
that the power where it-lodges abiding becomes as
κτῆμα ἀναφαίρετον. Διὰ τοῦτο ὁ Κύριος εἰδὼς τί
(a)-possession inalienable because-of this the Lord knowing what
ἔδωκεν αὐτῇ, εἶπε, Μαρία τὴν καλὴν μερίδα ἐξελέξατο.
he-gave her said Mary the good portion has-chosen
Μετὰ δὲ καιρὸν ἐκεῖνα ἃ ἐποίει προθύμως περὶ τὴν
after and (a)-time those(-things) which did eagerly about the
διακονίαν ἡ Μάρθα, ἤνεγκεν αὐτὴν εἰς τὸ χάρισμα ἐκεῖνο.
service — Martha brought her to the gift that
Καὶ αὐτὴ γὰρ ἐδέξατο δύναμιν θεϊκὴν τῇ ψυχῇ αὐτῆς.
and she for received power divine in-the soul her
Καὶ τί θαυμαστόν, εἰ οἱ προσερχόμενοι τῷ Κυρίῳ, 17
and what (is)-wonderful if the(-ones) coming to-the Lord
καὶ προσκολλώμενοι σωματικῶς ἐλάμβανον δύναμιν, ὁπότε
and cleaving bodily received power when
οἱ ἀπόστολοι ἐλάλουν λόγον, καὶ ἔπιπτεν ἐπὶ τοὺς
the apostles spoke (the)-word and fell upon the(-ones)
πιστεύοντας τὸ Πνεῦμα τὸ ἅγιον; ὁ Κορνήλιος ἐκ τοῦ
believing the Spirit the holy — Cornelius from the
λόγου οὗ ἤκουσεν ἔλαβεν δύναμιν· πόσῳ μᾶλλον ὁ
word which he-heard received power how-much more the

Κύριος ὅτε ἐλάλει λόγον τῇ Μαρίᾳ, ἢ τῷ Ζακχαίῳ, ἢ
Lord when he-spoke (a)-word — to-Mary or — to-Zacchaeus or
τῇ ἁμαρτωλῷ, ἥτις λιπάνασα τὰς τρίχας, ἀπέμασσε τοὺς
to-the sinful(-woman) who having-oiled the hair wiped the
πόδας τοῦ Κυρίου· ἢ τῇ Σαμαρίτιδι, ἢ τῷ λῃστῇ,
feet of-the Lord or to-the Samaritan(-woman) or to-the robber
ἐγίγνετο δύναμις, καὶ συνεκεράσθη ταῖς ψυχαῖς αὐτῶν τὸ
there-came power and was-mingled-with the souls their the
Πνεῦμα τὸ ἅγιον. Καὶ νῦν οἱ ἀγαπῶντες τὸν Θεόν, καὶ
Spirit the holy and now the(-ones) loving — God and
καταλιμπάνοντες πάντα, καὶ τῇ εὐχῇ προσκαρτεροῦντες,
abandoning all(-things) and in-the prayer persevering
διδάσκονται ἐν κρυπτῷ, ἃ οὐκ οἴδασιν· αὐτὴ γὰρ ἡ
are-taught in secret what not they-know the-very for the
ἀλήθεια κατὰ τὴν προαίρεσιν αὐτῶν φανεροῦται αὐτοῖς,
truth according-to the choice their is-manifested to-them
καὶ διδάσκει αὐτούς, ὅτι Ἐγώ εἰμι ἡ ἀλήθεια. Καὶ
and teaches them that I am the truth and
αὐτοὶ γὰρ οἱ ἀπόστολοι πρὸ τοῦ σταυροῦ παραμένοντες
the-very for the apostles before the cross abiding
τῷ Κυρίῳ, ἔβλεπον σημεῖα μεγάλα, ὅπως τε λεπροὶ
with-the Lord saw signs great how both lepers
ἐκαθαρίζοντο, καὶ νεκροὶ ἠγείροντο. Καὶ οὐκ ᾔδεισαν πῶς
were-cleansed and dead were-raised and not they-knew how
ἀναστρέφεται θεία δύναμις καὶ διακονεῖ ἐν καρδίᾳ, καὶ ὅτι
lives divine power and ministers in (the)-heart and that
ἤμελλον πνευματικῶς ἀναγεννᾶσθαι, καὶ συγκιρνᾶσθαι
they-were-about spiritually to-be-reborn and to-be-mingled
τῇ ἐπουρανίῳ ψυχῇ, καὶ γίγνεσθαι καινὴ κτίσις, διὰ τὰ
with-the heavenly soul and to-become (a)-new creation because-of the
σημεῖα ἃ ἐποίει, ἠγάπων τὸν Κύριον. Λοιπὸν ὁ Κύριος
signs which he-did they-loved the Lord henceforth the Lord

ἔλεγεν αὐτοῖς, Τί θαυμάζετε τὰ σημεῖα, κληρονομίαν
said to-them why do-you-marvel-at the signs (an)-inheritance
μεγάλην δίδωμι ὑμῖν, ἣν οὐκ ἔχει ὁ κόσμος ὅλος.
great I-give to-you which not has the world whole
Λοιπὸν αὐτοὶ ἐξενίζοντο εἰς τοὺς λόγους αὐτοῦ, ἕως ὅτου 18
henceforth they were-amazed at the words his until —
ἀνέστη ἐκ νεκρῶν, καὶ ἀνήνεγκε τὸ σῶμα ὑπὲρ ἡμῶν,
he-rose from (the)-dead and carried-up the body for us
ὑπεράνω τῶν οὐρανῶν· καὶ τότε εἰσῆλθε καὶ συνεκεράσθη
above the heavens and then entered and was-mingled
ἐν ταῖς ψυχαῖς αὐτῶν τὸ Πνεῦμα τὸ παράκλητον. Καὶ αὐτὴ
in the souls their the Spirit the paraclete and the-very
ἡ ἀλήθεια φανεροῖ ἑαυτὴν εἰς τὰς ψυχὰς τὰς πιστάς· καὶ
the truth manifests itself in the souls the faithful(-ones) and
ἔρχεται ὁ ἐπουράνιος ἄνθρωπος μετὰ τοῦ ἀνθρώπου σου,
comes the heavenly man with the man your
καὶ γίγνεται εἰς μίαν κοινωνίαν. Ὅσοι οὖν εἰσιν εἰς διακονίαν,
and it-becomes into one communion as-many then as-are in service
καὶ προθύμως πάντα ποιοῦσι διὰ ζῆλον, καὶ πίστιν, καὶ
and eagerly all(-things) do because-of zeal and faith and
ἀγάπην Θεοῦ, αὐτὸ ἐκεῖνο μετὰ καιρόν τινα φέρει αὐτοὺς
love of-God itself that after time some brings them
εἰς γνῶσιν αὐτῆς τῆς ἀληθείας. Ὁ γὰρ Κύριος φανεροῦται
to knowledge of-the-very the truth the for Lord is-manifested
ταῖς ψυχαῖς αὐτῶν, καὶ διδάσκει αὐτοὺς τὴν ἀναστροφὴν
to-the souls their and teaches them the conduct
τοῦ ἁγίου Πνεύματος. Δόξα καὶ προσκύνησις τῷ Πατρί, καὶ
of-the holy Spirit glory and worship to-the Father and
τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.
to-the Son and to-the holy Spirit for the ages amen

XIII · A GREATER RIGHTEOUSNESS

God made the visible world for men's rest and gave them a law, but since Christ's coming he seeks another fruit: purity of heart, a good conscience, and the achievements of the saints. Where the law forbade fornication, the Lord forbids even lust and anger, and whoever would be God's friend must keep himself from the filth of sin.

1 Πάντα τὰ φαινόμενα ἔκτισεν ὁ Θεός, καὶ ἔδωκε τοῖς
all the visible(-things) created — God and gave(-them) to-the
ἀνθρώποις εἰς ἀνάπαυσιν καὶ τρυφήν, καὶ νόμον δικαιοσύνης
men for rest and enjoyment and (a)-law of-righteousness
ἔδωκεν αὐτοῖς. Ἀπὸ δὲ τῆς τοῦ Χριστοῦ παρουσίας,
he-gave them from and the — of-Christ coming
ἄλλον καρπὸν ζητεῖ ὁ Θεός, καὶ ἄλλην δικαιοσύνην,
another fruit seeks — God and another righteousness
τὴν καθαρότητα τῆς καρδίας, συνείδησιν ἀγαθήν, λόγους
the purity of-the heart (a)-conscience good words
χρηστούς, ἐνθυμήσεις σεμνὰς καὶ ἀγαθάς, καὶ πάντα τὰ
kind reflections reverent and good and all the
τῶν ἁγίων κατορθώματα. Λέγει γὰρ ὁ Κύριος, Ἐὰν
of-the saints achievements says for the Lord unless
μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν
— abound your the righteousness more than-(that)-of-the
γραμματέων καὶ Φαρισαίων, οὐ δύνασθε εἰσελθεῖν εἰς τὴν
scribes and Pharisees not you-can to-enter into the
βασιλείαν τῶν οὐρανῶν. Ἐν τῷ νόμῳ γέγραπται, Μὴ
kingdom of-the heavens in the law it-is-written not
πορνεύσῃς· ἐγὼ δὲ λέγω ὑμῖν, μήτε ἐπιθυμήσῃς, μήτε
commit-fornication I but say to-you neither lust nor
ὀργισθῇς. Χρὴ γὰρ τὸν βουλόμενον φίλον εἶναι
be-angry (it)-is-needful for (for)-the(-one) wishing (a)-friend to-be

Θεοῦ, φυλάττειν ἑαυτὸν ἀπὸ τοῦ ῥύπου τῆς ἁμαρτίας, καὶ
of-God to-guard himself from the filth of-the sin and
τοῦ πυρὸς τοῦ αἰωνίου τοῦ ὄντος ἐν ἡμῖν. Τοῦτο ἀξίους
of-the fire the eternal the(-one) being in us this worthy
τῆς βασιλείας καθίστησιν ἡμᾶς. Δόξα τῇ εὐσπλαγχνίᾳ
of-the kingdom makes us glory to-the tender-mercy
αὐτοῦ, καὶ γενομένῃ εὐδοκίᾳ τοῦ Πατρός, καὶ Υἱοῦ,
his and having-come-about good-pleasure of-the Father and Son
καὶ ἁγίου Πνεύματος. Ἀμήν.
and holy Spirit amen

XIV · LABOR IN HOPE

All the world's work is done in hope, by farmer, merchant, and husband, and so a man leaves the world for prayer in hope of seeing the Lord. God gives his own children, born of his seed, a food beyond what he gives his servants. As the land, the air, and the sea each have their creatures, so there is a land of darkness where the evil spirits live and a land of light; Christians must live in the heavenly fire as some creatures live in fire.

Πάντα τὰ ἐν τῷ κόσμῳ φαινόμενα ἔργα ἐπ᾽ ἐλπίδι γίνεται, 1
all the in the world visible works in hope happen
εἰς τὸ μεταλαβεῖν τῶν καμάτων· καὶ εἰ μή τις ἐν πάσῃ
for the to-share-in the labors and if not someone in all
πληροφορίᾳ ἀπολαύσῃ τῶν πόνων, οὐδὲν ὠφελεῖται. Καὶ
full-assurance enjoy the toils in-nothing is-he-profited and
γὰρ ὁ γεωργὸς σπείρει ἐπ᾽ ἐλπίδι καρπῶν, καὶ καμάτους
for the farmer sows in hope of-fruits and labors
ὑποφέρει διὰ τὴν προσδοκίαν· Ἐπ᾽ ἐλπίδι, φησίν, ὁ
endures because-of the expectation in hope he-says the(-one)
ἀροτριῶν ἀροτριᾷ· καὶ λαμβάνων γυναῖκα, ἐπ᾽ ἐλπίδι
plowing plows and taking (a)-wife in hope

τοῦ ἔχειν κληρονόμους. Καὶ ὁ ἔμπορος δίδωσιν ἑαυτὸν
of-the to-have heirs and the merchant gives himself
εἰς θάλατταν καὶ θάνατον ἕτοιμον διὰ τὸ κέρδος.
to (the)-sea and death ready because-of the gain
Οὕτω καὶ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, ἐπ' ἐλπίδι
thus also in the kingdom of-the heavens in hope
τοῦ φωτισθῆναι τοὺς ὀφθαλμοὺς τῆς καρδίας, δίδωσί
of-the to-be-illumined the eyes of-the heart gives
τις ἑαυτόν, ἀναχωρῶν τῶν βιωτικῶν πραγμάτων,
someone himself withdrawing from-the worldly matters
καὶ σχολάζων ἐν εὐχαῖς καὶ δεήσεσι, προσδεχόμενος
and giving-time in prayers and supplications awaiting
τὸν Κύριον, πότε ἐλθὼν ἐμφανίσει αὐτῷ ἑαυτόν, καὶ
the Lord when having-come he-will-manifest to-him himself and
καθαρίσει αὐτὸν ἐκ τῆς ἐνοικούσης αὐτῷ ἁμαρτίας.
will-cleanse him from the dwelling-in him sin
2 Οὐκ ἐπελπίζει δὲ ἐπὶ τοῖς καμάτοις αὐτοῦ, καὶ τῇ πολιτείᾳ,
not he-rests-hope and on the labors his and the way-of-life
ἕως οὗ τύχῃ τῶν ἐλπιζομένων, ἕως οὗ ἐλθὼν ὁ
until — he-obtain the(-things) hoped-for until — having-come the
Κύριος οἰκήσῃ ἐν αὐτῷ, ἐν πάσῃ αἰσθήσει καὶ ἐνεργείᾳ
Lord dwell in him in all perception and working
Πνεύματος. Καὶ ὅταν γεύσηται τῆς χρηστότητος τοῦ Κυρίου,
of-Spirit and when he-tastes the kindness of-the Lord
καὶ τοῖς καρποῖς τοῦ πνεύματος ἐντρυφήσῃ, καὶ περιαιρεθῇ
and in-the fruits of-the spirit delights and is-taken-away
τὸ κάλυμμα τοῦ σκότους, καὶ τὸ φῶς τοῦ Χριστοῦ ἐλλάμψῃ
the veil of-the darkness and the light — of-Christ shines-in
καὶ ἐνεργήσῃ ἐν χαρᾷ ἀνεκλαλήτῳ, τότε πληροφορεῖται ἔχων
and works in joy unutterable then he-is-assured having
μεθ' ἑαυτοῦ τὸν Κύριον ἐν πολλῇ στοργῇ· ὥσπερ ἐκεῖ ὁ
with himself the Lord in much affection as there the

ἔμπορος κερδήσας χαίρει. Ἀγῶνα δὲ ἔχει καὶ φόβον τῶν
merchant having-gained rejoices contest but he-has and fear of-the(-things)
ἀπὸ τῶν λῃστῶν καὶ τῶν πνευμάτων τῆς πονηρίας, μή
from the robbers and the spirits of-the wickedness lest
πω χαυνωθεὶς ἀπολέσῃ τὸν κάματον, ἕως οὗ καταξιωθῇ
somehow having-slackened he-lose the labor until — he-be-deemed-worthy
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, ἐν τῇ ἄνω Ἱερουσαλήμ.
in the kingdom of-the heavens in the above Jerusalem
Παρακαλέσωμεν οὖν καὶ ἡμεῖς τὸν Θεόν, ἵνα ἀποδύσῃ ἡμᾶς 3
let-us-entreat then also we — God that he-may-strip us
τὸν παλαιὸν ἄνθρωπον, καὶ ἐνδύσῃ τὸν ἐπουράνιον
(of)-the old man and clothe(-us-with) the heavenly
Χριστὸν ἀπὸ τοῦ νῦν, ὅπως ἐν ἀγαλλιάσει γενόμενοι, καὶ
Christ from the now so-that in exultation having-become and
οὕτως ὑπ᾽ αὐτοῦ ὁδηγούμενοι ἐν πολλῇ γαλήνῃ ἐσόμεθα.
thus by him being-guided in much calm we-shall-be
Φησὶ γὰρ ὁ Κύριος, πληρῶσαι ἡμᾶς τῆς γεύσεως τῆς
says for the Lord to-fill us of-the taste of-the
βασιλείας βουλόμενος, Χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
kingdom wishing without me not you-can to-do anything
Καίτοι γε διὰ τῶν ἀποστόλων πολλοὺς οἶδε φωτίζειν·
although indeed through the apostles many he-knows to-illumine
κτίσματα γὰρ ὄντες, τοὺς ὁμοδούλους ἐξέτρεφον· καὶ ἀδελφὸν
creatures for being the fellow-servants they-fed and brother
καὶ υἱὸν Χριστοῦ γενέσθαι, περισσόν τι παρὰ τοὺς
and son of-Christ to-become more something beyond the
λοιποὺς ἀνθρώπους ποιεῖν, τουτέστιν αὐτὴν τὴν καρδίαν,
other men to-do that-is the-very the heart
αὐτὸν τὸν νοῦν ἀφιεροῦν, καὶ τοὺς λογισμοὺς ἀνασείειν πρὸς
the-very the mind to-dedicate and the thoughts to-stir-up toward
τὸν Θεόν. Καὶ οὕτως ὁ Θεὸς δίδωσι κρυπτῶς ζωὴν καὶ
— God and thus — God gives secretly life and

βοήθειαν εἰς τὴν καρδίαν, καὶ ἑαυτὸν ἐμπιστεύει αὐτῇ. Ὅτε
help to the heart and himself entrusts to-it when
γὰρ τὰ κρυπτά, τουτέστι τὸν νοῦν καὶ τοὺς λογισμούς,
for the hidden(-things) that-is the mind and the thoughts
δίδωσι τῷ Θεῷ, μὴ ἀσχολούμενος, μήτε ῥεμβόμενος
he-gives — to-God not being-busied nor wandering
ἀλλαχοῦ, ἀλλ' ἑαυτὸν βιαζόμενος, τότε ὁ Κύριος μυστηρίων
elsewhere but himself forcing then the Lord of-mysteries
ἀξιοῖ τοῦτον ἐν ἁγιότητι καὶ καθαρότητι πλείονι, καὶ
deems-worthy him in holiness and purity greater and
τροφὴν ἐπουράνιον δίδωσιν αὐτόν, καὶ πόμα πνευματικόν.
food heavenly gives himself and drink spiritual
4 Ὥσπερ ἐὰν ᾖ τις κεκτημένος πολλὴν περιουσίαν, καὶ
as if be someone having-acquired much property and
δούλους, καὶ τέκνα, ἄλλην τροφὴν δίδωσι τοῖς δούλοις,
slaves and children other food he-gives to-the slaves
καὶ ἄλλην τοῖς ἰδίοις τέκνοις τοῖς ἐκ τοῦ σπέρματος
and other to-the own children the(-ones) from the seed
γεγενημένοις· ἐπειδὴ τὰ τέκνα κληρονομοῦσι τὸν πατέρα,
born since the children inherit the father
καὶ μετ' αὐτοῦ ἐσθίουσιν, ἀφωμοιωμένα τῷ πατρὶ αὐτῶν·
and with him eat made-like to-the father their
οὕτω καὶ ὁ Χριστὸς ὁ ἀληθινὸς Δεσπότης, πάντα αὐτὸς
thus also — Christ the true Master all(-things) he
ἔκτισε, καὶ τρέφει τοὺς πονηροὺς καὶ ἀχαρίστους· τὰ δὲ
created and feeds the evil and ungrateful the but
τέκνα, ἃ ἐγέννησεν ἐκ τοῦ σπέρματος αὐτοῦ, καὶ οἷς
children which he-begot from the seed his and to-whom
μετέδωκεν ἐκ τῆς χάριτος αὐτοῦ, ἐν οἷς ἐμορφώθη ὁ
he-imparted of the grace his in whom was-formed the
Κύριος, ἰδίαν ἀνάπαυσιν καὶ τροφήν, καὶ βρῶσιν, καὶ πόσιν,
Lord own rest and nourishment and food and drink

παρὰ τοὺς λοιποὺς ἀνθρώπους ἐκτρέφει, καὶ δίδωσιν ἑαυτὸν
beyond the other men he-nourishes and gives himself
αὐτοῖς ἀναστρεφομένοις μετὰ τοῦ πατρὸς αὐτῶν, ὥς φησιν
to-them living with the father their as says
ὁ Κύριος, Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου
the Lord the(-one) eating my the flesh and drinking my
τὸ αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ, καὶ θάνατον οὐ μὴ
the blood in me abides and-I in him and death not —
θεωρήσει. Οἱ γὰρ ἔχοντες τὴν ἀληθινὴν κληρονομίαν,
shall-see the(-ones) for having the true inheritance
ὡς υἱοὶ ἐκ Πατρὸς ἐπουρανίου γεγεννημένοι εἰσί, καὶ εἰς τὸν
as sons from (the)-Father heavenly born are and in the
οἶκον τοῦ πατρὸς αὐτῶν διάγουσιν, ὥς φησιν ὁ Κύριος, Ὁ
house of-the father their live as says the Lord the
δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ, ὁ δὲ υἱὸς μένει εἰς τὸν αἰῶνα.
slave not abides in the house the but son abides for the age
Εἴπερ οὖν καὶ ἡμεῖς βουλόμεθα ἐκ τοῦ Πατρὸς τοῦ 5
if-indeed then also we wish from the Father the
ἐπουρανίου γεννηθῆναι, περισσόν τι παρὰ τοὺς λοιποὺς
heavenly to-be-born more something beyond the other
ἀνθρώπους ὀφείλομεν ποιεῖν, σπουδήν, ἀγῶνα, ζῆλον,
men we-ought to-do diligence contest zeal
ἀγάπην, πολιτείαν ἀγαθήν, ἐν πίστει καὶ φόβῳ εἶναι,
love conduct good in faith and fear to-be
ὡς βουλόμενοι τηλικούτων ἀγαθῶν τυχεῖν, καὶ Θεὸν
as wishing such goods to-obtain and God
κληρονομῆσαι. Κύριος γὰρ μερὶς τῆς κληρονομίας
to-inherit (the)-Lord for (is)-(the)-portion of-the inheritance
μου, καὶ τοῦ ποτηρίου μου. Καὶ οὕτως βλέπων ὁ Κύριος
my and of-the cup my and thus seeing the Lord
τὴν ἀγαθὴν προαίρεσιν καὶ τὴν ὑπομονήν, ποιεῖ τὸ ἔλεος
the good choice and the patience does the mercy

αὐτοῦ, καὶ καθαρίσας ἡμᾶς τῷ λόγῳ τῷ οὐρανίῳ,
his and having-cleansed us with-the word the heavenly
καὶ νοήματα νενεκρωμένα, καὶ διεφθαρμένα, διὰ τῆς
also conceptions deadened and corrupted through the
καλῆς αὐτῶν ἀναστροφῆς καὶ διδασκαλίας, ἀναζωοποιῶν,
good their conduct and teaching quickening
καὶ ἀνεγείρων· κτίσμα γὰρ ἕτερον κτίσμα ἐκτρέφει καὶ
and raising (a)-creature for another creature nourishes and
ζωοποιεῖ. Ὥσπερ τὰ σπέρματα τοῦ σίτου, ἢ τῶν κριθῶν
quickens as the seeds of-the wheat or of-the barley
τὰ νέφη, κτίσματα ὄντα· ὁ ὑετός τε καὶ ὁ ἥλιος
the clouds creatures being the rain both and the sun
ζωοποιοῦσι κελευόμενα. Ὥσπερ δέ ἐστι φῶς διὰ θυρίδος
quicken being-commanded as and there-is light through (a)-window
εἰσερχόμενον, ὁ δὲ ἥλιος ὅλῃ τῇ οἰκουμένῃ τὰς ἀκτῖνας
entering the but sun to-whole the inhabited-world the rays
ἐπαφίησιν, οὕτως ἦσαν οἱ προφῆται τοῦ ἰδίου οἴκου
sends-forth thus were the prophets of-the own house
μόνον φωστῆρες τοῦ Ἰσραήλ· οἱ δὲ ἀπόστολοι ἥλιοι ἦσαν
only luminaries — of-Israel the but apostles suns were
ἐκλάμποντες τὰς ἀκτῖνας εἰς ὅλα τὰ μέρη τοῦ κόσμου.
shining-forth the rays to all the parts of-the world

6 Ἔστιν οὖν γῆ ἐν ᾗ κατοικοῦσι τὰ τετράποδα· καὶ
there-is then (a)-land in which dwell the four-footed(-beasts) and
ἔστι γῆ ἐν τῷ ἀέρι, ἐν ᾗ περιπατοῦσι καὶ ζῶσι
there-is (a)-land in the air in which walk and live
τὰ ὄρνεα. Καὶ ταῦτα ἐὰν θελήσωσιν ἐν τῇ γῇ στῆναι
the birds and these if they-wish on the earth to-stand
ἢ περιπατῆσαι, ἔχουσι θηρευτὰς τοὺς κρατοῦντας αὐτά.
or to-walk they-have hunters the(-ones) catching them
Καὶ ἔστι γῆ τῶν ἰχθύων, τὸ ὕδωρ τῆς θαλάσσης, καὶ
and there-is (a)-land of-the fish the water of-the sea and

ἕκαστον ἐν ᾧ τόπῳ ἐγεννήθη, καὶ γῇ καὶ ἀέρι, ἔχει ἐκεῖ
each in which place it-was-born whether land or air has there
τὴν διαγωγὴν καὶ τροφὴν καὶ ἀνάπαυσιν. Οὕτως ἔστι γῆ
the living and food and rest thus there-is (a)-land
καὶ πατρὶς σατανική, οὗ διάγουσι καὶ ἐμπεριπατοῦσι, καὶ
and fatherland satanic where live and walk-about and
ἐπαναπαύονται αἱ δυνάμεις τοῦ σκότους, καὶ τὰ πνεύματα
rest the powers of-the darkness and the spirits
τῆς πονηρίας· καὶ ἔστι γῆ φωτεινὴ τῆς θεότητος,
of-the wickedness and there-is (a)-land luminous of-the divinity
ὅπου ἐμπεριπατοῦσι καὶ ἐπαναπαύονται αἱ παρεμβολαὶ
where walk-about and rest the camps
τῶν ἀγγέλων καὶ τῶν ἁγίων πνευμάτων. Καὶ οὔτε ἡ
of-the angels and of-the holy spirits and neither the
σκοτεινὴ γῆ τοῖς ὀφθαλμοῖς τούτου σώματος ὁραθῆναι, ἢ
dark land by-the eyes of-this body to-be-seen or
ψηλαφηθῆναι δύναται· οὔτε ἡ γῆ τῆς θεότητος ἡ φωτεινὴ
to-be-touched can nor the land of-the divinity the luminous
ψηλαφᾶται, ἢ ὁρᾶται τοῖς σαρκικοῖς ὀφθαλμοῖς· τοῖς δὲ
is-touched or is-seen by-the fleshly eyes to-the but
πνευματικοῖς φαίνεται τῷ ὀφθαλμῷ τῆς καρδίας, καὶ ἡ
spiritual(-ones) it-appears to-the eye of-the heart both the
Σατανικὴ τοῦ σκότους, καὶ ἡ φωτεινὴ τῆς θεότητος.
Satanic(-land) of-the darkness and the luminous(-land) of-the divinity
Ὡς δὲ ὁ λόγος τῶν ἔξωθεν λέγει, ἔστιν ὄρη 7
as and the word of-the(-ones) outside says there-are mountains
πύρινα, ὅτι ἐκεῖ πῦρ ἐστι, καὶ ἔστιν ἐκεῖ ζῶα ὅμοια
fiery that there fire is and there-are there animals like
τοῖς προβάτοις. Λοιπὸν οἱ θηρεύοντες αὐτὰ ποιοῦσι
to-the sheep henceforth the(-ones) hunting them make
σιδηροῦς τροχούς, καὶ βάλλουσιν ἄγκιστρα, καὶ πέμπουσιν
iron wheels and cast hooks and send(-them)

εἰς τὸ πῦρ, ἐπειδὴ ἐκεῖνα τὰ ζῶα τὸ πῦρ ἔχει βρῶσιν, τὸ
into the fire since those the animals the fire has (as)-food the
πῦρ ἔχει πόσιν, ἀνάπαυσιν, αὔξησιν, ζωήν, ἀντὶ πάντων
fire has (as)-drink rest growth life instead-of all(-things)
τὸ πῦρ αὐτοῖς ἐστι. Καὶ ἐὰν ἐξενέγκῃς αὐτὰ εἰς ἄλλον
the fire to-them is and if you-bring them into other
ἀέρα, ἀπόλλυνται, καὶ τὰ ἐνδύματα αὐτῶν ὅταν ῥυπωθῇ,
air they-perish and the garments their when soiled
εἰς τὸ ὕδωρ οὐ πλύνονται, ἀλλὰ εἰς τὸ πῦρ, καὶ γίνονται
in the water not are-washed but in the fire and become
καθαρώτερα καὶ λευκότερα. Οὕτως καὶ οἱ Χριστιανοὶ τὸ
cleaner and whiter thus also the Christians the
ἐπουράνιον πῦρ ἐκεῖνο ἔχουσι βρῶσιν. Ἐκεῖνο αὐτοῖς ἐστιν
heavenly fire that have (as)-food that to-them is
ἀνάπαυσις· ἐκεῖνο καθαρίζει, καὶ πλύνει, καὶ ἁγιάζει αὐτῶν
rest that cleanses and washes and sanctifies their
τὴν καρδίαν· ἐκεῖνο φέρει αὐτοὺς εἰς αὔξησιν· ἐκεῖνο αὐτοῖς
the heart that brings them to growth that to-them
ἐστιν ἀήρ, καὶ ζωή. Ἂν δὲ ἐκεῖθεν ἐξέλθωσιν, ἀπόλλυνται
is air and life if but from-there they-go-out they-perish
ὑπὸ τῶν πονηρῶν πνευμάτων, ὥσπερ ἐκεῖ τὰ ζῶα
by the evil spirits as there the animals
ἐξερχόμενα ἀπὸ τοῦ πυρὸς ἀποθνήσκει, ὥσπερ οἱ ἰχθύες ἀπὸ
going-out from the fire dies as the fish from
τῶν ὑδάτων, ὥσπερ τὰ τετράποδα ζῶα βαλλόμενα εἰς τὴν
the waters as the four-footed animals cast into the
θάλασσαν πνίγεται, ὥσπερ τὰ πετεινὰ περιπατοῦντα εἰς τὴν
sea is-choked as the birds walking on the
γῆν κατέχεται ὑπὸ τῶν θηρευτῶν, οὕτως καὶ ἡ ψυχὴ ἡ
earth is-caught by the hunters thus also the soul the(-one)
μὴ μένουσα ἐν τῇ γῇ ἐκείνῃ, συμπνίγεται καὶ ἀπόλλυται.
not abiding in the land that is-choked and perishes

Καὶ ἐὰν μὴ ἔχῃ τὸ πῦρ ἐκεῖνο τὸ θεϊκὸν ἀντὶ βρώσεως
and unless — it-has the fire that the divine instead-of food
καὶ πόσεως, καὶ ἐνδυμάτων, καὶ καθαρισμοῦ καρδίας, καὶ
and drink and garments and cleansing of-heart and
ἁγιασμοῦ ψυχῆς, κατέχεται ὑπὸ τῶν πονηρῶν πνευμάτων,
sanctification of-soul it-is-held by the evil spirits
καὶ διαφθείρεται. Ἡμεῖς δὲ σὺν σπουδῇ ζητήσωμεν, εἰ
and is-corrupted we but with zeal let-us-seek whether
ἐσπάρημεν ἐν τῇ ἀοράτῳ γῇ ἐκείνῃ, καὶ ἐφυτεύθημεν ἐν
we-were-sown in the invisible land that and were-planted in
τῇ ἐπουρανίῳ ἀμπέλῳ. Δόξα τοῖς οἰκτιρμοῖς αὐτοῦ. Ἀμήν.
the heavenly vine glory to-the compassions his amen

XV · THE BRIDE AND THE PALACE

A soul betrothed to Christ must please him as a poor bride pleases a king, or be cast out with mourning. Grace must be served with discernment, the mind can fight sin, and the Christian sees all without judging. Answers follow: every member rises keeping its nature, as iron stays iron in fire, and even the gifted can fall. The heart is a palace holding life and death, man is freer and more precious than all creation, humility is the Christian's sign, and evil is uprooted only by degrees.

