BYZANTINE GREEK SERIES · VOLUME 64

The Chapters on Prayer

Evagrius Ponticus
Mark the Monk
Hesychius the Priest

ΛΟΓΟΣ ΠΡΑΚΤΙΚΟΣ
ΠΕΡΙ ΠΡΟΣΕΥΧΗΣ
ΠΕΡΙ ΝΟΜΟΥ ΠΝΕΥΜΑΤΙΚΟΥ
ΠΕΡΙ ΝΗΨΕΩΣ ΚΑΙ ΑΡΕΤΗΣ

The Chapters on Prayer

Evagrius, Mark the Monk, and Hesychius

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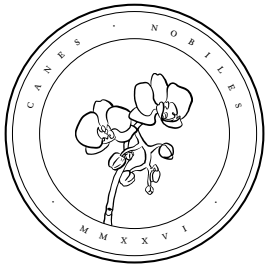
with a word-for-word interlinear English translation
preserving the original word order



CANES NOBILES · MMXXVI

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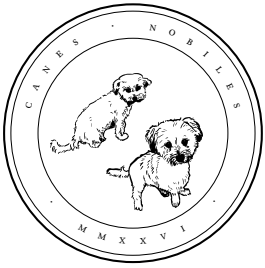

Volume 64 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows Evagrius' Practical Treatise in Migne, Patrologia Graeca, vol. 40 (Paris, 1858), without the nine chapters on the eight thoughts, which Migne prints as a separate work, and his On Prayer, under the name of Nilus, in vol. 79 (Paris, 1860); Mark the Monk in vol. 65 (Paris, 1858); Hesychius in vol. 93 (Paris, 1860)

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

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EVAGRIUS PONTICUS

ΛΟΓΟΣ ΠΡΑΚΤΙΚΟΣ

The Practical Treatise

Εὐαγρίου τοῦ ἐν Σκίτει

I · THE LETTER TO ANATOLIUS

Anatolius wrote from the holy mountain to Evagrius in Scete asking what the habit of the Egyptian monks signifies. The hood is the Savior's grace sheltering the mind, the bare hands an unfeigned life, the scapular crossed over the shoulders faith in Christ, the belt the rejection of all impurity, the sheepskin the dying of Jesus carried in the body, the staff the tree of life. The elders teach that fear confirms faith, self-control fear, patience and hope self-control, and so dispassion, love, knowledge, and theology.

Ἐπειδή μοι πρώην δεδήλωκας ἀπὸ τοῦ ἁγίου ὄρους ἐν τῇ
since to-me lately you-have-declared from the holy mountain in —
Σκίτει καθεζομένῳ, ποθεινότατε ἀδελφὲ Ἀνατόλιε, καὶ τὸ
Scete sitting most-longed-for brother Anatolius and the
συμβολικὸν σχῆμα τῶν ἐν Αἰγύπτῳ μοναχῶν σαφηνισθῆναί
symbolic habit of-the in Egypt monks to-be-made-clear
σοι παρεκάλεσας· οὐ γὰρ εἰκῇ οὐδὲ παρέλκον αὐτὸ
to-you you-besought not for idly nor superfluous it
νενόμικας, τοσαύτην παραλλαγὴν ἔχον παρὰ τὰ λοιπὰ
you-have-thought so-great difference having beside the other
σχήματα τῶν ἀνθρώπων· φέρε, ὅσα παρὰ τῶν
habits of-the men come as-many(-things-as) from the
ἁγίων Πατέρων περὶ τούτου μεμαθήκαμεν, ἐξαγγείλωμεν.
holy Fathers about this we-have-learned let-us-declare
Τὸ μὲν κουκούλιον σύμβολόν ἐστι τῆς χάριτος τοῦ
the indeed cowl (a)-symbol is of-the grace of-the
Σωτῆρος ἡμῶν Θεοῦ, σκεπαζούσης αὐτῶν τὸ ἡγεμονικόν,
Savior our God covering their the ruling(-part)
καὶ περιθαλπούσης τὴν ἐν Χριστῷ νηπιότητα, διὰ τοὺς
and warming the in Christ infancy because-of the(-ones)
ῥαπίζειν ἀεὶ καὶ τιτρώσκειν ἐπιχειροῦντας. Ὅσοι τοίνυν
to-strike always and to-wound attempting as-many-as therefore

ἐπὶ τῆς κεφαλῆς φέρουσι τοῦτο, δυνάμει ψάλλουσι ταῦτα·
on the head wear this in-power sing these(-things)
«Ἐὰν μὴ Κύριος οἰκοδομήσῃ οἶκον, καὶ φυλάξῃ πόλιν, εἰς
unless — (the)-Lord build (a)-house and guard (a)-city in
μάτην ἐκοπίασεν ὁ οἰκοδομῶν, καὶ ὁ φυλάσσειν
vain labored the(-one) building and the(-one) to-guard
πειρώμενος.» Αἱ δὲ τοιαῦται φωναί, ταπεινοφροσύνην μὲν
trying the and such sayings humility indeed
ἐμποιοῦσιν, ἐκριζοῦσι δὲ ὑπερηφανίας τὸ ἀρχαῖον κακόν,
produce uproot but of-pride the ancient evil
τὸ κατασεῖσαν εἰς τὴν γῆν τὸν Ἑωσφόρον, τὸν
the(-evil) having-cast-down to the earth — Morning-star the(-one)
πρωῒ ἀνατέλλοντα. Τὸ δὲ γεγυμνῶσθαι τὰς χεῖρας,
early rising the and to-be-bared (as-to)-the hands
τὸ ἀνυπόκριτον τῆς πολιτείας ἐμφαίνει. Δεινὴ γὰρ ἡ
the unfeigned(-ness) of-the conduct shows terrible for (is)-the
κενοδοξία συγκαλύψαι καὶ συσκιάσαι τὰς ἀρετάς, ἀεὶ δόξας
vainglory to-cover-over and to-overshadow the virtues always glories
τὰς παρὰ τῶν ἀνθρώπων θηρεύουσα, καὶ τὴν πίστιν
the(-glories) from the men hunting and the faith
ἀποδιώκουσα. «Πῶς» γὰρ «δύνασθε,» φησί, «πιστεῦσαι,
driving-away how for can-you he-says to-believe
δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν
glory from one-another receiving and the glory the(-glory)
παρὰ τοῦ μόνου Θεοῦ οὐ ζητοῦντες;» Δεῖ γὰρ τὸ ἀγαθὸν
from the only God not seeking (one)-must for the good
μὴ δι' ἕτερον, ἀλλὰ δι' αὐτὸ μᾶλλον εἶναι αἱρετόν. Εἰ γὰρ
not for another(-thing) but for itself rather to-be chosen if for
μὴ τοῦτο δοθείη, φανήσεται τὸ κινοῦν ἡμᾶς πρὸς τὴν
not this be-granted will-appear the(-thing) moving us toward the
ἐργασίαν τοῦ καλοῦ, πολλῷ τιμιώτερον ὑπάρχον τοῦ
work of-the good much more-precious being than-the(-thing)

γινομένου· ὅπερ τῶν ἀτοπωτάτων ἂν εἴη, Θεοῦ τι
done which of-the most-absurd(-things) — would-be than-God something
κρεῖττον ἐννοεῖν τε καὶ λέγειν. Ὁ δὲ ἀνάλαβος πάλιν
better to-think both and to-say the and scapular again
ὁ σταυροειδῶς τοῖς ὤμοις αὐτῶν περιπλεκόμενος,
the(-one) crosswise on-the shoulders their twined
σύμβολον τῆς εἰς Χριστόν ἐστι πίστεως ἀναλαμβανούσης
(a)-symbol of-the in Christ is faith taking-up
τοὺς πραεῖς, καὶ περιστελλούσης ἀεὶ τὰ κωλύοντα,
the meek and covering always the(-things) hindering
καὶ τὴν ἐργασίαν ἀνεμπόδιστον αὐτοῖς παρεχούσης. Ἡ
and the work unhindered to-them providing the
δὲ ζώνη περισφίγγουσα τοὺς νεφροὺς αὐτῶν, ἀπωθεῖται
and belt girding-around the kidneys their thrusts-away
πᾶσαν ἀκαθαρσίαν, καὶ τοῦτο παραγγέλλει· «Καλὸν
all uncleanness and this enjoins good
ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι.» Τὴν δὲ μηλωτὴν
for-(a)-man (a)-woman not to-touch the and sheepskin
ἔχουσιν, οἱ πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ
have the(-ones) always the dying — of-Jesus in the
σώματι περιφέροντες, καὶ φιμοῦντες μὲν πάντα τὰ τοῦ
body carrying-about and muzzling indeed all the of-the
σώματος ἄλογα πάθη, τὰς δὲ τῆς ψυχῆς κακίας μετουσίᾳ
body irrational passions the and of-the soul vices by-participation
τοῦ καλοῦ περικόπτοντες, καὶ πενίαν μὲν ἀγαπῶντες,
of-the good cutting-off and poverty indeed loving
πλεονεξίαν δὲ φεύγοντες ὡς εἰδωλολατρίας μητέρα.
greed but fleeing as of-idolatry mother
Ἡ δὲ ῥάβδος, ξύλον ζωῆς ἐστι, πᾶσι τοῖς ἀντεχομένοις
the and staff (a)-tree of-life is to-all the(-ones) holding-fast
αὐτῆς καὶ τοῖς ἐπερειδομένοις ἐπ᾽ αὐτήν, ὡς ἐπὶ Κύριον,
to-it and to-the(-ones) leaning on it as on (the)-Lord

ἀσφαλής. Καὶ τούτων μὲν σύμβολον ὡς ἐν ἐπιτομῇ
sure and of-these(-things) indeed (a)-symbol as in summary
τῶν πραγμάτων τὸ σχῆμα· τὰ δὲ ῥήματα ταῦτά ἐστιν
of-the things (is)-the habit the and words these are
ἃ πρὸς αὐτοὺς ἀεὶ λέγουσιν οἱ Πατέρες· Τὴν πίστιν, ὦ
which to them always say the Fathers the faith O
τέκνα, βεβαιοῖ ὁ φόβος ὁ τοῦ Θεοῦ, καὶ τοῦτον πάλιν
children confirms the fear the(-fear) — of-God and this again
ἐγκράτεια, ταύτην δὲ ἀκλινῆ ποιοῦσιν ὑπομονὴ καὶ ἐλπίς,
self-control this and unbending make patience and hope
ἀφ' ὧν τίκτεται ἀπάθεια, ἧς ἔκγονον ἡ ἀγάπη,
from which is-born dispassion of-which (the)-offspring (is)-the love
ἀγάπη δὲ θύρα γνώσεως φυσικῆς, ἣν διαδέχεται
love and (is-the)-door of-knowledge natural which succeeds
θεολογία καὶ ἡ ἐσχάτη μακαριότης. Καὶ περὶ μὲν τοῦ
theology and the last blessedness and about indeed the
σχήματος τοῦ ἱεροῦ καὶ τῆς διδασκαλίας τῶν γερόντων,
habit the holy and the teaching of-the elders
τοσαῦτα ἡμῖν ἐπὶ τοῦ παρόντος εἰρήσθω. Περὶ δὲ τοῦ βίου
so-much by-us for the present let-be-said about and the life
τοῦ τε πρακτικοῦ καὶ τοῦ γνωστικοῦ νυνὶ διηγούμεθα,
the both practical and the gnostic now we-relate
οὐχ ὅσα ἑωράκαμεν ἢ ἠκούσαμεν, ἀλλ' ὅσα τοι
not as-much-as we-have-seen or heard but as-much-as indeed
καὶ ἄλλοις εἰπεῖν παρ' αὐτῶν μεμαθήκαμεν, ἑκατὸν
also to-others to-say from them we-have-learned (in)-a-hundred
μὲν κεφαλαίοις τὰ πρακτικά, πεντήκοντα δὲ πρὸς τοῖς
indeed chapters the practical(-things) fifty and beside the
ἑξακοσίοις τὰ γνωστικὰ συντετμημένως διελόντες· καὶ
six-hundred the gnostic(-things) concisely having-divided and
τὰ μὲν ἐπικρύψαντες, τὰ δὲ συσκιάσαντες, ἵνα
the(-things) indeed having-hidden the(-things) and having-overshadowed that

μὴ δῶμεν τὰ ἅγια τοῖς κυσί, μηδὲ βάλλωμεν τοὺς
not we-give the holy(-things) to-the dogs nor cast the
μαργαρίτας ἔμπροσθεν τῶν χοίρων. Ἔσται δὲ ταῦτα
pearls before the swine will-be and these(-things)
ἐμφανῆ τοῖς εἰς τὸ αὐτὸ ἴχνος αὐτοῖς ἐμβεβηκόσι.
manifest to-the(-ones) into the same track with-them having-stepped

II · AGAINST THE EIGHT THOUGHTS, 1–22

Christianity is practice, nature, and theology, and the kingdom of heaven is dispassion with true knowledge. The demons wrestle hermits bare and use careless brothers against those in communities. Reading, vigil, and prayer steady the mind; hunger and toil cool desire; psalmody and long-suffering calm anger. Thirst, bread and water, and gifts are remedies; one must not leave the cell in temptation, nor let the sun set on anger. Vainglory is hard to escape, since every victory over it breeds another.

Χριστιανισμός ἐστι δόγμα τοῦ Σωτῆρος ἡμῶν Ἰησοῦ 1
Christianity is (the)-doctrine of-the Savior our Jesus
Χριστοῦ, ἐκ πρακτικῆς καὶ φυσικῆς καὶ θεολογικῆς
Christ from practical and natural and theological
συνεστώς.
composed

Βασιλεία οὐρανῶν ἐστὶν ἀπάθεια ψυχῆς μετὰ γνώσεως 2
(the)-kingdom of-heavens is dispassion of-soul with knowledge
τῶν ὄντων ἀληθοῦς.
of-the beings true

3 Βασιλεία Θεοῦ ἐστι γνῶσις τῆς ἁγίας Τριάδος
(the)-kingdom of-God is knowledge of-the holy Trinity
συμπαρεκτεινομένη τῇ συστάσει τοῦ νοός, καὶ
coextended with-the constitution of-the mind and
ὑπερβάλλουσα τὴν ἀφθαρσίαν αὐτοῦ.
surpassing the incorruptibility its

4 Οὗτινός τις ἐρᾷ, τούτου καὶ ἐφίεται πάντως, καὶ οὗ
whatever someone loves this also he-desires by-all-means and what
ἐφίεται, τούτου καὶ τυχεῖν ἀγωνίζεται· καὶ πάσης μὲν
he-desires this also to-obtain he-struggles and of-every indeed
ἡδονῆς ἐπιθυμία κατάρχει, ἐπιθυμίαν δὲ τίκτει αἴσθησις·
pleasure desire is-the-beginning desire but begets sensation
τὸ γὰρ αἰσθήσεως ἄμοιρον, καὶ πάθους ἐλεύθερον.
the(-thing) for of-sensation without-share (is)-also of-passion free

5 Τοῖς μὲν ἀναχωρηταῖς οἱ δαίμονες γυμνοὶ προσπαλαίουσι,
with-the indeed anchorites the demons naked wrestle
τοῖς δὲ ἐν κοινοβίοις ἢ συνοδίαις κατεργαζομένοις
against-the(-ones) but in communities or companies working-at
τὴν ἀρετήν, τοὺς ἀμελεστέρους τῶν ἀδελφῶν ἐφοπλίζουσι·
the virtue the more-negligent of-the brothers they-arm
πολλῷ δὲ κουφότερος ὁ δεύτερος πόλεμος τοῦ πρώτου, δι᾽
much but lighter the second war than-the first for
ὅτι οὐκ ἔστιν εὑρεῖν ἐπὶ τῆς γῆς ἀνθρώπους πικροτέρους
that not it-is(-possible) to-find on the earth men more-bitter
δαιμόνων, ἢ πᾶσαν αὐτῶν ὑποδεχομένους τὴν κακουργίαν.
than-demons or all their receiving the villainy

6 Νοῦν μὲν πλανώμενον ἵστησιν ἀνάγνωσις καὶ ἀγρυπνία
(the)-mind indeed wandering stills reading and vigil
καὶ προσευχή· ἐπιθυμίαν δὲ φλεγομένην μαραίνει πεῖνα καὶ
and prayer desire but burning withers hunger and
κόπος καὶ ἀναχώρησις· θυμὸν δὲ καταπαύει κυκώμενον
toil and withdrawal anger but stops churning

ψαλμῳδία, καὶ μακροθυμία, καὶ ἔλεος· καὶ ταῦτα τοῖς
psalmody and long-suffering and mercy and these(-things) in-the
προσήκουσι χρόνοις τε καὶ μέτροις γινόμενα. Τὰ γὰρ
fitting times both and measures happening the(-things) for
ἄκαιρα καὶ ἄμετρα, ὀλιγοχρόνια· τὰ δὲ ὀλιγοχρόνια,
untimely and unmeasured (are)-short-lived the(-things) and short-lived
βλαβερὰ μᾶλλον καὶ οὐκ ὠφέλιμα.
harmful rather and not profitable

Ὁπηνίκα διαφόρων βρωμάτων ἐφίεται ἡμῶν ἡ ψυχή, τὸ 7
whenever various foods desires our the soul the
τηνικαῦτα ἐπ᾽ ἄρτῳ στενούσθω καὶ ὕδατι, ἵν᾽ εὐχάριστος
at-that-time on bread let-it-be-straitened and water that thankful
γένηται καὶ ἐπ᾽ αὐτῷ ψιλῷ τῷ ψωμῷ· κόρος γὰρ
it-become even for itself bare the morsel satiety for
ποικίλων ἐδεσμάτων ἐπιθυμεῖ, λιμὸς δὲ τὸν κόρον τοῦ
of-varied dishes desires hunger but the satiety of-the
ἄρτου μακαριότητα εἶναι νομίζει.
bread blessedness to-be thinks

Πάνυ πρὸς σωφροσύνην συμβάλλεται ἡ τοῦ ὕδατος ἔνδεια· 8
very toward temperance contributes the of-the water lack
καὶ πειθέτωσάν σε τῶν Ἰσραηλιτῶν οἱ μετὰ Γεδεὼν
and let-persuade you of-the Israelites the(-ones) with Gideon
τριακόσιοι τὴν Μαδιὰμ χειρωσάμενοι.
three-hundred — Midian having-subdued

Ὡς ζωὴν καὶ θάνατον ἅμα συμβῆναι τῷ αὐτῷ, 9
as life and death at-once to-befall the same(-man)
τῶν οὐκ ἐνδεχομένων ἐστίν, οὕτως ἀγάπην χρήμασι
of-the(-things) not possible is thus love with-money
συνυπάρξαι τινί, τῶν ἀδυνάτων ἐστίν. Ἀναιρετικὴ γὰρ
to-coexist in-anyone of-the impossible(-things) is destructive for

οὐ μόνον χρημάτων ἡ ἀγάπη, ἀλλὰ καὶ αὐτῆς ἡμῶν
not only of-money (is)-the love but also itself our
τῆς προσκαίρου ζωῆς.
the temporary life

10 Ὁ φεύγων πάσας τὰς κοσμικὰς ἡδονὰς πύργος ἐστὶ τῷ
the(-one) fleeing all the worldly pleasures (a)-tower is to-the
τῆς λύπης ἀπρόσιτος δαίμονι. Λύπη γάρ ἐστι στέρησις
of-the grief inaccessible demon grief for is (a)-deprivation
ἡδονῆς, ἢ παρούσης ἢ προσδοκωμένης. Ἀδύνατον δὲ
of-pleasure either present or expected impossible but
τὸν ἐχθρὸν τοῦτον ἀπώσασθαι, πρός τι τῶν ἐπιγείων
the enemy this to-thrust-away toward anything of-the earthly(-things)
ἔχοντας ἡμᾶς προσπάθειαν. Ἐκεῖ γὰρ ἵστησι τὴν παγίδα καὶ
having us attachment there for he-sets the snare and
τὴν λύπην ἐργάζεται, ὅπου βλέπει μάλιστα νενευκότας ἡμᾶς.
the grief works where he-sees most inclined us

11 Ὀργὴ μὲν γὰρ καὶ μῖσος αὔξει θυμόν· ἐλεημοσύνη δὲ
wrath indeed for and hatred increases anger almsgiving but
καὶ πραΰτης καὶ τὸν ὄντα μειοῖ.
and meekness even the(-anger) being(-there) lessens

12 Ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ἡμῶν, ἵνα μὴ
the sun not let-go-down upon the provocation our that not
νύκτωρ ἐπιστάντες οἱ δαίμονες ἐκφοβήσωσι τὴν ψυχήν,
by-night coming-upon(-us) the demons frighten the soul
καὶ δειλότερον ποιήσωσι τῇ ἐπιούσῃ τὸν νοῦν πρὸς
and more-cowardly make on-the following(-day) the mind for
τὸν πόλεμον. Τὰ γὰρ φοβερὰ φάσματα, ἐκ τῆς ταραχῆς
the war the for fearful apparitions from the trouble
τοῦ θυμοῦ πέφυκε γίνεσθαι· οὐδὲν δὲ λειποτάκτην οὕτως
of-the anger are-wont to-come-about nothing and (a)-deserter so
ἄλλο τὸν νοῦν ἀπεργάζεται, ὡς θυμὸς ταρασσόμενος.
else the mind makes as anger troubled

Ὁπηνίκα προφάσεως ἐφαψάμενον τὸ θυμικὸν ἡμῶν μέρος 13
whenever (a)-pretext having-seized the spirited our part
τῆς ψυχῆς ἐκταράξηται, τῷ τηνικαῦτα καὶ οἱ δαίμονες τὴν
of-the soul be-troubled at-the that-time also the demons the
ἀναχώρησιν ἡμῖν ὡς καλὴν ὑποβάλλουσιν, ἵνα μὴ τὰς αἰτίας
withdrawal to-us as good suggest that not the causes
τῆς λύπης λύσαντες, ταραχῆς ἑαυτοὺς ἀπαλλάξωμεν. Ὅταν
of-the grief having-loosed from-trouble ourselves we-free when
δὲ τὸ ἐπιθυμητικὸν ἐκθερμαίνηται, τότε πάλιν φιλανθρώπους
but the desiring(-part) is-heated then again loving-men
ἡμᾶς ἀπεργάζονται, σκληροὺς καὶ ἀγρίους ἀποκαλοῦντες,
us they-make harsh and wild calling(-us)
ἵνα σωμάτων ἐπιθυμοῦντες, σώμασιν ἐντυγχάνωμεν. Οἷς
that bodies desiring with-bodies we-may-meet whom
οὐ πείθεσθαι δεῖ· μᾶλλον δὲ τὸ ἐναντίον ποιεῖν.
not to-obey (one)-must rather but the opposite to-do
Μὴ δῷς ἑαυτὸν τῷ τῆς ὀργῆς λογισμῷ, κατὰ διάνοιαν 14
not give yourself to-the of-the wrath thought in thought
τῷ λελυπηκότι μαχόμενος· μηδ' αὖ πάλιν,
with-the(-one) having-grieved(-you) fighting nor in-turn again
τῷ τῆς πορνείας, ἐπὶ πλεῖστον τὴν ἡδονὴν
to-the(-thought) of-the fornication for long the pleasure
φανταζόμενος. Τὸ μὲν γὰρ ἐπισκοτεῖ τῇ ψυχῇ, τὸ
imagining the indeed for darkens the soul the(-other)
δὲ πρὸς τὴν κύρωσιν τοῦ πάθους αὐτὴν προσκαλεῖται·
and to the ratification of-the passion her summons
ἑκάτερα δὲ τὸν νοῦν σου ῥυποῦντα ποιεῖ· καὶ παρὰ
both and the mind your filthy make and at
τὸν καιρὸν τῆς προσευχῆς, τὰ εἴδωλα φανταζόμενος,
the time of-the prayer the images imagining
καὶ καθαρὰν τὴν εὐχὴν τῷ Θεῷ μὴ προσφέρων, εὐθὺς
and pure the prayer — to-God not offering at-once

τῷ τῆς ἀκηδίας δαίμονι περιπίπτεις, ὅστις μάλιστα
to-the of-the listlessness demon you-fall-into which most
ταῖς τοιαύταις ἐφάλλεται καταστάσεσι, καὶ δίκην κυνὸς
on-the such leaps states and like (a)-dog
καθάπερ νεκρὸν τὴν ψυχὴν διαρπάζει.
as (a)-corpse the soul tears-apart

15 Φύσις θυμοῦ, τὸ τοῖς δαίμοσι μάχεσθαι, καὶ ὑπὲρ
(the)-nature of-anger (is)-the with-the demons to-fight and for
ἡστινοσοῦν ἡδονῆς ἀγωνίζεσθαι. Διόπερ οἱ μὲν ἄγγελοι
any-whatever pleasure to-struggle wherefore the indeed angels
τὴν πνευματικὴν ἡμῖν ἡδονὴν ὑποβάλλοντες καὶ τὴν ἐκ
the spiritual to-us pleasure suggesting and the from
ταύτης μακαριότητα, πρὸς τοὺς δαίμονας τὸν θυμὸν τρέψαι
this blessedness against the demons the anger to-turn
παρακαλοῦσιν· ἐκεῖνοι δ' αὖ πάλιν πρὸς τὰς κοσμικὰς
exhort those(-demons) but in-turn again toward the worldly
ἐπιθυμίας ἕλκοντες ἡμῶν τὸν θυμόν, παρὰ φύσιν μάχεσθαι
desires drawing our the anger against nature to-fight
τοῖς ἀνθρώποις βιάζονται, ἵνα σκοτισθεὶς ὁ νοῦς καὶ
with-the men force(-us) that darkened the mind and
τῆς γνώσεως ἐκπεσών, προδότης γένηται τῶν ἀρετῶν.
from-the knowledge having-fallen (a)-betrayer become of-the virtues

16 Πρόσεχε σεαυτῷ, μήποτε φυγαδεύσῃς τινὰ τῶν ἀδελφῶν
attend to-yourself lest-ever you-banish any of-the brothers
παροργισθείς, καὶ οὐκ ἐκφεύξῃ ἐν τῇ ζωῇ σου τὸν τῆς
being-provoked and not you-will-escape in the life your the of-the
λύπης δαίμονα, παρὰ τὸν καιρὸν τῆς προσευχῆς ἀεί
grief demon at the time of-the prayer always
σοι σκῶλον γινόμενον.
to-you (a)-stumbling-block becoming

Μνησικακίαν σβέννυσι δῶρα· καὶ πειθέτω σε Ἰακὼβ τὸν 17
remembrance-of-wrongs quench gifts and let-persuade you Jacob —
Ἡσαῦ δόμασιν ὑπελθὼν μετὰ τετρακοσίων εἰς ἀπάντησιν
Esau with-gifts having-won-over with four-hundred to (a)-meeting
ἐξελθόντα. Ἀλλ᾽ ἡμεῖς πένητες ὄντες, τραπέζῃ τὴν χρείαν
having-come-out but we poor being with-(a)-table the need
πληρώσωμεν.
let-us-fill
Ὅταν τῷ τῆς ἀκηδίας περιπέσωμεν δαίμονι, τῷ 18
when into-the of-the listlessness we-fall demon at-the
τηνικαῦτα τὴν ψυχὴν μερίσαντες, τὴν μὲν παρακαλοῦσαν,
that-time the soul having-divided the(-part) indeed exhorting
τὴν δὲ παρακαλουμένην ποιήσωμεν, ἐλπίδας ἀγαθὰς
the(-part) and being-exhorted let-us-make hopes good
ἑαυτοῖς ὑποσπείροντες, καὶ τὸ τοῦ ἁγίου Δαυῒδ
for-ourselves sowing-under and the(-saying) of-the holy David
κατεπᾴδοντες· «Ἱνατί περίλυπος εἶ, ἡ ψυχή μου, καὶ ἱνατί
chanting why very-sorrowful are-you the soul my and why
ταράσσεις με; Ἔλπισον ἐπὶ τὸν Θεόν, ὅτι ἐξομολογήσομαι
do-you-trouble me hope in — God because I-will-confess
αὐτῷ, σωτήριον τοῦ προσώπου μου, καὶ ὁ Θεός μου.»
to-him (the)-salvation of-the face my and — God my
Οὐ δεῖ κατὰ τὸν καιρὸν τῶν πειρασμῶν καταλιμπάνειν 19
not (one)-must in the time of-the temptations to-leave
τὴν κέλλαν, προφάσεις εὐλόγους δῆθεν πλαττόμενον, ἀλλ᾽
the cell pretexts reasonable supposedly fashioning but
ἔνδοθεν καθῆσθαι καὶ ὑπομένειν καὶ δέχεσθαι γενναίως
inside to-sit and to-endure and to-receive nobly
τοὺς ἐπερχομένους ἅπαντας μέν, ἐξαιρέτως δὲ τὸν
the(-ones) coming-on all indeed especially but the
τῆς ἀκηδίας δαίμονα, ὅστις ὑπὲρ πάντας βαρύτατος ὤν,
of-the listlessness demon who above all heaviest being

δοκιμωτάτην μάλιστα τὴν ψυχὴν ἀπεργάζεται. Τὸ γὰρ
most-approved most the soul makes the for
φεύγειν τοὺς ἀγῶνας καὶ περιίστασθαι, ἄτεχνον τὸν νοῦν
to-flee the contests and to-avoid(-them) unskilled the mind
καὶ δειλὸν καὶ δραπέτην διδάσκει.
and cowardly and runaway teaches

20 Χαλεπὸν διαφυγεῖν τὸν τῆς κενοδοξίας λογισμόν· ὃ
hard(-it-is) to-escape the of-the vainglory thought what
γὰρ ποιεῖς εἰς καθαίρεσιν αὐτοῦ, τοῦτο ἀρχή σοι
for you-do for (the)-overthrow its this (a)-beginning for-you
κενοδοξίας ἑτέρας καθίσταται. Οὐ παντὶ δὲ λογισμῷ ἡμῶν
of-vainglory another becomes not every but thought our
ὀρθῷ ἐναντιοῦνται οἱ δαίμονες, ἀλλά τισι καὶ αἱ κακίαι
right do-oppose the demons but some also the vices
αὗται, καθ' ἃς περιποιώμεθα.
these by which we-may-acquire(-them)

21 Ὁ γνώσεως ἐφαψάμενος καὶ τὴν ἀπ' αὐτῆς καρπούμενος
the(-one) knowledge having-touched and the from it reaping
ἡδονήν, οὐκέτι τῷ τῆς κενοδοξίας πεισθήσεται δαίμονι,
pleasure no-longer to-the of-the vainglory will-be-persuaded demon
πάσας αὐτῷ τὰς ἡδονὰς τοῦ κόσμου προσάγοντι. Τί γὰρ
all to-him the pleasures of-the world bringing what for
ἂν καὶ ὑπόσχοιτο μεῖζον πνευματικῆς θεωρίας; Ἐν ὅσῳ
— also would-it-promise greater than-spiritual contemplation in as-much
δέ ἐσμεν γνώσεως ἄγευστοι, τὴν πρακτικὴν προθύμως
but we-are of-knowledge untasting the practical(-life) eagerly
κατεργαζώμεθα, τὸν σκοπὸν ἡμῶν δεικνύντες Θεῷ, ὅτι
let-us-work-at the aim our showing to-God that
πάντα πράττομεν τῆς αὐτοῦ γνώσεως ἕνεκεν.
all(-things) we-do of-the his knowledge for-the-sake

Μέμνησο τοῦ προτέρου σου βίου καὶ τῶν ἀρχαίων 22
remember the former your life and the ancient
παραπτωμάτων, καὶ πῶς ἐμπαθὴς ὤν, ἐλέει Χριστοῦ,
transgressions and how passionate being by-mercy of-Christ
πρὸς τὴν ἀπάθειαν μεταβέβηκας, καὶ πῶς πάλιν ἐξῆλθες
to the dispassion you-have-passed and how again you-came-out-of
τοῦ κόσμου, τοῦ πολλὰ καὶ πολλάκις σε ταπεινώσαντος.
the world the(-one) much and often you having-humbled
Λόγισαι δέ μοι καὶ τοῦτο, τίς ὁ ἐν ἐρήμῳ
reckon and for-me also this who (is)-the(-one) in (the)-desert
φυλάσσων σε, καὶ τίς ὁ ἀπελαύνων τοὺς δαίμονας
guarding you and who the(-one) driving-away the demons
βρύχοντας κατὰ σοῦ τοὺς ὀδόντας αὐτῶν. Οἱ γὰρ τοιοῦτοι
gnashing against you the teeth their the for such
λογισμοὶ ταπεινοφροσύνην μὲν ἐμποιοῦσι, τὸν δὲ τῆς
thoughts humility indeed produce the but of-the
ὑπερηφανίας οὐκ εἰσδέχονται δαίμονα.
pride not they-admit demon

III · On the passions and counsels, 23–34

A memory is passionate because the thing was first received with passion. The rule must yield to the season, and withdrawal is a study of death.

Περὶ παθῶν. 23
about passions
Ὧν τὰς μνήμας ἔχομεν ἐμπαθεῖς, τούτων καὶ τὰ
of-which the memories we-have passionate of-these also the
πράγματα πρότερον μετὰ πάθους ὑπεδεξάμεθα· καὶ
things before with passion we-received and

ὅσα τῶν πραγμάτων πάλιν μετὰ πάθους ὑποδεχόμεθα,
as-many-as of-the things again with passion we-receive
τούτων καὶ τὰς μνήμας ἕξομεν ἐμπαθεῖς. Ὅθεν ὁ
of-these also the memories we-shall-have passionate whence the(-one)
νικήσας τοὺς ἐνεργοῦντας δαίμονας, τῶν ὑπ' αὐτῶν
having-conquered the working demons the(-things) by them
ἐνεργουμένων καταφρονεῖ. Τοῦ γὰρ ἐνύλου πολεμίου ὁ
worked despises than-the for material enemy the
ἄϋλος χαλεπώτερος.
immaterial (is)-harder

24 Τὰ μὲν τῆς ψυχῆς πάθη, ἐκ τῶν ἀνθρώπων ἔχει τὰς
the indeed of-the soul passions from the men have the
ἀφορμάς· τὰ δὲ τοῦ σώματος, ἐκ τοῦ σώματος·
occasions the(-passions) but of-the body from the body
καὶ τὰ μὲν τοῦ σώματος πάθη περικόπτει ἐγκράτεια,
and the indeed of-the body passions cuts-off self-control
τὰ δὲ τῆς ψυχῆς, ἀγάπη πνευματική.
the(-passions) but of-the soul love spiritual

25 Οἱ μὲν τῶν ψυχικῶν προεστῶτες παθῶν, ἄχρι
the(-demons) indeed over-the of-the-soul presiding passions until
θανάτου προσκαρτεροῦσιν· οἱ δὲ τῶν σωματικῶν,
death persist the(-ones) but of-the bodily(-passions)
θᾶττον ὑποχωροῦσι· καὶ οἱ μὲν ἄλλοι δαίμονες ἀνατέλλοντι
more-quickly withdraw and the indeed other demons to-rising
ἢ δύνοντι τῷ ἡλίῳ ἐοίκασιν, ἑνός τινος μέρους τῆς ψυχῆς
or setting the sun are-like one some part of-the soul
ἐφαπτόμενοι· ὁ δὲ μεσημβρινός, ὅλην περιλαμβάνειν
touching the(-demon) but of-noon whole to-embrace
εἴωθε τὴν ψυχήν, καὶ ἐναποπνίγειν τὸν νοῦν. Διὸ γλυκεῖα
is-wont the soul and to-choke the mind wherefore sweet
ἡ ἀναχώρησις μετὰ τὴν τῶν παθῶν κένωσιν. Τότε γὰρ αἱ
(is)-the withdrawal after the of-the passions emptying then for the

μνῆμαι μόνον εἰσὶ ψιλαί· καὶ ἡ πάλη, οὐ πρὸς ἀγῶνα λοιπόν,
memories only are bare and the struggle not for contest henceforth
ἀλλὰ πρὸς θεωρίαν αὐτῆς, παρασκευάζει τὸν μοναχόν.
but for contemplation of-it prepares the monk

Πότερον ἡ ἔννοια τὰ πάθη κινεῖ, ἢ τὰ πάθη τὴν ἔννοιαν, 26
whether the thought the passions moves or the passions the thought
προσεκτέον. Τισὶ μὲν γὰρ ἔδοξε τὸ πρότερον, τισὶ
(it-is)-to-be-attended-to to-some indeed for it-seemed the former to-some
δὲ τὸ δεύτερον. Ὑπὸ τῶν αἰσθήσεων πέφυκε κινεῖσθαι
but the latter by the senses are-wont to-be-moved
τὰ πάθη· καὶ παρούσης μὲν ἀγάπης καὶ ἐγκρατείας, οὐ
the passions and present indeed love and self-control not
κινηθήσεται, ἀπούσης δέ, κινηθήσεται. Πλειόνων δὲ παρὰ
they-will-be-moved absent but they-will-be-moved more and than
τὴν ἐπιθυμίαν ὁ θυμὸς δεῖται φαρμάκων· καὶ διὰ
the desire the anger needs medicines and because-of
τοῦτο, μεγάλη λέγεται ἡ ἀγάπη, ὅτι χαλινός ἐστι τοῦ
this great is-called the love because (a)-bridle it-is of-the
θυμοῦ. Ταύτην καὶ Μωσῆς ἐκεῖνος ὁ ἅγιος, ἐν τοῖς
anger this also Moses that the holy in the
φυσικοῖς συμβολικῶς ὀφιομάχον ὠνόμασεν.
natural(-writings) symbolically serpent-fighter named

Πρὸς τὴν ἐπικρατοῦσαν δυσσέβειαν ἐν τοῖς δαίμοσιν, 27
toward the prevailing impiety in the demons
εἴωθεν ἀνάπτεσθαι πρὸς λογισμοὺς ἡ ψυχή, ὅταν αὐτῶν
is-wont to-be-kindled toward thoughts the soul when them
ἐγγιζόντων ἀντιλαμβάνηται, τῷ τοῦ παρενοχλοῦντος
drawing-near it-perceives by-the of-the troubling(-demon)
πάθει πεποιωμένη.
passion qualified

28 Ὑποθῆκαι.

counsels

Οὐκ ἐν παντὶ καιρῷ δυνατὸν ἐκτελεῖν τὸν συνήθη κανόνα,
not in every time (it-is)-possible to-fulfill the customary rule
προσέχειν δὲ δεῖ τῷ καιρῷ, καὶ τὰς ἐνδεχομένας
to-attend but (one)-must to-the time and the possible
ἐντολὰς ὡς ἔνι μάλιστα πειρᾶσθαι ποιεῖν. Τοὺς γὰρ
commandments as is(-possible) most to-try to-do the for
καιροὺς καὶ αὐτοὶ τοὺς τοιούτους οὐκ ἀγνοοῦσιν οἱ δαίμονες.
times also themselves the such not are-ignorant-of the demons
Ὅθεν κινούμενοι καθ' ἡμῶν, τὰ μὲν δυνατὰ γενέσθαι
whence moved against us the(-things) indeed possible to-be-done
κωλύουσι, τὰ δὲ μὴ δυνατὰ γενέσθαι, πράττειν ἡμᾶς
they-hinder the(-things) but not possible to-be-done to-do us
καταναγκάζουσι. Καὶ γὰρ τοὺς ἀσθενοῦντας, εὐχαριστεῖν μὲν
they-compel and for the sick to-give-thanks indeed
ἐπὶ τοῖς ἀλγηδόσι, καὶ μακροθυμεῖν ἐπὶ τοῖς ὑπηρετοῦσιν
at the pains and to-be-long-suffering toward the(-ones) serving(-them)
ἀποκωλύουσιν· ἀτονοῦντας δὲ πάλιν, ἐγκρατεύεσθαι, καὶ
they-hinder exhausted but again to-be-self-controlled and
βεβαρημένους, ἑστῶτας ψάλλειν προτρέπονται.
weighed-down standing to-sing they-urge

29 Ὅταν ἐν πόλεσιν ἢ ἐν κώμαις ἐπ' ὀλίγον ἀναγκαζώμεθα
when in cities or in villages for (a)-little we-be-compelled
διατρίβειν, τότε μάλιστα σφοδρότερον τῆς ἐγκρατείας
to-spend-time then most more-vehemently to-the self-control
ἐχόμενοι, τοῖς κοσμικοῖς συνεσόμεθα, μήποτε παχυνθεὶς
holding with-the worldly(-people) we-shall-be lest-ever having-grown-gross
ἡμῶν ὁ νοῦς, καὶ τῆς συνήθους ἐπιμελείας διὰ
our the mind and of-the accustomed care because-of
τὸν παρόντα καιρὸν στερηθείς, πράξῃ τι τῶν
the present time deprived it-do something of-the(-things)

ἀβουλήτων, καὶ γένηται φυγάς, ὑπὸ τῶν δαιμόνων
unwished and become (a)-fugitive by the demons
βαλλόμενος.
struck
Οὐ πρότερον προσεύξῃ πειραζόμενος, πρὶν εἰπεῖν τινα 30
not sooner will-you-pray being-tempted before to-say some
ῥήματα μετ᾽ ὀργῆς πρὸς τὸν θλίβοντα. Τῆς γὰρ
words with wrath against the(-one) afflicting(-you) the for
ψυχῆς σου πεποιωμένης τοῖς λογισμοῖς, συμβαίνει μηδὲ
soul your being-qualified by-the thoughts it-happens not-even
καθαρὰν γενέσθαι τὴν προσευχήν. Ἐὰν δὲ μετ᾽ ὀργῆς
pure to-become the prayer if but with wrath
εἴπῃς τι πρὸς αὐτούς, συγχεῖς τε καὶ ἐξαφανίζεις
you-say anything against them you-confound both and obliterate
τῶν ἀντικειμένων τὰ νοήματα. Τοῦτο γὰρ ἡ ὀργὴ καὶ
of-the adversaries the notions this for the wrath even
ἐπὶ τῶν κρειττόνων νοημάτων ἐργάζεσθαι πέφυκεν.
in-the-case-of the better notions to-work is-wont
Εἴ τις βούλοιτο τῶν μοναχῶν, ἀγρίων πειρασθῆναι δαιμόνων, 31
if any wish of-the monks wild to-experience demons
καὶ τῆς αὐτῶν τέχνης ἕξιν λαβεῖν, τηρείτω τοὺς
and of-the their art (a)-habit to-take let-him-watch the
λογισμούς, καὶ τὰς ἐπιτάσεις σημειούσθω τούτων, καὶ τὰς
thoughts and the intensifications let-him-note of-these and the
ἀνέσεις, καὶ τὰς μετεμπλοκάς, καὶ τοὺς χρόνους, καὶ τίνες
relaxations and the interweavings and the times and which
τῶν δαιμόνων οἱ τοῦτο ποιοῦντες, καὶ ποῖος ποίῳ
of-the demons the(-ones) this doing and what(-demon) on-what
δαίμονι ἀκολουθεῖ, καὶ τίς τίνι οὐχ ἕπεται, καὶ ζητείτω
demon follows and which on-which not attends and let-him-seek
παρὰ Χριστοῦ τούτων τοὺς λόγους. Πάνυ γὰρ χαλεπαίνουσιν
from Christ of-these the reasons very for they-are-angry

ἐπὶ τοῖς γνωστικώτερον τὴν ἀρετὴν μετιοῦσι, βουλόμενοι
at the(-ones) more-knowingly the virtue pursuing wishing
κατατοξεύειν ἐν σκοτομήνῃ τοὺς εὐθεῖς τῇ καρδίᾳ.
to-shoot in (the)-dark-of-the-moon the upright in-the heart

32 Δύο τῶν δαιμόνων ὀξυτάτους παρατηρήσας εὑρήσεις, καὶ
two of-the demons most-swift having-observed you-will-find and
σχεδὸν τὴν κίνησιν τοῦ νοὸς ἡμῶν παρατρέχοντας, τὸν
almost the motion of-the mind our outrunning the
δαίμονα τῆς πορνείας, καὶ τὸν συναρπάζοντα ἡμᾶς πρὸς
demon of-the fornication and the(-one) snatching us to
βλασφημίαν. Ἀλλ᾽ ὁ μὲν δεύτερος ἐστὶν ὀλιγοχρόνιος,
blasphemy but the indeed second is short-lived
ὁ δὲ πρότερος εἰ μὴ μετὰ πάθους κινοίη τοὺς
the(-one) but first if not with passion it-move the
λογισμούς, οὐκ ἐμποδίσει ἡμῖν πρὸς τὴν γνῶσιν τοῦ Θεοῦ.
thoughts not it-will-hinder us toward the knowledge — of-God

33 Σῶμα μὲν χωρίσαι ψυχῆς, μόνου ἐστὶ τοῦ
(a)-body indeed to-separate from-(a)-soul of-(the)-one-alone is the(-one)
συνδήσαντος· ψυχὴν δὲ ἀπὸ σώματος, καὶ τοῦ
having-bound(-them) (a)-soul but from (a)-body also of-the(-one)
ἐφιεμένου τῆς ἀρετῆς. Τὴν ἀναχώρησιν, μελέτην θανάτου
desiring the virtue the withdrawal (a)-meditation of-death
καὶ φυγὴν τοῦ σώματος οἱ Πατέρες ἡμῶν ὀνομάζουσιν.
and (a)-flight of-the body the Fathers our name

34 Οἱ τὴν σάρκα κακῶς διατρέφοντες, καὶ πρόνοιαν
the(-ones) the flesh badly nourishing and provision
αὐτῆς εἰς ἐπιθυμίας ποιούμενοι, ἑαυτοὺς μὴ ταύτην
for-it for desires making themselves not this
καταμεμφέσθωσαν. Ἴσασι γὰρ τὴν χάριν τοῦ Δημιουργοῦ,
let-them-blame they-know for the grace of-the Creator
οἱ τὴν τῆς ψυχῆς ἀπάθειαν διὰ τοῦ σώματος τούτου
the(-ones) the of-the soul dispassion through the body this

κτησάμενοι, καὶ τῇ τῶν ὄντων θεωρίᾳ ποσῶς
having-acquired and to-the of-the beings contemplation in-some-measure
ἐπιβάλλοντες.
applying(-themselves)

IV · THE SIGNS OF DISPASSION, 35–42

When the mind begins to pray without distraction, the whole war gathers round the soul's anger. The signs of dispassion are a mind that sees its own light, stays calm before the dreams of sleep, and looks on things serenely; dispassion is not freedom from things but calm before their memories. The perfect man has no need of self-control, nor the dispassionate of patience. To sing psalms without distraction is greater than to pray so, and the man who has settled the virtues in himself, wholly blended with them, no longer remembers law or punishment.

Περὶ τῶν τῆς ἀπαθείας συμβόλων. 35
about the of-the dispassion signs
Ὅταν ὁ νοῦς ἀπερισπάστοις ἄρξηται ποιεῖσθαι τὰς
when the mind undistracted begins to-make the
προσευχάς, τότε περὶ τὸ θυμικὸν μέρος τῆς ψυχῆς,
prayers then about the spirited part of-the soul
νύκτωρ καὶ μεθημέραν ὁ πᾶς συνίσταται πόλεμος.
by-night and by-day the whole is-drawn-up war
Ἀπαθείας τεκμήριον, νοῦς ἀρξάμενος τὸ οἰκεῖον φέγγος 36
of-dispassion (a)-proof (is-the)-mind having-begun the own light
ὁρᾷν, καὶ πρὸς τὰ καθ' ὕπνον φάσματα διαμένων ἥσυχος,
to-see and toward the in sleep apparitions remaining still
καὶ λείως βλέπων τὰ πράγματα.
and calmly seeing the things

37 Ἔρρωται νοῦς μηδὲν τῶν τοῦ κόσμου τούτου
is-strong (the)-mind nothing of-the(-things) of-the world this
παρὰ τὸν καιρὸν τῆς προσευχῆς φανταζόμενος.
at the time of-the prayer imagining

38 Νοῦς σὺν Θεῷ πρακτικὴν κατορθώσας, καὶ προσπελάσας
(a)-mind with God the-practical(-life) having-achieved and having-drawn-near
τῇ γνώσει, ὀλίγον ἢ οὐδόλως τοῦ ἀλόγου μέρους τῆς
to-the knowledge little or not-at-all of-the irrational part of-the
ψυχῆς ἐπαισθάνεται, τῆς γνώσεως αὐτὸν ἁρπαζούσης
soul perceives the knowledge it snatching
μετάρσιον, καὶ χωριζούσης τῶν αἰσθητῶν.
aloft and separating(-it) from-the sensible(-things)

39 Ἀπάθειαν ἔχει ψυχή, οὐχ ἡ μὴ πάσχουσα πρὸς τὰ
dispassion has (a)-soul not the(-one) not suffering toward the
πράγματα, ἀλλ᾽ ἡ καὶ πρὸς τὰς μνήμας αὐτῶν
things but the(-one) also toward the memories of-them
ἀτάραχος διαμένουσα.
untroubled remaining

40 Ὁ τέλειος οὐκ ἐγκρατεύεται, καὶ ὁ ἀπαθὴς οὐχ
the perfect(-man) not practices-self-control and the dispassionate(-man) not
ὑπομένει, εἴπερ τοῦ πάσχοντος ἡ ὑπομονή, καὶ
endures since of-the(-one) suffering (is)-the endurance and
τοῦ ὀχλουμένου ἡ ἐγκράτεια.
of-the(-one) troubled the self-control

41 Μέγα μὲν τὸ ἀπερισπάστως προσεύχεσθαι, μεῖζον δὲ καὶ
great(-is) indeed the undistractedly to-pray greater but also
τὸ ψάλλειν ἀπερισπάστως.
the to-sing undistractedly

42 Ὁ τὰς ἀρετὰς ἐν ἑαυτῷ καθιδρύσας, καὶ ταύταις ὅλος
the(-one) the virtues in himself having-established and with-these wholly
ἀνακραθείς, οὐκ ἔτι μέμνηται νόμου ἢ ἐντολῶν ἢ
having-been-blended no longer remembers law or commandments or

κολάσεως, ἀλλὰ ταῦτα λέγει καὶ πράττει ὁπόσα ἡ
punishment but these(-things) he-says and does as-many-as the
ἀρίστη ἕξις ὑπαγορεύει.
best habit dictates

V · PRACTICAL CONTEMPLATIONS, 43–71

Demonic songs stir desire, psalms move the mind to virtue. A monk's temptation is a thought rising through the passible part; his sin is consent to forbidden pleasure. Practice is the method that cleanses the passions; love is the offspring of dispassion, the end of practice as theology is the end of knowledge. Three thoughts oppose a demonic one, the angel's among them. When the mind puts off the old man it sees its own state at prayer, sapphire-like, the place of God the elders saw on Sinai.

Θεωρήματα πρακτικά. 43
contemplations practical
Αἱ μὲν δαιμονιώδεις ᾠδαί, τὴν ἐπιθυμίαν ἡμῶν κινοῦσι, καὶ
the indeed demonic songs the desire our move and
εἰς αἰσχρὰς τὴν ψυχὴν φαντασίας ἐμβάλλουσιν· οἱ δὲ
into shameful the soul fantasies cast the(-ones) but
ψαλμοὶ καὶ οἱ ὕμνοι καὶ αἱ πνευματικαὶ ᾠδαί, εἰς μνήμην
psalms and the hymns and the spiritual songs to (the)-memory
ἀεὶ τῆς ἀρετῆς τὸν νοῦν προκαλοῦνται, περιζέοντα τὸν
always of-the virtue the mind summon boiling the
θυμὸν ἡμῶν καταψύχοντες, καὶ τὰς ἐπιθυμίας μαραίνοντες.
anger our cooling and the desires withering
Εἰ οἱ παλαίοντες ἐν τῷ θλίβεσθαι καὶ ἀντιθλίβειν εἰσί, 44
if the(-ones) wrestling in the to-be-pressed and to-press-back are
παλαίουσι δὲ ἡμῖν οἱ δαίμονες, καὶ αὐτοὶ ἄρα θλίβοντες
wrestle and us the demons also they then pressing
ἡμᾶς, ὑφ' ἡμῶν ἀντιθλίβονται. «Ἐκθλίψω αὐτούς,» φησί,
us by us are-pressed-back I-will-press-out them he-says

«καὶ οὐ μὴ δύνωνται στῆναι.» Καὶ πάλιν· «Οἱ θλίβοντές
and not — they-will-be-able to-stand and again the(-ones) pressing
με καὶ οἱ ἐχθροί μου, αὐτοὶ ἠσθένησαν καὶ ἔπεσον.»
me and the enemies my they were-weak and fell

45 Ἀνάπαυσις μὲν τῇ σοφίᾳ, κόπος δὲ τῇ φρονήσει
rest indeed to-the wisdom toil but to-the prudence
συνέζευκται. Οὐκ ἔστι γὰρ σοφίαν κτήσασθαι ἄνευ
is-yoked not it-is(-possible) for wisdom to-acquire without
πολέμου, καὶ οὐκ ἔστι κατορθῶσαι τὸν πόλεμον χωρὶς
war and not it-is(-possible) to-achieve the war without
φρονήσεως. Αὕτη γὰρ ἀνθίστασθαι τῷ θυμῷ, τῷ τῶν
prudence this for to-withstand the anger the(-anger) of-the
δαιμόνων, πεπίστευται, τὰς τῆς ψυχῆς δυνάμεις κατὰ
demons has-been-entrusted the of-the soul powers according-to
φύσιν ἐνεργεῖν ἀναγκάζουσα, καὶ τὴν ὁδὸν τῆς σοφίας
nature to-work compelling and the way of-the wisdom
προευτρεπίζουσα.
preparing

46 Πειρασμός ἐστι μοναχοῦ, λογισμὸς διὰ τοῦ παθητικοῦ
temptation is of-(a)-monk (a)-thought through the passible
μέρους τῆς ψυχῆς ἀναβὰς καὶ σκοτίζων τὸν νοῦν.
part of-the soul having-gone-up and darkening the mind

47 Ἁμαρτία ἐστὶ μοναχοῦ, ἡ πρὸς τὴν ἀπηγορευμένην ἡδονὴν
sin is of-(a)-monk the toward the forbidden pleasure
τοῦ λογισμοῦ συγκατάθεσις.
of-the thought consent

48 Ἄγγελοι μὲν χαίρουσι μειουμένης κακίας, δαίμονες δέ,
angels indeed rejoice being-lessened vice demons but
τῆς ἀρετῆς. Οἱ μὲν γάρ εἰσιν ἐλέους καὶ ἀγάπης
the virtue the(-ones) indeed for are of-mercy and of-love
θεράποντες· οἱ δὲ ὀργῆς καὶ μίσους ὑπήκοοι. Καὶ οἱ
servants the(-others) but of-wrath and of-hatred subjects and the

μὲν πρότεροι πλησιάζοντες, πνευματικῆς θεωρίας ἡμᾶς
indeed former drawing-near with-spiritual contemplation us
πληροῦσιν· οἱ δὲ δεύτεροι προσεγγίζοντες, εἰς αἰσχρὰς
fill the but second approaching into shameful
τὴν ψυχὴν φαντασίας ἐμβάλλουσιν.
the soul fantasies cast
Αἱ ἀρεταὶ οὐ τὰς τῶν δαιμόνων ὁρμὰς ἀνακόπτουσιν, 49
the virtues not the of-the demons onsets cut-short
ἀλλ᾽ ἡμᾶς ἀθώους διαφυλάττουσιν.
but us innocent preserve
Πρακτικὴ ἐστί, μέθοδος πνευματική, τὸ παθητικὸν μέρος 50
the-practical(-life) is (a)-method spiritual the passible part
τῆς ψυχῆς ἐκκαθαίρουσα.
of-the soul cleansing
Οὐκ ἀρκοῦσιν αἱ ἐνέργειαι τῶν ἐντολῶν πρὸς τὸ τελείως 51
not suffice the workings of-the commandments for the perfectly
ἰάσασθαι τὰς δυνάμεις τῆς ψυχῆς, ἐὰν μὴ καὶ κατάλληλοι
to-heal the powers of-the soul unless — also corresponding
ταύταις διαδέξωνται τὸν νοῦν θεωρίαι.
to-these succeed the mind contemplations
Οὐ πᾶσι μὲν τοῖς ὑπ᾽ ἀγγέλων λογισμοῖς ἡμῖν 52
not all indeed the by angels thoughts into-us
ἐμβαλλομένοις δυνατὸν ἀντιστῆναι, πάντας δὲ τοὺς ὑπὸ
cast (it-is)-possible to-withstand all but the by
δαιμόνων λογισμοὺς δυνατὸν ἀνατρέψαι· ἕπεται δὲ τοῖς
demons thoughts (it-is)-possible to-overturn follows and the
μὲν προτέροις λογισμοῖς εἰρηνικὴ κατάστασις, τοῖς δὲ
indeed former thoughts (a)-peaceful state the but
δευτέροις τεταραγμένη.
second troubled(-state)

53 Ἀπαθείας ἔκγονον ἀγάπη· ἀπάθεια δέ ἐστιν ἄνθος
of-dispassion (the)-offspring (is)-love dispassion and is (the)-flower
τῆς πρακτικῆς· πρακτικὴν δὲ συνίστησιν ἡ τήρησις
of-the practical(-life) the-practical(-life) and composes the keeping
τῶν ἐντολῶν· τούτων δὲ φύλαξ ὁ φόβος τοῦ Θεοῦ,
of-the commandments of-these and (the)-guard (is)-the fear — of-God
ὅστις γέννημα τῆς ὀρθῆς ἐστι πίστεως· πίστις δέ ἐστιν
which (an)-offspring of-the right is faith faith and is
ἐνδιάθετον ἀγαθόν, ἥτις ἐνυπάρχειν πέφυκε καὶ τοῖς
(an)-inborn good which to-exist is-wont even in-the(-ones)
μηδέπω πεπιστευκόσι Θεῷ.
not-yet having-believed in-God

54 Ὥσπερ ἐνεργοῦσα διὰ τοῦ σώματος ἡ ψυχή, τῶν
as working through the body the soul the
ἀσθενούντων μελῶν ἐπαισθάνεται· οὕτως ἐνεργῶν καὶ ὁ
sick members perceives thus working also the
νοῦς τὴν οἰκείαν ἐνέργειαν, τάς τε δυνάμεις ἐπιγινώσκει
mind the own working the both powers recognizes
τὰς ἑαυτοῦ, καὶ διὰ τῆς ἐμποδιζούσης αὐτῷ, τὴν
the its-own and through the(-power) hindering it the
θεραπευτικὴν αὐταῖς ἐντολὴν ἐφευρίσκει.
healing for-them commandment discovers

55 Ὁ νοῦς τὸν ἐμπαθῆ πόλεμον πολεμῶν, οὐ θεωρήσει τοὺς
the mind the passionate war warring not will-contemplate the
λογισμοὺς τοῦ πολέμου· τῷ γὰρ ἐν νυκτὶ μαχομένῳ
thoughts of-the war to-the(-one) for by night fighting
προσέοικεν· ἀπάθειαν δὲ κτησάμενος, ῥᾳδίως ἐπιγνώσεται
it-is-like dispassion but having-acquired easily it-will-recognize
τὰς μεθοδείας τῶν πολεμίων.
the stratagems of-the enemies

Πέρας μὲν πρακτικῆς, ἀγάπη, γνώσεως δὲ θεολογία· 56
(the)-end indeed of-the-practical(-life) (is)-love of-knowledge but theology
ἀρχαὶ δὲ ἑκατέρων, πίστις καὶ φυσικὴ θεωρία.
(the)-beginnings and of-each faith and natural contemplation
Καὶ ὅσοι μὲν τῶν δαιμόνων τοῦ παθητικοῦ μέρους
and as-many-as indeed of-the demons the passible part
ἐφάπτονται τῆς ψυχῆς, οὗτοι λέγονται ἀντικεῖσθαι τῇ
touch of-the soul these are-said to-oppose the
πρακτικῇ· ὅσοι δ' αὖ τῷ λογιστικῷ διοχλοῦσιν, ἐχθροὶ
practical(-life) as-many-as but again the rational(-part) trouble enemies
πάσης ἀληθείας ὀνομάζονται, καὶ ἐναντίοι τῇ θεωρίᾳ.
of-all truth are-named and opponents to-the contemplation
Οὐδὲν τῶν καθαιρόντων τὰ σώματα, σύνεστι μετὰ 57
nothing of-the(-things) cleansing the bodies stays-with after
τοῦτο τοῖς καθαρθεῖσιν· αἱ δὲ ἀρεταί, ὁμοῦ τε καθαίρουσι
this the(-ones) cleansed the but virtues at-once both cleanse
τὴν ψυχήν, καὶ καθαρθείσῃ συμπαραμένουσιν.
the soul and with-it-cleansed remain-beside
Κατὰ φύσιν ἐνεργεῖ λογικὴ ψυχή, ὅταν τὸ μὲν 58
according-to nature works (a)-rational soul when the indeed
ἐπιθυμητικὸν αὐτῆς μέρος τῆς ἀρετῆς ἐφίεται, τὸ δὲ
desiring its part the virtue aims-at the and
θυμικὸν ὑπὲρ αὐτῆς ἀγωνίζεται, τὸ δὲ λογιστικὸν
spirited(-part) for it struggles the and rational(-part)
ἐπιβάλλει τῇ θεωρίᾳ τῶν γεγονότων.
applies-itself to-the contemplation of-the(-things) having-come-to-be
Ὁ μὲν προκόπτων ἐν πρακτικῇ, τὰ πάθη μειοῖ, 59
the(-one) indeed advancing in the-practical(-life) the passions lessens
ὁ δὲ ἐν θεωρίᾳ, τὴν ἀγνωσίαν· καὶ τῶν μὲν παθῶν,
the(-one) but in contemplation the ignorance and of-the indeed passions

ἔσται ποτὲ καὶ φθορὰ παντελής, τῆς δὲ ἀγνωσίας,
there-will-be sometime also (a)-destruction complete of-the but ignorance
τῆς μὲν εἶναι πέρας, τῆς δὲ μὴ εἶναί φασι.
of-the(-one) indeed to-be (an)-end of-the(-other) but not to-be they-say

60 Τὰ παρὰ τὴν χρῆσιν ἀγαθὰ καὶ κακά, τῶν ἀρετῶν
the(-things) according-to the use good and bad of-the virtues
καὶ τῶν κακιῶν γίνεται ποιητικά. Φρονήσεως δέ ἐστι
and of-the vices become productive of-prudence but it-is
λοιπόν, τὸ χρήσασθαι τούτοις πρὸς θάτερα.
henceforth the to-use these toward either-of-two

61 Τριμεροῦς δὲ τῆς λογικῆς ψυχῆς οὔσης κατὰ τὸν σοφὸν
three-parted and the rational soul being according-to the wise
ἡμῶν διδάσκαλον, ὅταν μὲν ἐν τῷ λογιστικῷ μέρει γένηται
our teacher when indeed in the rational part arise
ἡ ἀρετή, καλεῖται φρόνησις καὶ σύνεσις καὶ σοφία·
the virtue it-is-called prudence and understanding and wisdom
ὅταν δὲ ἐν τῷ ἐπιθυμητικῷ, σωφροσύνη καὶ ἀγάπη καὶ
when but in the desiring(-part) temperance and love and
ἐγκράτεια· ὅταν δὲ ἐν τῷ θυμικῷ, ἀνδρεία καὶ ὑπομονή·
self-control when but in the spirited(-part) courage and patience
ἐν ὅλῃ δὲ τῇ ψυχῇ, δικαιοσύνη. Καὶ φρονήσεως μὲν
in whole but the soul justice and of-prudence indeed
ἔργον, τὸ στρατηγεῖν πρὸς τὰς ἀντικειμένας δυνάμεις,
(the)-work (is)-the to-command against the opposing powers
καὶ τῶν μὲν ἀρετῶν ὑπερασπίζειν, πρὸς δέ, τὰς κακίας
and the indeed virtues to-shield against and the vices
παρατάττεσθαι, τὰ δὲ μέσα πρὸς τοὺς καιροὺς
to-be-drawn-up the and middle(-things) according-to the times
διοικεῖν· συνέσεως δέ, τὸ πάντα τὰ συντελοῦντα
to-manage of-understanding and the(-work) all the(-things) contributing
ἡμῖν πρὸς τὸν σκοπόν, ἁρμοδίως οἰκονομεῖν· σοφίας δέ, τὸ
for-us to the aim fittingly to-arrange of-wisdom and the

θεωρεῖν λόγους σωμάτων καὶ ἀσωμάτων· σωφροσύνης
to-contemplate (the)-reasons of-bodies and of-bodiless(-things) of-temperance
δὲ ἔργον, τὸ βλέπειν ἀπαθῶς τὰ πράγματα, τὰ
and (the)-work (is)-the to-see dispassionately the things the(-things)
κινοῦντα ἐν ἡμῖν φαντασίας ἀλόγους· ἀγάπης δέ, τὸ πάσῃ
moving in us fantasies irrational of-love and the with-every
εἰκόνι τοῦ Θεοῦ τοιαύτην ἑαυτὴν ἐμπαρέχειν, οἵαν καὶ τῷ
image — of-God such herself to-offer as also to-the
πρωτοτύπῳ σχεδόν, κἂν μιαίνειν αὐτὰς ἐπιχειρῶσιν οἱ
archetype almost even-if to-defile them try the
δαίμονες· ἐγκρατείας δέ, τὸ πᾶσαν ἡδονὴν τοῦ φάρυγγος
demons of-self-control and the all pleasure of-the throat
μετὰ χαρᾶς ἀποσείεσθαι· μὴ δεδιέναι δὲ τοὺς πολεμίους,
with joy to-shake-off not to-fear and the enemies
καὶ προθύμως ἐγκαρτερεῖν τοῖς δεινοῖς, τῆς ὑπομονῆς
and eagerly to-persist in-the terrible(-things) of-the patience
καὶ τῆς ἀνδρείας ἐστί· δικαιοσύνης δέ, τὸ συμφωνίαν τινὰ
and of-the courage is of-justice and the concord some
καὶ ἁρμονίαν τῶν τῆς ψυχῆς μελῶν κατεργάζεσθαι.
and harmony of-the of-the soul members to-work
Καρπὸς μὲν σπερμάτων, τὰ δράγματα, ἀρετῶν δὲ ἡ 62
(the)-fruit indeed of-seeds (are)-the sheaves of-virtues but the
γνῶσις· καὶ ὡς ἕπεται τοῖς σπέρμασι δάκρυα, οὕτω τοῖς
knowledge and as follow the seeds tears thus the
δράγμασιν ἡ χαρά.
sheaves the joy
Οὐκ ἂν ἀπόθοιτο τὰς ἐμπαθεῖς μνήμας ὁ ἄνθρωπος, μὴ 63
not — would-put-off the passionate memories the man not
ἐπιθυμίας καὶ θυμοῦ ἐπιμέλειαν ποιησάμενος, τὴν μὲν
of-desire and of-anger care having-made the(-one) indeed
νηστείαις καὶ ἀγρυπνίαις καὶ χαμευνίαις καταναλώσας,
with-fasts and vigils and sleeping-on-the-ground having-consumed

τὸν δὲ μακροθυμίαις καὶ ἀμνησικακίαις καὶ ἐλεημοσύναις
the(-other) but with-long-sufferings and forgivings-of-wrongs and almsgivings
καθημερώσας. Ἐκ γὰρ τῶν δύο τούτων παθῶν, πάντες
having-tamed from for the two these passions all
οἱ δαιμονιώδεις σχεδὸν συνίστανται λογισμοί, οἱ τὸν
the demonic almost are-composed thoughts the(-ones) the
νοῦν ἐμβάλλοντες εἰς ὄλεθρον καὶ ἀπώλειαν. Ἀδύνατον
mind casting into ruin and perdition impossible
δὲ τῶν παθῶν τούτων περιγενέσθαι, μὴ παντελῶς
but the passions these to-overcome not wholly
βρωμάτων καὶ ποτῶν καὶ δόξης ὑπεριδόντα, ἔτι δὲ
foods and drinks and glory having-disdained further and
καὶ τοῦ ἰδίου σώματος, διὰ τοὺς ῥαπίζειν αὐτὸν
also the own body because-of the(-ones) to-strike it
πολλάκις ἐπιχειροῦντας. Πᾶσα οὖν ἀνάγκη μιμεῖσθαι τοὺς
often trying all then necessity to-imitate the(-ones)
κινδυνεύοντας ἐν τῇ θαλάσσῃ καὶ τῶν σκευῶν ἐκβολὴν
in-danger in the sea and of-the gear (a)-casting-out
ποιουμένους, διὰ τὴν βίαν τῶν ἀνέμων καὶ τῶν
making because-of the violence of-the winds and of-the
ἐπανισταμένων κυμάτων. Ἀλλ᾽ ἐνταῦθα προσεκτέον ἀκριβῶς,
rising waves but here (one)-must-attend exactly
μὴ ἐκβολὴν ποιούμενοι τῶν σκευῶν, πρὸς τὸ θεαθῆναι
not (a)-casting-out making of-the gear for the to-be-seen
τοῖς ἀνθρώποις ποιήσωμεν. Ἐπεὶ ἀπέχομεν τὸν μισθὸν
by-the men we-make(-it) since we-have-received the reward
ἑαυτῶν, καὶ ἄλλο χαλεπώτερον τοῦ προτέρου διαδέξεται
of-ourselves and another harder than-the former will-succeed
ἡμᾶς ναυάγιον, τοῦ τῆς κενοδοξίας ἀντιπνεύσαντος
us shipwreck the of-the vainglory having-blown-against
δαίμονος. Διὸ καὶ ὁ Κύριος ἡμῶν ἐν τοῖς Εὐαγγελίοις
demon wherefore also the Lord our in the Gospels

τὸν κυβερνήτην νοῦν παιδεύων φησίν· «Προσέχετε τὴν
the pilot mind teaching says take-heed the
ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων,
almsgiving your not to-do before the men
πρὸς τὸ θεαθῆναι αὐτούς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε
for the to-be-seen them if but not-indeed (a)-reward not you-have
παρὰ τῷ Πατρὶ ἡμῶν τῷ ἐν τοῖς οὐρανοῖς.» Καὶ πάλιν·
with the Father our the(-one) in the heavens and again
«Ὅταν προσεύχησθε,» φησίν, «οὐκ ἔσεσθε ὥσπερ οἱ
when you-pray he-says not you-shall-be as the
ὑποκριταὶ ποιοῦσι, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν
hypocrites do because they-love in the synagogues and in
ταῖς πλατείαις ἑστῶτες προσεύχεσθαι, ὅπως φανῶσι τοῖς
the streets standing to-pray so-that they-may-appear to-the
ἀνθρώποις. Ἀμὴν λέγω ὑμῖν· ἀπέχουσι τὸν μισθὸν αὐτῶν.»
men amen I-say to-you they-have the reward their
Καὶ πάλιν λέγει· «Ὅταν δὲ νηστεύητε, μὴ ἔσεσθε ὥσπερ
and again he-says when but you-fast not you-shall-be as
οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα
the hypocrites gloomy they-disfigure for the faces
αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες. Ἀμὴν
their so-that they-may-appear to-the men fasting amen
λέγω ὑμῖν· ἀπέχουσι τὸν μισθὸν αὐτῶν.» Ἀλλὰ προσεκτέον
I-say to-you they-have the reward their but (one)-must-attend
ἐνταῦθα τῷ ἰατρῷ τῶν ψυχῶν, πῶς διὰ μὲν τῆς
here to-the physician of-the souls how through indeed the
ἐλεημοσύνης τὸν θυμὸν θεραπεύει, διὰ δὲ τῆς προσευχῆς τὸν
almsgiving the anger he-heals through and the prayer the
νοῦν καθαρίζει· καὶ πάλιν διὰ τῆς νηστείας τὴν ἐπιθυμίαν
mind he-cleanses and again through the fasting the desire
καταμαραίνει· ἐξ ὧν συνίσταται «ὁ νέος ἄνθρωπος, ὁ
he-withers from which is-composed the new man the(-one)

ἀνακαινούμενος κατ᾽ εἰκόνα τοῦ κτίσαντος αὐτόν,»
being-renewed according-to (the)-image of-the(-one) having-created him
ἐν ᾧ «οὐκ ἔνι,» διὰ τὴν ἀπάθειαν, «ἄρσεν καὶ θῆλυ,»
in which not there-is because-of the dispassion male and female
οὐδέ, διὰ τὴν μίαν πίστιν καὶ ἀγάπην, «Ἕλλην καὶ
nor because-of the one faith and love Greek and
Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος καὶ Σκύθης,
Jew circumcision and uncircumcision barbarian and Scythian
δοῦλος καὶ ἐλεύθερος, ἀλλὰ πάντα καὶ ἐν πᾶσι Χριστός.»
slave and free but all and in all (is)-Christ
64 Οἱ ἀκάθαρτοι λογισμοὶ διὰ τὰ πάθη χρονίζοντες ἐν ἡμῖν,
the unclean thoughts because-of the passions lingering in us
κατάγουσι τὸν νοῦν εἰς ὄλεθρον καὶ ἀπώλειαν. Ὥσπερ γὰρ
bring-down the mind into ruin and perdition as for
τὸ νόημα τοῦ ἄρτου χρονίζει ἐν τῷ πεινῶντι, διὰ
the notion of-the bread lingers in the(-one) hungering because-of
τὴν πεῖναν, καὶ τὸ νόημα τοῦ ὕδατος ἐν τῷ διψῶντι,
the hunger and the notion of-the water in the(-one) thirsting
διὰ τὴν δίψαν· οὕτω καὶ τὰ νοήματα τῶν χρημάτων καὶ
because-of the thirst thus also the notions of-the money and
κτημάτων χρονίζει διὰ τὴν πλεονεξίαν, καὶ τὰ νοήματα
possessions linger because-of the greed and the notions
τῶν βρωμάτων καὶ τῶν τικτομένων αἰσχρῶν λογισμῶν
of-the foods and of-the(-ones) born shameful thoughts
ἐκ τῶν βρωμάτων, χρονίζει διὰ τὰ πάθη· ἀλλὰ καὶ
from the foods linger because-of the passions but also
ἐπὶ τῶν τῆς κενοδοξίας λογισμῶν καὶ ἐπὶ τῶν
in-the-case-of the of-the vainglory thoughts and in-the-case-of the
ἄλλων νοημάτων, ὁμοίως φανερωθήσεται. Οὐκ ἔστι
other notions likewise it-will-be-made-clear not it-is(-possible)
δὲ νοῦν πνιγόμενον ὑπὸ τῶν τοιούτων νοημάτων,
and (a)-mind choked by the such notions

παραστῆναι Θεῷ, καὶ τὸν τῆς δικαιοσύνης ἀναδήσασθαι
to-stand-before God and the of-the righteousness to-bind-on
στέφανον. Ἐκ τούτων γὰρ τῶν λογισμῶν κατασπώμενος
crown from these for the thoughts dragged-down
καὶ ἐν τοῖς Εὐαγγελίοις ἐκεῖνος ὁ τρισάθλιος νοῦς,
also in the Gospels that the thrice-wretched mind
τὸ τῆς γνώσεως τοῦ Θεοῦ ἄριστον παρῃτήσατο. Καὶ
the of-the knowledge — of-God banquet declined and
πάλιν ὁ δεσμούμενος χεῖρας καὶ πόδας, καὶ εἰς τὸ
again the(-one) bound (as-to)-hands and feet and into the
ἐξώτερον σκότος βαλλόμενος, ἐκ τούτων τῶν λογισμῶν
outer darkness cast from these the thoughts
εἶχε καθυφασμένον τὸ ἔνδυμα, ὅνπερ οὐκ ἄξιον τῶν
had woven the garment which not worthy of-the
τοιούτων γάμων ὁ καλέσας ἀπεφήνατο εἶναι. Διὸ
such marriage the(-one) having-called declared to-be wherefore
ἔνδυμά ἐστι γαμικόν, ἀπάθεια ψυχῆς λογικῆς, κοσμικὰς
(the)-garment is wedding dispassion of-(a)-soul rational worldly
ἀρνησαμένης ἐπιθυμίας. Τίς δὲ ἡ αἰτία τοῦ τὰ νοήματα
having-renounced desires what and (is)-the cause of-the the notions
τῶν αἰσθητῶν πραγμάτων χρονίζοντα διαφθείρειν τὴν
of-the perceptible things lingering to-destroy the
γνῶσιν, ἐν τοῖς περὶ προσευχῆς κεφαλαίοις λεχθήσεται.
knowledge in the about prayer chapters will-be-said
Τῷ δαιμονιώδει λογισμῷ τρεῖς ἀντίκεινται λογισμοί, 65
to-the demonic thought three oppose thoughts
τέμνοντες αὐτὸν ἐν τῇ διανοίᾳ χρονίζοντα, ὅ τε ἀγγελικός,
cutting it in the understanding lingering the both angelic
καὶ ὁ ἐκ τῆς ἡμετέρας προαιρέσεως ῥεπούσης ἐπὶ
and the(-one) from the our choice inclining to
τὸ κρεῖττον, καὶ ὁ ἐκ τῆς ἀνθρωπίνης ἀναδιδόμενος
the better and the(-one) from the human given-forth

φύσεως, καθ' ὃν κινούμενοι καὶ ἐθνικοὶ ἀγαπῶσι τὰ
nature according-to which moved even gentiles love the
ἴδια τέκνα, καὶ τοὺς ἑαυτῶν τιμῶσι γονεῖς. Τῷ δὲ ἀγαθῷ
own children and the their-own honor parents to-the but good
λογισμῷ δύο μόνον ἀντίκεινται λογισμοί, ὅ τε δαιμονιώδης,
thought two only oppose thoughts the both demonic
καὶ ὁ ἐκ τῆς ἡμετέρας προαιρέσεως ἀποκλινούσης ἐπὶ
and the(-one) from the our choice declining to
τὸ χεῖρον. Ἐκ δὲ τῆς φύσεως οὐδεὶς ἐξέρχεται λογισμὸς
the worse from but the nature no comes-out thought
πονηρός. Οὐ γὰρ ἀπ' ἀρχῆς γεγόναμεν πονηροί, εἴπερ
evil not for from (the)-beginning we-have-been-made evil since
καλὸν σπέρμα ἔσπειρεν ὁ Κύριος ἐν τῷ ἰδίῳ ἀγρῷ. Οὐ γὰρ
good seed sowed the Lord in the own field not for
εἴ τινος δεκτικοί ἐσμεν, τούτου πάντως καὶ τὴν δύναμιν
if of-anything receptive we-are of-this by-all-means also the power
ἔχομεν· ἐπεὶ καὶ μὴ εἶναι δυνάμενοι, τοῦ μὴ ὄντος οὐκ ἔχομεν
we-have since also not to-be able of-the not being not we-have
δύναμιν, εἴπερ αἱ δυνάμεις ποιότητές εἰσι, τὸ δὲ μὴ ὂν οὐκ
power since the powers qualities are the and not being not
ἔστι ποιότης. Ἦν γὰρ ὅτε οὐκ ἦν κακία, καὶ ἔσται ὅτε
is (a)-quality there-was for when not was vice and it-will-be when
οὐκ ἔσται. Ἀνεξάλειπτα γὰρ τὰ σπέρματα τῆς ἀρετῆς·
not it-will-be indelible for (are)-the seeds of-the virtue
πείθει δέ με καὶ ὁ πλούσιος ἐκεῖνος ἐν τοῖς Εὐαγγελίοις,
persuades and me also the rich that(-man) in the Gospels
κατὰ τὸν ᾅδην κρινόμενος, καὶ οἰκτείρων τοὺς ἀδελφούς,
in the Hades judged and pitying the brothers
τὸ δὲ ἐλεεῖν, σπέρμα τυγχάνει τὸ κάλλιστον τῆς ἀρετῆς.
the and to-pity (a)-seed happens(-to-be) the finest of-the virtue

Εἰσί τινες τῶν ἀκαθάρτων δαίμονες, οἵτινες ἀεὶ 66
there-are some of-the unclean demons who always
τοῖς ἀναγινώσκουσι προκαθέζονται, καὶ τὸν νοῦν
by-the(-ones) reading sit-beside and the mind
αὐτῶν ἁρπάζειν ἐπιχειροῦσι, πολλάκις καὶ ἀπ' αὐτῶν
their to-snatch try often even from the-very
τῶν θείων Γραφῶν λαμβάνοντες ἀφορμάς, καὶ εἰς
the divine Scriptures taking occasions and into
λογισμοὺς πονηροὺς καταλήγοντες, ἔστι δ' ὅτε καὶ παρὰ
thoughts evil ending there-is and when also against
τὴν συνήθειαν χασμᾶσθαι καταναγκάζοντες, καὶ ὕπνον
the custom to-yawn compelling and sleep
βαρύτατον ἐπιβάλλοντες, πολὺ τοῦ συνήθους ἀλλότριον·
heaviest casting-on much from-the customary foreign
ὡς μέν τινες τῶν ἀδελφῶν ἐφαντάσθησαν, κατὰ φυσικὴν
as indeed some of-the brothers imagined by natural
ἀντίθεσιν ἄῤῥητον· οὕτω δὲ ἐγὼ παρατηρήσας πολλάκις,
contrariety unspeakable thus but I having-observed often
κατέμαθον· Ἐφαπτόμενοι τῶν βλεφάρων καὶ ὅλης τῆς
learned touching the eyelids and whole the
κεφαλῆς, καὶ ταύτην τῷ οἰκείῳ σώματι καταψύχοντες·
head and it with-the own body chilling
ψυχρὰ γὰρ λίαν τὰ τῶν δαιμόνων σώματα, καὶ
cold for very (are)-the of-the demons bodies and
κρυστάλλῳ παρεμφερῆ· ὅθεν καὶ ὡς ὑπὸ σικύας
to-ice similar whence also as by (a)-cupping-glass
αἰσθανόμεθα τῆς κεφαλῆς ἑλκομένης μετὰ τρισμοῦ. Τοῦτο
we-perceive the head drawn with (a)-gnashing this
δὲ ποιοῦσιν, ἵνα τὴν ἐναποκειμένην τῷ κρανίῳ θερμότητα
and they-do that the stored in-the skull heat
πρὸς ἑαυτοὺς ἐπισπώμενοι, ὑπὸ τῆς ὑγρότητος λοιπὸν
to themselves drawing by the moisture henceforth

καὶ ψυχρότητος χαλασθέντα τὰ βλέφαρα, περιῤῥυῇ
and coldness slackened the eyelids may-flow-round
ταῖς κόραις τῶν ὀφθαλμῶν. Πολλάκις γοῦν ψηλαφήσας,
the pupils of-the eyes often at-least having-felt(-them)
κατέλαβον δίκην κρυστάλλου πεπηγότα τὰ βλέφαρα, τὴν
I-found like ice frozen the eyelids the
δὲ ὄψιν νενεκρωμένην ὅλην καὶ φρίσσουσαν. Καίτοι ὁ
and sight deadened whole and shuddering and-yet the
φυσικὸς ὕπνος θερμαίνειν μὲν τὰ σώματα πέφυκε, καὶ τῶν
natural sleep to-warm indeed the bodies is-wont and of-the
ὑγιαινόντων τὰς ὄψεις ἀνθηρὰς ἀπεργάζεται, ὡς ἔστι
healthy the looks blooming makes as is(-possible)
καὶ ἀπ᾽ αὐτῆς τῆς πείρας μαθεῖν· τὰς δὲ παρὰ φύσιν καὶ
also from the-very the experience to-learn the but against nature and
διατεταμένας, χάσμα ποιοῦσι, λεπτύνοντες ἑαυτούς, καὶ
stretched yawn they-make thinning themselves and
τῶν ἔνδον τοῦ στόματος ἐφαπτόμενοι. Ἀλλὰ τοῦτο
of-the(-parts) inside of-the mouth touching but this
μὲν ἐγὼ μέχρι τῆς σήμερον οὐκ ἐνόησα, καίτοι πολλάκις
indeed I until the today not I-understood although often
αὐτὸ πεπονθώς· τοῦ δὲ ἁγίου Μακαρίου ἤκουσα τοῦτό
it having-suffered from-the but holy Macarius I-heard this
μοι λελαληκότος, καὶ εἰς ἀπόδειξιν φέροντος, τοῦ
to-me having-spoken and as proof bringing of-the
σφραγίζειν τοὺς χασμωμένους τὸ στόμα, κατὰ ἀρχαίαν
to-seal the(-ones) yawning the mouth according-to ancient
παράδοσιν ἄῤῥητον. Ταῦτα δὲ πάντα πάσχομεν, διὰ
tradition unspoken these(-things) and all we-suffer because-of
τὸ μὴ προσέχειν νηφόντως ἡμᾶς τῇ ἀναγνώσει, μηδὲ
the not to-attend soberly us to-the reading nor
μεμνῆσθαι, ὅτι λόγια ἅγια Θεοῦ ζῶντος ἀναγινώσκομεν.
to-remember that oracles holy of-God living we-read

Ἐπειδὴ δὲ γίνονται καὶ διαδοχαὶ τῶν δαιμόνων, τοῦ 67
since and come-about also successions of-the demons the(-demon)
πρώτου κατὰ τὸν πόλεμον ἀσθενήσαντος, καὶ τὸ προσφιλὲς
first in the war having-been-weak and the dear
αὐτῷ πάθος κινῆσαι μὴ δυναμένου, ταύτας παρατηρήσαντες,
to-it passion to-move not being-able these having-observed
εὑρίσκομεν οὕτως· Ὅταν πάθους τινὸς ἐν χρόνῳ πολλῷ
we-find thus when of-(a)-passion some in time much
σπανίσωσι λογισμοί, καὶ γένηται αἰφνίδιος τούτου ζέσις καὶ
grow-scarce thoughts and come-about (a)-sudden its boiling and
κίνησις, ἡμῶν μηδεμίαν ἀφορμὴν δεδωκότων ἐξ ἀμελείας,
motion we no occasion having-given from negligence
τότε γινώσκομεν, ὅτι χαλεπώτερος ἡμᾶς τοῦ προτέρου
then we-know that harder us than-the former
διεδέξατο δαίμων, καὶ τὸν τόπον τοῦ πεφευγότος
has-succeeded (a)-demon and the place of-the(-one) having-fled
οὗτος τηρῶν, οἰκείᾳ πονηρίᾳ προσανεπλήρωσεν. Ἀλλὰ
this(-one) keeping with-own wickedness has-filled-up but
καὶ οὗτος τῆς ψυχῆς ἡμῶν πάνυ συνίησι, πολλῷ
also this(-one) the soul our very perceives much
σφοδρότερον παρὰ τὴν συνήθειαν πολεμούμενος, καὶ τῶν
more-violently beyond the custom warred-on and of-the
χθὲς καὶ τρίτην ἡμέραν λογισμῶν ἀθρόως ἐκπεπτωκώς,
yesterday and third day thoughts suddenly having-fallen(-away)
μηδεμιᾶς ἔξωθεν παρεμπεσούσης προφάσεως. Φευγέτω
no from-outside having-fallen-in pretext let-flee
τοίνυν ὁ νοῦς ταῦτα θεώμενος πρὸς τὸν Κύριον,
therefore the mind these(-things) beholding to the Lord
τὴν περικεφαλαίαν τὴν σωτηρίου δεξάμενος, καὶ τὸν
the helmet the(-helmet) of-salvation having-received and the
θώρακα τῆς δικαιοσύνης ἐνδυσάμενος, καὶ τὴν μάχαιραν
breastplate of-the righteousness having-put-on and the sword

σπασάμενος τοῦ πνεύματος, καὶ τὸν θυρεὸν κουφίσας τῆς
having-drawn of-the spirit and the shield having-lifted of-the
πίστεως, λεγέτω εἰς τὸ οἰκεῖον μετὰ δακρύων ἀναβλέψας
faith let-it-say toward the own with tears having-looked-up
οὐρανόν· «Κύριε» Χριστέ, «δύναμις τῆς σωτηρίας μου,
heaven Lord Christ power of-the salvation my
κλῖνον πρός με τὸ οὖς σου, τάχυνον τοῦ ἐξελέσθαι
incline to me the ear your hasten of-the to-deliver
με. Γενοῦ μοι εἰς Θεὸν ὑπερασπιστήν, καὶ εἰς τόπον
me be to-me for God (a)-protector and for (a)-place
καταφυγῆς τοῦ σῶσαί με.» Μάλιστα δὲ νηστείαις καὶ
of-refuge of-the to-save me especially but with-fasts and
ἀγρυπνίαις στιλβωσάτω τὴν μάχαιραν. Ἐν ἑπτὰ γὰρ ὅλαις
vigils let-it-polish the sword in seven for whole
ἡμέραις θλιβήσεται πολεμούμενος, καὶ βαλλόμενος τοῖς
days it-will-be-afflicted warred-on and struck by-the
πεπυρωμένοις βέλεσι τοῦ Πονηροῦ, καὶ μετὰ τὴν ἑβδόμην
fiery darts of-the Evil(-one) and after the seventh
γνώσεται αὐτὸν ὅμοιον κατ᾽ ὀλίγον τῷ διδαχθέντι
it-will-know him like by little to-the(-one) taught
γενόμενον, καὶ παραμένοντα λοιπὸν ἐν ὅλῳ ἐνιαυτῷ, τὰ
become and remaining henceforth in whole year the
πολλὰ τιτρωσκόμενον μᾶλλον ἤπερ τιτρώσκοντα, μέχρις
most(-part) wounded rather than wounding until
ἂν καὶ ὁ τοῦτον διαδεχόμενος παραγένηται· εἴγε
— also the(-one) him succeeding arrive if-indeed
χρόνον, τὰ κατὰ τὸν Ἰώβ, πίπτομεν ὑπ᾽ αὐτούς,
(a)-time the(-things) according-to — Job we-fall under them
καὶ οἱ οἶκοι ἡμῶν ἐκπορθοῦνται ὑπὸ ἀνόμων.
and the houses our are-sacked by lawless(-men)

Ἀκάθαρτοι λογισμοί, πολλάκις εἰς αὔξησιν ὕλας 68
unclean thoughts often for increase materials
προσδέχονται, καὶ πολλοῖς συμπαρεκτείνονται πράγμασι.
receive and with-many are-coextended things
Καὶ γὰρ πελάγη κατὰ διάνοιαν περῶσι μεγάλα, καὶ μακρὰς
and for seas in thought they-cross great and long
ὁδοὺς ὁδεύειν οὐ παραιτοῦνται, διὰ πολλὴν τοῦ πάθους
roads to-travel not they-refuse because-of much of-the passion
θερμότητα. Οἱ δὲ ὁπωσοῦν κεκαθαρμένοι, στενώτεροι
heat the(-ones) but in-any-way cleansed narrower
τούτων μᾶλλόν εἰσι, πολλοῖς συμπαρεκτείνεσθαι πράγμασι μὴ
than-these rather are with-many to-be-coextended things not
δυνάμενοι, διὰ τὴν τοῦ πάθους ἀσθένειαν· ὅθεν καὶ παρὰ
being-able because-of the of-the passion weakness whence also against
φύσιν μᾶλλον κινοῦνται, καὶ κατὰ τὸν σοφὸν Σολομῶντα,
nature rather they-are-moved and according-to the wise Solomon
χρόνον τινὰ ἔξω ῥέμβονται, καὶ καλάμην συνάγουσιν εἰς
(for)-time some outside they-wander and stubble gather for
τὴν παράνομον πλινθουργίαν, μηκέτι λαμβάνοντες ἄχυρα.
the lawless brick-making no-longer receiving straw
Δεῖ οὖν πάσῃ φυλακῇ τηρεῖν τὴν καρδίαν, ἵνα σώζηται
(one)-must then with-all guard to-keep the heart that it-be-saved
ὥσπερ δορκὰς ἐκ βρόχων, καὶ ὥσπερ ὄρνεον ἐκ παγίδος.
as (a)-gazelle from nooses and as (a)-bird from (a)-snare
Ῥᾷον γὰρ ἀκάθαρτον καθᾶραι ψυχήν, ἢ καθαρθεῖσαν καὶ
easier for (an)-unclean to-cleanse soul than (one)-cleansed and
πάλιν τραυματισθεῖσαν, εἰς ὑγίειαν αὖθις ἀνακαλέσασθαι,
again wounded to health again to-call-back
τοῦ δαίμονος τῆς λύπης μὴ συγχωροῦντος, ἀλλ' ἀεὶ ταῖς
of-the demon of-the grief not allowing(-it) but always on-the

κόραις τῶν ὀφθαλμῶν ἐμπηδῶντος, καὶ κατὰ τὸν καιρὸν
pupils of-the eyes leaping and at the time
τῆς προσευχῆς, τὸ τῆς ἁμαρτίας προφέροντος εἴδωλον.
of-the prayer the of-the sin bringing-forward image

69 Φύσιν μὲν λογικὴν ὑπὸ κακίας θανατωθεῖσαν ἐγείρει
(a)-nature indeed rational by vice put-to-death raises
Χριστὸς διὰ τῆς θεωρίας πάντων τῶν αἰώνων· ὁ δὲ
Christ through the contemplation of-all the ages the and
τούτου Πατὴρ τὴν ἀποθανοῦσαν ψυχὴν τὸν θάνατον τοῦ
his Father the having-died soul the death —
Χριστοῦ, ἐγείρει διὰ τῆς γνώσεως τῆς ἑαυτοῦ.
of-Christ raises through the knowledge the(-knowledge) his-own
Καὶ τοῦτό ἐστι τὸ ὑπὸ τοῦ Ἀποστόλου λεγόμενον,
and this is the(-thing) by the Apostle said
τό, «Εἰ συναπεθάνομεν τῷ Χριστῷ, πιστεύομεν, ὅτι
the(-saying) if we-died-with — Christ we-believe that
καὶ συζήσομεν αὐτῷ.»
also we-shall-live-with him

70 Ὅταν ὁ νοῦς τὸν παλαιὸν ἄνθρωπον ἀποδυσάμενος, τὸν
when the mind the old man having-put-off the(-one)
ἐκ χάριτος ἐπενδύσηται, τότε καὶ τὴν ἑαυτοῦ κατάστασιν
from grace put-on then also the its-own state
ὄψεται κατὰ τὸν καιρὸν τῆς προσευχῆς, σαπφείρῳ ἢ οὐρανίῳ
it-will-see at the time of-the prayer to-sapphire or to-heavenly
χρώματι παρεμφερῆ, ἥντινα καὶ τόπον Θεοῦ ἡ Γραφὴ
color similar which also (the)-place of-God the Scripture
ὀνομάζει ὑπὸ τῶν πρεσβυτέρων ὀφθέντα ἐπὶ τοῦ ὄρους Σινᾶ.
names by the elders seen upon the mount Sinai

71 Οὐκ ἂν ἴδῃ ὁ νοῦς τὸν τοῦ Θεοῦ τόπον ἐν ἑαυτῷ, μὴ
not — would-see the mind the — of-God place in itself unless
πάντων τῶν ἐν τοῖς πράγμασιν ὑψηλότερος γεγονώς·
than-all the(-things) in the things higher having-become

οὐ γενήσεται δὲ ὑψηλότερος, μὴ τὰ πάθη ἀπεκδυσάμενος
not it-will-become but higher unless the passions having-put-off
τὰ συνδεσμοῦντα αὐτὸν διὰ τῶν νοημάτων τοῖς
the(-ones) binding it through the notions to-the
πράγμασι τοῖς αἰσθητοῖς· καὶ τὰ μὲν πάθη ἀποθήσεται
things the perceptible and the indeed passions it-will-put-off
διὰ τῶν ἀρετῶν, τοὺς δὲ ψιλοὺς λογισμοὺς διὰ τῆς
through the virtues the and bare thoughts through the
πνευματικῆς θεωρίας· καὶ ταύτην πάλιν, ἐπιφανέντος
spiritual contemplation and this again having-appeared
αὐτῷ τοῦ φωτὸς ἐκείνου τοῦ κατὰ τὸν καιρὸν τῆς
to-it the light that the(-light) at the time of-the
προσευχῆς ἐκτυποῦντος τὸν τόπον τοῦ Θεοῦ.
prayer stamping the place — of-God

Λόγος πρακτικός

VI · THOUGHTS, DREAMS, AND THE SAYINGS OF THE MONKS

The monk must live as if dying tomorrow and use his body as if living many years. The demons retreat to watch which virtue is neglected, and the demon of vainglory stands shamelessly over the ruins of the rest. Dreams betray the soul's health. Peace from the seeds of nature differs from peace when demons withdraw. Then the sayings: Antony reads the book of creation, Macarius teaches that rancor against men destroys memory, and a brother sells his only Gospel to feed the hungry. Evagrius closes to Anatolius with the grape still ripening.