Ὥσπερ ἀνήρ τις πλούσιος σφόδρα, βασιλεὺς ἔνδοξος, ἐὰν 1
as man some rich exceedingly (a)-king glorious if
εὐδοκήσῃ ἐπὶ γυναικὶ πενιχρᾷ μηδὲν κεκτημένῃ, εἰ μὴ
he-be-well-pleased with (a)-woman poor nothing having-acquired except —
μόνον τὸ ἴδιον σῶμα, καὶ ταύτης ἐραστὴς γένηται, καὶ
only the own body and of-her (a)-lover become and
βουληθῇ ἑαυτῷ νύμφην καὶ σύνοικον αὐτὴν ἀγαγέσθαι,
wish for-himself (as)-bride and housemate her to-take
κἀκείνη λοιπὸν πᾶσαν εὔνοιαν ἐνδείκνυται τῷ ἀνδρί, καὶ
and-she henceforth all goodwill shows to-the husband and

τὴν πρὸς αὐτὸν ἀγάπην ἀποσώζουσα· ἰδοὺ ἡ πενιχρὰ
the toward him love preserving behold the poor(-woman)
ἐκείνη καὶ ἐνδεής, ἡ μηδὲν κεκτημένη, πάντων
that and needy the(-one) nothing having-acquired of-all
δέσποινα τυγχάνει τῶν τοῦ ἀνδρὸς αὐτῆς ὑπαρχόντων.
mistress becomes of-the of-the husband her possessions
Ἐὰν δέ τι παρὰ τὸ δέον καὶ ὀφειλόμενον πράξῃ, καὶ
if but something beyond the fitting and due she-do and
μὴ ἁρμοζόντως ἀναστρέφηται ἐν τῷ οἴκῳ τοῦ ἀνδρὸς
not fittingly conduct-herself in the house of-the husband
αὐτῆς, τότε μετὰ ἀτιμίας καὶ ὕβρεως ἐκβάλλεται, τὰς
her then with dishonor and insult she-is-cast-out the
δύο χεῖρας ἐπὶ τῆς κεφαλῆς θεῖσα, καθάπερ καὶ ἐν
two hands upon the head having-placed as also in
τῷ νόμῳ Μωσέως αἰνίττεται περὶ γυναικὸς ἀνυποτάκτου,
the law of-Moses it-hints about (a)-woman insubordinate
καὶ μὴ χρησιμευούσης τῷ αὐτῆς ἀνδρί. Καὶ τότε λοιπὸν
and not useful to-the her husband and then henceforth
ὀδύνην καὶ πένθος μέγιστον κτᾶται, λογιζομένη, ἐξ
pain and mourning greatest she-acquires reckoning from
οἵου πλούτου ἐξέπεσε, καὶ οἵας δόξης ἐκτὸς γέγονεν,
what wealth she-fell and of-what glory outside she-has-become
ἀτιμασθεῖσα διὰ τὴν ἀφροσύνην αὐτῆς.
having-been-dishonored because-of the folly her

2 Οὕτω καὶ ψυχὴ ἣν ἂν μνηστεύσηται νύμφην ὁ
thus also (a)-soul which — betroths (as)-bride the
ἐπουράνιος νυμφίος Χριστός, πρὸς τὴν ἑαυτοῦ μυστικὴν
heavenly bridegroom Christ to the his-own mystical
καὶ θείαν κοινωνίαν, καὶ γεύσηται ἐπουρανίου πλούτου,
and divine communion and (which)-tastes heavenly wealth
ἐν πολλῇ σπουδῇ γνησίως ἀρέσκειν ὀφείλει τῷ αὐτῆς
in much zeal genuinely to-please ought to-the her

μνηστῆρι Χριστῷ, καὶ τὴν τοῦ Πνεύματος διακονίαν, ἣν
betrothed Christ and the of-the Spirit service which
ἐμπεπίστευται, δεόντως καὶ ἁρμοζόντως ἐκπληροῦν, τῷ
she-has-been-entrusted-with duly and fittingly to-fulfill by-the
ἀρέσκειν τῷ Θεῷ ἐν πᾶσι, καὶ τὸ Πνεῦμα ἐν μηδενὶ
to-please — God in all(-things) and the Spirit in nothing
λυπεῖν, καὶ τὴν καλὴν πρὸς αὐτὸν σωφροσύνην καὶ ἀγάπην
to-grieve and the good toward him chastity and love
προσηκόντως τηρεῖν, καὶ ἐν τῷ οἴκῳ τοῦ ἐπουρανίου
fittingly to-keep and in the house of-the heavenly
Βασιλέως καλῶς ἀναστρέφεσθαι ἐν πάσῃ εὐνοίᾳ τῆς
King well to-conduct-herself in all goodwill of-the
δοθείσης χάριτος. Ἰδοὺ ἡ τοιαύτη ψυχὴ πάντων τῶν τοῦ
given grace behold the such soul of-all the of-the
Κυρίου ἀγαθῶν δέσποινα καθίσταται, καὶ αὐτὸ τὸ ἔνδοξον
Lord goods mistress is-made and the-very the glorious
τῆς θεότητος αὐτοῦ, σῶμα αὐτῆς τυγχάνει. Ἂν δὲ σφαλῇ
of-the divinity his body her is if but she-err
τι, καὶ παρὰ τὸ δέον πράξῃ ἐν τῇ διακονίᾳ αὐτῆς, καὶ
in-anything and beyond the fitting do in the service her and
τὰ ἀρεστὰ αὐτῷ οὐ πράττῃ, καὶ τῷ θελήματι αὐτοῦ οὐκ
the(-things) pleasing to-him not do and the will his not
ἐξακολουθῇ, οὔτε συνεργὸς τῆς συνούσης τοῦ Πνεύματος
follow nor (a)-fellow-worker of-the present of-the Spirit
χάριτος γίνηται, τότε μετὰ ὕβρεως ἀπρεπῶς ἀτιμάζεται, καὶ
grace become then with insult unseemly she-is-dishonored and
ἀφορίζεται τῆς ζωῆς ὡς ἀχρεία γενομένη, καὶ ἀνεπιτήδειος
is-separated from-the life as useless having-become and unfit
τῇ κοινωνίᾳ τοῦ ἐπουρανίου βασιλέως. Καὶ λοιπὸν ἐπ᾽
for-the communion of-the heavenly king and henceforth over
ἐκείνῃ τῇ ψυχῇ, λύπη καὶ ὀδύνη, καὶ κλαυθμὸς πᾶσιν
that the soul grief and pain and weeping to-all

ἁγίοις καὶ νοεροῖς πνεύμασι γίνεται· ἄγγελοι, δυνάμεις,
holy and intellectual spirits comes angels powers
ἀπόστολοι, προφῆται, μάρτυρες κλαίουσιν ἐπ' αὐτῇ.
apostles prophets martyrs weep over her

3 Ὥσπερ γὰρ χαρὰ γίγνεται ἐν οὐρανῷ, ὡς ὁ Κύριος εἶπεν,
as for joy happens in heaven as the Lord said
ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι· οὕτως λύπη πολλὴ καὶ
over one sinner repenting thus grief much and
κλαυθμὸς ἐν τῷ οὐρανῷ γίνεται, ἐπὶ μιᾷ ψυχῇ ἀποπιπτούσῃ
weeping in the heaven happens over one soul falling-away
τῆς αἰωνίου ζωῆς. Καὶ ὥσπερ ἐπὶ τῆς γῆς ἐπάν τις
from-the eternal life and as on the earth when some
πλούσιος ἀποθάνῃ ἀνήρ, μετὰ μελῳδιῶν, καὶ θρήνου, καὶ
rich dies man with dirges and lament and
κοπετοῦ ἐκκομίζεται τοῦ βίου ὑπὸ τῶν ἰδίων ἀδελφῶν, καὶ
wailing he-is-carried-out of-the life by the own brothers and
πρὸς συγγενῶν, καὶ φίλων, καὶ γνωρίμων· οὕτως καὶ ἐπὶ
by kinsmen and friends and acquaintances thus also over
τῇ ψυχῇ ἐκείνῃ πάντες οἱ ἅγιοι πενθοῦσι μετὰ θρήνων καὶ
the soul that all the saints mourn with laments and
μελῳδιῶν. Καὶ γὰρ ἀλλαχοῦ τοῦτο ἡ Γραφὴ αἰνίττεται
dirges and for elsewhere this the Scripture hints
λέγουσα, πέπτωκε πίτυς, πενθεῖτε, κέδροι· ὥσπερ γὰρ
saying has-fallen (the)-pine mourn cedars as for
ὁ Ἰσραὴλ ὅτε ἐδόκει εὐαρεστεῖν τῷ Δεσπότῃ, εἰ καὶ
— Israel when he-seemed to-please the Master if even
μηδέποτε ὃν δεῖ τρόπον εὐηρέστησε, στῦλον νεφέλης
never in-what (one)-must way he-pleased (a)-pillar of-cloud
εἶχεν ἐπισκιάζοντα, καὶ στῦλον πυρὸς καταυγάζοντα,
he-had overshadowing(-him) and (a)-pillar of-fire illumining
θάλασσαν ἑώρα σχιζομένην ἔμπροσθεν αὐτοῦ, ὕδωρ ἐκ
(the)-sea he-saw being-parted before him water from

πέτρας διαυγὲς ἐξερχόμενον· ἐπεὶ δὲ ἐστρέφετο ὁ νοῦς
(a)-rock translucent coming-out when but turned-away the mind
αὐτῶν, καὶ ἡ προαίρεσις ἀπὸ τοῦ Θεοῦ, τότε ὄφεσι
their and the choice from — God then to-serpents
παρεδίδοντο, καὶ τοῖς ἐχθροῖς αὐτῶν, ἐν αἰχμαλωσίαις
they-were-handed-over and to-the enemies their in captivities
δειναῖς ἀπαγόμενοι, καὶ δουλείαις πικραῖς ἐξεταζόμενοι·
dreadful being-led-away and in-slaveries bitter being-tried
τὸ αὐτὸ πάντως καὶ ἐπὶ τῶν ψυχῶν ἡμῶν γίνεται.
the same altogether also in-the-case-of the souls our happens
Τοῦτο δὲ καὶ ἐν τῷ προφήτῃ Ἰεζεκιὴλ μυστικῶς ἐμφαῖνον
this and also in the prophet Ezekiel mystically showing
τὸ Πνεῦμα περὶ τῆς τοιαύτης ψυχῆς, ὥσπερ Ἱερουσαλήμ,
the Spirit about the such soul as Jerusalem
ἔλεγεν· Εὗρόν σε, φησίν, ἐν τῇ ἐρήμῳ γυμνήν, καὶ ἔλουσά
said I-found you he-says in the desert naked and I-washed
σε ἐκ τοῦ ὕδατος τῆς ἀκαθαρσίας σου, καὶ ἐνέδυσά σε
you from the water of-the uncleanness your and I-clothed you
ἔνδυμα, καὶ ψέλλια περιέθηκα ἐν ταῖς χερσί σου, καὶ
(with)-(a)-garment and bracelets I-put-on on the hands your and
μανιάκιν περὶ τὸν τράχηλόν σου, καὶ ἐνώτια ἐν τοῖς ὠσί
(a)-necklace around the neck your and earrings in the ears
σου, καὶ ἐγένου μοι ὀνομαστὴ ἐν πᾶσι τοῖς ἔθνεσι·
your and you-became to-me renowned among all the nations
σεμίδαλιν, καὶ ἔλαιον, καὶ μέλι ἔφαγες, καὶ εἰς ὕστερον
fine-flour and oil and honey you-ate and at (the)-last
ἐπελάθου τῶν εὐεργεσιῶν μου, καὶ ἐπορεύθης ὀπίσω τῶν
you-forgot the benefits my and you-went after the
ἐραστῶν σου, καὶ ἐπόρνευσας ἐν αἰσχύνῃ.
lovers your and you-fornicated in shame

4 Οὕτως καὶ ψυχῇ τῇ διὰ τῆς χάριτος ἐπιγινωσκούσῃ
thus also to-(a)-soul the(-one) through the grace recognizing
τὸν Θεόν, τὸ Πνεῦμα παραινεῖ, ἥτις καθαρισθεῖσα ἀπὸ τῶν
— God the Spirit gives-warning which having-been-cleansed from the
προτέρων ἁμαρτιῶν καὶ τοῖς τοῦ ἁγίου Πνεύματος κοσμίοις
former sins and with-the of-the holy Spirit ornaments
κοσμηθεῖσα, καὶ μεταλαβοῦσα θείας καὶ ἐπουρανίου
having-been-adorned and having-partaken of-divine and heavenly
τροφῆς, μὴ δεόντως δὲ ἐν πολλῇ γνώσει ἀναστρεφομένη, καὶ
food not duly but in much knowledge conducting-herself and
ἁρμοζόντως μὴ τηροῦσα τὴν ὀφειλομένην τῷ ἐπουρανίῳ
fittingly not keeping the due to-the heavenly
νυμφίῳ Χριστῷ εὔνοιαν καὶ ἀγάπην, ἀπορρίπτεται καὶ
bridegroom Christ goodwill and love is-thrown-away and
ἐκβάλλεται τῆς ζωῆς ἧς ποτε μέτοχος γέγονε.
is-cast-out from-the life of-which once (a)-partaker she-has-become
Δύναται γὰρ ὁ Σατανᾶς καὶ μετὰ τῶν ἐχόντων τοιαῦτα
can for — Satan even with the(-ones) having such
μέτρα ἐπαίρεσθαι καὶ ὑψοῦσθαι, καὶ κατὰ τῶν τὸν
measures to-be-exalted and to-be-lifted-up and against the(-ones) —
Θεὸν ἐν χάριτι καὶ δυνάμει ἐπιγνόντων, ἀκμὴν ἡ κακία
God in grace and power having-known still the vice
ἐπαίρεται, καὶ ἀγωνίζεται καταράξαι. Ἀγωνιστέον τοίνυν καὶ
is-exalted and strives to-dash-down (one)-must-strive therefore and
παραφυλακτέον καὶ ἡμᾶς πάσῃ συνέσει μετὰ φόβου τὴν
(one)-must-watch also us with-all understanding with fear the
ἑαυτῶν σωτηρίαν κατεργάζεσθαι, καθὼς γέγραπται. Ὅσοι
our-own salvation to-work-out as it-is-written as-many-as
οὖν μέτοχοι τοῦ Πνεύματος Χριστοῦ γεγόνατε, ἐν μηδενὶ
then partakers of-the Spirit of-Christ you-have-become in no
πράγματι, μήτε ἐν μικρῷ μήτε ἐν μεγάλῳ, καταφρονητικῶς
matter neither in small nor in great contemptuously

διατεθῆτε, καὶ τὴν χάριν τοῦ Πνεύματος μὴ ἐνυβρίσητε, ἵνα
be-disposed and the grace of-the Spirit not insult that
μὴ τῆς ζωῆς ἐκτὸς γένησθε, ἧς μέτοχοι ἤδη γεγόνατε.
not from-the life outside you-become of-which partakers already you-have-become
Καὶ πάλιν ἑτέρῳ προσώπῳ λέξω. Ὥσπερ δοῦλος ἐὰν 5
and again by-another figure I-will-speak as (a)-slave if
εἰσέλθῃ ἐν παλατίῳ, ὑπηρετῆσαι τὰ σκεύη τῆς ὑπηρεσίας, ἐκ
he-enter into (a)-palace to-serve the vessels of-the service from
τῶν τοῦ βασιλέως ὑπαρχόντων λαμβάνει, αὐτὸς δὲ γυμνὸς
the of-the king possessions he-takes he but naked
εἰσέρχεται, καὶ ἐν τοῖς τοῦ βασιλέως σκεύεσιν ὑπηρετεῖ
enters and with the of-the king vessels serves
τῷ βασιλεῖ· λοιπὸν ὧδε πολλῆς συνέσεως καὶ διακρίσεως
the king henceforth here of-much understanding and discernment
χρεία, ἵνα μήτι παρὰ τὸ δέον διακονήσῃ, ἄλλα ἀντὶ
(there-is)-need that not-at-all beyond the fitting he-serve some instead-of
ἄλλων ἐδέσματα εἰσαγαγὼν τῇ τοῦ βασιλέως τραπέζῃ,
others dishes having-brought-in to-the of-the king table
ἀλλὰ κατὰ ἀκολουθίαν τὰ πρῶτα καὶ τὰ ἔσχατα παραθῇ
but in sequence the first and the last he-set-before(-him)
σιτία· εἰ δὲ κατὰ ἄγνοιαν καὶ ἀδιακρισίαν μὴ διακονήσῃ
foods if but in ignorance and indiscretion not he-serve
τῷ βασιλεῖ καθεξῆς, κινδύνου καὶ θανάτου ἔνοχος τυγχάνει·
the king in-order of-danger and of-death guilty he-is
οὕτως καὶ ψυχὴ ἐν τῇ χάριτι καὶ τῷ Πνεύματι διακονοῦσα τῷ
thus also (a)-soul in the grace and the Spirit serving —
Θεῷ, πολλῆς διακρίσεως καὶ γνώσεως χρήζει, ὅπως μήτι
God of-much discernment and knowledge has-need so-that not-at-all
σφαλῇ ἐν τοῖς τοῦ Θεοῦ σκεύεσιν, ἤγουν τῇ τοῦ Πνεύματος
she-err in the — of-God vessels that-is the of-the Spirit
διακονίᾳ, τὴν ἰδίαν προαίρεσιν μὴ συμφωνοῦσαν τῇ
service the own choice not agreeing with-the

χάριτι ἔχουσα. Ἔστι γὰρ ἐν τῇ τοῦ Πνεύματος διακονίᾳ
grace having it-is-possible for in the of-the Spirit service
κρυπτῶς ὑπὸ τοῦ ἔσω ἀνθρώπου ἐπιτελουμένῃ, καὶ ἐν τοῖς
secretly by the inner man being-accomplished and in the
ἰδίοις σκεύεσι, τουτέστι τῷ πνεύματι αὐτοῦ διακονεῖσθαι
own vessels that-is with-the spirit his to-be-served
τὸν Κύριον ὑπὸ τῆς ψυχῆς. Ἄνευ δὲ τῶν αὐτοῦ σκευῶν,
the Lord by the soul without and the his vessels
τουτέστι τῆς χάριτος, ἀδύνατόν τινα τῷ Θεῷ διακονῆσαι,
that-is the grace (it-is)-impossible for-anyone — God to-serve
τουτέστιν, εὐαρεστῆσαι εἰς πάντα τὰ τοῦ Θεοῦ θελήματα.
that-is to-please in all the — of-God wills
6 Καὶ ὅταν λάβῃ τὴν χάριν, καὶ τότε πολλῆς συνέσεως καὶ
and when she-receives the grace also then of-much understanding and
διακρίσεως χρεία, ἅπερ καὶ ταῦτα αὐτὸς δίδωσιν αὐτῇ
discernment (there-is)-need which also these he-himself gives to-her
ζητούσῃ παρὰ Θεοῦ, ὅπως εὐαρέστως αὐτῷ διακονήσῃ
asking from God so-that well-pleasingly him she-may-serve
ἐν τῷ Πνεύματι ὃ λαμβάνει, καὶ ἐν μηδενὶ κρατῆται
in the Spirit which she-receives and in nothing be-mastered
ὑπὸ τῆς κακίας καὶ σφαλῇ, ὑπὸ ἀγνοίας καὶ ἀφοβίας
by the vice and err by ignorance and fearlessness
καὶ ἀμελείας παρατραπεῖσα, καὶ παρὰ τὸ δέον τοῦ
and negligence turned-aside and beyond the fitting of-the
Δεσποτικοῦ διαπραξαμένη θελήματος, ἐπεὶ τιμωρία, καὶ
Master's having-done will otherwise punishment and
θάνατος, καὶ πένθος τῇ τοιαύτῃ ἔσται ψυχῇ· ὃ καὶ
death and mourning to-the such will-be soul which also
ὁ θεῖός φησιν Ἀπόστολος· Μή πως ἄλλοις κηρύξας
the divine says Apostle lest somehow to-others having-preached
αὐτὸς ἀδόκιμος γένωμαι· ὁρᾷς, ἀπόστολος ὢν τοῦ Θεοῦ,
myself disqualified I-become you-see (an)-apostle being — of-God

οἷον εἶχε φόβον; Παρακαλέσωμεν τοίνυν τὸν Θεόν,
what-sort he-had fear let-us-entreat therefore — God
ὅπως τὴν διακονίαν τοῦ Πνεύματος κατὰ τὸ αὐτοῦ
that the service of-the Spirit according-to the his
θέλημα διακονήσωμεν ἐξαιρέτως, ὅσοι τῆς χάριτος τοῦ
will we-may-serve especially as-many-as the grace —
Θεοῦ ἐτύχομεν, καὶ μὴ τῇ καταφρονητικῇ συζῶμεν
of-God have-obtained and not with-the contemptuous we-may-live-with
ἐννοίᾳ, ἵνα οὕτως εὐαρέστως αὐτῷ πολιτευσάμενοι, καὶ
thought that thus well-pleasingly to-him having-conducted-ourselves and
πνευματικῇ λατρείᾳ κατὰ τὸ θέλημα αὐτοῦ λατρεύσαντες
with-spiritual worship according-to the will his having-worshiped
αὐτῷ, τὴν αἰώνιον ζωὴν κληρονομήσωμεν.
him the eternal life we-may-inherit

Ἀσθένειαν περίκειταί τις, καὶ συμβαίνει τινὰ μέλη ἔχειν 7
(an)-infirmity has-about(-him) someone and it-happens some members to-have
αὐτὸν ὑγιᾶ, ὀφθαλμὸν ἴσως ὄψεως, ἤ τι ἕτερον, ἀλλὰ τὰ
him healthy (an)-eye perhaps of-sight or something other but the
λοιπὰ μέλη ἠφάνισται· οὕτως ἐστὶ καὶ εἰς τὸ πνευματικόν.
remaining members are-destroyed thus it-is also in the spiritual(-life)
Εἰκός τινα ἔχειν ὑγιᾶ μέλη τοῦ πνεύματος τρία, ἀλλ᾽
it-is-likely (that)-someone has healthy members of-the spirit three but
οὐ παρὰ τοῦτο τέλειός ἐστιν. Ὁρᾷς πόσοι βαθμοί εἰσι
not because-of this perfect he-is you-see how-many steps there-are
καὶ μέτρα τοῦ πνεύματος· πῶς κατὰ μέρος διϋλίζεται
and measures of-the spirit how by part is-strained-out
καὶ λεπτύνεται τὸ κακόν, καὶ οὐχ ἅπαξ. Ὅλη ἡ πρόνοια
and is-thinned the evil and not at-once whole the providence
καὶ οἰκονομία τοῦ Κυρίου, καὶ τὸ ἀνατέλλειν τὸν ἥλιον,
and dispensation of-the Lord and the to-rise the sun
καὶ πάντα τὰ δημιουργήματα, διὰ τὴν βασιλείαν, ἣν
and all the works for the kingdom which

μέλλουσι κληρονομεῖν οἱ ἐκλεκτοί, γεγόνασι, διὰ τὸ τὴν
are-about to-inherit the elect have-come-about for the the
εἰρηνικὴν καὶ καθ᾽ ὁμόνοιαν συστῆναι βασιλείαν.
peaceful and in concord to-be-established kingdom
8 Ὀφείλουσιν οὖν οἱ Χριστιανοὶ εἰς πάντα ἀγωνίζεσθαι,
ought then the Christians in all(-things) to-strive
καὶ μήτε κρίνειν ὅλως τινά, μὴ πόρνην προεστῶσαν, μὴ
and nor to-judge at-all anyone not (a)-harlot standing-forth not
ἁμαρτωλούς, ἢ ἀτάκτους, ἀλλ᾽ ἁπλῇ προαιρέσει καὶ
sinners or disorderly(-men) but with-simple choice and
καθαρῷ ὀφθαλμῷ πάντας ὁρᾷν, ἵν᾽ ὑπάρχῃ τοῦτό τινι
pure eye all to-see that may-be this to-someone
ὡς φυσικὸν καὶ πηκτόν, μηδένα ἐξουδενεῖν, μήτε ἀνακρίνειν,
as natural and fixed no-one to-despise nor to-examine
ἢ βδελύσσεσθαι, ἢ ἔχειν αὐτοὺς ἐν διακρίσει. Μονόφθαλμον
or to-loathe or to-hold them in discrimination one-eyed(-man)
ἐὰν ἴδῃς, μὴ διακριθῇς ἐν τῇ καρδίᾳ σου, ἀλλ᾽ ὡς ὑγιεῖ
if you-see not discriminate in the heart your but as healthy
αὐτῷ πρόσχες· τὸν ἔχοντα κυλλὴν τὴν χεῖρα, ὡς μὴ
him regard the(-one) having crooked the hand as not
κεκυλλωμένην ἴδε, τὸν χωλὸν ὡς ὀρθόν, τὸν παραλυτικὸν
crooked see the lame as straight the paralytic
ὡς ὑγιαίνοντα· αὕτη γάρ ἐστιν ἡ καθαρότης τῆς καρδίας,
as being-healthy this for is the purity of-the heart
ἵνα ἰδὼν τοὺς ἁμαρτωλοὺς ἢ ἀσθενεῖς συμπαθήσῃς, καὶ
that having-seen the sinners or weak you-may-sympathize and
εὔσπλαγχνος ἐπ᾽ αὐτοῖς γενῇ· συμβαίνει γὰρ καὶ ἁγίους
compassionate toward them become it-happens for also (that)-saints
Κυρίου καθέζεσθαι εἰς θέατρα καὶ βλέπειν τὴν ἀπάτην τοῦ
of-(the)-Lord sit in theaters and see the deceit of-the
κόσμου· αὐτοὶ δὲ κατὰ τὸν ἔσω ἄνθρωπον λαλοῦσι μετὰ
world they but according-to the inner man talk with

τοῦ Θεοῦ, καὶ κατὰ τὸν ἔξω ἄνθρωπον φαίνονται τοῖς
— *God and according-to the outer man they-appear to-the*
ὀφθαλμοῖς ὡς θεωροῦντες τὰ ἐν τῷ κόσμῳ γινόμενα.
eyes as beholding the(-things) in the world happening
Ἄλλην οὖν ἔχουσιν οἱ κοσμικοὶ ἐνέργειαν ὑπὸ τοῦ 9
another then have the worldlings working by the
πνεύματος τῆς πλάνης τοῦ φρονεῖν τὰ γήϊνα. Οἱ δὲ
spirit of-the error of-the to-think the earthly(-things) the(-ones) but
Χριστιανοὶ ἄλλην ἔχουσι προαίρεσιν, ἄλλον νοῦν, ἄλλου
Christians another have choice another mind of-another
αἰῶνός εἰσιν, ἄλλης πόλεως. Πνεῦμα γὰρ Θεοῦ κοινωνεῖ
age they-are of-another city (the)-Spirit for of-God communes
ταῖς ψυχαῖς αὐτῶν, καὶ καταπατοῦσι ἀντικείμενον.
with-the souls their and they-trample (the)-adversary
Γέγραπται γάρ· Ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος.
it-is-written for (the)-last enemy is-abolished the death
Οἱ γὰρ θεοσεβεῖς πάντων εἰσὶ δεσπόται. Πάλιν δὲ οἱ
the for God-fearing of-all are masters again and the(-ones)
χαῦνοι τῇ πίστει, καὶ ἁμαρτωλοί, ὅλως εἰσὶ δοῦλοι, καὶ
slack in-the faith and sinners wholly are slaves and
πῦρ αὐτοὺς καίει, καὶ λίθος καὶ ξίφος ἀποκτείνει· καὶ
fire them burns and stone and sword kills and
τελευταῖον δαίμονες αὐτῶν κατακυριεύσουσιν.
finally demons them will-lord-over
Ἐρώτησις. Εἰ ἐν τῇ ἀναστάσει ὅλα τὰ μέλη ἀνίστανται; 10
question whether in the resurrection all the members rise
Ἀπόκρισις. Τῷ Θεῷ πάντα εὔκολά ἐστι, καὶ οὕτως
answer — to-God all(-things) easy are and thus
ἐπηγγείλατο· ἀνθρωπίνῃ δὲ ἀσθενείᾳ καὶ λογισμῷ ὥσπερ
he-promised to-human but weakness and thought as
ἀδύνατον τοῦτο καταφαίνεται. Ὥσπερ γὰρ ἀπὸ τοῦ χοὸς
impossible this appears as for from the dust

καὶ τῆς γῆς λαβὼν ὁ Θεός, ὡς ἄλλην τινὰ φύσιν
and the earth having-taken — God as another some nature
κατεσκεύασε τὴν τοῦ σώματος μὴ ἐοικυῖαν τῇ γῇ, καὶ
he-constructed the(-nature) of-the body not resembling the earth and
γένη πολλὰ ἐποίησεν, οἷον τρίχας, καὶ δέρμα, καὶ ὀστέα,
kinds many he-made such-as hairs and skin and bones
καὶ νεῦρα· καὶ ὃν τρόπον βαλλομένη ῥαφὶς εἰς πῦρ,
and sinews and in-what way being-cast (a)-needle into fire
ἀλλάσσει τὴν χρόαν, καὶ μεταβάλλεται εἰς πῦρ· μέντοιγε
changes the color and is-changed into fire yet
ἡ φύσις τοῦ σιδήρου οὐκ ἀνῃρέθη, ἀλλὰ συνέστηκεν·
the nature of-the iron not was-destroyed but subsists
οὕτως καὶ ἐν τῇ ἀναστάσει ὅλα τὰ μέλη ἀνίστανται,
thus also in the resurrection all the members rise
καὶ θρὶξ οὐκ ἀπόλλυται, καθὼς γέγραπται, καὶ ὅλα
and (a)-hair not perishes as it-is-written and all
γίγνονται φωτοειδῆ, ὅλα εἰς φῶς καὶ πῦρ βάπτονται, καὶ
become light-like all into light and fire are-dipped and
μεταβάλλονται, ἀλλ᾽ οὐχ, ὥς τινες λέγουσιν, ἀναλύεται καὶ
are-changed but not as some say is-dissolved and
γίνεται πῦρ, καὶ οὐκέτι ὑφέστηκεν ἡ φύσις. Πέτρος γὰρ
becomes fire and no-longer subsists the nature Peter for
Πέτρος ἐστί, καὶ Παῦλος Παῦλος, καὶ Φίλιππος Φίλιππος·
Peter is and Paul Paul and Philip Philip
ἕκαστος ἐν τῇ ἰδίᾳ φύσει καὶ ὑποστάσει μένει πεπληρωμένος
each in the own nature and hypostasis remains filled
τοῦ Πνεύματος. Εἰ δὲ λέγεις, ὅτι ἀνελύθη ἡ φύσις,
with-the Spirit if but you-say that was-dissolved the nature
οὐκέτι Πέτρος, ἢ Παῦλος, ἀλλὰ πάντῃ καὶ πανταχοῦ ὁ
no-longer (is-there)-Peter or Paul but everywhere and in-all-places —

Θεός, καὶ οὔτε οἱ εἰς γέενναν ἀπερχόμενοι αἰσθάνονται
God and neither the(-ones) into Gehenna going-off perceive
τῆς κολάσεως, οὔτε οἱ εἰς βασιλείαν, τῆς εὐεργεσίας.
the punishment nor the(-ones) into (the)-kingdom the benefaction
Ὥσπερ ἵνα ᾖ παράδεισος ἔχων παντοῖα δένδρα 11
as if there-be (a)-garden having all-kinds-of trees
καρποφόρα, καὶ ἦν ἐκεῖ ἄπιος, ἢ μῆλον, καὶ ἄμπελος
fruit-bearing and there-was there (a)-pear or apple and (a)-vine
ἔχουσα τὸν καρπόν, καὶ τὰ φύλλα· συμβῇ δὲ τὸν
having the fruit and the leaves it-happen and the
παράδεισον καὶ ὅλα τὰ δένδρα, καὶ τὰ φύλλα μεταβληθῆναι,
garden and all the trees and the leaves to-be-changed
καὶ ἀλλαγῆναι εἰς ἄλλην φύσιν, καὶ γενέσθαι τὰ πρῶτα
and to-be-altered into another nature and to-become the former(-things)
φωτοειδῆ· οὕτως καὶ οἱ ἄνθρωποι ἀλλάσσονται ἐν τῇ
light-like thus also the men are-changed in the
ἀναστάσει, καὶ γίγνονται τὰ μέλη αὐτῶν ἅγια καὶ
resurrection and become the members their holy and
φωτοειδῆ. Οἱ οὖν τοῦ Θεοῦ ἄνθρωποι ὀφείλουσιν
light-like the(-ones) then — of-God men ought
εὐτρεπίσαι ἑαυτοὺς εἰς ἀγῶνα καὶ ἄθλησιν. Ὥσπερ δὲ
to-make-ready themselves for contest and struggle as and
νεανίας γενναῖος τὰς ἐπιφερομένας πληγάς, καὶ τὴν
(a)-young-man noble the inflicted blows and the
πάλην βαστάζει καὶ ἀντιτύπτει, οὕτω καὶ οἱ Χριστιανοὶ
wrestling bears and strikes-back thus also the Christians
ὀφείλουσι φέρειν τὰς θλίψεις, τάς τε ἔξωθεν, καὶ τοὺς
ought to-bear the afflictions the(-ones) both from-without and the
ἔνδοθεν, πολέμους, ἵνα διὰ τῆς ὑπομονῆς τυπτόμενοι
from-within wars that through the patience being-struck
νικήσωσιν. Ἡ γὰρ ὁδὸς τοῦ Χριστιανισμοῦ οὕτως ἐστίν.
they-may-conquer the for way of-the Christianity thus is

Ὅπου γάρ ἐστι τὸ Πνεῦμα τὸ ἅγιον, ἐκεῖ ἐπακολουθεῖ, οἷον
where for is the Spirit the holy there follows like
σκιά, ὁ διωγμὸς καὶ ἡ πάλη. Ὁρᾷς τοὺς προφήτας, πῶς
(a)-shadow the persecution and the wrestling you-see the prophets how
ἐδιώκοντο ὑπὸ τῶν ὁμοφύλων δι' ὅλου, εἰς οὓς ὅμως
they-were-persecuted by the fellow-tribesmen through whole in whom nevertheless
ἐνήργει τὸ Πνεῦμα. Ὁρᾷς, πῶς ὁ Κύριος, ὅστις ἐστὶν
worked the Spirit you-see how the Lord who is
ὁδὸς καὶ ἀλήθεια, οὐχ ὑπὸ ἄλλου ἔθνους ἐδιώχθη, ἀλλ'
(the)-way and truth not by another nation was-persecuted but
ὑπὸ τῶν ἰδίων, ὑπὸ τῆς ἰδίας φυλῆς τοῦ Ἰσραὴλ ἐδιώχθη
by the own by the own tribe — of-Israel he-was-persecuted
καὶ ἐσταυρώθη· ὁμοίως καὶ οἱ ἀπόστολοι. Ἐξ οὗ γὰρ ὁ
and was-crucified likewise also the apostles from when for the
σταυρός, μετῆλθε τὸ Πνεῦμα τὸ παράκλητον, καὶ ἐχώρησεν
cross passed-over the Spirit the paraclete and went
εἰς τοὺς Χριστιανούς. Λοιπὸν οὐδεὶς Ἰουδαίων ἐδιώχθη,
to the Christians henceforth no-one of-(the)-Jews was-persecuted
ἀλλὰ μόνον Χριστιανοὶ ἐμαρτύρησαν. Διὸ οὐκ ὀφείλουσι
but only Christians were-martyred wherefore not they-ought
ξενίζεσθαι, ἀλλὰ ἀνάγκη διώκεσθαι τὴν ἀλήθειαν.
to-be-surprised but (it-is)-necessary to-be-persecuted the truth

13 Ἐρώτησις. Τινὲς λέγουσιν ὅτι ἔξωθεν ἐπεισέρχεται τὸ
question some say that from-without comes-in the
κακόν, καὶ ἐὰν θέλῃ ὁ ἄνθρωπος, οὐ δέχεται, ἀλλ'
evil and if wishes the man not he-receives(-it) but
ἀποπέμπεται αὐτό.
he-sends-away it

Ἀπόκρισις. Ὥσπερ ὁ ὄφις λαλήσας τῇ Εὔᾳ, διὰ τὴν
answer as the serpent having-spoken — to-Eve because-of the
ὑπακοὴν ἔνδοθεν ἐπεισῆλθεν, οὕτω καὶ νῦν διὰ τῆς
obedience within came-in thus also now through the

ὑπακοῆς τοῦ ἀνθρώπου ἐπεισέρχεται ἡ ἁμαρτία ἔξω οὖσα.
obedience of-the man comes-in the sin outside being
Ἔχει γὰρ ἐξουσίαν καὶ παῤῥησίαν εἰσέρχεσθαι ἡ ἁμαρτία
has for authority and boldness to-enter the sin
εἰς τὴν καρδίαν· οἱ γὰρ λογισμοὶ οὐκ εἰσὶν ἔξωθεν,
into the heart the for thoughts not are from-without
ἀλλ' ἔνδοθεν ἐκ τῆς καρδίας. Λέγει γὰρ ὁ Ἀπόστολος·
but from-within from the heart says for the Apostle
Βούλομαι τοὺς ἄνδρας προσεύχεσθαι χωρὶς ὀργῆς καὶ
I-wish the men to-pray without anger and
διαλογισμῶν πονηρῶν. Εἰσὶ γὰρ λογισμοὶ ἐξερχόμενοι
reasonings evil there-are for thoughts coming-out
ἐκ τῆς καρδίας, κατὰ τὸ Εὐαγγέλιον. Ἄπελθε οὖν εἰς
from the heart according-to the Gospel go then to
εὐχήν, καὶ ἐπίσκεψαί σου τὴν καρδίαν καὶ τὸν νοῦν, καὶ
prayer and examine your the heart and the mind and
θέλησον τὴν εὐχήν σου καθαρὰν ἀναπέμψαι τῷ Θεῷ, καὶ
will the prayer your pure to-send-up — to-God and
βλέψον ἐξαιρέτως ἐκεῖ, εἰ οὐδέν ἐστι τὸ ἐμποδίζον,
see especially there whether nothing is the(-thing) hindering
εἰ γίνεται εὐχὴ καθαρά, εἰ ἠσχόληταί σου ὁ νοῦς
whether happens (a)-prayer pure whether is-occupied your the mind
περὶ τὸν Κύριον, ὂν τρόπον τοῦ γεωργοῦ περὶ τὴν
about the Lord in-what way of-the farmer about the
γεωργίαν, τοῦ ἀνδρὸς περὶ τὴν γυναῖκα, τοῦ ἐμπόρου
farming of-the husband about the wife of-the merchant
περὶ τὴν ἐμπορίαν, εἰ κλίνεις τὰ γόνατά σου εἰς εὐχήν,
about the trade whether you-bend the knees your in prayer
καὶ τοὺς λογισμούς σου ἄλλοι μὴ διαρπάζουσιν
and the thoughts your others not plunder

14 Ἀλλὰ λέγεις, ὅτι ὁ Κύριος ἐλθὼν διὰ τοῦ σταυροῦ
but you-say that the Lord having-come through the cross
κατέκρινε τὴν ἁμαρτίαν, καὶ οὐκέτι ἐστὶν ἔσω. Ἀλλ' ὥσπερ
condemned the sin and no-longer is-it within but as
ἐὰν ᾖ στρατιώτης καὶ ἀποθῆται τὸ ἅρμα αὐτοῦ εἰς
if there-be (a)-soldier and deposit the arms his in
οἰκίαν τινός, ὅτε θέλει, ἐξουσίαν ἔχει εἰσιέναι καὶ ἐξιέναι
(the)-house of-someone when he-wishes authority he-has to-go-in and to-go-out
ἐν τῇ οἰκίᾳ ἐκείνῃ· οὕτως καὶ ἡ ἁμαρτία ἔχει ἐξουσίαν
in the house that thus also the sin has authority
διαλογίζεσθαι ἐν τῇ καρδίᾳ. Γέγραπται γάρ· Εἰσῆλθεν ὁ
to-reason in the heart it-is-written for entered —
Σατανᾶς εἰς τὴν καρδίαν Ἰούδα. Εἰ δὲ λέγεις, ὅτι διὰ
Satan into the heart of-Judas if but you-say that through
τῆς ἐλεύσεως τοῦ Χριστοῦ κατεκρίθη ἡ ἁμαρτία, καὶ μετὰ
the coming — of-Christ was-condemned the sin and after
τὸ βάπτισμα οὐκέτι ἔχει νομὴν τὸ κακὸν τοῦ διαλογίζεσθαι
the baptism no-longer has pasture the evil of-the to-reason
ἐν τῇ καρδίᾳ, ἀγνοεῖς ὅτι ἐκ τῆς παρουσίας τοῦ
in the heart do-you-not-know that from the coming of-the
Κυρίου μέχρι τοῦ νῦν, ὅσοι ἐβαπτίσθησαν, καὶ πονηρὰ
Lord until the now as-many-as were-baptized and evil(-things)
ποτὲ ἐλογίσθησαν; ἢ οὐκ εἰς κενοδοξίαν τινὲς αὐτῶν,
ever thought or not to vainglory some of-them
ἢ πορνείαν, ἢ γαστριμαργίαν ἐτράπησαν; ἀλλὰ ὅλοι
or fornication or gluttony turned but all
οἱ κατοικοῦντες ἐν τῇ Ἐκκλησίᾳ κοσμικοί, ἄμωμον
the(-ones) dwelling in the Church worldlings blameless
καὶ καθαρὰν ἔχουσι τὴν καρδίαν; ἢ εὑρίσκομεν, ὅτι μετὰ
and pure have the heart or do-we-find that after
τὸ βάπτισμα πολλαὶ ἁμαρτίαι γίγνονται, καὶ πολλοὶ
the baptism many sins happen and many

ἁμαρτάνουσιν; Ἔχει οὖν νομὴν καὶ μετὰ τὸ βάπτισμα
sin has then pasture also after the baptism
εἰσελθεῖν ὁ λῃστής, καὶ πράττειν ἃ θέλει. Γέγραπται
to-enter the robber and to-do what he-wishes it-is-written
γάρ· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς
for you-shall-love (the)-Lord — God your from whole the
καρδίας σου. Ἀλλὰ λέγεις, ὅτι Ἀγαπῶ, καὶ ἔχω Πνεῦμα
heart your but you-say that I-love and have (the)-Spirit
ἅγιον. Ἔχεις τὴν μνήμην, καὶ τὸν ἔρωτα, καὶ τὴν καῦσιν
holy have-you the remembrance and the love and the burning
πρὸς τὸν Κύριον; νυκτὸς καὶ ἡμέρας ἐκεῖ ἀποδέδεσαι;
toward the Lord by-night and by-day there are-you-bound
καὶ εἰ μὲν ἔχεις τοιαύτην ἀγάπην, καθαρὸς εἶ. Εἰ δὲ
and if indeed you-have such love pure you-are if but
οὐκ ἔχεις, ζήτησον ἔτι ὅταν ἔλθωσιν ἀπὸ τῶν γηΐνων
not you-have seek yet when they-come from the earthly
πραγμάτων, καὶ ἀπὸ τῶν αἰσχρῶν καὶ πονηρῶν λογισμῶν,
matters and from the shameful and evil thoughts
εἰ μὴ πρὸς ταῦτα ὑποκλίνῃ, ἀλλὰ πάντοτε εἰς ἀγάπην
whether not to these it-bend but always to love
καὶ πόθον Θεοῦ ἕλκεταί σου ἡ ψυχή. Οἱ γὰρ λογισμοὶ
and longing of-God is-drawn your the soul the for thoughts
τοῦ κόσμου κατασπῶσι τὸν νοῦν εἰς τὰ ἐπίγεια καὶ
of-the world drag-down the mind to the earthly and
φθαρτά, καὶ οὐκ ἐῶσιν ἀγαπῆσαι Θεόν, ἢ μνημονεῦσαι
corruptible(-things) and not let(-it) to-love God or to-remember
τοῦ Κυρίου. Καὶ πολλάκις ἀπέρχεται εἰς προσευχὴν ὁ
the Lord and often goes-off to prayer the
ἰδιώτης, καὶ κλίνει γόνυ, καὶ εἰσέρχεται ὁ νοῦς αὐτοῦ
ignorant(-man) and bends (the)-knee and enters the mind his
εἰς ἀνάπαυσιν, καὶ ὅσον σκάπτει καὶ βαθύνει, ῥήσσεται
into rest and as-much-as it-digs and deepens breaks-through

τὸ τεῖχος τῆς κακίας τὸ ἀνθιστάμενον, καὶ εἰσέρχεται
the wall of-the vice the(-one) resisting and it-enters
εἰς ὅρασιν καὶ σοφίαν, ὅπου οὐ φθάνουσι δυνάσται ἢ
into vision and wisdom where not reach potentates or
σοφοί, ἢ ῥήτορες καταλαβεῖν ἢ γνῶναι τὴν λεπτότητα
wise(-men) or orators to-grasp or to-know the subtlety
τοῦ νοὸς αὐτοῦ· ἐπειδὴ ἀσχολεῖται εἰς θεῖα μυστήρια. Καὶ
of-the mind his since it-is-occupied in divine mysteries and
γὰρ ἄπειρος τοῦ δοκιμάζειν μαργαρίτας, οὐκ οἶδε
for (one)-inexperienced of-the to-assay pearls not knows
διατιμήσασθαι τούτους, διὰ τὸ ἄπειρον αὐτὸν τυγχάνειν.
to-value them because-of the inexperienced him to-be
Οἱ οὖν Χριστιανοὶ τὰ ἔνδοξα τῆς γῆς βδελύσσονται,
the(-ones) then Christians the glorious(-things) of-the earth loathe
καὶ ἡγοῦνται ταῦτα ὡς κοπρίαν πρὸς ἐκείνων τὴν
and consider these as dung in-relation-to of-those the
σύγκρισιν τῆς μεγαλειότητος τῆς ἐνεργούσης ἐν αὐτοῖς.
comparison of-the greatness the(-one) working in them
16 Ἐρώτησις. Εἰ δύναται πεσεῖν ἄνθρωπος ἔχων χάρισμα;
question whether can to-fall (a)-man having (a)-gift
Ἀπόκρισις. Ἐὰν ἀμελήσῃ, πίπτει· οἱ γὰρ πολέμιοι οὐδέποτε
answer if he-be-negligent he-falls the for enemies never
ἀργοῦσι, οὔτε ὀκνοῦσι πολεμοῦντες· πόσῳ μᾶλλον σὺ
are-idle nor shrink fighting how-much more you
οὐκ ὀφείλεις παύσασθαι ἀπὸ τῆς ζητήσεως τῆς πρὸς
not ought-you to-cease from the seeking the(-seeking) toward
Θεόν; πολλὴ γάρ σοι ζημία γίγνεται ἀμελοῦντι, εἰ καὶ
God much for to-you loss comes being-negligent if even
ἐν αὐτῷ τῷ μυστηρίῳ τῆς χάριτος δοκεῖς ἐξετάζεσθαι.
in the-very the mystery of-the grace you-seem to-be-tried

Ἐρώτησις. Εἰ παραμένει ἡ χάρις μετὰ τὸ πεσεῖν 17
question whether remains the grace after the to-fall
ἄνθρωπον;
(the)-man
Ἀπόκρισις. Ὁ Θεὸς θέλει τὸν ἄνθρωπον εἰς ζωὴν πάλιν
answer — God wishes the man to life again
ἀγαγεῖν, καὶ προτρέπεται ἐπὶ τὸ πάλιν προσκλαῦσαι καὶ
to-bring and urges(-him) to the again to-weep and
μετανοῆσαι τὸν ἄνθρωπον. Ἐὰν δὲ καὶ παραμείνῃ, ἐπὶ
to-repent the man if and also it-remain for
τὸ πάλιν προσκλαῦσαι καὶ μετανοῆσαι τὸν ἄνθρωπον,
the again to-weep and to-repent the man
μετανοοῦντα τὰ ἐφ' οἷς πάλαι ἐπλημμέλησεν.
repenting the(-things) for which long-ago he-offended
Ἐρώτησις. Εἰ τοῖς τελείοις ἐπίκειται θλίψις, ἢ πόλεμος, 18
question whether on-the perfect lies affliction or war
ἢ τὸ ὅλον ἀμεριμνοῦσιν;
or the whole they-are-free-from-care
Ἀπόκρισις. Ὁ πολέμιος κατ' οὐδενὸς παύεται πολεμῶν, ὁ
answer the enemy against no-one stops fighting —
Σατανᾶς δὲ ἄσπλαγχνός ἐστι καὶ μισάνθρωπος· διὸ καὶ
Satan and merciless is and man-hating wherefore also
παντὶ ἀνθρώπῳ πολεμεῖν οὐκ ὀκνεῖ. Ἀλλ' οὐ τοῖς αὐτοῖς
every man to-fight not he-shrinks but not in-the same
μέτροις φαίνεται πᾶσαν ἐπιών· καὶ γὰρ ἔπαρχοι καὶ
measures he-appears every(-soul) attacking and for prefects and
κόμητες φόρους διδόασι τῷ βασιλεῖ, ἀλλ' οὗτος θαῤῥῶν
counts taxes give to-the king but this(-one) trusting
τῷ πλούτῳ αὐτοῦ, καὶ τῷ χρυσῷ, καὶ τῷ ἀργύρῳ ὡς
in-the wealth his and the gold and the silver as
ἐκ τῶν περισσευμάτων αὐτοῦ ποιεῖται τὰς συντελείας, οὐ
from the abundance his makes the contributions not

ζημίαν ἡγούμενος. Ὥσπερ γὰρ ὁ ποιῶν ἐλεημοσύνην
loss considering(-it) as for the(-one) doing alms
οὐδέποτε ἡγεῖται ζημίαν· οὕτω καὶ ὁ Σατανᾶς, ὡς ἐκ
never considers (it)-loss so also — Satan as from
παρέργου ταῦτα ἡγεῖται. Ἔστι δὲ πτωχὸς λειπόμενος
by-work these(-things) considers there-is and (a)-poor(-man) lacking
τροφῆς ἐφημέρου· οὗτος μαστίζεται καὶ βασανίζεται, μὴ
food daily this(-one) is-scourged and tortured not
δυνάμενος ἐκεῖνο τὸ συντέλεσμα ἀποπληρῶσαι· καὶ ἔστι
being-able that the contribution to-fill and he-is
ξεόμενος καὶ βασανιζόμενος χαλεπῶς, καὶ οὐκ ἀποθνήσκει.
being-scraped and tortured grievously and not he-dies
Καὶ ἔστιν ἄλλος, ὅτι καὶ ἀπὸ μιᾶς φάσεως κελεύεται
and there-is another that also from one sentence is-ordered
ἀποκεφαλισθῆναι, καὶ ἀπόλλυται. Οὕτως καὶ εἰς τοὺς
to-be-beheaded and perishes thus also among the
Χριστιανούς εἰσιν ἰσχυρῶς πολεμούμενοι καὶ ξεόμενοι ὑπὸ
Christians there-are strongly warred-against and scraped by
τῆς ἁμαρτίας· καὶ ἔτι εἰς τοὺς πολέμους στερεοῦνται καὶ
the sin and still in the wars are-made-firm and
σοφίζονται, καταφρονοῦντες τῆς ἐναντίας δυνάμεως, καὶ
become-wise despising the opposing power and
οὐκ ἔχουσι κίνδυνον ἐν τούτῳ τῷ μέρει, ὅτι ἄπτωτοί
not have danger in this the part because unfalling
εἰσι καὶ ἀσφαλίζονται περὶ τῆς ἑαυτῶν σωτηρίας, διὰ
they-are and are-secured about the their-own salvation because-of
τὸ πολλάκις γεγυμνᾶσθαι ἐν τῷ πολέμῳ τῆς κακίας,
the often to-have-been-exercised in the war of-the vice
καὶ ἐμπείρους γεγενῆσθαι. Ἔχοντες δὲ τὸν Θεὸν μεθ᾽
and experienced to-have-become having and — God with
ἑαυτῶν, ὁδηγοῦνται καὶ ἀναπαύονται.
themselves they-are-guided and rest

Ἄλλοι δὲ μηδέπω γυμνασθέντες, εἰς μίαν θλῖψιν ἐὰν 19
others but not-yet having-been-exercised into one affliction if
ἐμπέσωσι καὶ ἐπικινηθῇ πόλεμος, εὐθέως καταπίπτουσιν εἰς
they-fall and is-stirred-up war immediately fall-down into
ὄλεθρον καὶ ἀπώλειαν· ὥσπερ οἱ διοδεύοντες ἐν πόλει,
ruin and perdition as the(-ones) traveling in (a)-city
θέλοντες ἰδεῖν τοὺς ἀγαπητοὺς αὐτῶν καὶ γνωρίμους, εἰ
wishing to-see the beloved their and acquaintances if
καὶ πολλοῖς συναντῶσιν ἐν ταῖς ἀγοραῖς, οὐκ ἐμποδίζονται
even many they-meet in the marketplaces not they-are-hindered
ὑπ᾽ αὐτῶν· ἔχουσι γὰρ σκοπὸν τοῦ τοῖς φίλοις ἐντυχεῖν·
by them they-have for (an)-aim of-the with-the friends to-meet
καὶ ὅταν ἔξωθεν κρούσωσι τὴν θύραν καὶ καλέσωσι,
and when from-outside they-knock-at the door and call
χαίροντες ἀνοίγουσιν οἱ ἀγαπητοὶ αὐτῶν· εἰ δὲ ἀπομείνωσιν
rejoicing open the beloved their if but they-linger
ἐν ταῖς ἀγοραῖς, καὶ χλευάζωνται, ἤτοι ἐπέχονται ἀπὸ
in the marketplaces and are-mocked or are-detained by
τῶν ἀπαντώντων, ἀποκλείεται ἡ θύρα, καὶ οὐδεὶς
the(-ones) meeting(-them) is-shut the door and no-one
αὐτοῖς ἀνοίγει· οὕτως καὶ οἱ πρὸς τὸν Δεσπότην ἡμῶν
to-them opens thus also the(-ones) toward the Master our
Χριστὸν τὸν ὄντως ἀγαπητὸν ἐπειγόμενοι φθάσαι, τῶν
Christ the truly beloved hastening to-arrive the
ἄλλων ἁπάντων ὀφείλουσι καταφρονεῖν καὶ ὑπερορᾷν. Ὃν
others all ought to-despise and to-disregard in-what
δὲ τρόπον οἱ εἰσερχόμενοι εἰς τὸ παλάτιον πρὸς τὸν
and way the(-ones) entering into the palace to the
βασιλέα, κόμητες μὲν ὄντες ἢ ἔπαρχοι, ὑπὸ φόβον πολύν
king counts indeed being or prefects under fear much
εἰσι, πῶς τὰς ἀποκρίσεις δώσουσι, καὶ μὴ ἐν τῇ ἀπολογίᾳ
are how the answers they-will-give and not in the defense

πταίσαντες εἰς λόγον καὶ τιμωρίαν ὑποβληθῶσιν· ἄγροικοι
having-stumbled to account and punishment be-subjected rustics
δὲ καὶ ἰδιῶται ὄντες, οἱ μηδέποτε θεασάμενοι
but and ignorant(-men) being the(-ones) never having-beheld
ἄρχοντα, ἐν ἀμεριμνίᾳ διάγουσιν· οὕτω δὴ καὶ ὁ
(a)-ruler in freedom-from-care live thus indeed also the
κόσμος οὗτος ὁ ὑπὸ τῶν οὐρανῶν ἀπὸ βασιλέων
world this the(-one) under the heavens from kings
ἕως πτωχῶν. Τὴν τοῦ Χριστοῦ δόξαν ἀγνοοῦντες, τὴν
to (the)-poor the — of-Christ glory not-knowing the
μέριμναν ἔχουσι περὶ τῶν βιωτικῶν πραγμάτων· οὐ
care have about the worldly matters not
ταχέως δέ τις μέμνηται τῆς ἡμέρας τῆς κρίσεως.
quickly and someone remembers the day of-the judgment
Οἱ δὲ εἰσερχόμενοι τῷ λογισμῷ εἰς τὸ βῆμα τοῦ
the(-ones) but entering in-the thought into the judgment-seat —
Χριστοῦ, ὅπου ἐστὶν ὁ θρόνος αὐτοῦ, καὶ κατέναντι αὐτοῦ
of-Christ where is the throne his and opposite him
διὰ παντὸς ὄντες, ὑπὸ φόβον καὶ τρόμον εἰσὶν ἀεί, τοῦ
through all(-time) being under fear and trembling are always of-the
μή τι σφαλῆναι περὶ τὰς ἁγίας αὐτοῦ ἐντολάς.
not in-anything to-err about the holy his commandments
20 Καὶ ὥσπερ οἱ πλούσιοι τῆς γῆς, ὅταν πολλοὺς καρποὺς
and as the rich of-the earth when many fruits
εἰσενέγκωσιν εἰς τὰς ἀποθήκας αὐτῶν, πάλιν ἐργάζονται
they-bring into the storehouses their again they-work
καθ' ἑκάστην ἡμέραν πλεῖον, ἵνα εὐπορῶσι καὶ μὴ
on each day more that they-may-prosper and not
ἐλλείπωνται. Εἰ δὲ θαῤῥήσουσι τῷ ἐναποκειμένῳ ταῖς
fall-short if but they-will-trust in-the laid-up in-the
ἀποθήκαις πλούτῳ, καὶ ἀμελήσουσι μὴ ἐπισυνάγοντες
storehouses wealth and will-be-negligent not gathering

ἕτερον, ἀλλὰ καταναλίσκοντες τὰ ἀποκείμενα, ταχέως
another but consuming the(-things) laid-up quickly
εἰς πενίαν καὶ πτωχείαν ἐμπίπτουσιν. Ὅθεν προσοδευόμενοι
into penury and poverty they-fall whence having-revenues
καὶ εἰσφέροντες ὀφείλουσι κάμνειν καὶ ἐπισυνάγειν, ἵνα
and bringing-in they-ought to-labor and to-gather that
μὴ ὑστερηθῶσιν. Οὕτως ἐστὶν ἐν τῷ Χριστιανισμῷ τὸ
not they-be-in-want thus it-is in the Christianity the
γεύσασθαί τινα τῆς χάριτος τοῦ Θεοῦ· Γεύσασθε γάρ,
to-taste someone of-the grace — of-God taste for
φησί, καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος. Ἔστι δὲ ἡ
he-says and see that kind (is)-the Lord is and the
γεῦσις αὕτη ἐνεργητικὴ ἐν πληροφορίᾳ δύναμις Πνεύματος
taste this effective in full-assurance (a)-power of-Spirit
διακονοῦσα ἐν καρδίᾳ. Ὅσοι γὰρ υἱοί εἰσι τοῦ φωτός,
ministering in (the)-heart as-many-as for sons are of-the light
καὶ τῆς διακονίας τῆς καινῆς διαθήκης ἐν τῷ Πνεύματι τῷ
and of-the ministry of-the new covenant in the Spirit the
ἁγίῳ, οὗτοι παρὰ ἀνθρώπων οὐδὲν μανθάνουσι· θεοδίδακτοι
holy these from men nothing learn God-taught
γάρ εἰσιν. Αὐτὴ γὰρ ἡ χάρις ἐπιγράφει ἐν ταῖς καρδίαις
for they-are the-very for the grace inscribes in the hearts
αὐτῶν τοὺς νόμους τοῦ Πνεύματος. Οὐκ ὀφείλουσιν οὖν
their the laws of-the Spirit not they-ought then
εἰς τὰς Γραφὰς μόνον τὰς διὰ μέλανος γεγραμμένας
in the Scriptures only the(-ones) through ink written
πληροφορεῖσθαι, ἀλλὰ καὶ εἰς τὰς πλάκας τῆς καρδίας
to-be-fully-assured but also on the tablets of-the heart
ἡ χάρις τοῦ Θεοῦ ἐγγράφει τοὺς νόμους τοῦ Πνεύματος,
the grace — of-God inscribes the laws of-the Spirit
καὶ τὰ ἐπουράνια μυστήρια· ἡ γὰρ καρδία ἡγεμονεύει καὶ
and the heavenly mysteries the for heart governs and

βασιλεύει ὅλου τοῦ σωματικοῦ ὀργάνου. Καὶ ἐπὰν κατάσχῃ
reigns-over whole the bodily instrument and when takes-hold-of
τὰς νομὰς τῆς καρδίας ἡ χάρις, βασιλεύει ὅλων τῶν
the pastures of-the heart the grace it-reigns-over all the
μελῶν, καὶ τῶν λογισμῶν· ἐκεῖ γάρ ἐστιν ὁ νοῦς, καὶ
members and the thoughts there for is the mind and
ὅλοι οἱ λογισμοὶ τῆς ψυχῆς καὶ ἡ προσδοκία αὐτῆς. Διὸ
all the thoughts of-the soul and the expectation her wherefore
καὶ διέρχεται ἡ χάρις εἰς ὅλα τὰ μέλη τοῦ σώματος.
also passes the grace into all the members of-the body
21 Οὕτως πάλιν ὅσοι εἰσὶν υἱοὶ τοῦ σκότους, βασιλεύει τῆς
thus again as-many-as are sons of-the darkness reigns-over the
καρδίας ἡ ἁμαρτία, καὶ διέρχεται εἰς ὅλα τὰ μέρη. Ἐκ
heart the sin and passes into all the parts from
γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί· καὶ οὕτως
for the heart come-out reasonings evil and thus
ὑπεκχεομένη σκοτίζει τὸν ἄνθρωπον. Οἱ δὲ μὴ λέγοντες
pouring-forth it-darkens the man the(-ones) but not saying
εἶναι τὸ κακὸν σύντροφον, καὶ συναυξάνον τῷ ἀνθρώπῳ,
to-be the evil (a)-companion and growing-up-with the man
μήτε μεριμνήσωσι περὶ τῆς αὔριον, μήτε ἐπιθυμήσωσι·
neither let-them-take-thought about the morrow nor let-them-lust
καιρῷ γάρ τινι ἐπαύσατο ἐν αὐτοῖς ἐνοχλοῦν τὸ κακόν, τινὰ
for-(a)-time for some ceased in them troubling the evil some
ἐπιθυμίαν ὑποβάλλον· ὥστε ἐν ὅρκῳ διαβεβαιοῦσθαι τὸν
lust suggesting so-that with (an)-oath to-affirm the
ἄνθρωπον, ὅτι Οὐκέτι ἐπανίσταταί μοι τὸ τοιοῦτον πάθος·
man that no-longer rises-up-against me the such passion
καὶ μετ᾽ ὀλίγον καιρὸν κατεκάη τῇ ἐπιθυμίᾳ, ὥστε
and after (a)-little time he-was-burned-up by-the lust so-that
εὑρεθῆναι αὐτὸν πρὸς ἐπὶ τούτοις καὶ ἐπίορκον. Ὥσπερ γὰρ
to-be-found him besides on these(-things) also perjured as for

διʼ ὀχετοῦ διέρχεται ὕδωρ, οὕτως καὶ διὰ τῆς καρδίας
through (a)-channel passes water thus also through the heart
καὶ τῶν λογισμῶν ἡ ἁμαρτία· Ὅσοι δὲ τοῦτο ἀναιροῦσιν,
and the thoughts the sin as-many-as and this deny
ὑπʼ αὐτῆς τῆς ἁμαρτίας μελλούσης θριαμβεύεσθαι, ἐλέγχονται
by the-very the sin being-about to-be-led-in-triumph are-refuted
καὶ χλευάζονται. Σπουδάζει γὰρ τὸ κακὸν λανθάνειν καὶ
and mocked strives for the evil to-escape-notice and
κρύπτεσθαι ἐν τῇ διανοίᾳ τοῦ ἀνθρώπου.
to-hide in the mind of-the man

Εἰ οὖν ἀγαπᾷ τις τὸν Θεόν, καὶ αὐτὸς συγκιρνᾷ τούτῳ τὴν 22
if then loves someone — God also he-himself mingles with-him the
ἑαυτοῦ ἀγάπην· πιστευθεὶς δὲ ἅπαξ ὑπʼ αὐτοῦ, προστιθεῖ
his-own love having-been-trusted and once by him he-adds
τούτῳ τὴν ἐπουράνιον πίστιν, καὶ γίγνεται διπλοῦς ὁ
to-him the heavenly faith and becomes double the
ἄνθρωπος. Ὅπως οὖν ἐκ τῶν μελῶν σου προσφέρῃς αὐτῷ,
man as then from the members your you-offer to-him
καὶ αὐτὸς ἐκ τῶν ἰδίων ὅμοια μελῶν συγκιρνᾷ τῇ ψυχῇ
also he from the own like members mingles with-the soul
σου, ἵνα ᾖς πάντα καθαρῶς ποιῶν, καὶ ἀγαπῶν, καὶ
your that you-may-be all(-things) purely doing and loving and
προσευχόμενος· μεγάλου γὰρ ἀξιώματός ἐστιν ὁ ἄνθρωπος·
praying of-great for dignity is the man
ἴδε πόσος ἐστὶν ὁ οὐρανὸς καὶ ἡ γῆ, ὁ ἥλιος καὶ ἡ
see how-great is the heaven and the earth the sun and the
σελήνη, καὶ οὐκ εὐδόκησεν ἐν αὐτοῖς ὁ Κύριος, εἰ μὴ ἐν
moon and not was-pleased in them the Lord except — in
τῷ ἀνθρώπῳ μόνῳ, ἐπαναπαύεσθαι. Τιμιώτερος οὖν ἐστιν ὁ
the man alone to-rest more-precious then is the
ἄνθρωπος ὑπὲρ πάντα τὰ δημιουργήματα, τάχα δὲ τολμήσω
man beyond all the works perhaps and I-will-dare

λέγειν, ὅτι μὴ μόνον τῶν ὁρατῶν δημιουργημάτων, ἀλλὰ
to-say that not only of-the visible works but
καὶ τῶν ἀοράτων, ἤγουν τῶν λειτουργικῶν πνευμάτων. Οὐ
also of-the invisible(-ones) that-is of-the ministering spirits not
γὰρ περὶ Μιχαὴλ καὶ Γαβριήλ, τῶν ἀρχαγγέλων εἶπεν, ὅτι
for about Michael and Gabriel the archangels he-said that
Ποιήσωμεν κατ᾽ εἰκόνα καὶ ὁμοίωσιν ἡμετέραν· ἀλλὰ περὶ
let-us-make after image and likeness our but about
τῆς νοερᾶς οὐσίας τοῦ ἀνθρώπου, τῆς ἀθανάτου λέγω
the intellectual being of-the man the immortal I-mean
ψυχῆς. Καὶ γὰρ γέγραπται, ὅτι Παρεμβολαὶ ἀγγέλων
soul and for it-is-written that camps of-angels
κύκλῳ τῶν φοβουμένων αὐτόν. Τὰ μὲν οὖν κτίσματα
around the(-ones) fearing him the indeed then creatures
τὰ φαινόμενα, φύσει τινὶ ἀμεταβλήτῳ δέδεται.
the visible(-ones) by-nature some unchangeable are-bound

23 Ὁ οὐρανὸς ἅπαξ τέτακται, ὁ ἥλιος, ἡ σελήνη, ἡ γῆ,
the heaven once-for-all has-been-ordered the sun the moon the earth
καὶ οὐκ εὐδόκησεν ἐν αὐτοῖς ὁ Κύριος· ἀλλ᾽ οὐδὲ παρ᾽ ὃ
and not was-pleased in them the Lord but not-even beyond what
ἐκτίσθησαν μετατραπῆναι δύνανται, οὔτε ἔχουσι θέλημα. Σὺ
they-were-created to-be-changed can-they nor have-they will you
δὲ διὰ τοῦτο εἶ κατ᾽ εἰκόνα καὶ ὁμοίωσιν Θεοῦ, ἐπειδὴ
but because-of this are after (the)-image and likeness of-God since
ὥσπερ ὁ Θεὸς αὐτεξούσιός ἐστι, καὶ ὃ θέλει ποιεῖ· ἐὰν
as — God self-determining is and what he-wishes does if
θέλῃ, κατὰ τὴν ἐξουσίαν αὐτοῦ πέμψει τοὺς δικαίους
he-wish according-to the authority his he-will-send the righteous
εἰς γέενναν, καὶ τοὺς ἁμαρτωλοὺς εἰς βασιλείαν· ἀλλ᾽ οὐχ
into Gehenna and the sinners into (the)-kingdom but not
αἱρεῖται, οὐδὲ καταδέχεται τοῦτο· δικαιοκρίτης γάρ ἐστιν
he-chooses nor accepts this (a)-just-judge for is

ὁ Κύριος· οὕτως καὶ σὺ αὐτεξούσιος εἶ, καὶ ἐὰν θέλῃς
the Lord thus also you self-determining are and if you-wish
ἀπολέσθαι, τρεπτῆς φύσεως εἶ· εἰ θέλεις βλασφημῆσαι,
to-perish of-changeable nature you-are if you-wish to-blaspheme
ποιῆσαι φάρμακα, καὶ ἀποκτεῖναί τινα, οὐδείς σοι ἀντίκειται
to-make poisons and to-kill someone no-one you opposes
ἢ κωλύει σε. Εἰ θέλει τις, ὑποτάσσεται τῷ Θεῷ, καὶ διοδεύει
or prevents you if wishes someone he-is-subject — to-God and travels
τὴν ὁδὸν τῆς δικαιοσύνης, καὶ κρατεῖ τῶν ἐπιθυμιῶν. Ὁ γὰρ
the way of-the righteousness and masters the lusts the for
νοῦς οὗτος ἀντίπαλός ἐστιν, ἐπικρατεῖν δυνάμενος ἐῤῥωμένῳ
mind this (an)-opponent is to-prevail being-able with-strong
λογισμῷ τὰς τῆς κακίας ὁρμὰς καὶ ἐπιθυμίας αἰσχράς.
thought the of-the vice impulses and lusts shameful
Εἰ γὰρ ἐν οἰκίᾳ μεγάλῃ, ὅπου ἐστὶ χρυσώματα, 24
if for in (a)-house great where are gold-vessels
χρυσόφορα, καὶ ἀργυρώματα, καὶ ἐσθὴς διάφορος, χρυσός
gold-wrought and silver-vessels and raiment various gold
τε καὶ ἄργυρος, νεανίσκοι καὶ νεάνιδες διατρίβοντες
both and silver young-men and maidens living-there
ἄγχουσι τὸν ἑαυτῶν νοῦν· εἰ καὶ ἡ φύσις διὰ τὴν
strangle the their-own mind if even the nature because-of the
σύνοικον ἁμαρτίαν πάντων ἐπιθυμεῖ· καὶ διὰ τὸν
indwelling sin all(-things) desires and because-of the
ἀνθρώπινον φόβον τῶν δεσποτῶν, ἐπέχουσι τὰς ὁρμὰς
human fear of-the masters they-check the impulses
τῶν ἐπιθυμιῶν· πόσῳ μᾶλλον, ὅπου ἐστὶ φόβος Θεοῦ,
of-the lusts how-much more where is fear of-God
ἀντιμάχεσθαι καὶ ἀντιπράττειν ὁ νοῦς ὀφείλει τῇ συνούσῃ
to-fight-back and to-counteract the mind ought the present
κακίᾳ; Τὰ γὰρ δυνατά σοι προσέταξεν ὁ Θεός. Ἡ
vice the(-things) for possible for-you commanded — God the

μὲν οὖν τῶν ἀλόγων ζώων φύσις δετή ἐστιν, οἷον ἡ τοῦ
indeed then of-the irrational animals nature bound is as the of-the
ὄφεως φύσις πικρά ἐστι καὶ ἰοβόλος· ὅλοι οὖν οἱ ὄφεις
serpent nature bitter is and venomous all then the serpents
τοιοῦτοί εἰσιν. Ὁ λύκος ἁρπάζειν εἴωθεν· ὅλοι οἱ λύκοι
such are the wolf to-snatch is-accustomed all the wolves
τῆς αὐτῆς εἰσι φύσεως. Τὸ ἀρνίον ἀφελὲς ὂν ἁρπάζεται·
of-the same are nature the lamb simple being is-snatched
ὅλα τὰ ἀρνία τῆς αὐτῆς εἰσι φύσεως. Ἡ περιστερὰ
all the lambs of-the same are nature the dove
ἄδολός ἐστι καὶ ἀκέραιος· ὅλαι αἱ περιστεραὶ τῆς αὐτῆς
guileless is and innocent all the doves of-the same
εἰσι φύσεως. Ὁ δὲ ἄνθρωπος οὐχ οὕτως ἐστίν. Εἷς ἐστιν
are nature the but man not thus is one is
ὁ λύκος ἁρπάζων, καὶ εἷς ἐστιν ὡς ἀρνίον ἁρπαζόμενος·
the wolf snatching and one is as (a)-lamb being-snatched
ἐκ τοῦ γένους τῆς ἀνθρωπότητος ἀμφότερα γενήσεται.
from the race of-the humanity both will-come-about
25 Ἔστι τις μὴ ἀρκούμενος τῇ ἰδίᾳ γυναικί, ἀλλὰ καὶ
there-is someone not content with-the own wife but also
πορνεύων· καὶ ἔστιν ἄλλος, ὅστις οὐκ ἐᾷ οὐδὲ ἐπιθυμίαν
fornicating and there-is another who not allows not-even (a)-lust
ἀνελθεῖν ἐπὶ τὴν καρδίαν αὐτοῦ. Ἔστι τις διαρπάζων
to-come-up to the heart his there-is someone plundering
τὰ τοῦ πλησίον· καὶ ἔστιν ἄλλος διὰ θεοσέβειαν
the(-goods) of-the neighbor and there-is another for-the-sake-of piety
καὶ τὰ ἴδια διαδιδούς. Ὁρᾷς πῶς τρεπτή ἐστιν αὐτὴ
even the own(-goods) distributing you-see how changeable is the-very
ἡ φύσις· ἔστιν ἐπὶ τὸ κακὸν ῥέπουσα, καὶ ἔστιν ἐπὶ τὸ
the nature it-is to the evil inclining and it-is to the
καλὸν αὖθις· καὶ δι' ἀμφοτέρων ἐπιτηδείως ἔχει νεῦσαι
good again and through both fittingly it-is-able to-incline