Ἔλεγε δὲ ὁ ἅγιος καὶ πρακτικώτατος ἡμῶν διδάσκαλος· 29
said and the holy and most-practical our teacher
Οὕτω δεῖ ἀεὶ παρασκευάζεσθαι τὸν μοναχόν, ὡς
so (one)-must always to-prepare(-himself) the monk as
αὔριον τεθνηξόμενον, καὶ οὕτω πάλιν τῷ σώματι
tomorrow about-to-die and so again the body

κεχρῆσθαι, ὡς ἐν πολλοῖς ἔτεσι συζησόμενον. Τὸ μὲν
to-use as in many years about-to-live-with(-it) the(-one) indeed
γάρ, φησί, τοὺς τῆς ἀκηδίας λογισμοὺς περικόπτει, καὶ
for he-says the of-the listlessness thoughts cuts-off and
σπουδαιότερον παρασκευάζει τὸν μοναχόν· τὸ δὲ σῶον
more-zealous prepares the monk the(-other) but sound
διαφυλάττει τὸ σῶμα, καὶ ἴσην αὐτοῦ ἀεὶ συντηρεῖ τὴν
preserves the body and equal its always maintains the
ἐγκράτειαν.
self-control

31 Ἔγνων τὸν τῆς κενοδοξίας δαίμονα, σχεδὸν
I-knew the of-the vainglory demon almost
ὑπὸ πάντων διωκόμενον τῶν δαιμόνων, καὶ
by all pursued the demons and
ἐπὶ τοῖς τῶν διωκόντων πτώμασιν ἀναιδῶς
by the of-the(-ones) pursuing falls shamelessly
παριστάμενον, καὶ τῷ μοναχῷ μέγεθος ἀρετῶν
standing and to-the monk (a)-greatness of-virtues
ἐμφανίζοντα.
displaying

43 Δεῖ δὲ καὶ τὰς διαφορὰς τῶν δαιμόνων ἐπιγινώσκειν,
(one)-must and also the differences of-the demons to-recognize
καὶ τοὺς καιροὺς αὐτῶν σημειοῦσθαι· εἰσόμεθα δὲ ἐκ
and the times their to-note we-shall-know and from
τῶν λογισμῶν (τοὺς δὲ λογισμοὺς ἐκ τῶν πραγμάτων),
the thoughts the and thoughts from the things
τίνες τῶν δαιμόνων σπάνιοι καὶ βαρύτεροι, καὶ ποῖοι
which of-the demons (are)-rare and heavier and what(-ones)
συνεχεῖς καὶ κουφότεροι, καὶ τίνες οἱ ἀθρόως
constant and lighter and which the(-ones) suddenly
εἰσπηδῶντες καὶ πρὸς βλασφημίαν τὸν νοῦν ἁρπάζοντες.
leaping-in and to blasphemy the mind snatching

Ταῦτα δὲ ἀναγκαῖον εἰδέναι, ἵν' ὅταν ἄρξωνται οἱ
these(-things) and necessary to-know that when begin the
λογισμοὶ τὰς ἰδίας ὕλας κινεῖν, πρὶν ἢ πολὺ τῆς
thoughts the own materials to-move before — much of-the
οἰκείας ἐκβαλώμεθα καταστάσεως, φθεγγώμεθά τι
own we-be-cast-out state we-may-utter something
πρὸς αὐτούς, καὶ τὸν παρόντα σημαίνωμεν. Οὕτως
against them and the present(-one) we-may-mark thus
γὰρ ἂν αὐτοί τε ῥᾳδίως σὺν Θεῷ προκόπτωμεν,
for — ourselves both easily with God may-advance
κἀκείνους θαυμάζοντας ἡμᾶς καὶ ὀδυνωμένους ἀποπτῆναι
and-those(-demons) marveling-at us and grieving to-fly-off
ποιήσωμεν.
we-may-make

Ὅτ' ἂν ἀγωνιζόμενοι πρὸς τοὺς μοναχοὺς ἀδυνατῶσιν 44
when — struggling against the monks are-powerless
οἱ δαίμονες, τότε μικρὸν ὑποχωρήσαντες ἐπιτηροῦσι,
the demons then (a)-little having-withdrawn they-watch
ποία τῶν ἀρετῶν ἐν τῷ μεταξὺ παρημέληται,
which of-the virtues in the meantime has-been-neglected
κἀκείνῃ αἰφνιδίως ἐπεισελθόντες, τὴν ἀθλίαν ψυχὴν
and-on-that suddenly having-come-in the wretched soul
διαρπάζουσιν.
they-plunder

Οἱ πονηροὶ δαίμονες τοὺς πονηροτέρους αὐτῶν 45
the evil demons the more-evil than-themselves
δαίμονας εἰς βοήθειαν ἐπισπῶνται, καὶ κατὰ τὰς διαθέσεις
demons for help draw-in and in the dispositions
ἀλλήλους ἐναντιούμενοι, συμφωνοῦσιν ἐπ' ἀπωλείᾳ μόνον
one-another opposing they-agree on (the)-perdition only
ψυχῆς.
of-(a)-soul

46 Μὴ ταραττέτω δὲ ἡμᾶς ὁ δαίμων ὁ συναρπάζων
not let-trouble and us the demon the(-one) snatching
τὸν νοῦν πρὸς βλασφημίαν Θεοῦ, καὶ πρὸς τὰς
the mind to blasphemy of-God and to the
ἀπειρημένας φαντασίας ἐκείνας, ἃς ἔγωγε οὐδὲ
forbidden fantasies those which I not-even
γραφῇ παραδοῦναι τετόλμηκα, μηδὲ τὴν προθυμίαν
to-writing to-hand-over have-dared nor the eagerness
ἡμῶν ἐκκοπτέτω. Καρδιογνώστης γάρ ἐστιν ὁ Θεός,
our let-it-cut-off heart-knower for is — God
καὶ οἶδεν, ὅτι οὐδὲ ἐν τῷ κόσμῳ ὄντες ποτὲ
and knows that not-even in the world being ever
τοιαύτην μανίαν ἐμάνημεν. Σκοπὸς δὲ τούτῳ τῷ
such madness did-we-rage (the)-aim and for-this the
δαίμονι, παῦσαι ἡμᾶς τῆς προσευχῆς, ἵνα μὴ
demon (is)-to-stop us from-the prayer that not
στῶμεν ἐναντίον Κυρίου τοῦ Θεοῦ ἡμῶν, μηδὲ
we-stand before (the)-Lord — God our nor
τὰς χεῖρας ἐκτεῖναι τολμήσωμεν, καθ' οὗ τοιαῦτα
the hands to-stretch-out dare against whom such(-things)
διενοήθημεν.
we-thought

47 Τῶν ἐν τῇ ψυχῇ παθημάτων σύμβολον γίνεται,
of-the in the soul sufferings (a)-symbol becomes
ἢ λόγος τις προενεχθείς, ἢ κίνησις τοῦ σώματος
either word some put-forth or motion of-the body
γενομένη, δι' οὗ ἐπαισθάνονται οἱ ἐχθροὶ πότερον
happening through which perceive the enemies whether
ἔνδον ἔχομεν τοὺς λογισμοὺς αὐτῶν καὶ ὠδίνομεν,
within we-have the thoughts their and travail
ἢ ἀποῤῥίψαντες αὐτοὺς μεριμνῶμεν περὶ τῆς
or having-cast-off them we-are-anxious about the

σωτηρίας ἡμῶν. Τοιγαροῦν μόνος ἐπίσταται ὁ
salvation our therefore alone knows the(-one)
ποιήσας ἡμᾶς Θεός, καὶ οὐ δεῖται συμβόλων
having-made us God and not needs symbols
αὐτὸς πρὸς τὸ γινώσκειν τὰ ἐν τῇ καρδίᾳ
he for the to-know the(-things) in the heart
κρυπτόμενα.
hidden

Τοῖς μὲν κοσμικοῖς οἱ δαίμονες διὰ τῶν 48
with-the indeed worldly(-people) the demons through the
πραγμάτων μᾶλλον παλαίουσι, τοῖς δὲ μοναχοῖς
things rather wrestle with-the but monks
ὡς ἐπιπλεῖστον διὰ τῶν λογισμῶν· πραγμάτων
as for-the-most-part through the thoughts of-things
γὰρ διὰ τὴν ἐρημίαν ἐστέρηνται· καὶ ὅσον
for because-of the solitude they-are-deprived and as-much-as
εὐκολώτερον τὸ κατὰ διάνοιαν ἁμαρτάνειν τοῦ
easier the in thought to-sin than-the(-sinning)
κατ᾽ ἐνέργειαν, τοσοῦτον χαλεπώτερος καὶ ὁ
in act so-much harder also the
κατὰ διάνοιαν πόλεμος τοῦ διὰ τῶν
in thought war than-the(-war) through the
πραγμάτων συνισταμένου. Εὐκίνητον γάρ τι πρᾶγμα
things composed easily-moved for some thing
ὁ νοῦς, καὶ πρὸς τὰς ἀνόμους φαντασίας
(is)-the mind and toward the lawless fantasies
δυσκάθεκτον.
hard-to-restrain

Ἐργάζεσθαι μὲν διαπαντὸς καὶ ἀγρυπνεῖν καὶ 49
to-work indeed continually and to-keep-vigil and
νηστεύειν οὐ προστετάγμεθα, προσεύχεσθαι δὲ ἡμῖν
to-fast not we-have-been-ordered to-pray but for-us

ἀδιαλείπτως νενομοθέτηται· διότι ἐκεῖνα μὲν τὸ
unceasingly has-been-legislated because those(-things) indeed the
παθητικὸν μέρος τῆς ψυχῆς θεραπεύοντα, καὶ τοῦ
passible part of-the soul healing also the
σώματος ἡμῶν εἰς τὴν ἐργασίαν προσδεῖται, ὅπερ
body our for the working need which
δι᾽ οἰκείαν ἀσθένειαν πρὸς τοὺς πόνους οὐκ
through own weakness for the labors not
ἐπαρκεῖ· ἡ δὲ προσευχὴ τὸν νοῦν ἐῤῥωμένον καὶ
suffices the but prayer the mind strong and
καθαρὸν πρὸς τὴν πάλην παρασκευάζει, πεφυκότα
pure for the struggle prepares (it-being)-wont
προσεύχεσθαι, καὶ δίχα τούτου τοῦ σώματος καὶ
to-pray even without this the body and
ὑπὲρ πασῶν τῶν τῆς ψυχῆς δυνάμεων τοῖς δαίμοσι
for all the of-the soul powers with-the demons
μάχεσθαι.
to-fight

54 Περὶ τῶν ἐν τοῖς ὕπνοις συμβαινόντων.
about the(-things) in the sleeps happening

Ὅταν ἐν ταῖς καθ᾽ ὕπνον φαντασίαις, τῷ ἐπιθυμητικῷ
when in the in sleep fantasies the desiring
μέρει πολεμοῦντες οἱ δαίμονες, αὐτοὶ μὲν δεικνύωσιν,
part warring the demons they indeed show
ἡμεῖς δὲ προστρέχωμεν, συντυχίας γνωρίμων, καὶ
we but run-toward meetings of-acquaintances and
συμπόσια συγγενῶν, καὶ χοροὺς γυναικῶν, καὶ ὅσα
feasts of-kinsmen and dances of-women and as-many(-as)
ἄλλα τοιαῦτα ἡδονῶν ἀποτελεστικά, ἐν τούτῳ τῷ
other such of-pleasures productive in this the
μέρει νοσοῦμεν, καὶ τὸ πάθος ἰσχύει. Ὅταν δὲ πάλιν
part we-are-sick and the passion is-strong when but again

τὸ θυμικὸν ἐκταράσσωσιν, ὁδοὺς κρημνώδεις ὁδεύειν
the spirited(-part) they-trouble roads precipitous to-travel
καταναγκάζοντες, καὶ ἐνόπλους ἄνδρας ἐπάγοντες,
compelling and armed men bringing-on
καὶ ἰοβόλα καὶ σαρκοβόρα θηρία, ἡμεῖς δὲ πρὸς
and venomous and flesh-eating beasts we and at
μὲν τὰς ὁδοὺς ἐκδειματούμεθα, ὑπὸ δὲ τῶν θηρίων,
indeed the roads are-terrified by but the beasts
καὶ τῶν ἀνδρῶν διωκόμενοι φεύγομεν, τοῦ θυμικοῦ
and the men pursued we-flee of-the spirited
μέρους ποιησώμεθα πρόνοιαν, καὶ τὸν Χριστὸν ἐν
part let-us-make provision and — Christ in
ἀγρυπνίαις ἐπικαλούμενοι, τοῖς προειρημένοις φαρμάκοις
vigils calling-upon the aforesaid medicines
χρησώμεθα.
let-us-use

Αἱ ἀνείδωλοι ἐν τοῖς ὕπνοις τοῦ σώματος φυσικαὶ 55
the imageless in the sleeps of-the body natural
κινήσεις, ὑγιαίνειν ποσῶς μηνύουσι τὴν ψυχήν·
motions to-be-healthy in-some-measure indicate the soul
πῆξις δὲ εἰδώλων, ἀῤῥωστίας γνώρισμα· καὶ τὰ
(a)-fixing but of-images of-sickness (is-a)-sign and the
μὲν ἀόριστα πρόσωπα, τοῦ παλαιοῦ πάθους, τὰ
indeed indefinite faces of-the old passion the(-ones)
δὲ ὡρισμένα, τῆς παραυτίκα πληγῆς σύμβολα
but defined of-the immediate blow symbols
νόμιζε.
consider

Τὰ τῆς ἀπαθείας τεκμήρια, μεθ᾽ ἡμέραν μὲν διὰ 56
the of-the dispassion proofs by day indeed through
τῶν λογισμῶν, νύκτωρ δὲ διὰ τῶν ἐνυπνίων
the thoughts by-night but through the dreams

ἐπιγνωσόμεθα· καὶ τὴν μὲν ἀπάθειαν, ὑγίειαν ἐροῦμεν
we-shall-recognize and the indeed dispassion health we-shall-say
εἶναι ψυχῆς, τροφὴν δὲ τὴν γνῶσιν, ἥτις μόνη συνάπτειν
to-be of-(the)-soul food and the knowledge which alone to-join
ἡμᾶς ταῖς ἁγίαις δυνάμεσιν εἴωθεν· εἴπερ ἡ τῶν
us to-the holy powers is-wont if-indeed the of-the
ἀσωμάτων συνάφεια ἐκ τῆς ὁμοίας διαθέσεως γίνεσθαι
bodiless(-ones) union from the like disposition to-come-about
πέφυκεν.
is-wont

57 Περὶ τῆς καταστάσεως ἐγγιζούσης τῇ ἀπαθείᾳ.
about the state drawing-near to-the dispassion
Δύο τῆς ψυχῆς εἰρηνικαὶ καταστάσεις εἰσί, μία μὲν ἡ
two of-the soul peaceful states are one indeed the(-one)
ἀπὸ τῶν φυσικῶν σπερμάτων ἀναδιδομένη, ἑτέρα δὲ
from the natural seeds given-forth another but
ἡ ἐξ ὑποχωρήσεως τῶν δαιμόνων ἐπιγινομένη·
the(-one) from (the)-withdrawal of-the demons coming-on
καὶ τῇ μὲν προτέρᾳ ἀκολουθεῖ ταπεινοφροσύνη
and the indeed former follows humility
μετὰ κατανύξεως, καὶ δάκρυον καὶ πόθος πρὸς
with compunction and (a)-tear and longing for
τὸ Θεῖον ἄπειρος, καὶ σπουδὴ περὶ τὸ ἔργον
the Divine boundless and zeal for the work
ἀμέτρητος· τῇ δὲ δευτέρᾳ, κενοδοξία μετὰ ὑπερηφανίας,
immeasurable the but second vainglory with pride
ἐν ἀναιρέσει τῶν λοιπῶν δαιμόνων τὸν μοναχὸν
in (the)-destruction of-the other demons the monk
ὑποσύρουσα. Ὁ τοίνυν τηρῶν τὰ ὅρια τῆς προτέρας
drawing-under the(-one) therefore keeping the bounds of-the former

καταστάσεως, τὰς ἐπιδρομὰς τῶν δαιμόνων ὀξύτερον
state the inroads of-the demons more-sharply
ἐπιγνώσεται.
will-recognize

Ὁ τῆς κενοδοξίας δαίμων ἀντίκειται τῷ δαίμονι 58
the of-the vainglory demon opposes the demon
τῆς πορνείας, καὶ τούτους ἅμα προσβαλεῖν ψυχῇ
of-the fornication and these at-once to-attack (a)-soul
τῶν οὐκ ἐνδεχομένων ἐστίν· εἴπερ ὁ μὲν τιμὰς
of-the(-things) not possible is if-indeed the one honors
ἐπαγγέλλεται, ὁ δὲ ἀτιμίας πρόξενος γίνεται.
promises the(-one) but dishonors (the)-procurer becomes
Ὁπότερος τοίνυν τούτων ἐὰν προσεγγίσας πιέζῃ σε, τοὺς
whichever therefore of-these if having-drawn-near press you the
τοῦ ἀντικειμένου δαίμονος πλάττε δῆθεν ἐν σεαυτῷ
of-the opposing demon fashion supposedly in yourself
λογισμούς· κἂν δυνηθῇς, τὸ δὴ λεγόμενον, ἥλῳ
thoughts and-if you-can the indeed saying with-(a)-nail
τὸν ἦλον ἐκκρούειν, γίνωσκε σεαυτὸν πλησίον ὄντα
the nail to-knock-out know yourself near being
τῶν ὅρων τῆς ἀπαθείας. Ἴσχυσε γάρ σου ὁ νοῦς
of-the bounds of-the dispassion was-strong for your the mind
λογισμοῖς ἀνθρωπίνοις λογισμοὺς ἀφανίσαι δαιμόνων.
with-thoughts human thoughts to-destroy of-demons
Τὸ δὲ διὰ ταπεινοφροσύνης ἀπώσασθαι τὸν τῆς
the and through humility to-thrust-away the of-the
κενοδοξίας λογισμόν, ἢ διὰ σωφροσύνης τὸν τῆς
vainglory thought or through temperance the(-thought) of-the
πορνείας, βαθυτάτης ἂν εἴη τεκμήριον ἀπαθείας. Καὶ
fornication deepest — would-be (a)-proof of-dispassion and
τοῦτο ἐπὶ πάντων τῶν ἀντικειμένων ἀλλήλοις
this in-the-case-of all the opposing one-another

δαιμόνων πράττειν πειράθητι. Ἅμα γὰρ καὶ γνώσῃ
demons to-do try at-once for also you-will-know
ποίῳ πάθει μᾶλλον πεποίωσαι. Πλὴν ὅση δύναμις
by-what passion more you-are-qualified but as-much-as power(-there-is)
αἴτει παρὰ Θεοῦ τῷ δευτέρῳ τρόπῳ τοὺς πολεμίους
ask from God by-the second way the enemies
ἀμύνεσθαι.
to-ward-off

59 Ὅσῳ προκόπτει ψυχή, τοσούτῳ μείζονες αὐτὴν
as-much-as advances (a)-soul so-much greater it
ἀνταγωνισταὶ διαδέχονται. Τοὺς γὰρ αὐτοὺς ἀεὶ δαίμονας
adversaries succeed the for same always demons
αὐτῇ παραμένειν οὐ πείθομαι. Καὶ τοῦτο ἴσασι μάλιστα
with-it to-remain not I-am-persuaded and this know especially
οἱ ὀξύτερον τοῖς πειρασμοῖς ἐπιβάλλοντες, καὶ τὴν
the(-ones) more-sharply on-the temptations applying(-themselves) and the
προσοῦσαν αὐτοῖς ἀπάθειαν ἐκμοχλευομένην ὑπὸ τῶν
present to-them dispassion being-levered-out by the(-ones)
διαδεξαμένων ὁρῶντες.
having-succeeded seeing

60 Ἡ μὲν τελεία τῇ ψυχῇ ἀπάθεια, μετὰ τὴν νίκην
the indeed perfect in-the soul dispassion after the victory
τὴν κατὰ πάντων τῶν ἀντικειμένων τῇ πρακτικῇ
the(-victory) over all the opposing the practical(-life)
δαιμόνων ἐγγίνεται· ἡ δὲ ἀτελὴς ἀπάθεια, ὡς πρὸς
demons comes-in the but imperfect dispassion as toward
τὴν δύναμιν τέως τοῦ παλαίοντος αὐτῇ λέγεται
the power meanwhile of-the wrestling it is-spoken-of
δαίμονος.
of-(a)-demon

Οὐκ ἂν προέλθοι ὁ νοῦς, οὐδὲ ἀποδημήσει τὴν 61
not — would-go-forth the mind nor will-go-abroad the
καλὴν ἐκείνην ἀποδημίαν, καὶ ἐν τῇ χώρᾳ
fair that journey and in the country
γένοιτο τῶν ἀσωμάτων, μὴ τὰ ἔνδον
be of-the bodiless(-ones) unless the(-things) inside
διορθωσάμενος. Ἡ γὰρ ταραχὴ τῶν οἰκείων,
having-set-right the for trouble of-the own(-things)
ἐπιστρέφειν αὐτὸν εἴωθε πρὸς τὰ ἀφ' ὧν
to-turn it is-wont to the(-things) from which
ἐξελήλυθεν.
it-has-come-out

Τὸν νοῦν, καὶ αἱ ἀρεταί, καὶ αἱ κακίαι, τυφλὸν 62
the mind both the virtues and the vices blind
ἀπεργάζονται· αἱ μέν, ἵνα μὴ βλέπῃ τὰς
make the(-ones) indeed that not it-see the
κακίας· αἱ δέ, ἵνα μὴ πάλιν ἴδῃ τὰς
vices the(-others) but that not again it-see the
ἀρετάς.
virtues

Ῥήσεις μοναχῶν ἁγίων. 91
sayings of-monks holy

Ἀναγκαῖον δὲ καὶ τὰς ὁδοὺς τῶν προοδευσάντων
necessary and also the ways of-the(-ones) having-gone-before
ὀρθῶς διερωτᾷν μοναχῶν, καὶ πρὸς αὐτὰς κατορθοῦσθαι.
rightly to-inquire-of monks and by them to-be-directed
Πολλὰ γὰρ ἔστιν εὑρεῖν ὑπ' αὐτῶν ῥηθέντα τε καὶ
many(-things) for it-is(-possible) to-find by them said both and
πραχθέντα καλῶς· ἐν οἷς καὶ τοῦτό φησί τις αὐτῶν, τὴν
done well among which also this says one of-them the
ξηροτέραν καὶ μὴ ἀνώμαλον δίαιταν ἀγάπῃ συζευχθεῖσαν,
drier and not irregular diet with-love yoked

θᾶττον εἰσάγειν τὸν μοναχὸν εἰς τὸν τῆς ἀπαθείας
more-quickly to-bring-in the monk into the of-the dispassion
λιμένα. Ὁ δ' αὐτὸς ταρασσόμενόν τινα νύκτωρ
harbor the(-man) and same troubled one by-night
τῶν ἀδελφῶν, τῶν φασμάτων ἀπήλλαξεν, ἀσθενοῦσι
of-the brothers from-the apparitions released to-the-sick
μετὰ νηστείας ὑπηρετῆσαι προστάξας. Οὐδενὶ γὰρ οὕτως,
with fasting to-serve having-ordered by-nothing for so
ἐρωτηθεὶς ἔφη, ὡς ἐλέῳ τὰ τοιαῦτα κατασβέννυται
being-asked he-said as by-mercy the such are-quenched
πάθη.
passions

92 Τῷ δικαίῳ Ἀντωνίῳ προσῆλθέ τις τῶν τότε
to-the righteous Antony came one of-the then
σοφῶν, καί, Πῶς διακαρτερεῖς, εἶπεν, ὦ Πάτερ,
wise(-men) and how do-you-endure he-said O Father
τῆς ἐκ τῶν βιβλίων παραμυθίας ἐστερημένος;
the from the books comfort deprived
Ὁ δέ φησι· Τὸ ἐμὸν βιβλίον, φιλόσοφε, ἡ
he and says the my book philosopher the
φύσις τῶν γεγονότων ἐστί, καὶ πάρεστιν ὅτε
nature of-the(-things) having-come-to-be is and it-is-present when
βούλομαι τοὺς λόγους ἀναγινώσκειν τοὺς τοῦ
I-wish the words to-read the(-words) —
Θεοῦ.
of-God

93 Ἠρώτησέ με τὸ σκεῦος τῆς ἐκλογῆς ὁ Αἰγύπτιος
asked me the vessel of-the election the Egyptian
γέρων Μακάριος· Τί δήποτε μνησικακοῦντες μὲν
elder Macarius why ever remembering-wrongs indeed
τοῖς ἀνθρώποις, τὴν μνημονευτικὴν δύναμιν τῆς
against-the men the remembering power of-the

ψυχῆς ἀφανίζομεν, δαίμοσι δὲ μνησικακοῦντες
soul do-we-destroy against-demons but remembering-wrongs
ἀβλαβεῖς διαμένομεν; Κἀμοῦ πρὸς τὴν ἀπόκρισιν
unharmed do-we-remain and-I at the answer
ἀπορήσαντος, καὶ παρακαλοῦντος τὸν λόγον μαθεῖν,
being-at-a-loss and beseeching the reason to-learn
Διότι, φησὶν ἐκεῖνος, τὸ μὲν πρότερον παρὰ
because he-says that(-man) the indeed former against
φύσιν, τὸ δὲ δεύτερον κατὰ φύσιν ἐστὶ τοῦ
nature the but second according-to nature is of-the
θυμοῦ.
anger
Παρέβαλον κατ᾽ αὐτὴν τὴν σταθερὰν μεσημβρίαν τῷ ἁγίῳ 94
I-visited at the-very the steady noon the holy
Πατρὶ Μακαρίῳ, καὶ λίαν ὑπὸ τῆς δίψης φλεγόμενος
Father Macarius and very by the thirst burning
ᾔτουν ὕδωρ πιεῖν. Ὁ δέ φησιν· Ἀρκέσθητι τῇ
I-asked water to-drink he and says be-content with-the
σκιᾷ· πολλοὶ γὰρ νῦν ὁδοιποροῦντες ἢ πλέοντες καὶ
shade many for now journeying or sailing even
ταύτης ἐστέρηνται. Εἶτα λόγους μου πρὸς αὐτὸν περὶ
this are-deprived-of then words my to him about
ἐγκρατείας γυμνάζοντος, Θάρσει, φησίν, ὦ τέκνον, ἐν
self-control exercising take-courage he-says O child in
ὅλοις ἔτεσιν εἴκοσι οὔτε ἄρτου, οὔτε ὕδατος, οὔτε
whole years twenty neither of-bread nor of-water nor
ὕπνου κόρον εἴληφα. Τὸν μὲν γὰρ ἄρτον μου ἤσθιον
of-sleep (my)-fill have-I-taken the indeed for bread my I-ate
σταθμῷ, τὸ δὲ ὕδωρ ἔπινον μέτρῳ, τοῖς τοίχοις δὲ
by-weight the but water I-drank by-measure on-the walls and

ἐμαυτὸν παρακλίνων, μικρόν τι τοῦ ὕπνου μέρος
myself leaning little some of-the sleep part
ἀφήρπαζον.
I-snatched

95 Ἐμηνύθη τινὶ τῶν μοναχῶν θάνατος τοῦ πατρός, ὁ δὲ
was-told to-one of-the monks (the)-death of-the father he and
πρὸς τὸν ἀπαγγείλαντα, Παῦσαι, φησί, βλασφημῶν· ὁ
to the(-one) having-announced(-it) stop he-says blaspheming the
γὰρ ἐμὸς πατὴρ ἀθάνατός ἐστιν.
for my father immortal is

96 Ἐπύθετό τις τῶν ἀδελφῶν ἑνὸς τῶν γερόντων, εἰ
inquired one of-the brothers of-one of-the elders whether
κελεύοι τῇ μητρὶ καὶ ταῖς ἀδελφαῖς συμφαγεῖν αὐτὸν
he-bid with-the mother and the sisters to-eat-with him
παραβαλόντα τῷ οἴκῳ· ὁ δέ, Μετὰ γυναικός, εἶπεν, οὐ
having-visited the house he and with (a)-woman he-said not
βρώσῃ.
you-shall-eat

97 Ἐκέκτητό τις τῶν ἀδελφῶν Εὐαγγέλιον μόνον,
possessed one of-the brothers (a)-Gospel only
καὶ τοῦτο πωλήσας, ἔδωκεν εἰς τροφὴν τοῖς
and this having-sold he-gave for food to-the(-ones)
πεινῶσιν, ἄξιον μνήμης ἐπιφθεγξάμενος ῥῆμα·
hungering worthy of-memory having-uttered (a)-word
Αὐτὸν γάρ, φησί, τὸν λόγον πεπώληκα τὸν
itself for he-says the word I-have-sold the(-one)
λέγοντά μοι· «Πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς
saying to-me sell your the possessions and give
πτωχοῖς.»
to-poor(-people)

Ἔστι δέ τις παρὰ τὴν Ἀλεξάνδρειαν νῆσος κατ᾽ αὐτὸ 98
is and (a)-certain near — Alexandria island at the-very
τὸ βόρειον μέρος τῆς λίμνης κειμένη τῆς καλουμένης
the northern part of-the lake lying of-the(-lake) called
Μαρίας, προσοικεῖ δὲ αὐτῇ μοναχὸς τῆς παρεμβολῆς
Maria dwells-by and it (a)-monk of-the camp
τῶν Γνωστικῶν ὁ δοκιμώτατος, ὅστις ἀπεφήνατο πάντα
of-the Gnostics the most-approved who declared all
τὰ πραττόμενα ὑπὸ τῶν μοναχῶν, πράττεσθαι
the(-things) done by the monks to-be-done
δι᾽ αἰτίας πέντε, διὰ Θεόν, διὰ φύσιν, διὰ ἔθος, διὰ
for causes five for God for nature for custom for
ἀνάγκην, διὰ τὰ ἔργα τῶν χειρῶν. Ὁ δ᾽ αὐτὸς
necessity for the works of-the hands the(-man) and same
ἔλεγε πάλιν, μίαν μὲν εἶναι τῇ φύσει τὴν ἀρετήν,
said again one indeed to-be in-the nature the virtue
εἰδοποιεῖσθαι δὲ αὐτὴν ἐν ταῖς δυνάμεσι τῆς ψυχῆς.
to-be-given-form but it in the powers of-the soul
Καὶ γὰρ τὸ φῶς τὸ ἡλιακὸν ἀσχημάτιστον μὲν ἔστι,
and for the light the solar shapeless indeed is
φησί, ταῖς δὲ δι᾽ ὧν εἰσβάλλει θυρίσι συσχηματίζεσθαι
he-says by-the but through which it-enters windows to-be-shaped-with
πέφυκεν.
is-wont

Ἄλλος δὲ πάλιν τῶν μοναχῶν· Διὰ τοῦτο περιαιρῶ 99
another and again of-the monks because-of this I-remove
τὰς ἡδονάς, εἶπεν, ἵνα τὰς τοῦ θυμοῦ περικόψω
the pleasures he-said that the of-the anger I-may-cut-off
προφάσεις. Οἶδα γὰρ αὐτὸν ἀεὶ μαχόμενον ὑπὲρ
pretexts I-know for it always fighting for
τῶν ἡδονῶν, καὶ ἐκταράσσοντά μου τὸν νοῦν,
the pleasures and troubling my the mind

καὶ τὴν γνῶσιν ἀποδιώκοντα. Ἔλεγε δέ τις τῶν
and the knowledge driving-away said and one of-the
γερόντων, ὅτι ἡ ἀγάπη παραθήκας βρωμάτων ἢ
elders that the love stores of-foods or
χρημάτων τηρεῖν οὐκ ἐπίσταται. Ὁ δ' αὐτός,
of-money to-keep not knows the(-man) and same
Οὐκ οἶδα, φησίν, εἰς τὸ αὐτὸ δὶς ὑπὸ δαιμόνων
not I-know he-says into the same twice by demons
ἀπατηθείς.
deceived

100 Πάντας μὲν ἐπ' ἴσης οὐ δυνατὸν τοὺς ἀδελφοὺς
all indeed on equal(-terms) not (it-is)-possible the brothers
ἀγαπᾶν, πᾶσι δὲ δυνατὸν ἀπαθῶς συντυγχάνειν,
to-love with-all but (it-is)-possible dispassionately to-meet
μνησικακίας ὄντα καὶ μίσους ἐλεύθερον. Τοὺς ἱερεῖς
of-remembrance-of-wrongs being and of-hatred free the priests
ἀγαπητέον μετὰ τὸν Κύριον, τοὺς διὰ τῶν ἁγίων
(one)-must-love after the Lord the(-ones) through the holy
μυστηρίων καθαρίζοντας ἡμᾶς καὶ προσευχομένους ὑπὲρ
mysteries cleansing us and praying for
ἡμῶν, τοὺς δὲ γέροντας ἡμῶν τιμητέον ὡς τοὺς
us the and elders our (one)-must-honor as the
ἀγγέλους· αὐτοὶ γάρ εἰσιν οἱ πρὸς τοὺς ἀγῶνας
angels they for are the(-ones) for the contests
ἡμᾶς ἀλείφοντες, καὶ τὰ τῶν ἀγρίων θηρίων δήγματα
us anointing and the of-the wild beasts bites
θεραπεύοντες. Ἀλλὰ νῦν μέν μοι τοσαῦτα λελέχθω πρὸς
healing but now indeed by-me so-much let-be-said to
σὲ περὶ πρακτικῆς, ποθεινότατε ἀδελφὲ Ἀνατόλιε, ὅσα
you about the-practical(-life) most-longed-for brother Anatolius as-much-as
χάριτι τοῦ ἁγίου Πνεύματος ἐν τῷ σπόρῳ περκαζούσης
by-grace of-the holy Spirit in the sowing ripening

ἡμῶν τῆς σταφυλῆς ἐπιραγολογούμενοι εὑρήκαμεν. Εἰ
our the grape gleaning we-have-found if
δὲ σταθερὸς ἡμῖν ἐπιλάμψει τῆς δικαιοσύνης ὁ ἥλιος,
and steady on-us shine of-the righteousness the sun
καὶ ὁ βότρυς πέπειρος γένηται, τότε καὶ τὸν οἶνον
and the cluster ripe become then also the wine
πιόμεθα αὐτοῦ, τὸν «εὐφραίνοντα καρδίαν ἀνθρώπου·»
we-shall-drink its the(-wine) gladdening (the)-heart of-man
εὐχαῖς καὶ πρεσβείαις τοῦ δικαίου Γρηγορίου τοῦ
by-(the)-prayers and intercessions of-the righteous Gregory the(-one)
φυτεύσαντός με, καὶ τῶν νῦν ὁσίων Πατέρων τῶν
having-planted me and of-the now holy Fathers the(-ones)
ποτιζόντων με, καὶ δυνάμει τῇ τοῦ αὐξάνοντός
watering me and by-power the(-power) of-the(-one) increasing
με Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν· ᾧ ἡ
me Christ Jesus the Lord our to-whom (be)-the
δόξα καὶ τὸ κράτος, εἰς τοὺς αἰῶνας τῶν αἰώνων.
glory and the might to the ages of-the ages
Ἀμήν.
amen

EVAGRIUS PONTICUS

ΠΕΡΙ ΠΡΟΣΕΥΧΗΣ

On Prayer

Περὶ προσευχῆς

VII · THE PROLOGUE ON THE HUNDRED AND FIFTY-THREE

Feverish with the passions, Evagrius was revived by his friend's letter; the friend, like Jacob, who served for Rachel and was given Leah first, now seeks the one he longed for. Like the fisherman who toiled all night and took nothing, he let down the net at his friend's word and caught a hundred and fifty-three fish, sent as so many chapters on prayer. Prayer is twofold, practical and contemplative, and so is number: the hundred is square, the fifty-three triangular and spherical, figures of the virtues, of this age, and of the Trinity.

Πυρέττοντά με τῷ φλογμῷ τῶν ἀκαθάρτων παθῶν,
burning me with-the flame of-the unclean passions
συνήθως ἀνεκτήσω, τῇ τῶν θεοφιλῶν σου γραμμάτων
as-usual you-revived by-the of-the God-loving your letters
ἐπαφῇ, τὸν κάμνοντά μου νοῦν ἐν τοῖς ἐσχάτοις
touch the toiling my mind in the extremities
παραμυθησάμενος, καὶ τὸν μέγαν μιμησάμενος καθηγητήν,
having-consoled and the great having-imitated guide
καὶ διδάσκαλον μακαρίως· καὶ οὐ θαυμαστόν· σὴ γὰρ ἀεὶ
and teacher blessedly and not (it-is)-wonderful yours for always
μερὶς γέγονε τὰ ἐπίσημα, ὡς καὶ τοῦ εὐλογημένου
(the)-portion has-been the distinguished(-things) as also of-the blessed
Ἰακώβ· καλῶς γὰρ δουλεύσας τῆς Ῥαχὴλ χάριν, καὶ
Jacob well for having-served — Rachel for-the-sake-of and
λαβὼν τὴν Λείαν, ζητεῖς καὶ τὴν ποθουμένην, ὡς
having-received — Leah you-seek also the(-woman) longed-for as
καὶ ταύτης δήπου πληρώσας τὰ ἕβδομα. Ἐγὼ δὲ οὐκ
also of-this(-one) surely having-fulfilled the seven(-years) I but not
ἀρνηθείην, ὡς ὅλην τὴν νύκτα κοπιάσας, πεπίακα οὐδέν,
would-deny that whole the night having-toiled I-have-caught nothing
πλὴν ἀλλ' ἐπὶ τῷ σῷ λόγῳ χαλάσας τὸ δίκτυον, ἤγρευσα
but yet at the your word having-let-down the net I-caught

ἰχθύων πληθύν, οὐκ οἶμαι μὲν μεγάλων, ἑκατὸν δὲ
of-fish (a)-multitude not I-think indeed great(-ones) (a)-hundred but
ὅμως καὶ πεντήκοντα τριῶν, καὶ τούτους ἀπέστειλα ἐν
nevertheless and fifty three and these I-sent in
τῇ σπυρίδι τῆς ἀγάπης διὰ τῶν ἰσαρίθμων κεφαλαίων,
the basket of-the love through the equal-in-number chapters
τὴν πρόσταξίν σου πεπληρωκώς· θαυμάζω δέ σε, καὶ
the command your having-fulfilled I-marvel-at and you and
λίαν ζηλῶ τῆς ἀρίστης προθέσεως τῶν περὶ προσευχῆς
greatly I-envy for-the excellent purpose the about prayer
ἐρῶντα κεφαλαίων. Οὐ γὰρ ἁπλῶς τούτων ἐρᾷς τῶν
loving chapters not for simply these you-love the(-ones)
ὑπὸ χειρῶν, καὶ ἐν χάρτῃ διὰ μέλανος τὸ εἶναι ἐχόντων,
by hands and on paper through ink the to-be having
ἀλλὰ τῶν ἐν νῷ ἱδρυμένων δι' ἀγάπης, καὶ
but the(-ones) in (the)-mind established through love and
ἀμνησικακίας. Ἀλλ' ἐπεὶ πάντα δισσά, ἓν κατ' ἔναντι τοῦ
forgiveness-of-wrongs but since all(-things) (are)-double one over against the
ἑνός, κατὰ τὸν σοφὸν Ἰησοῦν, δέχου πρὸς τῷ γράμματι
one according-to the wise Jesus receive besides the letter
καὶ τῷ πνεύματι· καὶ σύνες, ὡς πάντως τοῦ γράμματος
also the spirit and understand that by-all-means of-the letter
νοῦς προηγεῖται· οὐκ ὄντος γὰρ τούτου, οὐδὲ γράμμα
(the)-sense goes-before not being for this not-even (a)-letter
ἔσται. Οὐκοῦν καὶ προσευχῆς διττὸς ὁ τρόπος, ὁ μέν
will-there-be therefore also of-prayer twofold (is)-the manner the one
τις πρακτικός, ὁ δὲ θεωρητικός, οὕτω καὶ ἀριθμοῦ,
some practical the(-other) but contemplative thus also of-number
τὸ μὲν πρόχειρός ἐστι ποσότης, τὸ δὲ σημαινόμενον
the(-one) indeed ready-at-hand is quantity the(-one) but signified
ποιότης· εἰς ἑκατὸν οὖν πεντήκοντα τριῶν τὸν περὶ
quality into hundred then fifty three the about

προσευχῆς λόγον διειληφότες, εὐαγγελικὸν ὀψώνιόν σοι
prayer discourse having-divided (a)-gospel relish to-you
πεπόμφαμεν, ἵνα εὕρῃς συμβολικοῦ ἀριθμοῦ τερπνότητα
we-have-sent that you-may-find of-symbolic number delight
καὶ σχῆμα τρίγωνον, καὶ ἑξάγωνον, ὁμοῦ μὲν εὐσεβῆ
and (a)-figure triangular and hexagonal at-once indeed (the)-pious
γνῶσιν Τριάδος, ὁμοῦ δὲ καὶ τῆσδε τῆς διακοσμήσεως
knowledge of-(the)-Trinity at-once and also of-this the order
τὴν περιγραφὴν ὑποφαῖνον. Ἀλλ' ὁ ἑκατὸν ἀριθμὸς
the circumscription showing but the hundred number
καθ' ἑαυτὸν τετράγωνός ἐστιν, ὁ δὲ πεντήκοντα τρεῖς,
by itself square is the but fifty three
τρίγωνος, καὶ σφαιρικός· ὁ γὰρ εἰκοστὸς ὄγδοος μὲν
triangular and spherical the for twenty eighth indeed
τρίγωνος. Σφαιρικὸς δὲ ὁ εἰκοστὸς πέμπτος· πεντάκις γὰρ
(is)-triangular spherical but the twenty fifth five-times for
πέντε κεφάλαια. Οὐκοῦν ἔχεις τὸ τετράγωνον σχῆμα, οὐ
five (are)-chapters therefore you-have the square figure not
μόνον διὰ τῆς τετρακτύος τῶν ἀρετῶν, ἀλλὰ καὶ τοῦδε
only through the tetrad of-the virtues but also of-this
τοῦ αἰῶνος τὴν ἔνσοφον γνῶσιν τῷ εἰκοστῷ πέμπτῳ
the age the wise knowledge to-the twenty fifth
ἐοικυῖαν, διὰ τὸ σφαιρικὸν τῶν χρόνων. Ἑβδομὰς γὰρ
like because-of the spherical of-the times week for
ἐπὶ ἑβδομάδα, καὶ μὴν ἐπὶ μῆνα κινεῖται, καὶ ἐξ ἐνιαυτοῦ
upon week and month upon month moves and from year
εἰς ἐνιαυτὸν ὁ χρόνος κυλινδεῖται· καὶ καιρὸς ἐπὶ καιρόν,
to year the time rolls and season upon season
ὡς ἐπὶ κινήσεως ἡλίου, καὶ σελήνης, ἔαρος, καὶ τῶν
as in (the)-movement of-sun and moon of-spring and the
ἑξῆς ὁρῶμεν. Τὸ δὲ τρίγωνον, σημαίνει ἄν σοι τὴν
following(-seasons) we-see the and triangle would-signify — to-you the

τῆς ἁγίας Τριάδος γνῶσιν. Ἄλλως· εἰ δὲ διὰ τῆς πληθύος
of-the holy Trinity knowledge otherwise if and through the multitude
τῶν ἀριθμῶν κομίζῃ τὸν ἑκατοστὸν τρίτον τρίγωνον ὄντα,
of-the numbers you-reckon the hundredth third triangular being
νοεῖν προσήκει πρακτικήν, φυσικήν, θεολογικήν, ἢ καὶ
to-understand (it-is)-fitting practical natural theological or also
πίστεως, ἐλπίδος, καὶ ἀγάπης, χρυσόν, ἄργυρον, λίθους
of-faith of-hope and of-love gold silver stones
τιμίους. Ἀλλ' ὁ μὲν ἀριθμὸς τοιοῦτος, τῶν δὲ κεφαλαίων
precious but the indeed number (is)-such of-the but chapters
τὸ ταπεινὸν οὐ περιυβρίσειας, ὡς εἰδὼς καὶ χορτάζεσθαι,
the lowliness not you-may-scorn as knowing both to-be-full
καὶ ὑστερεῖσθαι, ναὶ μὴν καὶ ὡς μεμνημένος τοῦ τὰ
and to-be-in-want yes indeed also as remembering the(-one) the
δύο τῆς χήρας λεπτὰ μὴ ἀποβεβληκότος, ἀλλὰ καὶ ὑπὲρ
two of-the widow mites not having-rejected but even beyond
πλοῦτον πολλῶν ἑτέρων ἀποδεξαμένου· οὐκοῦν εὐνοίας, καὶ
(the)-wealth of-many others having-accepted therefore of-goodwill and
ἀγάπης καρπὸν εἰδώς, φυλάξεις σοῖς γνησίοις ἀδελφοῖς
of-love (the)-fruit knowing(-it) you-will-keep(-it) for-your genuine brothers
ἐπιτρέπων προσεύχεσθαι ὑπὲρ τοῦ ἀῤῥωστοῦντος, ὅπως
entrusting(-them) to-pray for the(-one) being-sick that
ὑγιαίνῃ, καὶ ἑαυτοῦ τὸν κράββατον ἄρας, λοιπὸν
he-be-healthy and his-own the bed having-taken-up henceforth
πατήσῃ, χάριτι Χριστοῦ τοῦ ἀληθινοῦ Θεοῦ ἡμῶν, ᾧ
he-walk by-grace of-Christ the true God our to-whom
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
(be)-the glory to the ages of-the ages amen

Prayer is the mind's converse with God and its ascent to him. Moses was kept from the burning bush until he loosed his sandals, and so the mind must put off every passionate thought. Pray first for tears, but take no pride in them. Anger destroys prayer: leave the gift at the altar and be reconciled, for those who store up grievances draw water into a pierced jar. Ask not for your own will but for God's, and pray to be cleansed from the passions, ignorance, and every temptation. The demons work through memory and the passions to break the mind's prayer, and stir up anger and pleasure once it is finished.

Εἴ τις βούλοιτο εὐῶδες θυμίαμα σκευάσαι, τὸν διαφανῆ 1
if anyone wish fragrant incense to-prepare the transparent
λίβανον, καὶ τὴν κασσίαν καὶ τὸν ὄνυχα, καὶ τὴν στάκτην
frankincense and the cassia and the onycha and the myrrh
ἐξίσου συνθήσει κατὰ τὸν νόμον. Ταῦτα δέ ἐστιν
equally he-will-compound according-to the law these(-things) and are
ἡ τετρὰς τῶν ἀρετῶν· ἐὰν γὰρ πληρέσταται, καὶ ἴσαι
the tetrad of-the virtues if for fullest and equal
τυγχάνωσιν, οὐ προδοθήσεται ὁ νοῦς.
they-be not will-be-betrayed the mind
Καθαρθεῖσα ψυχὴ διὰ τῆς τῶν ἀρετῶν πληρότητος 2
cleansed (a)-soul through the of-the virtues fullness
ἀκλόνητον τὴν τάξιν τοῦ νοῦ κατασκευάζει, δεκτικὸν
unshakable the order of-the mind establishes receptive
αὐτὸν ποιοῦσα τῆς ζητουμένης καταστάσεως.
it making of-the sought state
Ἡ προσευχή, ὁμιλία ἐστὶ νοῦ πρὸς Θεόν· ποίας οὖν 3
the prayer (a)-converse is of-(the)-mind with God what then
δεῖται καταστάσεως ὁ νοῦς, ἵνα ἡσυχάσῃ ἀμεταστρόφως
needs state the mind that it-be-still without-turning-back

ἐκσταθῆναι πρὸς τὸν οἰκεῖον Δεσπότην, καὶ συνομιλεῖν
to-stand-out toward the own Master and to-converse-with
αὐτῷ μηδενὸς μεσιτεύοντος;
him nothing mediating

4 Εἰ τῇ ἐπὶ γῆς βάτῳ φλεγομένῃ προσεγγίσαι πειράσας
if to-the on earth bush burning to-draw-near having-tried
Μωϋσῆς κωλύεται, ἄχρις οὗ λύσει τὸ ὑπόδημα τῶν
Moses is-prevented until — he-loose the sandal of-the
ποδῶν, πῶς αὐτὸς τὸν ὑπὲρ πᾶσαν ἔννοιαν καὶ
feet how you-yourself the(-one) beyond every thought and
αἴσθησιν ἰδεῖν βουλόμενος, καὶ συνόμιλος αὐτῷ γενέσθαι,
perception to-see wishing and conversant with-him to-become
οὐ λύεις ἐκ σοῦ πᾶν νόημα ἐμπαθές;
not do-you-loose from you every notion passionate

5 Πρότερον περὶ λήψεως δακρύων προσεύχου, ἵνα διὰ
first for (the)-receiving of-tears pray that through
τοῦ πένθους μαλάξῃς τὴν ὑπάρχουσαν ἐν τῇ ψυχῇ σου
the mourning you-may-soften the existing in the soul your
ἀγριότητα, καὶ ἐξαγορεύσας κατὰ σοῦ τὴν ἀνομίαν σου
savagery and having-confessed against yourself the lawlessness your
τῷ Κυρίῳ, παρ᾽ αὐτοῦ ἀφέσεως τεύξῃ.
to-the Lord from him of-forgiveness you-will-obtain

6 Κέχρησο τοῖς δάκρυσι πρὸς παντὸς αἰτήματος κατόρθωσιν·
use the tears for of-every request (the)-achievement
λίαν γὰρ χαίρει σου ὁ Δεσπότης ἐν δάκρυσι προσευχὴν
greatly for rejoices your the Master in tears prayer
δεχόμενος.
receiving

7 Ἐὰν πηγὰς δακρύων ἐκχέῃς ἐν τῇ προσευχῇ σου,
if fountains of-tears you-pour-out in the prayer your
μηδαμῶς ἐπαίρου ἐν σεαυτῷ, ὡς ὑπὲρ τοὺς πολλοὺς
in-no-way be-lifted-up in yourself as above the many

ὤν· βοήθειαν γὰρ προσείληφεν ἡ προσευχή σου, ἵνα
being help for has-received the prayer your that
δυνηθῇς προθύμως ἐξαγορεύειν σου τὰς ἁμαρτίας, καὶ
you-may-be-able eagerly to-confess your the sins and
ἐξευμενίσασθαι τὸν Δεσπότην διὰ τῶν δακρύων.
to-propitiate the Master through the tears
Μὴ οὖν εἰς πάθος τρέψῃ τὸ τῶν παθῶν ἀλέξημα, ἵνα 8
not then into passion turn the of-the passions remedy that
μὴ πλέον παροργίσῃς τὸν δεδωκότα τὴν χάριν· πολλοὶ
not more you-provoke the(-one) having-given the grace many
δακρύοντες ὑπὲρ ἁμαρτιῶν, ἐπιλαθόμενοι τοῦ τῶν δακρύων
weeping for sins having-forgotten the of-the tears
σκοποῦ, μανέντες ἐξεπλάγησαν.
aim having-gone-mad were-driven-out-of-their-wits
Στῆθι ἐμπόνως, καὶ προσεύχου εὐτόνως, καὶ ἀποστρέφου 9
stand laboriously and pray vigorously and turn-away
τὰς τῶν φροντίδων καὶ διαλογισμῶν ἐπιτεύξεις· ταράττουσι
the of-the cares and reasonings attempts they-trouble
γὰρ καὶ θορυβοῦσί σε, ἵνα ἐκλύσωσι τοῦ τόνου.
for and disturb you that they-may-loosen(-you) from-the vigor
Ὅταν ἴδωσιν οἱ δαίμονες προθυμούμενόν σε ἀληθῶς 10
when see the demons eager you truly
προσεύξασθαι, τότε ὑποτίθενται νοήματά τινων πραγμάτων
to-pray then they-suggest notions of-some things
δῆθεν ἀναγκαίων, καὶ μετὰ βραχὺ ἐπαίρουσι τὴν περὶ
supposedly necessary and after (a)-little they-lift-up the about
αὐτῶν μνήμην, κινοῦντες τὸν νοῦν πρὸς ζήτησιν αὐτῶν,
them memory moving the mind to (the)-search for-them
καὶ ὡς μὴ εὑρίσκων σφόδρα λυπεῖται, καὶ ἀθυμεῖ· ἡνίκα
and as not finding(-them) greatly it-grieves and loses-heart when
δὲ στῇ εἰς προσευχήν, ὑπομιμνήσκουσιν αὐτὸν τῶν
but it-stand for prayer they-remind it of-the(-things)

ζητηθέντων, καὶ μνημονευθέντων, ἵνα χαυνωθεὶς ὁ νοῦς
sought and remembered that slackened the mind
πρὸς γνῶσιν αὐτῶν ἀπολέσῃ τὴν εὔκαρπον προσευχήν.
toward (the)-knowledge of-them it-may-lose the fruitful prayer

11 Ἀγωνίζου στῆσαι τὸν νοῦν σου, κατὰ τὸν καιρὸν τῆς
struggle to-hold the mind your at the time of-the
προσευχῆς κωφόν, καὶ ἄλαλον, καὶ δυνήσῃ προσεύξασθαι.
prayer deaf and dumb and you-will-be-able to-pray

12 Ἡνίκα ἀπαντήσει σοι πειρασμός, ἢ ἀντιλογία, ἢ ἐρεθίσῃ,
when will-meet you temptation or contradiction or provoke(-you)
ἢ πρὸς τὴν δι᾽ ἐναντίας ἄμυναν κινῆσαι θυμόν, ἢ ῥῆξαι
or to the from opposite revenge to-move anger or to-burst-forth
φωνήν τινα, μνήσθητι τῆς προσευχῆς καὶ τοῦ κατ᾽ αὐτὴν
(in)-voice some remember the prayer and the at it
κρίματος· καὶ εὐθέως ἡ ἔν σοι ἄτακτος κίνησις ἠρεμήσει.
judgment and at-once the in you disorderly motion will-be-still

13 Ὅσα ἂν ποιήσῃς πρὸς ἄμυναν ἀδελφοῦ ἠδικηκότος
whatever — you-do for revenge of-(a)-brother having-wronged
σε, ἅπαντα εἰς σκάνδαλόν σοι γενήσεται ἐν καιρῷ
you all for (a)-stumbling-block to-you will-become in time
προσευχῆς.
of-prayer

14 Προσευχή ἐστι πραότητος καὶ ἀοργησίας βλάστημα.
prayer is of-meekness and of-freedom-from-anger (an)-offshoot

15 Προσευχή ἐστι χαρᾶς καὶ εὐχαριστίας πρόβλημα.
prayer is of-joy and of-thanksgiving (a)-projection

16 Προσευχή ἐστι λύπης καὶ ἀθυμίας ἀλέξημα.
prayer is of-grief and of-despondency (a)-remedy

Ἀπελθὼν πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς, 17
having-gone sell your the possessions and give to-poor(-people)
καὶ λαβὼν τὸν σταυρόν, ἀπάρνησαι ἑαυτόν, ἵνα δυνηθῇς
and having-taken the cross deny yourself that you-may-be-able
ἀπερισπάστως προσεύχεσθαι.
undistractedly to-pray
Εἰ βούλει ἐπαινετῶς προσεύχεσθαι, ἄρνησαι ἑαυτὸν καθ' 18
if you-wish praiseworthily to-pray deny yourself by
ὥραν, καὶ πάμπολα δεινὰ πάσχων ὑπὲρ προσευχῆς
hour and very-many terrible(-things) suffering for prayer
φιλοσόφει.
endure-as-a-philosopher
Ὅπερ ἂν χαλεπὸν ὑπομένων φιλοσοφήσῃς, τούτου τὸν 19
whatever — hard enduring you-bear-wisely of-this the
καρπὸν κατὰ τὸν καιρὸν τῆς προσευχῆς εὑρήσεις.
fruit at the time of-the prayer you-will-find
Ἐπιθυμῶν προσεύξασθαι ὡς δεῖ, μὴ λυπήσῃς ψυχήν, 20
desiring to-pray as (one)-must not grieve (a)-soul
εἰ δὲ μήγε, εἰς μάτην τρέχεις.
if but not-indeed in vain you-run
Ἄφες σου τὸ δῶρον, φησίν, ἔμπροσθεν τοῦ θυσιαστηρίου, 21
leave your the gift he-says before the altar
καὶ ἀπελθὼν πρότερον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ
and having-gone first be-reconciled to-the brother your and
τότε προσεύξῃ ἀταράχως· ἡ γὰρ μνησικακία ἀμαυροῖ
then you-will-pray untroubled the for remembrance-of-wrongs darkens
τὸ ἡγεμονικὸν τοῦ προσευχομένου, καὶ σκοτίζει τούτου
the ruling(-part) of-the(-one) praying and darkens his
τὰς προσευχάς.
the prayers

22 Οἱ λύπας καὶ μνησικακίας ἑαυτοῖς σωρεύοντες,
the(-ones) griefs and remembrances-of-wrongs for-themselves heaping-up
καὶ προσεύχεσθαι δοκοῦντες, ὅμοιοί εἰσι τοῖς ὕδωρ
and to-pray seeming like are to-the(-ones) water
ἀντλοῦσι, καὶ εἰς τετρημένον πίθον βάλλουσιν.
drawing and into (a)-perforated jar casting(-it)

23 Ἐὰν ὑπομονητικὸς ᾖς, ἀεὶ μετὰ χαρᾶς προσεύξῃ.
if patient you-be always with joy you-will-pray

24 Προσευχομένου σου δεόντως, τοιαῦτά σοι ἀπαντήσει
praying you as-is-due such to-you will-meet
πράγματα, ἵνα δόξῃς δίκαιον εἶναι πάντως τῷ θυμῷ
things that you-may-think just to-be by-all-means the anger
χρήσασθαι· οὐκ ἔστι δὲ δίκαιος θυμὸς κατὰ τοῦ πέλας
to-use not is but just anger against the neighbor
τὸ σύνολον· ἐὰν γὰρ ζητήσῃς, εὑρήσεις, ὅτι δυνατόν,
the whole if for you-seek you-will-find that (it-is)-possible
καὶ δίχα θυμοῦ καλῶς διατεθῆναι τὸ πρᾶγμα· πάσῃ οὖν
even without anger well to-be-settled the thing every then
μηχανῇ χρῆσαι πρὸς τὸ μὴ ῥῆξαι θυμόν.
device use for the not to-burst-forth (in)-anger

25 Ὅρα μὴ δοκῶν ἕτερον ἰᾶσθαι, αὐτὸς ἀνίατος ἔσῃ, καὶ
see-that not seeming another to-heal yourself incurable you-will-be and
δῷς ἐκκοπὴν τῇ προσευχῇ σου.
you-give (a)-cutting-off to-the prayer your

26 Φειδόμενος θυμοῦ, φειδὼ εὑρήσεις, καὶ φρόνιμον ἑαυτὸν
sparing anger sparing you-will-find and prudent yourself
ἀναδείξεις πρὸς τὸ εἰς οἴησιν, καὶ ἐν τοῖς προσευχομένοις
you-will-show against the into conceit and among the(-ones) praying
ἔσῃ.
you-will-be

Κατὰ θυμοῦ ὁπλιζόμενος, ἐπιθυμίας οὐκ ἀνέξῃ ποτέ· αὕτη 27
against anger arming-yourself (of)-desire not you-will-bear ever this
γὰρ ὕλας δίδωσι τῷ θυμῷ, καὶ οὗτος ταράττει τὸν νοερὸν
for materials gives to-the anger and this troubles the intellectual
ὀφθαλμόν, λυμαινόμενος τὴν κατάστασιν τῆς προσευχῆς.
eye defiling the state of-the prayer
Μὴ ἐν μόνοις τοῖς ἐκτὸς σχήμασι προσεύχου, ἀλλὰ τρέπε 28
not in only the outward postures pray but turn
τὸν νοῦν σου εἰς συναίσθησιν πνευματικῆς προσευχῆς μετὰ
the mind your to (the)-perception of-spiritual prayer with
πολλοῦ φόβου.
much fear
Ποτὲ μὲν ἀθρόως στὰς εἰς προσευχὴν οὐ προσεύξῃ, ποτὲ 29
at-times indeed suddenly having-stood for prayer not you-will-pray at-times
δὲ λίαν πονήσας, οὐκ ἐπιτεύξῃ τοῦ σκοποῦ, ἵνα ἔτι μᾶλλον
but greatly having-labored not you-will-attain the aim that still more
ζητήσας, καὶ λαβών, ἕξεις ἄσυλον τὸ κατόρθωμα.
having-sought and having-received you-will-have inviolable the achievement
Ἐπιστάντος ἀγγέλου ἀθρόον ἅπαντες ἀφίστανται οἱ 30
having-come-upon (an)-angel suddenly all depart the(-ones)
ἐνοχλοῦντες ἡμῖν, καὶ εὑρίσκεται ὁ νοῦς ἐν πολλῇ ἀνέσει,
troubling us and is-found the mind in much relief
ὑγιῶς προσευχόμενος· ποτὲ δὲ τοῦ συνήθους πολέμου
soundly praying at-times but the customary war
ἡμῖν ἐπικειμένου, πυκτεύει ὁ νοῦς, καὶ οὐ συγχωρεῖται
on-us pressing boxes the mind and not it-is-allowed
ἀνανεῦσαι, προπεποίωται γὰρ τοῖς ποικίλοις πάθεσιν,
to-look-up it-has-been-qualified-beforehand for by-the various passions
ὅμως ἐπὶ πλέον ζητῶν εὑρήσει, καὶ κρούοντι αὐτῷ
nevertheless for more seeking it-will-find and knocking to-it
εὐτόνως, ἀνοιγήσεται.
vigorously it-will-be-opened

31 Μὴ προσεύχου τὰ σὰ θελήματα γενέσθαι· οὐδὲ γὰρ
not pray the your wills to-happen not-even for
πάντως συμφωνοῦσι τῷ θελήματι τοῦ Θεοῦ, ἀλλὰ
by-all-means do-they-agree with-the will — of-God but
μᾶλλον καθὼς ἐδιδάχθης, προσεύχου λέγων· Γενηθήτω τὸ
rather as you-were-taught pray saying be-done the
θέλημά σου ἐν ἐμοί· καὶ ἐπὶ παντὶ δὲ πράγματι οὕτως
will your in me also in every and thing thus
αὐτὸν αἴτει τὸ ἀγαθόν, καὶ συμφέρον τῇ ψυχῇ, σὺ δὲ
him ask the good and profitable to-the soul you and
οὐ πάντως τοῦτο ζητεῖς.
not by-all-means this seek

32 Πολλάκις προσευχόμενος ᾐτησάμην γενέσθαι μοι ὃ
often praying I-asked to-come-about for-me what
ἔδοξα καλὸν εἶναί μοι, καὶ ἐπέμενον τῷ αἰτήματι,
I-thought good to-be for-me and I-persisted in-the request
ἀλόγως βιαζόμενος τὸ θέλημα τοῦ Θεοῦ, καὶ μὴ ἀποδιδοὺς
unreasonably forcing the will — of-God and not leaving(-it)
αὐτῷ, ἵνα ὃ οἶδε συμφέρον αὐτὸς μᾶλλον οἰκονομήσῃ,
to-him that what he-knows profitable he rather may-arrange
καὶ μέντοι λαβών, ὕστερον ἠχθέσθην λίαν, διότι
and however having-received(-it) later I-was-vexed greatly because
μᾶλλον τὸ βούλημα ἑαυτοῦ ᾐτησάμην γενέσθαι· οὐ γὰρ
rather the will my-own I-had-asked to-come-about not for
τοιοῦτόν μοι ἀπήντησε τὸ πρᾶγμα, οἷον ἐνόμιζον.
such to-me turned-out the thing as I-thought

33 Τί ἄλλο ἀγαθόν, ἀλλ' ἢ Θεός; Οὐκοῦν αὐτῷ ἀποδῶμεν
what other good but than God therefore to-him let-us-render
πάντα τὰ καθ' ἡμᾶς, καὶ εὖ ἡμῖν ἔσται· ὁ
all the(-things) concerning us and well for-us it-will-be the(-one)
γὰρ ἀγαθὸς πάντως, καὶ ἀγαθῶν ἐστι παροχεὺς δωρεῶν.
for good by-all-means also of-good is (the)-provider of-gifts

Μὴ ὡς ἐν δυνάμει κομιζόμενος, εὐθέως τὸ αἴτημα ζήτει· 34
not as in power receiving at-once the request seek(-it)
βούλεται γάρ σε ἐπὶ πλέον εὐεργετῆσαι προσκαρτεροῦντα
he-wishes for you for more to-benefit persevering
αὐτῷ ἐν τῇ προσευχῇ· τί γὰρ ἀνώτερον τοῦ τῷ Θεῷ
with-him in the prayer what for (is)-higher than-the — with-God
προσομιλεῖν, καὶ τῇ πρὸς αὐτὸν συνουσίᾳ περισπᾶσθαι;
to-converse and in-the toward him intercourse to-be-occupied
Προσευχή ἐστιν ἀνάβασις νοῦ πρὸς Θεόν. 35
prayer is (an)-ascent of-(the)-mind to God
Εἰ προσεύξασθαι ποθεῖς, ἀπόταξαι τοῖς σύμπασιν, ἵνα τὸ 36
if to-pray you-long renounce the all-things that the
πᾶν κληρονομήσῃς.
all you-may-inherit
Προσεύχου πρότερον περὶ τοῦ καθαρθῆναι τῶν παθῶν, 37
pray first for the to-be-cleansed of-the passions
καὶ δεύτερον περὶ τοῦ ῥυσθῆναι ἀπὸ τῆς ἀγνωσίας, καὶ
and second for the to-be-delivered from the ignorance and
τρίτον ἀπὸ παντὸς πειρασμοῦ καὶ ἐγκαταλείψεως.
third from every temptation and forsaking
Μόνην ζήτει ἐν τῇ προσευχῇ σου τὴν δικαιοσύνην, καὶ 38
only seek in the prayer your the righteousness and
τὴν βασιλείαν, τουτέστι τὴν ἀρετήν, καὶ τὴν γνῶσιν, καὶ
the kingdom that-is the virtue and the knowledge and
τὰ λοιπὰ πάντα προστεθήσεταί σοι.
the other(-things) all shall-be-added to-you
Δίκαιον, μὴ μόνον περὶ οἰκείας καθάρσεως προσεύχεσθαι, 39
just not only for own cleansing to-pray
ἀλλὰ καὶ περὶ παντὸς ὁμοφύλου, ἵνα ἀγγελικὸν μιμήσῃ
but also for every kinsman that (the)-angelic you-may-imitate
τρόπον.
way

40 Ὅρα, ἐὰν ἀληθῶς Θεῷ παρέστηκας ἐν τῇ προσευχῇ
see whether truly to-God you-stand in the prayer
σου, ἢ ἐπαίνῳ ἀνθρώπων ἡττᾶσαι, καὶ τούτων θηρᾷν
your or by-praise of-men you-are-defeated and these to-hunt
ἐπείγῃ, ὥσπερ ἐπικαλύμματι κεχρημένος τῇ παραστάσει
you-hasten as (a)-covering using the standing
τῆς προσευχῆς.
of-the prayer

41 Εἴτε μετὰ ἀδελφῶν προσεύχῃ, εἴτε κατὰ μόνας, ἀγώνισαι,
whether with brothers you-pray or by alone struggle
μὴ ἔθει, ἀλλὰ αἰσθήσει προσεύχεσθαι.
not by-habit but by-perception to-pray

42 Ἦθος ἐστὶ προσευχῆς σύννοια μετ᾽ εὐλαβείας, καὶ
(the)-character is of-prayer recollection with reverence and
κατανύξεως, καὶ ὀδύνης ψυχῆς ἐν ἐξαγορεύσει πταισμάτων
compunction and pain of-soul in confession of-faults
μετὰ στεναγμῶν ἀφώνων.
with groans voiceless

43 Ἐὰν περιβλέπηται ὁ νοῦς σου ἀκμὴν ἐν τῷ καιρῷ τῆς
if look-around the mind your still in the time of-the
προσευχῆς, οὐδέπω ὡς μοναχὸς προσεύχεται, ἀλλ᾽ ἔτι
prayer not-yet as (a)-monk it-prays but still
κοσμικός ἐστι, τὴν ἔξωθεν σκηνὴν καλλωπίζων.
worldly it-is the outer tent beautifying

44 Προσευχόμενος, τὴν μνήμην σου δυνάμει φύλαττε, ἵνα μὴ
praying the memory your with-power guard that not
τὰ οἰκεῖα παράθηταί σοι, ἀλλὰ πρὸς τὴν γνῶσιν τῆς
the own(-things) it-set-before you but to the knowledge of-the
παραστάσεώς σε κινῇ· λίαν γὰρ πέφυκε συλᾶσθαι ὁ νοῦς
standing you it-move greatly for is-wont to-be-robbed the mind
ὑπὸ τῆς μνήμης κατὰ τὸν καιρὸν τῆς προσευχῆς.
by the memory at the time of-the prayer

Ἢ παλαιῶν πραγμάτων ἄγει σοι φαντασίας ἡ 45
either of-old things brings to-you fantasies the
μνήμη προσευχομένῳ, ἢ νέας φροντίδας, ἢ πρόσωπον
memory to-(you)-praying or new cares or (the)-face
λελυπηκότος.
of-(one)-having-grieved(-you)
Λίαν βασκαίνει ὁ δαίμων ἀνθρώπῳ προσευχομένῳ, καὶ 46
greatly envies the demon (a)-man praying and
πάσῃ χρᾶται μηχανῇ, λυμήνασθαι τὸν τούτου σκοπόν· οὐ
every uses device to-defile the his aim not
παύεται οὖν τὰ νοήματα κινῶν τῶν πραγμάτων διὰ τῆς
he-ceases then the notions moving of-the things through the
μνήμης, καὶ ὅλα τὰ πάθη ἀναμοχλεύων διὰ τῆς σαρκός,
memory and all the passions stirring-up through the flesh
ἵνα ἐμποδίσαι δυνηθῇ τῷ ἀρίστῳ αὐτοῦ δρόμῳ, καὶ
that to-binder he-may-be-able the best his course and
τῇ πρὸς Θεὸν ἐκδημίᾳ.
the to God going-abroad
Ὅταν πολλὰ ποιήσας ὁ πονηρότατος δαίμων, μὴ 47
when many(-things) having-done the most-evil demon not
δυνηθῇ ἐμποδίσαι τὴν τοῦ σπουδαίου προσευχήν, μικρὸν
be-able to-binder the of-the zealous(-man) prayer (a)-little
ὑποχαλᾷ, καὶ μετέπειτα ἀμύνεται αὐτὸν προσευξάμενον·
he-slackens and afterward avenges-himself-on him having-prayed
ἢ γὰρ εἰς ὀργὴν ἐξάψας ἀφανίζει τὴν ἐκ τῆς εὐχῆς
either for into wrath having-kindled he-destroys the from the prayer
συγκροτουμένην ἀρίστην κατάστασιν ἐν ἑαυτῷ, ἢ πρὸς
built-up best state in himself or to
ἡδονήν τινα ἄλογον ἐρεθίσας ὑβρίζει τὸν νοῦν.
pleasure some irrational having-provoked he-insults the mind

48 Προσευξάμενος ὡς δεῖ, προσδόκα ἃ μὴ δεῖ, καὶ
having-prayed as (one)-must expect what not (one)-must and
στῆθι ἀνδρείως φυλάττων τὸν καρπόν σου· εἰς τοῦτο γὰρ
stand manfully guarding the fruit your for this for
ἐξ ἀρχῆς ἐτάχθης, ἐργάζεσθαι, καὶ φυλάττειν· μὴ
from (the)-beginning you-were-appointed to-work and to-guard not
οὖν ἐργασάμενος ἐάσῃς ἀφύλακτον τὸ πονηθέν· εἰ
then having-worked leave unguarded the(-thing) labored-for if
δὲ μήγε, οὐδὲν ὠφέλησας προσευχόμενος.
but not-indeed nothing you-profited praying

49 Πᾶς ὁ συγκροτούμενος πόλεμος μεταξὺ ἡμῶν τε, καὶ τῶν
all the built-up war between us both and the
ἀκαθάρτων πνευμάτων, οὐ περὶ ἑτέρου γίνεται, ἢ περὶ
unclean spirits not about another(-thing) comes-about than about
πνευματικῆς προσευχῆς· λίαν γὰρ πολέμιος αὐτοῖς ἐστι,
spiritual prayer greatly for hostile to-them it-is
καὶ ἐπαχθεστάτη, ἡμῖν δὲ σωτήριος, καὶ προσηνεστάτη.
and most-grievous to-us but saving and most-gentle

50 Τί βούλεται τοῖς δαίμοσι ἐνεργεῖν ἐν ἡμῖν γαστριμαργίαν,
what does-it-mean for-the demons to-work in us gluttony
πορνείαν, φιλαργυρίαν, ὀργήν τε καὶ μνησικακίαν, καὶ
fornication love-of-money wrath both and remembrance-of-wrongs and
τὰ λοιπὰ πάθη; ἵνα παχυνθεὶς ὁ νοῦς ἐξ αὐτῶν, μὴ
the other passions that grown-gross the mind from them not
δυνηθῇ ὡς δεῖ προσεύξασθαι· τὰ γὰρ τοῦ ἀλόγου
be-able as (one)-must to-pray the for of-the irrational
μέρους πάθη ἄρξαντα οὐκ ἐᾷ αὐτὸν λογικῶς κινεῖσθαι
part passions having-ruled not let it rationally to-be-moved
καὶ τὸν Θεοῦ Λόγον ἐπιζητεῖν.
and the of-God Word to-seek

The mind must pass beyond the simple thoughts of things to the place of prayer, where it sees no form, and a man who prays truly is a theologian. The demon of vainglory pictures God to the mind; one who longs to pray must never shape the divine. Envious demons beset the man of prayer with terrors, beasts, and blows; he should stand firm and call to God. Prayer must persevere, like the widow before the unjust judge, and ask that God's will be done, not one's own.