πρὸς ἃς βούλεται πράξεις· δεκτικὴ οὖν ἡ φύσις τοῦ
toward whatever it-wishes actions receptive then (is)-the nature of-the
καλοῦ τε καὶ τοῦ κακοῦ, ἤτοι θείας χάριτος, ἤτοι ἐναντίας
good both and of-the evil either of-divine grace or of-opposing
δυνάμεως, ἀλλ᾽ οὐκ ἀναγκαστική· ἐπειδὴ τὸ πρὶν αὐτὸς ὁ
power but not compelled since the before the-very —
Ἀδὰμ ἐν καθαρότητι ὤν, ἐβασίλευε τῶν λογισμῶν αὐτοῦ·
Adam in purity being reigned-over the thoughts his
ἀφ᾽ οὗ δὲ παρέβη τὴν ἐντολήν, ὄρη δυσβάστακτα
from when but he-transgressed the commandment mountains hard-to-bear
ἐπίκειται τῷ νῷ αὐτοῦ. Καὶ οἱ τῆς κακίας λογισμοὶ
lie-upon the mind his and the of-the vice thoughts
παραμιγέντες, ὅλοι ὡς ἴδιοι αὐτοῦ ἐγένοντο, καὶ οὐδὲ
having-been-mingled-in all as own his became and not-even
εἷς αὐτοῦ ἴδιός ἐστιν, ἐπειδὴ κατέχονται ὑπὸ τῆς κακίας.
one his own is since they-are-held by the vice
Λοιπὸν ὀφείλεις ζητῆσαι λύχνον, ἵνα ἀφθῇ καὶ εὕρῃς 26
henceforth you-ought to-seek (a)-lamp that it-may-be-lit and you-may-find
τοὺς καθαροὺς λογισμούς. Οὗτοι γάρ εἰσιν οἱ φυσικοί, οὓς
the pure thoughts these for are the natural(-ones) which
ἐποίησεν ὁ Κύριος. Οἱ ἀνατραφέντες εἰς θάλασσαν,
made the Lord the(-ones) brought-up in (the)-sea
ἔμαθον κολυμβᾷν, καὶ ὅταν ἐπαναστῶσι κλύδωνες καὶ
learned to-swim and when rise-up surges and
κύματα, οὐ ξενίζονται. Οὕτως εἰσὶν οἱ Χριστιανοί. Ὥσπερ
waves not they-are-surprised so are the Christians as
νοῦς τριετοῦς παιδίου οὐ δύναται χωρῆσαι ἢ
(the)-mind of-(a)-three-year-old child not can to-contain or
καταλαβεῖν νοῦν τελείου σοφιστοῦ, ἐπειδήπερ ἐν μέσῳ
to-grasp (the)-mind of-(a)-perfect sophist since in (the)-midst
παρῆλθε πολύς τις χρόνος· οὕτω καὶ οἱ Χριστιανοὶ ὡς
passed much some time so also the Christians as

βρέφη νήπια τὸν κόσμον κατανοοῦσιν, ἀφορῶντες εἰς
babes infants the world regard looking to
τὸ μέτρον τῆς χάριτος· ξένοι γάρ εἰσι τοῦ αἰῶνος
the measure of-the grace strangers for they-are of-the age
τούτου. Ἡ δὲ πόλις αὐτῶν καὶ ἡ ἀνάπαυσις ἄλλη ἐστίν·
this the and city their and the rest other is
ἔχουσι γὰρ οἱ Χριστιανοὶ τὴν παράκλησιν τοῦ Πνεύματος,
have for the Christians the consolation of-the Spirit
δάκρυα, καὶ πένθος, καὶ στεναγμόν, καὶ αὐτὰ τὰ δάκρυα
tears and mourning and groaning and the-very the tears
τρυφὴ αὐτοῖς ἐστιν. Ἔχουσι δὲ καὶ φόβον ἐν χαρᾷ καὶ
(a)-delight to-them is they-have and also fear in joy and
ἀγαλλιάσει· καὶ οὕτως εἰσὶν ὡς ἄνθρωποι βαστάζοντες
exultation and so they-are as men carrying
εἰς τὰς χεῖρας αὐτῶν τὸ αἷμα αὐτῶν, μὴ θαῤῥοῦντες
in the hands their the blood their not trusting
ἑαυτοῖς, ἢ οἰόμενοί τι εἶναι, ἀλλ' ὄντες ἐξουδενούμενοι
in-themselves or thinking something to-be but being set-at-naught
καὶ ἀποδεδοκιμασμένοι παρὰ πάντας ἀνθρώπους.
and rejected beyond all men

27 Ὥσπερ ἐὰν ᾖ βασιλεύς, καὶ πτωχῷ τινι παράθηται
as if there-be (a)-king and with-(a)-poor-man some deposit
τὸν ἑαυτοῦ θησαυρόν, ὁ παραλαβὼν φυλάξαι, οὐκ
the his-own treasure the(-one) having-received(-it) to-guard not
ἔχει αὐτὸν ὡς ἴδιον, ἀλλ' ὁμολογεῖ πάντοτε τὴν πτωχείαν
has it as own but confesses always the poverty
αὐτοῦ, μὴ τολμῶν διασκορπίσαι ἐκ τοῦ ἀλλοτρίου
his not daring to-scatter from the another's
θησαυροῦ· τοῦτο γὰρ ἐνθυμεῖται πάντοτε, ὡς οὐ μόνον
treasure this for he-ponders always that not only
ἀλλότριός ἐστιν ὁ θησαυρός, ἀλλὰ καὶ βασιλεὺς δυνάστης
another's is the treasure but also (a)-king potentate

παρέθετό μοι αὐτόν, καὶ ὅταν θέλῃ λαμβάνει αὐτὸν
deposited with-me it and when he-wishes he-takes it
ἀπ᾽ ἐμοῦ· οὕτως ἑαυτοὺς ὀφείλουσιν ἡγεῖσθαι καὶ οἱ
from me thus themselves ought to-consider also the(-ones)
ἔχοντες τὴν χάριν τοῦ Θεοῦ, ταπεινοφρονεῖν καὶ ὁμολογεῖν
having the grace — of-God to-be-humble and to-confess
τὴν πτωχείαν αὐτῶν. Ὥσπερ γὰρ ὁ πτωχὸς ὁ
the poverty their as for the poor(-man) the(-one)
λαβὼν τὴν παραθήκην τοῦ θησαυροῦ παρὰ τοῦ
having-received the deposit of-the treasure from the
βασιλέως, ἐὰν πεποιθὼς ἐπὶ τῷ ἀλλοτρίῳ θησαυρῷ, ὡς
king if trusting in the another's treasure as
ἰδίῳ πλούτῳ ἐπαρθῇ, καὶ τῦφον λάβῃ ἡ καρδία αὐτοῦ,
own wealth he-be-exalted and conceit take the heart his
αἴρει ἀπ᾽ αὐτοῦ ὁ βασιλεὺς τὸν θησαυρὸν αὐτοῦ, καὶ μένει
takes from him the king the treasure his and remains
ὁ ἐσχηκὼς αὐτὸν ἐν παρακαταθήκῃ, οἷος ἦν πρὸ
the(-one) having-held it in deposit such-as he-was before
τούτου πτωχός· οὕτως καὶ οἱ ἔχοντες τὴν χάριν, ἐὰν
this poor thus also the(-ones) having the grace if
ἐπαρθῶσι καὶ τῦφον λάβωσιν αἱ κάρδιαι αὐτῶν, αἴρει ἀπ᾽
they-be-exalted and conceit take the hearts their takes from
αὐτῶν ὁ Κύριος τὴν χάριν αὐτοῦ, καὶ μένουσι τοιοῦτοι,
them the Lord the grace his and they-remain such
οἷοι ἦσαν πρὸ τοῦ λαβεῖν τὴν χάριν παρὰ τοῦ Κυρίου.
as they-were before the to-receive the grace from the Lord
Ἀλλὰ πολλοὶ καίτοι συνούσης τῆς χάριτος, κλεπτόμενοι 28
but many although being-present the grace being-robbed
ὑπὸ τῆς ἁμαρτίας οὐκ οἴδασιν. Ὥσπερ ἐὰν ᾖ
by the sin not know as if there-be
νεωτέρα ἐν οἴκῳ τινί, ὁμοίως καὶ νεώτερος· καὶ
(a)-young-woman in house some likewise also (a)-young-man and

λοιπὸν κολακευομένη ὑπ᾽ ἐκείνου αὐτὴ συνθῆται αὐτῷ,
henceforth being-flattered by him she agree with-him
μοιχᾶται, καὶ ἀπόβλητος γίνεται· οὕτω καὶ ὁ δεινὸς
she-commits-adultery and cast-off becomes thus also the dreadful
ὄφις τῆς ἁμαρτίας σύνεστι τῇ ψυχῇ γαργαρίζων καὶ
serpent of-the sin is-with the soul tickling and
προτρεπόμενος· καὶ ἐὰν συνθῆται, κοινωνεῖ ἡ ἀσώματος
urging and if she-agree communes the bodiless
ψυχὴ τῇ ἀσωμάτῳ κακίᾳ τοῦ πνεύματος, τουτέστι,
soul with-the bodiless vice of-the spirit that-is
πνεῦμα πνεύματι κοινωνεῖ, καὶ μοιχεύει ἐν τῇ καρδίᾳ
spirit with-spirit communes and commits-adultery in the heart
αὐτοῦ ὁ συντιθέμενος καὶ καταδεχόμενος τὸν λογισμὸν
his the(-one) agreeing and accepting the thought
τοῦ πονηροῦ. Τὸ οὖν μέτρον τοῦ ἀγῶνός σου τοῦτό ἐστιν,
of-the evil(-one) the then measure of-the contest your this is
ἵνα μὴ μοιχεύσῃς ἐν τοῖς λογισμοῖς ἀλλ᾽ ἵνα ἀντιστῇς
that not you-commit-adultery in the thoughts but that you-resist
τῷ νῷ, καὶ ἔσωθεν ποιήσῃς πόλεμον καὶ ἀγῶνα, καὶ μὴ
with-the mind and within make war and contest and not
ὑπακούσῃς, μηδὲ συνηδυνθῇς τῇ κακίᾳ ἐν τοῖς λογισμοῖς·
obey nor take-pleasure-with the vice in the thoughts
καὶ ἐὰν ταύτην τὴν ἑτοιμασίαν εὕρῃ ὁ Κύριος ἐν σοί, ἐν
and if this the readiness find the Lord in you in
τῇ ἐσχάτῃ ἡμέρᾳ παραλαμβάνει σε ἐν τῇ βασιλείᾳ αὐτοῦ.
the last day he-takes you into the kingdom his
29 Ἔστι γάρ τινα πράγματα, ἃ οἰκονομεῖ ὁ Κύριος ἵνα
there-are for some matters which dispenses the Lord that
μὴ ἀμάρτυρον ἑαυτὸν ποιήσῃ τῆς θείας χάριτος καὶ
not without-witness himself he-make of-the divine grace and
τῆς κλήσεως αὐτοῦ· καὶ ἔστι τινὰ πράγματα, ἃ
of-the calling his and there-are some matters which

οὕτως οἰκονομεῖ κατὰ παραχώρησιν, ἵνα δοκιμασθῇ καὶ
thus he-dispenses by permission that be-tested and
γυμνασθῇ ὁ ἄνθρωπος, ἵνα ἀποδειχθῇ τὸ αὐτεξούσιον τοῦ
be-exercised the man that be-shown the self-determination of-the
ἀνθρώπου. Οἱ γὰρ ἐν θλίψεσι καὶ πειρασμοῖς ὄντες,
man the(-ones) for in afflictions and temptations being
ἐὰν ὑπομείνωσιν, οὐκ ἀποτυγχάνουσι τῆς βασιλείας τῶν
if they-endure not fail-of the kingdom of-the
οὐρανῶν. Οἱ οὖν Χριστιανοὶ ἐν τοῖς θλιβεροῖς πράγμασιν
heavens the(-ones) then Christians in the afflicting matters
οὐκ ἄχθονται ἢ λυποῦνται· ἐὰν ἐν πενίᾳ ἢ κακουργίᾳ
not are-vexed or grieve if in poverty or evil-doing
ἐξετασθῶσιν, οὐκ ὀφείλουσι ξενίζεσθαι, ἀλλὰ μᾶλλον
they-are-tried not they-ought to-be-surprised but rather
συνηδύνεσθαι τῇ πτωχείᾳ, καὶ ἡγεῖσθαι ἀντὶ πλούτου,
to-take-pleasure-with the poverty and to-consider instead-of wealth
τὴν νηστείαν ἀντὶ τρυφῆς, τὴν ἀτιμίαν καὶ ἀδοξίαν
the fasting instead-of luxury the dishonor and ingloriousness
ἀντὶ δόξης· πάλιν δέ, ἐὰν ἐμπέσωσιν εἰς πράγματα ἔνδοξα
instead-of glory again and if they-fall into matters glorious
τῷ βίῳ τούτῳ, ἅπερ προτρέπεται αὐτοὺς εἰς ἀνάπαυσιν
in-the life this which urge them to rest
σαρκικήν, ἢ πλοῦτον, ἢ δόξαν, ἢ τρυφήν, ὀφείλουσι μὴ
fleshly or wealth or glory or luxury they-ought not
συνήδεσθαι τούτοις, ἀλλ' ἀποφεύγειν ὡς ἀπὸ πυρός.
to-take-pleasure in-these but to-flee as from fire
Εἰς τὸ φαινόμενον· ἔθνος ἐὰν ἐλάχιστον ἐπικινηθῇ τῷ 30
in the visible(-world) (a)-nation if (a)-little be-stirred-up against-the
βασιλεῖ πρὸς πόλεμον, οὐ κάμνει πολεμῶν αὐτός, ἀλλ'
king for war not labors fighting he-himself but
ἀποστέλλει στρατιώτας μετὰ τῶν ἀρχόντων αὐτῶν, καὶ
sends soldiers with the rulers their and

ποιοῦνται τὸν πόλεμον. Ἐὰν δὲ ἔθνος μέγιστον ᾖ τὸ
they-make the war if but (a)-nation very-great be the(-one)
ἐπικινηθέν, δυνάμενον ἐμπορθῆσαι τὴν βασιλείαν αὐτοῦ,
stirred-up able to-sack the kingdom his
ἀναγκάζεται αὐτὸς ὁ βασιλεὺς σὺν τοῖς ἐν τῷ παλατίῳ
is-compelled the-very the king with the(-ones) in the palace
καὶ τοῖς στρατοπέδοις αὐτοῦ ἀπελθεῖν συγκροτῆσαι τὸν
and the armies his to-go-off to-wage the
πόλεμον. Βλέπε οὖν σου τὸ ἀξίωμα, ὅτι ὁ Θεὸς ἐκινήθη μετὰ
war see then your the dignity that — God was-moved with
τοῦ ἰδίου στρατοπέδου, τῶν ἀγγέλων λέγω καὶ τῶν ἁγίων
the own army of-the angels I-mean and of-the holy
πνευμάτων, εἰς σὴν πρεσβείαν δι᾽ ἑαυτοῦ ἐλθών, ἵνα σε
spirits for your embassy through himself having-come that you
λυτρώσηται ἐκ τοῦ θανάτου. Ἀσφάλισαι οὖν σεαυτόν, καὶ
he-might-redeem from the death secure then yourself and
ἐννοήθητι οἵα πρόνοια διὰ σὲ γεγένηται. Ὑποδείγματι δὲ
consider what-sort providence for you has-come-about with-(an)-example and
βιωτικῷ κεχρήμεθα, ὡς ἐν βίῳ. Ὥσπερ ἂν ᾖ βασιλεύς,
worldly we-have-used as in life as if there-be (a)-king
καὶ εὕρῃ τινὰ ἐνδεῆ, καὶ ἔχοντα πάθη, καὶ μὴ ἐπαισχυνθῇ
and he-find someone needy and having sufferings and not be-ashamed-of
αὐτόν, ἀλλὰ φαρμάκοις ἰαματικοῖς θεραπεύσῃ αὐτοῦ τὰ
him but with-medicines healing cure his the
τραύματα, καὶ ἀπενέγκῃ αὐτὸν εἰς τὸ ἑαυτοῦ παλάτιον,
wounds and carry-off him into the his-own palace
καὶ ἐνδύσῃ αὐτὸν τὴν πορφυρίδα καὶ τὸ διάδημα, καὶ
and clothe him (in)-the purple and the diadem and
ποιήσῃ αὐτὸν κοινωνὸν τῆς τραπέζης αὐτοῦ· οὕτως καὶ ὁ
make him partner of-the table his thus also the
ἐπουράνιος βασιλεὺς Χριστός, ἐλθὼν πρὸς τὸν ἄνθρωπον
heavenly king Christ having-come to the man

ἔχοντα πάθη ἰάσατο, καὶ ἐποίησε κοινωνὸν τῆς βασιλικῆς
having sufferings healed(-him) and made(-him) partner of-the royal
αὐτοῦ τραπέζης· καὶ τοῦτο οὐ βιασάμενος τὸ θέλημα αὐτοῦ,
his table and this not having-forced the will his
ἀλλὰ προτρεψάμενος αὐτὸν εἰς τὴν τοιαύτην ἵστησι τιμήν.
but having-urged him to the such he-sets honor
Καὶ γὰρ ἐν τῷ Εὐαγγελίῳ γέγραπται, ὅτι Ἀπέστειλε 31
and for in the Gospel it-is-written that sent
τοὺς ἑαυτοῦ δούλους ὁ κύριος, καλῶν τοὺς θέλοντας,
the his-own servants the lord calling the(-ones) willing
δηλώσας αὐτοῖς, ὅτι Τὸ ἄριστόν μου ἡτοίμασται·
having-made-known to-them that the breakfast my has-been-prepared
αὐτοὶ δὲ οἱ κεκλημένοι παρῃτήσαντο λέγοντες, ὃς μέν,
the-very but the(-ones) invited excused-themselves saying one indeed
Ἠγόρασα, φησί, ζεύγη βοῶν· ἄλλος, Γυναῖκα ἠρμοσάμην.
I-bought he-says yokes of-oxen another (a)-wife I-married
Ὁρᾷς ὅτι ὁ κλήτωρ ἕτοιμος, οἱ δὲ κληθέντες ἀντεῖπον.
you-see that the inviter (is)-ready the(-ones) but invited refused
Ἄρα αὐτοὶ ἑαυτῶν αἴτιοι γεγόνασι. Τοσοῦτον οὖν ἐστι τὸ
so they of-themselves causes have-become so-great then is the
ἀξίωμα τῶν Χριστιανῶν. Βλέπε ὅτι ὁ Κύριος ἡτοίμασεν
dignity of-the Christians see that the Lord prepared
αὐτοῖς τὴν βασιλείαν, καὶ καλεῖ αὐτοὺς εἰσελθεῖν, αὐτοὶ δὲ
for-them the kingdom and calls them to-enter they but
οὐ θέλουσι. Πρὸς τὸ δόμα οὖν ὃ μέλλουσι κληρονομεῖν,
not wish compared-to the gift then which they-are-about to-inherit
τοῦτο ἄν τις ὀρθῶς εἴποι, Εἰ ἕκαστος ἀφ' οὗ ἐκτίσθη
this — someone rightly would-say if each from when was-created
ὁ Ἀδάμ, ἕως τῆς συντελείας τοῦ κόσμου, ἐπολέμει πρὸς
— Adam until the consummation of-the world fought against
τὸν Σατανᾶν, καὶ ὑπέμεινε τὰς θλίψεις, οὐδὲν μέγα
— Satan and endured the afflictions nothing great

ἐποίει πρὸς τὴν δόξαν ἣν μέλλει κληρονομεῖν.
he-would-do compared-to the glory which he-is-about to-inherit
Συμβασιλεύσει γὰρ εἰς τοὺς ἀπεράντους αἰῶνας μετὰ
he-will-reign-with for for the boundless ages with
Χριστοῦ. Δόξα τῷ οὕτως ἀγαπήσαντι τὴν τοιαύτην
Christ glory to-the(-one) thus having-loved the such
ψυχήν, ὅτι αὐτὸν αὐτὸς καὶ τὴν χάριν αὐτοῦ ἔδωκε, καὶ
soul that himself he and the grace his gave and
ἐνεπίστευσε τῇ ψυχῇ. Δόξα τῇ μεγαλωσύνῃ αὐτοῦ.
entrusted to-the soul glory to-the majesty his
32 Κατὰ τὰ φαινόμενα πράγματα, ἰδοὺ πάντες οἱ
as-to the visible matters behold all the(-ones)
καθεζόμενοι ἀδελφοὶ μίαν εἰκόνα ἔχομεν, καὶ ἓν πρόσωπον
sitting brothers one image we-have and one face
τοῦ Ἀδάμ· ἄρα καὶ εἰς τὸ κρυπτόν, καὶ εἰς τὰ ἐνδότατα
— of-Adam so also in the hidden and in the innermost
πράγματα, μία ἐστὶν ἡ προαίρεσις πάντων; καὶ μία καρδία;
matters one is the choice of-all and one heart
πάντες ἄρα ἕν ἐσμεν, ἀγαθοὶ καὶ θεοσεβεῖς. Ἢ ἄρα εἰσί
all then one we-are good and God-fearing or then are-there
τινες ἐξ ἡμῶν, ὅτι οἱ μὲν κοινωνοῦσι Χριστῷ καὶ τοῖς
some of us that the(-ones) indeed share-with Christ and the
ἀγγέλοις αὐτοῦ, οἱ δὲ τῷ Σατανᾷ καὶ τοῖς δαίμοσι· καὶ
angels his the(-ones) but — with-Satan and the demons and
ὅλοι ὡς εἷς φαινόμενοι ὁμοῦ καθεζόμεθα· ἓν πρόσωπον τοῦ
all as one appearing together we-sit one face —
Ἀδὰμ πάντες ἔχομεν. Ὁρᾷς πῶς ἄλλοτί ἐστιν ἡ νοερὰ
of-Adam all we-have you-see how different is the intellectual
οὐσία, ὁ ἔσω ἄνθρωπος, παρὰ τὸν ἔξω; ὅτι εἷς φαινόμεθα οἱ
being the inner man from the outer that one we-appear the
πάντες· καὶ οἱ μὲν μετὰ τοῦ Χριστοῦ καὶ τῶν ἀγγέλων
all and the(-ones) indeed with — Christ and the angels

εἰσίν· οἱ δὲ μετὰ τοῦ Σατανᾶ καὶ τῶν ἀκαθάρτων
are the(-ones) but with — Satan and the unclean
πνευμάτων. Εἰ οὖν ἡ καρδία βάθος τι ἔχει ἀπέραντον,
spirits if then the heart depth some has boundless
ἐκεῖ εἰσι τρίκλινοι, καὶ κοιτῶνες, θύραι, καὶ πρόθυρα, καὶ
there are dining-rooms and bedchambers doors and porches and
διακονίαι πολλαί, καὶ διέξοδοι. Ἐκεῖ ἐστι τὸ ἐργαστήριον
services many and passages there is the workshop
τῆς δικαιοσύνης, καὶ ἀδικίας· ἐκεῖ ὁ θάνατος· ἐκεῖ ἐστιν
of-the righteousness and unrighteousness there the death there is
ἡ ζωή· ἐκεῖ ἐστιν ἡ ἀγαθὴ ἐμπορία, καὶ ἡ ἐναντία.
the life there is the good trade and the opposite
Ὥσπερ ἐὰν ᾖ παλάτιον μέγιστον, καὶ τοῦτο ἐρημωθῇ, 33
as if there-be (a)-palace very-great and this be-made-desolate
καὶ πληρωθῇ πάσης δυσωδίας, καὶ νεκρῶν πολλῶν·
and be-filled with-all stench and dead(-bodies) many
οὕτω καὶ τὸ παλάτιον τοῦ Χριστοῦ ἡ καρδία ἐστί,
thus also the palace — of-Christ the heart is
καὶ γέμει πάσης ἀκαθαρσίας, καὶ ὄχλων πολλῶν
and is-full of-all uncleanness and crowds many
πονηρῶν πνευμάτων Χρὴ οὖν τοῦτο ἀνακτισθῆναι,
of-evil spirits (it)-is-needful then this to-be-rebuilt
καὶ ἀνοικοδομηθῆναι, καὶ εὐτρεπισθῆναι τὰ ταμεῖα, καὶ
and to-be-built-up-again and to-be-made-ready the storerooms and
τὰ κουβούκλεια. Ἐκεῖ γὰρ ὁ βασιλεὺς Χριστὸς μετὰ τῶν
the chambers there for the king Christ with the
ἀγγέλων, καὶ τῶν ἁγίων πνευμάτων ἔρχεται ἐπαναπαῆναι,
angels and the holy spirits comes to-rest
καὶ οἰκῆσαι, καὶ ἐμπεριπατῆσαι, καὶ θεῖναι τὴν ἑαυτοῦ
and to-dwell and to-walk-about and to-set the his-own
βασιλείαν. Λέγω δέ, ὥσπερ ἐὰν ᾖ πλοῖον ἔχον πολλὴν
kingdom I-say and as if there-be (a)-ship having much

κατασκευήν, ἐκεῖ ὁ κυβερνήτης διοικεῖ τοὺς πάντας, καὶ
equipment there the helmsman manages the(-men) all and
οἰκονομεῖ, τοῖς μὲν ἐπιπλήττων, ἄλλους δὲ ὁδηγῶν·
orders(-them) the(-ones) indeed rebuking others and guiding
οὕτως ἐστὶ καὶ ἡ καρδία ἔχουσα τὸν νοῦν κυβερνήτην,
thus is also the heart having the mind (as)-helmsman
τὴν συνείδησιν ἐλέγχουσαν, λογισμοὺς κατηγοροῦντας
the conscience reproving thoughts accusing
καὶ ἀπολογουμένους· λέγει γάρ· Μεταξὺ ἀλλήλων τῶν
and defending says for between one-another the
λογισμῶν κατηγορούντων, ἢ καὶ ἀπολογουμένων.
thoughts accusing or also defending
34 Ὁρᾷς ὅτι ἡ συνείδησις οὐ συγκρίνει τοὺς τοιούτους
you-see that the conscience not agrees-with the such
λογισμοὺς τοὺς ὑπακούοντας τῇ ἁμαρτίᾳ, ἀλλ' εὐθὺς
thoughts the(-ones) obeying the sin but immediately
ἐλέγχει. Οὐ ψεύδεται γάρ, ἐπεὶ τί εἴποι ἐνώπιον τοῦ
reproves(-them) not it-lies for else what would-it-say before —
Θεοῦ ἐν τῇ ἡμέρᾳ τῆς κρίσεως, μαρτύρεται, ὡς πάντοτε
God in the day of-the judgment it-bears-witness as always
ἐλέγχουσα. Ὥσπερ ἐὰν ᾖ ἅρμα καὶ ἡνίαι, τὰ ζῶα,
reproving as if there-be (a)-chariot and reins the animals
καὶ πᾶσα ἡ κατασκευὴ ὑπὸ ἕνα ἡνίοχόν ἐστι, λοιπόν, ὅτε
and all the equipment under one charioteer is henceforth when
θέλει ἐκεῖνος, ὀξυτάτῃ ὁρμῇ φέρεται ὑπὸ τοῦ ἅρματος·
wishes that(-one) with-sharpest impulse he-is-carried by the chariot
ὅτε δὲ θέλει, ἐπέχει αὐτό· πάλιν ὅπου θέλει μετατρέψαι
when but he-wishes he-checks it again where he-wishes to-turn
αὐτό, ἐκεῖ αὐτὸ συνέρχεται· ὅλον οὖν τὸ ἅρμα ἐν τῇ
it there it comes-together whole then the chariot in the
ἐξουσίᾳ τοῦ ἡνιοχοῦντος κεῖται· οὕτως καὶ ἡ καρδία
power of-the(-one) driving lies thus also the heart

ἔχει πολλοὺς λογισμοὺς φυσικούς, συνδεδεμένους αὐτῇ, καὶ
has many thoughts natural bound-together with-it and
ὁ νοῦς ἐστι καὶ ἡ συνείδησις ἐπιτιμῶσα καὶ κατευθύνουσα
the mind is and the conscience rebuking and directing
τὴν καρδίαν, καὶ διϋπνίζουσα τοὺς φυσικοὺς βρύοντας ἐν
the heart and awakening the natural(-thoughts) gushing in
τῇ καρδίᾳ. Μέλη γὰρ πολλὰ ἔχει ψυχή, κἂν μία ἐστίν.
the heart members for many has (the)-soul even-though one it-is
Ἀφ' οὗ γὰρ παρέβη ὁ Ἀδὰμ τὴν ἐντολήν, ἐπεισελθὼν 35
from when for transgressed — Adam the commandment having-crept-in
ὁ ὄφις δεσπότης γέγονε τοῦ οἴκου, καὶ ὡς ψυχὴ ἑτέρα
the serpent master has-become of-the house and as (a)-soul other
μετὰ τῆς ψυχῆς ἐστι. Λέγει γὰρ ὁ Κύριος· Πᾶς ὅστις
with the soul is says for the Lord everyone who
οὐκ ἀρνεῖται ἑαυτόν, καὶ οὐ μισεῖ τὴν ἑαυτοῦ ψυχήν,
not denies himself and not hates the his-own soul
οὐκ ἔστι μου μαθητής· καί· Ὁ ἀγαπῶν τὴν ψυχὴν
not is my disciple and the(-one) loving the soul
αὐτοῦ, ἀπολέσει αὐτήν. Ἐπεὶ ἡ ἁμαρτία ἐπεισελθοῦσα τῇ
his will-lose it since the sin having-crept-into the
ψυχῇ, μέλος αὐτῆς γέγονε, καὶ αὐτῷ τῷ σωματικῷ
soul (a)-member of-it has-become and to-the-very the bodily
ἀνθρώπῳ κεκόλληται, καὶ βρύουσι πολλοὶ καὶ ἀκάθαρτοι
man has-been-glued and gush many and unclean
λογισμοὶ ἐν τῇ καρδίᾳ. Ὁ οὖν ποιῶν τὰ θελήματα
thoughts in the heart the(-one) then doing the wills
τῆς ψυχῆς αὐτοῦ, τὰ θελήματα τῆς καρδίας ποιεῖ·
of-the soul his the wills of-the heart does
ἐπειδὴ συμπέπλεκται καὶ συγκέκραται ἡ ψυχή. Ὁ οὖν
since is-interwoven and is-mingled the soul the(-one) then
ὑποτάσσων τὴν ψυχὴν ἑαυτοῦ, καὶ ὀργιζόμενος ἑαυτῷ καὶ
subjecting the soul his-own and being-angry with-himself and

ταῖς συνούσαις αὐτῷ ἐπιθυμίαις, οὕτως ἐστίν, ὡς ὁ
with-the present in-him lusts so is as the(-one)
ὑποτάσσων πόλιν ἐχθρῶν αὐτοῦ, καὶ οὗτος καταξιοῦται
subjecting (a)-city of-enemies his and this(-one) is-deemed-worthy
ἐλθεῖν εἰς μέτρα ἀγαθὰ Πνεύματος, καὶ ἀπολαμβάνει διὰ
to-come to measures good of-Spirit and receives through
τῆς θείας δυνάμεως τὸν καθαρὸν ἄνθρωπον, καὶ γίνεται
the divine power the pure man and becomes
ἑαυτοῦ μείζων. Ἀποθεοῦται γὰρ λοιπὸν ὁ τοιοῦτος, καὶ
than-himself greater is-deified for henceforth the such(-man) and
γίγνεται υἱὸς Θεοῦ, λαμβάνων τὸ οὐράνιον σίγνον ἐν
becomes (a)-son of-God receiving the heavenly sign in
τῇ ψυχῇ αὐτοῦ. Οἱ γὰρ ἐκλεκτοὶ αὐτοῦ χρίονται τὸ
the soul his the for elect his are-anointed (with)-the
ἁγιαστικὸν ἔλαιον, καὶ γίγνονται ἀξιωματικοὶ καὶ βασιλεῖς.
sanctifying oil and become dignitaries and kings
36 Ἔχει γὰρ τὴν φύσιν ὁ ἄνθρωπος τοιαύτην, καὶ ὁ ὢν
has for the nature the man such also the(-one) being
ἐν βάθει τῆς κακίας, καὶ δουλεύων τῇ ἁμαρτίᾳ, τοῦ
in (the)-depth of-the vice and slaving to-the sin of-the
τραπῆναι ἐπὶ τὸ ἀγαθόν· καὶ ὁ δεδεμένος Πνεύματι
to-turn to the good and the(-one) bound by-Spirit
ἁγίῳ, καὶ μεμεθυσμένος εἰς τὰ ἐπουράνια, ἔχει ἐξουσίαν τοῦ
holy and drunk with the heavenly(-things) has authority of-the
τραπῆναι ἐπὶ τὸ κακόν. Ὥσπερ ἵνα ἡ γυνὴ ἱμάτια ῥακώδη
to-turn to the evil as if the woman garments ragged
περιβεβλημένη, λιμώσσουσα, ἐῤῥυπωμένη, καὶ αὐτὴ μετὰ
wrapped-in starving soiled even she with
πολλοῦ καμάτου ἔλθῃ εἰς ἀξίωμα βασιλικόν, καὶ ἐνδύσηται
much labor come to dignity royal and put-on
πορφύραν καὶ στέφανον, καὶ γένηται νύμφη βασιλέως, αὐτὴ
purple and (a)-crown and become bride of-(a)-king she

μέμνηται τῆς προτέρας ῥυπαρίας, καὶ ἔχει θέλημα ἐπανελθεῖν
remembers the former filth and has (the)-will to-go-back
εἰς τὸ ἀρχαῖον, ἀλλ᾽ οὐχ αἱρεῖται εἰς τὴν προτέραν αἰσχύνην
to the old but not she-chooses into the former shame
ἐλθεῖν· μωρὸν γάρ ἐστι· καὶ αὐτοὶ δὲ οἱ γευσάμενοι τῆς
to-come foolish for it-is and the-very too the(-ones) having-tasted the
χάριτος τοῦ Θεοῦ, καὶ μέτοχοι ὄντες τοῦ Πνεύματος, ἐὰν μὴ
grace — of-God and partakers being of-the Spirit unless —
ἀσφαλίσωνται, κατασβέννυνται, καὶ γίνονται χείρους οὗ
they-secure(-themselves) are-quenched and become worse than-what
ἦσαν, κοσμικοὶ ὄντες· οὐχ ὅτι ὁ Θεὸς τρεπτός ἐστι καὶ
they-were worldlings being not that — God changeable is and
ἀσθενής, ἢ τὸ Πνεῦμα σβέννυται, ἀλλ᾽ αὐτοὶ οἱ ἄνθρωποι
weak or the Spirit is-quenched but the-very the men
οὐ συμφωνοῦσι τῇ χάριτι· διὰ τοῦτο ἐκτρέπονται καὶ
not agree with-the grace because-of this they-turn-aside and
πίπτουσιν εἰς μυρία κακά. Οἱ γὰρ γευσάμενοι ἐκείνης
fall into countless evils the(-ones) for having-tasted that
τῆς δωρεᾶς, ἔχουσι τὰ ἀμφότερα συνόντα αὐτοῖς, χαρὰν
the gift have the both present with-them joy
καὶ παράκλησιν, φόβον καὶ τρόμον, ἀγαλλίασιν καὶ πένθος.
and consolation fear and trembling exultation and mourning
Πενθοῦσι γὰρ ἑαυτοὺς καὶ ὅλον τὸν Ἀδάμ, ἐπειδὴ μία ἐστὶν
they-mourn for themselves and whole — Adam since one is
ἡ φύσις τῶν ἀνθρώπων· καὶ τὰ δάκρυα τῶν τοιούτων
the nature of-the men and the tears of-the such
ἄρτος ἐστί, καὶ τὸ πένθος γλυκύτης καὶ ἀνάπαυσις.
bread is and the mourning sweetness and rest
Ἐὰν δὲ ἴδῃς τινὰ ἐπηρμένον καὶ τετυφωμένον ὡς μέτοχον 37
if but you-see someone exalted and puffed-up as partaker
ὄντα τῆς χάριτος, οὗτος ἐὰν καὶ σημεῖα ποιήσῃ, καὶ
being of-the grace this(-one) if even signs he-do and