Τὰς ἀρετὰς μετερχόμεθα διὰ τοὺς λόγους τῶν 51
the virtues we-pursue for the reasons of-the(-things)
γεγονότων, καὶ τούτους διὰ τὸν οὐσιώσαντα Κύριον,
having-come-to-be and these for the(-one) having-given-being Lord
οὗτος δὲ ἐν τῇ καταστάσει τῆς προσευχῆς ἀναφαίνεσθαι
he and in the state of-the prayer to-appear
εἴωθε.
is-wont

Κατάστασίς ἐστι προσευχῆς ἕξις ἀπαθής, ἔρωτι ἀκροτάτῳ 52
(the)-state is of-prayer (a)-habit dispassionate by-love highest
εἰς ὕψος νοητὸν ἁρπάζουσα τὸν φιλόσοφον, καὶ πνευματικὸν
to height intelligible snatching the philosophic and spiritual
νοῦν.
mind

Οὐ μόνον θυμοῦ, καὶ ἐπιθυμίας δεῖ ἄρχειν τὸν 53
not only of-anger and of-desire (one)-must to-be-master the(-one)
ἀληθῶς προσεύξασθαι ἐπειγόμενον, ἀλλὰ καὶ ἐκτὸς
truly to-pray hastening but also outside
ἐμπαθοῦς νοήματος γενέσθαι.
passionate notion to-be

Ὁ ἀγαπῶν τὸν Θεόν, τούτῳ ὡς Πατρὶ ἀεὶ 54
the(-one) loving — God with-him as with-(a)-Father always
συνομιλεῖ, ἀποστρεφόμενος πᾶν νόημα ἐμπαθές.
converses turning-away-from every notion passionate

55 Οὐχ ὁ ἀπαθείας τετυχηκώς, ἤδη καὶ προσεύχεται
not the(-one) dispassion having-attained already also prays
ἀληθῶς· δύναται γὰρ ἐν τοῖς ψιλοῖς νοήμασι εἶναι καὶ ἐν ταῖς
truly be-can for in the bare notions to-be and in the
ἱστορίαις αὐτῶν περισπᾶσθαι, καὶ μακρὰν ἀπέχειν ἀπὸ Θεοῦ.
stories their to-be-distracted and far to-be-distant from God
56 Οὐκ ἂν ὅτε μὴ ἐγχρονίζῃ ὁ νοῦς ἐν τοῖς ψιλοῖς νοήμασι
not — when not linger the mind in the bare notions
τῶν πραγμάτων, ἤδη καὶ προσευχῆς κατείληφε τόπον·
of-the things already also of-prayer it-has-grasped (the)-place
δύναται γὰρ ἐν τῇ θεωρίᾳ εἶναι τῶν πραγμάτων, καὶ ἐν
it-can for in the contemplation to-be of-the things and in
τοῖς λόγοις αὐτῶν ἀδολεσχεῖν, ἅπερ, καὶ εἰ ψιλὰ ῥήματά
the reasons their to-chatter which even if bare words
εἰσιν, ἀλλ᾽ ὡς πραγμάτων ὄντα θεωρήματα, τυποῦσι τὸν
they-are yet as of-things being contemplations they-stamp the
νοῦν, καὶ μακρὰν ἀπάγουσιν ἀπὸ Θεοῦ.
mind and far lead(-it)-away from God
57 Κἂν ὑπὲρ τὴν θεωρίαν τῆς σωματικῆς φύσεως ὁ νοῦς
even-if beyond the contemplation of-the bodily nature the mind
γένηται, οὔπω τέλεον τὸν τοῦ Θεοῦ τόπον ἐθεάσατο·
become not-yet perfectly the — of-God place has-it-beheld
δύναται γὰρ ἐν τῇ τῶν νοητῶν εἶναι γνώσει, καὶ
it-can for in the of-the intelligible(-things) to-be knowledge and
ποικίλλεσθαι πρὸς αὐτήν.
to-be-varied by it
58 Εἰ προσεύξασθαι βούλει, Θεοῦ χρεία τοῦ διδόντος
if to-pray you-wish of-God (there-is)-need of-the(-one) giving
εὐχὴν τῷ εὐχομένῳ· οὐκοῦν ἐπικαλοῦ αὐτὸν λέγων,
prayer to-the(-one) praying therefore call-upon him saying
«Ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου.»
hallowed-be the name your come the kingdom your

τουτέστι τὸ ἅγιον Πνεῦμα, καὶ ὁ μονογενής σου Υἱός· οὕτω
that-is the holy Spirit and the only-begotten your Son thus
γὰρ ἐδίδαξε, λέγων, ἐν Πνεύματι καὶ ἀληθείᾳ προσκυνεῖσθαι
for he-taught saying in Spirit and truth to-be-worshiped
τὸν Θεόν, τουτέστι τὸν Πατέρα, ἐπεὶ καὶ τὰ τρία Θεός.
— God that-is the Father since also the three (are)-God
Ὁ ἐν Πνεύματι καὶ ἀληθείᾳ προσευχόμενος οὐκέτι ἐκ 59
the(-one) in Spirit and truth praying no-longer from
τῶν κτισμάτων τὸν Δημιουργὸν γεραίρει, ἀλλ' ἐξ αὐτοῦ
the creatures the Creator honors but from him
αὐτὸν ἀνυμνεῖ.
him praises
Εἰ θεολόγος εἶ, προσεύξῃ ἀληθῶς, καὶ εἰ ἀληθῶς 60
if (a)-theologian you-are you-will-pray truly and if truly
προσεύξῃ, θεολόγος εἶ.
you-pray (a)-theologian you-are
Ὅταν ὁ νοῦς σου τῷ πολλῷ πρὸς τὸν Θεὸν πόθῳ 61
when the mind your by-the much toward — God longing
κατὰ μικρὸν οἷον ὑπαναχωρεῖ τῆς σαρκός, καὶ πάντα
by little as-it-were withdraws from-the flesh and all
τὰ ἐξ ἐνθυμήσεως, ἢ κράσεως νοήματα ἀποστρέφηται,
the from thinking or temperament notions turns-away-from
εὐλαβείας ὁμοῦ, καὶ χαρᾶς ἔμπλεως γενόμενος, τότε
of-reverence at-once and of-joy full having-become then
νόμιζε ἠγγικέναι ὅροις προσευχῆς.
consider (it)-to-have-drawn-near to-(the)-bounds of-prayer
Τὸ ἅγιον Πνεῦμα συμπάσχον τῇ ἡμετέρᾳ ἀσθενείᾳ, καὶ 62
the holy Spirit suffering-with the our weakness even
ἀκαθάρτοις οὖσιν ἐπιφοιτᾷ ἡμῖν, καὶ εἰ εὕροι τὸν νοῦν
unclean being visits us and if it-find the mind
ἡμῶν φιλαλήθως αὐτῷ προσευχόμενον, ἐπιβαίνει αὐτῷ,
our truth-lovingly to-it praying it-comes-upon it

καὶ ἅπασαν τὴν κυκλοῦσαν αὐτὸν τῶν λογισμῶν, ἢ τῶν
and all the surrounding it of-the thoughts or of-the
νοημάτων φάλαγγα, ἐξαφανίζει, προτρεπόμενον αὐτὸν εἰς
notions phalanx destroys urging it to
ἔργα πνευματικῆς προσευχῆς.
works of-spiritual prayer

63 Οἱ μὲν λοιποὶ διὰ τῆς ἀλλοιώσεως τοῦ σώματος
the indeed others through the alteration of-the body
ἐμποιοῦσι τῷ νῷ λογισμούς, ἢ νοήματα, καὶ θεωρήματα.
produce in-the mind thoughts or notions and contemplations
Ὁ δέ γε Θεὸς τοὐναντίον δρᾷ, αὐτῷ τῷ νῷ ἐπιβαίνει,
— but indeed God the-opposite does the-very the mind he-comes-upon
καὶ ἐντιθεὶς αὐτῷ γνῶσιν, ὡς βούλεται, καὶ διὰ τοῦ
and putting in-it knowledge as he-wishes and through the
νοῦ τὴν τοῦ σώματος ἀκρασίαν κατευνάζων.
mind the of-the body intemperance lulling-to-sleep

64 Οὐδεὶς ἐρῶν ἀληθοῦς προσευχῆς, καὶ ὀργιζόμενος, ἢ
no-one loving true prayer and being-angry or
μνησικακῶν ἐκτός ἐστι παραπληξίας· ὅμοιος γάρ ἐστι
remembering-wrongs outside is of-derangement like for is-he
τῷ ὀξυωπεῖν θέλοντι, καὶ τοὺς οἰκείους ὀφθαλμοὺς
to-the(-one) to-see-sharply wishing and the own eyes
ἐκταράσσοντι.
troubling

65 Εἰ προσεύξασθαι ποθεῖς, μηδὲν τῶν ἐναντιουμένων τῇ
if to-pray you-long nothing of-the(-things) opposing the
προσευχῇ πρᾶττε, ἵνα ὁ Θεὸς ἐγγίσας συμπορεύσηταί
prayer do that — God having-drawn-near may-journey-with
σοι.
you

Μὴ σχηματίζῃς τὸ Θεῖον ἐν ἑαυτῷ προσευχόμενος, μηδὲ 66
not give-shape-to the Divine in yourself praying nor
πρὸς μορφήν τινα συγχωρήσῃς τυπωθῆναί σου τὸν νοῦν·
to form any allow to-be-stamped your the mind
ἀλλ' ἄϋλος τῷ ἀΰλῳ πρόσιθι, καὶ συνίσεις.
but immaterial to-the immaterial approach and you-will-understand
Φυλάττου τὰς παγίδας τῶν ἐναντίων. Γίνεται γὰρ ἐν 67
guard-against the snares of-the opponents it-happens for in
τῷ προσεύχεσθαί σε καθαρῶς, καὶ ἀταράχως, ἀθρόως
the to-pray you purely and untroubled suddenly
ἐπιστῆναί σοι μορφὴν ξένην, καὶ ἀλλόφυλον, πρὸς τὸ
to-stand-before you (a)-form strange and foreign for the
εἰς οἴησιν ἀπαγαγεῖν σε τοπάζοντα τὸ Θεῖον ἐκεῖ, ἵνα
into conceit to-lead-away you conjecturing the Divine there that
τὸ ἀθρόως ἐκκαλυφθέν σοι, ποσὸν τὸ Θεῖον εἶναι
the(-form) suddenly revealed to-you (a)-quantity the Divine to-be
πείσῃ· ἄποσον δὲ τὸ Θεῖον, καὶ ἀσχημάτιστον.
it-may-persuade(-you) without-quantity but the Divine and without-shape
Ὅταν μὴ δυνηθῇ τὴν μνήμην κινῆσαι ἐν τῇ προσευχῇ 68
when not be-able the memory to-move in the prayer
ὁ φθονερὸς δαίμων, τότε τὴν κρᾶσιν τοῦ σώματος
the envious demon then the temperament of-the body
ἐκβιάζεται εἰς τὸ ποιῆσαι ξένην τινὰ φαντασίαν τῷ νῷ,
he-forces for the to-make strange some fantasy for-the mind
καὶ μορφῶσαι αὐτόν· ὁ δὲ ἔχων ἔθος ἐν νοήμασιν,
and to-give-form-to it the(-one) but having (the)-habit in notions
εὐχερῶς κάμπτεται, καὶ πρὸς ἄϋλον, καὶ ἀνείδεον γνῶσιν
easily is-bent and toward immaterial and formless knowledge
ἐπειγόμενος ἀπατᾶται, καπνὸν ἀντὶ φωτὸς κατέχων.
hastening is-deceived smoke instead-of light holding

69 Στῆθι ἐπὶ τῆς φυλακῆς σου φυλάττων τὸν νοῦν σου ἀπὸ
stand on the watch your guarding the mind your from
νοημάτων κατὰ τὸν καιρὸν τῆς προσευχῆς, στῆναι ἐπὶ
notions at the time of-the prayer to-stand in
τῇ οἰκείᾳ ἡρεμίᾳ, ἵνα ὁ συμπάσχων τοῖς ἀγνοοῦσι,
the own stillness that the(-one) suffering-with the ignorant(-ones)
καὶ σοὶ ἐπιφοιτήσῃ, καὶ τότε λήψῃ δῶρον προσευχῆς
also you may-visit and then you-will-receive (a)-gift of-prayer
εὐκλεέστατον
most-glorious

70 Οὐ δυνήσῃ προσεύξασθαι καθαρῶς, πράγμασι
not you-will-be-able to-pray purely with-things
συμπλεκόμενος ὑλικοῖς, καὶ φροντίσι συνεχέσι δονούμενος·
entangled material and by-cares continual shaken
προσευχὴ γάρ ἐστιν ἀπόθεσις νοημάτων.
prayer for is (a)-laying-aside of-notions

71 Οὐ δύναται δεδεμένος δραμεῖν, οὐδὲ νοῦς πάθεσι δουλεύων
not can (one)-bound to-run nor (a)-mind to-passions enslaved
προσευχῆς πνευματικῆς τόπον ἰδεῖν· ἕλκεται γάρ, καὶ
of-prayer spiritual place to-see it-is-dragged for and
περιφέρεται ἐκ τοῦ ἐμπαθοῦς νοήματος, καὶ οὐχ ἵσταται
carried-about by the passionate notion and not stands
ἀκλόνητος.
unshaken

72 Ἐπὰν καθαρῶς λοιπόν, ἁπλανῶς καὶ ἀληθῶς προσεύχηται
whenever purely henceforth without-straying and truly prays
ὁ νοῦς τὸ τηνικαῦτα, οὐκ ἔτι ἐκ τῶν ἀριστερῶν
the mind at-the that-time no longer from the left(-side)
ὑπέρχονται οἱ δαίμονες, ἀλλ᾽ ἐκ τῶν δεξιῶν· ὑποτίθενται
do-come-on the demons but from the right(-side) they-suggest
γὰρ αὐτῷ δόξαν Θεοῦ, καὶ σχηματισμόν τινα τῶν
for to-it (a)-glory of-God and shaping some of-the(-things)

τῇ αἰσθήσει φίλων, ὡς δοκεῖν τελείως τετεῦχθαι αὐτὸν
to-the sense dear so-as to-seem perfectly to-have-attained it
τοῦ περὶ προσευχῆς σκοποῦ. Τοῦτο δέ, ἔφρασε θαυμαστὸς
of-the about prayer aim this and declared (a)-wonderful
καὶ γνωστικὸς ἀνήρ, ὑπὸ τοῦ τῆς κενοδοξίας πάθους
and gnostic man by the of-the vainglory passion
γίνεσθαι, καὶ ὑπὸ τοῦ δαίμονος τοῦ ἁπτομένου, τοῦ
to-come-about and by the demon the(-one) touching the
κατὰ τὸν ἐγκέφαλον τόπου, καὶ φλεψὶ πάλλοντος.
by the brain place and in-(the)-veins throbbing
Οἶμαι τὸν δαίμονα ἐφαπτόμενον τοῦ εἰρημένου τόπου 73
I-think the demon touching the said place
τὸ περὶ τὸν νοῦν φῶς τρέπειν καθὼς βούλεται, καὶ
the about the mind light to-turn as he-wishes and
οὕτω κινεῖσθαι τὸ τῆς κενοδοξίας πάθος, εἰς λογισμὸν
thus to-be-moved the of-the vainglory passion into (a)-thought
μορφοῦντα τὸν νοῦν κουφογνωμόνως πρὸς τὸν ἀναπλασμὸν
forming the mind light-mindedly toward the representation
τῆς θείας καὶ οὐσιώδους γνώσεως, μὴ ὀχλούμενος δὲ
of-the divine and essential knowledge not troubled but
ὁ τοιοῦτος ὑπὸ σαρκικῶν, καὶ ἀκαθάρτων παθῶν, ἀλλὰ
the such(-man) by fleshly and unclean passions but
καθαρῶς δῆθεν παρεστηκώς, δοκεῖ μηκέτι ἐνέργειάν τινα
purely supposedly standing seems no-longer working any
ἐναντίαν γίνεσθαι ἐν ἑαυτῷ, ὅθεν ὑποπτεύει θεῖαν εἶναι
opposing to-arise in himself whence he-suspects divine to-be
ἐπιφάνειαν τὴν γενομένην αὐτῷ ὑπὸ τοῦ δαίμονος,
(the)-manifestation the(-one) having-come-about to-him by the demon
καὶ μορφοῦντος αὐτόν, καθὼς προέφαμεν.
and forming him as we-said-before

74 Ὁ τοῦ Θεοῦ ἄγγελος ἐπιστὰς λόγῳ μόνῳ ἅπασαν
the — of-God angel having-come-upon(-us) by-word alone all
τὴν ἀντικειμένην ἐνέργειαν παύει ἐξ ἡμῶν, καὶ κινεῖ τὸ
the opposing working stops from us and moves the
φῶς τοῦ νοῦ ἀπλανῶς ἐνεργεῖν.
light of-the mind without-straying to-work

75 Τὸ λέγειν ἐν τῇ Ἀποκαλύψει κομίζεσθαι τὸν ἄγγελον
the to-say in the Apocalypse to-receive the angel
θυμίαμα ἵνα δῷ εἰς τὰς προσευχὰς τῶν ἁγίων, οἶμαι τὴν
incense that he-give(-it) for the prayers of-the saints I-think the
χάριν εἶναι ταύτην διὰ τοῦ ἀγγέλου ἐνεργουμένην· γνῶσιν
grace to-be this(-grace) through the angel worked knowledge
γὰρ ἐμποιεῖ τῆς ἀληθοῦς προσευχῆς, ὥστε ἑστάναι λοιπὸν
for it-produces of-the true prayer so-that to-stand henceforth
ἐκτὸς παντὸς κλόνου, ἀκηδίας τε, καὶ ὀλιγωρίας τὸν νοῦν.
outside all shaking of-listlessness both and of-negligence the mind

76 Αἱ φιάλαι τῶν θυμιαμάτων αἱ προσευχαὶ εἶναι λέγονται
the bowls of-the incenses the prayers to-be are-said
τῶν ἁγίων, ἃς εἰκοσιτέσσαρες πρεσβύτεροι ἐπιφέρονται.
of-the saints which twenty-four elders bring

77 Φιάλην δὲ ὑποληπτέον τὴν πρὸς Θεὸν φιλίαν, ἤτοι
(a)-bowl and (one)-must-understand the toward God friendship that-is
τὴν τελείαν καὶ πνευματικὴν ἀγάπην, ἐν ᾗ ἡ προσευχὴ
the perfect and spiritual love in which the prayer
ἐνεργεῖται ἐν Πνεύματι καὶ ἀληθείᾳ.
is-worked in Spirit and truth

78 Ὅταν δόξῃς μὴ δεῖσθαι δακρύων ἐν τῇ προσευχῇ σου
when you-think not to-need tears in the prayer your
δι' ἁμαρτίας, σκόπει πόσον ἀφέστηκας Θεοῦ, ὀφείλων
for sins consider how-much you-have-stood-away from-God owing
εἶναι ἐν αὐτῷ διὰ παντός, καὶ θερμότερον δακρύσεις.
to-be in him through all(-time) and more-warmly you-will-weep

Ναὶ μὴν ἐπιγινώσκων τὰ μέτρα σου, ἡδέως πενθήσεις, 79
yes indeed recognizing the measures your gladly you-will-mourn
ταλανίζων ἑαυτὸν κατὰ τὸν Ἡσαΐαν, ὡς ἀκάθαρτος ὤν,
calling-wretched yourself according-to — Isaiah how unclean being
καὶ ἀκάθαρτα χείλη ἔχων, καὶ ἐν μέσῳ λαοῦ τοιούτου
and unclean lips having and in (the)-midst of-(a)-people such
ὑπάρχων, τοὐναντίον τολμᾷς Κυρίῳ Σαβαὼθ παρεστάναι.
being on-the-contrary you-dare to-(the)-Lord of-Hosts to-stand-before
Ἐὰν ἀληθῶς προσεύχῃ, πολλὴν πληροφορίαν εὑρήσεις, 80
if truly you-pray much full-assurance you-will-find
καὶ ἄγγελοι συνελεύσονταί σοι καὶ τοὺς λόγους τῶν
and angels will-come-with you and the reasons of-the(-things)
γινομένων φωτιοῦσι.
happening will-illumine
Γίνωσκε, ὅτιπερ οἱ ἅγιοι ἄγγελοι προτρέπονται ἡμᾶς 81
know that the holy angels urge us
εἰς προσευχήν, καὶ συμπαρίστανται ἡμῖν χαίροντες ἅμα,
to prayer and stand-beside us rejoicing at-once
καὶ προσευχόμενοι ὑπὲρ ἡμῶν· ἐὰν οὖν ἀμελήσωμεν, καὶ
and praying for us if then we-are-negligent and
δεξώμεθα λογισμοὺς ἐναντίους λίαν παροξύνομεν αὐτούς,
receive thoughts opposing greatly we-provoke them
ὅτιπερ ὑπὲρ ἡμῶν ἀγωνίζονται τοσοῦτον, ἡμεῖς δὲ οὐδὲ ὑπὲρ
because for us they-struggle so-much we but not-even for
ἑαυτῶν βουλόμεθα ἱκετεῦσαι τὸν Θεόν· ἀλλὰ καταφρονοῦντες
ourselves wish to-supplicate — God but despising
τῆς αὐτῶν λειτουργίας, καὶ τὸν τούτων Θεόν, καὶ Δεσπότην
the their service and the their God and Master
καταλιμπάνοντες δαίμοσιν ἀκαθάρτοις ἐντυγχάνομεν.
forsaking with-demons unclean we-converse

82 Προσεύχου ἐπιεικῶς, καὶ ἀταράχως, καὶ ψάλλε συνετῶς
pray gently and untroubled and sing with-understanding
καὶ εὐρύθμως, καὶ ἔσῃ ὡς νεοσσὸς ἀετοῦ ἐν ὕψει
and rhythmically and you-will-be like (a)-nestling of-(an)-eagle on high
αἰρόμενος.
lifted

83 Ἡ μὲν ψαλμῳδία τὰ πάθη κατευνάζει, καὶ τὴν ἀκρασίαν
the indeed psalmody the passions lulls and the intemperance
τοῦ σώματος ἡρεμεῖν ἀπεργάζεται. Ἡ δὲ προσευχὴ ἐνεργεῖν
of-the body to-be-still makes the but prayer to-work
παρασκευάζει τὸν νοῦν τὴν ἰδίαν ἐνέργειαν.
prepares the mind the own working

84 Προσευχὴ ἐστὶ πρέπουσα ἐνέργεια, τῇ ἀξίᾳ τοῦ νοῦ ἤτοι
prayer is (a)-fitting working to-the dignity of-the mind that-is
κρείττων, καὶ εἰλικρινὴς κρίσις αὐτοῦ.
better and pure judgment its

85 Ἡ μὲν ψαλμῳδία τύπος τῆς ποικίλης σοφίας ἐστίν, ἡ
the indeed psalmody (a)-type of-the varied wisdom is the
δὲ προσευχή, προοίμιόν ἐστι τῆς ἀΰλου, καὶ ποικίλης
but prayer (a)-prelude is of-the immaterial and varied
γνώσεως.
knowledge

86 Ἡ γνῶσις, καλλίστη ὑπάρχει, συνεργὸς γάρ ἐστι τῆς
the knowledge finest is (a)-fellow-worker for it-is of-the
προσευχῆς, τὴν νοερὰν δύναμιν τοῦ νοῦ διυπνίζουσα πρὸς
prayer the intellectual power of-the mind awakening to
θεωρίαν τῆς θείας γνώσεως.
contemplation of-the divine knowledge

87 Εἰ οὐδέπω ἔλαβες χάρισμα προσευχῆς, ἢ ψαλμῳδίας,
if not-yet you-received (the)-gift of-prayer or of-psalmody
ἐφέδρευσον, καὶ λήψῃ.
persist and you-will-receive(-it)

Ἔλεγε δὲ αὐτοῖς καὶ παραβολὴν πρὸς τὸ δεῖν αὐτοὺς 88
he-told and to-them also (a)-parable for the (one)-must them
πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν· οὐκοῦν μὴ ἐκκάκει
always to-pray and not to-lose-heart therefore not lose-heart
τέως, μηδὲ ἀθύμει ὡς μὴ λαβών· λήψῃ γὰρ
meanwhile nor be-despondent as not having-received you-will-receive for
ὕστερον· καὶ ἐπήγαγε τῇ παραβολῇ, τό· «Εἰ γὰρ καὶ
later and he-added to-the parable the(-saying) if for even
Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι, ἀλλά
God not I-fear and man not I-respect but
γε διὰ τὸ κόπους παρέχειν μοι τὴν γυναῖκα, ποιήσω
yet because-of the troubles to-give me the woman I-will-do
τὴν ἐκδίκησιν αὐτῆς·» οὕτως οὖν καὶ ὁ Θεὸς ποιήσει
the vengeance her thus then also — God will-do
τὴν ἐκδίκησιν τῶν βοώντων πρὸς αὐτὸν νυκτὸς καὶ
the vengeance of-the(-ones) crying to him by-night and
ἡμέρας ἐν τάχει. Εὐθύμει τοιγαροῦν προσκαρτερῶν
by-day in speed be-of-good-cheer therefore persevering
ἐμπόνως τῇ ἁγίᾳ προσευχῇ.
laboriously in-the holy prayer

Μὴ θελήσῃς ὥς σοι δοκεῖ, ἀλλ᾽ ὡς Θεῷ ἀρέσκει τὰ 89
not wish as to-you it-seems but as to-God it-pleases the(-things)
κατὰ σὲ γενέσθαι, καὶ ἔσῃ ἀτάραχος, καὶ εὐχάριστος
concerning you to-come-about and you-will-be untroubled and thankful
ἐν προσευχῇ σου.
in prayer your

Κἂν μετὰ Θεοῦ δοκῇς εἶναι, φυλάττου τῆς πορνείας 90
even-if with God you-seem to-be guard-against the of-fornication
δαίμονα. Λίαν γάρ ἐστιν ἀπατεών, καὶ φθονερώτατος,
demon very for he-is (a)-deceiver and most-envious
καὶ βούλεται ὀξύτερος εἶναι τῆς κινήσεως καὶ νήψεως
and he-wishes swifter to-be than-the motion and watchfulness

τοῦ νοός σου, καὶ ἀπὸ Θεοῦ ἀποσπᾶν αὐτὸν παρεστῶτα
of-the mind your and from God to-draw it standing-before
αὐτῷ μετ᾽ εὐλαβείας, καὶ φόβου.
him with reverence and fear

91 Ἐὰν προσευχῆς ἐπιμελῇ, ἑτοιμάζου πρὸς ἐπαγωγὰς
if to-prayer you-attend prepare for assaults
δαιμόνων, καὶ καρτερῶς τὰς παρ᾽ αὐτῶν μάστιγας
of-demons and steadfastly the from them scourges
ὑπόμενε· ὡς γὰρ θῆρες ἄγριοι ἐπελεύσονταί σοι, καὶ πᾶν
endure as for beasts wild they-will-come-upon you and all
σου κακώσουσι τὸ σῶμα.
your will-ill-treat the body

92 Παρασκευάζου ὡς ἔμπειρος ἀγωνιστής, κἂν ἀθρόως
prepare as (an)-experienced contestant even-if suddenly
ἴδῃς φαντασίαν, μὴ κλονεῖσθαι, κἂν ῥομφαίαν κατὰ σοῦ
you-see (a)-fantasy not to-be-shaken even-if (a)-sword against you
ἐσπασμένην, ἢ λαμπάδα κατέχουσάν σου τὴν ὄψιν μὴ
drawn or (a)-torch seizing your the sight not
ταράττεσθαι, κἂν μορφήν τινα ἀηδῆ, καὶ αἱματώδη,
to-be-troubled even-if form some disgusting and bloody
μηδόλως καταπίπτειν σου τὴν ψυχήν, ἀλλὰ στῆθι
in-no-way to-sink your the soul but stand
ὁμολογῶν τὴν καλήν σου ὁμολογίαν, καὶ ῥᾷον ἐπόψῃ
confessing the good your confession and more-easily you-will-look
ἐπὶ τοὺς ἐχθρούς σου.
on the enemies your

93 Ὁ τὰ λυπηρὰ ὑποφέρων, καὶ τῶν περιχαρῶν
the(-one) the painful(-things) enduring also of-the very-joyful(-things)
τεύξεται, καὶ ὁ ἐν τοῖς ἀηδέσι καρτερῶν, τῶν
will-obtain and the(-one) in the unpleasant(-things) persevering of-the
ἡδέων οὐκ ἀμοιρήσει.
pleasant(-things) not will-be-without-share

Ὅρα μή σε ἀπατήσωσι διά τινος ὀπτασίας οἱ πονηροὶ 94
see-that not you they-deceive through some vision the evil
δαίμονες· ἀλλὰ γίνου σύννους τρεπόμενος εἰς εὐχήν, καὶ
demons but become recollected turning to prayer and
παρακάλει τὸν Θεόν, ἵνα, εἰ μὲν ἐξ αὐτοῦ ἐστι τὸ
beseech — God that if indeed from him is the
νόημα, αὐτός σε φωτίσῃ, εἰ δὲ μήγε, τὸ τάχος
notion he you may-illumine if but not-indeed (with)-the speed
τὸν πλάνον ἀπελάσῃ ἀπὸ σοῦ, καὶ θάρσει, ὡς οὐ
the deceiver he-drive-away from you and take-courage that not
στήσονται οἱ κύνες, σοῦ ἐμπύρως τῇ πρὸς Θεὸν ἐντεύξει
will-stand the dogs you ardently the toward God petition
κεχρημένου· εὐθέως γὰρ ἀοράτως, καὶ ἀφανῶς Θεοῦ
using at-once for invisibly and unseen by-God's
δυνάμει μαστιζόμενοι, μακρὰν ἐλασθήσονται.
power scourged far they-will-be-driven
Δίκαιόν ἐστι μηδὲ τὸν δόλον τοῦτόν σε ἀγνοεῖν, ὅτε ἐν 95
just it-is not-even the deceit this you to-be-ignorant-of when in
καιρῷ μερίζονται ἑαυτοὺς οἱ δαίμονες, καὶ εἰ δόξῃς βοήθειαν
time divide themselves the demons and if you-seem help
ἐπιζητεῖν, εἰσίασιν οἱ λοιποὶ ἐν σχήμασιν ἀγγελικοῖς
to-seek enter the others in forms angelic
τοὺς πρώτους ἐξελαύνοντες, πρὸς τό σε ἐξαπατᾶσθαι ὑπ'
the first driving-out for the you to-be-deceived by
αὐτῶν, τῇ γνώμῃ, ὡς δῆθεν ἁγίων ὄντων ἀγγέλων.
them in-the judgment as supposedly holy being angels
Ταπεινοφροσύνης πολλῆς ἐπιμέλησαι, καὶ οὐ μή σου 96
of-humility much take-care and not — your
δαιμόνων ἐπήρεια καθάψηται τῆς ψυχῆς, καὶ μάστιξ οὐκ
of-demons abuse will-fasten-on the soul and scourge not
ἐγγιεῖ τῷ σκηνώματί σου, ὅτι τοῖς ἀγγέλοις αὐτοῦ
will-come-near to-the dwelling your because to-the angels his

ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε, καὶ ἀφανῶς
he-will-give-charge about you of-the to-guard you and unseen
ἅπασαν τὴν ἀντικειμένην ἐνέργειαν ἐκδιώξουσιν ἀπὸ σοῦ.
all the opposing working they-will-pursue from you

97 Ψόφους μὲν καὶ κτύπους καὶ φωνὰς καὶ αἰκισμοὺς
noises indeed and crashes and voices and tortures
ἐκ δαιμόνων ἀκούσεται ὁ καθαρᾶς ἐπιμελούμενος
from demons will-hear the(-one) for-pure caring
προσευχῆς, ἀλλὰ οὐ συμπεσεῖται, οὐδὲ προδώσει τὸν
prayer but not he-will-collapse nor will-betray the
λογισμὸν λέγων πρὸς τὸν Θεόν· Οὐ φοβηθήσομαι κακά,
thought saying to — God not I-will-fear evils
ὅτι σὺ μετ᾽ ἐμοῦ εἶ, καὶ τὰ ὅμοια.
for you with me are and the like(-things)

98 Ἐν καιρῷ τῶν τοιούτων πειρασμῶν, βραχείᾳ καὶ
in time of-the such temptations short and
ἐπιτεταμένῃ προσευχῇ κέχρησο.
intense prayer use

99 Ἐὰν ἀπειλήσωσί σοι οἱ δαίμονες, ἀθρόως ἐκ τοῦ ἀέρος
if threaten you the demons suddenly from the air
προφαίνεσθαι, καὶ ἐκπλήττειν σε, καὶ διαρπάζειν τὸν νοῦν
to-appear and to-terrify you and to-snatch the mind
σου, ἢ ὡς θῆρες ἀδικεῖν τὴν σάρκα σου, μὴ πτοηθῇς
your or as beasts to-wrong the flesh your not be-scared-of
αὐτούς, μηδὲ ὅλως φροντίσῃς τῆς τούτων ἀπειλῆς·
them nor at-all care-for the of-these threat
ἐκφοβοῦσι γάρ σε πειράζοντες, εἰ ὅλως προσέχεις
they-frighten for you trying whether at-all you-attend
αὐτοῖς, εἰ τέλειον αὐτῶν κατεφρόνησας, εἰ Θεῷ
to-them whether wholly them you-despised whether God

παντοκράτορι, καὶ δημιουργῷ, καὶ προνοητῇ τοῦ παντὸς
almighty and Creator and Provider of-the all
παρίστασαι ἐν τῇ προσευχῇ.
you-stand-before in the prayer
Τί οὕτως ἀλόγως αὐτῷ παρέστηκας, ὡς παρελθόντα τὸν 100
why so irrationally before-him have-you-stood as having-passed the
ἀνυπέρβλητον αὐτοῦ φόβον, καὶ κώνωπας, καὶ κανθάρους
unsurpassable his fear and gnats and beetles
δεδίττεσθαι; ἢ οὐκ ἤκουσας τοῦ λέγοντος· «Κύριον
to-fear or not did-you-hear the(-one) saying (the)-Lord
τὸν Θεόν σου φοβηθήσῃ;» καὶ πάλιν· «Ὃν φρίττει καὶ
— God your you-shall-fear and again whom shudder-at and
τρέμει πάντα ἀπὸ προσώπου τῆς δυνάμεως αὐτοῦ;»
tremble(-before) all(-things) from (the)-face of-the power his
καὶ τὰ ἑξῆς.
and the following(-words)

X · ON PRAYER, 101–153

Prayer is the mind's food as bread is the body's. Evagrius tells of saints whom demons assailed in prayer: one held by a lion's claws until his prayers were finished, John the Little in a pit with a serpent coiled round him, an abba who kept speaking with two vipers under his feet, and another who finished his prayer with a viper fastened on his foot. The monk is equal to the angels through true prayer, separated from all and united to all. Do not seek a form or an image in prayer, for the attentive mind that prays finds prayer itself.

101 Ὥσπερ ὁ ἄρτος τροφὴ ἔστι τῷ σώματι, καὶ ἀρετὴ τῇ
as the bread food is for-the body and virtue for-the
ψυχῇ, οὕτω καὶ τοῦ νοῦ ἡ πνευματικὴ προσευχὴ τροφὴ
soul thus also of-the mind the spiritual prayer food
ὑπάρχει.
is

102 Μὴ φαρισαϊκῶς, ἀλλὰ τελωνικῶς προσεύχου ἐν τῷ ἱερῷ
not pharisaically but publican-like pray in the holy
τόπῳ τῆς προσευχῆς, ἵνα καὶ σὺ δικαιωθῇς ὑπὸ Κυρίου.
place of-the prayer that also you be-justified by (the)-Lord

103 Ἀγωνίζου μὴ κατεύξασθαί τινος ἐν τῇ προσευχῇ σου,
struggle not to-curse anyone in the prayer your
ἵνα μὴ ἃ οἰκοδομεῖς καταλύσῃς βδελυκτὴν ποιῶν τὴν
that not what you-build you-pull-down abominable making the
προσευχήν σου.
prayer your

104 Ὁ χρεωφειλέτης τῶν μυρίων ταλάντων παιδευέτω σε,
the debtor of-the ten-thousand talents let-teach you
ὡς, εἰ μὴ ἀφήσῃς τῷ ὀφειλέτῃ, οὐδὲ αὐτὸς τεύξῃ τῆς
that if not you-forgive the debtor not-even you will-obtain the
ἀφέσεως· παρέδωκε γάρ, φησίν, αὐτὸν τοῖς βασανισταῖς.
forgiveness he-handed-over for he-says him to-the torturers

105 Παραπέμπου τὰς ἀνάγκας τοῦ σώματος, ἐν τῇ παραστάσει
dismiss the needs of-the body in the standing
τῆς προσευχῆς, ἵνα μὴ νυττόμενος ὑπὸ ψύλλης, ἢ φθειρός,
of-the prayer that not being-pricked by (a)-flea or louse
ἢ κώνωπος, ἢ μυίας, ζημιωθῇς τὸ μέγιστον κέρδος τῆς
or gnat or fly you-lose the greatest gain of-the
προσευχῆς σου.
prayer your

Ἦλθεν εἰς ἡμᾶς, ὥς τινι τῶν ἁγίων προσευχομένῳ, 106
came to us that against-one of-the saints praying
τοσοῦτον ἀνθίστατο ὁ πονηρός, ὡς ἅμα τῷ ἐκτεῖναι τὰς
so-much resisted the evil(-one) that at-once with-the to-stretch-out the
χεῖρας, ἐκεῖνον εἰς λέοντα μετασχηματίζεσθαι, καὶ ἀνεγείρειν
hands that(-one) into (a)-lion to-be-transformed and to-raise
εἰς ὀρθὸν τοὺς ἐμπροσθίους πόδας, καὶ τοὺς οἰκείους ὄνυχας
to upright the front feet and the own claws
ἑκατέρωθεν ταῖς δυσὶ ψύαις ἐμπείρειν τοῦ ἀγωνιστοῦ, καὶ μὴ
on-either-side into-the two loins to-fix of-the contestant and not
ἀφίστασθαι πρὶν τὰς χεῖρας κατάξει. Τὸν δὲ μηδὲ πώποτε
to-depart before the hands he-lower he and not-even ever
ὑποχαλάσαι ταύτας ἄχρις οὗ τὰς συνήθεις εὐχὰς ἐπλήρωσε.
let-down them until — the customary prayers he-had-fulfilled
Τοιοῦτον ἔγνωμεν γεγονέναι, καὶ τὸν ἐν λάκκῳ 107
such we-knew to-have-been also the(-one) in (a)-pit
ἡσυχάσαντα Ἰωάννην τὸν Μικρόν, ἤτοι ὑπερμεγέθη
having-lived-in-stillness John the Little or-rather (the)-very-great
μοναχόν, ὃς ἀκίνητος ἔμεινεν ἐκ τῆς τοῦ Θεοῦ συνουσίας,
monk who unmoved remained from the — with-God communion
τοῦ δαίμονος ἐν εἴδει δράκοντος περιειλιχθέντος, καὶ
the demon in form of-(a)-serpent having-coiled-round(-him) and
μασσομένου αὐτοῦ τὰς σάρκας, καὶ τῷ προσώπῳ αὐτοῦ
chewing his the flesh and on-the face his
ἐπερευγομένου.
belching-up
Ἀνέγνως πάντως καὶ τοὺς βίους τῶν Ταβεννησιωτῶν 108
you-have-read surely also the lives of-the Tabennesiote
μοναχῶν, καθά φησιν, ὅτι Λαλοῦντος τοῦ ἀββᾶ λόγον
monks as it-says that speaking the abba (a)-word
τοῖς ἀδελφοῖς, ἦλθον δύο ἔχιδναι ὑπὸ τοὺς πόδας αὐτοῦ·
to-the brothers came two vipers under the feet his

ὁ δὲ ἀταράχως ποιήσας αὐτὰς ὡσεὶ καμάραν, ὑπέλαβεν
he but untroubled having-made them as-if (a)-vault received
αὐτὰς ἔνδοθεν, ἕως ἐπαύσατο λαλῶν τὸν λόγον, καὶ τότε
them inside until he-ceased speaking the word and then
αὐτὰς ὑπεδείκνυ τοῖς ἀδελφοῖς, ἐξηγούμενος τὸ πρᾶγμα.
them he-showed to-the brothers explaining the thing

109 Περὶ ἑτέρου πάλιν ἀνέγνωμεν πνευματικοῦ, ὅτι
about another again we-read spiritual(-man) that
προσευχομένου αὐτοῦ, ἔχιδνα ἐλθοῦσα, καθήψατο τοῦ
praying him (a)-viper having-come fastened-on the
ποδὸς αὐτοῦ· ὁ δὲ οὐ πρότερον καθῆκε τὰς χεῖρας, ἄχρις
foot his he but not sooner let-down the hands until
οὗ τὴν συνήθη ἐξετέλεσεν εὐχήν, καὶ οὐδὲν ἐβλάβη
— the customary he-had-finished prayer and in-nothing was-harmed
ὁ ἀγαπήσας τὸν Θεὸν ὑπὲρ ἑαυτόν.
the(-one) having-loved — God beyond himself

110 Ἀμετεώριστον ὄμμα ἔχε ἐν τῇ προσευχῇ σου καὶ
(an)-undistracted eye have in the prayer your and
ἀρνησάμενός σου τὴν σάρκα, καὶ τὴν ψυχήν, κατὰ
having-denied your the flesh and the soul according-to
νοῦν ζῆθι.
mind live

111 Ἑτέρῳ τινὶ εὐτόνως εὐχομένῳ ἁγίῳ ἐν ἐρήμῳ ἡσυχάζοντι,
to-another some vigorously praying saint in (the)-desert living-in-stillness
δαίμονες ἐπιστάντες ἐπὶ δύο ἑβδομάδας, τοῦτον
demons having-come-upon(-him) for two weeks him
ἐσφαίριζον, καὶ ἐτίνασσον εἰς τὸν ἀέρα, δεχόμενοι αὐτὸν
tossed-like-a-ball and shook into the air receiving him
ἐν τῷ ψιαθίῳ, καὶ οὐδόλως ἴσχυσαν κατάγειν τὸν νοῦν
on the mat and in-no-way were-they-able to-bring-down the mind
αὐτοῦ ἐκ τῆς ἐμπύρου προσευχῆς.
his from the fiery prayer

Ἄλλῳ πάλιν φιλοθέῳ καὶ προσευχῆς πρόνοιαν ποιουμένῳ, 112
to-another again God-loving and of-prayer forethought making
ἐν ἐρήμῳ βαδίζοντι, ἄγγελοι ἐπέστησαν δύο, καὶ ἐμέσαζον
in (the)-desert walking angels came two and took-the-middle
αὐτὸν συνοδοιποροῦντες αὐτῷ· ὁ δὲ οὐδόλως τούτοις
him walking-with him he but in-no-way to-them
προσεῖχεν, ἵνα μὴ τὸ κρεῖττον ζημιωθῇ. Ἐμνημόνευσε γὰρ
attended that not the better he-lose he-remembered for
τοῦ ἀποστολικοῦ ῥητοῦ τοῦ φάσκοντος· «Οὔτε ἄγγελοι,
the apostolic saying the(-one) saying neither angels
οὔτε ἀρχαί, οὔτε δυνάμεις δυνήσονται ἡμᾶς χωρίσαι
nor principalities nor powers will-be-able us to-separate
ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ.»
from the love — of-Christ
Ἰσάγγελος γίνεται μοναχὸς διὰ τῆς ἀληθοῦς προσευχῆς. 113
equal-to-angels becomes (a)-monk through the true prayer
Ἐπιποθῶν ἰδεῖν τὸ πρόσωπον τοῦ Πατρὸς τοῦ ἐν 114
longing to-see the face of-the Father the(-one) in
οὐρανοῖς, μὴ ζήτει παντελῶς μορφήν, ἢ σχῆμα δέχεσθαι
heavens not seek at-all form or shape to-receive
ἐν τῷ τῆς προσευχῆς καιρῷ·
in the of-the prayer time
Μὴ πόθει ἀγγέλους ἰδεῖν, ἢ δυνάμεις, ἢ Χριστὸν αἰσθητῶς, 115
not long angels to-see or powers or Christ sensibly
ἵνα μὴ τέλεον φρενιτικὸς γένῃ, λύκον ἀντὶ ποιμένος
that not perfectly frenzied you-become (a)-wolf instead-of (the)-shepherd
δεχόμενος καὶ προσκυνῶν τοῖς ἐχθροῖς δαίμοσιν.
receiving and worshiping the hostile demons

116 Ἀρχὴ πλάνης, νοῦ κενοδοξία, ἐξ ἧς κινούμενος
(the)-beginning of-(the)-straying of-(the)-mind (is)-vainglory by which moved
ὁ νοῦς, ἐν σχήματι καὶ μορφαῖς περιγράφειν πειρᾶται τὸ
the mind in shape and forms to-circumscribe tries —
Θεῖον.
Divine

117 Ἐγὼ τὸ ἐμόν, τοῦτο ἐρῶ ὃ καὶ νεωτέροις εἴρηκα·
I the mine this will-say which also to-younger(-ones) I-have-said
Μακάριος ὁ νοῦς, ὃς κατὰ τὸν καιρὸν τῆς προσευχῆς
blessed (is)-the mind which at the time of-the prayer
τελείαν ἀμορφίαν ἐκτήσατο.
perfect formlessness acquired

118 Μακάριός ἐστιν ὁ νοῦς, ὃς ἀπερισπάστως εὐχόμενος,
blessed is the mind which undistractedly praying
πλείονα πόθον ἀεὶ πρὸς Θεὸν προσλαμβάνει.
more longing always toward God takes-on

119 Μακάριός ἐστιν ὁ νοῦς, ὁ κατὰ τὸν καιρὸν τῆς
blessed is the mind the(-one) at the time of-the
προσευχῆς ἄϋλος καὶ ἀκτήμων γίνεται.
prayer immaterial and without-possessions becomes

120 Μακάριός ἐστιν ὁ νοῦς, ὁ κατὰ τὸν καιρὸν τῆς
blessed is the mind the(-one) at the time of-the
προσευχῆς τελείαν ἀναισθησίαν κτησάμενος.
prayer perfect insensibility having-acquired

121 Μακάριός ἐστι μοναχός, ὁ πάντων περίψημα ἑαυτὸν
blessed is (the)-monk the(-one) of-all (the)-offscouring himself
λογιζόμενος.
reckoning

122 Μακάριός ἐστι μοναχός, ὁ πάντων τὴν σωτηρίαν, καὶ
blessed is (the)-monk the(-one) of-all the salvation and
προκοπήν, ὡς οἰκείαν κατὰ πάσης χαρᾶς ὁρῶν.
progress as own with all joy seeing

Μακάριός ἐστι μοναχός, ὁ πάντας ἀνθρώπους ὡς 123
blessed is (the)-monk the(-one) all men as
Θεὸν μετὰ Θεὸν λογιζόμενος.
God after God reckoning
Μοναχός ἐστιν, ὁ πάντων χωρισθείς, καὶ πᾶσι 124
(a)-monk is the(-one) from-all separated and to-all
συνηρμοσμένος.
joined
Μοναχός ἐστιν, ὁ ἑαυτὸν μετὰ πάντων ἡγούμενος 125
(a)-monk is the(-one) himself with all regarding
διὰ τὸ ἐν ἑκάστῳ ἑαυτὸν ἀπαραλείπτως δοκεῖν ὁρᾷν.
because-of the in each himself unfailingly to-seem to-see
Οὗτος προσευχὴν ἐπιτελεῖ, ὁ ἀεὶ τὴν πρωτόνοιαν 126
this(-man) prayer accomplishes the(-one) always the first-thought
ἑαυτοῦ πᾶσαν καρποφορῶν τῷ Θεῷ.
his-own all offering-as-fruit — to-God
Πᾶν ψεῦδος, καὶ πάντα ὅρκον περιίστασο ὡς μοναχός, καὶ 127
every lie and every oath avoid as (a)-monk and
προσεύξασθαι ποθῶν, εἰ δὲ μήγε, εἰς μάτην σχηματίζεις
to-pray longing if but not-indeed in vain you-assume
τὸ ἀνοίκειον.
the unbecoming(-garb)
Εἰ πνεύματι προσεύχεσθαι βούλει, μηδὲν ἀνιμήσῃ ἀπὸ 128
if in-spirit to-pray you-wish nothing draw-up from
σαρκὸς καὶ οὐχ ἕξεις νέφος ἀντισκοτοῦν σοι ἐν τῷ
(the)-flesh and not you-will-have (a)-cloud darkening-against you in the
καιρῷ τῆς προσευχῆς.
time of-the prayer
Ἐμπίστευσον τῷ Θεῷ τὴν χρείαν τοῦ σώματος, καὶ 129
entrust — to-God the need of-the body and
δῆλος ἔσῃ καὶ τὴν τοῦ πνεύματος πιστεύων αὐτῷ.
evident you-will-be also the(-need) of-the spirit entrusting to-him

130 Ἐὰν ἐπιτεύξῃ τῶν ἐπαγγελιῶν, βασιλεύσεις, οὐκοῦν πρὸς
if you-attain the promises you-will-reign therefore to
ταῦτα ἀποβλέπων, ἡδέως οἴσεις τὴν παροῦσαν πενίαν.
these(-things) looking gladly you-will-bear the present poverty

131 Μὴ παραιτοῦ πενίαν καὶ θλῖψιν, τὰς ὕλας τῆς ἀβαροῦς
not refuse poverty and affliction the materials of-the unburdened
προσευχῆς.
prayer

132 Ὁμηρευέτωσάν σοι αἱ σωματικαὶ ἀρεταὶ πρὸς τὰς
let-be-hostages for-you the bodily virtues for the
ψυχικάς, καὶ αἱ ψυχικαὶ πρὸς τὰς πνευματικάς. Καὶ
soul(-virtues) and the soul(-virtues) for the spiritual(-ones) and
αὗται πρὸς τὴν ἄϋλον γνῶσιν.
these for the immaterial knowledge

133 Σκόπει κατευχόμενος λογισμῶν, εἰ ῥᾳδίως λωφήσειεν,
consider praying-against thoughts whether easily it-ceased
ὅθεν τοῦτο γέγονε, μὴ ἔγκρυμμα πάθῃς καὶ πλανηθεὶς
whence this has-happened lest (an)-ambush you-suffer and deceived
ἀποδῷς σεαυτόν.
you-give-over yourself

134 Ἔστιν ὅτε οἱ δαίμονες ὑποβάλλουσί σοι λογισμούς,
there-is(-a-time) when the demons suggest to-you thoughts
καὶ πάλιν ἐρεθίζουσί σε δῆθεν προσεύξασθαι κατ᾽ αὐτῶν,
and again provoke you supposedly to-pray against them
ἢ ἀντιλέξαι αὐτοῖς καὶ ἑκουσίως ὑποχωροῦσιν, ἵνα
or to-contradict them and willingly withdraw that
ἀπατηθείς, οἰηθῇς περὶ σεαυτοῦ, ὅτι ἤρξω νικᾶν
deceived you-may-think about yourself that you-began to-conquer
τοὺς λογισμούς, καὶ φοβεῖν τοὺς δαίμονας.
the thoughts and to-frighten the demons

Προσεύχῃ κατὰ πάθους, ἢ δαίμονος παρενοχλοῦντός σοι, 135
you-pray against (a)-passion or demon troubling you
μέμνησο τοῦ λέγοντος· «Καταδιώξω τοὺς ἐχθρούς μου
remember the(-one) saying I-will-pursue the enemies my
καὶ καταλήψομαι αὐτούς, καὶ οὐκ ἀποστραφήσομαι ἕως ἂν
and I-will-overtake them and not I-will-turn-back until —
ἐκλείπωσιν, ἐκθλίψω αὐτούς, καὶ οὐ μὴ δύνωνται στῆναι,
they-fail I-will-press-out them and not — they-will-be-able to-stand
πεσοῦνται ὑπὸ τοὺς πόδας μου,» καὶ τὰ ἑξῆς.
they-will-fall under the feet my and the following(-words)
Ταῦτα δὲ εὐκαίρως λέξεις ταπεινοφροσύνῃ ἑαυτὸν
these(-things) and opportunely you-will-say with-humility yourself
ὁπλίζων κατὰ τῶν ἀντιπάλων.
arming against the adversaries
Μὴ νόμιζε κεκτῆσθαι ἀρετήν, μὴ πρότερον ἕως αἵματος 136
not think to-have-acquired virtue not before to blood
ὑπὲρ αὐτῆς παραταξάμενος, δεῖ γὰρ μέχρι θανάτου
for it having-been-drawn-up (one)-must for until death
ἀντικαθίσασθαι πρὸς τὴν ἁμαρτίαν, ἀγωνιστικῶς, καὶ
to-stand-against toward the sin combatively and
ἀνεγκλήτως κατὰ τὸν θεῖον Ἀπόστολον.
blamelessly according-to the divine Apostle
Ἐὰν ὠφελήσῃς τινά, βλαβήσῃ ὑφ' ἑτέρου, ἵνα 137
if you-benefit someone you-will-be-harmed by another that
ἀδικούμενος εἴκῃς, ἢ δράσῃς τι ἄτοπον, καὶ σκορπίσῃς
being-wronged you-yield or do something unseemly and scatter
κακῶς, ἃ καλῶς συνήγαγες. Σκοπὸς γὰρ τοῦτο τῶν
badly what well you-gathered (the)-aim for (is)-this of-the
πονηρῶν δαιμόνων· διὸ προσεκτέον νουνεχῶς.
evil demons wherefore (one)-must-attend sensibly

138 Ὁρμὰς δαιμόνων ἐπαχθείσας ἐκδέχου φροντίζων πῶς
onsets of-demons brought-on await taking-thought how
ἀποστῇς τῆς δουλείας αὐτῶν.
you-may-depart-from the slavery their

139 Νύκτωρ μὲν ταράττειν δι᾽ ἑαυτῶν ἐξαιτοῦνται τὸν
by-night indeed to-trouble through themselves they-ask-for the
πνευματικὸν διδάσκαλον οἱ δαίμονες. Καὶ μεθ᾽ ἡμέραν δι᾽
spiritual teacher the demons and by day through
ἀνθρώπων περιστάσεσι, καὶ συκοφαντίαις, καὶ κινδύνοις
men with-straits and slanders and dangers
τοῦτον περιβάλλουσι.
him they-surround

140 Μὴ παραιτοῦ τοὺς κναφεῖς· εἰ γὰρ καὶ τύπτουσι πατοῦντες,
not refuse the fullers if for even they-beat treading
καὶ τείνοντες ξαίνουσι, ἀλλά γε διὰ τούτων λαμπρὰ ἡ
and stretching they-card but yet through these(-things) bright the
αἴσθησίς σου γίνεται.
perception your becomes

141 Ἐφ᾽ ὅσον οὐκ ἀπετάξω τοῖς πάθεσιν, ἀλλ᾽ ὁ νοῦς
upon as-much-as not you-renounced the passions but the mind
σου ἐναντιοῦται τῇ ἀρετῇ, καὶ τῇ ἀληθείᾳ, οὐχ εὑρήσεις
your opposes the virtue and the truth not you-will-find
εὐῶδες θυμίαμα ἐν τῷ κόλπῳ σου.
fragrant incense in the bosom your

142 Προσεύξασθαι ποθεῖς; μεταστὰς τῶν ἐνθένδε, τὸ
to-pray you-long having-moved from-the(-things) here the
πολίτευμα, ἔχε ἐν οὐρανοῖς διὰ παντός, οὐ λόγῳ ἁπλῶς
citizenship have in heavens through all(-time) not by-word simply
ψιλῷ, ἀλλὰ πράξει ἀγγελικῇ καὶ γνώσει θειοτέρᾳ.
bare but by-deed angelic and knowledge more-divine

Εἰ μόνον δυσπραγῶν μνημονεύεις τοῦ Κριτοῦ, ὡς φοβερός, 143
if only faring-ill you-remember — Judge that fearful
καὶ ἀδέκαστος ὑπάρχει, οὐδέπω μεμάθηκας δουλεύειν
and incorruptible he-is not-yet have-you-learned to-serve
Κυρίῳ ἐν φόβῳ, καὶ ἀγαλλιᾶσθαι αὐτῷ ἐν τρόμῳ. Ἴσθι
(the)-Lord in fear and to-rejoice in-him with trembling know
γάρ, ὅτι κἂν ταῖς πνευματικαῖς ἀνέσεσι, καὶ εὐωχίαις
for that even-in the spiritual relaxations and feastings
μᾶλλον μετ᾽ εὐλαβείας καὶ αἰδοῦς δεῖ λατρεύειν αὐτῷ.
rather with reverence and modesty (one)-must to-worship him
Ἐπιγνώμων ἀνήρ, ὁ μὴ πρὸ τῆς τελείας μετανοίας 144
(a)-discerning man (is)-the(-one) not before the perfect repentance
ἀνασχόμενος τῆς ἐλλύπου μνείας τῶν οἰκείων ἁμαρτημάτων,
having-ceased-from the grievous memory of-the own sins
καὶ τῆς ἐν πυρὶ αἰωνίῳ δίκης, τῆς τούτων εἰσπράξεως.
and of-the in fire eternal penalty of-the of-these exaction
Ὁ ἐν ἁμαρτίαις ἐνεχόμενος, καὶ παροργισμοῖς, καὶ 145
the(-one) in sins held and provocations and
τολμῶν ἀναιδῶς ἐκτείνεσθαι πρὸς γνῶσιν θειοτέρων
daring shamelessly to-stretch-out to (the)-knowledge of-more-divine
πραγμάτων, ἢ καὶ ἀΰλου κατεπεμβαίνων προσευχῆς,
things or even (on)-immaterial treading prayer
οὗτος δεχέσθω τὸ ἀποστολικὸν ἐπιτίμιον, ὡς οὐκ
this(-man) let-receive the apostolic rebuke that not
ἔστιν ἀκίνδυνον αὐτῷ, τὸ γυμνῇ, καὶ ἀκαλύπτῳ κεφαλῇ
is safe for-him the with-bare and uncovered head
προσεύχεσθαι. «Ὀφείλει γάρ, φησίν, ἡ τοιαύτη κατὰ
to-pray she-ought for he-says the such(-one) on
κεφαλῆς ἐξουσίαν ἔχειν, διὰ τοὺς ἐφεστῶτας ἀγγέλους,»
(the)-head authority to-have because-of the standing-by angels
αἰδώ, καὶ ταπεινοφροσύνην προσήκουσαν περιβαλλομένη.
modesty and humility fitting putting-on

146 Ὥσπερ ὀφθαλμιῶντα οὐκ ὀνήσει ἡ ἐν σταθηρᾷ μεσημβρίᾳ,
as (one)-with-sore-eyes not will-profit the at steady noon
καὶ σφοδροτάτῃ φρυκτωρίᾳ ἀκατάληπτος, καὶ ἐπιτεταμένη
and most-violent blaze incomprehensible and intense
τοῦ ἡλίου θέα, οὕτως οὐδὲ τὸν ἐμπαθῆ, καὶ ἀκάθαρτον νοῦν,
of-the sun view thus not-even the passionate and unclean mind
ἡ τῆς ἐν πνεύματι, καὶ ἀληθείᾳ φοβερᾶς, καὶ ὑπερφυοῦς
the of-the in spirit and truth fearful and supernatural
προσευχῆς ἀνατύπωσις παντελῶς ὀνήσειεν, ἀλλὰ καὶ
prayer imprint at-all would-profit but even
τοὐναντίον πρὸς ἀγανάκτησιν καθ' ἑαυτοῦ ἐγείρει τὸ Θεῖον.
on-the-contrary to indignation against itself it-rouses the Divine
147 Εἰ τὸν μετὰ δώρου προσελθόντα ἐπὶ τὸ θυσιαστήριον
if the(-one) with (a)-gift having-come to the altar
οὐκ ἐδέξατο, ὁ ἀνενδεής, καὶ ἀδέκαστος ἕως τοῦ
not received the(-one) without-need and incorruptible until the
διαλλαγῆναι τῷ πλησίον λυπουμένῳ πρὸς αὐτόν, σκόπει
to-be-reconciled to-the neighbor grieving against him consider
πόσης φυλακῆς καὶ διακρίσεως χρεία, ἵνα εὐπρόσδεκτον
how-much watch and discernment (there-is)-need that acceptable
δῶμεν τῷ Θεῷ θυμίαμα ἐν τῷ νοητῷ θυσιαστηρίῳ.
we-may-give — to-God incense on the intelligible altar
148 Μὴ ἔσο λογοχαρής, μηδὲ δοξοχαρής, εἰ δὲ μήγε, οὐκ ἔτι
not be word-loving nor glory-loving if but not-indeed no longer
ἐν τῷ νώτῳ σου, ἀλλ' ἐν τῷ προσώπῳ σου τεκταίνουσιν
on the back your but on the face your build
οἱ ἁμαρτωλοί, καὶ ἔσῃ ἐπίχαρμα αὐτοῖς κατὰ τὸν
the sinners and you-will-be (a)-joy to-them at the
καιρὸν τῆς προσευχῆς, ἐξελκόμενος, καὶ δελεαζόμενος ὑπ'
time of-the prayer dragged-away and enticed by
αὐτῶν ἐν λογισμοῖς ἀλλοκότοις.
them into thoughts strange

Προσοχὴ προσευχὴν ζητοῦσα, προσευχὴν εὑρήσει· προσευχὴ 149
attention prayer seeking prayer will-find prayer
γὰρ προσοχῇ εἰ καὶ ἄλλο ἕπεται, ἐφ᾽ ἣν σπουδαστέον.
for attention if even another(-thing) follows to which (one)-must-be-eager
Ὥσπερ πασῶν τῶν αἰσθήσεων κρείττων ἡ ὅρασις, 150
as of-all the senses better (is)-the sight
οὕτω καὶ πασῶν τῶν ἀρετῶν, προσευχὴ θειοτέρα.
thus also of-all the virtues prayer (is)-more-divine
Προσευχῆς ἔπαινος, οὐχ ἁπλῶς ἡ ποσότης, ἀλλ᾽ ἡ 151
of-prayer (the)-praise (is)-not simply the quantity but the
ποιότης, καὶ τοῦτο δηλοῦσιν οἱ ἀναβάντες εἰς τὸ ἱερόν,
quality and this show the(-ones) having-gone-up to the temple
καὶ τό, «Ὑμεῖς προσευχόμενοι, μὴ βαττολογήσητε·»
and the(-saying) you praying not babble
καὶ τὰ ἑξῆς.
and the following(-words)
Ἐφ᾽ ὅσον τῇ ἀναλογίᾳ προσέχεις τοῦ σώματος, καὶ 152
upon as-much-as to-the proportion you-attend of-the body and
ὁ νοῦς σου τὰ τῆς σκηνῆς περιέπει τερπνά, οὐδέπω
the mind your the(-things) of-the tent tends pleasant not-yet
τῆς προσευχῆς ἑώρακας τόπον· ἀλλὰ μακρὰν ἀπὸ σοῦ
the of-prayer have-you-seen place but far from you
ἡ μακαρία ταύτης ὁδὸς τυγχάνει.
the blessed of-it way happens(-to-be)
Ὅταν παριστάμενος εἰς προσευχὴν ὑπὲρ πᾶσαν ἄλλην 153
when standing for prayer beyond every other
χαρὰν γένῃ, τότε ἀληθῶς εὕρηκας προσευχήν.
joy you-become then truly you-have-found prayer

MARK THE MONK

ΠΕΡΙ ΝΟΜΟΥ ΠΝΕΥΜΑΤΙΚΟΥ

On the Spiritual Law

Περὶ νόμου πνευματικοῦ

XI · THE PREFACE TO ON THE SPIRITUAL LAW

Mark's readers have often asked how the law is spiritual, as the Apostle says, and what knowledge and working belong to those who wish to keep it. For their sake he has written what follows as far as he is able.

Ἐπειδὴ πολλάκις ἐβουλήθητε γνῶναι, πῶς ὁ νόμος
since often you-wished to-know how the law
πνευματικός ἐστι, κατὰ τὸν θεῖον Ἀπόστολον· καὶ τίς
spiritual is according-to the divine Apostle and what
ἡ γνῶσις, καὶ ἡ ἐνέργεια τῶν φυλάττειν αὐτὸν
(is)-the knowledge and the working of-the(-ones) to-keep it
βουλομένων, τούτου χάριν κατὰ δύναμιν εἰρήκαμεν.
wishing of-this for-the-sake according-to power we-have-spoken

XII · ON THE SPIRITUAL LAW, 1–50

God is the beginning, middle, and end of every good, which cannot be done or believed except in Christ and the Spirit. The humble man reads Scripture as written for himself. The man who prays bodily is the blind man crying to the Son of David; the one who sees confesses the Son of God. The one wronged by men escapes sin and finds help in proportion to his affliction, and the law of freedom is read by knowledge, understood by keeping the commandments, and fulfilled by Christ's compassion, not human virtue.

Πρῶτον, ὅτι Θεὸν οἴδαμεν παντὸς ἀγαθοῦ εἶναι αἴτιον, 1
first that God we-know of-every good to-be (the)-cause
καὶ ἀρχήν, καὶ μεσότητα, καὶ τέλος· τὸ δὲ ἀγαθόν,
and beginning and middle and end the and good

ἀμήχανον ἐνεργεῖν ἢ πιστεύεσθαι, εἰ μὴ ἐν Χριστῷ
(it-is)-impossible to-work or to-be-believed except — in Christ
Ἰησοῦ καὶ ἁγίῳ Πνεύματι.
Jesus and holy Spirit

2 Πᾶν ἀγαθὸν παρὰ Κυρίου δεδώρηται· καὶ ὁ οὕτω
every good by (the)-Lord has-been-given and the(-one) thus
πιστεύων, οὐκ ἀπολέσει αὐτό. Ἡ δὲ βεβαία πίστις, πύργος
believing not will-lose it the but firm faith (a)-tower
ἐστὶν ἰσχυρός· Χριστὸς δὲ τὰ πάντα τῷ πιστεύοντι
is strong Christ and the all(-things) to-the(-one) believing
γίνεται.
becomes

3 Καταρχέτω σου πάσης προθέσεως, ὁ κατάρχων
let-begin your every purpose the(-one) beginning
παντὸς ἀγαθοῦ, ὅπως κατὰ Θεὸν γένοιτο τὸ
every good that according-to God may-come-about the(-thing)
προκείμενον.
set-before(-you)

4 Ὁ ταπεινόφρων καὶ ἔργον ἔχων πνευματικόν, ἀναγινώσκων
the humble-minded(-man) and work having spiritual reading
τὰς θείας Γραφάς, πάντα εἰς ἑαυτὸν νοήσει, καὶ οὐκ εἰς
the divine Scriptures all(-things) to himself will-apply and not to
ἕτερον.
another

5 Ἐπικαλοῦ τὸν Κύριον, ἵνα ἀνοίξῃ τοὺς ὀφθαλμοὺς τῆς
call-upon the Lord that he-open the eyes of-the
καρδίας σου, καὶ ἴδῃς τὴν ὠφέλειαν τῆς προσευχῆς καὶ
heart your and you-see the benefit of-the prayer and
ἀναγνώσεως.
reading

Ὁ ἔχων τι χάρισμα, καὶ συμπάσχων τοῖς μὴ ἔχουσι, 6
the(-one) having some gift and sympathizing-with the(-ones) not having
διὰ τῆς συμπαθείας φυλάσσει τὸ δώρημα. Ὁ δὲ ἀλαζὼν
through the sympathy guards the gift the(-one) but boastful
ἀπολεῖ αὐτό, τοῖς τῆς ἀλαζονείας πειρασμοῖς περικρουόμενος.
will-lose it by-the of-the boastfulness temptations battered
Στόμα ταπεινόφρονος λαλήσει ἀλήθειαν· ὁ δὲ 7
(the)-mouth of-(the)-humble-minded will-speak truth the(-one) but
ἀντιλέγων αὐτῇ, ὅμοιός ἐστι τῷ ὑπηρέτῃ ἐκείνῳ, τῷ
contradicting it like is to-the servant that the(-one)
ἐπὶ σιαγόνα τὸν Κύριον ῥαπίσαντι.
on (the)-jaw the Lord having-struck
Μὴ γίνου μαθητὴς τοῦ ἐπαίροντος ἑαυτόν, ἵνα μὴ 8
not become (a)-disciple of-the(-one) exalting himself that not
ἀντὶ ταπεινοφροσύνης ὑπερηφάνειαν μάθῃς.
instead-of humility pride you-learn
Μὴ ἐπαρθῇς ἐν τῇ καρδίᾳ σου ἐπὶ νοήμασι γραφικοῖς, 9
not be-lifted-up in the heart your at notions scriptural
μήποτε τῷ πνεύματι τῆς βλασφημίας περιπέσῃς.
lest-ever into-the spirit of-the blasphemy you-fall
Μὴ πειρῶ πρᾶγμα σκολιὸν ἐπιλῦσαι διὰ φιλονεικίας, 10
not try (a)-thing crooked to-untie through contentiousness
ἀλλὰ δι' ὧν ὁ πνευματικὸς παρακελεύεται νόμος, δι'
but through what the spiritual commands law through
ὑπομονῆς, καὶ προσευχῆς, καὶ μονολογίστου ἐλπίδος.
patience and prayer and single-thoughted hope
Τυφλός ἐστι κράζων καὶ λέγων· Υἱὲ Δαβίδ, ἐλέησόν 11
blind is crying and saying Son of-David pity
με, ὁ προσευχόμενος σωματικῶς, καὶ μήπω ἔχων
me the(-one) praying bodily and not-yet having
γνῶσιν πνευματικήν. Ὁ ποτὲ τυφλὸς ἀναβλέψας
knowledge spiritual the(-one) once blind having-recovered-sight

καὶ ἰδὼν τὸν Κύριον, οὐκέτι υἱὸν Δαβίδ, ἀλλ᾽ Υἱὸν
and having-seen the Lord no-longer son of-David but Son
Θεοῦ ὁμολογήσας προσεκύνησε.
of-God having-confessed worshiped

12 Μὴ ἐπαρθῇς ἐκχέων δάκρυον ἐν προσευχῇ σου· Χριστὸς
not be-lifted-up pouring (a)-tear in prayer your Christ
γὰρ ἥψατο τῶν ὀφθαλμῶν τῆς καρδίας σου, καὶ νοερῶς
for touched the eyes of-the heart your and intellectually
ἀνέβλεψας.
you-recovered-sight

13 Ὁ κατὰ μίμησιν τοῦ τυφλοῦ ἀποβαλὼν τὸ ἱμάτιον,
the(-one) in imitation of-the blind(-man) having-cast-off the garment
καὶ ἐγγίσας τῷ Κυρίῳ, ἀκολουθεῖ αὐτῷ, καὶ κήρυξ
and having-drawn-near to-the Lord follows him and (a)-herald
γίνεται τῶν τελειοτέρων δογμάτων.
becomes of-the more-perfect doctrines

14 Κακία ἐν λογισμοῖς μελετωμένη, θρασύνει καρδίαν·
vice in thoughts meditated emboldens (the)-heart
ἀναιρουμένη δι᾽ ἐγκρατείας καὶ ἐλπίδος, συντρίβει αὐτήν.
destroyed through self-control and hope crushes it

15 Ἔστι συντριμμὸς καρδίας ὁμαλὸς καὶ ἐπωφελής, εἰς
there-is (a)-crushing of-(the)-heart even and beneficial to
κατάνυξιν αὐτῆς· καὶ ἔστιν ἕτερος ἀνώμαλος καὶ ἐπιβλαβής,
compunction its and there-is another uneven and harmful
εἰς πλῆξιν αὐτῆς.
to (the)-striking its

16 Ἀγρυπνία, καὶ προσευχή, καὶ τῶν ἐπερχομένων
vigil and prayer and of-the(-things) coming-on
ὑπομονή, συντριμμός ἐστιν ἀνεπηρέαστος, καὶ ἐπωφελὴς
patience (a)-crushing is untroubled and beneficial
τῇ καρδίᾳ, μόνον εἰ μὴ διά τινος πλεονεξίας ἐγκόψομεν
to-the heart only if not through some greed we-cut-off

αὐτῶν τὴν σύγκρασιν. Ὁ γὰρ ἐν τούτοις ὑπομένων,
their the blending the(-one) for in these(-things) enduring
καὶ ἐν τοῖς λοιποῖς βοηθήσεται· ὁ δὲ ἀμελῶν καὶ
also in the others will-be-helped the(-one) but neglecting and
διαχεόμενος, ἐν ἐξόδῳ ἀφορήτως ὀδυνηθήσεται.
dissipated at (the)-departure unbearably will-be-pained
Φιλήδονος καρδία, εἱρκτὴ καὶ ἅλυσις τῇ ψυχῇ ἐν 17
(a)-pleasure-loving heart (is)-(a)-prison and (a)-chain for-the soul in
καιρῷ ἐξόδου· ἡ δὲ φιλόπονος, θύρα ἐστὶν ἀνεῳγμένη.
time of-departure the but labor-loving (a)-door is opened
Σιδηρᾶ πύλη ἐπὶ τὴν πόλιν ἀπάγουσα, ἐστὶ σκληρὰ 18
(an)-iron gate to the city leading is (a)-hard
καρδία. Τῷ δὲ κακοπαθοῦντι καὶ τεθλιμμένῳ αὐτομάτη
heart to-the but suffering-hardship and afflicted of-itself
ἀνοιχθήσεται, καθὼς καὶ τῷ μακαρίῳ Πέτρῳ.
it-will-be-opened as also to-the blessed Peter
Πολλοὶ μὲν εἰσὶ προσευχῆς τρόποι, ἕτερος ἑτέρου 19
many indeed are of-prayer ways one than-another
διαφορώτερος. Ὅμως οὐδὲ εἷς τρόπος εὐχῆς ἐπιβλαβὴς
more-different nevertheless not-even one way of-prayer harmful
τυγχάνει· εἰ μή τε ἂν οὐκ ἔστιν εὐχή, ἀλλ᾽ ἐργασία σατανική.
happens(-to-be) if not and — not it-is prayer but (a)-work satanic
Ἄνθρωπος κακοποιῆσαι θέλων, πρῶτον ηὔξατο κατὰ 20
(a)-man to-do-evil wishing first prayed according-to
συνήθειαν· καὶ οἰκονομικῶς ἐμποδισθείς, ὕστερον
custom and by-dispensation hindered later
εὐχαρίστησεν.
gave-thanks

21 Ὁ Δαβὶδ φονεῦσαι βουληθεὶς Ναβὰλ τὸν Καρμήλιον,
— *David to-kill having-wished Nabal the Carmelite*
ὑπόμνησιν λαβὼν περὶ θείας ἀνταποδόσεως, ἐγκοπεὶς
reminder having-received about divine requital cut-off
τῆς προθέσεως, πολλὰ εὐχαρίστησεν.
from-the purpose much gave-thanks

22 Οἴδαμεν δὲ πάλιν ἃ πεποίηκεν ἐπιλαθόμενος τοῦ Θεοῦ·
we-know and again what he-did having-forgotten — God
καὶ οὐκ ἐπαύετο, ἕως ὁ Νάθαν αὐτὸν εἰς μνήμην
and not he-ceased until — Nathan him into remembrance
κατέστησεν.
brought

23 Ἐν καιρῷ μνήμης Θεοῦ πολυπλασίασον δέησιν, ἵνα
in time of-remembrance of-God multiply supplication that
ὅταν ἐπιλάθῃς, ὁ Κύριος ὑπομνήσῃ σε.
when you-forget the Lord may-remind you

24 Ὁ ἀναγινώσκων τὰς θείας Γραφάς, νόησον τὰ
the(-one) reading the divine Scriptures understand the
κεκρυμμένα. Ὅσα γὰρ προεγράφη, φησίν, εἰς τὴν
hidden(-things) as-many-as for were-written-before he-says for the
ἡμετέραν διδασκαλίαν προεγράφη.
our teaching were-written-before

25 Τὴν πίστιν ἡ Γραφὴ λέγει, ἐλπιζομένων ὑπόστασιν· καὶ
the faith the Scripture calls of-things-hoped-for (the)-substance and
τοὺς μὴ ἐπιγινώσκοντας τὴν ἐνοίκησιν τοῦ Χριστοῦ,
the(-ones) not recognizing the indwelling — of-Christ
τούτους ἀδοκίμους εἴρηκεν.
these reprobate it-has-called

Ὥσπερ δι᾽ ἔργων καὶ λόγων φανεροῦται ἔννοια, 26
as through works and words is-made-manifest (a)-thought
οὕτω διὰ τῶν καρδιακῶν ἐνεργημάτων ἡ μέλλουσα
thus through the heart's workings the coming
ἀνταπόδοσις.
requital

Οἰκτίρμων καρδία δῆλον ὅτι οἰκτειρήσεται· καὶ ἐλεηθήσεται 27
(a)-pitying heart clear that will-be-pitied and will-be-shown-mercy
ὁμοίως ἐλεήμων. Τὰ δὲ ἐναντία, ἡ ἀκολουθία
likewise (the)-merciful(-one) the but opposite(-things) the sequence
ἀντιπεφώνηκεν.
has-answered

Ὁ νόμος τῆς ἐλευθερίας διδάσκει πᾶσαν ἀλήθειαν· καὶ 28
the law of-the freedom teaches all truth and
οἱ μὲν πολλοὶ τοῦτον κατὰ γνῶσιν ἀναγινώσκουσιν·
the indeed many it according-to knowledge read
ὀλίγοι δὲ νοοῦσιν αὐτὸν κατὰ ἀναλογίαν τῆς ἐργασίας
few but understand it according-to proportion of-the working
τῶν ἐντολῶν.
of-the commandments

Μὴ ζήτει αὐτοῦ τὴν τελειότητα ἐν ἀρεταῖς ἀνθρωπίναις· 29
not seek its the perfection in virtues human
τέλειος γὰρ ἐν αὐταῖς οὐχ εὑρίσκεται. Ἡ γὰρ τελειότης
perfect for in them not it-is-found the for perfection
αὐτοῦ ἐν τῷ σταυρῷ τοῦ Χριστοῦ ἐγκέκρυπται.
its in the cross — of-Christ is-hidden

Ὁ νόμος τῆς ἐλευθερίας διὰ μὲν γνώσεως ἀληθοῦς 30
the law of-the freedom through indeed knowledge true
ἀναγινώσκεται· διὰ δὲ ἐργασίας τῶν ἐντολῶν νοεῖται·
is-read through but working of-the commandments is-understood

πληροῦται δὲ διὰ τῶν οἰκτιρμῶν τοῦ Κυρίου ἡμῶν
is-fulfilled but through the compassions of-the Lord our
Ἰησοῦ Χριστοῦ.
Jesus Christ

31 Ὅταν πρὸς πάσας τὰς ἐντολὰς τοῦ Θεοῦ διὰ
when toward all the commandments — of-God through
συνειδήσεως κατορθοῦσθαι βιαζώμεθα, τότε νοήσομεν
conscience to-be-achieved we-force(-ourselves) then we-shall-understand
τὸν νόμον τοῦ Κυρίου ἄμωμον, ἐν τοῖς ἡμετέροις μὲν
the law of-the Lord blameless in the our indeed
καλοῖς ἐπιτηδευόμενον· χωρὶς δὲ οἰκτιρμῶν τοῦ Θεοῦ,
good(-deeds) practiced without but (the)-compassions — of-God
ἐν ἀνθρώποις τελειωθῆναι μὴ δυνάμενον.
in men to-be-perfected not able

32 Ὅσοι πάσης ἐντολῆς Χριστοῦ ἑαυτοὺς ὀφειλέτας
as-many-as of-every commandment of-Christ themselves debtors
οὐκ ἐλογίσαντο, οὗτοι τὸν τοῦ Θεοῦ νόμον σωματικῶς
not reckoned these the — of-God law bodily
ἀναγινώσκουσι, μὴ νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ
read not understanding neither what they-say nor about
τίνος διαβεβαιοῦνται· διὸ καὶ πληροῦν αὐτὸν ἐξ ἔργων
what they-affirm wherefore also to-fulfill it from works
νομίζουσιν.
they-think

33 Ἔστι πρᾶγμα προφανῶς ἐπιτελούμενον, ὡς καλόν, καὶ ὁ
there-is (a)-thing openly accomplished as good and the
σκοπὸς τοῦ ἐπιτελοῦντος αὐτό, εἰς πονηρόν· καὶ ἔστιν
aim of-the(-one) accomplishing it to evil and there-is
ἕτερον ὡς πονηρόν, καὶ ὁ σκοπὸς τοῦ ἐπιτελοῦντος
another as evil and the aim of-the(-one) accomplishing
αὐτό, εἰς ἀγαθόν.
it to good

Οὐ μόνον δὲ ἔργα ποιοῦσί τινες, ἀλλὰ καὶ λόγους λαλοῦσι 34
not only and works do some but also words speak
τῷ τρόπῳ ᾧ προειρήκαμεν. Οἱ μὲν γὰρ ἐναλλάσσουσι
in-the manner which we-said-before the(-ones) indeed for exchange
πράγματα κατὰ ἀπειρίαν ἢ ἄγνοιαν· οἱ δὲ ἐναλλάσσουσι
things by inexperience or ignorance the(-ones) but exchange(-them)
κατὰ πρόθεσιν πονηρίας· ἕτεροι δὲ κατὰ σκοπὸν εὐσεβείας.
by purpose of-wickedness others but by aim of-piety
Ὁ ἐν προβολῇ ἐπαίνου ἐγκρύπτων διαβολήν, δυσεύρετός 35
the(-one) in (a)-show of-praise hiding slander hard-to-find
ἐστι τοῖς ἁπλουστέροις· ὅμοιος δὲ τούτῳ ἐστὶν ὁ
is for-the simpler(-ones) like and to-this(-man) is the(-one)
κενοδοξῶν ἐν ταπεινῷ σχήματι.
being-vainglorious in (a)-humble bearing
Οἵτινες ἐπὶ πολὺ κατασοφισάμενοι τὴν ἀλήθειαν ἐν τῷ 36
who for long having-sophisticated-against the truth in the
ψεύδει, παραχωρηθέντες ὕστερον, διὰ τῶν πραγμάτων
lie allowed later through the facts
ἐξελέγχονται.
are-convicted
Ἔστι ποιῶν τις προφανὲς ὡς καλὸν τῷ πλησίον 37
there-is doing someone openly as good to-the neighbor
ἀμυνόμενος· καὶ ἔστιν ἐν τῷ μὴ ποιῆσαι αὐτὸν ὠφεληθεὶς
avenging(-himself) and there-is in the not to-do him benefited
κατὰ διάνοιαν.
in thought
Ἔστιν ἔλεγχος κατὰ κακίαν, καὶ δι᾽ ἄμυναν· καὶ ἔστιν 38
there-is reproof according-to vice and for vengeance and there-is
ἕτερος κατὰ φόβον Θεοῦ, καὶ ἀλήθειαν.
another according-to fear of-God and truth

39 Τὸν παυσάμενον καὶ μετανοοῦντα μηκέτι ἔλεγχε. Εἰ
the(-one) having-ceased and repenting no-longer reprove if
δὲ λέγεις κατὰ Θεὸν ἐλέγχειν, πρῶτον τὰ σὰ κακὰ
but you-say according-to God to-reprove first the your evils
φανεροποίησον.
make-manifest

40 Πάσης ἀρετῆς κατάρχει Θεός, καὶ τοῦ μεθημερινοῦ φωτὸς
of-every virtue is-the-beginning God and of-the daytime light
ὁ ἥλιος.
the sun

41 Ποιήσας ἀρετήν, μνήσθητι τοῦ εἰρηκότος, ὅτι Χωρὶς
having-done virtue remember the(-one) having-said that without
ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
me not you-can to-do nothing

42 Διὰ θλίψεως τὰ ἀγαθὰ τοῖς ἀνθρώποις ἡτοίμασται·
through affliction the good(-things) for-the men have-been-prepared
ὁμοίως καὶ τὰ κακὰ διὰ κενοδοξίας καὶ ἡδονῆς.
likewise also the evil(-things) through vainglory and pleasure

43 Ἐκφεύγει ἀπὸ ἁμαρτίας ὁ παρὰ ἀνθρώπων ἀδικούμενος,
escapes from sin the(-one) by men wronged
καὶ ὁμοίαν τῆς θλίψεως εὑρίσκει τὴν ἀντίληψιν.
and like of-the affliction finds the help

44 Ὁ μὴ πιστεύων τῷ Χριστῷ περὶ ἀνταποδόσεως, πᾶσαν
the(-one) not believing — Christ about requital every
ἀδικίαν ὑπομένει κατὰ ἀναλογίαν τῆς πίστεως.
injustice endures according-to proportion of-the faith

45 Ὁ ἀδικούντων ἀνθρώπων ὑπερευχόμενος καταράσσει
the(-one) for-wronging men praying dashes-down
τοὺς δαίμονας· ὁ δὲ τοῖς πρώτοις ἀντιτασσόμενος,
the demons the(-one) but to-the first opposing
ὑπὸ τῶν δευτέρων τιτρώσκεται.
by the second is-wounded

Κρείσσων πλημμέλεια ἀνθρώπων, καὶ μὴ δαιμόνων· ὁ 46
better (is-the)-offense of-men and not of-demons the(-one)
δὲ εὐαρεστῶν τῷ Κυρίῳ, ἀμφοτέρους ἐνίκησε.
but pleasing the Lord both conquered
Πᾶν ἀγαθὸν παρὰ Θεοῦ οἰκονομικῶς παραγίνεται· διαφεύγει 47
every good from God by-dispensation comes escapes
δὲ μυστικῶς τοὺς ἀγνώμονας καὶ ἀχαρίστους καὶ ἀεργούς.
but mystically the unfeeling and ungrateful and idle
Πᾶσα κακία εἰς τὴν ἀπηγορευμένην ἡδονὴν καταλήγει, 48
every vice into the forbidden pleasure ends
καὶ πᾶσα ἀρετὴ εἰς παράκλησιν πνευματικήν. Καὶ ἡ
and every virtue into consolation spiritual and the
μὲν προτέρα κρατοῦσα, προσερεθίζει τὰ οἰκεῖα· καὶ ἡ
indeed former prevailing provokes the own(-things) and the
δευτέρα δέ, ὁμοίως τὰ συγγενῆ.
second and likewise the kindred(-things)
Ὀνειδισμὸς ἀνθρώπων θλῖψιν παρέχει τῇ καρδίᾳ· ἀγνείας 49
reproach of-men affliction provides to-the heart of-purity
δὲ γίνεται αἰτία τῷ ὑπομένοντι.
but becomes (the)-cause for-the(-one) enduring(-it)
Ἄγνοια ἀντιλέγειν πρὸς τὰ ὠφέλιμα παρασκευάζει· καὶ 50
ignorance to-contradict against the profitable(-things) prepares(-one) and
θρασυνομένη αὔξει τὰς κακίας.
being-emboldened increases the vices

Accept hardship, cast off greed, and do not hide a secret sin, for all things lie naked to God. Hades is ignorance and perdition forgetfulness. Knowledge without practice is a reed staff that pierces the hand in battle, and the devil makes small sins seem trivial.

51 Τὰ προεγκείμενα μηδὲν ζημιούμενος, τὰ θλιβερὰ
(in)-the(-things) lying-before(-you) nothing losing the grievous(-things)
προσδέχου· καὶ ὡς ἀποδώσων λόγον, πλεονεξίαν ἀπόβαλε.
accept and as about-to-render (an)-account greed cast-off

52 Ἁμαρτήσας λαθραίως, μὴ πειρῶ λανθάνειν· Πάντα γὰρ
having-sinned secretly not try to-escape-notice all(-things) for
γυμνὰ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν
(are)-naked laid-bare to-the eyes his to whom
ἡμῖν ὁ Λόγος.
for-us (is)-the account

53 Κατὰ διάνοιαν σεαυτὸν ἐπιδείκνυε τῷ Δεσπότῃ· Ἄνθρωπος
in thought yourself show to-the Master man
γὰρ εἰς πρόσωπον, ὁ δὲ Θεὸς εἰς καρδίαν ὁρᾷ.
for to (the)-face the but God to (the)-heart looks

54 Μηδὲν λογίζου ἢ πρᾶττε ἄνευ σκοποῦ. Ὁ γὰρ
nothing think or do without aim the(-one) for
ἀσκόπως ὁδοιπορῶν, ματαιοπονήσει.
aimlessly journeying will-labor-in-vain

55 Τῷ ἐκτὸς ἀνάγκης ἁμαρτάνοντι δυσμετανόητα
for-the(-one) without necessity sinning hard-to-repent
γίνεται· διότι ἀλάθητος ἡ τοῦ Θεοῦ δικαιοσύνη.
(things)-become because unescaping(-is) the — of-God righteousness

Σύμβασις ὀδυνηρὰ μνήμην Θεοῦ παρέχει τῷ συνετῷ· 56
(an)-occurrence painful remembrance of-God provides to-the intelligent(-man)
θλίβουσα κατὰ ἀναλογίαν τὸν ἐπιλανθανόμενον τοῦ
afflicting in proportion the(-one) forgetting the
Κυρίου.
Lord

Πᾶς ἀκούσιος πόνος γινέσθω σοι μνήμης Θεοῦ 57
every involuntary pain let-become for-you of-remembrance of-God
διδάσκαλος· καὶ οὐκ ἐπιλείψει σοι ἀφορμὴ πρὸς μετάνοιαν.
(a)-teacher and not will-fail you (an)-occasion for repentance

Λήθη καθ' ἑαυτὴν οὐδεμίαν ἔχει δύναμιν, ἀλλ' ἐκ τῶν 58
forgetfulness by itself no has power but from the
ἡμετέρων ἀμελειῶν κατ' ἀναλογίαν κρατύνεται.
our negligences in proportion is-strengthened

Μὴ λέγε· Τί ποιήσω, ὅ τι οὐκ ἐθέλω, καὶ ἔρχεται; 59
not say what shall-I-do that which not I-wish and it-comes
Διότι μνημονεύων παρελογίσω τὸ ὀφειλόμενον.
because remembering you-miscalculated the(-thing) owed

Ὃ γὰρ μνημονεύεις, ποίησον· καὶ ὃ ἀμνημονεῖς, 60
what for you-remember do and what you-forget
ἀποκαλύπτεταί σοι· καὶ οὐ μὴ παραδῷς ἀκρίτως τὴν
is-revealed to-you and not — you-will-hand-over indiscriminately the
ἔννοιαν λήθῃ.
thought to-forgetfulness

Ἡ Γραφή φησιν· Ἅδης, καὶ ἀπώλεια φανερὰ παρὰ 61
the Scripture says Hades and perdition (are)-manifest before
Κυρίῳ. Ταῦτα δὲ περὶ καρδιακῆς ἀγνοίας καὶ λήθης
(the)-Lord these(-things) and about heart's ignorance and forgetfulness
λέγει.
it-says

62 Ἅδης ἐστὶν ἄγνοια· ἀπώλεια δέ ἐστι λήθη. Ἀμφότερα
Hades is ignorance perdition and is forgetfulness both
δέ ἐστιν ἀφάνερα· διότι ἐξ ὑπαρχόντων ἀπώλοντο.
and are unseen because from existing(-things) they-perished

63 Τὰ σὰ περιεργάζου κακά, καὶ μὴ τὰ τοῦ πλησίον·
the your busy-yourself-with evils and not the(-evils) of-the neighbor
καὶ οὐ μὴ συλλυθῇ σου τὸ νοερὸν ἐργαστήριον.
and not — will-be-dissolved your the intellectual workshop

64 Πάντων τῶν κατὰ δύναμιν καλῶν, δυσχώρητος ἡ
of-all the according-to power good(-things) hard-to-pardon (is)-the
ἀμέλεια· ἐλεημοσύνη δὲ καὶ προσευχὴ ἀνακαλεῖται τοὺς
negligence almsgiving but and prayer calls-back the(-ones)
ἀμελήσαντας.
having-neglected

65 Πᾶσα θλῖψις κατὰ Θεόν, ἔργον ἐστὶν εὐσεβείας
every affliction according-to God (a)-work is of-piety
ἐνυπόστατον· ἡ γὰρ ἀληθινὴ ἀγάπη δι᾽ ἐναντίων
substantial the for true love through opposites
δοκιμάζεται.
is-tested

66 Μὴ λέγε κεκτῆσθαι ἀρετὴν ἐκτὸς θλίψεως· ἀδόκιμος γάρ
not say to-have-acquired virtue without affliction untested for
ἐστι διὰ τὴν ἄνεσιν.
it-is because-of the relaxation

67 Πάσης ἑκουσίου θλίψεως ἀναλογίζου τὴν ἔκβασιν, καὶ
of-every voluntary affliction reckon the outcome and
εὑρήσεις ἐν αὐτῇ ἁμαρτίας ἀναίρεσιν.
you-will-find in it of-sin (the)-destruction

68 Πολλαὶ συμβουλίαι τοῦ πέλας πρὸς τὸ συμφέρον· ἑκάστῳ
many (the)-counsels of-the neighbor for the profitable for-each
δὲ τῆς ἰδίας γνώμης οὐδὲν ἁρμοδιώτερον.
but than-the own judgment nothing (is)-more-fitting

Ζητῶν θεραπείαν, ἐπιμέλησαι τῆς συνειδήσεως· καὶ ὅσα 69
seeking healing take-care-of the conscience and as-much-as
λέγει, ποίησον· καὶ εὑρήσεις τὴν ὠφέλειαν.
it-says do and you-will-find the benefit
Τὰ κρυπτὰ ἑκάστου ὁ Θεὸς οἶδε, καὶ ἡ συνείδησις· 70
the hidden(-things) of-each — God knows and the conscience
καὶ διὰ τούτων αὐτῶν λαμβανέτω διόρθωσιν.
and through these themselves let-him-receive correction
Ὁ ἀβουλήτως κοπιῶν, καθολικῶς πτωχεύει. Ὁ δὲ 71
the(-one) unwillingly toiling wholly is-poor the(-one) but
μετ᾽ ἐλπίδος τρέχων, δίπλουτός ἐστιν.
with hope running doubly-rich is
Ἄνθρωπος ὅσα δύναται ἐπιτηδεύει, κατὰ τὸ θέλημα· 72
(a)-man as-much-as he-can practices according-to the will
ὁ δὲ Θεὸς τὰς τούτων ἐκβάσεις ποιεῖ, κατὰ τὸ
the(-one) but God the of-these outcomes makes according-to the
δίκαιον.
just
Ἐὰν θέλῃς ἀκατακρίτως παρὰ ἀνθρώπων ἔπαινον λαβεῖν· 73
if you-wish uncondemned from men praise to-receive
πρῶτον ὑπὲρ ἁμαρτιῶν σου ἀγάπησον ἔλεγχον.
first for sins your love reproof
Ὅσην ἄν τις ὑπὲρ ἀληθείας Χριστοῦ καταδέξηται 74
as-much-as — someone for (the)-truth of-Christ accept
ἐντροπήν, ἑκατονταπλασίως ὑπὸ πλήθους δοξασθήσεται.
shame a-hundredfold by (the)-multitude he-will-be-glorified
Κρεῖσσον δὲ πᾶν ἀγαθὸν ἐργάζεσθαι διὰ τὰ μέλλοντα. 75
better and every good to-work for the(-things) to-come
Ὅταν ἄνθρωπος ἄνθρωπον ὠφελήσῃ ἐν λόγοις ἢ ἐν 76
when (a)-man (a)-man benefit in words or in
πράγμασιν, Θεοῦ εἶναι τὴν χάριν νοείτωσαν ἀμφότεροι.
deeds of-God to-be the grace let-understand both

Ὁ δὲ μὴ συνιὼν τοῦτο, παρὰ τοῦ συνιέντος
the(-one) but not understanding this by the(-one) understanding
ἐξουσιασθήσεται.
will-be-ruled

77 Ὁ ἐπαινῶν τὸν πλησίον κατά τινα ὑπόκρισιν, ὀνειδίσει
the(-one) praising the neighbor by some hypocrisy will-reproach
αὐτὸν ἐν καιρῷ, καὶ αὐτὸς ἐντραπήσεται.
him in time and he will-be-put-to-shame

78 Ὁ ἀγνοῶν ἐνέδραν πολεμίων, σφάζεται εὐκαίρως·
the(-one) not-knowing (the)-ambush of-enemies is-slaughtered conveniently
καὶ ὁ μὴ εἰδὼς τὰς αἰτίας τῶν παθῶν, καταπίπτει
and the(-one) not knowing the causes of-the passions falls
ῥᾳδίως.
easily

79 Ἀπὸ φιληδονίας ἀμέλεια, καὶ ἀπὸ ἀμελείας λήθη
from love-of-pleasure negligence and from negligence forgetfulness
προσγίνεται. Τῶν συμφερόντων γὰρ τὴν γνῶσιν ὁ Θεὸς
comes-upon(-us) of-the profitable(-things) for the knowledge — God
πᾶσι δεδώρηται.
to-all has-given

80 Ἄνθρωπος ὑποτίθεται τῷ πλησίον, καθὰ ἐπίσταται· Θεὸς
(a)-man counsels the neighbor as he-knows God
δὲ ἐνεργεῖ τῷ ἀκούοντι, καθὰ ἐπίστευσεν.
but works in-the(-one) hearing as he-believed

81 Εἶδον ἰδιώτας ἔργῳ ταπεινοφρονήσαντας, καὶ ἐγένοντο
I-saw unlearned(-men) in-deed being-humble and they-became
τῶν σοφῶν σοφώτεροι. Ἕτερος ἰδιώτης ἀκούσας
than-the wise wiser another unlearned(-man) having-heard
ἐκείνου ἐπαιρομένου, τὴν ταπείνωσιν οὐκ ἐμιμήσατο· ἀλλ᾽
of-that(-one) being-exalted the humility not imitated(-it) but
ἐπὶ τῇ ἰδιωτείᾳ κενοδοξῶν, ὑπερηφάνειαν προσελάβετο.
at the unlearnedness being-vainglorious pride took-on

Ὁ σύνεσιν ἐξουθενῶν, καὶ εἰς ἀμαθίαν ἐγκαυχώμενος, 82
the(-one) understanding despising and in ignorance boasting
οὐκ ἔστιν ἰδιώτης μόνον τῷ λόγῳ, ἀλλὰ καὶ τῇ γνώσει.
not is unlearned only in-the speech but also in-the knowledge
Ὥσπερ ἐστὶν ἄλλο σοφία λόγου, καὶ ἄλλο φρόνησις· 83
as is other(-thing) wisdom of-speech and other prudence
οὕτως ἕτερον ἰδιωτεία λόγου, καὶ ἕτερον ἀφροσύνη.
thus another unlearnedness of-speech and another folly
Οὐδὲν βλάψει ἀμαθία λέξεων τὸν εὐλαβέστατον, ὡς οὐδὲ 84
nothing will-harm ignorance of-words the most-devout as not-even
σοφία λόγων τὸν ταπεινόφρονα.
wisdom of-words the humble-minded
Μὴ λέγε· Οὐκ ἐπίσταμαι τὸ δέον, καὶ ἀναίτιός εἰμι μὴ 85
not say not I-know the needful and blameless I-am not
ποιῶν αὐτό. Εἰ γὰρ ἐποίεις καλὰ ὅσα ἐπίστασαι,
doing it if for you-did good(-things) as-many-as you-know
καὶ τὰ λοιπά σοι ἀκολούθως ἀπεκαλύπτετο, οἰκείῳ
also the rest to-you consequently would-have-been-revealed in-(its)-own
τρόπῳ ἓν δι' ἑνὸς κατανοούμενα.
way one through one being-understood
Οὐ συμφέρει σοι πρὸ τῆς ἐργασίας τῶν πρώτων, εἰδέναι 86
not it-profits you before the working of-the first(-things) to-know
τὰ δεύτερα· Ἡ γὰρ γνῶσις φυσιοῖ διὰ τὴν ἀργίαν,
the second(-things) the for knowledge puffs-up because-of the idleness
ἡ δὲ ἀγάπη οἰκοδομεῖ, διὰ τὸ πάντα ὑπομένειν.
the but love builds-up because-of the all(-things) to-endure
Τῆς Γραφῆς τὰ ῥήματα διὰ πράξεων ἀναγίνωσκε· καὶ 87
of-the Scripture the words through deeds read and
μὴ πλατυλόγει, ἐπὶ ψιλοῖς τοῖς νοήμασι εἰκῇ φυσιούμενος.
not talk-at-large on bare the notions idly puffed-up

88 Ὁ ἀφεὶς τὴν πρᾶξιν, καὶ γυμνῇ τῇ γνώσει
the(-one) having-left the deed and on-bare the knowledge
ἐπερειδόμενος, ἀντὶ διστόμου μαχαίρας καλαμίνην ῥάβδον
leaning instead-of (a)-two-edged sword (a)-reed staff
κρατεῖ, ἥτις ἐν καιρῷ πολέμου, κατὰ τὴν Γραφήν,
holds which in time of-war according-to the Scripture
τρήσει τὴν χεῖρα αὐτοῦ, καὶ εἰς αὐτὴν εἰσελεύσεται, τὸν
will-pierce the hand his and into it will-enter the
ἰὸν τῆς φύσεως πρὸ τῶν πολεμίων ἐμβάλλουσα.
venom of-the nature before the enemies casting-in

89 Μέτρον ἔχει καὶ σταθμὸν παρὰ Θεῷ πᾶσα ἔννοια. Ἔστι
measure has and weight with God every thought it-is(-possible)
γὰρ τὸ αὐτὸ ἢ ἐμπαθῶς ἢ μεσοτρόπως λογίσασθαι.
for the same either passionately or moderately to-think

90 Ὁ ποιήσας ἐντολήν, ἐκδεχέσθω τὸν ὑπὲρ αὐτῆς
the(-one) having-done (a)-commandment let-him-await the for it
πειρασμόν· ἡ γὰρ εἰς Χριστὸν ἀγάπη, δι᾽ ἐναντίων
temptation the for to Christ love through opposites
δοκιμάζεται.
is-tested

91 Μὴ καταφρονήσῃς ποτὲ ἐν λογισμῶν ἀμελείᾳ· ἀλάθητος
not despise ever in of-thoughts negligence unescaping
γάρ ἐστιν ὁ Θεὸς ἐπὶ πάσης ἐννοίας.
for is — God over every thought

92 Ὅταν ἴδῃς λογισμὸν ἀνθρωπίνην σοι δόξαν ὑπαγορεύοντα,
when you-see (a)-thought human to-you glory dictating
γίνωσκε σαφῶς, ὅτι αἰσχύνην σοι κατασκευάζει.
know clearly that shame for-you it-prepares

93 Ἐπίσταται ὁ ἐχθρός, τοῦ πνευματικοῦ νόμου τὸ δίκαιον,
knows the enemy of-the spiritual law the just(-requirement)
καὶ ζητεῖ μόνον τὴν νοερὰν συγκατάθεσιν. Οὕτω γὰρ ἂν ἢ
and seeks only the intellectual consent thus for — either

τὸν τῆς μετανοίας ὑπεύθυνον ποιήσῃ τὸν ὑποχείριον,
the(-one) of-the repentance liable he-will-make the(-one) subject
ἢ μὴ μετανοοῦντα, ἀκουσίοις ἐπιφοραῖς ὀδυνήσῃ αὐτόν.
or not repenting with-involuntary visitations will-pain him
Ἔστι δ' ὅτε καὶ πρὸς τὰς ἐπιφορὰς ἀντιμάχεσθαι 94
there-is and when also against the visitations to-fight
παρασκευάσει, ὅπως καὶ ὧδε τὰς ὀδύνας πολυπλασιάσῃ,
he-will-prepare(-him) so-that both here the pains he-may-multiply
καὶ ἐν ἐξόδῳ διὰ τὴν ἀνυπομνησίαν ἀποδείξῃ ἄπιστον.
and in departure because-of the unremembering he-may-show unbelieving
Πρὸς τὰ ἐπερχόμενα πολλοὶ πολλὰ ἀντετάξαντο· 95
against the(-things) coming-on many many(-ways) set-themselves-against
ἀλλ' ἐκτὸς προσευχῆς καὶ μετανοίας οὐδεὶς τὸ δεινὸν
but without prayer and repentance no-one the terrible(-thing)
διέφυγεν.
escaped
Ἓν δι' ἑνὸς τὰ κακὰ λαμβάνει τὴν δύναμιν, ὁμοίως καὶ 96
one through one the evils receive the power likewise also
τὰ ἀγαθὰ δι' ἀλλήλων αὐξάνεται· καὶ τὸν ἑαυτῶν
the good(-things) through one-another increase and the of-themselves
μέτοχον ἐπὶ τὰ πρόσω μείζονα προτρέπονται.
partaker to the(-things) ahead greater urge
Τὰ μικρὰ ἁμαρτήματα ἐξευτελίζει ὁ διάβολος· ἄλλως γὰρ 97
the small sins makes-cheap the devil otherwise for
ἐπὶ μεῖζον κακὸν ἀγαγεῖν οὐ δύναται.
to greater evil to-lead not he-can
Ῥίζα αἰσχρᾶς ἐπιθυμίας, ἀνθρώπινος ἔπαινος· ὥσπερ καὶ 98
(the)-root of-shameful desire (is)-human praise as also
σωφροσύνης, ὁ περὶ κακίας ἔλεγχος, οὐχ ὅταν ἀκούωμεν,
of-temperance the about vice reproof not when we-hear(-it)
ἀλλ' ὅταν αὐτὸν καταδεχώμεθα.
but when it we-accept

99 Οὐδὲν ὠφελήθη ὁ ἀποταξάμενος καὶ ἡδυπαθῶν· ὃ
nothing was-benefited the(-one) having-renounced and living-luxuriously what
γὰρ ἐποίει διὰ τῶν χρημάτων, τοῦτο καὶ μηδὲν ἔχων
for he-did through the money this also nothing having
ἐργάζεται.
he-works

100 Πάλιν δὲ ὁ ἐγκρατὴς ἐὰν κτᾶται χρήματα, ἀδελφός
again and the self-controlled(-man) if he-acquire money (a)-brother
ἐστι τοῦ προτέρου κατὰ διάνοιαν· μητρὸς μὲν τῆς αὐτῆς
is of-the former in thought of-mother indeed of-the same
διὰ τὴν νοερὰν ἡδονήν· πατρὸς δὲ ἑτέρου διὰ τὴν
because-of the intellectual pleasure of-father but another because-of the
τοῦ πάθους ἐναλλαγήν.
of-the passion exchange

XIV · ON THE SPIRITUAL LAW, 101–150

Vainglory, pleasure, and love of money are the three mothers of evil and stepmothers of the virtues, the root of wrath, war, and murder; we are told not to love the world so as to cut off their occasions. Whoever is reproached should await the reward, as the bitter wormwood heals. What a man sows he reaps. Mark distinguishes the voluntary thought from the involuntary prepossession and the imageless assault. Prayer for the neighbor is better than reproving him.

101 Ἔστιν ὁ περικόπτων πάθος διὰ μείζονα ἡδυπάθειαν·
there-is the(-one) cutting-off (a)-passion for greater luxury
καὶ ὑπὸ τῶν ἀγνοούντων αὐτοῦ τὸν σκοπόν, δοξάζεται.
and by the(-ones) not-knowing his the aim is-glorified
Τάχα δὲ καὶ ἑαυτὸν ἀγνοεῖ κοπιῶν ἀνόνητα.
perhaps and also himself he-does-not-know toiling unprofitably

Ἡ αἰτία πάσης κακίας, κενοδοξία καὶ ἡδονή· ὁ δὲ 102
the cause of-every vice (is)-vainglory and pleasure the(-one) but
μὴ μισήσας αὐτά, οὐ μὴ περιάρῃ πάθος.
not having-hated them not — he-will-remove (a)-passion
Ῥίζα πάντων τῶν κακῶν εἴρηται ἡ φιλαργυρία· ἀλλὰ 103
(the)-root of-all the evils has-been-called the love-of-money but
καὶ αὕτη σαφῶς δι' ἐκείνων συνίσταται. Ἐκτυφλοῦται
also this clearly through those(-two) is-constituted is-blinded
δ' ὁ νοῦς διὰ τῶν τριῶν τούτων παθῶν, φιλαργυρίας
and the mind through the three these passions love-of-money
λέγω, κενοδοξίας, καὶ ἡδονῆς.
I-mean vainglory and pleasure
Τρεῖς θυγατέρας λέγω βδέλλης· αὗταί εἰσι, κατὰ 104
three daughters I-say of-(the)-leech these are according-to
τὴν θείαν Γραφήν, ὑπὸ μητρὸς ἀφροσύνης ἀγαπήσει
the divine Scripture by (the)-mother of-folly with-love
ἀγαπώμεναι.
loved
Γνῶσις καὶ πίστις, αἱ τῆς φύσεως ἡμῶν σύντροφοι, δι' 105
knowledge and faith the of-the nature our companions for
οὐδὲν ἕτερον ἢ δι' ἐκείνας ἠμβλύνθησαν.
nothing other than for those(-passions) were-blunted
Θυμὸς καὶ ὀργή, καὶ πόλεμος καὶ φόνοι, καὶ πᾶς ὁ λοιπὸς 106
wrath and anger and war and murders and all the rest
κατάλογος τῶν κακῶν, δι' ἐκείνας ἐν ἀνθρώποις
catalog of-the evils through those(-passions) among men
σφόδρα ἐκραταιώθησαν.
exceedingly were-strengthened

107 Οὕτω μισῆσαι δεῖ φιλαργυρίαν καὶ κενοδοξίαν καὶ
thus to-hate (one)-must love-of-money and vainglory and
ἡδονήν, ὡς μητέρας τῶν κακῶν, καὶ μητρυιὰς τῶν
pleasure as mothers of-the evils and stepmothers of-the
ἀρετῶν.
virtues

108 Διὰ ταῦτα μὴ ἀγαπᾷν τὸν κόσμον, μηδὲ τὰ ἐν
because-of these(-things) not to-love the world nor the(-things) in
τῷ κόσμῳ προσετάχθημεν· τοῦτο δὲ εἴρηται, οὐχ ἵνα τὰ
the world we-were-commanded this and was-said not that the
κτίσματα τοῦ Θεοῦ ἀκρίτως μισήσωμεν, ἀλλ' ὅπως τῶν
creatures — of-God indiscriminately we-should-hate but that of-the
τριῶν ἐκείνων παθῶν τὰς ἀφορμὰς περικόψωμεν.
three those passions the occasions we-may-cut-off

109 Οὐδείς, φησί, στρατευόμενος τῷ Θεῷ, ἐμπλέκεται ταῖς
no-one it-says serving-as-soldier — for-God entangles(-himself) in-the
τοῦ βίου πραγματείαις· ὁ γὰρ μετὰ τῆς ἐμπλοκῆς τὰ
of-the life affairs the(-one) for with the entanglement the
πάθη νικῆσαι θέλων, ὅμοιός ἐστι τῷ μετὰ ἀχύρων
passions to-conquer wishing like is to-the(-one) with chaff
σβεννύοντι ἐμπυρισμόν.
quenching (a)-conflagration

110 Ὁ διὰ χρήματα, ἢ δόξαν, ἢ ἡδονὴν ὀργιζόμενος
the(-one) because-of money or glory or pleasure being-angry
τῷ πλησίον, οὔπω ἔγνωκεν ὅτι ἐν δικαιοσύνῃ διακονεῖ
with-the neighbor not-yet has-known that in righteousness administers
ὁ Θεὸς τὰ πράγματα.
— God the affairs

111 Ὅταν ἀκούσῃς τοῦ Κυρίου λέγοντος, ὅτι Εἴ τις οὐκ
when you-hear the Lord saying that if anyone not
ἀποτάσσεται πᾶσι τοῖς ὑπάρχουσιν αὐτῷ, οὐκ ἔστι
renounces all the(-things) belonging to-him not he-is

μου ἄξιος, μὴ μόνον περὶ χρήματα νόει τὸ εἰρημένον,
of-me worthy not only about money understand the saying
ἀλλὰ καὶ περὶ πάντων τῶν τῆς κακίας πραγμάτων.
but also about all the of-the vice things
Ὁ μὴ γινώσκων τὴν ἀλήθειαν, οὔτε ἀληθῶς πιστεύειν 112
the(-one) not knowing the truth nor truly to-believe
δύναται. Ἡ γὰρ γνῶσις κατὰ φύσιν προηγεῖται τῆς
can the for knowledge by nature precedes the
πίστεως.
faith
Ὥσπερ ἑκάστῳ τῶν ὁρωμένων τὸ προσφυὲς ἀπένειμεν 113
as to-each of-the(-things) seen the fitting(-thing) assigned
ὁ Θεός· οὕτω καὶ τοῖς ἀνθρωπίνοις λογισμοῖς, κἂν
— God thus also to-the human thoughts whether
θέλωμεν, κἂν μή.
we-wish(-it) or not
Εἴ τις προφανῶς ἁμαρτάνων καὶ μὴ μετανοῶν, οὐδὲν 114
if anyone openly sinning and not repenting nothing
ἔπαθεν ἕως ἐξόδου, τούτου νόμιζε ἀνίλεων εἶναι τὴν
suffered until (his)-departure of-this(-man) think merciless to-be the
κρίσιν ἐκεῖ.
judgment there
Ὁ ἐμφρόνως προσευχόμενος, ὑπομένει τὰ 115
the(-one) wisely praying endures the(-things)
ἐπερχόμενα· ὁ δὲ μνησικακῶν, οὔπω καθαρῶς
coming-on the(-one) but remembering-wrongs not-yet purely
προσηύξατο.
has-prayed
Ζημιωθείς, ἢ ὀνειδισθείς, ἢ διωχθεὶς παρά τινος, μὴ 116
having-been-harmed or reproached or persecuted by someone not
λογίζου τὸ παρόν, ἀλλὰ τὸ μέλλον ἐκδέχου· εὑρήσεις ὅτι
reckon the present but the future await you-will-find that

πολλῶν σοι ἀγαθῶν γέγονε πρόξενος, οὐ μόνον ἐν
of-many to-you good(-things) he-has-become (the)-agent not only in
τῷ παρόντι, ἀλλὰ καὶ ἐν τῷ μέλλοντι αἰῶνι.
the present but also in the coming age

117 Ὥσπερ τοὺς κακοσίτους ἀψίνθιον ὠφελεῖ τὸ πικρόν· οὕτω
as the poor-eaters wormwood benefits the bitter thus
τοῖς κακοτρόποις κακὰ πάσχειν συμφέρει. Τοὺς μὲν γὰρ
the ill-mannered evils to-suffer profits the indeed for
εὐεκτεῖν, τοὺς δὲ μετανοεῖν παρασκευάζει τὰ φάρμακα.
to-be-healthy the but to-repent prepares the medicines

118 Εἰ μὴ θέλεις κακοπαθεῖν, μηδὲ κακοποιεῖν θέλε· διότι
if not you-wish to-suffer-ill nor to-do-ill wish because
τοῦτο ἐκείνῳ ἀπαραβάτως ἀκολουθεῖ. Ὃ γὰρ σπείρει
this that inviolably follows what for sows
ἕκαστος, τοῦτο καὶ θερίσει.
each(-one) this also he-will-reap

119 Ἑκουσίως τὰ φαῦλα σπείροντες, καὶ ἀκουσίως θερίζοντες,
willingly the bad(-things) sowing and unwillingly reaping
τὴν δικαιοσύνην τοῦ Θεοῦ θαυμάζειν ὀφείλομεν. Ἐπειδὴ δὲ
the righteousness — of-God to-marvel-at we-ought since and
καὶ θέρους καὶ ἀνὰ μέσον σπόρου καιρός τις διώρισται,
both of-harvest and between in-the-middle of-sowing time some is-set-apart
τούτου χάριν ἀπιστοῦμεν περὶ τὴν ἀνταπόδοσιν.
of-this for-the-sake we-disbelieve about the requital

120 Ἁμαρτήσας, μὴ αἰτιῶ τὴν πρᾶξιν, ἀλλὰ τὴν ἔννοιαν. Εἰ μὴ
having-sinned not blame the deed but the thought if not
γὰρ ὁ νοῦς προέδραμεν, οὐκ ἂν τὸ σῶμα ἐπηκολούθησε.
for the mind had-run-ahead not — the body would-have-followed

121 Τῶν προφανῶς ἀδικούντων πονηρότερός ἐστιν ὁ
than-the(-ones) openly doing-wrong more-wicked is the
λαθροκακοῦργος· διόπερ ἐκεῖνος καὶ πονηροτέρως κολάζεται.
secret-evildoer wherefore that(-one) also more-wickedly is-punished

Ὁ δόλους συμπλέκων, καὶ κεκρυμμένως κακοποιῶν, 122
the(-one) deceits weaving and secretly doing-evil
ὄφις ἐστί, κατὰ τὴν Γραφήν, ὁ καθήμενος ἐν
(a)-serpent is according-to the Scripture the(-one) sitting in
ὁδῷ, καὶ δάκνων πτέρναν ἵππου.
(the)-way and biting (the)-heel of-(a)-horse
Ὁ ἐν τῷ αὐτῷ εἷς τινα μὲν ἐπαινῶν, εἷς τινα 123
the(-one) at the same(-time) to someone indeed praising to someone
δὲ ψέγων τὸν πέλας, οὗτος κενοδοξίᾳ καὶ φθόνῳ
but blaming the neighbor this(-man) by-vainglory and envy
κεκράτηται· καὶ διὰ μὲν τῶν ἐπαίνων, κρύπτειν πειρᾶται
has-been-mastered and through indeed the praises to-hide he-tries
τὸν φθόνον, διὰ δὲ τῶν ψόγων, ἑαυτὸν εὐδοκιμώτερον
the envy through but the blames himself more-reputable
ἐκείνου συνίστησιν.
than-that(-one) he-commends
Ὥσπερ οὐκ ἔστιν ἐπὶ τὸ αὐτὸ καὶ πρόβατα βόσκειν 124
as not it-is(-possible) at the same both sheep to-feed
καὶ λύκους· οὕτως ἀδύνατον ἐλέους τυχεῖν τὸν
and wolves thus impossible(-it-is) mercy to-obtain for-the(-one)
δολοποιοῦντα τὸν πλησίον.
deceiving the neighbor
Ὁ τῇ ἐπιταγῇ ἐπιμίσγων λάθρα τὸ ἴδιον θέλημα, 125
the(-one) with-the command mixing secretly the own will
μοιχός ἐστι, καθὼς ἐν τῇ Σοφίᾳ δεδήλωται, καὶ δι᾽
(an)-adulterer is as in the Wisdom it-is-shown and through
ἔνδειαν φρενῶν, ὀδύνας καὶ ἀτιμίας ὑποφέρει.
lack of-sense pains and dishonors bears
Ὥσπερ ὕδατος καὶ πυρὸς ἐναντία ἡ σύνοδος, οὕτως 126
as of-water and fire opposed (is)-the meeting thus
ἐναντιοῦται ἀλλήλοις δικαιολογία καὶ ταπείνωσις.
are-opposed to-one-another self-justification and humility

127 Ὁ ζητῶν ἄφεσιν ἁμαρτιῶν, ἀγαπάτω ταπεινοφροσύνην·
the(-one) seeking forgiveness of-sins let-him-love humility
ὁ δὲ κατακρίνων τὸν ἕτερον, σφραγίζει τὰ ἑαυτοῦ
the(-one) but condemning the other seals the his-own
κακά.
evils

128 Μὴ ἀφῇς ἀνεξάλειπτον ἁμαρτίαν, κἂν βραχυτάτη τυγχάνῃ,
not leave unwiped-out (a)-sin even-if very-small it-be
ἵνα μὴ ὕστερον ἐπὶ μεῖζον κακὸν κατασύρῃ σε.
that not later to greater evil it-drag-down you

129 Ἐὰν θέλῃς σωθῆναι, ἀληθῆ λόγον ἀγάπησον, καὶ μηδέποτε
if you-wish to-be-saved (a)-true word love and never
ἀκρίτως ἔλεγχον ἀποστραφῇς.
indiscriminately reproof turn-away-from

130 Λόγος ἀληθὴς μετέβαλε γεννήματα ἐχιδνῶν, καὶ ὑπέδειξεν
(a)-word true changed (the)-offspring of-vipers and showed
αὐτοῖς φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς.
them to-flee from the coming wrath

131 Ὁ δεχόμενος λόγους ἀληθείας, ὑποδέξεται τὸν Θεὸν
the(-one) receiving words of-truth will-receive — God
Λόγον· φησὶ γὰρ ὁ Κύριος· Ὁ δεχόμενος ὑμᾶς, ἐμὲ
Word says for the Lord the(-one) receiving you me
δέχεται.
receives

132 Παραλυτικός ἐστι χαλασθεὶς διὰ τοῦ δώματος, ἁμαρτωλὸς
(a)-paralytic is let-down through the roof (the)-sinner
παρὰ πιστῶν κατὰ Θεὸν ἐλεγχόμενος, καὶ διὰ τὴν
by faithful(-ones) according-to God reproved and because-of the
ἐκείνων πίστιν λαμβάνων τὴν ἄφεσιν.
their faith receiving the forgiveness

Κρεῖσσον μετ᾽ εὐλαβείας ὑπερεύχεσθαι τοῦ πλησίον, ἢ 133
better with reverence to-pray-for the neighbor than
ἐλέγχειν αὐτὸν ἐν παντὶ πράγματι.
to-reprove him in every matter

Ὁ ὀρθῶς μετανοῶν, ὑπὸ ἀφρόνων χλευάζεται. Τοῦτο 134
the(-one) rightly repenting by fools is-mocked this
δὲ αὐτῷ ἐστι τεκμήριον εὐαρεστήσεως.
but for-him is (a)-proof of-being-well-pleasing

Ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται, καὶ οὐ 135
the(-one) contending in-all(-things) is-self-controlled and not
παύσεται, ἕως ἂν ἐξολοθρεύσῃ Κύριος σπέρμα ἐκ
he-will-cease until — destroy (the)-Lord (the)-seed out-of
Βαβυλῶνος.
Babylon

Λόγισαί μοι ἕνδεκα εἶναι τὰ πάθη τῆς ἁμαρτίας· ἐὰν ἓν 136
reckon for-me eleven to-be the passions of-the sin if one
ἐξ αὐτῶν ἀγαπήσῃς θελήματι, ἐκεῖνο ἀναπληρώσει τὸν
of them you-love by-will that(-one) will-fill the
τόπον τῶν ἕνδεκα.
place of-the eleven

Πῦρ ἐστι καιόμενον ἡ ἁμαρτία. Ὅσον ἂν περικόψῃς 137
(a)-fire is burning the sin as-much-as — you-cut-off
τὴν ὕλην, τοσοῦτον σβεσθήσεται· καὶ καθὸ ἂν ἐπιθῇς,
the fuel so-much it-will-be-quenched and as-much-as — you-put-on
ἀναλόγως ἐκκαυθήσεται.
proportionally it-will-blaze-up

Ἐπαρθεὶς ἐν ἐπαίνοις, ἐκδέχου ἀτιμίαν. Φησὶ γάρ· Ὁ 138
lifted-up in praises await dishonor he-says for the(-one)
ὑψῶν ἑαυτόν, ταπεινωθήσεται.
exalting himself will-be-humbled

139 Ὅταν πᾶσαν ἑκούσιον κακίαν ἀποβάλωμεν τῆς διανοίας,
when every voluntary vice we-cast-off from-the mind
τότε ἂν πολεμήσωμεν πάθεσι τοῖς κατὰ πρόληψιν.
then — we-may-fight (the)-passions the(-ones) by prepossession
140 Πρόληψις ἔστι τῶν προτέρων κακῶν μνεία ἀκούσιος,
prepossession is of-the former evils (a)-memory involuntary
παρὰ μὲν τῷ ἀγωνιστῇ προβῆναι εἰς πάθος κωλυομένη·
in indeed the contestant to-advance into passion hindered
παρὰ δὲ τῷ νικητῇ ἕως προσβολῆς ἀνατρεπομένη.
in but the victor up-to (the)-assault overturned
141 Προσβολὴ ἔστιν ἀνείδωλον κίνημα καρδίας, κλεισούρας
(an)-assault is (an)-imageless movement of-(the)-heart (a)-pass
δίκην, ὑπὸ τῶν ἐμπείρων κατεχομένη.
like by the experienced(-ones) held
142 Ὅπου εἰκόνες λογισμῶν, ἐκεῖ γέγονε συγκατάθεσις·
where images of-thoughts there has-come-about consent
κίνημα γάρ ἐστιν ἀνείδωλον, ἀναίτιος προσβολή. Ἔστι
(a)-movement for is imageless (a)-blameless assault there-is
δὲ καὶ ὁ ἐκ τούτων ἐκφεύγων, ὡς δαλὸς ἐκ πυρός·
and also the(-one) from these escaping as (a)-brand from (the)-fire
καὶ ἔστιν ὁ μὴ ἀναστρέφων, ἕως ἂν ἐκκαύσῃ φλόγα.
and there-is the(-one) not turning-back until — he-kindle (a)-flame
143 Μὴ λέγε· Ὅ τι οὐ θέλω, καὶ ἔρχεται. Πάντως γὰρ
not say that which not I-wish and it-comes surely for
κἂν μὴ αὐτὸ ἀγνοῇς, τὰς δὲ αἰτίας ἀγαπᾷς τοῦ
even-if not it you-are-ignorant-of the but causes you-love of-the
πράγματος.
thing
144 Ὁ ζητῶν ἔπαινον, ἔγκειται πάθει· καὶ θλῖψιν ἐπελθοῦσαν
the(-one) seeking praise is-held by-passion and affliction having-come
ἀποδυρόμενος, ἀγαπᾷ τὴν ἄνεσιν.
lamenting loves the relaxation

Ὡς ἐπὶ ζυγοῦ ἀστατεῖ τοῦ ἡδυπαθοῦντος ὁ λογισμός,
as on (a)-balance is-unsteady of-the(-one) living-luxuriously the thought
καὶ ποτὲ μὲν κλαίει καὶ ἀποδύρεται δι᾽ ἁμαρτίας· ποτὲ
and at-one-time indeed he-weeps and laments for sins at-another
δὲ πολεμεῖ καὶ ἀντιλέγει τῷ πλησίον, ἐκδικῶν τὰς ἡδονάς.
but he-fights and contradicts the neighbor avenging the pleasures
Ὁ πάντα δοκιμάζων καὶ τὸ καλὸν κατέχων, ἀκολούθως
the(-one) all(-things) testing and the good holding-fast consequently
ἀπὸ παντὸς πονηροῦ ἀφέξεται.
from every evil will-abstain
Μακρόθυμος ἀνήρ, πολὺς ἐν φρονήσει· ὁμοίως καὶ ὁ
(a)-long-suffering man (is)-great in prudence likewise also the(-one)
λόγοις σοφίας παραβάλλων τὸ οὖς αὐτοῦ.
to-words of-wisdom inclining the ear his
Χωρὶς μνήμης Θεοῦ, γνῶσις ἀληθὴς εἶναι οὐ δύναται·
without remembrance of-God knowledge true to-be not can
ἐκτὸς γὰρ τῆς προτέρας, ἡ δευτέρα νόθος ὑπάρχει.
apart-from for the former the second spurious is
Τὸν σκληροκάρδιον οὐκ ὠφελεῖ λεπτοτέρας γνώσεως λόγος,
the hard-hearted not benefits of-subtler knowledge (a)-word
διότι ἐκτὸς φόβου, μετανοίας πόνους οὐ καταδέχεται.
because without fear of-repentance labors not he-accepts
Τῷ πραεῖ ἀνθρώπῳ πιστολογία συμβάλλεται, καθότι οὐ
to-the meek man trust-in-words contributes since not
πειράζει Θεοῦ μακροθυμίαν, καὶ οὐ τύπτεται ἐν πυκνῇ
he-tempts of-God long-suffering and not he-is-struck in frequent
παραβάσει.
transgression

Reprove a strong man by warning him of the coming dishonor. Do not listen to the misfortunes of enemies or to evil words; every good comes from the Lord by dispensation. The devil's schemes are seen only by a mind freed of bodily cares. Some passions take form in thought and others lie lodged in deed, like serpents in glens and in houses. Good conscience is found through prayer, and prayer through conscience; Jacob gave Joseph a coat of many colors, and the Lord gives the meek knowledge.

151 Ἄνδρα δυνατὸν μὴ ἐλέγξῃς ἐπὶ κενοδοξίᾳ, ἀλλὰ τὴν
(a)-man powerful not reprove for vainglory but the
ἐπιφορὰν τῆς μελλούσης ἀτιμίας ὑπόδειξον· τούτῳ γὰρ
visitation of-the coming dishonor show(-him) in-this for
τῷ τρόπῳ ὁ συνετὸς ἡδέως ἐλέγχεται.
the manner the intelligent(-man) gladly is-reproved

152 Ὁ μισῶν ἔλεγχον, κατὰ πρόθεσιν ἔγκειται τῷ πάθει.
the(-one) hating reproof by purpose is-held by-the passion
Ὁ δὲ ἀγαπῶν, δηλονότι κατὰ πρόληψιν παραφέρεται.
the(-one) but loving(-it) clearly by prepossession is-carried-away

153 Μὴ θέλε ἀκούειν ἀλλότρια πονηρεύματα· τῷ γὰρ
not wish to-hear others' wickednesses by-the for
τοιούτῳ θελήματι καὶ οἱ χαρακτῆρες τῶν πονηρευμάτων
such will also the imprints of-the wickednesses
διατρέφονται.
are-nourished

154 Ὁ κακοῖς λόγοις ἐνηχηθείς, σεαυτῷ ὀργίζου, καὶ μὴ
the(-one) with-evil words having-been-dinned with-yourself be-angry and not
τῷ λαλήσαντι· πονηρᾶς γὰρ ἀκοῆς, πονηρὸς καὶ
with-the(-one) having-spoken of-(an)-evil for hearing evil also
ὁ ἀποκρισιάριος.
(is)-the messenger

Εἴ τις ματαιολόγοις ἀνθρώποις περιτύχοι, ὑπεύθυνον 155
if anyone with-idle-talking men should-meet liable
ἑαυτὸν ἡγείσθω τῶν τοιούτων ῥημάτων, κἂν μὴ
himself let-him-regard for-the such words even-if not
προσφάτως, ἀλλ' ἐκ παλαιοῦ χρεωστήματος.
recently but from (an)-old debt
Ἐὰν ἴδῃς τινὰ καθ' ὑπόκρισιν ἐπαινοῦντά σε, ἐν ἰδίῳ 156
if you-see someone in hypocrisy praising you in its-own
καιρῷ παρ' ἐκείνου ψόγον ἐκδέχου.
time from that(-one) blame await
Τὰ παρόντα θλιβερὰ προσσυνάλλασσε τοῖς μέλλουσιν 157
the present grievous(-things) exchange for-the coming
ἀγαθοῖς, καὶ οὐδέποτέ σου τὸν ἀγῶνα χαυνώσει πλημμέλεια.
good(-things) and never your the contest will-slacken negligence
Ὅταν διὰ σωματικὴν παροχὴν ἄνθρωπον ὡς ἀγαθὸν 158
when for bodily provision (a)-man as good
ἐκτὸς τοῦ Θεοῦ ἐπαινέσῃς, ὕστερον ὁ αὐτός σοι
apart-from — God you-praise later the same(-man) to-you
πονηρὸς καταφανήσεται.
evil will-appear
Πᾶν ἀγαθὸν παρὰ Κυρίου οἰκονομικῶς ἐπέρχεται· καὶ 159
every good from (the)-Lord by-dispensation comes and
οἱ φέροντες αὐτό, εἰσὶν ἀγαθοῦ διάκονοι.
the(-ones) bringing it are of-good ministers
Ἀγαθῶν καὶ κακῶν τὰς μετεμπλοκὰς ὁμαλῷ λογισμῷ 160
of-good(-things) and evil(-things) the interweavings with-even thought
ὑποδέχου· καὶ οὕτως ἀνατρέπει ὁ Θεὸς τῆς ἀνωμαλίας
receive and thus overturns — God of-the unevenness
τὰ πράγματα.
the things

161 Ἡ ἀνισότης τῶν λογισμῶν, τὰς τῶν ἰδικῶν ἀνιδίως
the inequality of-the thoughts the of-the own(-things) improperly
μεταβολὰς ἐπιφέρει· ὁ Θεὸς γὰρ τὰ ἀκούσια τοῖς
changes brings-on — God for the involuntary(-things) to-the
ἑκουσίοις προσφυῶς ἀπένειμε.
voluntary fittingly assigned

162 Τὰ αἰσθητά, τῶν νοερῶν ἐστιν ἔκγονα, τὸ δέον
the sensible(-things) of-the intelligible are offspring the needful(-thing)
φέροντα ψήφῳ Θεοῦ.
bearing by-(the)-vote of-God

163 Καρδίας ἡδυπαθούσης, λογισμοὶ λοιμοὶ ἀναφύονται· καὶ
of-(a)-heart living-luxuriously thoughts pestilent spring-up and
ἐν τῷ καπνῷ τὴν ἐγκειμένην ὕλην ἐπιγινώσκομεν.
in the smoke the lying-in(-it) fuel we-recognize

164 Παράμενε τῇ διανοίᾳ, καὶ οὐ κοπιάσεις ἐν πειρασμοῖς·
remain in-the thought and not you-will-toil in temptations
ἐκεῖθεν δὲ ἀναχωρῶν, ὑπόμενε τὰ ἐπερχόμενα.
from-there but withdrawing endure the(-things) coming-on

165 Εὔχου μὴ ἐλθεῖν σοι πειρασμόν· ἐλθόντα δέ, κατάδεξαι
pray not to-come to-you temptation having-come but accept(-it)
ὡς σόν, καὶ οὐκ ἀλλότριον.
as yours and not another's

166 Ἆρον τὴν ἔννοιαν ἀπὸ πάσης πλεονεξίας, καὶ τότε
lift the thought from all greed and then
δυνήσει ἰδεῖν τὰς μεθοδείας τοῦ διαβόλου.
you-will-be-able to-see the schemes of-the devil

167 Ὁ λέγων πάσας εἰδέναι τὰς μεθοδείας τοῦ διαβόλου,
the(-one) saying all to-know the schemes of-the devil
οὐκ οἶδεν ἑαυτὸν τέλειον εἰσφέρειν.
not knows himself perfect to-bring-in

Ὅταν ἐξέλθῃ ὁ νοῦς τῶν σωματικῶν φροντίδων, βλέπει 168
when goes-out the mind from-the bodily cares it-sees
κατ᾽ ἀναλογίαν τὰς τῶν ἐχθρῶν πανουργίας.
in proportion the of-the enemies villainies
Ὁ λογισμοῖς συναπαγόμενος, ἐκτυφλοῦται ὑπ᾽ αὐτῶν· 169
the(-one) by-thoughts carried-away-with(-them) is-blinded by them
καὶ τὰς μὲν ἐργασίας τῆς ἁμαρτίας βλέπει, τὰς δὲ
and the indeed workings of-the sin he-sees the but
αἰτίας αὐτῶν οὐ δύναται ἰδεῖν.
causes their not he-can to-see
Ἔστιν ὁ ποιῶν προφανῶς ἐντολήν, δουλεύων πάθει, 170
there-is the(-one) doing openly (a)-commandment serving (a)-passion
καὶ διὰ λογισμῶν πονηρῶν ἀγαθὴν πρᾶξιν ἐξαφανίζων.
and through thoughts evil (a)-good deed obliterating
Ἐμφερόμενος ἐν ἀρχῇ κακοῦ, μὴ λέγε· Οὐ μὴ 171
being-carried-along at (the)-beginning of-evil not say not —
νικήσῃ με. Καθὸ γὰρ ἂν ἐμφέρῃ, κατὰ τοσοῦτον
it-will-conquer me as-much-as for — you-are-carried by so-much
ἤδη νενίκησαι.
already you-have-been-conquered
Ἕκαστον τῶν γενομένων, ἀπὸ μικροῦ ἄρχεται· καὶ 172
each of-the(-things) having-come-to-be from small begins and
κατὰ μέρος τρεφόμενον, λαμβάνει τὴν αὔξησιν.
by part nourished receives the growth
Δίκτυόν ἐστι πολύπλοκον, ἡ τῆς κακίας μέθοδος· ᾧ 173
(a)-net is many-plaited the of-the vice method in-which
μερικῶς ἐμπλακείς, ἐὰν ἀμελήσῃ, περιεκτικῶς σφίγγεται.
partly entangled if he-be-negligent wholly he-is-bound-tight

174 Μὴ θέλε ἀκούειν δυστυχίας ἐχθρῶν ἀνθρώπων. Οἱ
not wish to-hear (the)-misfortunes of-hostile men the(-ones)
γὰρ ἡδέως ἀκούοντες τῶν τοιούτων ῥημάτων, καρποὺς
for gladly hearing the such words fruits
τρυγῶσι τῆς ἰδίας προθέσεως.
gather of-the own purpose

175 Μὴ πᾶσαν θλῖψιν ἐπέρχεσθαι τοῖς ἀνθρώποις δι᾽
not every affliction to-come-upon the men because-of
ἁμαρτίαν νόμιζε· εἰσὶ γάρ τινες εὐαρεστοῦντες καὶ
sin think there-are for some being-well-pleasing and
πειραζόμενοι. Γέγραπται γάρ· Ἀσεβεῖς καὶ ἄνομοι
being-tempted it-is-written for (the)-ungodly and lawless
ἐκδιωχθήσονται. Ὁμοίως καὶ Οἱ εὐσεβῶς θέλοντες ζῆν
will-be-driven-out likewise also the(-ones) godly wishing to-live
ἐν Χριστῷ, διωχθήσονται.
in Christ will-be-persecuted

176 Ἐν καιρῷ θλίψεως, βλέπε τὴν προσβολὴν τῆς θλίψεως·
in time of-affliction look-to the assault of-the affliction
ἐπειδὴ γὰρ ἡ προσβολὴ παραμυθεῖται τὴν θλῖψιν,
since for the assault consoles the affliction
εὐπαράδεκτος γίνεται.
easy-to-accept it-becomes

177 Τινὲς φρονίμους λέγουσι, τοὺς διακριτικοὺς τῶν αἰσθητῶν
some prudent call the(-ones) discerning of-the sensible
πραγμάτων. Φρόνιμοι δέ εἰσιν, οἱ ἐπικρατοῦντες τῶν
things prudent but are the(-ones) mastering the
ἰδίων θελημάτων.
own wills

178 Πρὸ ἀναιρέσεως τῶν κακῶν, μὴ ὑπακούσῃς τῇ καρδίᾳ σου.
before (the)-destruction of-the evils not obey the heart your
Οἵας γὰρ ἐνθήκας ἔχει, τοιαύτας καὶ προσθήκας ἐπιζητεῖ.
what-kind for deposits it-has such also additions it-seeks

Ὥσπερ εἰσὶν ὄφεις συναντῶντες ἐν νάπαις, καὶ εἰσὶν 179
as there-are serpents meeting(-one) in glens and there-are
ἕτεροι φωλεύοντες ἐν οἰκίαις· οὕτως εἰσὶ πάθη, λογιστικῶς
others lurking in houses thus there-are passions in-thought
μορφούμενα, καὶ εἰσὶν ἕτερα, πρακτικῶς ἐγκείμενα, εἰ
formed and there-are others in-deed lying-in(-us) if
καὶ ἐξ ἄλλων εἰς ἄλλας εἰκόνας μετεμορφώθησαν.
even from some into other images they-were-transformed
Ὅταν ἴδῃς τὰ ἐγκείμενα ὑποστατικῶς κινούμενα, καὶ 180
when you-see the(-things) lying-in(-you) substantially moved and
εἰς πάθος προκαλούμενα τὸν νοῦν ἡσυχάζοντα, γίνωσκε
into passion calling-forth the mind being-still know
ὅτι ὁ νοῦς ποτε καὶ τούτων προηγήσατο, καὶ εἰς πρᾶξιν
that the mind once also these preceded and into deed
ἤγαγε, καὶ τῇ καρδίᾳ ἐνέθηκεν.
led and in-the heart deposited
Οὐ συνίσταται νέφος ἐκτὸς αὔρας καὶ ἀνέμου, καὶ οὐ 181
not forms (a)-cloud without breeze and wind and not
γεννᾶται πάθος ἐκτὸς ἐννοίας.
is-born (a)-passion without thought
Ἐὰν μηκέτι ποιῶμεν τὰ θελήματα τῆς σαρκὸς κατὰ τὴν 182
if no-longer we-do the wills of-the flesh according-to the
Γραφήν, ῥᾳδίως ἐν Κυρίῳ ὑπολήξει τὰ προεγκείμενα.
Scripture easily in (the)-Lord will-subside the(-things) lying-before
Τὰ μὲν ὑποστατικὰ τοῦ νοὸς εἴδωλα, πονηρότερά ἐστι 183
the indeed substantial of-the mind images more-evil are
καὶ ἐπικρατέστερα. Τὰ δὲ λογιστικά, τούτων αἴτια καὶ
and more-dominant the but thought(-images) of-these (are)-causes and
προηγητικά.
leading

184 Ἔστι κακία καρδιακῶς κατέχουσα διὰ τὴν χρονίαν
there-is vice in-the-heart holding-fast because-of the long
πρόληψιν. Καὶ ἔστι κακία λογιστικῶς πολεμοῦσα διὰ
prepossession and there-is vice in-thought warring through
τῶν καθημερινῶν πραγμάτων.
the daily affairs

185 Ὁ Θεὸς τὰς πράξεις κατὰ τὰς προθέσεις λογίζεται·
— God the deeds according-to the purposes reckons
Δώῃ γάρ σοι, φησί, Κύριος κατὰ τὴν καρδίαν σου.
may-give for to-you he-says (the)-Lord according-to the heart your

186 Ὁ ἐν θεωρίᾳ συνειδήσεως μὴ ἐγκαρτερῶν, οὐδὲ
the(-one) in contemplation of-conscience not persevering not-even
τοὺς σωματικοὺς πόνους ὑπὲρ εὐσεβείας καταδέχεται.
the bodily labors for piety accepts

187 Φυσικὴ βίβλος ἐστὶ συνείδησις. Ὁ ἐμπράκτως
(a)-natural book is conscience the(-one) in-practice
ἀναγινώσκων αὐτήν, λαμβάνει πεῖραν θείας ἀντιλήψεως.
reading it receives experience of-divine help

188 Ὁ μὴ αἱρούμενος τοὺς ὑπὲρ ἀληθείας πόνους ἑκουσίως,
the(-one) not choosing the for truth labors voluntarily
ὑπὸ τῶν ἀκουσίων χαλεπωτέρως παιδεύεται.
by the involuntary(-ones) more-harshly is-disciplined

189 Ὁ γνοὺς τὸ θέλημα τοῦ Θεοῦ, καὶ κατὰ δύναμιν
the(-one) having-known the will — of-God and according-to power
ποιῶν αὐτό, διὰ μικρῶν πόνων τοὺς μεγάλους ἐκφεύξεται.
doing it through small labors the great(-ones) will-escape

190 Ὁ ἐκτὸς προσευχῆς καὶ ὑπομονῆς πειρασμοὺς νικῆσαι
the(-one) without prayer and patience temptations to-conquer
θέλων, οὐκ ἀπώσεται αὐτούς, ἀλλὰ πλέον ἐμπλακήσεται.
wishing not will-thrust-away them but more will-be-entangled

Κύριος εἰς τὰς ἰδίας ἐγκέκρυπται ἐντολάς, καὶ τοῖς 191
(the)-Lord in the own is-hidden commandments and to-the(-ones)
ζητοῦσιν αὐτὸν κατ᾽ ἀναλογίαν εὑρίσκεται.
seeking him in proportion is-found
Μὴ εἴπῃς· Ἐποίησα ἐντολάς, καὶ οὐχ εὗρον τὸν 192
not say I-did (the)-commandments and not I-found the
Κύριον. Γνῶσιν γὰρ μετὰ δικαιοσύνης πολλάκις εὕρηκας.
Lord knowledge for with righteousness often you-have-found
Οἱ δὲ ὀρθῶς ζητοῦντες αὐτόν, εὑρήσουσιν εἰρήνην.
the(-ones) but rightly seeking him will-find peace
Εἰρήνη ἐστὶ τῶν παθῶν ἀπαλλαγή· αὐτὴ δέ, ὡς λέγει ὁ 193
peace is of-the passions (the)-release it but as says the
ἅγιος Ἀπόστολος, ἐκτὸς ἐνεργείας τοῦ ἁγίου Πνεύματος
holy Apostle without (the)-working of-the holy Spirit
οὐχ εὑρίσκεται.
not is-found
Ἄλλο πρᾶξις ἐντολῆς, καὶ ἄλλο ἀρετή, κἂν ἐξ 194
other(-thing) (is)-the-doing of-(a)-commandment and other virtue even-if from
ἀλλήλων τὰς τῶν ἀγαθῶν ἀφορμὰς λαμβάνωσι τὰ πάντα.
one-another the of-the good(-things) occasions take the all(-things)
Πρᾶξις ἐντολῆς λέγεται, ἐν τῷ πρᾶξαι τὸ 195
(the)-doing of-(a)-commandment is-said in the doing the
προστεταγμένον· ἀρετὴ δέ, ἐν τῷ ἀρέσκειν τῇ ἀληθείᾳ
commanded(-thing) virtue but in the pleasing the truth
τὸ γεγενημένον.
the(-thing) done
Ὥσπερ εἷς μὲν ἔστιν ὁ αἰσθητὸς πλοῦτος, κατὰ δὲ 196
as one indeed is the sensible wealth in but
κτῆσιν πολυμερής· οὕτω μία ἐστὶν ἡ ἀρετή, πολυτρόπους
possession many-parted thus one is the virtue manifold
ἔχουσα τὰς ἐργασίας.
having the workings

197 Ὁ ἐκτὸς ἔργου σοφιζόμενος καὶ λαλῶν λόγους, πλουτεῖ
the(-one) without work philosophizing and speaking words grows-rich
ἐξ ἀδικίας· καὶ οἱ πόνοι αὐτοῦ, κατὰ τὴν Γραφήν,
from injustice and the labors his according-to the Scripture
εἰς οἴκους ἀλλοτρίους ἔρχονται.
into houses of-others go

198 Πάντα ὑπακούσεται τῷ χρυσίῳ, φησί· καὶ τῇ χάριτι
all(-things) will-obey the gold it-says and by-the grace
τοῦ Θεοῦ τὰ νοητὰ διοικηθήσεται.
— of-God the intelligible(-things) will-be-governed

199 Συνείδησις ἀγαθὴ διὰ προσευχῆς εὑρίσκεται, καὶ προσευχὴ
(a)-conscience good through prayer is-found and prayer
καθαρὰ διὰ συνειδήσεως· θάτερον γὰρ θατέρου κατὰ
pure through conscience the-one for of-the-other by
φύσιν προσδέεται.
nature has-need

200 Ὁ Ἰακὼβ τῷ Ἰωσὴφ χιτῶνα ποικίλον ἐποίησε, καὶ
— Jacob — for-Joseph (a)-tunic many-colored made and
ὁ Κύριος τῷ πραεῖ γνῶσιν ἀληθείας χαρίζεται, καθὰ
the Lord to-the meek knowledge of-truth grants as
γέγραπται, ὅτι Διδάξει πραεῖς ὁδοὺς αὐτοῦ.
it-is-written that he-will-teach (the)-meek ways his

201 Πάντοτε ἐργάζου τὸ ἀγαθὸν κατὰ δύναμιν, καὶ ἐν
always work the good according-to power and in
καιρῷ τοῦ μείζονος μὴ στρέφου ἐπὶ τὸ ἔλαττον· Ὁ
time of-the greater not turn to the lesser the(-one)
γὰρ στραφεὶς εἰς τὰ ὀπίσω, φησίν, οὐκ ἔστιν εὔθετος
for having-turned to the(-things) behind he-says not is fit
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
for the kingdom of-the heavens

MARK THE MONK

ΠΕΡΙ ΤΩΝ ΟΙΟΜΕΝΩΝ ΕΞ ΕΡΓΩΝ ΔΙΚΑΙΟΥΣΘΑΙ

On Those Who Think They Are Justified by Works

Περὶ τῶν οἰομένων ἐξ ἔργων δικαιοῦσθαι

XVI · ON JUSTIFICATION BY WORKS, 1–55

When we have done all that is commanded we are unprofitable servants: the kingdom is not a wage for works but the Master's grace prepared for faithful servants. Some keep no commandments and think they believe rightly, others keep them and expect the kingdom as a debt, and both miss it. Every virtue is only abstinence from sin, nature's work, not the kingdom's price. Stillness and prayer are the shortest road to dispassion; prayer is the mother of the virtues, and love, last of them by birth, is first in worth.

Ἡ τῶν ἔξωθεν κακοπιστία ἐν τοῖς ὑπογεγραμμένοις, 1
the of-the(-ones) outside false-belief in the(-chapters) written-below
ἐλέγχεται ὑπὸ τῶν βεβαιοπίστων, καὶ ἐπεγνωκότων τὴν
is-refuted by the firm-in-faith and having-recognized the
ἀλήθειαν.
truth

Ὁ Κύριος πᾶσαν ἐντολὴν ὀφειλομένην δεῖξαι θέλων, τὴν 2
the Lord every commandment owed to-show wishing the
δὲ υἱοθεσίαν ἰδίῳ αἵματι δεδωρημένην τοῖς ἀνθρώποις,
but adoption by-his-own blood given to-the men
φησίν· Ὅταν πάντα ποιήσητε προστεταγμένα ὑμῖν, τότε
says when all(-things) you-do commanded you then
εἴπατε· Δοῦλοι ἀχρεῖοί ἐσμεν, καὶ ὃ ὠφείλομεν ποιῆσαι,
say servants unprofitable we-are and what we-ought to-do
πεποιήκαμεν· διὰ τοῦτο οὐκ ἔστι μισθὸς ἔργων ἡ
we-have-done because-of this not is (the)-wage of-works the
βασιλεία τῶν οὐρανῶν, ἀλλὰ χάρις Δεσπότου, πιστοῖς
kingdom of-the heavens but (the)-grace of-(the)-Master for-faithful
δούλοις ἡτοιμασμένη.
servants prepared

3 Οὐκ ἀπαιτεῖ δοῦλος ὡς μισθόν, τὴν ἐλευθερίαν, ἀλλ'
not demands (a)-servant as (a)-wage the freedom but
εὐαρεστεῖν ὡς ὀφειλέτης, καὶ κατὰ χάριν ἐκδέχεται.
to-please(-him) as (a)-debtor and by grace he-awaits(-it)

4 Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς
Christ died for the sins our according-to the
Γραφάς, καὶ τοῖς εὖ δουλεύουσιν αὐτῷ, τὴν ἐλευθερίαν
Scriptures and to-the(-ones) well serving him the freedom
χαρίζεται· φησὶ γάρ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ
grants he-says for well-done servant good and faithful over
ὀλίγα ἐγένου πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε
few(-things) you-were faithful over many you I-will-set enter
εἰς τὴν χαρὰν τοῦ Κυρίου.
into the joy of-the Lord

5 Οὔπω δοῦλός ἐστι πιστός, ὁ ψιλῇ τῇ γνώσει
not-yet (a)-servant is faithful the(-one) on-bare the knowledge
ἐπερειδόμενος, ἀλλ' ὁ δι' ὑπακοῆς τῷ ἐντειλαμένῳ
leaning but the(-one) through obedience in-the having-commanded
Χριστῷ πιστεύων.
Christ believing

6 Ὁ τὸν δεσπότην τιμῶν, ποιεῖ τὰ κελευόμενα.
the(-one) the master honoring does the(-things) ordered
Σφαλεὶς δὲ ἢ παρακούσας, ὑπομένει ὡς ἴδια τὰ
having-erred but or having-disobeyed he-endures as his-own the(-things)
ἐπερχόμενα.
coming-on

7 Φιλομαθὴς ὤν, γίνου καὶ φιλόπονος· ἡ γὰρ ψιλὴ γνῶσις,
learning-loving being become also labor-loving the for bare knowledge
φυσιοῖ τὸν ἄνθρωπον.
puffs-up the man

Οἱ ἀπροσδοκήτως ἡμῖν συμβαίνοντες πειρασμοί, οἰκονομικῶς 8
the unexpectedly to-us happening temptations by-dispensation
ἡμᾶς φιλοπόνους διδάσκουσι, καὶ μὴ βουλομένους εἰς
us labor-loving teach(-to-be) and not wishing into
μετάνοιαν ἕλκουσιν.
repentance drag

Αἱ ἐπερχόμεναι θλίψεις ἀνθρώποις, τῶν ἰδίων κακῶν 9
the coming-upon(-them) afflictions to-men of-the own evils
εἰσιν ἔκγονα· ἐὰν δὲ αὐτὰς διὰ προσευχῆς ὑπομείνωμεν,
are offspring if but them through prayer we-endure
εὑρήσομεν πάλιν ἀγαθῶν πραγμάτων ἐπιφοράν.
we-will-find again of-good things (a)-visitation

Τινὲς ἐπ᾽ ἀρετῇ ἐπαινεθέντες, ἡδύνθησαν, καὶ τὴν τῆς 10
some for virtue praised were-pleased and the of-the
κενοδοξίας αὐτῶν ἡδονήν, ἔδοξαν εἶναι παράκλησιν. Ἕτεροι
vainglory their pleasure thought to-be consolation others
ἐφ᾽ ἁμαρτίαις ἐλεγχθέντες, ἐπόνεσαν, καὶ τὸν ἐπωφελῆ
for sins reproved were-pained and the beneficial
πόνον ἐλογίσαντο εἶναι κακίας ἐνέργειαν.
pain reckoned to-be of-vice (a)-working

Ὅσοι προφάσει ἀγώνων ἀμελεστέρων κατεπαίρονται, 11
as-many-as on-pretext of-contests over-(the)-more-negligent are-puffed-up
οὗτοι ἐξ ἔργων σωματικῶν δικαιοῦσθαι νομίζουσιν. Ὅσοι
these from works bodily to-be-justified think as-many-as
δὲ ἐπερειδόμενοι ψιλῇ τῇ γνώσει τοὺς ἀγνοοῦντας
but leaning on-bare the knowledge the(-ones) not-knowing
εὐτελίζουσιν, οὗτοι ἐκείνων πολὺ ἀφρονέστεροι τυγχάνουσιν.
disparage these than-those much more-foolish happen(-to-be)

12 Ἐκτὸς τῶν κατ᾽ ἀρετὴν ἔργων, οὔπω βεβαία ἡ
apart-from the according-to virtue works not-yet (is)-firm the
γνῶσις, κἂν ἀληθὴς τυγχάνῃ. Διότι παντὶ πράγματι τὸ
knowledge even-if true it-be because for-every thing the
ἔργον ἐστὶ βεβαίωσις.
work is (the)-confirmation

13 Πολλάκις ἐκ τῆς περὶ τὴν πρᾶξιν ἀμελείας, καὶ ἡ
often from the concerning the doing negligence also the
γνῶσις σκοτίζεται. Ὧν γὰρ αἱ ἐργασίαι καθόλου
knowledge is-darkened of-which(-things) for the workings wholly
παρελογίσθησαν, τούτων καὶ αἱ μνῆμαι κατὰ μέρος
were-miscalculated of-these also the memories by part
οἰχήσονται· ἡ Γραφὴ διὰ τοῦτο κατὰ γνῶσιν εἰδέναι
will-depart the Scripture because-of this by knowledge to-know
τὸν Θεὸν ὑποτίθεται, ἵν᾽ ὀρθῶς αὐτῷ ποτε διὰ τῶν
— God counsels that rightly him at-some-time through the
ἔργων δουλεύσωμεν.
works we-may-serve

14 Ὅταν προφανῶς ἐπιτελῶμεν ἐντολάς, τὰ μὲν ἰδικὰ
when openly we-accomplish commandments the indeed proper(-things)
παρὰ Κυρίου ἀναλόγως λαμβάνομεν· ὠφελούμεθα δέ,
from (the)-Lord in-proportion we-receive we-are-benefited but
κατὰ τὸν σκοπὸν τῆς προθέσεως.
according-to the aim of-the purpose

15 Ὁ θέλων τι πρᾶξαι καὶ μὴ δυνάμενος, ὡς
the(-one) wishing something to-do and not able as
ποιήσας ἐστὶ παρὰ τῷ καρδιογνώστῃ Θεῷ. Τοῦτο καὶ
having-done(-it) is before the heart-knowing God this also
ἐπὶ ἀγαθοῖς, καὶ ἐπὶ κακοῖς νοητέον.
for good(-things) and for evil(-things) must-be-understood

Ὁ νοῦς ἐκτὸς τοῦ σώματος, ἀγαθὰ καὶ κακὰ ἐκτελεῖ 16
the mind without the body good(-things) and evil(-things) accomplishes
πολλά· τὸ δὲ σῶμα ἐκτὸς τοῦ νοός, οὐδὲν τούτων
many the but body without the mind none of-these
ἐπιτελέσαι δύναται. Διότι ὁ νόμος τῆς ἐλευθερίας, πρὸ
to-accomplish can because the law of-the freedom before
τῆς πράξεως ἀναγινώσκεται.
the deed is-read

Τινὲς μὴ ποιοῦντες τὰς ἐντολάς, πιστεύειν ὀρθῶς 17
some not doing the commandments to-believe rightly
νομίζουσι. Τινὲς δὲ ποιοῦντες, ὡς μισθὸν ὀφειλόμενον,
think some but doing(-them) as (a)-wage owed
τὴν βασιλείαν ἐκδέχονται· ἀμφότεροι δὲ τῆς βασιλείας
the kingdom await both but from-the kingdom
ἀπεσφάλησαν.
have-fallen-away

Παρὰ δεσπότου μισθὸς δούλοις οὐ κεχρεώστηται· οὐδ’ 18
from (a)-master (a)-wage to-servants not is-owed nor
αὖ πάλιν εἰ μὴ δουλεύσαντες ὀρθῶς ἐλευθερίαν
again on-the-other-hand if not having-served rightly freedom
τυγχάνουσιν.
they-obtain

Εἰ Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε, κατὰ τὰς Γραφάς, καὶ 19
if Christ for us died according-to the Scriptures and
οὐ ζῶμεν ἑαυτοῖς, ἀλλὰ τῷ ὑπὲρ ἡμῶν ἀποθανόντι
not we-live for-ourselves but for-the(-one) for us having-died
καὶ ἐγερθέντι, δηλονότι δουλεύειν αὐτῷ ἕως θανάτου
and having-been-raised clearly to-serve him until death
κεχρεωστήκαμεν. Πῶς οὖν ὀφειλομένην τὴν υἱοθεσίαν
we-are-bound how then (as)-owed the adoption
λογισόμεθα;
shall-we-reckon

20 Χριστός, Δεσπότης κατ᾽ οὐσίαν, καὶ Δεσπότης κατ᾽
Christ (is)-Master by essence and Master by
οἰκονομίαν, ὅτι καὶ μὴ ὄντας ἐποίησε, καὶ τῇ ἁμαρτίᾳ
dispensation because both not being he-made(-us) and to-the sin
θανόντας, διὰ τοῦ ἰδίου αἵματος ἐξηγόρασε, καὶ τοῖς
having-died through the own blood he-redeemed and to-the(-ones)
οὕτω πιστεύουσι, τὴν χάριν ἐδωρήσατο.
thus believing the grace he-gave

21 Ὅταν ἀκούσῃς τῆς Γραφῆς λεγούσης, ὅτι ἀποδώσει ἑκάστῳ
when you-hear the Scripture saying that he-will-render to-each
κατὰ τὰ ἔργα αὐτοῦ, οὐκ ἔργα λέγει γεέννης ἢ βασιλείας
according-to the works his not works it-says of-Gehenna or of-(the)-kingdom
ἀντάξια· ἀλλ᾽ ἔργα τῆς ἑαυτοῦ ἀπιστίας ἢ πίστεως,
worthy but works of-the of-himself unbelief or faith
ἃ Χριστὸς ἀποδίδωσιν ἑκάστῳ, οὐχ ὡς συναλλάκτης
which Christ renders to-each not as (a)-trader
πραγμάτων, ἀλλ᾽ ὡς Θεὸς κτίστης καὶ ἀγοραστὴς ἡμῶν.
of-things but as God creator and purchaser our

22 Ὅσοι τοῦ λουτροῦ τῆς παλιγγενεσίας ἠξιώθημεν,
as-many-as of-the washing of-the regeneration we-were-deemed-worthy
τὰ ἀγαθὰ ἔργα, οὐ δι᾽ ἀνταπόδοσιν προσφέρομεν, ἀλλὰ
the good works not for requital we-offer but
διὰ φυλακὴν τῆς δοθείσης ἡμῖν καθαρότητος.
for (the)-keeping of-the given to-us purity

23 Πᾶν ἔργον ἀγαθὸν ὃ διὰ τῆς ἡμετέρας ἐργαζόμεθα
every work good which through the our we-work
φύσεως, ἀπέχεσθαι μὲν ποιεῖ τοῦ ἐναντίου κακοῦ.
nature to-abstain indeed makes(-us) from-the opposite evil
Προσθήκην δὲ ἁγιασμοῦ ἐκτὸς χάριτος ποιῆσαι οὐ δύναται.
(an)-addition but of-sanctification without grace to-make not it-can

Ὁ ἐγκρατὴς, ἀπέχεται γαστριμαργίας· ὁ ἀκτήμων, 24
the self-controlled abstains-from gluttony the possessionless
πλεονεξίας· ὁ ἥσυχος, πολυλογίας· ὁ ἁγνός, φιληδονίας·
from-greed the still from-much-talk the pure from-love-of-pleasure
ὁ σεμνός, πορνείας· ὁ αὐτάρκης, φιλαργυρίας· ὁ πρᾶος,
the modest from-fornication the self-sufficient from-love-of-money the meek
ταραχῆς· ὁ ταπεινόφρων, κενοδοξίας· ὁ ὑποτακτικός,
from-disturbance the humble-minded from-vainglory the submissive
φιλονεικίας· ὁ ἐλεγκτικός, ὑποκρίσεως. Ὁμοίως ὁ
from-contentiousness the reproving from-hypocrisy likewise the(-one)
εὐχόμενος, ἀπέχεται ἀνελπιστίας· ὁ πτωχός, φιλοχρηματίας·
praying abstains-from despair the poor from-love-of-wealth
ὁ ὁμολογητής, ἀρνήσεως· ὁ μάρτυς, εἰδωλολατρείας.
the confessor from-denial the martyr from-idolatry
Βλέπεις πῶς πᾶσα ἡ ἕως θανάτου ἐπιτελουμένη ἀρετή,
you-see how every the until death accomplished virtue
οὐδὲν ἕτερον ἢ ἁμαρτίας ἐστὶν ἀποχή; ἁμαρτίας δὲ
nothing other than of-sin is abstinence of-sin and
ἀποχή, φύσεώς ἐστιν ἔργον, οὐ βασιλείας ἀντάλλαγμα·
abstinence of-nature is (the)-work not of-(the)-kingdom (the)-exchange
ἄνθρωπος μόλις φυλάσσει τὰ τῆς ἑαυτοῦ φύσεως·
(a)-man barely keeps the(-things) of-the of-himself nature
Χριστὸς δέ, διὰ σταυροῦ τὴν υἱοθεσίαν χαρίζεται.
Christ but through (the)-cross the adoption grants
Ἔστιν ἐντολὴ μερική, καὶ ἔστιν ἑτέρα περιεκτική. 25
there-is (a)-commandment partial and there-is another comprehensive
Πῇ μὲν γὰρ μερικῶς, κελεύει μεταδοῦναι τῷ
in-one-respect indeed for partially it-orders to-share with-the(-one)
μὴ ἔχοντι· πῇ δὲ ἐντέλλεται, πᾶσιν ἀποτάξασθαι τοῖς
not having in-another but it-commands all to-renounce the
ὑπάρχουσιν.
possessions

26 Ἔστιν ἐνέργεια χάριτος, τῷ νηπίῳ ἀγνοουμένη. Καὶ ἔστι
there-is (a)-working of-grace to-the infant unknown and there-is
τῆς κακίας ἑτέρα, τῇ ἀληθείᾳ ἐξομοιουμένη. Καλὸν δὲ
of-the vice another to-the truth likened good(-it-is) and
τὰ τοιαῦτα μὴ ἐνοπτρίζεσθαι διὰ τὴν πλάνην· μήτε
the such(-things) not to-gaze-upon because-of the error nor
μὴν ἀναθεματίζειν, διὰ τὴν ἀλήθειαν· ἀλλὰ πάντα
indeed to-anathematize because-of the truth but all(-things)
δι᾽ ἐλπίδος προσφέρειν τῷ Θεῷ. Αὐτὸς γὰρ οἶδε τῶν
through hope to-offer — to-God he for knows of-the
ἀμφοτέρων τὸ χρήσιμον.
both the useful(-thing)

27 Ὁ διαπεράσαι θέλων τὴν νοητὴν θάλασσαν, μακροθυμεῖ,
the(-one) to-cross wishing the intelligible sea is-long-suffering
ταπεινοφρονεῖ, ἀγρυπνεῖ, ἐγκρατεύεται. Ἐκτὸς δὲ τῶν
is-humble keeps-vigil is-self-controlled without but the
τεσσάρων τούτων ἐὰν εἰσελθεῖν βιάσηται, θορυβεῖ μὲν
four these if to-enter he-force(-his-way) he-troubles indeed
τὴν καρδίαν, περάσαι δὲ οὐ δύναται.
the heart to-cross but not he-can

28 Ἡσυχία ὠφελεῖ, τῶν κακῶν ἀργήσασα. Ἐὰν δὲ καὶ τὰς
stillness benefits from-the evils having-rested if but also the
τέσσαρας ἀρετὰς ἐν προσευχῇ προσλάβῃ βοήθημα, πρὸς
four virtues in prayer it-take-on (a)-help toward
ἀπάθειαν οὐδὲν αὐτῇ συντομώτερον.
dispassion nothing (is)-for-it shorter

29 Οὐκ ἔστιν ἡσυχάσαι τὸν νοῦν ἄνευ σώματος, οὔτε
not it-is(-possible) to-still the mind without (the)-body nor
λῦσαι τὸ τούτων μεσότοιχον ἄνευ ἡσυχίας καὶ προσευχῆς.
to-loose the of-these middle-wall without stillness and prayer

Σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, καὶ τὸ πνεῦμα κατὰ 30
(the)-flesh desires against the spirit and the spirit against
τῆς σαρκός. Οἱ δὲ πνεύματι περιπατοῦντες, ἐπιθυμίαν
the flesh the(-ones) but by-(the)-spirit walking lust
σαρκικὴν οὐ μὴ τελέσωσιν.
fleshly not — will-fulfill
Οὐκ ἔστι τελεία προσευχὴ χωρὶς νοητῆς ἐπικλήσεως· 31
not is (a)-perfect prayer without intellectual invocation
ἀπερισπάστως δὲ βοώσης ἐννοίας ἐπακούει ὁ Κύριος.
undistractedly and crying thought hears the Lord
Νοῦς ἀπερισπάστως εὐχόμενος θλίβει καρδίαν· Καρδίαν 32
(a)-mind undistractedly praying afflicts (the)-heart (a)-heart
δὲ συντετριμμένην καὶ τεταπεινωμένην ὁ Θεὸς οὐκ
and broken and humbled — God not
ἐξουδενώσει.
will-despise
Ἡ προσευχή, ἀρετὴ λέγεται, κἂν μήτηρ αὐτῶν τυγχάνῃ· 33
the prayer (a)-virtue is-called even-if (the)-mother of-them it-be
ἀπογεννᾷ γὰρ αὐτάς, διὰ τῆς εἰς Χριστὸν συναφείας.
it-gives-birth-to for them through the to Christ union
Ἐὰν πράξωμεν χωρὶς προσευχῆς καὶ ἀγαθῆς ἐλπίδος, 34
if we-act without prayer and good hope
ὕστερον ἐπιβλαβὲς καὶ ἀτελὲς τυγχάνει.
later harmful and imperfect it-turns-out
Ὅταν ἀκούσῃς· Ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ 35
when you-hear will-be the last first and the
πρῶτοι ἔσχατοι, μετόχους ἀρετῶν καὶ μετόχους ἀγάπης
first last sharers of-virtues and sharers of-love
νόει. Ἀγάπη γάρ, ἐσχάτη μὲν ἀρετῶν τυγχάνει κατὰ
understand love for last indeed of-virtues is by

γένεσιν· πρώτη δὲ εὑρίσκεται ἁπασῶν κατὰ τὴν ἀξίαν,
birth first but is-found of-all by the worth
τὰς προγεγενημένας αὐτῆς ἐσχάτας ἀποδεικνύουσα.
the(-virtues) born-before it last showing

36 Ἐὰν ἀκηδιάσῃς, ὑπὸ κακίας πολυτρόπως θλιβόμενος,
if you-become-listless by vice in-many-ways afflicted
μνημόνευσον τῆς ἐξόδου καὶ τῶν χαλεπῶν κολαστηρίων.
remember the departure and the grievous punishments

37 Κρεῖσσον γὰρ τὸ προσκολλᾶσθαι τῷ Θεῷ διὰ
better for (is)-the to-cleave — to-God through
προσευχῆς καὶ ἐλπίδος, ἢ μνήμας ἔχειν ἐξωτέρας, κἂν
prayer and hope than memories to-have outward even-if
ἐπωφελεῖς τυγχάνωσιν.
beneficial they-be

38 Οὐδεμία τῶν ἀρετῶν μόνη καθ' ἑαυτὴν ἀνοίγει τὴν
none of-the virtues alone by itself opens the
φυσικὴν ἡμῖν θύραν, ἐὰν μὴ πᾶσαι ἀκολούθως ἀλλήλων
natural for-us door unless — all consequently on-one-another
ἐξήρτηνται.
depend

39 Οὐκ ἔστιν ἐγκρατής, ὁ λογισμοῖς τρεφόμενος· κἂν γὰρ
not is self-controlled the(-one) with-thoughts nourished even-if for
ὠφέλιμοι ὦσιν, οὐκ εἰσὶ τῆς ἐλπίδος ὠφελιμώτεροι.
profitable they-be not they-are than-the hope more-profitable

40 Ἔστιν ἁμαρτία πρὸς θάνατον πᾶσα ἀμετανόητος· περὶ
there-is (a)-sin to death every unrepented(-one) for
ἧς κἂν ἅγιος ὑπὲρ ἑτέρου προσεύξηται οὐκ εἰσακούεται.
which even-if (a)-saint for another pray not he-is-heard

Ὁ ὀρθῶς μετανοῶν, οὐκ ἀντελλογεῖ τὸν κόπον τοῖς 41
the(-one) rightly repenting not reckons-against the toil to-the
παλαιοῖς ἁμαρτήμασιν, ἀλλ' ἀεὶ δι' ἑαυτοῦ τὸν Θεὸν
old sins but always through himself — God
ἐξευμενίζεται.
propitiates

Εἰ ὅσα ἔχει ἡ φύσις ἡμῶν ἀγαθά, καθ' ἡμέραν 42
if as-many-as has the nature our good(-things) by day
ποιεῖν αὐτὰ κεχρεωστήκαμεν, τί λοιπὸν περὶ τῶν
to-do them we-are-bound what further for the
προγεγενημένων κακῶν τῷ Θεῷ ἀνταποδώσομεν;
before-done evils — to-God shall-we-repay

Ὅσην ἂν ὑπερβολὴν ἀρετῆς σήμερον ποιήσωμεν, 43
whatever — excess of-virtue today we-do
παρελθούσης ἀμελείας ἔλεγχός ἐστιν, οὐκ ἀνταπόδοσις.
of-past negligence (a)-reproof it-is not (a)-requital

Ὁ θλιβόμενος νοερῶς, καὶ ἀναπαυόμενος σαρκικῶς, 44
the(-one) afflicted intellectually and resting fleshly
ὅμοιός ἐστι τῷ σαρκικῶς θλιβομένῳ, καὶ νοερῶς
like is to-the(-one) fleshly afflicted and intellectually
διαχεομένῳ. Ἡ δ' ἐξ ἀμφοῖν θλῖψις ἑκούσιος, συνεργεῖ
dissipated the and from both affliction voluntary works-together
πρὸς θάτερον, ἥ τε τῆς διανοίας, τῇ σαρκικῇ, καὶ
toward the-other the(-one) both of-the mind with-the fleshly and
ἡ τῆς σαρκός, πρὸς τὴν διάνοιαν· τὸ γὰρ ἀσύνθετον
the of-the flesh with the mind the for uncompounded
αὐτῶν μοχθηρότερον γίνεται.
of-them more-wretched becomes

Μεγάλη ἀρετή, τὸ ὑπομένειν τὰ ἐπερχόμενα, 45
(a)-great virtue (is)-the to-endure the(-things) coming-on
καὶ ἀγαπᾷν τοὺς μισοῦντας, κατὰ τὸν λόγον τοῦ
and to-love the(-ones) hating according-to the word of-the

Κυρίου. Ἀγάπης δὲ ἀνυποκρίτου τεκμήριον, ἀδικημάτων
Lord of-love but unfeigned (a)-proof (is)-of-wrongs
συγχώρησις.
(the)-pardon

46 Οὐκ ἔστιν ἀπὸ καρδίας συγχωρῆσαί τινι τὰ
not it-is(-possible) from (the)-heart to-forgive anyone the
παραπτώματα, ἐκτὸς γνώσεως ἀληθοῦς· αὕτη γὰρ ἴδια
transgressions without knowledge true this for (as)-own
ἑκάστῳ τὰ ἐπερχόμενα δείκνυσιν.
to-each the(-things) coming-on shows

47 Οὐδὲν ἀπολέσεις, ὃ ἂν ἀφῇς διὰ τὸν Κύριον· τῷ
nothing will-you-lose which — you-give-up for the Lord in-the
γὰρ ἰδίῳ καιρῷ πολυπλασίως ἐλεύσεται.
for own time manifold it-will-come

48 Ὅταν ὁ νοῦς τοῦ τῆς εὐσεβείας σκοποῦ ἐπιλάθηται, τότε
when the mind the of-the piety aim forgets then
τὸ προφανὲς ἔργον τῆς ἀρετῆς ἀνόνητον γίνεται.
the manifest work of-the virtue unprofitable becomes

49 Εἰ παντὶ ἀνθρώπῳ βλαβερὰ ἡ κακοβουλία, πολλῷ
if to-every man harmful (is)-the ill-counsel much
μᾶλλον τοῖς τὴν ἀκρίβειαν ἐπανῃρημένοις.
more to-the(-ones) the exactness having-undertaken

50 Ἔργῳ φιλοσόφει περὶ βουλῆς ἀνθρώπου, καὶ ἀνταποδόσεως
in-deed philosophize about (the)-will of-man and (the)-requital
Θεοῦ· οὐκ ἔστι γὰρ ὁ λόγος τῆς ἐργασίας σοφώτερος.
of-God not is for the word than-the working wiser

51 Τοῖς ὑπὲρ εὐσεβείας πόνοις ἀκολουθεῖ ἡ ἀντίληψις. Τοῦτο
the for piety labors follows the help this
δὲ γνωστέον, διὰ νόμου θείου καὶ συνειδήσεως.
but must-be-known through law divine and conscience

Εἷς παρέλαβε φρόνημα, καὶ ἀπερισκέπτως ἐκράτησεν· 52
one received (a)-notion and unconsideringly held(-it)
ἕτερος δὲ παρέλαβε, καὶ τῇ ἀληθείᾳ συνέκρινε.
another but received(-it) and with-the truth compared(-it)
Ζητητέον, ποῖος αὐτῶν εὐσεβεστέρως ἐπόνησε.
it-must-be-asked which of-them more-piously labored
Σημεῖον γνώσεως ἀληθοῦς, ἡ τῶν θλιβερῶν ὑπομονή, 53
(a)-sign of-knowledge true (is)-the of-the grievous(-things) endurance
καὶ τὸ μὴ αἰτιᾶσθαι ἀνθρώπους ἐπὶ ταῖς ἑαυτῶν συμφοραῖς.
and the not to-blame men for the their-own misfortunes
Ὁ ποιῶν ἀγαθόν, καὶ ζητῶν ἀνταπόδοσιν, οὐ δουλεύει 54
the(-one) doing good and seeking requital not serves
Θεῷ, ἀλλὰ τῷ ἰδίῳ θελήματι. Οὐκ ἔστιν ἁμαρτήσαντα
God but the own will not it-is(-possible) having-sinned
τὴν ἀνταπόδοσιν διαδράσαι, εἰ μὴ διὰ μετανοίας
the requital to-escape except — through repentance
προσηκούσης τῷ σφάλματι.
fitting to-the fault
Τινὲς λέγουσιν· Οὐ δυνάμεθα ποιῆσαι τὸ ἀγαθόν, ἐὰν 55
some say not we-can to-do the good unless
μὴ ἐναργῶς δεξώμεθα τὴν χάριν τοῦ Πνεύματος. Ἀεὶ δὲ
— manifestly we-receive the grace of-the Spirit always but
οἱ προαιρέσει ταῖς ἡδοναῖς ἐγκείμενοι, ὡς ἀβοήθητοι
the(-ones) by-choice in-the pleasures lying as helpless
παραιτοῦνται τὸ κατὰ δύναμιν.
decline the(-good) according-to power

Grace given mystically at baptism works in proportion to our keeping the commandments. Whoever seeks the Spirit's workings before the commandments is like a bought slave who asks for his papers of freedom with the bill of sale. Mark describes three places the mind may enter: according to nature, against nature, and above nature, where it finds the Spirit's fruits. The one grace, like rain on many plants, works in each as it wills, food to the hungry and rest to the weary; the Spirit itself never changes, and each of us is enlightened as he strips away the passions.