νεκροὺς ἐγείρῃ, μὴ ἔχῃ δὲ τὴν ψυχὴν αὐτοῦ ἄτιμον καὶ
dead raise not have but the soul his dishonored and
ἐξουδενουμένην, καὶ ᾖ πτωχὸς τῷ πνεύματι καὶ βδελυκτός,
set-at-naught and be poor in-the spirit and loathsome
κλέπτεται ὑπὸ τῆς κακίας καὶ οὐκ οἶδε· καὶ εἰ ποιεῖ
he-is-robbed by the vice and not knows(-it) and if he-does
σημεῖα, οὐκ ἔστιν αὐτῷ πιστεῦσαι· τὸ γὰρ σημεῖον τοῦ
signs not it-is-(right) him to-believe the for sign of-the
Χριστιανισμοῦ τοῦτό ἐστι, τὸ ὄντα τινὰ δόκιμον τοῦ
Christianity this is the being someone approved —
Θεοῦ, σπουδάζειν λανθάνειν ἀνθρώπους. Καὶ εἰ ἔχει
of-God to-strive to-escape-the-notice-of men and if he-has
ὅλους τοὺς θησαυροὺς τοῦ βασιλέως, κρύπτειν αὐτούς, καὶ
all the treasures of-the king to-hide them and
πάντοτε λέγειν ὅτι Οὐκ ἔστιν ἐμός, ἄλλος μοι παρέθετο
always to-say that not it-is mine another to-me entrusted
τὸν θησαυρὸν τοῦτον· ἐγὼ γὰρ πτωχός εἰμι. Καὶ ὅτε θέλει,
the treasure this I for poor am and when he-wishes
λαμβάνει αὐτὸν ἀπ᾽ ἐμοῦ. Εἰ δέ τις λέγει, Πλούσιός
he-takes it from me if but someone says rich
εἰμι, ἀρκεῖ, ἐκτησάμην, οὐκέτι χρῄζω, ὁ τοιοῦτος οὐκ ἔστι
I-am it-suffices I-have-acquired no-longer I-need the such(-man) not is
Χριστιανός, ἀλλὰ σκεῦός ἐστι τῆς πλάνης καὶ τοῦ διαβόλου.
(a)-Christian but (a)-vessel is of-the error and of-the devil
Ἡ γὰρ ἀπόλαυσις τοῦ Θεοῦ ἀκόρεστός ἐστι, καὶ ὅσον
the for enjoyment — of-God insatiable is and as-much-as
αὐτοῦ γεύεταί τις καὶ ἐσθίει, τοσοῦτον ἔκπεινος γίγνεται.
of-him tastes someone and eats so-much hungry he-becomes
Καὶ τὴν καῦσιν καὶ τὸν ἔρωτα πρὸς τὸν Θεὸν ἔχουσιν
and the burning and the love toward — God they-have
ἀκατάσχετον οἱ τοιοῦτοι· καὶ ὅσῳ σπουδάζουσι προκόπτειν,
irrepressible the such(-men) and the-more they-strive to-advance

καὶ ἐπιπορίζειν, τοσοῦτον ἑαυτοὺς ἡγοῦνται πτωχούς, ὡς
and to-acquire-more so-much themselves they-consider poor as
ἐνδεεῖς καὶ μηδὲν κεκτημένους· τοῦτο γὰρ λέγουσιν, ὅτι
needy and nothing having-acquired this for they-say that
Οὐκ εἰμι ἄξιος, ἵνα οὗτος ὁ ἥλιος ἐπιλάμψῃ μοι. Τοῦτό
not I-am worthy that this the sun should-shine-on me this
ἐστι τὸ σημεῖον τοῦ Χριστιανισμοῦ, αὐτὴ ἡ ταπείνωσις.
is the sign of-the Christianity the-very the humility
Εἰ δέ τις λέγει ὅτι Ἀρκοῦμαι καὶ πεπλήρωμαι, οὗτος 38
if but someone says that I-am-content and I-am-filled this(-man)
πλάνος ἐστὶ καὶ ψεύστης. Ὥσπερ τὸ σῶμα τοῦ Κυρίου
(a)-deceiver is and liar as the body of-the Lord
ἐδοξάσθη, ὅτε ἀνῆλθεν εἰς τὸ ὄρος, καὶ μετεμορφώθη εἰς
was-glorified when he-went-up onto the mountain and was-transfigured into
τὴν θεϊκὴν δόξαν, καὶ εἰς τὸ φῶς τὸ ἄπειρον, οὕτως καὶ
the divine glory and into the light the infinite thus also
τὰ σώματα τῶν ἁγίων δοξάζεται καὶ ἐξαστράπτει. Ὡς γὰρ
the bodies of-the saints are-glorified and flash-like-lightning as for
ἔσωθεν ἡ δόξα τοῦ Χριστοῦ οὕτω ἐφηπλώθη τῷ σώματι
within the glory — of-Christ thus was-spread-over the body
αὐτοῦ καὶ ἐξέλαμψε· τὸν αὐτὸν τρόπον κἀν τοῖς ἁγίοις,
his and shone-forth the same way also-in the saints
ἡ ἔσωθεν οὖσα τοῦ Χριστοῦ δύναμις, ἐν ἐκείνῃ τῇ ἡμέρᾳ
the within being — of-Christ power in that the day
ἔξωθεν εἰς τὰ σώματα αὐτῶν ὑπερεκχεῖται. Καὶ γὰρ ἐκ
outwardly upon the bodies their is-poured-out and for from
τῆς αὐτοῦ οὐσίας καὶ φύσεως ἀπὸ τοῦ νῦν μετέχουσιν ἐν
the his substance and nature from the now they-partake in
τῷ νῷ αὐτῶν. Γέγραπται γάρ· Ὁ τε ἁγιάζων, καὶ
the mind their it-is-written for the(-one) both sanctifying and
οἱ ἁγιαζόμενοι ἐξ ἑνός. Καί· Δόξαν ἣν δέδωκάς
the(-ones) being-sanctified (are)-from one and (the)-glory which you-have-given

μοι, δέδωκα αὐτοῖς. Ὥσπερ ἀπὸ ἑνὸς πυρὸς ἅπτονται
me I-have-given to-them as from one fire are-lit
λύχνοι πολλοί, ἀνάγκη καὶ τὰ σώματα τῶν ἁγίων μέλη
lamps many (it-is)-necessary also the bodies of-the saints members
Χριστοῦ ὄντα, τὸ αὐτὸ γίγνεσθαι ὅπερ ἐστὶν ὁ Χριστός.
of-Christ being the same to-become which is — Christ
39 Ἐρώτησις. Πῶς ἀνώτεροι γίγνονται οἱ Χριστιανοὶ τοῦ
question how higher become the Christians than-the
πρώτου Ἀδάμ; ἐκεῖνος γὰρ ἀθάνατος ἦν, καὶ ψυχὴν καὶ
first Adam that(-one) for immortal was and in-soul and
σῶμα ἄφθαρτος· οἱ δὲ ἀποθνήσκουσι καὶ φθείρονται.
body incorruptible they but die and are-corrupted
Ἀπόκρισις. Ὁ ἀληθινὸς θάνατος ἔνδον ἐστὶν ἐν τῇ καρδίᾳ, καὶ
answer the true death within is in the heart and
κέκρυπται, καὶ ὁ ἄνθρωπος ὁ ἔσω νενέκρωται· εἴ τις οὖν
is-hidden and the man the inner has-been-deadened if someone then
μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν κατὰ τὸ κρυπτόν,
has-passed from the death into the life in the hidden
οὗτος ἀληθῶς εἰς τοὺς αἰῶνας ζῇ, καὶ οὐκ ἀποθνήσκει.
this(-man) truly for the ages lives and not dies
Ἀλλ' εἰ καὶ τὰ σώματα τῶν τοιούτων λύεται πρὸς καιρόν,
but if even the bodies of-the such(-men) are-dissolved for (a)-time
ἐγείρεται αὖθις ἐν δόξῃ· ἡγιασμένα γάρ εἰσιν. Ὕπνον οὖν
they-are-raised again in glory sanctified for they-are sleep then
λέγομεν καὶ κοίμησιν τῶν Χριστιανῶν τὸν θάνατον. Εἰ δὲ
we-call and falling-asleep of-the Christians the death if but
ἀθάνατος ἦν ὁ ἄνθρωπος, καὶ κατὰ τὸ σῶμα ἄφθαρτος,
immortal were the man and in the body incorruptible
βλέπων ὅλος ὁ κόσμος τὸ παράδοξον τοῦ πράγματος, ὅτι
seeing whole the world the paradox of-the matter that

μὴ φθείρονται τὰ σώματα τῶν Χριστιανῶν, ἀνάγκῃ τοίνυν
not are-corrupted the bodies of-the Christians by-necessity therefore
τινί, ἀλλ᾽ οὐχ ἑκουσίᾳ γνώμῃ πρὸς τὸ ἀγαθὸν ἀνήρχετο.
some but not by-voluntary judgment to the good it-would-have-gone-up
Ἀλλ᾽ ἵνα φανῇ καθάπαξ καὶ διαμείνῃ τὸ αὐτεξούσιον, 40
but that may-appear once-for-all and may-remain the self-determination
ὅπερ ἐξ ἀρχῆς ὁ Θεὸς ἔδωκε τῷ ἀνθρώπῳ, τούτου
which from (the)-beginning — God gave to-the man for-this(-reason)
οἰκονομικῶς τὰ πράγματα διοικεῖται, καὶ γίγνεται λύσις
by-dispensation the matters are-ordered and happens (a)-dissolution
σωμάτων, ἵνα ἐν τῷ θελήματι τοῦ ἀνθρώπου ᾖ τὸ
of-bodies that in the will of-the man be the
τραπῆναι αὐτὸν ἐπὶ τὸ ἀγαθὸν ἢ τὸ κακόν. Οὔτε γὰρ
to-turn him to the good or the evil neither for
ὁ τέλειος εἰς τὸ ἀγαθόν, ἢ βαθὺς εἰς τὴν ἁμαρτίαν,
the perfect in the good or deep in the sin
καὶ ποιῶν ἑαυτὸν σκεῦος τοῦ διαβόλου, ὑφ᾽ οὗ τὸ ὅλον
and making himself (a)-vessel of-the devil by whom the whole
κατεκρίθη, εἰς τὸ κακὸν ἀνάγκῃ τινὶ δέδεται· ἀλλ᾽ ἔχει
was-condemned to the evil by-necessity some is-bound but has
τὴν ἐλευθερίαν τοῦ γενέσθαι σκεῦος ἐκλογῆς καὶ ζωῆς.
the freedom of-the to-become (a)-vessel of-election and of-life
Ὁμοίως πάλιν οἱ μεμεθυσμένοι εἰς τὴν θεότητα, καίτοι
likewise again the(-ones) drunk with the divinity although
πεπληρωμένοι καὶ δεδεμένοι Πνεύματι ἁγίῳ, οὐκ ἀνάγκῃ
filled and bound by-Spirit holy not by-necessity
τινὶ κεκράτηνται, ἀλλ᾽ ἔχουσι τὸ αὐτεξούσιον τοῦ τραπῆναι
some are-held but have the self-determination of-the to-turn
αὐτούς, καὶ ποιεῖν ὃ θέλουσιν εἰς τὸν αἰῶνα τοῦτον.
themselves and to-do what they-wish in the age this

41 Ἐρώτησις. Κατὰ μέρος λεπτύνεται τὸ κακόν, καὶ
question by part is-thinned the evil and
ἐκριζοῦται, καὶ προκόπτει εἰς τὴν χάριν ὁ ἄνθρωπος, ἢ
uprooted and advances in the grace the man or
εὐθέως, εἰ τύχοι προκοπῆς, ἐκριζοῦται τὸ κακόν;
at-once if he-obtain advance is-uprooted the evil
Ἀπόκρισις. Καθάπερ τὸ ἔμβρυον ἐν τῇ μήτρᾳ οὐκ εὐθέως
answer as the embryo in the womb not at-once
πήγνυται εἰς ἄνθρωπον, ἀλλὰ κατὰ μέρος γίγνεται εἰκὼν
is-set into (a)-man but by part becomes (an)-image
καὶ γεννᾶται, οὐχ ἤδη δέ ἐστι τέλειος ἄνθρωπος, ἀλλ'
and is-born not already but he-is perfect man but
αὐξάνει ἐν ἔτεσι πολλοῖς, καὶ γίγνεται ἀνήρ· ἔστι δὲ
grows in years many and becomes (a)-man it-is and
ὥσπερ τὰ σπέρματα τῶν κριθῶν ἢ τοῦ σίτου, οὐκ εὐθέως
as the seeds of-the barley or of-the wheat not at-once
βαλλόμενα εἰς τὴν γῆν ῥιζοῖ, ἀλλὰ παρέρχονται χειμῶνες
cast into the earth take-root but pass winters
καὶ ἄνεμοι, καὶ τότε τῷ δέοντι καιρῷ γίγνονται στάχυες·
and winds and then in-the due season become ears
καὶ ὁ φυτεύων ἄπιον, οὐκ εὐθέως μεταλαμβάνει τὸν
and the(-one) planting (a)-pear-tree not at-once partakes-of the
καρπόν· ὡσαύτως κἀν τοῖς πνευματικοῖς, ὅπου τοσαύτη
fruit likewise also-in the spiritual(-things) where so-great
σοφία καὶ λεπτότης, κατὰ μικρὸν ὁ ἄνθρωπος αὐξάνει,
wisdom and subtlety by little the man grows
καὶ γίνεται εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας· οὐχ
and becomes into (a)-man perfect to (the)-measure of-stature not
ὥσπερ τινὲς λέγουσιν· Ἔνδυσαι, ἔκδυσαι.
as some say put-on put-off

Ὁ θέλων μαθεῖν γράμματα ἀπέρχεται καὶ μανθάνει τὰ 42
the(-one) wishing to-learn letters goes-off and learns the
σημεῖα, καὶ ὅταν γένηται ἐκεῖ πρῶτος, ἀπέρχεται εἰς τὴν
signs and when he-becomes there first he-goes-off to the
σχολὴν τῶν Ῥωμαϊκῶν, καὶ ἔστιν ὅλων ἔσχατος. Πάλιν
school of-the Latin(-letters) and is of-all last again
ἐκεῖ ὅταν γένηται πρῶτος, ἀπέρχεται πρὸς τὴν σχολὴν
there when he-becomes first he-goes-off to the school
τῶν γραμμάτων, καὶ ἔστι πάλιν ἐκεῖ ὅλων ἔσχατος,
of-the grammar and is again there of-all last
ἀρχάριος. Εἶτα ὅταν γένηται σχολαστικός, ὅλων τῶν
(a)-beginner then when he-becomes (a)-scholar of-all the
δικολόγων ἀρχάριος καὶ ἔσχατός ἐστι. Πάλιν ὅταν ἐκεῖ
advocates (a)-beginner and last he-is again when there
γένηται πρῶτος, τότε γίνεται ἡγεμών· καὶ ὅταν γένηται
he-becomes first then he-becomes governor and when he-becomes
ἄρχων, λαμβάνει ἑαυτῷ βοηθὸν τὸν συγκάθεδρον. Εἰ οὖν
ruler he-takes for-himself (as)-helper the assessor if then
τὰ φαινόμενα τοσαύτας ἔχει προκοπάς, πόσῳ μᾶλλον τὰ
the visible(-things) so-many have advances how-much more the
ἐπουράνια μυστήρια ἔχει προκοπάς, καὶ βαθμοὺς πολλοὺς
heavenly mysteries have advances and steps many
αὐξάνει! καὶ τότε διὰ πολλῆς γυμνασίας καὶ πολλῶν
it-grows and then through much exercise and many
πειρατηρίων ὁ διαφυγὼν γίνεται τέλειος. Οἱ γὰρ
trials the(-one) having-escaped becomes perfect the for
Χριστιανοὶ οἱ γευσάμενοι τῆς χάριτος ἐξ ἀληθείας, καὶ
Christians the(-ones) having-tasted the grace in truth and
τὸ σημεῖον ἔχοντες τοῦ σταυροῦ ἐν τῷ νῷ καὶ τῇ καρδίᾳ,
the sign having of-the cross in the mind and the heart
οὗτοι ἀπὸ βασιλέων ἕως πτωχῶν, κοπρίαν καὶ δυσωδίαν
these from kings to (the)-poor dung and stench

ἡγοῦνται τὰ πάντα. Καὶ οὗτοι δύνανται εἰδέναι, ὅτι ὅλος
consider the all(-things) and these can to-know that whole
ὁ κόσμος ὁ γήϊνος, καὶ οἱ θησαυροὶ τοῦ βασιλέως, καὶ ἡ
the world the earthly and the treasures of-the king and the
δόξα, καὶ οἱ τῆς σοφίας λόγοι, ἐν φαντασίᾳ τινί εἰσι, μὴ
glory and the of-the wisdom words in fantasy some are not
ἔχοντα στερεὰν βάσιν, ἀλλὰ παρερχόμενα. Καὶ εἴ τί
having firm foundation but passing-away and if anything
ἐστιν ὑπὸ τὸν οὐρανόν, τούτοις ἐστὶν εὐκαταφρόνητον.
is under the heaven to-these it-is contemptible
43 Διὰ τί; ὅτι ξένα καὶ θαυμαστὰ τὰ ἐπάνω τῶν
for what because strange and wonderful (are)-the(-things) above the
οὐρανῶν, τὰ μὴ ὄντα μήτε εἰς θησαυροὺς βασιλέων,
heavens the(-things) not being either in treasures of-kings
μήτε εἰς σοφίαν λόγων, μήτε εἰς δόξαν κοσμικήν, καὶ
or in wisdom of-words or in glory worldly and
ἀξιώματα, ἢ πλοῦτον, οἷον ἐκεῖνοι ἐκτήσαντο, τὸν Κύριον
dignities or wealth such-as those(-men) acquired the Lord
καὶ κτίστην πάντων ἔχοντες ἐν τῷ ἐνδοτάτῳ ἀνθρώπῳ,
and creator of-all having in the innermost man
κτῆμα τὸ μὴ παρερχόμενον, ἀλλὰ παραμένον. Οἱ
(a)-possession the(-one) not passing-away but abiding the
γὰρ Χριστιανοὶ τιμίαν οἴδασι τὴν ψυχὴν ὑπὲρ πάντα
for Christians precious know the soul beyond all
τὰ δημιουργήματα· μόνος γὰρ ὁ ἄνθρωπος κατ᾽ εἰκόνα
the works alone for the man after (the)-image
καὶ ὁμοίωσιν Θεοῦ ἐγένετο· ἰδοὺ ὁ οὐρανὸς πόσον ἐστὶν
and likeness of-God came-to-be behold the heaven how-much is
ὑπερμεγέθης, καὶ ἡ γῆ, καὶ τὰ ἐν αὐτοῖς κτίσματα τίμια,
huge and the earth and the in them creatures precious
καὶ μεγάλα τὰ σκεύη αὐτῶν, ὁ δὲ ἄνθρωπος ὑπὲρ πάντα
and great the vessels their the but man beyond all

τὰ σκεύη τίμιός ἐστιν, ἐπειδὴ εἰς αὐτὸν μόνον εὐδόκησεν ὁ
the vessels precious is since in him alone was-pleased the
Κύριος· καὶ τὰ κήτη δὲ τῆς θαλάσσης, καὶ τὰ ὄρη, καὶ
Lord and the sea-monsters too of-the sea and the mountains and
τὰ θηρία, εἰς τὸ φαινόμενον μείζονά εἰσι τοῦ ἀνθρώπου.
the beasts in the visible(-world) greater are than-the man
Βλέπε οὖν σου τὸ ἀξίωμα, πῶς εἶ τίμιος, ὅτι ὑπὲρ
see then your the dignity how you-are precious that above
ἀγγέλους ἐποίησέ σε ὁ Θεός, ὁπότε καὶ αὐτὸς δι᾽ ἑαυτοῦ
angels he-made you — God when also he-himself through himself
εἰς σὴν πρεσβείαν καὶ λύτρωσιν παρεγένετο ἐπὶ τῆς γῆς.
for your embassy and redemption came upon the earth
Ὅτε οὖν καὶ οἱ ἄγγελοι εἰς τὴν σὴν σωτηρίαν ἦλθον; 44
when then also the angels for the your salvation came
βασιλεὺς γὰρ υἱὸς βασιλέως συμβούλιον ἐποιήσατο μετὰ
(a)-king for son of-(a)-king counsel took with
τοῦ πατρὸς αὐτοῦ, καὶ ἀπεστάλη ὁ Λόγος, καὶ σάρκα
the father his and was-sent the Word and flesh
ἐνδυσάμενος, καὶ κρύψας τὴν ἑαυτοῦ θεότητα, ἵνα διὰ
having-put-on and having-hidden the his-own divinity that through
τοῦ ὁμοίου τὸ ὅμοιον σωθῇ, ἔθηκε τὴν ψυχὴν αὐτοῦ
the like the like might-be-saved he-laid-down the soul his
ἐπὶ τοῦ σταυροῦ. Τοσαύτη ἀγάπη τοῦ Θεοῦ ἐστι πρὸς
upon the cross so-great love — of-God is toward
τὸν ἄνθρωπον! Ἠρετίσατο ὁ ἀθάνατος σταυρωθῆναι διὰ
the man chose the immortal(-one) to-be-crucified for
σέ. Βλέπε οὖν πῶς ὁ Θεὸς ἠγάπησε τὸν κόσμον, ὅτι
you see then how — God loved the world that
τὸν μονογενῆ αὐτοῦ Υἱὸν ἔδωκεν ὑπὲρ αὐτοῦ. Πῶς οὐχὶ
the only-begotten his Son he-gave for it how not
σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται; καὶ πάλιν ἀλλαχοῦ
with him the all(-things) to-us will-be-bestow and again elsewhere

λέγει· Ἀμὴν λέγω ὑμῖν, ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ
he-says amen I-say to-you over all the possessions his
καταστήσει αὐτόν. Δείκνυσι δὲ καὶ ἀλλαχοῦ τοὺς ἀγγέλους
he-will-set him he-shows and also elsewhere the angels
λειτουργοὺς εἶναι τῶν ἁγίων· καὶ γὰρ Ἠλίας ὅτε ἦν εἰς
ministers to-be of-the saints and for Elijah when he-was on
τὸ ὄρος, καὶ ἦλθον κατ᾽ αὐτοῦ οἱ ἀλλόφυλοι, τὸ παιδίον
the mountain and came against him the foreigners the boy
ἔλεγε· Πολλοὶ ἔρχονται καθ᾽ ἡμῶν, καὶ ἡμεῖς μόνοι ἐσμέν.
said many come against us and we alone are
Τότε ἀποκρίνεται Ἠλίας· Οὐχ ὁρᾷς παρεμβολὰς καὶ πλήθη
then answers Elijah not do-you-see camps and multitudes
ἀγγέλων μεθ᾽ ἡμῶν κύκλῳ βοηθούντων ἡμῖν; Ὁρᾷς ὅτι ὁ
of-angels with us around helping us you-see that the
Δεσπότης, καὶ τὰ πλήθη τῶν ἀγγέλων σύνεστι τοῖς δούλοις
Master and the multitudes of-the angels are-with the servants
αὐτοῦ. Πόση οὖν ἐστιν ἡ ψυχή, καὶ πῶς τετίμηται ὑπὸ
his how-great then is the soul and how it-has-been-honored by
τοῦ Θεοῦ! ὅτι ὁ Θεὸς καὶ οἱ ἄγγελοι ταύτην ἐπιζητοῦσιν
— God that — God and the angels it seek
εἰς κοινωνίαν ἰδίαν, καὶ εἰς βασιλείαν. Ὁ δὲ Σατανᾶς καὶ
for communion own and for kingdom — but Satan and
αἱ δυνάμεις αὐτοῦ ταύτην ἐπιζητοῦσιν εἰς τὸ ἴδιον μέρος.
the powers his it seek for the own part
45 Ὡς γὰρ ἐν τοῖς φαινομένοις ὁ βασιλεὺς οὐ διακονεῖται
as for in the visible(-things) the king not is-served
ὑπὸ ἀγελημαίων ἀνθρώπων, ἀλλ᾽ ὑπὸ ὡραίων καὶ καλῶς
by common men but by lovely and well
πεπαιδευμένων, οὕτω καὶ εἰς τὸ ἐπουράνιον παλάτιον
educated(-ones) thus also in the heavenly palace
ἐκεῖνοι διακονοῦσι τῷ ἐπουρανίῳ βασιλεῖ, οἱ ἄμωμοι,
those serve the heavenly king the blameless

οἱ ἀνεπίληπτοι, οἱ καθαροὶ τὴν καρδίαν. Καὶ
the(-ones) irreproachable the(-ones) pure the heart and
ὥσπερ ἐν τῷ παλατίῳ, ὡραῖαι κόραι, καὶ μὴ ἔχουσαι
as in the palace lovely maidens and not having
μῶμόν τινα, εὐειδέσταται ἐκεῖναι εἰς κοινωνίαν βασιλέων
blemish any most-comely those to communion of-kings
ἀπέρχονται· οὕτως καὶ εἰς τὸ πνευματικόν, ψυχαὶ αἱ
go-off thus also in the spiritual(-world) souls the(-ones)
ἐν πᾶσι τρόποις ἀγαθοῖς κεκοσμημέναι, αὗται κοινωνοῦσι
in all ways good adorned these commune-with
τῷ ἐπουρανίῳ βασιλεῖ. Εἰς τὸ φαινόμενον, ὅπου ἀπέρχεται
the heavenly king in the visible(-world) where goes-off
ἄρχων μεῖναι, καὶ συμβαίνει ἐκείνην τὴν οἰκίαν ἔχειν
(a)-ruler to-stay and it-happens that the house to-have
ἀκαθαρσίαν τινά, εὐτρεπίζεται, καὶ διακόσμησις πολλὴ
uncleanness some it-is-made-ready and adornment much
γίνεται, καὶ ἀρώματα ἐκχεῖται. Πόσῳ μᾶλλον ὁ οἶκος τῆς
happens and perfumes are-poured-out how-much more the house of-the
ψυχῆς, εἰς ὃν ὁ Κύριος ἀναπαύεται, πολλῆς διακοσμήσεως
soul in which the Lord rests of-much adornment
χρῄζει, ἵνα δυνηθῇ ἐκεῖ εἰσελθεῖν καὶ ἀναπαῆναι ὁ
has-need that may-be-able there to-enter and to-rest the
ἄσπιλος, ὁ ἄμωμος! εἰς γὰρ τοιαύτην καρδίαν ὁ Θεός,
spotless the blameless(-one) in for such (a)-heart — God
καὶ ὅλη ἡ ἐπουράνιος Ἐκκλησία ἐπαναπαύεται.
and whole the heavenly Church rests
Ἐν τοῖς φαινομένοις, ἐὰν ἔχῃ πατὴρ κτήματα, ἔχῃ δὲ καὶ 46
in the visible(-things) if has (a)-father possessions have and also
διαδήματα καὶ λίθους τιμίους, ταῦτα εἰς οἴκους ἀποθέτους
diadems and stones precious these in houses secret
κρύπτει, καὶ ταμιεύεται τῷ ἀγαπητῷ αὐτοῦ υἱῷ, κἀκείνῳ
he-hides and stores-up for-the beloved his son and-to-him

δίδωσιν αὐτά· οὕτω καὶ ὁ Θεὸς τὴν ἑαυτοῦ κτῆσιν
gives them thus also — God the his-own possession
μετὰ τῶν ἰδίων τιμίων ἐνεπίστευσε τῇ ψυχῇ. Εἰς τὸ
with the own precious(-things) entrusted to-the soul in the
φαινόμενον, ἐὰν ᾖ πόλεμος, καὶ ἔλθῃ βασιλεὺς μετὰ τοῦ
visible(-world) if there-be war and comes (a)-king with the
στρατοπέδου ἐπὶ τὸ πολεμῆσαι, καὶ ὑπάρχῃ τὸ μέρος αὐτοῦ
army to the to-fight and be the side his
ἔλαττον, ἢ ἀσθενέστερον, εὐθέως ἀποστέλλει πρεσβείαν
smaller or weaker immediately he-sends (an)-embassy
ἐρωτᾶν τὰ πρὸς εἰρήνην. Εἰ δὲ ἔθνος μέγιστον πρὸς
to-ask the(-terms) for peace if but (a)-nation very-great to
ἴσον ᾖ, καὶ ὁ βασιλεὺς πρὸς βασιλέα, λέγω δὴ ὁ
(an)-equal be and the king against (a)-king I-mean indeed the(-king)
Περσῶν καὶ ὁ Ῥωμαίων, ἀνάγκη πᾶσα τοὺς δύο
of-(the)-Persians and the of-(the)-Romans necessity all (for)-the two
βασιλεῖς κινηθῆναι μετὰ τῶν στρατοπέδων ὅλων. Βλέπε
kings to-be-moved with the armies all see
οὖν οἷόν σού ἐστι τὸ ἀξίωμα, ὅτι ὁ Θεὸς ἐκινήθη μετὰ
then what-sort your is the dignity that — God was-moved with
τῶν ἰδίων στρατοπέδων, λέγω δὴ τῶν ἀγγέλων καὶ
the own armies I-mean indeed of-the angels and
πνευμάτων, συμβαλεῖν τῷ ἀντικειμένῳ, ἵνα σε λυτρώσηται
spirits to-engage the adversary that you he-might-redeem
ἐκ τοῦ θανάτου. Ὁ Θεὸς οὖν παρεγένετο διὰ σέ.
from the death — God then came for you

47 Ὥσπερ ἐὰν ᾖ βασιλεὺς καὶ εὕρῃ πτωχόν τινα ἔχοντα
as if there-be (a)-king and he-find poor-man some having
λέπραν εἰς ὅλα τὰ μέλη, καὶ μὴ ἐπαισχυνθῇ, ἀλλ' ἐπιθῇ
leprosy in all the members and not be-ashamed but lay-on
φάρμακα καὶ ἐν τοῖς τραύμασιν αὐτοῦ, καὶ ἰάσηται
medicines also on the wounds his and heal

αὐτοῦ τὰς πληγάς, καὶ λοιπὸν εἰς τράπεζαν βασιλικὴν
his the blows and henceforth to (the)-table royal
ἀπαγάγῃ αὐτόν, καὶ περιθῇ αὐτῷ πορφύραν, καὶ ποιήσῃ
bring him and put-around him purple and make
αὐτὸν βασιλέα· οὕτως καὶ ὁ Θεὸς ἐποίησε τῷ γένει
him king thus also — God did for-the race
τῶν ἀνθρώπων. Ἀπέπλυνεν αὐτῶν τραύματα, καὶ ἰάσατο
of-the men he-washed-off their wounds and healed
αὐτούς, καὶ εἰσήγαγεν εἰς τὸν ἐπουράνιον νυμφῶνα. Μέγα
them and brought(-them) into the heavenly bridal-chamber great
οὖν ἐστι τὸ ἀξίωμα τῶν Χριστιανῶν, τοσοῦτον, ὡς μηδὲ
then is the dignity of-the Christians so-great as not-even
συγκρίνειν ἔχειν.
to-compare to-be-able
Ἐὰν δὲ μετεωρισθῇ καὶ κλαπῇ ὑπὸ τῆς κακίας, ἔοικε
if but he-be-elated and be-robbed by the vice he-is-like
τοιούτῳ τινί, ὥσπερ ἐὰν ᾖ πόλις μὴ ἔχουσα τεῖχος,
to-such (a)-thing as if there-be (a)-city not having (a)-wall
καὶ οἱ λῃσταὶ εἰσέρχονται δι' αὐτῆς, ὅθεν θέλουσι, μὴ
and the robbers enter through it whence they-wish not
ἐμποδιζόμενοι, καὶ ἐρημοῦσι, καὶ ἐμπυρίζουσιν αὐτήν· οὕτως
hindered and lay-waste and set-fire-to it thus
ἀμελοῦντός σου, καὶ μὴ ἑαυτῷ προσέχοντος, ἐπεισέρχονται
being-negligent you and not to-yourself attending come-in
τὰ πνεύματα τῆς πονηρίας, καὶ ἀφανίζουσι καὶ ἐρημοῦσι τὸν
the spirits of-the wickedness and obliterate and lay-waste the
νοῦν, σκορπίζοντες τοὺς λογισμοὺς εἰς τὸν αἰῶνα τοῦτον.
mind scattering the thoughts into the age this
Πολλοὶ γὰρ περὶ τὰ ἔξωθεν ἠκριβωμένοι, καὶ ἐπιστήμην 48
many for about the(-things) outside exact and knowledge
ἀσκοῦντες, καὶ βίου ὀρθοῦ ἐπιμελούμενοι, τοῦτον νομίζουσιν
practicing and of-life upright taking-care this(-one) suppose

εἶναι τέλειον, μὴ ἐγκύπτοντες εἰς τὴν καρδίαν, καὶ ὁρῶντες
to-be perfect not stooping into the heart and seeing
τὰ ἐκεῖ συνέχοντα τὴν ψυχὴν κακά. Ἐπειδὴ κατὰ
the(-things) there holding-fast the soul evil since according-to
τὸν τῆς κακίας ἐσώτερον νοῦν, ῥίζα ἐστὶν ἐν τοῖς μέλεσιν·
the of-the vice inner mind (a)-root there-is in the members
καὶ ὁ λῃστὴς ἐν τῇ οἰκίᾳ ἐστί, τουτέστιν ἡ ἐναντία
and the robber in the house is that-is the opposing
δύναμις. Ἀντιστατικὴ οὖν καὶ νοερά ἐστι· καὶ ἐὰν μή τις
power resistant then and intellectual it-is and unless — someone
θῇ ἀγῶνα κατὰ τῆς ἁμαρτίας, κατὰ μέρος ὑπεκχεομένη
set contest against the sin by part pouring-forth
ἡ ἔσω κακία διὰ τὸν πλεονασμόν, φέρει τὸν ἄνθρωπον
the inner vice because-of the abundance carries the man
εἰς φανερὰς ἁμαρτίας, ἐπὶ τὸ κατεργάζεσθαι αὐτάς. Τὸ
into open sins to the to-commit them the
γὰρ κακὸν ὥσπερ πηγῆς ὀφθαλμός ἐστι πάντοτε βρύων.
for evil as of-(a)-spring (the)-eye is always gushing
Καὶ σὺ οὖν γίνου ἐπὶ τὸ ἐπισχεῖν τὰ ῥεύματα τῆς
and you then be at the to-check the streams of-the
κακίας, ἵνα μὴ εἰς μυρία κακὰ ἐμπίπτων ὡς θαμβούμενος
vice that not into countless evils falling as astounded
ᾖς. Ὅν τρόπον ἐὰν ᾖ τις εὐγενὴς ἀμέριμνος
you-be in-what way if there-be someone well-born carefree
πλούσιος· καὶ τοῦτον οἱ διάκονοι τοῦ ἄρχοντος καὶ οἱ
rich and him the servants of-the ruler and the
ταξεῶται ἁρπάσωσιν, ἀποφέροντες πρὸς αὐτόν, λέγοντες,
officers seize carrying(-him)-off to him saying
ὅτι κατηγορήθης ἐπὶ ἐγκλήματι, καὶ θανάτῳ ὑπόκεισαι.
that you-were-accused on (a)-charge and to-death you-are-liable