56 Ἡ μὲν χάρις, τοῖς ἐν Χριστῷ βαπτισθεῖσι, μυστικῶς
the indeed grace to-the(-ones) in Christ baptized mystically
δεδώρηται· ἐνεργεῖ δὲ κατὰ ἀναλογίαν τῆς ἐργασίας τῶν
has-been-given it-works but according-to proportion of-the working of-the
ἐντολῶν, καὶ κρυφίως βοηθεῖν ἡμῖν ἡ χάρις οὐ παύεται, ἐφ'
commandments and secretly to-help us the grace not ceases upon
ἡμῖν δέ ἐστι ποιεῖν ἢ μὴ ποιεῖν τὸ ἀγαθὸν κατὰ δύναμιν.
us but it-is to-do or not to-do the good according-to power
Πρῶτον μὲν θεοπρεπῶς διεγείρει τὴν συνείδησιν. Ὅθεν
first indeed in-a-way-befitting-God it-rouses the conscience whence
καὶ κακοποιοὶ μετανοήσαντες τῷ Θεῷ εὐηρέστησαν. Πάλιν
also evildoers having-repented — God pleased again
ἐν διδασκαλίᾳ τοῦ πλησίον ἐγκρύπτεται. Ἔστι δὲ ὅτε καὶ ἐν
in (the)-teaching of-the neighbor it-is-hidden there-is and when also in
τῇ ἀναγνώσει τῇ διανοίᾳ παρέπεται, καὶ διὰ τῆς φυσικῆς
the reading to-the mind it-attends and through the natural
ἀκολουθίας ἐκδιδάσκει τὸν νοῦν, τὴν ἑαυτῆς ἀλήθειαν.
sequence teaches the mind the its-own truth
Εἰ οὖν τῆς μερικῆς ταύτης ἀκολουθίας μὴ κρύψωμεν τὸ
if then of-the partial this sequence not we-hide the
τάλαντον, εἰς τὴν χαρὰν τοῦ Κυρίου ἐναργῶς εἰσελευσόμεθα.
talent into the joy of-the Lord manifestly we-shall-enter

Ὁ πρὸ τῆς ἐργασίας τῶν ἐντολῶν τὰς ἐνεργείας τοῦ 57
the(-one) before the working of-the commandments the workings of-the
Πνεύματος παραζητῶν, ὅμοιός ἐστι δούλῳ ἀργυρωνήτῳ,
Spirit seeking like is to-(a)-servant bought-with-silver
ὃς ἅμα τῷ ἀγορασθῆναι σὺν ταῖς ὠναῖς καὶ ἐλευθερίας
who at-once with-the to-be-bought with the bills-of-sale also of-freedom
γραφὴν παραζητεῖ.
(a)-deed seeks

Ὁ τὰς ἔξωθεν ἐπιφορὰς δικαιοσύνῃ Θεοῦ 58
the(-one) the external visitations by-(the)-righteousness of-God
παραγινομένας εὑρηκώς, οὗτος ζητῶν τὸν Κύριον,
coming having-found this(-man) seeking the Lord
εὗρε γνῶσιν μετὰ δικαιοσύνης.
found knowledge with righteousness

Ἐὰν νοήσῃς, κατὰ τὴν Γραφήν, ὅτι ἐν πάσῃ τῇ γῇ 59
if you-understand according-to the Scripture that in all the earth
τὰ κρίματα Κυρίου, γενήσεταί σοι πᾶσα σύμβασις
(are)-the judgments of-(the)-Lord will-become for-you every occurrence
θεογνωσίας διδάσκαλος.
of-knowledge-of-God (a)-teacher

Κατὰ τὴν ἑκάστου ἔννοιαν ἀπαντᾷ τὸ ὀφειλόμενον· 60
according-to the of-each thought meets(-him) the(-thing) owed
τὴν δὲ ποικιλίαν τῆς ἁρμοδίου ἐπιφορᾶς μόνος ὁ Θεὸς
the but variety of-the fitting visitation only — God
ἐπίσταται.
knows

Ὅταν ἀτιμίαν τινὰ παρὰ ἀνθρώπων πάθῃς, εὐθὺς τὴν 61
when dishonor some from men you-suffer at-once the
ἐπιφορὰν τῆς παρὰ Θεοῦ δόξης ἐννόησον· καὶ ἐπὶ μὲν
visitation of-the from God glory consider and at indeed

τῇ ἀτιμίᾳ ἄλυπος καὶ ἀτάραχος ἔσῃ· ἐπὶ δὲ τῇ δόξῃ,
the dishonor ungrieved and untroubled you-will-be at but the glory
πιστὸς καὶ ἀκατάκριτος εὑρεθήσῃ, ὅταν ἐλεύσηται.
faithful and uncondemned you-will-be-found when it-comes

62 Ἐπαινούμενος ὑπὸ πλήθους κατ' εὐδοκίαν Θεοῦ,
praised by (the)-multitude by (the)-good-pleasure of-God
ἐπιδεικτικὸν μὲν μηδὲν ἐπιμίξῃς τῇ Κυριακῇ οἰκονομίᾳ,
showy indeed nothing mix with-the of-the-Lord dispensation
ἵνα μὴ πάλιν ἐκ μεταβολῆς εἰς τοὐναντίον ἐμπέσῃς.
that not again by change into the-opposite you-fall

63 Σπόρος οὐκ αὐξηθήσεται δίχα γῆς καὶ ὕδατος· καὶ οὐκ
seed not will-grow without earth and water and not
ὠφεληθήσεται ἄνθρωπος ἐκτὸς ἑκουσίων πόνων καὶ θείας
will-be-benefited (a)-man without voluntary labors and divine
ἀντιλήψεως.
help

64 Οὐκ ἔστι χωρὶς νέφους ἐπιχυθῆναι βροχήν, οὐδὲ χωρὶς
not it-is(-possible) without (a)-cloud to-be-poured rain nor without
συνειδήσεως ἀγαθῆς εὐαρεστῆσαι Θεῷ.
conscience good to-please God

65 Μὴ ἀπαναίνου μανθάνειν, κἂν λίαν φρόνιμος τυγχάνῃς· ἡ
not refuse to-learn even-if very prudent you-be the
γὰρ οἰκονομία τοῦ Θεοῦ ὠφελιμωτέρα ἐστὶ τῆς ἡμετέρας
for dispensation — of-God more-profitable is than-the our
φρονήσεως.
prudence

66 Ὅταν ὑφ' ἡδονῆς τινος ἡ καρδία παρακινηθῇ τοῦ
when by pleasure some the heart is-moved from-the
τῆς φιλοπονίας τόπου, τότε λίθου βαρυτάτου δίκην ἐπὶ
of-the love-of-labor place then (a)-stone very-heavy like on
καταβάσει ἐνολισθήσαντος δυσεπικράτητος γίνεται.
(a)-descent having-slipped hard-to-master it-becomes

Ὥσπερ μόσχος ἄπειρος βοτάναις ἐπιτρέχων κατήντησεν 67
as (a)-calf inexperienced to-herbs running-after came-down
εἰς ἀμφίκρημνον τόπον· οὕτως εὑρίσκεται ψυχὴ κατὰ
to (a)-precipitous place thus is-found (the)-soul by
μικρὸν ὑπὸ λογισμῶν ἀποβουκολουμένη.
little by thoughts led-astray
Ὅταν ὁ νοῦς ἀνδρισάμενος ἐν Κυρίῳ ἀποσπᾷ τὴν 68
when the mind having-played-the-man in (the)-Lord draws-away the
ψυχὴν ἀπὸ χρονίας προλήψεως, τότε ἡ καρδία ὡς ὑπὸ
soul from long prepossession then the heart as by
δημίων κολάζεται, τεινόντων αὐτὴν ἔνθα καὶ ἔνθα τοῦ
executioners is-tortured stretching it here and there of-the
νοὸς καὶ τοῦ πάθους.
mind and of-the passion
Ὥσπερ οἱ ἐν θαλάσσῃ πλέοντες, ἡδέως ὑπομένουσι 69
as the(-ones) on (the)-sea sailing gladly endure
τὸν ἡλιακὸν καύσωνα· οὕτως οἱ μισοῦντες τὴν κακίαν
the sun's heat thus the(-ones) hating the vice
ἀγαπῶσιν ἔλεγχον. Διότι ἐναντιοῦται, ὁ μὲν τοῖς
love reproof because opposes the(-one) indeed the
ἀνέμοις, ὁ δὲ τοῖς πάθεσιν.
winds the(-other) but the passions
Ὥσπερ φυγὴ ἐν χειμῶνι, ἢ ἐν σαββάτῳ, ὀδύνη γίνεται 70
as flight in winter or on (the)-sabbath (a)-pain becomes
τῇ σαρκί, καὶ βεβήλωσις τῇ ψυχῇ· οὕτως ἐπανάστασις
to-the flesh and (a)-profanation to-the soul thus (an)-uprising
παθῶν γηραλέῳ σώματι καὶ ψυχῇ καθιερωμένῃ.
of-passions (is)-to-(an)-aged body and (a)-soul consecrated
Οὐδεὶς οὕτως ἀγαθὸς καὶ οἰκτίρμων, ὡς ὁ Θεός· τῷ 71
no-one (is)-so good and compassionate as — God to-the(-one)
δὲ μὴ μετανοοῦντι, οὐδὲ αὐτὸς ἀφίησι.
but not repenting not-even he forgives

72 Πολλοὶ λυπούμεθα ἐπὶ ταῖς ἁμαρτίαις· τὰς δὲ αὐτῶν
many(-of-us) we-grieve over the sins the but their
αἰτίας ἡδέως καταδεχόμεθα.
causes gladly we-accept

73 Ἀσπάλαξ ὑπὸ γῆν ἕρπων τυφλὸς ὤν, ἀστέρας ἰδεῖν οὐ
(a)-mole under (the)-earth creeping blind being stars to-see not
δύναται· καὶ ὁ μὴ πιστεύων περὶ προσκαίρων οὔτε
can and the(-one) not believing about temporal(-things) nor
περὶ τῶν αἰωνίων πιστεύειν δύναται.
about the eternal(-things) to-believe can

74 Χάρις πρὸ χάριτος, ἡ ἀληθὴς γνῶσις δεδώρηται τοῖς
grace before grace the true knowledge has-been-given to-the
ἀνθρώποις ὑπὸ τοῦ Θεοῦ, πρὸ πάντων τῷ δωρησαμένῳ
men by — God before all(-things) in-the(-one) having-given(-it)
πιστεύειν τοὺς μετόχους αὐτῆς ἐκδιδάσκουσα.
to-believe the sharers of-it teaching

75 Ὅταν ἐνάμαρτος ψυχὴ καὶ ἐπερχομένας θλίψεις αὐτῇ
when sinful soul and coming-on afflictions to-it
οὐ καταδέχεται, τότε οἱ ἄγγελοι περὶ αὐτῆς λέγουσιν·
not it-accepts then the angels about it say
Ἰατρεύσαμεν τὴν Βαβυλῶνα, καὶ οὐκ ἰάθη.
we-healed — Babylon and not she-was-healed

76 Νοῦς ἐπιλαθόμενος τῆς ἀληθοῦς γνώσεως, ὑπὲρ τῶν
(a)-mind having-forgotten the true knowledge for the
ἐναντίων ὡς συμφερόντων, τοῖς ἀνθρώποις διαμάχεται.
opposite(-things) as profitable with-the men fights

77 Ὥσπερ ἐν ὕδασι πῦρ χρονίσαι οὐ δύναται, οὕτως οὐδὲ
as in waters fire to-last not can thus not-even
λογισμὸς αἰσχρὸς φιλοθέῳ καρδίᾳ, ὅτι πᾶς φιλόθεος
(a)-thought shameful in-(a)-God-loving heart because every God-lover

ἐστὶ καὶ φιλόπονος· ἑκούσιος δὲ πόνος ἐχθρὸς ἡδονῆς
is also labor-loving voluntary and labor (an)-enemy of-pleasure
κατὰ φύσιν ὑπάρχει.
by nature is
Πάθος ἔργου νομὴν κρατῆσαν διὰ τοῦ θελήματος, 78
(a)-passion of-(a)-deed pasture having-won through the will
ὕστερον καὶ μὴ θέλοντι τῷ μετόχῳ βιαίως κατεπεγείρεται.
later even not wishing the partaker violently rises-up-against
Τῶν ἀκουσίων λογισμῶν τὰς αἰτίας ἀγαπῶμεν, καὶ 79
of-the involuntary thoughts the causes we-love and
διὰ τοῦτο ἐπέρχονται τῶν ἑκουσίων δηλονότι καὶ τὰ
because-of this they-come of-the voluntary clearly also the
πράγματα.
things
Οἴησις καὶ ἀλαζονεία βλασφημίας εἰσὶν αἴτια· φιλαργυρία 80
conceit and boastfulness of-blasphemy are causes love-of-money
δὲ καὶ κενοδοξία, ἀσπλαγχνίας καὶ ὑποκρίσεως.
but and vainglory of-mercilessness and hypocrisy
Ὅταν ἴδῃ ὁ διάβολος, ὅτι ὁ νοῦς ἐκ καρδίας προσηύξατο, 81
when sees the devil that the mind from (the)-heart prayed
τότε μεγάλους καὶ κακοτέχνους λογισμοὺς ἐπιφέρει. Μικραῖς
then great and cunning thoughts he-brings-on with-small
γὰρ ἀρεταῖς, μεγάλας ἐπιφορὰς ἀναιρεῖν οὐκ ἀνέχεται.
for virtues great visitations to-remove not he-permits
Λογισμὸς ἐγχρονίζων δηλοῖ τὴν τοῦ ἀνθρώπου προσπάθειαν· 82
(a)-thought lingering shows the of-the man attachment
ταχέως δὲ ἀναιρούμενος σημαίνει πόλεμον καὶ ἐναντιότητα.
quickly but removed signifies war and opposition
Τρεῖς εἰσι νοητοὶ τόποι, εἰς οὓς ὁ νοῦς ἐκ μεταβολῆς 83
three are intelligible places into which the mind by change
εἰσέρχεται· κατὰ φύσιν, παρὰ φύσιν, ὑπὲρ φύσιν. Καὶ
enters according-to nature against nature above nature and

ὅταν μὲν εἰς τὸν κατὰ φύσιν εἰσέλθῃ, εὑρίσκει ἑαυτὸν
when indeed into the(-place) according-to nature it-enters it-finds itself
αἴτιον τῶν πονηρῶν λογισμῶν, καὶ ἐξομολογεῖται τῷ Θεῷ
(the)-cause of-the evil thoughts and confesses — to-God
τὰς ἁμαρτίας, ἐπιγινώσκων τὰς αἰτίας τῶν παθῶν. Ὅταν
the sins recognizing the causes of-the passions when
δὲ εἰς τὸν παρὰ φύσιν γένηται, ἐπιλανθάνεται τῆς
but into the(-place) against nature it-comes it-forgets the
δικαιοσύνης τοῦ Θεοῦ, καὶ τοῖς ἀνθρώποις διαμάχεται ὡς
righteousness — of-God and with-the men fights as
ἀδικοῦσιν αὐτόν. Ὅταν δὲ εἰς τὸν ὑπὲρ φύσιν εἰσαχθῇ,
wronging it when but into the(-place) above nature it-is-led
εὑρίσκει τοὺς καρποὺς τοῦ ἁγίου Πνεύματος, οὓς εἶπεν ὁ
it-finds the fruits of-the holy Spirit which said the
Ἀπόστολος, ἀγάπην, χαράν, εἰρήνην, καὶ τὰ ἑξῆς. Καὶ
Apostle love joy peace and the following(-ones) and
οἶδεν, ὅτι ἐὰν προκρίνῃ τὰς σωματικὰς φροντίδας, ἐμμένειν
it-knows that if it-prefers the bodily cares to-remain
ἐκεῖ οὐ δύναται. Καὶ ἀναχωρῶν τοῦ τόπου ἐκείνου
there not it-can and withdrawing from-the place that
ἐμπίπτει εἰς τὴν ἁμαρτίαν, καὶ εἰς τὰς ἐπακολουθούσας
it-falls into the sin and into the following
αὐτῇ δεινὰς συμβάσεις, κἂν μὴ πρόσφατον, ἀλλὰ τῷ
it terrible occurrences even-if not recently but in-the
ἰδίῳ καιρῷ, ὡς οἶδεν ἡ τοῦ Θεοῦ δικαιοσύνη.
own time as knows the — of-God righteousness

84 Τοσοῦτον ἑκάστου γνῶσις ἀληθὴς τυγχάνει, ὅσον αὐτὴν
so-far of-each(-man) knowledge true is as-far-as it
πραότης καὶ ταπείνωσις καὶ ἀγάπη βεβαιώσουσι.
meekness and humility and love will-confirm

Πᾶς ὁ βαπτισθεὶς ὀρθοδόξως ἔλαβε μυστικῶς πᾶσαν 85
every(-one) the baptized in-orthodox-wise received mystically all
τὴν χάριν· πληροφορεῖται δὲ λοιπὸν κατὰ τὴν ἐργασίαν
the grace is-fully-assured but henceforth according-to the working
τῶν ἐντολῶν.
of-the commandments
Ἐντολὴ Χριστοῦ κατὰ συνείδησιν ἐπιτελουμένη, 86
(a)-commandment of-Christ according-to conscience accomplished
κατὰ τὸ πλῆθος τῶν ὀδυνῶν τῆς καρδίας, δωρεῖται
according-to the multitude of-the pains of-the heart gives
παράκλησιν. Πλὴν ἕκαστον αὐτῶν ἰδίῳ καιρῷ
consolation but each of-them in-its-own time
παραγίνεται.
comes
Ἔχε παράμονον δέησιν ἐπὶ παντὶ πράγματι, ὡς μηδὲν 87
have abiding supplication in every thing as nothing
ἐπιτελεῖν δυνάμενος ἐκτὸς βοηθείας.
to-accomplish able without help
Οὐδὲν προσευχῆς εἰς συνεργίαν δυνατώτερον, καὶ πρὸς 88
nothing than-prayer for cooperation (is)-more-powerful and for
εὐδοκίαν Θεοῦ οὐδὲν αὐτῆς ὠφελιμώτερον.
(the)-good-pleasure of-God nothing than-it (is)-more-profitable
Πᾶσα ἐργασία ἐντολῶν ἐν αὐτῇ περικέκλεισται. Τῆς 89
every working of-commandments in it is-enclosed than-the
γὰρ εἰς Θεὸν ἀγάπης οὐδὲν εἴρηται ἀνώτερον.
for toward God love nothing has-been-said higher
Προσευχὴ ἄῤῥεμβος, σημεῖον φιλοθείας τῷ παραμένοντι. 90
prayer unwandering (is)-(a)-sign of-love-of-God for-the(-one) persevering
Ἀμέλεια δὲ αὐτῆς καὶ ῥεμβασμός, φιληδονίας τεκμήριον.
negligence but of-it and wandering of-love-of-pleasure (a)-proof

91 Ὁ ἀθλίπτως ἀγρυπνῶν καὶ μακροθυμῶν, καὶ
the(-one) without-affliction keeping-vigil and being-long-suffering and
προσευχόμενος, Πνεύματος ἁγίου ἐναργῶς μέτοχος
praying of-(the)-Spirit holy manifestly (a)-sharer
τυγχάνει. Ὁ δὲ θλιβόμενος ἐν τούτοις, καὶ θελήματι
is the(-one) but afflicted in these(-things) and by-will
ὑπομένων, ταχέως καὶ οὕτως ἐπιτυγχάνει τῆς ἀντιλήψεως.
enduring quickly also thus obtains the help
92 Ἐντολὴ ἐντολῆς ἀποδέδεικται διαφορωτέρα·
(a)-commandment than-(a)-commandment has-been-shown more-excellent
διὸ καὶ πίστις πίστεως βεβαιοτέρα εὑρίσκεται. Ἔστι
wherefore also faith than-faith firmer is-found there-is
πίστις ἐξ ἀκοῆς, κατὰ τὸν Ἀπόστολον καὶ ἔστι πίστις
faith from hearing according-to the Apostle and there-is faith
ἐλπιζομένων ὑπόστασις.
of-things-hoped-for (the)-substance
93 Καλὸν τὸ διὰ λόγων ὠφελεῖν τοὺς πυνθανομένους·
good (is)-the through words to-benefit the(-ones) inquiring
κρεῖσσον δὲ τὸ δι᾽ ἀρετῆς καὶ προσευχῆς συνεργεῖν
better but the through virtue and prayer to-work-with
αὐτοῖς· ὁ γὰρ διὰ τούτων ἑαυτὸν προσφέρων τῷ
them the(-one) for through these himself offering —
Θεῷ βοηθεῖ καὶ τῷ πέλας διὰ τοῦ ἰδίου βοηθήματος.
to-God helps also the neighbor through the own help
94 Εἰ θέλεις συντόμῳ λόγῳ ὠφελῆσαι τὸν φιλομαθῆ,
if you-wish in-(a)-short word to-benefit the learning-lover
ὑπόδειξον αὐτῷ προσευχὴν καὶ πίστιν ὀρθήν, καὶ τῶν
show him prayer and faith right and of-the(-things)
ἐπερχομένων ὑπομονήν· πάντα γὰρ λοιπὰ τὰ καλὰ
coming-on endurance all for (the)-rest the good(-things)
διὰ τούτων εὑρίσκεται.
through these are-found

Περὶ ὧν τις ἤλπισεν εἰς Θεόν, οὐκ ἔτι περὶ ἐκείνων 95
about what(-things) one has-hoped in God no longer about those(-things)
τῷ πλησίον διαμάχεται.
with-the neighbor does-he-fight

Εἰ πᾶν ἀκούσιον ἐκ τῶν ἑκουσίων τὴν αἰτίαν ἔχει, 96
if every involuntary(-thing) from the voluntary(-things) the cause has
κατὰ τὴν Γραφήν, οὐδεὶς οὕτως ἐχθρὸς ἀνθρώπου,
according-to the Scripture no-one so (an)-enemy of-man
ὡς αὐτὸς ἑαυτοῦ τυγχάνει. Ἑκούσιον λέγει τὸν λογισμόν·
as he of-himself is voluntary it-calls the thought
ἀκούσιον δὲ τὴν σύμβασιν.
involuntary but the occurrence

Πάντων τῶν κακῶν προηγεῖται ἡ ἄγνοια· δευτέρα δὲ 97
of-all the evils leads the ignorance second but
αὐτῆς ἐστὶν ἡ ἀπιστία.
to-it is the unbelief

Φύγε πειρασμὸν δι᾽ ὑπομονῆς καὶ δεήσεως· εἰ δὲ ἐκτὸς 98
flee temptation through patience and supplication if but without
τούτων ἀντιτάσσει, περισσοτέρως ἐπέρχεται.
these you-resist more-abundantly it-comes-on

Ὁ πρᾶος κατὰ Θεόν, τῶν σοφῶν ἐστι σοφώτερος· 99
the meek according-to God than-the wise is wiser
καὶ ὁ ταπεινὸς τῇ καρδίᾳ τῶν δυνατῶν δυνατώτερος,
and the humble in-the heart than-the powerful more-powerful
ἐπειδὴ τὸν ζυγὸν τοῦ Χριστοῦ κατὰ γνῶσιν βαστάζουσι.
since the yoke — of-Christ according-to knowledge they-bear

Ὅσα ἐκτὸς προσευχῆς ἢ λαλοῦμεν, ἢ πράττομεν, 100
as-many-as(-things) without prayer either we-speak or we-do
ὕστερον ἢ σφαλερά, ἢ ἐπιβλαβῆ τυγχάνουσι, καὶ ἡμᾶς
later either dangerous or harmful turn-out and us
ἀγνώστους διὰ τῶν πραγμάτων ἐλέγχουσιν.
unknowing through the facts convict

101 Ἐξ ἔργων, καὶ λόγων, καὶ ἐννοίας, δικαίωσις· ἐκ δὲ
from works and words and thought (is)-justification from but
πίστεως, καὶ χάριτος, καὶ μετανοίας, θησαυροὶ σωτηρίας
faith and grace and repentance (are)-treasures of-salvation
πολλοί.
many

102 Ὥσπερ μετανοοῦντι ὑψηλοφρονεῖν ἀλλότριον· οὕτως
as for-(one)-repenting to-be-high-minded (is)-alien thus
ἑκουσίως ἁμαρτάνοντι ταπεινοφρονεῖν ἀδύνατον.
for-(one)-willingly sinning to-be-humble-minded (is)-impossible

103 Οὐκ ἔστι συνειδήσεως κατάγνωσις ἡ ταπεινοφροσύνη,
not is of-conscience (a)-condemnation the humility
ἀλλὰ χάριτος Θεοῦ καὶ συμπαθείας ἐπίγνωσις.
but of-grace of-God and of-compassion (a)-recognition

104 Ὅπερ ἐστὶν οἶκος αἰσθητὸς τῷ κοινῷ ἀέρι, τοῦτο
what is (a)-house sensible to-the common air this
νοῦς λογιστικὸς τῇ θείᾳ χάριτι.
(is)-(the)-mind rational to-the divine grace

105 Ὅσην ἂν ἐκβάλῃς ὕλην, τοσοῦτον αὐτομολήσει· καὶ
as-much-as — you-cast-out matter so-much it-will-come-in and
ὅσην ἂν ἐμβάλῃς, τοσοῦτον ὑποχωρήσει.
as-much-as — you-cast-in so-much it-will-withdraw

106 Ὕλη οἴκου, σκεύη καὶ βρώματα· ὕλη δὲ νοός,
(the)-matter of-(a)-house (are)-vessels and foods (the)-matter but of-(the)-mind
κενοδοξία καὶ ἡδονή.
vainglory and pleasure

107 Χώρημα καρδίας, ἐλπὶς εἰς Θεόν· στενοχωρία δὲ αὐτῆς,
(the)-room of-(the)-heart (is)-hope in God (the)-narrowness but its
φροντὶς σωματική.
(is)-care bodily

Μία μέν ἐστι καὶ ἀναλλοίωτος ἡ χάρις τοῦ Πνεύματος· 108
one indeed is and unchanging the grace of-the Spirit
ἐνεργεῖ δὲ ἑκάστῳ, καθὼς βούλεται.
it-works but in-each as it-wills
Ὥσπερ ὑετὸς ἐπιχεθεὶς τῇ γῇ τοῖς φυτοῖς προσφυῆ 109
as rain poured on-the earth to-the plants (a)-natural
παρέχει ποιότητα, γλυκεῖαν μὲν τοῖς γλυκέσι, στυφὴν δὲ τοῖς
provides quality sweet indeed to-the sweet(-ones) astringent but to-the
στυφοῖς· οὕτω ἡ χάρις, ταῖς καρδίαις τῶν πιστῶν ἀτρέπτως
astringent thus the grace to-the hearts of-the faithful unchangeably
ἐπιβάλλουσα, ἁρμοζούσας ταῖς ἀρεταῖς τὰς ἐνεργείας
falling-upon fitting for-the virtues the workings
χαρίζεται· τῷ διὰ Χριστὸν πεινῶντι γίνεται τροφή, καὶ
grants to-the(-one) for Christ hungering it-becomes food and
τῷ διψῶντι, πόμα ἡδύτατον· τῷ ῥιγῶντι, ἔνδυμα,
to-the(-one) thirsting drink most-sweet to-the(-one) shivering clothing
καὶ τῷ κοπιῶντι, ἀνάπαυσις· τῷ προσευχομένῳ,
and to-the(-one) toiling rest to-the(-one) praying
ἐλπὶς καρδιακή, καὶ τῷ πενθοῦντι, παράκλησις.
hope heart's and to-the(-one) mourning consolation
Ὅταν δὴ οὖν ἀκούσῃς τῆς ἁγίας Γραφῆς λεγούσης 110
when indeed then you-hear the holy Scripture saying
περὶ τοῦ ἁγίου Πνεύματος, ὅτι ἐκάθισεν ἐφ' ἕνα ἕκαστον
about the holy Spirit that it-sat on one each
τῶν ἀποστόλων, ἢ ὅτι ἐφήλατο ἐπὶ τὸν προφήτην, ἢ
of-the apostles or that it-leapt upon the prophet or
ἐνεργεῖ, ἢ λυπεῖται, ἢ σβέννυται, ἢ παροξύνεται· καὶ
works or is-grieved or is-quenched or is-provoked and
πάλιν, τοὺς μὲν ἀπαρχὴν ἔχοντας· τοὺς δέ, πλήρεις
again the(-ones) indeed (the)-first-fruits having the(-ones) but full
Πνεύματος ἁγίου, μὴ τομήν, ἢ ἀλλοίωσίν τινα ἐννοήσῃς
of-Spirit holy not division or change any conceive

ἐπὶ τοῦ Πνεύματος· ἀλλὰ πίστευε, καθ' ὃν προειρήκαμεν
in the Spirit but believe in which we-said-before
τρόπον, ἄτρεπτον καὶ ἀναλλοίωτον, καὶ παντοδύναμον,
way (it-is)-unchangeable and unalterable and almighty
δι' ὃν ἐν ταῖς ἐνεργείαις καὶ μένει ὅ ἐστι, καὶ
because-of which in the workings also it-remains what it-is and
ἑκάστῳ τὸ δέον ἀποσώζει θεοπρεπῶς. Αὐτὸ μὲν γὰρ
for-each the needful preserves as-befits-God it indeed for
ἡλίου δίκην ἐπὶ τοὺς βαπτισθέντας ἐκκέχυται τελείως.
of-(the)-sun like upon the(-ones) baptized has-been-poured perfectly
Ἕκαστος δὲ ἡμῶν, καθ' ὃν ἂν τὰ ἐπισκοτοῦντα πάθη
each but of-us by whatever — the darkening passions
μισήσας περιαιρῇ, ἀναλόγως φωτίζεται· καθ' ὃ δὲ ἂν
having-hated he-removes proportionally is-enlightened by whatever but —
ἀγαπῶν αὐτὰ διαλογίζηται, ὁμοίως σκοτίζεται.
loving them he-dwells-on likewise is-darkened

XVIII · ON JUSTIFICATION BY WORKS, 111–165

Whoever hates the passions removes their causes. Remembrance of God is the heart's labor for piety, and the dispassionate still grieve for their neighbor. Do not dwell on past sins in their forms, since the enemy uses confession to repaint them; endure the afflictions instead. Knowledge of things differs from knowledge of truth as the moon from the sun. The law's six days of work and seventh of rest signify almsgiving and the soul's rest in renunciation.

111 Ὁ μισῶν πάθη περιαιρεῖ τὰς τούτων αἰτίας. Ὁ δὲ
the(-one) hating passions removes the of-these causes the(-one) but
ταῖς αἰτίαις ἐγκείμενος ὑπὸ τῶν παθῶν καὶ μὴ βουλόμενος
in-the causes lying by the passions even not wishing
πολεμεῖται.
is-warred-upon

Ὅταν ὑπὸ τῶν πονηρῶν λογισμῶν ἐνεργώμεθα, ἑαυτοὺς 112
when by the evil thoughts we-are-worked-upon ourselves
αἰτιασώμεθα, καὶ μὴ πατρῴαν ἁμαρτίαν.
let-us-blame and not ancestral sin

Ῥίζαι τῶν λογισμῶν εἰσιν αἱ προφανεῖς κακίαι, ἃς 113
(the)-roots of-the thoughts are the manifest vices which
χερσὶ καὶ ποσὶ καὶ στόματι ἐκδικοῦμεν ἕκαστος.
with-hands and feet and mouth we-champion each(-of-us)

Οὐκ ἔστι προσομιλεῖν πάθει κατὰ διάνοιαν, 114
not it-is(-possible) to-consort with-(a)-passion in thought
μὴ ἀγαπῶντα τὰς τούτου αἰτίας. Τίς γὰρ αἰσχύνης
not loving the of-it causes who for shame
καταφρονῶν, κενοδοξίᾳ προσομιλεῖ· ἢ τίς ἐξουδένωσιν
despising with-vainglory consorts or who disdain
ἀγαπῶν, ἐπὶ ἀτιμίᾳ ταράσσεται; τίς δὲ καρδίαν
loving at dishonor is-troubled who and (a)-heart
συντετριμμένην καὶ τεταπεινωμένην ἔχων, ἡδονὴν σαρκὸς
broken and humbled having pleasure of-flesh
παραδέχεται· ἢ τίς τῷ Χριστῷ τελείως πιστεύων, μεριμνᾷ
admits or who — Christ perfectly believing is-anxious
περὶ προσκαίρων, ἢ διαμάχεται;
about temporal(-things) or fights

Ὁ ἀθετούμενος ὑπό τινος, καὶ μήτε λόγῳ μήτε ἐννοίᾳ 115
the(-one) rejected by someone and neither by-word nor by-thought
τῷ ἀθετοῦντι φιλονεικῶν, γνῶσιν ἀληθῆ κέκτηται,
with-the(-one) rejecting(-him) contending knowledge true has-acquired
καὶ πίστιν βεβαίαν ἐπιδείκνυται τῷ Δεσπότῃ.
and faith firm shows to-the Master

Ψευδεῖς οἱ υἱοὶ τῶν ἀνθρώπων ἐν ζυγοῖς τοῦ ἀδικῆσαι, 116
false (are)-the sons of-the men in balances of-the to-wrong
ἑκάστῳ τὸ δίκαιον τοῦ Θεοῦ ἀποσώζοντος.
to-each the just(-due) — God preserving

117 Εἰ οὔτε τῷ ἀδικοῦντί ἐστι περίσσεια, οὔτε τῷ
if neither to-the(-one) wronging is surplus nor to-the(-one)
ἀδικουμένῳ ὑστέρημα· ἐν εἰκόνι μὲν διαπορεύεται
wronged deficiency in (an)-image indeed walks
ἄνθρωπος, πλὴν μάτην ταράσσεται.
man yet in-vain he-is-troubled

118 Ὅταν ἴδῃς τινὰ ἐν πολλαῖς ἀτιμίαις ὀδυνώμενον, γίνωσκε
when you-see someone in many dishonors pained know
ὅτι, λογισμοῖς κενοδοξίας ἐμφορηθείς, ἡδέως τῶν καρδιακῶν
that with-thoughts of-vainglory filled gladly of-the heart's
σπερμάτων θερίζει τὰ δράγματα.
seeds he-reaps the sheaves

119 Ὁ σωματικαῖς ἡδοναῖς πέρα τοῦ δέοντος ἀπολαύσας,
the(-one) bodily pleasures beyond the needful having-enjoyed
ἑκατονταπλασίοις πόνοις ἀποτίσει τὴν περίσσειαν.
with-hundredfold labors will-pay-back the surplus

120 Ἀρχικὸς ὑποτακτικῷ χρεωστεῖ λέγειν τὸ ὀφειλόμενον·
(a)-ruler to-(the)-subject is-bound to-say the(-thing) owed
παρακουόμενος δέ, τὴν ἐπιφορὰν τῶν κακῶν προδιαγγέλλειν.
being-disobeyed but the visitation of-the evils to-foretell

121 Ὁ ἀδικούμενος παρά τινος, καὶ μὴ παραζητῶν τῷ
the(-one) wronged by someone and not demanding from-the
ἀδικοῦντι τὰ δέοντα, κατ' ἐκεῖνο τὸ μέρος πιστεύει
wrongdoer the(-things) due in that the respect believes
τῷ Χριστῷ, καὶ ἑκατονταπλασίως λαμβάνει ἐν τῷ αἰῶνι
— Christ and a-hundredfold receives in the age
τούτῳ, καὶ κληρονομεῖ ζωὴν τὴν αἰώνιον.
this and inherits life the eternal

Μνήμη Θεοῦ ἐστι πόνος καρδίας ὑπὲρ εὐσεβείας 122
remembrance of-God is (a)-labor of-(the)-heart for piety
γινόμενος. Πᾶς δὲ ἐπιλανθανόμενος τοῦ Θεοῦ, ἡδυπαθὴς
arising every(-one) but forgetting — God pleasure-loving
καὶ ἀνάλγητος γίνεται.
and insensible becomes

Μὴ λέγε, ὅτι ὁ ἀπαθὴς θλίβεσθαι οὐ δύναται· 123
not say that the dispassionate(-man) to-be-afflicted not can
κἂν μὴ ὑπὲρ ἑαυτοῦ, ἀλλ᾽ ὑπὲρ τοῦ πλησίον τοῦτο
even-if not for himself but for the neighbor this
κεχρεώστηκεν.
he-is-bound

Ὅταν ὁ ἐχθρὸς τῶν ἐν τῇ λήθῃ ἁμαρτημάτων πολλὰ 124
when the enemy of-the in the forgetfulness sins many
κρατήσῃ χειρόγραφα, τότε καὶ ἐν τῇ μνήμῃ ποιεῖν αὐτὰ
holds bonds then also in the memory to-do them
τὸν χρεωφειλέτην ἀναγκάζει, τῷ τῆς ἁμαρτίας λόγῳ
the debtor he-compels by-the of-the sin account
εὐλόγως ἀποχρώμενος.
reasonably making-use

Εἰ βούλει διηνεκῶς μνημονεύειν Θεοῦ, μὴ ἀπωθοῦ ὡς 125
if you-wish continually to-remember God not thrust-away as
ἀδίκους τὰς ἐπιφοράς, ἀλλ᾽ ὡς δικαίως ἐρχομένας ὑπόμενε.
unjust the visitations but as justly coming endure(-them)
Ἡ μὲν γὰρ ὑπομονὴ δι᾽ ἑκάστης συμβάσεως τὴν μνήμην
the indeed for endurance through each occurrence the remembrance
ἀνακινεῖ, ἡ δὲ παραίτησις μειοῖ τὸν φαιδρὸν τῆς καρδίας
stirs-up the but refusal lessens the bright of-the heart
πόνον, καὶ διὰ τῆς ἀνέσεως τὴν λήθην ἐργάζεται.
labor and through the relaxation the forgetfulness works

126 Ἐὰν θέλῃς παρὰ Κυρίου ἐπικαλυφθῆναι τὰς ἁμαρτίας
if you-wish by (the)-Lord to-be-covered the sins
σου, μὴ φανεροποιήσῃς ἀνθρώποις τὰς σεαυτοῦ ἀρετάς.
your not make-manifest to-men the your-own virtues
Ὃ γὰρ ἂν πράττωμεν ἐπὶ ταύταις, τοῦτο καὶ ὁ Θεὸς
what for — we-do with these this also — God
ἐπ᾽ ἐκείναις ἐργάζεται.
with those does

127 Κρύψας ἀρετήν, μὴ ἐπαίρου ὡς δικαιοσύνην ἐκτελῶν·
having-hidden virtue not be-lifted-up as righteousness performing
δικαιοσύνη γάρ ἐστι, μὴ μόνον τὸ κρύπτειν τὰ καλά,
righteousness for is not only the to-hide the good(-things)
ἀλλὰ καὶ τὸ μὴ ἐννοεῖν τι τῶν ἀπηγορευμένων.
but also the not to-think anything of-the forbidden(-things)

128 Μὴ χαῖρε ὅταν εὖ ποιήσῃς τινί, ἀλλ᾽ ὅταν ἀμνησικάκως
not rejoice when well you-do to-someone but when without-rancor
ὑπομείνῃς τὴν παρεπομένην ἐναντιότητα. Ὃν γὰρ
you-endure the following opposition in-which for
τρόπον αἱ νύκτες τὰς ἡμέρας, οὕτω αἱ κακίαι τὰς ἀρετὰς
manner the nights the days thus the vices the virtues
διαδέχονται.
succeed

129 Κενοδοξία, καὶ φιλαργυρία, καὶ ἡδονὴ ἄσπιλον εὐποιίαν
vainglory and love-of-money and pleasure spotless well-doing
διαμεῖναι οὐκ ἀφιᾶσιν, εἰ μὴ πρότερον αὗται φόβῳ Θεοῦ
to-remain not allow if not first these by-fear of-God
καταπέσωσιν.
fall-down

Εἰς τὰς ἀκουσίους ὀδύνας τὸ ἔλεος τοῦ Θεοῦ θαυμασίως 130
in the involuntary pains the mercy — of-God wonderfully
ἐγκέκρυπται, τὸν ὑπομένοντα εἰς μετάνοιαν ἕλκον, καὶ
is-hidden the(-one) enduring to repentance drawing and
ἀπαλλάττον τῆς αἰωνίου κολάσεως.
delivering from-the eternal punishment

Τινὲς ἐργαζόμενοι ἐντολὰς ἐν ζυγῷ ἀντιῤῥέψαι αὐτὰς 131
some working commandments in (the)-balance to-counterweigh them
ταῖς ἁμαρτίαις ἐκδέχονται· τινὲς δὲ δι᾽ αὐτὸν τὸν
against-the sins expect some but for-the-sake-of him the(-one)
ἀποθανόντα ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ἐξευμενίζονται.
having-died for the sins our propitiate(-him)
Ζητητέον τίς αὐτῶν ἔχει ὀρθὸν τὸ φρόνημα.
it-must-be-asked which of-them has right the mind

Γεέννης φόβος καὶ παραδείσου πόθος παρέχουσι τὴν τῶν 132
of-Gehenna fear and of-paradise longing provide the of-the
θλιβερῶν ὑπομονήν· καὶ τοῦτο, οὐκ ἐξ ἑαυτῶν, ἀλλ᾽ ἐκ
grievous(-things) endurance and this not from themselves but from
τοῦ γινώσκοντος τοὺς διαλογισμοὺς ἡμῶν.
the(-one) knowing the reasonings our

Ὁ πιστεύων περὶ τῶν μελλόντων τῶν ὧδε ἡδέων 133
the(-one) believing about the(-things) to-come from-the here pleasures
ἀδογματίστως ἀπέχεται· ὁ δὲ ἀπιστῶν ἡδὺς
without-being-commanded abstains the(-one) but disbelieving pleasure-seeking
καὶ ἀνάλγητος γίνεται.
and insensible becomes

Μὴ εἴπῃς· Πῶς ἡδυπαθήσει ὁ πένης, μὴ ἔχων τὰ 134
not say how will-be-live-luxuriously the poor(-man) not having the
αἴτια; Δύναται γάρ τις καὶ διὰ μόνων τῶν λογισμῶν
means is-able for one even through only the thoughts
ἀθλιωτέρως ἡδυπαθεῖν.
more-wretchedly to-live-luxuriously

135 Ἕτερόν ἐστι γνῶσις πραγμάτων, καὶ ἕτερόν ἐστιν
another(-thing) is knowledge of-things and another(-thing) is
ἀληθείας ἐπίγνωσις. Καθόσον οὖν διαφέρει ὁ ἥλιος τῆς
of-truth recognition as-much-as then differs the sun from-the
σελήνης, κατὰ τοσοῦτον τῆς προτέρας ἡ δευτέρα
moon by so-much than-the former the second
ὠφελιμωτέρα τυγχάνει. Ἡ τῶν πραγμάτων γνῶσις κατ᾽
more-profitable is the of-the things knowledge in
ἀναλογίαν τῆς ἐργασίας τῶν ἐντολῶν προσγίνεται· ἡ
proportion of-the working of-the commandments comes the
δὲ ἀληθείας ἐπίγνωσις, κατὰ τὸ μέτρον τῆς εἰς
but of-truth recognition according-to the measure of-the toward
Χριστὸν ἐλπίδος. Εἰ οὖν θέλεις σωθῆναι, καὶ εἰς ἐπίγνωσιν
Christ hope if then you-wish to-be-saved and to recognition
ἀληθείας ἐλθεῖν, πειρῶ πάντοτε ὑπερβαίνειν τὰ αἰσθητά,
of-truth to-come try always to-pass-beyond the sensible(-things)
καὶ διὰ μόνης ἐλπίδος προσκολλᾶσθαι τῷ Θεῷ. Οὕτω
and through only hope to-cleave — to-God thus
γὰρ ἀκοντὶ μὲν παρατρεπόμενος, εὑρήσεις ἀρχὰς καὶ
for unwillingly indeed turned-aside you-will-find principalities and
ἐξουσίας, διὰ τῶν προσβολῶν πολεμούσας σοι· ταύτας
powers through the assaults warring-against you these
δὲ διὰ τῆς προσευχῆς νικῶν, καὶ μένων εὔελπις εἰς
but through the prayer conquering and remaining hopeful in
τὴν χάριν τοῦ Θεοῦ τῆς μελλούσης ὀργῆς ῥυομένην σε.
the grace — of-God from-the coming wrath rescuing you
136 Ὁ συνιὼν τὸ ὑπὸ τοῦ ἁγίου Παύλου μυστικῶς
the(-one) understanding the(-thing) by the holy Paul mystically
εἰρημένον, τὴν πάλην ἡμῶν πρὸς τὰ πνευματικὰ τῆς
said the wrestling our against the spiritual(-hosts) of-the
πονηρίας φήσαντος, γνώσεται καὶ τὴν παραβολὴν τοῦ
wickedness having-said will-know also the parable of-the

Κυρίου, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι καὶ μὴ
Lord for the (one)-must always to-pray and not
ἐκκακεῖν.
to-lose-heart

Ὁ νόμος ἓξ ἡμέρας τυπικῶς ἐργάζεσθαι, τῇ δὲ ἑβδόμῃ 137
the law six days figuratively to-work on-the and seventh
σχολάζειν παρακελεύεται· διότι ψυχῆς ἔργον ἐστὶν ἡ
to-rest commands because of-(the)-soul (the)-work is the
διὰ χρημάτων εὐποιία· σχολὴ δὲ αὐτῆς καὶ κατάπαυσις,
through money well-doing (the)-rest but its and repose
τὸ πωλῆσαι πάντα, καὶ δοῦναι πτωχοῖς κατὰ
(is)-the to-sell all(-things) and to-give to-(the)-poor according-to
τὸν λόγον τοῦ Κυρίου· καὶ διὰ τῆς ἀκτημοσύνης
the word of-the Lord and through the possessionlessness
καταπαύσαντα τῇ νοερᾷ σχολάζειν ἐλπίδι. Εἰς ταύτην
having-reposed in-the intellectual to-rest hope into this
τὴν κατάπαυσιν καὶ ὁ Παῦλος ἡμῶν μετὰ σπουδῆς
the repose also — Paul our with eagerness
προτρέπεται λέγων· Σπουδάσωμεν εἰσελθεῖν εἰς ἐκείνην
urges(-us) saying let-us-be-eager to-enter into that
τὴν κατάπαυσιν. Ταῦτα δὲ εἰρήκαμεν, οὐκ ἀποκλείοντες
the repose these(-things) but we-have-said not excluding
τὰ μέλλοντα, οὔτε ὧδε τὴν καθολικὴν ἀνταπόδοσιν
the(-things) to-come nor here the universal requital
εἶναι ὁρίσαντες· ἀλλ' ὅτι χρὴ πρῶτον ἐν τῇ καρδίᾳ
to-be having-defined but that (it)-is-needful first in the heart
ἔχειν τὴν χάριν τοῦ ἁγίου Πνεύματος ἐνεργοῦσαν, καὶ οὕτω
to-have the grace of-the holy Spirit working and thus
κατ' ἀναλογίαν εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν.
in proportion to-enter into the kingdom of-the heavens
Τοῦτο φανεροποιῶν ὁ Κύριος, ἔλεγεν· Ἡ βασιλεία τῶν
this making-manifest the Lord said the kingdom of-the

οὐρανῶν ἐντὸς ὑμῶν ἐστι. Τοῦτο καὶ ὁ Ἀπόστολος ἔλεγεν·
heavens within you is this also the Apostle said
Ἔστι πίστις ἐλπιζομένων ὑπόστασις· καὶ πάλιν· Οὕτως
is faith of-things-hoped-for (the)-substance and again thus
τρέχετε, ἵνα καταλάβητε· καὶ πάλιν· Δοκιμάζετε ἑαυτοὺς
run that you-may-attain and again test yourselves
εἰ ἐστὲ ἐν τῇ πίστει· εἰ δὲ οὐκ ἐπιγινώσκετε ὅτι
whether you-are in the faith if but not you-recognize that
Χριστὸς Ἰησοῦς οἰκεῖ ἐν ὑμῖν; εἰ μήτι ἄρα ἀδόκιμοί ἐστε.
Christ Jesus dwells in you unless perhaps indeed reprobate you-are

138 Ὁ ἀλήθειαν ἐγνωκὼς ταῖς θλιβεραῖς ἐπιφοραῖς οὐκ
the(-one) (the)-truth having-known to-the grievous visitations not
ἀντιτάσσεται· οἶδε γὰρ ὅτι εἰς φόβον Θεοῦ ὁδηγοῦσι τὸν
resists he-knows for that to fear of-God they-guide the
ἄνθρωπον.
man

139 Αἱ παλαιαὶ ἁμαρτίαι κατ᾽ εἶδος μνημονευθεῖσαι βλάπτουσι
the old sins in form remembered harm
τὸν εὔελπιν· μετὰ λύπης μὲν γὰρ ἀντιδοθεῖσαι τῆς
the hopeful(-man) with grief indeed for given-in-exchange from-the
ἐλπίδος ἀφιστᾶσιν· ἀλύπως δὲ ἐξεικονισθεῖσαι τὸν παλαιὸν
hope they-draw-away without-grief but imaged the old
μολυσμὸν ἐναποτίθενται.
defilement they-deposit

140 Ὅταν ὁ νοῦς κρατήσῃ δι᾽ ἀρνήσεως τὴν μονολόγιστον
when the mind holds through denial the single-thoughted
ἐλπίδα, τότε ὁ ἐχθρὸς προφάσει ἐξομολογήσεως τὰ
hope then the enemy on-pretext of-confession the
προγεγραμμένα κακὰ ἐξεικονίζει, ἵνα τὰ χάριτι Θεοῦ
before-written evils images that the by-grace of-God
ἐπιλησθέντα πάθη ἀναζωπυρήσῃ καὶ λεληθότως ἀδικήσῃ τὸν
forgotten passions he-rekindle and secretly he-wrong the

ἄνθρωπον. Τότε γὰρ κἂν φαιδρὸς καὶ μισοπαθὴς ὑπάρχῃ, ἐξ
man then for even-if bright and passion-hating he-be of
ἀνάγκης σκοτισθήσεται, συσχεθεὶς ἐπὶ τοῖς πεπραγμένοις.
necessity he-will-be-darkened held-fast at the(-things) done
Κἂν ὁμιχλώδης ἔτι καὶ φιλήδονος εἴη, συγχρονίσει πάντως
and-if misty still and pleasure-loving he-be he-will-linger surely
καὶ ἐμπαθῶς προσομιλήσει ταῖς προσβολαῖς, ὡς πρόληψιν
and passionately will-consort with-the assaults so-that prepossession
εὑρεθῆναι τὴν τοιαύτην μνήμην, καὶ οὐκ ἐξομολόγησιν.
to-be-found the such memory and not confession
Ἂν θέλῃς Θεῷ προσφέρειν ἀκατακρίτως ἐξομολόγησιν, μὴ
if you-wish to-God to-offer uncondemned confession not
μνημόνευε κατ' εἶδος τὰς παρατροπάς· λίαν γὰρ μολύνεις
remember in form the deviations very for you-defile
τὴν διάνοιαν· ἀλλ' ὑπόμενε γενναίως τὰς τούτων ἐπαγωγάς.
the mind but endure nobly the of-these inflictions
Τὰ ἀνιαρά, διὰ τὰς προσγεγενημένας ἁμαρτίας 141
the painful(-things) because-of the having-been-added sins
ἐπέρχονται πάσης πλημμελείας τὸ προσφυὲς ἐπικομίζοντα.
come of-every offense the fitting(-due) bringing
Ὁ γνωστικὸς καὶ εἰδὼς τὴν ἀλήθειαν, οὐ διὰ μνήμης 142
the knowing(-man) and knowing the truth not through memory
τῶν πραχθέντων, ἀλλὰ δι' ὑπομονῆς τῶν
of-the(-things) done but through patience of-the(-things)
ἐπερχομένων ἐξομολογεῖται τῷ Θεῷ.
coming-on confesses — to-God
Ἀποβαλὼν πόνον καὶ ἀτιμίαν, μὴ ἐπαγγέλλου δι' ἑτέρων 143
having-cast-off labor and dishonor not promise through other
ἀρετῶν μετανοεῖν· κενοδοξία γὰρ καὶ ἀναλγησία δουλεύειν
virtues to-repent vainglory for and insensibility to-serve
τῇ ἁμαρτίᾳ καὶ διὰ δεξιῶν πεφύκασιν.
the sin also through right(-things) are-wont

144 Ὥσπερ τὰς ἀρετὰς πόνοι καὶ ἀτιμίαι, οὕτω καὶ τὰς
as the virtues labors and dishonors thus also the
κακίας ἡδοναὶ καὶ δόξαι τίκτειν εἰώθασι.
vices pleasures and glories to-beget are-accustomed

145 Πᾶσα σωματικὴ ἡδονὴ ἐκ προλαβούσης ἐστὶν ἀνέσεως·
every bodily pleasure from preceding is relaxation
ἄνεσιν δὲ γεννᾷ ἡ ἀπιστία.
relaxation but begets the unbelief

146 Ὁ ὢν ὑπὸ ἁμαρτίας οὐ δύναται μόνος περιγενέσθαι
the(-one) being under sin not can alone to-overcome
τοῦ σαρκικοῦ θελήματος. Διότι τὸν ἐρεθισμὸν ἄπαυστον
the fleshly will because the provocation unceasing
ἔχει καὶ ἐγκείμενον τοῖς πάθεσιν.
he-has and lying-in(-him) by-the passions

147 Ἐμπαθεῖς ὄντας προσεύχεσθαι δεῖ καὶ ὑποτάσσεσθαι·
passionate being to-pray (one)-must and to-submit
μόλις γὰρ ἔστι μετὰ βοηθείας πολεμῆσαι ταῖς
barely for it-is(-possible) with help to-fight the
προλήψεσιν.
prepossessions

148 Ὁ μεθ' ὑποταγῆς καὶ προσευχῆς πυκτεύων τῷ θελήματι,
the(-one) with submission and prayer boxing the will
ἀθλητής ἐστιν εὐμέθοδος, ὁ τὴν νοητὴν πάλην διὰ
(an)-athlete is skilled the(-one) the intelligible wrestling through
τῆς τῶν αἰσθητῶν ἀποχῆς προφανῶς ἐπιδεικνύμενος.
the of-the sensible(-things) abstinence openly showing

149 Ὁ μὴ συναλλάσσων τῷ Θεῷ τὸ ἑαυτοῦ θέλημα,
the(-one) not exchanging — with-God the his-own will
ὑποσκελίζεται ἐν τοῖς ἰδίοις ἐπιτηδεύμασι, καὶ ὑποχείριος
is-tripped-up in the own pursuits and subject
τῶν ἀντιπάλων γίνεται.
to-the adversaries becomes

Ὅταν ἴδῃς δύο κακοὺς ἔχοντας πρὸς ἀλλήλους ἀγάπην, 150
when you-see two evil(-men) having toward one-another love
γίνωσκε ὅτι ἕτερος τῷ ἑτέρῳ συνεργεῖ πρὸς τὸ θέλημα.
know that the-one with-the other works-together toward the will
Ὑψηλόφρων καὶ κενόδοξος ἀλλήλοις ἡδέως 151
(the)-high-minded and (the)-vainglorious with-one-another gladly
συναλλάσσουσιν· ὁ μὲν γὰρ δουλικῶς ὑποπίπτοντα
deal the(-one) indeed for slavishly submitting
ἐπαινεῖ τὸν κενόδοξον, ὁ δὲ συνεχῶς ἐπαινοῦντα
praises the vainglorious the(-other) but continually praising
μεγαλύνει τὸν ὑψηλόφρονα.
magnifies the high-minded
Φιλαλήθης ἀκροατὴς ἀμφοτέρωθεν πορίζεται τὴν ἀλήθειαν. 152
(a)-truth-loving hearer from-both-sides procures the truth
Ἐπὶ μὲν τοῖς ἀγαθοῖς μαρτυρούμενος, προθυμότερος
at indeed the good(-things) witnessed more-eager
γίνεται· ἐπὶ δὲ τοῖς κακοῖς ἐλεγχόμενος, μετανοεῖν
he-becomes at but the evil(-things) reproved to-repent
ἀναγκάζεται.
he-is-compelled
Δεῖ ἡμᾶς κατὰ τὴν προκοπὴν καὶ τὸν βίον ἔχειν· 153
(one)-must us according-to the progress also the life to-have
καὶ κατὰ τὸν βίον ὀφείλομεν τὰς προσευχὰς ἀναφέρειν
and according-to the life we-ought the prayers to-offer
τῷ Θεῷ.
— to-God
Καλὸν μὲν τὴν κεφαλαιωδεστέραν κρατεῖν ἐντολήν, 154
good(-it-is) indeed the more-summary to-hold commandment
καὶ μηδὲν κατ᾽ εἶδος μεριμνᾷν, μηδὲ κατ᾽ εἶδος
and nothing in form to-be-anxious-about nor in form
προσεύχεσθαι, ἀλλὰ μόνον ζητεῖν τὴν βασιλείαν, κατὰ
to-pray but only to-seek the kingdom according-to

τὸν λόγον Κυρίου. Εἰ δὲ περὶ ἑκάστης χρείας φροντίζομεν,
the word of-(the)-Lord if but about each need we-take-thought
ὀφείλομεν περὶ ἑκάστης προσεύχεσθαι. Ὁ γὰρ ἐκτὸς
we-ought about each to-pray the(-one) for without
προσευχῆς τι ποιῶν ἢ φροντίζων οὐκ εὐοδοῦται ἐπὶ
prayer something doing or taking-thought not prospers at
τῷ τέλει τοῦ πράγματος. Καὶ τοῦτο ἔστιν ὃ εἶπεν ὁ
the end of-the matter and this is what said the
Κύριος· Οὐ δύνασθε χωρὶς ἐμοῦ ποιεῖν οὐδέν.
Lord not you-can without me to-do nothing

155 Τὸν παραλογιζόμενον τὴν περὶ προσευχῆς ἐντολὴν
the(-one) misreckoning the about prayer commandment
ἀτοπώτεραι παρακοαὶ διαδέχονται, ἑτέρα τῇ ἑτέρᾳ καθάπερ
more-unseemly disobediences succeed one the other as
δέσμιον παραπέμπουσα.
(a)-prisoner escorting

156 Ὁ τὰ ἐνεστῶτα θλιβερὰ προσδοκίᾳ τῶν
the(-one) the present grievous(-things) with-expectation of-the
μεταγενεστέρων ἀγαθῶν προσδεχόμενος γνῶσιν ἀληθείας
later good(-things) accepting knowledge of-truth
εὕρηκε, καὶ ὀργῆς καὶ λύπης ταχέως ἀπαλλαγήσεται.
has-found and from-wrath and grief quickly will-be-released

157 Ὁ κακουχίαν καὶ ἀτιμίαν ὑπὲρ ἀληθείας αἱρούμενος
the(-one) ill-treatment and dishonor for truth choosing
ἀποστολικὴν ὁδὸν πορεύεται, τὸν σταυρὸν ἄρας, καὶ
(the)-apostolic way walks the cross having-taken-up and
τὴν ἅλυσιν περικείμενος. Ὁ δὲ ἐκτὸς τῶν δύο τούτων
the chain wearing the(-one) but without the two these
προσέχειν τῇ καρδίᾳ πειρώμενος, πλανᾶται κατὰ νοῦν,
to-attend to-the heart trying wanders in mind
καὶ ἐμπίπτει εἰς πειρασμοὺς καὶ παγίδας τοῦ διαβόλου.
and falls into temptations and snares of-the devil

Οὔτε τοῖς λογισμοῖς τοῖς κακοῖς ἐκτὸς τῶν αἰτιῶν, οὔτε 158
neither the thoughts the evil without the causes nor
ταῖς αἰτίαις ἐκτὸς τῶν λογισμῶν ἔστι πολεμοῦντα
the causes without the thoughts it-is(-possible) warring
νικῆσαί ποτε. Ὅταν γὰρ τὸ ἓν μονομερῶς ἀποβάλωμεν,
to-conquer ever when for the one one-sidedly we-cast-off
μετ᾽ οὐ πολὺ διὰ τοῦ ἑτέρου τοῖς ἀμφοτέροις ἐμφερόμεθα.
after not long through the other in-the both we-are-entangled
Ὁ φόβῳ κακοπαθείας καὶ ὀνειδισμοῦ τοῖς ἀνθρώποις 159
the(-one) for-fear of-suffering and reproach with-the men
μαχόμενος, ἢ ὧδε δι᾽ ἐπιφορᾶς περισσοτέρως
fighting either here through visitation more-abundantly
κακοπαθεῖ, ἢ ἐν τῷ μέλλοντι αἰῶνι ἀνηλεῶς κολάζεται.
suffers or in the coming age mercilessly is-punished
Ὁ πᾶσαν κακὴν ἐπιφορὰν ἀποκλεῖσαι βουλόμενος, ὀφείλει 160
the(-one) every evil visitation to-shut-out wishing ought
διὰ προσευχῆς, συναλλάσσειν τῷ Θεῷ τὰ πράγματα,
through prayer to-exchange — with-God the affairs
καὶ κρατεῖν μὲν νοερῶς τὴν εἰς αὐτὸν ἐλπίδα, τὴν δὲ
and to-hold indeed intellectually the in him hope the but
φροντίδα τῶν αἰσθητῶν κατὰ δύναμιν παραλογίζεσθαι.
care of-the sensible(-things) according-to power to-disregard
Ὅταν εὕρῃ ὁ διάβολος ἐκτὸς ἀνάγκης ἄνθρωπον τοῖς 161
when finds the devil without necessity (a)-man in-the
σωματικοῖς ἐνασχολούμενον, πρότερον ἁρπάζει αὐτοῦ τὰ
bodily(-things) occupied first he-seizes his the
τῆς γνώσεως λάφυρα· εἶθ᾽ οὕτω τὴν εἰς Θεὸν ἐλπίδα ὡς
of-the knowledge spoils then so the in God hope as
κεφαλὴν ἀποτέμνει.
(the)-head he-cuts-off

162 Εἴ ποτε λάβοις καθαρᾶς προσευχῆς ὀχυρὸν τόπον, τὴν
if ever you-take of-pure prayer (the)-strong place the
γνῶσιν τῶν πραγμάτων ἀναδιδομένην παρὰ τοῦ ἐχθροῦ
knowledge of-the things offered by the enemy
ἐν τῷ καιρῷ μὴ καταδέχου, ἵνα τὸ μεῖζον μὴ ἀπολέσῃ.
at the time not accept(-it) that the greater not you-lose
Κρεῖσσον γὰρ τοῖς τῆς προσευχῆς βέλεσι κατατοξεύειν
better for with-the of-the prayer arrows to-shoot-down
αὐτὸν κατὰ τόπον συγκεκλεισμένον, ἢ προσομιλεῖν αὐτῷ
him in place shut-up than to-consort with-him
τὰ σκύλα προφέροντι, καὶ ἀποσπᾷν ἡμᾶς τῆς κατ᾽
the spoils bringing-forward and to-draw-away us from-the against
αὐτοῦ δεήσεως μηχανωμένῳ.
him supplication contriving

163 Ἡ τῶν πραγμάτων χώρα, ἐν καιρῷ πειρασμοῦ καὶ
the of-the things room in time of-temptation and
ἀκηδίας, ὠφελεῖ τὸν ἄνθρωπον· ἐν καιρῷ δὲ καθαρᾶς
listlessness benefits the man in time but of-pure
προσευχῆς καταβλάπτειν εἴωθε.
prayer to-harm it-is-wont

164 Διδάσκειν ἐν Κυρίῳ λαχών, καὶ παρακουόμενος,
to-teach in (the)-Lord having-been-allotted and being-disobeyed
θλίβου νοερῶς, καὶ μὴ ταράσσου προφανῶς· θλιβόμενος
be-afflicted intellectually and not be-troubled openly being-afflicted
γὰρ οὐ συγκατακριθήσῃ τῷ παρακούοντι· ταρασσόμενος
for not you-will-be-condemned-with the(-one) disobeying being-troubled
ἐν τῷ αὐτῷ πράγματι πειρασθήσῃ.
in the same thing you-will-be-tempted

Ἐν καιρῷ ἐξηγήσεως, μὴ κρύψῃς τὰ τοῖς παροῦσι 165
in time of-exposition not hide the(-things) to-the(-ones) present
προσήκοντα, τὰ μὲν εὐπρεπῆ σαφεστέρως, τὰ δὲ σκληρὰ
fitting the indeed seemly(-things) more-clearly the but harsh(-things)
αἰνιγματωδῶς διηγούμενος.
enigmatically relating

XIX · ON JUSTIFICATION BY WORKS, 166–211

A superior commands without contention and pardons the disobedient. Whoever does not know God's judgments walks a precipitous road and is shaken by every wind. Temptation proves the will's inclination: Peter failed at night before the day's catch, Paul was blinded before he saw, and Stephen was slandered before the heavens opened. Love of God and neighbor, the most comprehensive commandment, is made of abstinence from material things and stillness of the thoughts; we must seek the inner house of Christ through prayer and keep knocking until the householder opens.

Τοῦ ἐν ὑποταγῇ σου μὴ ὄντος σφάλμα μὴ προσενέγκῃς 166
of-the(-one) in submission to-you not being (a)-fault not bring
εἰς πρόσωπον. Τοῦτο γὰρ ἐξουσίας μᾶλλον ἢ συμβουλίας
to (the)-face this for of-authority rather than of-counsel
ἐστί.
is
Τὰ πληθυντικῶς γινόμενα γίνεται πᾶσιν ὠφέλιμα. 167
the(-things) in-the-plural done become to-all profitable
Ἑκάστῳ τὰ ἴδια κατὰ συνείδησιν ἐμφανίζονται.
to-each the(-things) own according-to conscience are-shown

168 Ὁ λαλῶν ὀρθῶς ὀφείλει καὶ αὐτὸς εὐχαριστεῖν, ὡς
the(-one) speaking rightly ought also himself to-give-thanks as
παρὰ Θεοῦ λαμβάνων τὰ ῥήματα. Ἡ γὰρ ἀλήθεια οὐ
from God receiving the words the for truth not
τοῦ λαλοῦντός ἐστιν, ἀλλὰ τοῦ ἐνεργοῦντος Θεοῦ.
of-the(-one) speaking is but of-the working God
169 Παρ᾽ ὧν οὐκ ἔχεις ὁμολογίαν ὑποταγῆς, μὴ φιλονείκει
from whom not you-have (a)-confession of-submission not contend
ἀνθιστάμενος τῇ ἀληθείᾳ, ἵνα μὴ μῖσος ἐγείρῃς κατὰ
resisting the truth that not hatred you-rouse according-to
τὴν θείαν Γραφήν.
the divine Scripture
170 Ὁ ὑποτακτικῷ ὅπου οὐ δεῖ ἀντιλέγοντι παραχωρῶν
the(-one) to-(a)-subordinate where not (one)-must contradicting yielding
πλανᾷ αὐτὸν ἐν ἐκείνῳ τῷ πράγματι, καὶ τὰς συνθήκας
misleads him in that the matter and the covenants
τῆς ὑποταγῆς ἀθετεῖν παρασκευάζει.
of-the submission to-set-aside prepares(-him)
171 Ὁ φόβῳ Θεοῦ νομοθετῶν ἢ παιδεύων τὸν ἁμαρτάνοντα
the(-one) in-fear of-God legislating or disciplining the(-one) sinning
τὴν ἐναντιουμένην τῷ σφάλματι ἀρετὴν ἑαυτῷ περιποιεῖται·
the opposed to-the fault virtue for-himself acquires
ὁ δὲ μνησικακῶν καὶ κακοθελῶς ὀνειδίζων τῷ
the(-one) but remembering-wrongs and with-ill-will reproaching into-the
ὁμοίῳ πάθει κατὰ τὸν πνευματικὸν περιπίπτει νόμον.
like passion according-to the spiritual falls law
172 Ὁ καλῶς μαθὼν τὸν νόμον φοβεῖται τὸν νομοθέτην·
the(-one) well having-learned the law fears the lawgiver
καὶ ἐλπίζων ἐπ᾽ αὐτῷ, ἐκκλίνει ἀπὸ παντὸς κακοῦ.
and hoping in him turns-aside from every evil

Μὴ γίνου δίγλωσσος, ἑτέρως μὲν τῷ λόγῳ, ἑτέρως δὲ 173
not become double-tongued otherwise indeed in-the word otherwise but
τῇ συνειδήσει διακείμενος· τὸν γὰρ τοιοῦτον ἡ Γραφὴ
in-the conscience disposed the for such(-man) the Scripture
ὑπὸ κατάρας ἵστησιν.
under (a)-curse sets
Ἔστιν ὁ ἀλήθειαν λέγων καὶ ὑπὸ ἀφρόνων μισούμενος, 174
there-is the(-one) (the)-truth speaking and by fools hated
κατὰ τὸν Ἀπόστολον· καὶ ἔστιν ὁ ὑποκρινόμενος
according-to the Apostle and there-is the(-one) playing-the-hypocrite
καὶ διὰ τοῦτο ἀγαπώμενος. Ὅμως οὐδέτερον τῶν
and because-of this loved nevertheless neither of-the
ἀνταποδόσεων τούτων πολυχρόνιον γίνεται, διότι ὁ
requitals these long-lasting is because the
Κύριος, ἐν ἰδίῳ καιρῷ, ἑκάστῳ τὸ δέον ἀνταποδίδωσιν.
Lord in (his)-own time to-each the needful renders
Ὁ τὰ μέλλοντα μοχθηρὰ ἀναιρεῖν βουλόμενος 175
the(-one) the coming wretched(-things) to-remove wishing
ὀφείλει τὰ ἐνεστῶτα ἡδέως ὑποφέρειν· οὕτω γὰρ νοερῶς
ought the present(-things) gladly to-bear thus for intellectually
συναλλάσσων πράγματι, διὰ μικρῶν ὀδυνῶν, μεγάλας
exchanging with-(the)-matter through small pains great(-ones)
ἐκφεύξεται.
he-will-escape
Ἀσφάλισαι λόγον ἀπὸ καυχήσεως, καὶ λογισμὸν ἀπὸ 176
guard (your)-word from boasting and (your)-thought from
οἰήσεως, ἵνα μὴ παραχωρηθεὶς πράξῃς τὰ ἐναντία.
conceit that not having-been-left-to-yourself you-do the opposite(-things)
Οὐ γὰρ ἐξ ἀνθρώπου μόνον τελεσιουργεῖται τὸ ἀγαθόν,
not for by man only is-accomplished the good
ἀλλὰ τοῦ παντεπόπτου Θεοῦ.
but by-the all-seeing God

177 Ὁ παντεπόπτης Θεός, ὥσπερ τοῖς ἔργοις ἡμῶν ἀξίας
the all-seeing God as to-the works our worthy
ἐπιφορὰς ἀπένειμεν, οὕτω καὶ τοῖς λογισμοῖς καὶ τοῖς
visitations assigned thus also to-the thoughts and to-the
ἑκουσίοις νοήμασιν.
voluntary notions

178 Οἱ ἀκούσιοι λογισμοὶ ἐκ προλαβούσης ἁμαρτίας ἀναφύονται·
the involuntary thoughts from preceding sin spring-up
οἱ δὲ ἑκούσιοι ἐκ τοῦ αὐτεξουσίου θελήματος· ὅθεν
the(-ones) but voluntary from the self-determining will whence
αἴτιοι εὑρίσκονται τῶν προτέρων οἱ δεύτεροι.
causes are-found of-the former the latter

179 Ταῖς μὲν παρὰ πρόθεσιν κακαῖς ἐννοίαις λύπη παρέπεται·
on-the indeed contrary-to purpose evil thoughts grief attends
διὸ καὶ συντόμως ἐξαφανίζονται· ταῖς δὲ κατὰ
wherefore also quickly they-are-obliterated on-the but according-to
πρόθεσιν, χαρά· ὅθεν καὶ δυσαπάλλακτοι γίνονται.
purpose joy whence also hard-to-get-rid-of they-become

180 Ὁ φιλήδονος λυπεῖται ἐν ψόγοις καὶ κακοπαθείαις· ὁ δὲ
the pleasure-lover grieves in blames and sufferings the but
φιλόθεος, ἐν ἐπαίνοις καὶ πλεονεξίαις.
God-lover in praises and gains

181 Ὁ μὴ γινώσκων τὰ κρίματα τοῦ Θεοῦ ἀμφίκρημνον
the(-one) not knowing the judgments — of-God (a)-precipitous
ὁδὸν κατὰ νοῦν διαβαίνει, καὶ ὑπὸ παντὸς ἀνέμου ῥᾳδίως
road in mind crosses and by every wind easily
ἀνατρέπεται· ἐπαινούμενος γαυριᾷ, καὶ ψεγόμενος ἐρεθίζεται,
is-overturned praised he-exults and blamed he-is-provoked
εὐωχούμενος ἀσελγαίνει, καὶ κακοπαθῶν ἀποδύρεται,
feasting he-is-licentious and suffering he-laments
συνιὼν φανητιᾷ, καὶ μὴ νοῶν σχηματίζεται, πλουτῶν
understanding he-shows-off and not understanding he-pretends being-rich

ἀλαζονεύεται, καὶ πτωχεύων ὑποκρίνεται, κορεσθεὶς
he-boasts and being-poor he-plays-the-hypocrite sated
θρασύνεται, καὶ νηστεύων κενοδοξεῖ, τοῖς ἐλέγχουσι
he-is-bold and fasting he-is-vainglorious with-the(-ones) reproving(-him)
φιλονεικεῖ, καὶ τοῖς συγγνώμην αὐτῷ ἀπονέμουσιν ὡς
he-contends and the(-ones) pardon to-him granting as
ἀνοήτοις ἐφυβρίζει. Ἐὰν μήτε οὖν κατὰ χάριν Χριστοῦ
fools he-insults if neither then by grace of-Christ
γνῶσιν ἀληθείας καὶ φόβον Θεοῦ αἰτήσηται, οὐ μόνον ἐκ τῶν
knowledge of-truth and fear of-God he-ask not only from the
παθῶν, ἀλλὰ καὶ ἐκ τῶν συμβάσεων δεινῶς τραυματίζεται.
passions but also from the occurrences terribly is-he-wounded
Ὅταν λῦσαι θέλῃς πρᾶγμα συμπεπλεγμένον, ζήτει περὶ 182
when to-loose you-wish (a)-matter entangled seek about
αὐτοῦ, τί τῷ Θεῷ ἀρέσκει, καὶ εὑρήσεις τὴν λύσιν αὐτοῦ
it what — God pleases and you-will-find the solution of-it
ἐπωφελῆ.
beneficial
Ἐν οἷς ἂν πράγμασιν εὐδοκῇ ὁ Θεός, ἐν τούτοις καὶ 183
in whatever — things takes-pleasure — God in these also
πᾶσα κτίσις ὑπηρετεῖ· ἐν οἷς δὲ ἂν αὐτὸς ἀποστρέφηται,
all creation serves in which but — he turns-away
ὁμοίως καὶ ἡ κτίσις ἀντιτάσσεται.
likewise also the creation resists
Ὁ ἀντιτασσόμενος ταῖς σκυθρωπαῖς ἐπιφοραῖς, οὐκ 184
the(-one) resisting the gloomy visitations not
οἶδεν, ἀντιμάχεται τῇ κελεύσει τοῦ Θεοῦ· ὁ δὲ
knows he-fights-against the command — of-God the(-one) but
καταδεχόμενος αὐτὰς μετὰ γνώσεως ἀληθοῦς, οὗτος
accepting them with knowledge true this(-man)
κατὰ τὴν Γραφὴν ὑπομένει τὸν Κύριον.
according-to the Scripture waits-for the Lord

185 Πειρασμοῦ ἐπελθόντος, μὴ ζήτει διὰ τί, ἢ διὰ τίνος
(a)-temptation having-come not seek for what or by whom
ἐλήλυθεν, ἀλλ᾽ ὅπως ἂν αὐτὸν εὐχαρίστως καὶ ἀμνησικάκως
it-has-come but how — it thankfully and without-rancor
ὑπομείνῃς.
you-may-endure

186 Ἀλλότριον κακὸν οὐ προστίθησιν ἁμαρτίαν, ἐὰν μὴ ἡμεῖς
another's evil not adds sin unless — we
αὐτὸ κακαῖς παραδεξώμεθα ἐννοίαις.
it with-evil admit thoughts

187 Εἰ οὐκ ἔστι ῥᾳδίως εὑρεῖν τὸν ἐκτὸς πειρασμοῦ
if not it-is(-possible) easily to-find the(-one) without temptation
εὐαρεστήσαντα, εὐχαριστεῖν δεῖ τῷ Θεῷ ἐπὶ πάσῃ
having-pleased to-give-thanks (one)-must — to-God for every
συμβάσει.
occurrence

188 Εἰ μὴ νυκτερινῆς ἄγρας ἀπέτυχεν ὁ Πέτρος, οὐκ ἂν τῆς
if not of-the-night's catch had-failed — Peter not — the
ἡμερινῆς ἐπέτυχε· καὶ εἰ μὴ αἰσθητῶς ἐτυφλοῦτο ὁ
day's he-would-have-obtained and if not sensibly had-been-blinded —
Παῦλος, οὐκ ἂν πνευματικῶς ἀνέβλεψε· καὶ εἰ μὴ
Paul not — spiritually he-would-have-recovered-sight and if not
ὡς βλάσφημος ἐσυκοφαντεῖτο ὁ Στέφανος, οὐκ ἄν, τῶν
as (a)-blasphemer had-been-slandered — Stephen not — the
οὐρανῶν αὐτῷ ἀνεῳχθέντων, τὸν Κύριον ἐθεάσατο.
heavens to-him having-been-opened the Lord he-would-have-beheld

189 Ὥσπερ ἡ κατὰ Θεὸν ἐργασία ἀρετὴ λέγεται, οὕτως ἡ
as the according-to God working virtue is-called thus the
παρὰ προσδοκίαν θλῖψις πειρασμὸς λέγεται.
contrary-to expectation affliction temptation is-called

Ὁ Θεὸς τὸν Ἀβραὰμ ἐπείραζε, τοῦτ᾽ ἔστι πρὸς τὸ 190
— *God — Abraham tempted that is for the*
συμφέρον ἔθλιβεν, οὐχ ἵνα μάθῃ ὁποῖος ἐστιν (ᾔδει
profitable he-afflicted(-him) not that he-learn of-what-sort he-is he-knew
γὰρ αὐτὸν ὁ εἰδὼς τὰ πάντα, πρὶν γενέσθαι αὐτόν),
for him the(-one) knowing the all(-things) before to-be-born him
ἀλλ᾽ ὅπως ἀφορμὰς αὐτῷ παράσχῃ τῆς τελείας πίστεως.
but that occasions to-him he-provide of-the perfect faith
Πᾶσα θλῖψις ἐλέγχει τὴν ῥοπὴν τοῦ θελήματος, εἴτε εἰς 191
every affliction proves the inclination of-the will whether to
δεξιὰ ῥέπει, εἴτε εἰς ἀριστερά. Διὰ τοῦτο ἡ συμβατικὴ
(the)-right it-inclines or to (the)-left for this(-reason) the occurring
θλῖψις πειρασμὸς ὀνομάζεται, τῷ μετόχῳ πεῖραν τῶν
affliction temptation is-named to-the partaker experience of-the
κεκρυμμένων θελημάτων παρέχουσα.
hidden wills providing
Φόβος Θεοῦ ἀναγκάζει ἡμᾶς πολεμεῖν τῇ κακίᾳ· ἡμῶν δὲ 192
fear of-God compels us to-war-against the vice us but
πολεμούντων, ὁ Κύριος ἀναιρεῖ αὐτήν.
warring the Lord destroys it
Σοφία ἐστὶν οὐ μόνον τὸ διὰ φυσικῆς ἀκολουθίας εἰδέναι 193
wisdom is not only the through natural sequence to-know
τὴν ἀλήθειαν, ἀλλὰ καὶ τὸ ὑπομένειν ὡς ἰδίαν τὴν τῶν
the truth but also the to-endure as own the of-the(-ones)
ἀδικούντων τιμωρίαν. Οἱ μὲν γὰρ τῇ προτέρᾳ
wronging punishment the(-ones) indeed for in-the former
ἐναπομείναντες πρὸς ὑπερηφανίαν ἀνεπήρθησαν· οἱ δὲ
having-remained to pride were-lifted-up the(-ones) but
ἐπὶ τὴν δευτέραν φθάσαντες ταπεινοφροσύνην ἐκτήσαντο.
to the second having-arrived humility acquired

194 Εἰ βούλει μὴ ἐνεργεῖσθαι ὑπὸ πονηρῶν λογισμῶν,
if you-wish not to-be-worked-upon by evil thoughts
ἐξουδένωσιν ψυχῆς καὶ θλίψιν σαρκὸς ὑποδέχου, καὶ τοῦτο
disdain of-soul and affliction of-flesh accept and this
οὐ μερικῶς, ἀλλ᾽ ἐν παντὶ τόπῳ, καὶ καιρῷ, καὶ πράγματι.
not partially but in every place and time and matter
195 Ὁ τοῖς θλιβεροῖς ἑκουσίως ἐμπαιδευόμενος ὑπὸ τῶν
the(-one) in-the grievous(-things) willingly being-trained by the
ἀκουσίων λογισμῶν οὐ κατέχεται· ὁ δὲ τὰ πρῶτα
involuntary thoughts not is-held the(-one) but the first(-things)
μὴ καταδεχόμενος ὑπὸ τῶν δευτέρων καὶ μὴ βουλόμενος
not accepting by the second even not wishing
αἰχμαλωτίζεται.
is-taken-captive
196 Ὅταν ἀδικουμένου σου σκληρυνθῇ τὰ σπλάγχνα καὶ
when being-wronged you are-hardened the bowels and
ἡ καρδία, μὴ λυποῦ, ὅτι οἰκονομικῶς ἐκινήθη τὸ
the heart not grieve that by-dispensation was-moved the(-matter)
προκείμενον· ἀλλὰ χαίρων ἀνάτρεπε τοὺς ἐπανακύπτοντας
at-hand but rejoicing overturn the raising-their-heads
λογισμούς· εἰδὼς ὅτι τούτων ἐκ προσβολῆς ἀναιρουμένων,
thoughts knowing that these at (the)-assault being-removed
κἀκεῖνα μετὰ τὴν κίνησιν ἀναιρεῖσθαι πέφυκε. Τῶν δὲ
those-also after the movement to-be-removed are-wont of-the but
λογισμῶν ἐνδελεχούντων, κἀκεῖνα προσθήκην λαμβάνειν
thoughts persisting those-also addition to-receive
εἴωθεν.
are-accustomed
197 Ἐκτὸς συντριμμοῦ καρδίας ἀδύνατον καθόλου ἀπαλλαγῆναι
without crushing of-(the)-heart (it-is)-impossible wholly to-be-released
κακίας. Συντρίβει δὲ καρδίαν ἡ τριμερὴς ἐγκράτεια,
from-vice crushes and (the)-heart the threefold self-control

ὕπνου λέγω, καὶ τροφῆς, καὶ σωματικῆς ἀνέσεως. Ἡ δὲ
of-sleep I-mean and of-food and of-bodily relaxation the but
περὶ τούτων περισσεία ἡδυπάθειαν ἐντίθησιν· ἡδυπάθεια
in these excess luxury implants luxury
δὲ τοὺς πονηροὺς λογισμοὺς παραδέχεται. Ἀντίκειται δὲ
and the evil thoughts admits is-opposed and
καὶ τῇ προσευχῇ, καὶ τῇ προσηκούσῃ διακονίᾳ.
both to-the prayer and to-the fitting service
Κελεύειν ἀδελφοῖς λαχών, φύλαττε τὴν τάξιν σου, 198
to-command brothers having-been-allotted keep the rank your
καὶ μὴ διὰ τοὺς ἀντιλέγοντας παρασιωπήσῃς τὰ
and not because-of the(-ones) contradicting pass-over-in-silence the
δέοντα. Ἐν οἷς μὲν γὰρ ὑπακούσουσι, μισθὸν ἕξεις
needful(-things) in what indeed for they-will-obey (a)-wage you-will-have
ὑπὲρ τῆς ἐκείνων ἀρετῆς· ἐν οἷς δὲ παρακούσουσι,
for the of-those virtue in what but they-will-disobey
πάντως ἀφήσεις αὐτοῖς, καὶ λήψῃ τὰ ἴσα
by-all-means you-will-forgive them and you-will-receive the equal(-things)
παρὰ τοῦ εἰρηκότος· Ἀφίετε, καὶ ἀφεθήσεται ὑμῖν.
from the(-one) having-said forgive and it-will-be-forgiven you
Παηγύρει ἔοικε πᾶσα σύμβασις. Ὁ εἰδὼς 199
(a)-fair is-like every occurrence the(-one) knowing
πραγματεύεσθαι κερδαίνει πολλά· ὁ δὲ μὴ
(how)-to-trade gains much the(-one) but not
εἰδὼς ζημίας ὑποφέρει.
knowing losses bears
Τὸν ἀπὸ ἑνὸς λόγου μὴ ὑπακούοντα μὴ βιάζου μετὰ 200
the(-one) from one word not obeying not force with
φιλονεικίας, ἀλλὰ τὸ κέρδος ὃ ἀπέβαλεν ἐκεῖνος, σὺ
contentiousness but the gain which threw-away that(-one) you

περιποίησαι σεαυτῷ. Πλεῖον γὰρ τῆς ἐκείνου διορθώσεως
acquire for-yourself more for than-the his correction
ὠφελήσει ἡ σὴ ἀνεξικακία.
will-profit the your forbearance

201 Ὅταν ἡ τοῦ ἑνὸς βλάβη εἰς τοὺς πολλοὺς διατρέχῃ, τότε
when the of-the one harm to the many runs-through then
οὐ δεῖ μακροθυμεῖν, οὔτε ζητεῖν τὸ ἑαυτοῦ συμφέρον,
not (one)-must to-be-long-suffering nor to-seek the his-own advantage
ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶμεν. Διότι τῆς
but the(-advantage) of-the many that we-be-saved because than-the
μονομεροῦς ἀρετῆς ἡ πολυμερὴς ὠφελιμωτέρα τυγχάνει.
one-sided virtue the many-sided more-profitable is

202 Ἐάν τις πέσῃ εἰς οἱανδήποτε ἁμαρτίαν, καὶ μὴ λυπηθῇ
if anyone falls into whatever sin and not grieves
κατὰ ἀναλογίαν τοῦ σφάλματος, εὐχερῶς τῷ αὐτῷ
according-to proportion of-the fault easily in-the same
περιπεσεῖται δικτύῳ.
he-will-fall net

203 Ὥσπερ λέαινα δαμάλει φιλικῶς οὐ προσίεται, οὕτως
as (a)-lioness (a)-heifer in-friendship not admits thus
ἀναισχυντία τὴν κατὰ Θεὸν λύπην εὐμενῶς οὐ
shamelessness the according-to God grief kindly not
παραδέχεται.
accepts

204 Ὥσπερ λύκῳ πρόβατον οὐ συνέρχεται εἰς τεκνογονίαν,
as with-(a)-wolf (a)-sheep not comes-together for begetting
οὕτως οὔτε κόρῳ πόνος καρδιακὸς εἰς κύησιν ἀρετῶν.
thus neither with-satiety pain heart's for conception of-virtues

205 Οὐδεὶς δύναται πόνον καὶ λύπην κατὰ Θεὸν ἔχειν, ἐὰν
no-one can pain and grief according-to God have unless
μὴ πρότερον καὶ τούτων τὰς αἰτίας ἀγαπήσῃ.
— first also of-these the causes he-love

Φόβος Θεοῦ καὶ ἔλεγχος εἰσδέχονται λύπην· ἐγκράτεια δὲ 206
fear of-God and reproof admit grief self-control but
καὶ ἀγρυπνία προσομιλοῦσι πόνῳ.
and vigil consort with-pain
Ὁ γραφικαῖς ἐντολαῖς καὶ νουθεσίαις μὴ παιδευόμενος 207
the(-one) by-scriptural commandments and admonitions not disciplined
τῇ μάστιγι τοῦ ἵππου καὶ τῷ κέντρῳ τοῦ ὄνου
by-the whip of-the horse and by-the goad of-the ass
ἐλασθήσεται· εἰ δὲ καὶ τούτοις ἀντιτάσσεται, καὶ ἐν
will-be-driven if but even these he-resists also with
κημῷ καὶ χαλινῷ τὰς σιαγόνας ἀχθήσεται.
muzzle and bridle the jaws he-will-be-led
Ὁ ὑπὸ τῶν μικρῶν εὐχερῶς νικώμενος, καὶ τοῖς 208
the(-one) by the small(-things) easily conquered also to-the
μεγάλοις ἐξ ἀνάγκης δεδούλωται· ὁ δὲ τούτων
great(-ones) of necessity is-enslaved the(-one) but these
καταφρονῶν, καὶ τοῖς μεγάλοις ἐν Κυρίῳ ἀντιτάσσεται.
despising also the great(-ones) in (the)-Lord resists
Μὴ πειρῶ ἐλέγχων ὠφελεῖν τὸν ἐν ἀρεταῖς καυχώμενον, 209
not try by-reproofs to-benefit the(-one) in virtues boasting
διότι ὁ αὐτὸς καὶ φιλενδείκτης καὶ φιλαλήθης εἶναι οὐ
because the same(-man) both show-loving and truth-loving to-be not
δύναται.
can
Πᾶν ῥῆμα Χριστοῦ ἔλεον, καὶ δικαιοσύνην, καὶ σοφίαν 210
every saying of-Christ (the)-mercy and righteousness and wisdom
ἐμφαίνει Θεοῦ, καὶ τὴν τούτων δύναμιν διὰ τῆς ἀκοῆς
shows of-God and the of-these power through the hearing
ἐμβάλλει τοῖς ἡδέως ἀκούουσιν. Ὅθεν οἱ ἀνελεήμονες,
casts-into the(-ones) gladly hearing whence the merciless
καὶ ἄδικοι, ἀηδῶς ἀκούοντες τὴν τοῦ Θεοῦ σοφίαν,
and unjust unpleasantly hearing the — of-God wisdom

γνῶναι οὐκ ἐδυνήθησαν· ἀλλὰ καὶ λαλοῦντες ἐσταύρωσαν.
to-know not were-able but even speaking(-it) crucified(-him)
Καὶ ἡμεῖς οὖν ἴδωμεν, εἰ ἡδέως αὐτοῦ ἀκούομεν.
and we then let-us-see whether gladly him we-hear
Αὐτὸς γὰρ εἴρηκεν· Ὁ ἀγαπῶν με τὰς ἐντολάς μου
he for has-said the(-one) loving me the commandments my
τηρήσει, καὶ ἀγαπηθήσεται ὑπὸ τοῦ Πατρός μου, κἀγὼ
will-keep and will-be-loved by the Father my and-I
ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. Βλέπεις,
will-love him and will-manifest to-him myself you-see
πῶς τὴν ἑαυτοῦ ἐμφάνειαν ἐν ταῖς ἐντολαῖς ἐνέκρυψε;
how the his-own manifestation in the commandments he-hid
211 Πασῶν τῶν ἐντολῶν ἐστι περιεκτικωτάτη ἡ εἰς Θεὸν
of-all the commandments is most-comprehensive the toward God
καὶ τὸν πλησίον ἀγάπη, ἥτις ἐκ τῆς τῶν ὑλικῶν
and the neighbor love which from the of-the material(-things)
ἀποχῆς, καὶ τῆς τῶν λογισμῶν ἡσυχίας συνίσταται.
abstinence and the of-the thoughts stillness is-constituted
Τοῦτο εἰδὼς ὁ Κύριος παραγγέλλει ἡμῖν λέγων· Μὴ
this knowing the Lord charges us saying not
μεριμνήσητε περὶ τῆς αὔριον. Καὶ εἰκότως· ὁ γὰρ τῶν
be-anxious about the morrow and fittingly the(-one) for from-the
ὑλικῶν καὶ τῆς μερίμνης αὐτῶν μὴ ἀπαλλαγείς, τῶν
material(-things) and the anxiety their not released from-the
πονηρῶν λογισμῶν πῶς ἀπαλλαγήσεται; Ὁ δὲ τοῖς
evil thoughts how will-be-be-released the(-one) but by-the
λογισμοῖς περιεχόμενος, πῶς ἂν ἴδοι τὴν ὑπὸ τούτων
thoughts surrounded how — would-be-see the by these
καλυπτομένην ἁμαρτίαν ἐνυπόστατον, ἥτις ἐστὶ σκότος
covered sin substantial which is darkness
καὶ ὁμίχλη ψυχῆς, ἐξ ἐννοιῶν πονηρῶν καὶ λόγων καὶ
and mist of-(the)-soul from thoughts evil and words and

πράξεων ἐμπεσοῦσα· τοῦ μὲν διαβόλου διὰ προσβολῆς
deeds having-fallen-in the indeed devil through assault
βιαστοῦ πειράζοντος, καὶ τὴν ἀρχὴν ὑποδεικνύοντος· τοῦ
forcible tempting and the beginning suggesting the
δὲ ἀνθρώπου διὰ φιληδονίαν καὶ κενοδοξίαν ἡδέως
but man through love-of-pleasure and vainglory gladly
προσομιλήσαντος; Εἰ γὰρ καὶ κατὰ διάκρισιν οὐκ ἐβούλετο,
having-consorted if for even by discernment not he-wished
ἀλλὰ κατ' ἐνέργειαν ἐδύνατο καὶ παρεδέχετο. Ὁ δὲ
but by working he-could and he-admitted(-it) the(-one) but
ταύτην μὴ θεασάμενος τὴν περιεκτικὴν ἁμαρτίαν, πότε
this not having-beheld the comprehensive sin when
ἂν δεηθείη περὶ αὐτῆς καθαρισθήσεσθαι; Ὁ δὲ μὴ
— would-he-ask about it to-be-cleansed the(-one) but not
καθαρισθείς, πῶς ἂν εὕροι τὸν τόπον τῆς καθαρᾶς
cleansed how — would-be-find the place of-the pure
φύσεως; Ὁ δὲ τοῦτο μὴ εὑρών, πῶς ἂν ἴδοι
nature the(-one) but this not having-found how — would-be-see
τὸν ἐνδοτέρω οἶκον τοῦ Χριστοῦ, εἴπερ οἶκος τοῦ Θεοῦ
the inner house — of-Christ if-indeed (the)-house — of-God
ἐσμεν, κατὰ τὸν προφητικόν, καὶ εὐαγγελλικόν, καὶ
we-are according-to the prophetic and evangelic and
ἀποστολικὸν λόγον; Χρὴ οὖν, διὰ τῆς τῶν
apostolic word (it)-is-needful then through the of-the(-things)
προειρημένων ἀκολουθίας, ζητῆσαι τὸν οἶκον τοῦτον, καὶ
said-before sequence to-seek the house this and
διὰ προσευχῆς παραμένοντας κρούειν, ὅπως ἢ ὧδε ἢ ἐν
through prayer persevering to-knock that either here or at
τῇ ἐξόδῳ ἀνοίξοι ἡμῖν ὁ οἰκοδεσπότης, καὶ ἀμελήσασιν
the departure may-open to-us the householder and to-(us)-having-neglected
μὴ εἴποι· Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ. Οὐ μόνον δὲ
not may-say not I-know you whence you-are not only and

ὀφείλομεν αἰτήσασθαι καὶ λαβεῖν, ἀλλὰ καὶ τὸ
ought-we to-ask and to-receive but also the(-thing)
δοθὲν φυλάξαι· εἰσὶ γάρ τινες οἱ καὶ μετὰ τὸ λαβεῖν
given to-keep there-are for some who even after the to-receive
ἀπολέσαντες. Διὸ τῶν προειρημένων πραγμάτων ψιλὴν
having-lost(-it) wherefore of-the said-before things bare
μὲν τὴν γνῶσιν, ἢ καὶ συμβατικὴν τὴν πεῖραν, ἴσως καὶ
indeed the knowledge or also occurring the experience perhaps even
ὀψιμαθεῖς καὶ νέοι κατέχουσι· τὴν δὲ μεθ' ὑπομονῆς
late-learners and young(-men) hold the but with patience
παράμονον ἐργασίαν, μόλις τῶν γερόντων οἱ εὐλαβεῖς
abiding working barely of-the old(-men) the devout
καὶ πολύπειροι, οἱ πολλάκις αὐτὴν δι' ἀπροσεξίας
and much-experienced who often it through inattention
ἀπολέσαντες, καὶ δι' ἐκουσίων πόνων ἀναζητοῦντες, καὶ
having-lost and through voluntary labors seeking-again and
εὑρίσκοντες. Τοῦτο οὖν ποιεῖν καὶ ἡμεῖς μὴ παυσώμεθα,
finding this then to-do also we not let-us-cease
ἕως αὐτὴν ἀναφαίρετον κατ' ἐκείνους κτησώμεθα.
until it inalienable like those we-acquire
Ταῦτα τοῦ πνευματικοῦ νόμου ἐκ πολλῶν ὀλίγα
these of-the spiritual law from many few(-things)
ἐγνώκαμεν τὰ δικαιώματα, ἃ καὶ ὁ μέγας ψαλμῳδὸς
we-have-known the ordinances which also the great psalmist
ὑφηγεῖται ἐνδελεχῶς, τοῦ μαθεῖν αὐτὰ καὶ ποιεῖν τοὺς
sets-forth continually of-the to-learn them and to-do(-them) the(-ones)
συνετῶς ψάλλοντας ἐν Κυρίῳ. Αὐτῷ ἡ δόξα εἰς τοὺς
intelligently singing-psalms in (the)-Lord to-him (be)-the glory to the
αἰῶνας. Ἀμήν.
ages amen

HESYCHIUS THE PRIEST

ΠΕΡΙ ΝΗΨΕΩΣ ΚΑΙ ΑΡΕΤΗΣ

On Watchfulness

Πρὸς Θεόδουλον λόγος ψυχωφελὴς περὶ Νήψεως καὶ Ἀρετῆς κεφαλαιώδης, τὰ λεγόμενα ἀντιρρητικὰ καὶ εὐκτικά

XX · ON WATCHFULNESS: THE FIRST CENTURY, 1–50

Watchfulness is a spiritual method that frees a man from passionate thoughts and leads him to purity of heart. Hesychius names its ways: watching the fantasy of the assault, keeping the heart silent, calling on Jesus, remembering death. He describes the assault, its coupling with our thoughts, consent, and the deed, and urges the Jesus prayer as the weapon against the invisible enemies. The one who keeps stillness like the spider, which hunts small flies, kills the infants of Babylon.