Λοιπὸν ἐκ τῆς φήμης τοῦ φόβου ἀπόλεσεν αὐτοῦ πάσας
henceforth from the report of-the fear he-lost his all
τὰς ἐνθυμήσεις, καὶ ὥσπερ τεθαμβημένος ἐστίν.
the reflections and as dumbfounded he-is
Ὑπολάμβανε οὖν οὕτως καὶ περὶ τῶν πνευμάτων τῆς 49
suppose then thus also about the spirits of-the
πονηρίας. Ὁ γὰρ φαινόμενος κόσμος ἀπὸ βασιλέων ἕως
wickedness the for visible world from kings to
πτωχῶν, ἐν θορύβῳ εἰσί, καὶ ἀκαταστασίᾳ, καὶ μάχῃ, καὶ
(the)-poor in uproar are and disorder and battle and
οὐδεὶς αὐτῶν οἶδε τὴν αἰτίαν· ἤγουν φαινόμενον τὸ κακόν,
no-one of-them knows the cause that-is visible the evil
τὸ παρεισελθὸν διὰ τῆς παρακοῆς τοῦ Ἀδάμ, τὸ
the(-evil) having-crept-in through the disobedience — of-Adam the
κέντρον τοῦ θανάτου. Ἡ γὰρ ἁμαρτία ἡ παρελθοῦσα,
sting of-the death the for sin the(-one) having-come-in
δύναμίς τις οὖσα λογικὴ τοῦ Σατανᾶ, καὶ οὐσία, ἐνέσπειρε
power some being rational — of-Satan and substance sowed
τὰ κακὰ πάντα· ἐπειδὴ λεληθότως εἰς τὸν ἔσω ἄνθρωπον
the evils all since secretly in the inner man
καὶ εἰς τὸν νοῦν ἐνεργεῖ, καὶ μάχεται τοῖς λογισμοῖς. Οὐκ
and in the mind it-works and battles with-the thoughts not
ἴσασι δὲ οἱ ἄνθρωποι, ὅτι ἀπὸ ἀλλοτρίας τινὸς δυνάμεως
know and the men that by alien some power
ἐλαυνόμενοι ταῦτα πράττουσιν, ἀλλὰ νομίζουσι φυσικὰ
being-driven these(-things) they-do but they-suppose natural
ταῦτα εἶναι, καὶ ἀπὸ ἰδίας φρονήσεως ταῦτα ποιεῖν. Οἱ
these to-be and from own prudence these to-do the(-ones)
δὲ τὴν εἰρήνην τοῦ Χριστοῦ ἔχοντες ἐν αὐτῷ τῷ νῷ,
but the peace — of-Christ having in the-very the mind
καὶ τὸν φωτισμὸν αὐτοῦ, ἴσασι πόθεν ταῦτα κινεῖται.
and the illumination his know whence these(-things) are-moved

50 Πάσχει γὰρ ὁ κόσμος πάθος κακίας, καὶ οὐκ οἶδε. Καὶ
suffers for the world (a)-passion of-vice and not knows(-it) and
ἔστι πῦρ ἀκάθαρτον, ὅπερ ἀνάπτει τὴν καρδίαν, καὶ οὕτω
there-is (a)-fire unclean which kindles the heart and thus
διατρέχει ὅλα τὰ μέλη, καὶ προτρέπεται τοὺς ἀνθρώπους εἰς
runs-through all the members and urges the men to
ἀσελγείας, καὶ μυρία κακά. Οἱ οὖν γαργαλιζόμενοι καὶ
licentiousness and countless evils the(-ones) then tickled and
συνηδόμενοι, ἔνδον ἐν τῇ καρδίᾳ ἐπιτελοῦσι τὴν πορνείαν, καὶ
taking-pleasure within in the heart accomplish the fornication and
οὕτως νεμομένου τοῦ κακοῦ, καταπίπτουσι καὶ εἰς φανερὰν
thus spreading the evil they-fall-down also into open
πορνείαν. Τὸ αὐτὸ νόει καὶ περὶ τῆς φιλαργυρίας,
fornication the same understand also about the avarice
κενοδοξίας, τύφου, ζήλου, θυμοῦ. Ὥσπερ ὅταν τις κληθῇ
vainglory conceit jealousy anger as when someone is-invited
εἰς ἄριστον, καὶ παρατεθῇ αὐτῷ ἐδέσματα πολλά, λοιπὸν
to (a)-breakfast and are-set-before him dishes many henceforth
ἡ ἁμαρτία ὑποβάλλει πάντων ἅψασθαι· καὶ οὕτως ἡ
the sin suggests all to-touch and thus the
ψυχὴ συνηδομένη βαρύνεται. Ὄρη γὰρ δυσβάστακτά ἐστι
soul taking-pleasure is-weighed-down mountains for hard-to-bear are
τὰ πάθη, ὧν ἐν μέσῳ ποταμοὶ δρακόντων καὶ ἰοβόλων
the passions of-which in midst (are)-rivers of-serpents and venomous
θηρίων καὶ ἑρπετῶν· ὥσπερ ἐὰν ᾖ κῆτος, καὶ καταπίῃ
beasts and reptiles as if there-be (a)-sea-monster and it-swallow
τὸν ἄνθρωπον ἐν τῇ κοιλίᾳ· οὕτω καὶ ἡ ἁμαρτία καταπίνει
the man in the belly thus also the sin swallows
τὰς ψυχάς. Φλόγες πυρός εἰσι κατακαίουσαι, καὶ βέλη
the souls flames of-fire they-are burning-up and darts
πεπυρωμένα τοῦ πονηροῦ. Λέγει γὰρ ὁ Ἀπόστολος, Πρὸς τὸ
fiery of-the evil(-one) says for the Apostle for the

δυνηθῆναι ὑμᾶς τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι.
to-be-able you the darts of-the evil(-one) the fiery to-quench
Ἐνεμήθη γὰρ τὸ κακόν, καὶ τεθεμελίωται περὶ τὴν ψυχήν.
has-spread for the evil and has-been-founded about the soul
Οἱ δὲ φρόνιμοι, ὅταν ἐπαναστῇ τὰ πάθη, οὐχ 51
the(-ones) but prudent when rise-up the passions not
ὑπακούουσιν, ἀλλ᾽ ὀργίζονται ταῖς κακαῖς ἐπιθυμίαις, καὶ
obey but are-angry with-the evil lusts and
ἐχθροὶ ἑαυτῶν γίγνονται. Ὁ γὰρ Σατανᾶς πολὺ θέλει
enemies of-themselves become — for Satan much wishes
ἐπαναπαῆναι τῇ ψυχῇ, καὶ ἐφαπλωθῆναι, καὶ θλίβεται
to-rest on-the soul and to-be-spread-out and is-afflicted
καὶ στενοχωρεῖται μὴ ὑπακουούσης τῆς ψυχῆς. Εἰσὶ δέ
and straitened not obeying the soul there-are and
τινες κρατούμενοι ὑπὸ θείας δυνάμεως, ὅτι ἐὰν ἴδωσί τινα
some held by divine power that if they-see someone
μετὰ γυναικὸς νέον, οὗτοι εἰ καὶ διαλογίζονταί τινα,
with (a)-woman young these if even they-reason something
ὅμως οὐ μιαίνεται ὁ νοῦς αὐτῶν, οὔτε ἐπιτελεῖ ἔνδον
nevertheless not is-defiled the mind their nor accomplishes within
ἁμαρτίαν. Ἀλλ᾽ οὔπω ἐστὶ τῷ τοιούτῳ θαρσῆσαι.
sin but not-yet is-it-(possible) for-the such(-man) to-be-confident
Εἰσὶ δὲ ἄλλοι εἰς οὓς τελείως πέπαυται, καὶ κατεσβέσθη,
there-are and others in whom perfectly it-has-ceased and was-quenched
καὶ ἐξηράνθη· ἀλλὰ τὰ μέτρα τῶν μεγάλων εἰσίν. Ὥσπερ
and dried-up but the measures of-the great(-ones) these-are as
δὲ οἱ ἔμποροι γυμνοὶ κατέρχονται εἰς βυθὸν θαλάσσης,
and the merchants naked go-down to (the)-depth of-(the)-sea
εἰς θάνατον τοῦ ὕδατος, ἵνα ἐκεῖ εὕρωσι μαργαρίτας
to (the)-death of-the water that there they-may-find pearls
εἰς στέφανον ποιοῦντας βασιλικόν, καὶ πορφύραν, οὕτως
for (a)-crown making royal and purple thus

καὶ οἱ μονάζοντες, γυμνοὶ ἐξέρχονται τοῦ κόσμου, καὶ
also the(-ones) living-as-monks naked go-out of-the world and
κατέρχονται εἰς βυθὸν θαλάσσης τῆς κακίας, καὶ εἰς τὴν
go-down to (the)-depth of-(the)-sea of-the vice and to the
ἄβυσσον τοῦ σκότους, καὶ ἀπὸ τῶν βαθέων λαμβάνουσι
abyss of-the darkness and from the depths they-take
καὶ ἀναφέρουσι τιμίους λίθους προχωροῦντας εἰς στέφανον
and bring-up precious stones going for (the)-crown
τοῦ Χριστοῦ, εἰς τὴν Ἐκκλησίαν τὴν ἐπουράνιον, εἰς
— of-Christ for the Church the heavenly for
αἰῶνα καινόν, καὶ πόλιν φωτεινήν, καὶ δῆμον ἀγγελικόν.
(an)-age new and (a)-city luminous and (a)-people angelic
52 Ὥσπερ ἐν τῇ σαγήνῃ πολλὰ εἴδη ἰχθύων ἐμπίπτει, καὶ τὰ
as in the dragnet many kinds of-fish fall and the
ἀχρηστότερα πάλιν εὐθέως εἰς θάλασσαν ῥίπτουσιν· οὕτως
more-useless again immediately into (the)-sea they-throw thus
καὶ ἡ σαγήνη τῆς χάριτος ἐξαπλοῦται ἐπὶ πάντας, καὶ ζητεῖ
also the dragnet of-the grace is-spread-out over all and seeks
ἀνάπαυσιν. Ἀλλ' οἱ ἄνθρωποι οὐχ ὑπακούουσι· διὰ τοῦτο
rest but the men not obey because-of this
πάλιν εἰς αὐτὸν τὸν βόθυνον τοῦ σκότους καταῤῥίπτονται.
again into the-very the pit of-the darkness are-thrown-down
Ὥσπερ γὰρ ὁ χρυσὸς ἀπὸ πολλῆς ἄμμου πλυνόμενος
as for the gold from much sand being-washed
εὑρίσκεται, καὶ ταῦτα ἐλάχιστα ὡς κεγχρίδες· οὕτως καὶ
is-found and these very-little as millet-grains thus also
ἀπὸ πολλῶν ὀλίγοι εἰσὶ δόκιμοι. Καὶ γὰρ οἱ ἔχοντες τὸ
from many few are approved and for the(-ones) having the
ἔργον τῆς βασιλείας, φανεροί εἰσι, καὶ οἱ κοσμοῦντες
work of-the kingdom manifest are and the(-ones) adorning
τὸν λόγον αὐτῆς φαίνονται. Ὁμοίως δὲ καὶ οἱ ἠρτυμένοι
the word its appear likewise and also the(-ones) seasoned

τῷ ἅλατι τῷ ἐπουρανίῳ φαίνονται, καὶ οἱ ἐκ τῶν
with-the salt the heavenly appear and the(-ones) from the
θησαυρῶν τοῦ Πνεύματος λαλοῦντες. Φαίνεται τὰ σκεύη ἐν
treasures of-the Spirit speaking appear the vessels in
οἷς ὁ Θεὸς εὐδοκεῖ, καὶ δίδωσι τὴν ἑαυτοῦ χάριν· καὶ ἄλλοι
which — God is-well-pleased and gives the his-own grace and others
μετὰ πολλῆς ὑπομονῆς δέχονται τὴν ἁγιαστικὴν δύναμιν,
with much patience receive the sanctifying power
καθὼς ὁ Κύριος θέλει πολυτρόπως. Ὁ οὖν λαλῶν, εἰ
as the Lord wills in-many-ways the(-one) then speaking if
μὴ ᾖ ὁδηγούμενος ὑπὸ φωτὸς οὐρανίου καὶ σοφίας, οὐ
not he-be guided by light heavenly and wisdom not
δύναται πληροφορεῖν τὸν ἑκάστου νοῦν, ἐπειδὴ πολλαί εἰσιν
can to-fully-assure the of-each mind since many are
αἱ προαιρέσεις, αἱ μὲν ἐν πολέμῳ, ἄλλαι ἐν ἀναπαύσει.
the choices the(-ones) indeed in war others in rest
Ὥσπερ ὅταν ᾖ ἠρημωμένη πόλις, καὶ θελήσῃ 53
as when there-be (a)-desolated city and wish
τις ταύτην ἀνακτίσαι, εὐθέως τὰ καταῤῥεύσαντα
someone it to-rebuild immediately the(-parts) having-collapsed
καὶ πεσόντα τελείως καταβάλλει, καὶ οὕτως ἄρχεται
and fallen completely he-throws-down and thus begins
σκάπτειν, καὶ ἐν τῷ σκάμματι τοὺς θεμελίους τιθέναι,
to-dig and in the digging the foundations to-lay
καὶ προβάλλεσθαι τὴν οἰκοδομήν, οὐδέπω δέ ἐστιν οἰκία.
and to-put-forward the building not-yet but is-it (a)-house
Καὶ ὁ θέλων παράδεισον ποιῆσαι εἰς τόπους ἐρήμους
and the(-one) wishing (a)-garden to-make in places desolate
καὶ δυσώδεις, πρῶτον ἄρχεται καθαρίζειν, καὶ φραγμὸν
and foul-smelling first begins to-clear and (a)-fence
περιτιθέναι, καὶ ἑτοιμάζειν ὀχετούς, καὶ οὕτως φυτεύει,
to-put-around and to-prepare channels and thus he-plants

καὶ αὔξονται τὰ φυτά, ἵνα οὕτως μετὰ πολὺν χρόνον
and grow the plants that thus after much time
ἐνέγκῃ καρποὺς ὁ παράδεισος· οὕτως καὶ αἱ προαιρέσεις
may-bear fruits the garden thus also the choices
τῶν ἀνθρώπων, μετὰ τὴν παράβασιν κεχερσωμέναι εἰσί,
of-the men after the transgression have-become-barren are
καὶ ἠρημωμέναι, καὶ ἀκανθώδεις. Εἶπε γὰρ ὁ Θεὸς τῷ
and desolated and thorny said for — God to-the
ἀνθρώπῳ, Ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι ἡ γῆ.
man thorns and thistles shall-raise for-you the earth
Χρεία οὖν καμάτου καὶ κόπου πολλοῦ, ἵνα τις
(there-is)-need then of-labor and toil much that someone
ζητήσῃ καὶ ἀποθῆται τὸν θεμέλιον, ἕως ὅτε ἔλθῃ εἰς τὰς
may-seek and lay the foundation until — come into the
καρδίας τῶν ἀνθρώπων πῦρ, καὶ ἄρξηται περικαθαίρειν
hearts of-the men (the)-fire and begin to-purge
τὰς ἀκάνθας· καὶ οὕτως ἄρχονται ἁγιάζεσθαι, δοξάζοντες
the thorns and thus they-begin to-be-sanctified glorifying
Πατέρα, καὶ Υἱόν, καὶ ἅγιον Πνεῦμα, εἰς τοὺς αἰῶνας. Ἀμήν.
(the)-Father and Son and holy Spirit for the ages amen

XVI · EVIL IS NOT OF OUR NATURE

Evil is not a substance equal to God, though in us it is real, and grace and sin can dwell together. The Christian is a merchant who sends his wealth ahead.

1 Πᾶσαι αἱ νοεραὶ οὐσίαι, λέγω δὴ ἀγγέλων, καὶ
all the intellectual beings I-mean indeed of-angels and
ψυχῶν, καὶ δαιμόνων, ἀκέραιοι καὶ ἁπλούστατοι ὑπὸ τοῦ
of-souls and of-demons pure and most-simple by the

Δημιουργοῦ ἐκτίσθησαν· τὸ δέ τινας ἐξ αὐτῶν τραπῆναι εἰς
Creator were-created the but some of them to-be-turned to
τὸ κακόν, ἐκ τοῦ αὐτεξουσίου προσεγένετο αὐτοῖς. Ἰδίῳ
the evil from the self-determination happened to-them by-own
γὰρ θελήματι ἐξετράπησαν τοῦ προσήκοντος λογισμοῦ. Εἰ
for will they-turned-aside from-the fitting thought if
δέ φαμεν οὕτως ὑπὸ τοῦ Δημιουργοῦ κτισθῆναι, ἄδικον
and we-say (them)-thus by the Creator to-have-been-created (an)-unjust
κριτὴν λέγομεν τὸν Θεόν, πέμποντα εἰς πῦρ τὸν Σατανᾶν.
judge we-call — God sending into fire — Satan
Εἰσὶ γάρ τινες τῶν αἱρετικῶν, λέγοντες ὕλην ἄναρχον,
there-are for some of-the heretics saying matter without-beginning
καὶ ὕλην ῥίζαν, καὶ ῥίζαν δύναμιν, καὶ ἰσοδυναμίαν.
and matter (a)-root and (the)-root (a)-power and equality-of-power
Πρὸς τούτῳ οὖν ἔχεις εὐλόγως ἀντιθεῖναι, ὅτι ποία ἐστὶ
against this then you-have reasonably to-object that which is
λοιπὸν ἡ νικῶσα δύναμις; ἀνάγκη δὲ ὅτι ἡ τοῦ
henceforth the conquering power (it-is)-necessary and that the(-power) —
Θεοῦ. Λοιπὸν οὐκέτι ἐστὶν ἰσόχρονος, ἢ ἰσοδύναμος ὁ
of-God henceforth no-longer is of-equal-age or of-equal-power the(-one)
ἡττώμενος. Οἱ λέγοντες ἐνυπόστατον τὸ κακόν, οὐδὲν
being-defeated the(-ones) saying subsistent the evil nothing
ἴσασι. Θεῷ γὰρ οὐδέν ἐστι κακὸν ἐνυπόστατον, κατὰ τὸ
know to-God for nothing is evil subsistent according-to the
ἀπαθὲς αὐτοῦ καὶ θεϊκόν· ἡμῖν δέ ἐστιν ἐνεργοῦν ἐν πάσῃ
impassibility his and divine(-nature) to-us but it-is working in all
δυνάμει καὶ αἰσθήσει, πάσας ἐπιθυμίας ῥυπαρὰς ὑποβάλλον,
power and perception all lusts filthy suggesting
οὐ συνεκράθη δὲ οὕτως, ὃν τρόπον τινὲς λέγουσι τὴν
not it-was-mingled but so in-what way some say the
μίξιν τοῦ οἴνου καὶ τοῦ ὕδατος· ἀλλ' ὡς ἔστιν ἐν μιᾷ χώρᾳ
mixing of-the wine and the water but as is in one field

ὁ σῖτος καθ' ἑαυτόν, καὶ τὰ ζιζάνια καθ' ἑαυτά· ὡς ἔστιν ἐν
the wheat by itself and the tares by themselves as is in
οἴκῳ ὁ λῃστὴς κατ' ἰδίαν, καὶ ὁ οἰκοδεσπότης κατ' ἰδίαν.
(a)-house the robber by himself and the master-of-the-house by himself
2 Ἔστι πηγὴ ῥέουσα ὕδωρ καθαρόν, καὶ ὑπόκειται
there-is (a)-spring flowing water pure and lies-beneath
βόρβορος, ὅταν ταράξῃ τις τὸν βόρβορον, ὅλη ἡ πηγὴ
mire when stirs someone the mire whole the spring
θολοῦται. Οὕτω καὶ ἡ ψυχὴ ὅταν ταράσσηται καὶ κιρνᾶται
is-muddied thus also the soul when it-is-troubled and is-mingled
τῇ κακίᾳ· καὶ ἕν τι γίνεται ὁ Σατανᾶς μετὰ τῆς
with-the vice and one something becomes — Satan with the
ψυχῆς, πνεύματα ἀμφότερα, κατὰ τὴν πορνείαν, ἢ τὸν
soul spirits both in the fornication or the
φόνον· διὰ τοῦτο ὁ κολλώμενος τῇ πόρνῃ ἓν
murder because-of this the(-one) cleaving to-the harlot one
σῶμά ἐστι. Πλὴν ἐν ἄλλῃ ὥρᾳ καθ' ἑαυτήν ἐστιν ἡ ψυχὴ
body is but in another hour by itself is the soul
ἐνυπόστατος, μεταμελουμένη ἐφ' οἷς ἔπραξε, καὶ κλαίει, καὶ
subsistent repenting for what it-did and weeps and
εὔχεται, καὶ μνημονεύει Θεοῦ. Εἰ γὰρ πάντοτε ἦν ἡ ψυχὴ
prays and remembers God if for always were the soul
βεβυθισμένη εἰς τὸ κακόν, πῶς ἠδύνατο ταῦτα πράττειν,
sunk in the evil how could-it these(-things) do
τοῦ Σατανᾶ μήποτε θέλοντος εἰς μετάνοιαν ἔρχεσθαι τοὺς
— Satan never wishing to repentance to-come the
ἀνθρώπους, ἄσπλαγχνος γὰρ ὑπάρχει. Καὶ ἡ γυνὴ κατὰ
men merciless for he-is and the woman in
τὸ συντίθεσθαι τῷ ἀνδρί, ἓν μετ' αὐτοῦ, ἄλλῃ δὲ ὥρᾳ
the to-agree-with the husband (is)-one with him at-another and hour
κεχωρισμένοι εἰσίν· ὅτι πολλάκις ὁ εἷς αὐτῶν ἀποθνήσκει,
separated they-are because often the one of-them dies

καὶ ὁ ἕτερος ζῇ. Τοιοῦτόν τί ἐστι καὶ ἐπὶ
and the other lives such something is also in-the-case-of
κοινωνίᾳ τοῦ ἁγίου Πνεύματος, ἓν πνεῦμα γίνονται. Ὁ
communion of-the holy Spirit one spirit they-become the(-one)
κολλώμενος γὰρ τῷ Κυρίῳ ἓν πνεῦμά ἐστι. Τοῦτο δὲ
cleaving for to-the Lord one spirit is this and
γίνεται, ὅταν καταποθῇ ὁ ἄνθρωπος αὐτῇ τῇ χάριτι.
happens when is-swallowed-up the man by-the-very the grace
Εἰσὶ δέ τινες ἔχοντες γεῦσιν Θεοῦ, ἔτι ἐνεργούμενοι 3
there-are and some having (a)-taste of-God still worked-upon
ὑπὸ τοῦ ἀντικειμένου, καὶ ξενίζονται, ἄπειροι ὄντες,
by the adversary and are-surprised inexperienced being
ὅτι μετὰ τὴν ἐπίσκεψιν τοῦ Θεοῦ ἐνεργοῦσι λογισμοὶ
that after the visitation — of-God work thoughts
εἰς τὰ μυστήρια τοῦ Χριστιανισμοῦ· οἱ ἐν αὐτοῖς
in the mysteries of-the Christianity the(-ones) in them
δὲ γηράσαντες οὐ ξενίζονται. Καὶ ὥσπερ οἱ ἔμπειροι
but having-grown-old not are-surprised and as the experienced
γεωργοὶ ἐκ τῆς πολλῆς συνηθείας, ὅταν γένηται εὐφορία,
farmers from the much habit when comes plenty
οὐ τελείως ἀμέριμνοί εἰσιν, ἀλλ᾽ ἐκδέχονται καὶ λιμὸν
not perfectly carefree they-are but they-expect both famine
καὶ στενοχωρίαν· οὔτε δὲ πάλιν, ὅταν καταλάβῃ αὐτοὺς
and straitness nor and again when overtakes them
λιμός, ἢ στενοχωρία, ἐπιπολὺ ἀπελπίζουσι, γνωρίζοντες
famine or straitness for-long do-they-despair knowing
τὴν μεταβολήν· οὕτως καὶ εἰς τὸ πνευματικόν, ὅταν
the change thus also in the spiritual(-life) when
πειρασμοῖς ποικίλοις περιπέσῃ ἡ ψυχή, οὐ ξενίζεται, οὔτε
into-temptations various falls the soul not it-is-surprised nor
ἀπελπίζει, ἐπειδὴ οἶδεν, ὅτι κατὰ συγχώρησιν ἀφίεται
despairs since it-knows that by permission it-is-left

δοκιμασθῆναι, καὶ παιδευθῆναι ὑπὸ τῆς κακίας. Οὔτε
to-be-tested and to-be-disciplined by the vice nor
δὲ πάλιν, ὅτε ἐν πλούτῳ πολλῷ ἐστι καὶ ἀναπαύσει
and again when in wealth much it-is and rest
ἀμεριμνεῖ, ἀλλ' ἐκδέχεται τὴν μεταβολήν. Καὶ ὁ ἥλιος
is-it-carefree but it-expects the change and the sun
σῶμα καὶ δημιούργημα ὤν, καταλάμπων καὶ εἰς τόπους
body and creation being shining also on places
δυσώδεις, ἔνθα ἐστὶ βόρβορος καὶ ἀκαθαρσίαι, οὐδὲν
foul-smelling where is mire and uncleannesses in-nothing
βλάπτεται ἢ μολύνεται· πόσῳ μᾶλλον τὸ καθαρὸν καὶ
is-harmed or defiled how-much more the pure and
ἅγιον Πνεῦμα συνὸν τῇ ψυχῇ ἔτι ἐνεργουμένῃ ὑπὸ τοῦ
holy Spirit being-with the soul still worked-upon by the
πονηροῦ, οὐδὲν συμπεριλαμβάνει ἀπ' αὐτῶν; καὶ γὰρ Τὸ
evil(-one) nothing takes-in from them and for the
φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβε.
light in the darkness shines and the darkness it not comprehended
4 Καὶ ὅτε οὖν ἐν βάθει ἐστί, καὶ πλουτεῖ τῇ χάριτι ὁ
and when then in depth he-is and is-rich in-the grace the
ἄνθρωπος, ἔστι λάχανον ἔτι παρ' αὐτῷ τῆς κακίας· ἔχει τὸν
man there-is (a)-herb still with him of-the vice he-has the
ἀντιλήπτορα βοηθοῦντα αὐτῷ. Ὅταν οὖν τις ἐν θλίψεσιν ᾖ
helper helping him when then someone in afflictions be
καὶ παθῶν τρικυμίαις, οὐκ ὀφείλει ἀπελπίσαι· ἐπὶ πλεῖον γὰρ
and of-passions billows not he-ought to-despair to more for
οὕτω παχύνεται ἡ ἁμαρτία καὶ ἐπεισέρχεται. Ὅταν δὲ ἔχῃ
thus is-thickened the sin and comes-in when but has
τις πάντοτε τὴν ἐλπίδα τοῦ Θεοῦ, ὥσπερ λεπτύνεται καὶ
someone always the hope — of-God as-it-were is-thinned and
ἐξυδαροῦται τὸ κακόν. Τὸ οὖν εἶναί τινας παραλελυμένους,
is-watered-down the evil the then to-be some paralyzed

ἢ λελωβημένους, πυρέσσοντας καὶ ἀσθενοῦντας, τοῦτο ἐκ
or maimed feverish and sick this from
τῆς ἁμαρτίας προσεγένετο. Αὕτη γὰρ ῥίζα ἐστὶ πάντων
the sin came-about this for root is of-all
τῶν κακῶν, καὶ τὰ πάθη ἃ τῶν ἐπιθυμιῶν τῆς ψυχῆς,
the evils and the passions which of-the lusts of-the soul
καὶ τῶν κακῶν διαλογισμῶν ἐξ αὐτῆς εἰσιν. Ὥσπερ ἐὰν
and of-the evil reasonings from it are as if
ᾖ πηγὴ ῥέουσα, καὶ ἔχῃ τοὺς παρακειμένους τόπους
there-be (a)-spring flowing and it-have the adjacent places
διύγρους καὶ νοτερούς· θέρμης δὲ γενομένης, καὶ αὐτὴ καὶ οἱ
moist and damp heat but having-come both it and the
ἔγγιστα τόποι ξηραίνονται· οὕτως καὶ εἰς τοὺς δούλους τοῦ
nearest places dry-up thus also in the servants —
Θεοῦ, εἰς οὓς πλεονάζει ἡ χάρις, ξηραίνει τὴν τοῦ πονηροῦ
of-God in whom abounds the grace it-dries-up the of-the evil(-one)
ἐπιθυμίαν, ὁμοίως δὲ καὶ τὴν φυσικήν, ἐπειδὴ νῦν οἱ τοῦ
lust likewise and also the natural(-lust) since now the —
Θεοῦ ἄνθρωποι μείζονες γίγνονται τοῦ πρώτου Ἀδάμ.
of-God men greater become than-the first Adam
Ὁ Θεὸς ἀπερίγραπτός ἐστι καὶ ἀκατάληπτος, πανταχοῦ 5
— God uncircumscribable is and incomprehensible everywhere
ἐπιφαινόμενος, καὶ ἐν τοῖς ὄρεσι καὶ ἐν τῇ θαλάσσῃ, καὶ
appearing both in the mountains and in the sea and
ὑποκάτω τῆς ἀβύσσου· καὶ οὐχὶ κατὰ μετάβασιν, ὃν
beneath the abyss and not by change-of-place in-what
τρόπον οἱ ἄγγελοι κατερχόμενοι ἐξ οὐρανοῦ ἐπὶ τὴν γῆν.
way the angels coming-down from heaven to the earth
Ἔστι γὰρ ἐν οὐρανῷ, καὶ ἔστιν ὧδε. Ἀλλ' ἐρεῖς μοι πῶς
he-is for in heaven and he-is here but you-will-say to-me how
δύναται ὁ Θεὸς ἐν τῇ γεέννῃ εἶναι, ἢ πῶς δύναται ἐν τῷ
can — God in the Gehenna to-be or how can-he in the

σκότει εἶναι, ἢ ἐν τῷ Σατανᾷ, ἢ τόποις ὅπου ἐστὶ δυσωδία;
darkness to-be or in — Satan or in-places where there-is stench
Ἀποκρίνομαί σοι κἀγώ, ὅτι ἀπαθής ἐστι καὶ πάντα
I-answer you I-too that impassible he-is and all(-things)
περιέχει· ἀπερίγραπτος γάρ ἐστι, καὶ ὁ Σατανᾶς ὢν
encompasses uncircumscribable for he-is and — Satan being
κτίσμα αὐτοῦ δεσμεῖται. Τὸ δὲ ἀγαθὸν οὔτε ῥυποῦται, οὔτε
creature his is-bound the and good neither is-soiled nor
σκοτίζεται. Εἰ δὲ οὐ λέγεις αὐτὸν περιέχειν τὰ πάντα, καὶ
is-darkened if but not you-say him to-encompass the all(-things) and
τὴν γέενναν, καὶ τὸν Σατανᾶν, ποιεῖς αὐτὸν περίγραπτον
the Gehenna and — Satan you-make him circumscribed
εἰς ἐκεῖνον τὸν τόπον, ἐν ᾧ ἐστιν ὁ πονηρός, ἵνα
in that the place in which is the evil(-one) that
ζητῶμεν ἄλλον ἀνώτερον αὐτοῦ. Ἀνάγκη γὰρ τὸν Θεὸν
we-may-seek another higher than-him (it-is)-necessary for — God
πανταχοῦ ἀνώτερον αὐτὸν εἶναι· διὰ δὲ τὸ μυστήριον
everywhere higher him to-be because-of and the mystery
τῆς θεότητος καὶ τὴν λεπτότητα ἐν αὐτῷ περιεχόμενον τὸ
of-the divinity and the subtlety in him encompassed the
σκότος, οὐ καταλαμβάνει αὐτόν· οὔτε δύναται τὸ κακὸν
darkness not comprehends him nor can the evil
μετέχειν τῆς καθαρότητος, ἢ ἐν αὐτῷ ἐστι. Τῷ οὖν Θεῷ
to-partake of-the purity or in him is — then for-God
οὐδὲν κακὸν ἐνυπόστατον, ἐπεὶ οὐδὲν ἀδικεῖται.
nothing (is)-evil subsistent since in-nothing is-be-wronged

6 Ἡμῖν δέ ἐστι κακὸν διὰ τὸ οἰκεῖν ἐν τῇ καρδίᾳ, καὶ
to-us but is (the)-evil because-of the to-dwell in the heart and
ἐνεργεῖν, ὑποβάλλον λογισμοὺς πονηροὺς καὶ ῥυπαρούς, καὶ
to-work suggesting thoughts evil and filthy and
μὴ συγχωροῦν καθαρῶς προσεύχεσθαι, ἀλλ᾽ αἰχμαλωτίζον
not allowing purely to-pray but taking-captive

τὸν νοῦν εἰς τὸν αἰῶνα τοῦτον. Ἐνδέδυται οὖν τὰς ψυχάς,
the mind into the age this it-has-put-on then the souls
ἥψατο δὲ καὶ αὐτῶν τῶν ὀστέων μελῶν. Ὥσπερ οὖν
it-touched and even the-very the bones of-the-members as then
ἐστιν εἰς τὸν ἀέρα ὁ Σατανᾶς, καὶ ὁ Θεὸς παρὼν
is in the air — Satan and — God being-present
ἐκεῖ οὐδὲν ἀδικεῖται, οὕτως καὶ ἐν τῇ ψυχῇ ἐστιν ἡ
there in-nothing is-wronged thus also in the soul is the
ἁμαρτία, ὁμοίως δὲ καὶ χάρις Θεοῦ σύνεστι μηδὲν
sin likewise and also (the)-grace of-God is-with(-it) in-nothing
ἀδικουμένη. Ὥσπερ ἐὰν ᾖ δοῦλος ἐγγὺς τοῦ δεσπότου
wronged as if there-be (a)-slave near the master
αὐτοῦ, οὗτος πάντοτε ἔγγιστα αὐτοῦ ὢν ὑπὸ φόβον ἐστί,
his this(-one) always nearest him being under fear is
μηδὲν ἄνευ αὐτοῦ διαπραττόμενος· οὕτως καὶ ἡμεῖς τῷ
nothing without him doing thus also we to-the
Δεσπότῃ Χριστῷ τῷ καρδιογνώστῃ τοὺς λογισμοὺς ἡμῶν
Master Christ the heart-knower the thoughts our
ἀνατιθέναι καὶ φανεροῦν ὀφείλομεν, καὶ ἔχειν τὴν ἐλπίδα
to-dedicate and to-make-manifest ought and to-have the hope
καὶ τὴν πεποίθησιν ἐπ᾽ αὐτόν, ὅτι Αὐτός μού ἐστι δόξα,
and the confidence on him that be my is glory
καὶ αὐτός μού ἐστι Πατήρ, καὶ αὐτός μού ἐστι πλοῦτος.
and he my is Father and he my is wealth
Πάντοτε οὖν ἐν τῇ συνειδήσει ὀφείλεις ἔχειν τὴν μέριμναν
always then in the conscience you-ought to-have the care
καὶ τὸν φόβον. Ἐὰν δὲ καί τις μὴ ἔχῃ τὴν χάριν
and the fear if and also someone not have the grace
τοῦ Θεοῦ πεφυτευμένην καὶ πεπηγμένην ἐν ἑαυτῷ, ἔστω
— of-God planted and fixed in himself let-it-be
νυκτὸς καὶ ἡμέρας ὡς φυσικὸν εἶναι προσκεκολλημένον
by-night and by-day as natural to-be cleaving