Νῆψίς ἐστι μέθοδος πνευματικὴ ἐμπαθῶν νοημάτων καὶ 1
watchfulness is (a)-method spiritual from-passionate notions and
λόγων καὶ πονηρῶν ἔργων τελείως τὸν ἄνθρωπον σὺν Θεῷ
words and evil works perfectly the man with God
ἀπαλλάττουσα, χρονίζουσα καὶ προθύμως ὁδευομένη· γνῶσίν
releasing long-continued and eagerly traveled knowledge
τε ἀσφαλῆ Θεοῦ τοῦ ἀκαταλήπτου ὁδευομένη χαρίζεται,
and secure of-God the incomprehensible traveled it-grants
καθ' ὅσον ἐφικτόν, καὶ μυστηρίων θείων καὶ ἀποκρύφων
in as-far-as attainable and of-mysteries divine and hidden
ἀποκρύφως λύσιν· ὑπάρχει τε πάσης ἐντολῆς Θεοῦ
hiddenly (the)-solution it-is and of-every commandment of-God
Παλαιᾶς καὶ Νέας Διαθήκης ποιητική, καὶ παντὸς ἀγαθοῦ
of-(the)-Old and New Testament productive and of-every good
τοῦ μέλλοντος αἰῶνος παρεκτική. Αὕτη δὲ κυρίως ἐστίν,
of-the coming age bestowing this and properly is
ἡ τῆς καρδίας καθαρότης· ἥτις διὰ τὸ μέγεθος καὶ
the of-the heart purity which because-of the greatness and
τὴν καλλονὴν αὐτῆς, ἢ κυριωτέρως εἰπεῖν, διὰ τὴν
the beauty its or more-properly to-say because-of the

ἀπροσεξίαν καὶ ἀμέλειαν ἡμῶν, σπανίζει σήμερον πάνυ
inattention and negligence our is-rare today very
ἐν μοναχοῖς· ἣν ὁ Χριστὸς μακαρίζει λέγων· Μακάριοι
among monks which — Christ blesses saying blessed
οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.
(are)-the pure in-the heart for they — God shall-see
Τοιαύτη οὖν οὖσα, πολλοῦ ἀγοράζεται. Νῆψις ἐν
such then being at-great-price it-is-bought watchfulness in
ἀνθρώπῳ χρονίζουσα, ὀρθοῦ καὶ θεαρέστου βίου ὁδηγὸς
(a)-man long-continued of-(an)-upright and God-pleasing life (the)-guide
γίνεται. Τούτου καὶ ἐπίβασις, θεωρίαν καὶ τὸ
becomes of-this(-watchfulness) also (the)-ascent (to)-contemplation and the
τριμερὲς τῆς ψυχῆς δικαίως κινεῖν ἡμᾶς ἐκδιδάσκει, τὰς
threefold(-part) of-the soul justly to-move us it-teaches the
αἰσθήσεις τε ἀσφαλῶς τηρεῖ, καὶ τὰς γενικὰς τέσσαρας
senses and securely guards and the generic four
ἀρετὰς ἐν τῷ μετόχῳ αὐτῆς καθ' ἡμέραν αὔξει.
virtues in the partaker its by day increases

2 Ὁ μέγας νομοθέτης Μωσῆς, μᾶλλον δὲ τὸ Πνεῦμα
the great lawgiver Moses rather but the Spirit
τὸ ἅγιον, ὑποδεικνύων τὸ ἄμεμπτον καὶ καθαρόν, καὶ
the holy showing the blameless and pure and
περιεκτικόν, καὶ ὑψοποιὸν τῆς τοιαύτης ἀρετῆς, καὶ
comprehensive and exalting of-the such virtue and
διδάσκων ἡμᾶς, ὅπως ταύτης ἄρχεσθαι καὶ ἐκτελεῖν
teaching us how this to-begin and to-accomplish
δεῖ, Πρόσεχε σεαυτῷ, φησί, μὴ γένηται ῥῆμα κρυπτόν,
(one)-must attend to-yourself he-says lest there-be (a)-word hidden
τὴν μονολόγιστον ἐμφάνειαν ὀνομάζων πράγματός τινος
the single-thoughted appearance calling of-(a)-thing some
μισουμένου πονηροῦ ὑπὸ Θεοῦ· ἣν δὴ καὶ προσβολὴν
hated evil by God which indeed also assault

λέγουσιν οἱ Πατέρες, προσαγομένην τῇ καρδίᾳ σου παρὰ
call the Fathers brought to-the heart your by
τοῦ διαβόλου, ᾗ ἐπακολουθοῦσιν οἱ ἡμῶν λογισμοί, εὐθὺς
the devil which follow the our thoughts at-once
παραφανείσῃ τῷ νῷ, ἐμπαθῶς τε αὐτῇ προσδιαλέγονται.
having-appeared to-the mind passionately and with-it converse

Νῆψίς ἐστιν ὁδὸς πάσης ἀρετῆς καὶ ἐντολῆς Θεοῦ, 3
watchfulness is (the)-way of-every virtue and commandment of-God
ἥτις καὶ καρδία καὶ ἡσυχία, καὶ ἀφάνταστος τελειωθεῖσα
which also heart and stillness and imageless perfected
φυλακὴ νοὸς ἡ αὐτή.
guard of-(the)-mind (is)-the same

Οὐχ ὁρᾷ φῶς ἡλίου ὁ γεννηθεὶς τυφλός· οὕτως 4
not sees (the)-light of-(the)-sun the(-one) born blind thus
οὐδὲ ὁ μὴ νήψει ὁδεύων ὁρᾷ πλουσίως τὰς
not-even the(-one) not in-watchfulness traveling sees richly the
μαρμαρυγὰς τῆς ἄνωθεν χάριτος· οὔτε δὲ ἐλευθερωθήσεται
flashings of-the from-above grace nor and will-he-be-freed
ἐκ πονηρῶν καὶ μισητῶν Θεῷ ἔργων τε καὶ λόγων
from evil and hateful to-God works both and words
καὶ ἐννοιῶν, ὃς οὐκ ἐλευθερίῳ τρόπῳ ἐν τῇ ἐξόδῳ τοὺς
and thoughts who not in-free manner at the departure the
ταρταρίους παρελεύσεται ἄρχοντας.
of-Tartarus will-pass-by rulers

Προσοχή ἐστι, καρδιακὴ ἀδιάλειπτος ἡσυχία ἀπὸ παντὸς 5
attention is heart's unceasing stillness from every
λογισμοῦ, Χριστὸν Ἰησοῦν τὸν Υἱὸν τοῦ Θεοῦ καὶ Θεὸν ἀεὶ
thought Christ Jesus the Son — of-God and God always
καὶ ἀεννάως καὶ ἀδιαλείπτως μόνον αὐτὸν ἀναπνέουσα,
and everlastingly and unceasingly only him breathing
καὶ ἐπικαλουμένη, καὶ ἀνδρείως πρὸς τοὺς ἐχθροὺς
and invoking and manfully against the enemies

συντασσομένη αὐτῷ, αὐτῷ τε ἐξομολογουμένη τῷ
arraying-itself with-him him and confessing to-the(-one)
ἐξουσίαν ἔχοντι συγχωρεῖν ἁμαρτήματα. Περιπτυσσομένης
authority having to-forgive sins embracing
γὰρ συνεχῶς Χριστῷ δι' ἐπικλήσεως κρυπτῶς μόνῳ
for continually Christ through invocation secretly alone
τῷ τὰς καρδίας ἐξεταζομένῳ, τοὺς ἀνθρώπους τε πάντας
the(-one) the hearts searching — men and all
παντοίως λαθεῖν πειρωμένης τῆς ψυχῆς τὴν γλυκύτητα
in-every-way to-escape-notice trying the soul the sweetness
αὐτῆς, καὶ τὸν ἔνδον ἀγῶνα, μήτε ὁ πονηρὸς λαθὼν
its and the inner struggle neither the evil(-one) escaping-notice
εὐοδώσει κακίαν, καὶ ἀφανίσει καλλίστην ἐργασίαν.
will-prosper vice and will-obliterate (the)-most-beautiful working

6 Νῆψίς ἐστιν, ἔμμονος λογισμοῦ πῆξις, καὶ στάσις
watchfulness is (a)-steadfast of-thought fixing and standing
αὐτοῦ ἐν πύλῃ καρδίας, ᾗ τοὺς ἐρχομένους λογισμοὺς
of-it at (the)-gate of-(the)-heart which the coming thoughts
λεπτῶς ὁρᾷ καὶ ἀκούει, τί μὲν λέγουσι, τί δὲ
finely sees and hears what indeed they-say what but
ποιοῦσιν οἱ φόνιοι, καὶ τίς ἐστιν ἡ ἐγγλυφεῖσα καὶ
do the murderous(-ones) and what is the carved and
στηλωθεῖσα μορφὴ παρὰ τῶν δαιμόνων, καὶ πειρωμένη
set-up-as-a-pillar form by the demons and trying
δι' ἑαυτῆς φανταστικῶς καταλῦσαι τὸν νοῦν. Ταῦτα
through itself by-fantasy to-bring-down the mind these(-things)
γὰρ φιλοπονούμενα τὴν πεῖραν τοῦ νοητοῦ πολέμου
for labored-at the experience of-the intelligible war
ἐπιστημόνως ἄγαν ἡμῖν, ἐὰν θέλωμεν, δεικνύουσιν.
skillfully very to-us if we-wish show

Οἶδε γεννᾷν φόβος ὁ διττὸς καὶ αἱ ὑπὸ Θεοῦ ἐγκαταλείψεις, 7
is-wont to-beget fear the twofold and the by God desertions
καὶ αἱ παιδευτικαὶ τῶν πειρασμῶν συμβάσεις, συνέχειαν
and the disciplinary of-the temptations occurrences continuity
ἐπιστατικὴν προσοχῆς ἐν τῷ ἡγεμονικῷ τοῦ ἀνθρώπου
watchful of-attention in the ruling(-part) of-the man
πειρωμένου τὴν πηγὴν φράξαι τῶν κακῶν λογισμῶν καὶ
trying the spring to-stop of-the evil thoughts and
ἔργων, δι' ἣν καὶ ἐγκαταλείψεις, καὶ οἱ ἀδόκητοι
works because-of which also desertions and the unexpected
ἀπὸ Θεοῦ πειρασμοὶ πρὸς τὴν ἡμῶν τοῦ βίου διόρθωσιν,
from God temptations for the our of-the life correction
καὶ μάλιστα τοῖς γευσαμένοις τὴν ἀνάπαυσιν τοῦ
and especially to-the(-ones) having-tasted the rest of-the
καλοῦ τούτου καὶ ἀμελοῦσιν. Ἡ δὲ συνέχεια γεννᾷ ἕξιν·
good this and neglecting(-it) the and continuity begets habit
ἡ δέ, φυσικήν τινα πυκνότητα νήψεως· ἡ δέ,
the(-habit) and natural certain density of-watchfulness the(-density) and
θεωρίαν τέως τοῦ πολέμου ἠρέμα κατὰ ποιότητα γεννᾷ,
contemplation for-a-while of-the war quietly by quality begets
ἣν δέχεται ἐπίμονος Ἰησοῦ εὐχή, ἡ ἀφάνταστος νοὸς
which receives persistent of-Jesus prayer the imageless of-(the)-mind
γλυκεῖα ἠρεμία, καὶ ἡ κατάστασις ἐξ Ἰησοῦ συνεστῶσα.
sweet quiet and the state from Jesus established
Ἱσταμένη καὶ ἐπικαλουμένη ἡ διάνοια Χριστὸν κατὰ 8
standing and invoking the mind Christ against
τῶν πολεμίων, καὶ καταφεύγουσα ἐπ' αὐτόν, οἷον θήρ
the enemies and fleeing to him like beast
τις κυκλωθεὶς ὑπὸ κυνῶν πολλῶν, καὶ ἀντιστήσας
some surrounded by dogs many and having-set-against(-them)
ἑαυτὸν ἐν ὀχυρώματι, πόῤῥωθεν δὲ νοητῶς τοὺς νοητοὺς
itself in (a)-stronghold from-afar and intellectually the intelligible

λόχους τῶν ἀοράτων ἐχθρῶν προβλέπουσα, καὶ διὰ τὸ
ambushes of-the invisible enemies foreseeing and because-of the
συνεχῶς ἐντυγχάνειν τῷ εἰρηνοποιῷ Ἰησοῦ κατ᾽ αὐτῶν,
continually to-entreat the peacemaking Jesus against them
ἄτρωτος ἐξ αὐτῶν διαμένει.
unwounded by them remains

9 Εἰ ἐπίστασαι καὶ ἐδόθη σοι εἰς τὰς πύλας παρεστάναι,
if you-know and it-was-given to-you at the gates to-stand
καὶ ἐποπτεύεσθαι, ἀλλὰ καὶ ἐποπτεύειν, οἶδας ὃ λέγω·
and to-be-watched but also to-watch you-know what I-say
εἰ δὲ οὔ, νῆφε, καὶ λήψῃ.
if but not be-watchful and you-will-receive

10 Συστήματα θαλασσῶν ὕδωρ πολύ· σύστημα δὲ καὶ
(the)-gatherings of-seas (are)-water much (a)-gathering and also
κραταίωμα νήψεως, καὶ νηφαλιότητος, καὶ ψυχικῆς
(a)-stronghold of-watchfulness and of-soberness and of-soul's
κατὰ βάθους ἡσυχίας, καὶ ἄβυσσος θεωριῶν καὶ ἐξα…
in depth stillness and (an)-abyss of-contemplations and (lacuna)
τε καὶ ἀπορρήτων, καὶ ἐπιγνωμονικῆς ταπεινώσεως,
both and of-ineffable(-things) and of-discerning humility
καὶ εὐθύτητος, καὶ ἀγάπης, νῆψις ἄκρα καὶ Ἰησοῦ
and uprightness and love (is)-watchfulness utmost and of-Jesus
Χριστοῦ χωρὶς λογισμῶν εὐχή, καὶ τοῦτο στενῶς, καὶ
Christ without thoughts prayer and this narrowly and
πυκνῶς, καὶ διηνεκῶς, καὶ πονητικῶς, καὶ μὴ περικακεῖν.
densely and perpetually and laboriously and not to-lose-heart

11 Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται, φησίν,
not every(-one) the saying to-me Lord Lord will-enter he-says
ἐν τῇ βασιλείᾳ, ἀλλ᾽ ὁ ποιῶν τὸ θέλημα τοῦ Πατρός
into the kingdom but the(-one) doing the will of-the Father
μου. Θέλημα δὲ τοῦ Πατρὸς αὐτοῦ ἐστι τοῦτο, τό,
my (the)-will and of-the Father his is this the(-saying)

Οἱ ἀγαπῶντες τὸν Κύριον, μισεῖτε πονηρά. Οὐκοῦν
the(-ones) loving the Lord hate evil(-things) therefore
σὺν τῇ εὐχῇ Ἰησοῦ Χριστοῦ, μισήσωμεν καὶ πονηροὺς
with the prayer of-Jesus Christ let-us-hate also evil
λογισμούς, καὶ ἰδοὺ πεποιήκαμεν τὸ θέλημα τοῦ Θεοῦ.
thoughts and behold we-have-done the will — of-God
Ἀρετῆς πάσης ὑπογραμμὸς καὶ ὑπόδειγμα γένους 12
of-virtue all (the)-pattern and example for-(the)-race
ἀνθρώπων, καὶ ἀνάκλησις τοῦ παλαιοῦ πτώματος, ὁ
of-men and (the)-recall of-the old fall the
Δεσπότης ἡμῶν καὶ Θεὸς σαρκωθείς, προέθηκεν ἡμῖν,
Master our and God incarnate set-before us
ζωγραφήσας τὸν ἐν σαρκὶ αὐτοῦ πανάρετον βίον. Σὺν
having-painted the in flesh his all-virtuous life with
πᾶσι δὲ τοῖς καλοῖς οἷς ἡμῖν ὑπέδειξε, μετὰ τὸ
all and the good(-things) which to-us he-showed after the
βάπτισμα ἀνελθὼν εἰς τὴν ἔρημον, μετὰ νηστείας ἄρχεται
baptism having-gone-up into the desert with fasting he-begins
πάλης νοητῆς τοῦ διαβόλου, ὡς ἀνθρώπῳ ψιλῷ αὐτῷ
(a)-wrestling intelligible the devil as to-(a)-man mere him
προσελθόντος, καὶ διὰ τοῦ τρόπου τῆς νίκης ἐδίδαξε καὶ
having-approached and through the manner of-the victory he-taught also
ἡμᾶς τοὺς ἀχρείους δούλους ὁ Δεσπότης πρὸς τὰ πνεύματα
us the unprofitable servants the Master against the spirits
τῆς πονηρίας, ὅπως χρὴ τὴν πάλην ἐνεργεῖν, τουτέστιν
of-the wickedness how (it)-is-needful the wrestling to-work that-is
ἐν ταπεινώσει καὶ νηστείᾳ, καὶ εὐχῇ καὶ νήψει, ὁ μὴ
in humility and fasting and prayer and watchfulness the(-one) not
χρήζων τῶν τοιούτων, καθὸ Θεός, καὶ Θεὸς τῶν θεῶν.
needing the such(-things) inasmuch-as God and God of-the gods

13 Τὸ δέ, πόσοι τρόποι εἰσὶ κατ᾽ ἐμὲ τῆς νήψεως,
the(-question) and how-many ways are in-my judgment of-the watchfulness
καθαρίζειν ἀπὸ λογισμῶν ἐμπαθῶν τὸν νοῦν κατ᾽ ὀλίγον,
to-cleanse from thoughts passionate the mind by little
ἰδοὺ σημᾶναι σοι αὐτοῦ ἀκομψεύστῳ λέξει καὶ ἀποικίλῳ
behold to-signify to-you it in-unadorned diction and unembroidered
οὐκ ὀκνήσω· οὐ γὰρ ἔκρινα ὥσπερ ἐν τοῖς τοῦ πολέμου
not I-will-hesitate not for did-I-judge-fit as in the of-the war
διηγήμασιν, ἐν τῷδε τῷ λόγῳ κρύψαι τὴν ὠφέλειαν διὰ
narratives in this the treatise to-hide the benefit through
τῶν λέξεων, καὶ μάλιστα τοῖς ἁπλουστέροις. Σὺ δέ,
the words and especially for-the simpler(-ones) you and
τέκνον Τιμόθεε, πρόσεχε οἷς ἀναγινώσκεις.
child Timothy attend to-what you-read

14 Εἷς οὖν τρόπος νήψεως, τό, τὴν φαντασίαν πυκνὰ
one then way of-watchfulness (is)-the the fantasy closely
σκοπεῖν, ἤγουν τὴν προσβολήν, διὰ τὸ μὴ δύνασθαι
to-watch that-is the assault because-of the not to-be-able
τὸν Σατανᾶν χωρὶς φαντασίας λογισμοὺς δημιουργεῖν, καὶ
— Satan without fantasy thoughts to-fashion and
παραδεικνύειν τῷ νῷ πρὸς ἀπάτην ψευδῆ.
to-show to-the mind for deceit false

15 Ἕτερος δέ, τὸ ἔχειν τὴν καρδίαν βαθέως διὰ παντὸς
another and (is)-the to-have the heart deeply through all(-time)
σιωπῶσαν καὶ ἡσυχάζουσαν ἀπὸ παντὸς λόγου, καὶ
silent and still from every word and
εὔχεσθαι.
to-pray

16 Ἄλλος, τὸ παρακαλεῖν τὸν Ἰησοῦν εἰς βοήθειαν συνεχῶς
another the to-call-upon — Jesus for help continually
ἐν ταπεινώσει.
in humility

Ἕτερος δὲ τρόπος, τό, μνήμην ἔχειν θανάτου ἀδιάλειπτον 17
another and way (is)-the remembrance to-have of-death unceasing
ἐν τῇ ψυχῇ.
in the soul
Αὗται πᾶσαι αἱ ἐργασίαι, ἀγαπητέ, τὰς πονηρὰς ἐννοίας 18
these all the workings beloved(-one) the evil thoughts
δίκην πυλωρῶν κωλύουσι. Τὸ δὲ ὁρᾷν πρὸς οὐρανὸν καὶ
like door-keepers hinder the and to-look toward heaven and
γῆν, μηδὲ ἡγεῖσθαι ὅπως ἐνεργές ἐστι σὺν τοῖς ἄλλοις, Θεοῦ
earth nor to-think how effective it-is with the others God
διδόντος, ῥῆμα ἐν ἄλλῳ τόπῳ ἐκτελέστερον ἐκ[τε]θήσομαι.
giving (the)-word in another place more-completely I-will-set-forth
Ἐὰν πρὸς ὀλίγον τῶν παθῶν τὰς αἰτίας ἐκκόψαντες, τοῖς 19
if for (a)-little of-the passions the causes having-cut-out with-the
πνευματικοῖς ἐνασχοληθῶμεν θεωρήμασι, μὴ ἐν αὐτοῖς δὲ
spiritual we-are-occupied contemplations not in them but
διατρίψωμεν, αὐτὸ τοῦτο ἔχοντες ἔργον, εὐχερῶς πάλιν
we-spend-time this very-thing having (as)-work easily again
ἐπὶ τὰ τῆς σαρκὸς πάθη περιτρεπόμεθα, μηδὲν ἄλλο
to the of-the flesh passions we-are-turned-back nothing else
ἐκεῖθεν καρπωσάμενοι, ἢ σκότωσιν παντελῶς τοῦ νοῦ,
from-there having-reaped than darkening complete of-the mind
καὶ ἐπὶ τὰ ὑλικὰ ἐκτροπήν.
and to the material(-things) (a)-turning-aside
Δεῖ τὸν ἀγωνιζόμενον ἔνδον κατὰ στιγμὴν χρόνου 20
(one)-must the(-one) contending within at (every)-point of-time
ἔχειν τὰ τέσσαρα ταῦτα, ταπείνωσιν, προσοχήν τε ἄκραν,
to-have the four these humility attention and utmost
ἀντίῤῥησιν, καὶ προσευχήν· ταπείνωσιν μέν, ὅτι πρὸς
refutation and prayer humility indeed because against
ὑπερηφάνους δαίμονας ἀντιθέτους ταπεινώσει ἐστὶν αὕτη ἡ
proud demons opposed to-humility is this the

πάλη, ἵνα τὴν Χριστοῦ βοήθειαν ἐν χειρὶ καρδίας ἔχῃ,
wrestling that the of-Christ help in (the)-hand of-(the)-heart he-have
διὰ τὸ τὸν Κύριον ὑπερηφάνους μισεῖν· προσοχὴν δέ, ἵνα
because-of the the Lord (the)-proud to-hate attention but that
ἀεὶ τὴν ἑαυτοῦ καρδίαν ποιῇ μηδένα λογισμὸν ἔχειν, κἂν
always the his-own heart he-make no thought to-have even-if
δῆθεν ἀγαθὸς φαίνηται· ἀντίῤῥησιν δέ, ἵνα ὁπηνίκα ὀξέως
supposedly good it-seem refutation and that whenever sharply
γνοὺς τὸν ἐλθόντα, εὐθὺς μετ᾽ ὀργῆς ἀντιλογισθείη τῷ
having-known the(-one) having-come at-once with anger he-may-answer-back the
πονηρῷ. Καὶ ἀποκριθήσομαι, φησί, τοῖς ὀνειδίζουσί μοι
evil(-one) and I-will-answer he-says the(-ones) reproaching me
κακά· Οὐχὶ τῷ Θεῷ ὑποταγήσεται ἡ ψυχή μου; εὐχὴν
evil(-things) not — to-God shall-be-subject the soul my prayer
δέ, ἵνα μετὰ τὴν ἀντίῤῥησιν, εὐθὺς ἐκ βαθέων καρδίας
but that after the refutation at-once from (the)-depths of-(the)-heart
κραυγάσῃ πρὸς Χριστὸν στεναγμῷ ἀλαλήτῳ· καὶ τότε
he-cry to Christ with-groaning unutterable and then
αὐτὸς ὁ ἀγωνιζόμενος βλέψεται τὸν ἐχθρὸν λυόμενον
the-very the(-one) contending will-see the enemy dissolved
τῷ ἁγίῳ καὶ προσκυνητῷ ὀνόματι τοῦ Ἰησοῦ, ὡς χοῦν ὑπὸ
by-the holy and adorable name — of-Jesus like dust by
ἀνέμου, ἢ ὡς καπνὸν ἐκλείποντα μετὰ τῆς φαντασίας αὐτοῦ.
wind or like smoke vanishing with the fantasy his

21 Ὁ μὴ ἔχων εὐχὴν καθαρὰν λογισμῶν, ὅπλον οὐκ
the(-one) not having prayer pure of-thoughts (a)-weapon not
ἔχει εἰς πόλεμον· εὐχὴν δὲ λέγω ἀεννάως ἐνεργουμένην ἐν
has for war prayer but I-mean everlastingly working in
ἀδύτοις τῆς ψυχῆς, ἵνα τῇ τοῦ Ἰησοῦ Χριστοῦ ἐπικλήσει
(the)-sanctuaries of-the soul that by-the — of-Jesus Christ invocation
ὁ κρυφίως πόλεμος μαστιγῆται, καὶ φλέγηται πολέμιος.
the secretly war be-scourged and be-burned enemy

Εὖ μὲν ὀφείλεις ὀξεῖ καὶ συντόνῳ νοῦ βλέμματι 22
well indeed you-ought with-sharp and intent of-mind glance
βλέπειν, ὥστε νοεῖν τοὺς εἰσερχομένους· γνοὺς
to-look so-as to-perceive the(-ones) entering having-known
δέ, παρ᾽ αὐτὰ δι᾽ ἀντιῤῥήσεως θλᾶν τὴν τοῦ ὄφεως
but on the-spot through refutation to-crush the of-the serpent
κεφαλήν, καὶ ἅμα τούτῳ σὺν στεναγμῷ βόησον
head and together-with this with groaning cry
πρὸς Χριστόν, καὶ λήψῃ πεῖραν τότε θείας ἀοράτου
to Christ and you-will-receive experience then of-divine invisible
ἀντιλήψεως· καὶ τότε ὁρᾷς τηλαυγῶς εὐθύτητα καρδίας.
help and then you-see far-shining (the)-uprightness of-(the)-heart
Ὥσπερ ὁ κρατῶν ἔσοπτρον ἐν χειρί, μέσον εἰ 23
as the(-one) holding (a)-mirror in hand in-(the)-middle if
τύχοι πολλῶν ἱστάμενος ἀτενίζων τῷ ἐσόπτρῳ, βλέπει
it-happens of-many standing gazing into-the mirror sees
μὲν τὸ ἴδιον πρόσωπον ὁποῖον, βλέπει δὲ καὶ τῶν
indeed the own face of-what-sort sees and also of-the(-faces)
ἄλλων τῶν ἐγκυπτόντων ἐν τῷ ἑνὶ ἐσόπτρῳ· οὕτως
others the(-ones) peering in the one mirror thus
ὁ δι᾽ ὅλου ἐγκύπτων εἰς τὴν καρδίαν αὐτοῦ, βλέπει
the(-one) through all peering into the heart his sees
μὲν τὴν ἑαυτοῦ κατάστασιν ἐν αὐτῇ, βλέπει δὲ καὶ τὰ
indeed the his-own state in it sees and also the
μέλανα πρόσωπα τῶν νοητῶν Αἰθιόπων.
black faces of-the intelligible Ethiopians
Ἀλλ᾽ οὐ δύναται ὁ νοῦς νικῆσαι φαντασίαν δαιμονίαν δι᾽ 24
but not can the mind to-conquer (a)-fantasy demonic through
ἑαυτοῦ μόνου, μήποτε τούτου θαῤῥείτω· πανοῦργοι γὰρ
itself alone never in-this let-it-be-confident villainous for
ὄντες καὶ ἡττᾶσθαι ὑποκρίνονται, ἄλλοθεν διὰ κενοδοξίας
being also to-be-defeated they-pretend elsewhere through vainglory

ὑποσκελίζοντες· τῇ δὲ Ἰησοῦ ἐπικλήσει στῆναι, καὶ
tripping(-it) by-the but of-Jesus invocation to-stand and
δολιεύσασθαί τι οὐδὲ κἂν πρὸς ὥραν ὑπομένωσιν.
to-practice-deceit anything not-even even for (an)-hour do-they-endure
25 Ὅρα, μὴ οἰηθῇς κατὰ τὸν πάλαι Ἰσραὴλ καὶ
see-that not you-be-conceited like the of-old Israel and
παραδοθήσῃ καὶ αὐτὸς τοῖς νοητοῖς ἐχθροῖς· ἐκεῖνος
you-will-be-handed-over also yourself to-the intelligible enemies he
γὰρ παρὰ τοῦ τῶν ὅλων Θεοῦ, Αἰγύπτου ἀπαλλαγείς,
for by — of-the universe God from-Egypt released
βοηθὸν ἑαυτοῦ ἐπενόησεν εἴδωλον χωνευτόν.
(as)-helper of-himself devised (an)-idol molten
26 Εἴδωλον δὲ νοήσεις χωνευτόν, τὸν ἀσθενῆ ἡμῶν
(an)-idol and you-will-understand molten (as)-the weak our
νοῦν, ὅς γε, ἕως μὲν Ἰησοῦν Χριστὸν παρακαλεῖς κατὰ
mind which indeed while indeed Jesus Christ you-call-upon against
τῶν τῆς πονηρίας πνευμάτων, εὐκόλως αὐτὰ καταδιώκει·
the of-the wickedness spirits easily them pursues
καὶ μετ᾽ ἐπιστήμης ἐντέχνου τροποῦται τὰς ἀοράτους
and with skill artful routs the invisible
πολεμίας τοῦ Ἐχθροῦ δυνάμεις. Ἐπὰν δὲ αὐτὸς εἰς ἑαυτὸν
hostile of-the Enemy powers when but it to itself
ἀφρόνως θαῤῥήσειεν ὅλως, ὡς ὁ λεγόμενος ὀξύπτερος,
foolishly should-trust wholly like the so-called swift-winged(-bird)
ταράσσεται. Ἐπὶ τῷ Θεῷ, φησίν, ἤλπισεν ἡ καρδία μου,
it-is-troubled in — God he-says hoped the heart my
καὶ ἐβοηθήθην, καὶ ἀνέθαλεν ἡ σάρξ μου. Καί, Τίς πάρεξ
and I-was-helped and flourished-again the flesh my and who except
τοῦ Κυρίου ἀναστήσεταί με, καὶ συμπαραστήσεταί με ἐπὶ
the Lord will-raise-up me and will-stand-with me against

πονηρευομένοις πολλοῖς λογισμοῖς. Ὁ δὲ εἰς ἑαυτὸν
wicked many thoughts the(-one) but in himself
θαῤῥῶν καὶ οὐκ εἰς Θεόν, πεσεῖται πτῶμα ἐξαισιώτατον.
trusting and not in God will-fall (a)-fall most-extraordinary
Καρδιακῆς ἡσυχίας οὗτος τύπος καὶ τάξις· εἰ βούλει 27
heart's stillness this (is-the)-type and order if you-wish
ἀθλεῖν, τὸ μικρὸν ζωΰφιον, ἡ ἀράχνη ἔστω σοι τοῦτο
to-contend the small little-creature the spider let-be for-you this
ὑπόδειγμα· εἰ δὲ μή, οὔπω ὡς δεῖ ἡσύχασας νῷ.
(an)-example if but not not-yet as (one)-must have-you-been-still in-mind
Κἀκείνη μὲν μυίας μικρὰς θηρεύει· σὺ δὲ εἰ οὕτω καὶ
and-that(-one) indeed flies small hunts you but if so also
ὡς αὐτὴ ἐν ψυχῇ πονῶν ἡσυχάζεις, οὐ παύσει κτείνων
like it in soul laboring you-are-still not you-will-cease killing
ἀεὶ νήπια Βαβυλώνια, καθ' ὧν φόνον μακαρίζῃ ὑπὸ
always infants Babylonian for which slaughter you-are-blessed by
τοῦ Πνεύματος τοῦ ἁγίου, ὡς Δαβίδ.
the Spirit the holy as David
Ὡς οὐ δυνατὸν τὴν Ἐρυθρὰν θάλασσαν ἐν τῷ στερεώματι 28
as not possible the Red sea in the firmament
ὀφθῆναι μέσον ἀστέρων· καὶ ὡς οὐκ ἔνι
to-be-seen in-the-midst-of stars and as not it-is(-possible)
ἄνθρωπον ἐν γῇ περιπατοῦντα μὴ τὸν ἀέρα τοῦτον
(a)-man on earth walking not the air this
ἀναπνέειν· οὕτως ἀδύνατον καθαρίσαι τὴν ἡμῶν καρδίαν
to-breathe thus impossible to-cleanse the our heart
ἐξ ἐμπαθῶν νοημάτων, καὶ ἀποδιῶξαι νοητοὺς ἐχθροὺς
from passionate notions and to-chase-away intelligible enemies
ἐξ αὐτῆς ἄνευ συχνῆς ἐπικλήσεως Ἰησοῦ.
from it without frequent invocation of-Jesus

29 Ἐὰν μετὰ ταπεινώσεως φρονήματος καὶ μνήμης θανάτου,
if with humility of-mind and remembrance of-death
καὶ ἀπὸ μέμψεως, καὶ ἀντιῤῥήσεως, καὶ ἐπικλήσεως
and from self-reproach and refutation and invocation
Ἰησοῦ Χριστοῦ τὰς διατριβὰς πάντοτε ποιεῖς ἐν τῇ σῇ
of-Jesus Christ the occupations always you-make in the your
καρδίᾳ· καὶ τὴν στενὴν μέν, ἀλλὰ χαροποιὸν καὶ τερπνὴν
heart and the narrow indeed but joy-making and delightful
ὁδὸν τῆς διανοίας καθ' ἡμέραν, μετὰ τούτων τῶν ὅπλων
road of-the mind by day with these the weapons
ὁδεύεις νηφόντως, εἰς θεωρίας ἁγίας ἁγίων ἐλεύσῃ,
you-travel soberly into contemplations holy of-holies you-will-come
καὶ φωτισθήσῃ μυστήρια βαθέα παρὰ Χριστοῦ. Παρ'
and you-will-be-enlightened (in)-mysteries deep by Christ with
ᾧ οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως
whom (are)-the treasures of-the wisdom and of-the knowledge
ἀπόκρυφοι· Ἐν ᾧ κατοικεῖ πᾶν τὸ πλήρωμα τῆς
hidden in whom dwells all the fullness of-the
θεότητος σωματικῶς· αἰσθηθήσῃ γὰρ πρὸς Ἰησοῦ· ὅτι
godhead bodily you-will-perceive for from Jesus that
πνεῦμα ἅγιον ἐφήλατο τῇ σῇ ψυχῇ, παρ' οὗ νοῦς
spirit holy leapt-upon the your soul by whom (the)-mind
ἀνθρώπων δᾳδουχεῖται ὁρᾷν ἀνακεκαλυμμένῳ προσώπῳ.
of-men is-lit-as-by-torch to-see with-unveiled face
Οὐδείς, φησί, λέγει Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι
no-one he-says says Lord Jesus except — in Spirit
ἁγίῳ, δηλαδὴ βεβαιῶν μυστικῶς τὸ ζητούμενον.
holy clearly confirming mystically the(-thing) sought
30 Πλὴν καὶ τοῦτο οὖν ἰστέον, τοὺς φιλομαθεῖς, ὅτιπερ
moreover also this then must-be-known (by)-the learning-lovers that
οἱ φθονεροὶ δαίμονές τε πολλάκις καὶ κρύπτουσι καὶ
the envious demons and often both hide and

συστέλλουσιν ἐξ ἡμῶν τὸν νοητὸν πόλεμον, βασκαίνοντες
draw-back from us the intelligible war envying
ἡμῖν οἱ δεινοὶ τῆς ἐκ τοῦ πολέμου ὠφελείας τε
us the terrible(-ones) of-the from the war benefit both
καὶ γνώσεως, καὶ πρὸς Θεὸν ἀναβάσεως, καὶ ἵν'
and knowledge and toward God ascent and that
ἀμεριμνησάντων ἡμῶν ἐξαίφνης τὸν νοῦν αὖθις ἁρπάσωσι,
having-become-careless us suddenly the mind again they-may-seize
καὶ ἀπροσεχεῖς τινας τῇ διανοίᾳ πάλιν ἀπεργάσωνται
and inattentive some in-the thought again they-may-make
(σκοπὸς γὰρ αὐτοῖς ἄληκτος καὶ ἀγὼν φροντίζεται μηδ'
(the)-aim for for-them unceasing and (a)-struggle is-cared-for not
ὅλως ἐᾷν ἡμᾶς τὴν καρδίαν ἡμῶν προσεχῶς ἄγειν),
at-all to-allow us the heart our attentively to-lead
εἰδότες τὸν συναγόμενον πλοῦτον τῇ ψυχῇ, ἐκ τῆς
knowing the gathered wealth for-the soul from the
καθ' ἡμέραν προσοχῆς. Ἀλλ' ἡμεῖς γε τότε μετὰ τῆς
by day attention but we indeed then with the
μνήμης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐκτεινόμεθα εἰς
remembrance of-the Lord our Jesus Christ stretch-out to
πνευματικὰς θεωρίας, καὶ ὁ πόλεμος πάλιν εἰς τὸν νοῦν
spiritual contemplations and the war again to the mind
ἐπανέρχεται, μόνον μετὰ βουλῆς, ἵνα οὕτως εἴπω, αὐτοῦ
returns only with (the)-counsel that thus I-may-say of-him
τοῦ Κυρίου, καὶ μετὰ ταπεινώσεως πολλῆς πάντα ποιῶμεν.
of-the Lord and with humility much all(-things) let-us-do
Δεῖ γὰρ ἡμᾶς ἐν κοινῷ βίῳ διατρίβοντας μεθ' ἑκουσίου 31
(one)-must for us in common life spending-time with voluntary
προαιρέσεως, καὶ προθύμῳ καρδίᾳ πᾶν θέλημα ἡμῶν
choice and eager heart every will our
ἐκκόπτειν, τῷ προεστῶτι τοῦ Θεοῦ συγγινομένου· εὐώνιοι
to-cut-off for-the superior — God being-with(-us) cheap

καὶ αὐτοὶ ἡμεῖς πως γινώμεθα καὶ ἀθέλητοι· ὧδε τέχνην
also ourselves we somehow become and unwilled here (a)-skill
τούτοις ἔχειν προσήκει, ἵνα μὴ τῷ χόλῳ ταρασσώμεθα, καὶ
in-these to-have is-fitting that not by-the bile we-be-troubled and
τὸ θυμικὸν ἡμῶν παραλόγως καὶ παρὰ φύσιν κινῶμεν,
the irascible(-part) our unreasonably and against nature move
καὶ ἀπαῤῥησίαστοι τολοιπὸν εἰς τὸν ἀόρατον πόλεμον
and without-boldness henceforth for the invisible war
εὑρισκώμεθα. Εἴωθε γὰρ τὸ θέλημα ἡμῶν μὴ κοπτόμενον
be-found is-wont for the will our not cut-off
παρ᾽ ἡμῶν αὐτοεκουσίως, ὀργίζεσθαι πρὸς τοὺς ἀκουσίως
by us self-willingly to-be-angry against the(-ones) involuntarily
ἡμῶν κόπτειν αὐτὸ ἐπιχειροῦντας. Καὶ ἐκ τούτου οὖν
our to-cut it attempting and from this then
ὁ θυμὸς κακῶς ὑλακτῶν κινηθείς, ἀπόλλυσι τὴν γνῶσιν
the anger evilly barking moved destroys the knowledge
τῆς πάλης, ἣν μόγις μετὰ καμάτου πολλοῦ κτήσασθαι
of-the wrestling which barely with toil much to-acquire
ἠδυνήθη. Φθαρτικὸς γὰρ ὁ θυμὸς εἶναι πέφυκεν. Εἰ μὲν οὖν
it-was-able destructive for the anger to-be is-by-nature if indeed then
πρὸς λογισμοὺς κινηθείη δαιμονιώδεις, φθείρει καὶ ἀπολλύει
against thoughts it-be-moved demonic it-destroys and ruins
αὐτούς. Εἰ δ᾽ αὖ πάλιν κατὰ ἀνθρώπων, φθείρει καὶ οὕτως
them if but in-turn again against men it-destroys also thus
τοὺς ἀνθρωπίνους λογισμοὺς ἐν ἡμῖν. Πλὴν ὁ θυμὸς ὁρῶ ὅτι
the human thoughts in us moreover the anger I-see that
φθαρτικὸς τυγχάνει λογισμῶν παντοίων, εἴτε πονηρῶν, εἴτε
destructive is of-thoughts all-kinds whether evil or
τύχῃ καὶ δεξιῶν. Ὅπλον γὰρ παρὰ Θεοῦ καὶ τόξον κατὰ
happen(-they) even right(-ones) (a)-weapon for from God and (a)-bow against
δαιμόνων ἡμῖν παρασχεθείς, εἰ μὴ ἐπέχεται ἐν ἀμφοτέροις,
demons to-us provided if not it-is-restrained in both

εἰ καὶ διαφόρως ἐνεργεῖ, ὀλέσκων ἐστί· ἐγὼ γὰρ εἶδον καὶ
if even differently it-works destroying it-is I for saw also
κύνα θρασὺν ἴσως τοῖς λύκοις, καὶ τὰ πρόβατα διαφθείροντα.
(a)-dog bold equally to-the wolves and the sheep destroying
Οὕτως ἐχρῆν φεύγειν τὴν παῤῥησίαν, ὡς ἰὸν 32
so (it)-was-needful to-flee the familiarity as (the)-venom
ἀσπίδος, καὶ ἐκτρέπεσθαι τὰς πολλὰς συντυχίας, ὡς ὄφεις
of-(an)-asp and to-turn-away-from the many meetings as serpents
καὶ γεννήματα ἐχιδνῶν, δυνάμενα ταῦτα σφοδρῶς εἰς
and offspring of-vipers able these(-things) vehemently into
λήθην τάχιον τοῦ ἔνδον πολέμου καταστῆσαι τελείαν,
forgetfulness sooner of-the inner war to-bring complete
καὶ καταγαγεῖν τὴν ψυχὴν ἀπὸ τῆς ὑψηλῆς χαρᾶς, τῆς
and to-bring-down the soul from the lofty joy the(-joy)
ἀπὸ τῆς καθαρότητος τῆς καρδίας. Ἀντίκειται ἡ ἐπάρατος
from the purity of-the heart is-opposed the accursed
λήθη τῇ προσοχῇ ὡς πυρὶ ὕδωρ· καὶ πολέμιος αὐτῇ
forgetfulness to-the attention as to-fire water and hostile to-it
καθ' ὥραν κραταιῶς τυγχάνει· ἀπὸ γὰρ λήθης εἰς
at-every hour mightily it-is from for forgetfulness into
ἀμέλειαν καταντῶμεν, ἐκ δ' ἀμελείας εἰς καταφρόνησιν
negligence we-come-down from and negligence into contempt
καὶ ῥᾳθυμίαν καὶ ἐπιθυμίας ἀτόπους· καὶ οὕτω πάλιν
and sloth and desires unseemly and thus again
ἐπιστρέφομεν εἰς τὰ ὀπίσω, ὃν τρόπον κύων ἐπὶ
we-turn to the(-things) behind in-the manner (a)-dog to
τὸν ἴδιον ἔμετον. Φύγωμεν τοίνυν τὴν παῤῥησίαν, ὡς ἰὸν
the own vomit let-us-flee therefore the familiarity as venom
θανάτου· τὸ δὲ κακὸν πῆμα τῆς λήθης καὶ τὰ ἐξ
of-death the but evil bane of-the forgetfulness and the(-things) from
αὐτῆς, ἰᾶται ἀκριβὴς λίαν νοὸς φυλακή, καὶ συνεχὴς
it heals exact very of-(the)-mind guard and continual

πάνυ ἐπίκλησις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· χωρὶς
wholly invocation of-the Lord our Jesus Christ without
γὰρ αὐτοῦ οὐ δυνάμεθα ποιεῖν οὐδέν.
for him not we-can to-do nothing

33 Οὐκ ἐνδέχεται, οὔτε μὴν δυνατόν, ὅφει συμφιλιῶσαι,
not it-is-admissible nor indeed possible with-(a)-serpent to-make-friends
καὶ εἰς κόλπον βαστάσαι· οὐδὲ τὸ σῶμα παντοίως
and in (the)-bosom to-carry nor the body in-every-way
κολακεύειν καὶ θεραπεύειν καὶ ἀγαπᾷν ἐκτὸς τῶν χρειωδῶν
to-flatter and to-tend and to-love beyond the useful(-things)
τε καὶ ἀναγκαίων, καὶ ἐπιμελεῖσθαι τῆς ἀρετῆς οὐρανίου.
both and necessary and to-care-for the virtue heavenly
Πέφυκε γάρ, ὁ μέν, τιτρώσκειν τὸν θάλποντα,
is-wont for the(-one) indeed to-wound the(-one) warming(-it)
τὸ δὲ μολύνειν ἐν ἡδοναῖς τὸν θεραπεύοντα· ἐν
the(-other) but to-defile in pleasures the(-one) tending(-it) in
οἷς πταίει, μάστιξιν αἰκιζέσθω, καὶ ἀφειδῶς ὡς δοῦλος
what it-stumbles with-whips let-it-be-tormented and unsparingly as (a)-slave
δραπέτης γλεύκους μεμεστωμένος νώτῳ μαστιγίας· τὸν
runaway with-new-wine filled with-(a)-back whip-worthy the
κύριον μὴ καπηλοτριβείτω, μὴ ἀγνοείτω τὴν κυρίαν
master not let-it-wear-out-by-huckstering not let-it-be-ignorant-of the mistress
καὶ ἄφθαρτον, ἡ φθαρτὴ πηλός, καὶ δούλη καὶ νυκτερινή.
and incorruptible the corruptible clay and slave and nocturnal
Ἕως ἐξόδου μὴ θαῤῥήσῃς σου τῇ σαρκί· Τὸ θέλημα,
until (the)-departure not trust your — flesh the will
φησί, τῆς σαρκὸς ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ
he-says of-the flesh (is)-enmity toward God to-the for law
τοῦ Θεοῦ οὐχ ὑποτάσσεται. Καί, Ἡ σὰρξ ἐπιθυμεῖ κατὰ
— of-God not it-is-subject and the flesh desires against

τοῦ πνεύματος· Οἱ δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ
the spirit the(-ones) and in flesh being God to-please not
δύνανται. Ἡμεῖς δὲ οὐκ ἐσμὲν ἐν σαρκί, ἀλλ' ἐν πνεύματι.
can we but not are in flesh but in spirit
Τῆς μὲν φρονήσεως ἔργον, τὸ ἀεὶ κινεῖν τὸ θυμικὸν 34
of-the indeed prudence (the)-work (is)-the always to-move the irascible(-part)
πρὸς συμπλοκὴν τῆς ἔνδον μάχης, καὶ πρὸς αὐτομεμψίαν·
to (the)-engagement of-the inner battle and to self-reproach
τῆς σοφίας δέ, κινεῖν τὸ λογιστικὸν πρὸς νῆψιν ἀκριβῆ
of-the wisdom and to-move the rational(-part) to watchfulness exact
καὶ ἐνδελεχῆ, καὶ θεωρίαν πνευματικήν· τῆς δὲ δικαιοσύνης,
and continual and contemplation spiritual of-the and justice
τὸ ἰθύνειν τὸ ἐπιθυμητικὸν πρός τε ἀρετὴν καὶ Θεόν· τῆς
the to-direct the desiring(-part) to both virtue and God of-the
δὲ ἀνδρείας, τὰς πέντε αἰσθήσεις κυβερνᾷν καὶ διακατέχειν,
and courage the five senses to-steer and to-control
ἵνα μὴ δι' αὐτῶν μολύνηται ὁ ἐντὸς ἡμῶν ἄνθρωπος,
that not through them be-defiled the within us man
ὅς ἐστιν ἡ καρδία· καὶ ὁ ἐκτός, ὅς ἐστι τὸ σῶμα.
who is the heart and the(-man) outside who is the body
Ἐπὶ τὸν Ἰσραὴλ ἡ μεγαλοπρέπεια αὐτοῦ, ἐπὶ νοῦν 35
upon — Israel the magnificence his upon (the)-mind
ὁρῶντα τὸ κάλλος ὡς δυνατόν, τῆς δόξης αὐτοῦ τοῦ
seeing the beauty as (is)-possible of-the glory his —
Θεοῦ. Καὶ ἡ δύναμις αὐτοῦ ἐν ταῖς νεφέλαις, ἐν ψυχαῖς
of-God and the power his in the clouds in souls
φεγγοειδέσιν ἀτενιζούσαις εἰς τὰς πρωΐας· τὸν ἐν
light-like gazing toward the mornings the(-one) at
δεξιᾷ τῇ πατρικῇ ἐφεζόμενον, φεγγοβολοῦντα αὐταῖς ὡς
(the)-right-hand the paternal seated shining-light on-them as
ἥλιος νεφέλαις καθαραῖς ἀκτινοβολῶν, ἐράσμιον ἀποδεικνύει.
(the)-sun on-clouds pure beaming lovely shows

36 Ἁμαρτάνων εἶς, φησὶν ἡ θεία Γραφή, ἀπολέσει ἀγαθωσύνην
sinning one says the divine Scripture will-destroy goodness
μεγάλην, καὶ ἁμαρτάνων νοῦς ἐξόλλυσι τὰ ἐν τῷ
great and sinning (the)-mind destroys the(-things) in the
προγεγραμμένῳ κεφαλαίῳ ποτὰ καὶ βρωτὰ ἀμβροσίας.
before-written chapter drinks and foods of-ambrosia
37 Οὐκ ἐσμὲν Σαμψὼν δυνατώτεροι, οὐ Σολομῶντος
not we-are than-Samson stronger not than-Solomon
σοφώτεροι, οὐ Δαβὶδ τοῦ θείου γνωστικώτεροι, οὐ
wiser not than-David the divine more-knowing not
Πέτρου τοῦ κορυφαίου μᾶλλον Θεὸν ἀγαπῶντες· μὴ
than-Peter the chief more God loving not
ἑαυτοῖς τοίνυν θαῤῥήσωμεν· φησὶ γὰρ ἡ Γραφή· Ὁ
in-ourselves therefore let-us-trust says for the Scripture the(-one)
εἰς αὐτὸν θαῤῥῶν, πεσεῖται πτῶμα ἐξαίσιον.
in himself trusting will-fall (a)-fall extraordinary
38 Μάθωμεν ἀπὸ Χριστοῦ ταπεινοφροσύνην, καὶ ἐκ Δαβὶδ
let-us-learn from Christ humble-mindedness and from David
ταπείνωσιν, καὶ ἐκ Πέτρου δακρύειν ἐπὶ τοῖς
humility and from Peter to-weep at the(-things)
συμβαίνουσιν, ἀλλὰ μὴ ἀπογινώσκειν, κατὰ Σαμψών, καὶ
happening but not to-despair like Samson and
Ἰούδαν, καὶ Σολομῶντα τὸν λίαν σοφώτατον.
Judas and Solomon the very wisest
39 Ὁ γὰρ διάβολος ὠρυόμενος ὡς λέων περιπατῶν ζητεῖ τίνα
the for devil roaring like (a)-lion walking-about seeks whom
καταπίει σὺν ταῖς αὐτοῦ δυνάμεσι. Μήτε οὖν ἡ καρδιακὴ
he-may-devour with the his powers neither then the heart's
δι' ὅλου προσοχή, καὶ νῆψις, καὶ ἀντίῤῥησις, καὶ εὐχὴ
through all attention and watchfulness and refutation and prayer
πρὸς Χριστὸν Ἰησοῦν, τὸν Θεὸν ἡμῶν, ἀργείτω ποτέ,
to Christ Jesus — God our let-be-idle ever

πάρεξ Ἰησοῦ· κρεῖττον γὰρ βοήθημα οὐχ εὑρήσεις ἐν ὅλῃ
except Jesus better for help not will-you-find in all
τῇ ζωῇ σου· αὐτὸς γὰρ μόνος ὁ Κύριος γινώσκει ὡς Θεὸς
the life your he for alone the Lord knows as God
τὰς τῶν δαιμόνων πανουργίας, καὶ μεθοδείας, καὶ δόλους.
the of-the demons villainies and schemes and deceits
Ἡ ψυχὴ τοίνυν θαῤῥείτω εἰς Χριστόν, καὶ παρακαλείτω 40
the soul therefore let-it-be-confident in Christ and let-it-call-upon
αὐτόν, καὶ μηδ' ὅλως δειλιάτω. Οὐ γὰρ μόνη πολεμεῖ,
him and not at-all let-it-fear not for alone it-fights
ἀλλὰ μετὰ φοβεροῦ βασιλέως Ἰησοῦ Χριστοῦ, κτίστου
but with (the)-fearful king Jesus Christ creator
πάντων τῶν ὄντων, ἀσωμάτων τε καὶ ἐνσωμάτων,
of-all the(-things) being bodiless both and embodied
ἤγουν ὁρατῶν καὶ ἀοράτων.
that-is visible and invisible
Ὡς γὰρ ὁ ὑετὸς ὅσῳ πλεῖον ἐπὶ τῆς γῆς καταφέρεται, 41
as for the rain the more upon the earth comes-down
τοσοῦτον καὶ τὴν γῆν ἁπαλύνει· οὕτω καὶ τὸ ἅγιον ὄνομα
so-much also the earth softens thus also the holy name
τοῦ Χριστοῦ παρ' ἡμῶν ἐπιβοώμενον χωρὶς λογισμῶν,
— of-Christ by us invoked without thoughts
ὅσον πυκνότερον αὐτὸ ἐπικαλούμεθα, ἁπαλύνει τὴν γῆν
the more-frequently it we-call-upon softens the earth
τῆς καρδίας ἡμῶν, καὶ χαροποιεῖ, καὶ εὐφραίνει.
of-the heart our and makes-joyful and gladdens
Καλὸν δὲ καὶ τοῦτο τοὺς ἀπείρους εἰδέναι, ὅτι ἐχθροὺς 42
good and also this the inexperienced to-know that enemies
ἔχομεν ἀσωμάτους καὶ ἀοράτους καὶ κακοθελεῖς, καὶ
we-have bodiless and invisible and ill-willed and
φρονίμους εἰς τὸ κακῶσαι, καὶ ἐντρεχεῖς καὶ κούφους
shrewd for the to-harm and nimble and light

ἐμπειροπολέμους, ἔτεσι τοῖς ἀπὸ τοῦ Ἀδὰμ καὶ μέχρι
war-experienced with-years the(-ones) from — Adam and until
καὶ τοῖς δεῦρο, οἱ παχεῖς ἡμᾶς καὶ πρὸς γῆν
also the(-ones) hither the(-enemies) thick(-ones) us and toward earth
βρίθοντες, καὶ τῷ σώματι καὶ τῷ φρονήματι· οὐδενὶ ἄλλῳ
weighing-down both in-the body and in-the mind by-no other
τρόπῳ δυνατὸν αὐτοὺς νικῆσαι, ἀλλ' ἢ δι' ἀεννάου
way (it-is)-possible them to-conquer but than through everlasting
νοὸς νήψεως καὶ ἐπικλήσεως Ἰησοῦ Χριστοῦ τοῦ Θεοῦ
of-mind watchfulness and invocation of-Jesus Christ — God
καὶ Ποιητοῦ ἡμῶν. Καὶ τοῖς μὲν ἀπείροις Ἰησοῦ Χριστοῦ
and Maker our and for-the indeed inexperienced of-Jesus Christ
εὐχὴ προτροπὴ τοῦ δοκιμάσαι καὶ γνῶναι τὸ καλὸν ἔστω
prayer (an)-exhortation of-the to-test and to-know the good let-be
ταῦτα· τοῖς δὲ ἐμπείροις ἡ πρᾶξις καὶ ἡ δοκιμασία καὶ ἡ
these(-things) for-the but experienced the practice and the testing and the
ἀνάπαυσις, τοῦ καλοῦ ἄριστος καὶ τρόπος καὶ διδάσκαλος.
rest of-the good (is)-best both way and teacher
43 Ὥσπερ παιδίον, μικρὸν ἤγουν καὶ ἀπόνηρον, φαντασιοποιόν
as (a)-child small that-is and guileless conjurer
τινα βλέπον, ἥδεται καὶ ἀκολουθεῖ τῷ φαντασιοκόπῳ ἐξ
some seeing is-delighted and follows the conjurer from
ἀκακίας· οὕτω καὶ ἡ ψυχὴ ἡμῶν ἁπλῆ τις οὖσα καὶ
innocence thus also the soul our simple (a)-thing being and
ἀγαθή, οὕτως ὑπὸ τοῦ ἀγαθοῦ Δεσπότου αὐτῆς κτισθεῖσα,
good thus by the good Master its created
ἥδεται ταῖς προσβολαῖς τοῦ διαβόλου ταῖς φανταστικαῖς,
is-delighted by-the assaults of-the devil the fantastical(-ones)
καὶ ἀπατωμένη προστρέχει ὡς καλῷ τῷ χείρονι, ὡς ἡ
and deceived runs-to as to-good the worse as the
περιστερὰ τῷ ἐπιβούλῳ τῶν ἑαυτῆς τέκνων· καὶ
dove to-the(-one) plotting-against the its-own young and

οὕτω μιγνύει τοὺς ἑαυτῆς λογισμούς, τῇ φαντασίᾳ τῆς
thus mingles the its-own thoughts with-the fantasy of-the
δαιμονιώδους προσβολῆς. Εἰ τύχοι γυναικὸς εὐμόρφου
demonic assault if it-happens of-(a)-woman fair
πρόσωπον, ἢ ἄλλο τι παρὰ τῶν ἐντολῶν τοῦ
(the)-face or other something from the commandments —
Χριστοῦ πάμπαν ἀπηγορευμένον, βούλεται ὥσπερ μετ'
of-Christ altogether forbidden it-wishes as-it-were with
αὐτῶν τι δὴ μεθοδεῦσαι, τοῦ εἰς ἔργον ἀγαγεῖν
them something indeed to-contrive of-the into deed to-bring
τὸ ὀφθὲν αὐτῇ ὡραῖον· καὶ τότε τε εἰς συγκατάθεσιν
the(-thing) seen by-it beautiful and then and into consent
ἐλθοῦσα, εἰς ἔργον λοιπὸν ἄγει διὰ τοῦ σώματος τὸ
having-come into deed further it-brings through the body the(-thing)
ὀφθὲν αὐτῇ ἀνόμημα κατὰ διάνοιαν, εἰς ἑαυτῆς κατάκρισιν.
seen by-it lawlessness in thought to its-own condemnation
Αὕτη ἡ τέχνη τοῦ Πονηροῦ, καὶ μετὰ τούτων τῶν 44
this (is)-the art of-the Evil(-one) and with these the
βελῶν φαρμακεύει πᾶσαν ψυχήν, καὶ διὰ τοῦτο οὐκ
arrows he-poisons every soul and because-of this not
ἔστιν ἀσφαλές, πρὸ πείρας πολεμικῆς τοῦ νοῦ πολλῆς,
it-is safe before experience of-war of-the mind much
εἰσέρχεσθαι ἐᾷν τοὺς λογισμοὺς ἐν τῇ καρδίᾳ ἡμῶν ἐν
to-enter to-allow the thoughts into the heart our in
ἀρχῇ μάλιστα· ἐπειδὴ ἀκμὴν ἡ ψυχὴ ἡμῶν τέρπεται
(the)-beginning especially since still the soul our delights
ταῖς δαιμονιώδεσι προσβολαῖς, καὶ ἥδεται καὶ ἀκολουθεῖ
in-the demonic assaults and is-pleased and follows
αὐταῖς· ἀλλὰ μᾶλλον νοεῖν αὐτούς, καὶ εὐθὺς κόπτειν
them but rather to-perceive them and at-once to-cut(-them)
ἐξ ἀναδόσεως καὶ προσβολῆς· ὅταν δὲ χρονίσας ὁ νοῦς
from (the)-upspringing and assault when but having-persevered the mind

εἰς τὸ θαυμαστὸν τοῦτο ἔργον ἐξασκηθῇ καὶ νοήσῃ, καὶ
in the wonderful this work is-trained and perceives and
ἐν ἕξει ἀδιακόπῳ γένηται τοῦ πολέμου, τοῦ ἀληθῶς τε
in habit uninterrupted becomes of-the war of-the truly both
νοεῖν τούτους, καί, ὡς ὁ προφήτης φησί, τοῦ εὐχερῶς
to-perceive these and as the prophet says of-the easily
δύνασθαι αὐτὸν κρατεῖν τοὺς μικροὺς ἀλώπεκας, τότε μετ'
to-be-able it to-catch the little foxes then with
ἐπιστήμης ἐᾷν αὐτοὺς ἔρχεσθαι ἔνδον, καὶ πολεμεῖν σὺν
skill to-allow them to-come inside and to-fight with
Χριστῷ αὐτοῦ, καὶ διελέγχειν αὐτοὺς καὶ κατάγειν.
Christ its and to-refute them and to-bring(-them)-down

45 Ὡς ἀδύνατον ἐν ἑνὶ σωλῆνι πῦρ καὶ ὕδωρ ἅμα
as (it-is)-impossible in one pipe fire and water together
διέρχεσθαι, οὕτως ἀδύνατον ἐν καρδίᾳ ἁμαρτίαν εἰσελθεῖν,
to-pass thus (it-is)-impossible into (the)-heart sin to-enter
ἐὰν μὴ κρούσῃ πρότερον ἐν θύρᾳ καρδίας διὰ
unless — it-knock first at (the)-door of-(the)-heart through
φαντασίας προσβολῆς πονηρᾶς.
fantasy of-assault evil

46 Ἔστι πρῶτον προσβολή, δεύτερον συνδυασμός, ἤγουν ἀναμὶξ
there-is first assault second coupling that-is mixed
γινόμενοι οἱ ἡμῶν καὶ τῶν πονηρῶν δαιμόνων λογισμοί·
becoming the our and of-the evil demons thoughts
τρίτον συγκατάθεσις, πῶς δεῖ γενέσθαι μεταξὺ τῶν
third consent how (one)-must to-happen between the
ἀμφοτέρων λογισμῶν βουλευομένων κακῶς· τέταρτον δέ
both thoughts plotting evilly fourth and
ἐστιν, ἡ αἰσθητὴ πρᾶξις, ἤγουν ἡ ἁμαρτία. Ἐὰν οὖν προσέχῃ
is the sensible deed that-is the sin if then attends
ὁ νοῦς νήφων, καὶ δι' ἀντιῤῥήσεως καὶ ἐπικλήσεως τοῦ
the mind watching and through refutation and invocation of-the

Κυρίου Ἰησοῦ φυγαδεύῃ ἐξ ἀναδόσεως τὴν φαντασίαν τῆς
Lord Jesus puts-to-flight from (the)-upspringing the fantasy of-the
προσβολῆς, τὰ ἑξῆς αὐτῶν ἀργὰ μένουσι. Νοῦς γὰρ
assault the(-things) following of-them idle remain (a)-mind for
ὢν ἀσώματος ὁ πονηρός, οὐκ ἄλλως δύναται πλανῆσαι
being bodiless the evil(-one) not otherwise can to-deceive
ψυχάς, εἰ μὴ διὰ φαντασίας καὶ λογισμῶν. Καὶ περὶ
souls except — through fantasy and thoughts and about
μὲν τῆς προσβολῆς ὁ Δαβὶδ φησίν· Εἰς τὰς πρωΐας
indeed the assault — David says at the mornings
ἀπέκτεννον, καὶ τὰ ἑξῆς. Ὁ δὲ μέγας φησὶ Μωϋσῆς
I-killed and the following(-words) the and great says Moses
περὶ συγκαταθέσεως, Καὶ οὐ συγκαταθέσει, φησίν, αὐτοῖς.
about consent and not consent he-says with-them
Νοῦς νοῒ ἀοράτως, πρὸς μάχην συμπλέκεται ὁ 47
mind with-mind invisibly for battle is-locked the
δαιμόνιος νοῦς τῷ ἡμετέρῳ νοΐ. Καὶ διὰ τοῦτο
demonic mind with-the our mind and because-of this
χρεία ἐκ βαθέων κατὰ στιγμὴν βοᾷν πρὸς τὸν
(there-is)-need from (the)-depths at (every)-point to-cry to —
Χριστόν, ἀπελάσαι μὲν τὸν δαιμόνιον νοῦν, τὰ νικητήρια
Christ to-drive-away indeed the demonic mind the prizes-of-victory
δὲ δοῦναι, ὡς φιλάνθρωπον.
and to-give as loving-mankind
Τύπος σοι ἡσυχίας καρδιακῆς, ὁ κατέχων κάτοπτρον 48
(a)-type for-you of-stillness heart's the(-one) holding (a)-mirror
καὶ πρὸς αὐτὸν ἀτενίζων, ἔστω· καὶ τὰ ὄψει ἐν
and toward it gazing let-be and the(-things) you-will-see in
τῇ καρδίᾳ νοητῶς ἐγγραφόμενα πονηρά τε καὶ ἀγαθά.
the heart intellectually inscribed evil both and good

49 Τηρεῖτε ἀεὶ μηδένα λογισμὸν ἐν τῇ καρδίᾳ, μὴ
keep always no thought in the heart neither
ἄλογον, μὴ εὔλογον, ἵνα οὕτω ῥᾳδίως ἐπιγινώσκῃς τοὺς
irrational nor reasonable that thus easily you-may-recognize the
ἀλλοφύλους, ἤγουν τοὺς τῶν Αἰγυπτίων πρωτοτόκους
foreigners that-is the of-the Egyptians first-born
υἱούς.
sons

50 Ὡς ἀγαθὴ καὶ τερπνή, καὶ ἡδίστη, φωτεινή τε καὶ
how good and delightful and most-sweet luminous both and
πάγκαλος, καὶ ἀγλαοφανής, καὶ ὡραία ἀρετή, νῆψις
all-beautiful and splendid and lovely (a)-virtue (is)-watchfulness
ὑπὸ σοῦ, Χριστὲ ὁ Θεός, εὐοδουμένη, καὶ ἐγρηγορότως
by you Christ — God prospered and wakefully
ἀνθρωπίνου νοὸς ἐν ταπεινώσει πολλῇ ὁδευομένη· ἐκτείνει
of-(the)-human mind in humility much traveled it-stretches
γὰρ ἕως θαλάσσης καὶ ἀβύσσου θεωριῶν τὰ κλήματα
for to (the)-sea and abyss of-contemplations the branches
αὐτῆς, καὶ ἕως ποταμῶν μυστηρίων τερπνῶν τε καὶ
its and to (the)-rivers of-mysteries delightful both and
θείων τὰς παραφυάδας αὐτῆς, ποτίζει τε νοῦν ἐκ
divine the shoots its it-waters and (the)-mind from
χρόνου πολλοῦ καυσωθέντα τῇ ἀσεβείᾳ ὑπὸ ἅλμης
time long scorched by-the impiety by (the)-brine
πονηρῶν λογισμῶν πνευματικῶν, καὶ τοῦ τῆς σαρκὸς
of-evil thoughts spiritual and of-the of-the flesh
δυσμενοῦς φρονήματος, ὅ ἐστι θάνατος.
hostile mind which is death

Watchfulness is Jacob's ladder, on which God rests and angels climb. Hesychius gathers sayings on suffering and the three passions, then praises humility: the devil thrust it away and so is called unclean. Basil counsels examining each day at its end, and the Fathers bid self-control by measure. The inner man must become a monk, the name of Jesus clears thoughts like smoke, and the divine body received in the mysteries makes the mind star-like.

Νῆψις ἔοικε τῇ τοῦ Ἰακὼβ κλίμακι, ἐφ' ᾗ ὁ Θεὸς 51
watchfulness is-like the — of-Jacob ladder on which — God
ἐπιμένει, καὶ οἱ ἄγγελοι ἀναβαίνουσιν· ἀναιρεῖ γὰρ
rests and the angels go-up it-removes for
ἐξ ἡμῶν πᾶν κακόν· αὕτη γὰρ ἐκκόπτει πολυλογίαν,
from us every evil this for cuts-out much-talk
λοιδορίαν, καταλαλιάν, καὶ πάντων τῶν αἰσθητῶν κακῶν
abuse slander and of-all the sensible evils
τὸν κατάλογον, οὐκ ἀνασχομένη διὰ ταῦτα οὐδὲ
the catalog not enduring because-of these(-things) not-even
πρὸς ὀλίγον στερεῖσθαι τῆς ἰδίας γλυκύτητος.
for (a)-little to-be-deprived of-the own sweetness
Ταύτην προθύμως ἀδελφοὶ μετίωμεν, καὶ ἐν ταῖς θεωρίαις 52
this eagerly brothers let-us-pursue and in the contemplations
αὐτῆς, καθαρᾷ διανοίᾳ σὺν Χριστῷ Ἰησοῦ πετόμενοι,
its with-pure mind with Christ Jesus flying
κινῶμεν τὴν θεωρίαν τῶν ἁμαρτιῶν ἡμῶν καὶ τοῦ
let-us-move the contemplation of-the sins our and of-the
βίου τοῦ προτέρου, ἵνα ἐν τῇ τῶν ἁμαρτιῶν ἡμῶν
life the former that in the of-the sins our
μνήμῃ συντριβόμενοι καὶ ταπεινούμενοι, ἀδιάσπαστον
remembrance crushed and humbled undistracted
ἐξ ἡμῶν ἔξωμεν τὴν Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν
from us we-may-have the of-Jesus Christ the Lord our

βοήθειαν εἰς τὸν ἀόρατον πόλεμον· στερηθέντες γὰρ τῆς
help for the invisible war deprived for the
Ἰησοῦ βοηθείας δι' ὑπερηφανίας, ἢ φιλανθρωπίας, ἢ
of-Jesus help through pride or love-of-man or
κενοδοξίας, ὑστερήθημεν καθαρότητος καρδίας· δι' ἧς
vainglory we-have-lacked purity of-heart through which
γνωρίζεται ἀνθρώπῳ Θεός· αἴτιον γὰρ ὡς ὑπόσχεσις τοῦ
is-made-known to-man God (the)-cause for as (a)-promise of-the
δευτέρου, τὸ πρότερον.
second (is)-the first

53 Νοῦς μὴ ἀμελῶν τῆς ἑαυτοῦ κρυπτῆς ἐργασίας, σὺν
(a)-mind not neglecting the its-own hidden working with
τοῖς λοιποῖς καλοῖς οἷς ἐκ τῆς διηνεκοῦς ἐργασίας τῆς
the other good(-things) which from the continual working of-the
φυλακῆς εὑρήσει, καὶ τὰς πέντε αἰσθήσεις τοῦ σώματος,
guard it-will-find also the five senses of-the body
ἀργὰς τῶν ἔξω κακῶν ἀποδείξει. Τῇ γὰρ οἰκείᾳ ἀρετῇ
idle from-the outside evils will-show by-the for own virtue
καὶ νήψει δι' ὅλου προσέχων, καὶ τοῖς νοήμασι τοῖς
and watchfulness through all attending and on-the notions the
καλοῖς κατατρυφᾷν θέλων, οὐκ ἀνέχεται κλέπτεσθαι διὰ
good to-feast wishing not it-endures to-be-robbed through
τῶν πέντε αἰσθήσεων, ἐνύλων καὶ ματαίων λογισμῶν
the five senses material and vain thoughts
αὐτῷ προσερχομένων, ἀλλὰ γνοὺς αὐτῶν τὸ ἀπατηλόν,
to-it coming but having-known their the deceitfulness
ἔνδον ἑαυτοῦ τὰ πολλὰ συστέλλει αὐτάς.
within itself for-the most-part draws-in them

54 Παράμενε τῇ διανοίᾳ, καὶ οὐ κοπιάσεις ἐν πειρασμοῖς·
remain in-the thought and not you-will-toil in temptations
ἐκεῖθεν δὲ ἀναχωρῶν, ὑπόμενε τὰ ἐπερχόμενα.
from-there but withdrawing endure the(-things) coming-on

Ὥσπερ τοὺς κακοσίτους, ἀψίνθιον ὠφελεῖ τὸ πικρόν, οὕτω 55
as the poor-eaters wormwood benefits the bitter thus
τοῖς κακοτρόποις κακὰ πάσχειν συμφέρει.
the ill-mannered evils to-suffer profits
Εἰ μὴ θέλεις κακοπαθεῖν, μηδὲ κακοποιεῖν θέλε, διότι 56
if not you-wish to-suffer-ill nor to-do-ill wish because
τοῦτο κἀκείνῳ ἀπαραβάτως ἀκολουθεῖ· ὃ γὰρ σπείρει
this also-that inviolably follows what for sows
ἕκαστος, τοῦτο καὶ θερίσει. Ἑκουσίως οὖν τὰ φαῦλα
each(-one) this also he-will-reap willingly then the bad(-things)
σπείροντες, καὶ ἀκουσίως θερίζοντες, τὴν δικαιοσύνην τοῦ
sowing and unwillingly reaping the righteousness —
Θεοῦ θαυμάζειν ὀφείλομεν.
of-God to-marvel-at we-ought
Ἐκτυφλοῦται ὁ νοῦς διὰ τῶν τριῶν τούτων παθῶν, 57
is-blinded the mind through the three these passions
φιλαργυρίας λέγω, κενοδοξίας, καὶ ἡδονῆς.
love-of-money I-mean vainglory and pleasure
Γνῶσις καὶ πίστις αἱ τῆς φύσεως ἡμῶν σύντροφοι, δι' 58
knowledge and faith the of-the nature our companions for
οὐδὲν ἄλλο ἢ δι' ἐκείνας ἠμβλύνθησαν.
nothing other than for those(-passions) were-blunted
Θυμὸς καὶ ὀργή, καὶ πόλεμοι καὶ φόνοι, καὶ πᾶς ὁ λοιπὸς 59
wrath and anger and wars and murders and all the rest
τῶν κακῶν κατάλογος, δι' ἐκείνας ἐν ἀνθρώποις
of-the evils catalog through those(-passions) among men
σφόδρα ἐκραταιώθησαν.
exceedingly were-strengthened
Ὁ μὴ γινώσκων τὴν ἀλήθειαν, οὔτε ἀληθῶς πιστεύειν 60
the(-one) not knowing the truth nor truly to-believe
δύναται· ἡ γὰρ γνῶσις κατὰ φύσιν προηγεῖται τῆς
can the for knowledge by nature precedes the

πίστεως· τὰ γὰρ τῆς Γραφῆς εἰρημένα, οὐχ ἵνα
faith the(-things) for of-the Scripture said not that
νοήσωμεν μόνον, ἀλλ᾽ ὅπως αὐτὰ ποιήσωμεν, εἴρηται.
we-may-understand only but that them we-may-do have-been-said
61 Ἀρξώμεθα δὴ οὖν τοῦ ἔργου· οὕτω γὰρ ἀκολούθως
let-us-begin indeed then the work thus for consequently
προκόπτοντες, εὑρήσομεν ὅτι οὐ μόνον ἡ εἰς Θεὸν
advancing we-will-find that not only the in God
ἐλπίς, ἀλλὰ καὶ βεβαία πίστις καὶ γνῶσις ἐσωτέρα,
hope but also firm faith and knowledge more-inward
καὶ πειρασμῶν λύτρωσις, καὶ χαρισμάτων δωρήματα,
and of-temptations deliverance and of-gifts presents
καὶ ἐξομολόγησις καρδιακή, καὶ δάκρυον ἐκτενές, διὰ
and confession heart's and (a)-tear earnest through
προσευχῆς τοῖς πιστοῖς παραγίνεται. Οὐ μόνον δὲ ταῦτα,
prayer to-the faithful comes not only and these(-things)
ἀλλὰ καὶ τῶν ἐπερχομένων θλιβερῶν ὑπομονή, καὶ
but also of-the coming grievous(-things) endurance and
εἰλικρινὴς τοῦ πλησίον ἄφεσις, καὶ νόμου πνευματικοῦ
sincere of-the neighbor forgiveness and of-law spiritual
ἐπίγνωσις, καὶ δικαιοσύνης Θεοῦ εὕρεσις, καὶ πνεύματος
recognition and of-righteousness of-God (the)-finding and of-spirit
ἁγίου ἐπιφοίτησις, καὶ θησαυρῶν πνευματικῶν δόσις,
holy (the)-visitation and of-treasures spiritual (the)-giving
καὶ πάντα ὅσα ἐπηγγείλατο ὁ Θεὸς παρέχειν τοῖς
and all as-many-as promised — God to-provide to-the
πιστοῖς ἀνθρώποις, καὶ ὧδε, καὶ ἐν τῷ μέλλοντι αἰῶνι·
faithful men both here and in the coming age
καὶ ἁπλῶς ἅπαξ κατ᾽ εἰκόνα Θεοῦ ἀναφανῆναι τὴν
and simply once according-to (the)-image of-God to-appear the
ψυχὴν ἀδύνατον, εἰ μὴ διὰ χαρίσματος Θεοῦ καὶ
soul (is)-impossible except — through (the)-gift of-God and

πίστεως ἀνθρώπου μετὰ πολλῆς ταπεινοφροσύνης, καὶ
(the)-faith of-man with much humility and
ἀμετεωρίστου προσευχῆς, τῇ διανοίᾳ παραμένοντος.
undistracted prayer in-the mind remaining
Μέγα ὄντως ἀγαθόν, ὡς ἐκ πείρας παρειλήφαμεν, τὸ 62
(a)-great truly good as from experience we-have-received (is)-the
συνεχῶς ἐπικαλεῖσθαι Κύριον Ἰησοῦν μετὰ τῶν νοητῶν
continually to-call-upon (the)-Lord Jesus with the intelligible
πολεμίων, τὸν βουλόμενον τὴν ἑαυτοῦ καρδίαν καθᾶραι·
enemies for-the(-one) wishing the his-own heart to-cleanse
ὅρα πῶς σύμφωνος ὁ λόγος ὁ ἐκ πείρας παρ' ἐμοῦ
see how in-accord (is)-the word the from experience by me
ῥηθεὶς ταῖς Γραφικαῖς μαρτυρίαις. Ἑτοιμάζου, φησίν,
spoken with-the Scriptural testimonies prepare he-says
Ἰσραήλ, τοῦ ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου τοῦ Θεοῦ σου·
Israel of-the to-call-upon the name of-(the)-Lord — God your
καὶ ὁ Ἀπόστολος, Ἀδιαλείπτως προσεύχεσθε. Καὶ ὁ Κύριος
and the Apostle unceasingly pray and the Lord
ἡμῶν φησιν, Οὐ δύνασθε χωρὶς ἐμοῦ ποιεῖν οὐδέν· Ὁ
our says not you-can without me to-do nothing the(-one)
μένων ἐν ἐμοί, κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν.
abiding in me and-I in him this(-one) bears fruit much
Καὶ πάλιν, Ἐὰν μὴ μείνῃ ἐν ἐμοί, ἐκβληθῇ ἔξω ὡς τὸ
and again unless — he-abide in me he-will-be-cast out like the
κλῆμα. Μέγα ἀγαθὸν εὐχή, καὶ ἀγαθὸν πάντων παρεκτικόν,
branch (a)-great good (is)-prayer and (a)-good of-all providing
καρδίαν καθαῖρον, ἐν ᾗ ὁ Θεὸς ὀπτάνεται τοῖς πιστοῖς.
(the)-heart cleansing in which — God is-seen by-the faithful
Τὸ τῆς ταπεινώσεως χρῆμα, ἐπειδὴ ὑψοποιὸν πέφυκεν εἶναι, 63
the of-the humility thing since exalting is-by-nature to-be
καὶ Θεῷ ἀγαπώμενον, καὶ ἀναλωτικὸν σχεδὸν πάντων τῶν
and by-God loved and destructive almost of-all the

ἐν ἡμῖν κακῶν καὶ μισουμένων Θεῷ, δυσπόριστον διὰ
in us evils and (things)-hated by-God hard-to-procure because-of
ταῦτα πέφυκεν εἶναι· καὶ ῥᾳδίως ἂν ἐν ἀνθρώπῳ ἑνὶ
these(-things) it-is-by-nature to-be and easily — in man one
πολλῶν ἀρετῶν ἄλλων ἐργασίας τινὰς μερικάς, ζητήσας δὲ
of-many virtues other workings some partial having-sought but
ἐν αὐτῷ ὀσμὴν ταπεινώσεως μόλις εὑρήσεις. Διὰ τοῦτο
in him (a)-scent of-humility barely will-you-find because-of this
χρεία πολλῆς νήψεως, ὥστε κτήσασθαι τοῦτο τὸ χρῆμα.
(there-is)-need of-much watchfulness so-as to-acquire this the thing
Καὶ γὰρ ἀκάθαρτον καὶ τὸν διάβολον λέγει ἡ Γραφή,
and for unclean also the devil calls the Scripture
ἐπειδὴ τοῦτο ἐξαρχῆς τὸ ἀγαθὸν τῆς ταπεινοφροσύνης
since this from-the-beginning the good of-the humility
χρῆμα ἀπώσατο· καὶ τὴν ὑπερηφανίαν ἠγάπησε· διὸ καὶ
thing he-thrust-away and the pride loved wherefore also
ἀκάθαρτον πνεῦμα ἐν πάσαις ταῖς Γραφαῖς προσαγορεύεται.
unclean spirit in all the Scriptures he-is-called
Ἐπεὶ ποίαν ἀκαθαρσίαν σωματικὴν δύναται ἐργάσασθαι
for what uncleanness bodily can to-work
τὸ ἀσώματον πάντη, καὶ ἄσαρκόν τε, καὶ ἄστατον, καὶ
the bodiless wholly and fleshless both and unstable and
ἄναιμον, οἷος ὑπῆρχεν ἐξ ἀρχῆς καὶ νῦν ὁ Σατανᾶς,
bloodless such-as was from (the)-beginning and now — Satan
ἵνα ἀκάθαρτος ἀπὸ τούτων λέγηται; Εὔδηλον ὅτι διὰ
that unclean from these be-be-called (it-is)-very-clear that because-of
τὴν ὑπερηφανίαν ἐκλήθη ἀκάθαρτος, καὶ ἐκ καθαροῦ
the pride he-was-called unclean and from pure
καὶ φωτεινοῦ ἀγγέλου βέβηλος καὶ ἀκάθαρτος ἀπεφάνθη,
and luminous angel profane and unclean was-shown
καὶ ἀκάθαρτος παρὰ Κυρίῳ πᾶς ὑψηλοκάρδιος· πρώτη
and unclean before (the)-Lord (is)-every high-hearted(-one) first

γάρ, φησίν, ἁμαρτία ἡ ὑπερηφάνεια· οὕτω γὰρ καὶ
for he-says (the)-sin (is)-the pride thus for also
ὁ ὑπερήφανος Φαραὼ ἔλεγε· Τὸν Θεόν σου, φησίν, οὐκ
the proud Pharaoh said — God your he-says not
οἶδα, καὶ τὸν Ἰσραὴλ οὐκ ἐξαποστελῶ.
I-know and — Israel not I-will-send-out
Εἰσὶ δὲ πολλὰ τῶν τοῦ νοῦ ἐνεργημάτων, τὰ 64
there-are and many of-the of-the mind workings the(-ones)
δυνάμενα ἡμῖν τὸ ἀγαθὸν δῶρον τῆς ταπεινοφροσύνης
able for-us the good gift of-the humility
περιποιεῖσθαι, εἴπερ μὴ ἀμελοῦμεν τῆς σωτηρίας ἡμῶν,
to-acquire if-indeed not we-neglect the salvation our
τουτέστι μνήμη ἁμαρτημάτων, ἐν λόγοις, καὶ ἔργοις,
that-is remembrance of-sins in words and works
καὶ διανοίᾳ, καὶ ἕτερα πλεῖστα εἰς ταπεινοφροσύνην ἡμῖν
and thought and others very-many to humility for-us
συμβάλλονται τῇ θεωρίᾳ ἀναλεγόμενα. Ἐμποιεῖ δὲ
contribute in-the contemplation gathered produces and
καὶ ταπείνωσιν ἀληθῆ, καὶ τό, ἵνα τις τῶν πέλας
also humility true also the(-thing) that one of-the neighbors
τὰ κατορθώματα καθ' ἑκάστην ἐν οἷς περιστρέφει, καὶ
the achievements by each(-day) in which he-turns-about and
ἕτερα ἑαυτῶν φυσικὰ καὶ πλεονεκτήματα ἐν ἑαυτῷ
other(-things) of-themselves natural and advantages in himself
μεγαλύνει, καὶ συνεξετάζει τοῖς ἑαυτοῦ τὰ ἐκείνων.
he-magnifies and he-compares with-the his-own the(-things) of-those
Καὶ οὕτω βλέπων ὁ νοῦς τὴν ἑαυτοῦ εὐτέλειαν, καὶ
and thus seeing the mind the its-own worthlessness and
πόσον ἀπολείπεται τῆς τῶν ἀδελφῶν τελειότητος, γῆν καὶ
how-far it-falls-short of-the of-the brothers perfection earth and
σποδὸν ὁ ἄνθρωπος ἑαυτὸν λογίζεται, καὶ οὐκ ἄνθρωπον,
ashes the man himself reckons and not (a)-man