τῇ ψυχῇ, τὸ καθ᾽ ὥραν ὁδηγοῦν αὐτὸν καὶ διϋπνίζον,
to-the soul the(-thing) every hour guiding him and awakening
καὶ ὑπορθοῦν εἰς τὰ ἀγαθά· ἵνα γοῦν τὴν μέριμναν
and upholding(-him) to the good(-things) that at-least the care
ἔχῃ, τὸν φόβον, τὸν πόνον, ὡς φυσικὸν καὶ ἄτρεπτον
he-have the fear the toil as natural and unchangeable
τὸν συντριμμὸν τῆς καρδίας πάντοτε πεπηγμένον.
the contrition of-the heart always fixed

7 Ὥσπερ δὲ μέλισσα κρυπτῶς ἐργαζομένη τὸ κηρίον ἐν τῷ
as and (a)-bee secretly working the honeycomb in the
κοσκίνῳ, οὕτως καὶ ἡ χάρις κρυπτῶς ἐργάζεται ἐν ταῖς
hive thus also the grace secretly works in the
καρδίαις τὴν ἑαυτῆς ἀγάπην, καὶ μεταβάλλει ἀπὸ πικρότητος
hearts the her-own love and changes(-them) from bitterness
εἰς γλυκύτητα, ἀπὸ τραχύτητος εἰς λειότητα. Ὥσπερ δὲ
to sweetness from roughness to smoothness as and
ἀργυροκόπος καὶ ἀναγλυφάριος ἀναγλύφων δίσκον κατὰ
(a)-silversmith and engraver engraving (a)-dish by
μέρος σκεπάζει ἅπερ γλύφει διάφορα ζώδια, ἐπὰν δὲ τελέσῃ,
part covers what he-engraves various figures when but he-finishes
τότε φανεροῖ αὐτὸν ἐξαστράπτοντα τῷ φωτί· οὕτως καὶ
then he-shows it flashing in-the light thus also
ὁ Κύριος ἀληθινὸς τεχνίτης ἀναγλύφει τὰς καρδίας ἡμῶν,
the Lord true craftsman engraves the hearts our
καὶ ἀνακαινίζει ἐν μυστηρίῳ, ἕως οὗ ἐκδημήσωσιν ἐκ
and renews(-them) in mystery until — they-depart from
τοῦ σώματος, καὶ τότε φαίνεται τῆς ψυχῆς τὸ κάλλος.
the body and then appears of-the soul the beauty
Οἱ γὰρ θέλοντες σκεύη κατασκευάσαι, καὶ ἐνυφάναι
the(-ones) for wishing vessels to-make and to-weave-in
ζώδια, πρῶτον κηροπλαστοῦσι, καὶ οὕτως ἐκχέουσι
figures first model-in-wax and so pour(-the-metal)

καθ᾽ ὁμοιότητα ἐκείνου, ὥστε τὸ ἔργον κατ᾽ ἐκεῖνο
after (the)-likeness of-that so-that the work according-to that
ἀποτελεσθῆναι τὸ σχῆμα· οὕτως καὶ ἡ ἁμαρτία πνεῦμα
be-completed the shape thus also the sin spirit
οὖσα εἰκόνα ἔχει, καὶ μεταβάλλεται εἰς μορφὰς πολλάς.
being (an)-image has and is-changed into forms many
Ὁμοίως δὲ καὶ ὁ ἔσω ἄνθρωπος ζώδιόν ἐστί τι, ἔχον
likewise and also the inner man (a)-figure is some(-thing) having
εἰκόνα καὶ μόρφωσιν. Ὁμοίωμα γάρ ἐστι τοῦ ἔξω ἀνθρώπου
image and form (a)-likeness for is of-the outer man
ὁ ἔσω. Μέγα οὖν ἐστι τὸ σκεῦος καὶ τίμιον, ἐπειδὴ ἀπὸ
the inner great then is the vessel and precious since from
πάντων τῶν κτισμάτων ἐκεῖ εὐδόκησεν ὁ Κύριος. Καὶ οἱ
all the creatures there was-pleased the Lord and the
μὲν ἀγαθοὶ λογισμοὶ τῆς ψυχῆς ἐοίκασι λίθοις τιμίοις καὶ
indeed good thoughts of-the soul are-like stones precious and
μαργαρίταις, οἱ δὲ ἀκάθαρτοι λογισμοὶ μεμεστωμένοι
pearls the(-ones) but unclean thoughts filled
εἰσὶν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας, καὶ δυσωδίας.
are of-bones dead and of-all uncleanness and stench
Οἱ οὖν Χριστιανοὶ ἄλλου αἰῶνός εἰσιν, υἱοὶ Ἀδὰμ 8
the(-ones) then Christians of-another age are sons of-Adam
τοῦ ἐπουρανίου, γέννημα καινόν, τέκνα Πνεύματος ἁγίου,
the heavenly (an)-offspring new children of-Spirit holy
ἀδελφοὶ Χριστοῦ φωτεινοί, ὅμοιοι τῷ πατρὶ αὐτῶν,
brothers of-Christ luminous like to-the father their
Ἀδὰμ τῷ πνευματικῷ καὶ φωτεινῷ, ἐκείνης τῆς πόλεως,
Adam the spiritual and luminous of-that the city
ἐκείνου τοῦ γένους, ἐκείνης τῆς δυνάμεως, οὐκ εἰσὶ τοῦ
of-that the race of-that the power not they-are of-the
κόσμου τούτου, ἀλλὰ ἄλλου κόσμου εἰσίν· αὐτὸς γὰρ
world this but of-another world they-are he for

λέγει, Οὐκ ἐστὲ ἐκ τοῦ κόσμου τούτου, καθὼς ἐγὼ οὐκ
says not you-are of the world this as I not
εἰμὶ ἐκ τοῦ κόσμου τούτου. Ἀλλ' ὥσπερ ἔμπορος ἀπὸ
am of the world this but as (a)-merchant from
πολλῶν μονῶν ἀπερχόμενος, καὶ πολυπλασιάζων αὐτοῦ
many stations going-off and multiplying his
τὴν ἐμπορίαν, ἀποστέλλει πρὸς τοὺς ἰδίους ἐπὶ τῷ
the trade sends to the own(-people) for the
κτισθῆναι αὐτῷ οἴκους, παραδείσους, ἐνδύματα ἀναγκαῖα·
to-be-built for-him houses gardens garments necessary
καὶ ὅταν ἀναλύσῃ εἰς τὰ ἴδια, τότε πλοῦτον πολὺν
and when he-returns to the own(-home) then wealth much
ἐπιφέρεται· μετὰ πολλῆς δὲ χαρᾶς προσδέχονται αὐτὸν οἱ
he-brings with much and joy receive him the
ἴδιοι αὐτοῦ καὶ προσγενεῖς· οὕτω κἀν τοῖς πνευματικοῖς,
own his and kinsmen thus also-in the spiritual(-things)
εἴ τινες ἐμπορεύονται τὸν ἐπουράνιον πλοῦτον, ἴσασιν οἱ
if some trade-in the heavenly wealth know-it the
συμπολῖται, τουτέστι τὰ πνεύματα τῶν ἁγίων καὶ τῶν
fellow-citizens that-is the spirits of-the saints and of-the
ἀγγέλων, καὶ θαυμάζουσι λέγοντες, Εἰς μέγαν πλοῦτον
angels and marvel saying into great wealth
εἰσῆλθον οἱ ἀδελφοὶ ἡμῶν οἱ ἐπὶ τῆς γῆς. Ἔχοντες
have-entered the brothers our the(-ones) on the earth having
οὖν οὗτοι μεθ' ἑαυτῶν τὸν Κύριον ἐν τῇ ἀναλύσει, ἐν
then these with themselves the Lord in the departure in
μεγάλῃ χαρᾷ ἔρχονται πρὸς τοὺς ἄνω, καὶ δέχονται
great joy they-come to the(-ones) above and receive
αὐτοὺς οἱ τοῦ Κυρίου, ἐκεῖ εὐτρεπίσαντες αὐτοῖς οἴκους
them the(-ones) of-the Lord there having-prepared for-them houses
καὶ παραδείσους, καὶ ἐνδύματα ὁλόλαμπρα καὶ πολυτελῆ.
and gardens and garments all-bright and costly

Νήψεως οὖν ἐν πᾶσι χρεία, ἵνα μὴ καὶ ἃ δοκοῦμεν 9
of-sobriety then in all(-things) (there-is)-need that not even what we-seem
ἔχειν ἀγαθά, πρὸς βλάβην ἡμῶν γένωνται. Καὶ γὰρ οἱ
to-have good(-things) to harm our become and for the
χρηστοὶ κατὰ φύσιν, ἐὰν μὴ ἀσφαλίσωνται, κατὰ μικρὸν
kind by nature unless — they-secure(-themselves) by little
δι' αὐτῆς τῆς χρηστότητος ὑποσύρονται, καὶ οἱ
through the-very the kindness are-drawn-away and the(-ones)
ἔχοντες σοφίαν, δι' αὐτῆς τῆς σοφίας κλέπτονται.
having wisdom through the-very the wisdom are-robbed
Δεῖ οὖν ἐν πᾶσι τοῖς μέρεσι, συγκεκραμένον εἶναι τὸν
(one)-must then in all the parts blended to-be the
ἄνθρωπον, τὸ χρηστὸν μετὰ τοῦ ἀποτόμου, τὸ σοφὸν μετὰ
man the kind with the severe the wise with
διακρίσεως, τὸν λόγον μετὰ τοῦ ἔργου, τὸ ὅλον πεποιθέναι
discernment the word with the deed the whole to-have-trusted
ἐπὶ Κύριον, καὶ μὴ ἐφ' ἑαυτόν. Ἡ γὰρ ἀρετὴ διὰ
in (the)-Lord and not in himself the for virtue through
πολλῶν ἀρτύεται, ὥσπερ ἔδεσμά τι τῶν ἀναγκαίων διὰ
many(-things) is-seasoned as dish some of-the necessary(-ones) by
κονδίτου ἢ ἑτέρου τινός, καὶ τοῦτο οὐ μόνον διὰ μέλιτος,
condiment or other something and this not only by honey
ἀλλὰ καὶ πεπέρεως, καὶ οὕτως εὑρίσκεται χρήσιμον.
but also by-pepper and thus is-found useful
Οἱ λέγοντες μὴ εἶναι τὴν ἁμαρτίαν ἐν τῷ ἀνθρώπῳ, 10
the(-ones) saying not to-be the sin in the man
οὕτως εἰσίν, ὡς ὑπὸ πλημμύρας ὑδάτων πολλῶν
so are as by (a)-flood of-waters many
καταπεποντισμένοι, καὶ τοῦτο μὴ ὁμολογοῦντες, ἀλλὰ
drowned and this not confessing but
λέγοντες, Ἦχον ὑδάτων ἠκούσαμεν· οὕτω καὶ αὐτοὶ
saying (a)-sound of-waters we-heard thus also they

καταπεποντισμένοι ὑπὸ τοῦ βυθοῦ τῶν κυμάτων τῆς
drowned by the depth of-the waves of-the
κακίας, οὐ λέγουσιν εἶναι ἐν τῷ νῷ καὶ τοῖς λογισμοῖς
vice not say to-be in the mind and the thoughts
αὐτῶν τὴν ἁμαρτίαν· ἄλλοι οὖν εἰσιν, οἱ λόγον μὲν
their the sin others then are the(-ones) word indeed
ἔχοντες καὶ λαλοῦντες, μὴ ἠρτυμένοι δὲ τῷ ἐπουρανίῳ
having and speaking not seasoned but with-the heavenly
ἅλατι, καὶ διηγοῦνται περὶ τραπέζης βασιλικῆς μηδὲν
salt and they-relate about (a)-table royal nothing
φαγόντες, ἢ κτησάμενοι. Ἄλλος δέ ἐστιν ὁ θεασάμενος
having-eaten or having-acquired another but is the(-one) having-beheld
αὐτὸν τὸν βασιλέα, καὶ ἀνοιγέντων αὐτῷ θησαυρῶν,
the-very the king and opened to-him treasures
εἰσελθών, καὶ κληρονομήσας καὶ φαγὼν καὶ πιὼν
having-entered and having-inherited and having-eaten and having-drunk
ἐκ τῶν ἐδεσμάτων ἐκείνων τῶν πολυτελῶν.
of the dishes those the costly

11 Ὥσπερ ἐὰν ᾖ μήτηρ ἔχουσα υἱὸν μονογενῆ,
as if there-be (a)-mother having (a)-son only-begotten
εὐειδέστατον, σοφόν, πᾶσι κεκοσμημένον ἀγαθοῖς, ἐφ' ᾧ
most-comely wise with-all adorned goods on whom
ἔχει πάσας τὰς ἐλπίδας; καὶ συμβῇ τοῦτον ταφῆναι ὑπ'
she-has all the hopes and it-happen him to-be-buried by
αὐτῆς, λοιπὸν προσγίνεται αὐτῇ πόνος ἄπαυστος, καὶ
her henceforth comes to-her pain unceasing and
πένθος ἀπαραμύθητον· οὕτως καὶ ὁ νοῦς ὡς ἀποθανούσης
mourning inconsolable so also the mind as having-died
ἀπὸ Θεοῦ τῆς ψυχῆς, ὀφείλει πένθος ἀναλαβεῖν καὶ δάκρυα,
from God the soul ought mourning to-take-up and tears
πόνον ἄπαυστον, συντετριμμένην ἔχειν καρδίαν, ὑπὸ φόβον
pain unceasing crushed to-have (a)-heart under fear

εἶναι καὶ μέριμναν, ἔχειν δὲ καὶ τὴν πεῖναν καὶ δίψαν τοῦ
to-be and care to-have and also the hunger and thirst of-the
ἀγαθοῦ πάντοτε· τὸν τοιοῦτον λοιπὸν διαδέχεται χάρις Θεοῦ
good always the such(-one) henceforth succeeds grace of-God
καὶ ἐλπίς, καὶ οὐκέτι ἐστὶν ἐν τῷ τοιούτῳ πένθος, ἀλλὰ
and hope and no-longer is in the such(-man) mourning but
χαίρει ὡς ὁ εὑρὼν θησαυρόν, καὶ πάλιν τρέμει μή
he-rejoices as the(-one) having-found (a)-treasure and again trembles lest
πως ἀπολέσῃ αὐτόν. Ἐπέρχονται γὰρ οἱ λῃσταί. Ὥσπερ
somehow he-lose it come-upon(-him) for the robbers as
ἐάν τις εἰς πολλὰς λῃστουργίας, καὶ ζημίας ἐμπεσών,
if someone into many robberies and losses having-fallen
μετὰ πολλοῦ καμάτου διαφύγῃ, καὶ μετὰ ταῦτα εὕρῃ
with much labor escape and after these(-things) find
περιουσίαν μεγάλην, καὶ ὑπόστασιν πολλήν, καὶ οὐκέτι
property great and substance much and no-longer
δέδοικε ζημίαν διὰ τὸν πλεονάσαντα πλοῦτον· οὕτως καὶ
fears loss because-of the abounding wealth thus also
οἱ πνευματικοί, πρῶτον διελθόντες ἐν πολλοῖς πειρασμοῖς
the spiritual(-men) first having-passed in many temptations
καὶ φοβεροῖς τόποις. Εἶτα χάριτος πληρωθέντες καὶ
and fearful places then with-grace having-been-filled and
μεμεστωμένοι τῶν ἀγαθῶν, οὐκέτι δεδοίκασι τοὺς θέλοντας
filled of-the goods no-longer fear the(-ones) wishing
αὐτοὺς συλῆσαι, ἐπειδὴ ὁ πλοῦτος οὐκ ἔστιν αὐτοῖς
them to-plunder since the wealth not is theirs
ὀλίγος· ἔχουσι δὲ καὶ φόβον, οὐ τῶν φοβουμένων
little they-have and also fear not (that)-of-the(-ones) fearing
τὰ πονηρὰ πνεύματα, ἀλλὰ φόβον καὶ μέριμναν, πῶς
the evil spirits but fear and care how
διοικήσουσι τὰ ἐμπιστευθέντα αὐτοῖς πνευματικὰ χαρίσματα.
they-will-manage the entrusted to-them spiritual gifts

12 Ἔχει δὲ ὁ τοιοῦτος ἐξουδενούμενον ἑαυτὸν παρὰ πάντας
holds and the such(-man) set-at-naught himself beyond all
ἁμαρτωλούς, καὶ ἔχει ἐν ἑαυτῷ τὸν τοιοῦτον λογισμὸν
sinners and has in himself the such thought
ἐμφυτευθέντα ὡς φυσικόν, καὶ ὅσον εἰσέρχεται εἰς
implanted as natural and as-much-as he-enters into
γνῶσιν Θεοῦ, τοσοῦτον ἔχει αὐτὸν ἰδιώτην, καὶ
knowledge of-God so-much he-holds himself (an)-ignorant(-man) and
ὅσον μανθάνει, εἰς μηδὲν εἰδώς ἐστι. Ταῦτα δὲ ἡ
as-much-as he-learns as nothing knowing he-is these(-things) and the
χάρις διακονοῦσα, ὡς φυσικὰ ἐν τῇ ψυχῇ ἀπεργάζεται.
grace ministering as natural(-things) in the soul works
Ὥσπερ ἐὰν ᾖ παιδίον ὑπὸ νεανίσκου βασταζόμενον
as if there-be (a)-child by (a)-young-man being-carried
καὶ ὁ βαστάζων, αὐτὸ περιφέρει ὅπου θέλει, οὕτω
and the(-one) carrying it carries-about where he-wishes thus
καὶ κατὰ βάθος ἐνεργουμένη χάρις βαστάζει τὸν νοῦν,
also in depth working grace carries the mind
καὶ ἀναφέρει εἰς τοὺς οὐρανούς, εἰς τὸν τέλειον κόσμον,
and bears-up(-it) into the heavens into the perfect world
εἰς τὴν αἰώνιον κατάπαυσιν. Καὶ ἐν αὐτῇ δὲ τῇ χάριτί
into the eternal rest and in the-very and the grace
εἰσι μέτρα καὶ ἀξιώματα. Ἄλλος ἐστὶν ὁ στρατηλάτης
there-are measures and ranks another is the general
ἔχων παῤῥησίαν πρὸς τὸν βασιλέα, καὶ ὁ ἄλλος ἐστὶν
having boldness toward the king and the other is
ὁ ἡγεμών. Ὥσπερ οἶκος πεπληρωμένος καπνοῦ ὑπερεκχεῖ
the governor as (a)-house filled with-smoke pours-out
τοῦτον, καὶ εἰς τὸν ἔξω ἀέρα· οὕτως κἀν τῇ ψυχῇ
this(-smoke) also into the outer air thus also-in the soul
μεμεστωμένη ἡ κακία ὑπερεκχεῖται ἔξωθεν καὶ ἐπιτελεῖ
(when)-filled the vice is-poured-out outwardly and accomplishes

καρπούς. Ὡς οἱ ἐγκεχειρισμένοι ἀρχὰς ἐπαρχότητος,
fruits as the(-ones) entrusted-with offices of-prefecture
ἢ θησαυρὸν βασιλικόν, πάντα τὸν χρόνον ἐν μερίμνῃ εἰσί,
or (a)-treasure royal all the time in care are
μήπως ἄρα προσκρούσωσι τῷ βασιλεῖ· οὕτω καὶ οἱ
lest-perhaps then they-offend the king thus also the(-ones)
ἐμπιστευθέντες ἔργον πνευματικὸν ἀεὶ ἐν μερίμνῃ εἰσί,
entrusted-with (a)-work spiritual always in care are
καὶ ἔχοντες ἀνάπαυσιν, ὥσπερ οὐκ εἰσὶν ἀναπεπαυμένοι.
even having rest as-if not they-are rested
Ἡ βασιλεία γὰρ τοῦ σκότους ἡ ἐπεισελθοῦσα τῇ
the kingdom for of-the darkness the(-one) having-come-into the
πόλει, τουτέστι τῇ ψυχῇ, καὶ οἱ διακατέχοντες βάρβαροι
city that-is the soul and the occupying barbarians
τὰς νομὰς αὐτῆς, ἐξωθοῦνται ἀπ᾽ αὐτῆς.
the pastures her are-thrust-out from her
Ἀποστέλλει γὰρ ὁ βασιλεὺς Χριστὸς εἰς ἐκδίκησιν τῆς 13
sends for the king Christ for vengeance of-the
πόλεως, καὶ δεσμοῖ τοὺς τυράννους, καὶ στρατηγίαν
city and binds the tyrants and (a)-command
ἐπουράνιον, καὶ παράταξιν πνευμάτων ἁγίων ἐκεῖ κατοικίζει,
heavenly and battle-line of-spirits holy there he-settles
ὥσπερ πατρίδα ἰδίαν· καὶ λοιπὸν φαίνει ὁ ἥλιος ἐν
as (a)-fatherland own and henceforth shines the sun in
τῇ καρδίᾳ, καὶ αἱ ἀκτῖνες αὐτοῦ διατρέχουσιν εἰς ὅλα
the heart and the rays his run-through into all
τὰ μέλη. Καὶ ἔστιν ἐκεῖ λοιπὸν βαθεῖα εἰρήνη ἡ
the members and there-is there henceforth deep peace the(-one)
βασιλεύουσα. Ὁ δὲ ἀγὼν τοῦ ἀνθρώπου καὶ ἡ ἄθλησις,
reigning the but contest of-the man and the struggle
καὶ δοκιμασία, καὶ ἡ πρὸς Θεὸν εὔνοια τότε φαίνεται, ὅτε
and testing and the toward God goodwill then appears when

τῆς χάριτος ὑποστελλομένης ἀνδρίζεται καὶ βοήσει πρὸς
the grace withdrawing he-acts-manfully and will-cry to
τὸν Θεόν· ἀλλὰ σὺ ἀκούων, ὅτι εἰσὶ ποταμοὶ δρακόντων,
— God but you hearing that there-are rivers of-serpents
καὶ στόματα λεόντων, καὶ δυνάμεις αἱ ὑπὸ τὸν
and mouths of-lions and powers the(-ones) under the
οὐρανὸν σκοτειναί, καὶ πῦρ φλέγον καὶ καχλάζον ἐν τοῖς
heaven dark and fire blazing and bubbling in the
μέλεσιν, ὡς οὐδὲν ἡ γῆ, μὴ εἰδὼς ὅτι ἐὰν μὴ δέξῃ
members as nothing the earth(-is) not knowing that unless — you-receive
τὸν ἀῤῥαβῶνα τοῦ Πνεύματος τοῦ ἁγίου ἐν τῷ ἐξέρχεσθαι
the earnest of-the Spirit the holy in the going-out
τοῦ σώματος, κατέχουσί σου τὴν ψυχήν, μὴ ἐῶντές σε
of-the body they-hold your the soul not allowing you
ἀνελθεῖν εἰς τοὺς οὐρανούς. Ὁμοίως δὲ καὶ περὶ τοῦ
to-go-up into the heavens likewise and also about the
ἀξιώματος τῆς ψυχῆς ἀκούων, πῶς ἐστι τιμία ἡ νοερὰ
dignity of-the soul hearing how is precious the intellectual
οὐσία, οὐ συνιεῖς, ὅτι οὐκ εἶπε περὶ ἀγγέλων, ἀλλὰ
being not you-understand that not he-spoke about angels but
περὶ τῆς ἀνθρωπίνης φύσεως, τό, Ποιήσωμεν κατ'
about the human nature the(-words) let-us-make after
εἰκόνα ἡμετέραν καὶ ὁμοίωσιν καί, ὅτι ὁ οὐρανὸς καὶ ἡ
image our and likeness and that the heaven and the
γῆ παρέρχεται· σὺ δὲ εἰς υἱοθεσίαν, εἰς ἀδελφότητα,
earth pass-away you but (are-called)-to adoption to brotherhood
εἰς νύμφην βασιλέως. Ἐν τοῖς φαινομένοις γὰρ πάντα
to (be)-bride of-(the)-king in the visible(-things) for all
τὰ τοῦ νυμφίου τῆς νύμφης εἰσί, καὶ πάντα τὰ
the(-things) of-the bridegroom of-the bride are and all the(-things)
τοῦ Κυρίου ὅσα εἰσὶν ἐμπιστεύει σοι. Ἦλθε γὰρ εἰς
of-the Lord as-many-as are he-entrusts to-you he-came for for

πρεσβείαν σὴν δι᾽ ἑαυτοῦ, ἵνα σε ἀνακαλέσηται· καὶ σὺ
embassy yours through himself that you he-might-call-back and you
οὐδὲν νοεῖς, οὐδὲ συνῆκας τὴν εὐγένειάν σου; Δικαίως
nothing understand nor did-you-comprehend the nobility your justly
οὖν ὁ πνευματοφόρος πενθεῖ σου τὴν πτῶσιν, λέγων,
then the spirit-bearer mourns your the fall saying
Ἄνθρωπος ἐν τιμῇ ὢν οὐ συνῆκε· παρασυνεβλήθη τοῖς
man in honor being not understood was-compared to-the
κτήνεσι τοῖς ἀνοήτοις καὶ ὡμοιώθη αὐτοῖς. Δόξα Πατρί,
beasts the senseless and was-made-like to-them glory to-(the)-Father
καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.
and Son and holy Spirit for the ages amen

XVII · THE ANOINTED

Perfect Christians are anointed with heavenly oil as kings and prophets of mysteries, and are no more surprised to reign with Christ than a king's friend who is crowned. The pure mind sees the light of Christ always, yet grace and sin can work in one heart, so no one should claim freedom: a brother who saw the heavenly Jerusalem grew proud and fell. Purity of heart comes only through the crucified Christ.

Οἱ τέλειοι Χριστιανοὶ οἱ καταξιωθέντες ἐλθεῖν εἰς μέτρα 1
the perfect Christians the(-ones) deemed-worthy to-come to measures
τελειότητος, καὶ γενέσθαι ἐγγύτατοι βασιλέως, οὗτοι τῷ
of-perfection and to-become nearest to-(the)-king these to-the
σταυρῷ τοῦ Χριστοῦ πάντοτε ἀφιερωμένοι εἰσίν. Ὥσπερ
cross — of-Christ always dedicated are as
γὰρ ἐπὶ τῶν προφητῶν τὸ χρίσμα ἦν ὅλον τιμιώτερον,
for in-the-case-of the prophets the anointing was whole more-precious
ἐπειδὴ εἰς βασιλεῖς καὶ προφήτας ἐχρίοντο, οὕτω νῦν
since to kings and prophets they-were-anointed thus now

οἱ πνευματικοὶ τὸ ἐπουράνιον χρίσμα χριόμενοι, γίνονται
the spiritual(-men) the heavenly anointing being-anointed become
Χριστιανοὶ κατὰ χάριν, ὥστε εἶναι αὐτοὺς βασιλεῖς καὶ
Christians by grace so-that to-be them kings and
προφήτας ἐπουρανίων μυστηρίων. Οὗτοί εἰσι καὶ υἱοί, καὶ
prophets of-heavenly mysteries these are both sons and
κύριοι, καὶ θεοί, δεδεμένοι, ἠχμαλωτισμένοι, βεβυθισμένοι,
lords and gods bound taken-captive sunk
ἐσταυρωμένοι, ἀφιερωμένοι· εἰ γὰρ τὸ χρίσμα τοῦ ἐλαίου,
crucified dedicated if for the anointing of-the oil
ὅπερ ἦν φυτοῦ φαινομένου, καὶ ξύλου ὁρατοῦ, τοσαύτην
which was of-(a)-plant visible and of-(a)-tree seen so-great
εἶχε δύναμιν, ὥστε τοὺς χριομένους ἀναντιῤῥήτως ἀξίωμα
had power so-that the(-ones) anointed indisputably dignity
λαμβάνειν (ἦν γὰρ κεκυρωμένον, ὥστε καθίστασθαι αὐτοὺς
to-receive it-was for ratified so-that to-be-appointed them
βασιλεῖς)· ὃ καὶ Δαβὶδ χρισθεὶς εὐθέως διωγμοῖς
kings which also David having-been-anointed immediately into-persecutions
περιέπεσε καὶ ἐθλίβετο, καὶ μετὰ ἑπτὰ ἔτη ἐγένετο
fell and was-afflicted and after seven years became
βασιλεύς· πόσῳ μᾶλλον ὅσοι χρίονται κατὰ τὸν νοῦν
king how-much more as-many-as are-anointed in the mind
καὶ τὸν ἔσω ἄνθρωπον, τὸ ἁγιαστικὸν καὶ χαροποιὸν
and the inner man (with)-the sanctifying and gladdening
ἔλαιον τῆς ἀγαλλιάσεως, τὸ οὐράνιον καὶ πνευματικόν,
oil of-the exultation the heavenly and spiritual
δέχονται τὸ σίγνον τῆς βασιλείας ἐκείνης τῆς ἀφθάρτου
receive the sign of-the kingdom that the incorruptible
καὶ ἀϊδίου δυνάμεως, τὸν ἀῤῥαβῶνα τοῦ Πνεύματος, τὸ
and everlasting power the earnest of-the Spirit the

Πνεῦμα τὸ ἅγιον καὶ παράκλητον; Ἄκουε δὲ παράκλητον,
Spirit the holy and paraclete understand and paraclete(-as)
καὶ τὸ παρακαλεῖν καὶ χαροποιεῖν τοὺς ἐν θλίψεσιν ὄντας.
also the to-comfort and to-gladden the(-ones) in afflictions being
Οὗτοι ἐκ τοῦ ξύλου τῆς ζωῆς Ἰησοῦ Χριστοῦ, ἐκ τοῦ φυτοῦ 2
these from the tree of-the life Jesus Christ from the plant
τοῦ ἐπουρανίου χριόμενοι, καταξιοῦνται ἐλθεῖν εἰς μέτρα
the heavenly being-anointed are-deemed-worthy to-come to measures
τῆς τελειότητος, τῆς βασιλείας λέγω καὶ τῆς υἱοθεσίας,
of-the perfection of-the kingdom I-mean and of-the adoption
ὄντες συμμύσται ἐπουρανίου βασιλέως ἔχοντες παῤῥησίαν
being fellow-initiates of-(the)-heavenly king having boldness
πρὸς τὸν παντοκράτορα, εἰσερχόμενοι εἰς τὸ παλάτιον
toward the almighty entering into the palace
αὐτοῦ, ἔνθα οἱ ἄγγελοι καὶ τὰ πνεύματα τῶν ἁγίων, καὶ
his where the angels and the spirits of-the saints(-are) even
ἔτι ὄντες ἐν τῷ κόσμῳ τούτῳ· μήπω γὰρ τὴν τελείαν
still being in the world this not-yet for the perfect
κληρονομίαν λαβόντες τὴν εὐτρεπισμένην αὐτοῖς ἐν
inheritance having-received the(-inheritance) prepared for-them in
ἐκείνῳ τῷ αἰῶνι, ἀσφαλεῖς εἰσιν ἀπὸ τοῦ ἀῤῥαβῶνος, οὗ
that the age secure they-are from the earnest which
ἐδέξαντο νῦν, ὡς ἤδη ἐστεφανωμένοι, καὶ βασιλεύοντες.
they-received now as already crowned and reigning
Καὶ οὐ ξενίζονται μέλλοντες συμβασιλεύειν Χριστῷ, ἐπὶ
and not they-are-surprised being-about to-reign-with Christ at
τῷ πλεονασμῷ, καὶ τῇ παῤῥησίᾳ τοῦ Πνεύματος. Διὰ τί;
the abundance and the boldness of-the Spirit for what
ἐπειδὴ ὄντες ἔτι ἐν τῇ σαρκὶ εἶχον τὸν νόστον ἐκεῖνον
since being still in the flesh they-had the taste that
τῆς γλυκύτητος, καὶ τὴν ἐνέργειαν ἐκείνην τῆς δυνάμεως.
of-the sweetness and the working that of-the power

3 Ὃν γὰρ τρόπον ὅταν ᾖ τις φίλος βασιλέως,
in-what for way when there-be someone (a)-friend of-(the)-king
σχολάζων τῷ παλατίῳ, γνωρίζων τὰ μυστήρια, καὶ ὁρῶν
spending-time in-the palace knowing the mysteries and seeing
αὐτοῦ τὴν πορφύραν· συμβῇ δὲ τοῦτον γενέσθαι βασιλέα,
his the purple it-happen and him to-become king
καὶ στεφανωθῆναι, οὐ ξενίζεται, οὔτε πτοεῖται, ἐπειδὴ ἐν
and to-be-crowned not he-is-surprised nor is-frightened since in
πολλῷ χρόνῳ ἐνεγυμνάσθη εἰς τὰ μυστήρια τοῦ παλατίου.
much time he-was-trained in the mysteries of-the palace
Οὐ γὰρ ἐνδέχεταί τινα τῶν ἀγελημαίων καὶ ἰδιωτῶν
not for it-is-possible (for)-any of-the common and ignorant
καὶ ξένων τῶν μυστηρίων εἰσελθεῖν, καὶ βασιλεῦσαι, εἰ
and strangers to-the mysteries to-enter and to-reign except
μὴ τοὺς ἐμπείρους καὶ πεπαιδευμένους· οὕτως καὶ οἱ
— the experienced and educated thus also the
Χριστιανοὶ ἐν ἐκείνῳ τῷ αἰῶνι μέλλοντες βασιλεύειν, οὐ
Christians in that the age being-about to-reign not
ξενίζονται, ἤδη προεγνωκότες τὰ μυστήρια τῆς χάριτος.
are-surprised already having-known-beforehand the mysteries of-the grace
Ἐπειδὴ γὰρ ὁ ἄνθρωπος παρέβη τὴν ἐντολήν, ὁ διάβολος
since for the man transgressed the commandment the devil
ὅλην τὴν ψυχὴν ἐκάλυψε καλύμματι σκοτεινῷ. Λοιπὸν οὖν
whole the soul covered with-(a)-veil dark henceforth then
ἔρχεται ἡ χάρις, καὶ ἀπεκδύεται ὅλον τὸ σκέπασμα, ὥστε
comes the grace and strips-off whole the covering so-that
λοιπὸν τὴν ψυχὴν καθαρὰν γενομένην καὶ ἀπολαβοῦσαν
henceforth the soul pure having-become and having-recovered
τὴν ἰδίαν φύσιν τὸ κτίσμα τὸ ἄμωμον καὶ καθαρόν,
the own nature the creature the blameless and pure
πάντοτε λοιπὸν καθαρῶς ἐν τοῖς καθαροῖς ὀφθαλμοῖς τὴν
always henceforth purely with the pure eyes the

δόξαν τοῦ φωτὸς τοῦ ἀληθινοῦ καθορᾷν, καὶ τὸν ἀληθινὸν
glory of-the light the true to-behold and the true
Ἥλιον τῆς δικαιοσύνης ἐξαστράπτοντα αὐτῇ τῇ καρδίᾳ.
Sun of-the righteousness flashing in-the-very the heart
Ὥσπερ γὰρ ἐν τῇ συντελείᾳ περιαιρουμένου τοῦ 4
as for in the consummation being-taken-away the
στερεώματος, λοιπὸν οἱ δίκαιοι ἐν τῇ βασιλείᾳ καὶ τῷ
firmament henceforth the righteous in the kingdom and the
φωτὶ καὶ τῇ δόξῃ διάγουσι, μηδὲν ἕτερον ὁρῶντες, ἢ
light and the glory live nothing other seeing but
καθὼς ὁ Χριστὸς ἐν δόξῃ ἐστὶ πάντοτε ἐν δεξιᾷ τοῦ
as — Christ in glory is always at (the)-right-hand of-the
Πατρός· οὕτως καὶ οὗτοι ἀπὸ τοῦ νῦν εἰς ἐκεῖνον τὸν αἰῶνα
Father thus also these from the now into that the age
ἀπαχθέντες, καὶ αἰχμαλωτισθέντες, πάντα τὰ ἐκεῖ κάλλη,
having-been-led-away and having-been-taken-captive all the there beauties
καὶ τὰς θαυματουργίας ὁρῶσιν. Ἡμεῖς γὰρ ἐπὶ γῆς ὄντες,
and the wonders see we for on earth being
ἐν οὐρανοῖς ἔχομεν τὸ πολίτευμα, εἰς ἐκεῖνον τὸν κόσμον
in heavens have the citizenship in that the world
ἔχοντες τὴν διαγωγὴν καὶ τὴν πολιτείαν, κατὰ τὸν νοῦν
having the living and the conduct according-to the mind
καὶ τὸν ἔσω ἄνθρωπον. Ὥσπερ γὰρ ὁ φαινόμενος ὀφθαλμὸς
and the inner man as for the visible eye
καθαρὸς ὤν, καθαρῶς ὁρᾷ πάντοτε τὸν ἥλιον· οὕτως καὶ ὁ
pure being purely sees always the sun thus also the
νοῦς τελείως καθαρισθείς, πάντοτε ὁρᾷ τὴν δόξαν τοῦ φωτὸς
mind perfectly cleansed always sees the glory of-the light
τοῦ Χριστοῦ, καὶ σύνεστι τῷ Κυρίῳ νυκτὸς καὶ ἡμέρας,
— of-Christ and is-with the Lord by-night and by-day
ὃν τρόπον τὸ σῶμα τοῦ Κυρίου συναφθὲν τῇ θεότητι,
in-what way the body of-the Lord joined to-the divinity

πάντοτε σύνεστι τῷ ἁγίῳ Πνεύματι. Ἀλλὰ ταῦτα τὰ μέτρα
always is-with the holy Spirit but these the measures
οὐκ εὐθέως καταλαμβάνουσιν οἱ ἄνθρωποι, εἰ μὴ διὰ
not immediately grasp the men except — through
καμάτου, καὶ θλίψεως, καὶ ἀγῶνος πολλοῦ. Εἰσὶ γάρ τινες,
labor and affliction and contest much there-are for some
ὅτι σύνεστιν αὐτοῖς ἡ χάρις ἐνεργοῦσα καὶ ἀναπαύουσα,
that is-with them the grace working and refreshing
σύνεστι δὲ καὶ ἡ κακία ἔνδον, καὶ τὰ δύο πολιτεύματα
is-with(-them) and also the vice within and the two citizenships
εἰς μίαν ἐνεργεῖ καρδίαν τοῦ φωτός, καὶ τοῦ σκότους.
in one work heart of-the light and of-the darkness
5 Ἀλλὰ πάντως ἐρεῖς μοι, τίς κοινωνία φωτὶ πρὸς
but surely you-will-say to-me what communion (has)-light with
σκότος; Ποῦ γὰρ τὸ θεῖον φῶς ἐπισκοτίζεται καὶ
darkness where for (is)-the divine light darkened and
θολοῦται, καὶ τὸ ἀμίαντον καὶ καθαρὸν ποῦ μιαίνεται;
muddied and the undefiled and pure where is-it-defiled
Γέγραπται γάρ, Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ
it-is-written for and the light in the darkness shines and the
σκοτία αὐτὸ οὐ κατέλαβε. Μονοτρόπως οὖν οὐ χρὴ τὰ
darkness it not comprehended in-one-way then not (it)-is-needful the
πράγματα νοεῖσθαι, οὔτε μονομερῶς. Εἰς τοσοῦτον γάρ
matters to-be-understood nor in-one-part to so-great for
τινες ἀναπαύονται ἐν τῇ τοῦ Θεοῦ χάριτι, ὅτι ἀνδρειότεροι
some rest in the — of-God grace that more-manly
γίνονται τῆς συνούσης αὐτοῖς κακίας, καὶ ἔχοντες εὐχήν,
they-become than-the present with-them vice and having prayer
καὶ ἀνάπαυσιν πολλὴν πρὸς τὸν Θεόν, ἄλλῃ ὥρᾳ
and rest much toward — God at-another hour
ἐνεργοῦνται ὑπὸ λογισμῶν πονηρῶν, καὶ κλέπτονται
they-are-worked-upon by thoughts evil and are-robbed

ὑπὸ τῆς ἁμαρτίας, ἔτι ὄντες ἐν τῇ χάριτι τοῦ Θεοῦ.
by the sin still being in the grace — of-God
Οἱ δὲ ἐλαφροὶ καὶ ἰδιῶται, μερικῶς ἐνεργούσης ἐν
the(-ones) but light and ignorant (when)-partially working in
αὐτοῖς τῆς χάριτος, νομίζουσι μηκέτι εἶναι τὴν ἁμαρτίαν·
them the grace suppose no-longer to-be the sin
οἱ δὲ ἔχοντες διάκρισιν, καὶ ὄντες φρόνιμοι, οὐ
the(-ones) but having discernment and being prudent not
τολμῶσιν ἀρνήσασθαι, ὅτι ἔχοντες τὴν χάριν τοῦ Θεοῦ,
dare to-deny that having the grace — of-God
οὐκ ἐνεργούμεθα ὑπὸ αἰσχρῶν καὶ ῥυπαρῶν λογισμῶν.
not we-are-worked-upon by shameful and filthy thoughts
Πολλάκις γὰρ εὕρομεν ἐν τοῖς ἀδελφοῖς, ὅτι τοσαύτην 6
often for we-found in the brothers that such
εὗρον χαρὰν καὶ χάριν, ὥστε ἐν πέντε καὶ ἓξ ἔτεσι λέγειν
they-found joy and grace so-that in five and six years to-say
αὐτούς, ὅτι ἐξηράνθη ἡ ἐπιθυμία, καὶ μετὰ ταῦτα ὡς
they that has-dried-up the lust and after these(-things) as
ἐνόμισαν ἠλευθερῶσθαι ἀπ᾽ αὐτῆς, ἐγκρυβεῖσα ἡ κακία
they-supposed to-have-been-freed from it having-been-hidden the vice
ἐπεκινήθη αὐτοῖς, καὶ κατεκαύθησαν τῇ ἐπιθυμίᾳ, ὥστε
was-stirred-up in-them and they-were-burned-up by-the lust so-that
ξενίζεσθαι αὐτοὺς καὶ λέγειν, ὅτι μετὰ τοσοῦτον χρόνον
to-be-surprised they and to-say that after so-much time
πόθεν ἡμῖν ἐπανέστη τοσαύτη κακία; οὐδεὶς οὖν τῶν
whence against-us rose-up such vice no-one then of-the
ἐχεφρόνων τολμᾷ εἰπεῖν ὅτι συνούσης μοι τῆς χάριτος τὸ
sensible(-men) dares to-say that being-with me the grace the
ὅλον ἠλευθέρωμαι τῆς ἁμαρτίας, ἀλλὰ τὰ δύο πρόσωπα
whole I-have-been-freed from-the sin but the two persons
ἐν τῷ νῷ ἐνεργεῖται. Οἱ γὰρ ἄπειροι τῶν πραγμάτων,
in the mind are-at-work the(-ones) for inexperienced in-the matters

μικρόν τι ἐνεργησάσης εἰς αὐτοὺς τῆς χάριτος,
(when)-a-little something having-worked in them the grace
νομίζουσιν, ὅτι ἤδη ἐνίκησαν, καὶ εἰσὶ Χριστιανοὶ
suppose that already they-have-conquered and are Christians
τέλειοι. Ἐγὼ δὲ οὕτως φημὶ τὰ πράγματα εἶναι, ὥσπερ
perfect I but so say the matters to-be as
ὅταν ᾖ ἐν οὐρανῷ ἥλιος ἐν καθαρῷ ἀέρι καταλάμπων,
when there-be in heaven (the)-sun in pure air shining
καὶ ἔλθωσι περὶ αὐτὸν νεφέλαι, καὶ καλύπτωσιν αὐτόν, καὶ
and come around it clouds and cover it and
παχύνωσιν τὸν ἀέρα, οὐδὲν ἠδίκηται αὐτὸς ἐνδότερος ὢν
thicken the air in-nothing is-it-wronged it inner being
ἐκ τοῦ φωτὸς αὐτοῦ, καὶ τῆς ἰδίας ὑποστάσεως· οὕτως εἰσὶν
from the light its and the own substance thus are
οἱ μὴ τελείως καθαρισθέντες. Ὄντες δὲ ἐν τῇ τοῦ Θεοῦ
the(-ones) not perfectly cleansed being but in the — of-God
χάριτι, καὶ κατεχόμενοι ἐν βάθει ὑπὸ τῆς ἁμαρτίας, ἔχουσι
grace and held in depth by the sin they-have
τὰ φυσικὰ κινήματα καὶ τοὺς λογισμοὺς αὐτοὺς ἐῤῥωμένους
the natural movements and the thoughts themselves strong
πρὸς τὸν Θεόν, καὶ μὴ ὄντες τοῦ ἀγαθοῦ ὁλοτελῶς.
toward — God and not being of-the good wholly
7 Οὕτως πάλιν οἱ κατεχόμενοι ἐν βάθει ὑπὸ τοῦ ἀγαθοῦ
thus again the(-ones) held in depth by the good
μέρους, τῆς χάριτος λέγω, ἔτι εἰσὶ δοῦλοι καὶ ὑποχείριοι
part of-the grace I-mean still are slaves and subject
τοῖς πονηροῖς λογισμοῖς, καὶ τῷ μέρει τῆς κακίας. Πολλῆς
to-the evil thoughts and to-the part of-the vice of-much
οὖν χρεία διακρίσεως, ἵνα διὰ πείρας τις γνῷ
then (there-is)-need of-discernment that through experience someone may-know
ταῦτα τοῦτον ἔχειν τὸν τρόπον. Λέγω δέ σοι, ὅτι
these(-things) this to-have the way I-say and to-you that

καὶ οἱ ἀπόστολοι ἔχοντες τὸν Παράκλητον, ὁλοτελῶς οὐκ
even the apostles having the Paraclete wholly not
ἦσαν ἀμέριμνοι. Συνῆν γὰρ τῇ χαρᾷ καὶ τῇ ἀγαλλιάσει
were carefree there-was-with for the joy and the exultation
φόβος καὶ τρόμος ἐξ αὐτῆς τῆς χάριτος, οὐ τοῦ μέρους
fear and trembling from the-very the grace not from-the part
τῆς κακίας, ἀλλὰ αὐτὴ ἡ χάρις ἠσφαλίζετο αὐτούς, ἵνα
of-the vice but the-very the grace secured them that
μὴ κἂν εἰς μικρόν τι ἐκτραπῶσιν. Ὥσπερ γὰρ εἴ
not even in little something they-should-turn-aside as for if
τις βιζάκιον λίθου ῥίψας εἰς τεῖχος, οὐδὲν ἔβλαψεν
someone (a)-pebble of-stone having-thrown at (a)-wall in-nothing harmed
ἢ παρεκίνησε τὸ τεῖχος· ἢ ὥσπερ βέλος ἀποστελλόμενον
or moved the wall or as (a)-dart sent
κατὰ τοῦ φοροῦντος κλίβανον, οὐδὲν ἠδίκησεν ἢ τὸν
against the(-one) wearing (a)-coat-of-mail in-nothing wronged either the
σίδηρον, ἢ τὸ σῶμα· ἀντικρούει γὰρ καὶ ἀντιπίπτει· οὕτως
iron or the body it-strikes-back for and rebounds thus
εἰ καὶ προσήγγιζέ τι μέρος κακίας τοῖς ἀποστόλοις οὐκ
if even approached some part of-vice the apostles not
ἔβλαπτεν αὐτούς, ἐπειδὴ ἦσαν ἐνδεδυμένοι τὴν τελείαν
it-harmed them since they-were clothed-in the perfect
δύναμιν τοῦ Χριστοῦ καὶ οὗτοι δὲ αὐτοὶ τέλειοι ὄντες,
power — of-Christ and these too themselves perfect being
εἶχον τὴν ἐλευθερίαν τοῦ ἀπεργάσασθαι τὰς δικαιοσύνας.
had the freedom of-the to-work the righteous-deeds
Ἐπειδὴ οὖν τινες λέγουσιν, ὅτι μετὰ τὴν χάριν ἀμεριμνία 8
since then some say that after the grace freedom-from-care
ἐστὶ τῆς ψυχῆς, ὁ Θεὸς καὶ ἐν τοῖς τελείοις ἐπιζητεῖ τὸ
there-is of-the soul — God also in the perfect seeks the
θέλημα τῆς ψυχῆς εἰς διακονίαν τοῦ Πνεύματος, ὅπως
will of-the soul for (the)-service of-the Spirit so-that

συμφωνήσωσι. Λέγει γὰρ ὁ Ἀπόστολος, Τὸ πνεῦμα μὴ
they-may-agree says for the Apostle the spirit not
σβέννυτε. Τινὲς μὲν οὖν ἐν αὐτοῖς οὐκ ἤθελον ἐπιβαρεῖς
quench some indeed then among them not wished burdensome
ἄλλοις γίνεσθαι, τινὲς δὲ ἑαυτοῖς ἐστοίχουν· ἄλλοι δὲ
to-others to-become some but by-themselves walked-in-line others and
λαμβάνοντες παρὰ κοσμικῶν διεδίδοσαν τοῖς πτωχοῖς·
receiving from worldlings distributed(-it) to-the poor
τοῦτο δὲ ἀξιώτερόν ἐστιν. Οἱ μὲν γὰρ ἔχοντες τὴν
this and more-worthy is the(-ones) indeed for having the
χάριν, τὸ ἑαυτῶν μόνον μεριμνῶσιν· ἄλλοι δέ, καὶ ἑτέρας
grace the of-themselves only care-for others and also other
ψυχὰς ὠφελῆσαι σπουδάζουσιν· οὗτοι πολλῷ ἐκείνων
souls to-benefit are-eager these much those
ὑπερέχουσιν. Ἄλλοι δὲ τὴν χάριν ἔχοντες ὑπὲρ τοῦ
surpass others and the grace having for the
ὀνόματος τοῦ Θεοῦ τὰ σώματα αὐτῶν παραδιδόασιν εἰς
name — of-God the bodies their hand-over to
ὕβρεις καὶ πάθη, πάλιν οὗτοι ἐκείνων ἀνώτεροί εἰσι. Τινὲς
insults and sufferings again these those higher are some
ἀρετὴν μετιόντες θέλουσι κομπάζειν καὶ τιμᾶσθαι ὑπὸ
virtue pursuing wish to-boast and to-be-honored by
τῶν ἀνθρώπων, λέγοντες Χριστιανοὶ εἶναι, καὶ μετέχειν
the men saying Christians to-be and to-partake-of
Πνεύματος ἁγίου· ἄλλοι δὲ κρύπτειν ἑαυτοὺς καὶ ἀπὸ
Spirit holy others but to-hide themselves also from
συντυχίας ἀνθρώπων σπουδάζουσιν· οὗτοι πολλῷ ἐκείνων
meeting of-men are-eager these much those
ὑπερέχουσιν. Ὁρᾷς, πῶς καὶ ἐν αὐτῇ τῇ τελειότητι
surpass you-see how even in the-very the perfection

εὑρίσκεται εὔνοια πρὸς τὸν Θεὸν ἀπὸ φυσικοῦ θελήματος
is-found goodwill toward — God from natural will
ἐπιτελουμένη, ἀνωτέρα καὶ πλεονάζουσα;
accomplished higher and abounding
Ὥσπερ εἴ τις πενιχρὰ ἐνδύματα περιβεβλημένος ἐν 9
as if someone poor garments wrapped-in in
ὁράματι ἑαυτὸν ἴδῃ πλούσιον, ἀναστὰς δὲ ἐξ ὕπνου πάλιν
(a)-vision himself see rich having-risen but from sleep again
ἴδῃ ἑαυτὸν πένητα καὶ γυμνόν· οὕτως καὶ οἱ λόγον
see himself poor and naked thus also the(-ones) (a)-word
πνευματικὸν λαλοῦντες τῇ ἀκολουθίᾳ δοκοῦσι λαλεῖν· μὴ
spiritual speaking in-the sequence seem to-speak not
ἔχοντες δὲ τὸ ἔργον τῶν λόγων ἐν γεύσει τινὶ καὶ δυνάμει,
having but the work of-the words in taste some and power
καὶ πληροφορίᾳ, ἐν τῷ νῷ κεκυρωμένον ἐν φαντασίᾳ
and full-assurance in the mind ratified in fantasy
τινὶ στήκουσιν. Ἢ ὥσπερ γυνὴ ἔχουσα ὁλοσήρικα,
some they-stand or as (a)-woman having all-silk(-robes)
καὶ μαργαρίτας περιβεβλημένη, εἰς πορνεῖον προέστηκεν,
and pearls wrapped-in at (a)-brothel stands-forth
οὕτως καὶ ἐπὶ τῶν τοιούτων ἡ καρδία αὐτῶν
thus also in-the-case-of the such(-men) the heart their
πορνεῖόν ἐστιν ἀκαθάρτων πνευμάτων, καὶ λαλεῖν θέλουσι
(a)-brothel is of-unclean spirits and to-speak they-wish
περὶ δικαιοσύνης, μὴ παρακύψαντες εἰς τὰ πράγματα.
about righteousness not having-looked into the matters
Ὥσπερ γὰρ οὐκ ἔστι δυνατὸν ἰχθὺν ἄνευ ὕδατος ζῆσαι, 10
as for not it-is possible (for)-(a)-fish without water to-live
ἢ ἄνευ ποδῶν περιπατῆσαί τινα, ἢ ἄνευ ὀφθαλμῶν
or without feet to-walk (for)-anyone or without eyes
ἰδεῖν φῶς, ἢ ἄνευ γλώσσης λαλεῖν, ἢ ἄνευ ὤτων ἀκούειν·
to-see light or without tongue to-speak or without ears to-hear

οὕτως ἄνευ τοῦ Κυρίου Ἰησοῦ, καὶ τῆς ἐνεργείας τῆς
thus without the Lord Jesus and the working of-the
θείας δυνάμεως, οὐκ ἔστι γινώσκειν μυστήρια καὶ
divine power not it-is-(possible) to-know mysteries and
σοφίαν Θεοῦ, ἢ εἶναί τινα πλούσιον καὶ Χριστιανόν. Οὗτοι
wisdom of-God or to-be someone rich and (a)-Christian these
γάρ εἰσιν ἀληθῶς σοφοί, καὶ πολεμισταί, καὶ ἀνδρεῖοι,
for are truly wise and warriors and brave
καὶ φιλόσοφοι Θεοῦ, οἱ ὁδηγούμενοι καὶ ποιμαινόμενοι
and philosophers of-God the(-ones) guided and shepherded
κατὰ τὸν ἔσω ἄνθρωπον ὑπὸ τῆς θεϊκῆς δυνάμεως.
according-to the inner man by the divine power
Οἱ γὰρ φιλόσοφοι τῶν Ἑλλήνων, λόγους μανθάνουσι·
the for philosophers of-the Greeks words learn
καὶ ἄλλοι εἰσὶν ἰδιῶται τῷ λόγῳ, εὐφραινόμενοι καὶ
and others are ignorant in-the word being-gladdened and
ἀγαλλιῶντες ἐπὶ τῇ τοῦ Θεοῦ χάριτι, ἄνδρες θεοσεβεῖς.
exulting at the — of-God grace men God-fearing
Διακρίνωμεν νῦν ποῖοί εἰσι βελτίονες. Ἐν ἔργῳ, φησί,
let-us-discern now which are better in deed he-says
καὶ δυνάμει ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, οὐκ ἐν λόγῳ.
and power is the kingdom — of-God not in word

11 Τὸ οὖν εἰπεῖν τινα, ὅτι ὁ ἄρτος οὗτος ἀπὸ σίτου
the then to-say someone that the bread this from wheat
γεγένηται, εὔκολόν ἐστι· πῶς δὲ λεπτῶς κατασκευάζεται,
has-been-made easy is how but finely is-prepared
καὶ πέττεται ἄρτος, χρὴ εἰπεῖν. Τὸ οὖν λαλῆσαι περὶ
and is-baked (the)-bread (it)-is-needful to-say the then to-speak about
ἀπαθείας καὶ τελειότητος, ὀλίγων ἐστί. Τὸ γὰρ Εὐαγγέλιον
dispassion and perfection of-few is the for Gospel
ἐν συντόμῳ ἀπεφήνατο, Μὴ ὀργισθῇς, μὴ ἐπιθυμήσῃς· ἐάν
in brief declared not be-angry not lust if

τίς σε ῥαπίσῃ εἰς τὴν δεξιάν σου σιαγόνα, παράθες
someone you strike on the right your cheek offer
καὶ τὴν ἄλλην· ἐάν τις κρίνῃ ἆραί σου τὸ
also the other if someone would-go-to-law to-take your the
ἱμάτιον, δὸς αὐτῷ καὶ τὸν χιτῶνα. Ὁ δὲ Ἀπόστολος
cloak give to-him also the tunic the but Apostle
ἐπακολουθῶν, πῶς χρὴ κατὰ μικρὸν τὸ ἔργον τῆς
following-up how (it)-is-needful by little the work of-the
καθάρσεως μετὰ ὑπομονῆς καὶ μακροθυμίας γίνεσθαι, διὰ
cleansing with patience and long-suffering to-be-done through
πολλῶν διδάσκει, πρῶτον γαλακτοτροφῶν ὡς νηπίους,
many(-things) teaches first nursing-with-milk as infants
εἶτα φέρων εἰς αὔξησιν καὶ τελειότητα. Εἶπε γὰρ
then bringing(-them) to growth and perfection said for
τὸ Εὐαγγέλιον γενέσθαι ἀπὸ ἐρέας στιχάριον· ὁ δὲ
the Gospel (that)-to-become from wool (a)-garment the but
Ἀπόστολος ἐμήνυσε τὴν λεπτότητα, πῶς κατασκευάζεται.
Apostle disclosed the fineness how it-is-prepared
Οἱ οὖν λόγους πνευματικοὺς λαλοῦντες ἄνευ τῆς 12
the(-ones) then words spiritual speaking without the
γεύσεως, τοιούτῳ τινὶ ἐοίκασιν, ὥσπερ ἵνα τις
taste to-such (a)-one are-like as if someone
ἐπιβαλόντος καύσωνος διοδεύηται πεδίῳ ἐρήμῳ, καὶ
having-come-upon(-him) (a)-heat-wave travel (a)-plain desert and
ὢν ἔκδιψος διαγράφῃ πηγὴν ῥέουσαν ὕδωρ, σκιογραφῶν
being thirsty draw (a)-spring flowing water sketching
ἑαυτὸν πίνοντα, ὁπότε τὰ χείλη αὐτοῦ κατεξήρανται, καὶ
himself drinking when the lips his are-parched and
ἡ γλῶσσα, ἐκ τῆς καταλαβούσης δίψης· ἢ ἵνα τις
the tongue from the having-seized(-him) thirst or if someone
λαλήσῃ περὶ μέλιτος, ὅτι γλυκύ ἐστι, μὴ γευσάμενος δέ,
speak about honey that sweet it-is not having-tasted(-it) but

οὐκ οἶδε τὴν δύναμιν τῆς γλυκύτητος· οὕτως καὶ οἱ
not he-knows the power of-the sweetness thus also the(-ones)
λόγον λαλοῦντες περὶ τελειότητος, καὶ ἀγαλλιασμοῦ, ἤτοι
(a)-word speaking about perfection and exultation or
ἀπαθείας, μὴ ἔχοντες ἐνέργειαν καὶ πληροφορίαν, τὰ
dispassion not having working and full-assurance the
πράγματα οὐχ ὡς λαλοῦσιν, οὕτως εἰσὶν ἅπαντα. Ὅταν γὰρ
matters not as they-speak thus are all when for
ὁ τοιοῦτος καταξιωθῇ ποτε μερικῶς ἐν ἔργῳ εὑρεθῆναι,
the such(-man) is-deemed-worthy ever partially in deed to-be-found
διακρίνει καθ' ἑαυτόν, ὅτι οὐ καθὼς ὑπελάμβανον οὕτως
he-discerns by himself that not as I-supposed thus
εὗρον· ἄλλως γὰρ ἐλάλουν, καὶ ἄλλως τὸ πνεῦμα ἐργάζεται.
I-found otherwise for I-was-speaking and otherwise the spirit works
13 Ὁ γὰρ Χριστιανισμὸς βρῶσίς ἐστι καὶ πόσις· καὶ ὅσον
the for Christianity food is and drink and as-much-as
τις ἐσθίει ἀπ' αὐτοῦ, ἐκ τῆς ἡδύτητος ἐπιπλεῖον
someone eats from it from the sweetness the-more
ἐρεθίζεται ὁ νοῦς ἀκατάσχετος καὶ ἀκόρεστος ὑπάρχων,
is-provoked the mind irrepressible and insatiable being
καὶ ἀπλήστως ἐπιζητῶν καὶ ἐσθίων· Ἢ ὥσπερ ἐὰν
and greedily seeking and eating or as if
ᾖ τις διψῶν, καὶ ἐπιδοθῇ αὐτῷ πόμα γλυκύ, εἶτα
there-be someone thirsting and be-given to-him (a)-drink sweet then
ἀρξάμενος τῆς γεύσεως σφοδροτέρως ἐγγίζει τῷ ποτῷ,
having-begun the taste more-vehemently he-draws-near to-the drink
μειζόνως ἐκκαιόμενος, καὶ σχεδὸν ἄπαυστός ἐστιν ἡ γεῦσις
more-greatly being-inflamed and almost unceasing is the taste
τοῦ Πνεύματος, ὡς τοιούτῳ τινὶ δικαίως ἀπεικάζεσθαι·
of-the Spirit as to-such something justly to-be-likened
καὶ ταῦτα οὐ λόγοι ψιλοί. Ἐργασία γάρ ἐστι τοῦ ἁγίου
and these not (are)-words bare (a)-working for is of-the holy

Πνεύματος ἐν μυστηρίῳ διακονοῦσα τῷ νῷ. Νομίζουσι δέ
Spirit in mystery ministering to-the mind suppose and
τινες ὅτι ἀπεχόμενοι γυναικός, καὶ πάντων τῶν φαινομένων,
some that abstaining from-woman and all the visible(-things)
ἤδη ἅγιοί εἰσιν· ἀλλ᾽ οὐχ οὕτως ἐστίν. Ἔστι γὰρ ἡ κακία
already holy they-are but not thus is(-it) there-is for the vice
ἐν τῷ νῷ, καὶ ἐν τῇ καρδίᾳ ζῇ καὶ ἐπαίρεται· οὗτος
in the mind and in the heart it-lives and is-exalted this(-man)
δέ ἐστιν ἅγιος, ὁ καθαρθεὶς καὶ ἁγιασθεὶς κατὰ
but is holy the(-one) cleansed and sanctified according-to
τὸν ἔσω ἄνθρωπον. Ὅπου γὰρ ἡ ἀλήθεια ἀνακύπτει, ἐκεῖ
the inner man where for the truth looks-up there
μάχεται ἡ πλάνη, σπουδάζουσα καλύψαι καὶ θολῶσαι.
fights the error striving to-cover and to-muddy(-it)
Ὅτε οἱ Ἰουδαῖοι ἐκράτουν τὴν ἱερωσύνην, καὶ ἐξ αὐτοῦ 14
when the Jews held the priesthood also from the-very
τοῦ ἔθνους ἐδιώκοντο καὶ ἐθλίβοντο, ἐπειδὴ εἱστήκεισαν ἐν
the nation were-persecuted and were-afflicted since stood in
τῇ ἀληθείᾳ, Ἐλεάζαρος καὶ οἱ Μακαβαῖοι. Νῦν δὲ ἐπειδὴ
the truth Eleazar and the Maccabees now but since
ἀπὸ τοῦ σταυροῦ καὶ τοῦ καταπετάσματος ἀνεχώρησεν
from the cross and the veil withdrew
ἐξ αὐτῶν τὸ Πνεῦμα, λοιπὸν ὧδε ἀπεκαλύφθη καὶ ἐνεργεῖ
from them the Spirit henceforth here was-revealed and works
ἡ ἀλήθεια. Πάλιν οὖν ἐξ αὐτοῦ τοῦ ἔθνους διώκονται.
the truth again then from the-very the nation they-are-persecuted
Ἐξ αὐτοῦ δὲ τοῦ ἔθνους ἐδιώκοντο καὶ ἐθλίβοντο, ἵνα
from the-very and the nation they-were-persecuted and afflicted that
γένωνται μάρτυρες οἱ φιλαλήθεις. Πῶς γὰρ φανήσεται ἡ
may-become martyrs the truth-lovers how for will-appear the
ἀλήθεια, εἰ μὴ ἔχει τοὺς ὑπεναντίους ψευδεῖς ὄντας καὶ
truth if not it-has the opponents false being and

κατὰ ἀληθείας τρέχοντας; Εἰσὶ δὲ καὶ ἐν τοῖς ἀδελφοῖς
against truth running there-are and also among the brothers
βαστάζοντες πάθη καὶ θλίψεις· πολλῆς δὲ χρῄζουσιν
(some)-bearing sufferings and afflictions much but they-need
ἀσφαλείας, ἵνα μὴ πέσωσιν. Εἷς γάρ τις τῶν ἀδελφῶν
of-security that not they-fall one for certain of-the brothers
συνευχόμενός τινι, ἠχμαλωτίσθη ὑπὸ θείας δυνάμεως,
praying-with someone was-taken-captive by divine power
καὶ ἁρπαχθεὶς εἶδε τὴν ἄνω πόλιν Ἰερουσαλήμ, καὶ
and having-been-snatched-up he-saw the above city Jerusalem and
εἰκόνας φωτεινὰς καὶ φῶς ἄπειρον· καὶ ἤκουσε φωνῆς
images luminous and light infinite and heard (a)-voice
λεγούσης, οὗτός ἐστιν ὁ τόπος τῆς καταπαύσεως τῶν
saying this is the place of-the rest of-the
δικαίων· καὶ μετὰ μικρὸν φυσιωθείς, καὶ νομίσας
righteous and after (a)-little having-been-puffed-up and having-supposed
περὶ ἑαυτοῦ ἑωρακέναι, μετὰ τοῦτο εὑρέθη ἐμπεσὼν εἰς
about himself to-have-seen after this he-was-found having-fallen into
τὰ ἄδυτα καὶ βαθύτατα τῆς ἁμαρτίας, εἰς μυρία κακά
the inmost and deepest(-places) of-the sin into countless evils
15 Εἰ οὖν ὁ ἐσώτερος καὶ ὑψηλὸς ἔπεσε, πῶς δύναται λέγειν
if then the inner and lofty(-man) fell how can say
ὁ τυχών, ὅτι Νηστεύων καὶ ξενητεύων καὶ διασκορπίζων
the chance(-man) that fasting and living-abroad and scattering
τὰ ὑπάρχοντα ἤδη ἅγιός εἰμι; οὐ γὰρ ἡ ἀποχὴ τῶν
the possessions already holy I-am not for the abstention from-the
κακῶν αὕτη ἐστὶν ἡ τελείωσις, ἀλλ' εἰ εἰσῆλθες εἰς τὸν
evils this is the perfection but if you-entered into the
νοῦν τὸν ἠφανισμένον, καὶ ἀπέκτεινας τὸν ὄφιν τὸν
mind the obliterated and killed the serpent the(-one)
κατώτερον τοῦ νοῦ, καὶ βαθύτερον τῶν λογισμῶν, εἰς τὰ
lower-than the mind and deeper than-the thoughts in the

λεγόμενα ταμιεῖα καὶ ἀποθήκας τῆς ψυχῆς φονεύοντά σε
so-called storerooms and storehouses of-the soul murdering you
καὶ φωλεύοντα· ἄβυσσος γάρ ἐστιν ἡ καρδία· εἰ τοίνυν
and lurking (an)-abyss for is the heart if therefore
ἐκεῖνον ἐφόνευσας, καὶ πᾶσαν τὴν ἐν σοὶ ἀκαθαρσίαν
that you-murdered and all the in you uncleanness
ἐξέβαλες· ὅλοι γὰρ οἱ φιλόσοφοι καὶ ὁ νόμος καὶ οἱ
cast-out all for the philosophers and the law and the
ἀπόστολοι, καὶ ἡ τοῦ Σωτῆρος ἔλευσις περὶ καθαρότητος
apostles and the of-the Savior coming about purity
ποιοῦνται. Πᾶς γὰρ ἀνθρώπων εἴτε Ἰουδαίων, εἴτε
are-concerned every for of-men whether of-Jews or
Ἑλλήνων, ἀγαπᾷ τὴν καθαρότητα, καὶ οὐ δύνανται
of-Greeks loves the purity and not they-can
καθαρεύειν. Χρὴ οὖν ἐπιζητῆσαι, πῶς καὶ διὰ τίνων
to-be-pure (it)-is-needful then to-seek how and through what
δύναται τὸ καθαρὸν τῆς καρδίας γενέσθαι. Οὐδαμῶς
can the purity of-the heart come-about nowise
ἑτέρωθεν, εἰ μὴ διὰ τοῦ ὑπὲρ ἡμῶν σταυρωθέντος·
from-elsewhere except — through the(-one) for us crucified
αὐτὸς γάρ ἐστιν ἡ ὁδός, ἡ ζωή, ἡ ἀλήθεια, ἡ θύρα,
he for is the way the life the truth the door
ὁ μαργαρίτης, ὁ ζῶν καὶ ὁ οὐράνιος ἄρτος. Καὶ οὐκ
the pearl the living and the heavenly bread and not
ἐγχωρεῖ τινα ἄνευ ἐκείνης τῆς ἀληθείας, ἀλήθειαν
it-is-allowed for-anyone without that the truth (the)-truth
γνῶναι, ἢ σωθῆναι. Ὥσπερ οὖν εἰς τὸν ἔξω ἄνθρωπον
to-know or to-be-saved as then in the outer man
καὶ εἰς τὰ φαινόμενα πράγματα, ἀπετάξω πᾶσι, καὶ
and in the visible matters you-renounced all(-things) and
διέδωκας τὴν ὕπαρξίν σου· οὕτω καὶ ἐν τῇ σοφίᾳ τῇ
distributed the substance your thus also in the wisdom the

κοσμικῇ, εἰ γνῶσιν ἔχεις καὶ λόγων ἰσχύν, ἀπορῥίψασθαι
worldly if knowledge you-have and of-words strength to-cast-away
πάντα ὀφείλεις, καὶ μηδὲν ἡγήσασθαι, ἵν' οὕτω δυνηθῇς
all(-things) you-ought and nothing to-consider that thus you-may-be-able
ἐπὶ τῇ μωρίᾳ τοῦ κηρύγματος οἰκοδομηθῆναι, ὅπερ
on the foolishness of-the preaching to-be-built which
κήρυγμά ἐστιν ἡ ἀληθὴς σοφία, οὐκ ἔχουσα κόμπον
preaching is the true wisdom not having boast
λόγων, ἀλλὰ δύναμιν δι' ἁγίου σταυροῦ ἐνεργουμένην.
of-words but power through holy cross working
Δόξα τῇ ὁμοουσίῳ Τριάδι εἰς τοὺς αἰῶνας. Ἀμήν.
glory to-the consubstantial Trinity for the ages amen