ἀλλὰ κύνα τινά, ὡς πάντων ἐπὶ γῆς λογικῶν ἀνθρώπων
but dog some as of-all on earth rational men
εἰς πάντα ὑστεροῦντα καὶ ἀπολειπόμενον.
in all(-things) lacking and falling-short

65 Φησὶ τὸ τοῦ Χριστοῦ στόμα, ὁ στύλος τῆς Ἐκκλησίας,
says the — of-Christ mouth the pillar of-the Church
ὁ μέγας πατὴρ ἡμῶν Βασίλειος, Μέγα ἀγαθὸν πρὸς
the great father our Basil (a)-great good for
τὸ μὴ ἁμαρτάνειν, μηδὲ τῇ ἐρχομένῃ ἡμέρᾳ τοῖς
the not to-sin nor on-the coming day into-the
αὐτοῖς περιπίπτειν, τὸ μετὰ τὴν ἀποπλήρωσιν τῆς
same(-sins) to-fall (is)-the after the completion of-the
ἡμέρας ἀνακρίνειν ἐν τῷ συνειδότι ἡμῶν, ἡμᾶς ἑαυτοὺς
day to-examine in the conscience our we ourselves
τὰ καθ' ἡμᾶς, τί πεπλημμελήκαμεν, τί δὲ
the(-things) concerning us what we-have-offended what and
ἐδικαιοπραγήσαμεν. Τοῦτο καὶ ὁ Ἰὼβ ἐποίει, περί τε
we-did-justly this also — Job did about both
αὐτοῦ καὶ τῶν τέκνων αὐτοῦ· τὰ γὰρ καθ' ἑκάστην
himself and the children his the for by each(-day)
λογοθέσια τὸ καθ' ὥραν φωτίζουσι. Καὶ πάλιν ὁ
accountings the(-account) by hour illuminate and again the
αὐτός φησι· Πᾶν μέτρον ἄριστον.
same says every measure (is)-best

66 Καὶ πάλιν ἕτερος τῶν τὰ θεῖα σοφῶν ἔφη,
and again another of-the(-ones) in-the divine(-things) wise said
Ἀρχὴ καρποφορίας ἄνθος, καὶ ἀρχὴ πρακτικῆς
(the)-beginning of-fruit-bearing (is)-(the)-flower and (the)-beginning of-practice
ἐγκράτεια. Οὐκοῦν ἐγκρατευσώμεθα, καὶ τοῦτο, μέτρῳ
self-control therefore let-us-be-self-controlled and this with-measure
καὶ σταθμῷ, ὡς οἱ Πατέρες ἐκδιδάσκουσι· καὶ τὴν
and weight as the Fathers teach and the

ἡμέραν ὅλην τῶν δώδεκα ὡρῶν ἐν τῇ τηρήσει τοῦ νοὸς
day whole of-the twelve hours in the keeping of-the mind
παρερχώμεθα· οὕτω γὰρ ποιοῦντες, τὴν κακίαν βίᾳ
let-us-pass thus for doing the vice by-force
τινὶ σβέσαι καὶ μειῶσαι δυνησόμεθα μετὰ Θεοῦ, ἐπεὶ καὶ
some to-quench and to-lessen we-shall-be-able with God since also
βιαστή ἐστιν ἡ ἐνάρετος πολιτεία, δι' ἧς δίδοται ἡ
forced is the virtuous way-of-life through which is-given the
βασιλεία τῶν οὐρανῶν.
kingdom of-the heavens

Ὁδὸς ἐπὶ τὴν γνῶσιν, ἀπάθεια καὶ ταπείνωσις, ὧν 67
(the)-way to the knowledge (is)-dispassion and humility which
χωρὶς οὐδεὶς ὄψεται τὸν Κύριον.
without no-one will-see the Lord

Ὁ ἀδιαλείπτως περὶ τὰ ἔνδον τὰς διατριβὰς 68
the(-one) unceasingly about the(-things) inside the occupations
ποιούμενος, σωφρονεῖ. Οὐ μόνον δέ, ἀλλὰ καὶ θεωρεῖ,
making is-temperate not only and but also he-contemplates
καὶ θεολογεῖ, καὶ προσεύχεται. Καὶ τοῦτό ἐστιν ὃ
and theologizes and prays and this is what
λέγει ὁ Ἀπόστολος, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν
says the Apostle by-(the)-Spirit walk and (the)-desire
σαρκὸς οὐ μὴ τελέσητε.
of-(the)-flesh not — will-you-fulfill

Ὁ τὴν ὁδὸν τὴν πνευματικὴν ὁδεύειν μὴ ἐπιστάμενος, 69
the(-one) the way the spiritual to-travel not knowing
τῶν ἐμπαθῶν νοημάτων οὐ ποιεῖται φροντίδα, ἀλλ' ὅλην
of-the passionate notions not makes care but whole
τὴν σχολὴν περὶ τὴν σάρκα ἔχει, καὶ ἢ γαστριμαργεῖ καὶ
the leisure about the flesh he-has and either is-gluttonous and
ἀκολασταίνει, λυπεῖταί τε καὶ ὀργίζεται, καὶ μνησικακεῖ·
is-licentious grieves both and is-angry and remembers-wrongs

καὶ ἐντεῦθεν τὸν νοῦν σκοτίζει, ἢ ἀμέτρῳ ἀσκήσει
and thence the mind darkens or with-immoderate asceticism
κέχρηται, καὶ θολοῖ τὴν διάνοιαν.
uses and muddies the mind

70 Ὁ μὲν τοῖς πράγμασιν ἀποταξάμενος, οἷον τῇ
the(-one) indeed to-the things having-renounced such-as the
γυναικί, καὶ τοῖς χρήμασι, καὶ τοῖς ἑξῆς, τὸν ἔξω
wife and the money and the following(-things) the outer
ἄνθρωπον ἐποίησε μοναχόν, οὔπω δὲ καὶ τὸν ἄνθρωπον
man made (a)-monk not-yet but also the man
τὸν ἔσω· ὁ δὲ τοῖς τούτων ἐμπαθέσι νοήμασι, τὸν ἔσω
the inner the(-one) but to-the of-these passionate notions the inner
ἄνθρωπον, ὅ ἐστιν ὁ νοῦς. Καὶ τὸν μὲν ἔξω ἄνθρωπον
man which is the mind and the indeed outer man
εὐκόλως τις ποιεῖ μοναχόν, μόνον ἐὰν θελήσῃ, οὐκ ὀλίγος
easily one makes (a)-monk only if he-wish not small
δὲ ἀγὼν τὸν ἔσω ἄνθρωπον ποιῆσαι μοναχόν.
but (the)-struggle the inner man to-make (a)-monk

71 Τίς ἐστιν ἄρα ἐν τῇ γενεᾷ ταύτῃ ὁ παντάπασιν
who is then in the generation this the(-one) wholly
ἀπαλλαγεὶς ἐμπαθῶν νοημάτων, καὶ τῆς καθαρᾶς διὰ
released from-passionate notions and of-the pure through
παντὸς καὶ ἀΰλου καταξιωθεὶς προσευχῆς, ὅπερ ἐστὶ
all(-time) and immaterial deemed-worthy prayer which is
σημεῖον τοῦ ἔνδον μοναχοῦ;
(the)-sign of-the inner monk

72 Πολλὰ πάθη ἐν ταῖς ψυχαῖς ἡμῶν ἐγκέκρυπται· τότε δὲ
many passions in the souls our are-hidden then but
ἐλέγχονται, ὅταν τὰ αἴτια φαίνωνται.
they-are-exposed when the causes appear

Μὴ ὅλην τὴν σχολὴν περὶ τὴν σάρκα ἔχε, ἀλλ᾽ ὅσον 73
not whole the leisure about the flesh have but as-much(-as)
αὐτὴν κατὰ δύναμιν περὶ τὴν ἄσκησιν, καὶ ὅλον τὸν
it according-to power about the asceticism and whole the
νοῦν σου περὶ τὰ ἔνδον στρέψον. Ἡ γὰρ σωματικὴ
mind your to the(-things) inside turn the for bodily
γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια εἰς
exercise for little is profitable the but piety for
πάντα ὠφέλιμός ἐστιν.
all(-things) profitable is
Ἐπὶ τῇ τῶν παθῶν ἀνεργησίᾳ, ἢ ὑπερηφανίᾳ συμβαίνει, 74
upon the of-the passions inactivity either (from)-pride it-happens
ἢ τῶν αἰτιῶν οὐκ ἀποκοπτομένων, ἢ τῶν δαιμόνων
or the causes not being-cut-off or the demons
δολουργῶς ὑποχωρούντων.
deceitfully withdrawing
Ἡ ταπείνωσις καὶ κακοπάθεια, πάσης ἁμαρτίας ἐλευθεροῦσι 75
the humility and hardship from-every sin free
τὸν ἄνθρωπον· ἡ μέν, τὰ τῆς ψυχῆς· ἡ δέ,
the man the(-one) indeed the(-passions) of-the soul the(-other) and
τὰ τοῦ σώματος περικόπτουσα πάθη· διὰ τοῦτο λέγει
the of-the body cutting-off passions for this(-reason) says
ὁ Κύριος· Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ
the Lord blessed (are)-the pure in-the heart for they
τὸν Θεὸν ὄψονται· αὐτὸν καὶ τοὺς ἐν αὐτῷ θησαυρούς,
— God shall-see him and the in him treasures
ὅταν δι᾽ ἀγάπης καὶ ἐγκρατείας ἑαυτοὺς καθάρωσι, καὶ
when through love and self-control themselves they-cleanse and
τοσοῦτον πλέον, ὅσον τὴν κάθαρσιν ἐπιτείνουσι.
so-much more as-much-as the cleansing they-intensify

76 Σκοπευτήριον τῶν περὶ ἀρετῆς πάσης λόγων, ἡ τοῦ
(the)-watchtower of-the about virtue all words the of-the
νοῦ τήρησίς ἐστιν, ὡς ὁ πάλαι τοῦ Δαβὶδ σκοπὸς τὴν
mind (the)-keeping is as the of-old — of-David watchman the
περιτομὴν τῆς καρδίας προεδήλου.
circumcision of-the heart foreshowed

77 Ὥσπερ αἰσθητῶς τὰ βλάπτοντα ὁρῶντες βλαπτόμεθα,
as sensibly the harmful(-things) seeing we-are-harmed
οὕτω κατὰ νοῦν.
thus in mind

78 Ὥσπερ ὁ τὴν τοῦ φυτοῦ τρώσας καρδίαν, ὅλον
as the(-one) the of-the plant having-wounded heart whole
ἐξήρανεν, οὕτω καὶ ἐπὶ καρδίαν ἀνθρώπου νόει. αὐτὴν
dried-up(-it) thus also of (the)-heart of-man understand at-that-very
τὴν στιγμὴν προσέχειν δεῖ, ἐπειδὴ οὐκ ἀργοῦσιν οἱ
the moment to-attend (one)-must since not are-idle the
κλέπται.
thieves

79 Ὁ Κύριος πᾶσαν ἐντολὴν ὀφειλομένην δεῖξαι θέλων, τὴν
the Lord every commandment owed to-show wishing the
δὲ υἱοθεσίαν ἰδίῳ αἵματι τοῖς ἀνθρώποις δεδωρημένην,
but adoption by-his-own blood to-the men given
φησίν, Ὅταν πάντα ποιήσητε τὰ προστεταγμένα ὑμῖν,
says when all(-things) you-do the(-things) commanded you
εἴπατε, ὅτι Ἀχρεῖοι δοῦλοί ἐσμεν, καὶ ὃ ὠφείλομεν ποιῆσαι,
say that unprofitable servants we-are and what we-ought to-do
πεποιήκαμεν. Διὰ τοῦτο οὐκ ἔστι μισθὸς ἔργων ἡ βασιλεία
we-have-done because-of this not is (the)-wage of-works the kingdom
τῶν οὐρανῶν, ἀλλὰ χάρις δεσπότου πιστοῖς δούλοις
of-the heavens but (the)-grace of-(the)-master for-faithful servants

ἡτοιμασμένη· οὐκ ἀπαιτεῖ δοῦλος ὡς μισθόν, τὴν ἐλευθερίαν,
prepared not demands (a)-servant as (a)-wage the freedom
ἀλλ' εὐχαριστεῖ ὡς ὀφειλέτης, καὶ κατὰ χάριν ἐκδέχεται.
but gives-thanks as (a)-debtor and by grace he-awaits(-it)
Ὡς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς 80
as he-died for the sins our according-to the
Γραφάς, καὶ τοῖς εὖ δουλεύουσιν αὐτῷ τὴν ἐλευθερίαν
Scriptures and to-the(-ones) well serving him the freedom
χαρίζεται· φησὶ γάρ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ
grants he-says for well-done servant good and faithful over
ὀλίγα ἐγένου πιστός, ἐπὶ πολλῶν σε καταστήσω, εἴσελθε
few(-things) you-were faithful over many you I-will-set enter
εἰς τὴν χαρὰν τοῦ Κυρίου σου. Οὔπω δὲ δοῦλός ἐστι πιστός,
into the joy of-the Lord your not-yet and (a)-servant is faithful
ὁ ψιλῇ τῇ γνώσει ἐπερειδόμενος, ἀλλ' ὁ δι'
the(-one) on-bare the knowledge leaning but the(-one) through
ὑπακοῆς τῷ ἐντειλαμένῳ Χριστῷ πιστεύων, τὸν Δεσπότην
obedience in-the having-commanded Christ believing the Master
τιμῶν, ποιεῖ τὰ κελευόμενα· σφαλεὶς δὲ ἢ παρακούσας,
honoring does the(-things) ordered having-erred but or having-disobeyed
ὑπομένει ὡς ἴδια τὰ ἐπερχόμενα. Φιλομαθὴς οὖν γίνου
he-endures as his-own the(-things) coming-on learning-loving then become
καὶ φιλόπονος· ἡ γὰρ ψιλὴ γνῶσις φυσιοῖ τὸν ἄνθρωπον.
also labor-loving the for bare knowledge puffs-up the man
Οἱ ἀπροσδοκήτως ἡμῖν συμβαίνοντες πειρασμοί, οἰκονομικῶς 81
the unexpectedly to-us happening temptations by-dispensation
ἡμᾶς φιλοπόνους διδάσκουσι γενέσθαι.
us labor-loving teach to-become
Ἴδιον μὲν ἀστέρος τὸ περὶ αὐτὸν φῶς, τοῦ δὲ 82
proper indeed to-(a)-star (is)-the around it light of-the but
θεοσεβοῦς καὶ Θεὸν φοβουμένου ἴδιον, εὐτέλεια καὶ
godly and God fearing(-man) proper (is)-lowliness and

ταπείνωσις· ἐπεὶ μηδ' ἄλλο τι γνωριστικὸν πέφυκεν
humility since not any other distinguishing is-by-nature
εἶναι, καὶ δηλότερον σημεῖον τῶν τοῦ Χριστοῦ μαθητῶν,
to-be and clearer sign of-the — of-Christ disciples
ὡς ταπεινὸν φρόνημα καὶ εὐτελὲς σχῆμα. Καὶ τοῦτο
than (a)-humble mind and (a)-simple bearing and this
πάντα βοῶσι τὰ τέσσαρα Εὐαγγέλια· ὁ δὲ μὴ οὕτως
all cry the four Gospels the(-one) but not thus
ταπεινῶς βιούς, τοῦ μέρους ἐκπίπτει τοῦ ἑαυτὸν
humbly living from-the portion falls of-the(-one) himself
ἑκουσίως ταπεινώσαντος μέχρι σταυροῦ καὶ θανάτου,
willingly having-humbled unto cross and death
τοῦ καὶ τῶν θείων Εὐαγγελίων πρακτικοῦ νομοθέτου.
the(-one) also of-the divine Gospels practical lawgiver
83 Οἱ διψῶντες, φησί, πορεύεσθε ἐφ' ὕδωρ· οἱ δὲ
the(-ones) thirsting he-says go to water the(-ones) and
διψῶντες Θεόν, πορεύεσθε καθαρότητι διανοίας· πλὴν
thirsting (for)-God go with-purity of-mind yet
τῷ ὑψηλῶς δι' αὐτῆς πετομένῳ, χρὴ καὶ
for-the(-one) loftily through it flying (it)-is-needful also
πρὸς τὴν γῆν τῆς ἑαυτοῦ εὐτελείας ὁρᾷν· οὐδεὶς γὰρ
to the earth of-the his-own lowliness to-look no-one for
τοῦ ταπεινοῦ ὑψηλότερος. Ὡς γὰρ φωτὸς μὴ παρόντος
than-the humble (is)-higher as for light not being-present
ζοφώδη καὶ σκοτεινὰ ἅπαντα, οὕτω καὶ μὴ παρούσης
gloomy and dark (are)-all(-things) thus also not being-present
ταπεινοφροσύνης, πάντα ἡμῶν μάταια, καὶ ἕωλα τὰ
humility all(-things) our (are)-vain and stale the(-things)
κατὰ Θεὸν σπουδαζόμενα.
according-to God being-pursued

Τέλος δὲ λόγου, τὸ πᾶν ἄκουε· Τὸν Θεὸν φοβοῦ, καὶ τὰς 84
(the)-end and of-(the)-word the whole hear — God fear and the
ἐντολὰς αὐτοῦ φύλαττε, καὶ νοητῶς καὶ αἰσθητῶς· εἰ γὰρ
commandments his keep both intellectually and sensibly if for
νοητῶς βιάσεις σαυτὸν αὐτὰς τηρεῖν, ὀλιγάκις τῶν αἰσθητῶν
intellectually you-force yourself them to-keep seldom of-the sensible(-things)
εἰς αὐτὰς κόπτων δεήσει. Φησὶ γὰρ ὁ Δαβίδ· Ἠβουλήθην
for them toiling will-you-need says for — David I-wished
τὸ θέλημά σου καὶ τὸν νόμον σου ποιῆσαι ἐν μέσῳ τῆς
the will your and the law your to-do in (the)-midst of-the
κοιλίας μου. Ἂν μὴ ἐν μέσῳ τῆς κοιλίας, τουτέστιν ἐν
belly my unless — in (the)-midst of-the belly that-is in
μέσῃ καρδίᾳ ὁ ἄνθρωπος τὸ τοῦ Θεοῦ θέλημα καὶ τὸν
(the)-midst-of (the)-heart the man the — of-God will and the
νόμον ποιήσειεν, οὔτε ἔξωθεν ῥᾳδίως πρᾶξαι τοῦτο δύναται.
law do nor from-outside easily to-do this can-he
Καὶ ἐρεῖ πρὸς Θεὸν ὁ μὴ νήφων καὶ ἀδιάφορος, τό,
and will-say to God the(-one) not watchful and indifferent the(-saying)
ὁδούς σου εἰδέναι οὐ βούλομαι, πάντως δι' ἔλλειψιν
ways your to-know not I-wish wholly through lack
θείας ἐλλάμψεως· ἧστινος ὁ μετέχων οὐκ ἀπληροφόρητος,
of-divine illumination of-which the partaker not unassured
ἀλλὰ καὶ ἔμπεδος ἱκανῶς περὶ τὰ θεῖα γενήσεται.
but also steadfast sufficiently about the divine(-things) will-become
Ὥσπερ γὰρ τὸ αἰσθητὸν ἅλας ἡδύνει τόν τε ἄρτον καὶ πᾶν 85
as for the sensible salt seasons the both bread and every
ὄψον, καὶ ἄσηπτα τινὰ τῶν κρεῶν καὶ διαρκῶν φυλάττει,
relish and unrotting some of-the meats and lasting keeps
καὶ τὴν ὀζωδίαν πᾶσαν διασκεδάζει· οὕτω καὶ ἐπὶ τῆς τοῦ
and the stench all scatters thus also of the of-the
νοὸς φυλακῆς, τῆς νοητῆς ἡδύτητος καὶ θαυμαστῆς ἐργασίας
mind guard the intelligible sweetness and wonderful working

νόει. Καὶ γὰρ ἡδύνει ἐνθέως, καὶ τὸν ἐντός, καὶ τὸν
understand also for it-seasons divinely both the inner(-man) and the
ἐκτὸς ἄνθρωπον, καὶ τὴν ὀζωδίαν τῶν πονηρῶν λογισμῶν
outer man and the stench of-the evil thoughts
ἐκδιώκει, καὶ διαρκῶν ἐν τοῖς καλοῖς ἡμᾶς διαφυλάττει
drives-out and lasting in the good(-things) us keeps
86 Ἐκ προσβολῆς πολλοὶ λογισμοί, ἐκ δὲ τούτων ἡ
from (the)-assault (come)-many thoughts from and these the
πονηρὰ αἰσθητὴ πρᾶξις· ὁ δὲ μετὰ τοῦ Ἰησοῦ τὸ
evil sensible deed the(-one) but with — Jesus the
πρῶτον εὐθὺς σβεννύων, τὰ ἑξῆς διέφυγε, καὶ
first at-once quenching the following(-things) has-escaped and
γνῶσιν θείαν γλυκεῖαν πλουτήσει, δι' ἧς Θεὸν εὑρήσει
knowledge divine sweet will-be-rich-in through which God he-will-find
τὸν πανταχοῦ ὄντα· ἐν αὐτῷ δὲ τὸ κάτοπτρον τοῦ
the(-one) everywhere being in him and the mirror of-the
νοὸς ἀντερείσας φωτίζεται διηνεκῶς καθ' ὁμοιότητα
mind having-set-against(-him) is-enlightened continually in likeness
τοῦ καθαροῦ ὑέλου, καὶ τοῦ αἰσθητοῦ ἡλίου, καὶ τότε
of-the pure glass and of-the sensible sun and then
ἀναπαύεται ὁ νοῦς, ὡς τὸ ἔσχατον τῶν ὀρεκτῶν
rests the mind as the last of-the desirable(-things)
φθάσας, ἀπὸ πάσης ἄλλης τινὸς ἐν αὐτῷ θεωρίας.
having-reached from every other some in it contemplation
87 Ἐπειδὴ πᾶς λογισμὸς διὰ φαντασίας αἰσθητῶν τινων
since every thought through fantasy of-sensible some(-things)
εἰσέρχεται ἐν τῇ καρδίᾳ, τότε αὐγάζει αὐτὸν τὸ μακάριον
enters into the heart then illumines it the blessed
φῶς τῆς θεότητος, ὅταν πάντη εὐκαιρήσῃ ἀπὸ πάντων,
light of-the godhead when wholly it-be-free from all(-things)
καὶ ἀσχημάτιστος ἐκ τούτων γένηται, εἴπερ ἡ λαμπρότης
and shapeless from these it-become if-indeed the brightness

ἐκείνη κατὰ στέρησιν τῶν πάντων νοημάτων παραφαίνεται
that by deprivation of-the all notions appears
τῷ καθαρῷ νοΐ.
to-the pure mind
Ὅσον τὴν διάνοιαν ἄκρως προσέχεις, κατὰ τοσοῦτον 88
as-much-as the mind utmost you-attend by so-much
μετὰ πόθου τῷ Ἰησοῦ προσεύξῃ. Καὶ ὅσον πάλιν τὴν
with longing — to-Jesus you-will-pray and as-much-as again the
διάνοιαν ἀμελῶς ἐπισκέψῃ, κατὰ τοσοῦτον καὶ τοῦ Ἰησοῦ
mind negligently you-oversee by so-much also — from-Jesus
μακρυνθήσῃ· καὶ ὥσπερ τὸ πρότερον ἄκρως τὸν ἀέρα τῆς
you-will-be-far and as the former utmost the air of-the
διανοίας φωτίζει, οὕτω καὶ τὸ ἐκκενῶσαι ἀπὸ τῆς νήψεως,
mind illumines thus also the to-empty from the watchfulness
καὶ τῆς γλυκείας ἐπικλήσεως Ἰησοῦ, σκοτίζειν αὐτὸν ἐκ
and the sweet invocation of-Jesus to-darken it from
παντὸς πέφυκεν, ὡς εἶναι φύσει τὸ πρᾶγμα τοιοῦτον ὡς
every(-side) is-wont so-as to-be by-nature the thing such as
εἴπομεν, καὶ ἄλλως οὐκ ἔστι. Καὶ τοῦτο πεῖραν λήψῃ,
we-said and otherwise not it-is and this experience you-will-receive
ἔργῳ δοκιμάσας, ἐπεὶ μὴ πέφυκεν ἀρετὴ ἡ τοιαύτη
in-deed having-tested(-it) since not is-wont virtue the such
φωτοτόκος τερπνὴ ἐργασία, εἰ μὴ τῇ πείρᾳ διδάσκεσθαι.
light-bearing delightful working except — by-the experience to-be-taught
Τὸ μὲν μετὰ πόθου τινὸς μεστοῦ γλυκύτητος καὶ χαρᾶς 89
the indeed with longing some full of-sweetness and of-joy
ἐπικαλεῖσθαι συνεχῶς Ἰησοῦν, αἴτιον τοῦ χαρᾶς ἔμπλεον
to-call-upon continually Jesus (is)-cause of-the of-joy full
καὶ γαλήνης εἶναι τὸν ἀέρα τῆς καρδίας, ἐκ τῆς ἄκρας
and of-calm to-be the air of-the heart from the utmost
προσοχῆς. Τοῦ δὲ ἄκρως καθαίρεσθαι τὴν καρδίαν, αἴτιος
attention of-the but utmost to-be-cleansed the heart (the)-cause

Ἰησοῦς Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ καὶ Θεός, ὁ
(is)-Jesus Christ the Son — of-God and God the(-one)
πάντων τῶν καλῶν αἴτιος καὶ ποιητής. Ἐγὼ γάρ,
of-all the good(-things) cause and maker I for
φησί, Θεὸς ποιῶν εἰρήνην.
says (am)-God making peace

90 Εὐεργετουμένη ψυχή, καὶ γλυκαινομένη ὑπὸ Ἰησοῦ, μετὰ
being-benefited (the)-soul and being-sweetened by Jesus with
ἀγαλλιάσεώς τινος καὶ ἀγάπης διὰ τῆς ἐξομολογήσεως
exultation some and love through the confession
τὸν εὐεργέτην ἀμείβεται, εὐχαριστοῦσα καὶ ἐπικαλουμένη
the benefactor repays giving-thanks and invoking
μετὰ θυμηδείας, τὸν εἰρηνοποιοῦντα αὐτήν, καὶ μέσον
with gladness the(-one) making-peace for-her and in-(the)-midst
αὐτῆς νοητῶς ὁρώσης αὐτὸν λύοντα τὰς φαντασίας τῶν
her intellectually seeing him dissolving the fantasies of-the
τῆς πονηρίας πνευμάτων.
of-the wickedness spirits

91 Καὶ ἐπεῖδε, φησὶν ὁ Δαβὶδ ὁ νοητός, ὀφθαλμός μου ἐν
and looked-upon says — David the intelligible eye my on
τοῖς ἐχθροῖς μου. Καὶ ἐν τοῖς ἐπανισταμένοις, ἀκούσεται
the enemies my and of the rising-up(-against-me) will-hear
τὸ οὖς μου. Καὶ ἀνταπόδοσιν ἁμαρτωλῶν εἶδον παρὰ
the ear my and (the)-requital of-sinners I-saw from
Θεοῦ ἐν ἐμοὶ γενομένην.
God in me coming-about

92 Φαντασιῶν δὲ μὴ οὐσῶν τινων ἐν καρδίᾳ, εἰς τὸ κατὰ
fantasies and not being any in (the)-heart in the according-to
φύσιν ὁ νοῦς ἵσταται, ἕτοιμος ὢν κινεῖσθαι εἰς πᾶσαν
nature(-state) the mind stands ready being to-be-moved to every
θεωρίαν τερπνὴν πνευματικὴν καὶ θεοφιλῆ.
contemplation delightful spiritual and God-loved

Οὕτως οὖν, ὡς εἶπον, πεφύκασιν εἶναι ἀλλήλων συστατικά, 93
so then as I-said are-by-nature to-be of-one-another constitutive
ἥ τε νῆψις, καὶ Ἰησοῦ εὐχή· ἡ μὲν γάρ, ἄκρα
the both watchfulness and of-Jesus prayer the indeed for utmost
προσοχὴ τῆς συνεχοῦς εὐχῆς· ἡ δὲ εὐχὴ πάλιν ἐννοιῶν
attention of-the continual prayer the and prayer again of-thoughts
τῆς ἄκρας νήψεως καὶ προσοχῆς.
of-the utmost watchfulness and attention
Χρηστὸς παιδαγωγὸς καὶ τοῦ σώματος καὶ τῆς ψυχῆς, 94
(a)-good tutor both of-the body and of-the soul
ἡ ἀνεπίληπτος μνήμη τοῦ θανάτου, καὶ τό,
(is)-the unfailing remembrance of-the death and the(-thing)
τὰ ἐν μέσῳ πάντως παραδραμόντα αὐτόν, ἀεὶ
the(-things) in (the)-middle wholly having-run-past it always
προβλέπειν τὴν κλίνην, ἔνθα ψυχορῥαγοῦντες μέλλομεν
to-foresee the bed where gasping-out-the-soul we-are-about
κατακεῖσθαι, καὶ τὰ λοιπά.
to-lie and the rest
Οὐκ ἔστιν, ἀδελφοί, ὕπνον ἄρασθαι τὸν βουλόμενον 95
not it-is(-possible) brothers sleep to-take-up for-the(-one) wishing
ἄτρωτον μένειν διὰ παντός· ἀνάγκη δυοῖν θάτερον,
unwounded to-remain through all(-time) (it-is)-necessary of-two the-one
ἢ πεσεῖν καὶ ἀπολέσθαι γυμνωθέντα τῶν ἀρετῶν, ἢ
either to-fall and to-perish stripped of-the virtues or
διὰ παντὸς τῷ νοῒ καθωπλισμένον ἑστάναι· καὶ γὰρ
through all(-time) in-the mind fully-armed to-stand and for
ὁ ἐχθρὸς ἀεὶ ἵσταται μετὰ τῆς ἑαυτοῦ παρατάξεως.
the enemy always stands with the his-own battle-line
Γίνεταί τις κατάστασις θεία ἐν τῷ νῷ ἡμῶν ἐκ τῆς 96
comes-about (a)-certain state divine in the mind our from the
συνεχοῦς μνήμης τοῦ Κυρίου ἡμῶν καὶ ἐπικλήσεως αὐτοῦ
continual remembrance of-the Lord our and invocation his

συνεχοῦς, ἐὰν μὴ ἀμελῶμεν τῆς πρὸς Χριστὸν συχνῆς κατὰ
continual unless — we-neglect the toward Christ frequent in
νοῦν δεήσεως καὶ τῆς πυκνῆς νήψεως, καὶ τοῦ ἐπιστατικοῦ
mind supplication and the dense watchfulness and the watchful
ἔργου· ἀλλὰ καὶ ὄντως ἔργον αὐτὸ ἀεί, καὶ ὡσαύτως
work but also truly work it always and alike
ἐπιτελούμενον ἔχωμεν τῆς Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν
accomplished we-have — of-Jesus Christ the Lord our
ἐπικλήσεως, ἀλλὰ μετὰ πυρώσεως καρδίας ἐκβοῶντες, ὥστε
invocation but with burning of-heart crying-out so-as
μεταλαβεῖν τὸ ἅγιον ὄνομα Ἰησοῦ· συνέχεια γὰρ καὶ ἐπὶ
to-partake-of the holy name of-Jesus continuity for both in
ἀρετῆς καὶ ἐπὶ κακίας μήτηρ ἕξεως· ἡ δέ, ὡς φύσις
virtue and in vice (is)-(the)-mother of-habit the(-habit) and as nature
λοιπὸν κρατεῖ. Καὶ ἐν καταστάσει τοιαύτῃ ὁ νοῦς γενόμενος,
henceforth rules and in state such the mind having-come
ζητεῖ τοὺς πολεμίους, ὥσπερ κύων Λακωνικὸς λαγωὸν ἐν
seeks the enemies as (a)-dog Laconian (a)-hare in
λόχμαις. Οὕτω γὰρ καὶ ὁ νοῦς πονηρῶν λογισμῶν ἐξερευνᾷ·
thickets thus for also the mind evil thoughts searches-out
ἀλλ᾽ ὁ μέν, ἵνα καταφάγῃ· ὁ δέ, ἵνα καταφθείρῃ.
but the(-one) indeed that he-may-devour the(-other) but that it-may-destroy

97 Ὅτε οὖν καὶ ὁσάκις ἐπισυμβαίνει πληθύνεσθαι ἐν ἡμῖν
when then and as-often-as it-happens to-be-multiplied in us
τοὺς πονηροὺς λογισμούς, τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ
the evil thoughts the of-the Lord our Jesus
Χριστοῦ ἐπίκλησιν μέσον αὐτῶν ἐμβάλωμεν· καὶ
Christ invocation in-(the)-midst-of them let-us-cast and
διαλυομένους αὐτοὺς εὐθέως τότε ὡσεὶ καπνὸν ἐν ἀέρι
dissolved them at-once then like smoke in air
ὀψόμεθα, ὡς ἡ πεῖρα ἐδίδαξε· καὶ τοῦ νοὸς μόνου
we-shall-see as the experience taught and the mind alone

καταλειφθέντος τότε ἀρχώμεθα πάλιν τῆς συνεχοῦς
left then let-us-begin again the continual
προσοχῆς καὶ ἐπικλήσεως. Καὶ ὁσάκις ὑπὸ πείρας τινὸς
attention and invocation and as-often-as by experience some
τοῦτο πάλιν πάθωμεν, οὕτως ποιῶμεν.
this again we-suffer thus let-us-do
Ὡς γὰρ οὐ δυνατὸν γυμνὸν εἰς πόλεμον εἰσελθόντα σώματι, 98
as for not possible naked into war having-entered in-body
ἢ πλεῦσαι μέγα πέλαγος μετ᾽ ἐνδυμάτων, ἢ ζῆν ἄνευ τοῦ
or to-swim (a)-great sea with clothes or to-live without the
ἀναπνεῖν, οὕτως ἀδύνατον χωρὶς ταπεινώσεως καὶ συνεχοῦς
to-breathe thus impossible without humility and continual
πρὸς Χριστὸν ἱκεσίας, τὸν νοητὸν καὶ κρυπτὸν πόλεμον
to Christ supplication the intelligible and hidden war
ἐκμαθεῖν, καὶ τεχνικῶς τούτους καταδιώκειν καὶ βάλλειν.
to-learn-thoroughly and skillfully these to-pursue and to-strike
Ὁ μέγας πρακτικώτατος Δαβίδ φησι· Τὸ κράτος μου πρὸς 99
the great most-practical David says the strength my for
σὲ φυλάξω, πρὸς τὸν Κύριον λέγει, ὥστε τὸ φυλαχθῆναι
you I-will-keep to the Lord he-says so-that the to-be-kept
ἐν ἡμῖν τὸ κράτος τῆς καρδιακῆς νοερᾶς ἡσυχίας, ἐξ
in us the strength of-the heart's intellectual stillness from
ἧς γεννῶνται πᾶσαι αἱ ἀρεταί, διὰ τοῦ βοηθεῖσθαι ἡμᾶς
which are-born all the virtues through the to-be-helped us
παρὰ τοῦ Κυρίου προσγίνεται· τοῦ καὶ τὰς ἐντολὰς
by the Lord comes the(-one) both the commandments
δόντος, καὶ ἀφ᾽ ἡμῶν τὴν μιαρὰν λήθην ἐκδιώκοντος,
having-given and from us the foul forgetfulness driving-out
συνεχῶς παρ᾽ ἡμῶν ἐπιβοωμένων φθαρτικὴν οὖσαν μάλιστα
continually by us being-invoked destructive being especially
τῆς καρδιακῆς ἡσυχίας τὴν ἀμέλειαν, ὡς ὕδωρ πυρός·
of-the heart's stillness the negligence as water of-fire

διόπερ, μοναχέ, μὴ ἐξ ἀμελείας ὑπνοῖς εἰς θάνατον, ἀλλὰ
wherefore monk not from negligence sleep to death but
Ἰησοῦ ὀνόματι μάστιζε πολεμίους, καὶ ὡς σοφός τις
of-Jesus by-(the)-name scourge (the)-enemies and as wise (a)-man
λέλεχεν, Ἰησοῦ ὄνομα κολληθήτω τῇ πνοῇ σου καὶ
has-said of-Jesus (the)-name let-it-be-glued to-the breath your and
πάσῃ τῇ ζωῇ σου, καὶ τότε γνώσῃ ἡσυχίας ὠφέλειαν.
to-all the life your and then you-will-know of-stillness (the)-benefit
100 Ὅταν τῶν θείων καὶ ἀχράντων μυστηρίων Χριστοῦ τοῦ
when of-the divine and immaculate mysteries of-Christ —
Θεοῦ καὶ μεγάλου βασιλέως ἡμῶν φοβεροῦ φρικτῶς
God and great king our fearful awesomely
ἀξιωθῶμεν οἱ ἀνάξιοι, τότε μᾶλλον τὴν νῆψιν καὶ
we-are-deemed-worthy the unworthy then rather the watchfulness and
τὴν τήρησιν τοῦ νοὸς καὶ ἀκρίβειαν ἐπιδειξώμεθα, ἵνα
the keeping of-the mind and exactness let-us-show that
καταναλώσῃ ἡμῶν τὰς ἁμαρτίας, καὶ τὰ μικρὰ καὶ τὰ
may-consume our the sins both the small and the
μεγάλα ῥυπάσματα, τὸ πῦρ τὸ θεϊκόν, ἤγουν τὸ σῶμα
great defilements the fire the divine that-is the body
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Καὶ γὰρ εἰσερχόμενον
of-the Lord our Jesus Christ and for entering
ἐν ἡμῖν, τὰ πονηρὰ πνεύματα τῆς πονηρίας εὐθὺς ἐκ τῆς
in us the evil spirits of-the wickedness at-once from the
καρδίας ἀπελαύνει, καὶ τὰς ἁμαρτίας τὰς προγενομένας
heart it-drives-out and the sins the having-happened-before
ἡμῖν συγχωρεῖ, καὶ καταλιμπάνεται ὁ νοῦς χωρὶς ὀχλήσεων
to-us it-forgives and is-left the mind without troubles
πονηρῶν λογισμῶν· καὶ εἴπερ μετὰ ταῦτα ἀκριβῶς τὸν
of-evil thoughts and if-indeed after these(-things) exactly the
νοῦν τηρήσωμεν, καὶ ἐν πύλῃ καρδίας ἡμῶν στῶμεν, ὅτε
mind we-keep and at (the)-gate of-(the)-heart our we-stand when

πάλιν καταξιωθῶμεν, μᾶλλον ἔτι καὶ μᾶλλον λαμπρύνει τὸν
again we-are-deemed-worthy more still and more it-brightens the
νοῦν, καὶ ἀστεροειδῆ αὐτὸν τὸ θεῖον σῶμα ἀπεργάζεται.
mind and star-like it the divine body makes

XXII · ON WATCHFULNESS: THE SECOND CENTURY, 101–150

Forgetfulness quenches the mind's guard as water quenches fire, and continual prayer to Jesus consumes forgetfulness from the heart. The heart kept unceasingly kindles like a coal. The Old Testament is an image of bodily asceticism, the Gospel of purity of heart, which uproots the passions themselves. Hesychius warns that demons work through fantasy and lies, as with Judas and Adam, and describes a mind untrained in watchfulness mingling its thoughts with the demon's phantom until the soul falls in deed.

Λήθη σβεννύειν οἶδε νοὸς φυλακήν, ὥσπερ σβέννυσι 101
forgetfulness to-quench is-wont of-(the)-mind (the)-guard as quenches
πῦρ ὕδωρ· συνεχὴς δὲ Ἰησοῦ εὐχὴ εἰς τέλος αὐτὴν
fire water continual but of-Jesus prayer to (the)-end it
ἐκδαπανᾷ τῆς καρδίας μετὰ νήψεως συντόνου· χρῄζει
consumes from-the heart with watchfulness intense needs
γὰρ ἡ εὐχὴ τῆς νήψεως, ὥσπερ λαμπάδιον φωτὸς λύχνου.
for the prayer of-the watchfulness as (a)-little-torch (the)-light of-(a)-lamp
Πονεῖν δεῖ ἐπὶ τῇ φυλακῇ τῶν τιμίων· τίμια δὲ 102
to-labor (one)-must at the guard of-the precious(-things) precious and
ὡς ἀληθῶς, τὰ φυλάσσοντα ἡμᾶς πάσης κακίας
as truly (are)-the(-things) guarding us from-all vice
αἰσθητῆς τε καὶ νοητῆς. Ταῦτα δέ εἰσι φυλακὴ νοὸς
sensible both and intelligible these and are (the)-guard of-(the)-mind
σὺν Ἰησοῦ Χριστοῦ ἐπικλήσει, βλέπειν τε ἀεὶ εἰς τὸ βάθος
with of-Jesus Christ invocation to-look and always into the depth

τῆς καρδίας, καὶ ἡσυχάζειν ἀεννάως τῇ διανοίᾳ, ἵν' οὕτως
of-the heart and to-be-still everlastingly in-the mind that thus
εἴπω, καὶ ἐκ τῶν δοκούντων λογισμῶν εὑρίσκεσθαι, ἵνα
I-may-say even from the seeming(-good) thoughts to-be-found that
μὴ λανθάνωσιν οἱ κλέπται· καὶ εἰ καὶ πονοῦμεν τῇ
not escape-notice the thieves and if even we-labor in-the
καρδίᾳ παραμένοντες, ἀλλ' ἐγγὺς ἡ παράκλησις.
heart remaining but near (is)-the consolation

103 Πέφυκε γὰρ ἡ καρδία ἀδιαλείπτως τηρουμένη, καὶ
is-wont for the heart unceasingly kept and
συγχωρουμένη, τὰς μορφάς, καὶ τὰς εἰκόνας, καὶ τὰς
allowed the forms and the images and the
φαντασίας δέχεσθαι τῶν σκοτεινῶν καὶ πονηρῶν πνευμάτων,
fantasies to-receive of-the dark and evil spirits
λογισμοὺς φεγγοειδεῖς ἐξ ἑαυτῆς κυΐσκειν. Ὥσπερ γὰρ
thoughts light-like from itself to-conceive as for
κάρβων γεννᾷ φλόγα, πολλῷ μᾶλλον ὁ ἐνοικῶν
(a)-coal begets (a)-flame much more the(-one) dwelling
τῇ καρδίᾳ Θεὸς ἀπὸ τοῦ ἁγίου βαπτίσματος, εἴπερ
in-the heart God from the holy baptism if-indeed
εὑρίσκει τὸν ἀέρα τῆς διανοίας ἡμῶν καθαρὸν ἀνέμων
he-finds the air of-the mind our pure of-winds
πονηρίας· καὶ ὑπὸ φυλακῆς νοὸς τηρούμενον, ἀνάπτει
of-wickedness and by (the)-guard of-(the)-mind kept kindles
τὸ διανοητικὸν ἡμῶν πρὸς θεωρίαν, ὡς φλὸξ κηρόν.
the thinking(-power) our for contemplation as (a)-flame wax

104 Δεῖ γὰρ ἀεὶ στρέφειν ἐν χωρήματι καρδίας ἡμῶν
(one)-must for always to-turn in (the)-room of-(the)-heart our
Ἰησοῦ Χριστοῦ ὄνομα, ὥσπερ καὶ ἀστραπὴν στρέφεσθαι
of-Jesus Christ (the)-name as also lightning to-turn
ἐν ἀέρι τοῦ στερεώματος ὑετοῦ μέλλοντος. Καὶ γὰρ
in (the)-air of-the firmament rain being-about-to(-come) and for

τοῦτο ἴσασιν ἀκριβῶς οἱ πεῖραν τοῦ νοῦ ἔχοντες
this know exactly the(-ones) experience of-the mind having
καὶ τοῦ ἔνδον πολέμου, ὡς καὶ ἐν τάξει· οὕτω τὸν
and of-the inner war as also in order thus the
νοητὸν πόλεμον στρατηγῶμεν· πρῶτον προσοχῇ· εἶτα τὸν
intelligible war let-us-command first with-attention then the
ἐχθρὸν λογισμῷ γνόντας παραβαλόντα, λόγοις κατάρας
enemy with-(a)-thought having-known having-approached with-words of-curse
ἐν καρδίᾳ μετ᾽ ὀργῆς αὐτὸν βάλλομεν· τρίτη τάξις
in (the)-heart with anger him we-strike (the)-third order
εὐθύς, κατεύξασθαι κατ᾽ αὐτοῦ, συστρέφοντας τὴν καρδίαν
at-once to-pray-against against him turning the heart
τῇ ἐπικλήσει Ἰησοῦ Χριστοῦ, ἵν᾽ εὐθέως καταλυθῇ τὸ
with-the invocation of-Jesus Christ that at-once be-dissolved the
δαιμόνιον ἴνδαλμα, τοῦ μὴ ἐξακολουθῆσαι τῇ φαντασίᾳ τὸν
demonic phantom of-the not to-follow-after the fantasy the
νοῦν, ὡς νήπιον ὑπὸ φαντασιοσκόπου τινὸς πλανώμενον.
mind as (an)-infant by conjurer some deceived
Κοπιάσωμεν ὡς ὁ Δαβίδ, κράζοντες τό, Ἰησοῦ Χριστέ, 105
let-us-toil as — David crying — Jesus Christ
μὴ βραγχιασάτω ἡμῶν ὁ λάρυγξ, καὶ μὴ ἐκλίπωσιν οἱ
not let-be-hoarse our the throat and not let-fail the
νοητοὶ ἡμῶν ὀφθαλμοὶ ἀπὸ τοῦ ἐλπίζειν ἡμᾶς ἐπὶ Κύριον
intelligible our eyes from the to-hope us on (the)-Lord
τὸν Θεὸν ἡμῶν, τῆς παραβολῆς ἀεὶ μεμνημένοι τοῦ
— God our the parable always remembering of-the
κριτοῦ τῆς ἀδικίας, ἣν εἶπεν ὁ Κύριος, πρὸς τὸ δεῖν
judge of-the injustice which spoke the Lord for the (one)-must
ἡμᾶς πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, καὶ τὸ
us always to-pray and not to-lose-heart and the
κέρδος εὑρήσομεν καὶ τὴν ἐκδίκησιν.
gain we-will-find and the vindication

106 Ὥσπερ ὁ τῷ ἡλίῳ ἀτενίζων, ἀδύνατον μὴ πλουσίως
as the(-one) at-the sun gazing (it-is)-impossible not richly
τὰς ὄψεις καταυγάζεσθαι· οὕτως ὁ ἀεὶ ἐγκύπτων εἰς
the eyes to-be-illumined thus the(-one) always peering into
ἀέρα καρδίας αὐτοῦ, οὐ δυνατὸν μὴ φωτίζεσθαι.
(the)-air of-(the)-heart his not possible not to-be-enlightened

107 Ὡς ἀδύνατον, τὴν παροῦσαν ζωὴν ζῆν ἄνευ τοῦ ἐσθίειν
as (it-is)-impossible the present life to-live without the to-eat
καὶ πίνειν, οὕτως ἀδύνατον χωρὶς φυλακῆς νοὸς καὶ
and to-drink thus (it-is)-impossible without guard of-(the)-mind and
καθαρότητος καρδίας, ὅ ἐστι καὶ λέγεται νῆψις, εἴς
purity of-heart which is and is-called watchfulness to
τι πνευματικὸν καὶ ἀρέσκον Θεῷ φθάσαι τὴν ψυχήν, ἢ
anything spiritual and pleasing to-God to-attain the soul or
ἐλευθερωθῆναι τῆς κατὰ διάνοιαν ἁμαρτίας, εἰ καὶ βιάζεταί
to-be-freed from-the in thought sin if even forces
τις ἑαυτὸν διὰ τὸν φόβον τῶν κολάσεων μὴ ἁμαρτάνειν.
one himself because-of the fear of-the punishments not to-sin

108 Πλὴν καὶ οἱ τῆς κατ᾽ ἐνέργειαν ἁμαρτίας βίᾳ τινὶ
but also the(-ones) from-the in act sin by-force some
ἀπεχόμενοι, μακάριοι παρά τε τῷ Θεῷ καὶ ἀγγέλοις, καὶ
abstaining (are)-blessed before both — God and angels and
ἀνθρώποις, ὅτι βιασταὶ τῆς βασιλείας τῶν οὐρανῶν
men because violent-takers of-the kingdom of-the heavens
εὑρίσκονται.
they-are-found

109 Τοῦτο θαυμαστὸν τῆς ὠφελείας τῆς τοῦ νοῦ ἡσυχίας, ὅτι
this (is)-wonderful of-the benefit of-the of-the mind stillness that
πάντα τὰ ἁμαρτήματα κατὰ νοῦν πρότερον κρούονται
all the sins in mind first knock
ἐν λογισμοῖς μόνον· ὥστε εἰ παραδεχθῶσι παρὰ τῆς
in thoughts only so-that if they-be-admitted by the

διανοίας, γενέσθαι αἰσθητὰ καὶ παχέα. Ἁμαρτήματα πάντα
mind to-become sensible and gross sins all
ἐκκόπτει ἡ πρακτικὴ ἀρετὴ ἐν τῷ ἔσω ἡμῶν ἀνθρώπῳ,
cuts-out the practical virtue in the inner our man
μὴ ἐῶσα ταῦτα εἰς ἔργα ἀχθῆναι πονηρά, τῇ ῥοπῇ
not allowing them into deeds to-be-led evil by-the inclination
καὶ ἀντιλήψει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
and help of-the Lord our Jesus Christ
Εἰκὼν τῆς ἐξωτέρας καὶ αἰσθητῆς καὶ σωματικῆς 110
(an)-image of-the outer and sensible and bodily
ἀσκήσεως, ἡ Παλαιὰ Διαθήκη· τὸ δὲ ἅγιον Εὐαγγέλιον,
asceticism the Old Testament the but holy Gospel
ὅ ἐστιν ἡ Καινή, εἰκὼν τῆς προσοχῆς, ἤγουν τῆς
which is the New (an)-image of-the attention that-is of-the
καθαρότητος τῆς καρδίας. Καὶ ὥσπερ ἡ Παλαιὰ οὐκ
purity of-the heart and as the Old not
ἐτελείου, οὔτε ἐπληροφόρει τὸν ἔσω ἄνθρωπον εἰς θεοσέβειαν
perfected nor fully-assured the inner man in godliness
(Οὐδένα γάρ, φησὶν ὁ Ἀπόστολος, νόμος ἐτελείωσε), μόνα
no-one for says the Apostle (the)-law perfected only
δὲ τὰ παχέα ἁμαρτήματα διεκώλυε (τοῦ γὰρ κωλῦσαι μὴ
but the gross sins it-prevented than-the for to-hinder not
ἐκβαλεῖν τὸν ὀφθαλμὸν καὶ ὀδόντα τοῦ πλησίον, τὸ
to-cast-out the eye and tooth of-the neighbor the(-thing)
καὶ τοὺς λογισμοὺς ἀπὸ καρδίας ἐκκόψαι, ὅπερ ἐστὶ τοῦ
also the thoughts from (the)-heart to-cut-out which is of-the
Εὐαγγελίου διάταγμα, καὶ τὰς πονηρὰς ἐνθυμήσεις, μεῖζόν
Gospel (the)-ordinance and the evil imaginings (is)-greater
τι εἰς καθαρότητα ψυχῆς)· οὕτω καὶ ἐπὶ τῆς σωματικῆς
something for purity of-soul thus also with the bodily
δικαιοσύνης καὶ ἀσκήσεως, νηστείας λέγω, ἐγκρατείας,
righteousness and asceticism fasting I-mean self-control

χαμευνίας, ἀγρυπνίας, στάσεως, καὶ τῶν λοιπῶν, ἃ
sleeping-on-the-ground vigil standing and the rest which
περὶ τὸ σῶμα πεφύκασι, καὶ τὸ παθητικὸν μέρος τοῦ
about the body are and the passible part of-the
σώματος ἡσυχάζειν ποιεῖ ἀπὸ τῆς κατ᾽ ἐνέργειαν ἁμαρτίας,
body to-be-still make from the in act sin
ὥσπερ εἶπον περὶ τῆς Παλαιᾶς, καλά τε ὄντα καὶ
as I-said about the Old good both being also
ταῦτα· παιδαγωγία γάρ εἰσι τοῦ ἔξω ἡμῶν ἀνθρώπου,
these(-things) (a)-training for they-are of-the outer our man
καὶ φρουρὸς τῶν κατ᾽ ἐνέργειαν κακῶν, οὐ μὴν καὶ τῶν
and (a)-guard from-the in act evils not indeed also of-the
κατὰ διάνοιαν ἁμαρτημάτων κωλυτικά, οἷον ἀπαλλάξαι
in thought sins preventive such-as to-release
ἡμᾶς σὺν Θεῷ παντελῶς φθόνου, ὀργῆς καὶ τῶν λοιπῶν.
us with God wholly from-envy anger and the rest

111 Ἡ δὲ καθαρότης τῆς καρδίας, ἤγουν ἡ τοῦ νοῦ τήρησις
the and purity of-the heart that-is the of-the mind keeping
καὶ φυλακή, ἧς τύπος ἡ Καινὴ Διαθήκη, εἴπερ
and guard of-which (the)-type (is)-the New Testament if-indeed
ὡς δεῖ παρ᾽ ἡμῶν φυλάττεται, πάντα τὰ πάθη καὶ
as (one)-must by us it-is-kept all the passions and
πάντα τὰ κακά, ἀπὸ καρδίας ἐκριζοῦσα ἐκκόπτει, καὶ
all the evils from (the)-heart uprooting cuts-out and
ἀντεισάγει χαράν, εὐελπιστίαν, κατάνυξιν, πένθος, δάκρυα,
brings-in-instead joy good-hope compunction mourning tears
ἐπίγνωσιν ἡμῶν ἑαυτῶν, καὶ τῶν ἁμαρτημάτων ἡμῶν,
knowledge of-us ourselves and of-the sins our
μνήμην θανάτου, ταπείνωσιν ἀληθῆ, ἀγάπην τε ἄπειρον,
remembrance of-death humility true love and boundless
πρός τε Θεὸν καὶ ἀνθρώπους, καὶ ἔρωτα θεῖον ἐγκάρδιον.
toward both God and men and love divine in-the-heart

Ὡς οὐκ ἔνι μὴ τέμνειν τοῦτον τὸν ἀέρα ἐν γῇ 112
as not it-is(-possible) not to-cut this the air on earth
βαδίζοντα, οὕτω μήτε πολεμεῖσθαι ἀεννάως ὑπὸ δαιμόνων
walking thus neither to-be-warred-upon everlastingly by demons
καρδίαν ἀνθρώπου ἀδύνατον, ἢ ὑπ᾽ αὐτῶν κρυπτῶς
(the)-heart of-man (it-is)-impossible or by them secretly
ἐνεργεῖσθαι, κἂν σωματικὴν ἄσκησιν πολλὴν ἔχῃ.
to-be-worked-upon even-if bodily asceticism much it-have
Εἴπερ ἐν Κυρίῳ θέλεις μὴ δοκήσει μόνον εἶναι μοναχός, καὶ 113
if-indeed in (the)-Lord you-wish not in-seeming only to-be (a)-monk and
χρηστός, καὶ ἐπιεικής, καὶ Θεῷ πάντοτε ἡνωμένος, ἀλλὰ
kind and gentle and with-God always united but
καὶ ἀληθείᾳ καὶ ἔργῳ τοιοῦτος εἶναι βούλει, προσοχικὴν
also in-truth and in-deed such to-be you-wish (the)-attentive
ἀρετὴν πάσῃ δυνάμει μέτελθε, ἥ ἐστι νοὸς φυλακή,
virtue with-all power pursue which is of-(the)-mind (the)-guard
νοῦ τήρησις, καὶ τελείωσις καρδιακῆς γλυκείας,
of-(the)-mind (the)-keeping and perfection heart's sweet
ἡσυχία ἀφάνταστος, μακαρία ψυχῆς κατάστασις, πρᾶγμα
stillness imageless blessed of-(the)-soul state (a)-thing
οὐκ ἐν πολλοῖς εὑρισκόμενον.
not among many found
Ταῦτα γὰρ λέγονται νοΐ τῇ φιλοσοφίᾳ· καί, Ὅδευε 114
these(-things) for are-said to-(the)-mind for-the philosophy and travel
ταύτην ἐν πολλῇ θλίψει, καὶ θερμῇ προθυμίᾳ, σὺν εὐχῇ Ἰησοῦ
this in much affliction and warm eagerness with prayer of-Jesus
Χριστοῦ, σὺν ταπεινώσει καὶ πυκνότητι καὶ σιωπῇ αἰσθητῶν
Christ with humility and frequency and silence of-sensible
χειλέων καὶ νοητῶν, σὺν ἐγκρατείᾳ βρωμάτων καὶ πομάτων,
lips and intelligible with self-control of-foods and drinks
καὶ παντὸς ἐφαμάρτου πράγματος· ὅδευε ταύτην ἐν βάθει
and of-every sinful thing travel this in depth

διανοίας ἐπιστημόνως ἐν φρονήσει· καὶ αὕτη σε διδάξει σὺν
of-mind skillfully in prudence and this you will-teach with
Θεῷ, καὶ γνωριεῖ, καὶ φωτίσει, καὶ συνετίσει, καὶ
God and will-make-known and will-enlighten and will-make-understand and
φυλάξει, καὶ μαθητεύσει σε ὅπερ πρότερον λαβεῖν εἰς νοῦν
will-guard and will-make-a-disciple-of you what formerly to-take into mind
ἀδυνάτως εἶχες, ἐν σκότει παθῶν περιπατῶν, καὶ σκοτεινὸν
impossibly you-had in darkness of-passions walking and dark
ἔργον καὶ ὑπὸ λήθης καὶ συγχύσεως ἀβύσσου καλυπτόμενος.
work and by forgetfulness and confusion of-(the)-abyss covered
115 Ὥσπερ αἱ κοιλάδες πληθύνουσι σῖτον, οὕτως αὕτη
as the valleys multiply grain thus this
πληθύνει ἐν τῇ καρδίᾳ ἀγαθὸν ἅπαν. Μᾶλλον δὲ ὁ
multiplies in the heart good every rather and the
Κύριος ἡμῶν Ἰησοῦς Χριστός, ταῦτα παρέξει σοι, οὗ
Lord our Jesus Christ these(-things) will-provide to-you whom
χωρὶς οὐ δυνάμεθα ποιεῖν οὐδέν. Καὶ πρῶτα μὲν κλίμακα
without not we-can to-do nothing and first indeed (a)-ladder
αὐτὸν εὑρήσεις, ἔπειτα δὲ βίβλον ἀναγινωσκομένην, εἶτα
him you-will-find then and (a)-book being-read then
προκόπτων εὑρήσεις αὐτὴν πόλιν Ἱερουσαλὴμ ἐπουράνιον,
advancing you-will-find the-very city Jerusalem heavenly
καὶ τὸν βασιλέα Χριστὸν τῶν δυνάμεων Ἰσραὴλ ἐναργῶς
and the king Christ of-the powers of-Israel manifestly
νοητῶς ὄψει.
intellectually you-will-see
116 Διὰ φαντασίας καὶ ψεύδους ἀεὶ οἱ δαίμονες ἐνάγουσιν
through fantasy and lie always the demons lead
ἡμᾶς εἰς τὸ ἁμαρτάνειν· καὶ γὰρ ἐν φαντασίᾳ φιλαργυρία
us into the to-sin and for in fantasy love-of-money
καὶ κέρδος τὸν ἄθλιον Ἰούδαν παρεσκεύασαν παραδοῦναι
and gain the wretched Judas they-prepared to-betray

τὸν Κύριον καὶ Θεὸν τῶν ἁπάντων· διὰ δὲ ψευδοῦς καὶ
the Lord and God of-the all through and false and
οὐτιδανῆς ἀναπαύσεως σωματικῆς καὶ τιμῆς, καὶ κέρδους,
worthless rest bodily and honor and gain
καὶ δόξης ἀγχόνῃ αὐτὸν περιέβαλε, καὶ τὸν αἰώνιον
and glory with-(a)-noose him it-surrounded and the eternal
θάνατον αὐτῷ προεξένησαν· ἀπεναντίας οἱ δείλαιοι
death for-him they-procured on-the-contrary the wretched(-ones)
πάμπαν τῆς ἑαυτῶν φαντασίας, τῆς προσβολῆς, λέγω,
altogether for-the their-own fantasy of-the assault I-mean
αὐτῷ ἀνταμειψόμενοι.
him repaying

Ὅρα, πῶς διὰ φαντασίας καὶ ψεύδους, καὶ κενῶν 117
see how through fantasy and lie and empty
ὑποσχέσεων ἡμᾶς πτωματίζουσιν οἱ ἐχθροὶ τῆς σωτηρίας
promises us cause-to-fall the enemies of-the salvation
ἡμῶν. Καὶ αὐτὸς ὁ Σατὰν οὕτως ἐκ τῶν ὑψωμάτων
our and the-very — Satan so from the heights
ὡς ἀστραπὴ κατερράγη, ἰσοθεΐαν φαντασθείς. Καὶ
like lightning was-dashed-down equality-with-God having-fancied and
οὕτω πάλιν τὸν Ἀδὰμ ἐχώρισε Θεοῦ, θεϊκὸν ἀξίωμα
thus again — Adam he-separated from-God divine dignity
φαντάσας αὐτόν, καὶ οὕτω πάντας τοὺς ἁμαρτάνοντας
having-made-imagine him and thus all the(-ones) sinning
ἀπατᾷ ὁ ψεύστης καὶ δόλιος εἴωθεν ἐχθρός.
to-deceive the liar and deceitful is-wont enemy

Πικραινόμεθα τὴν καρδίαν ὑπὸ ἰοῦ λογισμῶν 118
we-are-embittered in-the heart by (the)-venom of-thoughts
πονηρίας, ὅταν προσοχῆς καὶ Ἰησοῦ εὐχῆς πρὸς πολὺ
of-wickedness when of-attention and of-Jesus prayer for long
ὑπὸ λήθης ἀμελοῦντες ἀπαγώμεθα· γλυκαινόμεθα δὲ
by forgetfulness neglecting(-them) we-are-led-away we-are-sweetened and

πάλιν ἐν αἰσθήσει καὶ ἡδύτητί τινι ἀγαλλιάσεως μακαρίας,
again in perception and sweetness some of-exultation blessed
ὅταν τὰ προειρημένα κραταιῶς καὶ προθύμως ἐν
when the(-things) said-before mightily and eagerly in
τῷ ἐργαστηρίῳ τῆς διανοίας ἐμμελῶς διὰ ἔρωτος θείου
the workshop of-the mind harmoniously through love divine
ἐπιτελῶμεν· τότε γὰρ οὐ δι᾽ ἄλλο τι τῇ καρδιακῇ
we-accomplish then for not for other anything in-the heart's
ἡσυχίᾳ βαδίζειν προθυμούμεθα, ἀλλ᾽ ἢ διὰ τὴν ἑαυτῆς
stillness to-walk are-we-eager but only for the its-own
ἐν τῇ ψυχῇ γλυκεῖαν ἡδονὴν καὶ τέρψιν.
in the soul sweet pleasure and delight

119 Ἐπιστήμη ἐπιστημῶν, καὶ τέχνη τεχνῶν, ἡ τῶν κακούργων
(the)-science of-sciences and art of-arts the of-the wicked
λογισμῶν ἐστι τέχνη. Ἔστιν οὖν ἄριστος τρόπος καὶ
thoughts is (the)-art there-is then (a)-best way and
τέχνη αὐτῶν, τό, ἐν Κυρίῳ τὴν φαντασίαν βλέπειν
art of-them the(-thing) in (the)-Lord the fantasy to-see
τῆς προσβολῆς, καὶ φυλάττειν τὴν διάνοιαν, ὥσπερ τὸν
of-the assault and to-guard the mind as the
αἰσθητὸν φυλάσσομεν ὀφθαλμόν, καὶ ὀξέως μετ᾽ αὐτοῦ
sensible we-guard eye and sharply with it
βλέπομεν τὸν πλῆξαι τοῦτον ἐκ συμβάσεως ἐρχόμενον,
we-look-at the(-thing) to-strike it from accident coming
καὶ ὅση δύναμις πᾶν κάρφος κωλύομεν ἐξ αὐτοῦ.
and as-much-as (is-our)-power every mote we-keep-off from it

120 Ὡς οὐ τέξεται χιὼν φλόγα, ἢ ὕδωρ πῦρ γεννήσει,
as not will-give-birth-to snow (a)-flame or water fire will-beget
ἢ ῥάμνος σῦκον, οὕτως οὐκ ἐλευθερωθήσεται παντὸς
or (a)-thornbush (a)-fig thus not will-be-freed of-every
ἀνθρώπου καρδία ἀπὸ δαιμονικῶν λογισμῶν, καὶ ἔργων
man (the)-heart from demonic thoughts and deeds

καὶ λόγων, μὴ καθάρασα τὰ ἔνδον· καὶ νῆψις σὺν
and words not having-cleansed the(-things) within and watchfulness with
εὐχῇ Ἰησοῦ συνάψει νῆψιν, καὶ ταπείνωσιν καὶ ψυχικὴν
prayer of-Jesus will-join watchfulness and humility and of-soul
ἡσυχίαν κατορθοῦσα, καὶ ἐπειγομένη σὺν προθυμίᾳ πολλῇ,
stillness achieving and pressing-on with eagerness much
καὶ ὁδεύουσα. Ἀλλ' ἀνάγκη στειρεῦσαι τὴν ἀπρόσεκτον
and traveling but (it-is)-necessary to-be-barren the inattentive
ψυχὴν παντὸς ἀγαθοῦ καὶ τελείου νοήματος, ὡς ἡμίονον
soul of-every good and perfect notion as (a)-mule
ἄκαρπον, ᾗ οὐκ ἔστι σύνεσις πνευματικῆς συνέσεως·
fruitless which not has understanding of-spiritual understanding
ὄντως εἰρήνη ἐστὶ τῆς ψυχῆς τὸ γλυκὺ πρᾶγμα καὶ
truly peace is of-the soul the sweet thing and
ὄνομα, καὶ κένωσις νοημάτων ἐμπαθῶν.
name and (the)-emptying of-notions passionate
Ὅταν κακῶς συμφωνήσῃ ἡ ψυχὴ μετὰ τοῦ σώματος, 121
when evilly agrees the soul with the body
τότε ἄμφω οἰκοδομοῦσι πόλιν κενοδοξίας, καὶ ὑπερηφανίας,
then both build (a)-city of-vainglory and pride
καὶ τοὺς ἐν αὐτοῖς κατοικοῦντας ἀσεβεῖς λογισμούς.
and the in them dwelling impious thoughts
Ὁ δὲ Κύριος τῷ φόβῳ τῆς γεέννης τὴν ὁμοφωνίαν
the but Lord by-the fear of-the Gehenna the concord
αὐτῶν συγχεῖ τε καὶ διαιρεῖ, ἀλλότριά τε καὶ ἐναντία
their confounds both and divides alien both and opposite
τῷ σώματι τὴν κυρίαν ψυχὴν λαλεῖν τε καὶ φρονεῖν
to-the body the sovereign soul to-speak both and to-think
ἀναγκάζων. Ἐξ οὗ φόβος καὶ διαμερισμὸς αὐτοῖς
compelling from which fear and division to-them

συμβαίνει, διὰ τό, τὸ φρόνημα τῆς σαρκός, ἔχθραν
happens because-of — the mind of-the flesh enmity
εἰς Θεὸν εἶναι, καὶ τῷ τοῦ Θεοῦ νόμῳ μὴ ὑποτάσσεσθαι.
toward God to-be and to-the — of-God law not to-be-subject
122 Τὰ καθ' ἡμέραν ἡμῶν ἔργα δεῖ σταθμίζειν καθ' ὥραν
the by day our works (one)-must to-weigh by hour
καὶ προσέχειν, καὶ κοῦφα ὅση δύναμις ἐπ' ἀνάγκαις
and to-attend and light as-much-as (is-our)-power for necessities
ποιεῖν τῇ ἑσπέρᾳ διὰ τῆς μετανοίας, εἴ γε βουλόμεθα
to-make in-the evening through the repentance if indeed we-wish
σὺν Θεῷ τῆς κακίας περιγενέσθαι. Καὶ σκοπεῖν δεῖ,
with God the vice to-overcome and to-consider (one)-must
εἰ κατὰ Θεὸν τελοῦμεν πάντα τὰ αἰσθητὰ καὶ
whether according-to God we-accomplish all the sensible and
φαινόμενα ἡμῶν ἔργα κατ' ἐνώπιον Θεοῦ καὶ μόνον,
visible our works before in-the-presence-of God and alone
ἵνα μὴ ὑπὸ τῶν αἰσθήσεων ἀλόγως κλεπτώμεθα.
that not by the senses irrationally we-be-robbed
123 Ἐὰν τὸ καθ' ἑκάστην κερδαίνωμεν σὺν Θεῷ ἐκ τῆς
if the by each(-day) we-gain with God from the
ἡμῶν νήψεως, οὐκ ὀφείλομεν ἀδιαφόρως ἀναστρέφεσθαι
our watchfulness not we-ought indifferently to-behave
καὶ ζημιοῦσθαι διὰ πολλῶν συντυχιῶν ἐπισφαλῶν, ἀλλὰ
and to-suffer-loss through many meetings dangerous but
μᾶλλον καταφρονεῖν δεῖ τῶν ματαίων, διὰ τὸ
rather to-despise (one)-must the vain(-things) because-of the
ἐράσμιον καὶ γλυκὺ τῆς ἀρετῆς κέρδος καὶ κάλλος.
lovely and sweet of-the virtue gain and beauty
124 Δικαίως κατὰ φύσιν ὥσπερ ἐκτίσθη ὑπὸ Θεοῦ,
justly according-to nature as it-was-created by God
ὀφείλομεν κινεῖν τὸ τριμερὲς τῆς ψυχῆς. Κινῶμεν τὸν
we-ought to-move the threefold(-part) of-the soul let-us-move the

θυμὸν μὲν κατὰ τοῦ ἐκτὸς ἡμῶν ἀνθρώπου, καὶ τοῦ ὄφεως
anger indeed against the outer our man and the serpent
Σατᾶν. Ὀργίζεσθε, φησί, κατὰ τῆς ἁμαρτίας, τουτέστιν,
Satan be-angry he-says against the sin that-is
ἐν αὐτοῖς καὶ τῷ διαβόλῳ· Ὀργίζεσθε, φησίν, ὅπως μὴ
in them and the devil be-angry he-says so-that not
εἰς Θεὸν ἁμαρτάνητε· τὸ ἐπιθυμητικὸν δὲ χρὴ
against God you-sin the desiring(-part) but (it)-is-needful
κινεῖν, πρός τε Θεὸν καὶ ἀρετήν· τὸ δὲ λογικόν, τούτοις
to-move toward both God and virtue the and rational(-part) over-these
ἀμφοτέροις μετὰ σοφίας τε καὶ ἐπιστήμης τάξωμεν
both with wisdom both and knowledge let-us-appoint
διατάττεσθαι, νουθετεῖν, τιμωρεῖσθαι· καὶ ὅμως ἄρχειν,
to-arrange to-admonish to-punish and nevertheless to-rule
ὡς βασιλεὺς ἄρχει δούλων. Καὶ κατὰ Θεὸν ταῦτα ὁ
as (a)-king rules slaves and according-to God these(-things) the
λόγος ὁ ἐν ἡμῖν διακυβερνᾷ. Καὶ εἰ πρὸς τὸν λόγον
reason the(-one) in us steers and if against the reason
τὰ πάθη στασιάζει καὶ ἡγεμονεύει, τὸν λόγον τούτοις
the passions rebel and dominate the reason over-these
ἐπικαταστήσωμεν· φησὶ γὰρ ὁ τοῦ Κυρίου ἀδελφός, Εἴ
let-us-set(-it) says for the of-the Lord brother if
τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνήρ, καὶ τὰ
anyone in word not stumbles this(-one) (is)-(a)-perfect man and the
ἑξῆς· ἐπειδὴ ἀληθῶς φάναι, πᾶσα ἀνομία καὶ ἁμαρτία
following(-words) since truly to-say every lawlessness and sin
διὰ τῶν τριῶν τούτων ἐπιτελεῖται, καὶ πᾶσα ἀρετὴ καὶ
through the three these is-accomplished and every virtue and
δικαιοσύνη, δι' αὐτῶν πάλιν τῶν τριῶν τούτων.
righteousness through them again the three these

125 Τηνικαῦτα ὁ νοῦς σκοτίζεται, καὶ ἄκαρπος μένει, ἡνίκα
at-that-time the mind is-darkened and fruitless remains when
ἂν ἢ λόγους κοσμικοὺς λαλήσῃ, ἢ κατὰ διάνοιαν
— either words worldly it-speak or in thought
καταδεξάμενος προσομιλήσῃ αὐτοῖς, ἢ εἰς αἰσθητά τινα
having-received(-them) it-consort with-them or in sensible some(-things)
τὸ σῶμα σὺν τῷ νῷ ματαίως ἐνασχοληθῇ, ἢ ματαιότησιν
the body with the mind vainly be-occupied or to-vanities
ὁ μοναχὸς ἑαυτὸν ἐκδῷ. Εὐθέως γὰρ καὶ παρ᾽ αὐτὰ
the monk himself give-up at-once for also on the-spot
ἀπολεῖ τὴν θέρμην καὶ κατάνυξιν, καὶ τὴν ἐν Θεῷ
he-will-lose the warmth and compunction and the in God
παῤῥησίαν τε καὶ γνῶσιν· ὅσον γὰρ προσέχομεν τῷ
boldness both and knowledge as-much-as for we-attend to-the
νῷ, φωτιζόμεθα, καὶ ὅσον οὐ προσέχομεν σκοτιζόμεθα.
mind we-are-enlightened and as-much-as not we-attend we-are-darkened
126 Ὁ γὰρ καθ᾽ ἑκάστην ἡμέραν τὴν τοῦ νοῦ εἰρήνην καὶ
the(-one) for by each day the of-the mind peace and
ἡσυχίαν διώκων καὶ ζητῶν, οὗτος ῥᾳδίως καταφρονήσει
stillness pursuing and seeking this(-man) easily will-despise
αἰσθητοῦ παντός, ἵνα μὴ μάτην κοπιᾷ. Εἰ δὲ παραλογίζεται
(the)-sensible every(-thing) that not in-vain he-toil if but he-deceives
τὴν ἰδίαν συνείδησιν, πικρῶς ὑπνώσει τὸν τῆς λήθης
the (his)-own conscience bitterly he-will-sleep the of-the forgetfulness
θάνατον· οὗ δὴ ἀπεύχεται τοῦ μὴ ὑπνῶσαι ὁ ἅγιος
death of-which indeed prays-against of-the not to-sleep the holy
Δαβίδ· φησὶ γὰρ ὁ Ἀπόστολος, Τῷ εἰδότι καλὸν
David says for the Apostle to-the(-one) knowing good
ποιεῖν· καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστιν.
to-do and not doing sin to-him is

Ἔρχεται δὲ ὁ νοῦς ἐξ ἀμελείας εἰς τὴν ἰδίαν πάλιν 127
comes and the mind from negligence into the (its)-own again
τάξιν καὶ νῆψιν, εἴπερ αὖθις ἐπιμελείας τύχῃ· καὶ ἐὰν τὸ
order and watchfulness if-indeed again of-care it-obtain and if the
πρακτικὸν ἡμῶν τοῦ νοὸς ἐν θερμῇ σπουδῇ πάλιν στήσωμεν.
practical(-part) our of-the mind in warm zeal again we-set
Οὐ προβήσεται μυλικὸς ὄνος κύκλῳ ἐν ᾧ συνεδέθη· 128
not will-advance (a)-mill ass in-(a)-circle in which it-was-bound
οὔτε νοῦς προβήσεται ἐν ἀρετῇ τελειοποιῷ, μὴ
nor (a)-mind will-advance in virtue perfecting not
τὰ ἔνδον ἑαυτοῦ διορθωσάμενος· τυφλώττοντι δὲ ἐν
the(-things) within itself having-corrected to-(one)-being-blind and in
τοῖς ἔνδον ὄμμασιν, ἀδύνατον ὁρᾶν καὶ ἀρετήν, καὶ
the inner eyes (it-is)-impossible to-see both virtue and
φωτομαρμαρυγοῦντα τὸν Ἰησοῦν.
light-flashing — Jesus
Ἵππος μὲν θρασύς τις καὶ γαῦρος ἐξάλλεται ἐπιβάτην 129
(a)-horse indeed bold some and proud leaps-up (a)-rider
δεξάμενος· νοῦς δὲ τερπόμενος, τερφθήσεται ἐν φωτὶ
having-received (the)-mind but delighting will-be-delighted in (the)-light
Κυρίου, εἰσδύνων εἰς τὰς πρωΐας, νοημάτων ἐλευθερούμενος·
of-(the)-Lord sinking into the mornings of-notions being-freed
πορεύσεται ἐκ δυνάμεως φιλοσοφίας νοῦ, πρακτικὸν
it-will-go from power of-philosophy of-mind (the)-practical
αὐτὸς ἑαυτὸν ἀνανεύων εἰς δύναμιν ἄῤῥητον, ἀῤῥήτου
it itself lifting-up into power ineffable of-ineffable
δὲ καὶ ἀρετῶν θεωρητικήν. Καὶ βάθος ὑψηλὸν τοῦ
and also of-virtues contemplative and (the)-depth lofty of-the
ἀπείρου θείων ἐννοιῶν ἐν καρδίᾳ δεξάμενος, ὀφθήσεται, ὡς
infinite of-divine thoughts in (the)-heart having-received will-be-seen as
ἐφικτὸν καρδίᾳ, ὁ Θεὸς τῶν θεῶν· ὁ δὲ νοῦς ἐκπλαγεὶς
(is)-attainable to-(the)-heart — God of-the gods the but mind astonished

κυδαίνει ἀγαπητικῶς Θεὸν τὸν βλεπόμενον καὶ βλέποντα,
glorifies lovingly God the(-one) seen and seeing
καὶ διὰ τοῦτο κἀκεῖνο καὶ σώζει τὸν ἀτενίζοντα.
and because-of this that(-one)-also also saves the(-one) gazing
130 Βυθὸν ὑψηλὸν κατόψεται γνωστικῶς ἡσυχία καρδιακὴ
(a)-depth lofty will-behold knowingly stillness heart's
κατορθουμένη, καὶ ἐξαίσια παρὰ Θεοῦ ἀκουσθήσεται
achieved and extraordinary(-things) from God will-hear
οὖς ἡσυχίας.
(the)-ear of-stillness
131 Ὁδοιπόρος μὲν μακρὰν καὶ δυσδιάβατον καὶ ἀργαλέαν
(a)-traveler indeed (a)-long and hard-to-pass and toilsome
ὁδὸν στείλασθαι ἐναρξάμενος, πλάνην τε ὑφορώμενος ἐν
road to-set-out having-begun straying and suspecting in
τῷ ὑποστρέφειν, σημεῖά τινα καὶ ὁδηγοὺς ἐν ὁδοιπορίᾳ
the to-return signs some and guides on journey
αὐτοῦ καταπήξεται, ῥᾳδίαν αὐτῷ τὴν πρὸς τὰ οἰκεῖα
his will-fix easy for-him the to the own
ἐπανάκαμψιν προξενοῦντα. Λόγους δὲ ὁ νηφαλίως ὁδεύων
return providing words but the soberly traveling
ἀνὴρ στηλώσεται, τοῦτο αὐτὸ καὶ αὐτὸς ὑφορώμενος.
man will-set-up this very-thing also himself suspecting
132 Ἀλλὰ τῷ μὲν ὁδοιπόρῳ ἐπανακάμψαι, ὅθεν ἐξέβη
but for-the indeed traveler to-return whence he-went-out
χαρᾶς πρόξενον· νηφαλέῳ δὲ ἐπανακάμπτειν εἰς τὰ
(is)-of-joy (the)-provider for-the-sober-man but to-return to the(-things)
ὀπίσω, ὄλεθρος ψυχῆς λογικῆς, καὶ σημεῖον ἀποστασίας
behind (is)-(the)-ruin of-(the)-soul rational and (a)-sign of-apostasy
τῶν θεαρέστων ἔργων τε καὶ λόγων, καὶ ἐννοιῶν, καὶ
from-the God-pleasing works both and words and thoughts and
ἕξει ἐν καιρῷ ὕπνου ψυχῆς θανατηφόρου τοὺς λόγους
he-will-have in time of-sleep of-(the)-soul death-bringing the words

ὡς κέντρα διεγείροντας αὐτὸν τῇ ὑπομνήσει τοῦ πολλοῦ
as goads rousing him by-the reminder of-the much
κάρου, καὶ ῥᾳθυμίας τῆς ἐξ ἀμελείας αὐτῷ συμβάσης.
torpor and sloth the(-sloth) from negligence to-him having-happened
Ἐν θλίψεσι, καὶ ἀπογνώσεσι, καὶ ἀπελπισμοῖς περιπεσόντας 133
in afflictions and despairs and hopelessnesses having-fallen
ἡμᾶς χρὴ ποιεῖν ἐν ἑαυτοῖς τοῦ Δαβὶδ τὸν λόγον, ἐκχέειν
us (it)-is-needful to-do in ourselves — of-David the word to-pour-out
τὴν καρδίαν ἡμῶν πρὸς τὸν Θεόν, καὶ τὴν δέησιν καὶ τὴν
the heart our to — God and the supplication and the
θλίψιν ἡμῶν ὡς ἔστι Κυρίῳ ἀναγγέλλειν· ἐξομολογούμεθα
affliction our as it-is to-(the)-Lord to-declare we-confess
γὰρ τῷ Θεῷ, ὡς σοφῶς δυναμένῳ τὰ καθ' ἡμᾶς
for — to-God as wisely able the(-things) concerning us
διοικῆσαι, καὶ τὴν θλίψιν ἐπὶ συμφέροντι ποιῆσαι ῥᾳδίαν,
to-govern and the affliction for advantage to-make easy
καὶ ῥύσασθαι ἡμᾶς τῆς ὀλεθρίας τε καὶ φθαρτῆς λύπης.
and to-rescue us from-the deadly both and corruptible grief
Θυμὸς γὰρ παρὰ φύσιν κατὰ ἀνθρώπων κινούμενος, καὶ 134
anger for against nature against men moved and
λύπην οὐ κατὰ Θεὸν καὶ ἀκηδίαν ἐμποιεῖ· φθαρτικὰ
grief not according-to God and listlessness produces destructive(-things)
ὁμοίως εἰσὶ τῶν ἀγαθῶν τε καὶ γνωστικῶν λογισμῶν, ἃ
likewise are of-the good both and knowing thoughts which
ὁ Κύριος τῇ ἐξομολογήσει σκορπίζων, χαρὰν ἐμποιεῖ.
the Lord by-the confession scattering joy produces
Λογισμῶν δὲ ἐν καρδίᾳ, καὶ μὴ θελόντων ἡμῶν παγέντων 135
thoughts and in (the)-heart even not wishing us fixed
τε καὶ ἱσταμένων, ἐξαλείφειν πέφυκεν Ἰησοῦ εὐχὴ μετὰ
both and standing to-blot-out is-wont of-Jesus prayer with
νήψεως ἐκ βαθέων ἐννοιῶν καρδίας.
watchfulness from (the)-depths of-thoughts of-(the)-heart

136 Κουφισμὸν δὲ καὶ χαράν, ἐν θλίψει πολλῶν ἀλόγων
relief but and joy in affliction of-many irrational
λογισμῶν γενόμενοι εὑρήσομεν, ὅταν μεμψώμεθα ἑαυτοὺς
thoughts having-come-to-be we-shall-find when we-blame ourselves
ἐν ἀληθείᾳ, καὶ ἀπροσπαθῶς· ἢ τῷ ἀναγγεῖλαι πάντα
in truth and without-attachment or by-the to-declare all(-things)
καθάπερ ἀνθρώπῳ, τῷ Κυρίῳ. Καὶ πάντως ἐκ τῶν δύο
as to-(a)-man to-the Lord and wholly from the two
εὑρήσομεν ἀνάπαυσιν ἐκ παντός, καὶ ἄλλως οὐκ ἔστιν.
we-shall-find rest from all(-sides) and otherwise not it-is
Εἰ δέ γε νομίζοιμεν, ὡς χειρικῶς τὸ τῶν ποιημάτων
if but indeed we-should-think as by-hand the of-the deeds
αἴτιον, καὶ πυγμικῶς ἀνταμειβόμεθα, γνωσόμεθα· Ὁ
cause and with-fists we-repay we-shall-know the(-one)
ἔχων ὦτα ἀκούειν ἀκουέτω, φησὶν ὁ Κύριος.
having ears to-hear let-him-hear says the Lord

137 Εἰκόνα τοῦ νοῦ ὁ νομοθέτης Μωσῆς λαμβάνεται παρὰ
(as)-(an)-image of-the mind the lawgiver Moses is-taken by
τῶν πατέρων, ὃς Θεὸν ὁρᾷ ἐν τῇ βάτῳ, καὶ τὸ πρόσωπον
the fathers who God sees in the bush and the face
δοξάζεται, καὶ Θεὸς Φαραὼ ὑπὸ τοῦ Θεοῦ τῶν θεῶν
is-glorified and God of-Pharaoh by — God of-the gods
καθίσταται, Αἴγυπτον μαστίζει, καὶ ἐξάγει τὸν Ἰσραήλ,
is-appointed Egypt he-scourges and leads-out — Israel
καὶ νομοθετεῖ· ἅτινα τροπικῶς λαμβανόμενα, κατὰ
and legislates which figuratively taken according-to
πνεῦμα τοῦ νοός εἰσιν ἐνεργήματα καὶ προτερήματα.
spirit of-the mind are workings and excellences

138 Εἰκὼν δὲ τοῦ ἐκτὸς ἀνθρώπου Ἀαρὼν ὁ ἀδελφὸς
(an)-image and of-the outer man (is)-Aaron the brother
τοῦ νομοθέτου. Ἐγκλήσεις οὖν μετὰ θυμοῦ, ὡς Μωσῆς
of-the lawgiver accusations then with anger as Moses

πταίσαντι τῷ Ἀαρών, καὶ ἡμεῖς εἰσφέροντες λέγωμεν·
having-stumbled — to-Aaron also we bringing let-us-say
Τί ἠδίκησέ σε Ἰσραήλ, ὅτι ἔσπευσας ἀποστῆσαι αὐτοὺς
what did-wrong you Israel that you-hastened to-turn them
ἀπὸ τοῦ Κυρίου Θεοῦ ζῶντος παντοκράτορος;
from the Lord God living almighty
Παρέδειξε γὰρ ἡμῖν ὁ Κύριος σὺν πᾶσιν ἄλλοις ἀγαθοῖς 139
showed for to-us the Lord with all other good(-things)
καὶ τοῦτο, ὅτε ἔμελλεν ἀναστῆσαι τὸν Λάζαρον ἐκ
also this when he-was-about to-raise — Lazarus from
νεκρῶν, τὸ ἀναστέλλειν διὰ ἐμβριμήσεως τὸ θηλυδριῶδες
(the)-dead the to-check through indignation the effeminate
καὶ διαχυτικὸν τῆς ψυχῆς, καὶ στυφνὸν ἦθος ζηλοῦν,
and dissolute of-the soul and (a)-stern character to-emulate
ὃ οἶδε, φημὶ δὴ τὸ αὐτομεμφὲς ἐκ φιλαυτίας, ἐκ
which knows I-say indeed the self-reproaching from self-love from
κενοδοξίας τε καὶ ὑπερηφανίας τὴν ψυχὴν λυτροῦσθαι.
vainglory both and pride the soul to-ransom
Ὥσπερ οὖν ἄτερ πλοίου μεγάλου θαλάττιον πέλαγος 140
as then without (a)-ship great (the)-sea open-water
περάσαι οὐ δυνατόν, οὕτως ἀδύνατον ἐκδιῶξαι προσβολὴν
to-cross not (it-is)-possible thus (it-is)-impossible to-drive-out (the)-assault
λογισμοῦ πονηροῦ, χωρὶς ἐπικλήσεως Ἰησοῦ Χριστοῦ.
of-(a)-thought evil without invocation of-Jesus Christ
Ἀντίῤῥησις μὲν φιμοῦν, ἐπίκλησις δὲ διώκειν ἐκ καρδίας 141
refutation indeed to-muzzle invocation but to-chase from (the)-heart
εἴωθε τοὺς λογισμούς· ἡ γὰρ προσβολὴ μορφωθεῖσα ἐν
is-wont the thoughts the for assault formed in
φαντασίᾳ αἰσθητοῦ πράγματος ἐν τῇ ψυχῇ, οἷον τὸ
fantasy of-(a)-sensible thing in the soul such-as the
τοῦ λυπήσαντος ἡμᾶς πρόσωπον, ἢ κάλλους γυναικείου
of-the(-one) having-grieved us face or of-beauty feminine

φαντασία, ἢ χρυσίου, ἢ ἀργυρίου, ἓν καθ' ἓν τούτων εἴπερ
(a)-fantasy or of-gold or of-silver one by one of-these if-indeed
γένηται ἐν τῇ διανοίᾳ ἡμῶν, εὐθέως ἐλέγχονται οἱ τῆς
it-happen in the mind our at-once are-exposed the of-the
μνησικακίας, καὶ πορνείας, καὶ φιλαργυρίας φαντάσαντες
remembrance-of-wrongs and fornication and love-of-money having-made-imagine
τὴν καρδίαν λογισμοί· καὶ εἰ μὲν πεπειραμένος ὁ νοῦς
the heart thoughts and if indeed experienced the mind
ἡμῶν καὶ πεπαιδευμένος ὑπάρχει, ἐν ἕξει ὢν τῆς τοῦ
our and trained is in habit being of-the of-the
νοῦ τηρήσεως καὶ τοῦ καθαρῶς καὶ ἐν αἰθρίᾳ βλέπειν
mind keeping and of-the purely and in clear-sky to-see
τὰς θελκτικὰς φαντασίας τε καὶ ἀπάτας τῶν πονηρῶν,
the alluring fantasies both and deceits of-the evil(-ones)
εὐκόλως εὐθὺς ἐξ ἀναδόσεως καὶ ἀντιῤῥήσεως καὶ
easily at-once from (the)-upspringing and refutation and
εὐχῆς Ἰησοῦ Χριστοῦ, σβεννύει τὰ πεπυρωμένα βέλη τοῦ
prayer of-Jesus Christ it-quenches the fiery arrows of-the
διαβόλου, μὴ συγχωρῶν τὴν ἐμπαθῆ φαντασίαν συγγενῆ
devil not allowing the passionate fantasy akin
ἅμα αὐτῇ καὶ τοὺς ἡμῶν λογισμοὺς συμμορφωθῆναι
together-with it also the our thoughts to-be-conformed
τῷ ἰνδάλματι ἐμπαθῶς, ἢ προσλαλῆσαι φιλικῶς, ἢ
to-the phantom passionately or to-converse amicably or
πολύνοιαν, ἢ συγκατάθεσιν ποιῆσαι ἐξ ὧν ἐπακολουθοῦσιν
much-thinking or consent to-make from which follow
ἀνάγκῃ τινὶ ὡς ἡμέραις αἱ νύκτες, τὰ πονηρὰ ἔργα.
by-necessity some as days the nights the evil works

142 Εἰ δὲ ἄπειρός ἐστιν ὁ νοῦς ἡμῶν ἐντρεχοῦς νήψεως, εὐθὺς
if but inexperienced is the mind our of-skillful watchfulness at-once
μίγνυται τῷ φαντασθέντι αὐτῷ ἐμπαθῶς, οἷον ἂν
it-mingles with-the(-thing) imagined by-it passionately whatever —

εἴη, καὶ διαλέγεται, πεύσεις λαμβάνων ἀδίκους, καὶ διδοὺς
it-be and converses questions receiving unjust and giving
ἀποκρίσεις, καὶ τότε ἀναμὶξ γίνονται οἱ ἡμέτεροι λογισμοὶ
answers and then mixed become the our thoughts
τῇ δαιμονιώδει φαντασίᾳ, αὐτῆς ἔτι μᾶλλον αὐξανομένης
with-the demonic fantasy it still more increasing
τε καὶ πληθυνομένης, ἵνα ἐρασμία, ὡραία τε καὶ ἀρέσκουσα
both and multiplying that lovely beautiful both and pleasing
καταφαίνηται τῷ προσιεμένῳ νοῒ καὶ συλουμένῳ, καὶ
it-may-appear to-the admitting mind and robbed and
ταυτὸν πάσχει τότε ὁ νοῦς, οἷον εἴπερ φανῇ κύων ἐν πεδινῷ
the-same suffers then the mind as if appear (a)-dog in level
τόπῳ τινί, ἔνθα καὶ ἄρνες τύχωσιν ὄντες ἄκακοι καὶ μικροί,
place some where also lambs happen being innocent and small
τῷ ὀφθέντι αὐτοῖς προστρέχουσιν ὡς μητρὶ
to-the(-thing) seen by-them run-to as to-(their)-mother
ἰδίᾳ πολλάκις, μηδὲν ἐκ τῆς τοῦ κυνὸς πλησιάσεως
own often nothing from the of-the dog approach
κερδαίνοντες, ἢ μόνον τῆς τοῦ κυνὸς ἀκαθαρσίας καὶ
gaining than only of-the of-the dog uncleanness and
δυσωδίας ἀντιλαβέσθαι. Τὸν αὐτὸν δὲ τρόπον, καὶ οἱ
stench to-partake-of in-the same and way also the
ἡμέτεροι λογισμοὶ προστρέχουσιν ἀπαιδεύτως πάσαις ταῖς
our thoughts run-to untrained to-all the
δαιμονικαῖς ἐν νῷ φαντασίαις, καὶ ἀναμίξ, ὡς ἔφην,
demonic in (the)-mind fantasies and mixed as I-said
γενομένοιν ἔστιν ἰδεῖν αὐτοὺς ἄμφω καταστρέψαι
having-become it-is(-possible) to-see them both to-overturn
βουλομένους τὴν Ἰλίου πόλιν, ὡς ὁ Ἀγαμέμνων τε καὶ
wishing the of-Ilium city like — Agamemnon both and
Μενέλαος. Οὕτω γὰρ καὶ οὗτοι βούλονται ὅ τι δεῖ
Menelaus thus for also these wish that which (one)-must

γενέσθαι εἰς ἔργον ἀγαγεῖν διὰ τοῦ σώματος τὸ
to-happen into deed to-bring through the body the(-thing)
ὡραῖον αὐτοῖς καὶ ἡδὺ φανὲν ἐξ ἀπάτης διὰ τῆς
beautiful to-them and sweet having-appeared from deceit through the
δαιμονίας εἰσβολῆς· καὶ οὕτω δὴ λοιπὸν τότε ἔνδον
demonic incursion and thus indeed henceforth then within
δημιουργοῦνται τὰ τῆς ψυχῆς πτώματα· ἀνάγκη δὲ
are-fashioned the of-the soul falls (it-is)-necessary and
ἔκτοτε καὶ ἐκτὸς αὐτὰ ἐκφέρειν τὰ ἔνδον τῆς καρδίας.
from-then also outside them to-bring-forth the(-things) within of-the heart

143 Εὔκολον γάρ τι καὶ ἄκακον πρᾶγμα ὁ νοῦς, ῥᾳδίως
easy for something and guileless (a)-thing (is)-the mind easily
ἐπακολουθῶν τοῖς φαντάσμασι, καὶ πρὸς τὰς ἀνόμους
following the phantasms and toward the lawless
φαντασίας δυσκάθεκτον, εἰ μὴ ἔχοι κωλύοντα αὐτὸν
fantasies hard-to-restrain if not it-have (one)-hindering it
ἀεννάως καὶ χαλινοῦντα τὸν αὐτοκράτορα παθῶν λογισμόν.
everlastingly and bridling the sovereign of-passions thought

144 Θεωρία καὶ γνῶσις, ὁδηγοὶ ἀκριβοῦς βίου καὶ πρόξενοι
contemplation and knowledge (as)-guides of-(an)-exact life and providers
πεφύκασι γενέσθαι· διὰ τό, τὴν διάνοιαν ἐπαρθεῖσαν
are-wont to-become because-of the the mind lifted-up
τούτων, εἰς καταφρόνησιν φθάσαι τῶν ἡδονῶν καὶ τῶν
by-these to contempt to-arrive of-the pleasures and of-the
ἄλλων αἰσθητῶν καὶ ἡδέων τοῦ βίου, ὡς εὐτελῶν.
other sensible and sweet(-things) of-the life as cheap

145 Βίος δὲ προσεκτικὸς ἐν Χριστῷ Ἰησοῦ κατορθούμενος,
(a)-life and attentive in Christ Jesus achieved
πατὴρ γίνεται τῆς θεωρίας καὶ γνώσεως. Πάλιν
(the)-father becomes of-the contemplation and knowledge again
γεννήτωρ τε ἀναβάσεως θείων, καὶ ἐννοιῶν
begetter both of-ascent of-divine(-things) and of-thoughts

σοφωτάτων ἁρμοσθεὶς συζύγῳ τῇ ταπεινώσει, ὥς
wisest joined to-(a)-yoke-mate the humility as
φησιν Ἡσαΐας ὁ θεῖος προφήτης· Οἱ γὰρ ὑπομένοντες
says Isaiah the divine prophet the(-ones) for waiting-for
τὸν Κύριον, ἀλλάξουσιν ἰσχύν, πτεροβολήσουσι καὶ
the Lord shall-exchange strength shall-beat-their-wings and
πετασθήσονται διὰ Κυρίου, φησί.
shall-fly through (the)-Lord he-says
Σκληρὸν καὶ χαλεπὸν τοῖς ἀνθρώποις καταφαίνεται τὸ 146
hard and difficult to-the men appears the
ψυχικῶς ἡσυχάζειν ἀπὸ παντὸς διαλογισμοῦ. Καὶ ἔστιν
in-soul to-be-still from every reasoning and it-is
ἄρα ὡς ἀληθῶς ἐργῶδες καὶ ἐπίπονον· οὐ γὰρ μόνοις
indeed as truly laborious and toilsome not for to-only
ἐπαχθὲς τοῖς ἀμυήτοις τοῦ πολέμου τὸ ἀσώματον
(it-is)-burdensome the uninitiated of-the war the bodiless
ἐν σωματικῷ περικλείειν τε καὶ περιορίζειν, ἀλλὰ καὶ
in (a)-bodily(-thing) to-enclose both and to-confine but also
τοῖς πεῖραν εἰληφόσι τῆς ἔνδον ἀΰλου μάχης. Ὁ
to-the(-ones) experience having-received of-the inner immaterial battle the(-one)
δὲ Κύριον Ἰησοῦν διὰ συνεχοῦς εὐχῆς ἐνστερνισάμενος,
but (the)-Lord Jesus through continual prayer having-embraced
οὐ κοπιάσει κατακολουθῶν αὐτῷ, κατὰ τὸν Προφήτην,
not will-toil following him according-to the Prophet
καὶ ἡμέραν ἀνθρώπου ὁ τοιοῦτος οὐκ ἐπιθυμήσει διὰ
and (the)-day of-man the such(-one) not will-desire because-of
τὴν ὡραιότητα καὶ γλυκύτητα Ἰησοῦ, καὶ τοὺς κύκλῳ
the beauty and sweetness of-Jesus and the around
ἀσεβεῖς δαίμονας περιπατοῦντας τοὺς ἐχθροὺς αὐτοῦ
impious demons walking the enemies his

καταισχυνθήσεται λαλῶν αὐτοῖς ἐν πύλαις καρδίας, καὶ
will-be-ashamed-before speaking to-them in (the)-gates of-(the)-heart and
διὰ Ἰησοῦ, κατὰ νώτων διώκων.
through Jesus at (their)-backs pursuing(-them)

147 Ἀναπτᾶσα ψυχὴ διὰ θανάτου ἐν ἀέρι ἐν πύλαις
flying-up (the)-soul through death in (the)-air at (the)-gates
οὐρανίαις, μεθ' ἑαυτῆς ὑπὲρ αὐτῆς Ἰησοῦν ἔχουσα, οὔτ'
heavenly with itself for it Jesus having neither
ἐκεῖ τοὺς ἐχθροὺς αὐτοῦ αἰσχυνθήσεται· ἀλλὰ παῤῥησίᾳ
there the enemies his will-it-be-ashamed-before but with-boldness
ὡς νῦν καὶ τότε λαλήσει ἐν πύλαις πρὸς αὐτούς, μόνον
as now also then it-will-speak in (the)-gates to them only
ἕως ἐξόδου αὐτοῦ μὴ ἐκκακήσῃ βοᾷν πρὸς Χριστὸν
until (the)-departure his not let-him-lose-heart to-cry to Christ
Ἰησοῦν ἡμέρας καὶ νυκτός. Καὶ αὐτὸς ποιῶν ποιήσει τὴν
Jesus day and night and he doing will-make the
ἐκδίκησιν αὐτοῦ ἐν τάχει, κατὰ τὴν ἀψευδῆ αὐτοῦ καὶ
vindication his in speed according-to the unlying his and
θείαν ὑπόσχεσιν, ἣν ἔφη περὶ τοῦ κριτοῦ τῆς ἀδικίας·
divine promise which he-said about the judge of-the injustice
Ναί, λέγω ὑμῖν, ποιήσει τὴν ἐκδίκησιν ἐν τάχει, καὶ ἐν
yes I-say to-you he-will-make the vindication in speed also in
ζωῇ τῇ παρούσῃ, μετὰ τὴν ἐκ τοῦ σώματος αὐτοῦ ἔξοδον.
life the present after the from the body his departure

148 Τὴν νοητὴν θάλασσαν πλέων, θάῤῥει τῷ Ἰησοῦ· φωνεῖ
the intelligible sea sailing take-courage — in-Jesus he-cries
γὰρ ἔνδον ἐν τῇ σῇ καρδίᾳ μυστικῶς, τό, Μὴ φοβοῦ,
for within in the your heart mystically the(-words) not fear
παῖς μου Ἰακώβ, ὀλιγοστὸς Ἰσραήλ· μὴ φοβοῦ, σκώληξ
servant my Jacob least Israel not fear worm
Ἰσραήλ, ἐγὼ ὑπερασπίζω σου. Εἰ οὖν ὁ Θεὸς ὑπὲρ ἡμῶν,
Israel I protect you if then — God (is)-for us

τίς πονηρὸς καθ᾽ ἡμῶν; ὅς γε μεμακάρικε καθαροὺς
who (is)-evil against us who indeed has-blessed (the)-pure
τῇ καρδίᾳ, καὶ νενομοθέτηκεν ὡς ταῖς καθαραῖς καρδίαις
in-the heart and has-ordained as (in)-the pure hearts
ὁ γλυκὺς Ἰησοῦς καθαρῶς μόνος ἐπιβαίνειν θεϊκῶς καὶ
the sweet Jesus purely alone to-tread divinely and
ἐνοικεῖν θέλων; Διὸ μὴ ἀποστῶμεν, κατὰ Παῦλον
to-dwell wishing wherefore not let-us-depart according-to Paul
τὸν θεῖον, γυμναζόμενοι τὸν νοῦν πρὸς εὐσέβειαν· ἀληθῶς
the divine training the mind toward piety truly
γὰρ εὐσέβεια εἰκότως ἐῤῥήθη, ἡ ῥιζόθεν ἐκτίλλουσα
for piety fittingly was-called the(-thing) from-the-root plucking-out
τὰ τοῦ Πονηροῦ σπέρματα· αὕτη εὐσέβεια, αὕτη οἶμος
the of-the Evil(-one) seeds this (is)-piety this (the)-path
τοῦ λόγου, τουτέστιν ὁδὸς τοῦ λογιστικοῦ, ἤτοι ὁδὸς
of-the reason that-is (the)-way of-the rational(-part) or (the)-way
λογισμοῦ· καθ᾽ Ἑλληνικὴν δὲ διάλεκτον οἶμος καὶ κέλευθος
of-thought in Greek and dialect path and track
ἡ ὁδὸς λέγεται, ὅ ἐστι λογισμός.
the way is-called which is thought
Ἐπὶ πλήθει κατατρυφήσει εἰρήνης, κατὰ Δαβίδ, ὃς 149
in (the)-multitude he-will-delight of-peace according-to David who
οὐ λαμβάνει πρόσωπον ἀνθρώπου, καὶ κρίνων ἀδικίαν ἐν
not takes (the)-person of-man and judging injustice in
καρδίᾳ, ἤτοι μορφὰς μὴ λαμβάνων τῶν πονηρῶν πνευμάτων,
(the)-heart that-is forms not taking of-the evil spirits
καὶ διὰ τῶν μορφῶν λογιζόμενος τὴν ἁμαρτίαν, καὶ κακῶς
and through the forms reckoning the sin and evilly
κρίνων καὶ δικάζων ἐν γῇ τῆς ἰδίας καρδίας, τὰ δίκαια
judging and condemning in (the)-land of-the own heart the just(-dues)
τῇ ἁμαρτίᾳ διδούς· ἀνθρώπους γὰρ καὶ τοὺς δαίμονας οἱ
to-the sin giving men for also the demons the

μεγάλοι τε καὶ γνωστικοὶ Πατέρες ἐν ταῖς συγγραφαῖς αὐτῶν
great both and knowing Fathers in the writings their
ἐκάλεσαν, διὰ τὸ λογιστικόν· οἷόν ἐστιν καὶ τὸ
called because-of the rational(-part) such-as is also the(-saying)
εὐαγγελικόν, ἔνθα φησὶν ὁ Κύριος, ὅτι Πονηρὸς ἄνθρωπος
evangelic where says the Lord that (an)-evil man
τοῦτο ἐποίησε, καὶ τῷ σίτῳ καὶ τὰ ζιζάνια κατέμιξεν. Οὐκ
this did and to-the wheat also the tares mixed not
ἔστιν ἀντίῤῥησις ταχὺ ἀπὸ τῶν τοιούτων τὸ πονηρόν· τούτου
there-is refutation quickly from the such(-men) the evil(-thing) of-this
δὴ χάριν καὶ καταναλισκόμεθα ὑπὸ τῶν λογισμῶν.
indeed for-the-sake also we-are-consumed by the thoughts
150 Νοῦ προσοχὴν ἀρξάμενοι πολιτεύεσθαι, εἰ μὲν
of-(the)-mind attention having-begun to-practice if indeed
ἁρμόττομεν νήψει ταπείνωσιν, καὶ τῇ ἀντιῤῥήσει
we-join to-watchfulness humility and to-the refutation
εὐχὴν συγκομίσομεν, τὴν ὁδὸν τῆς διανοίας καλῶς ὁδεύσομεν
prayer we-bring the road of-the mind well we-shall-travel
ὥσπερ μετὰ λαμπάδος φωτὸς μετὰ τοῦ προσκυνητοῦ
as with (a)-torch of-light with the adorable
καὶ ἁγίου ὀνόματος Ἰησοῦ Χριστοῦ, τὸν οἶκον ἡμῶν τῆς
and holy name of-Jesus Christ the house our of-the
καρδίας ἐκ πονηρίας φιλοκαλοῦντές τε καὶ ἐκκαθαίροντες.
heart from wickedness adorning both and cleansing-out
Εἰ δὲ μόνον ἐν νήψει ἡμετέρᾳ ἢ προσοχῇ θαῤῥήσομεν,
if but only in watchfulness our or attention we-trust
ταχέως παρὰ τῶν ἐχθρῶν ὠθούμενοι ἀνατραπέντες
quickly by the enemies pushed overturned
πεσούμεθα, καὶ καταβαλοῦσιν ἡμᾶς οἱ δολομῆται καὶ
we-shall-fall and will-cast-down us the crafty and
δολιώτατοι, καὶ τοῖς ἀμφιβλήστροις αὐτῶν τοῖς πονηροῖς
most-deceitful and in-the nets their the evil

ἐνθυμίοις πλειόνως ἐμπλακησόμεθα, ἢ καὶ σφραγισόμεθα
thoughts more we-shall-be-entangled or even we-shall-be-sealed
εὐχερῶς ὑπ᾽ αὐτῶν, τὸ κραταιὸν δόρυ οὐκ ἔχοντες Ἰησοῦ
easily by them the mighty spear not having of-Jesus
Χριστοῦ ὄνομα. Μόνον γὰρ τὸ σεβάσμιον φάσγανον
Christ (the)-name only for the venerable sword
τοῦτο πυκνῶς ἄγαν στρεφόμενον ἐν μονοτρόπῳ καρδίᾳ
this frequently very turned in (a)-single-minded heart
οἶδε συστρέφειν καὶ κατακόπτειν αὐτούς, καταφλέγειν τε
is-wont to-roll-up and to-cut-down them to-burn-up both
καὶ ἀποκρύπτειν· τὸν μὲν ὡσεὶ πῦρ, οἱ δὲ ὡς
and to-hide the(-one) indeed like fire the(-others) but like
καλάμην. Ἀλλὰ γὰρ καὶ ἐν αἰσθήσει ἱκανῇ τότε ὑπάρχει,
stubble but for also in perception sufficient then it-is
γνωρίζον τὴν τοῦ ἀγωνιστοῦ πολύπειρον καρδίαν, ὅτιπερ
making-known the of-the contestant much-experienced heart that
ἐκ πάσης δαιμονίας φαντασίας βοηθῶν καὶ καθαίρων
from every demonic fantasy helping and cleansing
Θεός ἐστιν· ᾧτινι πᾶν ὑπείκει, καὶ πάντα ὑποτέτακται.
God is to-whom all(-things) yield and all(-things) are-subjected

XXIII · ON WATCHFULNESS: THE SECOND CENTURY, 151–200

The work of watchfulness is to see each fantasy forming and dissolve it by the Lord's invocation. Hesychius names the eight generic thoughts and offers the book to Theodulus.

Ἔργον δέ, νήψεως μέν, ἀδιάλειπτον καὶ τῆς ψυχῆς 151
(the)-work and of-watchfulness indeed unceasing and of-the soul
ὄνησις καὶ κέρδος μέγα, τὸ ὁρᾷν εὐθὺς σχηματιζομένας
(the)-profit and gain great (is)-the to-see at-once being-shaped

τὰς τῶν λογισμῶν ἐν νῷ φαντασίας· ἀντιῤῥήσεως
the of-the thoughts in (the)-mind fantasies of-refutation
δέ, τὸ διελέγχειν καὶ δηλοῦν τὸν πειρώμενον εἰσελθεῖν
and the to-expose and to-reveal the trying to-enter
λογισμὸν ἐν τῷ ἀέρι τοῦ νοὸς ἡμῶν διὰ φαντασίας
thought into the air of-the mind our through fantasy
αἰσθητῆς τινὸς πράγματος· τὸ δὲ σβεννύον καὶ
sensible of-some thing the(-thing) but quenching and
διαλύον τῶν ἀντιπάλων εὐθέως πᾶν νόημα, πάντα λόγον,
dissolving of-the adversaries at-once every notion every word
πᾶν φάντασμα, πᾶν ἴνδαλμα, πᾶν εἴδωλον, πᾶσαν στήλην
every phantasm every phantom every idol every pillar
πονηράν, ἐστὶν ἡ τοῦ Κυρίου ἐπίκλησις. Καὶ ἡμεῖς γὰρ
evil is the of-the Lord invocation and we for
αὐτοὶ ἐν νῷ βλέπομεν τὴν κατὰ κράτος αὐτῶν ἧτταν,
ourselves in (the)-mind see the by force their defeat
τὴν διὰ τοῦ Ἰησοῦ τοῦ μεγάλου Θεοῦ ἡμῶν, καὶ τὴν
the(-defeat) through — Jesus the great God our and the
ἡμῶν τῶν ταπεινῶν καὶ εὐτελῶν καὶ ἀγρίων ἐκδίκησιν.
of-us the lowly and worthless and wild vindication
152 Ὅτι πάντες οἱ λογισμοὶ οὐδὲν ἕτερόν εἰσιν ἀλλ᾽ ἢ
that all the thoughts nothing other are but only
φαντασίαι μόναι αἰσθητῆς καὶ κοσμικῶν πραγμάτων,
fantasies only of-sensible and worldly things
οἱ πολλοὶ ἀγνοοῦμεν. Εἴπερ δὲ χρονίσομεν ἐν εὐχῇ
the many(-of-us) do-not-know if-indeed and we-persevere in prayer
νήφοντες, στερίσκει μὲν εὐχὴ τὴν διάνοιαν πάσης ὑλώδους
watching deprives indeed prayer the mind of-every material
φαντασίας λογισμῶν ῥυπαρῶν· γνωρίζει δὲ αὐτὴ καὶ τοὺς
fantasy of-thoughts filthy makes-known and it also the
λόγους τῶν πολεμίων, καὶ τὸ μέγα κέρδος εὐχῆς τε
words of-the enemies and the great gain of-prayer both

καὶ νήψεως· Πλὴν τοῖς ὀφθαλμοῖς σου κατανοήσεις, καὶ
and watchfulness only with-the eyes your you-will-perceive and
ἀνταπόδοσιν ἁμαρτωλῶν νοητῶν νοητῶς καὶ αὐτὸς σὺ
(the)-requital of-sinners intelligible intellectually and yourself you
ὄψει, καὶ κατανοήσεις, φησὶ Δαβὶδ ὁ θεῖος μελῳδός.
will-see and will-perceive says David the divine singer
Μνημονεύσωμεν, εἰ δυνατόν, τοῦ θανάτου ἀδιαλείπτως· 153
let-us-remember if (it-be)-possible the death unceasingly
δι᾽ ἧς μνήμης φροντίδων ἀπόθεσις ματαιοτήτων τε
through which remembrance of-cares (the)-putting-off of-vanities and
ἐν ἡμῖν γεννᾶται, φυλακή τε νοὸς καὶ διηνεκὴς δέησις·
in us is-born guard and of-mind and continual supplication
ἀπροσπάθεια δὲ τοῦ σώματος, βδέλυξις ἁμαρτίας, καὶ
detachment and from-the body loathing of-sin and
σχεδόν, εἰ δεῖ τἀληθὲς εἰπεῖν, πᾶσα ἀρετὴ ἄγουσα
almost if (one)-must the-truth to-say every virtue leading
ἐκ ταύτης ἐκβλύζεται· διὸ ὡς τῇ ἰδίᾳ πνοῇ, εἰ
from this gushes-out wherefore as with-the own breath if
δυνατόν, τῷ πράγματι χρησώμεθα.
(it-be)-possible the thing let-us-use
Καρδία ξενωθεῖσα φαντασιῶν, τελέως νοήματα τέξεται 154
(a)-heart estranged from-fantasies perfectly notions will-bear
μέσον αὐτῆς σκιρτῶντα θεῖά τε καὶ μυστηριώδη,
(in)-the-midst its leaping divine both and mysterious
ὃν τρόπον σκιρτῶσιν ἰχθύες, καὶ ἐγκυβιστῶσι δελφῖνες
in-which manner leap fish and tumble dolphins
γαληνιώσης θαλάσσης· καὶ ῥιπίζεται μὲν θάλασσα ὑπὸ
being-calm (the)-sea and is-fanned indeed (the)-sea by
λεπτῆς αὔρας. Ἄβυσσος δὲ καρδίας ὑπὸ Πνεύματος
(a)-light breeze (the)-abyss and of-(the)-heart by (the)-Spirit
ἁγίου. Ὅτι δέ, φησίν, ἐστὲ υἱοί, ἐξαπέστειλεν ὁ Θεὸς τὸ
holy because and he-says you-are sons sent-forth — God the

Πνεῦμα τοῦ Υἱοῦ αὐτοῦ, ἐν ταῖς καρδίαις ὑμῶν κράζον,
Spirit of-the Son his into the hearts your crying
Ἀββά, ὁ Πατήρ.
Abba the Father

155 Ἀπορήσει καὶ διχονοήσει πᾶς μοναχὸς πνευματικοῦ
will-be-at-a-loss and will-be-in-two-minds every monk of-spiritual
ἔργου, πρὸ νήψεως νοῦ λαβέσθαι, ἢ οὐκ εἰδὼς μὲν
work before of-watchfulness of-mind to-lay-hold or not knowing indeed
τὸ ταύτης κάλλος, ἢ εἰδὼς μέν, δι᾽ ἀμελείας δὲ μὴ
the its beauty or knowing(-it) indeed through negligence but not
δυνάμενος, τῆς δὲ ἀπορίας ἀναμφιβόλως λυθήσεται, νοὸς
able of-the and perplexity indubitably will-be-released of-mind
τήρησιν ἐπιβάς, ἥ ἐστι καὶ λέγεται πρακτικὴ
(the)-keeping having-entered-upon which is and is-called practical
φιλοσοφία νοός, ὡς τὴν ὁδὸν εὑρηκὼς ἧ εἶπεν, Ἐγώ
philosophy of-mind as the way having-found of-which he-said I
εἰμι ἡ ὁδός, καὶ ἡ ἀνάστασις, καὶ ἡ ζωή.
am the way and the resurrection and the life

156 Πάλιν αὖθις ἀπορήσει ὁρῶν ἄβυσσον λογισμῶν, καὶ
again once-more he-will-be-at-a-loss seeing (an)-abyss of-thoughts and
πλῆθος νηπίων Βαβυλωνίων, ἀλλὰ καὶ ταύτην λύει τὴν
(a)-multitude of-infants Babylonian but also this solves the
ἀπορίαν Χριστός, εἴγε τῇ βάσει τῆς διανοίας διηνεκῶς
perplexity Christ if-indeed on-the foundation of-the mind continually
ἐπ᾽ αὐτὸν ἱστάμεθα. Τὰ δὲ πάντα Βαβυλώνια νήπια ἐν
on him we-stand the and all Babylonian infants on
τῇ πέτρᾳ ταύτῃ ἐδαφιοῦντες ἐναποκρούομεν πληροῦντες,
the rock this dashing-to-the-ground we-knock-against(-it) fulfilling
κατὰ τὸ λόγιον, τὴν ἐπιθυμίαν ἡμῶν ἐξ αὐτῶν. Ὃς
according-to the oracle the desire our from them who

γάρ, φησί, φυλάσσει ἐντολήν, οὐ γνώσεται ῥῆμα
for he-says keeps (the)-commandment not will-know (a)-word
πονηρόν· χωρὶς γὰρ ἐμοῦ, ἔφη, οὐ δύνασθε ποιεῖν οὐδέν.
evil without for me he-said not you-can to-do nothing
Οὗτος ἀληθινὸς τῷ ὄντι μοναχός, ὁ νῆψιν 157
this(-man) (is)-true in-the reality (a)-monk the(-one) watchfulness
κατορθῶν· καὶ οὗτος ἀληθινὸς νηφάλιος, ὁ ἐν καρδίᾳ
achieving and this(-man) (is)-true sober the(-one) in heart
ὢν μοναχός.
being (a)-monk
Συμπαρεκτείνεται ἀνθρώποις ὁ βίος ἐν ἐνιαυτοῖς, ἐν 158
is-extended-along with-men the life in years in
μησίν, ἐν ἑβδομάσιν, ἔν τε ἡμέραις, καὶ ὥραις, καὶ νυξί,
months in weeks in both days and hours and nights
καὶ στιγμαῖς ἀνακυκλούμενος· τούτοις ἄρα ἐχρῆν καὶ
and moments revolving with-these then (it)-was-needful also
ἡμᾶς συμπαρεκτείνειν τὰς ἐναρέτους ἐργασίας, φημὶ δὴ
us to-extend-along the virtuous workings I-mean indeed
τὴν νῆψίν τε καὶ εὐχήν, καὶ τὴν τῆς καρδίας ἡδύτητα
the watchfulness both and prayer and the of-the heart sweetness
ἐπὶ ἐμμελεῖ ἡσυχίᾳ μέχρις ἐξόδου ἡμῶν.
in harmonious stillness until (the)-departure our
Ἐπελεύσεται γὰρ ὥρα ἐφ' ἡμᾶς φοβερὰ ἡ τοῦ 159
will-come for (the)-hour upon us fearful the(-hour) of-the
θανάτου, ἐλεύσεται καὶ διαφυγεῖν οὐ δυνατόν. Καὶ εἴθε
death it-will-come and to-escape not (it-is)-possible and would-that
ὁ τοῦ κόσμου καὶ τοῦ ἀέρος ἄρχων τότε ἐρχόμενος,
the of-the world and of-the air ruler then coming
εὑρήσειε τὰ ἡμῶν ἀνομήματα ὀλίγα τε καὶ εὐτελέα, ἵνα
may-find the our lawless-deeds few both and paltry that
μὴ ἐλέγξῃ ἀληθεύων, καὶ κλαύσωμεν ἀνωφελῆ. Ἐκεῖνος
not he-convict(-us) speaking-truly and we-weep unprofitably that

γὰρ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου
for the servant the(-one) having-known the will of-the lord
αὐτοῦ, καὶ μὴ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, ὡς
his and not having-done according-to the will his as
δοῦλος δαρήσεται πολλά, φησίν.
(a)-servant will-be-beaten much he-says
160 Οὐαὶ τοῖς ἀπολωλεκόσι τὴν καρδίαν, φησί. Καὶ τί
woe to-the(-ones) having-lost the heart he-says and what
ποιήσωσιν ὅταν ἐπισκέπτηται Κύριος; Διὸ σπουδαστέον
will-they-do when visits (the)-Lord wherefore (one)-must-be-eager
ἡμῖν, ἀδελφοί.
for-us brothers
161 Τοῖς ἁπλοῖς καὶ ἀπαθεστέροις δῆθεν λογισμοῖς οἱ ἐμπαθεῖς
the simple and more-dispassionate supposedly thoughts the passionate(-ones)
παρέπονται, καθὼς εὕρομεν πολυχρονίῳ πείρᾳ τε καὶ
follow as we-have-found by-long experience both and
παρατηρήσει, ὥσπερ ὄφις περιστερᾷ εἰσερχομένῃ ἐν
observation as (a)-serpent (the)-dove entering into
ἰδίᾳ νοσσιᾷ· ὡς οἶμαι, οἱ πρῶτοι λογισμοὶ εἴσοδος
(its)-own nest as I-think the first thoughts (an)-entrance
τῶν δευτέρων γινόμενοι, καὶ τῶν ἐμπαθῶν οἱ ἀπαθεῖς.
of-the second becoming and of-the passionate(-ones) the dispassionate
162 Τῷ ὄντι γὰρ διχῇ τέμνεσθαι δεῖ ἄνθρωπον, τῇ
in-the reality for in-two to-be-cut (one)-must (a)-man by-the
προαιρέσει καὶ ἐπινοίᾳ σοφωτάτῃ σχίζεσθαι χρή, ὡς
choice and by-design most-wise to-be-split (it)-is-needful as
ἔφην. Καὶ ἐχθρὸς αὐτοῖς, καὶ αὐτοῦ εἶναι ἀκατάλλακτος
I-said and (an)-enemy to-them and to-himself to-be irreconcilable
προσήκει ἀληθῶς. Οἵαν οὖν τις διάθεσιν διόλου ἔχων
it-befits truly what-kind then one disposition throughout having
ἀνθρώπῳ τινὶ δεινῶς ἄγαν καὶ πολλάκις ἐκθλίψαντί τε καὶ
toward-(a)-man some terribly very and often having-afflicted both and

ἀδικήσαντι, οὕτως, ἢ καὶ πολὺ πλεῖον, εἴγε βουλόμεθα
having-wronged(-him) thus or even much more if-indeed we-wish
κατορθοῦσθαι τὴν μεγάλην τε καὶ πρώτην ἐντολήν, φημὶ
to-achieve the great both and first commandment I-mean
δὴ τὴν Χριστοῦ πολιτείαν, τὴν μακαρίαν ταπείνωσιν,
indeed the of-Christ way-of-life the blessed humility
τὴν ἔνσαρκον Θεοῦ βιοτήν; ὅθεν φησὶν ὁ Ἀπόστολος, Τίς
the incarnate of-God life whence says the Apostle who
με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; Τῷ
me will-rescue from the body of-the death this to-the
γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται. Δεικνὺς δὲ ὅτι τὸ
for law — of-God not it-is-subject showing and that the
ὑποτάξαι τὸ σῶμα πρὸς τὸ τοῦ Θεοῦ θέλημα, τῶν
to-subject the body to the — of-God will of-the(-things)
ἐφ' ἡμῖν ἐστιν, ἔφη, Εἰ γὰρ ἑαυτοὺς ἐκρίνομεν, οὐκ
in our(-power) is he-said if for ourselves we-judged not
ἂν ἐκρινόμεθα· κρινόμενοi δέ, ὑπὸ Κυρίου παιδευόμεθα.
— we-would-be-judged being-judged but by (the)-Lord we-are-disciplined
Ἀρχὴ μὲν καρποφορίας, ἄνθος· ἀρχὴ δὲ 163
(the)-beginning indeed of-fruit-bearing (is)-(the)-flower (the)-beginning but
τηρήσεως νοῦ, βρωμάτων ἐγκράτεια καὶ πομάτων,
of-(the)-keeping of-(the)-mind of-foods self-control and of-drinks
καὶ παντοίων λογισμῶν ἄρνησις καὶ ἀποχή, καὶ ἡσυχία
and of-all-kinds thoughts (the)-denial and abstinence and stillness
καρδίας.
of-heart
Ἐν Χριστῷ Ἰησοῦ δυναμουμένοις, καὶ νήψει ἀσφαλείας 164
in Christ Jesus to-(the)-empowered and with-watchfulness of-safety
τρέφειν ἀρξαμένοις, ὡς λαμπὰς ἡμῖν καταφαίνεται, ἐν
to-nourish having-begun as (a)-torch to-us it-appears in
νοῒ πρῶτον, παρ' ἡμῶν οἷα κρατουμένη ἐν χειρὶ
(the)-mind first by us as-if held in (the)-hand

νοῦ, καὶ ὁδηγοῦσα ἡμῖν τρίβους διανοίας· ἔπειτα ὡς
of-(the)-mind and guiding for-us (the)-paths of-(the)-mind then as
σελήνη παμφαὴς ἐν στερεώματι καρδίας περιπολοῦσα·
(the)-moon all-shining in (the)-firmament of-(the)-heart going-round
μετέπειτα δὲ φαίνεται ἡμῖν ὡς ἥλιος Ἰησοῦς δικαιοσύνην
afterward and appears to-us as (the)-sun Jesus righteousness
ἡλιοβολῶν, δηλονότι δεικνὺς ἑαυτὸν ὡς ἐκεῖνος, καὶ τὰ
sun-casting clearly showing himself as that(-one) and the
ἑαυτοῦ ὁλοφαῆ φῶτα τὰ τῶν θεωρημάτων.
his-own all-bright lights the(-lights) of-the contemplations
165 Ταῦτα μυστικῶς ἀποκαλύπτει νῷ ἑπομένῳ τῇ
these(-things) mystically he-reveals to-(the)-mind following the
ἐντολῇ αὐτοῦ τῇ φασκούσῃ, Καὶ περιτεμεῖσθε,
commandment his the(-one) saying and you-shall-circumcise
φησί, τὴν σκληροκαρδίαν ὑμῶν. Καὶ ὡς εἴρηται, ἐννοίας
he-says the hard-heartedness your and as has-been-said thoughts
ἐξαισίας ἐκδιδάσκει ἀνθρώπου νῆψις ἡ σπουδαία· τὸ
extraordinary teaches of-man watchfulness the earnest the
γὰρ Θεῖον ἀπροσωπόληπτον, ὅθεν φησὶν ὁ Κύριος,
for Divine (is)-impartial whence says the Lord
Ἀκούετέ μου καὶ συνίετε. Ὃς γὰρ ἂν ἔχοι, δοθήσεται
hear me and understand who for — has it-will-be-given
αὐτῷ καὶ περισσευθήσεται· ὃς δὲ μὴ ἔχει, καὶ ὃ δοκεῖ
to-him and he-will-abound who but not has even what he-seems
ἔχειν, ἀρθήσεται ἀπ᾽ αὐτοῦ. Καί, Τοῖς ἀγαπῶσι τὸν
to-have will-be-taken from him and to-the(-ones) loving —
Θεόν, πάντα συνεργεῖ εἰς τὸ ἀγαθόν. Πολλῷ γοῦν μᾶλλον
God all(-things) work-together for the good much indeed more
αὐτῷ αἱ ἀρεταὶ συνεργήσουσιν.
to-him the virtues will-work-together

Οὐ περιπατήσει πλοῖον πολλὰ μίλια, ὑδάτων χωρίς, καὶ 166
not will-walk (a)-ship many miles of-waters without and
νοῦ τήρησις οὐδ' ὅλως προβήσεται χωρὶς νήψεως σὺν
of-mind keeping not at-all will-advance without watchfulness with
ταπεινώσει καὶ εὐχῇ Ἰησοῦ Χριστοῦ δι' ὅλης.
humility and prayer of-Jesus Christ through all(-of-it)
Οἴκου θεμέλιος, λίθοι· ταύτης δὲ τῆς ἀρετῆς, καὶ 167
of-(a)-house (the)-foundation (is)-stones of-this but the virtue both
θεμέλιοι, καὶ ὄροφοι, τὸ προσκυνητὸν καὶ ἅγιον ὄνομα
foundations and roofs (is)-the adorable and holy name
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Καὶ εὐχερῶς μὲν
of-the Lord our Jesus Christ and easily indeed
ναυαγήσει κυβερνήτης ἄφρων ἐν καιρῷ κλύδωνος, τοὺς
will-be-shipwrecked (a)-helmsman foolish in time of-surge the
μὲν ναύτας ἐκδιώξας, τὰς δὲ κώπας καὶ τὰ ἱστία ἐν
indeed sailors having-chased-away the and oars and the sails into
τῷ πελάγει ῥίψας, αὐτὸς δὲ καθεύδων· εὐχερέστερον δὲ
the sea having-thrown he but sleeping more-easily and
ψυχὴ καταποντισθήσεται ἐκ δαιμόνων νήψεως ἀμελοῦσα,
(the)-soul will-be-drowned by demons watchfulness neglecting
καὶ τοῦ ἐπικαλεῖσθαι ἐν ταῖς προσβολαῖς ἀρχομέναις
and of-the to-call-upon at the assaults beginning
Ἰησοῦ Χριστοῦ ὄνομα.
of-Jesus Christ (the)-name
Ὃ οἴδαμεν, γράφοντες λέγομεν· καὶ ὃ ἑωράκαμεν, 168
what we-know writing we-say and what we-have-seen
τὴν ὁδὸν διαβαίνοντες, μαρτυροῦμεν τοῖς θέλουσιν, εἴ
the road crossing we-testify to-the(-ones) wishing if
γε λήψεσθαι τὰ εἰρημένα βουληθήσεσθε. Ὅτι αὐτὸς
indeed to-receive the(-things) said you-will-wish because he
εἴρηκεν, Ἐὰν μή τις μείνῃ ἐν ἐμοί, ἐκβληθήσεται ἔξω, ὡς
has-said unless — anyone abide in me he-will-be-cast out like

τὸ κλῆμα, καὶ συνάγουσιν αὐτό, καὶ εἰς τὸ πῦρ βάλλουσι,
the branch and they-gather it and into the fire throw
καὶ καίεται. Ὁ δὲ μένων ἐν ἐμοί, κἀγὼ ἐν αὐτῷ. Ὡς γὰρ
and it-is-burned the(-one) but abiding in me and-I in him as for
λάμψαι ἥλιον φωτὸς ἄτερ οὐ δυνατόν, οὕτως ἀδύνατον
to-shine (the)-sun light without not (it-is)-possible thus (it-is)-impossible
καθαρθῆναι καρδίαν ῥύπου λογισμῶν ἀπωλείας, ἄνευ τῆς
to-be-cleansed (the)-heart of-(the)-filth of-thoughts of-destruction without the
ἐπικλήσεως Χριστοῦ, ᾗ ὡς τῇ ἰδίᾳ πνοῇ χρησώμεθα·
invocation of-Christ which as the own breath let-us-use
τὸ μὲν γάρ, φῶς· οἱ δέ, σκότος. Καὶ ὁ
the(-one) indeed for (is)-light the(-others) but darkness and the(-one)
μέν, Θεὸς καὶ Δεσπότης· οἱ δέ, δοῦλοι δαιμόνων.
indeed God and Master the(-others) but slaves of-demons
169 Φωτοτόκος, καὶ ἀστραπητόκος, καὶ φωτοβόλος, καὶ
light-bearing and lightning-birthing and light-casting and
πυρφόρος ἡ τοῦ νοῦ φυλακὴ προσφυῶς καὶ φερωνύμως
fire-bearing the of-the mind guard fittingly and aptly-named
καλείσθω· ὑπερέχει γάρ, τἀληθῆ φάναι, ἀπείρων σωματικῶν
let-it-be-called it-surpasses for the-truth to-say countless bodily
καὶ πολλῶν ἀρετῶν. Τούτου οὖν ἕνεκα τοῖς τιμίοις ὀνόμασι
and many virtues of-this then for-the-sake by-the precious names
καλεῖν χρὴ τὴν ἀρετὴν ταύτην, διὰ τὰ ἐξ
to-call (it)-is-needful the virtue this because-of the(-things) from
αὐτῆς τικτόμενα ἀγλαοφαῆ φῶτα· οἷς οἱ ἐρασθέντες
it born splendid lights by-which the(-ones) having-loved(-it)
ἐξ ἁμαρτωλῶν καὶ ἀχρείων, καὶ βεβήλων, καὶ ἀγνώστων,
from sinners and useless and profane and ignorant
ἀσυνέτων τε καὶ ἀδίκων, δίκαιοι, εὔχρηστοι, καθαροί, ἅγιοι,
senseless both and unjust just useful pure holy
καὶ συνετοὶ διὰ Ἰησοῦ Χριστοῦ γενέσθαι δύνανται· καὶ
and intelligent through Jesus Christ to-become can and

οὐ μόνον, ἀλλὰ καὶ μυστικὰ θεωρεῖν, καὶ θεωρητικοὶ
not only but also mystical(-things) to-contemplate and contemplatives
γενόμενοι τῷ ἀκραιφνεστάτῳ καὶ ἀπείρῳ φωτὶ νῦν
having-become in-the most-unmixed and infinite light now
διανήχεσθαι συμβήσεται, θήγειν τε αὐτῷ ἀῤῥήτοις θήξεσι,
to-swim-through it-will-happen to-sharpen and by-it with-ineffable sharpenings
καὶ σὺν αὐτῷ κατοικοῦσί τε καὶ πολιτεύονται, ἐπεὶ ἐγεύσαντο
and with him they-dwell both and live since they-tasted
ὅτι Χριστὸς ὁ Κύριος, ὡς πληροῦσθαι σαφῶς ἐν τοῖς
that Christ (is)-the Lord so-that to-be-fulfilled clearly in the
τοιούτοις πρωταγγέλοις τὸ τοῦ θείου Δαβίδ, Πλὴν
such first-angels the(-saying) of-the divine David yet
δίκαιοι ἐξομολογήσονται τῷ ὀνόματί σου, καὶ κατοικήσουσιν
(the)-just shall-confess to-the name your and shall-dwell
εὐθεῖς σὺν τῷ προσώπῳ σου· ὄντως γὰρ δή, ὄντως
(the)-upright with the face your truly for indeed truly
οὗτοι μόνοι ἀτρεκῶς ἐπικαλοῦνται καὶ ἐξομολογοῦνται
these alone genuinely call-upon and confess
Θεῷ, ᾧ καὶ φιλοῦσιν ὁμιλεῖν ἀγαπῶντες αὐτόν.
to-God with-whom also they-love to-converse loving him
Οὐαὶ τὸν ἔσω ἀπὸ τῶν ἔξω· σφόδρα γὰρ 170
woe (to)-the inner(-man) from the outer(-things) exceedingly for
λυπηθήσεται ὁ ἔνδον ἄνθρωπος ἀπὸ τῶν ἔξω αἰσθήσεων.
will-be-grieved the inner man by the outer senses
Καὶ λυπηθεὶς οὗτος μάστιξι χρήσεται κατὰ τῶν ἔξω
and grieved this(-man) whips will-use against the outer
αἰσθήσεων. Ὁ πράξας τὸ ἐν τῷ γράμματι, ἤδη
senses the(-one) having-done the(-thing) in the letter already
ἐπέγνω τὸ ἐν τῷ θεωρήματι.
recognized the(-thing) in the contemplation

171 Ἐὰν ὁ ἔσω ἡμῶν ἄνθρωπος κατὰ τοὺς Πατέρας νήφει,
if the inner our man according-to the Fathers is-watchful
δυνατός ἐστι φυλάξαι καὶ τὸν ἔξω, πλὴν ὅτι ἡμεῖς τε
able he-is to-guard also the outer(-man) yet that we both
καὶ οἱ κακεργάται δαίμονες κοινῶς ἄμφω διαπραττόμεθα
and the evil-working demons in-common both accomplish
τὰς ἁμαρτίας. Καὶ οἱ μὲν ἐν λογισμοῖς μόνον, ἤτοι
the sins and the(-ones) indeed in thoughts only or
ἐν φαντασιώδεσι ζωγραφίαις διασχηματίζουσιν ἐν νῷ,
in fantastic paintings shape in (the)-mind
ὡς βούλονται, τὴν ἁμαρτίαν· ἡμεῖς δὲ καὶ διὰ λογισμῶν
as they-wish the sin we but both through thoughts
ἔνδοθεν καὶ δι' ἔργων ἔξωθεν· παχύτητος γὰρ σωμάτων
within and through deeds without of-grossness for of-bodies
ἀποροῦντες οἱ δαίμονες, διὰ λογισμῶν μόνον καὶ δολιότητα
lacking the demons through thoughts only also deceit
καὶ ἀπάτην, καὶ ὡς αὐτοῖς προξενοῦσι καὶ ἡμῖν τὴν
and fraud and as for-themselves they-procure also for-us the
κόλασιν. Εἰ γὰρ παχύτητος σωμάτων μὴ ἐστερίσκοντο οἱ
punishment if for of-grossness of-bodies not were-deprived the
ἀλιτήριοι, οὐδ' ἂν καὶ δι' ἔργων ἁμαρτάνειν ἐπαύοντο,
wretches not-even — also through deeds to-sin would-they-cease
ἑτοίμην εἰς τὸ ἀσεβεῖν τὴν προαίρεσιν ἀεὶ διασώζοντες.
ready for the to-be-impious the choice always preserving

172 Εὐχὴ δὲ μονολόγιστος κτείνει τε καὶ ἐκτεφροῖ τὰς
prayer and single-thoughted kills both and reduces-to-ashes the
αὐτῶν ἀπάτας, δι' ἡμῶν παρακαλούμενος Ἰησοῦς ὁ
their deceits through us being-called-upon Jesus —
Θεὸς καὶ Θεοῦ Υἱός, συνεχῶς δὲ καὶ ἀόκνως, μηδ' ὅλως
God and of-God Son continually but and unhesitatingly not at-all
παραχωρῶν τούτοις, οὔτε τὴν ἀρχὴν τῆς εἰσβολῆς, ἣν
allowing them neither the beginning of-the incursion which

δὴ καὶ προσβολὴν καλοῦσιν, ὑποδεῖξαι τῷ νῷ ἐν
indeed also assault they-call to-show to-the mind in
κατόπτρῳ τῆς διανοίας, οὐ μορφήν, οὔτε μὴν λόγους
(the)-mirror of-the mind not (a)-form nor indeed words
τινὰς λαλῆσαι τῇ καρδίᾳ. Δαιμονιώδης δὲ μορφὴ μὴ
any to-speak to-the heart (a)-demonic and form not
εἰσδύνουσα ἐν καρδίᾳ, καὶ λογισμῶν, ὡς ἔφημεν, κενὴ
sinking into (the)-heart also of-thoughts as we-said empty
ἔσται, ὅτι τῇ ψυχῇ διὰ λογισμῶν ὁμιλεῖν τε καὶ
will-be because with-the soul through thoughts to-converse both and
ἐκδιδάσκειν τὴν κακίαν ἔθος αὐτῇ λεληθότως.
to-teach the vice (is)-(the)-custom for-it secretly
Ἐξ εὐχῆς οὖν συνεχοῦς καθαρεύει ὁ ἀὴρ τῆς διανοίας ἐκ 173
from prayer then continual is-cleansed the air of-the mind from
νεφῶν σκοτεινῶν, ἐξ ἀνέμων πνευμάτων πονηροτάτων.
clouds dark from winds of-spirits most-evil
Καθαρεύοντος δὲ τοῦ τῆς καρδίας ἀέρος, ἀνένδεκτον μὴ
being-cleansed and the of-the heart air (it-is)-inadmissible not
λάμπειν φησὶν αὐτῷ τὸ θεϊκὸν φῶς Ἰησοῦ, εἰ μήτοι γε
to-shine he-says in-it the divine light of-Jesus if not indeed
ὑπὸ κενοδοξίας καὶ τύφου καὶ φανητιασμοῦ φυσώμεθα,
by vainglory and conceit and showing-off we-be-puffed-up
καὶ κουφιζόμεθα εἰς τὰ ἀκίχητα, καὶ ἀβοήθητοι πρὸς
and lifted-up to the unattainable(-things) and helpless from
Ἰησοῦ εὑρισκόμεθα αὐτοί, τῷ μισεῖν τὸν Χριστὸν τὰ
Jesus we-are-found ourselves by-the to-hate — Christ the
τοιαῦτα, τὸν τῆς ταπεινώσεως ὑποδείκτην.
such(-things) the of-the humility exemplar
Ἐχώμεθα τοίνυν εὐχῆς καὶ ταπεινώσεως τῶν δύο τούτων, 174
let-us-hold therefore to-prayer and humility the two these
ἅτινα κατὰ δαιμόνων σὺν νήψει ὁπλίζονται, οἷα μάχαιρα
which against demons with watchfulness are-armed like (a)-sword

φλόγινος· ἔξεστι γὰρ ἡμῖν οὕτω γε ποιοῦσι καθ' ἡμέραν
fiery it-is-possible for for-us thus indeed doing by day
καὶ καθ' ὥραν καρδιακῶς μυστικῶς γηθομένοις ἑορτάζειν.
and by hour in-the-heart mystically rejoicing to-keep-feast
175 Οἱ ὀκτὼ γενικώτατοι τῆς κακίας λογισμοί, ἐν οἷς
the eight most-generic of-the vice thoughts in which
περιέχεται πᾶς λογισμός, καὶ ἐξ ὧν πάντες τὴν γένεσιν
is-contained every thought and from which all the origin
ἔχουσιν (ὡς ἐκ τῆς Ἥρας τε καὶ τοῦ Διὸς πᾶς δαίμων
have as from — Hera both and — Zeus every demon
ἐναγὴς θεὸς Δαναῶν, κατὰ τοὺς ἐκείνων μύθους),
accursed god of-the-Danaans according-to the of-those myths
πάντες ἀνέρχονται ἐν πύλῃ καρδίας, καὶ τὸν νοῦν
all go-up to (the)-gate of-(the)-heart and the mind
εὑρόντες ἀφύλακτον, εἷς καθ' εἷς εἰσέρχονται ἐν ἰδίῳ
having-found unguarded one by one they-enter in (its)-own
καιρῷ. Ὁπότερος γὰρ τῶν ὀκτὼ διαλογισμὸς ἀναβὰς
time whichever for of-the eight reasoning having-gone-up
ἐν καρδίᾳ εἰσέλθῃ ἑσμὸν λογισμῶν αἰσχρῶν φάλαγγα
into (the)-heart enters (a)-swarm of-thoughts shameful (a)-phalanx
εἰσαγαγεῖν, καὶ οὕτω τὸν νοῦν σκοτίσας, ἐκκαλεῖ τὸ
to-bring-in and thus the mind having-darkened it-calls-forth the
σῶμα, τρεπόμενος εἰς ἐργασίαν αἰσχρῶν πράξεων.
body turned to (the)-working of-shameful deeds
176 Ὁ τοίνυν τὴν κεφαλὴν τηρῶν τὴν τοῦ ὄφεως, καὶ
the(-one) therefore the head watching the of-the serpent and
δι' ἀντιῤῥήσεως θυμοειδοῦς δακεθύμοις ῥήμασι χρώμενος,
through refutation spirited with-heart-biting words using
πὺξ βαλὼν δείματι ἀπεκρούσατο τὸν πολέμιον (ὃ καὶ
with-(the)-fist having-struck with-fear repelled the enemy which also
νῦν τις ἄλλος ἦν κοπιῶν), Πρῶτος τῶν καρπῶν μεταλάβοι,
now some other was toiling first of-the fruits may-partake

ὡς δοκεῖ Παύλῳ. Ὁ τοίνυν θλῶν τὴν κάραν ἐξέφυγε
as seems to-Paul the(-one) therefore crushing the head escaped
καὶ πολλοὺς πονηροὺς λογισμοὺς καὶ ἔργα πονηρότερα,
also many evil thoughts and deeds more-evil
καὶ τότε διαμένει ἀκύμαντος ἡ διάνοια, τοῦ Θεοῦ
and then remains unruffled the mind — God
ἀπεκδεχομένου τὴν αὐτῆς ἐγρήγορσιν εἰς τοὺς λογισμούς,
awaiting the its wakefulness toward the thoughts
καὶ ἀντιδωρουμένου αὐτῇ εἰδέναι, πῶς δεῖ περιγενέσθαι
and granting-in-return to-it to-know how (one)-must to-overcome
τοὺς ἀντιπαλαίοντας αὐτήν, καὶ ὅπως χρὴ καθαίρεσθαι
the(-ones) wrestling-against it and how (it)-is-needful to-be-cleansed
κατὰ μικρὸν τὴν καρδίαν, ἐκ λογισμῶν κοινούντων καὶ
by little the heart from thoughts defiling and
μιαινόντων τὸν ἐντὸς ἄνθρωπον, ὥς φησιν ὁ Κύριος, Ἐκ
polluting the inner man as says the Lord out-of
τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, πορνεῖαι,
the heart come-out reasonings evil fornications
μοιχεῖαι, κἀκεῖνά εἰσι τὰ κοινοῦντα τὸν ἄνθρωπον.
adulteries and-those are the(-things) defiling the man
Ὄντως ἄρα δύναται ψυχὴ ἐν Κυρίῳ στῆναι τῇ ἑαυτῆς 177
truly then can (the)-soul in (the)-Lord to-stand in-the its-own
εὐμορφίᾳ καὶ ὡραιότητι καὶ εὐθύτητι, ὡς ἐξ ἀρχῆς
fair-form and beauty and uprightness as from (the)-beginning
πρὸς Θεοῦ ἐκτίσθη λίαν καλή τε καὶ εὐθεῖα, καθὼς φησιν
by God it-was-created very beautiful both and upright as says
ὁ μέγας τοῦ Κυρίου θεράπων Ἀντώνιος, τῆς ψυχῆς τὸ
the great of-the Lord servant Antony the soul the
νοερὸν κατὰ φύσιν ἐχούσης ἀρετῇ συνίσταται· καὶ
intellectual(-part) according-to nature holding in-virtue is-constituted and
πάλιν εἶπε· Τὸ γὰρ εὐθεῖαν εἶναι τὴν ψυχήν, τοῦτό ἐστι τὸ
again he-said the for upright to-be the soul this is the

κατὰ φύσιν νοερὸν αὐτῇ ὡς ἐκτίσθη· καὶ μετ᾽ ὀλίγα
according-to nature intellectual(-part) in-it as it-was-created and after (a)-little
αὖθίς φησι· Καθαρεύσωμεν τὴν διάνοιαν. Ἐγὼ γὰρ πιστεύω
again he-says let-us-cleanse the mind I for believe
ὅτι καθαρεύσασα ψυχὴ πανταχόθεν καὶ κατὰ φύσιν
that having-been-cleansed (the)-soul on-every-side and according-to nature
ἑστῶσα, δύναται διορατικὴ γενομένη πλείονα καὶ μακρότερα
standing can clear-sighted having-become more and farther
βλέπειν τῶν δαιμόνων, ἔχουσα τὸν ἀποκαλύπτοντα
to-see than-the demons having the revealing
Κύριον αὐτῇ· τάδε φησὶν ὁ κλεινὸς Ἀντώνιος, ὥς φησιν
Lord to-it thus says the famous Antony as says
ὁ μέγας Ἀθανάσιος ἐν τῷ περὶ Ἀντωνίου Βίῳ.
the great Athanasius in the about Antony Life

178 Πᾶς λογισμὸς φαντασία ἐν νῷ αἰσθήσει τινὸς
every thought (is)-(a)-fantasy in (the)-mind by-perception of-some
πράγματος· νοῦς γὰρ ὢν ὁ Ἀσσύριος οὐκ ἄλλως
thing (a)-mind for being the Assyrian not otherwise
ἀπατᾷν ἐξισχύει, εἰ μὴ χρήσεται τοῖς παρ᾽ ἡμῶν
to-deceive is-strong except — he-will-use the from us
αἰσθητοῖς καὶ συνήθεσιν.
sensible(-things) and familiar(-things)

179 Ὡς οὐ δυνατὸν ἄρα ὄρνεα διώκειν ἡμᾶς ἐν τῷ ἀέρι
as not possible then birds to-pursue us in the air
πτερωτὰ ὄντας ἀνθρώπους, ἢ ἀνίπτασθαι ὥσπερ κἀκεῖνα,
winged being men or to-fly-up as those
τοῦτο τῆς ἡμῶν φύσεως οὐκ ἐχούσης· οὕτως οὐ δυνατὸν
this the our nature not having thus not possible
λογισμοὺς αὐτομάτους δαιμονιώδεις περιγενέσθαι χωρὶς
thoughts spontaneous demonic to-overcome without

εὐχῆς νηπτικῆς συχνῆς, ἢ ἀτενῶς ἄγαν πρὸς Θεὸν ὄμμα
prayer watchful frequent or intently very toward God (the)-eye
νοῦ νήχεσθαι. Εἰ δὲ οὔ, γῆν θραύσεις.
of-(the)-mind to-swim if but not earth you-will-break
Εἰ ἀληθῶς ἄρα περιβαλεῖν αἰσχύνῃ τοὺς λογισμοὺς θέλεις, 180
if truly then to-cover with-shame the thoughts you-wish
καὶ ἡσυχάζειν εὐμενῶς, καὶ νήφειν τῇ καρδίᾳ μετὰ
and to-be-still kindly and to-be-watchful in-the heart with
εὐκολίας, Ἰησοῦ εὐχὴ κολληθήτω σῇ πνοῇ, καὶ ἐν
ease of-Jesus (the)-prayer let-it-be-glued to-your breath and in
ὀλίγαις ἡμέραις γινόμενον ὄψει τοῦτο.
few days happening you-will-see this
Ὡς γὰρ ἐν ἀέρι γράμματα οὐ δυνατὸν γραφῆναι· δεῖ 181
as for in air letters not (it-is)-possible to-be-written (one)-must
γὰρ αὐτὰ εἴς τι σῶμα στήσασθαι, ὅπως ἂν διαρκῆ
for them on some body to-set so-that — lasting
σώζωνται· οὕτω γε τῇ κοπηρᾷ νήψει ἡμῶν τῇ
they-be-preserved thus indeed to-the toilsome watchfulness our to-the
εὐχῇ Ἰησοῦ Χριστοῦ κολληθῶμεν, ἵνα ἡ τῆς νηφαλιότητος
prayer of-Jesus Christ let-us-be-glued that the of-the soberness
πάγκαλος ἀρετή, διαρκὴς σὺν αὐτῷ διαμένῃ, καὶ δι᾽
all-beautiful virtue lasting with him remain and through
αὐτοῦ ἡμῖν εἰς αἰῶνα διατηρῆται ἀναφαίρετος.
him for-us for ever be-kept inalienable
Κύλισον ἐπὶ Κύριον τὰ ἔργα σου, καὶ εὑρήσεις χάριν, 182
roll on (the)-Lord the works your and you-will-find grace
φησίν. Ἵνα μὴ καὶ περὶ ἡμῶν λέγηται παρὰ τοῦ προφήτου,
he-says that not also about us be-said by the prophet
Ἐγγὺς εἶ σύ, Κύριε, τοῦ στόματος αὐτῶν, πόρρω δὲ ἀπὸ
near are you Lord to-the mouth their far but from
τῶν νεφρῶν αὐτῶν. Οὐδεὶς πάρεξ Ἰησοῦ ἕτερος τὴν σὴν
the kidneys their no-one except Jesus other the your

καρδίαν σταθερῶς ἐκ παθῶν εἰρηνεύσει, εἰ μὴ αὐτὸς
heart steadfastly from passions will-bring-peace-to except — himself
Ἰησοῦς Χριστὸς ὁ τὰ πόῤῥω διεστῶτα συνάψας.
Jesus Christ the(-one) the far separated(-things) having-joined
183 Ὁμοίως ἀμφότερα τὴν ψυχὴν σκοτοῦσι, καὶ αἱ κατὰ
alike both the soul darken both the in
διάνοιαν τῶν λογισμῶν ὁμιλίαι, καὶ αἱ ἔξωθεν συντυχίαι
thought of-the thoughts conversations and the outside meetings
καὶ ἀργολογίαι. Χρὴ δὲ ἐκτρεπόμενοι τὴν τοῦ νοῦ
and idle-talks (it)-is-needful and turning-away-from the of-the mind
βλάβην, ἀργολογεῖν ἀμφοτέρους ἀγαπῶντας λυπεῖν, καὶ
harm to-idle-talk both loving to-grieve both
λογισμοὺς καὶ ἀνθρώπους, δι᾽ αἰτίαν εὐλογωτάτην κατὰ
thoughts and men for reason most-reasonable according-to
Θεόν, ἵνα μὴ σκοτιζόμενος ὁ νοῦς χαώσῃ τὴν νῆψιν.
God that not darkened the mind confound the watchfulness
Ἐκ γὰρ λήθης σκοτούμενοι τὸν νοῦν ἀπόλλυμεν.
from for forgetfulness darkened the mind we-lose
184 Ὁ γὰρ πάσῃ σπουδῇ τηρῶν ἀεὶ τὴν καθαρότητα
the(-one) for with-all zeal keeping always the purity
τῆς καρδίας, ἕξει διδάσκαλον τὸν ταύτης νομοδότην
of-the heart will-have (as)-teacher the of-it lawgiver
Χριστόν, μυστικῶς αὐτῷ λαλοῦντα τὸ θέλημα αὐτοῦ.
Christ mystically to-him speaking the will his
Ἀκούσομαι τί λαλήσει ἐν ἐμοὶ Κύριος ὁ Θεός, φησὶν
I-will-hear what will-speak in me (the)-Lord — God says
ὁ Δαβὶδ τοῦτο ἐμφαίνων· τὴν δὲ τοῦ νοῦ πρὸς ἑαυτὸν
— David this showing the and of-the mind toward itself
ἐμμελῆ ἐπίσκεψιν περὶ τοῦ νοητοῦ πολέμου δηλῶν, καὶ
harmonious examination about the intelligible war showing also
τὴν τοῦ Θεοῦ ἀντιληπτικὴν ὑπεράσπισιν ἔλεγε· Καὶ ἐρεῖ,
the — of-God helping protection he-said and will-say

φησίν, ἄνθρωπος· Ἄρα ἔσται καρπὸς τῷ δικαίῳ;
he-says (a)-man then will-there-be fruit for-the righteous
Εἶτα τὸ ἐκ τῆς συζητήσεως σκέμμα ἄμφω ἐκρηθὲν ὡς
then the from the inquiry consideration both spoken-out as
ἐκφαίνων λέγει· Ἄρά ἐστιν ὁ Θεὸς κρίνων αὐτοὺς ἐν
showing he-says then is — God judging them on
τῇ γῇ· τοὺς πονηροὺς δαίμονας ἐν τῇ γῇ τῆς καρδίας
the earth the evil demons on the earth of-the heart
ἡμῶν. Καὶ ἀλλαχοῦ φησι, Προσελεύσεται ἄνθρωπος καὶ
our and elsewhere he-says will-approach (a)-man and
καρδίᾳ βαθείᾳ, καὶ ὑψωθήσεται ὁ Θεός, καὶ τότε αἱ
(a)-heart deep and will-be-exalted — God and then the
πληγαὶ αὐτῶν ὡς βέλη νηπίων ἡμῖν λογισθήσονται.
blows their like arrows of-infants by-us will-be-reckoned
Ἐν σοφίᾳ πεπεδημένοι τὴν καρδίαν ἀεὶ διάγωμεν κατὰ 185
in wisdom fettered the heart always let-us-live according-to
τὸν Ἱεροψάλτην, αὐτὴν τὴν τοῦ Πατρὸς Θεοῦ δύναμιν,
the Sacred-Psalmist the-very the of-the Father God power
καὶ Θεοῦ σοφίαν Χριστὸν Ἰησοῦν ἀναπνέοντες. Εἰ δὲ
and of-God wisdom Christ Jesus breathing if but
καὶ ἐκ περιστάσεώς τινος χαυνωθέντες, τῆς νοητῆς
even from circumstance some slackened the intelligible
κατωλιγορήσομεν πράξεως, τῇ ἑξῆς πρωΐᾳ πάλιν τὴν
we-neglect work on-the next morning again the
ὀσφὺν τοῦ νοὸς καλῶς περισφίγξομεν, καὶ κραταιῶς τοῦ
loins of-the mind well we-shall-gird and mightily the
ἔργου πάλιν ἁψόμεθα, εἰδότες ὅτι οὐκ ἔστιν ἡμῖν ἀπολογία
work again we-shall-touch knowing that not is for-us defense
τὸ καλὸν ἐγνωκόσιν, ἐὰν μὴ αὐτὸ πράξωμεν.
the good to-(those)-having-known unless — it we-do

186 Ὥσπερ τὰ νοσοποιὰ βρώματα ἐμβληθέντα προσφάτως
as the disease-making foods thrown recently
ἐν σώματι ἐνοχλεῖ, ὁ δὲ φαγὼν εὐθὺς τῆς βλάβης
into (the)-body trouble(-it) the(-one) but having-eaten at-once the harm
αἰσθόμενος, θᾶττον διά τινος ἐμέσας φαρμάκου ταῦτα
perceiving sooner through some having-vomited medicine them
ἀπήμαντος διέμεινεν· οὕτω καὶ ὁ νοῦς ὅτε πονηροὺς
unharmed remained thus also the mind when evil
λογισμοὺς δεξάμενος κατέπιεν ἢ κατέφαγεν, αἰσθητῶς τῆς
thoughts having-received it-swallowed or ate perceptibly the
πικρίας αὐτῶν, εὐχῇ Ἰησοῦ Χριστοῦ ἐκ βαθέων καρδίας
bitterness their by-prayer of-Jesus Christ from (the)-depths of-(the)-heart
εὐκόλως τούτους ἐξεμέσας, καὶ τέλεον ἀποβάλλεται, ὡς
easily these having-vomited also perfectly casts-off as
σὺν Θεῷ ἡ μάθησις καὶ ἡ πεῖρα τῇ μαθήσει νενοηκέναι
with God the learning and the experience by-the learning to-have-understood
περὶ τοῦ προκειμένου παρέδωκε τοῖς νήφουσιν.
about the matter-at-hand handed-down to-the(-ones) watching

187 Εἰς πνοὴν τῆς ῥινός, νῆψιν ἕνωσον καὶ Ἰησοῦ ὄνομα,
with (the)-breath of-the nostril watchfulness unite and of-Jesus (the)-name
καὶ μελέτην θανάτου, ἀλάθητον ταπείνωσιν· ὠφελεῖν
and (the)-meditation of-death unescaping humility to-benefit
γὰρ λίαν οἴδασι τὰ ἀμφότερα.
for very know the both

188 Εἶπεν ὁ Κύριος· Μάθετε ἀπ᾽ ἐμοῦ ὅτι πρᾶός εἰμι καὶ
said the Lord learn from me that meek I-am and
ταπεινὸς τῇ καρδίᾳ.
humble in-the heart

189 Εἶπεν ὁ Κύριος· Ὅστις ταπεινώσει ἑαυτόν, ὡς τὸ παιδίον
said the Lord whoever will-humble himself as the child
τοῦτο, ὑψωθήσεται· ὑψῶν δὲ ἑαυτὸν ταπεινωθήσεται.
this will-be-exalted exalting but himself will-be-humbled

— Ἀπ᾽ ἐμοῦ, φησί, μάθετε. Ὁρᾷς ὅτι μάθησίς ἐστιν
from me he-says learn you-see that learning is
ἡ ταπείνωσις. Ὁ μὴ ταπεινὸς οὖν, τῆς ζωῆς
the humility the(-one) not humble then from-the life
ἀπωλίσθησε, καὶ ἐναντίος δηλονότι εὑρεθήσεται.
slipped and opposed clearly will-be-found
Εἰ γὰρ πᾶσα ἀρετὴ διὰ ψυχῆς καὶ σώματος κτίζεται. 190
if for every virtue through soul and body is-created
Κτίσμα δὲ Θεοῦ καὶ ἡ ψυχὴ καὶ τὸ σῶμα, δι᾽ ὧν ἡ
(the)-creation and of-God (are)-both the soul and the body through which the
ἀρετή, ὡς ἔφην, συνίσταται, πῶς οὖν ἀσχέτως μαινόμεθα
virtue as I-said is-constituted how then unrestrainedly are-we-mad
ἐπ᾽ ἀλλοτρίοις κόσμοις κομπάζοντες ψυχῆς τε καὶ σώματος;
over others' ornaments boasting of-soul both and of-body
καὶ κενοδοξοῦντες ἐπαιρόμεθα, καὶ ὑπερηφάνοις ὡς ἐπὶ
and being-vainglorious are-lifted-up and in-proud(-thoughts) as on
καλαμίνης ῥάβδου φυσώμενοι, στηριζόμεθα· ὡς καὶ τὸν
(a)-reed staff puffed-up are-supported so-that also the
ἀπειρομεγέθη Θεὸν ἡμῶν διεγείρομεν τὸν φρικτώτατον διὰ
infinitely-great God our we-rouse the most-awesome because-of
τὴν ἄγαν ἡμῶν ἀνομίαν τε καὶ ἄνοιαν. Κύριος ὑπερηφάνοις
the excessive our lawlessness both and folly (the)-Lord (the)-proud
ἀντιτάσσεται· καὶ ἀντὶ τοῦ μιμεῖσθαι τὸν Κύριον ἐν
resists and instead-of the to-imitate the Lord in
ταπεινώσει, τῷ τοῦ Κυρίου δυσμενεῖ φιλιούμεθα ὑπερηφάνῳ
humility the of-the Lord enemy we-befriend (the)-proud
δαίμονι, ἐκ κενοδόξου καὶ ὑπερηφάνου φρονήματος· τούτου
demon from vainglorious and proud mind of-this
γὰρ ἕνεκεν ἔλεγεν ὁ Ἀπόστολος· Τί γὰρ ἔχεις, φησίν;
for for-the-sake said the Apostle what for have-you he-says
ὃ οὐκ ἔλαβες ἀπὸ Θεοῦ; μὴ σὺ σαυτὸν ἔκτισας; Εἰ δὲ
which not you-received from God not you yourself created if but

σῶμα καὶ ψυχὴν ἐξ ὧν καὶ ἐν οἷς καὶ δι' ὧν πᾶσα
body and soul from which and in which and through which every
ἀρετὴ συνίσταται, παρὰ Θεοῦ ἔλαβες, τί καυχᾶσαι ὡς μὴ
virtue is-constituted from God you-received why boast-you as not
λαβών; Κύριος γάρ σοι ὁ τάδε δωρούμενος.
having-received (the)-Lord for (is)-to-you the(-one) these(-things) granting

191 Ἄλλως οὐκ ἄλλο τί ἐστι καθαρισμὸς καρδίας, δι'
otherwise not other anything is (the)-cleansing of-(the)-heart through
οὗ καὶ ταπείνωσις καὶ ἀγαθὸν ἅπαν ἐν ἡμῖν εὑρίσκεται
which also humility and good every in us is-found
καταβαῖνον ἄνωθεν, εἰ μὴ τὸ μηδ' ὅλως παραχωρεῖν
coming-down from-above except — the not at-all to-allow
τοὺς λογισμοὺς προκύπτοντας εἰσελθεῖν.
the thoughts peering-in to-enter

192 Νοὸς γὰρ φυλακὴ σὺν Θεῷ καὶ διὰ μόνου Θεοῦ ἐν
of-(the)-mind for (the)-guard with God and through only God in
ψυχῇ ἐγχρονίσασα φρόνησιν παράσχει τῷ ἡγεμονικῷ ἐν
(the)-soul having-persevered prudence will-provide to-the ruling(-part) in
τοῖς κατὰ Θεὸν ἀγωνίσμασιν· οὐκ ὀλίγην δὲ ἱκανότητα
the according-to God contests not small and sufficiency
τῷ μετόχῳ χορηγεῖ, ἐν τῷ οἰκονομεῖν τὰ ἔργα καὶ τοὺς
to-the partaker it-supplies in the to-manage the works and the
λόγους ἐν κρίσει εὐαπόδεκτα κατὰ Κύριον.
words in judgment acceptable according-to (the)-Lord

193 Τὰ τοῦ ἱερέως δῆλα ἐν τῷ παλαιῷ προτυπώματα
the of-the priest manifest(-things) in the old prefigurations
καρδίας καθαρᾶς ὑπῆρχον, ἵνα καὶ ἡμεῖς πρόσχωμεν τῷ
of-(the)-heart pure were that also we may-attend to-the
τῆς καρδίας πετάλῳ, μήπως ἐξ ἁμαρτίας μεμελάνωται,
of-the heart plate lest-perhaps from sin it-has-been-blackened
ἵνα δάκρυσι καὶ μετανοίᾳ, καὶ προσευχῇ ἀποσμήχωμεν.
that with-tears and repentance and prayer we-may-wipe-it-clean

Εὔκολον γάρ τι πρᾶγμα ὁ νοῦς, καὶ πρὸς τὰς
easy for something thing (is)-the mind and toward the
ἀνόμους ἐνθυμήσεις δυσκάθεκτον, ὁμοίως κακαῖς τε καὶ
lawless imaginings hard-to-restrain alike evil both and
ἀγαθαῖς φαντασίαις λογιστικαῖς εὐκόλως ἐξακολουθοῦν,
good fantasies rational easily following
Μακάριος ὄντως ᾧ οὕτω κεκόλληται Ἰησοῦ εὐχὴ 194
blessed truly (he)-to-whom thus is-glued of-Jesus (the)-prayer
ἐν διανοίᾳ, καὶ φωνεῖ αὐτὸν ἀδιαλείπτως ἐν καρδίᾳ, ὥσπερ
in (the)-mind and he-calls him unceasingly in (the)-heart as
ἥνωται ὁ ἀὴρ τοῖς ἡμῶν σώμασιν, ἢ ὡς φλὸξ κηρῷ. Καὶ
is-united the air to-the our bodies or as (a)-flame to-wax and
διερχόμενος μὲν ἥλιος ὑπὲρ γῆν ποιήσει ἡμέραν· τὸ δὲ
passing-through indeed (the)-sun over (the)-earth will-make day the but
Κυρίου Ἰησοῦ ἅγιον ὄνομα καὶ σεβάσμιον ἐν διανοίᾳ λάμπον
of-(the)-Lord Jesus holy name and venerable in (the)-mind shining
τῇ συνεχείᾳ, γεννήσει ἀναριθμήτους ἡλιοειδεῖς ἐννοίας.
by-the continuity will-beget countless sun-like thoughts
Καὶ διασκεδασθέντων μὲν νεφῶν, ἀὴρ καθαρὸς δείκνυται. 195
and scattered indeed (the)-clouds (the)-air pure is-shown
Φαντασίαι δὲ ὑπὸ τοῦ Ἡλίου τῆς δικαιοσύνης Ἰησοῦ
fantasies and by the Sun of-the righteousness Jesus
Χριστοῦ διασκεδασθεῖσαι καὶ λεανθεῖσαι, φεγγοειδῆ καὶ
Christ scattered and smoothed light-like and
ἀστεροειδῆ νοήματα γεννᾶσθαι ἐν καρδίᾳ ἐκ παντὸς
star-like notions to-be-begotten in (the)-heart from all(-sides)
πεφύκασι τοῦ ἀέρος αὐτῆς διὰ Ἰησοῦ φωτισθέντος·
are-wont the air its through Jesus having-been-enlightened
φησὶ γὰρ ὁ Ἐκκλησιαστής· Οἱ πεποιθότες ἐπὶ Κύριον,
says for — Ecclesiastes the(-ones) having-trusted in (the)-Lord

συνήσουσιν ἀλήθειαν· καὶ οἱ πιστοὶ ἐν ἀγάπῃ προσμενοῦσιν
will-understand truth and the faithful in love will-wait-for
αὐτῷ. Ὧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
him to-whom (be)-the glory to the ages amen

196 Ἐν μὲν τοῖς ὄπισθεν λόγοις τοῖς ἐν πρώτῃ καὶ δευτέρᾳ
in indeed the behind words the(-ones) in (the)-first and second
ἑκατοντάδι, τοὺς τῆς ἱερᾶς νοῦ ἡσυχίας πόνους
century the of-the sacred of-(the)-mind stillness labors
συνετάξαμεν, οὐχὶ γεώργιον τῆς ἐμῆς διανοίας μόνον, ἀλλ᾽
we-set-in-order not (a)-farm of-the my mind only but
ἅπερ καὶ οἱ τῶν θεοσόφων Πατέρων διδάσκουσιν ἡμᾶς
what also the of-the God-wise Fathers teach us
θεῖοι λόγοι περὶ νοῦ καθαρότητος. Νῦν δὲ μικρὰ
divine words about of-mind purity now but little(-things)
εἰπόντες ὅσον δεῖξαι τὸ κέρδος τῆς τοῦ νοῦ φυλακῆς,
having-said so-as to-show the gain of-the of-the mind guard
τοῦ λέγειν παυσόμεθα.
from-the to-speak we-shall-cease

197 Δεῦρο δὴ λοιπὸν ἀκολούθει μοι πρὸς τὴν συνάφειαν τῆς
come indeed now follow me to the union of-the
μακαρίας τοῦ νοῦ τηρήσεως, ὅστις ἂν εἴης, καὶ ἐπιποθῶν
blessed of-the mind keeping whoever — you-be and longing
ἐν πνεύματι ἡμέρας ἰδεῖν ἀγαθάς, καὶ ἐν Κυρίῳ διδάξω
in spirit days to-see good and in (the)-Lord I-will-teach
σε ὁρωμένην ἐργασίαν καὶ πολιτείαν νοερῶν δυνάμεων.
you (the)-visible working and way-of-life of-intellectual powers

198 Οὐ γὰρ κορεσθήσονται ἄγγελοι ὑμνοῦντες τὸν Ποιητήν,
not for will-be-sated angels hymning the Maker
οὔτε νοῦς ἁμιλλώμενος· καὶ ὥσπερ οἱ ἄϋλοι οὐ
nor (the)-mind vying and as the immaterial(-ones) not
φροντίζουσι περὶ τροφῆς, οὕτως οὐδὲ οὗτοι οἱ ἔνυλοι
care about food thus not-even these the material(-ones)

αὐτῆς φροντίζουσιν, εἴγε ἐν οὐρανῷ ἡσυχίας νοῦς
for-it care if-indeed into (the)-heaven of-stillness (the)-mind
εἰσελεύσεται.
will-enter
Ὥσπερ οὖν αἱ ἄνω δυνάμεις οὐ φροντίζουσι χρημάτων 199
as then the above powers not care for-money
ἢ κτημάτων, οὕτως οὔτε οἱ τὸ τῆς ψυχῆς ὀπτικὸν
or possessions thus neither the(-ones) the of-the soul seeing(-power)
ἐκκαθάραντες, ἐν ἕξει τῆς ἀρετῆς γενόμενοι, οὐ μεριμνήσουσι
having-cleansed in habit of-the virtue having-come not will-be-anxious
περὶ κακώσεως τῶν πονηρῶν πνευμάτων. Καὶ ὡς ἐκείνοις
about harm of-the evil spirits and as to-those
φανερὸς τῆς εἰς Θεὸν προκοπῆς ὁ πλοῦτος, οὕτω καὶ
(is)-manifest of-the toward God progress the wealth thus also
τοῖς τοιούτοις ὁ εἰς Θεὸν φανερὸς ἔρως, καὶ ἡ τῆς
to-the such the toward God manifest love and the of-the
ἀγάπης τῆς εἰς τὸ Θεῖον ἀτένισίς τε καὶ ἀνάβασις· ἔτι
love the(-love) toward the Divine gazing both and ascent yet
δὲ ἐρωτικῶς καὶ ἀπλήστως τῇ ἀναβάσει ἐπεκτεινόμενοι
and lovingly and insatiably in-the ascent stretching-forward
ἐκ γεύσεως θείου καὶ ἐκστατικοῦ πόθου, οὐ σταθήσονται
from tasting of-divine and ecstatic longing not they-will-stop
μέχρι τὰ Σεραφὶμ φθάσουσιν, οὐδὲ κοπιάσουσι τῆς τοῦ
until the Seraphim they-reach nor will-they-tire of-the of-the
νοῦ νήψεως, καὶ ἐρωτικῆς ὑψώσεως, μέχρις ἂν ἄγγελοι
mind watchfulness and loving exaltation until — angels
γένωνται ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.
they-become in Christ Jesus the Lord our
Οὐκ ἔστιν ἰὸς ὑπὲρ ἰὸν ἀσπίδων καὶ βασιλίσκου, 200
not there-is venom beyond (the)-venom of-asps and of-basilisk
καὶ οὐκ ἔστι κακία ὑπὲρ κακίαν φιλαυτίας. Τέκνα
and not there-is vice beyond (the)-vice of-self-love (the)-children

δὲ φιλαυτίας ἔχεις πετόμενα, ἅ εἰσι τάδε· ἔπαινοι ἐν
and of-self-love you-have flying(-ones) which are these praises in
καρδίᾳ, ἀπαρέσκεια, γαστριμαργία, πορνεία, κενοδοξία, καὶ
(the)-heart displeasure gluttony fornication vainglory and
ἡ κορωνὶς πάντων ὑπερηφανία, ἥτις κατασπᾷν ἐπίσταται,
the crown of-all pride which to-drag-down knows
οὐκ ἀνθρώπους μόνον, ἀλλὰ καὶ ἀγγέλους ἐξ οὐρανῶν, καὶ
not men only but also angels from (the)-heavens and
ζόφον ἀντὶ φωτὸς περιβάλλειν. Ταῦτά σοι, Θεόδουλε,
gloom instead-of light to-put-around these(-things) to-you Theodulus
ὁ ἡσυχίας φερώνυμος, εἰ καὶ τῆς πράξεως διέψευσται,
the(-one) of-stillness named-after if even the deed has-fallen-short-of
ἀλλ' ἴσως οὐχ ὅλον, ἀλλ' ὃ Θεὸς δέδωκεν ὁ ἐν Πατρί,
but perhaps not whole but what God has-given the(-one) in Father
καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι αἰνούμενός τε καὶ δοξαζόμενος
and Son and holy Spirit praised both and glorified
ὑπὸ τῆς λογικῆς φύσεως, ἀγγέλων τε καὶ ἀνθρώπων καὶ
by the rational nature of-angels both and of-men and
πάσης κτίσεως, ἣν ἡ ἄῤῥητος Τριὰς δεδημιούργηκεν· ὁ
of-all creation which the ineffable Trinity has-fashioned the
εἷς Θεός, οὗ καὶ ἡμεῖς τῆς λαμπρᾶς βασιλείας, εὐχαῖς
one God of-whom also we the bright kingdom by-(the)-prayers
τῆς ὑπεράγνου Θεοτόκου τύχοιμεν, καὶ εὐχαῖς τῶν ὁσίων
of-the most-pure Theotokos may-obtain and by-(the)-prayers of-the holy
Πατέρων ἡμῶν· ᾧ Θεῷ ἀκιχήτῳ δόξα αἰώνιος. Ἀμήν.
Fathers our to-whom God unattainable (be)-glory eternal amen